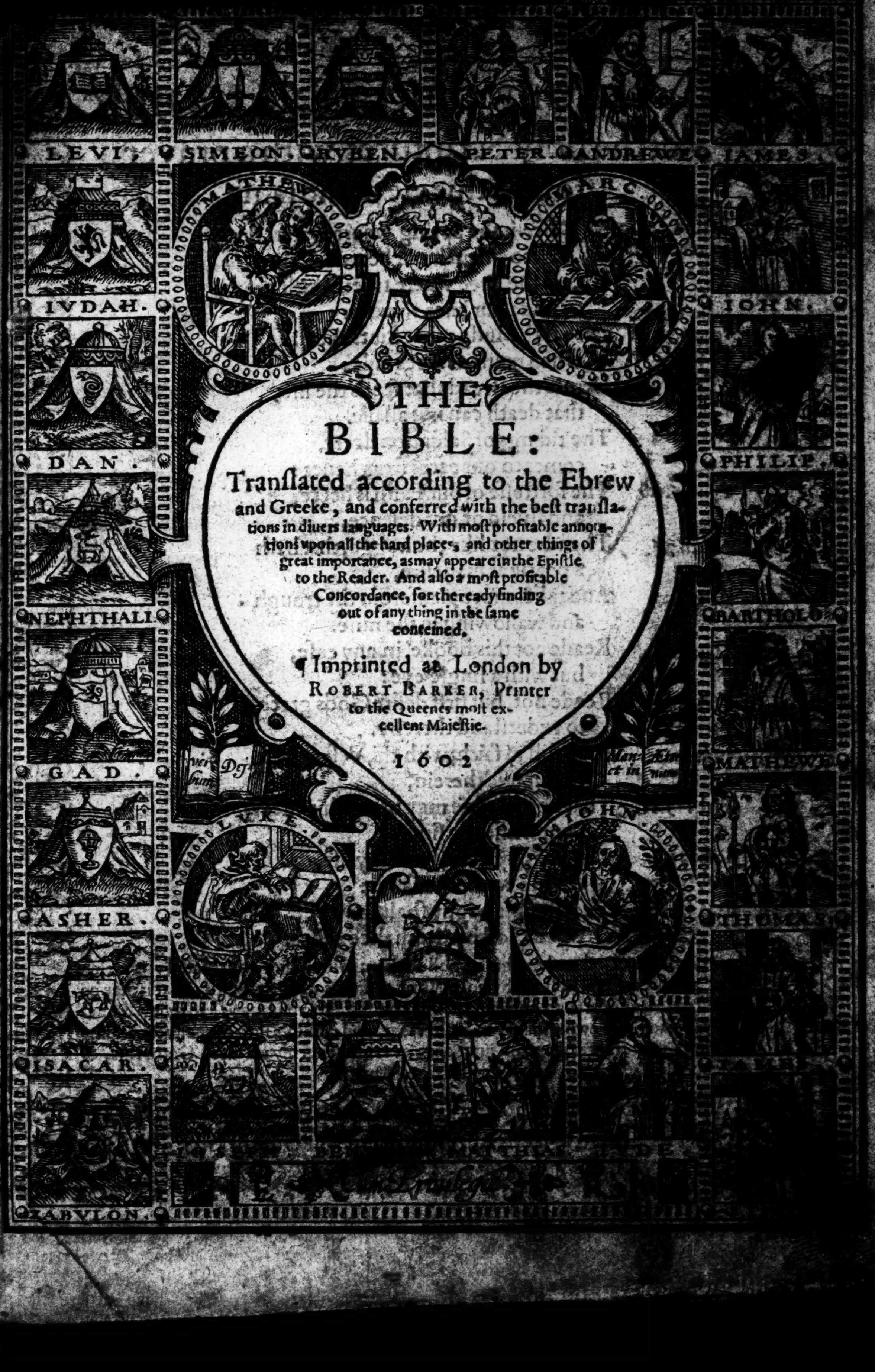
LEVI.
SIMEON.
RVBEN.
PETER.
ANDREWE.
IAMES.
MATHEW.
MARC.
IVDAH.
IOHN.
DAN.
PHILIP.
NEPHTHALI.
BARTHOLO.
GAD.
MATHEWE.
verbum Dei
Manet in Eternum
LVKE.
IOHN.
ASHER.
THOMAS.
ISACAR.
IOSEPH.
MATTHIAS.
IVDE.
Cum Privilegio.
ZABVLON.

THE BIBLE:

Tranſlated according to the Ebrew
and Greeke, and conferred with the beſt tranſla-
tions in diuers languages. With moſt profitable anno-
tations vpon all the hard places, and other things of
great importance, as may appeare in the Epiſtle
to the Reader. And alſo a moſt profitable
Concordance, for the ready finding
out of any thing in the ſame
conteined.

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to the Queenes moſt ex-
cellent Maieſtie.
1602

¶ Of the incomparable treaſure of the holy Scriptures, with a prayer for the true vſe of the ſame.

220.5
G28
1602

Eſai.12.3.& 49 10.reue.21.16. and 22.17. HEre is the Spring where waters flow,
to quench our heat of ſinne:
Ierem.33.15. pſal.119.160. Here is the Tree where trueth doth grow,
to leade our liues therein:
reue.2.7.and 22.2.pſal.119. 142,144. Here is the Iudge that ſtints the ſtriſe,
when mens deuices faile:
Iohn 6.35. Here is the Bread that feeds the life,
that death can not aſſaile.
Luke 2.10. The tidings of Saluation deere,
comes to our eares from hence:
Epheſ.6.16. The fortreſſe of our Faith is heere,
and ſhield of our defence.
Matth.7.6. Then be not like the hogge, that hath
a pearle at his deſire,
2.Pet.2.22. And takes more pleaſure in the trough
and wallowing in the mire.
Matth.6.22. Reade not this booke, in any caſe,
but with a ſingle eye:
Pſal.119.27, 73. Reade not, but firſt deſire Gods grace,
to vnderſtand thereby.
Iude 20. Pray ſtill in faith, with this reſpect,
to fructifie therein,
Pſal.119.11. That knowledge may bring this effect,
to mortifie thy ſinne.
Ioſhua 1.8. pſal.1.1,2. Then happy thou, in all thy life,
whatſo to thee befalles:
Pſal.94.12,13. Yea, double happy ſhalt thou be,
when God by death thee calles.

O Gracious God and meſt mercifull Father, which haſt vouchſafed vs the rich and precious iewell of thy holy Word, aſſiſt vs with thy Spirit, that it may be written in our hearts to our euerlaſting comfort, to reforme vs, to renew vs according to thine owne image, to build vs vp, and edifie vs into the perfect building of thy Chriſt, ſanctifying and iucreaſing in vs all heauenly vertues. Grant this, O heauenly Father, for Ieſus Chriſtes ſake. Amen.

To the Chriſtian Reader.

BEſides the manifold and continual benefits which Almighty God beſtoweth vpon vs, both corporall and ſpirituall, we are eſpecially bounde (deare brethren) to giue him thankes without ceaſing for his great grace and vnſpeakable mercies, in that it hath pleaſed him to call vs vnto this marueilous light of his Goſpel, and mercifully to regard vs after ſo horrible backſliding & falling away from Chriſt to Antichriſt, frō light to darknes, from the liuing God to dumme and dead idoles, and that after ſo cruell murther of Gods Saints, as alas, hath bene among vs, we are not altogether caſt off, as were the Iſraelites, & many others for the like, or not ſo manifeſt wickednes, but receiued againe to grace with moſt euident ſignes and tokens of Gods eſpeciall loue and fauour. To the intent therefore that wee may not bee vnmindefull of theſe great mercies, but ſeeke by all meanes (according to our duetie) to be thankefull for the ſame, it behoueth vs ſo to walke in his feare and loue, that all the dayes of our life wee may procure the glory of his holy Name. Now foraſmuch as this thing chiefly is attained by the knowledge and practiſing of the worde of God, (which is the light to our pathes, the key of the kingdome of heauen, our comfort in affliction, our ſhield and ſword againſt Satan, the ſchoole of all wiſdome, the glaſſe wherein we beholde Gods face, the teſtimonie of his fauour, and the onely foode and nouriſhment of our ſoules) wee thought that we could beſtowe our labours and ſtudie in nothing which could bee more acceptable to God and comfortable to his Church, then in the tranſlating of the holy Scriptures into our natiue tongue: the which thing, albeit that diuers heretofore haue indeuoured to atchieue: yet conſidering the infancie of thoſe times and imperfect knowledge of the tongues, in reſpect of this ripe age and cleare light which God hath now reueiled, the tranſlations required greatly to be peruſed and reformed. Not that we vendicate any thing to our ſelues aboue the leaſt of our brethren (for God knoweth with what feare & trembling we haue bene for the ſpace of two yeeres and more day and night occupied herein) but being earneſtly deſired, and by diuers, whoſe learning and godlines wee reuerence, exhorted, and alſo incouraged by the ready willes of ſuch, whoſe hearts God likewiſe touched, not to ſpare any charges for the furtherance of ſuch a benefit & fauor of God toward his Church (though the time then was moſt dangerous, and the perſecution ſharpe & furious) we ſubmitted our ſelues at length to their godly iudgements, & ſeeing the great opportunitie & occaſions, which God preſented vnto vs in his Church, by reaſon of ſo many godly and learned men, and ſuch diuerſities of tranſlations in diuers tongues: we vndertooke this great & wonderful worke (with al reuerence, as in the preſence of God, as intreating the word of God, whereunto we thinke our ſelues vnſufficient) which now God according to his diuine prouidence & mercy hath directed to a moſt proſperous end. And this we may with good conſcience proteſt, that we haue in euery point & word, according to the meaſure of that knowledge which it pleaſed Almighty God to giue vs, faithfully rendred the text, and in all hard places moſt ſyncerely expounded the ſame. For God is our witneſſe, that we haue by all meanes endeuoured to ſet foorth the puritie of the word and right ſenſe of the holy Ghoſt, for the edifying of the brethren in faith and charitie.

Now as we haue chiefly obſerued the ſenſe, and laboured alwayes to reſtore it to all integritie: ſo haue we moſt reuerently kept the proprietie of the words, conſidering that the Apoſtles who ſpake and wrote to the Gentiles in the Greeke tongue, rather conſtrained them to the liuely phraſe of the Ebrewe, then enterpriſed farre by mollifying their language to ſpeake as the Gentiles did. And for this & other cauſes we haue in many places reſerued the Ebrew phraſes, notwithſtanding that they may ſeeme ſomewhat hard in their eares that are not well practiſed, and alſo delight in the ſweet ſounding phraſes of the holy Scriptures. Yet leſt either the ſimple ſhould be diſcouraged, or the malicious haue any occaſion of iuſt cauillation, ſeeing ſome tranſlations reade after one ſort, and ſome after another, whereas all may ſerue to good purpoſe & edification, we haue in the margent noted that diuerſitie of ſpeech or reading which may alſo ſeeme agreeable to the minde of the holy Ghoſt, and proper for our language with this marke ‖. Againe, whereas the Ebrewe ſpeech ſeemed hardly to agree with ours, we haue noted it in the margent after this ſort ‡, vſing that which was more intelligible. And albeit that many of the Ebrew names be altered from the old text, and reſtored to the true writing & firſt original, whereof they haue their ſignification, yet in the vſuall names litle is changed for feare of troubling the ſimple readers. Moreouer, whereas the neceſſitie of the ſentence required any thing to be added (for ſuch is the grace and proprietie of the Ebrew and Greeke tongues, that it can not but either by circumlocution, or by adding the verbe or ſome word, be vnderſtood of them that are not well practiſed therein) wee haue put it in the text with an other kinde of letter, that it may eaſily be diſcerned from the common letter. As touching the diuiſion of the verſes, we haue folowed the Ebrew examples, which haue ſo euen from the beginning diſtinguiſhed them. Which thing as it is moſt profitable for memorie, ſo doth it agree with the beſt tranſlations, and is moſt eaſie to finde out both by the beſt Concordances, and alſo by the quotations which we haue diligently herein peruſed and ſet forth by this *. Beſides this, the principall matters are noted and diſtinguiſhed by this marke ¶. Yea and the arguments both for the booke and for the chapters with the number of the verſe are added, that by all meanes the reader might be holpen. For the which cauſe alſo wee haue ſet ouer the head of euery page ſome notable worde or ſentence which may greatly further aſwell for memorie, as for the chiefe point of the page. And conſidering how hard a thing it is to vnderſtand the holy Scriptures, and what errors, ſects and hereſies grow dayly for lacke of the true knowledge thereof, & how many are diſcouraged (as they pretend) becauſe they cannot attaine to the true and ſimple meaning of the ſame, we haue alſo indeuoured both by the diligent reading of the beſt cōmentaries, and alſo by the conference with the godly and learned brethren, to gather briefe annotations vpon all the hard places, aſwel for the vnderſtanding of ſuch words as are obſcure, and for the declaration of the text, as for the application of the ſame, as may moſt appertain to Gods glory & the edification of his Church.

Finally, that nothing might lacke which might be bought by labours, for the increaſe of knowledge and furtherance of Gods glory, there are adioyned two moſt profitable Tables, the one ſeruing for the interpretation of the Ebrew names: and the other conteining all the chiefe & principal matters of the whole Bible: ſo that nothing (as we truſt) that any could iuſtly deſire, is omitted. Therefore, as brethren that are partakers of the ſame hope and ſaluation with vs, we beſeech you, that this rich pearle and ineſtimable treaſure may not be offred in vaine, but as ſent from God to the people of God, for the increaſe of his kingdome, the comfort of his Church, and diſcharge of our conſcience, whom it hath pleaſed him to raiſe vp for this purpoſe, ſo you would willingly receiue the worde of God, earneſtly ſtudie it, and in all your life practiſe it, that yee may now appeare in deede to be the people of God, not walking any more according to this world, but in the fruits of the Spirit, that God in vs may be fully glorified, through Chriſt Ieſus our Lord, who liueth and reigneth for euer. Amen.

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Who ſo euer mindeth to take profite by reading ſcriptures, muſt

- Earneſtly and vſually pray vnto God that he wil vouchſafe to
  - Teach the way of his ſtatutes.
  - Giue vnderſtanding.
  - Direct in the path of his commaundements.
  - P
- 2 Diligently keepe ſuch order of reading the ſcriptures and prayer as may ſtand with his calling and ſtate of life, So that
  - At the leaſt, twiſe euery daye this exerciſe be kept. D
  - The time once appointed hereunto after a good entrie, be no otherwiſe employed. Luke.9.v.6
  - Superſtition be auoyded. Ef
  - At one other time that be done, which is left vndone at any time. Ephe
- 3 Vnderſtand to what ende and purpoſe the Scriptures ſerue, which were written, to
  - Teache, that we may learne trueth.
  - Improue, that we may be kept from errour.
  - Correct, that we may be driuen from vice.
  - Inſtruct, that wee may be ſetled in the way of well doing.
  - 2.Tim.3.ver.16.& 17.
  - Comfort, that in trouble we may be confirmed in patient hope. Rom.15.v.4.
- 4 Remember that Scriptures conteine matter concerning
  - Religion and the right worſhipping of God, as
    - Faith in one God
      - Father.
      - Sonne.
      - Holy Ghoſt.
    - The ſtate of mankinde, by
      - 1.Creation.
      - 2.fall and ſinne.
      - 3.regeneration in Chriſt.
    - The Church and the gouernment thereof.
      - Before Chriſt.
      - Since Chriſt.
    - The word of God written in the Teſtament
      - Olde.
      - Newe.
    - Sacraments
      - Before Chriſt.
      - Since Chriſt.
    - The ende and generall iudgement of the
      - Good.
      - Wicked.
  - Commonwealthes and gouernments of people, by
    - Magiſtrates
      - Good.
      - Euill.
    - Peace and warre.
    - Proſperitie and plagues.
    - Subiectes
      - Quiet.
      - Diſordered.
  - Families and things that belong to houſehold, in which are
    - Husbands.
    - Wiues.
    - Parents.
    - Children.
    - Maſters.
    - Seruants.
      - Godly bleſſed.
      - Vngodly plagued.
  - The priuate life and doings of euery man in
    - Wiſedome and follie.
    - Loue and hatred.
    - Soberneſſe and incontinencie.
    - Mirth and ſorrowe.
    - Speach and ſilence.
    - Pride and humilitie.
    - Couetouſneſſe and liberalitie.
  - The common life of all men as
    - Riches, pouertie.
    - Nobilitie.
    - Fauour.
    - Labour and idleneſſe.
- 5 Refuſe all ſenſe of Scripture contrary to the
  - Articles of Chriſtian faith, conteined in the common Creede.
  - Firſt and ſecond table of Gods commandements.
- 6 Marke and conſider the
  - 1.Coherence of the text, how it hangeth together.
  - 2.Courſe of times and ages, with ſuch things as belong vnto them.
  - 3.Maner of ſpeach proper to the Scriptures.
  - 4.Agreement that one place of Scripture hath with an other, whereby that which ſeemeth darke in one is made eaſie in an other.
- 7 Take opportunitie to
  - Reade interpreters, if he be able.
  - Conferre with ſuch as can open the Scriptures. Acts.8.v.30,31.&c.
  - Heare preaching, and to proue by the Scriptures that which is taught. Acts.17.v.11.

T. GRASHOP.

The firſt booke of Moſes, called *Geneſis.

THE ARGVMENT.

Moſes in effect declareth three things, which are in this booke chiefly to be conſidered. Firſt, that the worlde and all things therein were created by God, and that man beeing placed in this great tabernacle of the worlde to beholde Gods wonderfull workes, and to praiſe his Name for the infinite graces, wherewith he had endued him, fel willingly from God through diſobedience: who yet for his owne mercies ſake reſtored him to life, and confirmeth him in the ſame by his promiſe of Chriſt to come, by whome he ſhould ouercome Satan, death and hell. Secondly, that the wicked, vnmindfull of Gods moſt excellent benefits, remained ſtill in their wickedneſſe, and ſo falling woſt horribly from ſinne to ſinne, prouoked God (who by his preachers called them continually to repentance) at length to deſtroy the whole world. Thirdly, he aſſureth vs by the examples of Abraham, Izhak, Iaakob, and the reſt of the Patriarkes, that his mercies neuer faile them, whom he chuſeth to be his Church, and to profeſſe his Name in earth, but in all their afflictions and perſecutions hee euer aſſiſteth them, ſendeth comfort, and deliuereth them. And becauſe the beginning, increaſe, preſeruation and ſucceſſe thereof might be onely attributed to God, Moſes ſheweth by the examples of Cain, Iſhmael, Eſau and others, which were noble in mans iudgement, that this Church dependeth not on the eſtimation and nobilitie of the world: and alſo by the fewneſſe of them, which haue at all times worſhipped him purely according to his word, that it ſtandeth not in the multitude, but in the poore and deſpiſed, in the ſmall flocke and little number, that man in his wiſedome might bee confounded, and the Name of God euermore praiſed.

CHAP. I.

1 God createth the heauen & the earth, 3 The light and the darkeneſſe, 8 The firmament. 9 He ſeparateth the water from the earth. 16 He createth the Sunne, the Moone, & the ſtarres. 21 He createth the fiſh, birds, beaſts. 26 Hee createth man, and giueth him rule ouer all creatures, 29 And prouideth nourture for man and beaſt.

In the [a] beginning * God created the heauen and the earth.

2 And the earth was [b] ‖ without forme and void, and [c] darkenes was vpon the ‡ deepe, and the Spirite of God [d] mooued vpon the ‡ waters.

3 Then God ſaide, * Let there be light: and there was [e] light.

4 And God ſawe the light that it was good, and God ſeparated ‡ the light from the darkeneſſe.

5 And God called the light, Day, and the darkeneſſe, hee called Night. † ‡ So the Euening and the Morning were the firſt day.

6 ¶ Againe God ſayde, * Let there bee a ‖ firmament in the middes of the waters; and let it ſeparate the waters from the waters.

7 Then God made the firmament, and ſeparated the waters which were [f] vnder the firmament, from the waters which were * aboue the firmament, and it was ſo.

8 And God called the firmament, [g] Heauen. † So the euening and the morning were the ſecond day.

9 ¶ God ſayde againe, * Let the waters vnder the heauen bee gathered into one place, and let the dry lande appeare, and it was ſo.

10 And God called the drie land, Earth, and he called the gathering together of the waters, Seas: and God ſawe that it was good.

11 Then God ſayde, [h] Let the earth bud forth the bud of the herbe, that ſeedeth ſeede, the fruitfull tree, which beareth fruit according to his kinde, which hath his ſeede in it ſelfe vpon the earth, and it was ſo.

12 And the earth brought forth the bud of the herbe, that ſeedeth ſeede according to his kinde, alſo the tree that beareth fruit, which hath his ſeed in it ſelf according to his kind: and God [i] ſaw that it was good.

13 † So the euening and the morning were the third day.

14 ¶ And God ſayde, * Let there bee [k] lights in the firmament of the heauen, to [l] ſeparate the day from the night, & let them be for [m] ſignes, and for ſeaſons, and for dayes, and yeeres.

15 And let them be for lightes in the firmament of the heauen to giue light vpon the earth, and it was ſo.

16 God then made two [n] great lightes: the greater light to [o] rule the day, and the leſſe light to rule the night: hee made alſo the ſtarres.

17 And God ſet them in the firmament of the heauen to ſhine vpon the earth,

18 And to * rule in the day, and in the night, and to ſeparate the light from the darkeneſſe; and God ſaw that it was good.

a First of all, and before that any creature was, God made heauen and earth of nothing, Wiſd. 11.14. *Pſal.33.6.and 136.5 ecclus.18.1.acts,14.15.and 17.24.*

b As a rude lumpe and without any creature in it: for the waters couered all. ‖*Or, waſte.*

c Darkneſſe couered the deepe waters: for as yet the light was not created.

‡*Ebr. face of the deepe.*

d He mainteined this confuſed heape by his ſecret power.

‡*Ebr. face of the waters. Hebr.11.3.*

e The light was made before either Sunne or Moone was created: therefore wee muſt not attribute that to the creatures that are Gods inſtruments, which onely appertaineth to God. ‡*Ebr. betweene the light, and betweene the darknes.* † The firſt day. ‡*Ebr. ſo was the euening, ſo was the morning. Pſal.33.6.and 136.5. iere.10.12.and 51.15.* ‖*Or ſpreading ouer, and aire.* f As the Sea and riuers from thoſe waters that are in the cloudes, which are vpholden by Gods power, leſt they ſhould ouerwhelme the world. *Pſal.148.4.* g That is, the region of the aire, & all that is aboue vs.

† The ſecond day.

Pſal.33.7. and 89.11. and 136.6. iob 38.4

h So that we ſee it is the onely power of Gods word that maketh the earth fruitfull, which els naturally is barren.

i This ſentence is ſo oftrepeated, to ſignifie that God made all his creatures to ſerue to his glory, and to the profit of man, but for ſin they were accurſed, yet to the elect by Chriſt they are [illegible] and ſerue to [illegible] wealth.

† The thirde day.

Pſal.136.7. deut.4.19.

k By the lights, he meaneth the Sun, the Moone, and the ſtarres.

l Which is the artificiall day, from the Sunne riſing to the going downe. m Of things apperteining to naturall and politicall orders and ſeaſons. n To wit, the Sunne and the Moone: and there hee ſpeaketh as man iudgeth by his eye: for elſe the Moone is leſſe then the planet Saturnus. o To giue it ſufficient light, as inſtruments appointed for the ſame, to ſerue to mans vſe. *Iere.31.35.*

† The fourth day.

p As fiſh and wormes which ſlide, ſwimme, or creepe.

‡ *Ebr. the ſoule of life.*

‡ *Ebr the face of the firmament.*

q The fiſh and foules had both one beginning, wherein we ſee that nature giueth place to Gods will, forasmuch as the one ſort is made to flie aboue in the aire, and the other to ſwimme beneath in the water.

r That is, by the vertue of his word he gaue power to his creatures to ingender.

† The fift day.

‡ *Ebr. ſoule of life*

Cha. 15.1. *&* 9.6. 1.*cor.* 11.7. *coloſſ.* 3.10.

s God commanded the water and the earth to bring forth other creatures: but of man hee ſaith, Let vs make: Signifying that God taketh counſell with his wiſedome and vertue, purpoſing to make an excellent worke aboue all the reſt of his creation.

19 † So the euening and the morning were the fourth day.

20 Afterward God ſaid, Let the waters bring foorth in abundance euery [p] creeping thing that hath ‡ life: and let the foule flie vpon the earth in the ‡ open firmament of the heauen.

21 Then God created the great whales, and euery thing liuing and moouing, which the [q] waters brought forth in abundance according to their kinde, and euery feathered foule according to his kinde: and God ſawe that it was good.

22 Then God [r] bleſſed them, ſaying, Bring foorth fruit and multiply, and fill the waters in the ſeas, and let the foule multiply in the earth.

23 † So the euening and the morning were the fift day.

24 ¶ Moreouer God ſaid, Let the earth bring foorth the ‡ liuing thing according to his kinde, cattell, and that which creepeth, and the beaſt of the earth, according to his kinde, and it was ſo.

25 And God made the beaſt of the earth according to his kinde, and the cattell according to his kinde, and euery creeping thing of the earth according to his kinde; and God ſaw that it was good.

26 Furthermore God ſayde, * [s] Let vs make man in our [t] image according to our likeneſſe, and let them rule ouer the fiſh of the ſea, and ouer the foule of the heauen, and ouer the beaſtes, and ouer all the earth, and ouer euery thing that creepeth and mooueth on the earth.

27 * Thus God created the man in his image: in the image of God created he him: he created them * male and female.

28 And God [u] bleſſed them, and God ſaid to them, * Bring forth fruite and multiply, and fill the earth, and ſubdue it, and rule ouer the fiſh of the ſea, and ouer the foule of the heauen, and ouer euery beaſt that mooueth vpon the earth.

29 And God ſaid, Beholde, I haue giuen vnto you [x] euery herbe bearing ſeede, which is vpon all the earth, and euery tree, wherein is the fruite of a tree bearing ſeede: * that ſhall be to you for meate.

30 Likewiſe to euery beaſt of the earth, and to euery foule of the heauen, and to euery thing that mooueth [illegible] the earth, which hath life in it ſelfe, euery [illegible] herbe ſhall be for meate, and it was ſo.

31 * And God ſaw all that hee had made, and loe, it was very good. † So the euening and the morning were the ſixt day.

t This image and likeneſſe of God in man is expounded, Epheſ 4 24. where it is written, that man was created after God in righteouſneſſe and true holineſſe, meaning by theſe two wordes all perfection, as wiſedome, trueth, innocencie, power, &c. *Wiſd* 2.23. *ecclus.* 17.1. *Matth.* 19.4. u The propagation of man is the bleſſing of God, Pſal. 128. *Chap* 8.17. *and* 9.1. x Gods great liberalitie to man taketh away all excuſe of his ingratitude. *Chap.* 9.3. *Exod.* 31.17. *ecclus.* 39,16,33. *marke* 7.37. † The ſixt day.

CHAP. II.

2 God reſteth the ſeuenth day, and ſanctifieth it. 13 He ſetteth man in the Garden. 22 He createth the woman. 24 Marriage is ordeined.

Thus the heauens, and the earth were finiſhed, and all the [a] hoſte of them.

2 For in the ſeuenth day God ended his worke which he had made, * and the ſeuenth day he [b] reſted from all his worke, which hee had made.

3 So God bleſſed the ſeuenth day, and [c] ſanctified it, becauſe that in it he had reſted from all his worke, which God had created and made.

4 ¶ Theſe are the ‖ generations of the heauens and of the earth, when they were created, in the day that the Lord God made the earth and the heauens,

5 And euery ‖ plant of the fielde, before it was in the earth, and euery herbe of the field, before it grewe: for the Lorde God had not cauſed it to [d] raine vpon the earth, neither was there a man to till the ground,

6 But a miſt went vp from the earth, and watered all the earth.

7 ¶ The Lord God alſo made the man [e] of the duſt of the ground, & breathed in his face breath of life, * & the man was a liuing ſoule.

8 And the Lorde God planted a garden Eaſtward in [f] Eden, and there hee put the man whome he had made.

9 (For out of the ground made the Lord God to grow euery tree pleaſant to the ſight, and good for meate: the [g] tree of life alſo in the middes of the garden, [h] and the tree of knowledge of good and euill.

10 And out of Eden went a riuer to water the garden, and from thence it was diuided, and became into foure heads.

11 The name of one is * Piſhon: the ſame compaſſeth the whole lande [i] of Hauilah, where is gold.

12 And the golde of that lande is good: there is ‖ Bdelium, and the onix ſtone.

13 And the name of the ſeconde Riuer is Gihon: the ſame compaſſeth the whole lande of ‖ Cuſh.

14 The name alſo of the thirde riuer is ‖ Hiddekel: this goeth toward the Eaſt ſide of ‖ Aſſhur: & the fourth riuer is ‖ Perath.)

15 ¶ Then the Lord God tooke the man, and put him into the garden of Eden, that hee might [k] dreſſe it, and keepe it.

16 And the Lorde God [l] commanded the man, ſaying, ‡ Thou ſhalt eate freely of euery tree of the garden,

17 But of the tree of knowledge of good and euill, thou ſhalt not eate of it: for ‖ in the day that thou eateſt thereof, thou ſhalt die the [m] death.

18 Alſo the Lorde God ſayde, It is not good that the man ſhould be himſelfe alone: I will make him an helpe ‡ meete for him.

19 So the Lord God formed of the earth euery beaſt of the fielde, and euery foule of

a That is, the innomerable abundance of creatures in heauen and earth.

Exod. 20.11. *and* 31.17. *deut.* 5,14. *hebr.* 4.4.

b For he had now finiſhed his creation, but his prouidence ſtill watcheth ouer his creatures, and gouerneth them.

c Appointed it to be kept holy, that man might therein conſider the excellencie of his works and Gods goodneſſe towards him.

‖ *Or, the originall and beginning.*

‖ *Or, tree, as chap.* 21.15.

d God onely openeth the heauens, and ſhutteth them, hee ſendeth drought and raine according to his good pleaſure.

‖ *Or, formed.*

e He ſheweth whereof mans body was created, to the intent that man ſhould not glory in the excellencie of his owne nature.

1.*Cor.* 15.45.

f This was the name of a place, as ſome thinke, in Meſopotamia, moſt pleaſant, and abundant in all things.

g Which was a ſigne of the life receiued of God.

h That is, of miſerable experience, which came by diſobeying God.

Ecclus. 24.49. i Which Hauilah is a countrie ioyning to Perſia Eaſtward, and inclineth toward the Weſt. ‖ *Or, precious ſtone, or pearles. Pliny ſaith, it is the name of a tree.* ‖ *Or, Ethiopia,* ‖ *Or, Tygris, Or, Aſſyria.* ‖ *Or, Euphrates.* k God would not haue man idle, though as yet there was no need to labour. l So that man might know there was a ſoueraigne Lord to whom he owed obedience, ‡ *Ebr. Eating thou ſhalt eate of.* ‖ *Or, whenſoeuer.* m By this death he meaneth the ſeparation of man from God, who is our life and chiefe felicitie: and alſo that our diſobedience is the cauſe thereof. ‡ *Ebr. before him.*

the heauen, and brought them vnto the [n] man to ſee how hee would call them: for howſoeuer the man named the liuing creature, ſo was the name thereof.

20 The man therefore gaue names vnto all cattell, and to the foule of the heauen, and to euery beaſt of the fielde: but for Adam found he not an helpe meete for him.

21 ¶ Therefore the Lord God cauſed an heauie ſleepe to fall vpon the man, and hee ſlept: and he tooke one of his ribs, and cloſed vp the fleſh in ſtead thereof.

22 And the rib which the Lord God had taken from the man, ‡ made he a [o] woman, and brought her to the man.

23 Then the man ſayd, * This nowe is bone of my bones, and fleſh of my fleſh. She ſhall be called || woman, becauſe ſhe was taken out of man.

24 * Therefore ſhall man leaue [p] his father and his mother, and ſhall cleaue to his wife, and they ſhall be one fleſh.

25 And they were both naked, the man and his wife, and were not [q] aſhamed.

n By moouing them to come and ſubmit themſelues to Adam.

‡ *Ebr. built.*

o Signifying, that mankinde was perfite, when the woman was created, which before was like an vnperfit building.

1.Cor.11.8.

|| *Or, manneſſe, becauſe ſhe commeth of man: for in Ebrewe Iſh is man, and Iſhah the woman.*

Mat.19.5. mark.10.7. 1.cor.6.16. epheſ.5.31.

p So that mariage requireth a greater duety of vs toward our wiues, then otherwiſe we are bound to ſhew to our parents.

q For before ſinne entred, all things were honeſt and comely.

CHAP. III.

1 The woman ſeduced by the ſerpent, 6 intiſeth her husband to ſin. 8 They both flee from God. 14 They three are puniſhed. 15 Chriſt is promiſed. 19 Man is duſt. 22 Man is caſt out of Paradiſe.

NOw the * ſerpent was more [a] ſubtill then any beaſt of the fielde, which the Lorde God had made: and he [b] ſaid to the woman, Yea, hath God in deede ſaid, Yee ſhall not eate of euery tree of the garden?

2 And the woman ſayde vnto the ſerpent, We eate of the fruit of the trees of the garden,

3 But of the fruit of the tree which is in the mids of the garden, God hath ſayd, Yee ſhall not eate of it, neither ſhall ye touch it, [c] leſt ye die.

4 Then * the ſerpent ſaid to the woman, Ye ſhall not [d] ‡ die at all.

5 But God doth know, that when ye ſhal eate thereof, your eyes ſhalbe opened, and ye ſhalbe as gods, [e] knowing good and euill.

6 So the woman (ſeeing that the tree was good for meate, and that it was pleaſant to the eyes, and a tree to be deſired to get knowledge) tooke of the fruit thereof, and did * eate, and gaue alſo to her huſband with her, and he [f] did eate.

7 Then the eyes of them both were opened, and they [g] knewe that they were naked, and they ſewed figge tree leaues together, and made themſelues ‡ breeches.

8 ¶ Afterwarde they heard the voyce of the Lord God walking in the garden in the || coole of the day, and the man and his wife [h] hid themſelues frō the preſence of the Lord God among the trees of the garden.

Wiſd.2.24.

a As Satan can change himſelfe into an Angel of light, ſo did he abuſe the wiſedome of the ſerpent to deceiue man.

b God ſuffered Satan to make the ſerpent his inſtrument, and to ſpeake in him.

c In doubting of Gods threatning, ſhe yeelded to Satan.

2.Cor.11.3.

d This is Satans chiefeſt ſubtiltie, to cauſe vs not to feare Gods threatnings.

‡ *Eb. die the death.*

e As though he ſhould ſay, God doeth not forbid you to eat of the fruit, ſaue that he knoweth that if ye ſhould eate therof, ye ſhould be like vnto him.

Eccluſ. 15.26. 1.tim.2.14.

f Not ſo much to pleaſe his wife, as mooued by ambition at her perſwaſion.

g They began to feele their miſerie, but they ſought not to God for remedy.

‡ *Ebr. things to gird about them to hide their priuities.*

|| *Or, winde.*

h The ſinnefull conſcience fleeth Gods preſence.

9 But the Lord God called to the man, and ſayd vnto him, Where art thou?

10 Who ſayde, I heard thy voyce in the garden, and was afraide: becauſe I was [i] naked, therefore I hid my ſelfe.

11 And he ſayd, Who told thee, that thou waſt naked? Haſt thou eaten of the tree, whereof I commanded thee that thou ſhouldeſt not eate?

12 Then the man ſayde, The woman which thou [k] gaueſt to be with me, ſhe gaue me of the tree, and I did eate.

13 And the Lord God ſaid to the woman, Why haſt thou done this? and the woman ſaid, [l] The ſerpent beguiled me, and I did eate.

14 ¶ Then the Lord God ſaid to the ſerpent, [m] Becauſe thou haſt done this, thou art curſed aboue all cattell, and aboue euery beaſt of the field: vpon thy belly ſhalt thou goe, and [n] duſt ſhalt thou eate all the dayes of thy life.

15 I will alſo put enmitie betweene [o] thee and the woman, and betweene thy ſeede and her ſeede. Hee ſhall breake thine [p] head, and thou ſhalt [q] bruiſe his heele.

16 ¶ Unto the woman he ſayd, I will greatly increaſe thy [r] ſorowes, and thy conceptions. In ſorow ſhalt thou bring foorth children, and thy deſire ſhalbe ſubiect to thine huſband, and he ſhall * rule ouer thee.

17 ¶ Alſo to Adam he ſaid, Becauſe thou haſt obeyed the voyce of thy wife, and haſt eaten of the tree, (whereof I commaunded thee, ſaying, Thou ſhalt not eate of it) [ſ] curſed is the earth for thy ſake: in ſorowe ſhalt thou eate of it all the dayes of thy life.

18 [t] Thornes alſo and thiſtles ſhall it bring foorth to thee, and thou ſhalt eate the herbe of the field.

19 In the ſweate of thy face ſhalt thou eate bread, till thou returne to the earth: for out of it waſt thou taken, becauſe thou art duſt, and to duſt ſhalt thou returne.

20 (And the man called his wiues name Heuah, becauſe ſhe was the mother of all liuing)

21 Unto Adam alſo and to his wife did the Lord God [u] make coates of ſkinnes, and clothed them.

22 ¶ And the Lord God ſaid, [x] Behold, the man is become as one of vs, to knowe good and euill. And now leſt hee put foorth his hand, and [y] take alſo of the tree of life, and eate and liue for euer,

23 Therefore the Lorde God ſent him foorth from the garden of Eden, to till the earth whence he was taken.

24 Thus he caſt out man: and at the Eaſt ſide of the garden of Eden hee ſet the Cherubims, and the blade of a ſword ſhaken, to keepe the way of the tree of life.

i His hypocriſie appeareth in that he hid the cauſe of his nakednes, which was the tranſgreſſion of Gods commandement.

k His wickednes and lacke of true repentance appeared in this, that he burdened God with his fault, becauſe he had giuen him a wife.

l In ſtead of confeſſing her ſinne, ſhe increaſeth it by accuſing the ſerpent.

m He asked the reaſon of Adam and his wife, becauſe he would bring them to repentance, but he asketh not the ſerpent, becauſe he would ſhewe him no mercy.

n As a vile and contemptible beaſt, Iſa.65.25.

o He chiefly meaneth Satan, by whoſe motion and craft the ſerpent deceiued the woman.

p That is, the power of ſinne and death.

q Satan ſhal ſting Chriſt and his members, but not ouercome them.

r The Lord comforteth Adam by the promiſe of the bleſſed ſeed, & alſo puniſheth the body for the ſinne, which the ſoule ſhould haue bene puniſhed for, that the [illegible]ritie hauing conceiued hope of forgiueneſſe, might liue by faith.

1.Cor.14.34.

ſ The tranſgreſſion of Gods commandement was the cauſe that both mankind and all other creatures were ſubiect to the curſe.

t Theſe are not the naturall fruits of the earth, but proceede of the corruption of ſinne.

u Or gaue them knowledge to make themſelues coates.

x By this deriſion hee reprocheth Adams miſerie, whereinto he was fallen by ambition.

y Adam depriued of life, loſt alſo the ſigne thereof.

CHAP. IIII.

1 The generation of mankind. 3 Kain and Habel offer ſacrifice. 8 Kain killeth Habel. 23 Lamech a tyrant encourageth his fearefull wiues. 26 True religion is reſtored.

AFterward the man knewe Heuah his wife, which[a] conceiued and bare Kain, and ſaide, I haue obtained a man[b] by the Lord.

2 And againe ſhe brought foorth his brother Habel, and Habel was a keeper of ſheepe, and Kain was a tiller of the ground.

3 ¶ And in proceſſe of time it came to paſſe, that Kain brought an[c] oblation vnto the Lord of the fruit of the ground.

4 And Habel alſo himſelfe brought of the firſt fruits of his ſheepe, and of the fat of them, and the Lord had reſpect vnto *Habel, and to his offering,

5 But vnto Kain and to his offering he had no[d] regard: Wherfore Kain was exceeding wroth, and his countenance fel downe.

6 Then the Lord ſaid vnto Kain, Why art thou wroth? and why is thy countenance caſt downe?

7 If thou do well, ſhalt thou not[e] be accepted? and if thou doeſt not well, ſinne lieth at the[f] doore: alſo vnto thee his[g] deſire ſhal be ſubiect, and thou ſhalt rule ouer him.

8 ¶ Then Kain ſpake to Habel his brother. And *when they were in the fielde, Kain roſe vp againſt Habel his brother, and ſlew him.

9 Then the Lord ſaid vnto Kain, Where is Habel thy brother? Who anſwered, I cannot tell. [h] Am I my brothers keeper?

10 Againe he ſaid, What haſt thou done? the[i] voice of thy brothers blood cryeth vnto me from the earth.

11 Now therefore thou art curſed[k] from the earth, which hath opened her mouth to receiue thy brothers blood from thine hand.

12 When thou ſhalt till the ground, it ſhall not henceforth yeelde vnto thee her ſtrength: a[l] vagabond and a runnagate ſhalt thou be in the earth.

13 Then Kain ſayde to the Lord,[m] ‖ My puniſhment is greater then I can beare.

14 Behold, thou haſt caſt mee out this day from the ‡ earth, and from thy face ſhall I be hid, and ſhall be a vagabond, and a runnagate in the earth, and whoſoeuer findeth me, ſhall ſlay me.

15 Then the Lord ſayd vnto him, Doubtleſſe whoſoeuer ſlaieth Kain, he ſhalbe[n] puniſhed ſeuen fold. And the Lord ſet a[o] marke vpon Kain, leſt any man finding him ſhould kill him.

16 Then Kain went out from the preſence of the Lord, and dwelt in the land of Nod toward the Eaſt ſide of Eden.

17 Kain alſo knewe his wife, which conceiued and bare Henoch: and he built a[p] citie, and called the name of the citie by the name of his ſonne Henoch.

18 And to Henoch was borne Irad, and Irad begate Mehuiael, & Mehuiael begate Methuſhael, & Methuſhael begate Lamech.

19 ¶ And Lamech tooke to him[q] two wiues: the name of the one was Adah, and the name of the other Zillah.

20 And Adah bare Iabal, who was the ‖ father of ſuch as dwell in the tents, and of ſuch as haue cattell.

21 And his brothers name was Iubal, who was the father of all that play on the harpe and ‖ organs.

22 And Zillah alſo bare Tubal-kain, who wrought cunningly euery craft of braſſe and of yron: and the ſiſter of Tubal-kain was Naamah.

23 Then Lamech ſayde vnto his wiues Adah and Zillah, Heare my voyce, ye wiues of Lamech: hearken vnto my ſpeech: [r] for I would ſlay a man in my wound, and a yong man in mine hurt.

24 If Kain ſhall be auenged ſeuen folde, truely Lamech[ſ] ſeuentie times ſeuen fold.

25 ¶ And Adam knew his wife againe, and ſhe bare a ſonne, and ſhe called his name Sheth: for God, ſaid ſhe, hath appointed me another ſeede for Habel, becauſe Kain ſlewe him.

26 And to the ſame Sheth alſo there was borne a ſonne, and he called his name Enoſh. Then began men to[t] cal vpon the Name of the Lord.

CHAP. V.

1 The genealogie, 5 Age and death of Adam. 6 His ſucceſſion vnto Noah and his children. 24 Henoch was taken away.

THis is the ‖ booke of the generations of Adam. In the day that God created Adam, in the[a] likenes of God made he him,

2 Male and femall created he them, and bleſſed them, and called their name[b] Adam in the day that they were created.

3 ¶ Now Adam liued and hundreth and thirtie yeeres, and begate a childe in his owne[c] likeneſſe after his image, and called his name Sheth.

4 *And the dayes of Adam, after he had begotten Sheth, were eight hundred yeeres, and he begate ſonnes and daughters.

5 So all the dayes that Adam liued, were nine hundred and thirtie yeeres: and he died.

6 And[d] Sheth liued an hundreth and fiue yeeres, and begate Enoſh.

7 And Sheth liued after hee begate Enoſh, eight hundreth and ſeuen yeers, and begate ſonnes and daughters.

[a] Mans nature, the ſtate of mariage, and Gods bleſſing were not vtterly aboliſhed through ſinne, but the qualitie or condition thereof was changed.

[b] That is, according to the Lords promiſe, as chap. 3.15. ſome read, To the Lord, as reioycing for the ſonne which ſhe had borne, whom ſhe would offer to the Lord, as the firſt fruits of her birth.

[c] This declareth that the father inſtructed his children in the knowledge of God, & alſo how God gaue them ſacrifices to ſignifie their ſaluation: albeit they were deſtitute of the ſacrament of the tree of life.

Heb. 11.4.

[d] Becauſe he was an hypocrite, and offred onely for an outward ſhew without ſincerity of heart.

[e] Both thou and thy ſacrifice ſhall be accptable to me.

[f] Sinne ſhall ſtill torment thy conſcience.

[g] The dignitie of the firſt borne is giuen to Kain ouer Habel.

Wiſd. 10.3 *matt.* 23 35. 1.*ioh.* 3. 12.*iude.* 11.

[h] This is the nature of the reprobate when they are reproued of their hypocriſie, euen to neglect God and deſpite him.

[i] God reuengeth the wrongs of his Saints, though none complaine: for the iniquitie it ſelfe cryeth for vengeance.

[k] The earth ſhall bee a witneſſe againſt thee, which mercifully receiued that blood, which thou moſt cruelly ſheddeſt.

[l] Thou ſhalt neuer haue reſt: for thine heart ſhall be in continuall feare and care.

[m] He burdeneth God as a cruell iudge, becauſe hee did puniſh him ſo ſharpely. ‖ *Or, my ſinne is greater then can be pardoned* ‡ *Ebr. from off the face of*

[n] Not for the loue hee bare to Kain, but to ſuppreſſe murther.

[o] Which was ſome viſible ſigne of Gods iudgement, that others ſhould feare thereby.

[p] Thinking therby to be ſure, and to haue leſſe occaſion to feare Gods iudgements againſt him.

[q] The lawful inſtitution of mariage, which is, that two ſhould be one fleſh, was firſt corrupt in the houſe of Kain by Lamech.

‖ *Or, firſt inuenter*

‖ *Or, flutes and pipes.*

[r] His wiues ſeeing that al men hated him for his crueltie, were afraid: therfore he braggeth that there is none ſo luſty that were able to reſiſt, although he were already wounded.

[ſ] He mocked at Gods ſufferance in Kain, ieſting as though God would ſuffer none to puniſh him, and yet giue him licence to murther others.

[t] In theſe dayes God began to mooue the hearts of the godly to reſtore religion, which a long time by the wicked had bene ſuppreſſed.

‖ *Or, rehearſall of the ſtocke.*

[a] Read cha. 1,26.

[b] By giuing them both one name, he noteth the inſeparable coniunction of man and wife.

[c] As well concerning his creation, as his corruption.

1.*Chron.* 1.1.

[d] He proueth Adams generation by them which came of Sheth, to ſhew which is the true Church, and alſo what care God had ouer the ſame from the beginning, in that hee continued euer his graces toward it by a continuall ſucceſſion.

8 So all the dayes of Sheth were * nine hundred and twelue yeeres: and he died.

9 ¶ Alſo Enoſh liued ninety yeeres, and begate Kenan.

10 And Enoſh liued, after he begate Kenan, eight hundred and fifteene yeeres, and begate ſonnes and daughters.

11 So all the dayes of Enoſh were nine hundred and fiue yeeres: and he died.

12 ¶ Likewiſe Kenan liued ſeuenty yeres, and begate Mahalaleel.

13 And Kenan liued, after he begat Mahalaleel, eight hundred and fourtie yeeres, and begate ſonnes and daughters.

14 So all the dayes of Kenan were nine hundred and ten yeeres: and he died.

15 ¶ Mahalaleel alſo liued ſixtie and fiue yeeres, and begate Iered.

16 Alſo Mahalaleel liued after he begate Iered, eight hundred and thirty yeeres, and begate ſonnes and daughters.

17 So all the dayes of Mahalaleel were eight hundred ninty and fiue yeeres: and he died.

18 ¶ And Iered liued an hundred ſixtie and two yeeres, and begate Henoch.

19 Then Iered liued, after he begate Henoch, eight hundred yeeres, & begate ſonnes and daughters.

20 So all the dayes of Iered were nine hundred ſixtie and two yeeres: and he died.

21 ¶ * Alſo Henoch liued ſixtie and fiue yeeres, and begate Methuſhelah.

22 And Henoch [f] walked with God, after he begate Methuſhelah, three hundred yeeres, and begate ſonnes and daughters.

23 So all the dayes of Henoch were three hundred ſixtie and fiue yeeres.

24 And Henoch walked with God, and hee was no more ſeene: for [g] God tooke him away.

25 Methuſhelah alſo liued an hundred eightie and ſeuen yeres, and begate Lamech.

26 And Methuſhelah liued, after hee begate Lamech, ſeuen hundred eightie and two yeeres, and begate ſonnes and daughters.

27 So all the dayes of Methuſhelah were nine hundred ſixtie and nine yeeres: and he died.

28 ¶ Then Lamech liued an hundred eightie and two yeeres, and begate a ſonne,

29 And called his name Noah, ſaying, This ſame ſhal [h] comfort vs concerning our worke and ſorow of our hands, as touching the earth, which the Lord hath curſed.

30 And Lamech liued after hee begate Noah, fiue hundred ninetie and fiue yeeres, and begate ſonnes and daughters.

31 So all the dayes of Lamech were ſeuen hundred ſeuentie and ſeuen yeeres: and he died.

32 And Noah was fiue hundred yeere olde. And Noah begate Shem, Ham, and Iapheth.

CHAP. VI.

3 God threatneth to bring the flood. 5 Man is altogether corrupt. 6 God repenteth that hee made him. 8 Noah and his are preſerued in the Arke, which he was commanded to make.

SO when men began to bee multiplied vpon the earth, and there were daughters borne vnto them,

2 Then the [a] ſonnes of God ſaw the daughters [b] of men that they were [c] faire, and they tooke them wiues of al that they ‖ liked.

3 Therefore the Lord ſaid, My ſpirit ſhal not alway [d] ſtriue with man, becauſe hee is but fleſh, and his dayes ſhall be an [e] hundred and twentie yeeres.

4 There were ‖ gyants in the earth in thoſe dayes, yea, and after that the ſonnes of God came vnto the daughters of men, and they had borne them children, theſe were mightie men, which in old time were men of [f] renowme.

5 ¶ When the Lorde ſaw that the wickedneſſe of man was great in the earth, and all the imaginations of the thoughts of his * heart were onely euill ‡ continually,

6 Then it [g] repented the Lord, that hee had made man in the earth, and he was ſorry in his heart.

7 Therefore the Lord ſaid, I will deſtroy from the earth the man whom I haue created, from man [h] to beaſt, to the creeping thing, and to the foule of the heauen: for I repent that I haue made them.

8 But Noah [i] found grace in the eyes of the Lord.

9 ¶ Theſe are the ‖ generations of Noah. Noah was a iuſt and vpright man in his time: and Noah walked with God.

10 And Noah begat three ſonnes, Shem, Ham, and Iapheth.

11 The earth alſo was corrupt before God: for the earth was filled with [k] cruelty.

12 Then God looked vpon the earth, and behold, it was corrupt: for all fleſh had corrupted his way vpon the earth.

13 And God ſaid vnto Noah, ‖ An end of all fleſh is come before mee: for the earth is filled with ‖ crueltie ‡ through them: and behold, I will deſtroy them with the earth.

14 ¶ Make thee an Arke of ‡ pine trees: thou ſhalt make ‡ cabines in the Arke, and ſhalt pitch it within and without with pitch.

15 And ‖ thus ſhalt thou make it: The length of the Arke ſhall be three hundred cubites, the breadth of it fiftie cubites, and the height of it thirtie cubites.

16 A windowe ſhalt thou make in the Arke, and in a cubite ſhalt thou finiſh it aboue, and the doore of the Arke ſhalt thou ſet in the ſide thereof: thou ſhalt make it with the [l] low, ſecond and third roome.

17 And I, behold, I will bring a flood of waters vpon the earth to deſtroy all fleſh, wherein is the breath of life vnder the heauen: all that is in the earth ſhall periſh.

18 But with thee will I [m] eſtabliſh my Couenant, and thou ſhalt goe into the Arke, thou and thy ſonnes, and thy wife, and thy ſonnes wiues with thee.

19 And of euery liuing thing, of all fleſh two of euery ſort ſhalt thou cauſe to come

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[e] The chiefe cauſe of long life in the firſt age, was the multiplication of mankinde, that according to Gods commaundement at the beginning the world might be increaſed with people, which might vniuerſally praiſe his Name.

Ecclus.44.16. hebr.11.5.

[f] That is, he led an vpright and godly life.

[g] To ſhew that there was a better life prepared, and to be a teſtimonie of the immortalitie of ſoules and bodies. As to inquire where he became, is meere curioſitie.

[h] Lamech had reſpect to the promiſe, Chap. 3. 15. and deſired to ſee the deliuerer which ſhould be ſent, and yet ſaw but a figure thereof: he alſo ſpake this by the ſpirit of propheſie, becauſe Noah deliuered the Church, and preſerued it by his obedience.

[a] The children of the godly, which began to degenerate.

[b] Thoſe that came of wicked parents, as of Kain.

[c] Hauing more reſpect to their beautie, and to worldly conſiderations, then to their maners and godlineſſe.

‖*Or, had choſen.*

[d] Becauſe man could not be wonne by Gods lenitie and long ſufferance, whereby hee ſtroue to ouercome him, he would no longer ſtay his vengeance.

[e] Which terme God gaue man to repent before he would deſtroy the earth, 1. Pet. 3.20.

‖*Or, tyrants.*

[f] Which vſurped authoritie ouer others, and did degenerate from their ſimplicitie wherin their fathers liued.

Chap.8.21. matth.15.19.

‡*Ebr. Euery day.*

[g] God doeth neuer repent, but he ſpeaketh after our capacitie, becauſe hee did deſtroy him, and in that as it were did diſauow him to be his creature.

[h] God declareth how much he deteſteth ſinne, ſeeing the puniſhment thereof extendeth to the bruit beaſts.

[i] God was mercifull vnto him.

‖*Or, hiſtorie.*

[k] Meaning, that all were giuen to the contempt of God, and oppreſſion of their neighbours. ‖*Or, I will deſtroy mankinde.* ‖*Or, oppreſſion and wickedneſſe.* ‡ *Eb from the face of them.* ‡ *Ebr. Gopher.* ‡ *Ebr. neſts.* ‖*Or, of this meaſure.* [l] That is, of three heights. [m] To the intent that in this great enterpriſe and mockings of the whole world thou mayeſt be confirmed, that thy faith faile not.

into the Arke, to keepe them aliue with thee: they ſhall be male and female.

20 Of the foules after their kinde, and of the cattell after their kind, of euery creeping thing of the earth after his kind, two of euery ſort ſhall come vnto thee, that thou mayeſt keepe them aliue.

21 And take thou with thee of all meate that is eaten: & thou ſhalt gather it to thee, that it may be meate for thee and for them.

22 * Noah therefore did according vnto all, that God commanded him: euen [n] ſo did he.

CHAP. VII.

1 Noah and his enter into the Arke. 20 The flood deſtroyeth all the reſt vpon the earth.

ANd the Lorde ſayde vnto Noah, Enter thou and all thine houſe into the Arke: for thee haue I ſeene * [a] righteous before me in this ‖ age.

2 Of euery [b] cleane beaſt thou ſhalt take to thee by ſeuens, the male and his female: but of vncleane beaſts by couples, the male and his female.

3 Of the foules alſo of the heauen by ſeuens, male and female, to keepe ſeede aliue vpon the whole earth.

4 For ſeuen dayes hence I will cauſe it raine vpon the earth fourtie dayes & fourtie nights, and all the ſubſtance that I haue made, will I deſtroy from off the earth.

5 * Noah therefore did according vnto all that the Lord commanded him.

6 And Noah was ſixe hundreth yeeres olde, when the flood of waters was vpon the earth.

7 ¶ So Noah entred and his ſonnes, and his wife, and his ſonnes wiues with him into the Arke, becauſe of the waters of the flood.

8 Of the cleane beaſtes, and of the vncleane beaſtes, & of the foules, and of all that creepeth vpon the earth,

9 There [c] came two and two vnto Noah into the Arke, male and female, as God had commanded Noah.

10 And after ſeuen dayes the waters of the flood were vpon the earth.

11 ¶ In the ſixe hundred yeere of Noahs life in the [d] ſecond moneth, the ſeuenteenth day of the moneth, in the ſame day were all the [e] fountaines of the great deepe broken vp, and the windowes of heauen were opened,

12 And the raine was vpon the earth fourtie dayes and fourtie nights.

13 In the ſelfe ſame day entred Noah with Shem, and Ham and Iapheth, the ſonnes of Noah, and Noahs wife, and the three wiues of his ſonnes with them into the Arke,

14 They and euery beaſt after his kinde, and all cattell after their kind, & euery thing that creepeth and moueth vpon the earth after his kinde, and euery foule after his kind, euen euery bird of euery feather.

15 For they came to Noah into the Arke, two and two, [f] of all fleſh wherein is the breath of life.

16 And they entring in, came male and female of all fleſh, as God had commaunded him: and the Lord [g] ‖ ſhut him in.

*Hebr.*11.7.

n That is, he obeyed Gods commandement in all points, without adding or diminiſhing.

2.*Pet.*2.5.

a In reſpect of the reſt of the world, and becauſe he had a deſire to ſerue God and liue vprightly.

‖*Or, generation.*

b Which might be offered in ſacrifice, whereof ſixe were for breede, and the ſeuenth for ſacrifice.

*Math.*24.37.
Luke 17.26.
1.*pet.*3.20.

c God compelled them to preſent themſelues to Noah, as they did before to Adam, when he gaue them names, Chap.2.19.

d Which was about the beginning of May, when all things did moſt flouriſh.

e Both the waters in the earth did ouerflow, and alſo the cloudes powred downe.

f Euery liuing thing that God would haue to be preſerued on earth, came into the Arke to Noah.

17 Then the flood was fourtie dayes vpon the earth, and the waters were increaſed, and bare vp the Arke, which was lift vp aboue the earth.

18 The waters alſo waxed ſtrong, and were increaſed exceedingly vpon the earth, and the Arke went vpon the waters.

19 The waters ‡ preuailed ſo exceedingly vpon the earth, that all the hie mountaines, that are vnder the whole heauen, were couered.

20 Fifteene cubites vpward did the waters preuaile, when the mountaines were couered.

21 * Then all fleſh periſhed that mooued vpon the earth, both foule and cattell and beaſt, & euery thing that creepeth and mooueth vpon the earth, and euery man.

22 Euery thing in whoſe noſtrels the ſpirit of life did breathe, whatſoeuer they were in the dry land, they died.

23 So [h] hee deſtroyed euery thing that was vpon the earth, from man to beaſt, to the creeping thing, & to the foule of the heauen: they were euen deſtroyed from the earth. And Noah onely [i] remained, and they that were with him in the Arke.

24 And the waters preuailed vpon the earth an hundred and fiftie dayes.

CHAP. VIII.

13 The flood ceaſeth. 16 Noah is commanded to come forth of the Arke with his. 20 He ſacrificeth to the Lorde. 22 God promiſeth that all things ſhall continue in their firſt order.

NOw God [a] remembred Noah and [b] euery beaſt, & all the cattell that was with him in the Arke: therefore God made a winde to paſſe vpon the earth, and the waters ceaſed.

2 The fountaines alſo of the deepe, and the windowes of heauen were ſtopped, and the raine from the heauen was reſtrained,

3 And the waters returned from aboue the earth, going and returning: and after the ende of the hundreth and fiftieth day the waters abated.

4 And in the [c] ſeuenth moneth, in the ſeuenteenth day of the moneth, the Arke ‖ reſted vpon the mountaines of ‖ Ararat.

5 And the waters were going & decreaſing vntill the [d] tenth moneth: in the tenth moneth, and in the firſt day of the moneth were the tops of the mountaines ſeene.

6 ¶ So ‡ after fourtie dayes, Noah opened the window of the Arke, which hee had made,

7 And ſent foorth a † rauen which went out going foorth and returning, vntill the waters were dried vp vpon the earth.

8 Againe he ſent a † doue from him, that he might ſee if the waters were diminiſhed from off the earth.

9 But the doue found no reſt for the ſole of her foote: therefore ſhe returned vnto him into the Arke (for the waters were vpon the whole earth) and hee [e] put foorth his hand and receiued her, and tooke her to him into the Arke.

10 And he abode yet other ſeuen dayes, and againe he ſent forth the doue out of the Arke.

g So that Gods ſecret power defended him againſt the rage of the mighty waters.

‖*Or, ſhut it vpon him.*

‡ *Ebr. waxed very mightie.*

*Wiſd.*10.4.
*ecclus.*39.27. 28.

h That is, God.

i Learne what it is to obey God onely, and to forſake the multitude, 1.Pet.3.20.

a Not that God forgetteth his at any time, but when he ſendeth ſuccour, then he remembreth them.

b If God remēber euery bruit beaſt, what ought to be the aſſurāce of his children?

c Which conteined part of September and part of October.

‖*Or, ſtayed.*

‖*Or, Armenia.*

d Which was the moneth of December.

‡ *Ebr. at the ende of fourtie dayes.*

† The rauen is ſent forth and returneth.

† He ſendeth the doue.

e It is like that the rauen did flie to and fro, reſting on the Arke, but came not into it, as the doue that was taken in.

11 And the doue came to him in the euening, and loe, in her ‖ mouth was an f oliue leafe that ſhee had pluckt: whereby Noah knew that the waters were abated from off the earth.

12 Notwithſtanding he waited yet other ſeuen dayes, and ſent foorth the doue, which returned not againe vnto him any more.

13 ¶ And in the ſixe hundreth & one yere, in the firſt day of the g firſt moneth, the waters were dried vp from off the earth: and Noah remoued the couering of the Arke and looked, and beholde, the vpper part of the ground was drie.

14 And in the ſecond moneth, in the ſeuen and twentieth day of the moneth, was the earth drie.

15 ¶ Then God ſpake to Noah, ſaying,

16 h Go forth of the Arke, thou & thy wife, & thy ſonnes & thy ſonnes wiues with thee.

17 Bring forth with thee euery beaſt that is with thee, of all fleſh, both foule & cattell, and euery thing that creepeth and mooueth vpon the earth, that they may breede abundantly in the earth, * and bring foorth fruit and increaſe vpon the earth.

18 So Noah came forth, & his ſonnes, and his wife, and his ſonnes wiues with him.

19 Euery beaſt, euery creeping thing, and euery foule, all that mooueth vpon the earth after their kindes, went out of the Arke.

20 ¶ Then Noah i built an altar to the Lord, and tooke of euery cleane beaſt, and of euery cleane foule, and offered burnt offerings vpon the altar.

21 And the Lorde ſmelled a ‖ k ſauour of reſt, and the Lord ſayd in his heart, I will hencefoorth curſe the ground no more for mans cauſe: for the imagination of mans * heart is euill, euen from his youth: neither will I ſmite any more all things liuing, as I haue done.

22 Hereafter l ſeed time and harueſt, and colde and heat, and ſummer, and winter, and day and night ſhall not ceaſe, ſo long as the earth remaineth.

l The order of nature deſtroyed by the flood, is reſtored by Gods promiſe.

CHAP. IX.

1 The confirmation of mariage. 2 Mans authoritie ouer all creatures. 3 Permiſſion of meates. 6 The power of the ſword. 14 The rainebow is the ſigne of Gods promiſe. 21 Noah is drunken and mocked of his ſonne, whom he curſeth. 29 The age and death of Noah.

AND God a bleſſed Noah and his ſonnes, and ſayd to them, * Bring foorth fruite, and multiply, and repleniſh the earth.

2 Alſo the b feare of you, & the dread of you ſhalbe vpon euery beaſt of the earth, & vpon euery foule of the heauen, vpon all that mooueth on the earth, and vpon all the fiſhes of the ſea: into your hand are they deliuered.

3 Euery c thing that moueth and liueth, ſhall be meate for you: as the * greene herbe, haue I giuen you all things.

4 * d But fleſh with ye life thereof, I meane, with the blood thereof, ſhall ye not eate.

5 * For ſurely I will require your blood, wherein your liues are: at the hand of euery beaſt will I require it: and at the hande of man, euen at the hande of a mans ‖ brother will I require the life of man.

6 Whoſo * ſheddeth mans blood, f by man ſhall his blood be ſhed: * for in the g Image of God hath he made man.

7 But bring ye forth fruit and multiply: growe plentifully in the earth, and increaſe therein.

8 ¶ God ſpake alſo to Noah and to his ſonnes with him, ſaying,

9 Behold, I, euen I eſtabliſh my h couenant with you, & with your i ſeede after you,

10 And with euery liuing creature that is with you, with the foule, with the cattell, and with euery beaſt of the earth with you, from all that goe out of the Arke, vnto euery beaſt of the earth.

11 * And my couenant will I eſtabliſh with you, that from hencefoorth all fleſh ſhal not be rooted out by the waters of the flood, neither ſhall there bee a flood to deſtroy the earth any more.

12 Then God ſaide, This is the token of the couenant which I make betweene mee and you, & betweene euery liuing thing that is with you vnto perpetuall generations.

13 I haue ſet my k bow in the cloud, and it ſhall bee for a ſigne of the couenant betweene me and the earth.

14 And when * I ſhall couer the earth with a cloud, and the bow ſhalbe ſeene in the cloud,

15 Then wil I remember my l couenant, which is betweene mee and you, and betweene euery liuing thing in all fleſh, and there ſhall bee no more waters of a flood to deſtroy all fleſh.

16 Therefore the bowe ſhall bee in the cloud, that I may ſee it, and remember the euerlaſting couenant betweene God, and euery liuing thing in all fleſh that is vpon the earth.

17 God ſaid yet to Noah, m This is the ſigne of the couenant, which I haue eſtabliſhed betweene mee and all fleſh that is vpon the earth.

18 ¶ Nowe the ſonnes of Noah going foorth of the Arke, were Shem and Ham and Iapheth. And Ham is the father of Canaan.

19 These are the three ſonnes of Noah, & of them was the n whole earth ouerſpread.

20 ‖ Noah alſo began to bee an huſbandman, and planted a vineyard.

21 And he drunke of the wine, and was o drunken, and was vncouered in the mids of his tent.

22 And when Ham the father p of Canaan ſawe the nakedneſſe of his father, q he tolde his two brethren without.

23 Then tooke Shem & Iapheth a garment;

‖ Or, bill.

f Which was a ſigne that the waters were much diminiſhed: for the oliues grow not on the hie mountaines.

g Called in Ebrew Abib, conteining part of March and part of April.

h Noah declareth his obedience, in that he would not depart out of the Arke without Gods expreſſe commandement, as he did not enter in without the ſame: the Arke being a figure of the Church, wherein nothing muſt be done without the word of God.

Chap.1.22. and 9.1.

i For ſacrifices, which were as an exerciſe of their faith, whereby they vſed to giue thankes to God for his benefits.

‖ Or, a ſweete ſauour.

k That is, thereby he ſheweth himſelfe appeaſed, and his anger to reſt.

Chap.6.5. matt.15.19.

a God increaſed them with fruite, & declared vnto them his counſell as touching the repleniſhing of the earth.

Cha.1.28. & 8.17.

b By the vertue of this commandement beaſtes rage not ſo much againſt man as they would, yea, and many ſerue to his vſe thereby.

c By this permiſſion man may with a good conſcience vſe the creatures of God for his neceſſitie, Chap.1.29.

Leuit.17.14.

d That is, liuing creatures, & the fleſh of beaſtes that are ſtrangled: and hereby all crueltie is forbidden.

e That is, I will take vengeance for your blood.

‖ Or, neighbour.

Math.26.52. reuel.13.10.

f Not onely by the Magiſtrate, but oft times God raiſeth vp one murtherer to kill another.

Chap 1.27.

g Therefore to kill man is to deface Gods image, and ſo iniurie is not onely done to man, but alſo to God.

h To aſſure you that the world ſhall be no more deſtroyed by a flood.

i The children which are not yet borne, are comprehended in Gods couenant made with their fathers.

Iſa.54.9.

k Hereby we ſee that ſignes or Sacraments ought not to be ſeparated from the word.

Ecclus.43.11,12.

l When men ſhall ſee my bow in the heauen, they ſhall know that I haue not forgotten my couenant with them.

m God doeth repeate this the oftner, to confirme Noahs faith ſo much more.

n This declareth what was the vertue of Gods bleſſing, when he ſaid, Increaſe and bring foorth, Chap.1.28.

‖ Or, Noah began againe.

o This is ſet before our eyes to ſhew what an horrible thing drunkenneſſe is.

p Of whom came the Canaanites that wicked nation, who were alſo curſed of God.

q In deriſion and contempt of his father.

ment, and put it vpon both their ſhoulders, and went backward, and couered the nakednes of their father with their faces backward; ſo they ſaw not their fathers nakedneſſe.

24 Then Noah awoke from his wine, and knewe what his yonger ſonne had done vnto him,

25 And ſayde, [r] Curſed bee Canaan: a [ſ] ſeruant of ſeruants ſhall he be vnto his brethren.

26 He ſaid moreouer, Bleſſed be the Lord God of Shem, & let Canaan be ||his ſeruant.

27 God || [t] perſwade Iapheth, that hee may dwell in the tents of Shem, and let Canaan be his ſeruant.

28 ¶ And Noah liued after the flood three hundreth and fiftie yeeres.

29 So all the dayes of Noah were nine hundreth and fiftie yeeres, and he died.

CHAP. X.

1 The increaſe of mankind by Noah & his ſonnes 10 The beginning of cities, countreys and nations.

NOw theſe are the [a] generations of the ſonnes of Noah, Shem, Ham, and Iapheth: vnto whom ſonnes were borne after the flood.

2 The ſonnes of Iapheth were Gomer, and Magog, and [b] Madai, and Iauan, and Tubal, and Meſhech, and Tiras.

3 And the ſonnes of Gomer, Aſhkenaz, and Riphath, and Togarmah.

4 And the ſonnes of Iauan, Eliſhah, and Tarſhiſh, Kittim, and Dodanim.

5 Of theſe were the [c] Iles of the Gentiles diuided in their lands, euery man after his tongue, and after their families in their nations.

6 ¶ Moreouer the ſonnes of Ham were [d] Cuſh, and Mizraim, and Put, & Canaan.

7 And the ſonnes of Cuſh, Seba, and Hauilah, and Sabtah, and Raamah, and Sabtecha: alſo the ſonnes of Raamah were Sheba and Dedan.

8 And Cuſh begat Nimrod, who began to be [e] mightie in the earth.

9 Hee was a mightie hunter before the Lord: wherefore it is ſayde, [f] As Nimrod the mightie hunter before the Lord.

10 And the beginning of his kingdome was Babel, and Erech, and Accad, & Calneh in the land [g] of Shinar.

11 Out of that land came Aſhur, & builded Nineueh, & the || citie Rehoboth, and Calah:

12 Reſen alſo betweene Nineueh, & Calah: this is a great citie.

13 And Mizraim begat [h] Ludim, and Anamim, and Lehabim, and Naphtuhim,

14 Pathruſim alſo, and Caſluhim, out of whom came the Philiſtims, and || Caphtorims.

15 ¶ Alſo Canaan begate Zidon his firſt borne, and Heth,

16 And Iebuſi, and Emori, & Girgaſhi,

17 And Hiui, and Arki, and Sini,

18 And Aruadi, and Zemari, and Hamathi: and afterward were the families of the Canaanites ſpread abroad.

19 Then the border of the Canaanites was from Zidon, as thou commeſt to Gerar vnto Azzah, and as thou goeſt vnto Sodom and Gomorrah, and Admah, and Zeboim, euen vnto Laſha.

20 Theſe are ye ſonnes of Ham according to their families, according to their tongues in their countreys and in their nations.

21 ¶ Unto [i] Shem alſo the father of all the ſonnes of [k] Eber, and elder brother of Iapheth were children borne.

22 *The ſonnes of Shem were Elam, and Aſhur, and Arpachſhad, & Lud, and Aram.

23 And the ſonnes of Aram, Uz, & Hul, and Gether, and Maſh.

24 Alſo Arpachſhad begate Shelah, and Shelah begate Eber.

25 Unto Eber alſo were borne two ſonnes: the name of the one was Peleg: for in his dayes was the earth [l] diuided: and his brothers name was Ioktan.

26 Then Ioktan begate Almodad, and Sheleph, and Hazarmaueth, and Ierah,

27 And Hadoram, and Uzal, & Diklah,

28 And Obal, and Abimael, and Sheba,

29 And Ophir, & Hauilah, and Iobab: all theſe were the ſonnes of Ioktan.

30 And their dwelling was from Meſha, as thou goeſt vnto Sephar a mount of the Eaſt.

31 Theſe are the ſonnes of Shem according to their families, according to their tongues, in their countreys and nations.

32 Theſe are the families of the ſonnes of Noah, after their generations among their people: and || out of theſe were the nations diuided in the earth after the flood.

CHAP. XI.

6 The building of Babel was the cauſe of the confuſion of tongues. 10 The age and generation of Shem vnto Abram 31 Abrams departure from Vr with his father Terah, Sarai and Lot, 32 The age and death of Terah.

*THen the whole earth was of one * language, and one ſpeech.

2 And [a] as [b] they went from the [c] Eaſt, they found a plaine in the land of [d] Shinar, and there they abode.

3 And they ſayd one to another, Come, let vs make bricke, and burne it in the fire. So they had bricke for ſtone, and ſlime had they in ſtead of morter.

4 Alſo they ſayde, Goe to, let vs [e] build vs a citie and a tower, whoſe top may reach vnto the heauen, that wee may get vs a name, leaſt we be ſcattered vpon the whole earth.

5 But the Lord [f] came downe, to ſee the citie and tower, which the ſonnes of men builded.

6 And the Lord ſaid, [g] Beholde, the people is one, and they all haue one language, and this they begin to doe, neither can they now be ſtopped from whatſoeuer they haue imagined to doe.

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[r] Hee pronounceth as a Prophet the curſe of God againſt all them, that honour not their parents: for Ham and his poſteritie were accurſed.

[ſ] That is, a moſt vile ſlaue.

|| *Or, their.*

|| *Or, enlarge, or, cauſe to returne.*

[t] He declareth that the Gentiles which came of Iapheth, & were ſeparated from the Church, ſhould be ioyned to the ſame by the perſwaſion of Gods Spirit and preaching of the Goſpel.

[a] Theſe generations are here recited, partly to declare the marueilous increaſe in ſo ſmall a time, and alſo to ſet forth their great forgetfulneſſe of Gods graces toward their fathers.

[b] Of Madai and Iauan came the Medes and Greekes.

[c] The Iewes ſo call all countreys which are ſeparated from them by ſea, as Grecia, Italy, &c. which were giuen to the children of Iapheth, of whom came the Gentiles.

[d] Of Cuſh and Mizraim came the Ethiopians and Egyptians.

[e] Meaning a cruell oppreſſour and tyrant.

[f] His tyrannie came into a prouerbe as hated both of God and man: for he paſſed not to commit crueltie euen in Gods preſence.

[g] For there was another citie in Egypt, called alſo Babel.

|| *Or, the ſtreetes of the citie.*

[h] Of Lud came the Lydians.

|| *Or, the Cappadocians.*

[i] In his ſtocke the Church was preſerued: therefore Moſes leaueth off ſpeaking of Iapheth and Ham, and intreateth of Shem more at large.

[k] Of whom came the Ebrews or Iewes.

* *1.Chron.*1.17.

[l] This diuiſion came by the diuerſitie of languages, as appeareth, Chap.11.9.

|| *Or, of theſe came diuerſe nations.*

* *Wiſd.*10.5.

[a] In the yeere an hundreth and thirtie after the flood.

[b] To wit, Nimrod and his company.

[c] That is, from Armenia, where the Arke ſtaied.

[d] Which was afterward called Caldea.

[e] They were moued with pride & ambition, thinking to preferre their owne glory to Gods honour.

[f] Meaning, that he declared by effect that he knew their wicked enterpriſe: for Gods power is euery where, and doeth neither aſcend or deſcend.

[g] God ſpeaketh this in deriſion, becauſe of their fooliſh perſwaſion and enterpriſe.

7 Come on, [h] let vs goe downe, & [i] there confound their language, that euery one perceiue not anothers ſpeach.

8 So the Lorde ſcattered them from thence vpon all the earth, and they left off to build the citie.

9 Therefore the name of it was called ‖ Babel, becauſe the Lord did there confound the language of all the earth: from thence then did the Lord ſcatter them vpon all the earth.

10 ¶ * These are the generations [k] of Shem: Shem was an hundred yere old, and begat Arpachſhad two yeres after the flood.

11 And Shem liued, after he begate Arpachſhad, fiue hundred yeeres, and begate ſonnes and daughters.

12 Alſo Arpachſhad liued fiue and thirty yeeres, and begate Shelah.

13 And Arpachſhad liued after he begate Shelah, foure hundred and three yeeres, and begate ſonnes and daughters.

14 And Shelah liued thirty yeeres, and begate Eber.

15 So Shelah liued, after he begate Eber, foure hundred and three yeeres, and begate ſonnes and daughters.

16 Likewiſe Eber liued foure and thirty yeeres, and begate Peleg.

17 So Eber liued, after he begate Peleg, foure hundred and thirtie yeeres, and begate ſonnes and daughters.

18 And Peleg liued thirtie yeeres, and begate Reu.

11 * And Peleg liued after he begat Reu, two hundreth and nine yeeres, and begate ſonnes and daughters.

20 Alſo Reu liued two and thirty yeeres, and begate Serug.

21 So Reu liued, after he begate Serug, two hundreth and ſeuen yeeres, and begate ſonnes and daughters.

22 Moreouer Serug liued thirty yeeres, and begate Nahor.

23 And Serug liued, after he begate Nahor, two hundreth yeeres, and begate ſonnes and daughters.

24 And Nahor liued nine and twentie yeeres, and begate Terah.

25 So Nahor liued, after he begate Terah, an hundreth and nineteene yeeres, and begate ſonnes and daughters.

26 * So Terah liued ſeuenty yeeres, and begate Abram, Nahor, and Haran.

27 ¶ Now theſe are the generations of Terah: Terah begate [l] Abram, Nahor, and Haran: and Haran begate Lot.

28 Then Haran died before Terah his father in the land of his natiuitie, in Ur of ‡ the Chaldees.

29 So Abram and Nahor tooke them wiues. The name of Abrams wife was Sarai, and the name of Nahors wife Milcah, the daughter of Haran, the father of Milcah, and the father of [m] Iſcah.

30 But Sarai was barren & had no child.

31 Then [n] Terah tooke Abram his ſonne, and Lot the ſonne of Haran, his ſonnes ſonne, and Sarai his daughter in lawe, his ſonne Abrams wife: and they departed together from Ur of the Chaldees, to * go into the land of Canaan, & they came to [o] Haran, and dwelt there.

32 So the dayes of Terah were two hundreth and fiue yeeres, and Terah died in Haran.

CHAP. XII.

1 Abram by Gods commandement goeth to Canaan. 3 Chriſt is promiſed. 7 Abrā buildeth altars for the exerciſe & declaration of his faith amōg the infidels. 10 Becauſe of the dearth he goeth into Egypt. 15 Pharaoh taketh his wiſe, and is puniſhed.

For the Lord had ſaid vnto Abram, * [a] Get thee out of thy countrey, and from thy kinred, and from thy fathers houſe vnto [b] the land that I will ſhew thee.

2 And I will make of thee a great nation, and will bleſſe thee, and make thy name great, and thou ſhalt be a [c] bleſſing.

3 I will alſo bleſſe them that bleſſe thee, and curſe them that curſe thee, and in thee ſhall all families of the earth be bleſſed.

4 So Abram departed, euen as the Lord ſpake vnto him, and Lot went with him. (And Abram was ſeuentie and fiue yeere old, when he departed out of Haran.)

5 Then Abram tooke Sarai his wife, and Lot his brothers ſonne, and al their ſubſtance that they poſſeſſed, & the [d] ſoules that they had gotten in Haran, and they departed, to goe into the land of Canaan: and to the land of Canaan they came.

6 ¶ So Abram [e] paſſed through the land vnto the place of Shechem, and vnto the ‖ plaine of Moreh (and the [f] Canaanite was then in the land)

7 And the Lord appeared vnto Abram, & ſayd, Unto thy ſeede will I giue this land. And there hee builded an [g] altar vnto the Lord, which appeared vnto him.

8 Afterward remoouing [h] thence vnto a mountaine Eaſtward from Beth-el, he pitched his tent hauing Beth-el on the Weſt ſide, & Haai on the Eaſt: and there he built an [i] Altar vnto the Lord, and called on the Name of the Lord.

9 [k] Againe Abram went forth going and iourneying toward the South.

10 ¶ Then there came a [l] famine in the land: therefore Abram went downe into Egypt, to ſoiourne there: for there was a great famine in the land.

11 And when he drew neere to enter into Egypt, he ſayd to Sarai his wife, Behold now, I know that thou art a faire woman to looke vpon:

12 Therefore it will come to paſſe, that when the Egyptians ſee thee, they will ſay, Shee is his wife: ſo will they kill mee, but they will keepe thee aliue.

13 Say, I pray thee, that thou art my [m] ſi-

h He ſpeaketh as though hee tooke counſell with his owne wiſedome and power, to wit, with his ſonne, and holy Ghoſt, ſignifying the greatneſſe and certaintie of the puniſhment.

i By this great plague of the cōfuſion of tongues appeareth Gods horrible iudgement againſt mans pride and vaineglory.

‖ *Or, confuſion.*

*1.Chron.*1.17.

k He returneth to the genealogie of Shem, to come to the hiſtorie of Abram, wherein the Church of God is deſcribed, which is Moſes principall purpoſe.

*1.Chron.*1.25.

*1.Chron.*1.26. *ioſh.*24.2.

l He maketh mention firſt of Abram, not becauſe he was the firſt borne, but for the hiſtory, which properly apperteineth vnto him. For by comparing this place with verſe 32. and chap. 12. verſ. 4. it may be gathered that Abram was borne, when his father was 130. yeeres olde.

‡ *Ebr. Caſdim.*

m Some thinke that this Iſcah was Sarai.

n Albeit the oracle of God came to Abram, yet the honour is giuen to Terah, becauſe he was the father.

*Ioſh.*24.2. *nehe.* 9.7. *iudeth* 5.7. *acts* 7.4.

o Which was a citie of Meſopotamia.

Acts 7.3.

a From the flood to this time were foure hundreth twenty and three yeeres.

b In appointing him no certaine place, hee prooueth ſo much more his faith and obedience.

c The worlde ſhall recouer by thy ſeede, which is Chriſt, the bleſſing which they loſt in Adam.

d Meaning as well ſeruants as cattell.

e He wandred to and fro in the land before he could find a ſetling place: thus God exerciſeth the faith of his children.

‖ *Or, oke groue.*

f Which was a cruelll and rebellious nation, by whom God kept his in continuall exerciſe.

g It was not enough for him to worſhip God in his heart, but it was expedient to declare by outward profeſſion his faith before men, whereof this altar was a ſigne.

h Becauſe of the troubles that hee had among the wicked people. i And ſo ſerued the true God, and renounced all idolatry. k Thus the children of God may looke for no reſt in this worlde, but muſt waite for the heauenly reſt and quietneſſe. l This was a new trial of Abrams faith: whereby we ſee that the ende of one affliction is the beginning of another. m By this we may learne not to vſe vnlawfull meanes, nor to put others in danger to ſaue our ſelues, reade verſe. 20. albeit it may appeare that Abram feared not ſo much death, as that, if he ſhould die without iſſue, Gods promiſe ſhould not haue taken place: wherein appeared a weake faith.

ſter, that I may fare well for thy ſake, and that my ‡ life may be preſerued by thee.

14 ¶ Now when Abram was come into Egypt, the Egyptians beheld the woman: for ſhe was very faire.

15 And the princes of Pharaoh ſaw her, and commended her vnto Pharaoh: ſo the woman was [n] taken in Pharaohs houſe:

16 Who intreated Abram well for her ſake, and he had ſheepe, and beeues, and hee aſſes, and men ſeruants, and mayd ſeruants, and ſhee aſſes, and camels.

17 But the Lord [o] plagued Pharaoh and his houſe with great plagues, becauſe of Sarai Abrams wife.

18 Then Pharaoh called Abram, and ſayd, Why haſt thou done this vnto mee? Wherefore diddeſt thou not tell me, that ſhe was thy wife?

19 Why ſaydeſt thou, She is my ſiſter, that I ſhould take her to be my wife? Nowe therefore beholde thy wife, take her and goe thy way.

20 And Pharaoh gaue men [p] commandement concerning him: and they conueyed him foorth, and his wife, and all that he had.

CHAP. XIII.

1 Abram departeth out of Egypt. 4 He calleth vpon the Name of the Lord. 11 Lot departeth from him. 13 The wickednes of the Sodomites. 14 The promiſe made to Abram is renued. 18 Abram buildeth an altar to the Lord.

THen [a] Abram went vp from Egypt, hee and his wife, and all that hee had, and Lot with him toward the South.

2 And Abram was very rich in cattell, in ſiluer, and in gold.

3 And hee went on his iourney from the South toward [b] Beth-el, to the place where his tent had bene at the beginning, betweene Beth-el, and Haai,

4 Unto the place of the * altar, which he had made there at the firſt: & there Abram called on the Name of the Lord.

5 ¶ And Lot alſo, who went with Abram, had ſheepe, and cattell, and tents,

6 So that the lande could not [c] beare them, that they might dwell together: for their * ſubſtance was great, ſo that they could not dwell together.

7 Alſo there was debate betweene the heardmen of Abrams cattell, and the heardmen of Lots cattell. (and the [d] Canaanites and the Perizzites dwelled at that time in the land.)

8 Then ſayd Abram vnto Lot, Let there be no [e] ſtrife, I pray thee, betweene thee and me, neither betweene mine herdmen & thine herdmen: for we be brethren.

9 Is not the whole land before thee? depart I pray thee from me: if thou wilt [f] take the left hand, then will I goe to the right: or if thou go to the right hand, then I will take the left.

10 So when Lot lifted vp his eyes, hee ſaw that all the plaine of Jorden was watered euery where: (for before the Lorde deſtroyed Sodom and Gomorah, it was as the [g] garden of the Lord, like the land of Egypt, as thou goeſt vnto Zoar)

11 Then Lot choſe vnto him all the plaine of Jorden, & tooke his iourney frõ the Eaſt: and they departed the [h] one from the other.

12 Abram dwelled in the lande of Canaan, and Lot abode in the cities of the plaine, and pitched his tent euen to Sodom.

13 Now the men of Sodom were wicked and exceeding [i] ſinners againſt the Lord.

14 ¶ Then the Lord ſayd vnto [k] Abram, (after that Lot was departed from him) Lift vp thine eyes nowe, and looke from the place where thou art, Northward, and Southward, and Eaſtward, and Weſtwarde:

15 For all * the land, which thou ſeeſt, wil I giue vnto thee, and to thy ſeed for [l] euer,

16 And I will make thy ſeed, as the duſt of the earth: ſo that if a man can number the duſt of the earth, then ſhall thy ſeed be numbred.

17 Ariſe, walke thorowe the lande, in the length thereof, and breadth thereof: for I will giue it vnto thee.

18 Then Abram remooued his tent, and came and dwelled in the plaine of Mamre, which is Hebron, and builded there an altar vnto the Lord.

CHAP. XIIII.

12 In the ouerthrow of Sodom Lot is taken priſoner. 16 Abram deliuereth him. 18 Melchi-zedek commeth to meete him. 23 Abram would not be enriched by the king of Sodom.

AND in the dayes of Amraphel King of [a] Shinar, Arioch king of Ellaſar, Chedor-laomer king of Elam, & Tidal king of the [b] nations:

2 Theſe men made warre with Bera king of Sodom, and with Birſha king of Gomorah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar.

3 All theſe [c] ioyned together in the vale of ‖ Siddim, which is the [d] ſalt ſea.

4 Twelue yeeres were they ſubiect to Chedor-laomer, but in the thirteenth yeere they rebelled.

5 And in the fourteenth yeere came Chedor-laomer, and the kings that were with him, and ſmote the ‖ Rephaims in Aſhteroth Karnaim, and the Zuzims in Ham, and the Emims in ‖ Shaueh Kiriathaim,

6 And the Horites in their mount Seir, vnto the plaine of Paran, which is by the wilderneſſe.

7 And they returned & came to En-miſhpat, which is Kadeſh, & ‖ ſmote all the countrey of the Amalekites, and alſo the Amorites that dwelled in Hazezon-tamar.

8 Then went out the King of Sodom, and the King of Gomorah, and the King of Admah, and the King of Zeboiim, & the King of Bela, which is Zoar: and they ioyned battell with them in the vale of Siddim:

9 To wit, with Chedor-laomer king of Elam, and Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellaſar: foure kings againſt fiue.

10 Nowe the [e] vale of Siddim was full of ſlime pits, and the kings of Sodom and

‡ *Ebr. that my ſoule may liue.*

[n] To be his wife.

[o] The Lorde tooke the defence of this poore ſtranger againſt a mighty King: and as he is euer carefull ouer his, ſo did he preſerue Sarai.

[p] To the intent that none ſhould hurt him either in his perſon or goods.

[a] His great riches gotten in Egypt hindred him not to follow his vocation.

[b] He calleth the place by that name which was after giuen vnto it, Chap. 28. 19.

Chap. 12. 7.

[c] This incommoditie came by their riches, which brake friendſhip, and as it were the bond of nature.

Chap. 36. 7.

[d] Who ſeeing their contention, might blaſpheme God, and deſtroy them.

[e] He cutteth off the occaſion of contention: therefore the euill ceaſeth.

[f] Abram reſigneth his owne right to buy peace.

[g] Which was in Eden, Chap. 2. 10.

[h] This was done by Gods prouidence, that onely Abram and his ſeed might dwell in the lande of Canaan.

[i] Lot thinking to get Paradiſe, found hell.

[k] The Lord cõforted him, leſt he ſhould haue taken thought for the departure of his nephew.

Chap. 12. 7. and 15. 7, 18. & 26. 4 deut. 34. 4.

[l] Meaning, a long time, and till the comming of Christ, as Exod. 12. 14. & 21. 6, deut. 15. 17. and ſpiritually this is referred to the true children of Abram, borne according to the promiſe, & not according to the fleſh, which are heires of the true land of Canaan.

[a] That is, of Babylon: by Kings here meaning them that were gouernours of cities.

[b] Of a people gathered of diuers countreys.

[c] Ambition is the chiefe cauſe of wars among princes.

‖ *Or, of the labourers fields.*

[d] Called alſo the dead ſea, or the lake Aſphaltite neere vnto Sodom and Gomorah.

‖ *Or, giants.*

‖ *Or, plaine.*

‖ *Or, deſtroyed.*

[e] And afterward was ouerwhelmed with water, and ſo was called the ſalt ſea.

‖*Or, were diſcomfited.*

Gomorah fled and ‖ fell there: and the reſidue fled to the mountaine.

11 Then they tooke all the ſubſtance of Sodome & Gomorah, and all their victuals, and went their way.

f The godly are plagued many times with the wicked: therefore their company is dangerous.

12 They [f] tooke Lot alſo Abrams brothers ſonne and his ſubſtance (for he dwelt at Sodom) and departed.

g God mooued them to ioyne with Abram, and preſerued him from their idolatrie and ſuperſtitions.

13 ¶ Then came one that had eſcaped, and told Abram the Ebrew, which dwelt in the plaine of Mamre the Amorite, brother of Eſhcol, and brother of Aner, which were [g] confederate with Abram.

‖*Or, armed.*

14 When Abram heard that his brother was taken, he ‖ brought foorth of them that were borne & brought vp in his houſe, three hundred and eighteene, and purſued them vnto Dan.

‡*Ebr. Dammeſek.*

15 Then he & his ſeruants diuided themſelues againſt them by night, & ſmote them, and purſued them vnto Hobah, which is on the left ſide of ‡ Damaſcus.

16 And he recouered all the ſubſtance, and alſo brought againe his brother Lot, and his goods, and the women alſo and the people.

2 *Sam.* 18.18.
Heb. 7.1.

h For Abram and his ſouldiers refection, and not to offer ſacrifice.

17 ¶ After that hee returned from the ſlaughter of Chedor-laomer, & of the kings that were with him, came the king of Sodome foorth to meete him in the valley of Shaueh, which is the * kings dale.

18 And * Melchi-zedek king of Shalem [h] brought forth bread and wine: and he was a Prieſt of the moſt high God.

i In that Melchi-zedek fed Abram, he declared himſelfe to repreſent a king: & in that he bleſſed him, the high Prieſt.

19 Therefore hee [i] bleſſed him, ſaying, Bleſſed art thou Abram, of God moſt high poſſeſſour of heauen and earth,

20 And bleſſed bee the moſt high God, which hath deliuered thine enemies into thine hand. *And Abrã gaue him tithe of all.

Hebr 7.8.
‡*Ebr ſoules.*

21 Then the king of Sodom ſayd to Abram, Giue mee the ‡ perſons, and take the goods to thy ſelfe.

‖*Or, I haue ſworne.*

22 And Abram ſayd to the king of Sodome, ‖ I haue lift vp mine hand vnto the Lord the moſt high God poſſeſſour of heauen and earth,

‡ *Eb. If I take frõ thee a threed &c. read* 1. *Sam.* 14. 44.

23 ‡ That I will not take of all that is thine, ſo much as a threed or ſhoo-latchet, leſt thou ſhouldeſt ſay, I haue made Abram rich,

k He would not that his liberalitie ſhould be hurtful vnto others.

24 [k] Saue onely that, which the yoong men haue eaten, and the parts of the men which went with mee, Aner, Eſhcol, and Mamre: let them take their parts.

CHAP. XV.

1 *The Lord is Abrams defence & reward* 6 *He is iuſtified by faith.* 13 *The ſeruitude and deliuerance out of Egypt is declared.* 18 *The land of Canaan is promiſed the fourth time.*

‖*Or, the Lorde ſpake to Abram.*
Num. 12.6.
Pſal. 16.6.

AFter theſe things the ‖ word of the Lord came vnto Abram in * a viſion, ſaying, Feare not, Abram, I am thy buckler, and thine exceeding * great reward.

a His feare was not onely leſt he ſhould not haue children, but leſt the promiſe of the bleſſed ſeed ſhuld not be accompliſhed in him.

2 And Abram ſaid, [a] O Lord God, what wilt thou giue me, ſeeing I go childleſſe, and the ſteward of mine houſe is this Eliezer of Damaſcus?

3 Againe Abram ſayd, Beholde, to me thou haſt giuen no ſeed: wherefore, loe, a ſeruant of mine houſe ſhalbe mine heire.

4 Then behold, yͤ word of the Lord came vnto him, ſaying, This man ſhal not be thine heire, but one that ſhall come out of thine owne bowels, he ſhalbe thine heire.

Rom. 4.18
Rom. 4.3. *gal.* 3. 6. *iam.* 2.23.

5 Moreouer he brought him forth & ſaid, * Looke vp nowe vnto heauen, and tell the ſtarres, if thou be able to number them: and he ſayd vnto him, So ſhall thy ſeed be.

6 And Abram * beleeued the Lord, and he counted that to him for righteouſneſſe.

Chap. 11.28.

7 Againe hee ſayd vnto him, I am the Lorde that brought thee out of * Ur of the Caldees, to giue thee this land to inherit it.

b This is a particular motion of Gods Spirit, which is not lawfull for all to follow in aſking ſignes: but was permitted to ſome by a peculiar motion, as to Gedeon and Ezekiah.

8 And hee ſayd, O Lord God, [b] whereby ſhall I know that I ſhall inherite it?

9 Then he ſayd vnto him, Take me an heifer of three yeeres olde, and a ſhe goat of three yeeres olde, and a ram of three yeeres olde, a turtle doue alſo and a pigeon.

c This was the olde cuſtome in making couenants, Ier. 34.18. to the which God added theſe conditions, that Abrams poſterity ſhould bee as torne in pieces, but after, they ſhould be coupled together: alſo that it ſhould be aſſaulted, but yet deliuered.

10 So hee tooke all theſe vnto him, and [c] diuided them in the mids, and layed euery piece one againſt another: but the birds diuided he not.

11 Then foules fell on the carkeiſes, and Abram droue them away.

12 And when the Sunne went downe, there fell an heauy ſleepe vpon Abram: and loe, ‡ very feareful darkeneſſe fel vpon him.

‡ *Ebr. a feare of great darknes.*
Acts 7.6.
Exod. 12.40.

d Counting from the birth of Izhak to their departure out of Egypt: which declareth that God will ſuffer his to be afflicted in this world.

13 Then he ſayd to Abram, * Know for a ſuretie, that thy ſeede ſhall be a ſtranger in a land, that is not theirs, * [d] foure hundred yeeres, and ſhall ſerue them: and they ſhall intreat them euill.

14 Notwithſtanding, the nation, whom they ſhall ſerue, wil I iudge: and afterward ſhall they come out with great ſubſtance.

15 But thou ſhalt goe vnto thy fathers in peace, and ſhalt be buried in a good age.

‖ *Or, after foure hundred yeeres.*

e Though God ſuffer the wicked for a time, yet his vengeance falleth vpon them, when the meaſure of their wickedneſſe is full.

16 And in the ‖ fourth generation they ſhall come hither againe: for the [e] wickedneſſe of the Amorites is not yet full.

17 Alſo when the Sunne went downe, there was a darknes: and behold a ſmoking fornace, and a firebrand, which went betweene thoſe pieces.

18 *In that ſame day the Lord made a couenant wͭ Abram, ſaying, Unto thy ſeed haue I giuen this land, *from the riuer of Egypt vnto the great riuer, the riuer ‡ Euphrates:

19 The Kenites, and the Kenezites, and the Kadmonites,

20 And the Hittites, and the Perizzites, and the Rephaims,

21 The Amorites alſo, & the Canaanites, and the Girgaſhites, and the Iebuſites.

Chap. 12.7. *and* 13.15. *and* 26.4 *deut.* 4.5. 1 *King.* 4.21. 2. *chron.* 9.26. ‡ *Ebr. Perath.*

CHAP. XVI.

1 *Sarai being barren, giueth Hagar to Abram:* 4 *Which cõceiueth & deſpiſeth her dame:* 6 *And being ill handled, fleeth.* 7 *The Angel comforteth her.* 11. 12 *The name and maners of her ſonne.* 13 *She calleth vpon the Lord, whom ſhe findeth true.*

a It ſeemeth that ſhe had reſpect to Gods promiſe, which could not be accompliſhed without iſſue.

NOw [a] Sarai Abrams wife bare him no children, and ſhe had a maid an Egyptian, Hagar by name.

2 And Sarai ſayd vnto Abram, Behold now, the Lord hath [b] reſtrained mee from

b Shee faileth in binding Gods power to the common order of nature, as though God could not giue her children in her olde age.

‖ Or, peraduenture.
‡ Ebr. be builded by her.

childe bearing. I pray thee goe in vnto my maide: ‖ it may bee that I ſhall ‡ receiue a childe by her. And Abram obeyed the voice of Sarai.

3 Then Sarai Abrams wife tooke Hagar her maide the Egyptian, after Abram had dwelled tenne yeere in the lande of Canaan, and gaue her to her huſband Abram for his wife.

c This puniſhment declareth what they gaine that attempt any thing againſt the word of God.
‡ Ebr. Mine iniurie is vpon thee.
‖ Or, power.

4 ¶ And he went in vnto Hagar, and ſhe conceiued, & when ſhe ſaw that ſhe had conceiued, her dame was [c] deſpiſed in her eyes.

5 Then Sarai ſayd to Abram, ‡ Thou doeſt me wrong: I haue giuen my maide into thy boſome, and ſhe ſeeth that ſhe hath conceiued, and I am deſpiſed in her eyes: the Lord iudge betweene me and thee.

6 Then Abram ſaid to Sarai, Behold, thy maide is in thine ‖ hand: doe with her as it pleaſeth thee. Then Sarai dealt roughly with her: wherefore ſhe fled from her.

d Which was Chriſt, as appeareth verſe 13. & chap. 18. 17.
e God reiecteth none eſtate of people in their miſerie, but ſendeth them comfort.
‖ Or, fierce & cruell: or, as a wilde aſſe.
Chap. 25. 18.
f That is, the Iſhmaelites ſhalbe a peculiar people by themſelues, and not a portion of another people.
g She rebuketh her own dulneſſe, & acknowledgeth Gods graces, who was preſent with her euery where.
Chap. 24. 62.
‖ Or, the well of the liuing and ſeeing me.

7 ¶ But the [d] Angel of yͤ Lord found her beſide a fountaine of water in the wilderneſſe, by the fountaine in the way to Shur,

8 And he ſayde, Hagar Sarais mayde, whence commeſt thou? & whither wilt thou go? And ſhe ſaid, I flee frõ my dame Sarai.

9 Then the Angel of the Lorde ſayd to her, [e] Returne to thy dame, and humble thy ſelfe vnder her hands.

10 Againe the Angel of the Lord ſaid vnto her, I wil ſo greatly increaſe thy ſeed, that it ſhall not be numbred for multitude.

11 Alſo the Angel of the Lorde ſayd vnto her, See, thou art with childe, & ſhalt beare a ſonne, and ſhalt call his name Iſhmael: for the Lord hath heard thy tribulation.

12 And he ſhalbe a ‖ wilde man: his hand ſhall be againſt euery man, and euery mans hand againſt him, * and [f] he ſhall dwel in the preſence of all his brethren.

13 Then ſhe called the name of the Lord that ſpake vnto her, Thou God lookeſt on me: for ſhe ſayd, [g] Haue I not alſo here looked after him that ſeeth me?

14 * Wherefore the well was called ‖ Beer-lahai-roi: loe, it is betweene Kadeſh and Bered.

15 ¶ And Hagar bare Abram a ſonne, and Abram called his ſonnes name, which Hagar bare, Iſhmael.

16 And Abram was foureſcore and ſix yere olde, when Hagar bare him Iſhmael.

CHAP. XVII.

5 Abrams name is changed to confirme him in the promiſe. 8 The land of Canaan is the fift time promiſed. 12 Circumciſion is inſtituted 15 Sarai is named Sarah. 18 Abraham prayeth for Iſhmael. 19 Izhak is promiſed. 23 Abraham and his houſe are circumciſed.

‖ Or, Almighty.
Chap. 5. 22.
‖ Or, without hypocriſie.
a Not onely according to the fleſh, but of a far greater multitude by faith, Rom. 4. 17.

WHen Abram was ninety yere old and nine, the Lord appeared to Abram, and ſayd vnto him, I am God all ſufficient: * walke before me, and be thou vpright.

2 And I will make my couenant betweene mee and thee, and I will multiplie thee exceedingly.

3 Then Abram fell on his face, and God talked with him, ſaying,

4 Behold, I make my couenant with thee, and thou ſhalt be a [a] father of many nations.

b The changing of his name is a ſeale to confirme Gods promiſe vnto him.
Rom. 4. 17.
Chap. 13. 16.

5 Neither ſhall thy name any more bee called Abram, but thy name ſhall be [b] Abraham: * for a father of many nations haue I made thee.

6 Alſo I will make thee exceeding fruitfull, & will make nations of thee: yea, kings ſhall proceede of thee.

7 Moreouer, I will eſtabliſh my couenant betweene mee and thee, and thy ſeede after thee in their generations, for an * euerlaſting couenant, to be God vnto thee and to thy ſeede after thee.

8 And I wil giue thee and thy ſeed after thee the land, wherein thou art a ſtranger, euen all the land of Canaan, for an euerlaſting poſſeſſion, and I will be their God.

c Circumciſion is called the couenant, becauſe it ſignifieth the couenant, and hath the promiſe of grace ioyned to it: which phraſe i common to all Sacraments.
Acts 7. 8.
d That priuie part is circumciſed, to ſhew that all that is begotten of man is corrupt, and muſt be mortified.
Rom. 4. 11.
e Albeit women were not circumciſed, yet were they partakers of Gods promiſe: for vnder the mankind all was conſecrated, and here is declared, that whoſoeuer contemneth the ſigne, deſpiſeth alſo the promiſe.
‖ Or, dame, or princeſſe.
f Which proceeded of a ſudden ioy, and not of infidelitie.
Chap. 18. 10. and 21. 2.
g The euerlaſting couenant is made with the children of the ſpirit: and with the children of the fleſh is made the temporall promiſe, as was promiſed to Iſhmael.
‡ Ebr. greatly, greatly.
Chap. 21. 2.

9 ¶ Againe God ſayd vnto Abraham, Thou alſo ſhalt keepe my couenant, thou, and thy ſeed after thee in their generations.

10 [c] This is my couenant, which ye ſhall keepe betweene me and you, and thy ſeed after thee, * Let euery man childe among you be circumciſed:

11 That is, ye ſhall circumciſe the [d] foreſkinne of your fleſh, and it ſhall be a * ſigne of the couenant betweene me and you.

12 And euery manchilde of eight dayes olde among you ſhall be circumciſed in your generations, as well he that is borne in thine houſe, as he that is bought with money of any ſtranger, which is not of thy ſeed.

13 He that is borne in thine houſe, and he that is bought with thy money, muſt needs be circumciſed: ſo my couenant ſhall be in your fleſh for an euerlaſting couenant.

14 But the vncircumciſed [e] manchilde, in whoſe fleſh the foreſkinne is not circumciſed, euen that perſon ſhall be cut off from his people, becauſe hee hath broken my couenant.

15 ¶ Afterward God ſayde vnto Abraham, Sarai thy wife ſhalt thou not call Sarai, but ‖ Sarah ſhalbe her name.

16 And I will bleſſe her, and wil alſo giue thee a ſonne of her, yea, I will bleſſe her, and ſhe ſhall be the mother of nations: Kings alſo of people ſhall come of her.

17 Then Abraham fell vpon his face, and [f] laughed, and ſaid in his heart, Shal a child be borne vnto him that is an hundred yeere olde? And ſhall Sarah that is ninetie yeere olde, beare?

18 And Abraham ſayde vnto God, Oh, that Iſhmael might liue in thy ſight.

19 Then God ſaid, * Sarah thy wife ſhall beare thee a ſonne in deed, and thou ſhalt call his name Izhak: and I wil eſtabliſh my couenant with him for an [g] euerlaſting couenant, and with his ſeed after him.

20 And as concerning Iſhmael, I haue heard thee: loe, I haue bleſſed him, and will make him fruitfull, and will multiplie him ‡ exceedingly: twelue princes ſhall he beget, and I will make a great nation of him.

21 But my couenant will I eſtabliſh with Izhak, which Sarah ſhall beare vnto thee the next * yeere at this ſeaſon.

22 And he left off talking with him, and God went vp from Abraham.

23 ¶ Then Abraham tooke Iſhmael his ſonne, and all that were borne in his houſe,

and all that was bought with his money, that is, euery man childe among the men of Abrahams houſe, and [h] hee circumciſed the foreſkin of their fleſh in that ſelfe ſame day, as God had commanded him.

24 Abraham alſo himſelfe was ninetie yeere old and nine, when the foreſkin of his fleſh was circumciſed.

25 And Iſhmael his ſonne was thirteene yeere old, when the foreſkin of his fleſh was circumciſed.

26 The ſelfe ſame day was Abraham circumciſed, and Iſhmael his ſonne:

27 And all the men of his houſe, both borne in his houſe, and bought with money of the ſtranger, were circumciſed with him.

CHAP. XVIII.

2 Abraham receiueth three Angels into his houſe. 10 Izhak is promiſed againe. 12 Sarah laugheth. 18 Chriſt is promiſed to all nations 19 Abraham taught his family to know God. 21 The deſtruction of Sodom is declared vnto Abraham: 23 Abraham prayeth for them.

AGaine the Lord * appeared vnto him in the ‖ plaine of Mamre, as hee ſate in his tent doore about the heat of the day.

2 And he lift vp his eyes, & looked: and loe, three [a] men ſtood by him, and when he ſaw them, he ran to meete them from the tent doore, and bowed himſelfe to the ground.

3 And he ſayd, [b] Lord, if I haue now found fauour in thy ſight, goe not, I pray thee, from thy ſeruant.

4 Let a little water, I pray you, bee brought, and [c] waſh your feete, and reſt your ſelues vnder the tree.

5 And I wil bring you a morſel of bread, that you may comfort your hearts, afterward ye ſhall go your wayes: for therefore are ye [d] come to your ſeruant. And they ſaid, Do as thou haſt ſayd.

6 Then Abraham made haſte into the tent vnto Sarah, and ſayd, Make ready at once three ‡ meaſures of fine meale: kneade it, and make cakes vpon the hearth.

7 And Abraham ran to the beaſts, and tooke a tender and good calfe, and gaue it to the ſeruant, who haſted to make it ready.

8 And he tooke butter and milke, and the calfe which he had prepared, and ſet before them, and ſtood himſelfe by them vnder the tree, and [e] they did eat.

9 ¶ Then they ſayd to him, Where is Sarah thy wife? And he anſwered, Behold, ſhe is in the tent.

10 And he ſayd, * I will certainely come againe vnto thee according to the time [f] of life: and loe, Sarah thy wife ſhall haue a ſonne: and Sarah heard in the tent doore, which was behind him.

11 (Now Abraham and Sarah were old and ſtricken in age, and it ceaſed to be with Sarah after the maner of women)

12 Therefore Sarah [g] laughed within her ſelfe, ſaying, After I am waxed olde, * and my lord alſo, ſhall I haue luſt?

13 And the Lord ſayd vnto Abraham, Wherefore did Sarah thus laugh, ſaying, Shall I certainly beare a childe, which am olde?

h They were well inſtructed which obeyed to be circumciſed without reſiſtance: which thing declareth that maſters in their houſes ought to be as preachers to their families, that from the higheſt to the loweſt they may obey the will of God.

Heb.13.2.

‖*Or, Okegroue.*

a That is, three Angels in mans ſhape.

b Speaking to one of them, in whom appeared to be moſt maieſtie: for hee thought they had beene men.

c For men vſed becauſe of the great heate to go bare footed in thoſe parts.

d As ſent of God that I ſhould do my duety to you.

‡*Ebr. Seim.*

e For as God gaue them bodies for a time, ſo gaue he them the faculties thereof to walke, to eate and drinke, and ſuch like.

Chap.17.19,21. & 21.2. rom.9.9.

f That is, about this time when ſhe ſhalbe aliue, or when ẏ child ſhall come into this life.

g For ſhe rather had reſpect to the order of nature, then beleeued the promiſe of God.

1.Pet.3.6.

14 Shall any thing bee ‖ * hard to the Lord? At the time appointed will I returne vnto thee, euen according to the time of life, and Sarah ſhall haue a ſonne.

15 But Sarah denied, ſaying, I laughed not: for ſhe was afraid. And hee ſayd, ‡ It is not ſo: for thou laughedſt.

16 ¶ Afterward the men did riſe vp from thence and looked toward Sodom: and Abraham went with them to bring them on the way.

17 And the [h] Lord ſayd, Shall I hide from Abraham that thing which I doe,

18 Seeing that Abraham ſhalbe in deed a great and a mighty nation, and * all the nations of the earth ſhall be bleſſed in him?

19 For I know him [i] that hee will commaund his ſonnes and his houſholde after him, that they keepe the way of the Lord, to doe righteouſneſſe and iudgement, that the Lord may bring vpon Abraham that he hath ſpoken vnto him.

20 Then the Lord ſayd, Becauſe the cry of Sodom and Gomorah is great, and becauſe their ſinne is exceeding grieuous,

21 I will [k] goe downe now, and ſee whether they haue done altogether according to that [l] crie, which is come vnto mee: and if not, that I may know.

22 And the men turned thence and went toward Sodom: but Abraham ſtood yet before the Lord.

23 Then Abraham drew neere, and ſaid, Wilt thou alſo deſtroy the righteous with the wicked?

24 If there be fiftie righteous within the citie, wilt thou deſtroy & not ſpare the place for the fifty righteous that are therein?

25 Be it farre from thee from doing this thing, to ſlay the righteous with the wicked: and that the righteous ſhould be euen as the wicked, bee it farre from thee. Shall not the Iudge of all the world ‡ doe right?

26 And the Lord anſwered, If I ſhall find in Sodom [m] fifty righteous within the citie, then will I ſpare all the place for their ſakes.

27 Then Abraham anſwered and ſayd, Behold now, I haue begun to ſpeake vnto my Lord, and I am [n] but duſt and aſhes.

28 If there ſhall lacke fiue of fiftie righteous, wilt thou deſtroy all the citie for fiue? And he ſayd, If I find there fiue and forty, I will not deſtroy it.

29 And hee yet ſpake to him againe, and ſayde, What if there ſhall be found fortie there? Then he anſwered, I will not doe it for forties ſake.

30 Againe he ſaid, Let not my Lord now be angry that I ſpeake, What if thirtie be found there? Then he ſayd, I will not do it if I find thirty there.

31 Moreouer he ſayde, Behold, now I haue begun to ſpeake vnto my Lord, What if twenty be found there? And hee anſwered, I will not deſtroy it for twenties ſake.

32 Then he ſaid, Let not my Lord be now angry, and I will ſpeake but this [o] once, What if tenne be found there? And hee anſwered, I will not deſtroy it for tens ſake.

33 ¶ And

‖*Or, hid.*

Zech.8.6.

‡*Ebr. No.*

h Iehouah the Ebrew worde, which we call Lord, ſheweth that this Angel was Chriſt: for this word is onely applyed to God.

Chap.12.3. and 22.18.

i He ſheweth that fathers ought both to knowe Gods iudgements, and to declare them to their children.

k God ſpeaketh after the faſhion of men: that is, I will enter into iudgement with good aduice.

l For our ſinnes crie for vengeance though none accuſe vs.

‡*Ebr. doe iudgement.*

m God declareth that his iudgements were done with great mercie, foraſmuch as all were ſo corrupt that not onely fiftie, but ten righteous men could not be found there: and alſo that the wicked are ſpared for the righteous ſake.

n Hereby we learne, that the nearer wee aproch vnto God, the more doth our miſerable ſtate appeare, and the more are we humbled.

o If God refuſed not the prayer for the wicked Sodomites, euen to the ſixt requeſt, how much more will hee grant the prayers of the godly for the afflicted Church?

23 ¶ And the Lord went his way when he had left communing with Abraham, and Abraham returned vnto his place.

CHAP. XIX.

3 Lot receiueth two Angels into his houſe. 4 The filthy luſts of the Sodomites. 16 Lot is deliuered. 24 Sodom is deſtroyed. 26 Lots wife is made a pillar of ſalt. 33 Lots daughters lie with their father, of whom come Moab and Ammon.

And in the euening there came two [a] Angels to Sodom: and Lot ſate at the gate of Sodom, and Lot ſaw them, and roſe vp to meete them, and he bowed himſelfe with his face to the ground:

2 And he ſayd, See my Lords, I pray you turne in now into your ſeruants houſe, and tary all night, and * waſh your feete, and yee ſhall riſe vp early and go your wayes. Who ſayd, Nay, but we will abide in the ſtreet all night.

3 Then he [b] preaſſed vpō them earneſtly, and they turned in to him, and came to his houſe, and he made them a feaſt, & did bake vnleauened bread, and they did [c] eate.

4 But before they went to bed, the men of the citie, euen the men of Sodom compaſſed the houſe round about, from the yong euen to the old, [d] all the people from all quarters.

5 Who crying vnto Lot, ſayd to him, Where are the men, which came to thee this night? bring them out vnto vs that we may know them.

6 Then Lot went out at the doore vnto them, and ſhut the doore after him,

7 And ſayd, I pray you, my brethren, doe not ſo wickedly.

8 Behold now, I haue two [e] daughters, which haue not knowen man: them will I bring out now vnto you, and doe to them as ſeemeth you good: onely vnto theſe men doe nothing: [f] for therefore are they come vnder the ſhadow of my roofe.

9 Then they ſayd, Away hence. And they ſayd, Hee is come alone as a ſtranger, and ſhall he iudge and rule? wee will now deale worſe with thee then with them. So they preaſſed ſore vpon Lot * himſelfe, and came to breake the doore.

10 But the men put forth their hand and pulled Lot into the houſe to them, and ſhut to the doore.

11 * Then they ſmote the men that were at the doore of the houſe with blindnes both ſmall and great, ſo that they were weary in ‡ ſeeking the doore.

12 ¶ Then the men ſayde vnto Lot, Whom haſt thou yet here? either ſonne in lawe, or thy ſonnes, or thy daughters, or whatſoeuer thou haſt in the citie, bring it out of this place.

13 For we [g] will deſtroy this place, becauſe the * crie of them is great before the Lord, & the Lord hath ſent vs to deſtroy it.

14 Then Lot went out and ſpake vnto his ſonnes in law which ∥ maried his daughters, and ſayd, Ariſe, get you out of this place: for the Lord will deſtroy the city: but he ſeemed to his ſonnes in law as though he had mocked.

15 ¶ And when the morning aroſe, the Angels haſted Lot, ſaying, Ariſe, take thy wife and thy two daughters ‡ which are here, leſt thou be deſtroyed in the puniſhment of the citie.

16 And as hee [h] prolonged the time, * the men caught both him and his wife, and his two daughters by the hands (the Lord being mercifull vnto him) and they brought him forth, and ſet him without the citie.

17 ¶ And when they had brought them out, the Angel ſayde, Eſcape for thy life: [i] looke not behinde thee, neither tarie thou in all the plaine: eſcape into the mountaine, leſt thou be deſtroyed.

18 And Lot ſayd vnto them, Not ſo, I pray thee, my Lord.

19 Behold now, thy ſeruant hath found grace in thy ſight, and thou haſt magnified thy mercie which thou haſt ſhewed vnto me in ſauing my life: and I cannot eſcape in the mountaine, leſt ſome euill take mee, and I die.

20 See now this citie hereby to flee vnto, which is a little one: Oh let mee eſcape thither: it is not a [k] little one, and my ſoule ſhall liue?

21 Then hee ſayd vnto him, Behold, I haue receiued ‡ thy requeſt alſo concerning this thing, that I will not ouerthrow this citie, for the which thou haſt ſpoken.

22 Haſte thee, ſaue thee there: for I can do [l] nothing til thou be come thither. Therefore the name of the city was called [m] Zoar.

23 ¶ The ſunne did riſe vpon the earth, when Lot entred into Zoar.

24 Then the Lord * rained vpon Sodom and vpon Gomorrah brimſtone, and fire from the Lord out of heauen,

25 And ouerthrew thoſe cities and all the plaine, and all the inhabitants of the cities, and that that grew vpon the earth.

26 ¶ Now his wife behinde him looked backe, and ſhe became a [n] pillar of ſalt.

27 ¶ And Abraham riſing vp early in the morning went to the place, where hee had ſtood before the Lord,

28 And looking toward Sodom and Gomorrah, & toward all the land of the plaine, behold, he ſaw the ſmoke of the land mounting vp as the ſmoke of a furnace.

29 ¶ But yet when God deſtroyed the cities of the plaine, God thought vpon Abraham, and ſent Lot out from the mids of the deſtruction, when he ouerthrew the cities wherein Lot dwelled.

30 ¶ Then Lot went vp from Zoar, and dwelt in the mountain with his two daughters: for hee [o] feared to tary in Zoar, but dwelt in a caue, he and his two daughters.

31 And the elder ſayd vnto the yonger, Our father is olde, and there is not a man in the [p] earth to come in vnto vs after the maner of the earth.

32 Come, we wil make our father [q] drinke wine, and lie with him, that wee may preſerue ſeed of our father.

33 So they made their father drinke wine that night, and the elder went & lay with her father: but he perceiued not, neither when ſhe lay downe, neither when ſhe roſe vp.

34 And on the morow the elder ſaid to the yonger, Behold, yeſternight lay I with my

father:

[a] Wherein we ſee Gods prouident care in preſeruing his, albeit he reueileth not himſelfe to all alike: for Lot had but two Angels, and Abraham three.

Chap. 18.4.

[b] That is, hee prayed them ſo inſtantly.

[c] Not for that they had neceſſitie, but becauſe the time was not yet come ẏ they would reueile themſelues.

[d] Nothing is more dangerous, then to dwell where ſinne reigneth: for it corrupteth all.

[e] He deſerueth praiſe in defending his gheſts, but he is to be blamed in ſeeking vnlawfull meanes.

[f] That I ſhould preſerue them from all iniury.

2.Pet.2.7.

Wiſd.19.16.

‡ Ebr. finding.

[g] This prooueth that the Angels are miniſters, as well to execute Gods wrath, as to declare his fauour.

Chap 18.20.

∥ Or, ſhould mary.

‡ Ebr. which are found.

[h] The mercy of God ſtriueth to ouercome mans ſlowneſſe in following Gods calling.

Wiſd. 10.6.

[i] He willeth him to flee frō Gods iudgements, and not to be ſory to depart from that rich countrey and full of vaine pleaſures.

[k] Though it be litle, yet it is great ynough to ſaue my life: wherein he offendeth in chuſing another place then the Angel had appointed him.

‡ Ebr. thy face.

[l] Becauſe Gods commandement was to deſtroy the citie and to ſaue Lot.

[m] Which before was called Belah, Chap. 14.2.

Deut. 29.23 iſa. 13.19. iere. 50.40. ezek. 16 49. hoſe. 11.8. amos 4.11. luke 17.29. iude 7.

[n] As touching the body onely: and this was a notable monument of Gods vengeance to all them that paſſed that way.

[o] Hauing before felt Gods mercy, he durſt not prouoke him againe by continuing among the wicked.

[p] Meaning, in the countrey which the Lord had now deſtroyed.

[q] For except he had bene ouercome with wine, he would neuer haue done that abominable acte.

father: let vs make him drinke wine this night alſo, and goe thou and lie with him, that we may ‡ preſerue ſeede of our father.

35 So they made their father drinke wine that night alſo, and the yonger aroſe, and lay with him, but he perceiued not, when ſhe lay downe, neither when ſhe roſe vp.

36 Thus were r both the daughters of Lot with child by their father.

37 And the elder bare a ſonne, and ſhee called his name Moab: the ſame is the father of the [s] Moabites vnto this day.

38 And the yonger bare a ſonne alſo, & ſhe called his name [t] Ben-ammi: the ſame is the father of the Ammonites vnto this day.

CHAP. XX.

1 Abraham dwelleth as a ſtranger in the land of Gerar. 2 Abimelech taketh away his wife. 3 God reprooueth the king, 9 and the king Abraham 11 Sarah is reſtored with great gifts. 17 Abraham prayeth, & the king & his are healed,

AFterward Abraham departed thence toward the South countrey, and dwelled betweene Cadeſh and [a] Shur, and ſoiourned in Gerar.

2 And Abraham ſaid of Sarah his wife, [c] Shee is my ſiſter. Then Abimelech king of Gerar ſent and tooke Sarah.

3 But GOD came to Abimelech in a dreame by night, and ſayde to him, Beholde, [c] thou art but dead, becauſe of the woman which thou haſt take: for ſhe is a mans wife.

4 (Notwithſtanding Abimelech had not yet come neere her) And he ſayd, Lord, wilt thou ſlay euen [d] the righteous nation?

5 Sayd not he vnto me, She is my ſiſter? yea, and ſhe her ſelfe ſaid, He is my brother: with an vpright [e] minde, and [f] innocent hands, haue I done this.

6 And God ſayde vnto him by a dreame, I knowe that thou didſt this euen with an vpright minde, and I [g] kept thee alſo that thou ſhouldeſt not ſinne againſt mee: therefore ſuffered I thee not to touch her.

7 Now then, deliuer the man his wife againe: for he is a [h] Prophet, & he [i] ſhall pray for thee that thou mayeſt liue: but if thou deliuer her not againe, bee ſure that thou ſhalt die the death, thou & all that thou haſt.

8 Then Abimelech riſing vp early in the morning, called all his ſeruants, and tolde all theſe things ‡ vnto them, and the men were ſore afrayd.

9 Afterward Abimelech called Abrahã, and ſaid vnto him, What haſt thou done vnto vs? and what haue I offended thee, that thou haſt brought on mee and my [k] kingdome this great ſinne? thou haſt done things vnto me that ought not to be done.

10 So Abimelech ſayde vnto Abraham, What ſaweſt thou that thou haſt done this thing?

11 Then Abraham anſwered, Becauſe I thought thus, Surely the [l] feare of God is not in this place, and they will ſlay mee for my wiues ſake.

12 Yet in very deed ſhe is my [m] ſiſter: for ſhe is the daughter of my father, but not the daughter of my mother, and ſhe is my wife.

13 Now when God cauſed me to wander out of my fathers houſe, I ſayd then to her, This is thy kindneſſe that thou ſhalt ſhewe vnto me in all places where we come, * Say thou of me, He is my brother.

14 Then tooke Abimelech ſheepe and beeues, and men ſeruants, and women ſeruants, and gaue them vnto Abraham, and reſtored him Sarah his wife.

15 And Abimelech ſaid, Beholde, my land is ‖ before thee: dwell where it pleaſeth thee,

16 Likewiſe to Sarah he ſayd, Beholde, I haue giuen thy brother a thouſand pieces of ſiluer: beholde, hee is the [n] vaile of thine eyes to all that are with thee, & to all others: and ſhe was [o] thus reprooued.

17 ¶ Then Abraham prayed vnto God, and God healed Abimelech, & his wife, and his women ſeruants: and they bare children.

18 For the Lorde [p] had ſhut vp euery wombe of the houſe of Abimelech, becauſe of Sarah Abrahams wife.

CHAP. XXI.

2 Izhak is borne. 2 Iſhmael mocketh Izhak. 14 Hagar is caſt out with her ſonne. 17 The Angel comforteth Hagar. 22 The couenant betweene Abimelech and Abraham. 33 Abraham called vpon the Lord.

NOw the Lord viſited Sarah, as he had ſayd, and did vnto her * according as he had promiſed.

2 For * Sarah conceiued, and bare Abraham a ſonne in his [a] old age, at the ſame ſeaſon that God told him.

3 And Abraham called his ſonnes name that was borne vnto him, which Sarah bare him, Izhak.

4 Then Abraham circumciſed Izhak his ſonne, when he was eight dayes old, * as God had commanded him.

5 So Abraham was an hundred yere old, when his ſonne Izhak was borne vnto him.

6 ¶ Then Sarah ſaid, God hath made me to reioyce: all that heare wil reioice with me.

7 Againe ſhe ſayd, [b] Who would haue ſayd to Abraham, that Sarah ſhould haue giuen children ſucke? for I haue borne him a ſonne in his old age.

8 Then the child grew, and was weaned: And Abraham made a great feaſt the ſame day that Izhak was weaned.

9 ¶ And Sarah ſaw the ſonne of Hagar the Egyptian (which ſhe had borne vnto Abraham) [c] mocking.

10 Wherefore ſhe ſayd vnto Abraham, * Caſt out this bond woman and her ſonne: for the ſonne of this bond woman ſhal not be heire with my ſonne Izhak.

11 And this thing was very grieuous in Abrahams ſight, becauſe of his ſonne.

12 ¶ But God ſayd vnto Abraham, Let it not be grieuous in thy ſight for the child, and for thy bond woman: in all that Sarah ſhall ſay vnto thee, heare her voyce: for in Izhak ſhall thy ſeed be [d] called.

13 As for the ſonne of the bond woman, I will make him [e] a nation alſo, becauſe he is thy ſeed.

‡ *Ebr. keepe aliue.*

r Thus God permitted him to fal moſt horribly in the ſolitary mountaines, whom the wickednes of Sodom could not ouercome.

[s] Who as they were borne in moſt horrible inceſt, ſo were they and their poſteritie vile and wicked.

[t] That is, ſonne of my people, ſignifying, that they rather reioyced in their ſinne, then repented for the ſame.

[a] Which was toward Egypt.

[b] Abraham had now twiſe fallen into this fault: ſuch is mans frailtie.

[c] So greatly God deteſteth ẏ breach of marriage.

[d] The infidels cõfeſſed that God would not puniſh but for iuſt occaſion: therefore whenſoeuer hee puniſheth, the occaſion is iuſt.

[e] As one falling by ignorance, and not doing euill of purpoſe.

[f] Not thinking to doe any man harme.

[g] God by his holy Spirit retaineth them that offend by ignorance, that they fall not into greater inconuenience.

[h] That is, one to whom God reueileth himſelfe familiarly.

[i] For the prayer of the godly is of force towards God.

‡ *Eb in their eares*

[k] The wickednes of the king bringeth Gods wrath vpon the whole realme.

[l] He ſheweth that no honeſtie can be hoped for, where the feare of God is not,

[m] By ſiſter, he meaneth his couſin germaine, and by daughter, Abrahams neece, Chap. 11.29. for ſo the Ebrewes vſe theſe words.

Chap. 12.13.

‖ *Or, is at thy commandement,*

[n] Such an head, as with whõ thou mayeſt be preſerued frõ al dãgers

[o] God cauſed this heathen king to reprooue her; becauſe ſhe diſſembled, ſeeing that God had giuẽ her an husband, as her vaile & defence

[p] Had takẽ away frõ them the gift of conceiuing.

Chap. 17.19. and 18.10.

Mat. 1.2. act. 7.8 galat. 4.32 hebr. 11.11.

[a] Therefore the miracle was greater.

Galat. 4 30.

[b] She accuſeth herſelfe of ingratitude that ſhe did not beleeue the Angel.

[c] He derideth Gods promiſe made to Izhak, which the Apoſtle calleth perſecution, Galat. 4.29.

Chap. 17.12.

[d] The promiſed ſeed ſhall be counted from Izhak and not from Iſhmael, Rom. 9.7. heb. 11.18.

[e] The Iſhmaelites ſhall come of him.

14 So Abraham aroſe vp early in the morning, and tooke bread, and a bottle of water, and gaue it vnto Hagar, putting it on her ſhoulder and the child alſo, and [f] ſent her away: who departing, wandered in the wilderneſſe of Beer-ſheba.

15 And when the water of the bottle was ſpent, ſhee caſt the childe vnder a certaine tree.

16 Then ſhe went & ſate her ouer againſt him afarre off, about a bow ſhoote: for ſhee ſayde, I will not ſee the death of the childe: and ſhe ſate downe ouer againſt him, and lift vp her voyce, and wept.

17 Then God [g] heard the voyce of the childe, and the angel of God called to Hagar from heauen, and ſaid vnto her, What aileth thee, Hagar? feare not, for God hath heard the voyce of the childe where he is.

18 Ariſe, take vp the child, and hold him in thine hand: for I will make of him a great people.

19 And God [h] opened her eyes, and ſhee ſaw a well of water: ſo ſhee went & filled the bottle with water, and gaue the boy drinke.

20 So God was [i] with the childe, and he grew and dwelt in the wilderneſſe, and was an ‖ archer.

21 And hee dwelte in the wilderneſſe of Paran, and his mother tooke him a wife out of the land of Egypt.

22 ¶ And at that ſame time Abimelech and Phichol his chiefe captaine ſpake vnto Abraham, ſaying, God is with thee in all that thou doeſt.

23 Now therefore ſweare vnto mee heere by God, that thou wilt not ‡ hurt me nor my children, nor my childrens children: thou ſhalt deale with me, and with the countrey where thou haſt beene a ſtranger, according vnto the kindneſſe that I haue ſhewed thee.

24 And Abraham ſaid, I will [k] ſweare.

25 ¶ And Abraham rebuked Abimelech for a well of water, which Abimelechs ſeruants had violently taken away.

26 And Abimelech ſayde, [l] I know not who hath done this thing: alſo thou toldeſt me not, neither heard I of it but this day.

27 Then Abraham tooke ſheepe, and beeues, and gaue them vnto Abimelech: and they two made a couenant.

28 And Abraham ſet ſeuen lambs of the flocke by themſelues.

29 Then Abimelech ſayd vnto Abraham, What meane theſe ſeuen lambes, which thou haſt ſet by themſelues?

30 And he anſwered, Becauſe thou ſhalt receiue of mine hand theſe ſeuen lambs, that it may be a witneſſe vnto mee, that I haue digged this well.

31 Wherefore the place is called ‖ Beer-ſheba, becauſe there they both ſware.

32 Thus made they a [m] couenant at Beer-ſheba: afterward Abimelech and Phichol his chiefe captaine roſe vp, and turned againe vnto the land of the Philiſtims.

33 ¶ And Abraham planted a groue in Beer-ſheba, and [n] called there on the Name of the Lord the euerlaſting God.

34 And Abraham was a ſtranger in the Philiſtims land a long ſeaſon.

[f] True faith renounceth all naturall affections to obey Gods commandement.

[g] For his promiſe ſake made to Abraham, and not becauſe the child had diſcretion & iudgement to pray.

[h] Except God open our eyes, we can neither ſee nor vſe the meanes which are before vs.

[i] As touching outward things God cauſed him to proſper.

‖ *Or, ſhot in the bow, and was an hunter.*

‡ *Ebr. deale falſely with me, or lie.*

[k] So that it is a lawfull thing to take an othe in matters of importance, for to iuſtifie the truth, and to aſſure others of our ſinceritie.

[l] Wicked ſeruants doe many euils vnknowen to their maſters.

‖ *Or, well of the othe, or of ſeuen, meaning lambs.*

[m] Thus we ſee that the godly, as touching outward things, may make peace with the wicked that know not the true God.

[n] That is, hee worſhipped God in all points of true religion.

CHAP. XXII.

1. 2. The faith of Abraham is proued in offering his ſonne Izhak. 8 Izhak is a figure of Chriſt. 20 The generation of Nahor Abrahams brother, of whom commeth Rebekah.

And after theſe things, God did * proue Abraham, and ſayd vnto him, Abraham. Who anſwered, ‡ Here am I.

2 And hee ſayd, Take now thine onely ſonne Izhak, whom thou loueſt, and get thee vnto the land of [a] Moriah, and [b] offer him there for a burnt offering vpon one of the mountaines, which I will ſhew thee.

3 Then Abraham roſe vp earely in the morning, and ſadled his aſſe, and tooke two of his ſeruants with him, & Izhak his ſonne, and cloue wood for the burnt offering, and roſe vp, and went to the place, which God had tolde him.

4 ¶ Then the third day Abraham lift vp his eyes, and ſaw the place afarre off,

5 And ſayd vnto his ſeruants, Abide you here with the aſſe: for I and the childe will goe yonder and worſhip, and [c] come againe vnto you.

6 Then Abraham tooke the wood of the burnt offering, and layd it vpon Izhak his ſonne, and he tooke the fire in his hand, and the knife: and they went both together.

7 Then ſpake Izhak vnto Abraham his father, and ſayd, My father. And he anſwered, Here am I, my ſonne. And he ſayd, Beholde the fire and the wood, but where is the lambe for the burnt offering?

8 Then Abraham anſwered, My ſonne, God will [d] prouide him a lambe for a burnt offering: ſo they went both together.

9 And when they came to ẏ place which God had ſhewed him, Abraham builded an altar there, and couched the wood, and [e] bound Izhak his ſonne, * and layd him on the altar vpon the wood.

10 And Abraham ſtretching forth his hand, tooke the knife to kill his ſonne.

11 But the Angel of the Lord called vnto him from heauen, ſaying, Abraham, Abraham. And he anſwered, Here am I.

12 Then he ſaid, Lay not thine hand vpon the child, neither do any thing vnto him: for now I [f] knowe that thou feareſt God, ſeeing for my ſake ‖ thou haſt not ſpared ‡ thine onely ſonne.

13 And Abraham lifting vp his eyes, looked: and behold, there was a ramme behinde him, caught by the hornes in a buſh. Then Abraham went and tooke the ram, and offered him vp for a burnt offering in the ſtead of his ſonne.

14 And Abraham called the name of that place, ‖ Iehouah iireh, as it is ſaid this day, In the mount will the Lord [g] be ſeene.

15 ¶ And the Angel of the Lord cryed vnto Abraham from heauen the ſecond time,

16 And ſaid, * By [h] my ſelfe haue I ſworne (ſayth the Lord) becauſe thou haſt done this thing, and haſt not ſpared thine onely ſonne,

17 Therefore will I ſurely bleſſe thee, and will greatly multiply thy ſeede, as the ſtarres of the heauen, and as the ſand which is vpon the ſea ſhore, and thy ſeede ſhal poſſeſſe the ‖ gate of his enemies.

18 * And

Hebr. 11. 17.

‡ *Ebr. Loe, I.*

[a] Which ſignifieth the feare of God, in ẏ which place he was honoured, and Salomon afterward built the Temple.

[b] Herein ſtood the chiefeſt point of his tentation, ſeeing he was cōmanded to offer vp him in whom God had promiſed to bleſſe all the nations of the world.

[c] He doubted not, but God would accompliſh his promiſe, though he ſhould ſacrifice his ſon.

[d] The only way to ouercome all tentations is to reſt vpon Gods prouidence.

[e] For it is like that his father had declared to him Gods cōmandement, whereunto he ſhewed himſelfe obedient.

Iam. 2. 21.

[f] That is, by thy true obedience thou haſt declared thy liuely faith.

‖ *Or, and haſt not withholden thine only ſon from me.*

‡ *Ebr. thy ſonne, thine only ſonne.*

‖ *Or, the Lord will ſee, or prouide.*

[g] The name is changed to ſhew that God doeth both ſee and prouide ſecretly for his, and alſo euidently is ſeene and felt in time conuenient.

Pſal. 105. 9. eccluſ. 44. 21. luke 1. 73. heb. 6. 13.

[h] Signifying, that there is no greater then he.

‖ *Or, holds.*

18 *And in thy ſeede ſhall all the nations of the earth be bleſſed, becauſe thou haſt obeyed my voyce.

19 Then turned Abraham againe vnto his ſeruants, and they roſe vp and went together to Beer-ſheba: and Abraham dwelt at Beer-ſheba.

20 ¶ And after theſe things one told Abraham, ſaying, Behold Milcah, ſhe hath alſo borne children vnto thy brother Nahor:

21 To wit, Vz his eldeſt ſonne, and Buz his brother, and Kemuel the father of ‖Aram,

22 And Cheſed, and Hazo, and Pildaſh, and Iidlaph, and Bethuel.

23 And Bethuel begate Rebekah: theſe eight did Milcah beare to Nahor Abrahams brother.

24 And his [i] concubine called Reumah, ſhe bare alſo Tebah, and Gahan, and Thahaſh, and Maachah.

CHAP. XXIII.

2 Abraham lamenteth the death of Sarah. 4 Hee buyeth a fielde to burie her, of the Hittites. 13 The equitie of Abraham. 19 Sarah is buried in Machpelah.

WHen Sarah was an hundreth twentie and ſeuen yeere olde (‡ſo long liued ſhe.)

2 Then Sarah died in Kiriath-arba: the ſame is Hebron in the land of Canaan: and Abraham came to mourne for Sarah and to weepe for her.

3 ¶ Then Abraham [a] roſe vp from the ſight of his corps, and talked with the ‡Hittites, ſaying,

4 I am a ſtranger and a forreiner among you, giue me a poſſeſſion of buriall with you, that I may burie my dead out of my ſight.

5 Then the Hittites anſwered Abraham, ſaying vnto him,

6 Heare vs, my lord: thou art a prince [b] of God among vs: in the chiefeſt of our ſepulchres bury thy dead: none of vs ſhall forbid thee his ſepulchre, but thou mayeſt bury thy dead therein.

7 Then Abraham ſtood vp, and bowed himſelfe before the people of the lande of the Hittites.

8 And he communed with them, ſaying, If it be ‡your minde, that I ſhall bury my dead out of my ſight, heare me, and intreate for me to Ephron, the ſonne of Zoar,

9 That he would giue mee the caue ‖of Machpelah which he hath in the end of his fielde: that he would giue it mee for as much ‡money as it is worth for a poſſeſſion to bury in among you.

10 (For Ephron dwelt among the Hittites) Then Ephron the Hittite anſwered Abraham in the audience of all the Hittites that [c] went in at the gates of his citie, ſaying,

11 No, my lord, heare mee: the fielde giue I thee, and the caue that therein is, I giue it thee: euen in the preſence of the ſonnes of my people giue I it thee, to bury thy dead.

12 Then Abraham [d] bowed himſelfe before the people of the land,

13 And ſpake vnto Ephron in the audience of the people of the country, ſaying, Seeing thou wilt giue it, I pray thee, heare me, I will giue the price of the field: receiue it of me, and I will bury my dead there.

Chap. 12.3. and 18.18. eccluſ. 44.22. actes 3.25. galat. 3.8.

‖Or, of the Syrians.

[i] Concubine is oftentimes taken in the good part, for thoſe women which were inferiour to the wiues.

‡Ebr. the yeres of the life of Sarah.

[a] That is, when he had mourned: ſo the godly may mourne, if they paſſe not meaſure: and the naturall affection is commendable.

‡Ebr. ſonnes of Heth.

[b] That is, godly, or excellent: for the Hebrewes ſo ſpeake of all things that are notable, becauſe all excellencie commeth of God.

‡Ebr. in your ſoule.

‖Or, double caue, becauſe one was within another.

‡Ebr. in full ſiluer.

[c] Meaning, all the citizens and inhabitants.

[d] To ſhew that he had them in good eſtimation and reuerence.

14 Ephron then anſwered Abraham, ſaying vnto him,

15 My lord, hearken vnto me: the land is worth foure hundreth [e] ſhekels of ſiluer: what is that betweene me and thee? bury therefore thy dead.

16 So Abrahã hearkened vnto Ephron, and Abraham weyed to Ephron the ſiluer, which hee had named in the audience of the Hittites, euen foure hundreth ſiluer ſhekels of currant money among marchants.

17 ¶ So the field of Ephron which was in Machpelah, and ouer againſt Mamre, euen the fielde and the caue that was therein, and all the trees that were in the fielde, which were in all the borders rounde about, was made ſure

18 Vnto Abraham for a poſſeſſion, in the ſight of the Hittites, euen of all that ‖went in at the gates of his citie.

19 And after this, Abraham buried Sarah his wife in the caue of the field of Machpelah ouer againſt Mamre: the ſame is Hebron in the land of Canaan.

20 Thus the fielde and the caue that is therein, was made ſure vnto Abraham for a poſſeſſion of buriall [f] by the Hittites.

CHAP. XXIIII.

2 Abraham cauſeth his ſeruant to ſweare to take a wife for Izhak in his owne kinred. 12 The ſeruant prayeth to God. 33 His fidelitie towards his maſter. 50 The friends of Rebekah commit the matter to God. 58 They aske her conſent, and ſhe agreeth, 67 and is married to Izhak.

NOw Abraham was old, and ‡ſtricken in yeeres, and the Lorde had bleſſed Abraham in all things.

2 Therefore Abraham ſayd vnto his eldeſt ſeruant of his houſe, which had the rule ouer all that he had, *[a] Put now thine hand vnder my thigh,

3 And I will make thee [b] ſweare by the Lorde God of the heauen, and God of the earth, that thou ſhalt not take a wife vnto my ſon of the daughters of the Canaanites among whom I dwell.

4 But thou ſhalt goe vnto my [c] countrey, and to my kinred, and take a wife vnto my ſonne Izhak.

5 And the ſeruant ſayde to him, What if the woman will not come with mee to this lande? ſhall I bring thy ſonne againe vnto the land from whence thou cameſt?

6 To whom Abraham anſwered, Beware that thou bring not my ſonne [d] thither againe.

7 ¶ The Lord God of heauen, who tooke me from my fathers houſe, and from the land where I was borne, and that ſpake vnto me, and that ſware vnto me, ſaying, *Vnto thy ſeede will I giue this land, he ſhall ſend his Angel before thee, and thou ſhalt take a wife vnto my ſonne from thence.

8 Neuertheleſſe if the woman will not follow thee, then ſhalt thou bee ‡diſcharged of this mine othe: onely bring not my ſonne thither againe.

[e] The common ſhekel is about 20. pence, ſo then 400. ſhekels mount to 33. pound ſixe ſhillings and eight pence, after fiue ſhillings ſterling the ounce.

‖Or, citizens.

[f] That is, all the people confirmed the ſale.

‡Ebr. come into dayes.

Chap. 47.29.

[a] Which ceremonie declared the ſeruants obedience toward his maſter, and the maſters power ouer the ſeruant.

[b] This ſheweth that an othe may be required in a lawfull cauſe.

[c] He would not that his ſonne ſhould marry out of the godly family: for the inconueniences that come by marrying with the vngodly are ſet foorth in ſundry places of the Scriptures.

[d] Leſt he ſhould loſe the inheritance promiſed.

Chap. 12.7. and 13.15. and 15.18. and 26.4.

‡Ebr. innocent.

9 Then the ſeruant put his hand vnder the thigh of Abraham his maſter, and ſware to him for this matter.

10 ¶ So the ſeruant tooke ten camels of the camels of his maſter, and departed: (for hee had all his maſters goods in his hande:) and ſo he aroſe, and went to ‖ Aram Naharaim, vnto the [e] citie of Nahor.

11 And he made his camels to ‡ lie downe without the citie by a well of water, at euentide about the time that the women come out to draw water.

12 And he ſayd, O [f] Lord God of my maſter Abraham, I beſeech thee, ‖ ſend me good ſpeede this day, and ſhewe mercie vnto my maſter Abraham.

13 Loe, I ſtande by the well of water, whiles the mens daughters of this city come out to draw water.

14 [g] Graunt therefore that the mayd, to whom I ſay, Bow downe thy pitcher, I pray thee, that I may drinke: if ſhe ſay, Drinke, and I will giue thy camels drinke alſo: may be ſhe that thou haſt ordeined for thy ſeruant Iſhak: and thereby ſhall I knowe that thou haſt ſhewed mercie on my maſter.

15 ¶ And now yer hee had left ſpeaking, behold, [h] Rebekah came out, the daughter of Bethuel, ſonne of Milcah the wife of Nahor Abrahams brother, and her pitcher vpon her ſhoulder.

16 (And the mayde was very faire to looke vpon, a virgin and vnknowne of man) and ſhe [i] went downe to the well, and filled her pitcher, and came vp.

17 Then the ſeruant ranne to meete her, and ſayd, Let me drinke, I pray thee, a little water of thy pitcher.

18 And ſhe ſayd, Drinke ‡ ſir: and ſhe haſted, and let downe her pitcher vpon her hand, and gaue him drinke.

19 And when ſhee had giuen him drinke, ſhe ſayde, I will draw water for thy camels alſo, vntill ‡ they haue drunken ynough.

20 And ſhee powred out her pitcher into the trough ſpeedily, and ranne againe vnto the well to draw water, and ſhe drew for all his camels.

21 So the man wondered at her, and held his peace, to know whether the Lorde had made his iourney proſperous or not.

22 And when the camels had left drinking, the man tooke a golden ‖ [k] abillement of [l] halfe a ſhekell weight, and two bracelets for her handes, of tenne ſhekels weight of golde;

23 And hee ſayde, Whoſe daughter art thou? tell me, I pray thee, Is there roome in thy fathers houſe for vs to lodge in?

24 Then ſhe ſaid to him, I am the daughter of Bethuel the ſonne of Milcah whom ſhe bare vnto Nahor.

25 Moreouer ſhe ſaid vnto him, We haue litter alſo and prouender ynough, and roome to lodge in.

26 And the man bowed himſelfe & worſhipped the Lord,

27 And ſayd, Bleſſed be the Lord God of my maſter Abraham, which hath not withdrawen his mercie [m] and his trueth from my maſter: for when I was in the way, the Lorde brought mee to my maſters brethrens houſe.

28 And the mayd ranne and told them of her mothers houſe according to theſe words.

29 ¶ Now Rebekah had a brother called Laban, and Laban ranne vnto the man to the well.

30 For when hee had ſeene the earerings, and the bracelets in his ſiſters handes, and when hee heard the wordes of Rebekah his ſiſter, ſaying, Thus ſayd the man vnto mee, then he went to the man, and lo, [n] hee ſtood by the camels at the well.

31 And hee ſayd, Come in thou bleſſed of the Lorde: wherefore ſtandeſt thou without, ſeeing I haue prepared the houſe and roome for the camels?

32 ¶ Then the man came into the houſe, and [o] he vnſadled the [p] camels, and brought litter and prouender for the camels, and water to waſh his feete, and the mens feete that were with him.

33 Afterward the meate was ſet before him: but he ſaid, I will not eat, vntill I haue ſaid my meſſage. And he ſaid, Speake on.

34 Then he ſaid, I am Abrahams ſeruant,

35 And the Lord hath [r] bleſſed my maſter wonderfully, that he is become great, for hee hath giuen him ſheepe, and beeues, & ſiluer, and golde, and men ſeruants, and mayd ſeruants, and camels, and aſſes.

36 And Sarah my Maſters wife hath borne a ſonne vnto my maſter, when ſhe was old, & vnto him hath he giuen al that he hath.

37 Now my maſter made me ſweare, ſaying, Thou ſhalt not take a wife to my ſonne of the daughters of the [ſ] Canaanites, in whoſe land I dwell.

38 But thou ſhalt goe vnto my [t] fathers houſe, and to my kinred, and take a wife vnto my ſonne.

39 Then I ſaid vnto my maſter, What if the woman will not follow me?

40 Who anſwered me, The Lord, before whom I walke, will ſende his Angell with thee, and proſper thy iourney, and thou ſhalt take a wife for my ſonne of my kinred, and my fathers houſe.

41 Then ſhalt thou be diſcharged of [u] mine othe, when thou commeſt to my kinred: and if they giue thee not one, thou ſhalt be free from mine othe.

42 So I came this day to the well, and ſayd, O Lorde the God of my maſter Abraham, if thou now proſper my ‖ iourney which I goe,

43 Beholde, * I ſtand by the well of water: when a virgine commeth forth to draw water, and I ſay to her, Giue mee, I pray thee, a little water of thy pitcher to drinke,

44 And ſhe ſay to me, Drinke thou, and I will alſo draw for thy camels, let her bee the wife, which the Lord hath ‖ prepared for my maſters ſonne.

45 And before I had made an ende of ſpeaking in mine [x] heart, beholde, Rebekah came forth and her pitcher on her ſhoulder, and ſhe went downe vnto the well, and drew water. Then I ſayd vnto her, Giue me drink I pray thee.

46 And ſhe made haſte, and tooke downe

her

‖ *Or, Meſopotamia, or Syria of the two floods: to wit, of Tygris and Euphrates.*

[e] That is, to Charran.

‡ *Ebr. to bow their knees.*

[f] He groundeth his prayer vpon Gods promiſe made to his maſter.

‖ *Or, cauſe me to meete.*

[g] The ſeruant moued by Gods ſpirit, deſired to be aſſured by a ſigne, whether God proſpered his iourney or no.

[h] God giueth good ſucceſſe to all things that are vndertaken for the glory of his Name and according to his word.

[i] Here is declared that God euer heareth the prayers of his, and granteth their requeſtes.

‡ *Ebr. my Lord.*

‡ *Ebr. haue made an end of drinking.*

‖ *Or, earering.*

[k] God permitted many things both in apparell and other things, which are now forbid: eſpecially when they appertaine not to our mortification.

[l] The golden ſhekel is here meant, and not that of ſiluer.

[m] He boaſteth not his good fortune (as do the wicked) but acknowledgeth that God hath dealt mercifully with his maſter in keeping promiſe.

[n] For he waited on Gods hand, who had now heard his prayer.

[o] To wit, Laban.

[p] The gentle intertainement of ſtrangers vſed among the godly fathers.

[q] The fidelitie that ſeruants owe to their maſters, cauſeth them to preferre their maſters buſineſſe to their owne neceſſitie.

[r] To bleſſe, ſignifieth here to inrich, or increaſe with ſubbſtance, as the text in the ſame verſe declareth.

[ſ] The Canaanites were accurſed, and therefore the godly could not ioyne with them in marriage.

[t] Meaning, among his kinſefolke, as verſe 40.

[u] Which by mine authoritie I cauſed thee to make.

‖ *Or, way.*

* *Verſe 13.*

‖ *Or, ſhewed.*

[x] Signifying, that this prayer was not ſpoken by the mouth, but onely meditate in his heart.

her pitcher from her ſhoulder, and ſayde, Drinke, and I will giue thy camels drinke alſo. So I dranke, and ſhe gaue the camels drinke alſo.

47 Then I asked her, and ſayd, Whoſe daughter art thou? And ſhe anſwered, The daughter of Bethuel Nahors ſonne, whom Milcah bare vnto him. Then I put the abillement vpon her face, and the bracelets vpon her hands:

48 [y] And I bowed downe and worſhipped the Lord, and bleſſed the Lord God of my maſter Abraham, which had brought me the ‡ right way to take my maſters brothers daughter vnto his ſonne.

[y] He ſheweth what is our duety, when we haue receiued any benefit of the Lord.

‡ Ebr. in the way of trueth.

49 Now therefore, if ye will deale [z] mercifully and truely with my maſter, tell me: and if not, tell me, that I may turne me to the [a] right hand, or to the left.

[z] If you will freely and faithfully giue your daughter to my maſters ſonne.

[a] That is, that I may prouide elſewhere.

50 Then anſwered Laban and Bethuel, and ſayde, [b] This thing is proceeded of the Lorde: wee cannot therefore ſay vnto thee, neither euill nor good.

[b] So ſoone as they perceiue that it is Gods ordinance, they yeeld.

51 Behold, Rebekah is ‖ before thee, take her and goe, that ſhee may be thy maſters ſonnes wife, euen as the Lord hath ‖ ſaid.

‖ Or, at thy commandement.

‖ Or, ordeined.

52 And when Abrahams ſeruaunt heard their words, hee bowed himſelfe toward the earth vnto the Lord.

53 Then the ſeruant tooke foorth iewels of ſiluer, and iewels of golde, and rayment, and gaue to Rebekah: alſo vnto her brother and to her mother he gaue gifts.

54 Afterward they did eate and drinke, both hee, and the men that were with him, and taried all night: and when they roſe vp in the morning, he ſaid, * Let me depart vnto my maſter.

* Verſe 56. & 59.

55 Then her brother and her mother anſwered, Let the mayde abide with vs, at the leaſt ‡ ten dayes: then ſhall ſhe go.

‡ Ebr. dayes, or tenne.

56 But he ſayd vnto them, Hinder you me not, ſeeing the Lord hath proſpered my iourney: ſend mee away, that I may goe to my maſter.

57 Then they ſaid, We will call the maid and aſke [c] her ‡ conſent.

[c] This ſheweth that parents haue not authority to marrie their children without conſent of the parties.

‡ Ebr. her mouth.

58 And they called Rebekah, and ſayde vnto her, Wilt thou go with this man? And ſhe anſwered, I will go.

59 So they let Rebekah their ſiſter goe, and her nourſe, with Abrahams ſeruant and his men.

60 And they bleſſed Rebekah, and ſayd vnto her, Thou art our ſiſter, growe into thouſand thouſands, and thy ſeede poſſeſſe the [d] gate of his enemies.

[d] That is, let it be victorious ouer his enemies: which bleſſing is fully accompliſhed in Ieſus Chriſt.

61 ¶ Then Rebekah aroſe, & her maids, & rode vpon the camels, & followed the man: and the ſeruant tooke Rebekah, & departed.

62 Nowe Izhak came from the way of * Beer-lahai-roi, (for he dwelt in the South countrey)

* Chap. 16 14. and 25. 11.

63 And Izhak went out to [e] pray in the fielde toward the euening: who lift vp his eyes, & looked, & behold, the camels came.

[e] This was the exerciſe of the godly fathers, to meditate Gods promiſes, and to pray for the accompliſhment thereof.

64 Alſo Rebekah lift vp her eyes, and when ſhee ſawe Izhak, ſhee lighted downe from the camel.

65 (For ſhe had ſaid to the ſeruant, Who is yonder man, that commeth in the fielde, to meete vs? and the ſeruant had ſayd, It is my maſter) So ſhee tooke [f] a vaile, and couered her.

[f] The cuſtome was, that ẏ ſpouſe was brought to her husband, her head being couered, in token of ſhamefaſtneſſe and chaſtitie.

66 And the ſeruant told Izhak al things that he had done.

67 Afterward Izhak brought her into the tent of Sarah his mother, and hee tooke Rebekah, and ſhe was his wife, and he loued her: So Izhak was ‖ comforted after his mothers death.

‖ Or, had left mourning for his mother.

C H A P. XXV.

1 Abraham taketh Keturah to wife, & getteth many children. 5 Abraham giueth all his goods to Izhak. 8 He dieth. 12 The genealogie of Iſhmael. 25 The birth of Iaakob and Eſau. 30 Eſau ſelleth his birthright for a meſſe of pottage.

NOw Abraham had taken [a] him another wife called Keturah,

[a] Whiles Sarah was yet aliue.

2 Which bare him Zimram, and Iokſhan, and Medan, and Midian, and Iſhbak, and Shuah.

3 And Iokſhan begate Sheba, and Dedan: * And the ſonnes of Dedan were Aſhurim, and Letuſhim, and Leummim.

* 1, Chro, 32.

4 Alſo the ſonnes of Midian were Ephah, and Epher, and Hanoch, and Abida, & Eldaah. All theſe were the ſonnes of Keturah.

5 ¶ And Abraham gaue ‡ all his goods to Izhak:

‡ Ebr. all that he had.

6 But vnto the [b] ſonnes of the [c] concubines, which Abraham had, Abraham [b] gaue gifts, and ſent them away from Izhak his ſonne (while he yet liued) Eaſtward to the Eaſt countrey.

[b] For by the vertue of Gods word he had not onely Izhak, but begat many moe.

[c] Reade Chap. 22. 24.

[d] To auoyd the diſſenſion that els might haue come becauſe of the heritage.

7 And this is the age of Abrahams life, which he liued, an hundreth ſeuenty and fiue yeere.

8 Then Abraham yeelded the ſpirit, and died in a good age, an old man, and of great yeeres, and was [e] gathered to his people.

[e] Hereby the ancients ſignified that man by death periſhed not wholly: but as the ſoules of the godly liued after in perpetual ioy, ſo the ſoules of the wicked in perpetuall paine.

9 And his ſonnes, Izhak and Iſhmael buried him in the caue of Machpelah, in the fielde of Ephron ſonne of Zoar the Hittite, before Mamre,

10 Which * field Abraham bought of the Hittites, where Abraham was buried with Sarah his wife.

* Chap. 23. 16.

11 ¶ And after the death of Abraham God bleſſed Izhak his ſonne, * and Izhak dwelt by Beer-lahai-roi.

* Chap. 16. 14. and 24 62.

12 ¶ Now theſe are the generations of Iſhmael Abrahams ſonne, whome Hagar the Egyptian, Sarahs handmayde, bare vnto Abraham.

13 * And theſe are the names of the ſonnes of Iſhmael, name by name, according to their kinreds: the ‡ eldeſt ſonne of Iſhmael was Nebaioth, then Kedar, and Adbel, and Mibſam,

* 1. Chro. 1. 29.

‡ Ebr first borne.

14 And Miſhma, and Dumah, & Maſſa,

15 Hadar, and Tema, Ietur, Naphiſh, and Kedemah.

16 Theſe are the ſonnes of Iſhmael, and theſe are their names, by their townes and by their caſtles: to wit, twelue princes of their nations.

17 (And theſe are the yeeres of the life of Iſhmael, an hundreth thirtie and ſeuen yeere, and he yeelded the ſpirit, and died, and was gathered vnto his [f] people)

[f] Which dwelt among the Arabians, and were ſeparate from the bleſſed ſeede.

18 And they dwelt from Hauilah vnto Shur, that is towards Egypt, as thou goeſt to Aſhur. Iſhmael ‖ dwelt [g] in the preſence of all his brethren.

19 ¶ Likewiſe theſe are the generations of Izhak, Abrahams ſonne. Abraham begate Izhak.

20 And Izhak was forty yeere old, when he tooke Rebekah to wife, the daughter of Bethuel the ‖ Aramite of Padan Aram, and ſiſter to Laban the Aramite.

21 And Izhak prayed vnto the Lorde for his wife, becauſe ſhee was barren: and the Lord was intreated of him, and Rebekah his wife conceiued.

22 But the children ‖ ſtroue together within her: therefore ſhee ſaid, Seeing it is ſo, why am I [h] thus? wherefore ſhee went [i] to aſke the Lord.

23 And the Lord ſayd to her, Two nations are in thy wombe, and two maner of people ſhalbe diuided out of thy bowels, and the one people ſhall be mightier then the other, and the * elder ſhall ſerue the yonger.

24 ¶ Therefore when her time of deliuerance was fulfilled, behold, twinnes were in her wombe.

25 So he that came out firſt was red, and hee was all ouer as a rough garment, and they called his name Eſau.

26 * And afterward came his brother out, and his hand held Eſau by the heele: therefore his name was called Iaakob. Now Izhak was threeſcore yeere olde when Rebekah bare them.

27 And the boyes grew, and Eſau was a cunning hunter, & ‡ liued in the fieldes: but Iaakob was a ‖ plaine man, & dwelt in tents.

28 And Izhak loued Eſau, for ‡ veniſon was his meate, but Rebekah loued Iaakob.

29 Now Iaakob ſodde pottage, and Eſau came from the field and was weary.

30 Then Eſau ſaid to Iaakob, ‖ Let me eate, I pray thee, of that pottage ſo red, for I am weary. Therefore was his name called Edom.

31 And Iaakob ſaid, Sell me euen now thy birthright.

32 And Eſau ſayde, Loe, I am almoſt dead, what is then this [k] birthright to me?

33 Iaakob then ſaid, Sweare to me euen now. And he ſware to him, and * [l] ſolde his birthright vnto Iaakob.

34 Then Iaakob gaue Eſau bread and pottage of lentiles: and he did eate & drinke and roſe vp, and went his way: So Eſau contemned his birthright.

‖ *Or, his lot fell.*

[g] He meaneth that his lot fell to dwell among his brethren, as the Angel promiſed, Chap. 16. 12.

‖ *Or, Syrian of Meſopotamia.*

‖ *Or, hurt one another.*

[h] That is, with childe, ſeeing one ſhall deſtroy another.

[i] For that is the onely refuge in all our miſeries.

Rom 9, 12.

Hoſea. 12. 3. Matth. 1. 2.

‡ *Ebr. a man of the field.*

‖ *Or, ſimple and innocent.*

‡ *Ebr. veniſon in his mouth.*

‖ *Or, feede me quickely.*

[k] The reprobate eſteeme not Gods benefits except they feele them preſently, and therefore they preferre preſent pleaſures.

Heb. 12. 16.

[l] Thus the wicked preferre their worldly commodities to Gods ſpirituall graces: but the children of God doe the contrary.

CHAP. XXVI.

1 God prouideth for Izhak in the famine. 3 He renueth his promiſe. 9 The king blameth him for denying his wife. 14 The Philiſtims hate him for his riches, 15 ſtoppe his welles, 16 and driue him away. 24 God comforteth him. 31 Hee maketh alliance with Abimelech.

AND there was a famine in the [a] lande beſides the firſt famine that was in the dayes of Abraham. Wherefore Izhak went to Abimelech king of the Philiſtims vnto Gerar.

2 For the Lord appeared vnto him, and ſaid, [b] Goe not downe into Egypt, but abide in the land which I ſhall ſhew vnto thee.

3 Dwell in this land, and I will be with thee, and I will bleſſe thee: for to thee, and to thy ſeede I will giue all theſe * countreyes: and I wil performe the othe which I ſware vnto Abraham thy father.

4 Alſo I will cauſe thy ſeede to multiply as the ſtarres of heauen, and will giue vnto thy ſeede all theſe countreyes: and in thy ſeed ſhall all the nations of the earth be * bleſſed,

5 Becauſe that Abraham [c] obeyed my voyce and kept mine ‡ ordinance, my commandements, my ſtatutes, and my Lawes.

6 ¶ So Izhak dwelt in Gerar.

7 And the men of the place aſked him of his wife, and he ſaid, She is my ſiſter: for hee [d] feared to ſay, Shee is my wife, leſt, ſaid he, the men of the place ſhould kill mee, becauſe of Rebekah: for ſhee was beautifull to the eye.

8 So after he had bene there long time, Abimelech King of the Philiſtims looked out at a windowe, and loe, hee ſawe Izhak [e] ſporting with Rebekah his wife.

9 Then Abimelech called Izhak, & ſaid, Loe, ſhee is of a ſurety thy wife, and why ſayedſt thou, Shee is my ſiſter? To whome Izhak anſwered, Becauſe I thought this, It may be that I ſhall die for her.

10 Then Abimelech ſaid, Why haſt thou done this vnto vs? one of the people had almoſt lien by thy wife, ſo ſhouldeſt thou haue brought [f] ſinne vpon vs.

11 Then Abimelech charged all his people, ſaying, Hee that toucheth this man, or his wife, ſhall die the death.

12 Afterward Izhak ſowed in that land, and found in the ſame yeere an ‖ hundreth folde by eſtimation: and ſo the Lord bleſſed him.

13 And the man waxed mighty, and ‡ ſtill increaſed, till hee was exceeding great:

14 For he had flockes of ſheepe, & heards of cattell, and a mightie houſhold: therefore the Philiſtims had [g] enuie at him,

15 Inſomuch that the Philiſtims ſtopped and filled vp with earth all the welles, which his fathers ſeruants digged in his father Abrahams time.

16 Then Abimelech ſayde vnto Izhak, Get thee from vs, for thou art mightier then we a great deale.

17 ¶ Therefore Izhak departed thence and pitched his tent in the [h] valley of Gerar, and dwelt there.

18 And Izhak returning, digged the wels of water, which they had digged in the dayes of Abraham his father: for the Philiſtims had ſtopped them after the death of Abraham, & he gaue them the ſame names, which his father gaue them.

19 Izhaks ſeruants then digged in the valley, and founde there a well of ‖ liuing water.

20 But the heardmen of Gerar did ſtriue with Izhaks heardmen, ſaying, The water is ours: therefore called hee the name of the well ‖ Eſek, becauſe they were at ſtrife with him.

21 Afterward they digged another well, and ſtroue for that alſo, and hee called the

name

[a] In the land of Canaan.

[b] Gods prouidence alwayes watcheth to direct the wayes of his children.

Chap. 13. 15. and 15. 18.

Chap. 12. 3. and 15. 18. and 18. 18. and 22. 18. and 28. 14.

[c] He commendeth Abrahams obedience, becauſe Izhak ſhould be the more ready to follow the like: for as God made this promiſe of his free mercy, ſo doeth the confirmation thereof proceede of the ſame fountaine.

‡ *Ebr. my keeping*

[d] Whereby wee ſee that feare and diſtruſt is found in the moſt faithfull.

[e] Or ſhewing ſome familiar ſigne of loue, whereby it might be knowen that ſhe was his wife.

[f] In all ages men were perſwaded that Gods vengeance ſhould light vpon wedlocke breakers.

‖ *Or, an hundreth meaſures.*

‡ *Ebr. he went foorth going and increaſing.*

[g] The malitious enuy alwayes the graces of God in others.

[h] The Ebrewe word ſignifieth a flood or valley, where water at any time runneth.

‖ *Or, ſpringing.*

‖ *Or, contention, ſtrife.*

name of it ‖ Sitnah.

22 Then he remoued thence, and digged another well, for the which they ſtroue not: therfore called he the name of it ‖ Rehoboth, and ſayd, Becauſe the Lord hath now made vs roume, we ſhall increaſe vpon the earth.

23 So he went vp thence to Beer-ſheba.

24 And the Lord appeared vnto him the ſame night, and ſayde, I am the God [i] of Abraham thy father: feare not, for I am with thee, and will bleſſe thee, and multiply thy ſeede for my ſeruant Abrahams ſake.

25 Then he built an [k] altar there, and called vpon the Name of the Lorde, and there ſpread his tent: where alſo Izhaks ſeruants digged a well.

26 ¶ Then came Abimelech to him from Gerar, and Ahuzzath one of his friends, and Phichol the captaine of his armie.

27 To whom Izhak ſayde, Wherefore come yee to me, ſeeing ye hate me, and haue put me away from you?

28 Who anſwered, Wee ſaw certainely that the Lord was with thee, & wee thought thus, Let there be now an othe betweene vs, euen betweene vs and thee, and let vs make a couenant with thee.

29 [l] If thou ſhalt doe vs no hurt, as wee haue not touched thee, and as we haue done vnto thee nothing but good, and ſent thee away in peace: thou now, the bleſſed of the Lord, doe this.

30 Then he made them a feaſt, and they did eate and drinke.

31 And they roſe vp betimes in the morning, and ſware one to another: then Izhak let them goe, and they departed from him in peace.

32 And that ſame day Izhaks ſeruants came and told him of a well, which they had digged, and ſayd vnto him, We haue found water.

33 So he called it ‖ Shibah: therefore the name of the citie is called ‖ Beer-ſheba vnto this day.

34 ¶ Now when Eſau was fourty yeere olde, hee tooke to wife Iudith the daughter of Beeri an Hittite, and Baſhemath the daughter of Elon an Hittite alſo.

35 And they * were ‖ a griefe of minde to Izhak, and to Rebekah.

CHAP. XXVII.

8 Iaakob getteth the bleſſing from Eſau by his mothers counſell. 38 Eſau by weeping mooueth his father to pitie him. 41 Eſau hateth Iaakob, and threatneth his death. 43 Rebekah ſendeth Iaakob away.

AND when Izhak was olde, and his eyes were dimme, (ſo that he could not ſee) he called Eſau his eldeſt ſonne, and ſayd vnto him, My ſonne. And hee anſwered him, ‡ I am here.

2 Then he ſayd, Behold, I am now old, and know not the day of my death:

3 Wherefore now, I pray thee take thine inſtruments, thy quiuer and thy bow, and get thee to the field, that thou mayeſt ‡ take me ſome veniſon.

4 Then make me ſauoury meate, ſuch as I loue, and bring it me that I may eate, and that my [a] ſoule may bleſſe thee before I die.

‖Or, hatred.

‖Or, largeneſſe, roume.

i God aſſureth Izhak againſt all feare by rehearſing the promiſe made to Abraham.

k To ſignifie that he would ſerue none other God, but the God of his father Abraham.

l The Hebrewes in ſwearing, begin commonly with If, and vnderſtand the reſt: that is, that God ſhall puniſh him that breaketh the othe: here the wicked ſhew that they are afraide leſt that come to them which they would doe to other.

‖Or, othe.

‖Or, the well of the othe.

Chap. 27 46.

‖Or, diſobedient and rebellious.

‡Ebr. Loe, I.

‡Ebr. hunt.

a The carnall affection, which he bare to his ſonne, made him forget that which God ſpake to his wife, Chap. 25.23.

5 (Now Rebekah heard, when Izhak ſpake to Eſau his ſonne) and Eſau went into the field to hunt for veniſon, and to bring it.

6 ¶ Then Rebekah ſpake vnto Iaakob her ſonne, ſaying, Beholde, I haue heard thy father talking with Eſau thy brother, ſaying,

7 Bring me veniſon, & make me ſauourie meate, that I may eate and bleſſe thee before the Lord, afore my death.

8 Now therefore, my ſonne, heare my voyce in that which I commaund thee.

9 [b] Get thee now to the flocke, & bring me thence two good kids of the goates, that I may make pleaſant meate of them for thy father, ſuch as he loueth.

10 Then thou ſhalt bring it to thy father, and he ſhall eate, to the intent that hee may bleſſe thee before his death.

11 But Iaakob ſayd to Rebekah his mother, Behold, Eſau my brother is rough, and I am ſmoothe.

12 My father may poſſibly feele me, and I ſhal ſeeme ‡ to him to be a ‖ mocker: ſo ſhal I bring a curſe vpon me, and not a bleſſing.

13 But his mother ſaid vnto him, ‖ [c] Vpon me be thy curſe, my ſonne: onely heare my voyce, and goe and bring me them.

14 So he went and fet them, and brought them to his mother: and his mother made pleaſant meate, ſuch as his father loued.

15 And Rebekah tooke faire clothes of her elder ſonne Eſau, which were in her houſe, and clothed Iaakob her yonger ſonne:

16 And ſhee couered his hands and the ſmoothe of his necke with the ſkinnes of the kids of the goates.

17 Afterward ſhe put the pleaſant meate and bread, which ſhee had prepared, in the hands of her ſonne Iaakob.

18 ¶ And when he came to his father, he ſaid, My father. Who anſwered, I am here: who art thou, my ſonne?

19 And Iaakob ſaid to his father, [d] I am Eſau thy firſt borne, I haue done as thou badeſt me, ariſe, I pray thee: ſit vp and eate of my veniſon, that thy ſoule may bleſſe me.

20 Then Izhak ſayde vnto his ſonne, How haſt thou found it ſo quickly, my ſonne? Who ſayde, Becauſe the Lorde thy God brought it to mine hand.

21 Againe ſayde Izhak vnto Iaakob, Come neere now, that I may feele thee, my ſonne, whether thou be that my ſonne Eſau or not.

22 Then Iaakob came neere to Izhak his father, and he felt him, and ſayd, The [e] voyce is Iaakobs voyce, but the handes are the hands of Eſau.

23 (For hee knewe him not, becauſe his handes were rough as his brother Eſaus hands: wherefore he bleſſed him)

24 Againe hee ſayde, Art thou that my ſonne Eſau? Who anſwered, ‡ Yea.

25 Then ſaid he, Bring it me hither, and I will eate of my ſonnes veniſon, that my ſoule may bleſſe thee. And hee brought it to him, and he ate: alſo he brought him wine, and he dranke.

26 Afterwarde his father Izhak ſayde

b This ſubtiltie is blame worthie, becauſe ſhee ſhould haue taried till God had performed his promiſe.

‡Ebr. before his eyes.

‖Or, as though I would deceiue him.

‖Or, I will take the danger on me.

c The aſſurance of Gods decree made her bolde.

d Although Iaakob was aſſured of this bleſſing by faith: yet he did euill to ſeeke it by lies, and the more becauſe he abuſeth Gods name thereunto.

e This declareth that he ſuſpected ſomething, yet God would not haue his decree altered.

‡Ebr. I am.

vnto him, Come neere now, and kiſſe mee, my ſonne.

27 And he came neere & kiſſed him. Then hee ſmelled the ſauour of his garments, and bleſſed him, and ſayde, Behold, the ſmell of my ſonne is as the ſmell of a fielde, which the Lord hath bleſſed.

*Hebr.*11.20.

28 *God giue thee therefore of the dew of heauen, and the fatneſſe of the earth, and plentie of wheate and wine.

29 Let people bee thy ſeruants, and nations bowe vnto thee: bee lorde ouer thy brethren, and let thy mothers children honour thee: curſed be he that curſeth thee, and bleſſed be he that bleſſeth thee.

30 ¶ And when Izhak had made an end of bleſſing Iaakob, and Iaakob was ſcarce gone out from the preſence of Izhak his father, then came Eſau his brother from his hunting.

31 And hee alſo prepared ſauourie meate and brought it to his father, & ſaid vnto his father, Let my father ariſe, and eate of his ſonnes veniſon, that thy ſoule may bleſſe me.

32 But his father Izhak ſayd vnto him, Who art thou? And he anſwered, I am thy ſonne, euen thy firſt borne Eſau.

33 Then Izhak was [f] ſtricken with a marueſlous great feare, and ſayd, Who and where is he that hunted veniſon, and brought it me, and I haue eate ‖ of all before thou cameſt? and I haue bleſſed him, therefore hee ſhall be bleſſed.

[f] In perceiuing his errour, by appointing his heire againſt Gods ſentence pronounced before.

‖*Or, ſufficiently.*

34 When Eſau heard the wordes of his father, he cryed out with a great cry and bitter out of meaſure, and ſayd vnto his father, Bleſſe me, euen me alſo, my father.

35 Who anſwered, Thy brother came with ſubtiltie, and hath taken away thy bleſſing.

36 Then he ſaid, Was he not iuſtly called [g] Iaakob? for he hath deceiued me theſe two times: he tooke my birthright, and loe, now hath he taken my bleſſing. Alſo he ſaid, Haſt thou not reſerued a bleſſing for me?

[f] In the Cha.25. he was ſo called becauſe he held his brother by the heele, as though he would ouerthrow him: and therefore he is here called an ouerthrower, or deceiuer.

37 Then Izhak anſwered, and ſaid vnto Eſau, Behold, I haue made him [h] thy lorde, and all his brethren haue I made his ſeruants: alſo with wheate and wine haue I furniſhed him, and vnto thee now what ſhall I doe, my ſonne?

[h] For Izhak did this as he was the miniſter and Prophet of God.

38 Then Eſau ſayd vnto his father, Haſt thou but one bleſſing, my father? bleſſe mee, ‖ euen me alſo my father: and Eſau lifted vp his voyce, and *wept.

‖*Or, I am alſo (thy ſonne.)*

*Hebr.*12.17.

39 Then Izhak his father anſwered, and ſaid vnto him, Beholde, the fatneſſe of the earth ſhall be thy dwelling place, and thou ſhalt haue of the dew of heauen from aboue.

40 And [i] by thy ſword thou ſhalt liue, and ſhalt be thy brothers [k] ſeruant. But it ſhall come to paſſe, when thou ſhalt get the maſterie, that thou ſhalt breake his yoke from thy necke.

[i] Becauſe thine enemies ſhalbe round about thee.

[k] Which was fulfilled in his poſteritie the Idumeans: who were tributaries for a time to Iſrael, and after came to libertie.

41 ¶ Therefore Eſau hated Iaakob becauſe of the bleſſing, wherewith his father bleſſed him. And Eſau thought in his mind, *The dayes of mourning for my father will come ſhortly, [l] then I will ſlay my brother Iaakob.

*Obad.*1.10.

[l] Hypocrites onely abſteine from doing euil for feare of men.

42 And it was tolde to Rebekah of the wordes of Eſau her elder ſonne, and ſhe ſent and called Iaakob her yonger ſonne, & ſayd vnto him, Beholde, thy brother Eſau [m] is comforted againſt thee, meaning to kill thee:

[m] He hath good hope to recouer his birthright by killing thee.

43 Now therefore my ſonne, heare my voyce: ariſe, and flee thou to Haran to my brother Laban,

44 And tary with him a while vntill thy brothers fierceneſſe be ſwaged,

45 And till thy brothers wrath turne away from thee, & he forget the things which thou haſt done to him: then will I ſend and take thee from thence: why ſhould I be [n] depriued of you both in one day?

[n] For the wicked ſonne will kill the godly: and the plague of God will afterward light on the wicked ſonne.

46 Alſo Rebekah ſayd to Izhak, *I am weary of my life, for the [o] daughters of Heth. If Iaakob take a wife of the daughters of Heth like theſe of the daughters of the land, [p] what auaileth it me to liue?

*Chap.*26.35.

[o] Which were Eſaus wiues.

[p] Hereby ſhee perſwaded Izhak to agree to Iaakobs departure.

CHAP. XXVIII.

1 Izhak forbiddeth Iaakob to take a wife of the Canaanites. 9 Eſau taketh a wife of the daughters of Iſhmael againſt his fathers will. 12 Iaakob in the way to Haran ſeeth a ladder reaching to heauen. 14 Chriſt is promiſed. 20 Iaakob asketh of God onely meate and clothing.

Then Izhak called Iaakob, and [a] bleſſed him, and charged him, and ſayde vnto him, Take not a wife of the daughters of Canaan.

[a] This ſecond bleſſing was to confirme Iaakobs faith, leſt hee ſhould thinke that his father had giuen it without Gods motion.

2 Ariſe, *get thee to *Padan Aram to the houſe of Bethuel thy mothers father, and thence take thee a wife of the daughters of Laban thy mothers brother.

*Hoſe.*12.12.

*Chap.*24.10.

3 And God ‖ all ſufficient bleſſe thee and make thee to increaſe, & multiply thee, that thou mayeſt be a multitude of people,

‖*Or, Almighty.*

4 And giue thee the bleſſing of Abraham, euen to thee and to thy ſeede with thee, that thou mayeſt inherite the land (wherein thou art a [b] ſtranger,) which God gaue vnto Abraham.

[b] The godly fathers were put in mind continually, that they were but ſtrangers in this world: to the intent they ſhould lift vp their eyes to the heauens, where they ſhould haue a ſure dwelling.

5 Thus Izhak ſent forth Iaakob, and he went to Padan Aram vnto Laban ſonne of Bethuel the Aramite, brother to Rebekah Iaakobs and Eſaus mother.

6 ¶ When Eſau ſaw that Izhak had bleſſed Iaakob, and ſent him to Padan Aram, to fet him a wife thence, and giuen him a charge when he bleſſed him, ſaying, Thou ſhalt not take a wife of the daughters of Canaan,

7 And that Iaakob had obeyed his father and his mother, and was gone to Padan Aram:

8 Alſo Eſau ſeeing that the daughters of Canaan diſpleaſed Izhak his father,

9 Then went Eſau to Iſhmael, & tooke ‖ vnto the wiues, which he had, Mahalath the daughter of [c] Iſhmael Abrahams ſonne, the ſiſter of Nabaioth, to be his wife.

‖*Or, beſide his wiues.*

[c] Thinking hereby to haue reconciled himſelfe to his father, but all in vaine: for he taketh not away the cauſe of the euill.

10 ¶ Now Iaakob departed from Beerſheba, and went to Haran,

11 And he came vnto a certaine place, and taried there all night, becauſe the ſunne was downe, and tooke of the ſtones of the place, and layed vnder his head, and ſlept in the ſame place.

12 Then he dreamed, and behold, there ſtoode a [d] ladder vpon the earth, and the top

[d] Chriſt is the ladder, whereby God & man are ioyned together, & by whom the Angels miniſter vnto vs: all graces by him are giuen vnto vs, and we by him aſcend into heauen.

top of it reached vp to heauen: and loe, the Angels of God went vp and downe by it.

13 *And beholde, the Lorde ſtood aboue it, and ſaid, I am the Lord God of Abraham thy father, and the God of Izhak: the land, vpon the which thou ſleepeſt, [e] will I giue thee and thy ſeede.

Chap.35.1. and 48.3.

[e] He felt the force of this promiſe onely by faith: for all his life time he was but a ſtranger in this land.

14 And thy ſeed ſhall be as the duſt of the earth, and thou ſhalt ſpread abroad * to the Weſt, and to the Eaſt, and to the North, and to the South, and in thee & in thy ſeede ſhall all the * families of the earth be bleſſed.

Deut.12.20. and 19.14.

Chap.12.3 and 18.18. and 22.18. and.26 4.

15 And loe, I am with thee, and will keepe thee whitherſoeuer thou goeſt, and wil bring thee againe into this land: for I will not forſake thee vntill I haue performed that, that I haue promiſed thee.

16 ¶ Then Iaakob awoke out of his ſleepe, and ſayde, Surely the Lord is in this place, and I was not aware.

17 And he was [f] afraid, and ſayd, Howe fearefull is this place! this is none other but the houſe of God, and this is the gate of heauen.

[f] He was touched with a godly feare and reuerence.

18 Then Iaakob roſe vp early in the morning, and tooke the ſtone that he had layde vnder his head, and [g] ſet it vp as * a pillar, and powred oyle vpon the top of it.

[g] To be a remembrance only of the viſion ſhewed vnto him.

Chap.31.13.

19 And hee called the name of that place ‖Beth-el: notwithſtanding the name of the citie was at the firſt called Luz.

‖Or, houſe of God

20 Then Iaakob vowed a vow, ſaying, If [h] God will be with me, and wil keepe me in this iourney which I goe, and will giue me bread to eate, and clothes to put on:

[h] He bindeth not God vnder this condition, but acknowledgeth his infirmitie, and promiſeth to bee thankfull.

21 So that I come againe vnto my fathers houſe in ſafetie, then ſhall the Lorde be my God.

22 And this ſtone, which I haue ſet vp as a pillar, ſhall be Gods houſe: and of all that thou ſhalt giue me, will I giue the tenth vnto thee.

CHAP. XXIX.

13 Iaakob commeth to Laban, and ſerueth ſeuen yeres for Rahel. 23 Leah brought to his bed in ſted of Rahel. 27 He ſerueth ſeuen yeres more for Rahel. 32 Leah conceiueth and beareth foure ſonnes.

Then Iaakob [a] lift vp his feete, and came into the ‡ Eaſt countrey.

[a] That is, he went foorth on his iourney.

‡ *Ebr. to the land of the children of the Eaſt.*

2 And as he looked about, beholde, there was a well in the field, [b] and loe, three flocks of ſheepe lay thereby, (for at that well were the flockes watered) and there was a great ſtone vpon the welles mouth.

[b] Thus he was directed by the onely prouidence of God, who brought him alſo to Labans houſe.

3 And thither were all the flocks gathered, and they rolled the ſtone from the wels mouth, & watered the ſheepe, & put the ſtone againe vpon the wels mouth in his place.

4 And Iaakob ſayde vnto them, My [c] brethren, whence be yee? And they anſwered, We are of Haran.

[c] It ſeemeth that in thoſe daies the cuſtome was to call euen ſtrangers brethren.

5 Then hee ſayd vnto them, Know yee Laban the ſonne of Nahor? Who ſaid, We know him.

6 Againe he ſayd vnto them, [d] Is he in good health? and they anſwered, Hee is in good health, and beholde, his daughter Rahel commeth with the ſheepe.

[d] Or, Is he in peace? by the which word the Ebrewes ſignifie all proſperitie.

7 Then he ſaid, Loe, it is yet hie day, neither is it time that the cattell ſhould bee gathered together: water yee the ſheepe and goe feede them.

8 But they ſayd, We may not vntill all the flockes be brought together, and till men rolle the ſtone from the welles mouth, that we may water the ſheepe.

9 ¶ While he talked with them, Rahel alſo came with her fathers ſheepe, for ſhee kept them.

10 And aſſoone as Iaakob ſaw Rahel the daughter of Laban his mothers brother, and the ſheepe of Laban his mothers brother, then came Iaakob neere, & rolled the ſtone from the wels mouth, and watered the flock of Laban his mothers brother.

11 And Iaakob kiſſed Rahel and lift vp his voyce, and wept.

12 (For Iaakob tolde Rahel, that hee was her fathers ‖brother, and that hee was Rebekahs ſonne) then ſhe ranne & told her father.

‖*Or, nephew.*

13 And when Laban heard tell of Iaakob his ſiſters ſonne, he ranne to meete him, and embraced him, and kiſſed him, & brought him to his houſe: and hee tolde Laban [e] all theſe things.

[e] That is, the cauſe why hee departed from his fathers houſe, and what he ſaw in the way.

14 To whom Laban ſaid, Well, thou art my [f] bone and my fleſh, and he abode with him the ſpace of a moneth.

[f] That is, of my blood & kinred.

15 ¶ For Laban ſayde vnto Iaakob, Though thou be my brother, ſhouldeſt thou therefore ſerue me for nought? Tell me what ſhalbe thy wages.

16 Nowe Laban had two daughters, the elder called Leah, and the yonger called Rahel.

17 And Leah was ‖ tender eyed, but Rahel was beautifull and faire.

‖*Or, bleare eyed.*

18 And Iaakob loued Rahel, and ſayd, I will ſerue thee ſeuen yeeres for Rahel thy yonger daughter.

19 Then Laban anſwered, It is better that I giue her thee, then that I ſhould giue her to another man: abide with me.

20 And Iaakob ſerued ſeuen yeeres for Rahel, and they ſeemed vnto him but a [g] few dayes, becauſe he loued her.

[g] Meaning, after that the yeeres were accompliſhed.

21 ¶ Then Iaakob ſaid to Laban, Giue me my wife that I may goe in to her: for my ‡ terme is ended.

‡ *Ebr. my dayes are full.*

22 Wherefore Laban gathered together all the men of the place, and made a feaſt.

23 But [h] when the euening was come, hee tooke Leah his daughter, and brought her to him, and he went in vnto her.

[h] The cauſe why Iaakob was deceiued, was, that in olde time the wife was couered with a vaile, when ſhe was brought to her huſband, in ſigne of chaſtitie and ſhamefaſtneſſe.

24 And Laban gaue his made Zilpah to his daughter Leah, to be her ſeruant.

25 But when the morning was come, behold, it was Leah. Then ſaid he to Laban, Wherefore haſt thou done thus to me? Did not I ſerue thee for Rahel? Wherefore then haſt thou beguiled me?

26 And Laban anſwered, It is not [i] the maner of this place, to giue the yonger before the elder.

[i] He eſteemed more the profite that he had of Iaakobs ſeruice, then either his promiſe or the maner of the countrey, though he alleaged cuſtome for his excuſe.

27 Fulfil ſeuen yeeres for her, and we wil alſo giue thee this for the ſeruice, which thou ſhalt ſerue me yet ſeuen yeeres more.

28 Then Iaakob did ſo, and fulfilled her ſeuen yeeres, ſo hee gaue him Rahel his daughter to be his wife.

29 Laban alſo gaue to Rahel his daugh-

ter Bilhah his mayde to be her ſeruant.

30 So entred he in to Rahel alſo, and loued alſo Rahel more then Leah, and ſerued him yet ſeuen yeeres moe.

31 ¶ When the Lord ſaw that Leah was deſpiſed, he ‡ made her [k] fruitfull: but Rahel was barren.

‡ *Ebr. opened her wombe.*

[k] This declareth that oft times they which are deſpiſed of men, are fauoured of God.

32 And Leah conceiued and bare a ſonne, and ſhee called his name Reuben: for ſhee ſayde, Becauſe the [l] Lord hath looked vpon my tribulation, now therefore mine huſband will [m] loue me.

[l] Hereby appeareth, that ſhe had recourſe to God in her affliction.

[m] For children are a great cauſe of mutuall loue betweene man and wife.

33 And ſhe conceiued againe, and bare a ſonne, and ſayde, Becauſe the Lord heard that I was hated, he hath therefore giuen me this ſonne alſo, and ſhee called his name Simeon.

34 And ſhe conceiued againe, and bare a ſonne, and ſayd, Now at this time will my huſband keepe mee company, becauſe I haue borne him three ſonnes: therefore was his name called Leui.

35 Moreouer ſhee conceiued againe, and bare a ſonne, ſaying, Nowe will I ‖ prayſe the Lord: therefore ſhe called his name Iudah, and ‡ left bearing.

‖ *Or, confeſſe. Matth. 1. 2.*

‡ *Ebr. ſtood from bearing.*

CHAP. XXX.

4. 9. Rahel and Leah being both barren, giue their maids vnto their husband & they beare him children. 15 Leah giueth Mandrakes to Rahel, that Iaakob might lie with her 27 Laban is enriched for Iaakobs ſake. 43 Iaakob is made very rich.

AND when Rahel ſaw that ſhe bare Iaakob no children, Rahel enuied her ſiſter, and ſayd vnto Iaakob, Giue mee children, or els I die.

2 Then Iaakobs anger was kindled againſt Rahel, and he ſayd, Am I in [a] Gods ſtead, which hath withholden from thee the fruit of the wombe?

[a] It is onely God that maketh barren and fruitfull, and therefore I am not in fault.

3 And ſhe ſayde, Behold my mayde Bilhah, goe in to her, and ſhee ſhall beare vpon my [b] knees, and ‡ I ſhall haue children alſo by her.

[b] I will receiue her children on my lap, as though they were mine owne.

‡ *Ebr. I ſhall be builded.*

4 Then ſhe gaue him Bilhah her mayde to wife, and Iaakob went in to her.

5 So Bilhah conceiued, and bare Iaakob a ſonne.

6 Then ſaid Rahel, God hath giuen ſentence on my ſide, and hath alſo heard my voyce, and hath giuen me a ſonne: therefore called ſhe his name Dan.

7 And Bilhah Rahels mayde conceiued againe, and bare Iaakob the ſecond ſonne.

8 Then Rahel ſaide, With ‡ [c] excellent wreſtlings haue I wreſtled with my ſiſter, and haue gotten the vpper hand: and ſhe called his name Naphtali.

‡ *Ebr. wreſtlings of God.*

[c] The arrogancy of mans nature appeareth in that ſhe contemneth her ſiſter, after ſhe hath receiued this benefite of God to beare children.

9 And when Leah ſawe that ſhe had left bearing, ſhee tooke Zilpah her mayde, and gaue her Iaakob to wife.

10 And Zilpah Leahs mayde bare Iaakob a ſonne.

11 Then ſayd Leah, [d] A company commeth: and ſhe called his name Gad.

[d] That is, God doth increaſe me with a multitude of children: for ſo Iaakob doth expound this name Gad, Chap. 49. 19.

12 Againe Zilpah Leahs maid bare Iaakob another ſonne.

13 Then ſayd Leah, Ah, bleſſed am I, for the daughters will bleſſe me: and ſhe called his name Aſher.

14 ¶ Now Reuben went in the dayes of the wheate harueſt, & found [e] mandrakes in the field, and brought them vnto his mother Leah. Then ſayd Rahel to Leah, Giue me, I pray thee, of thy ſonnes mandrakes.

[e] Which is a kinde of herbe whoſe roote hath a certaine likeneſſe of the figure of a man.

15 But ſhee anſwered her, Is it a ſmall matter for thee to take mine huſband, except thou take my ſonnes mandrakes alſo? Then ſayd Rahel, Therefore he ſhall ſleepe with thee this night for thy ſonnes mandrakes.

16 And Iaakob came from the fielde in the euening, & Leah went out to meete him, and ſaid, Come in to me, for I haue ‡ bought and payed for thee with my ſonnes mandrakes; and he ſlept with her that night.

‡ *Eb. buying, I haue bought.*

17 And God heard Leah, and ſhe conceiued, and bare vnto Iaakob the fift ſonne.

18 Then ſayd Leah, God hath giuen me my rewarde, becauſe I gaue my [f] mayde to my huſbande, and ſhe called his name Iſſachar.

[f] In ſtead of acknowledging her fault, ſhe boaſteth as if God had rewarded her therefore.

19 After Leah conceiued againe, and bare Iaakob the ſixt ſonne.

20 Then Leah ſayde, God hath indued me with a good dowrie: now will mine huſband dwell with mee, becauſe I haue borne him ſixe ſonnes: and ſhee called his name Zebulun.

21 After that, ſhee bare a daughter, and ſhe called her name Dinah.

22 ¶ And God remembred Rahel, and God heard her, and ‖ opened her wombe.

‖ *Or, made her fruitfull.*

23 So ſhe conceiued, and bare a ſonne, and ſaid, God hath taken away my [g] rebuke.

[g] Becauſe fruitfulneſſe came of Gods bleſſing, who ſaid, Increaſe and multiply: barrenneſſe was counted as a curſe.

24 And ſhe called his name Ioſeph, ſaying, The Lorde will giue mee yet another ſonne.

25 ¶ And aſſoone as Rahel had borne Ioſeph, Iaakob ſaid to Laban, Send me away that I may goe to my place, and to my countrey.

26 Giue mee my wiues and my children, for whom I haue ſerued thee, and let mee goe: for thou knoweſt what ſeruice I haue done thee.

27 To whom Laban anſwered, If I haue nowe found fauour in thy ſight, tarie: I haue ‖ perceiued that the Lord hath bleſſed me for thy ſake.

‖ *Or, tryed by experience.*

28 Alſo hee ſayd, Appoint vnto mee thy wages, and I will giue it thee.

29 But he ſaid vnto him, Thou knoweſt what ſeruice I haue done thee, and in what taking thy cattell hath bene ‖ vnder me.

‖ *Or, with me.*

30 For the little, that thou hadſt before I came, is increaſed vnto a multitude: and the Lorde hath bleſſed thee ‡ by my comming: but now when ſhall [h] I trauel for mine owne houſe alſo?

‡ *Ebr. at my foote.*

[h] The order of nature requireth that euery one prouide for his owne family.

31 Then he ſaid, What ſhall I giue thee? And Iaakob anſwered, Thou ſhalt giue mee nothing at all: if thou wilt doe this thing for me, I will returne, feede, and keepe thy ſheepe.

32 I will paſſe thorow all thy flocks this day, and ‖ ſeparate from them all the ſheepe with little ſpots and great ſpots, and all ‖ blacke lambes among the ſheepe, and the great ſpotted, and little ſpotted among the goates: [i] and it ſhall be my wages.

‖ *Or, ſeparate thou.*

‖ *Or, red.*

[i] That which ſhall hereafter be thus ſpotted.

33 So ſhall my [k] righteouſnes anſwere for me

[k] God ſhal teſtifie for my righteous dealing by rewarding my labours.

me hereafter, when it ſhall come for my reward before thy face, & euery one that hath not little or great ſpots among the goates, and blacke among the ſheepe, the ſame ſhall be ‖ theft with me.

‖ Or, counted theft.

34 Then Laban ſaid, Goe to, would God it might be according to thy ſaying.

35 Therefore ‖ he tooke out the ſame day the hee goats, that were party coloured and with great ſpots, and all the ſhee goats with little and great ſpots, and all that had white in them, & all the ‖ blacke among the ſheepe, and put them in the keeping of his ſonnes.

‖ Or, Laban.

‖ Or, redd, or, browne.

36 And hee ſet three dayes iourney betweene himſelfe and Iaakob. And Iaakob kept the reſt of Labans ſheepe.

37 ¶ Then Iaakob [l] tooke rods of greene poplar, and of haſel, and of the cheſnut tree, and pilled white ſtrakes in them, and made the white appeare in the rods.

[l] Iaakob herein vſed no deceit: for it was Gods commandement, as he declareth in the next chapter, verſe 9, and 11.

38 Then he put the rods, which he had pilled, in the gutters and watering troughs, when the ſheepe came to drinke, before the ſheepe: (for they were in heate, when they came to drinke)

39 And the ſheepe ‖ were in heate before the rods, and afterward brought forth yong of partie colour, and with ſmall and great ſpots.

‖ Or, conceiued.

40 And Iaakob parted theſe lambs, and turned the faces of the flocke towards theſe lambs party coloured, and all maner of black, among the ſheepe of Laban: ſo hee put his owne flockes by themſelues, and put them not with Labans flocke.

41 And in euery ramming time of the [m] ſtronger ſheepe, Iaakob layd the rods before the eyes of the ſheepe in the gutters, that they might conceiue before the rods.

[m] As they which tooke the ramme about Septẽber, & brought forth about March: ſo the feebler in March, & lambd in September.

42 But when the ſheepe were feeble, hee put them not in: and ſo the feebler were Labans, and the ſtronger Iaakobs.

43 So the man increaſed exceedingly, and had many flockes, and maide ſeruants, and men ſeruants, and camels, and aſſes.

CHAP. XXXI.

1 Labans children murmure againſt Iaakob. 3 God commandeth him to returne to his country. 13. 14 The care of God for Iaakob. 19 Rahel ſtealeth her fathers idols. 23 Laban followeth Iaakob. 44 The couenant betweene Laban and Iaakob.

Now hee heard the [a] wordes of Labans ſonnes, ſaying, Iaakob hath taken away all that was our fathers, and of our fathers goods hath hee gotten all this honour.

[a] The children vttered in words that which ẏ father diſſẽbled in heart, for the couetous think that whatſoeuer they cannot ſnatch, is pluckt frõ them.

2 Alſo Iaakob beheld the countenance of Laban, ‡ that it was not towards him as in times paſt:

‡ Ebr and loe, not he with him, as yeſterday, and yer yeſterday.

3 And the Lord had ſayd vnto Iaakob, Turne againe into the lande of thy fathers, and to thy kinred, and I will be with thee.

4 Therfore Iaakob ſent and called Rahel and Leah to the field vnto his flocke.

5 Then ſaid he vnto them, I ſee your fathers countenance, that it is not toward me ‡ as it was woont, and the [b] God of my father hath bene with me.

‡ Ebr, as yeſterday and before yeſterday.

[b] The God whõ my father worſhipped.

6 And ye know that I haue ſerued your father with all my might.

7 But your father hath deceiued me, and changed my wages ‖ ten times: but God ſuffered him not to hurt me.

‖ Or, many times.

8 If hee thus ſayd, The ſpotted ſhall be thy wages, then all the ſheepe bare ſpotted: and if hee ſayd thus, The partie coloured ſhall be thy reward, then bare all the ſheepe partie coloured.

9 Thus [c] hath God taken away your fathers ‖ ſubſtance, and giuen it me.

[c] This declareth that the thing which Iaakob did before, was by Gods commandement, and not through deceite.

‖ Or, catell.

10 ¶ For in ramming time I lifted vp mine eyes, and ſaw in a dreame, and behold, the hee goates leaped vpon the ſhee goates, that were party coloured with little, and great ſpots ſpotted.

11 And the Angel of God ſayd to me in a dreame, Iaakob. And I anſwered, Lo, I am here.

12 And hee ſayde, Lift vp nowe thine eyes, and ſee all the hee goates leaping vpon the ſhee goates that are party coloured, ſpotted with little and great ſpottes: for I haue ſeene all that Laban doeth vnto thee.

13 [d] I am the God of Beth-el, where thou * anointedſt the pillar, where thou vowedſt a vow vnto me. Nowe ariſe, get thee out of this countrey, and returne vnto the land where thou waſt borne.

[d] This Angel was Chriſt which appeared to Iaakob in Beth-el: and hereby appeareth he had taught his wiues the feare of God: for hee talketh as though they knew this thing.

Chap. 28. 18.

14 Then anſwered Rahel and Leah, and ſayd vnto him, Haue wee any more portion and inheritance in our fathers houſe?

15 Doeth not he count vs as ſtrangers? for he hath [e] ſold vs, and hath eaten vp and conſumed our money.

[e] For they were giuen to Iaakob in recompenſe of his ſeruice: which was a kinde of ſale.

16 Therefore all the riches, which God hath taken from our father, is ours and our childrens: now then whatſoeuer God hath ſayd vnto thee, doe it.

17 ¶ Then Iaakob roſe vp, and ſet his ſonnes and wiues vpon camels.

18 And hee caried away all his flockes, and all his ſubſtance which hee had gotten, to wit, his riches which hee had gotten in Padan Aram, to goe to Izhak his father vnto the land of Canaan.

19 When Laban was gone to ſheare his ſheepe, then Rahel ſtole her fathers [f] idoles.

[f] For ſo the word here ſignifieth, becauſe Laban calleth them gods, verſe 30.

20 Thus Iaakob ‖ ſtole away the heart of Laban the Aramite: for he tolde him not that he fled.

‖ Or, went away priuily from Laban.

21 So fled hee with all that hee had, and he roſe vp, and paſſed the ‖ riuer, and ſet his face toward mount Gilead.

‖ Or, Euphrates.

22 And the third day after was it tolde Laban, that Iaakob fled.

23 Then hee tooke his ‖ brethren with him, and followed after him ſeuen dayes iourney, and ‖ ouertooke him at mount Gilead.

‖ Or, kinsfolkes and friends.

‖ Or, ioyned with him.

24 And God came to Laban the Aramite in a dreame by night, and ſayde vnto him, Take heede that thou ſpeake not to Iaakob ‡ ought ſaue good.

‡ Ebr. from good to euill.

25 ¶ Then Laban ouertooke Iaakob, and Iaakob had pitched his tent in the mount: and Laban alſo with his brethren pitched vpon mount Gilead.

26 Then Laban ſayd to Iaakob, What haſt thou done? ‖ thou haſt euen ſtollen away mine heart, and carried away my

‖ Or, conueyed thy ſelfe away priuily.

daughters as though they had bene taken captiues with the ſword.

27 Wherefore diddeſt thou flee ſo ſecretly and ſteale away from me, and diddeſt not tell mee, that I might haue ſent thee foorth with mirth and with ſongs, with timbrell and with harpe?

28 But thou haſt not ſuffered me to kiſſe my ſonnes and my daughters: now thou haſt done fooliſhly in doing ſo.

29 I am ‡ able to doe you euill: but the [g] God of your father ſpake vnto mee yeſternight, ſaying, Take heede that thou ſpeake not to Iaakob ought ſaue good.

‡ *Ebr. power is in mine hand.*

g He was an idolater, and therefore would not acknowledge the God of Iaakob for his God.

30 Now though thou wenteſt thy way, becauſe thou greatly longedſt after thy fathers houſe, yet wherefore haſt thou ſtollen my gods?

31 Then Iaakob anſwered, and ſayd to Laban, Becauſe I was afrayd, and thought that thou wouldeſt haue taken thy daughters from me.

32 But with whom thou findeſt thy gods, ‖ let him not liue. Search thou before our brethren what I haue of thine, and take it to thee, (but Iaakob wiſt not that Rahel had ſtollen them.)

‖ *Or, let him die.*

33 Then came Laban into Iaakobs tent, and into Leahs tent, and into the two maides tents, but found them not. So hee went out of Leahs tent, and entred into Rahels tent.

34 (Nowe Rahel had taken the idoles, and put them in the camels ‖ litter, and ſate downe vpon them) and Laban ſearched all the tent, but found them not.

‖ *Or, ſtraw, or ſaddle.*

35 Then ſayde ſhee to her father, ‡ My lord, be not angry that I cannot riſe vp before thee: for the cuſtome of women is vpon mee: ſo hee ſearched, but found not the idoles.

‡ *Ebr. let not anger be in the eyes of my lord.*

36 ¶ Then Iaakob was wroth, & chode with Laban: Iaakob alſo anſwered & ſayd to Laban, What haue I treſpaſſed? what haue I offended, that thou haſt purſued after me?

37 Seeing thou haſt ſearched all my ſtuffe, what haſt thou founde of all thine houſhold ſtuffe? put it here before my brethren and thy brethren, that they may iudge betweene vs both.

38 This twentie yeere haue I bene with thee: thine ewes and thy goates haue not ‖ caſt their yong, and the rammes of thy flocke haue I not eaten.

‖ *Or, bene barren.*

39 ‡ Whatſoeuer was torne of beaſtes, I brought it not vnto thee, but made it good my ſelfe: * of mine hand didſt thou require it, were it ſtollen by day or ſtollen by night.

‡ *Ebr. the torne, or taken by pray.*
Exod 22,12.

40 I was in the day conſumed with heat, and with the froſt in the night, and my ‖ ſleepe departed from mine eyes.

‖ *Or, I ſlept not.*

41 Thus haue I bene twenty yeere in thine houſe, and ſerued thee fourteene yeeres for thy two daughters, and ſixe yeeres for thy ſheepe, and thou haſt changed my wages ten times.

42 Except the God of my father, the God of Abraham, and the [h] feare of Izhak had bene with mee, ſurely thou haddeſt ſent mee away now emptie: but God beheld my tribulation, and the labour of my handes, and rebuked thee yeſternight.

h That is, the God whom Izhak did feare and reuerence.

43 Then Laban anſwered, and ſaid vnto Iaakob, These daughters are my daughters, and theſe ſonnes are my ſonnes, and theſe ſheepe are my ſheepe, and all that thou ſeeſt, is mine, and what can I doe this day vnto theſe my daughters, or to their ſonnes which they haue borne?

44 Now therefore [i] come & let vs make a couenant, I and thou, which may be a witneſſe betweene me and thee.

i His conſcience reproued him of his miſbehauiour toward Iaakob, and therefore moued him to ſeeke peace.

45 Then tooke Iaakob a ſtone, and ſet it vp as a pillar:

46 And Iaakob ſayd vnto his brethren, Gather ſtones: who brought ſtones, and made an heape, and they did eate there vpon the heape.

47 And Laban called it ‖ Iegar-ſahadutha, and Iaakob called it [k] Galeed.

‖ *Or, the heape of witneſſe.*

k The one nameth the place in the Syrian tongue, and the other in the Ebrew tongue.

48 For Laban ſayd, This heape is witneſſe betweene me and thee this day: therefore he called the name of it Galeed.

49 Alſo he called it ‖ Mizpah, becauſe hee ſayd, The Lord [l] looke betweene mee and thee, when we ſhall be ‖ departed one from another.

‖ *Or, watchtower.*

l To puniſh the treſpaſſer.

‖ *Or, hid.*

50 If thou ſhalt vexe my daughters, or ſhalt take [m] wiues beſide my daughters: there is no man with vs, behold, God is witneſſe betweene me and thee.

m Nature compelleth him to condemne that vice, whereunto through couetouſnes he forced Iaakob.

51 Moreouer Laban ſayde to Iaakob, Beholde this heape, and beholde the pillar, which I haue ſet betweene me and thee,

52 This heape ſhall be witneſſe, and the pillar ſhall bee witneſſe, that I will not come ouer this heape to thee, and that thou ſhalt not paſſe ouer this heape and this pillar vnto me for euill.

53 The God of Abraham, and the God of [n] Nahor, and the God of their father be iudge betweene vs, but Iaakob ſware by the [o] feare of his father Izhak.

n Behold, how the idolaters mingle the true God with their fained gods.

o Meaning, by the true God whom Izhak worſhipped.

54 Then Iaakob did offer a ſacrifice vpon the mount, and called his brethren to eate ‖ bread: and they did eate bread, and taried all night in the mount.

‖ *Or, meate.*

55 And early in the morning Laban roſe vp, and kiſſed his ſonnes and his daughters, and [p] bleſſed them, and Laban departing, went vnto his place againe.

p We ſee that there is euer ſome ſeed of the knowledge of God in the hearts of the wicked.

CHAP. XXXII.

1 God comforteth Iaakob by his Angels. 9. 10 He prayeth vnto God confeſſing his vnworthines. 13 He ſendeth a preſent vnto Eſau. 24. 28 He wreſtled with the Angel who nameth him Iſrael.

NOwe Iaakob went foorth on his iourney, and * the Angels of God met him.

Chap. 48.16.

2 And when Iaakob ſaw them, he ſayd, [a] This is Gods hoſte, and called the name of the ſame place ‖ Mahanaim.

a He acknowledgeth Gods benefites, who for the preſeruation of his, ſendeth hoſts of Angels.

‖ *Or, tents.*

3 Then Iaakob ſent meſſengers before him to Eſau his brother, vnto the lande of Seir into the countrey of Edom:

4 To whom hee gaue commandement, ſaying, Thus ſhall yee ſpeake to my [b] lord Eſau: Thy ſeruant Iaakob ſayth thus, I haue bene a ſtranger with Laban, and taried vnto this time.

b He reuerenced his brother in worldly things, becauſe he chiefly looked to be preferred to the ſpirituall promiſe.

5 I haue beeues alſo & aſſes, ſheepe, and

men ſeruants, and women ſeruants, & haue ſent to ſhew my lord, that I may finde grace in thy ſight.

6 ¶ So the meſſengers came againe to Iaakob, ſaying, We came vnto thy brother Eſau, and he alſo commeth againſt thee, and foure hundred men with him.

[c] Albeit he was comforted by the Angels, yet the infirmitie of the fleſh doeth appeare.

7 Then Iaakob was [c] greatly afrayed, and was ſore troubled, and diuided the people that was with him, & the ſheepe, and the beeues, and the camels into two companies.

8 For he ſayd, If Eſau come to the one company and ſmite it, the other company ſhall eſcape.

9 ¶ Moreouer Iaakob ſayde, O God of my father Abraham, and God of my father Izhak: Lord, which * ſaydeſt vnto me, Returne vnto thy countrey, and to thy kinred, and I will doe thee good,

Chap.31.13.

10 I am not ‡ worthy of the leaſt of all the mercies, and all the trueth, which thou haſt ſhewed vnto thy ſeruant: for with my [d] ſtaffe came I ouer this Iorden, and now haue I gotten two bands.

‡ Ebr. I am leſſe then all thy mercies.

[d] That is, poore and without all prouiſion.

11 I pray thee deliuer me from the hand of my brother, from the hand of Eſau: for I feare him, leſt he will come and ſmite me, and the [e] mother vpon the children.

[e] Meaning, he will put all to death: this prouerbe commeth of them which kill the bird together with her yong ones.

12 For thou ſaydeſt, I will ſurely doe thee good, & make thy ſeede as the ſand of the ſea, which cannot be numbred for multitude.

13 ¶ And he taried there the ſame night, and tooke of that which came to hand, a [f] preſent for Eſau his brother:

[f] Not diſtruſting Gods aſſiſtance, but vſing ſuch meanes as God had giuen him.

14 Two hundred ſhe goates and twenty hee goates, two hundred ewes, and twentie rammes:

15 Thirty milch camels with their colts, forty kine, and tenne bullocks, twenty ſhee aſſes, and ten foales.

16 So he deliuered them into the hand of his ſeruants, euery droue by themſelues, and ſayd vnto his ſeruants, Paſſe before me, and put a ſpace betweene droue and droue.

17 And he commanded the foremoſt, ſaying, If Eſau my brother meet thee, and aſke thee, ſaying, Whoſe ſeruant art thou? And whither goeſt thou? And whoſe are theſe before thee?

18 Then thou ſhalt ſay, They be thy ſeruant Iaakobs: it is a preſent ſent vnto my lord Eſau: and beholde, he himſelfe alſo is behinde vs.

19 So likewiſe commanded he the ſecond and the third, & all that followed the droues, ſaying, After this maner ye ſhall ſpeake vnto Eſau, when ye find him.

20 And yee ſhall ſay moreouer, Beholde, thy ſeruant Iaakob commeth after vs, (for he thought, I [g] will appeaſe his wrath with the preſent that goeth before me, and afterward I will ſee his face: it may be that hee will ‡ accept me.)

[g] He thought it no loſſe to depart with theſe goods, to the intent he might follow the vocation whereunto God called him.

‡ Ebr. receiue my face.

21 So went the preſent before him: but he taried that night with the company.

22 And hee aroſe vp the ſame night, and tooke his two wiues, and his two maides, and his eleuen children, and went ouer the foord Iabbok.

23 And he tooke them, and ſent them ouer the riuer, and ſent ouer that he had.

24 ¶ Nowe when Iaakob was left himſelfe alone, there wreſtled a [h] man with him vnto the breaking of the day.

[h] That is, God in forme of man.

25 And hee ſawe that hee could not [i] preuaile againſt him: therefore hee touched the holow of his thigh, & the holow of Iaakobs thigh was looſed, as he wreſtled with him.

[i] For God aſſaileth his with the one hand, & vpholdeth thē with the other.

26 And he ſayd, Let me goe, for the morning appeareth. Who anſwered, * I wil not let thee go, except thou bleſſe me.

Hoſe.12.4.

27 Then ſayd he vnto him, What is thy name? And he ſayd, Iaakob.

28 Then ſayd he, * Thy name ſhalbe called Iaakob no more, but Iſrael: becauſe thou haſt had [k] power with God, thou ſhalt alſo preuaile with men.

Chap.55.10.

[k] God gaue Iaakob both power to ouercome, and alſo the praiſe of the victory.

29 Then Iaakob demanded, ſaying, Tel mee, I pray thee, thy name. And hee ſayd, Wherefore nowe doeſt thou aſke my name? And he bleſſed him there.

30 And Iaakob called the name of the place, Peniel, for, ſayd he, I haue ſeene God face to face, and ‖ my life is preſerued.

‖ Or, my ſoule is deliuered.

31 And the ſunne roſe to him as he paſſed Peniel, and he [l] halted vpon his thigh.

[l] The faithfull ſo ouercome their tentations, that they feele the ſmart thereof, to the intent that they ſhould not glory but in their humilitie.

32 Therefore the children of Iſrael eate not of the ſinew that ſhranke in the hollow of the thigh, vnto this day: becauſe he touched the ſinew that ſhranke in the hollow of Iaakobs thigh.

CHAP. XXXIII.

4 Eſau and Iaakob meet and are agreed. 11 Eſau receiueth his gifts. 19 Iaakob buyeth a poſſeſſion, 20 and buildeth an altar.

AND as Iaakob lift vp his eyes, and looked, beholde Eſau came, and with him foure hundred men: and hee [a] diuided the children to Leah, and to Rahel, and to the two maides.

[a] That if the one part were aſſailed, the other might eſcape.

2 And he put the maides, and their children formoſt, and Leah, and her children after, and Rahel, and Ioſeph hindermoſt.

3 So he went before them, and [b] bowed himſelfe to the ground ſeuen times, vntill he came neere to his brother.

[b] By this geſture he partly did reuerence to his brother, and partly prayed to God to mitigate Eſaus wrath.

4 Then Eſau ran to meet him, and embraced him, and fell on his necke, and kiſſed him, and they wept.

5 And hee lift vp his eyes, and ſawe the women, and the children, and ſayd, Who are theſe with thee? And he anſwered, They are the children whom God of his grace hath giuen thy ſeruant.

6 Then came the maids neere, they, and their children, and [c] bowed themſelues.

[c] Iaakob and his familie are the image of the Church vnder the yoke of tyrants, which for feare are brought to ſubiection.

7 Leah alſo with her children came nere and made obeiſance: and after, Ioſeph and Rahel drew neere and did reuerence.

8 Then he ſayd, What meaneſt thou by all this droue, which I met? Who anſwered, I haue ſent it, that I might finde fauour in the ſight of my lord.

9 And Eſau ſayd, I haue enough, my brother: keepe that thou haſt to thy ſelfe.

10 But Iaakob anſwered, Nay, I pray thee: if I haue found grace now in thy ſight, then receiue my preſent at mine hand: for [d] I haue ſeene thy face, as though I had ſeene the face of God, becauſe thou haſt accepted me.

[d] In that that his brother embraced him ſo louingly, contrary to his expectation, he accepted it as a plaine ſigne of Gods preſence.

11 I pray thee take my ‖ bleſſing, that is brought

‖ Or, gift.

brought thee: for God hath had mercie on me, and therefore I haue all things: ſo hee [e] compelled him, and he tooke it.

f By earneſt intreatie.

12 And he ſayd, Let vs take our iourney and goe, and I will goe before thee.

13 Then hee anſwered him, My lorde knoweth that the children are tender, and the ewes and kine with yong vnder mine hand: and if they ſhould ouerdriue them one day, all the flocke would die.

14 Let now my lord go before his ſeruant, and I will driue ſoftly, according to the pace of the cattell, which is before me, and as the children be able to endure, vntill [f] I come to my lord vnto Seir.

e He promiſed that which (as ſeemeth) his minde was not to performe.

15 Then Eſau ſayd, I will leaue then ſome of my folke with thee. And hee anſwered, What needeth this? let me finde grace in the ſight of my lord.

16 ¶ So Eſau returned, and went his way that ſame day vnto Seir.

17 And Iaakob went forward towarde Succoth, and built him an houſe, and made boothes for his cattell: therefore hee called the name of the place ‖ Succoth.

18 ¶ Afterward, Iaakob came ſafe to Shechem, a city, which is in the land of Canaan, when hee came from ‖ Padan Aram, and pitched before the city.

19 And there hee bought a parcell of ground, where he pitched his tent, at the hand of the ſonnes of Hamor Shechems father for an hundred ‖ pieces of money.

20 And he ſet vp there an altar, and called [g] it, The mighty God of Iſrael.

‖ Or, tents.

‖ Or, Meſopotamia.

‖ Or, lambs, or money ſo marked.

g He calleth the ſigne the thing, which it ſignifieth, in token that God had mightily deliuered him.

CHAP. XXXIIII.

2 Dinah is rauiſhed. 8 Hamor asketh her in mariage for his ſonne. 22 The Shechemites are circumciſed at the requeſt of Iaakobs ſonnes, and the perſwaſion of Hamor. 25 The whoredome is reuenged. 28 Iaakob reprooueth his ſonnes.

Then Dinah, the daughter of Leah, which ſhe bare vnto Iaakob, [a] went out to ſee the daughters of that countrey.

2 Whom when Shechem the ſonne of Hamor the Hiuite lord of that countrey ſaw, he tooke her, and lay with her, and ‡ defiled her.

3 So his heart claue vnto Dinah the daughter of Iaakob: and he loued the maid, and ‡ ſpake kindly vnto the maid.

4 Then ſaid Shechem to his father Hamor, ſaying, [b] Get me this maid to wife.

5 (Now Iaakob heard that he had defiled Dinah his daughter, & his ſonnes were with his cattell in the field: therefore Iaakob held his peace vntill they were come.)

6 ¶ Then Hamor the father of Shechem went out vnto Iaakob to commune with him.

7 And when the ſonnes of Iaakob were come out of the field and heard it, it grieued the men, and they were very angry, becauſe hee had wrought ‖ villenie in Iſrael, in that he had lien with Iaakobs daughter: ‡ which thing ought not to be done.

8 And Hamor communed with them, ſaying, The ſoule of my ſonne Shechem longeth for your daughter: giue her him to wife, I pray you.

a This example teacheth that too much libertie is not to be giuen to youth.

‡ *Ebr. humbled her.*

‡ *Ebr. ſpake to the heart of the maid.*

b This prooueth that the conſent of parents is requiſite in marriage, ſeeing the very infidels did alſo obſerue it as a thing neceſſary.

‖ *Or, follie.*

‡ *Ebr. and it ſhall not be ſo done.*

9 So make ‖ affinity with vs: giue your daughters vnto vs, and take our daughters vnto you,

10 And yee ſhall dwell with vs, and the land ſhalbe before you: dwel, and do your buſineſſe in it, and haue your poſſeſſions therin.

11 Shechem alſo ſaid vnto her father and vnto her brethren, ‖ Let mee finde fauour in your eyes, and I will giue whatſoeuer yee ſhall appoint me.

12 ‡ Aſke of me abundantly, both dowrie and gifts, and I will giue as ye appoint me, ſo that ye giue me the maid to wife.

13 Then the ſonnes of Iaakob anſwered Shechem and Hamor his father, talking deceitfully, becauſe he had defiled Dinah their ſiſter.

14 And they ſayd vnto them, [c] Wee can not doe this thing, to giue our ſiſter to an vncircumciſed man: for that were a [d] reproofe vnto vs.

15 But in this will we conſent vnto you, if ye will be as we are, that euery man childe among you be [e] circumciſed:

16 Then will wee giue our daughters to you, and we will take your daughters to vs, and will dwell with you, and be one people.

17 But if ye will not hearken vnto vs to be circumciſed, then wil we take our daughter and depart.

18 Now their words pleaſed Hamor, and Shechem Hamors ſonne.

19 And the yong man deferred not to doe the thing, becauſe he loued Iaakobs daughter: hee was alſo the ‖ moſt ſet by of all his fathers houſe.

20 ¶ Then Hamor and Shechem his ſonne went vnto the [f] gate of their citie, and communed with the men of their citie, ſaying,

21 Theſe men are [g] peaceable with vs: and that they may dwell in the land, and doe their affaires therein (for beholde, the land hath roome enough for them) let vs take their daughters to wiues, and giue them our daughters.

22 Onely herein will the men conſent vnto vs for to dwell with vs, and to be one people, if all the men children among vs be circumciſed as they are circumciſed.

23 Shall not [h] their flocks and their ſubſtance and all their cattell be ours? onely let vs conſent herein vnto them, and they will dwell with vs.

24 And vnto Hamor, and Shechem his ſonne hearkned all that went out of the gate of his citie: and all the men children were circumciſed, euen all that went out of the gate of his citie.

25 And on the third day (when they were ſore) two of the ſonnes of Iaakob, [i] Simeon and Leui Dinahs brethren, tooke either of them his ſword, and went into the citie boldly, and * ſlew [k] euery male.

26 They ſlew alſo Hamor and Shechem his ſonne with the ‡ edge of the ſword, and tooke Dinah out of Shechems houſe, and went their way.

27 Againe the other ſonnes of Iaakob came vpon the dead, and ſpoiled the citie, becauſe they had defiled their ſiſter.

28 They

‖ *Or, mariage.*

‖ *Or, grant my requeſt.*

‡ *Ebr. multiply greatly the dowrie.*

c They made the holy ordinance of God a meane to compaſſe their wicked purpoſe.

d As it is abomination for them that are baptized to ioyne with infidels.

e Their fault is the greater, in that they make religion a cloke for their craft.

‖ *Or, moſt honourable.*

f For the people vſed to aſſemble there, and iuſtice alſo was miniſtred.

g Thus many pretend to ſpeake for a publike profite, when they onely ſpeake for their owne priuate gaine and commodity.

h Thus they lacke no kinde of perſwaſion, which preferre their owne commodities before the common wealth.

i For they were the chiefe of the company.

Chap. 49. 9.

k The people are puniſhed with their wicked princes.

‡ *Ebr. mouth of the ſword.*

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28 They tooke their ſheepe, and their beeues, and their aſſes, and whatſoeuer was in the citie, and in the fields.

29 Alſo they caried away captiue and ſpoyled all their goods, and all their children and their wiues, and al that was in the houſes.

30 Then Iaakob ſayde to Simeon and Leui, Ye haue troubled me, and made mee ‖ ſtinke among the inhabitants of the land, as well the Canaanites, as the Perizzites, and I being few in number, they ſhal gather themſelues together againſt me, and ſlay me, and ſo ſhall I and my houſe be deſtroyed.

‖*Or, to be abhorred.*

31 And they anſwered, Should he abuſe our ſiſter as a whore?

CHAP. XXXV.

1 Iaakob at Gods commandement goeth vp to Beth el to build an altar. 2 Hee reformeth his houſhold. 5 God maketh the enemies of Iaakob afraid. 5 Deborah dieth. 12 The land of Canaan is promiſed him. 18 Rahel dieth in labour. 22 Reuben lieth with his fathers concubine. 13 The ſonnes of Jaakob. 29 The death of Izhak.

THen [a] God ſaid to Iaakob, Ariſe, goe vp to Beth el and dwell there, and make there an altar vnto God, that appeared vnto thee, *when thou fleddeſt from Eſau thy brother.

a God is euer at hand to ſuccour his in their troubles.

Chap.28.13.

2 Then ſayd Iaakob vnto his houſhold, and to all that were with him, Put away the ſtrange gods that are among you, and [b] cleanſe your ſelues, and change your garments:

b That by this outward act they ſhould ſhew their inward repentance.

3 For we will ariſe, & goe vp to Beth-el, and I will make an altar there vnto God, which heard me in the day of my tribulatió, and was with me in the way which I went.

4 And they gaue vnto Iaakob all the ſtrange gods, which were in their handes, and all their [c] earerings which were in their eares, and Iaakob hid them vnder an oke, which was by Shechem.

c For therein was ſome ſigne of ſuperſtition, as in tables and Agnus deis.

5 Then they went on their iourney, and the [d] feare of God was vpon the cities that were round about them: ſo that they did not follow after the ſonnes of Iaakob.

d Thus notwithſtanding the inconuenience that came before, God deliuered Iaakob.

6 ¶ So came Iaakob to Luz, which is in the land of Canaan: (the ſame is Beth-el) he and all the people that was with him.

7 And he built there an altar, and *had called the place, The God of Beth-el, becauſe that God appeared vnto him there, when he fled from his brother.

Chap.28.19.

8 Then Deborah Rebekahs nurſe died, and was buried beneath Beth el vnder an oke: and hee called the name of it ‖ Allon Bachuth.

‖*Or, oke of lamentation.*

9 ¶ Againe God appeared vnto Iaakob, after he came out of Padan Aram, and bleſſed him.

10 Moreouer God ſayd vnto him, Thy name is Iaakob: thy name ſhall be no more called Iaakob, but *Iſrael ſhall bee thy name: and he called his name Iſrael.

Chap.32.28.

11 Againe, God ſayde vnto him, I am God ‖ all ſufficient, growe, and multiply, a nation and multitude of nations ſhal ſpring of thee, and Kings ſhall come out of thy loynes.

‖*Or, almighty.*

12 Alſo I wil giue the land, which I gaue to Abraham and Izhak, vnto thee: and vnto thy ſeede after thee will I giue that land.

13 So God [e] aſcended from him in the place where he had talked with him.

e As God is ſayd to deſcend, when he ſheweth ſome ſigne of his preſence, ſo he is ſaid to aſcend, when the viſion is ended.

14 And Iaakob ſet vp a pillar in the place where hee talked with him, a pillar of ſtone, and powred drinke offering thereon: alſo he powred oyle thereon.

15 And Iaakob called the name of the place where God ſpake with him, Beth-el.

16 ¶ Then they departed from Beth-el, and when there was [f] about halfe a dayes iourney of ground to come to Ephrah, Rahel traueiled, and in traueiling ſhee was in perill.

f The Ebrewe word ſignifieth as much ground as one may goe from bait to bait, which is taken for halfe a dayes iourney.

17 And when ſhe was in paines of her labour, the midwife ſayd vnto her, Feare not: for thou ſhalt haue this ſonne alſo.

18 Then as ſhee was about to yeelde vp the ghoſt (for ſhee died) ſhe called his name Ben-oni, but his father called him Beniamin.

19 Thus *died Rahel, and was buried in the way to Ephrath, which is Beth-lehem.

Chap.48.7.

20 And Iaakob ſet a [g] pillar vpon her graue: this is the pillar of Rahels graue vnto this day.

g The ancient fathers vſed this ceremonie to teſtifie their hope of the reſurrection to come, which was not generally reuealed.

21 ¶ Then Iſrael went forward, and pitched his tent beyond Migdal-eder.

22 Now when Iſrael dwelt in that land, Reuben went, and [h] lay* with Bilhah his fathers concubine, and it came to Iſraels eare. And Iaakob had twelue ſonnes.

h This teacheth that the fathers were not choſen for their merits, but by Gods onely mercies whoſe election by their fault was not changed.

Chap.49.4.

23 The ſonnes of Leah: Reuben Iaakobs eldeſt ſonne, and Simeon, and Leui, and Iudah, and Iſſachar, and Zebulun.

24 The ſonnes of Rahel: Ioſeph and Beniamin.

25 And the ſonnes of Bilhah Rahels maide: Dan and Naphtali.

26 And the ſonnes of Zilpah Leahs maid: Gad and Aſher. Theſe are the ſonnes of Iaakob, which were borne him in Padan Aram.

27 ¶ Then Iaakob came vnto Izhak his father to Mamre a citie of Arbah: this is Hebron, where Abraham & Izhak were ſtrangers.

28 And the dayes of Izhak were an hundreth and foureſcore yeeres.

29 And Izhak gaue vp the ghoſt, and died, and was *gathered vnto his people, being old and full of dayes: and his ſonnes Eſau and Iaakob buried him.

Chap.25.8.

CHAP. XXXVI.

1 The wiues of Eſau. 7 Iaakob & Eſau are rich. 9 The genealogy of Eſau. 24 The finding of mules.

NOw theſe are the [a] generations of Eſau, which is Edom.

a This genealogie declareth that Eſau was bleſſed temporally, and that his fathers bleſſing tooke place in worldly things.

2 Eſau tooke his wiues of the [b] daughters of Canaan: Adah the daughter of Elon an Hittite, and Aholibamah the daughter of Anah, the daughter of Zibeon an Hiuite,

b Beſides thoſe wiues whereof is ſpoken, Chap. 26.34.

3 And tooke Baſemath Iſhmaels daughter, ſiſter of Nebaioth.

4 And *Adah bare vnto Eſau, Eliphaz: and Baſemath bare Reuel.

1.Chron.1.35.

5 Alſo Aholibamah bare Ieuſh, & Iaalam, and Korah: theſe are the ſonnes of Eſau which were borne to him in the

land of Canaan.

6 So Eſau tooke his wiues & his ſonnes and his daughters, and all the ſoules of his houſe, and his flockes, and all his cattell, and all his ſubſtance which he had gotten in the land of Canaan, and [c] went into another countrey from his brother Iaakob.

c Herein appeareth Gods prouidence, which cauſeth the wicked to giue place to the godly, that Iaakob might enioy Canaan according to Gods promiſe.

7 For their riches were ſo great that they could not dwell together, and the land, wherein they were ſtrangers, could not receiue them becauſe of their flocks.

8 * Therefore dwelt Eſau in mount Seir: This Eſau is Edom.

*Ioſh.*24.1.

9 ¶ So theſe are the generations of Eſau father of ‖ Edom in mount Seir.

‖*Or, the Edomites.*

10 Theſe are the names of Eſaus ſonnes: * Eliphaz the ſonne of Adah, the wife of Eſau, and Reuel the ſonne of Baſhemath the wife of Eſau.

1.*Chron.*1.35.

11 And the ſonnes of Eliphaz were Teman, Omar, Zephs, and Gatam, and Kenaz.

12 And Timna was concubine to Eliphaz Eſaus ſonne, and bare vnto Eliphaz Amalek: theſe be the ſonnes of Adah Eſaus wife.

13 ¶ And theſe are the ‖ ſonnes of Reuel: Nahath, and Zerah, Shammah, and Mizzah: theſe were the ſonnes of Baſhemath Eſaus wife.

‖*Or, nephewes.*

14 ¶ And theſe were the ſonnes of Aholibamah the daughter of Anah, ‖ daughter of Zibeon Eſaus wife: for ſhe bare vnto Eſau Ieuſh, and Iaalam, and Korah.

‖*Or, neece.*

15 ¶ Theſe were ‖ [d] Dukes of the ſonnes of Eſau: the ſonnes of Eliphaz, the firſt borne of Eſau: Duke Teman, Duke Omar, Duke Zepho, Duke Kenaz,

‖*Or, chiefe men.*

d If Gods promiſe be ſo ſure towards them, which are not of his houſhold, how much more will he performe the ſame to vs?

16 Duke Korah, Duke Gatam, Duke Amalek: theſe are the Dukes that came of Eliphaz in the land of Edom: theſe were the ‖ ſonnes of Adah.

‖*Or, nephewes.*

17 ¶ And theſe are the ſonnes of Reuel Eſaus ſonne: Duke Nahath, Duke Zerah, Duke Shammah, Duke Mizzah: theſe are the Dukes that came of Reuel in the land of Edom: theſe are the ‖ ſonnes of Baſhemath Eſaus wife.

‖*Or, nephewes.*

18 ¶ Likewiſe theſe were the ſonnes of Aholibamah Eſaus wife: Duke Ieuſh, Duke Iaalam, Duke Korah: theſe Dukes came of Aholibamah, the daughter of Anah Eſaus wife.

19 Theſe are the children of Eſau, and theſe are the Dukes of them: This Eſau is Edom.

20 ¶ * Theſe are the ſonnes of Seir the Horite, which [e] inhabited the lande before, Lotan, and Shobal, and Zibeon, and Anah,

1.*Chron.*1.38.

e Before that Eſau did there inhabite.

21 And Diſhon, and Ezer, and Diſhan: theſe are the Dukes of the Horites, the ſonnes of Seir in the land of Edom.

22 And the ſonnes of Lotan were Hori, and Heman, and Lotans ſiſter was Timna.

23 And the ſonnes of Shobal were theſe: Aluan, and Manahath, and Ebal, Shepho, and Onam.

24 And theſe are the ſonnes of Zibeon: both Aiah, and Anah: this was Anah that found [f] mules in the wilderneſſe, as hee fed his father Zibeons aſſes.

f Who not contented with thoſe kinds of beaſts which God had created, found out the monſterous generation of mules betweene the Aſſe and the Mare.

25 And the children of Anah were theſe: Diſhon, and Aholibamah the daughter of Anah.

26 Alſo theſe are the ſonnes of Diſhan: Hemdan, and Eſhban, and Ithran, and Cheran.

27 The ſonnes of Ezer are theſe: Bilhan, Zaauan, and Akan.

28 The ſonnes of Diſhan, are theſe: Uz, and Aran.

29 Theſe are the Dukes of the Horites: Duke Lotan, Duke Shobal, Duke Zibeon, Duke Anah,

30 Duke Diſhon, Duke Ezer, Duke Diſhan: Theſe bee the Dukes of the Horites, after their Dukedomes in the land of Seir.

31 ¶ And theſe are the [g] kings that reigned in the land of Edom, before there reigned any King ouer the children of Iſrael.

g The wicked riſe vp ſuddenly to honour, and periſh as quickly: but the inheritance of the children of God continueth euer, Pſal.102.28.

32 Then Bela the ſonne of Beor, reigned in Edom, and the name of his citie was Dinhabah.

33 And when Bela died, Iobab the ſonne of Zerah, of Bozrah reigned in his ſtead.

34 When Iobab alſo was dead, Huſham of the land of Temani reigned in his ſtead.

35 And after the death of Huſham, Hadad the ſonne of Bedad, which ſlew Midian in the field of Moab, reigned in his ſtead, and the name of his citie was Auith.

36 When Hadad was dead, then Samlah of Maſrekah reigned in his ſtead.

37 When Samlah was dead, Shaul of [h] Rehoboth by the riuer reigned in his ſtead.

h Which citie is by the riuer Euphrates.

38 When Shaul died, Baal-hanan the ſonne of Achbor reigned in his ſtead.

39 And after the death of Baal-hanan the ſonne of Achbor, Hadad reigned in his ſtead, and the name of his citie was Pau: and his wiues name Mehetabel the daughter of Matred, the ‖ daughter of Mezahab.

‖*Or, neece.*

40 Then theſe are the names of the Dukes of Eſau according to their families, their places & by their names: Duke Timna, Duke Aluah, Duke Ietheth,

41 Duke Aholibamah, Duke Elah, Duke Pinon,

42 Duke Kenaz, Duke Teman, Duke Mibzar,

43 Duke Magdiel, Duke Iram: theſe be the Dukes of Edom, according to their habitations, in the land of their inheritance. This Eſau is the father of [i] Edom.

i Of Edom came the Idumeans.

CHAP. XXXVII.

2 Ioſeph accuſeth his brethren. 5 He dreameth and is hated of his brethren. 28 They ſel him to the Iſhmeelites. 34 Iaakob bewaileth Ioſeph.

IAakob now dwelt in the lande, wherein his father was a ſtranger, in the lande of Canaan.

2 Theſe are the [a] generations of Iaakob: when Ioſeph was ſeuenteene yeere old, hee kept ſheepe with his brethren: and the child was with the ſonnes of Bilhah, and with the ſonnes of Zilpah, his fathers wiues. And Ioſeph brought vnto their father their ‖ [b] euill ſaying.

a That is, the ſtorie of ſuch things as came to him and his family, as Chap.5.1

‖*Or, ſlander.*

b He complained of the euill words, and iniuries which they ſpake and did againſt him.

3 Now Iſrael loued Ioſeph more then all his ſonnes, becauſe hee begate him in his olde age, and hee made him a coate of many ‖ colours.

‖*Or, pieces.*

4 So when his brethren ſawe that their father loued him more then all his brethren, then they hated him, and could not ſpeake peaceably vnto him.

5 ¶ And Ioſeph [c] dreamed a dreame, and tolde his brethren, who hated him ſo much the more.

6 For he ſayde vnto them, Heare, I pray you, this dreame which I haue dreamed.

7 Behold now, we were binding ſheaues in the mids of the field: and loe, my ſheafe aroſe, and alſo ſtood vpright, and beholde, your ſheaues compaſſed round about, and did reuerence to my ſheafe.

8 Then his brethren ſayd to him, What, ſhalt thou reigne ouer vs, and rule vs? or ſhalt thou haue altogether dominion ouer vs? And they [d] hated him ſo much the more for his dreames, and for his words.

9 ¶ Againe he dreamed another dreame, and told it his brethren, and ſayd, Behold, I haue had one dreame more, and beholde, the ſunne and the moone and eleuen ſtarres did reuerence to me.

10 Then he told it vnto his father and to his brethren, and his father [e] rebuked him, and ſayd vnto him, What is this dreame, which thou haſt dreamed? ſhall I, and thy mother, and thy brethren come in deede and fall on the ground before thee?

11 And his brethren enuied him, but his father ‖ [f] noted the ſaying.

12 ¶ Then his brethren went to keepe their fathers ſheepe in Shechem.

13 And Iſrael ſayd vnto Ioſeph, Do not thy brethren keepe in Shechem? come, and I will ſend thee to them.

14 And hee anſwered him, I am heere. Then he ſayd vnto him, Goe now, ſee whether it be well with thy brethren, and howe the flockes proſper, and bring mee worde againe: ſo hee ſent him from the vale of Hebron, and he came to Shechem.

15 ¶ Then a man found him: for loe, he was wandring in the field, and the man aſked him, ſaying, What ſeekeſt thou?

16 And hee anſwered, I ſeeke my brethren: tell me, I pray thee, where they keepe ſheepe.

17 And the man ſayd, They are departed hence: for I heard them ſay, Let vs goe vnto Dothan. Then went Ioſeph after his brethren, and found them in Dothan.

18 And when they ſawe him afar off euen before he came at them, they [g] conſpired againſt him for to ſlay him.

19 For they ſayd one to another, Behold, this ‖ dreamer commeth.

20 Come nowe therefore, and let vs ſlay him, and caſt him into ſome pit, and we will ſay, A wicked beaſt hath deuoured him: then wee ſhall ſee, what will come of his dreames.

21 * But when Reuben heard that, he deliuered him out of their hands, and ſayde, ‡ Let vs not kill him.

22 Alſo Reuben ſayd vnto them, Shead not blood, but caſt him into this pit that is in the wilderneſſe, and lay no hande vpon him. Thus he ſayde, that hee might deliuer him out of their hande, and reſtore him to his father againe.

[c] God reuealed to him by a dreame, what ſhould come to paſſe.

[d] The more that God ſheweth himſelfe fauourable to his, the more doth the malice of the wicked rage againſt them.

[e] Not deſpiſing the viſion, but ſeeking to appeaſe his brethren.

‖ Or, kept diligently.

[f] He knew that God was authour of the dreame, but he vnderſtood not the meaning.

[g] The holy Ghoſt couereth not mens faults, as do vaine writers, which make vice vertue.

‖ Or, maſter of dreames.

Chap. 42.22.

‡ Ebr. let vs not ſmite his life.

23 ¶ Now when Ioſeph was come vnto his brethren, they ſtript Ioſeph out of his coat, his particoloured coat that was vpon him.

24 And they tooke him, and caſt [h] him into a pit, and the pit was empty, without water in it.

25 Thē they ſate them downe to eat bread: and they lift vp their eyes, and looked, and beholde, there came a company of Iſhmeelites from Gilead, and their camels laden with ſpicerie, and ‖ balme, and myrrhe, and were going to cary it downe into Egypt.

26 Then Iudah ſayde vnto his brethren, What auaileth it, if wee ſlay our brother, though we keepe his blood ſecret?

27 Come and let vs ſell him to the Iſhmeelites, and let not our hands be vpon him: for hee is our brother and our fleſh: and his brethren obeyed.

28 The the * Midianites marchantmen paſſed by, and they drew foorth, and lift Ioſeph out of the pit, and ſolde Ioſeph vnto the [i] Iſhmeelites for twenty pieces of ſiluer: who brought Ioſeph into Egypt.

29 ¶ Afterward Reuben returned to the pit, and beholde, Ioſeph was not in the pit: then he rent his clothes,

30 And returned to his brethren, and ſayd, The childe is not yonder, and I, whither ſhall I go?

31 And they tooke Ioſephs coat, and killed a kid of the goats, and dipped the coat in the blood.

32 So they ſent that particoloured coat, [k] and they brought it vnto their father, and ſayd, This haue wee found: ſee now, whether it be thy ſonnes coat, or no.

33 Then hee knewe it, and ſayd, It is my ſonnes coat: a wicked beaſt hath * deuoured him: Ioſeph is ſurely torne in pieces.

34 And Iaakob rent his clothes, and put ſackecloth about his loines, and ſorowed for his ſonne a long ſeaſon.

35 Then all his ſonnes and all his daughters roſe vp to comfort him, but hee would not be comforted, but ſayd, ‖ Surely I will goe downe into the graue vnto my ſonne mourning: ſo his father wept for him.

36 And the Midianites ſolde him into Egypt vnto Potiphar [l] an Eunuch of Pharaohs, and his ‖ chiefe ſteward.

[h] Their hypocriſie appeareth in this, that they feared man more then God: and thought it was not murther, if they ſhed not his blood: or els had an excuſe to couer their fault.

‖ Or, roſen, turpentine, or triacle

Wiſd. 10.13 pſal. 105.17.

[i] Moſes writing according to the opinion of them which tooke the Midianites and Iſhmeelites to be both one, doeth heere confound their names: as alſo appeareth, verſe 36. & chap. 39.1. or els he was firſt offered to the Midianites, but ſold to the Iſhmeelites.

[k] To wit, the meſſengers which were ſent.

Chap. 44.28.

‖ Or, I wil mourne for him, ſo long as I liue.

[l] Which word doeth not alway ſignifie him that is gelded, but alſo him ỳ is in ſome hie dignitie.

‖ Or, captaine of the guard.

CHAP. XXXVIII.

2 The marriage of Iudah. 7. 9 The treſpaſſe of Er and Onan, and the vengeance of God that came thereupō. 18 Iudah lieth with his daughter in law Tamar. 24 Tamar is iudged to be burnt for whoredome. 29. 30 The birth of Pharez and Zarah.

AND at that time [a] Iudah went downe from his brethren, and turned into a man called Hirah an Adullamite.

2 And Iudah ſaw there the daughter of a man called * Shuah a [b] Canaanite: and he tooke her to wife, and went in vnto her.

3 So ſhe conceiued, and bare a ſonne, and he called his name Er.

4 * And ſhe conceiued againe, and bare a ſonne, and ſhe called his name Onan.

5 Moreouer ſhe bare yet a ſonne, whome

ſhee

[a] Moſes deſcribeth ỳ genealogie of Iudah, becauſe the Meſſias ſhuld come of him.

1. Chron 2.3.

[b] Which affinity notwithſtanding was condemned of God.

Numb 26.19.

ſhee called Shelah : and Iudah was at Chezib when ſhe bare him.

6 Then Iudah tooke a wife to Er his firſt borne ſonne, whoſe name was Tamar.

7 * Nowe Er the firſt borne of Iudah was wicked in the ſight of the Lord : therefore the Lord ſlue him.

8 Then Iudah ſayd to Onan, Go in vnto thy brothers wife, and doe the office of a kinſeman vnto her, and raiſe [c] vp ſeed vnto thy brother.

9 And Onan knew that the ſeed ſhould not be his : Therefore when he went in vnto his brothers wife, hee ſpilled it on the ground, leſt hee ſhould giue ſeede vnto his brother.

10 And it was wicked in the eyes of the Lord, which he did : wherefore hee ſlew him alſo.

11 Then ſayde Iudah to Tamar his daughter in law, [d] Remaine a widow in thy fathers houſe, till Shelah my ſonne grow vp (for hee thought thus, Leſt he die as well as his brethren,) So Tamar went and dwelt in her fathers houſe.

12 ¶ And in proceſſe of time alſo the daughter of Shuah Iudahs wife died. Then Iudah, when he ‡ had left mourning, went vp to his ſheepe ſheerers to Timnah, he, and his neighbour Hirah the Adullamite.

13 And it was tolde Tamar, ſaying, Behold, thy father in law goeth vp to Timnah, to ſheere his ſheepe.

14 Then ſhe put her widowes garments off from her, & couered her with a vaile, and wrapped her ſelfe, & ſate downe in ‖ Pethahenaim, which is by the way to Timnah, becauſe ſhe ſaw that Shelah was growen, and ſhe was not giuen vnto him to wife.

15 When Iudah ſaw her, hee iudged her an whore : for ſhe had couered her face.

16 And hee turned to the way towardes her, and ſayd, Come, I pray thee, let mee lie with thee, (for hee [e] knew not that ſhee was his daughter in lawe.) And ſhee anſwered, What wilt thou giue me for to lie with me?

17 Then ſayd he, I will ſend thee a kid of the goats from the flocke: and ſhe ſaid, Wel, if thou wilt giue me a pledge, til thou ſend it.

18 Then he ſaid, What is the pledge that I ſhall giue thee? And ſhe anſwered, Thy ſignet, and thy ‖ cloake, and thy ſtaffe that is in thine hand. So he gaue it her, and lay by her, and ſhe was with childe by him.

19 Then ſhee roſe, & went & put her vaile from her, and put on her widowes raiment.

20 Afterward Iudah ſent a kidde of the goates by the hand of his [f] neighbour the Adullamite, for to receiue his pledge from the womans hand ; but he found her not.

21 Then aſked hee the men of that place, ſaying, Where is the whore, that ſate in Enaim by the way ſide? And they anſwered, There was no whore here.

22 Hee came therefore to Iudah againe, and ſayd, I cannot finde her, and alſo the men of the place ſayd, There was no whore there.

23 Then Iudah ſayd, Let her take it to her, leſt we be ‡ [g] aſhamed : beholde, I ſent this kid, and thou haſt not found her.

24 ¶ Now after three moneths, one tolde Iudah, ſaying, Tamar thy daughter in law hath played the whore, and loe, with playing the whore, ſhe is great with childe. Then Iudah ſayd, Bring ye her foorth, and let her be [h] burnt.

25 When ſhee was brought foorth, ſhee ſent to her father in lawe, ſaying, By the man, vnto whom theſe things perteine, am I with childe: and ſayd alſo, Looke, I pray thee, whoſe theſe are, the ſeale, and the cloke, and the ſtaffe.

26 Then Iudah knew them, & ſayd, She is [i] more righteous then I : for ſhe hath done it, becauſe I gaue her not to Shelah my ſon. So he lay with her [k] no more.

27 ¶ Nowe when the time was come, that ſhe ſhould be deliuered, beholde, there were twinnes in her wombe.

28 And when ſhee was in trauell, the one put out his hand: and the midwife tooke and bound a red threed about his hand, ſaying, This is come out firſt.

29 But when he [l] plucked his hand backe againe, loe, his brother came out, and the midwife ſaid, How haſt [m] thou broken the breach vpon thee? and his name was called * Pharez.

30 And afterward came out his brother that had the red threed about his hand, and his name was called Zarah.

CHAP. XXXIX.

1 Ioſeph is ſold to Potiphar. 2 God proſpereth him. 7 Potiphars wife tempteth him. 13. 20 He is accuſed and caſt in priſon. 21 God ſheweth him fauour.

NOwe Ioſeph was brought downe into Egypt : and Potiphar [a] an Eunuch of Pharaohs (and his chiefe ſteward an Egyptian) bought him at the hand of the Iſhmeelites, which brought him thither.

2 And the [b] Lord was with Ioſeph, and he was a man that proſpered, and was in the houſe of his maſter the Egyptian.

3 And his maſter ſaw that the Lord was with him, and that the Lord made all that he did, to proſper in his hand.

4 So Ioſeph found fauour in his ſight, and ſerued him : and hee made him [c] ruler of his houſe, and put all that hee had, in his hand.

5 And from that time that hee had made him ruler ouer his houſe, and ouer all that he had, the Lord [d] bleſſed the Egyptians houſe for Ioſephs ſake : and the bleſſing of the Lord was vpon all that he had in the houſe, and in the field.

6 Therefore he left all that he had in Ioſephs hand, [e] and tooke account of nothing that was with him, ſaue onely of the bread, which he did eate. And Ioſeph was a faire perſon, and well fauoured.

7 ¶ Nowe therefore after theſe things, his maſters wife caſt her eyes vpon Ioſeph, and ſayd, [f] Lie with me.

8 But he refuſed and ſaid to his maſters wife, Behold, my maſter knoweth not what he hath in the houſe with me, but hath committed all that he hath to mine hand.

9 There is no man greater in this houſe then I ; neither hath hee kept any thing

from

Num. 26.19.

[c] This order was for the preſeruation of the ſtock, that the childe begotten by the ſecond brother, ſhould haue the name and inheritance of the firſt: which is in the new Teſtament aboliſhed.

[d] For ſhe could not marrie in any other family ſo long as Iudah would receiue her in his.

‡ *Ebr. was comforted.*

‖ *Or, in the doore of the fountaines: or, where were two wayes.*

[e] God had wonderfully blinded him, that hee could not know her by her talke.

‖ *Or, tire of thine head.*

[f] That his wickedneſſe might not be knowen to others.

‡ *Ebr in contempt.*

[g] He feareth man more then God.

[h] We ſee that the Law, which was written in mans heart, taught them that whoredome ſhould be puniſhed with death: albeit no Law as yet was giuen.

[i] That is, ſhee ought rather to accuſe me then I her.

[k] For the horrour of the ſinne condemned him.

[l] Their heinous ſinne was ſignified by this monſtrous birth.

[m] Or, the ſeparation betweene thee & thy brother.

1. Chron. 2.4. matth. 1.3.

[a] Reade Chap. 37.36.

[b] The fauour of God is the fountaine of all proſperitie.

[c] Becauſe God proſpered him and ſo he made religion to ſerue his profit.

[d] The wicked are bleſſed by the company of the godly.

[e] For hee was aſſured that all things ſhould proſper well: therefore he ate and dranke, and tooke no care.

[f] In this word ſhe declareth the ſumme whereunto all her flatteries did tend.

from me, but onely thee, becauſe thou art his wife: how then can I doe this great wickedneſſe and ſo ſinne againſt [g] God?

g The feare of God preſerued him againſt her continuall tentations.

10 And albeit ſhe ſpake to Ioſeph day by day, yet hee hearkened not vnto her, to lie with her, or to be in her company.

11 Then on a certaine day Ioſeph entred into the houſe, to doe his buſineſſe: and there was no man of the houſhold in the houſe:

12 Therefore ſhe caught him by his garment, ſaying, Sleepe with me: but hee left his garment in her hande, and fled, and got him out.

13 Nowe when ſhee ſaw that hee had left his garment in her hand, and was fled out,

14 She called vnto the men of her houſe, and tolde them, ſaying, Beholde, hee hath brought in an Ebrew vnto vs, to ‖ mocke vs: who came in to mee for to haue ſlept with me, but I [h] cried with a loud voyce.

‖ *Or, to doe vs vilanie and ſhame.*

h This declareth that where incontinencie is, thereunto is ioyned extreme impudency & craft.

15 And when hee heard that I lift vp my voyce and cryed, hee left his garment with me, and fled away, and got him out.

16 So ſhee layde vp his garment by her, vntill her lord came home.

17 Then ſhe told him ‖ according to theſe words, ſaying, The Ebrewe ſeruant, which thou haſt brought vnto vs, came in to me, to mocke me.

‖ *Or, after this maner.*

18 But aſſoone as I lift vp my voyce and cryed, he left his garment with me, and fled out.

19 Then when his maſter heard the words of his wife, which ſhe tolde him, ſaying, After this maner did thy ſeruant to me, his anger was kindled.

20 And Ioſephs maſter tooke him and put him in ‡ [i] priſon, in the place, where the Kings priſoners lay bounde: and there hee was in priſon.

‡ *Ebr. in the priſon houſe.*

i His euill intreatment in the priſon may be gathered of the Pſal. 105.18.

21 ¶ But the Lord was with Ioſeph, and ‡ ſhewed him mercy, and got him fauour in the ſight of the ‖ maſter of the priſon.

‡ *Ebr. inclined mercy vnto him.*

‖ *Or, lord.*

22 And the keeper of the priſon committed to Ioſephs hande all the priſoners that were in the priſon, and [k] whatſoeuer they did there, that did he.

k That is, nothing was done without his commandement.

23 And the keeper of the priſon looked vnto nothing that was vnder his hand, ſeeing that the Lord was with him: for whatſoeuer he did, the Lord made it to proſper.

CHAP. XL.

8 The interpretation of dreames is of God. 12. 19 Ioſeph expoundeth the dreames of the two priſoners. 23 The ingratitude of the butler.

AND after theſe things, the butler of the King of Egypt and his baker offended their lord the King of Egypt.

2 And Pharaoh was angrie againſt his two ‖ officers, againſt the chiefe butler, and againſt the chiefe baker.

‖ *Or, eunuches: the word ſignifieth them that were in high eſtate, or them that were gelded.*

3 Therefore hee put them in ward in his chiefe ſtewards houſe, in the priſon and place where [a] Ioſeph was bound.

a God worketh many wonderfull meanes to deliuer his.

4 And the chiefe ſteward gaue Ioſeph charge ouer them, and he ſerued them: and they continued a ſeaſon in ward:

5 ¶ And they both dreamed a dreame eyther of them his dreame in one night, [b] ech one according to the interpretation of his dreame, both the butler and the baker of the King of Egypt, which were bound in the priſon.

b That is, euery dreame had his interpretation, as the thing afterward declared.

6 And when Ioſeph came in vnto them in the morning, and looked vpon them, behold, they were ſad.

7 And he aſked Pharaohs officers, that were with him in his maſters ward, ſaying, ‡ Wherefore looke ye ſo ſadly to day?

‡ *Ebr. why are your faces euill?*

8 Who anſwered him, Wee haue dreamed eche one a dreame, and there is none to interprete the ſame. Then Ioſeph ſaid vnto them, [c] Are not interpretations of God? tell them me now.

c Cannot God raiſe vp ſuch as ſhall interprete ſuch things?

9 So the chiefe butler tolde his dreame to Ioſeph, and ſaid vnto him, In my dreame, behold, a vine was before me,

10 And in the vine were three branches, and as it budded, her flowre came foorth: and the cluſters of grapes waxed ripe.

11 And I had Pharaohs cup in mine hand, and I tooke the grapes, and wrung them into Pharaohs cup, and I gaue the cup into Pharaohs hand.

12 Then Ioſeph ſaid vnto him, This [d] is the interpretation of it: The three branches are three dayes.

d He was aſſured by the ſpirit of God, that his interpretation was true.

13 Within three dayes ſhall Pharaoh lift vp thine head, & reſtore thee vnto thine ‡ office, and thou ſhalt giue Pharaohs cup into his hand after the olde maner, when thou waſt his butler.

‡ *Ebr. place.*

14 But haue mee in remembrance with thee, when thou art in good caſe, and ſhewe mercie, I pray thee, vnto me, and [e] make mention of me to Pharaoh, that thou mayeſt bring me out of this houſe.

e He refuſed not the meanes to be deliuered, which he thought God had appointed.

15 For I was ſtollen away by theft out of the lande of the Ebrewes, and here alſo haue I done nothing, wherefore they ſhould put me ‖ in the dungeon.

‖ *Or, in the pit.*

16 And when the chiefe baker ſaw that the interpretation was good, hee ſayde vnto Ioſeph, Alſo me thought in my dreame, that I had three [f] white baskets on mine head.

f That is, made of white twigs, or as ſome reade, baskets full of holes.

17 And in the vppermoſt basket there was of all maner baken meates for Pharaoh: and the birds did eate them out of the basket vpon mine head.

18 Then Ioſeph anſwered, and ſayde, [g] This is the interpretation thereof: The three baskets are three dayes:

g He ſheweth that the Miniſters of God ought not to conceale that, which God reueileth vnto them.

19 Within three dayes ſhall Pharaoh take thine head from thee, and ſhall hang thee on a tree, and the birds ſhall eate thy fleſh from off thee.

20 And ſo the third day, which was Pharaohs [h] birth day, he made a feaſt vnto al his ſeruants: and hee lifted vp the head of the chiefe butler, and the head of the chiefe baker among his ſeruants.

h Which was an occaſion to appoint his officers, and ſo to examine them that were in priſon.

21 And he reſtored the chiefe butler vnto his butlerſhip, who gaue the cup into Pharaohs hand.

22 But hee hanged the chiefe baker, as Ioſeph had interpreted vnto them.

23 Yet the chiefe butler did not remember Ioſeph, but forgate him.

CHAP. XLI.

26 Pharaohs dreames are expounded by Ioſeph. 40 He is made ruler ouer all Egypt. 43 Ioſephs name is changed. 50 He hath two ſonnes Ma-

naſſeh and Ephraim. 54 The famine beginneth throughout the world.

AND ‡ two yeeres after, Pharaoh alſo [a] dreamed, and beholde, hee ſtood by a riuer,

2 And loe, there came out of the riuer ſeuen ‖ goodly kine and fat fleſhed, and they fed in a ‖ medow:

3 And lo, ſeuen other kine came vp after them out of the riuer, euill fauoured & leane fleſhed, and ſtood by the other kine vpon the brinke of the riuer.

4 And the euill fauoured & leane fleſhed kine did eate vp the ſeuen well fauoured and fat kine: ſo Pharaoh awoke.

5 Againe he ſlept, & dreamed the [b] ſecond time: and behold, ſeuen eares of corne grewe vpon one ſtalke, ranke and goodly.

6 And loe, ſeuen thin eares, and blaſted with the Eaſtwinde, ſprang vp after them:

7 And the thinne eares deuoured the ſeuen ranke and full eares. Then Pharaoh awaked, and loe, it was a dreame.

8 Now when the morning came, his ſpirit was [c] troubled: therefore he ſent and called all the ſoothſayers of Egypt, and all the wiſe men thereof, and Pharaoh tolde them his dreames: but [d] none could interprete them to Pharaoh.

9 Then ſpake the chiefe butler vnto Pharaoh, ſaying, I [e] call to minde my faults this day.

10 Pharaoh beeing angry with his ſeruants, put me in ward in the chiefe ſtewards houſe, both me and the chiefe baker.

11 Then wee dreamed a dreame in one night, both I, and hee: wee dreamed each man according to the interpretation of his dreame.

12 And there was with vs a yong man, an Ebrew, ſeruant vnto the chiefe ſtewarde, whom when wee tolde, hee declared our dreames to * vs, to euery one he declared according to his dreame.

13 And as he declared vnto vs, ſo it came to paſſe: for hee reſtored mee to mine office, and hanged him.

14 *Then ſent Pharaoh and [f] called Ioſeph, and they brought him haſtily out of priſon, and hee ſhaued him, and changed his raiment, and came to Pharaoh.

15 Then Pharaoh ſayde to Ioſeph, I haue dreamed a dreame, and no man can interprete it, and I haue heard ſay of thee, that when thou heareſt a dreame, thou canſt interprete it.

16 And Ioſeph anſwered Pharaoh, ſaying, [g] Without mee God ſhall ‡ anſwere for the wealth of Pharaoh.

17 And Pharaoh ſayde vnto Ioſeph, In my dreame, beholde, I ſtood by the banke of the riuer:

18 And lo, there came vp out of the riuer ſeuen fat fleſhed, and wel fauoured kine, and they fed in the medow.

19 And loe, ſeuen other kine came vp after them, poore and very ‡ euil fauoured, and leane fleſhed: I neuer ſaw the like in all the land of Egypt, for euill fauoured.

20 And the leane and euill fauoured kine did eate vp the firſt ſeuen fat kine.

21 And when they ‡ had eaten them vp, it could not bee knowen that they had eaten them, but they were ſtill as euill fauoured, as they were at the beginning: ſo did I awake.

22 Moreouer I ſawe in my dreame, and beholde, ſeuen eares ſprang out of one ſtalke, full and faire.

23 And lo, ſeuen eares, withered, thinne, and blaſted with the Eaſtwinde, ſprang vp after them.

24 And the thinne eares deuoured the ſeuen good eares. Now I haue told the ſoothſayers, and none can declare it vnto me.

25 ¶ Then Ioſeph anſwered Pharaoh, [h] Both Pharaohs dreames are one. God hath ſhewed Pharaoh, what hee is about to doe.

26 The ſeuen good kine are ſeuen yeeres: and the ſeuen good eares are ſeuen yeeres: this is one dreame.

27 Likewiſe the ſeuen thinne and euill fauoured kine, that came out after them, are ſeuen yeeres: and the ſeuen emptie eares blaſted with the Eaſtwinde, are ſeuen yeeres of famine.

28 This is the thing which I haue ſayde vnto Pharaoh, that God hath ſhewed vnto Pharaoh, what he is about to doe.

29 Beholde, there come ſeuen yeeres of great ‖ plentie in all the land of Egypt.

30 Againe, there ſhall ariſe after them ſeuen yeeres of famine, ſo that all the plentie ſhall be forgotten in the lande of Egypt, and the famine ſhall conſume the lande:

31 Neither ſhall the plentie ‖ bee knowen in the lande by reaſon of this famine that ſhall come after: for it ſhall bee exceeding great.

32 And therefore the dreame was doubled vnto Pharaoh the ſecond time, becauſe the thing is eſtabliſhed by God, and God haſteth to performe it.

33 Nowe therefore let Pharaoh [i] prouide for a man of vnderſtanding and wiſedome, and ſet him ouer the land of Egypt.

34 Let Pharaoh make and appoint officers ouer the land, and take vp the fift part of the land of Egypt in the ſeuen plenteous yeeres.

35 Alſo let them gather all the foode of theſe good yeeres that come, and lay vp corne vnder the hande of Pharaoh for foode, in the cities, and let them keepe it.

36 So the foode ſhall be for the prouiſion of the lande, againſt the ſeuen yeeres of famine, which ſhall bee in the lande of Egypt, that the lande periſh not by famine.

37 ¶ And the ſaying pleaſed Pharaoh and all his ſeruants.

38 Then ſaid Pharaoh vnto his ſeruants, Can we finde ſuch a man as this, in whom is the [k] ſpirit of God?

39 Then Pharaoh ſayde to Ioſeph, For as much as God hath ſhewed thee all this, there is no man of vnderſtanding, or of wiſdome, like vnto thee.

40 * Thou ſhalt be ouer mine houſe, and at thy ‡ [l] word ſhall all my people be armed, onely in the Kings throne will I bee aboue thee.

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‡ *Ebr. at the ende of two yeeres of dayes.*

[a] This dreame was not ſo much for Pharaoh, as to be a meane to deliuer Ioſeph, and to prouide for Gods church.

‖ *Or, faire to behold.*

‖ *Or, flaggie place.*

[b] All theſe meanes God vſed to deliuer his ſeruant, and to bring him into fauour and authoritie.

[c] This feare was ynough to teach him, that this viſion was ſent of God.

[d] The wiſe of the world vnderſtand not Gods ſecrets, but to his ſeruants his will is reueiled.

[e] He confeſſeth his fault againſt the King, before he ſpeake of Ioſeph.

* Reade Chap. 40.5.

Pſal. 105.20.

[f] The wicked ſeeke to the Prophets of God in their neceſſitie, whom in their proſperitie they abhorre.

[g] As though he would ſay, If I interprete thy dreame, it commeth of God, and not of me.

‡ *Ebr. anſwere peace.*

‡ *Ebr. naught.*

‡ *Ebr. were gone into their inward parts.*

[h] Both his dreames tend to one ende.

‖ *Or, abundance and ſaturitie.*

‖ *Or, they ſhall remember no more the plentie.*

[i] The office of a true Prophet is not onely to ſhew the euils to come, but alſo the remedies for the ſame.

[k] None ſhould be preferred to honour that haue not gifts of God meete for the ſame.

Pſal. 105.21. 1.*mac.* 2.53. & *actes* 7.10.

‡ *Ebr. mouth.*

[l] Some reade, the people ſhall kiſſe thy mouth: that is, ſhall obey thee in all things.

41 Moreouer Pharaoh ſayde to Ioſeph, Beholde, I haue ſet thee ouer all the land of Egypt.

42 And Pharaoh tooke off his ‖ring from his hande, and put it vpon Ioſephs hande, and arayed him in garments of fine linnen, and put a golden chaine about his necke.

‖Or, his ſignes.

43 So hee ſet him vpon the ‡ beſt charet that hee had, ſaue one: and they cryed before him, [m] Abrech, and placed him ouer all the land of Egypt.

‡Ebr ſecond charet.

[m] In ſigne of honour: which word ſome expound, tender father, or father of the king, or, kneele downe.

44 Againe Pharaoh ſayde vnto Ioſeph, I am Pharaoh, and without thee ſhall no man lift vp his hande or his foote in all the land of Egypt.

45 And Pharaoh called Ioſephs name ‖Zaphnath-paaneah: and hee gaue him to wife Aſenath the daughter of Poti-pherah ‖ Prince of On. Then went Ioſeph abroad in the land of Egypt.

‖Or, the expounder of ſecrets.

‖Or, Prieſt.

46 ¶ And Ioſeph was [n] thirty yeere olde when he ſtoode before Pharaoh king of Egypt: and Ioſeph departing from the preſence of Pharaoh, went throughout alll the land of Egypt.

[n] His age is mentioned, both to ſhew that his authoritie came of God, and alſo that he ſuffered impriſonment and exile twelue yeeres and more.

47 And in the ſeuen plenteous yeeres the earth ‡ brought foorth ſtore.

‡Ebr. made for gatherings.

48 And hee gathered vp all the foode of the ſeuen plenteous yeeres which were in the land of Egypt, and layd vp foode in the cities: the foode of the field, that was round about euery citie, layd he vp in the ſame.

49 So Ioſeph gathered wheate, like vnto the ſande of the Sea in multitude out of meaſure, vntill he left numbring: for it was without number.

50 Now vnto Ioſeph were borne * two ſonnes (before the yeeres of famine came) which Aſenath the daughter of Po-tipherah Prince of On bare vnto him.

Chap. 46. 20. and 48. 5.

51 And Ioſeph called the name of the firſt borne Manaſſeh: for God, ſaid he, hath made me forget all my labour and all my [o] fathers houſhold.

[o] Notwithſtanding that his fathers houſe was the true Church of God: yet the company of the wicked, and proſperitie cauſed him to forget it.

52 Alſo he called the name of the ſecond, Ephraim: for God, ſayd hee, hath made mee fruitfull in the land of mine affliction.

53 ¶ So the ſeuen yeres of the plenty that was in the land of Egypt were ended.

54 * Then began the ſeuen yeeres of famine to come, according as Ioſeph had ſaid: and the famine was in all lands, but in all the land of Egypt was ‖ bread.

Pſal. 105. 16.

‖Or, foode.

55 At the length all the lande of Egypt was affamiſhed, and the people cryed to Pharaoh for bread. And Pharaoh ſaid vnto all the Egyptians, Goe to Ioſeph: what hee ſayth to you, doe ye.

56 When the famine was vpon all the lande, Ioſeph opened all places, wherein the ſtore was, and ſolde vnto the Egyptians: for the famine waxed ſore in the land of Egypt.

57 And all countries ‖ came to Egypt to buy corne of Ioſeph, becauſe the famine was ſore in all lands.

‖Or, came to Egypt to Ioſeph.

CHAP. XLII.

3 Ioſephs brethren come into Egypt to buy corne. 7 He knoweth them, and tryeth them. 24 Simeon is put in priſon. 26 The other returne to their father to fet Beniamin.

Then [a] Iaakob ſawe that there was ‖ foode in Egypt, and Iaakob ſayde vnto his ſonnes, Why [b] gaze ye one vpon another?

[a] This ſtorie ſheweth plainely that all things are gouerned by Gods prouidence for the profit of his Church.

‖Or, corne.

[b] As men deſtitute of counſell.

2 And he ſayde, Beholde, I haue heard, that there is food in Egypt, * Get you downe thither, and buy vs food thence, that we may liue, and not die.

Acts. 7. 12.

3 ¶ So went Ioſephs tenne brethren downe to buy corne of the Egyptians.

4 But Beniamin Ioſephs brother would not Iaakob ſend with his brethren: for hee ſaid, Leſt death ſhould ‡ befall him.

‡Eb ſhould meet him.

5 And the ſonnes of Iſrael came to buy food among them that came: for there was famine in the land of Canaan.

6 Nowe Ioſeph was Gouernour of the land, who ſolde to all the people of the land: then Ioſephs brethen came, & bowed their face to the ground before him.

7 And when Ioſeph ſawe his brethren, he knewe them, and [c] made himſelfe ſtrange towarde them, and ſpake to them roughly, and ſayd vnto them, Whence come ye? Who anſwered, Out of the land of Canaan to buy victuall.

[c] This diſſembling is not to be followed, for any particular facts of the Fathers, not approued by Gods word.

8 (Now Ioſeph knew his brethren, but they knew not him.

9 And Ioſeph remembred the * dreames, which he dreamed of them) and he ſayd vnto them, Ye are ſpies, and are come to ſee the ‡ weakeneſſe of the land.

Chap. 37 5.

‡Eb. nakedneſſe, or filthineſſe.

10 But they ſayde vnto him, Nay, my lorde, but to buy victuall thy ſeruaunts are come.

11 We are all one mans ſons: we meane truely, and thy ſeruants are no ſpies.

12 But he ſayd vnto them, Nay, but ye are come to ſee the weakeneſſe of the land.

13 And they ſayde, Wee thy ſeruants are twelue brethren, the ſonnes of one man in the lande of Canaan: and beholde, the yongeſt is this day with our father, and one ‖ is not.

‖Or, is dead.

14 Againe, Ioſeph ſayd vnto him, This is it that I ſpake vnto you, ſaying, Yee are ſpies.

15 Hereby ye ſhall be proued: [d] by the life of Pharaoh, yee ſhall not goe hence, except your yongeſt brother come hither.

[d] The Egyptians, which were idolaters, vſed to ſweare by their Kings life: but God forbiddeth to ſweare by any but him: yet Ioſeph dwelling among the wicked, ſmelleth of their corruptiōs.

16 Sende one of you which may fet your brother, and ye ſhall be kept in priſon, that your wordes may be proued, whether there be trueth in you: or els by the life of Pharaoh ye are but ſpies.

17 So he put them in ward three dayes.

18 Then Ioſeph ſayd vnto them the third day, This doe, and liue: for I [e] feare God.

[e] And therefore am true and iuſt.

19 If ye be true men, let one of your brethren be bound in your priſon houſe, and goe yee, cary foode for the famine of your houſes:

20 * But bring your yonger brother vnto me, that your wordes may be tryed, and that ye die not: and they did ſo.

Chap. 43. 5.

21 ¶ And they ſayd one to another, [f] We haue verely ſinned againſt our brother, in that we ſaw the anguiſh of his ſoule when he beſought vs, and we would not heare him: therefore is this trouble come vpon vs.

[f] Affliction maketh men to acknowledge their faults, which otherwiſe they would diſſemble.

22 And Reuben anſwered them, ſaying,

Warned I not you, ſaying, *Sinne not againſt the childe, and yee would not heare? and loe, his [g] blood is now required.

Chap.37.21.

g God will take vengeance vpon vs, and meaſure vs with our owne meaſure.

23 (And they were not aware that Ioſeph vnderſtood them: for hee ‡ ſpake vnto them by an interpreter.)

‡ *Ebr. an interpreter betweene them.*

24 Then hee turned from them, [h] and wept, and turned to them againe, and communed with them, and tooke Simeon from among them, and bound him before their eyes.

h Though hee ſhewed himſelfe rigorous, yet his brotherly affection remained.

25 ¶ So Ioſeph commaunded that they ſhould fill their ſackes with wheat, and put euery mans money againe in his ſacke, and giue them victuall for the iourney: and thus did he vnto them.

26 And they laid their victual vpon their aſſes, and departed thence.

27 And as one of them opened his ſacke for to giue his aſſe prouender in the Inne, he eſpied his money: for lo, it was in his ſackes mouth.

28 Then he ſayd vnto his brethren, My money is reſtored: for loe, it is euen in my ſacke. And their heart ‡ failed them, & they were [i] aſtoniſhed, and ſaide one to another, What is this, that God hath done vnto vs?

‡ *Ebr. went out.*

i Becauſe their conſcience accuſed them of their ſinne, they thought God would haue brought them to trouble by this money.

29 ¶ And they came vnto Iaakob their father vnto the lande of Canaan, and tolde him all that had befallen them, ſaying,

30 The man, who is lord of the land, ſpake roughly to vs, and put vs in priſon, as ſpies of the countrey.

31 And we ſaid vnto him, Wee are true men, and are no ſpies.

32 We be twelue brethren, ſonnes of our father: one ‖ is not, and the yongeſt is this day with our father in the land of Canaan.

‖ *Or, cannot bee found.*

33 Then the lord of the countrey ſayd vnto vs, Hereby ſhall I knowe if yee bee true men: Leaue one of your brethren with mee, and take food for the famine of your houſes and depart,

34 And bring your yongeſt brother vnto me, that I may knowe that yee are no ſpies, but true men: ſo will I deliuer you your brother, and ye ſhall occupie in the land.

35 ¶ And as they emptied their ſackes, beholde, euery mans bundle of money was in his ſacke: and when they and their father ſawe the bundels of their money, they were afraid.

36 Then Iaakob their father ſayde to them, Ye haue robbed mee of my children: Ioſeph is not, and Simeon is not, and yee wil take Beniamin: all theſe things ‖ are againſt [k] me.

‖ *Or, light vpon me.*

k For they ſeemed not to be touched with any loue toward their brethren, which increaſed his ſorow: and partly as appeareth, he ſuſpected them for Ioſeph

37 Then Reuben anſwered his father, ſaying, Slay my two ſonnes, if I bring him not vnto thee againe: deliuer him to mine hand, and I will bring him to thee againe.

38 But he ſayde, My ſonne ſhall not goe downe with you: for his brother is dead and hee is left alone: if death come vnto him by the way which yee go, then ye ſhall bring my gray head with ſorow vnto the graue.

CHAP. XLIII.

13 Iaakob ſuffereth Beniamin to depart with his children. 23 Simeon is deliuered out of priſon. 30 Ioſeph goeth aſide and weepeth. 32 They feaſt together.

NOw great [a] famine was in the land.

a This was a great tentation to Iaakob to ſuffer ſo great famine in that land where God had promiſed to bleſſe him.

2 And when they had eaten vp the victaile, which they had brought from Egypt, their father ſayd vnto them, Turne againe, and buy vs a little foode.

3 And Iudah anſwered him, ſaying, The man charged vs by an othe, ſaying, *Neuer ſee my face, except your brother be with you.

Chap.42.20.

4 If thou wilt ſend our brother with vs, we will go downe, and buy thee foode:

5 But if thou wilt not ſend him, we will not goe downe: for the man ſayde vnto vs, *Looke me not in the face, except your brother be with you.

Chap.42.20.

6 And Iſrael ſayd, Wherfore dealt ye ſo euill with me, as to tell the man, whether ye had yet a brother or no?

7 And they anſwered, The man aſked ſtraitly ‖ of our ſelues and of our kinred, ſaying, Is your father yet aliue? haue yee any brother? And we tolde him ‡ according to theſe wordes: could wee knowe certainely that hee would ſay, Bring your brother downe?

‖ *Or, of our eſtate and condition.*

‡ *Eb. to the mouth of theſe words: that is, that thing which he asked vs.*

8 Then ſayd Iudah to Iſrael his father, Send the boy with me, that we may riſe and goe, and that wee may liue, and not die, both we, and thou, and our children.

9 I will be ſurety for him: of mine hand ſhalt thou require him. *If I bring him not to thee, and ſet him before thee, ‡ then let me beare the blame for euer.

Chap 44. 32.

‡ *Ebr. I will ſinne to thee.*

10 For except we had made this tarying, doubtleſſe by this wee had returned the ſecond time.

11 Then their father Iſrael ſayde vnto them, If it muſt needes be ſo nowe, doe thus: take of the beſt fruits of the land in your veſſels, and bring the man a preſent, a little roſen, and a little hony, ‖ ſpices and myrrhe, nuts, and almonds:

‖ *Or, ſweete ſmels*

12 And take [b] double money in your hand, and the money that was brought againe in your ſackes mouthes: carry it againe in your hand, leaſt it were ſome ouerſight.

b When we are in neceſſity or danger, God forbiddeth not to vſe all honeſt meanes to better our eſtate and condition.

13 Take alſo your brother, and ariſe, and goe againe to the man.

14 And [c] God Almighty giue you mercie in the ſight of the man, that he may deliuer you your other brother, and Beniamin: but I ſhall be [d] robbed of my child, as I haue bene.

c Our chiefe truſt ought to be in God, and not in worldly meanes.

d He ſpeaketh theſe words not ſo much of deſpaire, as to make his ſonnes more carefull to bring againe their brother.

15 Thus the men tooke this preſent, and tooke twiſe ſo much money in their hande with Beniamin, and roſe vp, & went downe to Egypt and ſtood before Ioſeph.

16 And when Ioſeph ſawe Beniamin with them, he ſaid ‖ to his ſtewarde, Bring theſe men home, and kill meate, and make ready: for the men ſhall eate with mee at noone.

‖ *Or, to the ruler of his houſe.*

17 And the man did as Ioſeph bade, and brought the men vnto Ioſephs houſe.

18 Nowe when the men were brought into Ioſephs houſe, they were [e] afrayde and ſayde, Becauſe of the money, that came in our ſackes mouthes at the firſt time, are

e So the iudgement of God preſſed their conſcience.

‡Ebr.role himſelfe vpon vs.
‡Ebr. caſt himſelfe vpon vs.

we brought, that he may ‡ picke a quarrell againſt vs, & ‡ lay ſome thing to our charge, and bring vs in bondage and our aſſes.

19 Therefore came they to Iosephs ſteward, and communed with him at the doore of the houſe,

Chap 42.3.

20 And ſayd, Oh ſir, * we came indeede downe hither at the firſt time to buy foode,

21 And as we came to an Inne and opened our ſackes, beholde, euery mans money was in his ſackes mouth, euen our money in full weight, but wee haue brought it againe in our hands.

22 Alſo other money haue we brought in our hands to buy foode, but we cannot tell, who put our money in our ſacks.

‖Or, you are well.
f Notwithſtanding the corruptions of Egypt, yet Ioſeph taught his familie to feare God.

23 And he ſaid, ‖ Peace be vnto you, feare not: [f] your God and the God of your father hath giuen you that treaſure in your ſacks, I had your money: and he brought foorth Simeon to them.

24 So the man ledde them into Iosephs houſe, and gaue them water to waſh their feete, and gaue their aſſes prouender.

25 And they made ready their preſent againſt Ioſeph came at noone (for they heard ſay, that they ſhould eate bread there.)

26 When Ioſeph came home, they brought the preſent into the houſe to him, which was in their handes, and bowed downe to the ground before him.

‡Ebr.peace.

27 And he aſked them of their ‡ proſperitie, and ſayd, Is your father the old man, of whom yee told me, in good health? is he yet aliue?

28 Who anſwered, Thy ſeruant our father is in good health, he is yet aliue: & they bowed downe, and made obeyſance.

g For they two onely were borne of Rahel.

29 And he lifting vp his eyes, beheld his brother Beniamin his [g] mothers ſonne, and ſayd, Is this your yonger brother, of whom ye told me? And he ſayde, God be mercifull vnto thee my ſonne.

‡Ebr.bowels.

30 And Ioſeph made haſte, (for his ‡ affection was inflamed toward his brother, and ſought where to weepe) and entred into his chamber, and wept there.

31 Afterward he waſhed his face, & came out, and refrained himſelfe, and ſaid, Set on ‡ meate.

‡Ebr.bread.
h To ſignifie his dignitie.
i The nature of the ſuperſtitious is to condemne all other in reſpect of themſelues.
k Sometime this word ſignifieth to be drunken, but here it is meant that they had ynough and drunke of the beſt wine.

32 And they [h] prepared for him by himſelfe, and for them by themſelues, and for the Egyptians, which did eate with him, by themſelues, becauſe the Egyptians might not eate bread with the Ebrewes: for that was an [i] abomination vnto the Egyptians.

33 So they ſate before him: the eldeſt according vnto his age, and the yongeſt according vnto his youth: and the men marueiled among themſelues.

34 And they tooke meaſſes from before him, and ſent to them: but Beniamins meaſſe was fiue times ſo much as any of theirs: and they drunke, [k] and had of the beſt drinke with him.

CHAP. XLIIII.

15 Ioſeph accuſeth his brother of theft. 33 Iudah offereth himſelfe to be ſeruant for Beniamin.

Afterward hee commanded his ſteward, ſaying, Fill the mens ſacks with food, as much as they can cary, and put euery mans money in his ſacks mouth.

a We may not by this example vſe any vnlawfull practiſes, ſeeing God hath commaunded vs to walke in ſimplicitie.

2 And [a] put my cup, I meane the ſiluer cup, in the ſacks mouth of the yongeſt, and his corne money. And hee did according to the commaundement that Ioſeph gaue him.

‡Ebr.the morning ſhone.

3 And in the ‡ morning the men were ſent away, they, and their aſſes.

4 And when they went out of the citie not farre off, Ioſeph ſaid to his ſteward, Up, follow after the men: and when thou doeſt ouertake them, ſay vnto them, Wherefore haue ye rewarded euill for good?

b Becauſe the people thought he could diuine, he attributeth to himſelfe that knowledge: or els he faineth that he conſulted with ſoothſayers for it: which ſimulation is worthy to be reproued.

5 Is that not the cup, wherein my lorde drinketh? [b] and in the which he doeth diuine and propheſie? yee haue done euill in ſo doing.

6 ¶ And when he ouertooke them, hee ſayd thoſe words vnto them.

7 And they anſwered him, Wherefore ſaith my lord ſuch wordes? God forbid that thy ſeruants ſhould doe ſuch a thing.

8 Beholde, the money which wee found in our ſacks mouthes, we brought againe to thee out of the lande of Canaan: how then ſhould we ſteale out of thy lords houſe ſiluer, or gold?

9 With whomſoeuer of thy ſeruants it be found, let him die, and wee alſo will be my lords bondmen.

‡Ebr, innocent.

10 And he ſaid, Now then let it be according vnto your wordes: hee with whom it is found, ſhall be my ſeruant, and ye ſhall be ‡ blameleſſe.

11 Then at once euery man tooke downe his ſacke to the ground, and euery one opened his ſacke.

12 And he ſearched, and began at the eldeſt, and left at the yongeſt, and the cup was found in Beniamins ſacke.

c To ſignifie how greatly the thing diſpleaſed them, and how ſory they were for it.

13 Then they [c] rent their clothes, and laded euery man his aſſe, and went againe into the citie.

14 ¶ So Iudah and his brethren came to Ioſephs houſe (for he was yet there) and they fell before him on the ground.

15 Then Ioſeph ſayd vnto them, What act is this, which ye haue done? know ye not that ſuch a man as I, can diuine and propheſie?

d If we ſee no euident cauſe of our affliction, let vs looke to the ſecret counſell of God, who puniſheth vs iuſtly for our ſinnes.

16 Then ſayd Iudah, What ſhall wee ſay vnto my lorde? what ſhall wee ſpeake? and how can wee iuſtifie our ſelues? [d] God hath found out the wickedneſſe of thy ſeruants: behold, wee are ſeruants to my lorde, both we, and hee, with whom the cuppe is found.

17 But he anſwered, God forbid, that I ſhould doe ſo, but the man, with whom the cup is found, he ſhall be my ſeruant, and goe ye in peace vnto your father.

e Equall in authoritie, or next vnto the King.
Chap. 42, 13, 16.

18 ¶ Then Iudah drew neere vnto him, and ſayd, Oh my lorde, let thy ſeruant now ſpeake a word in my lords eares, and let not thy wrath be kindled againſt thy ſernant: for thou art euen [e] as Pharaoh.

19 My lorde aſked his ſeruants, ſaying, * Haue ye a father, or a brother?

20 And we anſwered my lord, We haue a father that is olde, and a yong ‡ childe, which he begate in his age: and his brother is dead, and he alone is left of his mother, and his father loueth him.

‡ *Ebr. childe of his olde age.*

21 Now thou ſaydeſt vnto thy ſeruants, Bring him vnto me, that I may ‖ ſet mine eye vpon him.

‖ *Or, that I may ſee him.*

22 And we anſwered my lord, The child cannot depart from his father: for if he leaue his father, his father would die.

23 Then ſaydeſt thou vnto thy ſeruants, * Except your yonger brother come downe with you, looke in my face no more.

Chap. 43.3.

24 So when wee came vnto thy ſeruant our father, and ſhewed him what my lorde had ſaid,

25 And our father ſaid vnto vs, Goe againe, buy vs a little foode,

26 Then we anſwered, Wee cannot goe downe: but if our yongeſt brother ‡ goe with vs, then will we goe downe: for we may not ſee the mans face, except our yongeſt brother be with vs.

‡ *Ebr. be with vs.*

27 Then thy ſeruant my father ſayde vnto vs, Yee know that my [f] wife bare me two ſonnes,

f Rahel bare to Iaakob Ioſeph and Beniamin.

28 And the one went out from me, and I ſaid, Of a ſuretie he is torne in * pieces, and I ſaw him not ſince.

Chap. 37.33.

29 Now ye take this alſo away from me: if death take him, then [g] yee ſhall bring my gray head in ſorow to the graue.

g Ye ſhall cauſe me to die for ſorow.

30 Now therefore, when I come to thy ſeruant my father, and the childe be not with vs, (ſeeing that his ‡ life dependeth on the childs life)

‡ *Ebr. his ſoule is bound to his ſoule.*

31 Then when he ſhall ſee that the childe is not come, he will die: ſo ſhall thy ſeruants bring the gray head of thy ſeruant our father with ſorow to the graue.

32 Doubtleſſe thy ſeruant became ſuretie for the childe to my father, and ſayd, * If I bring him not vnto thee againe, then I will beare the blame vnto my father for euer.

Chap. 43.9.

33 Now therefore I pray thee, let me thy ſeruant bide for the childe, as a ſeruant to my lord, & let the child goe vp with his brethren.

34 For [h] how can I goe vp to my father, if the childe be not with me, vnleſſe I would ſee the euill that ſhall come on my father?

h Meaning, he had rather remaine there priſoner, then to returne and ſee his father in heauineſſe.

CHAP. XLV.

1 Ioſeph maketh himſelfe knowen to his brethren. 8 He ſheweth that all was done by Gods prouidence. 18 Pharaoh commandeth him to ſend for his father. 24 Ioſeph exhorteth his brethren to concord. 27 Iaakob reioyceth.

Then Ioſeph coulde not refraine himſelfe before all that ſtoode by him, but hee cryed, [a] Haue foorth euery man from mee. And there taryed not one with him, while Ioſeph vttered himſelfe vnto his brethren.

a Not that he was aſhamed of his kinred, but that he would couer his brethrens fault.

2 And he wept and cryed, ſo that the Egyptians heard: the houſe of Pharaoh heard alſo.

3 Then Ioſeph ſayde to his brethren, I am Ioſeph: doeth my father yet liue? But his brethren could not anſwere him, for they were aſtoniſhed at his preſence.

4 Againe, Ioſeph ſayde to his brethren, Come neere, I pray you, to mee. And they came neere. And hee ſayde, * I am Ioſeph your brother, whom ye ſold into Egypt.

Acts 7.13.

5 Now therefore be not [b] ſadde, neither grieued with your ſelues, that ye ſolde me hither: * for God did ſend mee before you for your preſeruation.

b This example teacheth, that we muſt by all meanes comfort them which are truely humbled and wounded for their ſinnes

Chap. 50.20.

6 For now two yeeres of famine haue bene through the lande, and fiue yeeres are behinde, wherein neither ſhall be earing nor harueſt.

7 Wherefore God ſent me before you to preſerue your poſteritie in this lande, and to ſaue you aliue by a great deliuerance.

8 Now then you ſent not me hither, but [c] God, who hath made mee a father vnto Pharaoh, and lord of all his houſe, and ruler throughout all the land of Egypt.

c Albeit God deteſt ſinne, yet he turneth mans wickedneſſe to ſerue to his glory.

9 Haſte you and goe vp to my father, and tell him, Thus ſaith thy ſonne Ioſeph, God hath made mee lorde of all Egypt: come downe to me, tary not.

10 And thou ſhalt dwell in the lande of Goſhen, and ſhalt bee neere mee, thou and thy children, and thy childrens children, and thy ſheepe, and thy beaſtes, and all that thou haſt.

11 Alſo I will nouriſh thee there (for yet remaine fiue yeeres of famine) leſt thou periſh through pouertie, thou and thy houſhold, and all that thou haſt.

12 And behold, your eyes doe ſee, and the eyes of my brother Beniamin, that [d] my mouth ſpeaketh to you.

d That is, that I ſpeake in your owne language, and haue none interpreter.

13 Therefore tell my father of all mine honour in Egypt, and of all that yee haue ſeene, and make haſte, and bring my father hither.

14 Then hee fell on his brother Beniamins necke, and wept, and Beniamin wept on his necke.

15 Moreouer, hee kiſſed all his brethren, and wept vpon them: and afterward his brethren talked with him.

16 ¶ And the ‡ tidings came vnto Pharaohs houſe, ſo that they ſayd, Ioſephs brethren are come: and it pleaſed Pharaoh wel, and his ſeruants.

‡ *Ebr. voyce.*

17 Then Pharaoh ſayde vnto Ioſeph, Say to thy brethren, This doe ye, lade your beaſtes, and depart, goe to the land of Canaan,

18 And take your father, and your houſeholds, and come to mee, and I will giue you the [e] beſt of the land of Egypt, and ye ſhall eate of the [f] fat of the land.

e The moſt plentifull ground.

f The chiefeſt fruits and commodities.

19 And I command thee, Thus doe ye, take you charets out of the land of Egypt for your children, and for your wiues, and bring your father, and come.

20 Alſo ‡ regard not your ſtuffe: for the beſt of all the land of Egypt is yours.

‡ *Ebr. let not your eye ſpare your veſſels.*

21 And the children of Iſrael did ſo: and Ioſeph gaue them charets according to the commandement of Pharaoh: he gaue them vitaile alſo for the iourney.

22 He gaue them all, none except, change of rayment: but vnto Beniamin hee gaue

three hundreth pieces of ſiluer, and fiue ſuites of raiment.

23 And vnto his father ‖ likewiſe he ſent tenne hee aſſes laden with the beſt things of Egypt, and ten ſhe aſſes laden with wheate, and bread and meate for his father by the way.

‖ Or, hee ſent as much, to wit, ſiluer, as verſe 22. and ten aſſes.

24 So ſent he his brethren away, and they departed: and he ſayd vnto them, g Fall not out by the way.

g Seeing he had remitted the fault done towards him, he would not that they ſhould accuſe one another.

25 ¶ Then they went vp from Egypt, and came vnto the lande of Canaan vnto Iaakob their father,

26 And tolde him, ſaying, Ioſeph is yet aliue, and he alſo is gouernour ouer all the land of Egypt, and Iaakobs h heart failed: for he beleeued them not.

h As one betweene hope and feare.

27 And they told him all the wordes of Ioſeph, which he had ſayd vnto them: but when he ſawe the charets, which Ioſeph had ſent to carie him, then the ſpirit of Iaakob their father reuiued.

28 And Iſrael ſayd, I haue enough: Ioſeph my ſonne is yet aliue: I will goe and ſee him yer I die.

CHAP. XLVI.

2 God aſſured Iaakob of his iourney into Egypt. 27 The number of his familie when he went into Egypt. 29 Ioſeph meeteth his father. 34 He teacheth his brethren what to anſwere Pharaoh.

Then Iſrael tooke his iourney with all that hee had, and came to Beer-ſheba, and a offered ſacrifice vnto the God of his father Izhak.

a Whereby he both ſignified that he worſhipped the true God, and alſo that he kept in his heart the poſſeſſion of that land, from whence preſent neceſſitie droue him.

2 And God ſpake vnto Iſrael in a viſion by night, ſaying, Iaakob, Iaakob. Who anſwered, I am here.

3 Then he ſayd, I am God, the God of thy father, feare not to goe downe into Egypt: for I will there make of thee a great nation.

4 I will b goe downe with thee into Egypt: and I will alſo c bring thee vp againe, and Ioſeph ſhall d put his hand vpon thine eyes.

b Conducting thee by my power.

c In thy poſteritie.

d Shal ſhut thine eyes when thou dieſt: which appertained to him that was moſt deare, or chiefe of the kinred..

5 Then Iaakob roſe vp from Beer-ſheba: and the ſonnes of Iſrael caried Iaakob their father, and their children, and their wiues in their charets, which Pharaoh had ſent to carie him.

6 And they tooke their cattell, and their goods, which they had gotten in the land of Canaan, and came into Egypt, both * Iaakob and all his ſeede with him,

7 His ſonnes and his ſonnes ſonnes with him, his daughters and his ſonnes daughters, and all his ſeede brought hee with him into Egypt.

Ioſh.24 4 pſal. 105.23. iſa.52.4.

8 ¶ And theſe are the names of the children of Iſrael, which came into Egypt, euen Iaakob and his ſonnes: * Reuben, Iaakobs firſt borne.

Exod.1.2. and 6. 14. numb.26.5. 1.chro.5.1.

9 And the ſonnes of Reuben: Hanoch, and Phallu, and Hezron, and Carmi.

10 ¶ And the ſonnes of * Simeon: Iemuel, and Iamin, and Ohad, and Iachin, and Zohar, and Shaul the ſonne of a Canaanitiſh woman.

Exod.6.15. 1.chro.4.24.

11 ¶ Alſo the ſonnes of * Leui, Gerſhon, Kohath, and Merari.

1.Chron.6.1.

12 ¶ Alſo the ſonnes of * Iudah: Er and Onan, and Shelah, and Pharez, and Zerah: (but Er and Onan died in the land of Canaan.) And the ſonnes of Pharez were Hezron and Hamul.

1.Chro 2.3.& 4. 21. chap.38.3.

13 ¶ Alſo the ſonnes of * Iſſachar: Tola, and Phuuah, and Iob, and Shimron.

1.Chro.7.1.

14 ¶ Alſo the ſonnes of Zebulun: Sered, and Elon, and Iahleel.

15 Theſe be the ſonnes of Leah, which ſhe bare vnto Iaakob in Padan Aram, with his daughter Dinah. All the ‖ ſoules of his ſonnes, and his daughters, were thirtie and three.

‖ Or, perſons.

16 ¶ Alſo the ſonnes of Gad: Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli.

17 ¶ Alſo the ſonnes of * Aſher: Iimnah, and Iſhuah, and Iſui, and Beriah, and Serah their ſiſter. And the ſonnes of Beriah: Heber, and Malchiel.

1.Chron.7.30.

18 Theſe are the children of Zilpah, whom Laban gaue to Leah his daughter: and theſe ſhee bare vnto Iaakob, euen ſixteene ſoules.

19 The ſonnes of Rahel Iaakobs wife, were Ioſeph and Beniamin.

20 ¶ And vnto Ioſeph in the land of Egypt were borne Manaſſeh, and Ephraim, which * Aſenath the daughter of Poti-pherah prince of On bare vnto him.

Chap.41.50.

21 ¶ Alſo the * ſonnes of Beniamin: Belah, and Becher, and Aſhbel, Gera, and Naaman, Ehi, and Roſh, Muppim, and Huppim, and Ard.

1.Chron.7.6. and 8.1.

22 Theſe are the ſonnes of Rahel, which were borne vnto Iaakob, fourteene ſoules in all.

23 ¶ Alſo the ſonnes of Dan: Huſhim.

24 ¶ Alſo the ſonnes of Naphtali: Iahzeel, and Guni, and Iezer, and Shillim.

25 Theſe are the ſonnes of Bilhah, which Laban gaue vnto Rahel his daughter, and ſhee bare theſe to Iaakob, in all, ſeuen ſoules.

26 All the * ſoules, that came with Iaakob into Egypt, which came out of his ‡ loynes (beſide Iaakobs ſonnes wiues) were in the whole, threeſcore and ſixe ſoules.

Deut.10.22.

‡ Ebr. thighes.

27 Alſo the ſonnes of Ioſeph which were borne him in Egypt, were two ſoules: ſo that all the ſoules of the houſe of Iaakob, which came into Egypt, are ſeuentie.

28 ¶ Then hee ſent Iudah before him vnto Ioſeph, to ‖ direct his way vnto Goſhen, and they came into the lande of Goſhen.

‖ Or, to prepare him a place

29 Then Ioſeph ‡ made readie his charet, and went vp to Goſhen, to meete Iſrael his father, and preſented himſelfe vnto him, and fell on his necke, and wept vpon his necke a ‡ good while.

‡ Ebr. bound his charet.

‡ Ebr. yet, or ſtill.

30 And Iſrael ſayd vnto Ioſeph, Nowe let me die, ſince I haue ſeene thy face, and that thou art yet aliue.

31 Then Ioſeph ſayd to his brethren, and to his fathers houſe, I will goe vp and ſhew Pharaoh, and tell him, My brethren, and my fathers houſe, which were in the land of Canaan, are come vnto me.

32 And the men are e ſheepeheardes, and becauſe they are ſheepeheards, they haue

e He was not aſhamed of his father, and kinred, though they were of baſe condition.

brought their ſheepe and their cattel, and all that they haue.

33 And if Pharaoh call you, and aſke you what is your trade?

34 Then yee ſhall ſay, Thy ſeruants are men occupied about cattell, from our childehood euen vnto this time, both wee and our fathers: that yee may dwell in the land of Goſhen: for euery ſheepe keeper is an [f] abomination vnto the Egyptians.

f God ſuffereth the world to hate his, yͤ they may forſake the filth of the world, and cleaue to him.

CHAP. XLVII.

7 Iaakob commeth before Pharaoh, and telleth him his age. 11 The land of Goſhen is giuen him. 22 The idolatrous prieſts haue liuing of the king. 28 Iaakobs age, when he dieth. 30 Ioſeph ſweareth to burie him with his fathers.

Then came Ioſeph and tolde Pharaoh, and ſayd, My father, and my brethren, and their ſheepe, and their cattell, and all that they haue, are come out of the land of Canaan, and behold, they are in the land of Goſhen.

2 And Ioſeph tooke part of his brethren, euen [a] fiue men, and preſented them vnto Pharaoh.

a That the king might be aſſured they were come, and ſee what maner of people they were.

3 Then Pharaoh ſaid vnto his brethren, What is your trade? And they anſwered Pharaoh, Thy ſeruants are ſheepeheards, both we and our fathers.

4 They ſayd moreouer vnto Pharaoh, For to ſoiourne in the land are we come: for thy ſeruants haue no paſture for their ſheepe, ſo ſore is the famine in the land of Canaan. Nowe therefore, wee pray thee, let thy ſeruants dwell in the land of Goſhen.

5 Then ſpake Pharaoh to Ioſeph, ſaying, Thy father and thy brethren are come vnto thee.

6 The [b] land of Egypt is before thee: in the beſt place of the land make thy father and thy brethren dwell: let them dwell in the lande of Goſhen: and if thou knoweſt that there be men of actiuitie among them, make them rulers ouer my cattell,

b Ioſephs great modeſtie appeareth in that he would enterpriſe nothing without the kings commandement.

7 Ioſeph alſo brought Iaakob his father, and ſet him before Pharaoh: and Iaakob ‡ ſaluted Pharaoh.

‡ *Ebr. Bleſſed.*

8 Then Pharaoh ſayde vnto Iaakob, ‡ How old art thou?

‡ *Ebr. How many daies are the yeres of thy life? Heb. 11.9, 13.*

9 And Iaakob ſayde vnto Pharaoh, The whole time of my * pilgrimage is an hundreth and thirtie yeeres: fewe and euill haue the dayes of my life bene, and I haue not attained vnto the yeeres of the life of my Fathers, in the dayes of their pilgrimages.

10 And Iaakob ‡ tooke leaue of Pharaoh, and departed from the preſence of Pharaoh.

‡ *Ebr. bleſſed.*

11 ¶ And Ioſeph placed his father, and his brethren, and gaue them poſſeſſion in the land of Egypt, in the beſt of the lande, euen in the land of [c] Rameſes, as Pharaoh had commanded,

c Which was a citie in the countrey of Goſhen, Exod. 1.11.

12 And Ioſeph nouriſhed his father, and his brethren, and all his fathers houſehold with bread, [d] euen to the yong children.

d Some reade, that he fed them as litle babes, becauſe they could not prouide for thẽſelues againſt that famine.

13 ¶ Nowe there was no bread in all the land: for the famine was exceeding ſore: ſo that the land of Egypt, and the land of Canaan were ‡ famiſhed by reaſon of the famine.

‡ *Ebr. brought an extremitie, or at their wits end.*

14 And Ioſeph gathered all the money, that was found in the land of Egypt, and in the land of Canaan, for the corne which they bought; and [e] Ioſeph laid vp the money in Pharaohs houſe.

e Wherein he both declareth his fidelitie toward the king, and his minde free from couetouſneſſe.

15 So when money failed in the land of Egypt, and in the land of Canaan, then all the Egyptians came vnto Ioſeph, and ſayd, Giue vs bread: for why ſhould we die before thee? for our money is ſpent.

16 Then ſaid Ioſeph, Bring your cattell, and I will giue you for your cattell, if your money be ſpent.

17 So they brought their cattell vnto Ioſeph, and Ioſeph gaue them bread for the horſes, and for the flockes of ſheepe, and for the heardes of cattell, and for the aſſes: ſo he fedde them with bread for all their cattell that yeere.

18 But when the yeere was ended, they came vnto him the next yeere, and ſayd vnto him, Wee will not hide from my lord, that ſince our money is ſpent, and my lord hath the heards of the cattell, there is nothing left in the ſight of my lord, but our bodies and our ground.

19 Why ſhall we periſh in thy ſight, both wee, and our [f] lande? buy vs and our land for bread, and we and our lande will be bond to Pharaoh: therefore giue vs ſeede, that we may liue and not die, and that the land goe not to waſte.

f For except the ground be tilled and ſowen, it periſheth, and is as it were dead.

20 So Ioſeph bought all the land of Egypt for Pharaoh: for the Egyptians ſold euery man his ground, becauſe the famine was ſore vpon them: ſo the lande became Pharaohs.

21 And he [g] remoued the people vnto the cities, from one ‡ ſide of Egypt euen to the other.

g By this changing, they ſignified that they had nothing of their owne, but receiued al of the kings liberalitie.

‡ *Ebr. end of the border.*

22 Onely the land of the Prieſts bought hee not: for the Prieſts had an ordinarie of Pharaoh, and they did eate their ordinarie, which Pharaoh gaue them: wherefore they ſold not their ground.

23 Then Ioſeph ſayd vnto the people, Beholde, I haue bought you this day, and your land for Pharaoh: loe, here is ſeede for you: ſow therefore the ground.

24 And of the increaſe yee ſhall giue the fift part vnto Pharaoh, and foure parts ſhall be yours for the ſeede of the field, and for your meate, and for them of your houſeholds, and for your children to eate.

25 Then they anſwered, Thou haſt ſaued our liues: let vs finde grace in the ſight of my lord, and wee will bee Pharaohs ſeruants.

26 Then Ioſeph made it a law ouer the land of Egypt vnto this day, that Pharaoh ſhould haue the fift part, [h] except the land of the Prieſts onely, which was not Pharaohs.

h Pharaoh in prouiding for idolatrous prieſts ſhall be a condemnation to all them which neglect the true miniſters of Gods word.

27 ¶ And Iſrael dwelt in the lande of Egypt, in the countrey of Goſhen: and they had their poſſeſſions therein, and grew and multiplied exceedingly.

28 Moreouer,

UMI

28 Moreouer, Iaakob liued in the land of Egypt ſeuenteene yeres: ſo that the whole age of Iaakob was an hundreth fourtie and ſeuen yeeres.

29 Now when the time drew neere that Iſrael muſt die, he called his ſonne Ioſeph, and ſayd vnto him, If I haue nowe found grace in thy ſight, *put thine hand now vnder my thigh, and deale mercifully and truely with mee: burie mee not, I pray thee, in Egypt.

Chap.24.2.

30 But when I ſhall [i] ſleepe with my fathers, thou ſhalt carie me out of Egypt, and bury me in their buriall. And he anſwered, I will doe as thou haſt ſayd.

31 Then he ſayd, Sweare vnto me. And he ſware vnto him. And Iſrael [k] worſhipped towards the beds head.

i Hereby he proteſted that he died in the faith of his fathers, teaching his children to hope for the promiſed land.

k He reioyced that Ioſeph had promiſed him, & ſetting himſelfe vp vpon his pillow, praiſed God. Reade 1.Chron. 19.13.

CHAP. XLVIII.

1 Ioſeph with his two ſonnes viſiteth his ſicke father. 3 Iaakob rehearſeth Gods promiſe. 5 He receiueth Ioſephs ſonnes as his. 19 He preferreth the yonger. 21 Hee propheſieth their returne to Canaan.

AGaine after this, one ſayd to Ioſeph, Loe, thy father is ſicke: then hee tooke with him his [a] two ſonnes, Manaſſeh and Ephraim.

a Ioſeph more eſteemed that his children ſhould be receiued into Iaakobs familie, which was the Church of God, then to enioy all the treaſores of Egypt.

2 Alſo one tolde Iaakob, and ſayd, Behold, thy ſonne Ioſeph is come to thee, and Iſrael tooke his ſtrength vnto him, and ſate vpon the bed.

3 Then Iaakob ſayd vnto Ioſeph, God ‖Almighty appeared vnto me at *Luz in the land of Canaan, and bleſſed me.

‖*Or, all ſufficient.*

Chap.28.13.

4 And he ſayd vnto me, Behold, I will make thee fruitfull, and will multiplie thee, and will make a great number of people of thee, and will giue this land vnto thy ſeede after thee for an [b] euerlaſting poſſeſſion.

b Which is true in the carnall Iſrael vnto the cõming of Chriſt, and in the ſpirituall for euer.

5 ¶ And now thy *two ſonnes, Manaſſeh and Ephraim, which are borne vnto thee in the land of Egypt, before I came to thee into Egypt, ſhall bee mine, as Reuben and Simeon are mine.

Chap 41.50.

6 But thy linage which thou haſt begotten after them, ſhall be thine: they ſhall bee called after the names of their brethren in their inheritance.

7 Now when I came from Padan, Rahel *died vpon mine hand in the land of Canaan, by the way when there was but halfe a dayes iourney of ground to come to Ephrath: and I buried her there in the way to Ephrath: the ſame is Beth-lehem.

Chap.35.19.

8 Then Iſrael behelde Ioſephs ſonnes and ſayd, Whoſe are theſe?

9 And Ioſeph ſaid vnto his father, They are my ſonnes, which [c] God hath giuen mee here. Then he ſayd, I pray thee bring them to me, that I may bleſſe them.

c The faithfull acknowledge all benefits to come of Gods free mercies.

10 (For the eyes of Iſrael were dimme for age, ſo that he could not well ſee) Then he cauſed them to come to him, and hee kiſſed them and imbraced them.

11 And Iſrael ſayd vnto Ioſeph, I had not thought to haue ſeene thy face: yet loe, God hath ſhewed me alſo thy ſeed.

12 And Ioſeph tooke them away from his knees, and did reuerence ‡ downe to the ground.

‡ *Ebr. his face to the ground.*

13 Then tooke Ioſeph them both, Ephraim in his right hand toward Iſraels left hand, and Manaſſeh in his left hand toward Iſraels right hand, ſo he brought them vnto him.

14 But Iſrael ſtretched out his right hand, and layed it vpon [d] Ephraims head, which was the younger, and his left hand vpon Manaſſehs head (directing his hands of purpoſe) for Manaſſeh was the elder.

d Gods iudgement is oftimes cõtrary to mans, and he preferreth that which man deſpiſeth.

15 ¶ *Alſo he bleſſed Ioſeph, and ſayd, The God before whom my fathers Abraham and Izhak did walke, the God, which hath fed me all my life long vnto this day, bleſſe thee,

Heb.11.21.

16 The [e] Angel which hath deliuered me from all euill, bleſſe the children, and let my [f] name be named vpon them, and the name of my fathers Abraham and Izhak, that they may growe as fiſh into a multitude in the mids of the earth.

e This Angel muſt be vnderſtood of Chriſt, as Chap.31.13. and 32.1.

f Let them be taken as my children.

17 But when Ioſeph ſaw that his father layed his right hande vpon the head of Ephraim, it [g] diſpleaſed him: and hee ſtayed his fathers hand to remooue it from Ephraims head to Manaſſehs head.

g Ioſeph faileth in binding Gods grace to the order of nature.

18 And Ioſeph ſaid vnto his father, Not ſo, my father, for this is the eldeſt: put thy right hand vpon his head.

19 But his father refuſed, and ſayd, I know well, my ſonne, I know well: hee ſhall be alſo a people, and hee ſhall be great likewiſe: but his younger brother ſhall bee greater then hee, and his ſeed ſhall be full of nations.

20 So he bleſſed them that day, and ſaid, In thee Iſrael ſhall bleſſe, and ſay, GOD make thee as [h] Ephraim and as Manaſſeh. and he ſet Ephraim before Manaſſeh.

h In whom Gods graces ſhould manifeſtly appeare.

21 Then Iſrael ſayde vnto Ioſeph, Behold, I die, and God ſhall be with you, and bring you againe vnto the land of [i] your fathers.

i Which they had by faith in the promiſe.

22 Moreouer, I haue giuen vnto thee one portion aboue thy brethren, which [k] I gate out of the hand of the Amorite by my *ſword and by my bow.

k By my children whom God ſpared for my ſake.

Chap.34.25.

CHAP. XLIX.

1 Iaakob bleſſeth all his ſonnes by name, and ſheweth them what is to come. 10 He telleth them that Chriſt ſhall come out of Iudah. 29 He will be buried with his fathers. 33 He dieth.

THen Iaakob called his ſonnes, and ſaid, Gather your ſelues together, that I may tell you what ſhall come to you in the [a] laſt dayes.

a Whẽ God ſhall bring you out of Egypt: and becauſe ẏ he ſpeaketh of the Meſſias, he nameth it the laſt dayes.

2 Gather your ſelues together, and heare ye ſonnes of Iaakob, and hearken vnto Iſrael your father.

3 ¶ Reuben mine eldeſt ſonne, thou art my [b] might, & the beginning of my ſtrength, [c] the excellencie of dignity, and the excellencie of power:

b Begotten in my youth.

c If thou hadſt not loſt thy birthright by thine offence.

4 Thou waſt light as water: thou ſhalt not be excellent, becauſe thou *wenteſt vp to thy fathers bed: ‖then diddeſt thou defile my bed, thy dignity is gone.

Chap.35.22.

1.chron.5.1.

‖*Or, it ceaſed to be my bed.*

5 ¶ Simeon and Leui, brethren in euill, the ‖inſtruments of cruelty are in their habitations.

‖*Or, their ſwords were inſtruments of violence.*

6 Into their ſecret let not my ſoule come:

my d glory, bee not thou ioyned with their aſſembly: for in their wrath they ſlewe e a man, & in their ſelfe will they digged downe a wall.

7 Curſed be their wrath, for it was fierce, and their rage, for it was cruell: I will f diuide them in Iaakob, and ſcatter them in Iſrael.

8 ¶ Thou Iudah, thy brethren ſhall praiſe thee: thine hand ſhalbe in the necke of thine enemies: thy fathers ſonnes ſhall g bowe downe vnto thee.

9 Iudah, as a lyons whelpe ſhalt thou come vp from the ſpoyle, my ſonne. He ſhall lie downe and couch as a Lion, and as a Lioneſſe. h Who ſhall ſtirre him vp?

10 The || ſcepter ſhall not depart from Iudah, nor a lawgiuer from betweene his feete, vntill i Shiloh come, and the people ſhalbe gathered vnto him.

11 Hee ſhall binde his aſſe foale vnto the k vine, and his aſſes colt vnto the beſt vine: he ſhall waſh his garment in wine, and his cloke in the blood of grapes.

12 His eyes ſhalbe red with wine, and his teeth white with milke.

13 ¶ Zebulun ſhall dwell by the ſea ſide, and hee ſhall bee an hauen for ſhips: and his border ſhall be vnto Zidon.

14 ¶ Iſſachar ſhall be ‡ l a ſtrong aſſe, couching downe betweene two burdens:

15 And he ſhall ſee that reſt is good, and that the land is pleaſant, and he ſhall bow his ſhoulder to beare, and ſhall be ſubiect vnto tribute.

16 ¶ Dan m ſhall iudge his people as one of the tribes of Iſrael.

17 Dan ſhall be a n Serpent by the way, an adder by the path, biting the horſe heeles, ſo that his rider ſhall fall backward.

18 o O Lorde, I haue waited for thy ſaluation.

19 ¶ Gad, an hoſte of men ſhall ouercome him, but he ſhall ouercome at the laſt.

20 ¶ Concerning Aſher, his p bread ſhall be fat, and he ſhall haue pleaſures for a king.

21 ¶ Naphtali ſhall be a hind let goe, giuing q goodly words.

22 ¶ Ioſeph ſhall be ‡ a fruitfull bough, euen a fruitfull bough by the Well ſide: the ‡ ſmall boughs ſhall run vpon the wall.

23 r And the archers grieued him, and ſhot againſt him, and hated him.

24 But his bowe abode ſtrong, and the handes of his armes were ſtrengthened, by the hands of the mighty God of Iaakob, of whom was the feeder appointed by the ſ ſtone of Iſrael,

25 Euen by the God of thy father, who ſhall helpe thee, and by the Almighty, who ſhal bleſſe thee with heauenly bleſſings from aboue, with bleſſings of the deepe, that lieth beneath, with bleſſings of the breaſts, and of the wombe.

26 The bleſſings of thy father ſhall bee t ſtronger then the bleſſings of mine elders: vnto the ende of the hilles of the world they ſhall bee on the head of Ioſeph, and on the top of the head of him that was u ſeparate from his brethren.

27 ¶ Beniamin ſhall rauine as a wolfe: in the morning hee ſhall deuoure the pray, and at night he ſhall diuide the ſpoyle.

28 ¶ All theſe are the twelue tribes of Iſrael, and thus their father ſpake vnto them, and bleſſed them: euery one of them bleſſed he with a ſeuerall bleſſing.

29 And he charged them, and ſayd vnto them, I am ready to bee gathered vnto my people: * burie mee with my fathers in the caue that is in the fielde of Ephron the Hittite,

30 In the caue that is in the fielde of Machpelah beſides Mamre in the land of Canaan: which caue Abraham bought with the field of Ephron the Hittite for a poſſeſſion to burie in.

31 There they buried Abraham and Sarah his wife: there they buried Izhak and Rebekah his wife: and there I buried Leah.

32 The purchaſe of the field, and the caue that is therein, was bought of the children of Heth.

33 Thus Iaakob made an end of giuing charge to his ſonnes, and x plucked vp his feet into the bed, and gaue vp the ghoſt, and was gathered to his people.

CHAP. L.

13 *Iaakob is buried.* 19 *Ioſeph forgiueth his brethren.* 23 *He ſeeth his childrens children.* 25 *He dieth.*

THen Ioſeph fell vpon his fathers face, and wept vpon him, and kiſſed him.

2 And Ioſeph commanded his ſeruants the a Phyſicians, to embalme his father, and the Phyſicians embalmed Iſrael.

3 So fourty dayes were accompliſhed (for ſo long did the dayes of them that were embalmed laſt) and the Egyptians bewailed him b ſeuenty dayes.

4 And when the dayes of his mourning were paſt, Ioſeph ſpake to the houſe of Pharaoh, ſaying, If I haue nowe found fauour in your eyes, ſpeake, I pray you, in the eares of Pharaoh, and ſay,

5 My father made mee * ſweare, ſaying, Loe, I die, burie me in my graue, which I haue made me in the land of Canaan: nowe therefore let me goe, I pray thee, and burie my father, and I will come againe.

6 Then Pharaoh ſaid, Go vp and burie thy father, c as he made thee to ſweare.

7 ¶ So Ioſeph went vp to burie his father, and with him went all the ſeruants of Pharaoh, both the Elders of his houſe, and all the Elders of the land of Egypt.

8 Likewiſe all the houſe of Ioſeph, and his brethren and his fathers houſe: onely their children and their ſheepe, and their cattell left they in the land of Goſhen.

9 And there went vp with him, both charets and horſemen: and they were an exceeding great company.

10 And they came to || Goren Atad, which is beyond Iorden, and there they made a great and exceeding ſore lamentation: and he mourned for his father ſeuen dayes.

11 And

d Or, tongue: meaning, that he neither conſented to them in word nor thought.

e The Sheche-mites, Chap. 34. 26.

f For Leui had no part, and Simeon was vnder Iudah, Ioſh. 19. 1. till God gaue them the place of the Amalekites, 1. Chron. 4. 43.

g As was verified in Dauid and Chriſt.

h His enemies ſhal ſo feare him.

|| *Or, kingdome.*

i Which is Chriſt the Meſſias the giuer of all proſperity: who ſhall call the Gentiles to ſaluation.

k A countrey moſt abundant with vines and paſtures is promiſed him.

‡ *Ebr. an aſſe of great bones.*

l His force ſhall be great, but he ſhall want courage to reſiſt his enemies.

m Shall haue the honour of a tribe.

n That is, full of ſubtilty.

o Seeing the miſeries that his poſterity ſhould fall into, he braſteth out in prayer to God, to remedie it.

p He ſhal abound in corne & pleaſant fruits.

q Ouercomming more by faire words then by force.

‡ *Ebr. a ſonne of increaſe.*

‡ *Ebr. daughters.*

r As his brethren, when they were his enemies, Potiphar and others.

ſ That is, God.

t In as much as hee was more neere to the accompliſhment of the promiſe, and it had bene more often confirmed.

u Either in dignitie, or when he was ſold from his brethren.

Chap. 47. 30.

x Whereby is ſignified how quietly he died.

a He meaneth them that embalmed the dead and buried them.

b They were more exceſſiue in lamenting then the faithfull.

Chap. 47. 29.

c The very infidels would haue othes performed.

|| *Or, the corne floore of Atad.*

11 And when the Canaanites the inhabitants of the lande ſaw the mourning in Goren Atad, they ſayde, This is a great mourning vnto the Egyptians: wherefore the name thereof was called ‖ Abel Mizraim, which is beyond Iorden.

‖Or, the lamentation of the Egyptians.

12 So his ſonnes did vnto him, according as he had commanded them.

13 * For his ſonnes caryed him into the land of Canaan, and buried him in the caue of the field of Machpelah, which caue ẏ Abraham bought with the field, to be ‖ a place to burie in, of Ephron the Hittite beſides Mamre.

Acts 7.16.

Chap.23.16.
‖Or, a poſſeſſion.

14 ¶ Then Ioſeph returned into Egypt, hee and his brethren, and all that went vp with him to burie his father, after that hee had buried his father.

15 And when Ioſephs brethren ſaw that their father was dead, they ſaid, [d] It may bee that Ioſeph will hate vs, and will pay vs againe all the euill, which wee did vnto him.

d An euill conſcience is neuer fully at reſt.

16 Therefore they ſent vnto Ioſeph, ſaying, Thy father commaunded before his death, ſaying,

17 Thus ſhall ye ſay vnto Ioſeph, Forgiue now, I pray thee, the treſpaſſe of thy brethren, and their ſinne: for they rewarded thee euill. And now, wee pray thee, forgiue the treſpaſſe of the ſeruants of thy fathers [e] God. And Ioſeph wept, when ‖ they ſpake vnto him.

e Meaning, that they which haue one God, ſhould be ioyned in moſt ſure loue.
‖Or, the meſſengers.

18 Alſo his brethren came vnto him, and fell flat before his face, and ſayd, Behold, we be thy ſeruants.

19 To whom Ioſeph ſayd, * Feare not: for ‖ am not I vnder [f] God?

Chap.45.5.
‖Or, am I in Gods ſtead? meaning, to take vengeance?
f Who by the good ſucceſſe ſeemeth to remit it, and therefore it ought not to be reuenged by me.

20 When yee thought euill againſt mee, God diſpoſed it to good, that he might bring to paſſe, as it is this day, and ſaue much people aliue.

21 Feare not now therefore, I will nouriſh you, and your children: and he comforted them, and ſpake ‡ kindly vnto them.

‡Ebr. to their heart.

22 ¶ So Ioſeph dwelt in Egypt, he, and his fathers houſe: and Ioſeph liued an [g] hundreth and ten yeere.

g Who notwithſtanding he bare rule in Egypt about fourescore yeeres, yet was ioyned with the Church of God in faith and religion.

23 * And Ioſeph ſaw Ephraims children, euen vnto the third generation: alſo the ſonnes of Machir the ſonne of Manaſſeh were brought vp on Ioſephs knees.

Num.32.39.

24 And Ioſeph ſaid vnto his brethren, * I am ready to die, and God will ſurely viſit you, and bring you out of this land, vnto the land which he ſware vnto Abraham, vnto Izhak, and vnto Iaakob.

Heb.11.22.

25 And Ioſeph tooke an othe of the children of Iſrael, ſaying, * [h] God will ſurely viſit you, and ye ſhall cary my bones hence.

Exod.13.19.
h He ſpeaketh this by the ſpirit of propheſie, exhorting his brethren to haue full truſt in Gods promiſe for their deliuerance.

26 So Ioſeph died when hee was an hundreth and tenne yeere olde: and they embalmed him and put him in a cheſt in Egypt.

❧ The ſecond booke of Moſes, called Exodus.

THE ARGVMENT.

AFter that Iaakob by Gods commandement, Gene.46.3. had brought his familie into Egypt, where they remained for the ſpace of foure hundreth yeeres, and of ſeuentie perſons grewe to an infinite number, ſo that the king and the countrey grudged, and endeuoured both by tyranny & cruall ſlauery to oppreſſe them: the Lord according to his promiſe, Geneſis 15.14. had compaſſion of his Church, and deliuered them, but plagued their enemies in moſt ſtrange and ſundry ſorts. And the more that the tyranny of the wicked enraged againſt his Church, the more did his heauie iudgements increaſe againſt them, till Pharaoh & his armie were drowned in the ſame Sea, which gaue an entrie and paſſage to the children of God. But as the ingratitude of man is great, ſo did they immediatly forget Gods woonderfull benefits: and albeit he had giuen them the Paſſeouer to be a ſigne and memoriall of the ſame, yet they fell to diſtruſt, and tempted God with ſundry murmurings and grudgings againſt him and his miniſters: ſometime mooued with ambition, ſometime for lacke of drinke or meat to content their luſts, ſometime by idolatry, or ſuch like. Wherefore God viſited them with ſharpe rods and plagues, that by his corrections they might ſeeke to him for remedy againſt his ſcourges, and earneſtly repent them for their rebellions and wickedneſſe. And becauſe God loueth them to the end, whom he hath once begunne to loue, he puniſheth them not according to their deſerts, but dealt with them in great mercies, and euer with new benefits laboured to ouercome their malice: for hee ſtill gouerned them, and gaue them his word and Law, both concerning the maner of ſeruing him, and alſo the forme of iudgements and ciuill policie: to the intent that they ſhould not ſerue God after their owne inuentions, but according to that order which his heauenly wiſedome had appointed.

CHAP. I.

2 The children of Iaakob that came into Egypt. 8 The new Pharaoh oppreſſeth them. 12 The prouidence of God toward them. 15 The kings commandement to the midwiues. 22 The ſonnes of the Ebrewes are commanded to be caſt into the riuer.

NOw * [a] theſe are the names of the children of Iſrael, which came into Egypt (euery man and his houſholde came thither with Iaakob)

Geneſ.46.8.
a Moſes deſcribeth the wonderfull order that God obſerueth in performing his promiſe to Abraham, Gen.15.14.

2 Reuben, Simeon, Leui, and Iudah,

3 Iſſachar, Zebulun, and Beniamin,

4 Dan, and Naphtali, and Gad, and Aſher.

5 So all the ‖ ſoules, that came out of the loynes of Iaakob, were * ſeuentie ſoules: Ioſeph was in Egypt already.

‖Or, perſons.
Gen.46.27.
deut.10.22.

6 Now Ioſeph died and all his brethren, and that whole generation.

7 ¶ And the * children of Iſrael ‖ brought foorth fruite, and increaſed in aboundance, and were multiplied, and were

Acts 7.17.
‖Or, grew.

exceeding mighty, ſo that the [b] land was full of them.

[b] He meaneth the countrey of Goſhen.

8 Then there roſe vp a new king in Egypt, who [c] knew not Ioſeph.

[c] He conſidered not how God had preſerued Egypt for Ioſephs ſake.

9 And he ſayd vnto his people, Behold, the people of the children of Iſrael are greater and mightier then we.

10 Come, let vs worke wiſely with them, leſt they multiply, and it come to paſſe that if there be warre, they ioyne themſelues alſo vnto our enemies, and fight againſt vs, and [d] ‖ get them out of the land.

[d] Into Canaan, and ſo we ſhall loſe our commoditie.

‖Or, goe up out of the land.

11 Therefore did they ſet taſke-maſters ouer them, to keepe them vnder with burdens: and they built the cities Pithom and Raamſes for the ‖ treaſures of Pharaoh.

‖Or, corne and prouiſion.

12 But the more they vexed them, the more they multiplied and grewe: therefore [e] they were more grieued againſt the children of Iſrael.

[e] The more that God bleſſeth his, the more doeth the wicked enuie them.

13 Therefore the Egyptians by crueltie cauſed the children of Iſrael to ſerue.

14 Thus they made them weary of their liues by ſore labour in clay and in bricke, and in all worke in the fielde, with all maner of bondage, ‡ which they layed vpon them moſt cruelly.

‡Ebr. wherewith they ſerued themſelues of them by crueltie.

15 ¶ Moreouer the king of Egypt commaunded the midwiues of the Ebrew women, (of which the ones name was [f] Shiphrah, and the name of the other Puah)

[f] Theſe ſeeme to haue beene the chiefe of the reſt. Wiſd. 18.5.

16 And ſayd, When yee doe the office of a midwife to the women of the Ebrewes, and ſee them on their ‖ ſtooles, if it bee a ſonne, then yee ſhall kill him: but if it bee a daughter, then let her liue.

‖Or, ſeates whereupon they ſate in trauell.

17 Notwithſtanding the midwiues feared God, and did not as the king of Egypt commanded them, but preſerued aliue the men children.

18 Then the king of Egypt called for the midwiues, and ſayd vnto them, Why haue yee done thus, and haue preſerued aliue the men children?

19 And the midwiues anſwered Pharaoh, Becauſe the Ebrew [g] women are not as the women of Egypt: for they are liuely, and are deliuered yer the midwife come at them.

[g] Their diſobedience herein was lawfull, but their diſſembling euil.

20 God therefore proſpered the midwiues, and the people multiplied and were very mightie.

21 And becauſe the midwiues feared God, therefore he [h] made them houſes.

[h] That is, God increaſed the families of the Iſraelites by their meanes.

22 Then Pharaoh charged all his people, ſaying, Euery man childe that is borne, [i] caſt yee into the riuer, but reſerue euery maid childe aliue.

[i] When tyrants cannot preuaile by craft, they braſt forth into open rage.

CHAP. II.

2 Moſes is borne & caſt into the flags. 5 He is taken vp of Pharaohs daughter and kept. 12 He killeth the Egyptian. 15 He fleeth & marrieth a wife. 23 The Iſraelites crie vnto the Lord.

Then there went a [a] man of the houſe of Leui, & tooke to wife a daughter of Leui,

[a] This Leuite was called Amrã, who maried Iochabed Chap. 6.20. *Numb. 26.59. 1. chron. 23.13. acts. 7.23. hebr. 11.23.*

2 And the woman conceiued and bare a ſonne: and when ſhee ſaw that he was faire, * ſhe hid him three moneths.

3 But when ſhee could no longer hide him, ſhee tooke for him an arke made of reede, and daubed it with ſlime and with pitch, and [b] layed the childe therein, and put it among the bulruſhes by the riuers brinke.

[b] Committing him to the prouidence of God, whom ſhe could not keepe from the rage of the tyrant.

4 Now his ſiſter ſtood afarre off, to wit, what would come of him.

5 ¶ Then the daughter of Pharaoh came downe to waſh her ſelfe in the riuer, and her maidens walked by the riuer ſide: and when ſhe ſaw the arke among the bulruſhes, ſhe ſent her maid to fet it.

6 Then ſhe opened it, and ſaw it was a childe: and beholde, the babe wept: ſo ſhee had compaſſion on it, and ſayd, This is one of the Ebrewes children.

7 Then ſayde his ſiſter vnto Pharaohs daughter, Shall I goe and call vnto thee a nurſe of the Ebrew women to nurſe thee the childe?

8 And Pharaohs daughter ſayd to her, Goe. So the mayde went and called the [c] childes mother,

[c] Mans counſell can not hinder that which God hath determined ſhall come to paſſe.

9 To whom Pharaohs daughter ſayd, Take this childe away, and nurſe it for me, and I will reward thee. Then the woman tooke the child and nurſed him.

10 Now the child grew, and ſhe brought him vnto Pharaohs daughter, and he was as her ſonne, and ſhee called his name Moſes, becauſe, ſaid ſhe, I drew him out of the water.

11 ¶ And in thoſe dayes, when Moſes was [d] growen, he went foorth vnto his brethren, and looked on their burdens: alſo he ſaw an Egyptian ſmiting an Ebrew, one of his brethren.

[d] That is, was forty yeere old, Actes 7.23.

12 And he looked ‡ round about, & when he ſaw no man, he [e] ſlew the Egyptian, and hid him in the ſand.

‡Eb. thus & thus.

[e] Being aſſured that God had appointed him to deliuer the Iſraelites, Act. 7.25.

13 Againe he came foorth the ſecond day, and beholde, two Ebrewes ſtroue: and hee ſayd vnto him that did the wrong, Wherefore ſmiteſt thou thy fellow?

14 And he anſwered, Who made thee a man of authoritie, and a iudge ouer vs? Thinkeſt thou to kill mee, as thou killedſt the Egyptian? Then Moſes [f] feared and ſayd, Certainly this thing is knowen.

[f] Though by his feare hee ſhewed his infirmitie, yet faith couered it, Hebr. 11.27.

15 Now Pharaoh heard this matter, and ſought to ſlay Moſes: therefore Moſes fled from Pharaoh, and dwelt in the lande of Midian, and he ſate downe by a well.

16 And the ‖ Prieſt of Midian had ſeuen daughters, which came and drew water, and filled the troughs, for to water their fathers ſheepe.

‖Or, prince.

17 Then the ſhepheards came and droue them away: but Moſes roſe vp and ‡ defended them, and watered their ſheepe.

‡Ebr. ſaued them.

18 And when they came to Reuel their ‖ father, he ſayd, How are ye come ſo ſoone to day?

‖Or, grandfather.

19 And they ſayd, A man of Egypt deliuered vs from the hands of the ſhepheards, and alſo drew vs water enough, and watered the ſheepe.

20 Then hee ſayd vnto his daughters, And where is hee? why haue yee ſo left the man? [g] call him that he may eat bread.

[g] Wherein hee declared a thankfull mind, which would recompenſe the benefit done vnto his.

21 And Moſes agreed to dwell with the man: who gaue vnto Moſes Zipporah his daughter.

Chap. 18.3.

22 And ſhee bare a ſonne, * whoſe name he called Gerſhom: for he ſayd, I haue bene a ſtranger in a ſtrange land.

23 ¶ Then in proceſſe of time, the King of Egypt dyed, and the children of Iſrael ſighed for the bondage and [h] cried: and their crie for the bondage came vp vnto God.

24 Then God heard their mone, & God remembred his couenant with Abraham, Izhak, and Iaakob.

25 So God looked vpon the children of Iſrael, and God [i] had reſpect vnto them.

h God humbleth his by afflictions that they ſhould crie vnto him, & receiue the fruit of his promiſe.

i He iudged their cauſe: or acknowledged them to be his.

CHAP. III.

1 Moſes keepeth ſheepe and God appeareth vnto him in a buſh. 10 He ſendeth him to deliuer the children of Iſrael. 14 The name of God. 16 God teacheth him what to doe.

WHen Moſes kept the ſheepe of Iethro his father in lawe, Prieſt of Midian, and droue the flocke to the ‖ backeſide of the deſert, and came to the [a] mountaine of God, [b] Horeb,

‖ Or, farre within the deſert.

a It was ſo called after the Lawe was giuen.

b Called alſo Sinai.

2 Then the Angel of the Lord appeared vnto him in * a flame of fire, out of the mids of a [c] buſh: and hee looked, and beholde, the buſh burned with fire, and the buſh was not conſumed.

Acts 7.30.

c This ſignifieth that the Church is not conſumed by the fire of afflictions, becauſe God is in the mids thereof.

3 Therefore Moſes ſayd, I will turne aſide nowe, and ſee this great ſight, why the buſh burneth not.

4 And when [d] the Lord ſaw that he turned aſide to ſee, God called vnto him out of the middes of the buſh, and ſayde, Moſes, Moſes. And he anſwered, I am here.

d Whom he called the Angel, verſe 2.

5 Then he ſayd, Come not hither, [e] put thy ſhooes off thy feete: for the place whereon thou ſtandeſt is [f] holy ground.

e Reſigne thy ſelfe vp to me, Ruth 4.7. ioſh. 5.15.

f Becauſe of my preſence.

6 Moreouer hee ſaid, * I am the God of thy father, the God of Abraham, the God of Izhak, and the God of Iaakob. Then Moſes hid his face: for he was [g] afraid to looke vpon God.

Math. 22.32. acts 7.32.

g For ſinne cauſeth man to feare Gods iuſtice.

7 ¶ Then the Lord ſayde, I haue ſurely ſeene the trouble of my people, which are in Egypt, and haue heard their crie, becauſe of their [h] taſkemaſters: for I knowe their ſorrowes.

h Whoſe cruelty was intolerable.

8 Therefore I am come downe to deliuer them out of the hand of the Egyptians, and to bring them out of that land into a good land & a large, into a land that [i] floweth with milke and honie, euen into a place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hiuites, and the Iebuſites.

i Moſt plentifull of all things.

9 [k] And now loe, the crie of the children of Iſrael is come vnto mee, and I haue alſo ſeene the oppreſſion, wherewith the Egyptians oppreſſe them.

k He heard before, but now he would reuenge it.

10 Come now therefore, and I will ſend thee vnto Pharaoh, that thou mayeſt bring my people the children of Iſrael out of Egypt.

11 ¶ But Moſes ſayd vnto God, Who am [l] I, that I ſhould go vnto Pharaoh, and that I ſhould bring the children of Iſrael out of Egypt?

l He doeth not fully diſobey God, but acknowledgeth his owne weakneſſe.

12 And he anſwered, [m] Certainely I will be with thee: and this ſhall be a token vnto thee, that I haue ſent thee, After that thou haſt brought the people out of Egypt, ye ſhal ſerue God vpon this mountaine.

m Neither feare thine owne weakeneſſe, nor Pharaohs tyrannie.

13 Then Moſes ſayd vnto God, Behold, when I ſhall come vnto the children of Iſrael, and ſhall ſay vnto them, The God of your fathers hath ſent mee vnto you: if they ſay vnto me, What is his Name? what ſhall I ſay vnto them?

14 And God anſwered Moſes, I [n] AM THAT I AM. Alſo hee ſayd, Thus ſhalt thou ſay vnto the children of Iſrael, I AM hath ſent me vnto you.

n The God which haue euer bene, am, and ſhalbe: the God Almighty, by whom all things haue their being, and the God of mercie, mindful of my promiſe, Reuel. 1.4.

15 And God ſpake further vnto Moſes, Thus ſhalt thou ſay vnto the children of Iſrael, The Lord God of your fathers, the God of Abraham, the God of Izhak, and the God of Iaakob hath ſent mee vnto you: this is my Name for euer, and this is my memoriall vnto all ages.

16 Goe and gather the Elders of Iſrael together, and thou ſhalt ſay vnto them, The Lorde God of your fathers, the God of Abraham, Izhak, and Iaakob appeared vnto me, and ſayde, ‡ I haue ſurely remembred you, and that which is done to you in Egypt.

‡ Ebr. in viſiting haue viſited.

17 Therefore I did ſay, I will bring you out of the affliction of Egypt vnto the lande of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hiuites, and the Iebuſites, vnto a lande that floweth with milke and honie.

18 Then ſhall they obey thy voyce, and thou and the Elders of Iſrael ſhall goe vnto the King of Egypt, and ſay vnto him, The Lorde God of the Ebrewes hath ‖ met with vs: wee pray thee now therefore, let vs goe three dayes iourney in the wilderneſſe, that we may [o] ſacrifice vnto the Lord our God.

‖ Or, appeared vnto vs.

o Becauſe Egypt was full of Idolatrie, God would appoint them a place where they ſhould ſerue him purely.

19 ¶ But I knowe, that the king of Egypt will not let you goe, but by ſtrong hand.

20 Therfore will I ſtretch out mine hand and ſmite Egypt with all my wonders, which I will doe in the middes thereof: and after that ſhall he let you goe.

21 And I will make this people to be fauoured of the Egyptians: ſo that when yee goe, ye ſhall not goe emptie.

22 [p] * For euery woman ſhall aſke of her neighbour, and of her ‖ that ſoiourneth in her houſe, iewels of ſiluer, and iewels of golde, and raiment, and yee ſhall put them on your ſonnes, and on your daughters, and ſhall ſpoile the Egyptians.

p This example may not be followed generally though at Gods commandement they did it iuſtly, receiuing ſome recompenſe of their labours.

Chap. 11.2. and 12.35.

‖ Or, in whoſe houſe ſhee ſoiourneth.

CHAP. IIII.

3 Moſes rod is turned into a ſerpent. 6 His hand is leprous. 9 The water of the riuer is turned into blood. 14 Aaron is giuen to helpe Moſes. 21 God hardeneth Pharaoh. 25 Moſes wife circunciſeth her ſonne. 27 Aaron meeteth with Moſes, and they come to the Iſraelites, and are beleeued.

THen Moſes anſwered, and ſayde, [a] But loe they will not beleeue mee, nor hearken vnto my voyce: for they will ſay, The Lord hath not appeared vnto thee.

a God beareth with Moſes doubting, becauſe he was not altogether without faith.

2 And the Lord ſayd vnto him, What is that in thine hand? And hee anſwered, A rodde.

3 Then ſayd hee, Caſt it on the ground. So he caſt it on the ground, and it was turned into a ſerpent: and Moſes fled from it.

4 Againe, the Lorde ſayde vnto Moſes, Put foorth thine hand, and take it by the tayle. Then he put forth his hand and caught it, and it was turned into a rodde in his hand.

5 Doe this, [b] that they may beleeue, that the Lord God of their fathers, the God of Abraham, the God of Izhak, and the God of Iaakob hath appeared vnto thee.

[b] This power to worke miracles was to confirme his doctrine, and to aſſure him of his vocation.

6 ¶ And the Lorde ſayde furthermore vnto him, Thruſt nowe thine hand into thy boſome. And hee thruſt his hand into his boſome, and when hee tooke it out againe, beholde, his hand was || leprous as ſnowe.

||Or, white as ſnow.

7 Moreouer he ſayd, Put thine hand into thy boſome againe. So hee put his hand into his boſome againe, and pluckt it out of his boſome, and behold, it was turned again as his other fleſh.

8 So ſhall it bee, if they will not beleeue thee, neither obey || the voyce of the firſt ſigne, yet ſhall they beleeue for the voice of the ſecond ſigne.

||Or, the wordes confirmed by the firſt ſigne.

9 But if they will not yet beleeue theſe two ſignes, neither obey vnto thy voyce, then ſhalt thou take of the [c] water of the riuer, and powre it vpon the drie land: ſo the water which thou ſhalt take out of the riuer, ſhall bee turned to blood vpon the drie land.

[c] Becauſe theſe three ſignes ſhould be ſufficient witneſſes to proue that Moſes ſhould deliuer Gods people.

10 ¶ But Moſes ſayd vnto the Lord, Oh my Lord, I am not eloquent, ‡ neither at any time haue bene, nor yet ſince thou haſt ſpoken vnto thy ſeruant: but I am ‡ ſlowe of ſpeech, and ſlow of tongue.

‡Eb from yeſterday, and yer yeſterday.
‡Ebr. heauie of mouth.

11 Then the Lord ſayd vnto him, Who hath giuen the mouth to man? or who hath made the dumbe, or the deafe, or him that ſeeth, or the blinde? haue not I the Lord?

12 Therefore goe now, and * I will bee with thy mouth, and will teach thee what thou ſhalt ſay.

Math. 10.19. and 1222.

13 But he ſayd, Oh my Lord, ſend, I pray thee, by the || hand of him, whome thou [d] ſhouldeſt ſend.

||Or, miniſtery.
[d] That is, of the Meſſias: or ſome other, that is more meete then I.

14 Then the Lord was [e] very angry with Moſes, and ſayd, Doe not I knowe Aaron thy brother the Leuite, that he himſelfe ſhall ſpeake? for loe, hee commeth alſo forth to meete thee, and when he ſeeth thee, hee will be glad in his heart.

[e] Though we prouoke God iuſtly to anger, yet will he neuer reiect his.

15 Therefore thou ſhalt ſpeake vnto him, and [f] put the wordes in his mouth, and I will be with thy mouth, and with his mouth and will teach you what ye ought to doe.

[f] Thou ſhalt inſtruct him what to ſay.

16 And hee ſhall bee thy ſpokeſman vnto the people: and hee ſhall be, euen he ſhall bee as thy mouth, and thou ſhalt bee to him as * [g] God.

Chap. 7.1.
[g] Meaning, as a wiſe counſeller, and full of Gods Spirit.

17 Moreouer thou ſhalt take this rodde in thine hand, wherewith thou ſhalt doe miracles.

18 ¶ Therefore Moſes went and returned to Iethro his father in law, and ſayd vnto him, I pray thee let me goe, and returne to my || brethren, which are in Egypt, and ſee whether they be yet aliue. Then Iethro ſayd to Moſes, Goe in peace.

||Or, kinsfolke and linage.

19 (For the Lorde had ſayd vnto Moſes in Midian, Goe, returne to Egypt: for they are all dead which ‡ went about to kill thee)

‡Ebr. ſought thy ſoule.

20 Then Moſes tooke his wife, and his ſonnes, and ‡ put them on an aſſe, and returned toward the land of Egypt, and Moſes tooke the [h] rodde of GOD in his hand.

‡Eb. cauſed them to ride.
[h] Whereby he wrought the miracles.

21 And the Lord ſaid vnto Moſes, When thou art entred and come into Egypt againe, ſee that thou doe all the wonders before Pharaoh, which I haue put in thine hand: but I will [i] harden his heart, and hee ſhall not let the people goe.

[i] By retaining my ſpirit, and deliuering him vnto Satan to encreaſe his malice.

22 Then thou ſhalt ſay to Pharaoh, Thus ſaith the Lord, Iſrael is my ſonne, euen my [k] firſt borne.

[k] Meaning, moſt deare vnto him.

23 Wherefore I ſay to thee, Let my ſonne goe, that hee may ſerue me: if thou refuſe to let him goe, beholde, I will ſlay thy ſonne, euen thy firſt borne.

24 ¶ And as he was by the way in the Inne, the Lord met him, and [l] would haue killed him.

[l] God puniſhed him with ſicknes for neglecting his ſacrament.

25 Then Zipporah tooke a ſharpe knife, and [m] cut away the foreſkinne of her ſonne, and caſt it at his feete, and ſaid, Thou art in deed a bloody huſband vnto me.

[m] This acte was extraordinary: for Moſes was ſore ſicke, and God euen then required it.

26 So || he departed from him. Then ſhe ſayde, O bloody huſband (becauſe of the circumciſion.)

||Or, the Angel.

27 ¶ Then the Lord ſaid vnto Aaron, Go meet Moſes in the wilderneſſe. And he went and met him in the || mount of God, and kiſſed him.

||Or, Horeb.

28 Then Moſes told Aaron all the words of the Lord, who had ſent him, and all the ſignes wherewith he had charged him.

29 ¶ So went Moſes & Aaron, and gathered al the Elders of the children of Iſrael.

30 And Aaron told all the words, which the Lord had ſpoken vnto Moſes, and he did the miracles in the ſight of the people,

31 And the [n] people beleeued, and when they heard that the Lorde had viſited the children of Iſrael, and had looked vpon their tribulation, they bowed downe, and worſhipped.

[n] So that Moſes had now experience of Gods promiſe, that he ſhould haue good ſucceſſe.

CHAP. V.

1 Moſes and Aaron doe their meſſage to Pharaoh, who letteth not the people of Iſrael to depart, but oppreſſeth them more and more. 20 They cry out vpon Moſes and Aaron therefore, and Moſes complaineth to God.

Then afterward Moſes and Aaron went and ſayd to [a] Pharaoh, Thus ſayth the Lord God of Iſrael, Let my people goe, that they may [b] celebrate a feaſt vnto mee in the wilderneſſe.

[a] Faith ouercommeth feare, and maketh men bolde in their vocation.
[b] And offer ſacrifice.

2 And Pharaoh ſayd, Who is the Lord, that I ſhould heare his voyce, and let Iſrael goe? I know not the Lord, neither will I let Iſrael goe.

3 And they ſayd, || Wee worſhip the God of the Ebrewes: we pray thee, let vs go three daies iourney in the deſert, and ſacrifice vnto the Lord our God, leſt ‡ hee bring vpon vs the peſtilence or ſword.

||Or, God hath met vs.
‡Ebr leſt he mee vs with peſtilec,

4 Then ſayde the King of Egypt vnto them, Moſes and Aaron, why cauſe ye the people to ceaſe from their workes? get you to your burdens.

5 Pharaoh ſayde furthermore, Beholde, much people is now in the land, and ye [c] make them leaue their burdens.

c As though ye would rebell.

6 Therefore Pharaoh gaue commandement the ſame day vnto the taſkemaſters of the people, and to their [d] officers, ſaying,

d Which were of the Iſraelites, and had charge to ſee them doe their worke.

7 Ye ſhall giue the people no more ſtraw, to make bricke (‡ as in time paſt) but let them goe and gather them ſtrawe themſelues:

‡Ebr. yeſterday & yer yeſterday.

8 Notwithſtanding lay vpon them the number of bricke, which they made in time paſt, diminiſh nothing thereof: for they bee idle, therefore they crie, ſaying, Let vs go to offer ſacrifice vnto our God.

9 [e] Lay more worke vpon the men, and cauſe them to doe it, and let them not regard [f] vaine words.

e The more cruelly that tyrants rage, the neerer is Gods helpe.
f Of Moſes and Aaron.

10 ¶ Then went the taſke maſters of the people, and their officers out, and tolde the people, ſaying, Thus ſayth Pharaoh, I will giue you no more ſtraw.

11 Goe your ſelues, get you ſtrawe where yee can finde it, yet ſhall nothing of your labour be diminiſhed.

12 Then were the people ſcattred abroad throwout all the land of Egypt, for to gather ſtubble in ſtead of ſtraw.

13 And the taſkemaſters haſted them, ſaying, Finiſh your dayes worke ‡ euery dayes taſke, as ye did when ye had ſtraw.

‡Ebr. the work of a day in his day.

14 And the officers of the children of Iſrael, which Pharaohs taſke maſters had ſet ouer them, were beaten, and demanded, Wherefore haue yee not fulfilled your taſke in making bricke yeſterday and to day, as in times paſt?

15 ¶ Then the officers of the children of Iſrael came, and cryed vnto Pharaoh, ſaying, Wherefore dealeſt thou thus with thy ſeruants?

16 There is no ſtrawe giuen to thy ſeruants, and they ſay vnto vs, Make bricke: and loe, thy ſeruaunts are beaten, and ‖ thy people is blamed.

‖Or, thy people the Egyptians are in the fault.

17 But he ſayd, ‡ Ye are too much idle: therefore ye ſay, Let vs goe to offer ſacrifice to the Lord.

‡Ebr. Idle ye are idle.

18 Go therefore now and worke: for there ſhall no ſtraw be giuen you, yet ſhall ye deliuer the whole tale of bricke.

19 Then the officers of the children of Iſrael ‖ ſaw themſelues in an euill caſe, becauſe it was ſaid, Ye ſhal diminiſh nothing of your bricke, nor of euery dayes taſke.

‖Or, looked ſad on them, which ſaid.

20 ¶ And they met Moſes and Aaron, which ſtood in their way as they came out from Pharaoh,

21 To whom they ſayd, The Lord looke vpon you and iudge: for yee haue made our ſauour to * ſtinke before Pharaoh and before his ſeruaunts, in that yee haue [g] put a ſword in their hand to ſlay vs.

Read Gen. 34.30
g It is a grieuous thing to the ſeruants of God, to be accuſed of euill, eſpecially of their brethren, when they doe as their duety requireth.

22 Wherefore Moſes returned to the Lord, and ſayd, Lord, why haſt thou afflicted this people? wherefore haſt thou thus ſent me?

23 For ſince I came to Pharaoh to ſpeake in thy Name, he hath vexed this people, and yet thou haſt not deliuered thy people.

CHAP. VI.

2 God renueth his promiſe of the deliuerance of the Iſraelites. 9 Moſes ſpeaketh to the Iſraelites, but they beleeue him not. 10 Moſes and Aaron are ſent againe to Pharaoh. 14 The genealogie of Reuben, Simeon, and Leui, of whome came Moſes and Aaron.

Then the Lord ſayde vnto Moſes, Now ſhalt thou ſee what I will do vnto Pharaoh: for by a ſtrong hand ſhall hee let them go, and ‡ euen be conſtrained to driue them out of his land.

‡Ebr. in a ſtrong hand.

2 Moreouer God ſpake vnto Moſes, and ſayd vnto him, I am the Lord.

3 And I appeared vnto Abraham, to Izhak, & to Iaakob by the name of ‖ Almightie God: but by my name [a] Iehouah was I not knowen vnto them.

‖Or, al ſufficient.
a Whereby he ſignifieth that hee will performe in deed, that which hee promiſed to their fathers: for this Name declareth that hee is conſtant, and will performe his promiſe.

4 Furthermore as I made my couenant with them to giue them the land of Canaan, the land of their pilgrimage, wherein they were ſtrangers:

5 So I haue alſo heard the groning of the children of Iſrael, whome the Egyptians keepe in bondage, and haue remembred my couenant.

6 Wherefore ſay thou vnto the children of Iſrael, I am the Lord, and I will bring you out from the burdens of the Egyptians, and will deliuer you out of their bondage, and will redeeme you in a ſtretched out arme, and in great ‖ iudgements.

‖Or, plagues.

7 Alſo I will [b] take you for my people, and will bee your God: then yee ſhall knowe that I the Lorde your God bring you out from the burdens of the Egyptians.

b He meaneth, as touching the outward vocation: the dignitie whereof they loſt afterwad by their rebellion: but as for election to life euerlaſting, it is immutable.

8 And I will bring you into the land which I ‡ ſware that I woulde giue to Abraham, to Izhak, and to Iaakob, and I will giue it vnto you for a poſſeſſion: I am the Lord.

‡Eb. lift vp mine hand.

9 ¶ So Moſes tolde the children of Iſreel thus: but they hearkened [c] not vnto Moſes, for anguiſh of ſpirite and for cruell bondage.

c So hard a thing it is to ſhew true obedience vnder the croſſe.

10 Then the Lorde ſpake vnto Moſes, ſaying,

11 Goe ſpeake to Pharaoh king of Egypt. that hee let the children of Iſrael goe out of his land.

12 But Moſes ſpake before the Lorde, ſaying, Beholde, the children of Iſrael hearken not vnto mee, how then ſhall Pharaoh heare me, which am of [d] vncircunciſed lips?

d Or, barbarous & rude in ſpeech: and by this word (vncircumciſed) is ſignified the whole corruption of mans nature.

13 Then the Lord ſpake vnto Moſes and vnto Aaron, and charged them to goe to the children of Iſrael, and to Pharaoh king of Egypt, to bring the children of Iſrael out of the land of Egypt.

14 ¶ Theſe bee the * heads of their fathers houſes: the * ſonnes of Reuben the firſt borne of Iſrael are Hanoch and Pallu, Hezron and Carmi: theſe are the families of Reuben.

e This genealogy ſheweth of whō Moſes and Aaron came.
Gen. 46.9 numb. 26.5. 1. chron. 5.3
1. Chron. 4.24.

15 * Alſo the ſonnes of Simeon: Iemuel &

Iamin, and Ohad, and Iachin, and Zoar, and Shaul the ſonne of a Canaanitiſh woman: theſe are the families of Simeon.

Num 3.17. 1.chron 6.1. and 23 6.

16 ¶ * Theſe alſo are the names of the ſonnes of Leui in their generations: Gerſhon and Kohath, & Merari (and the yeeres of the life of Leui were an hundred [f] thirtie and ſeuen yeere.)

[f] For he was 42. yeere olde, when he came into Egypt, and there liued 94.

17 The ſonnes of Gerſhon, were Libni and Shimi by their families.

Numb.26.37. 1.chron 6.1. and 23.6.

18 * And the ſonnes of Kohath, Amram and Izhar, and Hebron, and Uzziel. (and Kohath liued an hundred thirtie and three yeere.)

19 Alſo the ſonnes of Merari were Mahali and Muſhi: theſe are the families of Leui by their kinreds.

Chap.2.2.numb. 26.59.

20 *And Amram tooke Iochebed his [g] fathers ſiſter to his wife, and ſhe bare him Aaron and Moſes (and Amram liued an hundred thirtie and ſeuen yeere.)

[g] Which kinde of marriage was after in the law forbidden, Leuit. 18 12.

21 ¶ Alſo the ſonnes of Izhar: [h] Korah, and Nepheg, and Zichri.

[h] Moſes and he were brothers children, whoſe rebellion was puniſhed, Num. 16.1.

22 And the ſonnes of Uzziel: Miſhael, and Elzaphan, and Sithri.

23 And Aaron tooke Eliſheba daughter of [i] Amminadab, ſiſter of Nahaſhon to his wife, which bare him Nadab and Abihu, Eleazar and Ithamar.

[i] Who was a prince of Iudah, Numb.23.

24 Alſo the ſonnes of Korah: Aſſir, and Elkanah, and Abiaſaph: theſe are the families of the Korhites.

Num 25.11.

25 And Eleazar Aarons ſonne tooke him one of the daughters of Putiel to his wife, which bare him * Phinehas: theſe are the principall fathers of the Leuites thorowout their families.

26 Theſe are Aaron and Moſes to whom the Lord ſayd, Bring the children of Iſrael out of the land of Egypt, according to their [k] armies.

[k] For their families were ſo great that they might be compared to armies.

27 Theſe are that Moſes and Aaron, which ſpake to Pharaoh King of Egypt, that they might bring the children of Iſrael out of Egypt.

28 ¶ And at that time when the Lorde ſpake vnto Moſes in the land of Egypt,

29 When the Lord, I ſay, ſpake vnto Moſes, ſaying, I am the Lord, ſpeake thou vnto Pharaoh the king of Egypt all that I ſay vnto thee,

30 Then Moſes ſayde before the Lorde, Beholde, I am of [l] vncircumciſed lips, and how ſhall Pharaoh heare me?

[l] The diſobedience both of Moſes & of the people ſheweth that their deliuerance came onely of Gods free mercy.

CHAP. VII.

3 God hardeneth Pharaohs heart. 10 Moſes and Aaron do the miracles of the ſerpent, & the blood, and Pharaohs ſorcerers do the like.

Then the Lord ſayd to Moſes, Beholde, I haue made thee ‖ Pharaohs [a] God, and Aaron thy brother ſhall ‖ be thy Prophet.

‖ *Or, a God to Pharaoh.*

[a] I haue giuen thee power & authority to ſpeake in my name, and to execute m[illegible] iudgements [illegible] on him.

‖ *Or, ſhall ſpeake for thee (before Pharaoh.)*

2 Thou ſhalt ſpeake all that I commanded thee: and Aaron thy brother ſhall ſpeake vnto Pharaoh, that he ſuffer the children of Iſrael to go out of his land.

3 But I will harden Pharaohs heart, and multiply my miracles and my wonders in the land of Egypt.

4 And Pharaoh ſhall not hearken vnto you, that I may lay mine hand vpon Egypt, and bring out mine armies, euen my people, the children of Iſrael out of the land of Egypt, by great [b] iudgements.

[b] To ſtrengthen Moſes faith, God promiſeth againe to puniſh moſt ſharpely the oppreſſion of his Church.

5 Then the Egyptians ſhall know that I am the Lord, when I ſtretch foorth mine hand vpon Egypt, and bring out the children of Iſrael from among them.

6 So Moſes and Aaron did as the Lord commanded them, euen ſo did they.

7 (Now Moſes was [c] fourescore yeere olde, and Aaron fourescore and three, when they ſpake vnto Pharaoh)

[c] Moſes liued in affliction and baniſhment fortie yeere before he enioyed his office to deliuer Gods people.

8 ¶ And the Lord had ſpoken vnto Moſes and Aaron, ſaying,

9 If Pharaoh ſpeake vnto you, ſaying, Shewe a miracle for you, then thou ſhalt ſay vnto Aaron, Take thy rod, and caſt it before Pharaoh, and it ſhall be turned into a ‖ ſerpent.

‖ *Or, Dragon.*

10 ¶ Then went Moſes and Aaron vnto Pharaoh, and did euen as the Lord had commanded: and Aaron caſt foorth his rod before Pharaoh and before his ſeruants, and it was turned into a ſerpent.

11 Then Pharaoh called alſo for the wiſe men, and [d] ſorcerers: and thoſe charmers alſo of Egypt did in like maner with their enchantments.

[d] It ſeemeth that theſe were Iannes & Iambres, reade 2.Tim.3.8. ſo euer the wicked maliciouſly reſiſt the trueth of God.

12 For they caſt downe euery man his rod, and they were turned into ſerpents: but Aarons rod deuoured their rods.

13 So Pharaohs heart was hardened, and he hearkened not to them, as the Lord had ſayd.

14 ¶ The Lord then ſayd vnto Moſes, Pharaohs heart is ‖ obſtinate, hee refuſeth to let the people goe.

‖ *Or, heauie and dull.*

15 Go vnto Pharaoh in the morning, (lo, he will come forth vnto the water) and thou ſhalt ſtand & meet him by the [e] riuers brinke, and the rodde, which was turned into a ſerpent, ſhalt thou take in thine hand.

[e] To wit, the riuer Nilus.

16 And thou ſhalt ſay vnto him, The Lord God of the Hebrewes hath ſent me vnto thee, ſaying, Let my people goe, that they may ſerue me in the wilderneſſe: and behold, hitherto thou wouldeſt not heare.

17 Thus ſayeth the Lord, In this thou ſhalt know that I am the Lord: beholde, I wil ſmite with the rod that is in mine hand, vpon the water that is in the riuer, and it ſhalbe turned to blood.

18 And the fiſh that is in the riuer, ſhall die, and the riuer ſhall ſtinke, and it ſhall ‖ grieue the Egyptians to drinke of the water of the riuer.

‖ *Or, they ſhalbe wearie, and abhorre to drinke.*

19 ¶ The Lorde then ſpake to Moſes, Say vnto Aaron, Take thy rod, and ſtretch out thine hand ouer the waters of Egypt, ouer their ſtreames, ouer their riuers, and ouer their pondes, and ouer all pooles of their waters, and they ſhall bee † blood, and there ſhall be blood thorowout all the land of Egypt, both in veſſels of wood, and of ſtone.

† The firſt plague.

Chap.17.5.

Pſal.78 44.

20 So Moſes and Aaron did euen as the Lord commanded: * and hee lift vp the rod, and ſmote the water that was in the riuer in the ſight of Pharaoh, and in the ſight of his ſeruants: and * all the water that was in the riuer was turned into blood.

21 And the [f] fiſh that was in the riuer, died, and the riuer ſtanke: ſo that the Egyptians could not drinke of the water of the riuer: and there was blood throughout all the land of Egypt.

[f] To ſignifie that it was a true miracle, and that God plagued them in that which was moſt neceſſary for the preſeruation of life.

22 * And the inchanters of Egypt did [g] likewiſe with their ſorceries: and the heart of Pharaoh was ‡ hardened: ſo that hee did not hearken vnto them, as the Lord had ſayde.

Wiſd.17.7.

[g] In outward appearance, and after that the ſeuen dayes were ended.

‡Ebr. was made ſtrong.

23 Then Pharaoh returned, and went againe into his houſe, ‡ neither did this yet enter into his heart.

‡Ebr. he ſet not his heart at all thereunto.

24 All the Egyptians then digged round about the riuer for waters to drinke: for they could not drinke of the water of the riuer.

25 And this || continued fully ſeuen dayes after the Lord had ſmitten the riuer.

||Or, ſeuen dayes were accompliſhed.

CHAP. VIII.

6 Frogges are ſent. 13 Moſes prayeth, and they die. 17 Lice are ſent, whereby the ſorcerers acknowledge Gods power. 24 Egypt is plagued with noyſome flies. 30 Moſes prayeth againe: 32 But Pharaohs heart is hardened.

AFterward the Lorde ſayde vnto Moſes, Goe vnto Pharaoh, and tell him, Thus ſayth the Lord, Let my people goe, that they may ſerue me:

2 And if thou wilt not let them goe, beholde, I will ſmite all thy countrey with [a] frogs:

[a] There is nothing ſo weake, that God cannot cauſe to ouercome the greateſt power of man.

3 And the riuer ſhall ſcrall full of frogs, which ſhal go vp and come into thine houſe, & into thy chamber where thou ſleepeſt, and vpon thy bed, and into the houſe of thy ſeruants, and vpon thy people, and into thine ouens, and || into thy kneading troughs.

||Or, vpon thy dough, or into thine amberies.

4 Yea, the frogges ſhall climbe vp vpon thee, and on thy people, and vpon all thy ſeruants.

5 ¶ Alſo the Lord ſayd vnto Moſes, Say thou vnto Aaron, Stretch out thine hande with thy rod vpon the ſtreames, vpon the riuers, and vpon the ponds, and cauſe frogs to come vpon the land of Egypt.

6 Then Aaron ſtretched out his hande vpon the waters of Egypt, and the † frogs came vp, and couered the land of [b] Egypt.

† The ſecond plague.

[b] But Goſhen, where Gods people dwelt, was excepted.

7 * And the ſorcerers did likewiſe with their ſorceries, and brought frogs vp vpon the land of Egypt.

Wiſd.17.7.

8 Then Pharaoh called for Moſes and Aaron, and ſayde, [c] Pray yee vnto the Lord that hee may take away the frogs from mee, and from my people, and I will let the people goe, that they may doe ſacrifice vnto the Lorde.

[c] Not loue, but feare cauſeth the very infidels to ſeeke vnto God.

9 And Moſes ſaid vnto Pharaoh, ‡ Concerning mee, euen || commaund when I ſhall pray for thee, and for thy ſeruants, and for thy people, to deſtroy the frogges from thee and from thine houſes, that they may remaine in the riuer onely.

‡Ebr. haue this honour ouer me.

||Or, ſpeake plaine vnto me.

10 Then he ſayd, To morow. And he anſwered, Bee it ‡ as thou haſt ſaide, that thou mayeſt know, that there is none like vnto the Lord our God.

‡Ebr. according to thy word.

11 So the frogs ſhall depart from thee, and from thine houſes, and from thy ſeruants, and from thy people: onely they ſhall remaine in the riuer.

12 Then Moſes & Aaron went out from Pharaoh: and Moſes cryed vnto the Lord concerning the frogs, which he had || ſent vnto Pharaoh.

||Or, layd vpon.

13 And the Lord did according to the ſaying of Moſes: ſo the frogs [d] died in the houſes, in the townes, and in the fields.

[d] In things of this life God oft times heareth the prayers of the iuſt for the vngodly.

14 And they gathered them together by heapes, and the land ſtanke of them.

15 But when Pharaoh ſaw that hee had reſt giuen him, he || hardened his heart, & hearkened not vnto them, as the Lord had ſayd.

||Or, made his heart heauie.

16 ¶ Againe the Lord ſayd vnto Moſes, Say vnto Aaron, Stretch out thy rod, and ſmite the duſt of the earth, that it may bee turned to † lice throughout all the land of Egypt.

† The thirde plague.

17 And they did ſo: for Aaron ſtretched out his hand with his rod, & ſmote the duſt of the earth: and lice came vpon man and vpon beaſt: all the duſt of the earth was lice throughout all the land of Egypt.

18 Nowe the inchanters aſſayed likewiſe with their inchantments to bring forth lice, but they [e] could not. So the lice were vpon man and vpon beaſt.

[e] God confounded their wiſedome and authoritie in a thing moſt vile.

19 Then ſayd the inchanters vnto Pharaoh, This is the [f] finger of God. But Pharaohs heart remained obſtinate, and he hearkened not vnto them, as the Lorde had ſayd.

[f] They acknowledge that this was done by Gods power and not by ſorcerie, Luke 11.20.

20 ¶ Moreouer the Lorde ſaid vnto Moſes, Riſe vp earely in the morning, and ſtand before Pharaoh (loe, he will come foorth vnto the water) and ſay vnto him, Thus ſayth the Lorde, Let my people goe, that they may ſerue me.

21 Elſe if thou wilt not let my people go, beholde, I will ſend || ſwarmes of flies both vpon thee, and vpon thy ſeruants, and vpon thy people, and into thine houſes: and the houſes of the Egyptians ſhall bee full of ſwarmes of flies, and the ground alſo whereon they are.

||Or, a multitude of venemous beaſts, as ſerpents, &c.

22 But the lande of Goſhen, where my people are, || will I cauſe to be wonderfull in that day, ſo that no ſwarmes of flies ſhall be there, that thou mayeſt know that I am the Lord in the mids of the || earth.

|| Or, I will ſeparate.

||Or, land of Egypt.

23 And I will make a deliuerance of my people from thy people: to morrow ſhall this miracle be.

24 And the Lord did ſo: * for there came † great ſwarmes of flies into the houſe of Pharaoh, and into his ſeruants houſes, ſo that through all the land of Egypt the earth was corrupt by the ſwarmes of flies.

Wiſd.16.9.

† The fourth plague.

25 Then Pharaoh called for Moſes, and Aaron, and ſaid, Goe, doe ſacrifice vnto your God in this land.

26 But Moſes anſwered, It is not meete to doe ſo: for then wee ſhoulde offer vnto the Lord our God that, which is an [g] abomination vnto the Egyptians. Loe, can wee ſacrifice the abomination of the Egyptians before their eyes, and they not ſtone vs?

[g] For the Egyptians worſhipped diuers beaſts, as the oxe, ẏ ſheepe, and ſuch like, which the Iſraelites offered in ſacrifice: which thing the Egyptians abhorred to ſee.

27 Let vs goe three dayes iourney in the

deſert, and ſacrifice vnto the Lord our God, * as he hath commanded vs.

Chap.3.18.

28 And Pharaoh ſayd, I wil let you goe, that yee may ſacrifice vnto the Lorde your God in the wilderneſſe, but [h] goe not farre away, pray for me.

h So the wicked preſcribe vnto Gods meſſengers how farre they ſhall goe.

29 And Moſes ſayd, Behold, I will goe out from thee, and pray vnto the Lorde, that the ſwarmes of flies may depart from Pharaoh, from his ſeruants, and from his people to morrow: but let Pharaoh from henceforth [i] deceiue no more, in not ſuffering the people to ſacrifice vnto the Lord.

i He could not iudge his heart, but yet he charged him to doe this vnfainedly.

30 So Moſes went out from Pharaoh, and prayed vnto the Lord.

31 And the Lord did according to the ſaying of Moſes, & the ſwarmes of flies departed from Pharaoh, from his ſeruants, and from his people, and there remained not one.

32 Yet Pharaoh [k] hardened his heart at this time alſo, and did not let the people goe.

k Where God giueth not faith, no miracles can preuaile.

CHAP. IX.

1 The murraine of beaſtes. 10 The plague of botches and ſores. 23 The horrible haile, thunder, and the lightning. 26 The lande of Goſhen euer is excepted. 27 Pharaoh confeſſeth his wickedneſſe. 33 Moſes prayeth for him, 35 Yet is hee obſtinate.

Then the Lorde ſayd vnto Moſes, Goe to Pharaoh, and tell him, Thus ſayeth the Lorde God of the Ebrewes, Let my people goe, that they may ſerue me.

2 But if thou refuſe to let them goe, and wilt yet hold them ſtill,

3 Beholde, the hand of the Lord is vpon thy flocke which is in the fielde: for vpon the horſes, vpon the aſſes, vpon the camels, vpon the cattell, & vpon the ſheepe ſhall be a † mightie great murraine.

† The fift plague.

4 And the Lorde ſhall doe [a] wonderfully betweene the beaſtes of Iſrael, and the beaſtes of Egypt: ſo that there ſhall nothing die of all, that perteineth to the children of Iſrael.

a He ſhall declare his heauie iudgement againſt his enemies, and his fauour toward his children.

5 And the Lord appointed a time, ſaying, To morrow the Lorde ſhall finiſh this thing in this land.

6 So the Lord did this thing on the morrowe: and all the cattell of Egypt died: but of the cattell of the children of Iſrael died not one.

7 Then Pharaoh [b] ſent, & beholde, there was not one of the cattell of the Iſraelites dead: and the heart of Pharaoh was obſtinate, and he did not let the people goe.

b Into the land of Goſhen, where the Iſraelites dwelled.

8 ¶ And the Lorde ſaid to Moſes, and to Aaron, Take your handfull of ‖ aſhes of the fornace, and Moſes ſhall ſprinkle them toward the heauen in the ſight of Pharaoh:

‖Or, imbers.

9 And they ſhall bee turned to duſt in all the land of Egypt: and it ſhall be as a ſcab breaking out into bliſters vpon man, and vpon beaſt, throughout all the lande of Egypt.

10 Then they tooke aſhes of the fornace, and ſtood before Pharaoh: & Moſes ſprinkled them toward the heauen, and there came † a ſcab breaking out into bliſters vpon man, and vpon beaſt.

† The ſixt plague.

11 And the ſorcerers could not ſtande before Moſes, becauſe of the ſcab: for the ſcab was vpon the inchanters, and vpon all the Egyptians.

12 And the Lorde hardened the heart of Pharaoh, and he hearkened not vnto them, * as the Lord had ſaid vnto Moſes.

Chap.4.21.

13 ¶ Alſo the Lord ſaid vnto Moſes, Riſe vp earely in the morning, and ſtande before Pharaoh, & tell him, Thus ſayeth the Lorde God of the Ebrewes, Let my people go, that they may ſerue me.

14 For I will at this time ſende all my plagues vpon [c] thine heart, and vpon thy ſeruants, and vpon thy people, that thou maieſt know that there is none like mee in all the earth.

c So that thine owne conſcience ſhall condemne thee of ingratitude & malice.

15 For now I will ſtretch out mine hand, that I may ſmite thee and thy people with the peſtilence: and thou ſhalt periſh from the earth.

16 And indeede, * for this cauſe haue ‖ I appointed thee ‖ to ſhewe my power in thee, and to declare my [d] Name throughout all the worlde.

Rom.9.17.

‖Or, ſet thee vp.

‖Or. to ſhew thee.

d That is, that all the world may magnifie my power in ouercomming thee.

17 Yet thou exalteſt thy ſelfe againſt my people, and letteſt them not goe.

18 Beholde, to morrow this time I will cauſe to raine a mightie great haile, ſuch as was not in Egypt ſince the foundation thereof was layd vnto this time.

19 Send therefore now, and [e] gather thy cattell, and all that thou haſt in the fielde: for vpon all the men, and the beaſtes, which are founde in the fielde, and not brought home, the haile ſhall fall vpon them, and they ſhall die.

e Here we ſee though Gods wrath be kindled, yet there is a certaine mercy ſhewed euen to his enemies.

20 Such then as feared the worde of the Lord among the ſeruants of Pharaoh, made his ſeruaunts and his cattell flee into the houſes:

21 But ſuch as ‡ regarded not the [f] word of the Lord, left his ſeruants, and his cattell in the field.

‡Ebr. ſet not his heart to.

f The word of the miniſter is called the word of God.

22 ¶ And the Lorde ſayde to Moſes, Stretch foorth thine hande toward heauen, that there may be haile in all the land of Egypt, vpon man, and vpon beaſt, and vpon all the hearbes of the fielde in the lande of Egypt.

23 Then Moſes ſtretched out his rod towarde heauen, & the Lorde ſent thunder and † haile, & ‡ lightning vpon the ground: and the Lord cauſed haile to raine vpon the land of Egypt.

† The ſeuenth plague.

‡Ebr. fire walked.

24 So there was haile, and fire mingled with the haile, ſo grieuous, as there was none throughout all the land of Egypt, ſince ‖ it was a nation.

‖Or, ſince it was inhabited.

25 And the haile ſmote throughout all the land of Egypt all that was in the field, both man and beaſt: alſo the haile ſmote all the hearbes of the fielde, and brake to pieces all the trees of the field.

26 Onely in the land of Goſhen (where the children of Iſrael were) was no haile.

27 Then Pharaoh ſent & called for Moſes and Aaron, and ſaid vnto them, I [g] haue now ſinned: the Lorde is righteous, but I and my people are wicked.

g The wicked confeſſe their ſinnes to their condemnation, but they cannot beleeue to obtaine remiſſion.

28 Pray ye vnto the Lord (for it is ynough) that there bee no more ‡ mightie thunders

‡Ebr. voyces of God.

and haile, and I will let you go, and ye ſhall tary no longer.

29 Then Moſes ſayd vnto him, Aſſoone as I am out of the city, I will ſpread mine hands vnto the Lord, and the thunder ſhall ceaſe, neither ſhall there be any more haile, that thou mayeſt know that* the earth is the Lords.

Pſal.24.1.

30 As for thee and thy ſeruants, I know [b] afore I pray, yee will feare before the face of the Lord God.

[b] Meaning, that when they haue their requeſt, they are neuer the better, though they make many faire promiſes: wherein we ſee the practiſes of the wicked.

31 (And the flaxe, and the barley were ſmitten: for the barley was eared, and the flaxe was bolled.

32 But the wheate and the rye were not ſmitten: for they were‖ hid in the ground.)

‖Or, late ſowen.

33 Then Moſes went out of the city from Pharaoh, and ſpread his hands to the Lord, and the thunder and the haile ceaſed, neither rained it vpon the earth.

34 And when Pharaoh ſawe that the raine and the haile and the thunder were ceaſed, hee ſinned againe, and hardened his heart, both he, and his ſeruants.

35 So the heart of Pharaoh was hardned: neither would he let the children of Iſrael goe, as the Lord had ſayd ǂ by Moſes.

ǂEbr. by the hand of Moſes.

CHAP. X.

7 Pharaohs ſeruants counſell him to let the Iſraelites depart. 13 Graſhoppers deſtroy the countrey. 16 Pharaoh confeſſeth his ſinne. 22 Darkeneſſe is ſent. 28 Pharaoh forbiddeth Moſes to come any more in his preſence.

AGaine the Lord ſayde vnto Moſes, Goe to Pharaoh: for * I haue hardened his heart, and the heart of his ſeruants, that I might worke theſe my miracles‖ in the mids of his realme,

Chap.4.21.

‖Or, in his preſence, or among them.

2 And that thou mayeſt declare in the [a] eares of thy ſonne, and of thy ſonnes ſonne, what things I haue done in Egypt, and my myracles, which I haue done among them: that yee may knowe that I am the Lord.

[a] The miracles ſhould be ſo great, that they ſhould be ſpoken of for euer, where alſo we ſee the duety of parents toward their children.

3 Then came Moſes and Aaron vnto Pharaoh, and they ſayde vnto him, Thus ſaith the Lord God of the Ebrewes, Howe long wilt thou refuſe [b] to humble thy ſelfe before me? Let my people goe, that they may ſerue me.

[b] The end of afflictions is, to humble our ſelues with true repentance vnder the hand of God.

4 But if thou refuſe to let my people go, beholde, to morrow will I bring‖ *graſhoppers into thy coaſts.

‖Or, locuſts.

Wiſd.16.9.

5 And they ſhall couer the face of the earth, that a man cannot ſee the earth: and they ſhall eate the reſidue which remaineth vnto you, and hath eſcaped from the haile: and they ſhall eate all your trees that bud in the field.

6 And they ſhall fill thine houſes, and all thy ſeruants houſes, and the houſes of all the Egyptians, as neither thy fathers, nor thy fathers fathers haue ſeene, ſince the time they were vpon the earth vnto this day. So hee returned, and went out from Pharaoh.

7 Then Pharaohs ſeruants ſaide vnto him, How long ſhall hee bee ‖ an [c] offence vnto vs? let the men goe, that they may ſerue the Lord their God: wilt thou firſt knowe that Egypt is deſtroyed?

‖Or, ſnare.

[c] Meaning, the occaſion of all theſe euils: ſo are the godly euer charged, as Elias was by Achab.

8 So Moſes and Aaron were brought againe vnto Pharaoh, and he ſayd to them, Goe, ſerue the Lorde your God, but who are they that ſhall goe?

9 And Moſes anſwered, Wee will goe with our yong and with our olde, with our ſonnes and with our daughters, with our ſheepe and with our cattell will we goe: for we muſt celebrate a feaſt vnto the Lord.

10 And hee ſayde vnto them, Let [d] the Lord ſo bee with you, as I will let you goe and your children: beholde, for [e] euill is before your face.

[d] That is, I would the Lord were no more affectioned toward you, then I am minded to let you goe.

[e] Puniſhment is prepared for you. Some read, Ye intend ſome miſchiefe.

11 It ſhall not be ſo: nowe goe yee that are men, and ſerue the Lord: for that was your deſire. Then they were thruſt out frō Pharaohs preſence.

12 ¶ After the Lorde ſayd vnto Moſes, Stretch out thine hande vpon the lande of Egypt for the graſhoppers, that they may come vpon the land of Egypt, and eate all the herbes of the land, euen all that the haile hath left.

13 Then Moſes ſtretched foorth his rod vpon the lande of Egypt: and the Lorde brought an Eaſt winde vpon the lande all that day, and all that night: and in the morning the Eaſt winde brought the † graſhoppers.

†The eight plague.

14 So the graſhoppers went vp vpon all the lande of Egypt, and ‖ remained in all quarters of Egypt: ſo grieuous graſhoppers, like to theſe were neuer before, neither after them ſhall be ſuch.

‖Or, he cauſed them to remaine.

15 For they couered all the face of the earth, ſo that the land was darke: and they did eat all the herbes of the land, and all the fruites of the trees, which the haile had left, ſo that there was no greene thing left vpon the trees, nor among the herbes of the fielde thorowout all the land of Egypt.

16 Therefore Pharaoh called for [f] Moſes and Aaron in haſte, and ſaide, I haue ſinned againſt the Lord your God, and againſt you.

[f] The wicked in their miſery ſeeke to Gods miniſters for helpe, albeit they hate and deteſt them.

17 And nowe forgiue me my ſinne onely this once, and pray vnto the Lord your God, that hee may take away from me this death onely.

18 Moſes then went out from Pharaoh, and prayed vnto the Lord.

19 And the Lord turned a mightie ſtrong Weſt winde, and tooke away the graſhoppers, and violently caſt them into the [g] red ſea, ſo that there remained not one graſhopper in all the coaſt of Egypt.

[g] The water ſeemeth red, becauſe the ſand or grauell is red: the Ebrewes call it the ſea of bulruſhes.

20 But the Lorde hardened Pharaohs heart, and he did not let the children of Iſrael go.

21 ¶ Againe the Lord ſayd vnto Moſes, Stretch out thine hand toward heaue, that there may bee vpon the lande of Egypt darkeneſſe, euen darkeneſſe, that may bee [h] felt.

[h] Becauſe it was ſo thicke.

22 Then Moſes ſtretched forth his hand toward heauen, and there was a † blacke *darkeneſſe in all the lande of Egypt three dayes.

† The ninth plague.

Wiſd.17.2.

23 No man ſawe another, neither aroſe vp from the place where hee was for three

dayes: *but all the children of Iſrael had light where they dwelt.

*Wiſd.*18.1.

24 Then Pharaoh called for Moſes, and ſayd, Goe, ſerue the Lord: onely your ſheepe and your cattel ſhall abide, and your children ſhall go with you.

25 And Moſes ſayd, Thou muſt giue vs alſo ſacrifices, and burnt offerings, that wee may do ſacrifice vnto the Lord our God.

26 Therfore our cattell alſo ſhall go with vs: there ſhal not an [i] hoofe be left, for thereof muſt we take to ſerue the Lord our God: neither do wee know [k] how wee ſhall ſerue the Lord, vntill we come thither.

27 (But the Lord hardened Pharaohs heart, and he would not let them goe)

28 And Pharaoh ſayde vnto him, Get thee from mee: looke thou ſee my face no more: for whenſoeuer thou commeſt in my ſight, thou ſhalt [l] die.

29 Then Moſes ſayde, Thou haſt ſayd well: from henceforth will I ſee thy face no more.

[i] The miniſters of God ought not to yeeld one iote to the wicked, as touching their charge.

[k] That is, with what beaſts, or how many.

[l] Though before he confeſſed Moſes iuſt, yet againſt his owne conſcience he threatneth to put him to death.

CHAP. XI.

1 God promiſeth their departure. 2 He willeth them to borrow their neighbours iewels. 3 Moſes was eſteemed of all ſaue Pharaoh. 5 He ſignifieth the death of the firſt borne.

(NOw the Lord had ſayde vnto Moſes, Yet wil I bring one plague more vpon Pharaoh, and vpon Egypt: after that, hee will let you go hence: when hee letteth you goe, he ſhall [a] at once chaſe you hence.

[a] Without any condition, but with haſte and violence.

2 Speake thou now to the people, that euery man ‖ require of his neighbour, and euery woman of her neighbour *iewels of ſiluer and iewels of gold.

‖ *Or, borow.*

*Chap.*3.22. *and* 12.35.

3 And the Lord gaue the people fauour in the ſight of the Egyptians: alſo *Moſes was very great in the land of Egypt, in the ſight of Pharaohs ſeruants, and in the ſight of the people)

*Ecclus.*45.1.

4 Alſo Moſes ſaid, Thus ſaith the Lord, *About midnight will I goe out into the mids of Egypt.

*Chap.*12.29.

5 *And all the firſt borne in the land of Egypt ſhall die, from the firſt borne of Pharaoh that ſitteth on his throne, vnto the firſt borne of the mayde ſeruant, that is at [b] the mill, and all the firſt borne of beaſts.

*Wiſd.*18.17.

[b] From the higheſt to the loweſt.

6 Then there ſhal bee a great cry throwout all the land of Egypt, ſuch as was neuer none like, nor ſhalbe.

7 But againſt none of the children of Iſrael ſhall a dogge moue his tongue, neither againſt man nor beaſt, that yee may knowe that the Lord putteth a difference betweene the Egyptians and Iſrael.

8 And all theſe thy ſeruants ſhall come downe vnto mee, and fall before me, ſaying, Get thee out, and all the people that [c] are at thy feete, and after this will I depart. So hee went out from Pharaoh very angry.

[c] That is, vnder thy power and gouernment.

9 And the Lorde ſayde vnto Moſes, Pharaoh ſhall not heare you, [d] that my wonders may be multiplied in the lande of Egypt.

[d] God hardeneth the hearts of the reprobate, that his glory thereby might be the more ſet forth, Rom.9.17.

10 So Moſes and Aaron did all theſe wonders before Pharaoh: but the Lord hardened Pharaohs heart, and hee ſuffered not the children of Iſrael to goe out of his land.

CHAP. XII.

1 The Lord inſtituteth the Paſſeouer. 26 The fathers muſt teach their children the myſtery thereof. 29 The firſt borne are ſlaine. 31 The Iſraelites are driuen out of the land 35 The Egyptians are ſpoyled. 37 The number that departeth out of Egypt. 40 How long they were in Egypt.

THen the Lorde ſpake vnto Moſes and to Aaron in the land of Egypt, ſaying,

2 This [a] moneth ſhalbe vnto you the beginning of moneths: it ſhalbe to you the firſt [b] moneth of the yeere.

[a] Called Niſan, conteining part of March, and part of Aprill.

[b] As touching the obſeruation of feaſts: as for other pollicies, they reckoned from September.

3 Speake ye vnto all the Congregation of Iſrael, ſaying, In the tenth of this moneth let euery man take vnto him a lambe, according to the houſe of the [c] fathers, a lambe for an houſe.

[c] As the fathers of the houſhold had great or ſmal families.

4 And if the houſhold be too little for the lambe, he ſhall take his neighbour, which is next vnto his houſe, according to the number of the perſons: euery one of you, according to his [d] eating, ſhall make your count for the lambe.

[d] He ſhall take ſo many as are ſufficient to eat the lambe.

5 Your lambe ſhall be without blemiſh, a male of a yeere olde: ye ſhall take it of the lambes, or of the kiddes.

6 And yee ſhall keepe it vntill the fourteenth day of this moneth: then [e] al the multitude of the Congregation of Iſrael ſhall kill it ‡ at euen.

[e] Euery one in his houſe.

‡ *Ebr. betweene the two euenings or twilight.*

7 After, they ſhall take of the blood, and ſtrike it on the two poſtes, and on the vpper doore poſte of the houſes where they ſhal eat it.

8 And they ſhall eate the fleſh the ſame night, roſt with fire, and vnleauened bread: with ſowre herbes they ſhall eate it.

9 Eate not thereof raw, boyled nor ſodden in water, but roſte with fire, both his [f] head, his feete, and his purtenance.

[f] That is, all that may be eaten.

10 And ye ſhall reſerue nothing of it vnto the morning: but that, which remaineth of it vnto the morrowe, ſhall yee burne with fire.

11 ¶ And thus ſhall yee eate it, Your loynes girded, your ſhooes on your feete, and your ſtaues in your handes, and ye ſhall eate it in haſte: for [g] it is the Lordes Paſſeouer.

[g] The lambe was not the Paſſeouer, but ſignified it: as ſacraments are not the thing it ſelfe, which they do repreſent, but ſignifie it.

12 For I will paſſe throw the land of Egypt the ſame night, and will ſmite all the firſt borne in the lande of Egypt, both man and beaſt, and I will execute iudgement vpon all the ‖ gods of Egypt, I am the Lord.

‖ *Or, Princes, or idoles.*

13 And the blood ſhall be a token for you vpon the houſes where ye are: ſo when I ſee the blood, I will paſſe ouer you, and the plague ſhall not be vpon you to deſtruction, when I ſmite the land of Egypt.

14 And this day ſhall bee vnto you a [h] remembrance: and yee ſhall keepe it an holy feaſt vnto the Lord, throwout your generations: ye ſhall keepe it holy by an ordinance [i] for euer.

[h] Of the benefite receiued for your deliuerance.

[i] That is, vntill Chriſts comming: for then ceremonies had an end.

15 Seuen dayes ſhall yee eate vnleauened bread, and in any caſe yee ſhall put away leauen the firſt day out of your houſes: for whoſoeuer eateth leauened bread

from the firſt day vntill the ſeuenth day, that perſon ſhall be cut off from Iſrael.

16 And in the firſt day ſhalbe an holy ‖ aſſembly: alſo in the ſeuenth day ſhall bee an holy aſſembly vnto you: no worke ſhall bee done in them, ſaue about that which euery man muſt eate: that onely may yee doe.

‖ *Or, calling together of the people to ſerue God.*

17 Ye ſhall keepe alſo the feaſt of vnleauened bread: for that ſame day I will bring your armies out of the land of Egypt: therefore ye ſhal obſerue this day throughout your poſteritie, by an ordinance for euer.

18 ¶ * In the firſt moneth and the fourteenth day of the moneth at [k] euen yee ſhall eate vnleauened bread vnto the one & twentieth day of the moneth at euen.

Leuit.23.5. num.28.16.

[k] For in olde time ſo they counted, beginning the day at Sunne ſet, till the next day at the ſame time.

19 Seuen dayes ſhall no leauen be found in your houſes: for whoſoeuer eateth leauened bread, that perſon ſhall be cut off from the Congregation of Iſrael: whether he be a ſtranger, or borne in the land.

20 Ye ſhall eate no leauened bread: but in all your habitations ſhal ye eate vnleauened bread.

21 ¶ Then Moſes called all the Elders of Iſrael, and ſayde vnto them, Chuſe out and take you for euery of your houſholdes a lambe, and kill the Paſſeouer.

22 And take * a bunch of hyſope, and dip it in the blood that is in the baſen, and ſtrike the ‖ lintell, and the ‖ doore cheekes with the blood that is in the baſen, and let none of you goe out at the doore of his houſe, vntill the morning.

Hebr.11.28.

‖ *Or, ranſome, or vpper doore poſt.*

‖ *Or, two ſide poſts.*

23 For the Lorde will paſſe by to ſmite the Egyptians: and when he ſeeth the blood vpon the lintell & on the two doore cheekes, the Lord will paſſe ouer the doore, and will not ſuffer the [l] deſtroyer to come into your houſes to plague you.

[l] The Angel ſent of God to kill the firſt borne.

24 Therefore ſhall ye obſerue this thing as an ordinance both for thee and thy ſonnes for euer.

25 And when yee ſhall come into the [m] land, which the Lorde will giue you, as he hath promiſed, then yee ſhall keepe this ‖ ſeruice.

[m] The land of Canaan.

‖ *Or, ceremonie.*

26 * And when your children aſke you, What ſeruice is this ye keepe?

Joſh.4.6.

27 Then yee ſhall ſay, It is the ſacrifice of the Lords Paſſeouer, which paſſed ouer the houſes of the children of Iſrael in Egypt, when hee ſmote the Egyptians, & preſerued our houſes. Then the people [n] bowed themſelues, and worſhipped.

[n] They gaue God thanks for ſo great a benefite.

28 So the children of Iſrael went, and did as the Lorde had commaunded Moſes and Aaron: ſo did they.

29 ¶ Now at * midnight the Lord † ſmote all the firſt borne in the land of Egypt, from the firſt borne of Pharaoh that ſate on his throne, vnto the * firſt borne of the captiue that was in priſon, and all the firſt borne of beaſtes.

Chap.11.4.

† The tenth plague.

Wiſd.18.5.

30 And Pharaoh roſe vp in the night, he, and all his ſeruants, and all the Egyptians: and there was a great cry in Egypt: for there was [o] no houſe where there was not one dead.

[o] Of thoſe houſes wherein any firſt borne was, either of men or beaſts.

31 And he called to Moſes and to Aaron by night, and ſaid, Riſe vp, get you out from among my people, both ye, and the children of Iſrael, and goe ſerue the Lord as ye haue ſayd.

32 Take alſo your ſheepe, and your cattell as ye haue ſayd, and depart, and [p] bleſſe me alſo.

[p] Pray for me.

33 And the Egyptians did force the people, becauſe they would ſend them out of the land in haſte: for they ſayde, We die all.

34 Therfore the people tooke their dough before it was leauened, euen their dough bound in clothes vpon their ſhoulders.

35 And the children of Iſrael did according to the ſaying of Moſes, and they aſked of the Egyptians * iewels of ſiluer, and iewels of gold, and raiment.

Chap 3.22. and 11.2.

36 And the Lord gaue the people fauour in the ſight of the Egyptians: and they ‖ graunted their requeſt: ſo they ſpoyled the Egyptians.

‖ *Or, lent them.*

37 Then the * children of Iſrael tooke their iourney from [q] Rameſes to Succoth about ſixe hundreth thouſand men of foote, beſide children.

Num.33.3. ioſh.24.6.

[q] Which was a citie in Goſhen, Gen.47.11.

38 And [r] a great multitude of ſundrie ſortes of people went out with them, and ſheepe, and beeues, and cattel in great abundance.

[r] Which were ſtrangers, and not borne of the Iſraelites.

39 And they baked the dough which they brought out of Egypt, and made vnleauened cakes: for it was not leauened, becauſe they were thruſt out of Egypt, neither could they tarrie, nor yet prepare themſelues victuals.

40 ¶ So the dwelling of the children of Iſrael, while they dwelled in Egypt, was * foure hundreth and thirtie yeeres.

Gen.15.13. act.7.6 gala.3.17.

41 And when the [s] foure hundreth and thirtie yeeres were expired, euen the ſelfe ſame day departed all the hoſtes of the Lord out of the land of Egypt.

[s] From Abrahams departing from Vr in Caldea vnto the departing of the children of Iſrael from Egypt are 430. yeeres.

42 It is a night to be kept holy to the Lord, becauſe hee brought them out of the lande of Egypt: this is that night of the Lorde, which all the children of Iſrael muſt keepe throughout your generations.

43 Alſo the Lorde ſayde vnto Moſes and Aaron, This is the law of the Paſſeouer: [t] no ſtranger ſhall eate thereof.

[t] Except he be circumciſed and onely profeſſe your religion.

44 But euery ſeruant that is bought for money, when thou haſt circumciſed him, then ſhall he eate thereof.

45 A ſtranger or an hired ſeruant ſhall not eate thereof.

46 * In one houſe ſhall it be eaten: thou ſhalt carry none of the fleſh out of the houſe, * neither ſhall yee breake a bone thereof.

Num.9.12.

Iohn 19.36.

47 All the Congregation of Iſrael ſhall obſerue it.

48 But if a ſtranger dwell with thee, and will obſerue the Paſſeouer of the Lord, let him circumciſe all the males that belong vnto him, and then let him come and obſerue it, and he ſhall be as one that is borne in the lande: for none vncircumciſed perſon ſhall eate thereof.

49 One [u] law ſhall bee to him that is borne in the lande, and to the ſtranger that

[u] They that are of the houſhold of God, muſt be all ioyned in one faith & religion.

dwelleth among you.

50 Then all the children of Iſrael did as the Lord commanded Moſes and Aaron: ſo did they.

51 And the ſelfe ſame day did the Lorde bring the children of Iſrael out of the lande of Egypt by their armies.

CHAP. XIII.

1 The firſt borne are offered to God. 3 The memoriall of their deliuerance. 6 The inſtitution of the Paſſeouer. 8. 14 An exhortation to teach their children to remember this deliuerance. 17 Why they are led by the wilderneſſe. 19 The bones of Ioſeph. 21 The pillar of the cloud and of the fire.

And the Lorde ſpake vnto Moſes, ſaying,

2 *Sanctifie vnto me all the firſt borne, that is, euery one that firſt openeth the wombe among the children of Iſrael as wel of man, as of beaſt: for it is mine.

Chap.22.29.and 34.19.leuit.27.26.num 3.13 & 8.16.luke 2.23.

3 ¶ Then Moſes ſayd vnto the people, *Remember this day in the which yee came out of Egypt, out of the ‡ houſe of [a] bondage: for by a mightie hand the Lord brought you out from thence: therefore no leauened bread ſhall be [b] eaten.

Exod.23.13.

‡ *Ebr. houſe of ſeruants.*

[a] Where they were in moſt cruell ſlauery.

[b] To ſignifie that they had not leiſure to leauen their bread.

4 This day came yee out in the moneth of [c] Abib.

[c] Conteining part of March and part of April, when corne began to ripe in that countrey.

5 ¶ Now when the Lorde hath brought thee into the lande of the Canaanites, and Hittites, and Amorites, and Hiuites, and Iebuſites (which hee ſware vnto thy fathers, that hee would giue thee, a land flowing with milke and honie) then thou ſhalt keepe this ſeruice in this moneth.

6 Seuen dayes ſhalt thou eate vnleauened bread, and the [d] ſeuenth day ſhall be the feaſt of the Lord.

[d] Both the ſeuenth and the firſt day were holy, as chap. 12,16.

7 Unleauened bread ſhall be eaten ſeuen dayes, and there ſhall no leauened bread bee ſeene with thee, nor yet leauen be ſeene with thee in all thy quarters.

8 ¶ And thou ſhalt ſhew thy ſonne [e] in that day, ſaying, This is done, becauſe of that which the Lord did vnto me, when I came out of Egypt.

[e] When thou doeſt celebrate the feaſt of vnleauened bread.

9 And it ſhall be a ſigne vnto thee [f] vpon thine hand, and for a remembrance betweene thine eyes, that the law of the Lorde may be in thy mouth: for by a ſtrong hand the Lord brought thee out of Egypt.

[f] Thou ſhalt haue continuall remembrance thereof, as thou wouldeſt of a thing that is in thine hand or before thine eyes.

10 Keepe therefore this ordinance in his ſeaſon appointed from yeere to yeere.

11 ¶ And when the Lord ſhall bring thee into the land of the Canaanites, as he ſware vnto thee and to thy fathers, and ſhall giue it thee,

12 *Then ſhalt thou ſet apart vnto the Lorde all that firſt openeth the wombe: alſo euery thing that firſt doeth open the wombe, and commeth forth of thy beaſt: the males ſhall be the Lords.

Chap.22 29 and 34.19.eze 44.30.

‡ *Ebr. that firſt commeth forth.*

13 But euery ‡ firſt foale of an [g] aſſe thou ſhalt redeeme with a lambe: and if thou redeeme him not, then thou ſhalt breake his necke: likewiſe all the firſt borne of man among thy ſonnes ſhalt thou [h] buy out.

[g] This is alſo vnderſtood of the horſe and other beaſtes which were not offred in ſacrifice.

[h] By offring a cleane beaſt in ſacrifice, Leuit. 12,6.

14 ¶ And when thy ſonne ſhall aſke thee ‖ to morow, ſaying, What is this? thou ſhalt then ſay vnto him, With a mightie hand the Lorde brought vs out of Egypt, out of the houſe of bondage.

‖ *Or, hereafterwards.*

15 For when Pharaoh was hard hearted againſt our departing, ye Lord then ſlew all the firſt borne in the lande of Egypt from the firſt borne of man euen to the firſt borne of beaſt: therefore I ſacrifice vnto the Lord all the males that firſt open the wombe, but all the firſt borne of my ſonnes I redeeme.

16 And it ſhall be as a token vpon thine hand, and as ‖ frontlets betweene thine eyes, that the Lord brought vs out of Egypt by a mightie hand.

‖ *Or, ſignes of remembrance.*

17 ¶ Now when Pharaoh had let the people goe, God carryed them not by the way of the Philiſtims countrey, ‖ though it were neerer: (for God ſayd, Leſt the people repent when they ſee [i] warre, and turne againe to Egypt)

‖ *Or, becauſe.*

[i] Which the Philiſtims would haue made againſt them by ſtopping them the paſſage.

18 But God made the people to goe about by the way of the wilderneſſe of the red ſea: and the children of Iſrael went vp [k] armed out of the land of Egypt.

[k] That is, not priuily, but openly, and as the word doeth ſignifie, ſet in order by fiue and fiue.

19 (And Moſes tooke the bones of Ioſeph with him: for he had made the children of Iſrael ſweare, ſaying, *God will ſurely viſite you, and ye ſhall take my bones away hence with you.)

Gene.50.25. ioſh.24.32.

20 ¶ *So they tooke their iourney from Succoth, and camped in Etham in the edge of the wilderneſſe.

Num.33 6.

21 *And the Lorde went before them by day in a pillar of a [l] cloud, to leade them the way, and by night in a pillar of fire to giue them light, that they might goe both by day and by night.

Num.14 14. deut.1.33. pſal.78.14. 1.cor.10.1.

[l] To defend them from the heate of the ſunne.

22 *Hee tooke not away the pillar of the cloud by day, nor the pillar of fire by night from before the people.

Nehem.9,19.

CHAP. XIIII.

4. 8 Pharaohs heart is hardened, and purſueth the Iſraelites. 11 The Iſraelites ſtricken with feare, murmure againſt Moſes. 13 Moſes doeth encourage them. 21 He diuideth the Sea. 23. 27 The Egyptians follow and are drowned.

Then the Lorde ſpake vnto Moſes, ſaying,

2 Speake to the children of Iſrael, that they [a] returne and campe before [b] Pi-hahiroth, betweene Migdol and the Sea, ouer againſt *Baal-zephon: about it ſhall yee campe by the Sea.

[a] From toward the countrey of the Philiſtims.

[b] So the Sea was before them, mountaines on either ſide, and the enemie at their backe: yet they obeyed God and were deliuered.

Num 33 7.

3 For Pharaoh will ſay of the children of Iſrael, They are tangled in the land: the wilderneſſe hath ſhut them in.

4 And I will harden Pharaohs heart, that he ſhall follow after you: ſo I wil [c] get mee honour vpon Pharaoh, and vpon all his hoſte: the Egyptians alſo ſhall knowe that I am the Lord: and they did ſo.

[c] By puniſhing his obſtinate rebellion.

5 ¶ Then it was told the king of Egypt, that the people fled: and the heart of Pharaoh and of his ſeruants was turned againſt the people, and they ſayd, Why haue we this done, and haue let Iſrael goe out of our ſeruice?

6 And he made readie his charets, and

tooke his people with him,

7 And tooke ſixe hundreth choſen charets, and [d] all the charets of Egypt, and captaines ouer euery one of them.

8 (For the Lord had hardened the heart of Pharaoh king of Egypt, and he followed after the children of Iſrael: but the children of Iſrael went out with an [e] hie hand.

d Ioſephus writeth that beſides theſe charets there were 50000 horſemen, and 200000 footmen.

e With great ioy and boldneſſe.

Ioſh 24.6. 1.*mac*. 4.9.

9 * And the Egyptians purſued after them, and all the horſes and charets of Pharaoh, and his horſemen, and his hoſte ouertooke them camping by the Sea, beſide Pihahiroth, before Baal-zephon.

10 And when Pharaoh drew nigh, the children of Iſrael lift vp their eyes, and beholde, the Egyptians marched after them, and they were ſore [f] afraide: wherefore the children of Iſrael cryed vnto the Lord.

f They which a little before in their diliuerance reioyced, being now in danger, are afraid, and murmure.

11 And they ſayd vnto Moſes, Haſt thou brought vs to die in the wilderneſſe, becauſe there were no graues in Egypt? wherefore haſt thou ſerued vs thus, to cary vs out of Egypt?

12 Did not wee tell thee this thing in Egypt, ſaying, Let [g] vs be in reſt, that we may ſerue the Egyptians? for it had bene better for vs to ſerue the Egyptians, then that we ſhould die in the wilderneſſe.

g Such is the impatience of the fleſh, that it can not abide Gods appointed time.

13 Then Moſes ſayd to the people, Feare ye not, ſtand ſtill, and behold ‖ the ſaluation of the Lorde which hee will ſhew to you this day. For the Egyptians, whom yee haue ſeene this day, yee ſhall neuer ſee them againe.

‖ *Or, deliuerance*

14 The Lord ſhall fight for you: therefore [h] hold you your peace.

h Only put your truſt in God without grudging or doubting.

15 ¶ And the Lorde ſayde vnto Moſes, Wherefore [i] cryeſt thou vnto mee? ſpeake vnto the children of Iſrael that they goe forward:

i Thus in tentations faith fighteth againſt the fleſh, and cryeth with inward gronings to the Lord.

16 And lift thou vp thy rod, and ſtretch out thine hand vpon the Sea, and diuide it, and let the children of Iſrael goe on drie ground thorow the mids of the Sea.

17 And I, behold, I wil harden the heart of the Egyptians, that they may followe them, and I will get me honour vpon Pharaoh, and vpon all his hoſte, vpon his charets, and vpon his horſemen.

18 Then the Egyptians ſhall know that I am the Lord, when I haue gotten mee honour vpon Pharaoh, vpon his charets, and vpon his horſemen.

19 (And the Angel of God, which went before the hoſte of Iſrael, remooued, and went behinde them: alſo the pillar of the cloude went from before them, and ſtood behinde them,

20 And came betweene the campe of the Egyptians, and the campe of Iſrael: it was both a cloude and darkeneſſe, yet gaue it [k] light by night, ſo that all the night long the one came not at the other)

k The cloude ſhewed light to the Iſraelites, but to the Egyptians it was darkenes, ſo that their two hoſtes could not ioyne together.

21 And Moſes ſtretched foorth his hand vpon the Sea, and the Lord cauſed the Sea to runne backe by a ſtrong Eaſt winde all the night, and made the Sea drie land: for the waters were * diuided.

22 Then the * children of Iſrael went thorowe the middes of the Sea vpon the dry ground, and the waters were a wall vnto them on their right hande, and on their left hand.

Ioſh. 4.23. *pſal*. 114.3. *Pſal*. 78.13. 1.*cor*. 13.1. *hebr*. 11.29.

23 And the Egyptians purſued and went after them to the mids of the Sea, euen all Pharaohs horſes, his charets, and his horſemen.

24 Now in the morning [l] watch, when the Lord looked vpon the hoſte of the Egyptians out of the fiery and cloudie pillar, hee ſtrooke the hoſte of the Egyptians with feare.

l Which was about the three laſt houres of the night.

25 For hee tooke off their charet wheeles and they draue them ‖ with much adoe: ſo that the Egyptians euery one ſayde, I will flee from the face of Iſrael: for the Lorde fighteth for them againſt the Egyptians.

‖ *Or, heauily.*

26 ¶ Then the Lorde ſayde to Moſes, Stretch thine hand vpon the Sea, that the waters may returne vpon the Egyptians, vpon their charets, and vpon their horſemen.

27 Then Moſes ſtretched forth his hand vpon the Sea, and the Sea returned to his force early in the morning, and the Egyptians fled againſt it: but the Lorde [m] ouerthrewe the Egyptians in the middes of the Sea.

m So the Lord by the water ſaued his, and by the water drowned his enemies.

28 So the water returned and couered the charets and the horſemen, euen all the hoſte of Pharaoh that came into the Sea after them: there remained not one of them.

29 But the children of Iſrael walked vpon drie land thorow the middes of the Sea, and the waters were a wall vnto them on their right hand, and on their left.

30 Thus the Lord ſaued Iſrael the ſame day out of the hand of the Egyptians, and Iſrael ſawe the Egyptians dead vpon the Sea banke.

31 And Iſrael ſawe the mightie ‡ power, which the Lorde ſhewed vpon the Egyptians: ſo the people feared the Lorde, and beleeued the Lorde, and his [n] ſeruant Moſes.

‡ *Ebr. hand.*

n That is, the doctrine, which he taught them in the name of the Lord.

CHAP. XV.

1 20. *Moſes with the men & women ſing praiſes vnto God for their deliuerance.* 23 *The people murmure.* 25 *At the prayer of Moſes the bitter waters are ſweete.* 26 *God teacheth the people obedience.*

Then [a] ſang Moſes * and the children of Iſrael this ſong vnto the Lord, and ſayd in this maner, I will ſing vnto the Lord: for he hath triumphed gloriouſly: the horſe and him that rode vpon him hath he ouerthrowen in the Sea.

a Prayſing God for the ouerthrow of his enemies and their deliuerance.

Wiſd. 10.20.

2 The Lord is my ſtrength and ‖ prayſe, and hee is become my ſaluation. Hee is my God, and I will [b] prepare him a Tabernacle: he is my fathers God, and I will exalt him.

‖ *Or, the occaſion of my ſong of prayſe.*

b To worſhip him therein.

3 The Lorde is a [c] man of warre, his [d] Name is Iehouah.

c In battell he ouercommeth euer.

d Euer conſtant in his promiſe.

4 Pharaohs charets and his hoſte hath he caſt into the Sea: his choſen captaines alſo were drowned in the red Sea.

5 The depthes haue couered them, they ſanke to the bottome as a ſtone.

6 The right hand, O Lord, is glorious in

‖ *Or, power.*

power: thy right hand, O Lord, hath bruiſed the enemie.

7 And in thy great glory thou haſt ouerthrowen them that roſe againſt [e] thee: thou ſenteſt forth thy wrath, which conſumed them as the ſtubble.

e Thoſe that are enemies to Gods people, are his enemies.

8 And by the blaſt of thy noſtrels the waters were gathered, the floods ſtood ſtill as an heape, the depths congealed together in the ‖ heart of the ſea.

‖Or, in the depth of the Sea.

9 The enemie ſaid, I will purſue, I will ouertake them, I will diuide the ſpoyle, ‡ my luſt ſhall be ſatiſfied vpon them, I will drawe my ſworde, mine hand ſhall deſtroy them.

‡ Ebr. my ſoule ſhalbe filled.

10 Thou bleweſt with thy winde, the ſea couered them, they ſanke as leade in the mightie waters.

11 Who is like vnto thee, O Lord, among the [f] gods! who is like thee ſo glorious in holineſſe, [g] fearefull in prayſes, doing wonders!

f For ſo often times the Scripture calleth the mighty men of the world.

g Which oughteſt to be praiſed with all feare and reuerence.

12 Thou ſtretchedſt out thy right hand, the earth ſwallowed them.

13 Thou wilt by thy mercy cary this people, which thou deliueredſt: thou wilt bring them in thy ſtrength vnto thine holy [h] habitation.

h That is, into the land of Canaan: or into mount Zion.

14 The people ſhall heare and be afrayd: ſorowe ſhall come vpon the inhabitants of Paleſtina.

15 Then the Dukes of Edom ſhall be amaſed, and trembling ſhall come vpon the great men of Moab: all the inhabitants of Canaan ſhall waxe faint hearted.

16 * Feare & dread ſhall fall vpon them: becauſe of the ‖ greatneſſe of thine arme, they ſhall be ſtill as a ſtone, till thy people paſſe, O Lorde, till this people paſſe, which thou haſt purchaſed.

Deut. 2.25. Ioſh. 2.9.

‖*Or, for thy great power.*

17 Thou ſhalt bring them in, and plant them in the mountaine of thine [i] inheritance, which is the place that thou haſt prepared, O Lorde, for to dwell in, euen the Sanctuary, O Lord, which thine handes ſhall eſtabliſh.

i Which was mount Zion, where afterward the Temple was built.

18 The Lord ſhall reigne for euer & euer.

19 For Pharaohs horſes went with his charets and horſemen into the Sea, and the Lord brought the waters of the Sea vpon them: but the children of Iſrael went on dry land in the mids of the Sea.

20 ¶ And Miriam the propheteſſe, ſiſter of Aaron, tooke a timbrell in her hand, and all the women came out after her with timbrels and [k] dances.

k Signifying their great ioy: which cuſtome the Iewes obſerued in certaine ſolemnities, Iudg. 11.34. & 21.21. but it ought not to be a cloke to couer our wanton dances.

21 And Miriam [l] anſwered the men, Sing ye vnto the Lord: for hee hath triumphed gloriouſly: the horſe and his rider hath he ouerthrowen in the Sea.

l By ſinging the like ſong of thankeſgiuing.

22 Then Moſes brought Iſrael from the red Sea, and they went out into the wilderneſſe of [m] Shur: and they went three dayes in the wilderneſſe, and found no waters.

m Which was called Etham, Num. 33.8.

23 And when they came to Marah, they could not drinke of the waters of Marah, for they were bitter: therefore the name of the place was called ‖ Marah.

‖*Or, bitterneſſe.*

24 Then the people murmured againſt Moſes, ſaying, What ſhall we drinke?

25 And hee cryed vnto the Lord, and the Lord ſhewed him a * tree, which when hee had caſt into the waters, the waters were ſweete: there hee made them an ordinance and a law, and there [n] he proued them,

Ecclus. 38.5.

n That is, God, or Moſes in Gods name.

26 And ſayde, If thou wilt diligently hearken, O Iſrael, vnto the voyce of the Lord thy God, and wilt doe that, which is [o] right in his ſight, and wilt giue eare vnto his commandemements, and keepe all his ordinances, then will I put none of theſe diſeaſes vpon thee, which I brought vpon the Egyptians: for I am the Lord that healeth thee.

o Which is to doe that onely that God commandeth.

27 ¶ * And they came to Elim, where were twelue fountaines of water, and ſeuentie ‖ palme trees, and they camped there by the waters.

Numb. 33.9.

‖*Or, Date trees.*

CHAP. XVI.

1 The Iſraelites come to the deſert of Zin, and murmure againſt Moſes & Aaron. 13 The Lord ſendeth Quailes and Manna. 23 The Sabbath is ſanctified vnto the Lorde 27 The ſeuenth day Manna could not be found. 32 It is kept for a remembrance to the poſteritie.

Afterward all the Congregation of the children of Iſrael departed from Elim, and came to the wilderneſſe of [a] Sin (which is betweene Elim and Sinai) the fifteenth day of the ſecond moneth after their departing out of the land of Egypt.

a This is the eight place wherein they had camped: there is an other place called Zin, which was the 33. place wherein they camped: and is alſo called Cadeſh, Num. 33.36.

2 And the whole Congregation of the children of Iſrael murmured againſt Moſes and againſt Aaron in the wilderneſſe.

3 For the children of Iſrael ſaid to them, Oh that wee had died by the hande of the Lord in the land of Egypt, when wee ſate by the fleſh [b] pots, when wee ate bread our bellies full: for ye haue brought vs out into this wildernes, to kill this whole companie with famine.

b So hard a thing it is to the fleſh not to murmure againſt God, when the belly is pinched.

4 ¶ Then ſayd the Lorde vnto Moſes, Beholde, I will cauſe bread to raine from heauen to you, and the people ſhall goe out and gather ‡ that that is ſufficient for euery [c] day, that I may prooue them, whether they will walke in my Law or no.

‡*Ebr. the portion of a day in his day.*

c To ſignifie that they ſhould patiently depend vpon Gods prouidence from day to day.

5 But the ſixt day they ſhal prepare that, which they ſhall bring home, and it ſhall be twiſe as much as they gather daily.

6 Then Moſes and Aaron ſayd vnto all the children of Iſrael, At euen ye ſhall know that the Lord brought you out of the land of Egypt:

7 And in the morning yee ſhall ſee the glory of the Lord: [d] for hee hath heard your grudgings againſt the Lord: and what are we that ye haue murmured againſt vs?

d He gaue them not Manna becauſe they murmured, but for his promiſe ſake.

8 Againe Moſes ſayde, At euen ſhall the Lord giue you fleſh to eate, and in the morning your fill of bread: for the Lorde hath heard your murmurings, which yee murmure againſt him: for what are wee? your murmurings are not againſt vs, but againſt the [e] Lord.

e He that contemneth Gods miniſters, contemneth God himſelfe.

9 ¶ And Moſes ſayd to Aaron, Say vnto all the Congregation of the children of Iſrael, Drawe neere before the Lord: for

he hath heard your murmurings.

10 Now as Aaron ſpake vnto the whole Congregation of the children of Iſrael, they looked toward the wilderneſſe, and beholde, the glory of the Lord appeared * in a cloud.

Chap.13.21.

11 (For the Lord had ſpoken vnto Moſes, ſaying,

12 * I haue heard the murmurings of the children of Iſrael: tell them therefore, and ſay, ‖ At euen ye ſhall eate fleſh, and in the morning ye ſhall be filled with bread, and ye ſhall know that I am the Lord your God)

Ecclus.45.4.

‖ Or, in the twilight.

13 And ſo at euen the * Quailes came and couered the campe: and in the morning the dew lay round about the hoſt.

Num.11.31.

14 * And when the dew that was fallen, was aſcended, beholde, a ſmall round thing was vpon the face of the wildernes, ſmall as the hoare froſt on the earth.

Nomb.11.7. pſal.78.24. wiſd.16.20.

15 And when the children of Iſrael ſawe it, they ſaid one to another, It is [f] MAN, for they wiſt not what it was. And Moſes ſaid vnto them, * This is the bread which the Lord hath giuen you to eat.

[f] Which ſignifieth a part, portion or gift: alſo meat prepared.

Iohn 6.31. 1.cor.10.3.

16 ¶ This is the thing which the Lord hath commaunded: gather of it euery man according to his eating, [g] an Omer for ‡ a man, according to the number of your perſons: euery man ſhall take for them which are in his tent.

[g] Which conteineth about a pottle of our meaſure.

‡ Eb. for an head.

17 And the children of Iſrael did ſo, and gathered ſome more, ſome leſſe.

18 And when they did meaſure it with an Omer, * he that had gathered much, had nothing ouer, & he that had gathered little, had no [h] lacke: ſo euery man gathered according to his eating.

2.Cor.8.15.

[h] God is a rich feeder of all, and none can iuſtly complaine.

19 Moſes then ſayde vnto them, Let no man reſerue thereof till morning.

20 Notwithſtanding, they obeyed not Moſes: but ſome of them reſerued of it till morning, and it was full of wormes, and [i] ſtanke: therefore Moſes was angry with them.

[i] No creature is ſo pure, but being abuſed, it turneth to our deſtruction.

21 And they gathered it euery morning, euery man according to his eating: for when the heate of the Sunne came, it was melted.

22 ¶ And the ſixth day they gathered [k] twiſe ſo much bread, two Omers for one man: then all the rulers of the Congregation came and told Moſes.

[k] Which portion ſhould ſerue for the Sabbath, and the day before.

23 And he anſwered them, This is that which the Lord hath ſaid, To morrow is the reſt of the holy Sabbath vnto the Lorde: bake that to day which yee will bake, and ſeethe that which ye will ſeethe, and all that remaineth, lay it vp to be kept till the morning for you.

24 And they layd it vp till the morning, as Moſes bade, and it ſtanke not, neither was there any worme therein.

25 Then Moſes ſayd, Eate that to day: for to day is the Sabbath vnto the Lord: to day ye ſhall not [l] finde it in the field.

[l] God tooke away the occaſion from their labor, to ſignifie how holy he would haue the Sabbath kept.

26 Sixe dayes ſhall ye gather it, but in the ſeuenth day is the Sabbath: in it there ſhall be none.

27 ¶ Notwithſtanding, there [m] went out ſome of the people in the ſeuenth day for to gather, and they found none.

[m] Their infidelitie was ſo great, that they did expreſly againſt Gods commandement.

28 And the Lord ſayd vnto Moſes, How long refuſe ye to keepe my commandements and my lawes?

29 Behold, how the Lord hath giuen you the Sabbath: therfore he giueth you the ſixt day bread for two dayes: tary therefore euery man in his place: let no man go out of his place the ſeuenth day.

30 So the people reſted the ſeuenth day.

31 And the houſe of Iſrael called ẏ name of it MAN, and it was like [n] to Coriander ſeed, but white: and the taſte of it was like vnto waters made with hony.

[n] In forme and figure, but not in colour, numb. 11.7.

32 And Moſes ſayd, This is that, which the Lord hath commanded, Fill an Omer of it, to keepe it for your poſteritie: that they may ſee the bread wherewith I haue fed you in wilderneſſe, when I brought you out of the land of Egypt.

33 Moſes alſo ſayd to Aaron, Take a [o] pot, and put an Omer full of MAN therein, & ſet it before the Lord to be kept for your poſterity.

[o] Of this veſſell reade Heb.9.4.

34 As the Lord commaunded Moſes, ſo Aaron layd it vp before the [p] Teſtimonie to be kept.

[p] That is, the Arke of the couenant: to wit, after that the Arke was made.

35 And the children of Iſrael did eate MAN * fortie yeeres, vntill they came vnto a land inhabited: they did eate MAN vntill they came to the borders of the lande of Canaan.

Ioſh.5.12. nehe.9.15.

36 The Omer is the tenth part of the [q] Ephah.

[q] Which meaſure conteined about ten pottles.

CHAP. XVII.

1 The Iſraelites come into Rephidim, and grudge for water. 6 Water is giuen them out of the rocke. 11 Moſes holdeth vp his hands, and they ouercome the Amalekites. 15 Moſes buildeth an altar to the Lord.

AND all the Congregation of the children of Iſrael departed from the wilderneſſe of Sin, by their iourneyes ‡ at the commandement of the Lord, and camped in [a] Rephidim, where was no water for the people to drinke.

‡ Eb. at the mouth

[a] Moſes here noteth not euery place where they camped, as Num. 33. but only thoſe places where ſome notable thing was done.

2 * Wherefore the people contended with Moſes, and ſayd, Giue vs water, that wee may drinke. And Moſes ſayde vnto them, Why contend ye with me? Wherefore doe ye [b] tempt the Lord?

Num.21.4.

[b] Why diſtruſt you God? why looke you not for ſuccour of him without murmuring againſt vs?

3 So the people thirſted there for water, and the people murmured againſt Moſes, and ſayd, Wherefore haſt thou thus brought vs out of Egypt to kill vs and our children and our cattell with thirſt?

4 And Moſes cried to the Lord, ſaying, What ſhall I doe to this people? for they be almoſt ready to [c] ſtone me.

[c] How ready the people are for their owne matters to ſlay yͤ true Prophets, & how ſlow they are to reuenge Gods cauſe againſt his enemies and falſe prophets.

5 And the Lord anſwered to Moſes, Go before the people, and take with thee of the Elders of Iſrael: and thy rod, wherewith thou * ſmoteſt the riuer, take in thine hand, and go:

Chap.7.20.

6 * Beholde, I will ſtand there before thee, vpon the rocke in Horeb, and thou ſhalt ſmite on the rocke, and water ſhall come out of it, that the people may drinke. And Moſes did ſo in the ſight of the Elders of Iſrael.

Num.20.9. wiſ.11.4 pſal.78.15. & 105.41. 1.cor.10.4.

7 And hee called the name of the place,

‖Maſſah and ‖Meribah, becauſe of the contention of the children of Iſrael, and becauſe they had tempted the Lord, ſaying, Is the [d] Lord among vs or no?

8 ¶ *Then came [e] Amalek and fought with Iſrael in Rephidim.

9 And Moſes ſayd to Ioſhua, Chuſe vs out men, and go fight with Amalek: to morow I will ſtand on the top of the [f] hill with the rod of God in mine hand.

10 So Ioſhua did as Moſes bade him, and fought with Amalek: and Moſes, Aaron, and Hur went vp to the top of the hill.

11 And when Moſes held vp his hand, Iſrael preuailed: but when hee let his hand [g] downe, Amalek preuailed.

12 Now Moſes hands were heauy: therefore they tooke a ſtone, and put it vnder him, and hee ſate vpon it: And Aaron and Hur ſtayed vp his hands, the one on the one ſide, and the other on the other ſide: ſo his hands were ſteady vntill the going downe of the Sunne.

13 And Ioſhua diſcomfited Amalek and his people with the edge of the ſword.

14 ¶ And the Lord ſaid to Moſes, Write this for a remembrance [h] in the booke, and ‡ rehearſe it to Ioſhua: for * I will vtterly put out the remembrance of Amalek from vnder heauen.

15 (And Moſes built an altar, and called the name of it [i] Iehouah-niſſi)

16 Alſo he ſaid, ‡ The Lord hath ſworne, that he will haue warre with Amalek from generation to generation.

CHAP. XVIII.

1 Iethro commeth to ſee Moſes his ſonne in law. 8 Moſes telleth him of the wonders of Egypt. 9 Iethro reioyceth, and offereth ſacrifice to God. 21 What maner of men officers and Iudges ought to be. 24 Moſes obeyeth Iethros counſell in appointing officers.

WHen Iethro the *Prieſt of Midian Moſes father in lawe heard all that God had done for Moſes, and for Iſrael his people, and how the Lord had brought Iſrael out of Egypt,

2 Then Iethro the father in law of Moſes tooke Zipporah Moſes wife, (after hee had [a] ſent her away)

3 And her two ſonnes, (whereof the one was called *Gerſhom: for hee ſayd, I haue bene an aliant in a ſtrange land:

4 And the name of the other was Eliezer: for the God of my father, ſaid he, was mine helpe, and deliuered mee from the ſword of Pharaoh)

5 And Iethro Moſes father in law came with his two ſonnes and his wife vnto Moſes into the wilderneſſe, where he camped by the [b] mount of God.

4 And he [c] ſayd to Moſes, I thy father in law Iethro am come to thee, and thy wife and her two ſonnes with her.

7 ¶ And Moſes went out to meete his father in lawe, and did obeyſance, and kiſſed him, and each aſked other of his ‡ welfare, and they came into the tent.

8 Then Moſes tolde his father in lawe all that the Lord had done vnto Pharaoh, and to the Egyptians for Iſraels ſake, and all the trauaile that had come vnto them by the way, and how the Lord deliuered them.

9 And Iethro reioyced at all the goodneſſe, which the Lord had ſhewed to Iſrael, and becauſe he had deliuered them out of the hand of the Egyptians.

10 Therefore Iethro ſayd, [d] Bleſſed be the Lord, who hath deliuered you out of the hand of the Egyptians, and out of the hand of Pharaoh: who hath alſo deliuered the people from vnder the hand of the Egyptians.

11 Now I know that the Lord is greater then all the gods: * for as they haue dealt proudly with them, ſo are they [e] recompenſed.

12 Then Iethro Moſes father in lawe tooke burnt offerings and ſacrifices to offer vnto God. And Aaron and all the Elders of Iſrael came to eate bread with Moſes father in law [f] before God.

13 ¶ Now on the morow, when Moſes ſate to iudge the people, the people ſtood about Moſes from morning vnto euen.

14 And when Moſes father in law ſawe all that he did to the people, he ſayd, What is this that thou doeſt to the people? Why ſitteſt thou thy ſelfe alone, and all the people ſtande about thee from morning vnto euen?

15 And Moſes ſayde vnto his father in law, Becauſe the people come vnto mee to ſeeke [g] God.

16 When they haue a matter, they come vnto me, and I iudge betweene one and another, and declare the ordinances of God, and his lawes.

16 But Moſes father in lawe ſayde vnto him, The thing which thou doeſt, is not well.

18 Thou both ‡ weareſt thy ſelfe greatly, and this people that is with thee: for the thing is too heauie for thee: * thou art not able to doe it thy ſelfe alone.

19 Heare nowe my ‖ voice, (I will giue thee counſell, and God ſhall be with thee) Be thou for the people to [h] Godward, and report thou the cauſes vnto God,

20 And admoniſh them of the ordinances, and of the lawes, & ſhew them the way wherein they muſt walke, and the worke that they muſt do.

21 Moreouer, prouide thou among all the people, [i] men of courage, fearing God, men dealing truely, hating couetouſnes: and appoint ſuch ouer them to bee rulers ouer thouſands, rulers ouer hundreds, rulers ouer fifties, and rulers ouer tennes.

22 And let them iudge the people at all ſeaſons: but euery great matter let them bring vnto thee, and let them iudge all ſmall cauſes: ſo ſhall it be eaſier for thee, when they ſhall beare the burden with thee.

23 If thou doe this thing, (and God ſo command thee) both thou ſhalt be able to endure, and all this people ſhall alſo go quietly to their places.

24 So Moſes [k] obeyed the voyce of his father in law, and did all that hee had ſayd:

25 And Moſes choſe men of courage out of

of

‖*Or, tentation.*

‖*Or, ſtrife.*

d When in aduerſity we thinke God to be abſent, then we neglect his promiſe and make him a liar.

Deut 25.17. *wiſd.*11.3.

e Who came of Eliphaz, ſonne of Eſau, Gen.36.12.

f That is, Horeb, which is alſo called Sinai.

g So that we ſee how dangerous a thing it is to faint in prayer.

h In the booke of the Law.

‡*Ebr. put it in the eares of Ioſhua.*

*Num.*24.20. 1.*ſam.*15.3.

i That is, the Lord is my banner: as he declared by holding vp his rod and his hands.

‡*Ebr. the hand of the Lord vpon the throne.*

*Chap.*2.16.

a It may ſeeme that he ſent her backe for a time to her father for her impatiency, leſt ſhe ſhould be a let to his vocation, which was ſo dangerous, Chap.4.25.

*Chap.*2.22.

b Horeb is called ẏ mount of God, becauſe God wrought many miracles there. So Peter calleth the mount where Chriſt was transfigured, the holy mount: for by Chriſts preſence it was holy for a time, 2.Pet.1.18.

c That is, he ſent meſſengers to ſay vnto him.

‡*Ebr. of peace.*

d Whereby it is euident that he worſhipped the true God, and therefore Moſes refuſed not to marrie his daughter.

*Chap.*1.10,16,22. *and* 5.7. *and* 14.8.

e For they that drowned the children of the Iſraelites, periſhed themſelues by water.

f They are in that place where the ſacrifice was offered: for part was burnt, and the reſt eaten.

g That is, to know Gods will, and to haue iuſtice executed.

‡ *Ebr. thou wilt faint and fall.*

*Deut.*1.9.

‖*Or, counſell.*

h Iudge thou in hard cauſes, which cannot be decided but by conſulting with God.

i What maner of men ought to be choſen to beare office.

k Godly counſel ought euer to be obeyed, though it come of our inferiours: for to ſuch God oftentimes giueth wiſedome to humble them that are exalted, and to declare that one member hath need of another.

of al Iſrael, and made them heads ouer the people, rulers ouer thouſands, rulers ouer hundreths, rulers ouer fifties, and rulers ouer tennes.

26 And they iudged the people at all ſeaſons, but they brought the hard cauſes vnto Moſes: for they iudged all ſmall matters themſelues.

27 Afterward Moſes [l] let his father in law depart, and he went into his countrey.

CHAP. XIX

1 The Iſraelites come to Sinai. 5 Iſrael is choſen from among all other nations. 8 The people promiſe to obey God. 12 He that toucheth the hill dyeth. 16 God appeareth to Moſes vpon the mount in thunder, and lightning.

IN the [a] third moneth, after the children of Iſrael were gone out of the lande of Egypt, the ſame [b] day came they into the wilderneſſe of Sinai.

2 For they departed from Rephidim, and came to the deſert of Sinai, and camped in the wilderneſſe: euen there Iſrael camped before the mount.

3 *But Moſes went vp vnto God, for the Lorde had called out of the mount vnto him, ſaying, Thus ſhalt thou ſay to the houſe of [c] Iaakob, and tell the children of Iſrael,

4 *Yee haue ſeene what I did to the Egyptians, & how I caryed you vpon [d] eagles wings, and haue brought you vnto me.

5 Now therefore *if yee will heare my voyce in deede, and keepe my couenant, then ye ſhall be my chiefe treaſure aboue all people, *though all the earth be mine.

6 Ye ſhal be vnto me alſo a kingdome of *Prieſts, and an holy nation. Theſe are the wordes which thou ſhalt ſpeake vnto the children of Iſrael.

7 ¶ Moſes then came and called for the Elders of the people, and propoſed vnto them all theſe things, which the Lord commanded him.

8 And the people anſwered all together, and ſayd, *All that the Lord hath commanded we will doe. And Moſes reported the words of the people vnto the Lord.

9 And the Lord ſayd vnto Moſes, Loe, I come vnto thee in a thicke cloud, that the people may heare, whiles I talke with thee, and that they may alſo beleeue thee for euer, (for Moſes had tolde the wordes of the people vnto the Lord)

10 Moreouer the Lord ſaid vnto Moſes, Goe to the people, and [e] ſanctifie them to day and to morrow, and let them waſh their clothes.

11 And let them bee ready on the thirde day: for the third day the Lorde will come downe in the ſight of all the people vpon mount Sinai.

12 And thou ſhalt ſet markes vnto the people round about, ſaying, Take heede to your ſelues that ye goe not vp to the mount, nor touch the border of it: whoſoeuer toucheth the *mount, ſhall ſurely die.

13 No hand ſhall touch it, but he ſhall be ſtoned to death, or ſtricken thorowe with darts: whether it be beaſt or man, hee ſhall not liue: when the || horne bloweth long, they ſhall come vp || into the mountaine.

14 ¶ Then Moſes went down from the mount vnto the people, and ſanctified the people, and they waſhed their clothes.

15 And he ſayd vnto the people, Be ready on the third day, & come not at your [f] wiues.

16 And the third day, when it was morning, there was thunders and lightnings, and a thicke cloude vpon the mount, and the ſound of the trumpet exceeding loud, ſo that all the people that was in the campe, was afraid.

17 Then Moſes brought the people out of the tents to meete with God, and they ſtood in the nether part of the mount.

18 *And mount Sinai was all on ſmoke, because the Lorde came downe vpon it in fire, and the ſmoke thereof aſcended, as the ſmoke of a fornace, and all the mounts trembled exceedingly.

19 And when the ſound of the trumpet blew long, & waxed louder & louder, Moſes ſpake, and God anſwered him by [h] voyce.

20 (For the Lorde came downe vpon mount Sinai on the top of the mount) and when the Lord called Moſes vp into the top of the mount, Moſes went vp.

21 Then the Lord ſaid vnto Moſes, Goe downe, charge the people, that they breake not their bounds, to go vp to the Lord to gaze, leſt many of them periſh.

22 And let the || Prieſts alſo which come to the Lord, be ſanctified, leſt the Lord || deſtroy them.

23 And Moſes ſayd vnto the Lord, The people cannot come vp into the mount Sinai: for thou haſt charged vs, ſaying, Set marks on the mountaine, and ſanctifie it.

24 And the Lord ſaid vnto him, Goe, get thee downe, and come vp, thou, and Aaron with thee: but let not the [i] Prieſts and the people break their bounds to come vp vnto the Lord, leſt he deſtroy them.

25 So Moſes went downe vnto the people, and told them.

CHAP. XX.

2 The commandements of the firſt table. 12 The commandements of the ſecond. 18 The people afrayd, are comforted by Moſes. 23 Gods of ſiluer and golde are againe forbidden. 24 Of what ſort the altar ought to be.

THen God [a] ſpake all theſe words, ſaying,

2 *I am the Lord thy God, which haue brought thee out of the land of Egypt, out of the houſe of || bondage.

2 Thou ſhalt haue none other gods [b] before me.

4 *Thou ſhalt make thee no grauen image, neither any ſimilitude of things that are in heauen aboue, neither that are in the earth beneath, nor that are in the waters vnder the earth.

5 Thou ſhalt not [c] bow downe to them, neither ſerue them: for I am the Lorde thy God, a [d] ielous God, viſiting the iniquity of the fathers vpon the children, vpon the third generation, and vpon the fourth, of them that hate me:

[l] Reade the occaſion, Num. 10. 29.

[a] Which was in the beginning of the moneth Siuan, conteining part of May and part of Iune.

[b] That they departed from Rephidim.

Acts 7.38.

[c] God called Iaakob Iſrael: therefore the houſe of Iaakob and the people of Iſrael ſignifie onely Gods people.

Deut. 29.2.

[d] For the egle by flying hie, is out of danger, and in carying her birds rather on her wings then in her talents, declareth her loue.

Deut 5.2.

Deut 10.14.

pſal 24.1.

1.*pet.* 2.2.

reuel. 1.6.

Chap. 24.3.

deut. 5.27.

and 26.17.

ioſh. 24.16.

[e] Teach them to be pure in heart, as they ſhewe themſelues outwardly cleane by waſhing.

Heb. 12.20.

|| *Or, trumpet.*

|| *Or, toward.*

[f] But giue your ſelues to prayer and abſtinence, that you may at this time attend only vpon the Lord, 1. Cor. 7.5.

Deut. 4.11.

[g] God vſed theſe fearefull ſignes, that his Lawe ſhould be had in greater reuerence, and his maieſty the more feared.

[h] Hee gaue authority to Moſes by plaine words, that the people might vnderſtand him.

|| *Or, rulers.*

|| *Or, breake out vpon them.*

[i] Neither dignity nor multitude haue authority to paſſe the bounds, that Gods word preſcribeth.

[a] When Moſes and Aaron were gone vp, or had paſſed ẏ bounds of the people, God ſpake thus out of the mount Horeb, that all the people heard.

Deut. 5.6. *pſal.* 81.10.

|| *Or, ſeruants.*

[b] To whoſe eyes all things are open.

Leuit. 26.1. *pſal.* 97.7.

[c] By this outward geſture all kinde of ſeruice and worſhip to idoles is forbidden.

[d] And will be reuenged of the contemners of mine honour.

[e] So ready is he rather to ſhew mercie then to puniſh.
Leui.19.12.deut.5.11.mat.5.33.
[f] Either by ſwearing falſely, or raſhly by his Name, or by contemning it.
[g] Which is by meditating the ſpirituall reſt by hearing Gods word, and reſting from worldly trauailes.
Chap.23.12. ezek 20.12.
‖Or, citie.
Gene.2.2.
Deut.5.16. matt.15.4. epheſ.6.2.
[h] By the parents alſo is meant all that haue authoritie ouer vs.
Matt.5.21.
[i] But loue and preſerue thy brothers life.
[k] But be pure in heart, word, and deede.
[l] But ſtudie to ſaue his goods.
[m] But further his good name, and ſpeake trueth.
Rom.7.7.
[n] Thou mayeſt not ſo much as wiſh his hinderance in any thing.
‖Or, heard.
‡Ebr. firebrands.
Deut 5.24. and 18.16. hebr.12.18.
[o] Whether you will obey his precepts as you promiſed, chap.19.8.
Chap 27.8. and 38.7. Leuit.3.1.
Deut 27.5. ioſh.8.31.
‡Ebr. it, that is, the ſtone.
[p] Which might bee by his ſtouping, or flying abroad of his clothes.

6 And ſhewing mercie vnto [e] thouſands to them that loue mee, and keepe my commandements.

7 *Thou ſhalt not take the Name of the Lord thy God in [f] vaine: for the Lorde will not holde him guiltleſſe, that taketh his Name in vaine.

8 Remember the Sabbath day to [g] keepe it holy.

9 *Sixe dayes ſhalt thou labour, and doe all thy worke.

10 But the ſeuenth day is the Sabbath of the Lord thy God: in it thou ſhalt not doe any worke, thou, nor thy ſonne, nor thy daughter, thy man ſeruant, nor thy mayde, nor thy beaſt, nor thy ſtranger that is within thy ‖ gates.

11 *For in ſixe dayes the Lord made the heauen and the earth, the ſea, and all that in them is, and reſted the ſeuenth day: therefore the Lord bleſſed the Sabbath day, and halowed it.

12 ¶ *Honour thy [h] father and thy mother, that thy dayes may be prolonged vpon the land, which ỹ Lord thy God giueth thee.

13 *Thou ſhalt not [i] kill.

14 Thou ſhalt not [k] commit adultery.

15 Thou ſhalt not [l] ſteale.

16 Thou ſhalt not beare falſe [m] witneſſe againſt thy neighbour.

17 *Thou ſhalt not [n] couet thy neighbors houſe, neither ſhalt thou couet thy neighbours wife, nor his man ſeruant, nor his mayde, nor his oxe, nor his aſſe, neither any thing that is thy neighbours.

18 ¶ And all the people ‖ ſaw the thunders, and the ‡ lightnings, and the ſound of the trumpet, and the mountaine ſmoking: and when the people ſaw it, they fled, and ſtood afarre off,

19 And ſayd vnto Moſes, *Talke thou with vs, and we will heare: but let not God talke with vs, leſt we die.

20 Then Moſes ſayde vnto the people, Feare not: for God is come to [o] prooue you, and that his feare may bee before you, that ye ſinne not.

21 So the people ſtoode a farre off, but Moſes drew neere vnto the darkenes where God was.

22 ¶ And the Lorde ſayde vnto Moſes, Thus ſhalt thou ſay vnto the children of Iſrael, Ye haue ſeene that I haue talked with you from heauen.

23 Ye ſhall not make therefore with mee gods of ſiluer, nor gods of golde: you ſhall make you none.

24 *An altar of earth thou ſhalt make vnto mee, and thereon ſhalt offer thy burnt offerings, and thy *peace offerings, thy ſheepe, and thine oxen: in all places, where I ſhall put the remembrance of my Name, I will come vnto thee, and bleſſe thee.

25 *But if thou wilt make me an altar of ſtone, thou ſhalt not build it of hewen ſtones: for if thou lift vp thy toole vpon them, thou haſt polluted ‡ them.

26 Neither ſhalt thou goe vp by ſteps vnto mine altar, that thy [p] filthineſſe be not diſcouered thereon.

CHAP. XXI.

Temporal & ciuil ordinances appointed by God, touching ſeruitude, murthers, & wrongs: the obſeruation wherof doeth not iuſtifie a man, but are giuen to bridle our corrupt nature, which els would breake out into all miſchiefe and crueltie.

Nowe theſe are the lawes which thou ſhalt ſet before them.

2 *If thou buy an Ebrew ſeruant, hee ſhall ſerue ſixe yeeres, and in the ſeuenth he ſhall goe out free, [a] for nothing.

3 If he came [b] himſelfe alone, he ſhall go out himſelfe alone: if hee were maried, then his wife ſhall go out with him.

4 If his maſter hath giuen him a wife, and ſhe hath borne him ſonnes or daughters, the wife and her children ſhall bee her [c] maſters, but he ſhall goe out himſelfe alone.

5 But if the ſeruant ſay thus, I loue my maſter, my wife and my children, I will not goe out free,

6 Then his maſter ſhall bring him vnto the ‡ Iudges, and ſet him to the [d] doore, or to the poſte, and his maſter ſhall bore his eare thorow with an awle, and he ſhall ſerue him for [e] euer.

7 Likewiſe if a man [f] ſel his daughter to be a ſeruant, ſhe ſhall not goe out as the men ſeruants do.

8 If ſhe pleaſe not her maſter, who hath betrothed her to himſelfe, then ſhall [g] hee cauſe to buy her: hee ſhall haue no power to ſell her to a ſtrange people, ſeeing he ‖ deſpiſed her.

9 But if he hath betrothed her vnto his ſonne, he ſhall deale with her [h] according to the cuſtome of the daughters.

10 If he [i] take him another wife, hee ſhall not diminiſh her food, her raiment, and recompenſe of her virginitie.

11 And if he do not theſe [k] three vnto her, then ſhall ſhe goe out free, paying no money.

12 ¶ *He that ſmiteth a man, and he die, ſhall die the death.

13 And if a man hath not layed wait, but [l] God hath offered him into his hand, *then I will appoint thee a place whither he ſhall flee.

14 But if a man come preſumptuouſly vpon his neighbour to ſlay him with guile, thou ſhalt take him from mine [m] altar, that he may die.

15 ¶ Alſo he that ſmiteth his father or his mother, ſhall die the death.

16 ¶ And he ỹ ſtealeth a man & ſelleth him, if it be found with him, ſhall die the death.

17 ¶ *And hee that curſeth his father or his mother, ſhall die the death.

18 ¶ When men alſo ſtriue together, and one ſmite another with [n] a ſtone, or with the fiſt, and he die not, but lieth in bed,

19 If he riſe againe, and walke without vpon his ſtaffe, then ſhall he that ſmote him, go [o] quit, ſaue only he ſhall beare his charges ‖ for his reſting, and ſhall pay for his healing.

20 ¶ And if a man ſmite his ſeruant, or his mayd, with a rod, and hee die vnder his hand, he ſhall be ſurely puniſhed.

21 But if he continue a day, or two dayes, he ſhall not [p] be puniſhed, for he is his money.

22 ¶ Alſo if men ſtriue & hurt a woman

with

Leuit.25.39. deut.15.12. ierem 34.14.
[a] Paying no money for his liberty.
[b] Not hauing wife nor children.
[c] Till her time of ſeruitude was expired, which might bee the ſeuenth yeere or the fiftieth.
‡Ebr. gods.
[d] Where the Iudges ſate.
[e] That is, to the yeere of Iubile, which was euery fiftieth yeere.
[f] Conſtrained either by pouertie, or els to the intent that the maſter ſhould marrie her.
[g] By giuing another money to buy her of him.
‖Or, deflowred her
[h] That is, he ſhall giue her dowrie.
[i] For his ſonne.
[k] Neither marry her himſelfe, nor giue another money to buy her, nor beſtow her vpon his ſonne.
Leuit.24.17.
[l] Though a man be killed at vnwares, yet it is Gods prouidence that it ſhould ſo be.
Deut.5.3.
[m] The holineſſe of ỹ place ought not to defend the murther.
Leuit.20.9 prou. 20.20. mat.15.4 marke 7.10.
[n] Either farre off him or neere.
[o] By the ciuill iuſtice.
‖Or, looſing of his time.
[p] By the ciuill Magiſtrate, but before God he is a murtherer.

with childe, ſo that her child depart from her, and [q] death follow not, he ſhall be ſurely puniſhed according as the womans huſband ſhall appoint him, or hee ſhall pay as the ‖ Iudges determine.

[q] Of the mother or child.

‖ Or, arbiters.

23 But if death follow, then thou ſhalt pay life for life,

24 * Eye for eye, tooth for tooth, hand for hand, foote for foote,

25 Burning for burning, [r] wound for wound, ſtripe for ſtripe.

Leuit. 24.20. deut. 19.21. matth. 5 38.

[r] The execution of this law onely belonged to the Magiſtrate, Mat. 5 38.

26 ¶ And if a man ſmite his ſeruant in the eye, or his mayd in the eye, and haue periſhed it, he ſhall let him go free for his eye.

27 Alſo if he ſmite [ſ] out his ſeruants tooth, or his maids tooth, hee ſhall let him goe out free for his tooth.

[ſ] So God reuengeth cruelty in moſt leaſt things.

28 ¶ If an oxe gore a man or a woman, that he die, the * oxe ſhalbe [t] ſtoned to death, and his fleſh ſhal not be eaten, but the owner of the oxe ſhall goe quit.

Gen. 9.5.

[t] If the beaſt be puniſhed, much more ſhall the murtherer.

29 If the oxe were wont to puſh in times paſt, and it hath bene ‖ tolde his maſter, and he hath not kept him, and after he killeth a man or woman, the oxe ſhall be ſtoned, and his owner ſhall die alſo.

‖ Or, teſtified to his.

30 If there be ſet to him a [u] ſumme of money, then he ſhall pay the ranſome of his life, whatſoeuer ſhalbe layd vpon him.

[u] By the next of the kinred of him that is ſo ſlaine.

31 Whether he hath gored a ſonne, or gored a daughter, hee ſhall be iudged after the ſame maner.

32 If the oxe gore a ſeruant or a mayd, he ſhall giue vnto their maſter thirty [x] ſhekels of ſiluer, and the oxe ſhall be ſtoned.

[x] Reade Gene. 23.15.

33 ¶ And when a man ſhall open a well, or when he ſhall digge a pit and couer it not, and an oxe or aſſe fall therein,

34 The owner of the pit ſhall [y] make it good, and giue money to the owners thereof, but the dead beaſt ſhall be his.

[y] This law forbiddeth not only not to hurt, but to beware leaſt any be hurt.

35 ¶ And if a mans oxe hurt his neighbours oxe that he die, then they ſhall ſell the liue oxe, and diuide the money thereof, and the dead oxe alſo they ſhall diuide.

36 Or if it bee knowen that the oxe hath vſed to puſh in times paſt, and his maſter hath not kept him, hee ſhall pay oxe for oxe, but the dead ſhall be his owne.

CHAP. XXII.

1 *Of theft,* 5 *damage,* 7 *lending,* 14 *borowing,* 16 *entiſing of maids,* 18 *witchcraft,* 20 *idolatry,* 21 *ſupport of ſtrangers, widowes, and fatherleſſe,* 25 *vſury,* 28 *reuerence to Magiſtrates.*

If a man ſteale an [a] oxe or a ſheepe, and kill it or ſell it, hee ſhall reſtore fiue oxen for the oxe, * and foure ſheepe for the ſheepe.

[a] Either great beaſt of ẏ heard, or a ſmall beaſt of the flocke.

2.Sam. 12 6.

2 ¶ If a theefe be found [b] breaking vp, and he be ſmitten that he die, no blood ſhalbe ſhed for him.

[b] Breaking an houſe to enter in, or vndermining.

3 But if it bee ‡ in the day light, [c] blood ſhall be ſhed for him: for hee ſhould make full reſtitution: if hee had not wherewith, then ſhould he be ſold for his theft.

‡ Ebr. when the ſunne riſeth vpon him.

[c] He ſhalbe put to death, that killeth him.

4 If the theft be found ‡ with him aliue, (whether it be oxe, aſſe, or ſheepe) he ſhall reſtore the double.

‡ Ebr. in his hand.

5 ¶ If a man do hurt field, or vineyard, and put in his beaſt to feed in another mans field, he ſhal recompenſe of ẏ beſt of his owne field, and of the beſt of his owne vineyard.

6 ¶ If fire breake out, and catch in the thornes, and the ſtacks of corne, or the ſtanding corne, or the field be conſumed, he that kindled the fire, ſhall make full reſtitution.

7 ¶ If a man deliuer his neighbour money, or ſtuffe to keepe, and it be ſtollen out of his houſe, if the theefe be found, he ſhall pay the double.

8 If the theefe be not found, then the maſter of the houſe ſhall bee brought vnto the ‡ Iudges to ſweare, whether he hath [d] put his hand vnto his neighbours good, or no.

‡ Ebr. gods.

[d] That is, whether he hath ſtollen.

9 In all maner of treſpaſſe, whether it be for oxen, for aſſe, for ſheepe, for rayment, or for any maner of loſt thing, which another challengeth to be his, the cauſe of both parties ſhall come before the Iudges, and whome the Iudges condemne, hee ſhall pay the double vnto his neighbour.

10 If a man deliuer vnto his neighbour to keepe aſſe, or oxe, or ſheepe, or any beaſt, and it die, or be ‡ hurt, or taken away by enemies, and no man ſee it,

‡ Ebr. broken.

11 [e] An othe of the Lord ſhall be betweene them twaine, that he hath not put his hand vnto his neighbours good, and the owner of it ſhall take the othe, and hee ſhall not make it good:

[e] They ſhould ſweare by the Name of the Lord.

12 * But if he be ſtollen from him, he ſhall make reſtitution to the owner therof:

Gen. 31.39.

13 If it be torne in pieces, hee ſhall bring [f] record, and ſhall not make that good, which is deuoured.

[f] He ſhall ſhew ſome part of the beaſt, or bring in witneſſes.

14 ¶ And if a man borowe ought of his neighbour, & it bee hurt or els die, the owner thereof not being by, hee ſhall ſurely make it good.

15 If the owner thereof be by, he ſhal not make it good: for if it be an hired thing, it [g] came for his hire,

[g] He that hired it ſhalbe free by paying the hire.

16 ¶ * And if a man entiſe a maide that is not betrothed, and lie with her, hee ſhall endow her, and take her to his wife.

Deut. 22.28.

17 If her father refuſe to giue her to him, he ſhall pay money, according to the dowrie of virgins.

18 ¶ Thou ſhalt not ſuffer a witch to liue.

19 ¶ Whoſoeuer lieth with a beaſt, ſhall die the death.

20 ¶ * Hee that offereth vnto any gods, saue vnto the Lord onely, ſhall be ſlaine.

Deut. 13.13, 14, 15. 1. mac. 2, 24.

21 ¶ * Moreouer, thou ſhalt not doe iniurie to a ſtranger, neither oppreſſe him: for ye were ſtrangers in the land of Egypt.

Leuit. 19.33.

22 ¶ * Yee ſhall not trouble any widow, nor fatherleſſe childe.

Zech. 7.10.

23 If thou vexe or trouble ſuch, & ſo he call and crie vnto me, I will ſurely heare his cry.

24 Then ſhall my wrath be kindled, and I will kill you with the ſworde, and your [h] wiues ſhall be widowes, and your children fatherleſſe.

[h] The iuſt plague of God vpon the oppreſſors.

25 ¶ * If thou lend money to my people, that is, to the poore with thee, thou ſhalt not be as an vſurer vnto him: yee ſhall not oppreſſe him with vſurie.

Leuit. 25.37. deut. 23.19. pſal. 15.5.

26 If thou take thy neighbours raiment to pledge, thou ſhalt reſtore it vnto him before the ſunne goe downe:

27 For that is his couering onely, and this is his garment for his ſkinne: wherein

ſhall he ſleepe? therefore when he [i] crieth vnto me, I will heare him: for I am mercifull.

28 ¶ *Thou ſhalt not raile vpon the Iudges, neither ſpeake euill of the ruler of thy people.

29 ¶ Thine [k] abundance and thy licour ſhalt thou not keepe backe. *The firſt borne of thy ſonnes ſhalt thou giue me.

30 Likewiſe ſhalt thou doe with thine oxen and with thy ſheepe: ſeuen dayes it ſhal be with his damme, and the eight day thou ſhalt giue it me.

31 ¶ Ye ſhall be an holy people vnto me, *neither ſhall ye eate any fleſh that is torne of beaſtes in the field: yee ſhall caſt it [l] to the dogge.

i For cold and neceſſitie.
Acts 23.5.
k Thine abundance of thy corne, oile, and wine.
Chap.13.2,12. and 34.19.
Leuit.22.8.
ezek.44.31.
l And ſo haue nothing to doe with it.

CHAP. XXIII.

2 Not to follow the multitude. 13 Not to make mention of the ſtrange gods. 14 The three ſolemne feaſtes. 20.23 The Angel is promiſed to leade the people. 25 What God promiſeth, if they obey him. 29 God will caſt out the Canaanites by little and little, and why.

Thou ſhalt not ‖receiue a falſe tale, neither ſhalt thou put thine hand with the wicked, to be a ‖ falſe witneſſe.

2 ¶ Thou ſhalt not follow a multitude to doe euill, neither ‡ agree in a controuerſie [a] to decline after many and ouerthrowe the trueth.

3 ¶ Thou ſhalt not eſteeme a poore man in his cauſe.

4 ¶ If thou meete thine enemies oxe, or his aſſe going aſtray, thou ſhalt [b] bring him to him againe.

5 If thou ſee thine enemies [c] aſſe lying vnder his burden, wilt thou ceaſe to helpe him? thou ſhalt helpe him vp againe with it.

6 ¶ Thou ſhalt not ouerthrow the right of thy poore in his ſuit.

7 Thou ſhalt keepe thee far from a falſe matter, *and ſhalt not ſlay the [d] innocent and the righteous: for I will not iuſtifie a wicked man.

8 ¶ *Thou ſhalt take no gift: for the gift blindeth the ‡wiſe, and peruerteth the words of the righteous.

9 ¶ Thou ſhalt not oppreſſe a ſtranger: for yee know the [e] heart of a ſtranger, ſeeing ye were ſtrangers in the land of Egypt.

10 *Moreouer, ſixe yeeres thou ſhalt ſow thy land, and gather the fruits thereof,

11 But the ſeuenth yeere thou ſhalt let it reſt and lie ſtill, that the poore of thy people may eate, and what they leaue, the beaſtes of the field ſhall eate. In like maner thou ſhalt doe with thy vineyard, and with thine oliue trees.

12 *Sixe dayes ſhalt thou doe thy worke, and in the ſeuenth day thou ſhalt reſt, that thine oxe, and thine aſſe may reſt, and the ſonne of thy mayde and the ſtranger may be refreſhed.

13 And yee ſhall take heede to all things that I haue ſayde vnto you: and yee ſhall make [f] no mention of the name of other gods, neither ſhall it bee heard out of thy mouth.

14 ¶ Three times thou ſhalt keepe a feaſt vnto me in the yeere.

‖Or, report a falſe tale.
‖Or, cruel.
‡Ebr. anſwere.
a Do that which is godly though few do fauour it.
b If we be bound to doe good to our enemies beaſt, much more to our enemie himſelfe, Matth.5.44.
c If God command to helpe vp our enemies aſſe vnder his burden, will he ſuffer vs to caſt downe our brethren with heauy burdens?
Dan.13.53.
d Whether thou be a magiſtrate or art commanded by the Magiſtrate.
Deut.16.19.
ecclus.20.28.
‡Ebr. ſeeing.
e For in that that he is a ſtranger, his heart is ſorowfull enough.
Leuit.25.3.& 26 43 deut 15.1.
Chap.20.8.
deut.5.13.
f Neither by ſwearing by them, nor ſpeaking of them, Pſal.16.4. Epheſ.5.3.

15 Thou *ſhalt keepe the feaſt of [g] vnleauened bread: thou ſhalt eate vnleauened bread ſeuen dayes, as I commanded thee, in the ſeaſon of the moneth of Abib: for in it thou cameſt out of Egypt: and *none ſhall appeare before me emptie.

16 The [h] feaſt alſo of the harueſt of the firſt fruites of thy labours, which thou haſt ſowen in the fielde: and the [i] feaſt of gathering fruites in the ende of the yeere, when thou haſt gathered in thy labours out of the fielde.

17 Theſe three times in the yeere ſhall all thy men children appeare before the Lorde Iehouah.

18 Thou ſhalt not offer the blood of my ſacrifice with [k] leauened bread: neither ſhal the fatte of my ſacrifice remaine vntill the morning.

19 *The firſt of the firſt fruites of thy land thou ſhall bring into the houſe of the Lord thy God: yet ſhalt thou not ſeethe a kid in his [l] mothers milke.

20 ¶ *Behold, I ſend an Angel before thee, to keepe thee in the way, and to bring thee to the place which I haue prepared.

21 Beware of him, & heare his voyce, and prouoke him not: for he will not ſpare your miſdeeds, becauſe my [m] Name is in him.

22 But if thou hearken vnto his voyce, and doe all that I ſpeake, then I will bee an enemie vnto thine enemies, and will afflict them that afflict thee.

23 For mine Angel *ſhal goe before thee, and bring thee vnto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hiuites, and the Iebuſites, and I will deſtroy them.

24 Thou ſhalt not bowe downe to their gods, neither ſerue them, nor doe after the workes of them: but *[n] vtterly ouerthrowe them, and breake in pieces their images.

25 For ye ſhall ſerue the Lord your God, and hee ſhall bleſſe thy [o] bread and thy water, and I will take all ſickneſſe away from the mids of thee.

26 ¶ *There ſhall none caſt their fruite nor bee barren in thy land: the number of thy dayes will I fulfill.

27 I will ſend my [p] feare before thee, and will deſtroy all the people among whome thou ſhalt goe: and I will make all thine enemies turne their backes vnto thee:

28 And I will ſend *hornets before thee, which ſhall driue out the Hiuites, the Canaanites, and the Hittites from thy face.

29 I will not caſt them out from thy face in one yeere, leſt the land growe to a wilderneſſe: and the beaſtes of the field multiplie againſt thee.

30 By little and little I will driue them out from thy face, vntill thou increaſe, and inherite the land.

31 And I will make thy coaſtes from the red ſea vnto the ſea [q] of the Philiſtims, and from the [r] deſert vnto the [ſ] Riuer: for I will deliuer the inhabitants of the land into your hande, and thou ſhalt driue them out from thy face.

Chap.13.3.
and 34.18.
g That is, Eaſter, in remembrance that the Angel paſſed ouer and ſpared the Iſraelites, when he ſlew the firſt borne of the Egyptians.
Deut.16.16.
ecclus.35.4.
h Which is Whitſontide, in token that the Law was giuen 50. dayes after they departed from Egypt.
i This is the feaſt of Tabernacles, ſignifying that they dwelled 40. yeeres vnder the tents or the Tabernacles in wilderneſſe.
k No leauened bread ſhall be then in thine houſe.
Chap.34.26.
deut.14.22.
l Meaning, that no fruits ſhould be taken before iuſt time: & hereby are brideled all cruell & wanton appetites.
Chap.33.2.
deut.7.21.
m I wil giue him mine authoritie, and he ſhall gouerne you in my Name.
Chap.33.2. deut.7.21. ioſh.24.12.
Deut.7.25.
n God commandeth his not only not to worſhip idoles, but to deſtroy them.
o That is, all things neceſſary for this preſent life.
Deut.7.14.
p I will make them afraid at thy comming, and ſend mine Angel to deſtroy them, as Chap.33.2.
Ioſh.24.12.
q Called the ſea of Syria. r Of Arabia, called Deſerta. ſ To wit, Euphrates.

32 * Thou ſhalt make no couenant with them, nor with their gods:

33 Neither ſhall they dwell in thy lande, leſt they make thee ſinne againſt me: for if thou ſerue their gods, ſurely it ſhall bee thy ‡ * deſtruction.

CHAP. XXIIII.

3 The people promiſe to obey God. 4 Moſes writeth the ciuill lawes. 9. 13 Moſes returneth into the mountaine. 14 Aaron and Hur haue the charge of the people. 18 Moſes was fortie dayes and fortie nights in the mountaine.

Now hee had [a] ſayd vnto Moſes, Come vp to the Lorde, thou, and Aaron, Nadab, and Abihu, and ſeuentie of the Elders of Iſrael, and ye ſhall worſhip afarre off.

2 And Moſes himſelfe alone ſhall come neere to the Lorde, but they ſhall not come neere, neither ſhal the people go vp with him.

3 ¶ [b] Afterward Moſes came and tolde the people all the words of the Lord, and all the ‡ lawes: & all the people anſwered with one voyce, and ſayd, * All the things which the Lord hath ſayd, will we doe.

4 And Moſes wrote all the wordes of the Lorde, and roſe vp earely, and ſet vp an * altar ‖ vnder the mountaine, and twelue pillars according to the twelue tribes of Iſrael.

5 And he ſent yong [c] men of the children of Iſrael, which offered burnt offerings of beeues, and ſacrificed peace offerings vnto the Lord.

6 Then Moſes tooke halfe of the blood, and put it in baſins, and halfe of the blood he ſprinkled on the altar.

7 After hee tooke the ‖ booke of the couenant, and read it in the audience of the people: who ſayd, All that the Lord hath ſayd, we will do, and be obedient.

8 Then Moſes tooke the * blood, and ſprinkled it on the people, and ſayd, Behold the [d] blood of the couenant, which the Lord hath made with you concerning all theſe things.

9 ¶ Then went vp Moſes and Aaron, Nadab, and Abihu, and ſeuentie of the Elders of Iſrael.

10 And they [e] ſaw the God of Iſrael, and vnder his feete was as it were a ‡ worke of a Saphir ſtone, and as the very heauen when it is cleere.

11 And vpon the nobles of the children of Iſrael he [f] layed not his hand: alſo they ſaw God, and [g] did eat and drinke.

12 ¶ And the Lord [h] ſayde vnto Moſes, Come vp to me into the mountaine, and be there, and I will giue thee [i] tables of ſtone, and the law and the commandement which I haue written, for to teach [k] them.

13 Then Moſes roſe vp, and his miniſter Ioſhua, and Moſes went vp into the mountaine of God,

14 And ſayd vnto the Elders, Tary vs heere, vntill we come againe vnto you: and behold, Aaron, and Hur are with you: whoſoeuer hath any matters, let him come to them.

15 Then Moſes went vp to the mount, and the cloud couered the mountaine,

16 And the glory of the Lord abode vpon mount Sinai, and the cloud couered ‖ it ſixe dayes: and the ſeuenth day he called vnto Moſes out of the mids of the cloud.

17 And the ſight of the glory of the Lord was like [l] conſuming fire on the toppe of the mountaine, in the eyes of the children of Iſrael.

18 And Moſes entered into the mids of the cloud, and went vp to the mountaine: and Moſes was in the * mount fortie dayes and fortie nights.

Chap.34.15. deut 7.2.

‡ Ebr. offence, or ſnare.

Deut.7.16. ioſh. 23.13.

[a] When he called him vp to the mountaine to giue him the lawes, beginning at the 20. chapter hitherto.

[b] When he had receiued theſe lawes in mount Sinai.

‡ Ebr. iudgments.

Chap.19.8.

Chap.20.24.

‖ Or, at the foot of the mountaine.

[c] For as yet the Prieſthood was not giuen to Leui.

‖ Or, the booke of the Law.

1.Pet.1.2. heb. 9.20

[d] Which blood ſignifieth that ẏ couenant broken cānot be ſatisfied without bloodſhedding.

[e] As perfectly as their infirmities could beholde his maieſtie.

‡ Ebr. brickworke.

[f] He made them not afrayde, nor puniſhed them.

[g] That is, reioyced.

[h] The ſecond time.

[i] Signifying the hardneſſe of our hearts, except God do write his lawes therein by his ſpirit, Ier.31.33. ezek.11.19. 2.cor.3.3. heb.8.10, and 10.16.

[k] To wit, the people.

‖ Or, him.

[l] The Lord appeareth like deuouring fire to carnall men: but to them that he draweth with his ſpirit, he is like pleaſant ſaphir.

Chap 34.38. deut 9.9.

CHAP. XXV.

2 The voluntarie gifts for the making of the Tabernacle 10 The form of the Arke. 17 The Mercie ſeat. 23 The Table 31 The Candleſticke. 40 All muſt be done according to the paterne.

Then the Lorde ſpake vnto Moſes, ſaying,

2 [a] Speake vnto the children of Iſrael, that they receiue an offering for me: of * euery man, whoſe heart giueth it freely, yee ſhall take the offering for me.

3 And this is the offering which ye ſhall [b] take of them, golde, and ſiluer, and braſſe,

4 And ‖ blew ſilke, and purple, and ſkarlet, and fine linnen, and goats haire,

5 And rammes ſkinnes coloured redde, and the ſkinnes of badgers, and the wood [c] Shittim,

6 Oile for the light, ſpices for [d] anointing oile, and for the perfume of ſweete ſauour,

7 Onix ſtones, and ſtones to be ſet in the * Ephod, and in the * breſt plate.

8 Alſo they ſhall make mee a [e] Sanctuarie, that I may dwell among them.

9 According to all that I ſhewe thee, euen ſo ſhall ye make the forme of the Tabernacle, and the faſhion of all the inſtruments thereof.

10 ¶ They ſhall make alſo an * Arke of Shittim wood, two cubites and an halfe long, and a cubit and an halfe broad, and a cubit and an halfe hie.

11 And thou ſhalt ouerlay it with pure golde: within and without ſhalt thou ouerlay it, and ſhalt make vpon it a ‖ crowne of gold round about.

12 And thou ſhalt caſt foure rings of golde for it, and put them in the foure ‖ corners thereof: that is, two rings ſhalbe on the one ſide of it, and two rings on the other ſide thereof.

13 And thou ſhalt make barres of Shittim wood, and couer them with golde.

14 Then thou ſhalt put the barres in the rings by the ſides of the Arke, to beare the Arke with them.

15 The barres ſhall be in the rings of the Arke: they ſhall not be taken away from it.

16 So thou ſhalt put in the Arke the [f] Teſtimony which I ſhall giue thee.

17 Alſo thou ſhalt make a ‖ [g] Mercy ſeat of pure golde, two cubits and an halfe long, and a cubit and an halfe broad.

18 And thou ſhalt make two Cherubims of golde: of worke beaten out with the hammer ſhalt thou make them at the two ends of the Mercy ſeat.

19 And the one Cherub ſhalt thou make at the one ende, and the other Cherub at

the

[a] After the morall and iudiciall law, he giueth them the ceremoniall law, that nothing ſhould be left to mans inuention.

Chap.35.5.

[b] For the building and vſe of the Tabernacle.

‖ Or, yellow.

[c] Which is thought to be a kinde of cedar, which will not rot.

[d] Ordeined for the Prieſts.

Chap.28.4.

Chap.28.15.

[e] A place both to offer ſacrifice, and to heare the Law.

Chap.37.1.

‖ Or, a circle, and a border.

‖ Or, feete.

[f] The ſtone tables, the rod of Aaron and Manna, which were a teſtimony of Gods preſence.

‖ Or, couering, or propitiatory.

[g] There God appeared mercifully vnto them: and this was a figure of Chriſt.

the other ende: of the matter of the Mercyſeat ſhall yee make the Cherubims, on the two ends thereof.

20 And the Cherubims ſhal ſtretch their wings on hie, couering the Mercyſeat with their wings, and their faces one to another: to the Mercyſeat ward ſhall the faces of the Cherubims be.

21 And thou ſhalt put the Mercyſeat aboue vpon the Arke, and in the Arke thou ſhalt put the Teſtimonie, which I wil giue thee,

22 And there I will ‖ declare my ſelfe vnto thee, and from aboue the Mercyſeat * betweene the two Cherubims, which are vpon the Arke of the Teſtimonie, I will tell thee all things which I wil giue thee in commandement vnto the children of Iſrael.

‖ *Or, will appoint with thee.*

Num.7.89.

23 ¶ * Thou ſhalt alſo make a Table of Shittim wood, of two cubites long, and one cubit broad, and a cubit and a halfe hie:

Chap.37.10.

24 And thou ſhalt couer it with pure golde, and make thereto a crowne of golde round about.

25 Thou ſhalt alſo make vnto it a border of ‖ foure fingers round about: & thou ſhalt make a golden crowne round about the border thereof.

‖ *Or, an hand broad.*

26 After, thou ſhalt make for it foure rings of golde, and ſhalt put the rings in the foure corners that are in the foure feete thereof:

27 Ouer againſt the border ſhal the rings be for places for barres, to beare the table.

28 And thou ſhalt make the barres of Shittim wood, and ſhalt ouerlay them with gold, that the table may be borne with them.

29 Thou ſhalt make alſo [h] diſhes for it, & incenſe cups for it, and couerings for it, and goblets wherewith it ſhall be couered, euen of fine golde thou ſhalt make them.

[h] To ſet the bread vpon.

30 And thou ſhalt ſet vpon the table ſhew bread before me continually.

31 ¶ * And thou ſhalt make a Candleſtick of pure gold: of [i] worke beaten out with the hammer ſhall the Candleſticke be made, his ſhaft, & his branches, his bowles, his knops: and his floures ſhall be of the ſame.

Chap.37.17.

[i] It ſhall not be molten, but beaten out of the lumpe of golde with the hammer.

32 Sixe branches alſo ſhall come out of the ſides of it: three branches of the Candleſticke out of the one ſide of it, and three branches of the Candleſticke out of the other ſide of it.

33 Three bowles like vnto almonds, one knop and one floure in one branch: and three bowles like almonds in the other branch, one knop and one floure: ſo throwout the ſixe branches that come out of the Candleſticke.

34 And in the ſhaft of the Candleſticke ſhalbe foure bowles like vnto almondes, his knops and his floures.

35 And there ſhall bee a knop vnder two branches made thereof: and a knop vnder two branches made thereof: and a knop vnder two branches made thereof, according to the ſixe branches comming out of the Candleſticke.

36 Their knops and their branches ſhall be thereof: all this ſhall be one beaten worke of pure gold.

37 And thou ſhalt make the ſeuen lamps thereof: and the lampes thereof ſhalt thou put thereon, to giue light toward that that is before it.

38 Alſo the ſnuffers and ſnuffediſhes thereof ſhalbe of pure gold,

39 Of a [k] talent of fine golde ſhalt thou make it with all theſe inſtruments.

[k] This was the talent weight of the Temple, and weighed 120 pound.

40 *Looke therefore that thou make them after their faſhion, that was ſhewed thee in the mountaine.

Heb.8.5. acts.7.44.

CHAP. XXVI.

1 The forme of the Tabernacle and the appertinances. 33 The places of the Arke, of the Mercy ſeat, of the Table, and of the Candleſticke.

Afterward thou ſhalt make the Tabernacle with ten curtaines of fine twined linnen, and blew ſilke, and purple, and ſkarlet: and in them thou ſhalt make Cherubims of [a] broydered worke.

[a] That is, of moſt cunning, or fine worke.

2 The length of one curtaine ſhalbe eight and twentie cubites, and the breadth of one curtaine, foure cubites: euery one of the curtaines ſhall haue one meaſure.

3 Fiue curtaines ſhall be coupled one to another: and the other fiue curtaines ſhall be coupled one to another.

4 And thou ſhalt make ſtrings of blewe ſilke vpon the edge of the one curtaine, which is in the ſeluedge [b] of the coupling: & likewiſe ſhalt thou make in the edge of the other curtaine in the ſeluedge, in the ſecond coupling.

[b] On the ſide, that the curtaines might be tied together.

5 Fiftie ſtrings ſhalt thou make in one curtaine, and fiftie ſtrings ſhalt thou make in the edge of the curtaine, which is in the [c] ſecond coupling: the ſtrings ſhall bee one right againſt another.

[c] In tying together both the ſides.

6 Thou ſhalt make alſo fiftie ‖ taches of golde, & couple the curtaines one to another with the taches, and it ſhall be one ‖ Tabernacle.

‖ *Or, hookes.*

‖ *Or, partition.*

7 ¶ Alſo thou ſhalt make curtaines of goates haire, to be a [d] couering vpon the Tabernacle: thou ſhalt make them to the number of eleuen curtaines.

[d] Leſt raine and weather ſhould marre it.

8 The length of a curtaine ſhalbe thirtie cubites, and the breadth of a curtaine foure cubites: the eleuen curtaines ſhall bee of one meaſure.

9 And thou ſhalt couple fiue curtaines by themſelues, and the ſixe curtaines by themſelues: but thou ſhalt double the [e] ſixt curtaine vpon the forefront of the couering.

[e] That is, fiue on the one ſide, and fiue on the other, & the ſixt ſhould hang ouer the doore of the Tabernacle.

10 And thou ſhalt make fiftie ſtrings in the edge of one curtaine in the ſeluedge of the coupling, and fiftie ſtrings in the edge of the other curtaine in the ſecond coupling.

11 Likewiſe thou ſhalt make fifty ‖ taches of braſſe, and faſten them on the ſtrings, and ſhalt couple the couering together, that it may be one.

‖ *Or, hookes.*

12 And the [f] remnant that reſteth in the curtaines of the couering, euen the halfe curtaine that reſteth, ſhall bee left at the backeſide of the Tabernacle,

[f] For theſe curtaines were two cubites longer then the curtaines of the Tabernacle: ſo that they were ſider by a cubit on both ſides.

13 That the cubit on the one ſide, and the cubit on the other ſide of that which is left in the length of the curtaines of the couering, may remaine on either ſide of the Tabernacle to couer it.

14 Moreouer, for that couering thou ſhalt

make a g couering of rammes ſkinnes died red, and a couering h of badgers ſkinnes aboue.

15 ¶ Alſo thou ſhalt make boards for the Tabernacle of Shittim wood to ſtand vp.

16 Ten cubites ſhall bee the length of a board, and a cubite and an halfe cubite the breadth of one board.

17 Two tenons ſhall bee in one board ſet in order as the feete of a ladder, one againſt another: thus ſhalt thou make for all the boards of the Tabernacle.

18 And thou ſhalt make boardes for the Tabernacle, euen twentie boardes on the Southſide, euen full South.

19 And thou ſhalt make fourtie ‖ ſockets of ſiluer vnder the twentie boards, two ſockets vnder one board for his two tenons, and two ſockets vnder another board for his two tenons.

20 In like maner on the other ſide of the Tabernacle toward the North ſide ſhall bee twentie boards,

21 And their fortie ſockets of ſiluer, two ſockets vnder one board, and two ſockets vnder another board.

22 And on the ſide of the Tabernacle towarde the Weſt, ſhalt thou make ſixe boards.

23 Alſo two boardes ſhalt thou make in the corners of the Tabernacle in the two ſides.

24 Alſo they ſhal be i ioyned beneath, and likewiſe they ſhall be ioyned aboue to a ring: thus ſhall it be for them two: they ſhalbe for the two corners.

25 So they ſhall be eight boards hauing ſockets of ſiluer, euen ſixteene ſockets, that is, two ſockets vnder one board, and two ſockets vnder another board.

26 ¶ Then thou ſhalt make fiue barres of Shittim wood for the boards of one ſide of the Tabernacle.

27 And fiue barres for the boards of the other ſide of the tabernacle: alſo fiue barres for the boards of the ſide of the Tabernacle toward the Weſt ſide.

28 And the middle barre ſhal go through the mids of the boards, from end to end.

29 And thou ſhalt couer the boards with gold, and make their rings of golde, for places for the barres, and thou ſhalt couer the barres with gold.

30 So thou ſhalt reare vp the Tabernacle * according to the faſhion thereof, which was ſhewed thee in the Mount.

31 ¶ Moreouer, thou ſhalt make a vaile of blue ſilke, and purple, and ſkarlet, and fine twined linnen: thou ſhalt make it of broydred worke with Cherubims.

32 And thou ſhalt hang it vpon foure pillars of Shittim wood couered with golde, (whoſe k hookes ſhall be of gold) ſtanding vpon foure ſockets of ſiluer.

33 ¶ Afterward thou ſhalt hang the vaile ‡ on the hookes, that thou mayeſt bring in thither, that is, within the vaile, the Arke of the Teſtimonie: and the vaile ſhall make you a ſeparation betweene the holy place and the l moſt holy place.

34 Alſo thou ſhalt put the Mercie ſeate vpon the Arke of the Teſtimonie in the moſt holy place.

g To be put vpon the couering that was made of goats haire.

h This was the third couering for the Tabernacle.

‖ Or, braſſe pieces, wherein were the mortaiſes for the tenons.

i The Ebrew word ſignifieth twinnes: declaring that they ſhould be ſo perfect and wel ioyned as were poſſible.

* Chap. 25.9.40. hebr. 8.5. acts 7.44.

k Some reade, heads of the pillars.

‡ Ebr. vnder the hookes: meaning that it ſhould hang downward from the hookes.

l Whereinto the hie Prieſt onely entred once a yeere.

35 And thou ſhalt ſet the Table m without the vaile, and the Candleſticke ouer againſt the table on the South ſide of the Tabernacle, and thou ſhalt ſet the Table on the Northſide.

36 Alſo thou ſhalt make an n hanging for the doore of the Tabernacle of blewe ſilke, and purple, and ſkarlet, and fine twined linen, wrought with needle.

37 And thou ſhalt make for the hanging fiue pillars of Shittim, & couer them with golde: their heads ſhall be of golde, and thou ſhalt caſt fiue ſockets of braſſe for them.

CHAP. XXVII.

1 The altar of the burnt offering. 9 The court of the Tabernacle. 20 The lamps continually burning.

1 Moreouer thou ſhalt make the a altar of Shittim wood, fiue cubites long and fiue cubites broad (the altar ſhal be foure ſquare) and the height thereof three cubites.

2 And thou ſhalt make it hornes in the foure corners thereof: the hornes ſhall be of it b ſelfe, and thou ſhalt couer it with braſſe.

3 Alſo thou ſhalt make his aſhpans for his aſhes and his beſoms, & his baſens, and his fleſhookes, and his ‖ cenſers: thou ſhalt make all the inſtruments thereof of braſſe.

4 And thou ſhalt make vnto it a grate like networke of braſſe: alſo vpon that ‡ grate ſhalt thou make foure braſen rings vpon the foure corners thereof.

5 And thou ſhalt put it vnder the compaſſe of the altar beneath, that the grate may be in the middes of the altar.

6 Alſo thou ſhalt make barres for the altar, barres, I ſay, of Shittim wood, and ſhalt couer them with braſſe.

7 And the barres thereof ſhall bee put in the rings, the which barres ſhall be vpon the two ſides of the altar to beare it.

8 Thou ſhalt make the altar hollow betweene the boards: as God ſhewed thee in the mount, ſo ſhall they make it.

9 ¶ Alſo thou ſhalt make the c court of the Tabernacle in the Southſide, euen full South: the court ſhall haue curtaines of fine twined linnen, of an hundreth cubites long for one ſide.

10 And it ſhal haue twentie pillars, with their twentie ſockets of braſſe: the heads of the pillars, and their d filets ſhalbe ſiluer.

11 Likewiſe on the Northſide in length there ſhall be hangings of an hundreth cubites long, and the twentie pillars thereof with their twentie ſockets of braſſe: the heads of the pillars and the filets ſhall be ſiluer.

12 ¶ And the breadth of the court on the Weſt ſide ſhal haue curtaines of fiftie cubites, with their tenne pillars, and their ten ſockets.

13 And the breadth of the court, Eaſtward full Eaſt ſhall haue e fiftie cubites.

14 Alſo hangings of fifteene cubites ſhall be on the one f ſide with their three pillars and their three ſockets.

15 Likewiſe on the other ſide ſhall be hangings of fifteene cubites, with their three

E pillars

m Meaning in the holy place.

n This hanging or vaile was betweene the holy place, and there where the people were.

a For the burnt offering.

b Of the ſame wood aud matter not faſtened vnto it.

‖ Or, fire pans.

‡ Ebr. net.

c This was the firſt entrie into the Tabernacle, where the people abode.

d They were certaine hoopes or circles for to beautifie the pillars.

e Meaning, curtaines of fiftie cubites.

f Of the doore of the court.

pillars and their three ſockets.

16 ¶ And in the gate of the court ſhall be a vaile of twentie cubites, of blue ſilke, and purple, and ſcarlet, and fine twined linnen wrought with needle, with the foure pillars thereof, and their foure ſockets.

17 All the pillars of the court ſhall haue fillets of ſiluer round about, with their heads of ſiluer, and their ſockets of braſſe.

18 ¶ The length of the court ſhall be an hundreth cubites, and the breadth fiftie ‡ at either ende, and the height fiue cubites, and the hangings of fine twined linnen, and their ſockets of braſſe.

‡ *Ebr. fiftie in fiftie.*

19 All the veſſels of the Tabernacle for all maner ſeruice thereof, and all the [g] pinnes thereof, and all the pinnes of the court ſhall be braſſe.

[g] Or, ſtakes wherewith the curtaines were faſtened to the ground.

20 ¶ And thou ſhalt command the children of Iſrael, that they bring vnto thee pure oyle oliue [h] beaten for the light, that the lampes may alway ‖ burne.

[h] Such as commeth from the oliue, when it is firſt preſſed or beaten.

21 In the Tabernacle of the Congregation without the vaile, which is before the Teſtimonie, ſhall Aaron & his ſonnes dreſſe them from euening to morning before the Lord, for a ſtatute for euer vnto their generations, to be obſerued by the children of Iſrael.

CHAP. XXVIII.

1 *The Lord calleth Aaron and his ſonnes to the Prieſthood.* 4 *Their garments.* 12. 29. *Aaron entreth into the Sanctuary in the name of the children of Iſrael.* 30 *Vrim and Thummim* 38 *Aaron beareth the iniquitie of the Iſraelites offrings.*

AND cauſe thou thy brother Aaron to come vnto thee, & his ſonnes with him, from among the children of Iſrael, that hee may ſerue me in the Prieſts office: I meane Aaron, Nadab, and Abihu, Eleazar and Ithamar Aarons ſonnes.

2 Alſo thou ſhalt make holy garments for Aaron thy brother, [a] glorious and beautifull.

‖ *Or, aſcend vp.*

[a] Whereby his office may be knowen to be glorious and excellent.

3 Therefore thou ſhalt ſpeake vnto all ‡ cunning men, whom I haue filled with the ſpirite of wiſedome, that they make Aarons garments to [b] conſecrate him, that hee may ſerue me in the Prieſts office.

‡ *Ebr. wiſe in heart.*

[b] Which is to ſeparate him from the reſt.

4 Nowe theſe ſhall bee the garments, which they ſhall make, a breaſt plate, and an [c] Ephod, and a robe, and a broydered coate, a miter, and a girdle: ſo theſe holy garments ſhall they make for Aaron thy brother, and for his ſonnes, that hee may ſerue mee in the Prieſts office.

[c] A ſhort and ſtrait coat without ſleeues put vpmoſt vpon his garments, to keepe them cloſe vnto him.

5 Therefore they ſhal take gold, and blue ſilke, and purple, and ſcarlet, and fine linen.

6 ¶ And they ſhall make the Ephod of golde, blue ſilke, and purple, ſcarlet, and fine twined linen of broydered worke.

7 The two ſhoulders thereof ſhalbe ioyned together by their two edges: ſo ſhall it be cloſed.

8 And the [d] imbroidred gard of the ſame Ephod, which ſhall be vpon him, ſhall be of the ſelfe ſame worke and ſtuffe, euen of gold, blue ſilke, and purple, and ſcarlet, and fine twined linnen.

[d] Which went about his vpmoſt coate.

9 And thou ſhalt take two onix ſtones, and graue vpon them the names of the children of Iſrael:

10 Sixe names of them vpon the one ſtone, and the ſixe names that remaine, vpon the ſecond ſtone, according to [e] their generations.

[e] As they were in age, ſo ſhould they be grauen in order.

11 Thou ſhalt cauſe to graue the two ſtones according to the names of the children of Iſrael by a grauer of ſignets, that worketh & graueth in ſtone, and ſhalt make them to be ſet and embouſſed in gold.

12 And thou ſhalt put the two ſtones vpon the ſhoulders of the Ephod, as ſtones of [f] remembrance of the children of Iſrael: for Aaron ſhall beare their names before the Lorde vpon his two ſhoulders for a remembrance.

[f] That Aaron might remember the Iſraelites to Godward.

13 So thou ſhalt make boſſes of gold,

14 ¶ And two chaines of fine golde [g] at the ende, of wreathed worke ſhalt thou make them, and ſhalt faſten the wreathed chaines vpon the boſſes.

[g] Of the boſſes.

15 ¶ Alſo thou ſhalt make the breſt plate of [h] iudgement with broydered worke: like the worke of the Ephod ſhalt thou make it: of golde, blue ſilke, and purple, and ſcarlet, and fine twined linnen ſhalt thou make it.

[h] It was ſo called, becauſe the hie Prieſt could not giue ſentence in iudgement without that on his breaſt.

16 [i] Foure ſquare it ſhall bee and double, an hande breadth long and an hand breadth broad.

[i] The deſcription of the breſtplate.

17 Then thou ſhalt ſet it full of places for ſtones, euen foure rowes of ſtones: the order ſhall be this, a ‖ rubie, a topaze, and a ‖ carbuncle in the firſt rowe.

‖ *Or, Sardoine.*

‖ *Or, Emeraud.*

18 And in the ſecond row thou ſhalt ſet an ‖ emeraud, a ſaphir, and a ‖ diamond.

‖ *Or, Carbuncle.*

‖ *Or, Iaſper.*

18 And in the third row a turkeis, an achate, and an hematite.

20 And in the fourth rowe a ‡ chryſolite, an onix, and a iaſper: and they ſhall be ſet in golde in their embouſſements.

‡ *Ebr. Tarſhiſh.*

21 And the ſtones ſhalbe according to the names of the children of Iſrael, twelue according to their names, grauen as ſignets, euery one after his name, and they ſhall bee for the twelue tribes.

22 ¶ Then thou ſhalt make vpon the breſt plate two chaines at the endes of wreathen worke of pure golde.

23 Thou ſhalt make alſo vpon the breſt plate two rings of golde, and put the two rings on [k] the two endes of the breſt plate.

[k] Which are vpmoſt toward the ſhoulder.

24 And thou ſhalt put the two wreathen chaines of gold in the two rings in the ends of the breſt plate.

25 And the other two endes of the two wreathen chaines, thou ſhalt faſten in the two embouſſements, and ſhalt put them vpon the ſhoulders of the Ephod on the foreſide of it.

26 ¶ Alſo thou ſhalt make two rings of golde, which thou ſhalt put in the [l] two other endes of the breſt plate, vpon the border thereof, toward the inſide of the Ephod.

[l] Which are beneath.

27 And two other rings of golde thou ſhalt make, and put them on the two ſides of the Ephod, beneath in the forepart of it ouer againſt the coupling of it vpon the

broydred

broydered gard of the Ephod.

28 Thus they ſhall binde the breaſt plate by his rings vnto the rings of the Ephod, with a lace of blue ſilke, that it may be faſt vpon the broydered gard of the Ephod, and that the breaſtplate bee not looſed from the Ephod.

29 So Aaron ſhall [m] beare the names of the children of Iſrael in the breaſtplate of iudgement vpon his heart, when hee goeth into the holy place, for a remembrance continually before the Lord.

30 ¶ Alſo thou ſhalt put in the breaſtplate of iudgement the [n] Vrim and the Thummim, which ſhall bee vpon Aarons heart, when he goeth in before the Lord: and Aaron ſhall beare the iudgement of the children of Iſrael vpon his heart before the Lord continually.

31 ¶ And thou ſhalt make the robe of the Ephod altogether of blue ſilke.

32 And the hole for his head ſhall bee in the middes of it, hauing an edge of wouen worke round about the coller of it: ſo it ſhall be as the coller of an habergion that it rent not.

33 ¶ And beneath vpon the ſkirts thereof thou ſhalt make pomegranates of blue ſilke, and purple, and ſkarlet, round about the ſkirts thereof, and belles of golde betweene them round about:

34 That is,* a golden bell and a pomegranate, a golden bel and a pomegranate round about vpon the ſkirts of the robe.

35 So it ſhall bee vpon Aaron, when he miniſtreth, and his ſound ſhall bee heard, when he goeth into the holy place before the Lorde, and when hee commeth out, and hee ſhall not die.

36 ¶ Alſo thou ſhalt make a plate of pure golde, and graue thereon, as ſignets are grauen, [o] HOLINES TO THE LORD.

37 And thou ſhalt put it on a blue ſilke lace, and it ſhall be vpon the miter: euen vpon the forefront of the miter ſhall it be.

38 So it ſhall be vpon Aarons forehead, that Aaron may [p] beare the iniquity of the offerings which the children of Iſrael ſhall offer in all their holy offerings: and it ſhalbe alwayes vpon his forehead, to make them acceptable before the Lord.

39 Likewiſe thou ſhalt embroyder the fine linnen coate, and thou ſhalt make a miter of fine linnen, but thou ſhalt make a girdle of needle worke.

40 Alſo thou ſhalt make for Aarons ſonnes, coats, and thou ſhalt make them girdles, and bonnets ſhalt thou make them for glory and comelineſſe.

41 And thou ſhalt put them vpon Aaron thy brother, and on his ſonnes with him, and ſhalt anoynt them, and [q] fill their hands, and ſanctifie them, that they may miniſter vnto me in the Prieſts office.

42 Thou ſhalt alſo make them linnen breeches to couer their priuities: from the loines vnto the thighes ſhall they reach.

43 And they ſhall be for Aaron and his ſonnes when they come into the Tabernacle of the Congregation, or when they come vnto the altar to miniſter in the holy place, that they [r] commit not iniquitie, and ſo die. This ſhall be a Lawe for euer vnto him and to his ſeede after him.

CHAP. XXIX.

1 The maner of conſecrating the Prieſts. 38 The continuall ſacrifice. 45 The Lord promiſeth to dwell among the children of Iſrael.

1 This thing alſo ſhalt thou doe vnto them when thou conſecrateſt them to bee my Prieſts. * Take a yong calfe, and two rams without blemiſh,

2 And vnleauened bread, and cakes vnleauened tempered with oyle, and wafers vnleauened anoynted with oyle: (of fine wheate floure ſhalt thou make them)

3 Then ſhalt thou put them in one basket, and [a] preſent them in the basket with the calfe and the two rammes.

4 And ſhalt bring Aaron and his ſonnes vnto the doore of the Tabernacle of the Congregation, and waſh them with water.

5 Alſo thou ſhalt take the garments, and put vpon Aaron the tunicle, and the [b] robe of the Ephod, and the Ephod, and the breaſtplate, and ſhalt cloſe them to him with the broydered gard of the Ephod.

6 Then thou ſhalt put the miter vpon his head, and ſhalt put the holy * crowne vpon the miter.

7 And thou ſhalt take the anoynting * oyle, and ſhalt powre vpon his head, and anoynt him.

8 And thou ſhalt bring his ſonnes, and put coats vpon them.

9 And ſhalt gird them with girdles, both Aaron and his ſonnes: and ſhalt put the bonets on them, and the Prieſts office ſhall be theirs for a perpetuall Lawe: thou * ſhalt alſo ‖ fill the hands of Aaron, and the hands of his ſonnes.

10 After, thou ſhalt preſent the calfe before the Tabernacle of the Congregation, *and Aaron and his ſonnes ſhall [c] put their hands vpon the head of the calfe.

11 So thou ſhalt kill the calfe before the Lord, at the doore of the Tabernacle of the Congregation.

12 Then thou ſhalt take of the blood of the calfe, and put it vpon the hornes of the altar with thy finger, and ſhalt powre all the reſt of the blood at the foot of the altar.

13 * Alſo thou ſhalt take all the fat that couereth the inwards, and the kall that is on the liuer, and the two kidneyes, and the fat that is vpon them, and ſhalt burne them vpon the altar.

14 But the fleſh of the calfe, and his ſkin, and his doung ſhalt thou burne with fire without the hoſte: it is a ‡ ſinne offering.

15 ¶ Thou ſhalt alſo take one ramme, and Aaron and his ſonnes ſhall put their handes vpon the head of the ramme.

16 Then thou ſhalt kill the ramme, and take his blood, and ſprinkle it round about vpon the altar.

17 And thou ſhalt cut the ramme in pieces, and waſh the inwards of him and his legges, and ſhalt put them vpon the pieces thereof, and vpon his head.

18 So thou ſhalt burne the whole ramme

E.ii. vpon

[m] Aaron ſhall not enter into the holy place in his owne name, but in the name of all the children of Iſrael.

[n] Vrim ſignifieth light, and Thummim perfection: declaring that the ſtones of the breaſtplate, were moſt cleare and of perfect beauty: by Vrim alſo is meant knowledge, and Thummim holineſſe: ſhewing what vertues are required in the Prieſts.

Ecclus.45.9.

[o] Holineſſe appertaineth to the Lord: for he is moſt holy, and nothing vnholy may appeare before him.

[p] Their offerings could not be ſo perfect, but ſome fault would be therein: which ſinne the high Prieſt bare, and pacified God.

[q] That is, conſecrate them, by giuing them things to offer, and thereby admit them to their office.

‖ *Or, of witneſſe.*

[r] In not hiding their nakedneſſe.

Leuit.9.2.

[a] To offer them in ſacrifice.

[b] Which was next vnder the Ephod.

Chap.28.36.

Chap.30.25.

Chap.28.41.

‖ *Or, conſecrate them.*

Leuit.1.4.

[c] Signifying, that the ſacrifice was alſo offered for them, and that they did approue it.

Leuit.3.3.

‡ *Ebr. ſinne.*

2.cor.5.21.

vpon the altar: for it is a burnt offering vnto the Lord [d] for a ſweete ſauour: it is an offring made by fire vnto the Lord.

19 ¶ And thou ſhalt take the other ram, and Aaron and his ſonnes ſhall put their hands vpon the head of the ramme.

20 Then ſhalt thou kill the ramme, and take of his blood, and put it [e] vpon the lap of Aarons eare, and vpon the lappe of the right eare of his ſonnes, and vpon the thumbe of their right hand, and vpon the great toe of their right foote, and ſhalt ſprinkle the blood vpon the altar round about.

21 And thou ſhalt take of the blood that is [f] vpon the altar, and of the anointing oile, and ſhalt ſprinkle it vpon Aaron, and vpon his garments, and vpon his ſonnes, and vpon the garments of his ſonnes with him: ſo he ſhall be hallowed: and his clothes, and his ſonnes, and the garments of his ſonnes with him.

22 Alſo thou ſhalt take of the rammes the fat, and the rumpe, euen the fat that couereth the inwards, and the kall of the liuer, and the two kidneys, and the fat that is vpon them, and the right ſhoulder, (for it is the [g] ramme of conſecration)

23 And one loafe of bread, and one cake of bread tempered with oyle, and one wafer, out of the basket of the vnleauened bread that is before the Lord.

24 And thou ſhalt put all this in the handes of Aaron, and in the handes of his ſonnes, and ſhalt ſhake them to and fro before the Lord.

25 Againe, thou ſhalt receiue them of their hands, and burne them vpon the altar beſides the burnt offering for a ſweet ſauour before the Lord: for this is an offering made by fire vnto the Lord.

26 Likewiſe thou ſhalt take the breaſt of the ramme of the conſecration, which is for Aaron, and ſhalt ſhake it to [h] and fro before the Lord, and it ſhall be thy part.

27 And thou ſhalt ſanctifie the breaſt of the ſhaken offering, and the ſhoulder of the [i] heaue offering, which was ſhaken to and fro, and which was heaued vp of the ramme of the conſecration, which was for Aaron, and which was for his ſonnes.

28 And Aaron and his ſonnes ſhall haue it by a ſtatute for euer, of the children of Iſrael: for it is an heaue offering, and it ſhall be an heaue offering of the children of Iſrael, of their [k] peace offerings, euen their heaue offering to the Lord.

29 ¶ And the holy garments, which appertaine to Aaron, ſhall be his ſonnes after him, to be anointed therein, and to be conſecrated therein.

30 That ſonne that ſhall be Prieſt in his ſtead, ſhall put them on ſeuen dayes, when hee commeth into the Tabernacle of the Congregation to miniſter in the holy place.

31 ¶ So thou ſhalt take the ramme of the conſecration, and ſeethe his fleſh in the holy place.

32 * And Aaron and his ſonnes ſhall eat the fleſh of the ramme, and the bread that is in the basket, at the doore of the Tabernacle of the Congregation.

33 So they ſhal eat theſe things, [l] whereby their atonement was made, to conſecrate them, and to ſanctifie them: but a ſtranger ſhall not eat thereof, becauſe they are holy things.

34 Nowe if ought of the fleſh of the conſecration, or of the bread remaine vnto the morning, then thou ſhalt burne the reſt with fire: it ſhall not be eaten, becauſe it is an holy thing.

35 Therefore ſhalt thou doe thus vnto Aaron and vnto his ſonnes, according to all things, which I haue commanded thee: ſeuen dayes ſhalt thou ‡ conſecrate them.

36 And ſhalt offer euery day a calfe for a ſinne offering, for [m] reconciliation: and thou ſhalt clenſe the altar, when thou haſt offered vpon it for reconciliation, and ſhalt anoint it to ſanctifie it.

37 Seuen dayes ſhalt thou clenſe the altar, and ſanctifie it, ſo the altar ſhall be moſt holy: and whatſoeuer toucheth the altar, ſhal be holy.

38 ¶ * Now this is that which thou ſhalt preſent vpon the altar: euen two lambes of one yeere olde, day by day continually.

39 The one lambe thou ſhalt preſent in the morning, and the other lambe thou ſhalt preſent at euen.

40 And with the one lambe, a [n] tenth part of fine floure mingled with the fourth part of an [o] hin of beaten oile, and the fourth part of an hin of wine, for a drinke offering.

41 And the other lambe thou ſhalt preſent at euen: thou ſhalt doe thereto according to the offering of the morning, and according to the drinke offering thereof, to be a burnt offering for a ſweet ſauour vnto the Lord.

42 This ſhalbe a continuall burnt offring in your generations at the doore of the Tabernacle of the Congregation before the Lord, where I will ‖ make appointment with you, to ſpeake there vnto thee.

43 There I will appoint with the children of Iſrael, and the place ſhalbe ſanctified by my [p] glory.

44 And I will ſanctifie the Tabernacle of the Congregation and the altar: I will ſanctifie alſo Aaron and his ſonnes to be my Prieſts.

45 And I will * dwell among the children of Iſrael, and will be their God.

46 Then ſhall they know that I am the Lord their God, that brought them out of the land of Egypt, that I might dwell among them: [q] I am the Lord their God.

CHAP. XXX.

1 The altar of incenſe. 13 The ſumme that the Iſraelites ſhould pay to the Tabernacle. 16 The braſen lauer. 23 The anoynting oyle. 34 The making of the perfume.

Furthermore, thou ſhalt make an Altar [a] for ſweet perfume, of Shittim wood thou ſhalt make it.

2 The length thereof a cubite, and the breadth thereof a cubite, (it ſhall bee foure ſquare) and the height thereof two cubits:

[d] Or, a ſauour of reſt, which cauſeth the wrath of God to ceaſe.

[e] Meaning, the ſoft and nether part of the eare.

[f] Wherwith the altar muſt be ſprinkled.

[g] Which is offered for the conſecration of the high Prieſt.

[h] This ſacrifice the Prieſt did mooue toward the Eaſt, Weſt, North and South.

[i] So called, becauſe it was not onely ſhaken to and fro, but alſo lifted vp.

[k] Which were offerings of thankeſgiuing to God for his benefites.

Leuit.8.31. and 24.9. math.12.4.

[l] That is, by the ſacrifices.

‡ *Ebr. fill their hands.*

[m] To appeaſe Gods wrath that ſinne may be pardoned.

Num.28.3.

[n] That is, an Omer, reade Chap. *16.16.*

[o] Which is about a pinte.

‖ *Or, declare my ſelfe to you.*

[p] Becauſe of my glorious preſence.

Leuit.26.12. 2.cor.6.16.

[q] It is I the Lord that am their God.

[a] Vpon the which the ſweete perfume was burnt, verſe 34.

bites: the hornes thereof ſhall bee [b] of the ſame.

3 And thou ſhalt ouerlay it with fine gold, both the top thereof and the ſides thereof round about, and his hornes: alſo thou ſhalt make vnto it ‖ a crowne of golde round about.

4 Beſides this thou ſhalt make vnder this crowne two golden rings on either ſide: euen on euery ſide ſhalt thou make them, that they may be as places for the barres to beare it withall.

5 The which barres thou ſhalt make of Shittim wood, and ſhalt couer them with golde.

6 After thou ſhalt ſet it [c] before the vaile, that is neere the Arke of the Teſtimonie, before the Mercie ſeate that is vpon the Teſtimonie, where I will appoynt with thee.

7 And Aaron ſhal burne thereon ſweete incenſe euery morning: when hee [d] dreſſeth the lampes thereof, ſhall he burne it.

8 Likewiſe at euen, when Aaron ſetteth vp the lampes thereof, he ſhal burne incenſe: this perfume ſhall bee perpetually before the Lord, throughout your generations.

9 Ye ſhal offer no [e] ſtrange incenſe thereon, nor burne ſacrifice, nor offering, neither powre any drinke offering [f] thereon.

10 And Aaron ſhall make reconciliation vpon the hornes of it once in a yeere, with the blood of the ſinne offering in the day of reconciliation: once in the yeere ſhall hee make reconciliation vpon it throughout your generations: this is moſt holy vnto the Lord.

11 ¶ Afterward the Lord ſpake vnto Moſes, ſaying,

12 * When thou takeſt the ſumme of the children of Iſrael after their number, then they ſhall giue euery man [g] a redemption of his life vnto the Lorde, when thou telleſt them, that there be no plague among them when thou counteſt them.

13 This ſhall euery man giue that goeth into the number, halfe a ſhekel, after the [h] ſhekel of the Sanctuary: (* a ſhekel is twentie gerahs) the halfe ſhekel ſhall be an offering to the Lord.

14 All that are numbred from twentie yeere olde and aboue, ſhall giue an offring to the Lord.

15 The rich ſhall not paſſe, and the poore ſhall not diminiſh from halfe a ſhekel, when ye ſhal giue an offring vnto the Lord [i] for the redemption of your liues.

16 So thou ſhalt take the money of the redemption of the children of Iſrael, & ſhalt put it vnto the vſe of the Tabernacle of the Congregation, that it may be a memoriall vnto the children of Iſrael before the Lorde for the redemption of your liues.

17 ¶ Alſo the Lord ſpake vnto Moſes, ſaying,

18 Thou ſhalt alſo make a lauer of braſſe, and his foote of braſſe to waſh, and ſhalt put it betweene the Tabernacle of the Congregation and the Altar, and ſhalt put water therein.

19 For Aaron and his ſonnes ſhal [k] waſh their hands and their feete thereat:

20 When they goe into the Tabernacle of the Congregation, or when they goe vnto the Altar to miniſter and to make the perfume of the burnt offering to the Lord, they ſhall waſh themſelues with water, leſt they die.

21 So they ſhall waſh their handes and their feete that they die not: and this ſhall be to them an ordinance [l] for euer, both vnto him and to his ſeede throughout their generations.

22 ¶ Alſo the Lord ſpake vnto Moſes, ſaying,

23 Take thou alſo vnto thee principall ſpices: of the moſt pure myrrhe fiue hundreth [m] ſhekels, of ſweete cinamon halfe ſo much, that is, two hundreth and fiftie, and of ſweete [n] calamus, two hundreth and fiftie:

24 Alſo of Caſſia, fiue hundreth, after the ſhekel of the Sanctuary, and of oyle oliue an * Hin.

25 So thou ſhalt make of it the oyle of holy oyntment, euen a moſt precious oyntment after the arte of the Apoticary: this ſhall be the oyle of holy oyntment.

26 And thou ſhalt anoynt the [o] Tabernacle of the Congregation therewith, and the Arke of the Teſtimony:

27 Alſo the table, and all the inſtruments thereof, & the Candleſticke with all the inſtruments thereof, and the Altar of incenſe:

28 Alſo the Altar of burnt offering with all his inſtruments, and the Lauer and his foote.

29 So thou ſhalt ſanctifie them, and they ſhall be moſt holy: all that ſhall touch them, ſhalbe holy.

30 Thou ſhalt alſo anoynt Aaron and his ſonnes, and ſhalt conſecrate them, that they may miniſter vnto me in the Prieſts office.

31 Moreouer thou ſhalt ſpeake vnto the children of Iſrael, ſaying, This ſhall be an holy oynting oyle vnto mee, throughout your generations.

32 None ſhall anoynt [p] mans fleſh therewith, neither ſhall yee make any compoſition like vnto it: for it is holy, and ſhal be holy vnto you.

33 Whoſoeuer ſhall make the like oyntment, or whoſoeuer ſhall put any of it vpon [q] a ſtranger, euen he ſhall be cut off from his people.

34 And the Lorde ſayde vnto Moſes, Take vnto thee theſe ſpices, pure myrrhe, and [r] cleare gumme and galbanum, theſe odours with pure frankincenſe, of eche like weight:

35 Then thou ſhalt make of them perfume compoſed after the arte of the Apoticary, mingled together, pure and holy.

36 And thou ſhalt beat it to powder, and ſhalt put of it before the Arke of the Teſtimonie in the Tabernacle of the Congregation, where I will make appointment with thee: it ſhalbe vnto you moſt holy.

37 And yee ſhall not make vnto you any compoſition like this perfume, which thou ſhalt make: it ſhall be vnto thee holy for the [ſ] Lord.

38 Whoſoeuer ſhall make like vnto that

[b] Of the ſame wood and matter.

‖ Or, circle and border.

[c] That is, in the Sanctuary, and not in the Holieſt of all.

[d] Meaning, when he trimmeth them, and refreſheth the oyle.

[e] Otherwiſe made then this, which is deſcribed.

[f] But it muſt onely ſerue to burne perfume.

Num.1.2,5.

[g] Whereby he teſtified that he redeemed his life which he had forfeit, as is declared by Dauid, 2.Sam.24.1.

[h] This ſhekel valued two common ſhekels: and the gerah valued about 12.penſe after fiue ſhillings ſterling the ounce of ſiluer. Leuit 27.25. numb.3.47. ezek.45.12.

[i] That God ſhould be mercifull vnto you.

[k] Signifying, that he that commeth to God, muſt be waſhed from all ſinne and corruption.

[l] So long as the Prieſthood ſhall laſt.

[m] Weying ſo much.

[n] It is a kinde of reede of a very ſweete ſauour within, and is vſed in powders and odours.

Chap.29.40.

[o] All things which appertaine to the Tabernacle.

[p] Neither at their burials, nor otherwiſe.

[q] Either a ſtranger, or an Iſraelite, ſaue onely the Prieſts.

[r] In Ebrew, Sheheleth: which is a ſweete kinde of gumme, and ſhineth as the naile.

[ſ] Only dedicate to the vſe of the Tabernacle.

to ſmell thereto, euen he ſhall be cut off from his people.

CHAP. XXXI.

2 God maketh Bezaleel and Aholiab meete for his worke. 13 The Sabbath day is the ſigne of our ſanctification. 18 The Tables written by the finger of God.

AND the Lorde ſpake vnto Moſes, ſaying,

2 Beholde, I [a] haue called by name Bezaleel, the ſonne of Uri, the ſonne of Hur of the tribe of Iudah,

3 Whom I haue filled with the Spirite of God, in wiſedome, and in vnderſtanding, and in knowledge, & in all [b] workemanſhip:

4 To finde out curious workes to worke in gold, and in ſiluer, and in braſſe,

5 Alſo in the arte to ſet ſtones, & to carue in timber, & to worke in all maner of workemanſhip.

6 And beholde, I haue ioyned with him Aholiab the ſonne of Ahiſamach of the tribe of Dan, & in the hearts of all that are [c] wiſe hearted, haue I put wiſedome to make all that I haue commanded thee:

7 That is, the Tabernacle of the Congregation, and the Arke of the Teſtimonie, and the Mercie ſeat that ſhall be thereupon, with all inſtruments of the Tabernacle:

8 Alſo the Table and the inſtruments thereof, and the [d] pure Candleſticke, with all his inſtruments, and the altar of perfume:

9 Likewiſe the Altar of burnt offering with all his inſtruments, & the Lauer with his foote:

10 Alſo the garments of the miniſtration, and the holy garments for Aaron the Prieſt, and the garments of his ſonnes, to miniſter in the Prieſts office,

11 And the [e] anoynting oyle, and ſweete perfume for the Sanctuary: according to all that I haue commanded thee, ſhall they doe.

12 ¶ Afterward the Lorde ſpake vnto Moſes, ſaying,

13 Speake thou alſo vnto the children of Iſrael, and ſay, [f] Notwithſtanding keepe ye my Sabbaths: for it is a ſigne betweene me and you in your generations, that yee may know that I the Lord doe ſanctifie you.

14 * Ye ſhal therfore keepe the [g] Sabbath: for it is holy vnto you: he that defileth it, ſhall die the death: therefore whoſoeuer worketh therein, the ſame perſon ſhall be euen cut off from among his people.

15 Sixe dayes ſhal men worke, but in the ſeuenth day is the Sabbath of the holy reſt to the Lord: whoſoeuer doeth any worke in the Sabbath day, ſhall die the death.

16 Wherefore the children of Iſrael ſhal keepe the Sabbath, that they may obſerue the ‖ reſt throughout their generations for an euerlaſting couenant.

17 It is a ſigne betweene me and the children of Iſrael for euer: * for in ſixe dayes the Lord made the heauen and the earth, and in the ſeuenth day [h] he ceaſed, and reſted.

18 Thus (when the Lorde had made an end of communing with Moſes vpon mount Sinai) * hee gaue him two Tables [i] of the Teſtimonie, euen tables of ſtone, written with the finger of God.

a I haue choſen and made meete, Chap. 35.30.

b This ſheweth that handy crafts are the gifts of Gods Spirit, and therefore ought to be eſteemed.

c I haue inſtructed them, and increaſed their knowledge.

d So called, becauſe of the cunning & arte vſed therein, or becauſe the whole was beaten out of one piece.

e Which onely was to anoint the Prieſts and the inſtruments of the Tabernacle, & not to burne.

f Though I command theſe workes to be done, yet will I not that you breake my Sabbath dayes.

Chap. 20.8. *ezek. 20.12.*

g God repeateth this point becauſe the whole keeping of the Law ſtandeth in the true vſe of the Sabbath, which is to ceaſe from our workes, and to obey the will of God.

‖*Or, Sabbath.*

Gene. 1.31. and 2.2.

h From creating his creatures, but not from gouerning and preſeruing them.

Deut. 9.10.

i Whereby he declared his will to his people.

CHAP. XXXII.

4 The Iſraelites impute their deliuerance to the calfe. 14 God is appeaſed by Moſes prayer. 19 Moſes breaketh the Tables. 27 He ſlayeth the idolaters. 32 Moſes zeale for the people.

BUt when the people ſaw, that Moſes taried long ere hee came downe from the mountaine, the people gathered themſelues together againſt Aaron, and ſayd vnto him, Up, [a] make vs gods to goe before vs: for of this Moſes (the man that brought vs out of the land of Egypt) wee knowe not what is become of him.

2 And Aaron ſayd vnto them, [b] Plucke off the golden earerings, which are in the eares of your wiues, of your ſonnes, and of your daughters, and bring them vnto me.

3 Then all the people pluckt from them [c] ſelues the golden earerings, which were in their eares, and they brought them vnto Aaron.

4 * Who receiued them at their hands, and faſhioned it with the grauing toole, and made of it a [d] molten calfe: then they ſayde, * Theſe bee thy gods, O Iſrael, which brought thee out of the land of Egypt.

5 When Aaron ſaw that, he made an altar before it: and Aaron proclaymed, ſaying, To morow ſhall be the holy day of the Lord.

6 So they roſe vp the next day in the morning, and offered burnt offerings, and brought peace offrings: alſo * the people ſate them downe to eate and drinke, and roſe vp to play.

7 ¶ Then the Lorde ſayd vnto Moſes, * Goe, get thee downe: for the people which thou haſt brought out of the land of Egypt, hath corrupted their wayes.

8 They [e] are ſoone turned out of the way, which I commaunded them: for they haue made them a molten calfe, and haue worſhipped it, and haue offered thereto, ſaying, * Theſe bee thy gods, O Iſrael, which haue brought thee out of the land of Egypt.

9 Againe the Lord ſaid vnto Moſes, * I haue ſeene this people, and beholde, it is a ſtiffe necked people.

10 Now [f] therefore let me alone, that my wrath may waxe hote againſt them, for I will conſume them: but I will make of thee a mighty people.

11 * But Moſes prayed vnto the Lorde his God, and ſayd, O Lord, why doeth thy wrath waxe hote againſt thy people, which thou haſt brought out of the lande of Egypt, with great power and with a mighty hand?

12 * Wherefore ſhall the Egyptians ‖ ſpeake, and ſay, He hath brought them out maliciouſly for to ſlay them in the mountaines, and to conſume them from the earth? turne from thy fierce wrath, and ‖ change thy minde from this euill toward thy people.

13 Remember [g] Abraham, Izhak, and Iſrael thy ſeruants, to whom thou ſwareſt by thine owne ſelfe, and ſaydeſt vnto them, * I will multiply your ſeede as the ſtarres

a The roote of idolatry is, when men thinke that God is not at hand, except they ſee him carnally.

b Thinking that they would rather forgoe idolatry, then to reſigne their moſt precious iewels.

c Such is the rage of idolaters, that they ſpare no coſt to ſatiſfie their wicked deſires.

Pſal. 106,19.

d They ſmelled of their leauen of Egypt, where they ſaw calues, oxen, & ſerpents worſhipped.

1. King. 12.28. *1. Cor. 10 7.* *Deut. 9 12.*

e Whereby we ſee what neceſſitie we haue to pray earneſtly to God to keepe vs in his true obedience, and to ſend vs good guides.

1. King. 12.28. *Chap. 33.3.* *deut. 9.13.*

f God ſheweth that the prayers of the godly ſtay his puniſhment.

Pſal. 106,23.

Num. 14.13.

‖*Or, blaſpheme.*

‖*Or, repent.*

g That is, thy promiſe made to Abraham.

Gen. 12.7. and 15.7. and 48.16.

ſtarres of the heauen, and all this land, that I haue ſpoken of, will I giue vnto your ſeed, and they ſhall inherite it for euer.

14 Then the Lorde changed his minde from the euill, which he threatned to do vnto his people.

15 So Moſes returned and went downe from the mountaine with the two Tables of the Teſtimonie in his hand. The Tables were written on both their ſides, euen on the one ſide and on the other were they written.

16 And theſe Tables were the worke of God, and [h] this writing was the writing of God grauen in the Tables.

[h] All theſe repetitions ſhew how excellent a thing they defrauded themſelues of by their idolatrie.

17 And when Ioſhua heard the noyſe of the people, as they ſhowted, hee ſayde vnto Moſes, There is a noyſe of warre in the hoſte.

18 Who anſwered, It is not the noyſe of them that haue the victorie, nor the noyſe of them that are ouercome; but I doe heare the noyſe of ſinging.

19 Nowe, aſſoone as he came neere vnto the hoſte, hee ſaw the calfe and the dancing: ſo Moſes wrath waxed hote, and hee caſt the Tables out of his hands, and brake them in pieces beneath the mountaine.

20 * After, he tooke the Calfe, which they had made, and burned it in the fire, and ground it vnto powder, and ſtrowed it vpon the water, and made the children of Iſrael [i] drinke of it.

Deut.9.21.

[i] Partly to deſpite them of their idolatrie, and partly that they ſhould haue none occaſion to remember it afterward.

21 Alſo Moſes ſayd vnto Aaron, What did this people vnto thee, that thou haſt brought ſo great a ſinne vpon them?

22 Then Aaron anſwered, Let not the wrath of my lorde waxe fierce: Thou knoweſt this people, that they are euen ſet on miſchiefe.

23 And they ſaid vnto me, Make vs gods to goe before vs: for wee knowe not what is become of this Moſes (the man that brought vs out of the land of Egypt.)

24 Then I ſayd to them, Yee that haue gold, plucke it off: and they brought it mee. and I did caſt it into the fire, and thereof came this calfe.

25 Moſes therefore ſawe that the people were [k] naked (for Aaron had made them naked vnto their ſhame among their enemies).

[k] Both deſtitute of Gods fauour, and an occaſion to their enemies to ſpeake euill of their God.

26 And Moſes ſtoode in the gate of the campe, & ſaid, Who perteineth to the Lord? let him come to me. And all the ſonnes of Leui gathered themſelues vnto him.

27 Then he ſaid vnto them, Thus ſaith the Lord God of Iſrael, Put euery man his ſword by his ſide: goe to and fro, from gate to gate thorow the hoſte, & [l] ſlay euery man his brother, and euery man his companion, and euery man his neighbour.

[l] This fact did ſo pleaſe God, that he turned the curſe of Iaakob againſt Leui, to a bleſſing, Deut. 33.9.

28 So the children of Leui did as Moſes had commaunded: and there fell of the people the ſame day about three thouſand men.

29 (For Moſes had ſaid, Conſecrate your handes vnto the Lorde this day, euen euery man vpon his [m] ſonne, and vpon his brother, that there may be giuen you a bleſſing this day.)

[m] In reuenging Gods glory we muſt haue no reſpect to perſons, but put off all carnall affection.

30 And when the morning came, Moſes ſaid vnto the people, Yee haue committed a grieuous crime: but nowe I will goe vp to the Lord, if I may pacifie him for your ſinne.

31 Moſes therefore went againe vnto the Lord, and ſaid, Oh, this people haue ſinned a great ſinne, and haue made them gods of gold,

32 Therefore now if thou pardon their ſinne, thy mercy ſhall appeare: but if thou wilt not, I pray thee, raſe mee [n] out of thy booke which thou haſt written.

[n] So much he eſteemed the glory of God, that he preferred it euen to his owne ſaluation.

33 Then the Lord ſaid to Moſes, Whoſoeuer hath ſinned againſt mee, I will put him out of my [o] booke.

[o] I will make it knowen that he was neuer predeſtinate in mine eternal counſel to life euerlaſting.

34 Goe nowe therefore, bring the people vnto the place which I commaunded thee: behold, mine Angel ſhall goe before thee, but yet in the day of my viſitation I will [p] viſite their ſinne vpon them.

[p] This declareth how grieuous a ſinne idolatry is, ſeeing that at Moſes prayer God would not fully remit it.

35 So the Lorde plagued the people, becauſe they cauſed Aaron to make the calfe which he made.

CHAP. XXXIII.

2 The Lord promiſeth to ſend an Angel before his people. 4 They are ſad becauſe the Lord denieto to goe vp with them. 9 Moſes talketh familiarly with God. 13 Hee prayeth for the people, 18 and deſireth to ſee the glory of the Lord.

Afterward the Lord ſayd vnto Moſes, Depart, [a] goe vp from hence, thou, and the people (which thou haſt brought vp out of the land of Egypt) vnto the lande which I ſware vnto Abraham, to Izhak and to Iaakob, ſaying, * Vnto thy ſeede will I giue it.

[a] The land of Canaan was compaſſed with hils: ſo they, that entred into it, muſt paſſe vp by the hilles.

Gen.12.7.

2 And * I wil ſend an Angel before thee, and will caſt out the Canaanites, the Amorites, and the Hittites, and the Perizzites, the Hiuites, and the Iebuſites:

Chap.23.27. ioſh.24.11. deut.7.22.

3 To a lande, I ſay, that floweth with milke and hony: for I will not goe vp with thee, * becauſe thou art a ſtifnecked people, leſt I conſume thee in the way.

Chap.32.9. deut 9.13.

4 And when the people heard this euill tidings, they ſorrowed, and no man put on his beſt raiment.

5 (For the Lord had ſayd to Moſes, Say vnto the children of Iſrael, Yee are a ſtiffenecked people, I will come ſuddenly vpon thee, and conſume thee: therefore now put thy coſtly rayment from thee, that I may know [b] what to doe vnto thee.)

[b] That either I may ſhew mercie if thou repent, or els puniſh thy rebellion.

6 So the children of Iſrael layde their good rayment from them, after Moſes came downe from the mount Horeb.

7 Then Moſes tooke his tabernacle, and pitched it without the hoſte farre off from the hoſte, and called it [c] Ohel-moed. And when any did ſeeke to the Lord, he went out vnto the tabernacle of the Congregation, which was without the hoſte.

[c] That is, the tabernacle of the Congregation: ſo called, becauſe the people reſorted thither, when they ſhould be inſtructed of the Lords will.

8 And when Moſes went out vnto the tabernacle, all the people roſe vp, and ſtood euery man at his tent doore, and looked after Moſes, vntill he was gone into the tabernacle.

9 And aſſoone as Moſes was entred into the tabernacle, the cloudie pillar deſcended and ſtood at the doore of the tabernacle, and the Lord talked with Moſes.

10 Nowe when all the people ſawe the cloudy pillar ſtand at the Tabernacle doore, all the people roſe vp, and worſhipped euery man in his tent doore.

11 And the Lord ſpake vnto Moſes, [d] face to face, as a man ſpeaketh vnto his friend. After, he turned againe into the hoſt, but his ſeruant Ioſhua the ſon of Nun a yong man, departed not out of the Tabernacle.

d Moſt plainely and familiarly of all others, Numb. 12.7, 8, deut. 34. 10.

12 ¶ Then Moſes ſaide vnto the Lorde, See, thou ſayeſt vnto me, Leade this people forth, and thou haſt not ſhewed mee whom thou wilt ſend with me: thou haſt ſaid moreouer, I know thee by [e] name, and thou haſt alſo found grace in my ſight.

e I care for thee, and will preſerue thee in this thy vocation.

13 Nowe therefore, I pray thee, if I haue found fauour in thy ſight, ſhew me now thy way, that I may know thee, and that I may finde grace in thy ſight: conſider alſo that this nation is thy people.

14 And he anſwered, ‡ [f] My preſence ſhal goe with thee, and I will giue thee reſt.

‡ Ebr. face.

f Signifying that the Iſraelites ſhould excell through Gods fauour all other people, verſ. 16.

15 Then hee ſaid vnto him, If thy preſence goe not with vs, cary vs not hence.

16 And wherein now ſhall it be knowen, that I and thy people haue found fauour in thy ſight? ſhall it not bee when thou goeſt with vs? ſo I, and thy people ſhall haue preeminence before all the people that are vpon the earth.

17 And the Lord ſaid vnto Moſes, I wil do this alſo that thou haſt ſaid: for thou haſt found grace in my ſight, and I knowe thee by name.

18 Againe hee ſaid, I beſeech thee, ſhewe me thy [g] glory.

g Thy face, thy ſubſtance, and thy maieſtie.

19 And he anſwered, I will make all my [h] good goe before thee, and I wil [i] proclaime the Name of the Lorde before thee: * for I will ſhew [k] mercy to whom I wil ſhew mercy, and will haue compaſſion on whom I wil haue compaſſion.

h My mercy, and fatherly care.

i Reade Chap. 44. verſe 6. 7., Rom. 9. 15.

k For finding nothing in man that can deſerue mercy, he will freely ſaue his.

20 Furthermore he ſaid, Thou canſt not ſee my face, for there ſhall no man ſee me, and [l] liue.

l For Moſes ſaw not his face in full maieſtie, but as mans weakenes could beare.

21 Alſo ẏ Lord ſaid, Beholde, there is a place by [m] me, & thou ſhalt ſtand vpon the rocke:

m In mount Horeb.

22 And while my glory paſſeth by, I will put thee in a cleft of the rocke, and will couer thee with mine hand whiles I paſſe by.

23 After I will take away mine hand, and thou ſhalt ſee my [n] backe parts: but my face ſhall not be ſeene.

n So much of my glory as in this mortall life thou art able to ſee.

CHAP. XXXIIII.

1 The Tables are renued. 6 The deſcription of God. 12 All felowſhip with idolaters is forbidden. 18 The three feaſts. 28 Moſes is fourtie dayes in the Mount. 30 His face ſhineth, and he couereth it with a vaile.

And the Lord ſayd vnto Moſes, * Hew thee two Tables of ſtone, like vnto the firſt, and I will write vpon the Tables the words that were in the firſt Tables, which thou brakeſt in pieces.

Deut. 10. 1.

2 And be ready in the morning, that thou mayeſt come vp earely vnto the mount of Sinai, and ‡ waite there for mee in the top of the mount.

‡ *Ebr. ſtand to me.*

3 But let no man come vp with thee, neither let any man be ſeene thorowout all the mount, neither let the ſheepe nor cattell feed ‖ before this mount.

‖ *Or, about.*

4 ¶ Then Moſes ‖ hewed two Tables of ſtone like vnto the firſt, & roſe vp early in the morning, and went vp vnto the mount of Sinai, as the Lorde had commaunded him, and tooke in his hand two Tables of ſtone.

‖ *Or, poliſhed.*

5 And the Lorde deſcended in the cloud, and ſtoode with him there, and proclaimed the Name of the Lord.

6 So the Lord paſſed before his face, and [a] cried, The Lord, the Lord, ſtrong, mercifull, and gracious, ſlow to anger, and abundant in goodneſſe and trueth,

a This ought to be referred to the Lord, and not to Moſes proclaiming: as Chap. 33. 19.

7 Reſeruing mercy for thouſands, forgiuing iniquitie and tranſgreſſion, and ſinne, and not ‡ making the wicked innocent, * viſiting the iniquitie of the fathers vpon the children, and vpon childrens children, vnto the third and fourth generation.

‡ *Ebr. not making innocent.*

Deut. 5. 9. iere. 32. 18.

8 Then Moſes made haſte, and bowed himſelfe to the earth, and worſhipped,

9 And ſaid, O Lord, I pray thee, If I haue found grace in thy ſight, that the Lord would now goe with vs ([b] for it is a ſtifnecked people) and pardon our iniquity and our ſinne, and take vs for thine inheritance.

b Seeing the people are thus of nature, the rulers haue neede to cal vpon God, that he would alwayes be preſent with his ſpirit.

10 And he anſwered, Beholde, * I will make a couenant before all thy people, & will doe marueſles, ſuch as haue not bene done in all the world, neither in all nations: and all the people among whom thou art, ſhall ſee the worke of the Lorde: for it is a terrible thing that I will doe with thee.

Deut. 5. 2.

11 Keepe diligently that which I command thee this day: Behold, I will caſt out before thee the Amorites, and the Canaanites, and the Hittites, and the Perizzites, and the Hiuites, and the Iebuſites.

12 * Take heede to thy ſelfe, that thou make no compact with the inhabitants of the land whither thou goeſt, leſt they be the cauſe of [c] ruine among you:

Deut. 7. 2.

c If thou follow their wickednes, and pollute thy ſelfe with their idolatrie.

13 But yee ſhall ouerthrow their altars, and breake their images in pieces, and cut downe their [d] groues,

d Which pleaſant places they chuſed for their idoles.

14 (For thou ſhalt bow downe to none other god, becauſe the Lord, whoſe Name is * Ielous, is a ielous God)

Chap. 20. 5.

15 Leſt thou make a * compact with the inhabitants of the land, and when they goe a whoring after their gods, and doe ſacrifice vnto their gods, ſome man call thee, and thou * eate of his ſacrifice:

Chap. 23. 32. deut. 7. 2.

1. Cor. 8. 10.

16 And leſt thou take of their * daughters vnto thy ſonnes, and their daughters goe a whoring after their gods, and make thy ſonnes goe a whoring after their gods.

1. King. 11. 2. ezek. 44. 30.

17 Thou ſhalt make thee no gods of [e] mettall.

e As gold, ſiluer, braſſe, or any thing that is molten: And herein is condemned all maner of idoles whatſoeuer they be made of.

18 ¶ The feaſt of * vnleauened bread ſhalt thou keepe: ſeuen dayes ſhalt thou eate vnleauened bread, as I commanded thee, in the time of the * moneth of Abib: for in the moneth of Abib thou cameſt out of Egypt.

Chap. 23. 15.

Chap. 13. 4.

19 * Euery male, that firſt openeth the wombe, ſhall be mine: alſo all the firſt borne of the flocke ſhall be reckoned mine, both of beeues and ſheepe.

Chap. 13. 2. and 22. 29.

20 But the firſt of the aſſe thou ſhalt buy

out with a lambe: and if thou redeeme him not, then thou ſhalt breake his necke: all the firſt borne of thy ſonnes ſhalt thou redeeme, and none ſhall appeare before me ᶠ emptie.

Chap.23.15. ecclus.35.4.

f Without offering ſomething.

21 ¶ * Sixe dayes ſhalt thou worke, and in the ſeuenth day thou ſhalt reſt: both in earing time, and in the harueſt thou ſhalt reſt.

Chap.23.12.

22 ¶ * Thou ſhalt alſo obſerue the feaſt of weeks in the time of ÿ firſt fruits of wheate harueſt, and the feaſt of gathering fruites in ᵍ the end of the yeere.

Chap.23.16.

g Which was in September, when the ſunne declined, which in the count of political things, they called the end of the yeere.

23 ¶ * Thriſe in a yeere ſhall all your men children appeare before the Lorde Iehouah God of Iſrael.

Deut.16.16. chap.23.14,17.

24 For I will caſt out the nations before thee, and enlarge thy coaſts, ſo that no man ſhall ʰ deſire thy land, when thou ſhalt come vp to appeare before the Lorde thy God thriſe in the yeere.

h God promiſeth to defend them and theirs, which obey his commandement.

25 * Thou ſhalt not offer the blood of my ſacrifice with leauen, neither ſhall ought of the ſacrifice of the feaſt of Paſſeouer be left vnto the morning.

26 The firſt ripe fruits of thy land thou ſhalt bring vnto the houſe of the Lorde thy God: yet ſhalt thou not ⁱ ſeethe a kid in his mothers milke.

i Reade Chap.23.19.deut,14.21.

27 And the Lord ſaid vnto Moſes, Write thou theſe wordes: for after the tenour of * theſe wordes I haue made a couenant with thee and with Iſrael.

Chap.14.18. deut.9.9.

28 So he was there with the Lord ᵏ forty dayes and forty nights, and did neither eate bread nor drinke water: and he wrote in the Tables * the words of the couenant, euen the ten ‖ Commandements.

k This miracle was to confirme the authoritie of the Law, and ought no more to be followed then other miracles.

Deut.4.13.

‖Or, wordes.

29 ¶ So when Moſes came downe from mount Sinai, the two Tables of the Teſtimony were in Moſes hand, as hee deſcended from the mount: (Now Moſes wiſt not that the ſkinne of his face ſhone bright, after that God had talked with him)

30 And Aaron and all the children of Iſrael looked vpon Moſes, and beholde, the ſkin of his face ſhone bright, and they were ˡ afraid to come neere him.

l Reade 2,Cor.3.7.

31 But Moſes called them: and Aaron and all the chiefe of the Congregation returned vnto him: and Moſes talked with them.

32 And afterward all the children of Iſrael came neere, and he charged them with al that the Lord had ſaid vnto him in mount Sinai.

33 So Moſes made an ende of communing with them, * and had put a couering vpon his face.

2,Cor.3.13.

34 But when Moſes came ᵐ before the Lord to ſpeake with him, he tooke off the couering vntill he came out: then he came out, and ſpake vnto the children of Iſrael that which he was commanded.

m Which was in the Tabernacle of the Congregation.

35 And the children of Iſrael ſaw the face of Moſes, howe the ſkinne of Moſes face ſhone bright: therefore Moſes put the couering vpon his face vntill hee went to ſpeake with God.

CHAP. XXXV.

2 The Sabbath. 5 The free gifts are required. 21 The readineſſe of the people to offer. 30 Bezaleel and Aholiab are praiſed of Moſes.

Then Moſes aſſembled all the Congregation of the children of Iſrael, and ſaid vnto them, Theſe are the things which the Lord hath commanded that yee ſhould doe them:

2 * Sixe dayes thou ſhalt worke, but the ſeuenth day ſhall be vnto you the holy ᵃ Sabbath of reſt vnto the Lord: whoſoeuer doeth any worke therein, ſhall die.

Chap.20.9.

a Wherein yee ſhall reſt from all bodily worke.

3 Yee ſhall kindle no fire thorowout all your habitations vpon the Sabbath day.

4 ¶ Againe, Moſes ſpake vnto all the Congregation of the children of Iſrael, ſaying, This is the thing which the Lord commandeth, ſaying,

5 Take from among you an offring vnto the Lord: whoſoeuer is of a * willing heart, let him bring this offring to the Lord, namely, gold, and ſiluer, and braſſe:

Chap.25.2.

6 Alſo blew ſilke, and purple, and ſcarlet, and fine linnen, and goats haire,

7 And rams ſkinnes died red, and badgers ſkinnes with Shittim wood:

8 And oyle for light, and ſpices for the annointing oyle, and for the ſweet incenſe,

9 And onix ſtones, and ſtones to be ſet in the Ephod, and in the breſt plate.

10 And all the wiſe ᵇ hearted among you ſhall come and make all that the Lord hath commanded;

b Reade Chap.28.3.

11 That is, the * Tabernacle, the pauillion thereof, and his couering, and his taches, and his boords, his barres, his pillars, and his ſockets,

Chap.26.31.

12 The Arke, and the barres thereof: the Mercy ſeat, and the vaile that ᶜ couereth it,

c Which hanged before the mercie ſeate that it could not bee ſeene.

13 The Table, and the barres of it, & all the inſtruments thereof, and the ſhewbread:

14 Alſo the candleſticke of light and his inſtruments, and his lampes with the oyle for the light:

15 * Likewiſe the Altar of perfume and his barres, and the annointing oyle, and the ſweete incenſe, and the vaile of the doore at the entring in of the Tabernacle.

Chap.30.1.

16 The * Altar of burnt offring with his braſen grate, his barres, and all his inſtruments, the Lauer and his foot,

Chap.27.1.

17 The hangings of the court, his pillars and his ſockets, and the vaile of the gate of the court,

18 The pins of the Tabernacle, and the pins of the court with their coards,

19 The ᵈ miniſtring garments to miniſter in the holy place, and the holy garments for Aaron the Prieſt, and the garments of his ſonnes, that they may miniſter in the Prieſts office.

d Such as appertaine to the ſeruice of the Tabernacle.

20 ¶ Then all the Congregation of the children of Iſrael departed from the preſence of Moſes.

21 And euery one whoſe heart ‡ encouraged him, & euery one, whoſe ſpirit made him willing, came and brought an offering to the Lorde, for the worke of the Tabernacle of the Congregation, and for all his vſes, and for the holy garments.

‡Ebr, lifted him vp.

22 Both men and women, as many as were free hearted, came & brought ‖ taches, and earrings, and rings, and bracelets, all were iewels of golde: and euery one that offered

‖Or, hookes.

offred an offring of gold vnto the Lord.

23 Euery man alſo, which had blew ſilke, and purple, and ſcarlet, and fine linnen, and goates haire, and rammes ſkinnes died red, and badgers ſkinnes, brought them.

24 All that offred an oblation of ſiluer and of braſſe, brought the offering vnto the Lord: and euery one that ‡ had Shittim wood for any maner of worke of the miniſtration, brought it.

‡Ebr. with whom was found.

25 And all the women that were [e] wiſe hearted, did ſpinne with their handes, and brought the ſpun worke, euen the blew ſilke, and the purple, the ſcarlet, and the fine linen.

[e] Which were wittie & expert.

26 Likewiſe al the women, [f] whoſe hearts were mooued with knowledge, ſpun goates haire.

[f] That is, which were good ſpinners.

27 And the rulers brought onix ſtones, and ſtones to be ſet in the Ephod, and in the breſt plate:

28 Alſo ſpice, and oyle for light, and for the * annointing oyle, and for the ſweete perfume.

Chap. 30.23.

29 Euery man and woman of the children of Iſrael, whoſe hearts mooued them willingly to bring for all the worke which the Lord had commanded them to make [g] by the hand of Moſes, brought a free offring to the Lord.

[g] Vſing Moſes as a miniſter thereof.

30 ¶ Then Moſes ſaid vnto the children of Iſrael, Behold, * the Lord hath called by name Bezaleel the ſonne of Vri, the ſonne of Hur, of the tribe of Iudah,

Chap. 31.2.

31 And hath filled him ‖ with an excellent ſpirit of wiſedome, of vnderſtanding, and of knowledge, and in all maner of worke,

‖Or, with the ſpirit of God.

32 To finde out curious works, to worke in gold, and in ſiluer, and in braſſe,

33 And in grauing ſtones to ſet them, and in caruing of wood, euen to make any maner of fine worke.

34 And he hath put in his heart that he may teach other: both hee, and Aholiab the ſonne of Ahiſamach of the tribe of Dan.

35 Them hath he filled with wiſedom of heart to worke all [h] maner of cunning, * and broydered, and needleworke: in blew ſilke, and in purple, in ſcarlet, and in fine linen and weauing, euen to do all maner of worke, and ſubtill inuentions.

[h] Pertaining to grauing, or caruing, or ſuch like.

Chap. 26.1.

CHAP. XXXVI.

5 The great readineſſe of the people, inſomuch that he commanded them to ceaſe. 8 The curtains made. 19 The couerings. 23 The boords. 31 The barres. 35 And the vaile.

Then wrought Bezaleel, and Aholiab, and all ‡ cunning men to whom the Lord gaue wiſedome and vnderſtanding to know how to worke all maner of worke for the ſeruice of the [a] Sanctuary, according to all that the Lord had commanded.

‡Ebr. wiſe in heart.

[a] By the Sanctuary he meaneth here all the Tabernacle.

2 For Moſes had called Bezaleel, and Aholiab, and all the wiſe hearted men, in whoſe hearts the Lord had giuen wiſedome, euen as many as their hearts encouraged to come vnto that worke to worke it.

3 And they receiued of Moſes all the offering which the children of Iſrael had brought for the worke of the ſeruice of the Sanctuary, to make it: alſo [b] they brought ſtill vnto him free giftes euery morning.

[b] Meaning, the Iſraelites.

4 So all the wiſe men, that wrought all the holy worke, came euery man from his worke which they wrought,

5 And ſpake to Moſes, ſaying, The people bring too [c] much, and more then enough for the vſe of the worke which the Lord hath commanded to be made.

[c] A rare example and notable, to ſee the people ſo ready to ſerue God with their goods.

6 Then Moſes gaue a commandement, and they cauſed it to be proclaimed thorowout the hoſte, ſaying, Let neither man nor woman prepare any more worke for the oblation of the Sanctuary. So the people were ſtayed from offering.

7 For the ſtuffe they had, was ſufficient for all the worke to make it, and too much.

8 * All the cunning men therefore among the workemen, made for the Tabernacle tenne curtaines of fine twined linen, and of blew ſilke, and purple, and ſcarlet: [d] Cherubims of broidered worke made they vpon them.

Chap. 26.1.

[d] Which were little pictures with wings in the forme of children.

9 The length of one curtaine was twenty and eight cubits, and the breadth of one curtaine foure cubites: and the curtaines were all of one ſiſe.

10 And hee coupled fiue curtaines together, and other fiue coupled he together.

11 And he made ſtrings of blew ſilke by the edge of one curtaine in the ſeluedge of the coupling: likewiſe he made on the ſide of the other curtaine, in the ſeluedge in the ſecond coupling.

12 * Fiftie ſtrings made he in the one curtaine, and fiftie ſtrings made he in the edge of the other curtaine, which was in the ſecond coupling: the ſtrings were ſet one againſt another.

Chap. 26.10.

13 After, hee made fiftie ‖ taches of gold, and coupled the curtaines one to another with the taches: ſo was it one Tabernacle.

‖Or, hookes.

14 ¶ Alſo hee made curtaines of goates haire for the ‖ couering vpon the Tabernacle: hee made them to the number of eleuen curtaines.

‖Or, pauillion.

15 The length of one curtaine had thirty cubites, and the breadth of one curtaine foure cubites: the eleuen curtaines were of one ſiſe.

16 And he coupled fiue curtains by themſelues, and ſixe curtaines by themſelues.

17 Alſo hee made fifty ſtrings vpon the edge of one curtaine in the ſeluedge in the coupling, and fiftie ſtrings made hee vpon the edge of the other curtaine in the ſecond coupling.

18 Hee made alſo fifty taches of braſſe to couple the couering that it might be one.

19 And hee made a [e] couering vpon the pauillion of rammes ſkins died red, and a couering of badgers ſkins aboue.

[e] Theſe two were aboue the couerings of goates haire.

20 ¶ Likewiſe he made the boords for the Tabernacle of Shittim wood to [f] ſtand vp.

[f] And to beare vp the curtaines of the Tabernacle.

21 The length of a boord was tenne cubites, and the breadth of one boord was a cubite and an halfe.

22 One boord had two tenons, ſet in order as the feete of a ladder, one againſt another: thus made hee for all the boords of the Tabernacle.

23 So he made twentie boords for yͤ South ſide of the Tabernacle, euen full South.

24 And fortie ſockets of ſiluer made he vnder the twenty boordes, two ſockets vnder one boord for his two tenons, & two ſockets vnder another boord for his two tenons.

25 Alſo for the other ſide of the Tabernacle toward the North, he made twentie boords,

26 And their fortie ſockets of ſiluer, two ſockets vnder one boord, and two ſockets vnder another boord.

27 Likewiſe toward [g] the Weſt ſide of the Tabernacle he made ſixe boards.

[g] Or, toward the Sea which was the Sea called Mediterraneum Weſtward from Ieruſalem.

28 And two boords made hee in the corners of the Tabernacle, for either ſide,

29 And they were * ioyned beneath, and likewiſe were made ſure aboue with a ring: thus he did to both in both corners.

Chap.36.24.

30 So there were eight boords and their ſixteene ſockets of ſiluer, vnder euery boord two ſockets.

31 ¶ After, he made * barres of Shittim wood, fiue for the boordes in the one ſide of the Tabernacle,

Chap.25.28. and 30.4.5.

32 And fiue barres for the boords in the other ſide of the Tabernacle, and fiue barres for the boords of the Tabernacle on the ſide toward the Weſt,

33 And hee made the middeſt barre to ſhoot thorow the boords, from the one end to the other.

34 He ouerlayed alſo the boords w golde, and made their rings of golde for places for the barres, & couered the barres with golde.

35 ¶ Moreouer he made a [h] vaile of blew ſilke, and purple, and of ſcarlet, and of fine twined linnen: with Cherubims of broidered worke made he it:

[h] Which was betweene the Sanctuary & the Holieſt of all.

36 And made thereunto foure pillars of Shittim, and ouerlayed them with golde, whoſe || hookes were alſo of golde, and he caſt for them foure ſockets of ſiluer.

|| Or, heads.

37 And he made an [i] hanging for the Tabernacle doore of blew ſilke, and purple, and ſcarlet, and fine twined linnen, and needle worke,

[i] Which was betweene the Court and the Sanctuarie.

38 And the fiue pillars of it with their hookes, and ouerlayde their chapiters and their || fillets with golde, but their fiue ſockets were of braſſe.

|| Or, grauen borders.

CHAP. XXXVII.

1 The Arke. 6 The Mercy ſeat. 10 The Table. 17 The Candleſticke. 25 The Altar of incenſe.

After this Bezaleel made the * Arke of Shittim wood, two cubites and an halfe long, and a cubite and an halfe broad, and a cubit and an halfe hie:

Chap.25.10.

2 And ouerlayd it with fine gold within and without, and made a crowne of gold to it round about.

[a] Like battlements.

3 And caſt for it foure rings of gold, for the foure corners of it: that is, two rings for the one ſide of it, and two rings for the other ſide thereof.

4 Alſo he made bars of Shittim wood, and couered them with gold,

5 And put the barres in the rings by the ſides of the Arke, to beare the Arke.

6 ¶ And he made the * Mercy ſeat of pure gold: two cubits and an halfe was the length thereof, and one cubit and an halfe the breadth thereof.

Chap.25.17.

7 And he made two Cherubims of gold, vpon the two endes of the Mercy ſeat; euen of worke beaten with the hammer made hee them.

8 One Cherub on the one end, and another Cherub on the other end [b] of the Mercie ſeat made he the Cherubims, at the two ends thereof.

[b] Of the ſelfe ſame matter that the Mercie ſeat was.

9 And the Cherubims ſpread out their wings on high, and couered the Mercy ſeat with their wings, and their faces were one towards another: toward the Mercy ſeat were the faces of the Cherubims.

10 ¶ Alſo he made the Table of Shittim wood: two cubits was the length thereof, and a cubit the breadth thereof, and a cubit and an halfe the height of it.

11 And hee ouerlayed it with fine golde, and made thereto a crowne of golde round about.

12 Alſo hee made thereto a border of an || hand breadth round about, and made vpon the border a crowne of gold round about.

|| Or, foure fingers.

13 And he caſt for it foure rings of golde, and put the rings in the foure corners that were in the foure feet thereof.

14 Againſt the border were the rings, as places for the barres to beare the Table.

15 And hee made the barres of Shittim wood, and couered them with gold to beare the Table.

16 * Alſo hee made the inſtruments for the Table of pure golde: diſhes for it, and incenſe cups for it, and goblets for it, and couerings for it, wherewith it ſhould bee couered.

Chap.25.29.

17 ¶ Likewiſe he made the Candleſticke of pure golde: of worke beaten out with the hammer made he the Candleſticke; and his ſhaft, and his branch, his bowles, his knops, and his flowers were of one piece.

18 And ſixe branches came out of the ſides thereof: three branches of the Candleſticke out of the one ſide of it, and three branches of the Candleſticke out of the other ſide of it.

19 In one branch three bowles made like almonds, a knop and a flower: and in another branch three bowls made like almonds, a knop and a flower: and ſo thorowout the ſixe branches that proceeded out of the Candleſticke.

20 And vpon the Candleſticke were foure bowles after the faſhion of Almonds, the knops thereof, and the flowers thereof.

21 That is, vnder euery two branches a knop made thereof, and a knop vnder the ſecond branch thereof, and a knop vnder the third branch thereof, according to the ſixe branches comming out of it.

22 Their knops and their branches were of the ſame: it was all one * beaten worke of pure gold.

Chap.25.31.

23 And hee made for it ſeuen lamps with the ſnuffers, and ſnuffediſhes thereof of pure gold.

24 Of a [c] talent of pure gold made he it with all the inſtruments thereof.

[c] Reade Chap. 25.39.

25 ¶ Furthermore he made the * perfume altar

Chap.30.1,2,3,4.

altar of Shittim wood: the length of it was a cubit, and the breadth of it a cubit (it was ſquare) and two cubites high, and the hornes thereof were of the ſame.

26 And he couered it with pure gold, both the top & the ſides thereof round about, and the hornes of it, and made vnto it a crowne of gold round about.

27 And he made two rings of gold for it, vnder the crowne thereof, in the two corners of the two ſides thereof, to put barres in it for to beare it therewith.

28 Alſo hee made the barres of Shittim wood, and ouerlayed them with gold.

29 And he made the holy * anointing oile, and the ſweete pure incenſe after the Apoticaries arte.

Chap.30.23,35.

CHAP. XXXVIII.

1 The altar of burnt offrings. 8 The braſen Lauer. 9 The Court. 24 The ſumme of that the people offered.

Alſo hee made the altar of the burnt offering * of Shittim wood: fiue cubits was the length thereof, & fiue cubits the breadth thereof: it was ſquare, and three cubits hie.

Chap.27.1.

2 And hee made vnto it hornes in the foure corners thereof: the hornes thereof were of the ſame, and he ouerlayed it with braſſe.

3 Alſo he made all the inſtruments of the altar, the * aſhpans, and the beſomes, and the baſins, the fleſhhookes, and the ‖ cenſers: all the inſtruments thereof made he of braſſe.

Chap.27.3.
‖Or, firepans.

4 Moreouer hee made a braſen grate wrought like a net to the Altar, vnder the compaſſe of it beneath in the [a] mids of it.

a So that the gridiron or grate was halfe ſo high as the Altar, and ſtood within it.

5 And caſt foure rings of braſſe for the foure ends of the grate to put barres in.

6 And hee made the barres of Shittim wood, and couered them with braſſe.

7 The which bars he put into the rings on the ſides of the altar to beare it withall, and made it * hollow within the boards.

Chap.27.8.

8 ¶ Alſo hee made the Lauer of braſſe, and the foote of it of braſſe of the [b] glaſſes of the women that did aſſemble and came together at the doore of the Tabernacle of the Congregation.

b R. Kimhi ſaith, that the women brought their looking glaſſes which were of braſſe, or fine mettall, and offered them freely vnto the vſe of the Tabernacle: which was a bright thing and of great maieſtie.

9 ¶ Finally hee made the court on the South ſide full South: the hangings of the court were of fine twined linnen, hauing an hundreth cubits.

10 Their pillars were twentie, and their braſen ſockets twenty: the hookes of the pillars, and their fillets were of ſiluer.

11 And on the North ſide the hangings were an hundreth cubites: their pillars twentie, and their ſockets of braſſe twentie, the hookes of the pillars and their fillets of ſiluer.

12 On the Weſt ſide alſo were hangings of fifty cubits, their ten pillars with their ten ſockets: the hookes of the pillars and their fillets of ſiluer.

13 And toward the Eaſt ſide, full Eaſt, were hangings of fifty cubits.

14 The hangings of the one ſide were fifteene cubites, their three pillars, & their three ſockets.

15 * And of the other ſide of the court gate on both ſides were hangings of fifteene cubites, with their three pillars and their three ſockets.

Chap.27.14.

16 All the hangings of the court round about were of twined linnen.

17 But the ſockets of the pillars were of braſſe: the hooks of the pillars and their fillets of ſiluer, and the couering of their chapiters of ſiluer: and all the pillars of the court were hooped about with ſiluer.

18 Hee made alſo the hanging of the gate of the court of needle worke, blew ſilke and purple, and ſkarlet, and fine twined linnen, euen twentie cubits long, and fiue cubits in height and breadth, ‡ like the hangings of the court.

‡Eb. ouer againſt

19 And their pillars were foure with their foure ſockets of braſſe: their hooks of ſiluer, and the couering of their chapiters, & their fillets of ſiluer.

20 But all the * pinnes of the tabernacle and of the court round about were of braſſe.

Chap.27.19.

21 ¶ Theſe are the parts of the Tabernacle, I meane, of the Tabernacle of the Teſtimony, which was appoynted by the commaundement of Moſes for the office of the [c] Leuites by the hande of Ithamar ſonne to Aaron the Prieſt.

c That the Leuites might haue the charge thereof, and miniſter in the ſame, as did Eleazar and Ithamar, Num. 3.4.

22 So Bezaleel the ſonne of Vri the ſonne of Hur of the tribe of Iudah, made all that the Lord commanded Moſes.

23 And with him Aholiab ſonne of Ahiſamach of the tribe of Dan, a [d] cunning workman and an embroiderer, and a worker of needle-worke in blew ſilke, and in purple, and in ſcarlet, and in fine linnen.

d As a grauer or carpenter, Chap. 31.4.

24 All the golde that was occupied in all the worke wrought for the holy place (which was the golde of the offering) was nine and twenty talents, and ſeuen hundred and thirtie ſhekels, according to the ſhekel of the Sanctuary.

25 But the ſiluer of them that were numbred in the Congregation, was an hundred talents, and a thouſand ſeuen hundred ſeuentie and fiue ſhekels, after the ſhekel of the Sanctuary.

26 A ‖ portion for a man, that is, halfe a ſhekel after the ſhekel of the Sanctuary, for all them that were numbred from twenty yeere old and aboue, among ſix hundred thouſand, and three thouſand, and fiue hundred and fifty men.

‖Or, halfe a ſhekel.

27 Moreouer, there were an hundred talents of ſiluer, to caſt the ſockets of the Sanctuary, and the ſockets of the vaile, an hundred ſockets of an hundred talents, a talent for a ſocket.

28 But he made the hooks for the pillars of a thouſand ſeuen hundred and ſeuenty and fiue ſhekels, and ouerlayed their chapiters, and made fillets about them.

29 Alſo the braſſe of the offering was ſeuenty [e] talents, and two thouſand, and foure hundred ſhekels.

e Reade the weight of a talent, chap. 25. 39.

30 Whereof hee made the ſockets to the doore of the Tabernacle of the Congregation, and the braſen altar, and the braſen grate which was for it, with all the inſtruments of the altar,

31 And the ſockets of the court round about, and the ſockets for the court gate, and all the * pins of the Tabernacle, and all the pins of the court round about.

Chap.27.19.

CHAP.

CHAP. XXIX.

1 The apparell of Aaron and his ſonnes. 32 All that the Lord commanded, was made and finiſhed. 43 Moſes bleſſeth the people.

[a] As couerings for the Arke, the Candleſticke, the Altars, and ſuch like.

Chap.31.10. and 35.19.

MOreouer, they made [a] garments of miniſtration to miniſter in the Sanctuarie of blue ſilke, and purple, and ſcarlet: they * made alſo the holy garments for Aaron, as the Lord had commanded Moſes.

2 So he made the Ephod of golde, blue ſilke, and purple, and ſcarlet, and fine twined linen.

3 And they did beate the golde into thin plates, and cut it into wyers to worke it in the blue ſilke and in the purple, and in the ſcarlet, and in the fine linen, with broidered worke.

4 For the which they made ſhoulders to couple together: for it was cloſed by the two edges thereof.

5 And the broidred gard of his Ephod that was vpon him, was of the ſame ſtuffe, and of like worke: euen of golde, of blue ſilke, and purple, and ſcarlet, and fine twined linnen, as the Lorde had commaunded Moſes.

Chap.28.9.

[b] That is, of very fine and curious workemanſhip.

Chap.28.12.

6 ¶ And they wrought * two Onix ſtones cloſed in ouches of gold, and graued, as [b] ſignets are grauen, with the names of the children of Iſrael,

7 And put them on the ſhoulders of the Ephod, as ſtones for a * remembrance of the children of Iſrael, as the Lord had commanded Moſes.

8 ¶ Alſo he made the breſtplate of broydered worke like the worke of the Ephod: to wit, of gold, blue ſilke, and purple, and ſcarlet, and fine twined linen.

9 They made the breſtplate double, and it was ſquare, an hand breadth long, and an hand breadth broad: it was alſo double.

10 And they filled it with foure rowes of ſtones. The order was thus, a Rubie, a Topaz, and a Carbunkle in the firſt row:

11 And in the ſecond row, an Emerand, a Saphir, and a Diamond:

[c] Or, a ligure, which ſtone authors write that it commeth of the vrine of the beaſt called Lynx.

12 Alſo in the third rowe, [c] a Turkeis, an Achate, and an Hematite:

13 Likewiſe in the fourth rowe, a Chryſolite, an Onix, and a Iaſper: cloſed and ſet in ouches of gold.

[d] That is, euery tribe had his name written in a ſtone.

14 So the ſtones were according to the names of the children of Iſrael, euen twelue [d] after their names, grauen like ſignets, euery one after his name according to the twelue tribes.

15 After, they made vpon the breſtplate chaines at the ends, of wreathen worke and pure gold.

16 They made alſo two boſſes of golde, and two gold rings, and put the two rings in the two corners of the breſtplate.

17 And they put the two wreathen chains of gold in the two rings, in the corners of the breſtplate.

18 Alſo the two other endes of the two wreathen chaines they faſtened in the two boſſes, and put them on the ſhoulders of the Ephod, vpon the forefront of it.

19 Likewiſe they made two rings of gold, and put them in the two other corners of the breſtplate, vpon the edge of it, which was on the inſide of the Ephod.

20 They made alſo two other golden rings, and put them on the two ſides of the Ephod, beneath on the foreſide of it, and ouer againſt his coupling aboue the broydered gard of the Ephod.

21 Then they faſtened the breſtplate by his rings vnto the rings of the Ephod, with a lace of blue ſilke, that it might be faſt vpon the broidered garde of the Ephod, and that the breſtplate ſhoulde not bee looſed from the Ephod, as the Lorde had commaunded Moſes.

[e] Which was next vnder the Ephod.

22 ¶ Moreouer, hee made the robe of the [e] Ephod of wouen worke, altogether of blue ſilke.

[f] Where hee ſhould put thorow his head.

23 And [f] the hole of the robe was in the middes of it, as the collar of an habergeon, with an edge about the collar, that it ſhould not rent.

24 And they made vpon the ſkirts of the robe pomegranates, of blue ſilke, and purple, and ſcarlet, and fine linen twined.

Chap.28.33.

25 They made alſo * belles of pure gold, and put the belles betweene the pomegranates vpon the ſkirts of the robe round about betweene the pomegranates.

26 A bell and a pomegranate, a bell and a pomegranate round about the ſkirts of the robe to miniſter in, as the Lord had commanded Moſes.

27 ¶ After they made coates of fine linnen, of wouen worke, for Aaron and for his ſonnes.

Chap.28.42.

28 And the miter of fine linen, and goodly bonnets of fine linen, and linen * breeches of fine twined linen,

29 ¶ And the girdle of fine twined linen, and of blue ſilke, and purple, and ſcarlet, euen of needle worke, as the Lord had commanded Moſes.

Chap.28.36.

30 ¶ Finally, they made the plate for the holy crowne of fine gold, and wrote vpon it a ſuperſcription like to the grauing of a ſignet, * HOLINES TO THE LORD.

31 And they tied vnto it a lace of blue ſilke to faſten it on hie vpon the miter, as the Lord had commanded Moſes.

Chap.27.21.

32 ¶ Thus was all the worke of the Tabernacle, euen of the * Tabernacle of the Congregation finiſhed: and the children of Iſrael did according to al that the Lord had commanded Moſes: ſo did they.

33 ¶ Afterward they brought the Tabernacle vnto Moſes, the Tabernacle and all his inſtruments, his taches, his boords, his barres, and his pillars, and his ſockets,

[g] So called, becauſe it hanged before the Mercieſeate, and couered it from ſight, chap.35.12.

34 And the couering of rammes ſkinnes died red, & the couerings of badgers ſkins, and the [g] couering vaile.

35 The Arke of the teſtimonie, and the barres thereof, and the Mercieſeate,

36 The Table, with all the inſtruments thereof, and the ſhewbread,

[h] Or, which Aaron dreſſed and refreſhed with oyle euery morning, Chap.30.7.

37 The pure candleſticke, the lampes thereof, euen the lampes [h] ſet in order, and all the inſtruments thereof, and the oyle for light:

38 Alſo the golden altar and the anointing oyle, and the ſweete incenſe, and the

hanging of the Tabernacle doore,

39 The braſen Altar with his grate of braſſe, his barres and all his inſtruments, the Lauer and his foote.

40 The curtaines of the Court with his pillars and his ſockets, and the hanging to the Court gate, and his cordes, & his pinnes, and all the inſtruments of the ſeruice of the Tabernacle, called the Tabernacle of the Congregation.

41 Finally, the miniſtring garments to ſerue in the Sanctuary, and the holy garments for Aaron the Prieſt, and his ſonnes garments to miniſter in the Prieſts office.

42 According to euery point that the Lord had [i] commanded Moſes, ſo the children of Iſrael made all the worke.

[i] Signifying, that in Gods matters man may neither adde nor diminiſh.

43 And Moſes beheld all the worke, and beholde, they had done it as the Lord had commanded: ſo had they done: and Moſes [k] bleſſed them.

[k] Praiſed God for the peoples diligence, and prayed for them.

C H A P. XL.

2 The Tabernacle with the appertinances is reared vp. 34 The glory of the Lord appeareth in the cloude couering the Tabernacle.

Then the Lord ſpake vnto Moſes, ſaying,

2 In the [a] firſt day of the firſt moneth, in the very firſt of the ſame moneth ſhalt thou ſet vp the Tabernacle, called the Tabernacle of the Congregation:

[a] After that Moſes had bene fortie dayes and fortie nights in the mount, that is, from the beginning of Auguſt to the tenth of September, he came downe and cauſed this worke to be done: which being finiſhed, was ſet vp in Abib, which moneth conteineth halfe March and halfe April.

3 And thou ſhalt put therein the Arke of the Teſtimony, and couer the Arke with the vaile.

4 Alſo thou ſhalt bring in the * Table, and ſet it in order as it doeth require: thou ſhalt alſo bring in the Candleſticke, & light his lampes,

* Reade Chap. 26.35.

5 And thou ſhalt ſet the incenſe Altar [b] of gold before the Arke of the Teſtimonie, and put the [c] hanging at the doore of the Tabernacle.

[b] That is, the altar of perfume, or to burne incenſe on.

[c] This hanging or vaile was betweene the Sanctuary and the Court.

6 Moreouer, thou ſhalt ſet the burnt offering Altar before the doore of the Tabernacle, called the Tabernacle of the Congregation.

7 And thou ſhalt ſet the Lauer betweene the Tabernacle of the Congregation, & the Altar, and put water therein.

8 Then thou ſhalt appoint the Court round about, & hang vp the hanging at the Court gate.

9 After, thou ſhalt take the anoynting oyle, and anoint the Tabernacle, and all that is therein, and hallow it with all the inſtruments thereof, that it may be holy.

10 And thou ſhalt anoint the Altar of the burnt offring, and all his inſtruments, and ſhalt ſanctifie the Altar, that it may bee an Altar moſt holy.

11 Alſo thou ſhalt anoint the Lauer, and his foote, and ſhalt ſanctifie it.

12 Then thou ſhalt bring Aaron and his ſonnes vnto the doore of the Tabernacle of the Congregation, and waſh them with water,

13 And thou ſhalt put vpon Aaron the holy garments, and ſhalt anoint him, and ſanctifie him, that he may miniſter vnto mee in the Prieſts office.

14 Thou ſhalt alſo bring his ſonnes, and clothe them with garments,

15 And ſhalt anoint them as thou diddeſt anoint their father, that they may miniſter vnto me in the Prieſts office: for their anointing ſhall be a ſigne, that the Prieſthood [d] ſhal be euerlaſting vnto them throughout their generations.

[d] Till both the Prieſthood and the ceremonies ſhould ende, which was at Chriſtes comming.

16 So Moſes did according to all that the Lord had commanded him: ſo did he.

17 ¶ * Thus was the Tabernacle reared vp the firſt day of the firſt moneth in [e] the ſecond yeere.

Num.7.1.

[e] After they came out of Egypt, Num.7.1.

18 Then Moſes reared vp the Tabernacle and faſtened his ſockets, and ſet vp the boords thereof, and put in the barres of it, and reared vp the pillars.

19 And hee ſpread the couering ouer the Tabernacle, and put the couering of that couering on hie aboue it, as the Lord had commanded Moſes.

20 ¶ And hee tooke and put the [f] Teſtimonie in the Arke, and put the barres in the rings of the Arke, and ſet the Mercieſeate on hie vpon the Arke.

[f] That is, the Tables of the Law, chap.31.18. and 34.29.

21 Hee brought alſo the Arke into the Tabernacle, and hanged vp the * couering vaile, and couered the Arke of the Teſtimonie, as the Lord had commaunded Moſes.

Chap.35.12.

22 ¶ Furthermore hee put the Table in the Tabernacle of the Congregation in the Northſide of the Tabernacle, without the vaile,

23 And ſet the bread in order before the Lord, as the Lord had commanded Moſes.

24 ¶ Alſo he put the Candleſticke in the Tabernacle of the Congregation, ouer againſt the Table toward the Southſide of the Tabernacle.

25 And hee ‖ ligted the lampes before the Lord, as the Lord had commanded Moſes.

‖ Or, ſet vp.

26 ¶ Moreouer hee ſet the golden Altar in the Tabernacle of the Congregation before the vaile,

27 And burnt ſweete incenſe thereon, as the Lord had commanded Moſes.

28 ¶ Alſo he hanged vp the vaile at the [g] doore of the Tabernacle.

[g] Betweene the Sanctuarie and the Court.

29 After, hee ſet the burnt offering altar without the doore of the Tabernacle, called the Tabernacle of the Congregation, and offered the burnt offring and the ſacrifice thereon, as the Lord had commanded Moſes.

30 ¶ Likewiſe he ſet the Lauer betweene the Tabernacle of the Congregation and the altar, and powred water therein to waſh with.

31 So Moſes and Aaron, and his ſonnes waſhed their hands and their feete thereat.

32 When they went into the Tabernacle of the Congregation, and when they approched to the Altar, they waſhed, as the Lord had commanded Moſes.

33 Finally, he reared vp the court round about the Tabernacle and the Altar, & hanged vp the vaile at the Court gate: ſo Moſes finiſhed the worke.

34 ¶ * Then the cloude couered the Tabernacle of the Congregation, and the glory of the Lord filled the Tabernacle.

Num.9.15. 1.king.8.10.

35 So Moſes could not enter into the tabernacle

bernacle of the Congregation, becauſe the cloud abode thereon, and the glory of the Lord filled the Tabernacle.

36 Nowe when the cloude aſcended vp from the Tabernacle, the children of Iſrael went forward in all their iourneyes.

37 But if the cloud aſcended not, then they iourneyed not till the day that it aſcended.

38 For [h] the cloud of the Lord was vpon the Tabernacle by day, and fire was in it by night, in the ſight of all the houſe of Iſrael throughout all their iourneys.

[illegible]

h Thus the preſence of God preſerued & guided them night and day till they came to the land promiſed.

The third booke of Moſes, called * Leuiticus.

* Becauſe in this booke is chiefly intreated of the Leuites, and of things perteining to their office.

THE ARGVMENT.

As God dayly by moſt ſingular benefits declared himſelfe to be mindful of his Church: ſo he would not that they ſhould haue any occaſion to truſt either in them ſelues, or to depend vpon others, either for lacke of temporall things, or ought that belonged to his diuine ſeruice and religion. Therefore he ordeined diuers kinds of oblations & ſacrifices to aſſure them of forgiuenes of their offences (if they offered them in true faith & obedience.) Alſo he appointed their Prieſts & Leuites, their apparell, offices, conuerſation & portion: he ſhewed what feaſts they ſhould obſerue, and in what times. Moreouer, he declared by theſe ſacrifices & ceremonies, that the reward of ſin is death, & that without the blood of Chriſt the innocent Lambe, there can be no forgiueneſſe of ſinnes. And becauſe they ſhould giue no place to their owne inuentions (which thing God moſt deteſteth, as appeareth by the terrible example of Nadab and Abihu) he preſcribed euen to the leaſt things, what they ſhould do, as what beaſts they ſhould offer and eat: what diſeaſes were contagious and to be auoided: what order they ſhould take for all maner of filthineſſe and pollution to purge it: whoſe company they ſhould flee: what mariages were lawfull, and what politike lawes were profitable. Which things declared, he promiſed fauour and bleſſing to them that kept his Lawes, and threatned his curſe to them that tranſgreſſed them.

CHAP. I.

2 Of burnt offerings for particular perſons. 3, 10 and 14 The maner to offer burnt offerings aſwell of bullocks, as of ſheepe and birds.

Now the [a] Lord called Moſes, and ſpake vnto him out of the Tabernacle of the Congregation, ſaying,

2 Speake vnto the children of Iſrael, and thou ſhalt ſay vnto them, If any of you offer a ſacrifice vnto the Lord, ye ſhall offer your ſacrifice of [b] cattell, as of beeues and of the ſheepe.

3 * If his ſacrifice be a burnt offering of the heard, he ſhall offer a male without blemiſh, preſenting him of his owne voluntary will at the doore of the [c] Tabernacle of the Congregation before the Lord.

4 And hee ſhall put his hand vpon the head of the burnt offering, and it ſhall be accepted ‡ to the Lord, to be his atonement.

5 And [d] hee ſhall kill the bullocke before the Lord, & the Prieſts Aarons ſonnes ſhall offer the blood, and ſhall ſprinkle it round about vpon the [e] altar, that is by the doore of the Tabernacle of the Congregation.

6 Then ſhall he flay the burnt offering, and cut it in pieces.

7 So the ſonnes of Aaron the Prieſt ſhall put fire vpon the altar, and lay the wood in order vpon the fire.

8 Then the Prieſts Aarons ſonnes ſhall lay the parts in order, the head and the ‖ kall vpon the wood that is in the fire which is vpon the altar.

9 But the inwards thereof and the legs thereof he ſhal waſh in water, and the Prieſt ſhall burne all on the altar: for it is a burnt offering, an oblation made by fire, for a ſweet ſauour [f] vnto the Lord.

10 ¶ And if his ſacrifice for the burnt offring be of the flocks (as of the ſheepe or of the goats) he ſhall offer a male without blemiſh.

11 [g] And he ſhall kill it on the North ſide of the altar [h] before the Lord, & the Prieſts Aarons ſonnes ſhall ſprinkle the blood thereof round about vpon the altar.

12 And he ſhall cut it in ‡ pieces, ſeparating his head and his ‖ kall, and the Prieſt ſhall lay them in order vpon the wood that lieth in the fire which is on the altar:

13 But he ſhal waſh the inwards and the legs with water, and the Prieſt ſhall offer the whole and burne it vpon the altar: for it is a burnt offering, an oblation made by fire for a ſweete ſauour vnto the Lord.

14 ¶ And if his ſacrifice be a burnt offring to the Lord, of the fowles, then he ſhall offer his ſacrifice of the turtle doues, or of the yong pigeons.

15 And the Prieſt ſhall bring it vnto the altar, & [i] wring the necke of it aſunder, and burne it on the altar, and the blood thereof ſhall be ‖ ſhed vpon the ſide of the altar.

16 And he ſhal plucke out his maw with his feathers, and caſt them beſide the altar on the [k] Eaſt part in the place of the aſhes.

17 And he ſhall cleaue it with his wings, but not diuide it aſunder: and the Prieſt ſhal burne it vpon the altar vpon the wood that is in the fire: for it is a burnt offering, an oblation made by fire for a ſweete ſauour vnto the Lord.

a Hereby Moſes declareth that he taught nothing to the people, but that which he receiued of God.

b So they could offer of none other ſort, but of thoſe which were commanded.

Exod.29 10.

c Meaning, within the court of the Tabernacle.

‡ Ebr. to him.

d The Prieſt or Leuite.

e Of the burnt offering, Exod. 27.1.

‖ Or, the body of the beaſt, or the fat.

f Or, a ſauour of reſt which pacifieth the anger of the Lord.

g Reade verſe 5.

h Before the altar of the Lord.

‡ Ebr. into his pieces.

‖ Or, fat.

i The Ebrew word ſignifieth to pinch off with the naile.

‖ Or, ſtrained, or preſſed.

k On the ſide of the court gate in the pannes which ſtood with aſhes, Exod. 27.3.

CHAP. II.

1 The meat offering is after three ſorts: of fine floure vnbaken, 4 of bread baken, 14 and of corne in the eare.

And when any will offer a [a] meat offering vnto the Lord, his offering ſhalbe of fine floure, and hee ſhall powre oyle vpon it, and put incenſe thereon,

2 And ſhal bring it vnto Aarons ſonnes the Prieſts, and [b] hee ſhall take thence his handfull of the floure, and of the oyle with all the incenſe, and the Prieſt ſhall burne it for a [c] memoriall vpon the altar: for it is an offering made by fire for a ſweet ſauour vnto the Lord.

a Becauſe the burnt offering could not be without the meat offering.

b The Prieſt.

c To ſignifie that God remembreth him that offereth.

3 *But the remnant of the meate offering ſhalbe Aarons and his ſonnes: for it is ᵈmoſt holy of the Lords offrings made by fire.

4 ¶ If thou bring alſo a meate offering baken in the ouen, it ſhall bee an vnleauened cake of fine floure mingled with oile, or an vnleauened wafer anoynted with oyle.

5 ¶ But if thy meat ᵉoffering be an oblation of the frying panne, it ſhall be of fine floure vnleauened, mingled with oile.

6 And thou ſhalt part it in pieces, and powre oile thereon: for it is a meate offering.

7 ¶ And if thy meat offering be an oblation made in the cauldron, it ſhall be made of fine floure with oyle.

8 After, thou ſhalt bring the meate offering (that is made of theſe things) vnto the Lord, and ſhalt preſent it vnto the prieſt, and he ſhall bring it to the altar,

9 And the prieſt ſhal take from the meat offering a *memoriall of it, and ſhall burne it vpon the altar: for it is an oblation *made by fire for a ſweet ſauour vnto the Lord.

10 But that which is left of the meat offering, ſhall be Aarons and his ſonnes: for it is moſt holy of the offerings of the Lord made by fire.

11 All the meate offerings which yee ſhall offer vnto the Lorde, ſhall be made without leauen: for yee ſhall neyther burne leauen nor hony in any offering of the Lorde made by fire.

12 ¶ In the oblation of the firſt fruits yee ſhall offer ᶠthem vnto the Lord, but they ſhal not be burnt ᵍvpon the altar for a ſweet ſauour.

13 (All the meat offerings alſo ſhalt thou ſeaſon with * ſalt, neither ſhalt thou ſuffer the ſalt of the ʰcouenant of thy God to bee lacking from thy meat offering, but vpon all thine oblations thou ſhalt offer ſalt)

14 If then thou offer a meate offering of thy firſt fruits vnto the Lord, thou ſhalt offer for thy meat offering of thy firſt fruits, *eares of corne dried by the fire, and wheat beaten out of the ‖greene eares.

15 After, thou ſhalt put oyle vpon it, and lay incenſe thereon: for it is a meat offering.

16 And the Prieſt ſhall burne the memoriall of it, euen of that that is beaten, and of the oile of it, with all the incenſe thereof: for it is an offering vnto the Lord made by fire.

CHAP. III.

1 The maner of peace offerings, and beaſts for the ſame. 17 The Iſraelites may neither eat fat nor blood.

Alſo if his oblation be a ᵃ peace offering, if he will offer of the droue, (whether it be male or female) hee ſhall offer ſuch as is without blemiſh, before the Lord,

2 And ſhall put his hand vpon the head of his offering, and kill it at the doore of the Tabernacle of the Congregation: and Aarons ſonnes the Prieſts ſhall ſprinckle the blood vpon the altar round about.

3 So he ſhall offer ᵇpart of the peace offerings as a ſacrifice made by fire vnto the Lord, euen the * fat that couereth ẏ inwards, and all the fat that is vpon the inwards.

4 Hee ſhall alſo take away the two kidneys, and the fat that is on them, and vpon ‖the flankes, and the caule on the liuer with the kidneys.

5 And Aarons ſonnes ſhall burne it on the altar, with the burnt offering, which is vpon the wood, that is on the fire: this is a ſacrifice made by fire, for a ſweet ſauor vnto the Lord.

6 ¶ Alſo if his oblation be a peace offering vnto the Lord out of the flocke, whether it be ᶜmale or female, he ſhall offer it without blemiſh.

7 If hee offer a lambe for his oblation, then he ſhall bring it before the Lord,

8 And lay his hand vpon the head of his offering, and ſhall kil it before the Tabernacle of the Congregation, and Aarons ſonnes ſhall ſprinkle the blood thereof round about vpon the altar.

9 After, of the peace offrings he ſhall offer ᵈan offering made by fire vnto the Lord: hee ſhall take away the fat thereof, and the rumpe all together, hard by the backe bone, and the fat that couereth the inwards, and all the fat that is vpon the inwards.

10 Alſo hee ſhall take away the two kidneis, with the fat that is vpon them, and vpon the * flankes, and the kall vpon the liuer with the kidneis.

11 Then the Prieſt ſhall burne it vpon the Altar, as the meat of an offering made by fire vnto the Lord.

12 ¶ Alſo if his offering be a goat, then ſhall he offer it before the Lord,

13 And ſhall put his hand vpon the head of it, & kill it before ᵉ the Tabernacle of the Congregation, and the ſonnes of Aaron ſhal ſprinkle the blood thereof vpon the altar round about.

14 Then he ſhal offer thereof the offring, euen an offering made by fire vnto the Lord, the fat that couereth the inwards, and all the fat that is vpon the inwards.

15 Alſo hee ſhall take away the two kidneis, and the fat that is vpon them, and vpon the flanks, and the kall vpon the liuer with the kidneis.

16 So the Prieſt ſhall burne them vpon the altar, as the meat of an offering made by fire for a ſweete ſauour: * all the fat is the Lords.

17 This ſhall be a perpetuall ordinance for your generations, throughout all your dwellings, ſo that yee ſhall eate neither ᶠ fat nor * blood.

CHAP. IIII.

2 The offring for ſinnes done of ignorance, 3 for the Prieſt, 13 the congregation, 22 the ruler, 27 and the priuate man.

Moreouer, the Lord ſpake vnto Moſes, ſaying,

2 Speake vnto the children of Iſrael, ſaying, If ‡ any ſhall ſinne through ᵃ ignorance, in any of the commandements of the Lord, (which ought not to be done) but ſhall do contrary to any of them,

3 If the ᵇ Prieſt that is anointed doe ſinne according to the ſinne of the people) then ſhall hee offer, for his ſinne which hee hath ſinned, a young bullocke without blemiſh vnto the Lord for a ſinne offering.

Ecclus.7.31.

d Therefore none could eat of it but the Prieſts.

e Which is a gift offred to God to pacifie him.

Verſe 2.
Exod.29 18.

f That is, fruits which are ſweet as hony, ye may offer.

g But reſerued for the Prieſts.

Mar.9.49.

h Which they were bound (as by a couenant) to vſe in all ſacrifices, Num.18.19. 2.Chron.13.5. Ezek.43.24. or, it meaneth a ſure and pure couenant.

Chap.23.14.

‖Or, ful eares: for the word ſignifieth a fruitfull field.

Read 2.Chro.26.10 in the note g.

a A ſacrifice of thankeſgiuing, offred for peace and proſperity, either generally or particularly.

b One part was burnt, another was to the prieſts, and the third to him that offred.

Exod.29.22.

‖Or, the which kidneys are neere the flanks.

c In the peace offring it was indifferent to offer either male or female: but in the burnt offering onely the male: ſo here can bee offered no birds, but in the burnt offering they might: all there was conſumed with fire, and in the peace offring but a part.

d The burnt offring was wholly conſumed, and of the offering made by fire only the inwards, &c. were burnt: the ſhoulder and breaſt with the two iawes and the mawe were the Prieſts, and the reſt his that offered.

Verſe 4.

e Meaning, at the North ſide of the Altar, Chap.1.1.

Chap.7.25.

f By eating fat, was meant to be carnall, and by blood eating, was ſignified crueltie.

Gen.9.4. chap.17.14.

‡Ebr. a ſoule.

a That is, of negligence or ignorance, ſpecially of the ceremoniall law: for otherwiſe the puniſhments for crimes are appointed according to the tranſgreſſion, Numb.15.22.

b Meaning, the high Prieſt.

4 And hee ſhall bring the bullocke vnto the doore of the Tabernacle of the Congregation before the Lord, & ſhall put his hande vpon the bullockes head, and [c] kill the bullocke before the Lord.

[c] Hereby confeſſing that he deſerued the ſame puniſhment, which the beaſt ſuffered.

5 And the Prieſt that is anoynted, ſhall take of the bullocks blood, and bring it into the Tabernacle of the Congregation.

6 Then the Prieſt ſhall dip his finger in the blood, and ſprinkle of the blood ſeuen times before the Lord, before the vaile of the [d] Sanctuary.

[d] Which was betweene the holieſt of all, and the Sanctuarie.

7 The Prieſt alſo ſhall put ſome of the blood before the Lord, vpon the hornes of the Altar of ſweet incenſe, which is in the [e] Tabernacle of the Congregation: then ſhall he powre * all the reſt of the blood of the bullocke at the foote of the altar of burnt offering, which is at the doore of the Tabernacle of the Congregation.

[e] Which was in the court: meaning by the Tabernacle the Sanctuary: & in the ende of this verſe it is taken for the Court.

Chap.5.9.

8 And he ſhall take away all the fat of the bullocke for the ſinne offering; to wit, the fat that couereth the inwards, and all the fat that is about the inwards.

9 Hee ſhall take away alſo the two kidneis, and the fat that is vpon them, and vpon the flankes, and the kall vpon the liuer with the kidneis,

10 As it was taken away from the bullocke of the peace offerings, and the Prieſt ſhall burne them vpon the altar of burnt offering.

11 * But the ſkin of the bullocke, and all his fleſh, with his head, and his legges, and his inwardes, and his doung ſhall bee beare out.

Exod.29.14. numb.19.5.

12 So he ſhal cary the whole bullocke out of the * hoſte, vnto a cleane place, where the aſhes are powred, and ſhall burne him on the wood in the fire: where the aſhes are caſt out, ſhall he be burnt.

Hebr.13.11.

13 ¶ And if the [f] whole Congregation of Iſrael ſhall ſinne through ignorance, and the thing be * hid from the eyes of the multitude, and haue done againſt any of the commandements of the Lord which ſhould not be done, and haue offended:

[f] The multitude excuſeth not the ſinne, but if all haue ſinned, they muſt all be puniſhed.

Chap.5.2,3,4.

14 When the ſinne which they haue committed ſhall be knowen, then the Congregation ſhall offer a yong bullocke for the ſinne, and bring him before the Tabernacle of the Congregation,

15 And the [g] Elders of the Congregation ſhall put their hands vpon the head of the bullocke before the Lord, and ‖ he ſhall kil the bullocke before the Lord.

[g] For all the people could not lay on their hands: therefore it was ſufficient that the Auncients of the people did it in the name of all the congregation.

‖ *Or, the Prieſt.*

16 Then the Prieſt that is anoynted, ſhal bring of the bullockes blood into the tabernacle of the Congregation.

17 And the Prieſt ſhall dip his finger in the blood, and ſprinkle it ſeuen times before the Lord, euen before the vaile.

18 Alſo he ſhall put ſome of the blood vpon the hornes of the altar, which is before the Lord, that is in the Tabernacle of the Congregation: then ſhall hee powre all the reſt of the blood at the foote of the altar of burnt offring, which is at the doore of the Tabernacle of the Congregation,

19 And he ſhall take all his fat from him, and ‖ burne it vpon the altar.

‖ *Or, make a perfume with it.*

20 And the Prieſt ſhall doe with this bullocke, as he did with the bullocke for his ſinne, ſo ſhall hee doe with this: ſo the Prieſt ſhall make an atonement for them, and it ſhall be forgiuen them.

21 For he ſhall cary the bullocke without the hoſte, and burne him as hee burned the firſt bullocke: for it is an offring for the ſinne of the Congregation.

22 ¶ When a ruler ſhall ſinne, and doe through ignorance againſt any of the commandements of the Lorde his God, which ſhould not be done, and ſhall offend,

23 If one ſhew vnto him his ſinne, which he hath committed, then ſhal he bring for his offering, an hee ‖ goat without blemiſh,

‖ *Or, the male goat of the folde.*

24 And ſhall lay his hand vpon the head of the hee goat, & kill it in the [h] place where hee ſhould kill the burnt offering before the Lord: for it is a ſinne offering.

[h] That is, the Prieſt ſhal kill it: for it was not lawfull for any out of that office to kill the beaſt.

25 Then the Prieſt ſhall take of the blood of the ſinne offering with his finger, and put it vpon the hornes of the burnt offering altar, and ſhall powre the reſt of his blood at the foote of the burnt offering Altar,

26 And ſhall burne all his fat vpon the altar, as the fat of the peace offering: ſo the Prieſt ſhall make an [i] atonement for him, concerning his ſinne, and it ſhall be forgiuen him.

[i] Wherein hee repreſented Ieſus Chriſt.

27 ¶ Likewiſe if any of the ‖ people of the land ſhall ſinne through ignorance in doing againſt any of the commandements of the Lorde, which ſhould not bee done, and ſhal offend,

‖ *Or, priuate perſon.*

28 If one ſhewe him his ſinne which hee hath committed, then ſhall hee bring for his offring ‖ a ſhee goat without blemiſh for his ſinne which he hath committed,

‖ *Or, the female of the goates.*

29 [k] And hee ſhall lay his hand vpon the head of the ſinne offering, and ſlay the ſinne offering in the place of burnt offering.

[k] Reade verſe 24.

30 Then the Prieſt ſhal take of the blood thereof with his finger, and put it vpon the hornes of the burnt offring altar, and powre all the reſt of the blood thereof at the foote of the altar,

31 And ſhall take away all his fat, as the fat of the peace offerings is taken away, and the Prieſt ſhall burne it vpon the altar for a * ſweet ſauour vnto the Lord, and the Prieſt ſhall make an atonement for him, and it ſhal be forgiuen him.

Exod.29.18.

32 And if hee bring a lambe for his ſinne offring, hee ſhall bring a female without blemiſh:

33 And ſhall lay his [l] hand vpon the head of the ſinne offering, and he ſhall ſlay it for a ſinne offering in the place where hee ſhould kill the burnt offering.

[l] Meaning, that the puniſhment of his ſinne ſhould be layd vpon that beaſt, or that he had receiued al things of God, and offered this willingly.

34 Then the Prieſt ſhal take of the blood of the ſinne offering with his finger, and put it vpon the hornes of the burnt offring altar, and ſhall powre all the reſt of the blood thereof at the foote of the altar.

35 And hee ſhall take away all the fatte thereof, as the fat of the lambe of the peace offeringes is taken away: then the Prieſt ſhall burne it vpon the altar [m] with the oblations of the Lorde made by fire, and the

[m] Or, beſides the burnt offerings, which were daily offered to the Lord.

Prieſt ſhal make an atonement for him concerning his ſinne that hee hath committed, and it ſhall be forgiuen him.

CHAP. V.

1 Of him that teſtifieth not the trueth, if hee heare another ſweare falſly. 4 Of him that voweth raſhly. 15 Of him that by ignorance withdraweth any thing dedicate to the Lord.

‡Ebr. a ſoule.
‖Or, if the Iudge hath taken an othe of any other.
a Whereby it is commanded to beare witneſſe to the trueth, and diſcloſe the iniquitie of the vngodly.

ALſo if ‡ any haue ſinned, that is, ‖if he haue heard the voyce of an othe, and he can be a witnes, whether he hath ſeene or [a] knowen of it, if he doe not vtter it, hee ſhall beare his iniquitie:

2 Either if one touch any vncleane thing, whether it be a carion of an vncleane beaſt, or a carion of vncleane cattell, or a carion of vncleane creeping things, and is not ware of it, yet he is vncleane, and hath offended:

3 Either if hee touch any vncleanneſſe of man (whatſoeuer vncleanneſſe it be, that he is defiled with) and is not ware of it, and after commeth to the knowledge of it, he hath ſinned:

b Or, vow raſhly without iuſt examination of the circumſtances, and not knowing what ſhalbe the iſſue of the ſame.
c Which haue bene mentioned before in this Chapter.

4 Either if any [b] ſweare, and pronounce with his lips to do euill, or to do good (whatſoeuer it be that a man ſhall pronounce with an othe) and it be hidde from him, and after knoweth that hee hath offended in one of theſe points,

5 When hee hath ſinned in any of theſe [c] things, then hee ſhall confeſſe that hee hath ſinned therein.

6 Therefore ſhall hee bring his treſpaſſe offring vnto the Lord for his ſinne which he hath committed, euen a female from the flock be it a lambe, or a ſhee goate, for a ſinne offering, and the Prieſt ſhal make an atonement for him concerning his ſinne.

‡Ebr. if his hand cannot touch, meaning, for his pouertie.

7 But ‡ if hee bee not able to bring a ſheepe, he ſhall bring for his treſpaſſe which hee hath committed, two turtle doues, or two yong pigeons vnto the Lorde, one for a ſinne offering, and the other for a burnt offering.

Chap. 1. 15.

8 So he ſhall bring them vnto the Prieſt, who ſhall offer the ſinne offering firſt, and * wring the necke of it aſunder, but not pluck it cleane off.

‖Or, powred.

9 And hee ſhall ſprinckle of the blood of the ſinne offering vpon the ſide of the altar, and the reſt of the blood ſhall be ‖ſhed at the foote of the altar: for it is a ſinne offering.

‖Or, according to the Law.
d Or, declare him to be purged of that ſinne.

10 Alſo he ſhal offer the ſecond for a burnt offering ‖ as the maner is: ſo ſhall the Prieſt [d] make an atonement for him, (for his ſinne which he hath committed) and it ſhal be forgiuen him.

Verſe 7.
e Which is about a pottel.
f As in the meat offring, Chap. 2. 1.

11 ¶ But if he * be not able to bring two turtle doues, or two yong pigeons, then hee that hath ſinned, ſhall bring for his offering the tenth part of an [e] Ephah of fine floure for a ſinne offering, hee ſhall put none [f] oyle thereto, neither put any incenſe thereon: for it is a ſinne offering.

Chap. 2. 2.
Chap. 4. 35.

12 Then ſhall hee bring it to the Prieſt, and the Prieſt ſhall take his handfull of it, for the * remembrance thereof, & burne it vpon the altar * with the offerings of the Lorde made by fire: for it is a ſinne offering.

13 So the Prieſt ſhal make an atonement for him, as touching his ſinne that hee hath committed in one of theſe points, and it ſhall be forgiuen him: and the remnant ſhall be the Prieſts, as the meate offering.

14 ¶ And the Lorde ſpake vnto Moſes, ſaying,

g As touching the firſt fruits of tithes due to the Prieſts and Leuites.
h By the eſtimation of the prieſt, Chap. 27. 12.

15 If any perſon tranſgreſſe and ſinne through ignorance [g] by taking away thinges conſecrated vnto the Lord, he ſhal then bring for his treſpaſſe offring vnto the Lord a ram without blemiſh out of the flocke, worth two ſhekels of ſiluer [h] by thy eſtimation after the ſhekel of the Sanctuary for a treſpaſſe offering.

16 So he ſhal reſtore that wherein he hath offended, in taking away of the holy thing, and ſhall put the fift part more thereto, and giue it vnto the Prieſt: ſo the Prieſt ſhall make an atonement for him with the ramme of the treſpaſſe offering, and it ſhall bee forgiuen him.

Chap. 4. 2.
i That is, afterward remembreth that he hath ſinned, when his conſcience doeth accuſe him.
Exod. 30. 13.
k Els if his ſinne againſt God come of malice, he muſt die, Num. 15. 30.

17 ¶ Alſo if any ſinne and * do againſt any of the Commandements of the Lord, which ought not to bee done, and knowe not, and [i] ſinne, and beare his iniquitie,

18 Then ſhall he bring a ramme without blemiſh out of the flocke, in thy eſtimation worth * two ſhekels for a treſpaſſe offering vnto the Prieſt: and the Prieſt ſhall make an atonement for him concerning his [k] ignorance wherein hee erred, and was not ware: ſo it ſhall be forgiuen him.

19 This is the treſpaſſe offering for the treſpaſſe committed againſt the Lord.

CHAP. VI.

6 The offering for ſinnes which are done willingly. 9 The Law of the burnt offerings. 13 The fire muſt abide euermore vpon the altar. 14 The Lawe of the meate offering. 20 The offering of Aaron, and his ſonnes.

a To beſtow and occupy for the vſe of him that gaue it.
b By any guile or vnlawfull meanes.
Num. 5. 6.
c Wherein he cannot but ſinne: or, wherein a man accuſtometh to ſinne by periurie or ſuch like thing.
Num. 5. 7.

ANd the Lord ſpake vnto Moſes, ſaying,

2 If any ſinne, and commit a treſpaſſe againſt the Lorde, and denie vnto his neighbour that, which was taken him to keepe, or that which was put to him of [a] truſt, or doth by [b] robbery, or by violence oppreſſe his neighbour,

3 Or hath found that which was loſt, and denieth it, and ſweareth falſly, * for any of theſe things that a man doeth, [c] wherein hee ſinneth:

4 When, I ſay, hee thus ſinneth and treſpaſſeth, he ſhall then reſtore the robbery that hee robbed, or the thing taken by violence which hee tooke by force, or the thing which was deliuered him to keepe, or the loſt thing which he found,

5 Or for whatſoeuer he hath ſworne falſely; hee ſhall both reſtore it in the whole * ſumme, and ſhall adde the fift parte more thereto, and giue it vnto him to whom it pertaineth, the ſame day that he offereth for his treſpaſſe.

Chap 5. 15.

6 Alſo hee ſhall bring for his treſpaſſe vnto the Lord, a ramme without blemiſh out of the * flocke in thy eſtimation worth two ſhekels for a treſpaſſe offering vnto the Prieſt.

7 And the Prieſt ſhall make an atonement for him before the Lord, and it ſhall be

forgiuen him, whatſoeuer thing hee hath done, and treſpaſſed therein.

8 ¶ Then the Lord ſpake vnto Moſes, ſaying,

9 Command Aaron and his ſonnes, ſaying, This is the [d] lawe of the burnt offring, (it is the burnt offering, becauſe it burneth vpon the altar all the night vnto the morning, and the fire burneth on the altar.)

[d] That is, the ceremonies which ought to be obſerued therein.

10 And the Prieſt ſhall put on his linnen garment, and ſhall put on his linnen breeches vpon [e] his fleſh, & take away the aſhes when the fire hath conſumed the burnt offring vpon the altar, and he ſhall put them beſide the [f] altar.

[e] vpon his ſecret parts, Exod. 28.43.

[f] In the aſhpans appointed for that vſe.

11 After, he ſhal put off his garments, and put on other rayment, and carie the aſhes forth without the hoſte vnto a cleane place.

12 But the fire vpon the altar ſhall burne thereon, and neuer be put out: wherefore the Prieſt ſhall burne wood on it euery morning, and lay the burnt offering in order vpon it, and he ſhall burne thereon the fat of the peace offrings.

13 The fire ſhall euer burne vpon the altar, and neuer go out.

14 ¶ *Alſo this is the lawe of the meate offering, which Aarons ſonnes ſhall offer in the preſence of the Lord, before the altar.

Chap.2.1. numb.15.4.

15 He ſhall euen take thence his handfull of fine floure of the meate offring and of the oyle, and all the incenſe which is vpon the meate offering, and ſhall burne it vpon the altar for a ſweete ſauour, as a *memoriall therefore vnto the Lord:

Chap.2.9.

16 But the reſt thereof ſhall Aaron & his ſonnes eate: it ſhalbe eaten without leauen in the holy place: in the court of the Tabernacle of the Congregation they ſhall eate it.

17 It ſhall not be [g] baken with leauen: I haue giuen it for their portion of mine offerings made by fire: for it is as the ſinne offering, and as the treſpaſſe offering.

[g] Or, kned with leauen, and after baken.

18 All the males among the children of Aaron ſhall eate of it: It ſhalbe a ſtatute for euer in your generations concerning the offrings of the Lord, made by fire: *whatſoeuer toucheth them ſhalbe holy.

Exod.29.37.

19 ¶ Againe the Lord ſpake vnto Moſes, ſaying,

20 This is the offring of Aaron and his ſonnes, which they ſhall offer vnto the Lord in the day when hee is anoynted: the tenth part of an *Ephah of fine floure, for a meate offering [h] perpetuall: halfe of it in the morning, and halfe thereof at night.

Exod 16.36.

[h] So oft as the hie Prieſt ſhalbe elected and anoynted.

21 It the frying pan it ſhalbe made with oyle: thou ſhalt bring it fryed, and ſhalt offer the ‖ baken pieces of the meate offering for a ſweete ſauour vnto the Lord.

‖ *Or, fryed.*

22 And the Prieſt that is [i] anointed in his ſtead, among his ſonnes, ſhal offer it: it is the Lords ordinance for euer, it ſhalbe burnt altogether.

[i] His ſonne that ſhall ſucceede him.

23 For euery meate offring of the Prieſt ſhalbe burnt altogether, it ſhall not be eaten.

24 ¶ Furthermore, the Lord ſpake vnto Moſes, ſaying,

25 Speake vnto Aaron, and vnto his ſonnes, and ſay, This is the law of the ſinne offering, In the place where the burnt offering is killed, ſhall the ſinne offering be killed before the Lord, for it is moſt holy.

26 The Prieſt that offereth his ſinne offring, ſhall eate it: in the holy place ſhall it be eaten, in the court of the Tabernacle of the Congregation.

27 Whatſoeuer ſhall touch the fleſh thereof, ſhall bee holy: and when there droppeth of the blood thereof vpon a [k] garment, thou ſhalt waſh that wherein it droppeth in the holy place.

[k] Meaning, the garment of the Prieſt.

28 Alſo the earthen pot that it is ſodden in, ſhalbe broken, but if it be ſodden in a braſen pot, it ſhall both bee ſcoured and waſhed with [l] water.

[l] Which was in the lauer, Exod. 30.18.

29 All the males among the Prieſts ſhall eate thereof, for it is moſt holy.

30 *But no ſinne offering, whoſe blood is brought into the Tabernacle of the Congregation to make reconciliation in the holy place, ſhall be eaten, but ſhall be burnt in the [m] fire.

Chap 4.5. *hebr.*13.11.

[m] Out of the campe, chap. 4.12.

CHAP. VII.

1 The law of the treſpaſſe offering: 11 Alſo of peace offrings. 23 The fat and the blood may not be eaten.

Likewiſe this is the lawe of the [a] treſpaſſe offering, it is moſt holy.

[a] Which is for the ſmaller ſinnes, and ſuch as are committed by ignorance.

2 In the place [b] where they kil the burnt offring, ſhall they kill the treſpaſſe offering, and the blood thereof ſhall he ſprinkle round about vpon the altar.

[b] At the Court gate.

3 All the fat thereof alſo ſhall [c] he offer, the rumpe, & the fat that couereth the inwards.

[c] The Prieſt.

4 After, he ſhall take away the two kidneyes, with the fat that is on them, and vpon the flanks, and the kall on the liuer with the kidneyes.

5 Then the Prieſt ſhall burne them vpon the altar, for an offering made by fire vnto the Lord: this is a treſpaſſe offering.

6 All the males among the Prieſts ſhall eate thereof, it ſhalbe eaten in the holy place, for it is moſt holy.

7 As the ſinne offering is, ſo is the treſpaſſe offering, one [d] lawe ſerueth for both: [e] that wherewith the Prieſt ſhal make atonement, ſhall be his.

[d] The ſame ceremonies: notwithſtanding that this word treſpaſſe ſignifieth leſſe then ſinne.

[e] Meaning, the reſt which is left and not burnt.

8 Alſo the Prieſt that offereth any mans burnt offering, ſhall haue the ſkinne of the burnt offering, which he hath offered.

9 And all the meate offring that is baken in the ouen, and that is dreſſed in the panne, and in the frying panne, ſhallbe the Prieſts that offereth it.

10 And euery meate offering mingled with oyle, and that is [f] dry, ſhall perteine vnto the ſonnes of Aaron, to all alike.

[f] Becauſe it had no oyle nor liquor.

11 Furthermore, this is the lawe of the peace offrings, which he ſhall offer vnto the Lord.

12 If he offer it to [g] giue thankes, then he ſhall offer for his thankes offering, vnleauened cakes mingled with oyle, and vnleauened wafers anoynted with oyle, and fine floure fryed with the cakes mingled with oyle.

[g] Peace offrings conteine a confeſſion & thankſgiuing for a benefit receiued, and alſo a vow, and free offring to receiue a benefit.

13 Hee ſhall offer alſo his offering with cakes of leauened bread, for his peace offerings, to giue thankes.

14 And of all the ſacrifice he ſhal offer one

cake for an heaue offering vnto the Lord, and it ſhall be the Prieſtes that ſprinckleth the blood of the peace offerings.

15 Alſo the fleſh of his peace offrings, for thankeſgiuing, ſhall bee eaten the ſame day that it is offred: he ſhal leaue nothing thereof vntill the morning.

16 But if the ſacrifice of his offering be a [h] vowe, or a free offering, it ſhal be eaten the ſame day that hee offereth his ſacrifice; and ſo in the morning the reſidue thereof ſhall he eaten.

h If he make a vowe to offer: for els the fleſh of the peace offerings muſt be eaten the ſame day.

17 But as much of the offered fleſh as remaineth vnto the third day, ſhall be burnt with fire.

18 For if any of the fleſh of his peace offerings be eaten in the third day, hee ſhall not be accepted that offereth it, neither ſhal it be reckoned vnto him, but ſhall be an abomination: therefore the perſon that eateth of it, ſhall [i] beare his iniquitie.

i The ſin wherefore he offered, ſhall remaine.

19 The fleſh alſo that toucheth any vncleane [k] thing, ſhall not be eaten, but burnt with fire: but [l] of this fleſh all that be cleane ſhall eate thereof.

k After it be ſacrificed.
l Of the peace offering, that is cleane.

20 But if any eat of the fleſh of the peace offerings that perteineth to the Lord, hauing his * vncleanneſſe vpon him, euen the ſame perſon ſhall bee cut off from his people.

Chap. 15. 3.

21 Moreouer, when any toucheth any vncleane thing as the vncleanneſſe of man, or of an vncleane beaſt, or of any filthy abomination, and eate of the fleſh of the peace offerings, which perteineth vnto the Lord, euen that perſon ſhall bee cut off from his people.

22 ¶ Againe the Lorde ſpake vnto Moſes, ſaying,

23 Speake vnto the children of Iſrael, and ſay, * Ye ſhall eate no fat of beeues, nor of ſheepe, nor of goates:

Chap. 3. 17.

24 Yet the fat of the dead beaſt, and the fat of that, which is torne with beaſtes, ſhall be occupied to any vſe, but yee ſhall not eate of it.

25 For whoſoeuer eateth the fat of the beaſt, of the which he ſhall offer an offering made by fire to the Lord, euen the perſõ that eateth, ſhall be cut off from his people.

26 Neither * ſhall yee eate any blood, either of foule, or of beaſt in all your dwellings.

Gene. 9. 4 chap. 17. 14.

27 Euery man that eateth any blood, euen the ſame perſon ſhall be cut off from his people,

28 ¶ And the Lord talked with Moſes, ſaying,

29 Speake vnto the children af Iſrael, and ſay, he that offereth his peace offerings vnto the Lorde, ſhall bring his gift vnto the Lord of his peace offrings:

30 His [m] hands ſhall bring the offerings of the Lord made by fire: euen the fat with the breaſt ſhall he bring, that the breaſt may be * ſhaken to and fro before the Lord.

m And ſhould not ſend it by another.
Exod. 29. 24.

31 Then the Prieſt ſhal burne the fat vpon the altar: and the breaſt ſhall be Aarons and his ſonnes.

32 And the right ſhoulder ſhall yee giue vnto the Prieſt for an heaue offering, of your peace offerings.

33 The ſame that offreth the blood of the peace offerings, and the fat, among the ſonnes of Aaron, ſhall haue the right ſhoulder for his part.

34 For the breaſt ſhaken to and fro, and the ſhoulder lifted vp, haue I taken the children of Iſrael, euen of their peace offerings, and haue giuen them vnto Aaron the Prieſt, and vnto his ſonnes by a ſtatute for euer from among the children of Iſrael.

35 ¶ This is the [n] anointing of Aaron, and the anointing of his ſonnes, concerning the offrings of the Lord made by fire, in the day when hee preſented them to ſerue in the Prieſts office vnto the Lord.

n That is, his priueledge, reward, and portion.

36 The which portions the Lorde commanded to giue thẽ in the day that he anointed them from among the children of Iſrael, by a ſtatute for euer in their generations.

37 This is alſo the law of the burnt offering, of the meat offring, and of the ſinne offring, and of the treſpaſſe offering, and of the [o] conſecrations, and of the peace offrings:

o which ſacrifice was offered when the Prieſts were conſecrated, Exod. 29. 22

38 Which the Lorde commanded Moſes in the mount Sinai, when hee commanded the children of Iſrael to offer their gifts vnto the Lord in the wilderneſſe of Sinai.

CHAP. VIII.

12 The anointing of Aaron, and his ſonnes, with the ſacrifice concerning the ſame.

AFterward the Lorde ſpake vnto Moſes, ſaying,

Exod. 28. 1, 4.

2 * Take Aaron and his ſonnes with him, and the garments and the * anointing oile, and a bullocke for the ſinne offring, and two rammes, and a baſket of vnleauened bread,

Exod. 30. 24.

3 And aſſemble all the company at the doore of the Tabernacle of the Congregation.

4 So Moſes did as the Lord had commanded him, and the company was aſſembled at the doore of the Tabernacle of the Congregation.

5 Then Moſes ſaid vnto the company, * This is the thing which the Lorde hath commanded to doe.

Exod. 29. 4.

6 And Moſes brought Aaron and his ſonnes, and waſhed them with water,

7 And put vpon him the coate, and girded him with a girdle, and clothed him with the robe, and put the Ephod on him, which hee girded with the broydered garde of the Ephod, and bound it vnto him therewith.

8 After, he put the breaſt plate thereon, and put in the breaſt plate * the Vrim and the Thummim.

Exod. 28. 30.

9 Alſo hee put the miter vpon his head, and put vpon the miter on the forefront the golden plate, and the [a] holy crowne, as the Lord had commanded Moſes.

a So called, becauſe this ſuperſcription, Holines to the Lord, was grauen in it.

10 (Nowe Moſes had taken the anoynting oyle, and anoynted the [b] Tabernacle, and all that was therein, and ſanctified them,

b That is, the Holieſt of all, the Sanctuary, and the Court.

11 And ſprinkled thereof vpon the altar ſeuen times, and anoynted the altar, and all his inſtruments, and the lauer, and his foot, to ſanctifie them)

Ecclus.45.15. pſal.133.2.

12 * And he powred of the anoynting oyle vpon Aarons head, and anoynted him, to ſanctifie him.

13 After, Moſes brought Aarons ſonnes, and put coates vpon them, and girded them with girdles, & put bonets vpon their heads, as the Lord had commanded Moſes.

Exod.29.1. chap.9.2.

14 * Then he brought the bullocke for the ſinne offring, and Aaron and his ſonnes put their hands vpon the head of the bullocke for the ſinne offering.

15 And Moſes ſlew him, and tooke the blood, which hee put vpon the hornes of the [c] altar round about with his finger, and purified the altar, and powred the reſt of the blood at the foot of the altar: ſo he ſanctified [d] it, to make reconciliation vpon it.

c Of the burnt offering.

d To offer for the ſinnes of the people.

16 Then he tooke all the fat that was vpon the inwards, and the kall of the liuer, and the two kidneis with their fat, which Moſes burned vpon the altar.

17 But the bullocke and his [e] hide, and his fleſh, and his dung, he burnt with fire without the hoſte, as the Lord had commanded Moſes.

e In other burnt offerings, which are not of conſecration, or offering for himſelfe, the Prieſt hath the skin, Chap.7.8.

18 ¶ Alſo hee brought the ramme for the burnt offring, and Aaron and his ſonnes put their hands vpon the head of the ramme.

19 So Moſes killed it, and ſprinkled the blood vpon the altar round about.

20 And Moſes cut the ramme in pieces, and burnt the head with the pieces, and the fat,

21 And waſhed the inwards and the legs in water: ſo Moſes burnt the ramme euery whit vpon the altar: for it was a burnt offering for a ſweet ſauour, which was made by fire vnto the Lorde, as the Lorde had commanded Moſes.

Exod.29.31.

22 ¶ * After, hee brought the other ram, the ramme of conſecrations, and Aaron and his ſonnes laid their hands vpon the head of the ramme,

23 Which Moſes [f] ſlew, and tooke of the blood of it, and put it vpon the lappe of Aarons right eare, and vpon the thumbe of his right hand, & vpon the great toe of his right foote.

f Moſes did this becauſe that the Prieſts were not yet eſtabliſhed in their office.

24 Then Moſes brought Aarons ſonnes, and put of the blood on the lappe of their right eares, and vpon the thumbes of their right handes, and vpon the great toes of their right feete, and Moſes ſprinkled the reſt of the blood vpon the altar round about.

25 And hee tooke the fat and the rumpe, and all the fat that was vpon the inwards, and the kall of the liuer, and the two kidneis with their fat, and the right ſhoulder.

26 Alſo hee tooke of the baſket of the vnleauened bread that was before the Lorde, one vnleauened cake, and a cake of oyled bread, and one wafer, and put them on the fat, and vpon the right ſhoulder.

Exod.29.24.

27 So he put * all in Aarons hands, and in his ſonnes hands, and ſhooke it to and fro before the Lord.

28 After, Moſes tooke them out of their hands, and burnt them vpon the altar for a burnt offering: for theſe were conſecrations for a ſweete ſauour, which were made by fire vnto the Lord.

Exod.29.26.

29 Likewiſe Moſes tooke the breſt of the ramme of conſecrations, and ſhooke it to and fro before the Lorde: for it was Moſes * portion, as the Lorde had commaunded Moſes.

30 Alſo Moſes tooke of the anoynting oyle, and of the blood which was vpon the altar, and ſprinkled it vpon Aaron, vpon his garments, and vpon his ſonnes, and on his ſonnes garments with him, ſo hee ſanctified Aaron, his garments, and his ſonnes, and his ſonnes garments with him.

31 ¶ Afterward Moſes ſaid vnto Aaron and his ſonnes, Seethe the fleſh at the doore of the [g] Tabernacle of the Congregation, and there * eate it with the bread that is in the baſket of conſecrations, as I commaunded, ſaying, Aaron and his ſonnes ſhall eate it,

g At the doore of the court.

Exod.29.32. chap.24.9.

32 But that which remaineth of the fleſh and of the bread, ſhall ye burne with fire.

33 And ye ſhall not depart from the doore of the Tabernacle of the Congregation ſeuen dayes, vntill the dayes of your conſecrations be at an ende: for * ſeuen dayes, ſayd the Lord, ſhall he ‡ conſecrate you,

Exod.29.35.

‡ Ebr. fill your hands.

34 As he ‖ hath done this day: ſo the Lord hath commanded to doe, to make an atonement for you.

‖ Or, as I haue done.

35 Therefore ſhal ye abide at the doore of the Tabernacle of the Congregation day and night, ſeuen dayes, and ſhall keepe the watch of the Lord, that yee die not: for ſo I am commanded.

36 So Aaron & his ſonnes did all things which the Lorde had commaunded by the [h] hand of Moſes.

h By commiſſion giuen to Moſes.

CHAP. IX.

8 The firſt offrings of Aaron. 22 Aaron bleſſeth the people. 23 The glory of the Lord is ſhewed. 24 The fire commeth from the Lord.

AND in the [a] eight day Moſes called Aaron and his ſonnes, and the Elders of Iſrael:

a After their conſecration: for the ſeuen dayes before, the Prieſts were conſecrate.

Exod.29.1.

2 * Then he ſaid vnto Aaron, Take thee a yong calfe for a [b] ſinne offering, and a ram for a burnt offering, both without blemiſh, and bring them before the Lord.

b Aaron entreth into the poſſeſſion of the Prieſthood, & offereth the foure principall ſacrifices: the burnt offering, the ſinne offring, the peace offerings, and the meate offering.

3 And vnto the children of Iſrael thou ſhalt ſpeake, ſaying, Take yee an hee goate for a ſinne offering, and a calfe, and a lambe, both of a yeere olde, without blemiſh, for a burnt offering:

4 Alſo a bullocke, and a ramme for peace offrings, to offer before the Lord, and a meat offering mingled with oyle: for to day the Lord will appeare vnto you.

5 ¶ Then they brought that which Moſes commanded before the Tabernacle of the Congregation, and all the aſſembly drewe neere and ſtood before the [c] Lord.

c Before the Altar, where his glory appeared.

6 (For Moſes had ſayde, This is the thing which the Lord commaunded that yee

ſhould doe, and the glory of the Loꝛd ſhal appeare vnto you)

7 Then Moſes ſayd vnto Aaron, Draw neere to the altar, & offer thy ſinne offering, and thy burnt offering, and make an atonement for [d] thee and for the people: offer alſo the offering of the people, and make an atonement for them, as the Loꝛde hath commanded.

d Reade for the vnderſtanding of this place, Hebr. 5.3.and 7.27.

8 ¶ Aaron therefore went vnto the altar, and killed the calfe of the ſinne offering, which was for himſelfe.

9 And the ſonnes of Aaron bꝛought the blood vnto him, and he dipt his finger in the blood, and put it vpon the hoꝛnes of the altar, and powꝛed the reſt of the blood at the foote of the altar.

10 But the fat and the kidneis, and the kal of the liuer of the ſinne offring, he [e] burnt vpon the altar, as the Loꝛd had commanded Moſes.

e That is, he laid them in order, and ſo they were burnt when the Lord ſent downe fire.

11 The fleſh alſo and the hide hee burnt with fire without the hoſte.

12 After, he ſlew the burnt offering, and Aarons ſonnes bꝛought vnto him the blood, which hee ſpꝛinkled round about vpon the Altar.

13 Alſo they bꝛought the burnt offering vnto him with the pieces thereof, and the head, and he burnt them vpon the altar.

14 Likewiſe hee did waſh the inwardes and the legs, & [f] burnt them vpon the burnt offering on the altar.

f All this muſt be vnderſtood of the preparation of the ſacrifices which were burnt after, verſe 22.

15 ¶ Then he offered the peoples offring, and tooke a goate, which was the ſinne offering for the people, and ſlewe it, and offered it for ſinne, as the firſt:

16 So he offered the burnt offring, & pꝛepared it, accoꝛding to the maner.

17 He pꝛeſented alſo the meat offring, and filled his hand thereof, and * beſide the burnt ſacrifice of the moꝛning, hee burnt this vpon the altar.

Exod.29.38.

18 He ſlew alſo the bullocke, & the ramme for the peace offerings, that was for the people, and Aarons ſonnes bꝛought vnto him the blood, which he ſpꝛinkled vpon the altar round about,

19 With the fat of the bullock, and of the ramme, the rumpe, and that which couereth the inwards and the kidneis, and the kall of the liuer.

20 So they laid the fat vpon the bꝛeaſts, and he burnt the fat vpon the altar.

21 But the [g] bꝛeaſtes and the right ſhoulder Aaron ſhooke to and fro befoꝛe the Loꝛd, as the Loꝛd had commanded Moſes.

g Of the bullock and the ramme.

22 So Aaron lift vp his hand toward the people, and bleſſed them, and [h] came downe from offering of the ſinne offering, and the burnt offering, and the peace offerings.

h Becauſe the altar was neere the Sanctuary which was the vpper end, therefore he is ſaid to come downe.

23 After, Moſes and Aaron went into the Tabernacle of the Congregation, and came out, and [i] bleſſed the people, * and the gloꝛy of the Loꝛde appeared to all the people.

i Or, prayed for the people.

*2.Mac.*2.8.

24 * And there came a fire out from the Loꝛd, and conſumed vpon the altar the burnt offring and the fat: which when all the people ſaw, they || gaue thankes, and fell on their faces.

Gene 4.4. 1.*king.*18.38. 2.*chron.*7.1. 2.*mac.*2.10,11.

||*Or, gaue a ſhout for ioy.*

CHAP. X.

2 Nadab and Abihu are burnt. 6 Iſrael mourneth for them, but the Prieſtes might not. 9 The Prieſts are forbidden wine.

BUt * Nadab and Abihu, the ſonnes of Aaron, tooke either of them his cenſoꝛ, and put fire therein, and put incenſe thereupon, and offered [a] ſtrange fire befoꝛe the Loꝛd, which he had not commanded them.

*Num.*3.4.& 26.61. 1.*chro.*24.2.

a Not taken of the altar, which was ſent from heauen, and endured till the captiuity of Babylon.

2 Therefoꝛe a fire went out from the Loꝛd, and deuoured them: ſo they died befoꝛe the Loꝛd.

3 Then Moſes ſayd vnto Aaron, This is it that the Loꝛd ſpake, ſaying, I will bee [b] ſanctified in them that come neere me, and befoꝛe all the people I will be gloꝛified: but Aaron held his peace.

b I will puniſh them that ſerue me otherwiſe then I haue commanded, not ſparing the chiefe, that the people may feare and prayſe my iudgements.

4 And Moſes called Miſhael and Elzaphan the ſonnes of Ezziel, the vncle of Aaron, and ſayde vnto them, Come neere, cary your || bꝛethꝛen from befoꝛe the Sanctuary out of the hoſte.

||*Or, couſins.*

5 Then they went and carryed them in their coates out of the hoſte, as Moſes had commanded.

6 After Moſes ſayd vnto Aaron, & vnto Eleazar & Ithamar his ſonnes, [c] Vncouer not your heads, neither rent your clothes, leſt ye die, and leſt wꝛath come vpon all the people: but let your bꝛethꝛen, all the houſe of Iſrael bewaile the burning which the Loꝛde hath [d] kindled.

c As though ye lamented for them, preferring your carnall affection to Gods iuſt iudgement, Chap.19.28. Deut.14.1.

d In deſtroying Nadab and Abihu the chiefe, and menacing the reſt, except they repent.

7 And goe not yee out from the dooꝛe of the Tabernacle of the Congregation, leſt yee die: for the anoynting oyle of the Loꝛd is vpon you: and they did accoꝛding to Moſes commandement.

8 ¶ And the Loꝛde ſpake vnto Aaron, ſaying,

9 Thou ſhalt not dꝛinke wine noꝛ || ſtrong dꝛinke, thou, noꝛ thy ſonnes with thee, when yee come into the Tabernacle of the Congregation, leaſt yee die: this is an oꝛdinance for euer thꝛoughout your generations,

||*Or, drinke that maketh drunke.*

10 That ye may put difference betweene the holy and the vnholy, and betweene the cleane and the vncleane,

11 And that yee may teach the childꝛen of Iſrael all the ſtatutes which the Loꝛd hath commanded them by the || hand of Moſes.

||*Or, commiſſion.*

12 ¶ Then Moſes ſayd vnto Aaron and vnto Eleazar & to Ithamar his ſonnes that were left, Take the meate offering that remaineth of the offrings of the Loꝛd, made by fire, and eate it without leauen beſide the altar: for it is moſt holy:

13 And ye ſhal eate it in the holy place, becauſe it is thy duetie and thy ſonnes duety of the offrings of the Loꝛd, made by fire: for ſo I am commanded.

14 Alſo the * ſhaken bꝛeaſt and the heaue ſhoulder ſhall ye eate in || a cleane place: thou and thy ſonnes, and thy [e] daughters with thee: for they are giuen as thy || duetie and thy ſonnes duetie, of the peace offrings of the childꝛen of Iſrael.

Exod.29.24.

||*Or, wherein is no vncleanneſſe.*

e For the breaſt and ſhoulders of the peace offerings might be brought to their families, ſo that their daughters might eate of them, as alſo of the offrings of firſt fruites, the firſt borne, & the Eaſter lambe, Reade Chap.22.12,13.

||*Or, right, or portion.*

15 The heaue ſhoulder, and the ſhaken bꝛeaſt ſhall they bꝛing with the offerings made by fire of the fat, to ſhake it to and fro

befoꝛe

before the Lord, and it ſhalbe thine and thy ſonnes with thee by a lawe for euer, as the Lord hath commanded.

16 ¶ *And Moſes ſought the goate that was offered for ſinne, and loe, it was burnt: therefore he was angry with Eleazar and Ithamar the ſonnes of Aaron, which were [f]left aliue, ſaying,

17 Wherefore haue ye not eaten the ſinne offering in the holy place, ſeeing it is moſt holy? and God hath giuen it you, to beare the iniquitie of the Congregation, to make an atonement for them before the Lord.

18 Behold, ye blood of it was not brought within the holy place: ye ſhould haue eaten it in the holy place, * as I commanded.

19 And Aaron ſaid vnto Moſes, Behold, this day [g]haue they offered their ſinne offering, & their burnt offering before the Lord, and ſuch things as thou knoweſt are come vnto mee: If I had eaten the ſinne offering to day, ſhould it haue bene accepted in the ſight of the Lord?

20 So when Moſes heard it, hee was [h]content.

CHAP. XI.

2 Of beaſts, fiſhes, and birds, which be cleane & which be vncleane.

After, the Lorde ſpake vnto Moſes and Aaron, ſaying vnto them,

2 Speake vnto the children of Iſrael, and ſay, * Theſe are the beaſtes which yee [a]ſhall eate, among all the beaſtes that are on the earth.

3 Whatſoeuer parteth the [b]hoofe, and is clouen footed, and cheweth the cud among the beaſts, that ſhall ye eate:

4 But of them that chew the cud, or deuide the hoofe onely, of them yee ſhall not eate: as the camell, becauſe he cheweth the cud, and diuideth not the hoofe, hee ſhall bee vncleane to you.

5 Likewiſe the cony, becauſe he cheweth the cud and diuideth not the hoofe, he ſhalbe vncleane to you.

6 Alſo the hare, becauſe he cheweth the cud, and diuideth not the hoofe, hee ſhall be vncleane to you.

7 *And the ſwine, becauſe he parteth the hoofe and is clouen footed, but cheweth not the cud, he ſhalbe vncleane to you.

8 Of [c]their fleſh ſhall ye not eate, & their carkeis ſhall ye not touch: for they ſhall bee vncleane to you.

9 ¶ Theſe ſhall ye eate, of all that are in the waters: whatſoeuer hath finnes and ſcales in the waters, in the ſeas, or in the riuers, them ſhall ye eate.

10 But all that haue not finnes nor ſcales in the ſea, or in the riuers, of all that [d]moueth in the waters, and of all [e]liuing things that are in the waters, they ſhall be an abomination vnto you.

11 They, I ſay, ſhall bee an abomination to you: ye ſhall not eate of their fleſh, but ſhall abhorre their carkeis.

12 Whatſoeuer hath not finnes nor ſcales in the waters, that ſhall be abomination vnto you.

13 ¶ Theſe ſhal ye haue alſo in abomination among the foules, they ſhal not be eaten: for they are an abomination, the eagle, and the ‖goſhauke, and the oſprey.

14 Alſo the Vulture, and the kite after his kinde,

15 And all Rauens after their kind:

16 The oſtrich alſo and the night crowe, and the ‖ſeamew, and the hauke after his kinde:

17 The litle owle alſo, and the cormorant, and the great owle.

18 Alſo the ‖redſhanke, and the pelicane, and the ſwanne:

19 The ſtorke alſo, the heron after his kind, and the lapwing, and the backe:

20 And euery foule that creepeth and goeth vpon all foure, ſuch ſhall be an abomination vnto you.

21 Yet theſe ſhall yee eate: of euery foule that creepeth & goeth vpon all foure, which ‖haue their feete and legs all of one to leape withall vpon the earth,

22 Of them ye ſhall eate theſe, the graſhopper after his kind, and the [f]Solean after his kinde, the hargol after his kind, and the hagab after his kind.

23 But all other foules, that creepe and haue foure feete, they ſhalbe abomination vnto you.

24 For by ſuch ye ſhall be polluted: whoſoeuer toucheth their carkeis, ſhall bee vncleane vnto the euening.

25 Whoſoeuer alſo [g]beareth of their carkeis, ſhall waſh his clothes, and be vncleane vntill euen.

26 Euery beaſt that hath clawes diuided, as is ‖not clouen footed, nor cheweth the cud, ſuch ſhall bee vncleane vnto you: euery one that toucheth them, ſhall bee vncleane.

27 And whatſoeuer goeth vpon his pawes among all maner beaſtes that goeth on all foure, ſuch ſhall be vncleane vnto you: whoſo doth touch their carkeis, ſhall be vncleane vntill the euen.

28 And he that beareth their carkeis, ſhal waſh his clothes, and be vncleane vntill the euen: for ſuch ſhall be vncleane vnto you.

29 ¶ Alſo theſe ſhal be vncleane to you among the things that creepe and moue vpon the earth, the weaſel, and the mouſe, and the [h]‖frog, after his kinde:

30 Alſo the rat, and the lizard, and the chameleon, and the ſtellio, and the molle.

31 Theſe ſhall be vncleane to you among all that creepe: whoſoeuer doth touch them when they be dead, ſhalbe vncleane vntill the euen.

32 Alſo whatſoeuer any of the dead carkeiſes of them doth fall vpon, ſhall be vncleane, whether it be veſſell of wood, or rayment of [i]ſkin, or ſacke: whatſoeuer veſſell it bee that is occupied, it ſhall be put in the water as vncleane vntill the euen, and ſo bee purified.

33 But euery earthen veſſell whereinto any of them falleth, whatſoeuer is within it ſhall be vncleane, and * ye ſhall breake it.

34 All meate alſo that ſhall be eaten, if any ſuch water come vpon it, ſhalbe vncleane: and all drinke that ſhall bee drunke in all

F.iiii. ſuch

2.Mac.2.11.

[f] And not conſumed, as Nadab and Abihu.

Chap.6.26.

[g] That is, Nadab and Abihu.

[h] Moſes bare with his infirmity, conſidering his great ſorow, but doth not leaue an example to forgiue them that maliciouſly tranſgreſſe the commandement of God.

Gen.7,2.
deut.14.4.
acts 10.14.

[a] Or, whereof ye may eate.

[b] He noteth foure ſortes of beaſts: ſome chew the cud onely, and ſome haue onely the foote cleft: others neither chew the cud, nor haue the hoofe cleft: the fourth both chew the cud, and haue the hoofe deuided, which may be eaten.

2.Mac.6.18.

[c] God would that hereby for a time they ſhould be diſcerned as his people from the Gentiles.

[d] As litle fiſh ingendred of the ſlime.

[e] As they which come of generation.

‖Or, Gryphin, as is in the Greeke.

‖Or: Cuckowe.

‖Or, Porphyrio.

‖Or, haue no bowings on their feet.

[f] Theſe were certaine kindes of graſhoppers, which are not now properly knowen.

[g] Out of the campe.

‖Or, hath not his foote clouen in two.

[h] The greene frogge that ſitteth on the buſhes.

‖Or, Crocodile.

[i] As a botell or bagge.

Chap.6.28.

ſuch veſſels ſhall be vncleane.

35 And euery thing that their carkeis fal vpon ſhall bee vncleane: the fornace or the pot ſhall bee broken: for they are vncleane, and ſhall be vncleane vnto you.

36 Yet the fountaines and welles where there is plentie of water ſhall be cleane: but that which [k] toucheth their carkeiſes ſhal be vncleane.

[k] So much of the water as toucheth it.

37 And if there fall of their dead carkeis vpon any ſeede, which vſeth to be ſowen, it ſhall be vncleane.

38 But if any [l] water be powred vpon the ſeed, and there fal of their dead carkeis theron, it ſhall be vncleane vnto you.

[l] He ſpeaketh of ſeede, that is layd to ſteepe before it be ſowen.

39 If alſo any beaſt, whereof ye may eat, die, he that toucheth the carkeis thereof ſhall be vncleane vntill the euen.

40 And hee that eateth of the carkeis of it, ſhall waſh his clothes, and bee vncleane vntill the euen: he alſo that beareth the carkeis of it, ſhall was his clothes, and be vncleane vntill the euen.

41 Euery creeping thing therefore that creepeth vpon the earth ſhall bee an abomination, and not be eaten.

42 Whatſoeuer goeth vpon the breaſt, & whatſoeuer goeth vpon al foure, or that hath many feete among all creeping things that creepeth vpon the earth, yee ſhall not eat of them, for they ſhall be abomination.

43 Yee ſhall not pollute your ſelues with any things that creepeth, neither make your ſelues vncleane with them, neither defile your ſelues thereby: yee ſhall noe, I ſay, be defiled by them,

44 For I am the Lorde your God: bee ſanctified therefore, and be [m] holy, for I am holy, & defile not your ſelues with any creeping thing, that creepeth vpon the earth.

[m] He ſheweth why God did chuſe them to be his people, 1. Pet. 1.15.

45 For I am the Lord that brought you out of the land of Egypt, to be your God, and that you ſhould be holy, for I am holy.

46 This is the lawe of the beaſtes and of foules, and of euery liuing thing that mooueth in the waters, and of euery thing that creepeth vpon the earth:

47 That there may be a difference betweene the vncleane and cleane, and betweene the bea ſt that may be eaten, and the beaſt that ought not to be eaten.

CHAP. XII.

2 *A law howe women ſhould be purged after their deliuerance.*

AND the Lord ſpake vnto Moſes, ſaying,

2 Speake vnto the children of Iſrael, and ſay, When a woman hath brought foorth ſeede, and borne a man childe, ſhe ſhall be vncleane [a] ſeuen dayes, like as ſhee is vncleane when ſhee is put apart for her || * diſeaſe.

3 (* And in the eight day, the foreſkinne of the childes fleſh ſhalbe circumciſed)

4 And ſhee ſhall continue in the blood of her purifying three [b] and thirtie dayes: ſhe ſhall touch no [c] hallowed thing, nor come into the [d] Sanctuarie, vntill the time of her purifying be out.

[a] So that her husband for that time could not reſort to her.

||*Or, floures,*

Chap.15.19.

Luke 2.21.

iohn 7.22

[b] Beſides the firſt ſeuen dayes.

[c] As ſacrifice or ſuch like.

[d] That is, into the Court gate, til after fourtie dayes.

5 But if ſhe beare a maide child, then ſhe ſhall be vncleane two [e] weekes, as when ſhe hath her diſeaſe: and ſhe ſhall continue in the blood of her purifying threeſcore and ſixe dayes.

[e] Twiſe ſo long as if ſhe bare a man child.

6 Now when the dayes of her purifying are out, (whether it be for a ſonne or a daughter) ſhe ſhall bring to the Prieſt a lambe of one yeere olde for a burnt offering, & a yong pigeon or a turtle doue for a ſinne offering, vnto the doore of the [f] Tabernacle of the Congregation,

[f] Where the burnt offerings were wont to be offered.

7 Who ſhall offer it before the Lord, and make an atonemēt for her: ſo ſhe ſhalbe purged of the iſſue of her blood. This is the law for her that hath borne a male or female.

8 But if ſhe ‡ be not able to bring a lambe, ſhee ſhall bring two * turtles, or two yong pigions: the one for a burnt offering, and the other for a ſinne offering, and the Prieſt ſhall make an atonement for her: ſo ſhe ſhall be cleane.

‡*Ebr. if her hand finde not the worth of a lambe.*

Luke 2.24.

CHAP. XIII.

2 *What conſiderations the Prieſt ought to obſerue in iudging the leproſie,* 29 *The blacke ſpot or ſcabbe,* 47 *and the leprie of the garment.*

MOreouer the Lord ſpake vnto Moſes, and to Aaron, ſaying,

2 The man that ſhall haue in the ſkinne of his fleſh a ſwelling or a ſcab, or a white ſpot, ſo that in the ſkinne of his fleſh [a] it bee like the plague of leproſie, then hee ſhall be brought vnto Aaron the Prieſt, or vnto one of his ſonnes the Prieſts.

[a] That it may be ſuſpected to be the leprie.

3 And the Prieſt ſhall looke on the ſore in the ſkinne of his fleſh: if the haire in the ſore be turned into white, and the ſore ſeeme to bee [b] lower then the ſkinne of his fleſh, it is a plague of leproſie: therefore the Prieſt ſhall looke on him, and ‡ pronounce him vncleane.

[b] That is, ſhrunken in, and be lower then the reſt of the skin.

‡*Ebr. ſhall pollute him.*

4 But if the white ſpot be in the ſkinne of the fleſh, and ſeeme not to bee lower then the ſkin, nor the haire thereof be turned vnto white, then the Prieſt ſhall ſhut vp him that hath the plague, ſeuen dayes.

5 After, the Prieſt ſhall looke vpon him the ſeuenth day: and if the plague ſeeme ‡ to him to abide ſtill, and the plague growe not in the ſkinne, the Prieſt ſhall ſhut him vp yet ſeuen dayes more.

‡*Ebr. in his eyes.*

6 Then the Prieſt ſhall looke on him againe the ſeuenth day, and if the plague [c] be darke, and the ſore growe not in the ſkinne, then the Prieſt ſhall ‡ pronounce him cleane, for it is a ſcab: therefore hee ſhall waſh his clothes, and be cleane.

[c] As hauing the skinne drawen together, or blackiſh.

‡*Ebr ſhall clenſe him.*

7 But if the ſcab growe more in the ſkin, after that hee is ſeene of the Prieſt, for to be purged, he ſhall be ſeene of the Prieſt yet againe.

8 Then the Prieſt ſhall conſider, and if the ſcab || growe in the ſkin, then the Prieſt ſhall pronounce him [d] vncleane: for it is leproſie.

||*Or, be ſpread abroad.*

[d] As touching his bodily diſeaſe: for his diſeaſe was not imputed to him for ſin before God, though it were yͤ puniſhment of ſinne.

9 ¶ When the plague of leproſie is in a man, he ſhall be brought vnto the Prieſt,

10 And the Prieſt ſhall ſee him: and if the ſwelling, be white in the ſkinne, and haue made the haire white, and there bee raw fleſh in the ſwelling,

11 It is an olde leproſie in the ſkinne of his fleſh: and the Prieſt ſhall pronounce him vncleane, and ſhall not ſhut him vp, for he is vncleane.

12 Alſo if the leproſie ‖breake out in the ſkinne, and the leproſie couer all the ſkinne of the plague, from his head, euen to his feet, whereſoeuer the Prieſt looketh,

‖Or, bud.

13 Then the Prieſt ſhall conſider: and if the leproſie couer all his fleſh, hee ſhall pronounce the plague to be [e] cleane, becauſe it is all turned into whiteneſſe: ſo he ſhall be cleane.

[e] For it is not that contagious leproſie that infecteth, but a kinde of ſkirfe, which hath not the fleſh raw as the leproſie.

14 But if there be raw fleſh on him when he is ſeene, he ſhall be vncleane.

15 For the Prieſt ſhall ſee the raw fleſh, and declare him to be vncleane: for the raw fleſh is [f] vncleane, therefore it is the leproſie.

[f] That is, declareth that the fleſh is not ſound, but is in danger to be leprous.

16 Or, if the raw fleſh change and be turned into white, then hee ſhall come to the Prieſt,

17 And the Prieſt ſhall behold him: and if the ſore bee changed into white, then the Prieſt ſhall pronounce the plague cleane, for it is cleane.

18 ¶ The fleſh alſo in whoſe ſkinne there is ‖a bile, and is healed,

‖Or, impoſtume.

19 And in the place of the bile there be a white ſwelling, or a white ſpot ſomewhat reddiſh, it ſhall be ſeene of the Prieſt.

20 And when the Prieſt ſeeth it, if it appeare lower then the ſkinne, and the haire thereof be changed into white, the Prieſt then ſhall pronounce him [g] vncleane: for it is a plague of leproſie, broken out in the bile.

[g] None were exempted, but if the Prieſt pronounced him vncleane, he was put out from among the people as appeareth by Mary the Propheteſſe, Numb. 12.14. and by King Vzziah, 2. Chron. 26.20.

21 But if the Prieſt looke on it, and there be no white haires therein, and if it be not lower then the ſkinne, but bee darker, then the Prieſt ſhall ſhut him vp ſeuen dayes.

22 And if it ſpread abroad in the fleſh, the Prieſt ſhall pronounce him vncleane, for it is a ſore.

23 But if the ſpot continue in his place, and grow not, it is a burning bile: therefore the Prieſt ſhall declare him to be cleane.

24 ¶ If there be any fleſh, in whoſe ſkin there is an hot burning, and the quicke fleſh of the burning haue a [h] white ſpot ſomewhat reddiſh or pale,

[h] If he haue a white ſpot in that place where the burning was, and was after healed.

25 Then the Prieſt ſhall looke vpon it: and if the haire in that ſpot be changed into white, and it appeare lower then the ſkinne, it is a leproſie broken out in the burning: therefore the Prieſt ſhall pronounce him vncleane: for it is the plague of leproſie.

26 But if the Prieſt looke on it, and there be no white haire in the ſpot, and be no lower then the other ſkinne, but be darker, then the Prieſt ſhall ſhut him vp ſeuen dayes.

27 After, the Prieſt ſhal looke on him the ſeuenth day: if it be growen abroad in the ſkinne, then the Prieſt ſhall pronounce him vncleane: for it is the plague of leproſie.

28 And if the ſpot abide in his place, not growing in the ſkinne, but is darke, it is a ‖riſing of the burning: the Prieſt ſhall therefore declare him cleane, for it is the drying vp of the burning.

‖Or, ſwelling.

29 ¶ If alſo a man or woman hath a ſore on the head, or in the beard,

30 Then the Prieſt ſhall ſee the ſore: and if it appeare lower then the ſkin, and there be in it a ſmall yellow [i] haire, then the Prieſt ſhall pronounce him vncleane: for it is a blacke ſpot, and leproſie of the head or of the beard.

[i] Which was not wont to be there, or elſe ſmaller then in any other part of the body.

31 And if the Prieſt looke on the ſore of the blacke ſpot, and if it ſeeme not lower then the ſkinne, nor haue any blacke haire in it, then the Prieſt ſhall ſhut vp him that hath the ſore of the blacke ſpotte, ſeuen dayes.

32 After, in the ſeuenth day the Prieſt ſhall looke on the ſore: and if the blacke ſpot grow not, and there be in it no yellow haire, and the blacke ſpot ſeeme not lower then the ſkinne,

33 Then he ſhall be ſhauen, but the place of the blacke ſpot ſhall he not ſhaue: but the Prieſt ſhall ſhut vp him, that hath the blacke ſpot, ſeuen dayes more.

34 And the ſeuenth day the Prieſt ſhall looke on the blacke ſpot: and if the blacke ſpot grow not in the ſkinne, nor ſeeme lower then the other ſkinne, then the Prieſt ſhall clenſe him, and he ſhall waſh his clothes, and be cleane.

35 But if the blacke ſpot grow abroad in the fleſh after his clenſing,

36 Then the Prieſt ſhall looke on it: and if the blacke ſpotte grow in the ſkinne, the Prieſt ſhall not [k] ſeeke for the yellow haire: for he is vncleane.

[k] He ſhall not care whether the yellow haire be there or no.

37 But if the blacke ſpotte ſeeme to him to abide, and that blacke haire growe therein, the blacke ſpot is healed, hee is cleane, and the Prieſt ſhall declare him to be cleane.

38 ¶ Furthermore if there bee many white ſpots in the ſkinne of the fleſh of man or woman,

39 Then the Prieſt ſhall conſider: and if the ſpots in the ſkinne of their fleſh be ſomewhat darke and white withall, it is but a white ſpot broken out in the ſkinne: therefore he is cleane.

40 And the man whoſe haire is fallen off his head, and is balde, is cleane.

41 And if his head loſe the [l] haire on the forepart, and hee balde before, hee is cleane.

[l] By ſickenes, or any other inconuenience.

42 But if there be in the balde head, or in the balde forehead a white reddiſh ſore, it is a leproſie ſpringing in his balde head, or in his bald forehead.

43 Therefore the Prieſt ſhall looke vpon it, and if the riſing of the ſore be white reddiſh in his balde head, or in his balde forehead, appearing like leproſie in the ſkinne of the fleſh,

44 He is a leper and vncleane: therefore the Prieſt ſhall pronounce him altogether vncleane: for the ſore is in his head.

45 The leper alſo in whom the plague is, ſhall haue his clothes [m] rent, and his head bare, and ſhall put a couering vpon his [n] lips, and ſhall crie, I am vncleane, I am vncleane.

[m] In ſigne of ſorow and lamentation.

[n] Either in token of mourning, or for feare of infecting others.

46 As long as the diſeaſe ſhalbe vpon him, he ſhall be polluted, for hee is vncleane: hee

ſhall

Numb.5.2. 2.king.15.6.

ſhall dwell alone, * without the campe ſhall his habitation be.

47 ¶ Alſo the garment that the plague of leproſie is in, whether it be a woollen garment or a linnen garment,

48 Whether it be in the warpe or in the woofe of linnen or of wollen, either in a ſkin, or in any thing made of ſkin,

49 And if the ſore be greene, or ſomewhat reddiſh in the garment or in the ſkinne, or in the warpe, or in the woofe, or in any thing that is made of [o] ſkin, it is a plague of leproſie, and ſhalbe ſhewed vnto the Prieſt.

[o] Whether it be garment, veſſell, or inſtrument.

50 Then the Prieſt ſhall ſee the plague, and ſhut vp it that hath the plague, ſeuen dayes,

51 And ſhall looke on the plague the ſeuenth day: if the plague growe in the garment, or in the warpe, or in the woofe, or in the ſkinne, or in any thing that is made of ſkinne, that plague is a fretting leproſie, and vncleane.

52 And hee ſhall burne the garment, or the warpe, or the woofe, whether it be woollen or linnen, or any thing that is made of ſkinne, wherein the plague is: for it is a fretting leproſie, therefore it ſhall be burnt in the fire.

53 If the Prieſt yet ſee that the plague [p] grow not in the garment, or in the woofe, or in whatſoeuer thing of ſkin it be,

[p] But abide ſtill in one place, as verſe 37.

54 Then the Prieſt ſhal command them to waſh the thing wherein the plague is, and he ſhall ſhut it vp ſeuen dayes more:

55 Againe the Prieſt ſhall looke on the plague, after it is waſhed: and if the plague haue not changed his [q] colour, though the plague ſpread no further, it is vncleane: thou ſhalt burne it in the fire, for it is a fret inward, [r] whether the ſpot be in the bare place of the whole, or in part thereof.

[q] But remaine as it did before.

[r] Or, whether it be in any bare place before, or behinde.

56 And if the Prieſt ſee that the plague be darker, after that it is waſhed, he ſhall cut it out of the garment, or out of the ſkin, or out of the warpe, or out of the woofe.

57 And if it appeare ſtill in the garment, or in the warpe, or in the woofe, or in any thing made of ſkin, it is a ſpreading leprie: thou ſhalt burne the thing wherein ỳ plague is, in the fire.

58 If thou haſt waſhed the garment or the warpe, or the woofe, or whatſoeuer thing of ſkinne it bee, if the plague bee departed therefrom, then ſhall it be waſhed [ſ] the ſecond time, and be cleane.

[ſ] To the intent he might be ſure that the leproſie was departed, and that all occaſion of infection might be taken away.

59 This is the lawe of the plague of leproſie in a garment of wollen or linnen, or in the warpe, or in the woofe, or in any thing of ſkin, to make it cleane or vncleane.

CHAP. XIIII.

3 The clenſing of the leper, 34 and of the houſe that he is in.

Matth.8.2. marke 1.40. luke 5.12.

AND the Lord ſpake vnto Moſes, ſaying,

2 * This is the [a] lawe of the leper in the day of his clenſing: that is, he ſhalbe brought vnto the Prieſt,

[a] Of the ceremonie which ſhal be vſed in his purgation.

3 And the Prieſt ſhall goe out of the campe, and the Prieſt ſhall conſider him: and if the plague of leproſie bee healed in the leper,

4 Then ſhal the Prieſt command to take for him that is clenſed, two ‖ ſparrowes aliue and [b] cleane, and cedar wood, and a ſcarlet lace, and hyſſope.

‖ Or, little birds.

[b] Of birds which were permitted to be eaten.

5 And the Prieſt ſhall commaund to kill one of the birds ouer [c] pure water in an earthen veſſell.

[c] Running water, or of the fountaine.

6 After, hee ſhall take the liue ſparrowe with the cedar wood, and his ſcarlet lace, and the hyſſope, and ſhall dip them and the liuing ſparrow in the blood of the ſparrow ſlaine ouer the pure water,

7 And hee ſhall ſprinkle vpon him that muſt bee clenſed of his leproſie, ſeuen times, and clenſe him, and ſhall [d] let goe the liue ſparrow into the broad field.

[d] Signifying that he that was made cleane, was ſet at liberty, and reſtored to the company of others.

8 Then he that ſhalbe clenſed, ſhall waſh his clothes, and ſhaue off all his haire, and waſh himſelfe in water, ſo hee ſhall bee cleane: after that ſhall hee come into the hoſte, but ſhall tary without his tent ſeuen dayes.

2 So in the ſeuenth day hee ſhall ſhaue off all his haire, both his head and his beard, and his eye browes: euen all his haire ſhall hee ſhaue, and ſhall waſh his clothes, and ſhall waſh his fleſh in water: ſo hee ſhall be cleane.

10 Then in the eight day he ſhall take two hee lambes without [e] blemiſh, and an ewe lambe of a yeere olde without blemiſh, and three tenth deales of fine flower for a meate offering mingled with oyle, [f] and a pint of oyle.

[e] Which hath no imperfection in any member.

[f] This meaſure in Ebrew is called log, and conteineth ſixe egges in meaſure.

11 And the Prieſt that maketh him cleane, ſhall bring the man which is to bee made cleane, and thoſe things before the Lord, at the doore of the Tabernacle of the Congregation.

12 Then the Prieſt ſhall take one lambe, and offer him for a treſpaſſe offering, and the pint of oyle, and * ſhake them to and fro before the Lord.

Exod.29.24.

13 And he ſhall kill the lambe in the place where the ſinne offering and the burnt offering are ſlaine, euen in the holy place: for as the * ſinne offering is the Prieſts, ſo is the treſpaſſe offering: for it is moſt holy.

Chap.7.7.

14 So the Prieſt ſhal take of the blood of the treſpaſſe offering, and put it vpon the lap of the right eare of him that ſhall be clenſed, and vpon the thumbe of his right hand, and vpon the great toe of his right foot.

15 The Prieſt ſhall alſo take of the pinte of oyle, and powre it into the palme of his left hand.

16 And the Prieſt ſhall dippe his ‡ right finger in the oyle that is in his left hand, and ſprinkle of the oyle with his finger, ſeuen times before the Lord.

‡ Eb the finger of his right hand.

17 And of the reſt of the oyle that is in his hande, ſhall the Prieſt put vpon the lap of the right eare of him that is to be clenſed, and vpon the thumbe of his right hande, and vpon the great toe of his right foote, ‡ where the blood of the treſpaſſe offering was put.

‡ Ebr. vpon the blood of the treſpaſſe offering.

18 But the remnant of the oyle that is in

the Prieſts hand, hee ſhall powre vpon the head of him that is to bee cleanſed: ſo the Prieſt ſhall make an atonement for him before the Lord.

19 And the Prieſt ſhal offer the ſinne offering, and make an atonement for him that is to be cleanſed of his vncleanneſſe: then after ſhall he kill the burnt offering.

20 So the Prieſt ſhall offer the burnt offering and the meat offering vpon the altar; and the Prieſt ſhall make an atonement for him: ſo he ſhalbe cleane.

21 But if he be poore, and ‡ not able, then he ſhall bring one Lambe for a treſpaſſe offering to bee ſhaken, for his reconciliation, and a [g] tenth deale of fine floure mingled with oyle, for a meate offering, with a pinte of oyle.

‡ *Ebr. his hand cannot take it.*

g Which is an Omer, reade Exo 16.16.

22 Alſo two turtle doues, or two young pigeons, as he is able, whereof the one ſhall be a ſinne offering, and the other a burnt offering.

23 And hee ſhall bring them the eight day for his cleanſing vnto the Prieſt at the doore of the Tabernacle of the Congregation before the Lord.

24 Then the Prieſt ſhall take the lambe of the treſpaſſe offring, and the pinte of oyle, and the Prieſt ſhall [h] ſhake them to and fro before the Lord.

h Or, ſhall offer them as the offering that is ſhaken to and fro.

25 And he ſhall kill the lambe of the treſpaſſe offering, and the Prieſt ſhall take the blood of the treſpaſſe offering, and put it vpon the lappe of his right eare that is to be cleanſed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote.

26 Alſo the Prieſt ſhall powre of the oyle into the palme of his owne ‡ left hand.

‡ *Ebr. into the palme of the Prieſts left hand.*

27 So the Prieſt ſhal with his right finger, ſprinckle of the oyle that is in his left hand, ſeuen times before the Lord.

28 Then the Prieſt ſhall put of the oyle that is in his hand, vpon the lappe of the right eare of him that is to bee cleanſed, and vpon the thumbe of his right hande, and vpon the great toe of his right foote: vpon the place, ‖ of the blood of the treſpaſſe offering.

‖ *Or, where the blood of the treſpaſſe offring was put, as verſe* 17.

29 But the reſt of the oile that is in the Prieſts hand, he ſhall put vpon the head of him that is to be clenſed, to make an atonement for him before the Lord.

30 Alſo hee ſhall preſent one of the turtle doues, or of the yoong pigeons, [i] as hee is able:

i Whether of them he can get.

31 Such, I ſay, as hee is able, the one for a ſinne offering, and the other for a burnt offering ‖ with the meat offring: ſo the Prieſt ſhal make an atonement for him that is to be cleanſed before the Lord.

‖ *Or, beſides the meat offering.*

32 This is the [k] lawe of him which hath the plague of leproſie, who is not able in his cleanſing to offer the whole.

k This order is appointed for the poore man.

33 ¶ The Lord alſo ſpake vnto Moſes, and to Aaron, ſaying,

34 When ye be come vnto the land of Canaan which I giue you in poſſeſſion, if I [l] ſend the plague of leproſie in an houſe of the land of your poſſeſſion,

l This declareth that no plague nor puniſhment commeth to man without Gods prouidence and his ſending.

35 Then hee that oweth the houſe, ſhall come and tell the Prieſt, ſaying, Methinke there is like a plague of leproſie in the houſe.

36 Then the Prieſt ſhall command them to emptie the houſe before the Prieſt goe into it to ſee the plague, that all that is in the houſe be not made vncleane, and then ſhall the Prieſt go in to ſee the houſe,

37 And he ſhall marke the plague: and if the plague bee in the walles of the houſe, and that there bee deepe ‖ ſpots, greeniſh or reddiſh, which ſeeme to bee lower then the wall,

‖ *Or, blackeneſſe, or hollow ſtrakes.*

38 Then the Prieſt ſhall goe out of the houſe to the doore of the houſe, and ſhal cauſe to ſhut vp the houſe ſeuen dayes.

39 So the Prieſt ſhall come againe the ſeuenth day: and if he ſee that the plague be increaſed in the walles of the houſe,

40 Then the Prieſt ſhall command them to take away the ſtones wherein the plague is, and they ſhall caſt them into a ‖ foule place without the citie.

‖ *Or, polluted.*

41 Alſo hee ſhall cauſe to ſcrape the houſe within round about, and powre the duſt, that they haue pared off, without the citie in [m] an vncleane place.

m Where carions were caſt, and other filth, that the people might not therewith be infected.

42 And they ſhall take other ſtones, and put them in the places of thoſe ſtones, and ſhall take other mortar, to plaiſter the houſe with.

43 But if the plague come againe, and breake out in the houſe, after that he hath taken away the ſtones, and after that he hath ſcraped and plaiſtered the houſe,

44 Then the Prieſt ſhall come and ſee: and if the plague growe in the houſe, it is a fretting leproſie in the houſe: it is therefore vncleane.

45 And he ſhall [n] breake downe the houſe, with the ſtones of it, and the timber thereof, and all the ‖ morter of the houſe, and he ſhall carie them out of the citie into an vncleane place.

n That is, he ſhall command it to be pulled downe as verſe 40.

‖ *Or, duſt.*

46 Moreouer he that goeth into the houſe all the while that it is ſhut vp, he ſhall be vncleane vntill the euen.

47 He alſo that ſleepeth in the houſe, ſhall waſh his clothes: hee likewiſe that eateth in the houſe, ſhall waſh his clothes.

48 But if the Prieſt ſhall come and ſee that the plague hath ſpread no further in the houſe after the houſe be plaiſtred, the Prieſt ſhall pronounce that houſe cleane, for the plague is healed.

49 Then ſhal he take to purifie the houſe, two ſparowes, and cedar wood, and [o] ſcarlet lace, and hyſſope.

o It ſeemed that this was a lace or ſtring to binde the hyſſope to the wood, and ſo was made a ſprinkle, the Apoſtle to the Hebrewes calleth it ſcarlet wooll, Heb. 9.19.

50 And he ſhall kill one ſparow ouer pure water in an earthen veſſell,

51 And ſhal take the cedar wood, and the hyſſope, and the ſcarlet lace with the liue ſparow, and dip them in the blood of the ſlaine ſparow, and in the pure water, and ſprinckle the houſe ſeuen times:

52 So ſhall hee cleanſe the houſe with the blood of the ſparow, and with the pure water, and with the liue ſparow, and with the cedar wood, and with the hyſſope, and with the ſcarlet lace.

53 Afterward he ſhall let goe the liue ſparowe out of the ‡ towne into the ‡ broade fields:

‡ *Ebr. citie.*

‡ *Ebr. on the face of the field.*

fieldes: ſo ſhall hee make atonement for the houſe, and it ſhalbe cleane.

54 This is the law for euery plague of leproſie and * blacke ſpot,

Chap.13.30.

55 And of the leproſie of the garment, and of the houſe,

56 And of the ‖ ſwelling, and of the ſcab, and of the white ſpot.

‖*Or, riſing.*

57 This is the law of the leproſie to teach ‡ when a thing is vncleane, and when it is cleane.

‡ *Ebr. in the day of the vncleane, and in the day of the cleane.*

CHAP. XV.

2, 19 The maner of purging the vncleane iſſues, both of men and women. 31 The children of Iſrael muſt be ſeparate from all vncleanneſſe.

Moreouer the Lorde ſpake vnto Moſes, and to Aaron, ſaying.

2 Speake vnto the children of Iſrael, and ſay vnto them, Whoſoeuer hath an iſſue from his [a] fleſh, is vncleane, becauſe of his iſſue.

3 And this ſhalbe his vncleanneſſe in his iſſue: when his fleſh auoydeth his iſſue, or if his fleſh be ſtopped from his iſſue, this is his [b] vncleanneſſe.

a Whoſe ſeed either in ſleeping, or els of weakeneſſe of nature iſſueth at his ſecret part.

b Or, the thing wherefore he ſhal be vncleane.

4 Euery bed whereon he lieth that hath the iſſue, ſhall be vncleane, and euery thing whereon he ſitteth ſhalbe vncleane.

5 Whoſoeuer alſo toucheth his bed, ſhall waſh his clothes, and waſh himſelfe in water, and ſhalbe vncleane vntill the euen.

6 And hee that ſitteth on any thing whereon he ſate that hath the iſſue, ſhal waſh his clothes, and waſh himſelfe in water, and ſhalbe vncleane vntill the euen.

7 Alſo hee that toucheth the fleſh of him that hath the iſſue, ſhal waſh his clothes, and waſh himſelfe in water, and ſhalbe vncleane vntill the euen.

8 If he alſo that hath the iſſue, ſpit vpon him that is cleane, [c] he ſhal waſh his clothes, and waſh himſelfe in water, and ſhall be vncleane vntill the euen.

c On whom the vncleane man did ſpit.

9 And what [d] ſaddle ſoeuer he rideth vpon, that hath the iſſue, ſhalbe vncleane.

d The word ſignifieth euery thing whereon a man rideth.

10 And whoſoeuer toucheth any thing that was vnder him ſhall be vncleane vntill the euen: and he that beareth thoſe things, ſhal waſh his clothes, and waſh himſelfe in water, and ſhalbe vncleane vntill the euen.

11 Likewiſe whomſoeuer hee toucheth that hath the iſſue (and hath not waſhed his hands in water) ſhall waſh his clothes, and waſh himſelfe in water, and ſhalbe vncleane vntill the euen.

12 * And the veſſell of earth that hee toucheth, which hath the iſſue, ſhall be broken: and euery veſſell of wood ſhall be rinſed in water.

Chap.6.28.

13 But if he that hath an iſſue, be [e] cleanſed of his iſſue, then ſhall he count him ſeuen dayes for his clenſing, and waſh his clothes, and waſh his fleſh in pure water: ſo ſhall he be cleane.

e That is, be reſtored to his olde ſtate, and be healed thereof.

14 Then the eight day he ſhall take vnto him two turtle doues, and two yong pigions, and come before the Lord at the doore of the Tabernacle of the Congregation, and ſhall giue them vnto the Prieſt.

15 And the Prieſt ſhall make of the one of them a ſinne offering, and of the other a burnt offering: ſo the Prieſt ſhall make an atonement for him before the Lorde, for his iſſue.

16 Alſo if any mans iſſue of ſeede depart from him, he ſhall waſh all his [f] fleſh in water, and be vncleane vntill the euen.

f Meaning, all his body.

17 And euery garment, and euery ſkinne whereupon ſhall be iſſue of ſeed, ſhall be euen waſhed with water, and be vncleane vnto the euen.

18 If he that hath an iſſue of ſeed, doe lie with a woman, they ſhall both waſh themſelues with water, and be vncleane vntil the euen.

19 ¶ Alſo when a woman ſhall haue an iſſue, and her iſſue in her ‖ fleſh ſhall be blood, ſhe ſhalbe put apart ſeuen dayes: and whoſoeuer toucheth her, ſhalbe vncleane vntill the euen.

‖*Or, ſecret part.*

20 And whatſoeuer ſhe lieth vpon in her ſeparation, ſhalbe vncleane, and euery thing that ſhe ſitteth vpon, ſhalbe vncleane.

g That is, when ſhee hath her flowers, whereby ſhee is ſeparate from her huſband, from the Tabernacle, and from touching of any holy thing.

21 Whoſoeuer alſo toucheth her bed, ſhall waſh his clothes, and waſh himſelfe with water, and ſhalbe vncleane vntill the euen.

22 And whoſoeuer toucheth any thing that ſhe ſate vpon, ſhall waſh his clothes, and waſh himſelfe in water, and ſhalbe vncleane vnto the euen:

23 So that whether he touch her bed, or any thing whereon ſhe hath ſit, he ſhalbe vncleane vnto the euen.

24 And if a man lie with her, & the flower of her ſeparation [h] touch him, he ſhall be vncleane ſeuen dayes: and all the whole bed whereon he lieth, ſhalbe vncleane.

h If any other vncleanneſſe did onely touch him in the bed: for els the man that companied with ſuch a woman, ſhould die, Chap. 20.18.

25 Alſo when a womans iſſue of blood runneth long time beſides the time of her ‡ flowers, or when ſhee hath an iſſue longer then her flowers, all the dayes of the iſſue of her vncleaaneſſe, ſhe ſhall be vncleane, as in the time of her flowers.

‡ *Ebr. ſeparation.*

26 Euery bed whereon ſhe lieth (as long as her iſſue laſteth) ſhalbe to her as her [i] bed of her ſeparation: and whatſoeuer ſhe ſitteth vpon, ſhall be vncleane, as her vncleanneſſe when ſhe is put apart.

i Shalbe vnclean, as the bed whereon ſhe lay when ſhe had her naturall diſeaſe.

27 And whoſoeuer toucheth theſe things, ſhall be vncleane, and ſhall waſh his clothes, and waſh himſelfe in water, and ſhall be vncleane vnto the euen.

28 But if ſhe be cleanſed of her iſſue, then ſhe ſhall [k] count her ſeuen dayes, and after, ſhe ſhalbe cleane.

k After the time that ſhe is recouered.

29 And in the eight day ſhe ſhall take vnto her two turtles, or two yong pigeons, and bring them vnto the Prieſt at the doore of the Tabernacle of the Congregation.

30 And the Prieſt ſhall make of the one a ſinne offering, and of the other a burnt offering, and the Prieſt ſhall make an atonement for her before the Lord, for the iſſue of her vncleaumeſſe.

31 Thus ſhall ye [l] ſeparate the children of Iſrael from their vncleanneſſe, that they die not in their vncleanneſſe, if they defile my Tabernacle that is among them.

l Seeing that God requireth of his, purity and cleanneſſe: wee cannot be his, except our filth and ſinnes bee purged with the blood of Ieſus Chriſt, and ſo we learne to deteſt all ſinne.

32 This is the lawe of him that hath an iſſue, and of him from whom goeth an iſſue of ſeed whereby he is defiled:

33 Alſo of her that is ſicke of her flowres, and of him that hath a running iſſue, whether it be man or woman, and of him that lieth with her which is vncleane.

CHAP. XVI.

2 The Prieſt might not at all times come into the moſt holy place. 8 The Scape goate. 14 The purging of the Sanctuary. 17 The cleanſing of the Tabernacle. 21 The Prieſt confeſſeth the ſinnes of the people. 29 The feaſt of cleanſing ſinnes.

FUrthermore the Lord ſpake vnto Moſes, * after the death of the two ſonnes of Aaron, when they came to offer before the Lord, and died:

2 And the Lord ſaid vnto Moſes, Speake vnto Aaron thy brother, * that he come not at [a] all times into the Holy place within the vaile, before the Mercieſeate, which is vpon the Arke, that he die not: for I will appeare in the cloud vpon the Mercieſeate.

3 After this ſort ſhall Aaron come into the holy place: euen with a yong bullocke for a ſinne offering, and a ramme for a burnt offering.

4 He ſhall put on the holy linnen coate, and ſhal haue linen breeches vpon his ‖ fleſh, and ſhall be girded with a linen girdle, and ſhall couer his head with a linen miter: theſe are the holy garments: therefore ſhall he waſh his fleſh in water, when he doeth put them on.

5 And he ſhall take of the Congregation of the children of Iſrael, two hee goates for a ſinne offring, and a ramme for a burnt offering.

6 Then Aaron ſhal offer the bullocke for his ſinne offring, * and make an atonement for himſelfe, and for his houſe.

7 And he ſhall take the two hee goates, and preſent the before the Lord at the doore of the Tabernacle of the Congregation.

8 Then Aaron ſhall caſt lots ouer the two hee goates: one lot for the Lord, and the other for the [b] Scape goate.

9 And Aaron ſhall offer the goate, vpon which the Lords lot ſhall fall, and make him a ſinne offring.

10 But the goate, on which the lot ſhall fall to be the Scape goate, ſhall be preſented aliue before the Lord, to make reconciliation by him, and to let him go (as a Scape goat) into the wilderneſſe.

11 Thus Aaron ſhall offer the bullocke for his ſinne offring, and make a reconciliation for himſelfe, and for his houſe, and ſhall kill the bullocke for his ſinne offring.

12 And he ſhall take a cenſer full of burning coales from off the altar before the Lord, and his hand full of ſweet incenſe beaten ſmall, and bring it within the [c] vaile,

13 And ſhall put the incenſe vpon the fire before the Lord, that the ‖ cloud of the incenſe may couer the Mercieſeate that is vpon the ‖ Teſtimony: ſo he ſhall not die.

14 And he ſhall * take of the blood of the bullocke, * and ſprinckle it with his finger vpon the Mercieſeate [d] Eaſtward: and before the Mercieſeate ſhall he ſprinckle of the blood with his finger ſeuen times.

15 ¶ Then ſhall he kill the goate that is the peoples ſinne offering, and bring his blood within the vaile, and doe with that blood, as he did with the blood of the bullocke, and ſprinckle it vpon the Mercieſeate, and before the Mercieſeat.

16 So he ſhall purge the holy place from the vncleanneſſe of the children of Iſrael, and from their treſpaſſes of all their ſinnes: ſo ſhall he doe alſo for the Tabernacle of the Congregation [e] placed with them, in the mids of their vncleanneſſe.

17 * And there ſhalbe no man in the Tabernacle of the Congregation, when hee goeth in to make an atonement in the Holy place, vntill he come out, and haue made an atonement for himſelfe, and for his houſeholde, and for all the Congregation of Iſrael.

18 After, he ſhall goe out vnto the [f] altar that is before the Lord, and make a reconciliation vpon it, and ſhall take of the blood of the bullocke, and of the blood of the goate, and put it vpon the hornes of the altar round about:

19 So ſhal he ſprinckle of the blood vpon it with his finger ſeuen times, and clenſe it, and hallow it from the vncleanneſſe of the children of Iſrael.

20 ¶ When he had made an end of purging the holy place, and the Tabernacle of the Congregation, & the altar, then he ſhall bring the liue goate:

21 And Aaron ſhall put both his hands vpon the head of the liue goate, and confeſſe ouer him all the iniquities of the children of Iſrael, and all their treſpaſſes, in all their ſinnes, putting them [g] vpon the head of the goate, and ſhall ſend him away (by the hand of a man appointed) into the wilderneſſe.

22 So the goate ſhall beare vpon him all their iniquities into ‡ the land that is not inhabited, and he ſhall let the goate goe into the wilderneſſe.

23 After, Aaron ſhall come into the Tabernacle of the Congregation, and put off the linen clothes, which he put on when he went into the Holy place, and leaue them there.

24 Hee ſhall waſh alſo his fleſh with water in [h] the holy place, and put on his owne raiment, and come out, and make his burnt offering, and the burnt offering of the people, and make an atonement for himſelfe, and for the people.

25 Alſo the fat of the ſinne offering ſhall he burne vpon the altar.

26 And hee that caried foorth the goate, called the Scape goate, ſhall waſh his clothes, and waſh his fleſh in water, and after that ſhall come into the hoſte.

27 Alſo the bullocke for the burnt offring, and the goate for the ſinne offering (whoſe blood was brought to make a reconciliation in the holy place) ſhal one * cary out without the hoſte to be burnt in the fire, with their ſkinnes, and with their fleſh, and with their dung.

28 And he that burneth them ſhall waſh his clothes, and waſh his fleſh in water, and afterward come into the hoſte.

Chap.10.1,2.

Exod.30.10. hebr.9.7.

[a] The hie Prieſt entred into the Holieſt of all but once a yeere, euen in the moneth of September.

‖ *Or, primities.*

Heb.9.7.

[b] In Ebrew it is called Azazel, which ſome ſay, is a mountaine neere Sinai, whither this goate was ſent: but rather it is called the Scape goate, becauſe he was not offered, but ſent into the deſert, as verſe 21.

[c] The holieſt of all.

‖ *Or, the ſmoke.*

‖ *Or, Arke.*

Hebr.9.13. and 10.4.

Chap.4.6.

[d] That is, on the ſide which was toward the people: for the head of the Sanctuary ſtood Weſtward.

[e] Placed among them which are vncleane.

Luke 1.10.

[f] Whereupon the ſweete incenſe and perfume was offred.

[g] Herein this goate is a true figure of Ieſus Chriſt, who beareth the ſinnes of the people, Iſa.53.4.

‡ *Ebr. the land of ſeparation.*

[h] In the Court where was the Lauer, Exod. 30.18.

Chap.6.30. hebr.13.11.

29 ¶ So this ſhall be an ordinance for euer vnto you: the tenth day of the [i] ſeuenth moneth, yee ſhall [k] humble your ſoules, and doe no worke at all, whether it be one of the ſame countrey, or a ſtranger that ſoiourneth among you.

[i] Which was Tiſri, and anſwereth to part of September and part of October.
[k] Meaning, by abſtinence and faſting, Numb. 29 7.
Chap. 23 7.

30 For that * day ſhall the Prieſt make an atonement for you to clenſe you: ye ſhall bee cleane from all your ſinnes before the Lord.

31 This ſhalbe a [l] Sabbath of reſt vnto you, and yee ſhall humble your ſoules, by an ordinance for euer.

[l] Or, a reſt which yee ſhall keepe moſt diligently.

32 And the Prieſt [m] whom hee ſhall anoint, and whom he ſhall conſecrate (to miniſter in his fathers ſtead) ſhal make the atonement, and ſhall put on the linen clothes and holy veſtiments,

[m] Whom the Prieſt ſhal anoint by Gods commandement to ſucceed in his fathers roome.

33 And ſhall purge the holy Sanctuary and the Tabernacle of the Congregation, and ſhall clenſe the Altar, and make an atonement for the Prieſtes and for all the people of the Congregation.

34 And this ſhall be an euerlaſting ordinance vnto you, to make an atonement for the children of Iſrael for all their ſinnes * once a yeere: and as the Lord commanded Moſes, he did.

Exod. 30.10. hebr. 9.7.

CHAP. XVII.

4 All ſacrifices muſt be brought to the doore of the Tabernacle. 7 To deuils may they not offer. 10 They may not eate blood.

AND the Lord ſpake vnto Moſes, ſaying,

2 Speake vnto Aaron, and to his ſonnes, and to all the children of Iſrael, and ſay vnto them, This is the thing which the Lord hath [a] commanded, ſaying,

[a] Leſt they ſhould practiſe that idolatrie, which they had learned among the Egyptians.

3 Whoſoeuer he be of the houſe of Iſrael, that [b] killeth a bullocke, or lambe, or goat in the hoſte, or that killeth it out of the hoſte,

[b] To make a ſacrifice or offring thereof.

4 And bringeth it not vnto the doore of the Tabernacle of the Congregation to offer an offring vnto the Lord before the Tabernacle of the Lord, [c] blood ſhall be imputed vnto that man: hee hath ſhedde blood, wherefore that man ſhall be cut off from among his people.

[c] I doe as much abhorre it, as though he had killed a man, as Iſa. 66.3.

5 Therefore the children of Iſrael ſhall bring their offrings, which they would offer [d] abroad in the fielde, and preſent them vnto the Lord at the doore of the Tabernacle of the Congregation by the Prieſt, and offer them for peace offrings vnto the Lord.

[d] Whereſoeuer they were mooued with fooliſh deuotion to offer it.

6 Then the Prieſt ſhal ſprinkle the blood vpon the Altar of the Lord before the doore of the Tabernacle of the Congregation, and burne the fat for a * ſweete ſauour vnto the Lord.

Exod. 29.18. chap. 4.32.

7 And they ſhall no more offer their offerings vnto [e] deuils, after whom they haue gone a [f] whoring: this ſhalbe an ordinance for euer vnto them in their generations.

[e] Meaning, whatſoeuer is not the true God, 1. Cor. 10.20. pſal. 95. 5.
[f] For idolatrie is ſpirituall whoredome, becauſe faith towards God is broken.

8 ¶ Alſo thou ſhalt ſay vnto them, Whoſoeuer he be of the houſe of Iſrael, or of the ſtrangers which ſoiourne among them, that offereth a burnt offring or ſacrifice,

9 And bringeth it not vnto the doore of the Tabernacle of the Congregation to offer it vnto the Lord, euen that man ſhall bee cut off from his people.

10 ¶ Likewiſe whoſoeuer hee bee of the houſe of Iſrael, or of the ſtrangers that ſoiourne among them, that eateth any blood, I will euen ſet my [g] face againſt that perſon that eateth blood, and will cut him off from among his people:

[g] I will declare my wrath, by taking vengeance on him, as chap. 20.3.

11 For the life of the fleſh is in the blood, and I haue giuen it vnto you to offer vpon the Altar, to make an atonement for your ſoules: for this blood ſhall make an atonement for the ſoule.

12 Therefore I ſayd vnto the children of Iſrael, None of you ſhall eate blood: neither the ſtranger that ſoiourneth among you, ſhall eate blood.

13 Moreouer, whoſoeuer he be of the children of Iſrael, or of the ſtrangers that ſoiourne among them, which by hunting taketh any beaſt or foule that may bee [h] eaten, he ſhall powre out the blood thereof, and couer it with duſt:

[h] Which the law permitteth to be eaten becauſe it is cleane.

14 For the life of all fleſh is his blood, it is ioyned with his life: therefore I ſayd vnto the children of Iſrael, * Yee ſhall eate the blood of no ‖ fleſh; for the life of all fleſh is the blood thereof: whoſoeuer eateth it, ſhall be cut off.

Gen. 9.4.
‖ Or, liuing creature.

15 And euery perſon that eateth it, which dieth alone, or that which is torne with beaſts, whether it be one of the ſame countrey or a ſtranger, he ſhall both waſh his clothes, and waſh himſelfe in water, and be vncleane vnto the euen: after he ſhall be ‖ cleane.

16 But if he waſh them not, nor waſh his ‖ fleſh, then he ſhall beare ‖ his iniquity.

‖ Or, counted cleane.
‖ Or, himſelfe.
‖ Or, the puniſhment of his ſinne.

CHAP. XVIII.

3 The Iſraelites ought not to follow the maners of the Egyptians and Canaanites. 6 The mariages that are vnlawfull.

AND the Lord ſpake vnto Moſes, ſaying,

2 Speake vnto the children of Iſrael, and ſay vnto them, I am the Lord your God.

3 After the [a] doings of the land of Egypt, wherein ye dwelt, ſhal ye not doe: and after the maner of the land of Canaan, whither I will bring you, ſhal ye not doe, neither walke in their ordinances,

[a] Ye ſhall preſerue your ſelues from theſe abominations following, which the Egyptians and Canaanites vſe.

4 But do after my iudgements, and keepe mine ordinances, to walke therein: I am the Lord your God.

5 Ye ſhall keepe therefore my ſtatutes, and my iudgements, * which if a man do, he ſhall then liue in them: [b] I am the Lord.

Ezek. 20 11. rom. 10 5. galat. 3.12.
[b] And therefore ye ought to ſerue me alone, as my people.

6 ¶ None ſhall come neere to any of the kinred of his fleſh, to [c] vncouer her ſhame: I am the Lord.

[c] That is, to lie with her, though it be vnder title of mariage.

7 Thou ſhalt not vncouer the ſhame of thy father, nor the ſhame of thy mother: for ſhe is thy mother, thou ſhalt not diſcouer her ſhame.

8 * The ſhame of thy fathers [d] wife ſhalt thou not diſcouer: for it is thy fathers ſhame.

Chap 20.11.
[d] Which is thy ſtepmother.

9 Thou ſhalt not diſcouer ẏ ſhame of thy

ſiſter

[e] ſiſter the daughter of thy father, or the daughter of thy mother, whether ſhee bee borne at home, or borne without: thou ſhalt not diſcouer their ſhame.

10 The ſhame of thy ſonnes daughter, or of thy daughters daughter, thou ſhalt not, I ſay, vncouer their ſhame: for it is thy [f] ſhame.

11 The ſhame of thy fathers wiues daughter, begotten of thy father, (for ſhe is thy ſiſter) thou ſhalt not, I ſay, diſcouer her ſhame.

12 *Thou ſhalt not vncouer the ‖ ſhame of thy fathers ſiſter: for ſhee is thy fathers kinſewoman.

13 Thou ſhalt not diſcouer the ſhame of thy mothers ſiſter: for ſhee is thy mothers kinſewoman.

14 *Thou ſhalt not vncouer the ſhame of thy [g] fathers brother: that is, thou ſhalt not go in to his wife, for ſhe is thine ‡ aunt.

15 *Thou ſhalt not diſcouer the ſhame of thy daughter in law: for ſhee is thy ſonnes wife: therefore ſhalt thou not vncouer her ſhame.

16 *Thou ſhalt not diſcouer the ſhame of thy [h] brothers wife: for it is thy brothers ſhame.

17 Thou ſhalt not diſcouer the ſhame of the wife and of her daughter, neither ſhalt thou take her ſonnes daughter, nor her daughters daughter, to vncouer her ſhame: for they are thy kinſefolks, and it were wickedneſſe.

18 Alſo thou ſhalt not take a wife with her ſiſter, during her life, to [i] vexe her, in vncouering her ſhame vpon her.

19 *Thou ſhalt not alſo goe vnto a woman to vncouer her ſhame, as long as ſhee is put [k] apart for her diſeaſe.

20 Moreouer, thou ſhalt not giue thy ſelfe to thy neighbours wife by carnall copulation, to be defiled with her.

21 *Alſo thou ſhalt not giue thy ‡ children to ‖ offer them vnto [l] Molech, neither ſhalt thou defile the Name of thy God: for I am the Lord.

22 Thou ſhalt not lie with the male, as one lieth with a woman: for it is abomination.

23 *Thou ſhalt not alſo lie with any beaſt to be defiled therewith, neither ſhall any woman ſtand before a beaſt, to lie downe thereto: for it is ‖ abomination.

24 Ye ſhal not defile your ſelues in any of theſe things: for in all theſe the nations are defiled, which I will caſt out before you:

25 And the lande is defiled: therefore I will [m] viſit the wickedneſſe thereof vpon it, and the lande [n] ſhall vomit out her inhabitants.

26 Ye ſhal keepe therefore mine ordinances, and my iudgements, and commit none of theſe abominations, aſwell he that is of the ſame countrey, as the ſtranger that ſoiourneth among you.

27 (For all theſe abominations haue the men of the land done, which were before you, and the land is defiled:

28 And ſhall not the land ſpue you out if ye defile it, as it [o] ſpued out the people that were before you?)

29 For whoſoeuer ſhall commit any of theſe abominations, the perſons that doe ſo, ſhall [p] be cut off from among their people.

30 Therefore ſhall yee keepe mine ordinances, that ye do not any of the abominable cuſtomes, which haue bene done before you, and that ye defile not your ſelues therein: for I am the Lord your God.

CHAP. XIX.

A repetition of ſundry lawes and ordinances.

AND the Lorde ſpake vnto Moſes, ſaying,

2 Speake vnto all the Congregation of the children of Iſrael, and ſay vnto them, *Ye ſhalbe [a] holy, for I the Lord your God am holy.

3 ¶ Ye ſhall feare euery man his mother and his father, & ſhall keepe my Sabbaths: for I am the Lord your God.

4 ¶ Ye ſhall not turne vnto idoles, nor make you molten gods: I am the Lord your God.

5 ¶ And when ye ſhall offer a peace offering vnto the Lord, ye ſhall offer it [b] freely.

6 *It ſhall be eaten the day ye offer it, or on the morow: and that which remaineth vntill the third day, ſhall be burnt in the fire.

7 For if it be eaten the third day, it ſhall be vncleane, it ſhall not be [c] accepted.

8 Therefore he that eateth it, ſhall beare his iniquitie, becauſe he hath defiled the halowed thing of the Lord, and that perſon ſhalbe cut off from his people.

9 ¶ *When ye reape the harueſt of your land, ye ſhall not reape euery corner of your field, neither ſhalt thou gather the ‖ glainings of thy harueſt.

10 Thou ſhalt not gather the grapes of the vineyard cleane, neither gather euery grape of thy vineyard, but thou ſhalt leaue them for the poore and for the ſtranger: I am the Lord your God.

11 ¶ Yee ſhall not ſteale, neither [d] deale falſly, neither lie one to another.

12 ¶ *Alſo yee ſhall not ſweare by my Name falſly, neither ſhalt thou defile the Name of thy God: I am the Lord.

13 ¶ Thou ſhalt not doe thy neighbour ‖ wrong, neither rob him. *The workmans hire ſhall not abide with thee vntill the morning.

14 ¶ Thou ſhalt not curſe the deafe, *neither put a ſtumbling blocke before the blind, but ſhalt feare thy God: I am the Lord.

15 ¶ Yee ſhall not doe vniuſtly in iudgement. *Thou ſhalt not fauour the perſon of the poore, nor honour the perſon of the mighty, but thou ſhalt iudge thy neighbour iuſtly.

16 ¶ Thou ſhalt not [e] walke about with tales among thy people. Thou ſhalt

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[e] Either by father or mother, borne in marriage or otherwiſe.

[f] They are her children, whoſe ſhame thou haſt vncouered.

Chap.20.19.

‖ Or, ſecrets.

Chap.20.20.

[g] Which thine vncle doth diſcouer.

‡ Ebr. thy fathers brothers wife.

Chap.20.12.

Chap.20.21.

[h] Becauſe the idolaters, among whō Gods people had dwelt & ſhould dwell, were giuen to their horrible inceſts, God chargeth his to beware of yͤ ſame.

[i] By ſeeing thine affection more bent to her ſiſter then to her.

Chap.20.18.

[k] Or whiles ſhe hath her flowers.

Chap 20 2

2.king.23.10.

‡ Ebr. of thy ſeed.

‖ Or, to make them paſſe.

[l] Which was an idole of the Ammonites, vnto whom they burned and ſacrificed their children, 2 King. 23.10 This ſeemed to be the chiefe and principall of all idols: and as the Iewes write, was of a great ſtature, and hollow within, hauing ſeuen places or chambers within him: one was to receiue meale that was offered: another turtle doues: the third a ſheepe: the fourth a ramme: the fift a calfe: the ſixt an oxe: the ſeuenth a childe. This idoles face was like a calfe, his hands were euer ſtretched out to receiue gifts: his prieſts were called Chemarim: Reade 2 King,23.5. hoſe. 10.5. zeph.1 4.

Chap 20.15.

‖ Or, confuſion.

[m] I wil puniſh the land where ſuch inceſtuous marriages and polutions are ſuffered.

[n] Hee compareth the wicked to euill humours and ſurfeting, which corrupt the ſtomacke & oppreſſe nature, and therefore muſt be caſt out by vomit.

[o] Both for their wicked mariages, vnnaturall copulatiōs, idolatry or ſpirituall whoredome with Molech, & ſuch like abominations.

[p] Either by the euill ſword, or by ſome plague that God wil ſend vpon ſuch.

Chap 11.44. and 20.7. 1.pet.1.16.

[a] That is, void of all pollution, idolatrie, and ſuperſtition both of ſoule and body.

[b] Of your owne accord.

Chap 7.16.

[c] To wit, of God.

Chap.23.22.

‖ Or, gatherings and leauings.

[d] In that which is committed to your credit.

Exod.20.7. deut. 5.11. matt.5 34.

‖ Or, oppreſſe him by violence.

Deut.24.14,15. tob.4.14.

Deut.27.18.

Exod.23.3. deut. 1.17. and 16.19. pro.24.23. iames 2.2.

[e] As a ſlanderer, backbiter, or quarell picker.

not [f] ſtand againſt the blood of thy neighbour: I am the Lord.

[f] By conſenting to his death, or conſpiring with the wicked.

17 ¶ Thou ſhalt not hate thy brother in thine heart, but thou ſhalt plainely rebuke thy neighbour, ‡ and ſuffer him not to ſinne.

‡Ebr ſuffer not ſinne vpon him.

18 ¶ Thou ſhalt not auenge, nor be mindfull of wrong againſt the children of thy people, *but ſhalt loue thy neighbor as thy ſelfe: I am the Lord.

Matt.5 43. rom. 13.9. gal.5.14. iam.2.8.

19 ¶ Yee ſhall keepe mine ordinances. Thou ſhalt not let the cattell gender with [g] others of diuers kinds. Thou ſhalt not ſow thy field with mingled ſeede, neither ſhall a garment of diuers things, as of linnen and woollen, come vpon thee.

[g] As an horſe to leape an aſſe, or a mule a mare.

20 ¶ Whoſoeuer alſo lieth and medleth with a woman that is a bondmaide, affianced to an husband, and not redeemed, nor freedome giuen her, ‡ ſhee ſhall be ſcourged, but they ſhall not die, becauſe ſhe is not made free.

‡Ebr a beating ſhall be: ſome reade, they ſhall be beaten.

21 And he ſhal bring for his treſpaſſe offering vnto the Lord, at the doore of the Tabernacle of the Congregation, a ramme for a treſpaſſe offering.

22 Then the Prieſt ſhall make an atonement for him with the ramme of the treſpaſſe offring before the Lord concerning his ſinne which he hath done, and pardon ſhalbe giuen him for his ſinne which hee hath committed.

23 ¶ Alſo when yee ſhall come into the land, and haue planted euery tree for meate, ye [h] ſhal count the fruit thereof as vncircumciſed: three yeeres ſhall it be vncircumciſed vnto you, it ſhall not be eaten:

[h] It ſhall be vncleane, as that thing, which is not circumciſed.

24 But in the fourth yeere all the fruite thereof ſhalbe holy to the praiſe of the Lord.

25 And in the fifth yeere ſhall ye eat of the fruite of it, that it may ‖ yeelde to you the encreaſe thereof: I am the Lord your God.

‖Or, that God may multiply.

26 ¶ Yee ſhall not eate the fleſh with the ‖ blood, ye ſhall not vſe witchcraft, nor [i] obſerue times.

‖Whether it be ſtrangled, or otherwiſe.

[i] To meaſure luckie or vnluckie dayes.

27 *Ye ſhall not [k] cut round the corners of your heads, neither ſhalt thou ‖ marre the tufts of thy beard.

Chap 21.5.

[k] As did the Gentiles in ſigne of mourning.

‖Or, cut, or teare.

28 *Yee ſhall not cut your fleſh for the ‡ dead, nor make any print of a [l] marke vpon you: I am the Lord.

Deut.14.1.

‡Ebr. ſoule, or perſon.

[l] By whipping your bodies, or burning marks therein.

29 ¶ Thou ſhalt not make thy daughter common, to cauſe her to be a [m] whore, leſt the land alſo fall to whoredom, and the land be full of wickedneſſe.

[m] As did the Cyprians and Locrenſes.

30 ¶ Ye ſhall keepe my Sabbaths, and reuerence my Sanctuary: I am the Lord.

31 ¶ Ye ſhal not regard them that worke with ſpirits, *neither ſoothſayers: yee ſhall not ſeeke to them to be defiled by them: I am the Lord your God.

1.Sam 28.8.

32 ¶ Thou ſhalt [n] riſe vp before the horehead, and honour the perſon of the old man, and dread thy God: I am the Lord.

[n] In token of reuerence.

33 ¶ And if a ſtranger ſoiourne with thee in your land, ye ſhall not ‖ vexe him.

‖Or, doe him wrong.

34 * But the ſtranger that dwelleth with you, ſhall be as one of your ſelues, and thou ſhalt loue him as thy ſelfe: for ye were ſtrangers in the land of Egypt: I am the Lord your God.

Exod.22.21.

35 ¶ Yee ſhall not doe vniuſtly in iudgement, in º line, in weight, or in meaſure.

º As in meaſuring the ground.

36 *You ſhall haue iuſt ballances, true weights, a true [p] ephah, and a true hin. I am the Lord your God, which haue brought you out of the land of Egypt.

Pro.11. 1. & 16. 11. and 20.10.

[p] By theſe two meaſures he meaneth all other. Of ephah, reade Exo 16.36 & of hin, Exod, 29.40.

37 Therefore ſhall ye obſerue al mine ordinances, and all my iudgements, and doe them: I am the Lord.

CHAP. XX.

2 They that giue of their ſeed to Molech, muſt die. 6 They that haue recourſe to ſorcerers. 10 The man that committeth adulterie, 11 inceſt, or fornication with the kinred or affinity. 24 Iſrael a peculiar people to the Lord.

AND the Lord ſpake vnto Moſes, ſaying,

2 Thou ſhalt ſay alſo to the children of Iſrael, * Whoſoeuer he be of the children of Iſrael, or of the ſtrangers that dwell in Iſrael, that giueth his children vnto [a] Molech, he ſhall die the death, the people of the land ſhall ſtone him to death.

Chap.18.21.

[a] By Molech, he meaneth any kinde of idole, Chap.18.21.

3 And I [b] will ſet my face againſt that man, and cut him off from among his people, becauſe he hath giuen his children vnto Molech, for to defile my Sanctuary, and to pollute mine holy Name.

[b] Reade chap. 17.10. and 18. 21.

4 And if the [c] people of the land hide their eyes, and winke at that man when hee giueth his children vnto Molech, and kill him not,

[c] Though the people be negligent to do their duty and defend Gods right, yet he will not ſuffer wickedneſſe to go vnpuniſhed.

5 Then will I ſet my face againſt that man, and againſt his family, and will cut him off, and all that goe a whoring after him to commit whoredome with Molech, from among their people.

6 ¶ If any turne after ſuch as worke with ſpirits, and after ſoothſayers, to goe a [d] whoring after them, then wil I ſet my face againſt that perſon, and will cut him off from among his people.

[d] To eſteeme ſorcerers or coniurers is ſpirituall whoredome, or idolatrie.

7 ¶ Sanctifie your ſelues therfore, *and be holy, for I am the Lord your God.

Chap.11.44. 1.pet.1.16.

8 Keepe yee therefore mine ordinances, and doe them, I am the Lord which doeth ſanctifie you.

9 ¶ * If there be any that curſeth his father or his mother, he ſhall die the death: ſeeing he hath curſed his father and his mother, [e] his blood ſhall be vpon him.

Exod.21.17. prou.20.20. matth 15.4.

[e] He is worthy to die.

10 ¶ * And the man that committeth adulterie with another mans wife, becauſe hee hath committed adultery with his neighbours wife, the adulterer and the adultereſſe ſhall die the death.

Deut.22.22. iohn 8.4, 5.

11 And the man that lieth with his fathers wife, becauſe he hath vncouered his fathers * ſhame, they ſhall both die: their blood ſhall be vpon them.

Chap.18.8. deut.22.30.

12 Alſo ye man that lieth with his daughter in law, they both ſhall die the death, they haue wrought ‖ abomination, their blood ſhalbe vpon them.

‖Or, confuſion.

13 ¶ * The man alſo that lieth with the male, as one lieth with a woman, they haue both committed abomination: they ſhall die the death, their blood ſhall be vpon them.

Chap.18.22.

14 Likewiſe hee that taketh a wife, and her mother, [f] committeth wickedneſſe: they ſhall burne him and them with fire, that

[f] It is an execrable and deteſtable thing.

there be no wickedneſſe among you.

Chap.18.23.

15 * Alſo the man that lieth with a beaſt, ſhall die the death, and ye ſhall ſlay the beaſt.

16 And if a woman come to any beaſt, and lie therewith, then thou ſhalt kil the woman and the beaſt: they ſhall die the death, their bloud ſhall be vpon them.

17 Alſo the man that taketh his ſiſter, his fathers daughter, or his mothers daughter, and ſeeth her ſhame and ſhee ſeeth his ſhame, it is villanie: therefore they ſhalbe cut off ‡ in the ſight of their people, becauſe hee hath vncouered his ſiſters ſhame, hee ſhall beare his iniquitie.

‡ Ebr. in the eyes of the children of their people.

Chap.18.19.

‖ Or, floures.

18 * The man alſo that lyeth with a woman hauing her ‖ diſeaſe, and vncouereth her ſhame, and openeth her fountaine, and ſhe open the fountaine of her bloud, they ſhal bee euen both cut off from among their people.

Chap.18.12,13.

‡ Ebr. fleſh.

19 Moreouer thou ſhalt not vncouer the ſhame of thy * mothers ſiſter, nor of thy fathers ſiſter: becauſe hee hath vncouered his ‡ kinne, they ſhall beare their iniquitie.

20 Likewiſe the man that lieth with his fathers brothers wife, and vncouereth his vncles ſhame: they ſhal beare their iniquitie, and ſhall die [g] childleſſe.

g They ſhall bee cut off from their people, and their children ſhall be taken as baſtards, and not counted among the Iſraelites.

21 So the man that taketh his brothers wife, committeth filthineſſe, becauſe hee hath vncouered his brothers [h] ſhame: they ſhalbe childleſſe.

h Reade Chap. 18.16.

Chap.18.26.

Chap.18.25.

Deut 9.5.

22 ¶ Ye ſhal keepe therefore all mine * ordinances and all my iudgements, and doe them, that the land, whither I bring you to dwell therein, * ſpue you not out.

23 Wherefore yee ſhall not walke in the maners of this nation, which I caſt out before you: for they haue committed all theſe things, * therefore I abhorred them.

24 But I haue ſaid vnto you, Ye ſhall inherite their land, and I will giue it vnto you to poſſeſſe it, euen a land that [i] floweth with milke and honie: I am the Lord your God, which haue ſeparated you from other people.

i Full of abundance of all things.

Chap.11.2,3. deut.14 4.

25 * Therefore ſhall ye put difference betweene cleane beaſtes and vncleane, and betweene vncleane foules and cleane: neither ſhall yee [k] defile your ſelues with beaſtes and foules, nor with any creeping thing, that the ground bringeth foorth, which I haue ſeparated from you as vncleane.

k By eating them contrarie to my commandement.

Verſe 7.

26 Therefore ſhall yee be * holy vnto me: for I the Lord am holy, and I haue ſeparated you from other people, that yee ſhould be mine.

Deut.18.11. 1.Sam.28.7.

27 ¶ * And if a man or woman haue a ſpirit of diuination, or ſoothſaying in them, they ſhall die the death, they ſhall ſtone them to death, their bloud ſhalbe vpon them.

CHAP. XXI.

2 For whom the Prieſtes may lament. 6. How pure the Prieſts ought to be, both in themſelues, and in their family.

a By touching the dead, lamenting, or being at their buriall.

AND the Lord ſaid vnto Moſes, Speake vnto the Prieſtes the ſonnes of Aaron, and ſay vnto them, Let none bee * defiled by the dead among his people.

2 But by his kinſeman that is neere vnto him: to wit, by his mother, or by his father, or by his ſonne, or by his daughter, or by his brother,

3 Or by his ſiſter a [b] maide, that is neere vnto him, which hath not had a huſband: for her ‡ ye may lament.

b For being maried ſhee ſeemed to be cut off from his family.

‡ Ebr. he may be defiled.

4 Ye ſhall not lament for the [c] Prince among his people to pollute himſelfe.

c The Prieſt was permitted to mourne for his next kinred only.

Chap.19.27.

5 They ſhall not make * balde partes vpon their head, nor ſhaue off the lockes of their beard, nor make any cuttings in their fleſh.

6 They ſhall be holy vnto their God, and not pollute the Name of their God: for the ſacrifices of the Lord made by fire, and the bread of their God they doe offer: therefore they ſhall be holy.

7 They ſhal not take to wife a whore, or [d] one polluted, neither ſhal they marrie a woman diuorced from her huſband: for ſuch one is holy vnto his God.

d Which hath an euill name, or is defamed.

8 Thou ſhalt [e] ſanctifie him therefore, for he offereth the [f] bread of thy God: he ſhall be holy vnto thee: for I the Lord, which ſanctifie you, am holy.

e Thou ſhalt count them holy, and reuerence them.

f The ſhewbread.

9 ¶ If a Prieſtes daughter fall to play the whore, ſhe polluteth her father; therefore ſhall ſhe be burnt with fire.

10 ¶ Alſo the hie Prieſt among his brethren, (vpon whoſe head the anoynting oyle was powred, and hath conſecrated his hand to put on the garments) ſhall not [g] vncouer his head, nor rent his clothes,

g He ſhall vſe no ſuch ceremonies as the mourners obſerued.

11 Neither ſhall hee goe to any ‖ dead body, nor make himſelfe vncleane by his father or by his mother,

‖ Or, to the houſes of the dead.

12 Neither ſhall he go out of the [h] Sanctuary, nor pollute the holy place of his God: for the [i] crowne of the anoynting oyle of his God is vpon him: I am the Lord.

h To goe to the dead.

i For by his anoynting, he was preferred to the other Prieſts, and therefore could not lament the dead, leſt hee ſhould haue polluted his holy oynting.

13 Alſo he ſhal take a maid vnto his wife:

14 But a widow, or a diuorced woman, or a polluted, or an harlot, theſe ſhall hee not marry, but ſhall take a mayde of his owne [k] people to wife:

k Not onely of his tribe, but of all Iſrael.

15 Neither ſhal he defile his [l] ſeed among his people: for I am the Lord which ſanctifie him.

l By marrying any vnchaſte or defamed woman.

16 ¶ And the Lorde ſpake vnto Moſes, ſaying,

17 Speake vnto Aaron, and ſay, Whoſoeuer of thy ſeede in their generations hath any blemiſhes, ſhall not preaſe to offer the bread of his God:

18 For whoſoeuer hath any blemiſh, ſhall not come neere: as a man blinde or lame, or that hath [m] a flat noſe, or that hath any [n] miſſhapen member,

m Which is deformed or bruſed.

n As not of equal proportion, or hauing in number more or leſſe.

19 Or a man that hath a broken foote, or a broken hand,

20 Or is crooke backt, or bleare eyed, [o] or hath a blemiſh in his eye, or bee ſkiruie, or ſcabbed, or hath his ſtones broken.

o Or, that hath a web, or pearle.

21 None of the ſeede of Aaron the Prieſt that hath a blemiſh, ſhall come neere to offer the ſacrifices of the Lorde made by fire, hauing a blemiſh: he ſhal not preaſe to offer the [p] bread of his God.

p As the ſhewbread, and meate offerings.

22 The bread of his God, euen of the [q] moſt holy, and [r] of the holy ſhall he eate:

q As of ſacrifice for ſinne.

r As of the tenths and firſt fruits.

23 But he ſhall not go in vnto the [f] vaile, nor come neere the Altar, becauſe hee hath a blemiſh, leaſt hee pollute my Sanctuaries: for I am the Lord that ſanctifie them.

f Into the Sanctuarie.

24 Thus ſpake Moſes vnto Aaron, and to his ſonnes, & to all the children of Iſrael.

CHAP. XXII.

3 Who ought to abſtaine from eating the things that were offered. 19 What oblations ſhould be offered.

AND the Lord ſpake vnto Moſes, ſaying,

2 Speake vnto Aaron, and to his ſonnes, that they be [a] ſeparated from the holy things of the children of Iſrael, and that they pollute not mine holy Name in thoſe things, which they hallow vnto mee: I am the Lord.

a Meaning, that the Prieſtes absteine from eating, ſo long as they are polluted.

3 Say vnto them, Whoſoeuer he be of all your ſeede among your generations after you, that [b] toucheth the holy things which the children of Iſrael hallow vnto the Lord, hauing his vncleannes vpon him, euen that perſon ſhall be cut off from my ſight: I am the Lord.

b To eate thereof.

4 *Whoſoeuer alſo of the ſeede of Aaron is a leper, or hath a running iſſue, he ſhal not eate of the holy things vntill hee bee cleane: and who ſo toucheth any that is [c] vncleane by reaſon of the dead, or a man whoſe iſſue of ſeede runneth from him,

Chap.15.2.

c By touching any dead thing, or being at burial of the dead.

5 Or the man that toucheth any creeping thing, whereby hee may bee made vncleane, or a man, by whom he may take vncleannes, ‡ whatſoeuer vncleanneſſe he hath,

‡ *Ebr. according to al his vncleanneſſe.*

6 The perſon that hath touched ſuch, ſhal therefore be vncleane vntil the euen, and ſhal not eate of the holy things, ‖ except hee haue waſhed his fleſh with water.

‖ *Or, vntill.*

7 But when the ſunne is downe, he ſhall be cleane, and ſhall afterward eate of the holy things: for it is his ‖ food.

‖ *Or, bread.*

8 *Of a beaſt that dieth, or is rent with beaſts, whereby he may be defiled, he ſhal not eate: I am the Lord.

Exod.22.31. Ezek 44 31.

9 Let them keepe therefore mine ordinance, leaſt they beare their ſinne for it, and die for it, if they defile it: I the Lord ſanctifie them.

10 There ſhall no [d] ſtranger alſo eate of the holy thing, neither [e] the gheſt of the Prieſt, neither ſhall an hired ſeruant eate of the holy thing:

d Which is not of the tribe of Leui.

e Some reade, the ſeruant which had his eare bored, and would not goe free, Exod. 21 6.

11 But if the Prieſt buy any with money, he ſhall eate of it, alſo he that is borne in his houſe: they ſhall eate of his meate.

12 If the Prieſts daughter alſo be married vnto a [f] ſtranger, ſhe may not eate of the holy offerings.

f Who is not of the Prieſts kinred.

13 Notwithſtanding if the Prieſtes daughter be a widow or diuorced, and haue no childe, but is returned vnto her fathers houſe, ſhe ſhall eate of her fathers bread, as ſhee did in her * youth: but there ſhall no ſtranger eate thereof.

Chap.10.14.

14 ¶ If a man eate of the holy thing vnwittingly, he ſhall put the [g] fift part thereunto, and giue it vnto the Prieſt with the halowed thing.

g He ſhall giue that and a fift part ouer.

15 So they ſhal not defile the holy things of the children of Iſrael, which they offer vnto the Lord.

16 Neither cauſe the people to beare the iniquitie of their [h] treſpaſſe, while they eate their holy thing: for I the Lorde doe halow them.

h For if they did not offer for their errour, the people by their example might commit the like offence.

17 ¶ And the Lorde ſpake vnto Moſes, ſaying,

18 Speake vnto Aaron, & to his ſonnes, and to all the children of Iſrael, and ſay vnto them, Whoſoeuer he be of the houſe of Iſrael, or of the ſtrangers in Iſrael, that will offer his ſacrifice for all their vowes, and for all their free offerings, which they vſe to offer vnto the Lord for a burnt offering,

19 Ye ſhall offer of your free minde a male without blemiſh of the beeues, of the ſheepe, or of the goates.

20 Ye ſhall not offer any thing that hath a blemiſh: for that ſhall not bee acceptable for you.

21 *And whoſoeuer bringeth a peace offering vnto the Lord to accompliſh his vow, or for a free offering, of the beeues, or of the ſheepe, his free offring ſhalbe perfect, no blemiſh ſhalbe in it.

Deut.15.21. ecclus 35.12.

22 Blinde, or broken, or maimed, or hauing a ‖ wenne, or ſkiruie, or ſcabbed: theſe ſhall ye not offer vnto the Lord, nor make an offring by fire of theſe vpon the Altar of the Lord.

‖ *Or, wart.*

23 Yet a bullocke or a ſheepe that hath any * member ſuperfluous, or lacking, ſuch mayeſt thou preſent for a free offring, but for a vow it ſhall not be accepted.

Chap.21.18.

24 Yee ſhall not offer vnto the Lord that which is bruiſed or cruſhed, or broken, or cut away, neither ſhall ye make an offering thereof in your land,

25 Neither [i] of the hand of a ſtranger ſhal yee offer the bread of your God of any of theſe, becauſe their corruption is in them, there is a blemiſh in them: therefore ſhal they not be accepted for you.

i Ye ſhall not receiue any vnperfect thing of a ſtranger, to make it the Lords offring: which he calleth the bread of the Lord.

26 ¶ And the Lord ſpake vnto Moſes, ſaying,

27 When a bullocke, or a ſheepe, or a goat ſhall be brought forth, it ſhall bee euen ſeuen dayes vnder his damme: and from the eight day foorth, it ſhall be accepted for a ſacrifice made by fire vnto the Lord.

28 As for the cow or the ewe, ye ſhall not * kill her, and her yong both in one day.

Deut.22.6.

29 So when ye wil offer a thank-offring vnto the Lord, ye ſhall offer willingly.

30 The ſame day it ſhalbe eaten, ye ſhall leaue * none of it vntill the morrow: I am the Lord.

Chap.7.15.

31 Therefore ſhall ye keepe my commandements and doe them: for I am the Lord.

32 Neither ſhall yee [k] pollute mine holy Name, but I will bee hallowed among the children of Iſrael. I the Lord ſanctifie you,

k For whoſoeuer doeth otherwiſe then God commandeth, polluteth his Name.

33 Which haue brought you out of the lande of Egypt, to bee your God: I am the Lord.

CHAP. XXIII.

2 The feaſts of the Lorde. 3 The Sabbath. 5 The Paſſeouer. 6 The feaſt of vnleauened bread. 10 The feaſt of firſt fruites. 16 Whitſuntide. 24 The feaſt of blowing trumpets. 34 The feaſt of Tabernacles.

AND the Lord ſpake vnto Moſes, ſaying,

2 Speake vnto the children of Iſrael, and ſay vnto them, The feaſtes of the Lord which ye ſhall call the holy ‖ aſſemblies, euen theſe are my feaſts.

3 * Sixe dayes ‖ ſhall worke be done, but in the ſeuenth day ſhall bee the Sabbath of reſt, an holy ‖ conuocation: yee ſhall doe no worke therein, it is the Sabbath of the Lord in all your dwellings.

4 ¶ Theſe are the feaſts of the Lord, and holy conuocations, which ye ſhall proclaime in their [a] ſeaſons.

5 In the firſt moneth, and in the foureteenth day of the moneth at euening ſhall bee the paſſeouer of the Lord.

6 And on the fifteenth day of this moneth ſhall bee the feaſt * of vnleauened bread vnto the Lord: ſeuen dayes ye ſhall eate vnleauened bread.

7 In the firſt day yee ſhall haue an holy conuocation: ye ſhall doe no [b] ſeruile worke therein.

8 Alſo ye ſhall offer ſacrifice made by fire vnto the Lord ſeuen dayes, & in the [c] ſeuenth day ſhall be an holy conuocation: ye ſhall do no ſeruile worke therein.

9 ¶ And the Lorde ſpake vnto Moſes, ſaying,

10 Speake vnto the children of Iſrael, and ſay vnto them, Whe ye be come into the land which I giue vnto you, & reape the harueſt thereof, then ye ſhal bring ‖ a ſheafe of the firſt fruits of your harueſt vnto the Prieſt,

11 And he ſhall ſhake the ſheafe before the Lord, that it may be acceptable for you: the morrow after the [d] Sabbath, the Prieſt ſhall ſhake it.

12 And that day when ye ſhake the ſheafe, ſhall yee prepare a lambe without blemiſh of a yeere olde, for a burnt offering vnto the Lord:

13 And the meate offering thereof ſhalbee two [e] tenth deales of fine floure mingled with oyle, for a ſacrifice made by fire vnto the Lorde of ſweete ſauour: and the drinke offering thereof the fourth part [f] of an hin of wine.

14 And ye ſhall eat neither bread nor parched corne, nor ‖ greene eares, vntill the ſelfe ſame day that yee haue brought an offering vnto your God: this ſhall bee a Lawe for euer in your generations & in all your dwellings.

15 ¶ Yee ſhall count alſo to you from the morrow after the [g] Sabbath, euen from the day that ye ſhal bring the ſheafe of the ſhake offring, ſeuen ‖ Sabbaths, they ſhall bee complete.

16 Unto the morrowe after the ſeuenth Sabbath ſhall yee number fiftie dayes: then yee ſhall bring a new meat offring vnto the Lord.

17 Ye ſhall bring out of your habitations bread for the ſhake offring: they ſhall be two loaues of two tenth deales of fine floure, which ſhall be baken with [h] leauen for firſt fruites vnto the Lord.

18 Alſo ye ſhal offer with the bread ſeuen lambes without blemiſh of one yeere olde, and a yong bullocke and two rammes: they ſhall be for a burnt offering vnto the Lorde, with their meate offerings and their drinke offerings, for a ſacrifice made by fire of a ſweete ſauour vnto the Lord.

19 Then ye ſhall prepare an hee goate for a ſinne offring, and two lambes of one yeere old for peace offerings.

20 And the Prieſt ſhal ſhake them to and fro with the bread of the firſt fruites before the Lord, and with the two lambes: they ſhal be holy to the Lord, for the [i] Prieſt.

21 So yee ſhall proclaime the ſame day, that it may be an holy conuocation vnto you: ye ſhall doe no ſeruile worke therein: it ſhalbe an ordinance for euer in all your dwellings, throughout your generations.

22 ¶ * And when you reape the harueſt of your land, thou ſhalt not ridde cleane the corners of the field when thou reapeſt, neither ſhalt thou make any after gathering of thy harueſt, but ſhalt leaue them vnto the poore and to the ſtranger: I am the Lorde your God.

23 ¶ And the Lorde ſpake vnto Moſes, ſaying,

24 Speake vnto the children of Iſrael, and ſay, In the [k] ſeuenth moneth, and in the firſt day of the moneth ſhal ye [l] haue a Sabbath, for the remembrance of [m] blowing the trumpets, an holy conuocation.

25 Ye ſhall do no ſeruile worke therein, but offer ſacrifice made by fire vnto the Lord.

26 ¶ And the Lord ſpake vnto Moſes, ſaying,

27 The * tenth alſo of this ſeuenth moneth ſhall be a day of reconciliation: it ſhall be an holy conuocation vnto you, and ye ſhall [n] humble your ſoules, & offer ſacrifice made by fire vnto the Lord.

28 And yee ſhall doe no worke that ſame day: for it is a day of reconciliation, to make an atonement for you before the Lorde your God.

29 For euery perſon that humbleth not himſelfe that ſame day, ſhall euen be cut off from his people.

30 And euery perſon that ſhall doe any worke that ſame day, the ſame perſon alſo will I deſtroy from among his people.

31 Ye ſhal doe no maner worke therefore: this ſhall be a law for euer in your generations, throughout all your dwellings.

32 This ſhall bee vnto you a Sabbath of reſt, and ye ſhall humble your ſoules: in the ninth day of the moneth at euen, from [o] euen to euen ſhall yee ‡ celebrate your Sabbath.

33 ¶ And the Lorde ſpake vnto Moſes, ſaying,

34 Speake vnto the children of Iſrael, and ſay, * In the fifteenth day of this ſeuenth moneth ſhall bee for ſeuen dayes the feaſt of Tabernacles vnto the Lord.

35 In the firſt day ſhallbe an holy conuocation: ye ſhall do no ſeruile worke therein.

36 Seuen dayes yee ſhall offer * Sacrifice made by fire vnto the Lorde, and in the eight day ſhall bee an holy conuocation vnto you, and yee ſhall offer ſacrifices made by fire vnto the Lorde: it is the [p] ſo-

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‖ Or, conuocations

Exod. 20.9, 10.

‖ Or, ye may work

‖ Or, aſſembly.

[a] For the Sabbath was kept euery weeke, and theſe other were kept but once euery yeere.

Exod. 12.15. *numb.* 28.17.

[b] Or, bodily labour, ſaue about that which one muſt eate, Exod. 12.16.

[c] The firſt day of the feaſt and the ſeuenth were kept holy: in the reſt they might worke, except any feaſt were intermedled, as the feaſt of vnleauened bread the fifteenth day, and the feaſt of ſheaues the ſixteenth day.

‖ Or, an omer: read Deut 24.19 ruth 2.15. pſal. 129.7.

[d] That is, the ſecond Sabbath of the Paſſeouer.

[e] Which is the fiſt part of an Ephah, or two Omers: Read Exo. 16.16.

[f] Read Exod. 29.40.

‖ Or, full eares.

[g] That is, the ſeuenth day after the firſt Sabbath of the Paſſeouer.

‖ Or, weekes.

[h] Becauſe the Prieſt ſhould eat them, as Chap. 7.13. and they ſhould not be offred to the Lord vpon the altar.

[i] That is, offred to the Lord, and the reſt ſhould be for the Prieſts.

Chap. 19.9. *deut.* 24.19.

[k] That is, about the end of September.

[l] Or, an holy day to the Lord.

[m] Which blowing was to put them in remembrance of the manifold feaſts that were in that moneth, and of the Iubile.

Chap 16.29, 30. *num.* 29.7.

[n] By faſting and prayer.

[o] Which containeth a night and a day: yet they tooke it but for their naturall day

‡ *Ebr. reſt your Sabbath.*

Numb. 29.12, *iohn.* 7.37.

Exod. 29.18.

[p] Or, a day wherein the people are ſtayed from all worke.

lemne aſſembly, ye ſhall do no ſeruile worke therein.

37 These are the feaſts of the Lord (which ye ſhall call holy conuocations) to offer ſacrifice made by fire vnto the Lord, as burnt offring, and meat offring, [q] ſacrifice & drinke offrings, euery one vpon his day,

[q] Or, peace offering.

38 Beſide the Sabbaths of the Lord, and beſide your gifts, and beſide all your vowes, and beſide all your free offrings, which yee ſhall giue vnto the Lord.

39 But in the fifteenth day of the ſeuenth moneth, when ye haue gathered in the fruit of the land, ye ſhall keepe an holy feaſt vnto the Lord ſeuen dayes: in the firſt day ſhalbe a [r] Sabbath: likewiſe in the eight day ſhall be a Sabbath.

[r] Or, a ſolemne feaſt.

40 And yee ſhall take you in the firſt day the fruit of goodly trees, branches of palme trees, and the boughes of ‖ thicke trees, and willowes of the brooke, and ſhall reioyce before the Lord your God ſeuen dayes.

‖ Or, of boughes thicke with leaues.

41 So yee ſhall keepe this feaſt vnto the Lord ſeuen dayes in the yeere, by a perpetual ordinance through your generations: in the ſeuenth moneth ſhall you keepe it.

42 Ye ſhall dwell in boothes ſeuen dayes: all that are Iſraelites borne, ſhall dwell in boothes,

43 That your poſteritie may knowe that I haue made the children of Iſrael to dwell in [ſ] boothes, when I brought them out of the lande of Egypt: I am the Lorde your God.

[ſ] In the wilderneſſe, foraſmuch as they would not credit Ioſhua and Caleb, when they returned from ſpying the land of Canaan.

44 So Moſes declared vnto the children of Iſrael the feaſts of the Lord.

CHAP. XXIIII.

2 The oyle for the Lampes. 5 The Shewbread. 14 The blaſphemer ſhall be ſtoned. 17 Hee that killeth, ſhalbe killed.

AND the Lord ſpake vnto Moſes, ſaying,

2 [a] Commaund the children of Iſrael, that they bring vnto thee pure oyle Oliue beaten, for the light, to cauſe the lamps to burne continually.

[a] Read Exod. 27 20.

3 Without the vaile [b] of the Teſtimony, in the Tabernacle of the congregation, ſhall Aaron dreſſe them, both euen and morning before the Lord alwayes: this ſhall bee a Law for euer through your generations.

[b] Which vaile ſeparated the holieſt of all, where was the Arke of the Teſtimonie, from the ſanctuary.

4 Hee ſhall dreſſe the Lampes vpon the *pure Candleſticke before the Lord perpetually.

Exod. 31 8.

5 ¶ Alſo thou ſhalt take fine floure, and bake twelue *cakes thereof: two [c] tenth deales ſhall be in one cake.

Exod. 25.30.

[c] That is, two Omers read Exod. 16.16.

6 And thou ſhalt ſet them in two rowes, ſixe in a rowe vpon the pure table before the Lord.

7 Thou ſhalt alſo put pure incenſe vpon the rowes, that in [d] ſtead of the bread it may be for a remembrance, and an offering made by fire to the Lord.

[d] For it was burnt euery Sabbath when the bread was taken away.

8 Euery Sabbath hee ſhall put them in rowes before the Lord euermore, receiuing them of the children of Iſrael for an euerlaſting couenant.

9 *And the bread ſhalbe Aarons and his ſonnes, & they ſhall eate it in the holy place: for it is moſt holy vnto him of the offerings of the Lord made by fire by a perpetuall ordinance.

Exod. 29 33. chap. 8. 31. mat. 12. 1, 5.

10 ¶ And there went [e] out among the children of Iſrael the ſonne of an Iſraelitiſh woman, whoſe father was an Egyptian: and this ſonne of the Iſraelitiſh woman, and a man of Iſrael ſtroue together in the hoſte.

[e] Meaning, out of his tent.

11 So the Iſraelitiſh womans ſonne [f] blaſphemed the name of the Lord, and curſed, and they brought him vnto Moſes (his mothers name alſo was Shelomith, the daughter of Dibri of the tribe of Dan)

[f] By ſwearing or deſpiting God.

12 And they *put him in warde, till hee tolde them the minde of the Lord.

Numb. 15. 34.

13 Then the Lorde ſpake vnto Moſes, ſaying,

14 Bring the blaſphemer without ẏ hoſt, and let all that heard him, *put their hands vpon his head, and let all the Congregation ſtone him.

Deut. 13. 9. and 17 7.

15 And thou ſhalt ſpeake vnto the children of Iſrael, ſaying, whoſoeuer curſeth his God, ſhall [g] beare his ſinne.

[g] Shall be puniſhed.

16 And he that blaſphemeth the name of the Lord, ſhall be put to death: all the Congregation ſhall ſtone him to death: as well the ſtranger, as he that is borne in the land: when he blaſphemeth the Name of the Lord, let him be ſlaine.

17 ¶ *He alſo that ‡ killeth any man, he ſhall be put to death.

Exod. 21. 12. deut. 19 4, 11.

‡ Ebr, ſmiteth the ſoule of any man

18 And he that killeth a beaſt, he ſhal reſtore it, ‡ beaſt for beaſt.

‡ Ebr, ſoule for ſoule.

19 Alſo if a man cauſe any blemiſh in his neighbour: as he hath done, ſo ſhal it be done to him:

20 *Breach for breach, eye for eye, tooth for tooth: ſuch a blemiſh as hee hath made in any, ſuch ſhall be repaied to him.

Exod 21. 24. deut. 19. 21. mat. 5 38.

21 And he that killeth a beaſt ſhal reſtore it: but he that killeth a man ſhall be ſlaine.

22 Ye ſhall haue *one Law: it ſhall be as well for the ſtranger, as for one borne in the countrey: for I am the Lord your God.

Exod. 12. 49

23 ¶ Then [h] Moſes told the children of Iſrael, and they brought the blaſphemer out of the hoſte, and ſtoned him with ſtones: ſo the children of Iſrael did as the Lorde had commanded Moſes.

[h] Becauſe the puniſhment was not yet apointed by the Lawe, for the blaſphemer, Moſes conſulted with the Lord, and told the people what God commanded.

CHAP. XXV.

2 The Sabbath of the ſeuenth yeere. 8 The Iubile in the fifteenth yeere. 14 Not to oppreſſe their brethren. 23 The ſale, and redeeming of lands, houſes, and perſons.

AND the Lorde ſpake vnto Moſes in mount Sinai, ſaying,

2 Speake vnto the children of Iſrael, and ſay vnto them, When ye ſhall come into the land, which I giue you, the *land ſhall ‡ keepe Sabbath vnto the Lord.

Exod 23.10.

‡ Ebr. ſhal reſt a reſt.

3 [a] Sixe yeres thou ſhalt ſowe thy field, and ſixe yeeres thou ſhalt cut thy vineyarde, and gather the fruit thereof.

[a] The Iewes began the count of this yeere in September: for then all the fruits were gathered.

4 But the ſeuenth yeere ſhall be a Sabbath of reſt vnto the lande: it ſhall bee the

Lords Sabbaths: thou ſhalt neither ſow thy field, nor cut thy vineyard.

5 That which groweth of it [b] owne accord of the harueſt, thou ſhalt not reape, neither gather the grapes that thou haſt [c] left vnlaboured: for it ſhall be a yeere of reſt vnto the land.

6 And the [d] reſt of the land ſhalbe meate for you, euen for thee, and for thy ſeruant, and for thy mayde, and for thy hired ſeruant, and for the ſtranger that ſoiourneth with thee:

7 And for thy cattell, and for the beaſtes that are in thy lande ſhall all the increaſe thereof be meate.

8 ¶ Alſo thou ſhalt number ſeuen ‖ Sabbaths of yeeres vnto thee, euen ſeuen times ſeuen yeere: and the ſpace of the ſeuen Sabbaths of yeeres will bee vnto thee nine and fourty yeere.

9 [e] Then thou ſhalt cauſe to blowe the trumpet of the Iubile in the tenth day of the ſeuenth moneth: euen in the day of the reconciliation ſhall ye make the trumpet blow, throughout all your land.

10 And ye ſhall halow that yeere, euen the fiftieth yeere, & proclaime liberty in the land to all the [f] inhabitants thereof: it ſhal be the Iubile vnto you, and yee ſhall returne euery man vnto his [g] poſſeſſion, and euery man ſhal returne vnto his family.

11 This fiftieth yeere ſhall bee a yeere of Iubile vnto you: yee ſhall not ſowe, neither reape that which groweth of it ſelfe, neither gather the grapes thereof, that are left vnlaboured.

12 For it is the Iubile, it ſhalbe holy vnto you: ye ſhall eate of the encreaſe thereof out of the field.

13 In the yeere of this Iubile, ye ſhall returne euery man vnto his poſſeſſion.

14 And when thou ſelleſt ought to thy neighbour, or buyeſt at thy neighbors hand, ye ſhall [h] not oppreſſe one another:

15 But according to the number of [i] yeeres after the Iubile thou ſhalt buy of thy neighbour: alſo according to the number of the yeeres of the reuenues, he ſhall ſell vnto thee.

16 According to the multitude of yeeres, thou ſhalt increaſe the price thereof, and according to the fewneſſe of yeeres, thou ſhalt abate the price of it: for ỹ number of [k] fruits doeth he ſell vnto thee.

17 Oppreſſe not ye therefore any man his neighbour, but thou ſhalt feare thy God: for I am the Lord your God.

18 ¶ Wherefore yee ſhall obey mine ordinances, and keepe my Lawes, and doe them, and yee ſhall dwell in the lande ‖ in ſafetie.

19 And the land ſhall giue her fruit, and yee ſhall eate your fill, and dwell therein in ſafety.

20 And if ye ſhall ſay, What ſhall we eate the ſeuenth yeere, for we ſhal not ſow nor gather in our increaſe?

21 I will ‡ ſende my bleſſing vpon you in the ſixt yeere, and it ſhall bring foorth fruite for three yeeres.

22 And yee ſhall ſowe the eight yeere, and eate of the olde fruite vntill the ninth yeere: vntill the fruite thereof come, ye ſhal eate the olde.

[b] By reaſon of the corne that fell out of the eares the yeere paſt.

[c] Or, which thou haſt ſeparated from thy ſelfe, and conſecrated to God for the poore.

[d] That which the land bringeth forth in her reſt.

‖ *Or, weekes.*

[e] In the beginning of the 50. yeere was the Iubile, ſo called, becauſe the ioyfull tidings of liberty was publikely proclaimed by the ſound of a cornet.

[f] Which were in bondage.

[g] Becauſe the tribes ſhould neither haue their poſſeſſions or families diminiſhed nor confounded.

[h] By deceit or otherwiſe.

[i] If the Iubile to come be neere, thou ſhalt ſell better cheape: if it be farre off, dearer.

[k] And not the full poſſeſſion of the land.

‖ *Or, boldly without feare.*

‡ *Ebr I will command.*

23 ¶ Alſo the land ſhall not be ſolde to be [l] cut off from the family: for the land is mine, and ye be but ſtrangers and ſoiourners with mee.

24 Therefore in all the land of your poſſeſſion yee ſhall [m] grant a redemption for the land.

25 ¶ If thy brother be impoueriſhed, and ſell his poſſeſſion, then his redeemer ſhall come, euen his neere kinſeman, and buy out that which his ‖ brother ſold.

26 And if he haue no redeemer, but ‡ hath gotten and found to buy it out,

27 Then ſhall he [n] count the yeeres of his ſale, and reſtore the ouerplus to the man, to whom hee ſolde it: ſo ſhall he returne to his poſſeſſion.

28 But if hee cannot get ſufficient to reſtore to him, then that which is ſolde ſhall remaine in the hand of him that hath bought it, vntill the yeere of the Iubile: and in the Iubile it ſhall come [o] out, & hee ſhall returne vnto his poſſeſſion.

29 Likewiſe if a man ſel a dwelling houſe in a walled city, hee may buy it out againe within a whole yeere after it is ſolde: within a yeere may he buy it out.

30 But if it be not bought out within the ſpace of a full yeere, then the houſe that is in the walled citie, ſhall be eſtabliſhed, [p] as cut off from the familie, to him that bought it, throughout his generations: it ſhall not goe out in the Iubile.

31 But the houſes of villages, which haue no walles round about them, ſhall be eſteemed as the field of the country: they may be bought out againe, and ſhall ‖ goe out in the Iubile.

32 Notwithſtanding, the cities of the Leuites, and the houſes of the cities of their poſſeſſion, may the Leuites redeeme ‡ at all ſeaſons.

33 And if a man purchaſe of the Leuites, the houſe that was ſolde, and the city of their poſſeſſion ſhall goe out in the Iubile: for the houſes of the cities of the Leuites are their poſſeſſion among the children of Iſrael.

34 But the field of the [q] ſuburbs of their cities ſhall not be ſolde: for it is their perpetuall poſſeſſion.

35 ¶ Moreouer, if thy brother be impoueriſhed, and [r] fallen in decay with thee, thou ſhalt relieue him, and as a ſtranger and ſoiourner, ſo ſhall he liue with thee.

36 * Thou ſhalt take no vſury of him, nor vantage, but thou ſhalt feare thy God, that thy brother may liue with thee.

37 Thou ſhalt not giue him thy money to vſury, nor lende him thy vitailes for increaſe.

38 I am the Lord your God, which haue brought you out of the lande of Egypt, to giue you the land of Canaan, and to bee your God.

39 ¶ * If thy brother alſo that dwelleth by thee, be impoueriſhed, and be ſold vnto thee, thou ſhalt not compel him to ſerue as a bond ſeruant,

40 But as an hired ſeruant, and as a ſoiourner

[l] It could not be ſold for euer, but muſt returne to the family in the Iubile.

[m] Ye ſhall ſell it on condition that it may be redeemed.

‖ *Or, kinſman.*

‡ *Ebr. his hand hath gotten.*

[n] Abating the money of the yeeres paſt, and paying for the reſt of the yeeres to come.

[o] From his hands that bought it.

[p] That is, for euer, reade verſe 23.

‖ *Or, returne.*

‡ *Ebr. for euer.*

[q] Where the Leuites kept their cattell.

[r] In Ebrew it is, if his hand ſhake: meaning, if hee ſtretch forth his hand for helpe as one in miſery.

Exod 22.25.
*deut.*23.19.
*prou.*28.8.
*ezek.*18.8.
and 22.12.

*Exod.*21.2.
*deut.*15.12.
*iere.*34.14.

iourner he ſhall be with thee: hee ſhall ſerue thee vnto the yeere of Iubile.

41 Then ſhall hee depart from thee, both he and his children with him, & ſhall returne vnto his family, and vnto the poſſeſſion of his fathers ſhall he returne:

42 For they are my ſeruants, whom I brought out of the land of Egypt: they ſhall not [f] be ſold as bondmen are ſold.

[f] Vnto perpetuall ſeruitude.

43 * Thou ſhalt not rule ouer him cruelly, but ſhalt feare thy God.

Epheſ.6.9. coloſ.4.1.

44 Thy bond ſeruant alſo, and thy bond mayde, which thou ſhalt haue, ſhall be of the heathen that are round about you: of them ſhall ye buy ſeruants and maydes.

45 And moreouer of the children of the ſtrangers, that are ſoiourners among you, of them ſhall ye buy, and of their families that are with you, which they begat in your land: theſe ſhall be your [t] poſſeſſion.

[t] For they ſhall not be bought out at the Iubile.

46 So ye ſhall take them as inheritance for your children after you, to poſſeſſe them by inheritance, yee ſhall vſe their labours for euer: but ouer your brethren the children of Iſrael ye ſhal not rule one ouer another with crueltie.

47 ¶ If a ſoiourner or a ſtranger dwelling by thee ‡ get riches, and thy brother by him bee impoueriſhed, and ſell himſelfe vnto the ſtranger or ſoiourner dwelling by thee, or to the ſtocke of the ſtrangers familie,

‡*Ebr. his hand take hold.*

48 After that hee is ſolde, hee may bee bought out: one of his brethren may buy him out,

49 Or his vncle, or his vncles ſonne may buy him out, or any of the kinred of his fleſh among his family, may redeeme him: either if he can [u] get ſo much, hee may buy himſelfe out.

[u] If he be able.

50 Then hee ſhall reckon with his buyer from the yeere that he was ſolde to him, vnto the yeere of Iubile: and the money of his ſale ſhall bee according to the number of [x] yeeres: according to the time of an hired ſeruant ſhall he be with him.

[x] Which remaine yet to the Iubile.

51 If there be many yeeres behind, according to them he ſhal giue againe for his deliuerance, of the money that hee was bought for.

52 If there remaine but few yeeres vnto the yeere of Iubile, then hee ſhall count with him, and according to his yeeres giue againe for his redemption.

53 He ſhall be with him yeere by yeere as an hired ſeruant: he ſhall not rule cruelly ouer him in thy [y] ſight.

[y] Thou ſhalt not ſuffer him to intreat him rigorouſly, if thou know it.

54 And if hee be not redeemed thus, hee ſhal goe out in the yeere of Iubile, he and his children with him.

55 For vnto mee the children of Iſrael are ſeruants: they are my ſeruants, whom I haue brought out of the land of Egypt: I am the Lord your God.

CHAP. XXVI.

1 Idolatry forbidden. 3 A bleſſing to them that keepe the Commandements. 14 The curſe to thoſe that breake them. 42 God promiſeth to remember his Couenant.

YEe ſhall make you none idoles nor grauen image, neither reare you vp any *pillar, neither ſhall ye ſet ‖ any image of ſtone in your land to bow downe to it: for I am the Lord your God.

Exod.20.4. deut.5.8. pſal.97.7.

‖*Or, ſtone hauing any imagerie.*

2 Ye ſhall keepe my Sabbaths, and * reuerence my Sanctuary: I am the Lord.

Chap.19.30.

3 ¶ *If ye walke in mine ordinances, and keepe my Commandements, and doe them,

Deut.28.1.

4 I will then ſende you [a] raine in due ſeaſon, and the land ſhall yeelde her increaſe, and the trees of the fielde ſhall giue their fruite.

[a] By promiſing abundance of earthly things, he ſtirreth the minds to conſider the rich treaſures of the ſpirituall bleſſings.

5 And your threſhing ſhall reache vnto the vintage, and the vintage ſhal reach vnto ſowing time, and you ſhall eate your bread in plenteouſneſſe, and dwell in your lande ſafely.

6 And I will ſend peace in the land, and ye ſhall ſleepe & * none ſhal make you afrayd: alſo I ‡ will rid euil beaſtes out of the land, and the [b] ſworde ſhall not goe thorow your land.

Iob.11.19.

‡*Ebr. I will cauſe the euill beaſt to ceaſe.*

[b] Ye ſhall haue no warre.

7 Alſo yee ſhall chaſe your enemies, and they ſhall fall before you vpon the ſword.

8 * And fiue of you ſhal chaſe an hundred, and an hundred of you ſhal put ten thouſand to flight, and your enemies ſhall fall before you vpon the ſword.

Ioſh.23.10.

9 For ‡ I wil haue reſpect vnto you, and make you increaſe, and multiply you, and [c] eſtabliſh my Couenant with you.

‡*Ebr. I wil turne vnto you.*

[c] Performe that which I haue promiſed.

10 Ye ſhall eat alſo old ſtore, and cary out olde becauſe of the new.

11 * And I will ſet my [d] Tabernacle among you, and my ſoule ſhall not lothe you.

Ezek.37.26. 2.cor.6.16.

[d] I will be dayly preſent with you.

12 Alſo I will walke among you, and I will bee your God, and yee ſhall be my people.

13 I am the Lord your God which haue brought you out of the land of Egypt, that ye ſhould not be their bondmen, and I haue broken the [e] bonds of your yoke, and made you goe vpright.

[e] I haue ſet you at full libertie, whereas before ye were as beaſts tied in bands.

14 ¶ * But if ye will not obey me, nor doe all theſe Commandements,

15 And if ye ſhal deſpiſe mine ordinances, either if your ſoule abhorre my lawes, ſo that ye wil not doe all my Commandements, but breake my [f] Couenant,

Deut.28.15. lament.2.17. malac.2.2.

[f] Which I made with you in chuſing you to bee my people.

16 Then will I alſo doe this vnto you, I will appoint ouer you ‖ fearefulneſſe, a conſumption, and the burning ague to conſume the eyes, and make the heart heauie, and you ſhall ſowe your ſeede in vaine: for your enemies ſhall eate it:

‖*Or, an haſtie plague.*

17 And I will ſet [g] my face againſt you, and ye ſhal fall before your enemies, and they that hate you, ſhall reigne ouer you, * and ye ſhall flee when none purſueth you.

[g] Reade Chap.17.10.

Prou.28.1.

18 And if yee will not for theſe things obey mee, then will I puniſh you [h] ſeuen times more according to your ſinnes,

[h] That is, more extremely.

19 And I will breake the pride of your power, and I will make your heauen as [i] yron, and your earth as braſſe:

[i] Ye ſhall haue drought and barrenneſſe, Hag.1.10.

20 And your ‖ ſtrength ſhall be ſpent in vaine: neither ſhall your lande giue her increaſe, neither ſhall the trees of the land giue their fruit.

‖*Or, labour.*

21 ¶

21 ¶ And if ye walke [k] ſtubbornly againſt me, and will not obey me, I will then bring ſeuen times moe plagues vpon you, according to your ſinnes.

[k] Or, as ſome ead, by fortune, imputing my plagues to chace and fortune.

22 I will alſo ſend wild beaſts vpon you, which ſhall [l] ſpoile you, and deſtroy your cattell, and make you fewe in number: ſo your hye [m] wayes ſhalbe deſolate.

[l] Of your children, 2.King.17.25.

[m] Becauſe none dare paſſe thereby for feare of beaſts.

23 Yet if by theſe ye will not be reformed by me, but walke ſtubbornely againſt me,

24 Then will I alſo walke * ſtubbornely againſt you, and I will ſmite you yet ſeuen times for your ſinnes:

2.Sam.22.27. pſal.18.26.

25 And I wil ſend a ſword vpon you, that ſhal auenge the quarell of my couenant: and when ye are gathered in your cities, I will ſend the peſtilence among you, and ye ſhal be deliuered into the hand of the enemie.

26 When I ſhall breake the [n] ſtaffe of your bread, then ten women ſhall bake your bread in one [o] ouen, and they ſhall deliuer your bread againe by weight, & ye ſhall eate, but not be ſatiſfied.

[n] That is, the ſtrength, whereby the life is ſuſteined, Ezek.4.16 and 5.16.

[o] One ouen ſhall be ſufficient for ten families.

27 Yet if ye will not for this obey me, but walke againſt me ſtubbornely,

28 Then will I walke ſtubbornely in mine anger againſt you, and I will alſo chaſtiſe you ſeuen times more according to your ſinnes.

29 * And yee ſhall eate the fleſh of your ſonnes, and the fleſh of your daughters ſhall ye deuoure.

Deut.28.53.

30 I wil alſo deſtroy your hie places, and * cut away your images, and caſt your carkeiſes vpon the ‖ bodies of your idoles, and my ſoule ſhall abhorre you.

2.Chron.34.7.
‖*Or, carrons.*

31 And I will make your cities deſolate, and bring your ſanctuarie vnto nought, and [p] will not ſmell the ſauour of your ſweete odours.

[p] I will not accept your ſacrifices.

32 I will alſo bring the lande vnto a wilderneſſe, and your enemies, which dwell therein, ſhalbe aſtoniſhed thereat.

33 Alſo I will ſcatter you among the heathen, and [q] will drawe out a ſword after you, and your lande ſhalbe waſte, and your cities ſhalbe deſolate.

[q] Signifying, that no enemie can come without Gods ſending.

34 Then ſhall the land enioy her * Sabbaths, as long as it lieth voide, and yee ſhall be in your enemies land: then ſhall the land reſt, and enioy her Sabbaths.

Chap.25.2.

35 All the dayes that it lieth void, it ſhall reſt, becauſe it did not reſt in your [r] Sabbaths, when ye dwelt vpon it.

[r] Which I commanded you to keepe.

36 And vpon them that are left of you, I will ſend euen a ‖ faintneſſe into their hearts in the land of their enemies, and the ſound of a leafe ſhaken ſhall chaſe them, and they ſhall [ſ] flee as fleeing from a ſword, and they ſhall fall, no man purſuing them.

‖*Or, cowardneſſe.*

[ſ] As if their enemies did chaſe them.

37 They ſhall fall alſo one vpon another, as before a ſword, though none purſue them, and ye ſhall not be able to ſtand before your enemies:

38 And yee ſhall periſh among the heathen, and the land of your enemies ſhall eate you vp.

39 And they that are left of you, ſhall pine away for their iniquitie, in your enemies lands, and for the iniquities of their fathers, ſhall they pine away with [t] them alſo.

[t] Foraſmuch as they are culpable of their fathers faults, they ſhall be puniſhed as well as their fathers.

40 Then they ſhall confeſſe their iniquitie, and the wickedneſſe of their fathers for their treſpaſſe, which they haue treſpaſſed againſt mee, and alſo becauſe they haue walked ſtubbornely againſt me.

41 Therefore I will walke ſtubbornely againſt them, and bring them into the land of their enemies: ſo then their vncircumciſed hearts ſhall bee humbled, and then they ſhall ‖ willingly beare the puniſhment of their iniquitie.

‖*Or, pray for their ſinne.*

42 Then I will remember my couenant with Iaakob, & my couenant alſo with Izhak, and alſo my couenant with Abraham will I remember, & wil remember the land.

43 [u] The land alſo in the meane ſeaſon ſhall be left of them, & ſhall enioy her Sabbaths while ſhe lieth waſte without them, but they ſhall willingly ſuffer the puniſhment of their iniquitie, becauſe they deſpiſed my lawes, and becauſe their ſoule abhorred mine ordinances.

[u] Whiles they are captiues, and without repentance.

44 Yet notwithſtanding this, when they ſhall be in the land of their enemies, * I will not caſt them away, neither will I abhorre them, to deſtroy them vtterly, nor to breake my couenant with them: for I am the Lord their God:

Deut.4.31. rom.11.26.

45 But I will remember for them the [x] couenant of olde, when I brought them out of the land of Egypt in the ſight of the heathen that I might bee their God: I am the Lord.

[x] Made to their forefathers.

46 These are the ordinances, & the iudgements, and the lawes, which the Lord made betweene him, and the children of Iſrael in mount [y] Sinai, by the hand of Moſes.

[y] Fiftie dayes after they came out of Egypt.

CHAP. XXVII.

2 Of diuers vowes, and the redemption of the ſame. 28 A thing ſeparate from the vſe of man cannot be ſold, nor redeemed, but remaineth to the Lord.

MOreouer, the Lorde ſpake vnto Moſes, ſaying,

2 Speake vnto the children of Iſrael, and ſay vnto them, If any man ſhall make a [a] vowe of a perſon vnto the Lorde, by [b] thy eſtimation,

[a] As of his ſonne or his daughter.

[b] Which art the Prieſt.

3 Then thy eſtimation ſhall bee thus: a male from twentie yeere olde vnto ſixtie yeere olde ſhall be by thy eſtimation euen fiftie [c] ſhekels of ſiluer, after the ſhekel of the Sanctuarie.

[c] Read the value of the ſhekel, Exod.30.13.

4 But if it be a female, then thy valuation ſhalbe thirtie ſhekels.

5 And from fiue yeere olde to twenty yeere olde, the valuation ſhalbe for the male twentie ſhekels, and for the female ten ſhekels.

6 But from a [d] moneth olde vnto fiue yeere olde, thy price of the male ſhall be fiue ſhekels of ſiluer, and thy price of the female, three ſhekels of ſiluer,

[d] He ſpeaketh of thoſe vowes whereby the fathers dedicated their children to God, which were not of ſuch force but they might be redeemed from them.

7 And from ſixtie yeere old and aboue, if he be a male, then thy price ſhall be fifteene ſhekels, and for the female ten ſhekels.

8 But if he be poorer [e] then thou haſt eſteemed him, then ſhall hee preſent himſelfe before the Prieſt, and the Prieſt ſhall value him, according to the abilitie of him that

[e] If he be not able to pay after thy valuation.

vowed, ſo ſhall the Prieſt value him.

9 And if it be a [f] beaſt whereof men bring an offring vnto the Lord, all that one giueth of ſuch vnto the Lord, ſhall be holy.

10 Hee ſhall not alter it nor change it, a good for a bad, nor a bad for a good: and if he change beaſt for beaſt, then both this and that, which was changed for it, ſhall bee [g] holy.

11 And if it bee any vncleane beaſt, of which men doe not offer a ſacrifice vnto the Lord, hee ſhall then preſent the beaſt before the Prieſt.

12 And the Prieſt ſhall value it, whether it bee good or bad: and as thou valueſt it, which art the Prieſt, ſo ſhall it be.

13 But if hee will buy it againe, then he ſhall giue the fift part of it more, aboue thy valuation.

14 ¶ Alſo when a man ſhall dedicate his houſe to bee holy vnto the Lord, then the Prieſt ſhall value it, whether it be good or bad, and as the Prieſt ſhall priſe it, ‡ ſo ſhall the value be.

15 But if he that ſanctified it, wil redeeme his houſe, then hee ſhall giue thereto the fift part of money more then thy eſtimation, and it ſhalbe his.

16 If alſo a man dedicate to the Lord any ground of his inheritance, then ſhalt thou eſteeme it, according to the [h] ſeed thereof: an [i] Homer of barley ſeed ſhalbe at fiftie ſhekels of ſiluer.

17 If hee dedicate his fielde immediatly from the yeere of Iubile, it ſhalbe worth as thou doeſt eſteeme it.

18 But if he dedicate his fielde after the Iubile, then the Prieſt ſhall recken him the money according to the yeeres that remaine vnto the yeere of Iubile, and it ſhalbe abated by thy eſtimation.

19 And if hee that dedicateth it, will redeeme the field, then he ſhall put the fift part of the price, that thou eſteemedſt it at, thereunto, and it ſhall remaine his.

20 And if hee will not redeeme the field, but the Prieſt [k] ſell the fielde to another man, it ſhall be redeemed no more.

21 But the field ſhalbe holy to the Lord, when it goeth out in the Iubile, as a fielde, [l] ſeparate from common vſes: the poſſeſſion thereof ſhalbe the Prieſts.

22 If a man alſo dedicate vnto the Lord a field, which he hath bought, which is not of the ground of his inheritance,

23 Then the Prieſt ſhall ſet the price to him, as * thou eſteemeſt it, vnto the yeere of Iubile, and he ſhall giue [m] thy price the ſame day, as a thing holy vnto the Lord.

24 But in the yeere of Iubile, the field ſhall returne vnto him, of whom it was bought: to him, I ſay, whoſe inheritance the land was.

25 And all thy valuation ſhall be according to the ſhekel of * the Sanctuary: a ſhekel conteineth twentie gerahs.

26 ¶ * Notwithſtanding the firſt borne of the beaſtes, becauſe it is the Lords firſt borne, none ſhall dedicate ſuch, be it bullocke or ſheepe: for it is the [n] Lords.

27 But if it be an vncleane beaſt, then he ſhall redeeme it by thy valuation, and giue the fift part more thereto: and if it bee not redeemed, then it ſhall be ſold, according to thy eſtimation.

28 * Notwithſtanding, nothing ſeparate from the common vſe, that a man doth ſeparate vnto the Lord of all that he hath (whether it be man or beaſt, or land of his inheritance) may be ſolde nor redeemed: for euery thing ſeparate from the common vſe, is moſt holy vnto the Lord.

29 Nothing ſeparate from the common vſe, which ſhall be ſeparate from man, ſhalbe redeemed, but [o] die the death.

30 Alſo all the tithe of the land, both of the ſeede of the ground, and of the fruit of the trees is the Lords: it is holy to the Lord.

31 But if a man will redeeme any of his tithe, he ſhall adde the [p] fift part thereto.

32 And euery tithe of bullock, & of ſheepe, & of all that goeth vnder the [q] rod, the tenth ſhalbe holy vnto the Lord.

33 He ſhall not looke if it be good or bad, neither ſhal he change it: els if he change it, both it, and that it was changed withall, ſhall be holy, and it ſhall not be redeemed.

34 These are the commandements which the Lorde commaunded by Moſes vnto the children of Iſrael in mount Sinai.

[f] Which is cleane, Cha.11.2.

[g] That is, conſecrate to the Lord.

‡ *Ebr. ſo ſhall it ſtand.*

[h] Valuing the price thereof, according to the ſeede that is ſowen, or by the ſeed that it doth yeeld.

[i] Homer is a meaſure conteining ten Ephahs: reade of Ephah, Exod.16.16,36.

[k] For their own neceſſity or godly vſes.

[l] That is, which is dedicate to the Lord with a curſe to him that doth turne it to his priuate vſe, Num.21.2. deut.13.15. ioſh.9.17.

Verſe 12.

[m] The Prieſts valuation.

*Exod.*30.13. *numb.*3.47. *ezek.*45.12.

*Exod.*13.2. *and* 22.29. *numb.*3.13.

[n] It was the Lords already.

*Ioſh.*6.19.

[o] It ſhall remaine without redemption.

[p] Beſides the value of the thing it ſelfe.

[q] All that which is numbred: that is, euery tenth, as he falleth by tale without exception or reſpect.

The fourth booke of Moſes called * Numbers.

**So called becauſe of the diuerſitie and multitude of numbrings which are here chiefly conteined, both of mens names and places.*

THE ARGUMENT.

Foraſmuch as God hath appointed that his Church in this world ſhalbe vnder the croſſe, both becauſe they ſhould learne not to put their truſt in worldly things, and alſo feele his comfort, when all other helpe faileth: he did not ſtraightway bring his people after their departure out of Egypt, into the land which he promiſed them: but led them to and fro, for the ſpace of fourty yeeres, and kept them in continuall exercises, before they enioyed it, to trie their faith, & to teach them to forget the world and to depend on him. Which triall did greatly profite to diſcerne the wicked and the hypocrites from the faithfull and true ſeruants of God, who ſerued him with pure heart, whereas the other preferring their carnall affections to Gods glory, and making religion to ſerue their purpoſe, murmured when they lacked to content their luſtes, and deſpiſed them whom God had appointed rulers ouer them. By reaſon whereof they prouoked Gods terrible iudgements againſt them, and are ſet foorth as a moſt notable example for all ages to beware howe they abuſe Gods word, preferre their owne luſtes to his will, or deſpiſe his miniſters. Notwithſtanding God is euer true in his promiſe, and gouerneth his by his holy

Spirit, that either they fall not to ſuch incouueniences, or elſe returne to him quickly by true repentance: and therefore he continueth his graces toward them, he giueth them ordinances and inſtructions, aſwell for religion as outward policie; he preſerueth them againſt all craft and conſpiracy, and giueth them manifold victoriss againſt their enemies. And to auoyd all controuerſies that might ariſe, he taketh away the occaſions, by diuiding among all the tribes, both the land which they had wonne, and which alſo that he had promiſed, as ſeemed beſt to his godly wiſedome.

CHAP. I.

2 Moſes and Aaron with the twelue princes of the tribes are commanded of the Lord to number them that are able to goe to warre. 49 The Leuites are exempted for the ſeruice of the Lord.

The Lorde ſpake againe vnto Moſes in the wilderneſſe of [a] Sinai, in the Tabernacle of the Congregation, in the firſt day of the [b] ſecond moneth, in the ſecond yeere after they were come out of the land of Egypt, ſaying,

[a] In that place of the wildernes that was neere to mount Sinai.

[b] Which conteineth part of April and part of May.

2 * Take yee the ſumme of all the Congregation of the children of Iſrael, after their families, and houſholds of their fathers with the number of their names: to wit, all the males, ‡ man by man:

Exod. 30. 12.

‡ *Ebr. by their heads.*

3 From twenty yeere olde and aboue, all that goe foorth to the warre in Iſrael, thou and Aaron ſhall number them, throughout their armies.

4 And with you ſhall bee [c] men of euery tribe, ſuch as are the heads of the houſe of their fathers.

[c] That is, the chiefeſt man of euery tribe.

5 And theſe are the names of the men that ſhal [d] ſtand with you, of the tribe of Reuben, Elizur the ſonne of Shedeur:

[d] And aſſiſt you when ye number the people.

6 Of Simeon, Shelumiel the ſonne of Zuriſhaddai:

7 Of Iudah, Nahſhon the ſonne of Amminadab.

8 Of Iſſachar, Nethaneel, the ſonne of Zuar:

9 Of Zebulun, Eliab, the ſonne of Helon:

10 Of the children of Ioſeph: of Ephraim, Eliſhama, the ſon of Ammihud: of Manaſſeh, Gamliel, the ſonne of Pedahzur:

11 Of Beniamin, Abidan the ſonne of Gideoni:

12 Of Dan, Abiezer the ſonne of Ammiſhaddai:

13 Of Aſher, Pagiel the ſonne of Ocran:

14 Of Gad, Eliaſaph the ſonne of Deuel:

15 Of Naphtali, Ahira the ſonne of Enan.

16 Theſe were famous in the Congregation, [e] princes of the tribes of their fathers, and heads ouer thouſands in Iſrael.

[e] Or, captaines and gouernors.

17 ¶ Then Moſes & Aaron tooke theſe men which are expreſſed by their names.

18 And they called all the Congregation together, in the firſt day of the ſecond moneth, who declared [f] their kinreds by their families, and by the houſes of their fathers, according to the number of their names, from twenty yeere old and aboue, man by man.

[f] In ſhewing euery man his tribe, and his anceſters.

19 As the Lord had commanded Moſes, ſo hee numbred them in the wilderneſſe of Sinai.

20 ¶ So were the ſonnes of † Reuben Iſraels eldeſt ſonne by their generations, by their families, and by the houſes of their fathers, according to the number of their names, man by man, euery male from twentie yeere olde and aboue, as many as ‖ went foorth to warre:

† Theſe are the names of the twelue tribes, as firſt of Reuben.

‖ *Or, as were able to beare weapons.*

21 The number of them, I ſay, of the tribe of Reuben, was ſixe and forty thouſand, and fiue hundreth.

22 ¶ Of the ſonnes of † Simeon by their generations, by their families, & by the houſes of their fathers, the ſumme thereof by the number of their names, man by man, euery male from twenty yeere olde and aboue, all that went foorth to warre:

† Simeon.

23 The ſumme of them, I ſay, of the tribe of Simeon was nine and fifty thouſand, and three hundreth.

24 ¶ Of the ſonnes of † Gad by their generations, by their families, and by the houſes of their fathers, according to the number of their names, from twenty yeere olde and aboue, all that went foorth to warre:

† Gad.

25 The number of them, I ſay, of the tribe of Gad was fiue and forty thouſand, and fiue hundreth and fiftie.

26 ¶ Of the ſonnes of † Iudah by their generations, by their families, and by the houſes of their fathers, according to the number of their names, from twenty yeere olde and aboue, all that went foorth to warre:

† Iudah.

27 The number of them, I ſay, of the tribe of Iudah was threeſcore and fourteene thouſand, and ſixe hundreth.

28 ¶ Of the ſonnes of † Iſſachar by their generations, by their families, and by the houſes of their fathers, according to the number of their names, from twenty yeere olde and aboue, all that went foorth to warre:

† Iſſachar.

29 The number of them alſo of the tribe of Iſſachar was foure and fifty thouſand and foure hundreth.

30 ¶ Of the ſonnes of † Zebulun by their generations, by their families, and by the houſes of their fathers, according to the number of their names, from twenty yeere olde and aboue, all that went foorth to warre:

† Zebulun.

31 The number of them alſo of the tribe of Zebulun was ſeuen and fifty thouſand and foure hundreth.

32 ¶ Of the ſonnes of Ioſeph, namely of the ſonnes of † Ephraim by their generations, by their families, and by the houſes of their fathers, according to the number of their names, from twenty yeere olde and aboue, all that went foorth to warre:

† Ephraim.

33 The number of them alſo of the tribe of Ephraim was forty thouſand and fiue hundreth.

34 ¶ Of the ſonnes of † Manaſſeh by their generations, by their families, and by the houſes of their fathers, according to the

† Manaſſeh.

the number of their names, from twentie yeere olde and aboue, all that went foorth to warre:

35 The number of them alſo of the tribe of Manaſſeh was two and thirtie thouſand and two hundreth.

† Beniamin.

36 ¶ Of the ſonnes of † Beniamin by their generations, by their families, and by the houſes of their fathers, according to the number of their names, from twentie yeere olde and aboue, all that went foorth to warre:

37 The number of them alſo of the tribe of Beniamin was fiue and thirty thouſand and foure hundreth.

† Dan.

38 ¶ Of the ſonnes of † Dan by their generations, by their families, & by the houſes of their fathers, according to the number of their names, from twenty yeere olde and aboue, all that went foorth to warre:

39 The number of them alſo of the tribe of Dan was threeſcore and two thouſand and ſeuen hundreth.

† Aſher.

40 ¶ Of the ſonnes of † Aſher by their generations, by their families, & by the houſes of their fathers, according to the number of their names, from twenty yeere olde and aboue, all that went foorth to warre.

41 The number of them alſo of the tribe of Aſher was one and forty thouſand and fiue hundreth.

† Naphtali.

42 ¶ Of the children of † Naphtali by their generations, by their families, and by the houſes of their fathers, according to the number of their names, from twenty yeere old and aboue, all that went to the warre:

43 The number of them alſo of the tribe of Naphtali was three and fifty thouſand and foure hundreth.

‖Or, full count.

44 These are the ‖ ſummes which Moſes and Aaron numbred, and the princes of Iſrael, the twelue men, which were euery one for the houſe of their fathers.

45 So this was all the ſum of the ſonnes of Iſrael, by the houſes of their fathers, from twenty yeere olde and aboue, all that went to the warre in Iſrael,

46 And all they were in number ſixe hundreth and three thouſand, fiue hundreth and fiftie.

47 But the Leuites, after the tribes of their fathers were not numbred among [g] them.

[g] Which were warriours, but were appointed to the vſe of the Tabernacle.

48 For the Lorde had ſpoken vnto Moſes, and ſayd,

49 Onely thou ſhalt not number the tribe of Leui, neither take the ſumme of them among the children of Iſrael:

50 But thou ſhalt appoint the Leuites ouer the Tabernacle of the Teſtimonie, and ouer all the inſtruments thereof, and ouer all things that belong to it: they ſhall beare the Tabernacle, and all the inſtruments thereof, and ſhall miniſter in it, and ſhall ‡ dwell round about the Tabernacle.

‡ Ebr. campe.

51 And when the Tabernacle goeth forth, the Leuites ſhall take it downe: and when the Tabernacle is to be pitched, the Leuites ſhall ſet it vp: for the [h] ſtranger that commeth neere, ſhalbe ſlaine.

[h] Whoſoeuer is not of the tribe of Leui.

52 Alſo the children of Iſrael ſhall pitch their tents, euery man in his camp, and euery man vnder his ſtandard throughout their armies.

53 But the Leuites ſhall pitch round about the Tabernacle of the Teſtimonie, leſt vengeance [i] come vpon the Congregation of the children of Iſrael, and the Leuites ſhal take the charge of the Tabernacle of the Teſtimony.

[i] By not hauing due regard to the Tabernacle of the Lord

54 So the children of Iſrael did according to all that the Lord had commanded Moſes; ſo did they.

CHAP. II.

2. The order of the Tents, and the names of the Captaines of the Iſraelites.

AND the Lord ſpake vnto Moſes, and to Aaron, ſaying,

2 [a] Euery man of the children of Iſrael ſhall campe by his ſtandard, & vnder the enſigne of their fathers houſe: farre off about the Tabernacle of the Congregation ſhall they pitch.

[a] In the twelue tribes were foure principall ſtandards, ſo that euery there tribes had their ſtandard.

3 On the Eaſt ſide toward the riſing of the ſunne, ſhall they of the ſtandard of the hoſte of Iudah pitch according to their armies, & Nahſhon the ſonne of Amminadab ſhall be ‖ captaine of the ſonnes of Iudah.

‖Or, prince.

4 And his hoſte and the number of them were ſeuentie and foure thouſand, and ſixe hundreth.

5 Next vnto him ſhall they of the tribe [b] of Iſſachar pitch, and Nethaneel the ſonne of Zuar ſhall bee the captaine of the ſonnes of Iſſachar:

[b] Iudah, Iſſachar, and Zebulun the ſonnes of Leah were of the firſt ſtandard.

6 And his hoſte, and the number thereof were foure and fifty thouſand, and foure hundreth.

7 Then the tribe of Zebulun, and Eliab the ſonne of Helon, captaine ouer the ſonnes of Zebulun:

8 And his hoſte, and the number thereof ſeuen and fifty thouſand and foure hundreth:

9 The whole number of the [c] hoſte of Iudah are an hundreth fourescore and ſixe thouſand and foure hundreth, according to their armies: they ſhall firſt ſet forth.

[c] Of them which were conteined vnder that name.

10 ¶ On the South ſide ſhalbe yͤ ſtandard of the hoſte of [d] Reuben according to their armies, and the captaine ouer the ſonnes of Reuben ſhalbe Elizur the ſonne of Shedeur.

[d] Reuben and Simeon the ſonnes of Leah and Gad the ſonne of Zilpah her maide, were of the ſecond ſtandard.

11 And his hoſte and the number thereof ſixe and forty thouſand and fiue hundreth.

12 And by him ſhall the tribe of Simeon pitch, and the captaine ouer the ſonnes of Simeon ſhall be Shelumiel the ſonne of Zuriſhaddai:

13 And his hoſte, and the number of them, nine and fiftie thouſand and three hundreth.

14 And the tribe of Gad, and the captain ouer the ſonnes of Gad ſhall be Eliaſaph the ſonne of ‖ Deuel:

‖Or, Reuel.

15 And his hoſte and the number of them were fiue and forty thouſand, ſixe hundreth and fifty.

16 All the number of the campe of Reuben were an hundreth and one and fifty thouſand, and foure hundreth and fifty according to their armies, and they ſhall ſet forth in the ſecond place.

17 ¶ Then the Tabernacle of the Cõgregation ſhall go with the hoſte of the Leuites,

in the [e] mids of the campe as they haue pitched, ſo ſhall they goe forward, euery man in his order according to their ſtanderds.

18 ¶ [f] The ſtanderd of the campe of Ephraim ſhall bee toward the Weſt according to their armies: and the captaine ouer the ſonnes of Ephraim ſhall bee Eliſhama the ſonne of Ammihud:

19 And his hoſt and the number of them were fortie thouſand and fiue hundred.

20 And by him ſhalbe the tribe of Manaſſeh, & the captaine ouer ẏ ſonnes of Manaſſeh ſhalbe Gamliel the ſonne of Pedahzur:

21 And his hoſte and the number of them were two & thirty thouſand & two hundred.

22 And the tribe of Beniamin, and the captaine ouer the ſonnes of Beniamin ſhalbe Abidan the ſonne of Gideoni:

23 And his hoſt, and the number of them were fiue & thirty thouſand & foure hundred.

24 All the number of the campe of Ephraim were an hundred and eight thouſand and one hundred according to their armies, and they ſhall goe in the third place.

25 ¶ The ſtanderd of ẏ hoſt of [g] Dan ſhal be toward the North according to their armies: & the captaine ouer ẏ children of Dan ſhalbe Ahiezer the ſonne of Ammiſhaddai:

26 And his hoſt, and the number of them were two and threeſcore thouſand and ſeuen hundred.

27 And by him ſhall the tribe of Aſher pitch, and the captaine ouer the ſonnes of Aſher ſhalbe Pagiel the ſonne of Ocran.

28 And his hoſt and the number of them were one & forty thouſand and fiue hundred.

29 ¶ Then the tribe of Naphtali, and the captaine ouer the children of Naphtali ſhalbe Ahira the ſonne of Enan:

30 And his hoſt and the number of them were three & fifty thouſand & foure hundred.

31 All the number of the hoſt of Dan was an hundred and ſeuen and fiftie thouſand and ſixe hundred: they ſhall goe hindmoſt with their ſtanderds.

32 ¶ Theſe are the [h] ſummes of the children of Iſrael by the houſes of their fathers, all the number of the hoſt, according to their armies, ſixe hundred and three thouſand, fiue hundreth and fifty.

33 But the Leuites were not numbred among the children of Iſrael as the Lord had commanded Moſes.

34 And the children of Iſrael did according to all that the Lorde had commaunded Moſes: ſo they pitched according to their [i] ſtanderds, and ſo they iourneyed euery one with his families, according to the houſes of their fathers.

CHAP. III.

6 The charge and office of the Leuites. 12. 35. Why the Lord ſeparated the Leuites for himſelfe. 16 Their number, families, and captaines. 40 The firſt borne of Iſrael is redeemed by the Leuites. 47 The ouerplus is redeemed by money.

These alſo were the [a] generations of Aaron and Moſes, in the day that the Lord ſpake with Moſes in Mount Sinai.

2 So theſe are the names of the ſonnes of Aaron, * Nadab the firſt borne, and Abihu, Eleazar, and Ithamar.

3 Theſe are the names of the ſonnes of Aaron the anointed prieſts, whom Moſes did conſecrate to miniſter in the Prieſts office.

4 * And Nadab and Abihu died [b] before the Lord, when they offred * ſtrange fire before the Lord in the wildernes of Sinai, and had no children: but Eleazar and Ithamar ſerued in the Prieſtes office in the [c] ſight of Aaron their father.

5 Then ẏ Lord ſpake vnto Moſes, ſaying,

6 Bring the tribe of Leui, and [d] ſet them before Aaron the Prieſt, that they may ſerue him,

7 And take the charge with him, euen the charge of the whole congregation, [e] before the Tabernacle of the Congregation, to do the ſeruice of the Tabernacle.

8 They ſhall alſo keepe all the inſtruments of the Tabernacle of the Congregation, and haue the charge of the children of Iſrael to do the ſeruice of the Tabernacle.

9 And thou ſhalt giue the Leuites vnto Aaron and to his [f] ſonnes: for they are giuen him freely frõ among the children of Iſrael.

10 And thou ſhalt appoint Aaron and his ſonnes to execute their prieſts office: and the [g] ſtranger that commeth neere, ſhalbe ſlaine.

11 ¶ Alſo the Lorde ſpake vnto Moſes, ſaying,

12 Behold, I haue euen taken the Leuites from among the children of Iſrael: for all the firſt borne that openeth the matrice among the children of Iſrael, and the Leuites ſhalbe mine,

13 Becauſe all the firſt borne are mine: for the ſame day that I ſmote all the firſt borne in the land of Egypt, * I ſanctified vnto me all the firſt borne in Iſrael, both man and beaſt: mine they ſhalbe: I am the Lord.

14 ¶ Moreouer, the Lord ſpake vnto Moſes in the wildernes of Sinai, ſaying,

15 Number the children of Leui after the houſes of their fathers, in their families: euery male from a moneth olde & aboue, ſhalt thou number.

16 Then Moſes nũbred them according to ẏ word of the Lord, as he was cõmanded.

17 And theſe were the ſonnes of Leui by their names, * Gerſhon, and Kohath, and Merari.

18 Alſo theſe are the names of ẏ ſonnes of Gerſhon by their families: Libni & Shimei.

19 The ſonnes alſo of Kohath by their families: Amram, and Izehar, Hebron, and Vzziel.

20 And the ſonnes of Merari by their families: Mahli and Muſhi. Theſe are the families of Leui, according to the houſes of their fathers.

21 Of Gerſhon came the familie of the Libnites and the familie of the Shimeites: theſe are the families of the Gerſhonites.

22 The ſumme whereof ([h] after the number of all the males from a moneth olde and aboue) was counted ſeuen thouſand and fiue hundred.

23 ¶ The families of ẏ Gerſhonites ſhall pitch behind the Tabernacle Weſtward.

24 The captaine & ‖ antient of the houſe of the Gerſhonites ſhalbe Eliaſaph the ſonne of Lael.

25 And

[e] Becauſe it might be in equall diſtance from eche one, and all indifferently haue recourſe thereunto.

[f] Becauſe Ephraim and Manaſſeh ſupplied the place of Ioſeph their father, they are taken to be Rahels children: ſo they and Beniamin make the third ſtanderd.

[g] Dan & Naphtali the ſonnes of Bilha Rahels maide, with Aſher the ſonne of Zilpah make the fourth ſtanderd.

[h] Which were of twenty yeeres and aboue.

[i] For vnder euery one of the foure principall ſtanderds were diuers ſignes to keepe euery band in order.

[a] Or, families and kindreds.

Exod. 6, 23.

Exod, 28. 3.

Leuit. 10. 1, 2. chap. 26. 61. 1. Chro. 24. 2.

[b] Or, before the Altar.

Leuit. 10. 1, 10.

[c] Whiles their father liued.

[d] Offer them vnto Aaron for the vſe of the Tabernacle.

[e] Which apperteined to the executing of the hie Prieſts commandement, to the ouerſight of the people, and to the ſeruice of the Tabernacle.

[f] Aarons ſonnes the Prieſt ſerued in the Sanctuary in praying for the people, and offering ſacrifice: the Leuites ſerued for the inferiour vſes of the ſame.

[g] Any ẏ would miniſter, not being a Leuite.

Exod. 13. 1. and 34. 19. leuit. 27. 26. chap. 8. 16. luke 2. 23.

Gen. 46. 11. exod. 6. 16. chap. 26. 57 1. chron. 6. 1. and 23. 6.

[h] Onely numbring the male children.

‖ *Or, father.*

25 And the charge of the ſonnes of Gerſhon in the tabernacle of the Congregation ſhalbe the [i] Tabernacle, and the pauilion, the couering thereof, and the vaile of the doore of the Tabernacle of the Congregation,

[i] Their charge was to cary the couerings and hangings of the Tabernacle.

26 And the hanging of the court, and the vaile of the doore of the court, which is neere the Tabernacle, and neere the Altar round about, and the cordes of it for all the ſeruice thereof.

27 ¶ And of Kohath came the family of the Amramites, and the family of the Izeharites, and the family of the Hebronites, and the familie of the Uzzielites: theſe are the families of the Kohathites.

28 The number of all the males from a moneth olde and aboue, was eight thouſand and ſixe hundreth, hauing the [k] charge of the Sanctuary.

[k] Doing euery one his duety in the Sanctuary.

29 The families of the ſonnes of Kohath ſhall pitch on ẏ South ſide of ẏ Tabernacle.

30 The captaine & ancient of the houſe, and families of the Kohathites ſhall be Elizaphan the ſonne of Uzziel:

31 And their charge ſhalbe the [l] Arke, and the Table, and the Candlesticke, and the altars, and the inſtruments of the Sanctuary that they miniſter with, and the vaile, and all that ſerueth thereto.

[l] The chiefe things within the Sanctuary were committed to the Kohathites.

32 And Eleazar the ſonne of Aaron the Prieſt ſhalbe ‖ chiefe captaine of the Leuites, hauing the ouerſight of them that haue the charge of the Sanctuary.

‖Or, *prince of princes.*

33 ¶ Of Merari came the family of the Mahlites, and the family of the Muſhites: theſe are the families of Merari.

34 And the ſumme of them, according to the number of all the males, from a moneth olde and aboue, was ſixe thouſand and two hundreth.

35 The captaine and the ancient of the houſe of the families of Merari ſhalbe Zuriel the ſonne of Abihail: they ſhall pitch on the North ſide of the Tabernacle.

36 And in the charge and cuſtody of the ſonnes of Merari ſhall be [m] the boords of the Tabernacle, and the barres thereof, and his pillars, and his ſockets, & all the inſtruments thereof, and all that ſerueth thereto,

[m] The woodworke and the reſt of the inſtruments were committed to their charge.

37 With the pillars of the court round about, with their ſockets, and their pinnes and their cords.

38 ¶ Alſo on the forefront of the Tabernacle toward the Eaſt, before the Tabernacle, I ſay, of the Congregation Eaſtward, ſhall Moſes & Aaron, and his ſonnes pitch, hauing the charge of the Sanctuarie, [n] and the charge of the children of Iſrael: but the ſtranger that commeth neere, ſhalbe ſlaine.

[n] That none ſhould enter into the Tabernacle contrary to Gods appointment.

39 The whole ſumme of the Leuites, which Moſes & Aaron numbred at the commandement of the Lorde thorowout their families, euen all the males from a moneth old and aboue, was two and twenty [o] thouſand.

[o] So that the firſt borne of the children of Iſrael were mo by 273. as verſ.43.

40 ¶ And ẏ Lord ſaid vnto Moſes, Number all the firſt borne that are males among the children of Iſrael, from a moneth old and aboue, and take the number of their names.

41 And thou ſhalt take the Leuites to me [p] for all the firſt borne of the children of Iſrael (I am the Lord) and the cattell of the Leuites for all the firſt borne of the cattell of the children of Iſrael.

[p] So that now ẏ Leuites ſhoulde ſatisfie vnto the Lord for the firſt borne of Iſrael, ſaue for the 273. which were moe then the Leuites, for whom they payed money.

42 And Moſes numbred as the Lorde commanded him, all the firſt borne of the children of Iſrael.

43 And all the firſt borne of males rehearſed by name (from a moneth old & aboue) according to their number were two & twenty thouſand, two hundreth ſeuentie and three.

44 ¶ And the Lorde ſpake vnto Moſes, ſaying,

45 Take the Leuites for all the firſt borne of the children of Iſrael, and the cattell of the Leuites for their cattell, and the Leuites ſhalbe mine, (I am the Lord)

46 And for the redeeming of the two hundreth ſeuentie and three, (which are moe then the Leuites) of the firſt borne of the children of Iſrael,

47 Thou ſhalt alſo take fiue ſhekels for euery perſon: after the weight of the ſanctuary ſhalt thou take it: * the ſhekel conteineth twenty gerahs.

*Exod.*30 13. *leuit.*27 25. *chap.*18.16. *ezek.*45.12.

48 And thou ſhalt giue the money, wherewith the odde number of them is redeemed, vnto Aaron and to his ſonnes.

49 Thus Moſes tooke the redemption of them that were redeemed, being mo then the Leuites:

50 Of the [q] firſt borne of the children of Iſrael tooke he the money: euen a thouſand three hundred threeſcore and fiue ſhekels after the ſhekel of the Sanctuary.

[q] Of the two hundred ſeuenty and three which were more then the Leuites.

51 And Moſes gaue the money of them that were redeemed, vnto Aaron and to his ſonnes, according to the word of the Lord, as the Lord had commanded Moſes.

CHAP. IIII.

5 The offices of the Leuites, when the hoſte remoued. 46 The number of the three families of Kohath, Gerſhon, and Merari.

AND the Lord ſpake vnto Moſes, and to Aaron, ſaying,

2 Take the ſumme of the ſonnes of Kohath from among the ſonnes of Leui, after their families, and houſes of their fathers,

3 From [a] thirty yere old and aboue, euen vntill fiftie yeere olde, all that enter into the aſſembly to do the worke in the Tabernacle of the Congregation.

[a] The Leuites were numbred after three ſorts: firſt at a moneth olde when they were conſecrate to the Lord, next at 25 yeeres olde when they were appointed to ſerue in the Tabernacle, and at 30 yeere old, to beare the burdens of the Tabernacle.

4 This ſhalbe the office of the ſonnes of Kohath in the Tabernacle of the Congregation about the Holieſt of all.

5 ¶ When the hoſte remoueth, then Aaron and his ſonnes ſhall come & take downe [b] the couering vaile, and ſhall couer the Arke of the Teſtimony therewith.

[b] Which diuided the Sanctuarie from the holieſt of all.

6 And they ſhall put thereon a couering of badgers ſkinnes, and ſhall ſpread vpon it a cloth altogether of blew ſilke, & put to [c] the barres thereof:

[c] That is, put them vpon their ſhoulders to cary it: for the bars of the Arke could neuer be remooued, Exo.25.15.

7 And vpon the * table of ſhew bread they ſhall ſpread a cloth of blew ſilke, & put thereon the diſhes, & the incenſe cups, and goblets, and couerings to couer it [d] with, & the bread ſhalbe thereon continually:

*Exod.*25.30.

[d] Meaning, to couer the bread.

8 And they ſhall ſpread vpon them a couering of ſcarlet, and couer the ſame with a couering of badgers ſkinnes, and put to the barres thereof,

9 The they ſhal take a cloth of blew ſilke,

and couer the *candleſticke of light with his lampes and his ſnuffers, *and his ſnuffediſhes, and all the oyle veſſels thereof, which they occupie about it.

10 So they ſhall put it, and all the inſtruments thereof in a couering of Badgers ſkinnes, and put it vpon the [e] barres.

11 Alſo vpon the golden [f] altar they ſhall ſpread a cloth of blue ſilke, and couer it with a couering of Badgers ſkinnes, and put to the barres thereof.

12 And they ſhal take all the inſtruments of the miniſtery wherewith they miniſter in the Sanctuary, and put them in a cloth of blue ſilke, and couer them with a couering of badgers ſkins, and put them on the barres.

13 Alſo they ſhall take away the aſhes from the [g] altar, and ſpread a purple cloth vpon it,

14 And ſhall put vpon it all the inſtruments thereof, which they occupie about it: the cenſers, the fleſhhookes, and the beſomes, and the baſins, euen all the inſtruments of the altar: and they ſhall ſpread vpon it a couering of badgers ſkinnes, and put to the barres of it.

15 And when Aaron and his ſonnes haue made an end of couering the [h] Sanctuary, and all the inſtruments of the Sanctuarie, at the remoouing of the hoſte, afterward the ſonnes of Kohath ſhall come to beare it, but they ſhal not [i] touch any holy thing, leaſt they die. This is the charge of the ſonnes of Kohath in the Tabernacle of the Congregation.

16 ¶ And to the office of Eleazar ẏ ſonne of Aaron the Prieſt pertaineth the oyle for the light, and the *ſweet incenſe, and the [k] dayly meat offering, and the *anoynting oyle, with the ouerſight of all the Tabernacle, and of all that therein is, both in the Sanctuary, and in all the inſtruments thereof.

17 ¶ And the Lord ſpake vnto Moſes, and to Aaron, ſaying,

18 Ye ſhall not [l] cut off the tribe of the families of the Kohathites from among the Leuites:

19 But thus doe vnto them, that they may liue and not die, when they come neere to the moſt holy things: let Aaron and his ſonnes come and appoint [m] them, euery one to his office, and to his charge.

20 But let them not goe in, to ſee when the Sanctuary is folden vp, leaſt they die.

21 ¶ And the Lord ſpake vnto Moſes, ſaying,

22 Take alſo the ſumme of the ſonnes of Gerſhon, euery one by the houſes of their fathers throughout their families:

23 From thirty yeere old and aboue, vntill fiftie yeere old ſhalt thou number them, all that [n] enter into the aſſembly for to doe ſeruice in the Tabernacle of the Congregation.

24 This ſhalbe the ſeruice of the families of the Gerſhonites, to ſerue and to beare.

25 They ſhall beare the curtaines of the Tabernacle, & the Tabernacle of the Congregation, his couering, and the couering of badgers ſkinnes, that is on hie vpon it, and the vaile of the [o] doore of the Tabernacle of the Congregation:

26 The curtaines alſo of the Court, and the vaile of the entring in of the gate of the Court, [p] which is neere the Tabernacle and neere the altar round about, with their cords, and all the inſtruments for their ſeruice, and all that is made for them: ſo ſhall they ſerue.

27 At the commandement of Aaron and his ſonnes, ſhall all the ſeruice of the ſonnes of the Gerſhonites be done in all their charges, and in all their ſeruice, and yee ſhall appoint them to keepe all their charges.

28 This is the ſeruice of the families of the ſonnes of the Gerſhonites in the Tabernacle of the Congregation, and their watch ſhall bee vnder the [q] hand of Ithamar the ſonne of Aaron the Prieſt.

29 ¶ Thou ſhalt number the ſonnes of Merari by their families, and by the houſes of their fathers:

30 From thirty yeere old and aboue, euen vnto fifty yeere old thou ſhalt number them, all that enter into the aſſembly, to do the ſeruice of the Tabernacle of the Congregation.

31 And this is their office and charge according to all their ſeruice in the Tabernacle of the Congregation: the *boords of the Tabernacle with the barres therof, and his pillars, and his ſockets,

32 And the pillars round about the Court, with their ſockets, and their pinnes, and their cords, with all their inſtruments, euen for all their ſeruice: and by [r] name ye ſhall reckon the inſtruments of their office and charge.

33 This is the ſeruice of the families of the ſonnes of Merari, according to all their ſeruice in the Tabernacle of the Congregation vnder the hand of Ithamar the ſonne of Aaron the Prieſt.

34 ¶ Then Moſes and Aaron and the princes of the Congregation numbred the ſonnes of the Kohathites, by their families and by the houſes of their fathers,

35 From thirty yeere old and aboue, euen vnto fifty yeere old, all that enter into the aſſembly for the ſeruice of the Tabernacle of the Congregation.

36 So the ‡ numbers of them throughout their families were two thouſand, ſeuen hundreth and fifty.

37 These are the numbers of the families of the Kohathites, all that ſerue in the Tabernacle of the Congregation, which Moſes and Aaron did number according to the commandement of the Lord by the [ſ] hand of Moſes.

38 Alſo the numbers of the ſonnes of Gerſhon throughout their families and houſes of their fathers,

39 From thirty yeere old and vpward, euen vnto fifty yeere old: all that enter into the aſſembly, for the ſeruice of the Tabernacle of the Congregation.

40 So the numbers of them by their families, and by the houſes of their Fathers were two thouſand ſixe hundreth and thirtie.

41 Theſe are the numbers of the families of

*Exod.*25.31.

*Exod.*25.38.

[e] The Ebrew word ſignifieth an inſtrument made of two ſtaues or barres.

[f] Which was to burne incenſe, Reade Exod. 30.1.

[g] Of the burnt offring.

[h] That is, in folding vp the things of the Sanctuary, as the Arke, &c.

[i] Before it be couered.

*Exod.*30.34,35.

[k] Which was offered at morning & euening.

*Exod.*30.23,25.

[l] Committing by your negligence that the holy things be not well wrapped, and ſo they by touching thereof, periſh.

[m] Shewing what part euery man ſhall beare.

[n] Which were receiued into the company of them that miniſtred in the Tabernacle of the Congregation.

[o] Which vaile hanged betweene the Sanctuary and the Court.

[p] Which Court compaſſed both the Tabernacle of the Congregation and the Altar of burnt offering.

[q] Vnder the charge and ouerſight.

*Exod.*26.15.

[r] Ye ſhall make an inuentorie of all the things which ye commit to their charge.

‡ *Ebr. the numbred of them.*

[ſ] God appointing Moſes to be the miniſter and executor thereof.

of the ſonnes of Gerſhon: of all that [t] did ſeruice in the Tabernacle of the Congregation, whom Moſes and Aaron did number according to the commandement of the Lord.

[t] Which were of competent age to ſerue therein, that is, betweene 30. and 50.

42 ¶ The numbers alſo of the families of the ſonnes of Merari by their families, and by the houſes of their fathers,

43 From thirtie yeere old and vpward, euen vnto fifty yeere old: all that enter into the aſſembly for the ſeruice of the Tabernacle of the Congregation.

44 So the numbers of them by their families, were three thouſand and two hundreth.

45 Theſe are the ſummes of the families of the ſonnes of Merari, whom Moſes and Aaron numbred according to the commandement of the Lord, by the hand of Moſes.

46 So all the numbers of the Leuites, which Moſes, and Aaron, and the princes of Iſrael numbred by their families and by the houſes of their fathers,

47 From thirty yeere old and vpward, euen to fifty yeere old, euery one that came to doe [u] his duety, office, ſeruice and charge in the Tabernacle of the Congregation.

48 So the numbers of them were eight thouſand, fiue hundreth and foureſcore.

49 According to the ‡ commandement of the Lord by the hand of Moſes did Aaron number them, euery one according to his ſeruice, and according to his charge. Thus were they of that tribe numbred, as the Lord commanded [x] Moſes.

[u] Whoſoeuer of the Leuites that had any maner of charge in the Tabernacle.

‡*Ebr. according to the mouth or word.*

[x] So that Moſes neither added nor diminiſhed from that which the Lord commanded him.

CHAP. V.

2 The leprous and the polluted ſhalbe caſt forth. 6 The purging of ſinne. 15 The trial of the ſuſpected wife.

AND the Lord ſpake vnto Moſes, ſaying,

2 Command the children of Iſrael, that they * put out of the hoſte euery leper, and euery one that hath * an iſſue, and whoſoeuer is defiled by * the dead.

Leuit. 13.3.
Leuit. 15.2.
Leuit. 21.1.

3 Both male and female ſhall ye put out: ‖out of the hoſte ſhall ye put them, that they defile not their [a] tents among whome I dwell.

‖*Or, in a place out of the hoſte.*

[a] There were three maner of tents: of the Lord, of the Leuites, and of the Iſraelites.

4 And the children of Iſrael did ſo, and put them out of the hoſte, euen as the Lord had commanded Moſes, ſo did the children of Iſrael.

5 ¶ And the Lord ſpake vnto Moſes, ſaying,

6 Speake vnto the children of Iſrael, * When a man or woman ſhall commit any ſinne [b] that men commit, and tranſgreſſe againſt the Lord, when that perſon ſhall treſpaſſe,

Leuit. 6.3.

[b] Commit any fault willingly.

7 Then they ſhall confeſſe their ſinne which they haue done, and ſhall reſtore the dammage thereof * with his principall, and put the fift part of it more thereto, and ſhall giue it vnto him, againſt whom he hath treſpaſſed.

Leuit. 6.5.

8 But if the [c] man haue no kinſman, to whom hee ſhould reſtore the dammage, the dammage ſhall bee reſtored to the Lord for the Prieſtes vſe, beſides the Ramme of the atonement, wherby he ſhal make atonement for him.

[c] If he be dead to whom the wrong is done, and alſo haue no kinſman.

9 And euery offring of all ẏ [d] holy things of the children of Iſrael, which they bring vnto the Prieſt, ſhall be * his.

[d] Or, things offred to the Lord, as firſt fruits, &c.

Leuit. 10.12.

10 And euery mans halowed things ſhal be his: that is, whatſoeuer any man giueth the Prieſt, it ſhall be his.

11 ¶ And the Lord ſpake vnto Moſes, ſaying,

12 Speake vnto the children of Iſrael, & ſay vnto them, If any mans wife [e] turne to euill, and commit a treſpaſſe againſt him,

[e] By breaking the band of mariage, and playing the harlot.

13 So that another man lie with her fleſhly, and it be hid from the eyes of her huſband, and kept cloſe, & yet ſhee be defiled, and there be no witneſſe againſt her, neither ſhee taken with the maner,

14 ‡ If he be moued with a ielous mind, ſo that hee is ielous ouer his wife, which is defiled, or if he haue a ielous minde, ſo that hee is ielous ouer his wife, which is not defiled,

‡*Ebr. If the ſpirit of ielouſie come vpon him.*

15 Then ſhall the man bring his wife to the Prieſt, and bring her offering with her, the tenth part of an Ephah of barley meale, but hee ſhall not powre [f] oyle vpon it, nor put incenſe thereon: for it is an offering of ielouſie, an offring for a remembrance, calling the ſinne to [g] mind:

[f] Onely in the ſinne offring, and in this offring of ielouſie were neither oile nor incenſe offered.

[g] Or, making the ſinne knowen, & not purging it.

16 And the Prieſt ſhall bring her, and ſet her before the Lord.

17 Then the Prieſt ſhall take [h] the holy water in an earthen veſſell, and of the duſt that is in the floore of the Tabernacle, euen the Prieſt ſhall take it and put it into the water.

[h] Which alſo is called the water of purification or ſprinckling, reade Chap. 19.9.

18 After, the Prieſt ſhall ſet the woman before the Lord, and vncouer the womans head, and put the offring of the memoriall in her hands: it is the ielouſie offring, and the Prieſt ſhall haue bitter, and [i] curſed water in his hand,

[i] It was ſo called by the effect, becauſe it declared the woman to be accurſed, and turned to her deſtruction.

19 And the Prieſt ſhall charge her by an othe, and ſay vnto the woman, If no man haue lien with thee, neither thou haſt turned to vncleanneſſe from thine huſband, bee free from this bitter and curſed water.

20 But if thou haſt turned from thine huſband, and ſo art defiled, and ſome man hath lien with thee beſide thine huſband,

21 (Then the Prieſt ſhall charge the woman with an othe of curſing, and the Prieſt ſhall ſay vnto the woman) The Lord make thee to bee [k] accurſed and deteſtable for the othe among thy people, and the Lord cauſe thy thigh to ‡ rot, and thy belly to ſwell:

[k] Both becauſe ſhe had committed ſo hainous a fault, & forſware herſelfe in denying the ſame.

‡*Ebr. to fall.*

22 And that this curſed water may goe into thy bowels, to cauſe thy belly to ſwell, and thy thigh to rot. Then the woman ſhall anſwere, [l] Amen, Amen.

[l] That is, be it ſo, as thou wiſheſt, as Pſal. 41.13. deut. 27.15.

23 After, the Prieſt ſhall write theſe curſes in a booke, and ſhall [m] blot them out with the bitter water,

[m] Shall waſh the curſes, which are written into the water in the veſſell.

24 And ſhall cauſe the woman to drinke the bitter and curſed water, and the curſed water, turned into bitterneſſe, ſhall enter into her.

25 Then the Prieſt ſhall take the ielouſie offering out of the womans hand, and ſhall ſhake the offering before the Lord, and offer it vpon the altar.

26 And the Prieſt ſhall take an handfull of the offering for a ‖ memoriall thereof, and burne it vpon the [n] altar, & afterward make the woman drinke the water.

‖Or,perfume.
[n] Where the incenſe was offred.

27 When hee hath made her drinke the water, if ſhee be defiled and haue treſpaſſed againſt her husband, then ſhall the curſed water, turned into bitterneſſe, enter into her, and her belly ſhall ſwell, and her thigh ſhall rot, and the woman ſhall be accurſed among her people.

28 But if the woman be not defiled, but be ‖ cleane, ſhe ſhall be free, and ſhall conceiue and beare.

‖Or,innocent.

29 This is the lawe of ielouſie, when a wife turneth from her huſband, & is defiled,

30 Or, when a man is moued with a ielous minde, being ielous ouer his wife, then ſhall hee bring the woman before the Lord, and the Prieſt ſhall doe to her according to all this law.

31 And the man ſhalbe [o] free from ſinne, but this woman ſhall beare her iniquitie.

[o] The man might accuſe his wife vpon ſuſpition, and not be reprooued.

CHAP. VI.

2 The law of the conſecration of the Nazarites. 24 The maner to bleſſe the people.

AND the Lord ſpake vnto Moſes, ſaying,

2 Speake vnto the children of Iſrael, and ſay vnto them, When a man or a woman doth ſeparate themſelues to vowe a vow of a [a] Nazarite to ſeparate himſelfe vnto the Lord,

[a] Which ſeparated themſelues from the world, and dedicated themſelues to God: which figure was accompliſhed in Chriſt.

3 He ſhal absteine from wine and ſtrong drinke, & ſhal drinke no ſowre wine nor ſowre drinke, nor ſhall drinke any licour of grapes, neither ſhall eat freſh grapes nor dried.

4 As long as his abſtinence endureth, ſhall he eat nothing that is made of the wine of the vine, neither the kernels, nor the huſk.

5 While hee is ſeparate by his vowe, the *raſor ſhall not come vpon his head, vntil the dayes be out, in the which he ſeparateth himſelfe vnto the Lord, he ſhall be holy, and ſhall let the locks of the haire of his head grow.

Iudg.13.5.1.ſa.1.11.

6 During the time that he ſeparateth himſelfe vnto the Lord, hee ſhall come at no [b] dead body.

[b] As at burials, or mournings.

7 He ſhal not make himſelfe vncleane at the death of his father, or mother, brother, or ſiſter: for the conſecration of his God is vpon [c] his head.

[c] In that he ſuffered his haire to grow, he ſignified that he was conſecrate to God.

8 All the dayes of his ſeparation he ſhall be holy to the Lord.

9 And if any die ſuddenly by him, or he beware, then the [d] head of his conſecration ſhall be defiled, and he ſhall ſhaue his head in the day of his cleanſing: in the ſeuenth day he ſhall ſhaue it.

[d] Which long haire is a ſigne that he is dedicate to God.

10 And in the eight day he ſhal bring two turtles, or two yoong pigeons to the Prieſt, at the doore of the Tabernacle of the Congregation.

11 Then the Prieſt ſhall prepare the one for a ſinne offering, and the other for a burnt offering, and ſhall make an atonement for him, becauſe he ſinned by the [e] dead: ſo ſhall he hallow his head the ſame day,

[e] By being preſent where the dead was.

12 And he ſhal [f] conſecrate vnto the Lord the dayes of his ſeparation, and ſhall bring a lambe of a yeere old for a treſpaſſe offering, and the firſt [g] dayes ſhall be voyd: for his conſecration was defiled.

[f] Beginning at the eight day, when he is purified.

[g] So that he ſhall beginne his vow anew.

13 ¶ This then is the lawe of the Nazarite: when the time of his conſecration is out, he ſhall come to the doore of the Tabernacle of the Congregation.

14 And hee ſhall bring his offering vnto the Lord, an hee lambe of a yeere olde without blemiſh for a burnt offering, and a ſhee lambe of a yeere olde without blemiſh for a ſinne offring, and a ramme without blemiſh for peace offerings,

15 And a baſket of vnleauened bread, of *cakes of fine flowre, mingled with oyle, and wafers of vnleauened bread, anointed with oile with their meat offering, & their drinke offerings:

Leuit.2.15.

16 The which the Prieſt ſhall bring before the Lord, and make his ſinne offering and his burnt offering.

17 He ſhall prepare alſo the ramme for a peace offering vnto the Lord, with the baſket of vnleauened bread, & the Prieſt ſhall make his meat offering, and his drinke offering.

18 And *the Nazarite ſhal ſhaue the head [h] of his conſecration at the doore of the Tabernacle of the Congregation, and ſhal take the haire of the head of his conſecration, and [i] put it in the fire, which is vnder the peace offering.

Acts 21.24.
[h] In token that his vow is ended.
[i] For the haire which was conſecrate to the Lord, might not be caſt into any prophane place.

19 Then the Prieſt ſhall take the ſodden ſhoulder of the ram, and an vnleauened cake out of the baſket, and a wafer vnleauened, and put them vpon the handes of the Nazarite, after he hath ſhauen his conſecration.

20 And the Prieſt ſhall *ſhake them to and fro before the Lord: this is an holy thing for the Prieſt ‖ beſides the ſhaken breaſt, and beſides the heaue ſhoulder: ſo afterward the Nazarite may drinke wine.

Exod.29.27.
‖Or,with the breaſt.

21 This is the law of the Nazarite, which he hath vowed, and of his offering vnto the Lord for his conſecration, [k] beſides that that he is able to bring: according to the vow which he vowed, ſo ſhall he do after the law of his conſecration.

[k] At the leaſt he ſhall do this, if he be able to offer no more.

22 ¶ And the Lord ſpake vnto Moſes, ſaying,

23 Speake vnto Aaron & to his ſonnes, ſaying, Thus ſhall ye [l] bleſſe the children of Iſrael, and ſay vnto them,

[l] That is, pray for them, Ecclu.36.17.

24 The Lord bleſſe thee, and keepe thee,

25 The Lord make his face ſhine vpon thee, and be mercifull vnto thee,

26 The Lord lift vp his countenance vpon thee, and giue thee peace.

27 So they ſhal put [m] my Name vpon the children of Iſrael, and I will bleſſe them.

[m] They ſhall pray in my Name for them.

CHAP. VII.

2 The head or princes of Iſrael offer at the ſetting vp of the Tabernacle, 10 and at the dedication of the Altar. 89 God ſpeaketh to Moſes from the Mercy ſeat.

NOw when Moſes had finiſhed the ſetting vp of the Tabernacle, and *anointed it, and ſanctified it, and all the inſtruments thereof, and the altar with all the ‖ inſtruments thereof, and had anointed them, and ſanctified them,

Exod.40.18.
‖Or,veſſels.

2 Then

‖Or, captaines.

2 Then the ‖ princes of Iſrael, heads ouer the houſes of their fathers (they were the Princes of the tribes, who were ouer them that were numbred) offered,

a Like horſe litters to keepe the things that were caried in them, from weather.

3 And brought their offering before the Lord, ſix [a] couered charets, and twelue oxen: one charet for two princes, and for euery one an oxe, and they offered them before the Tabernacle.

4 And ÿ Lord ſpake vnto Moſes, ſaying,

b That is, to cary things and ſtuffe in.

5 Take theſe of them, that they may be to doe the [b] ſeruice of the Tabernacle of the Congregation, and thou ſhalt giue them vnto the Leuites, to euery man according vnto his office.

6 So Moſes tooke the charets and the oxen, and gaue them vnto the Leuites:

c For their vſe to cary with.

7 Two charets and foure oxen hee gaue to the ſonnes of Gerſhon, according vnto their [c] office.

8 And foure charets and eight oxen hee gaue to the ſonnes of Merari, according vnto their office, vnder the hand of Ithamar the ſonne of Aaron the Prieſt.

d The holy things of the Sanctuary muſt be caried vpon their ſhoulders, and not drawen with oxen, chap. 4. 15.

9 But to the ſonnes of Kohath hee gaue none, [d] becauſe the charge of the Sanctuarie belonged to them, which they did beare vpon their ſhoulders.

e That is, when the firſt ſacrifice was offred thereupon by Aaron, Leuit. 9. 1.

10 ¶ The princes alſo offered in the [e] dedication for the altar in the day that it was anointed: then the Princes offered their offering before the altar.

11 And the Lord ſayd vnto Moſes, One prince one day, and another prince another day ſhall offer their offering, for the dedication of the altar.

† The offering of Nahſhon.

12 ¶ So then on the firſt day did † Nahſhon the ſonne of Amminadab of the tribe of Iudah offer his offering.

Leuit. 2. 1.

13 And his offering, was a ſiluer charger of an hundreth and thirtie ſhekels weight, a ſiluer bowle of ſeuentie ſhekels, after the ſhekel of the Sanctuarie, both full of fine floure, mingled with oile, for a * meat offering,

14 An incenſe cup of gold of tenne ſhekels, full of incenſe,

15 A yoong bullocke, a ramme, a lambe of a yeere olde for a burnt offering,

16 An hee goat for a ſinne offering,

17 And for peace offerings, two bullocks, fiue rammes, fiue hee goates, and fiue lambs of a yeere old: this was the offering of Nahſhon the ſonne of Amminadab.

† The offering of Nethaneel.

18 ¶ The ſecond day † Nethaneel the ſonne of Zuar, prince of the tribe of Iſſachar did offer:

19 Who offered for his offering a ſiluer charger of an hundreth and thirtie ſhekels weight, a ſiluer bowle of ſeuentie ſhekels, after the ſhekel of the Sanctuary, both full of fine floure: mingled with oyle, for a meat offering,

20 An incenſe cup of golde of ten ſhekels, full of incenſe.

21 A yoong bullocke, a ramme, a lambe of a yeere olde for a burnt offering,

22 An hee goat for a ſinne offering,

23 And for peace offrings, two bullocks, fiue rammes, fiue hee goates, fiue lambes of a yeere olde: this was the offering of Nethaneel the ſonne of Zuar.

† The offering of Eliab.

24 ¶ The third day † Eliab the ſon of Helon prince of the children of Zebulun offered.

25 His offering was a ſiluer charger of an hundreth and thirtie ſhekels weight, a ſiluer bowle of ſeuentie ſhekels, after the ſhekel of the Sanctuary, both full of fine floure mingled with oyle, for a meat offering,

26 A golden incenſe cup of ten ſhekels, full of incenſe,

27 A yoong bullocke, a ramme, a lambe of a yeere olde for a burnt offering,

28 An hee goat for a ſinne offering,

29 And for peace offerings, two bullocks, fiue rammes, fiue hee goates, fiue lambs of a yeere olde: this was the offering of Eliab the ſonne of Helon.

† The offering of Elizur.

30 ¶ The fourth day † Elizur the ſonne of Shedeur prince of the children of Reuben offered.

31 His offering was a ſiluer charger of an hundreth and thirtie ſhekels weight, a ſiluer bowle of ſeuentie ſhekels, after the ſhekel of the Sanctuary, both full of fine flower mingled with oile, for a meat offering,

32 A golden incenſe cup of ten ſhekels, full of incenſe,

33 A yoong bullocke, a ramme, a lambe of a yeere olde for a burnt offering,

34 An hee goat for a ſinne offering,

35 And for a peace offering, two bullocks, fiue rammes, fiue hee goats, & fiue lambes of a yeere olde: this was the offering of Elizur the ſonne of Shedeur.

† The offering of Shelumiel.

36 ¶ The fift day † Shelumiel the ſonne of Zuriſhaddai, prince of the children of Simeon offered.

37 His offering was a ſiluer charger of an hundreth and thirtie ſhekels weight, a ſiluer bowle of ſeuentie ſhekels, after the ſhekel of the Sanctuary, both full of fine floure mingled with oile, for a meat offering,

38 A golden incenſe cup of ten ſhekels, full of incenſe,

39 A yoong bullocke, a ramme, a lambe of a yeere old for a burnt offring,

40 An hee goat for a ſinne offring,

41 And for a peace offring, two bullocks, fiue rammes, fiue hee goates, fiue lambs of a yeere old: this was the offring of Shelumi- the ſonne of Zuriſhaddai.

† The offering of Eliaſaph.

42 ¶ The ſixt day † Eliaſaph the ſonne of Deuel prince of the children of Gad offered.

43 His offering was a ſiluer charger of an hundreth and thirty ſhekels weight, a ſiluer bowle of ſeuenty ſhekels, after the ſhekel of the Sanctuary, both full of fine floure, mingled with oile, for a meat offring,

44 A golden incenſe cup of ten ſhekels, full of incenſe,

45 A yoong bullock, a ramme, a lambe of a yeere old for a burnt offring,

46 An hee goat for a ſinne offring,

47 And for a peace offring, two bullocks, fiue rammes, fiue hee goats, fiue lambs of a yeere old: this was the offring of Eliaſaph the ſonne of Deuel.

† The offering of Eliſhama.

48 ¶ The ſeuenth day † Eliſhama the ſonne of Ammiud prince of the children of Ephraim offered.

49 His offering was a ſiluer charger of an

hundreth and thirtie ſhekels weight, a ſiluer bowle of ſeuentie ſhekels, after the ſhekel of the Sanctuary, both full of fine floure, mingled with oyle for a meate offering,

50 A golden incenſe cup of tenne ſhekels full of incenſe,

51 A yong bullocke, a ramme, a lambe of a yeere old for a burnt offering,

52 An he goate for a ſinne offering,

53 And for a peace offring, two bullocks, fiue rammes, fiue hee goats, fiue lambes of a yeere old : this was the offering of Eliſhama the ſonne of Ammiud.

54 ¶ The eight day offered † Gamliel the ſonne of Pedazur, prince of the children of Manaſſeh.

† The offring of Gamliel.

55 His offering was a ſiluer charger of an hundreth and thirtie ſhekels weight, a ſiluer bowle of ſeuentie ſhekels, after the ſhekel of the Sanctuary, both full of fine floure, mingled with oyle, for a meate offering,

56 A golden incenſe cup of ten ſhekels, ful of incenſe,

57 A yong bullocke, a ramme, a lambe of a yeere old for a burnt offering,

58 An hee goat for a ſinne offering,

59 And for a peace offring, two bullocks, fiue rammes, fiue hee goats, fiue lambes of a yeere olde : this was the offring of Gamliel the ſonne of Pedazur.

60 ¶ The ninth day † Abidan the ſonne of Gideoni prince of the children of Beniamin offered.

† The offring of Abidan.

61 His offering was a ſiluer charger of an hundreth and thirtie ſhekels weight, a ſiluer bowle of ſeuentie ſhekels, after the ſhekel of the Sanctuary, both full of fine floure mingled with oyle, for a meate offering,

62 A golden incenſe cup of ten ſhekels, ful of incenſe,

63 A yong bullocke, a ramme, a lambe of a yeere olde for a burnt offering,

64 An hee goat for a ſinne offering,

65 And for a peace offring, two bullocks. fiue rammes, fiue hee goates, fiue lambes of a yeere olde : this was the offering of Abidan the ſonne of Gideoni.

66 ¶ The tenth day † Ahiezer the ſonne of Amiſhaddai prince of the children of Dan offered.

† The offring of Ahiezer.

67 His offering was a ſiluer charger of an hundreth and thirtie ſhekels weight, a ſiluer bowle of ſeuentie ſhekels, after the ſhekel of the Sanctuary, both full of fine floure mingled with oyle, for a meate offering,

68 A golden incenſe cup of ten ſhekels, full of incenſe,

69 A yong bullocke, a ramme, a lambe of a yeere old for a burnt offering,

70 An hee goat for a ſinne offering,

71 And for a peace offring, two bullocks, fiue rammes, fiue hee goats, fiue lambes of a yeere olde : this was the offering of Ahiezer the ſonne of Amiſhaddai.

72 ¶ The eleuenth day † Pagiel the ſonne of Ocran, prince of the children of Aſher, offered.

† The offering of Pagiel, or Phegiel.

73 His offering was a ſiluer charger of an hundreth and thirtie ſhekels weight, a ſiluer bowle of ſeuentie ſhekels, after the ſhekel of the Sanctuary, both full of fine floure mingled with oile, for a meate offering,

74 A golden incenſe cup of ten ſhekels, full of incenſe,

75 A yong bullocke, a ramme, a lambe of a yeere olde for a burnt offering,

76 An hee goate for a ſinne offering,

77 And for a peace offring, two bullocks, fiue rammes, fiue hee goats, fiue lambes of a yeere olde: this was the offering of Pagiel the ſonne of Ocran.

78 ¶ The twelft day † Ahira the ſonne of Enan, prince of the children of Naphtali offered.

† The offering of Ahira.

79 His offering was a ſiluer charger of an hundreth and thirtie ſhekels weight, a ſiluer bowle of ſeuentie ſhekels, after the ſhekel of the Sanctuarie, both full of fine floure mingled with oyle, for a meate offering,

80 A golden incenſe cup of ten ſhekels, full of incenſe,

81 A yong bullocke, a ramme, a lambe of a yeere olde, for a burnt offering,

82 An hee goate for a ſinne offering,

13 And for peace offrings, two bullocks, fiue rammes, fiue hee goats, fiue lambes of a yeere old : this was the offering of Ahira the ſonne of Enan.

84 This was the [f] dedication of the Altar by the princes of Iſrael, when it was anoynted : twelue chargers of ſiluer, twelue ſiluer bowles, twelue incenſe cups of gold,

[f] This was the offering of the princes, when Aaron did dedicate the Altar.

85 Euery charger conteining an hundreth and thirtie ſhekels of ſiluer, and euery bowle ſeuentie : all the ſiluer veſſell conteined two thouſand, and foure hundreth ſhekels, after the ſhekel of the Sanctuary.

86 Twelue incenſe cups of gold full of incenſe, conteining ten ſhekels euery cup, after the ſhekel of the Sanctuary : all the golde of the incenſe cups was an hundreth and twentie ſhekels.

87 All the bullocks for the burnt offering were twelue bullockes, the rammes twelue, the lambes of a yeere olde twelue, with their meate offerings, and twelue hee goates for a ſinne offering.

88 And all the bullockes for the peace offerings were foure and twentie bullockes, the rammes ſixtie, the hee goates ſixtie, the lambes of a yeere olde ſixtie : this was the dedication of the Altar, after that it was [g] anoynted.

89 And when Moſes went into the [h] Tabernacle of the Congregation, to ſpeake with God, hee heard the voyce of one ſpeaking vnto him from the Mercieſeate, that was vpon the Arke of the Teſtimonie [i] betweene the two Cherubims, and hee ſpake to him.

[g] By Aaron,
[h] That is, the Sanctuary.
[i] According as he had promiſed, Exod.25,22.

CHAP. VIII.

2 The order of the lampes. 6 The purifying and offering of the Leuites. 24 The age of the Leuites, when they are receiued to ſeruice, and when they are diſmiſſed.

AND the Lorde ſpake vnto Moſes, ſaying,

2 Speake vnto Aaron, and ſay vnto him, When thou lighteſt the lampes, the ſeuen lampes ſhall giue light towarde the

[a] forefront of the Candleſticke.

a To that part, which is ouer againſt the Candleſticke, Exod. 25.37.

3 And Aaron did ſo, lighting the lampes thereof towarde the forefront of the Candleſticke, as the Lorde had commaunded Moſes.

4 And this was the worke of the Candleſticke, euen of golde beaten out with the hammer, both the ſhaft, and the flowres thereof *was beaten out with the hammer: [b] according to the patterne, which the Lorde had ſhewed Moſes, ſo made he the Candleſticke.

Exod. 25.18.
b And not ſet together of diuers pieces.

5 ¶ And the Lorde ſpake vnto Moſes, ſaying,

6 Take the Leuites from among the children of Iſrael, and purifie them.

7 And thus ſhalt thou doe vnto them, when thou purifieſt them, Sprinkle [c] water of purification vpon them, & let them ſhaue all their fleſh, and waſh their clothes: ſo they ſhall be cleane.

c In Ebrew it is called the water of ſinne, becauſe it is made to purge ſinne, as Chap. 19.9.

8 Then they ſhall take a yong bullocke with his meate offering of fine floure, mingled with oyle, and another yong bullocke ſhalt thou take for a ſinne offering.

9 Then thou ſhalt bring the Leuites before the Tabernacle of the Congregation, and aſſemble [d] all the Congregation of the children of Iſrael.

d That thou mayeſt doe this in preſence of them all.

10 Thou ſhalt bring the Leuites alſo before the Lorde, and the [e] children of Iſrael ſhall put their handes vpon the Leuites.

e Meaning, certaine of them in the name of the whole.

11 And Aaron ſhall offer the Leuites before the Lorde, as a ſhake offering of the children of Iſrael, that they may execute the ſeruice of the Lord.

12 And the Leuites ſhal put their hands vpon the heads of the bullocks, & make thou the one a ſinne offring, and the other a burnt offering vnto the Lorde, that thou mayeſt make an atonement for the Leuites.

13 And thou ſhalt ſet the Leuites before Aaron and before his ſonnes, and offer them as a ſhake offering to the Lord.

14 Thus thou ſhalt ſeparate the Leuites from among the children of Iſrael, and the Leuites ſhall be *mine.

Chap. 3.45.

15 And afterwarde ſhall the Leuites goe in, to ſerue in the Tabernacle of the Congation, and thou ſhalt purifie them, and offer them, as a ſhake offering.

16 For they are freely giuen *vnto mee from among the children of Iſrael, for [f] ſuch as open any wombe: for all the firſt borne of the children of Iſrael haue I taken them vnto me.

Chap. 3.9.
f That is, they that are the firſt borne.

17 *For all the firſt borne of the children of Iſrael are mine, both of man and of beaſt: ſince the day that I ſmote euery firſt borne in the lande of Egypt, I ſanctified them for my ſelfe.

Exod. 13.2.
luke. 2.23.

18 And I haue taken the Leuites for all the firſt borne of the children of Iſrael,

19 And haue giuen the Leuites as a gift vnto Aaron, and to his ſonnes from among the children of Iſrael, to do the ſeruice of the [g] children of Iſrael in the Tabernacle of the Congregation, and to make an atonement for the children of Iſrael, that there bee no plague among the children of Iſrael, when the children of Iſrael come neere vnto [h] the Sanctuary.

g Which ſeruice the Iſraelites ſhould elſe doe.
h Becauſe the Leuites goe into the Sanctuary in their name.

20 ¶ Then Moſes and Aaron and al the Congregation of the children of Iſrael did with the Leuites, according vnto all that the Lorde had commaunded Moſes concerning the Leuites: ſo did the children of Iſrael vnto them.

21 So the Leuites were purified, and waſhed their clothes, and Aaron offered them as a ſhake offering before the Lord, and Aaron made an atonement for them to purifie them.

22 And after that, went the Leuites in to doe their ſeruice in the Tabernacle of the Congregation, [i] before Aaron and before his ſonnes: as the Lorde had commanded Moſes concerning the Leuites, ſo they did vnto them.

i In their preſence to ſerue them.

23 ¶ And the Lorde ſpake vnto Moſes, ſaying,

24 This alſo belongeth to the Leuites: from fiue and twentie yeere olde & vpward, they ſhall goe in, to execute their office in the ſeruice of the Tabernacle of the Congregation.

25 And after the age of fiftie yeere, they ſhall ceaſe from executing the [k] office, and ſhall ſerue no more:

26 But they ſhall miniſter [l] with their brethren in the Tabernacle of the Congregation, to keepe things committed to their charge, but they ſhall doe no ſeruice: thus ſhalt thou doe vnto the Leuites touching their charges.

k Such office as was painefull, as to beare burdens and ſuch like.
l In ſinging Pſalmes, inſtructing, counſelling and keeping the things in order.

CHAP. IX.

2 The Paſſeouer is commaunded againe. 13. The puniſhment of him that keepeth not the Paſſeouer. 15 The cloud conducteth the Iſraelites through the wilderneſſe.

AND the Lorde ſpake vnto Moſes in the wilderneſſe of Sinai, in the firſt moneth of the ſecond yeere, after they were come out of the land of Egypt, ſaying,

2 The children of Iſrael ſhall alſo celebrate the *Paſſeouer at the time appointed thereunto.

3 In the fourteenth day of this moneth at *euen, yee ſhall keepe it in his due ſeaſon: according to [a] all the ordinances of it, and according to all the ceremonies thereof ſhall ye keepe it.

Exod. 12.1.
leuit. 23.5.
chap. 28 16.
deut. 16.2.
Exod. 12.6.
deut. 16.6.
a Euen in all points, as the Lord hath inſtituted it.

4 Then Moſes ſpake vnto the children of Iſrael, to celebrate the Paſſeouer.

5 And they kept the Paſſeouer in the fourteenth day of the firſt moneth at euen, in the wilderneſſe of Sinai: according to all that the Lord had commanded Moſes, ſo did the children of Iſrael.

6 ¶ And certaine men were defiled [b] by a dead man, that they might not keepe the Paſſeouer the ſame day: and they came before Moſes and before Aaron the ſame day.

b By touching a corps, or being at the buriall.

7 And thoſe men ſayd vnto him, We are defiled by a dead man: wherefore are wee kept backe that we may not [c] offer an offring vnto the Lord in the time thereunto appointed among the children of Iſrael?

c Or, celebrate the Paſſeouer the fourteenth day of the firſt moneth.

8 Then Moſes ſaid vnto them, Stand ſtill, and I will heare what the Lorde will command concerning you.

9 ¶ And ẏ Lord ſpake vnto Moſes, ſaying,

10 Speake vnto the children of Iſrael, and ſay, If any man among you, or of your poſteritie ſhall be vncleane by the reaſon of a corps, or be in a long iourney, [d]he ſhal keepe the Paſſeouer vnto the Lord.

d And cannot come where the Tabernacle is, when others keepe it.

11 In the fourteenth day of the [e] ſecond moneth at euen they ſhall keepe it: with vnleauened bread and ſowre herbes ſhall they eate it.

e So that the vncleane, and they that are not at home, haue a moneth longer graunted vnto them.

12 They ſhall leaue none of it vnto the morning, * nor breake any bone of it: according to all the ordinance of the Paſſeouer ſhall they keepe it.

Exod.12.46. iohn 19.36.

13 But the man that is cleane and is not in a [f] iourney, and is negligent to keepe the Paſſeouer, the ſame perſon ſhall be cut off from his people: becauſe he brought not the offering of the Lord in his due ſeaſon, that man ſhall beare his ‖ ſinne.

f When the Paſſeouer is celebrated.

‖ Or, puniſhment of his ſinne.

14 And if a ſtranger dwell among you, and will keepe the Paſſeouer vnto the Lord, as the ordinance of the Paſſeouer, and as the maner thereof is, ſo ſhall he doe: * ye ſhal haue one lawe both for the ſtranger, and for him that was borne in the ſame land.

Exod.12.49.

15 ¶ * And when the Tabernacle was reared vp, a cloud couered the Tabernacle, namely, the Tabernacle of the Teſtimony: & at euen there was vpon the Tabernacle, as the [g] appearance of fire vntill morning.

Exod.40.34.

g Like a pillar: read Exod. 13.21

16 So it was alway: the cloud couered it by day, and the appearance of fire by night.

17 And when the cloude was taken vp from the Tabernacle, then afterward the children of Iſrael iourneyed: and in the place where the cloud abode, there the children of Iſrael pitched their tents.

18 At the ‡ commandement of the [h] Lord the children of Iſrael iourneyed, and at the commandement of the Lorde they pitched: as long as the cloud abode vpon the Tabernacle, * they ‡ lay ſtill.

‡ Ebr. mouth.

h Who taught them what to do by the cloud.

1.Cor.10.1.

‡ Ebr. camped.

19 And when the cloud taried ſtill vpon the Tabernacle a long time, the children of Iſrael kept the [i] watch of the Lorde, and iourneyed not.

i They waited when the Lord would ſignifie either their departure, or their abode by the cloud.

20 So when the cloude abode ‡ a fewe dayes vpon the Tabernacle, they abode in their tents according to the commandement of the Lord: for they iourneyed at the commandement of the Lord.

‡ Ebr. the dayes of number.

21 And though the cloud abode vpon the Tabernacle from euen vnto the morning, yet if the cloude was taken vp in the morning, then they iourneyed: whether by day or by night the cloude was taken vp, then they iourneyed.

22 Or if the cloud taried two dayes, or a moneth, or a yeere vpon the Tabernacle, abiding thereon, the children of Iſrael * abode ſtill, and iourneyed not: but when it was taken vp, they iourneyed.

Exod.40.36,37. reade verſe 18.

23 At the commaundement of the Lorde they pitched, and at the commandement of the Lord they iourneyed, keeping the watch of the Lorde at the commaundement of the Lord by the [k] hand of Moſes.

k Vnder the charge and gouernement of Moſes.

CHAP. X.

2 The vſe of the ſiluer trumpets. 11 The Iſraelites depart from Sinai. 14 The captaines of the hoſt are numbred. 30 Hobab refuſeth to goe with Moſes his ſonne in lawe.

AND the Lord ſpake vnto Moſes, ſaying,

2 Make thee two trumpets of ſiluer: of an [a] whole piece ſhalt thou make them, that thou mayeſt vſe them for the aſſembling of the Congregation, and for the departure of the campe.

a Or of worke beaten out with the hammer.

3 And when they ſhall blow with them, all the Congregation ſhall aſſemble to thee before the doore of the Tabernacle of the Congregation.

4 But if they blow with one, then the Princes, or heads ouer the thouſands of Iſrael ſhall come vnto thee.

5 But if yee blowe an alarme, then the campe of them that pitch on the [b] Eaſt part, ſhall goe forward.

b That is, the hoſte of Iudah, and they that are vnder his enſigne.

6 If ye blow an alarme the ſecond time, then the hoſt of them that lie on the [c] Southſide ſhall march: for they ſhall blowe an alarme when they remooue.

c Meaning, the hoſte of Reuben.

7 But in aſſembling the Congregation, ye ſhall blow without an alarme.

8 And the ſonnes of Aaron the Prieſt ſhall [d] blow the trumpets, and ye ſhall haue them as a lawe for euer in your generations.

d So that onely the Prieſts muſt blow the trumpets, ſo long as the Prieſthood laſted.

9 And when yee goe to warre in your land againſt the enemie that vexeth you, yee ſhall blowe an alarme with the trumpets, and yee ſhall be remembred before the Lorde your God, and ſhall be ſaued from your enemies.

10 Alſo in the day of your [e] gladneſſe, and in your feaſt dayes, and in the beginning of your moneths, yee ſhall alſo blow the trumpets ‖ ouer your burnt ſacrifices, and ouer your peace offerings, that they may be a remembrance for you before your God: I am the Lord your God.

e When ye reioyce that God hath remooued any plague.

‖ Or, when ye offer burnt offrings.

11 ¶ And in the ſecond yere, in the ſecond moneth, and in the twentieth day of the moneth, the cloud was taken vp from the Tabernacle of the Teſtimonie.

12 And the children of Iſrael departed on their ‖ iourneyes out of the deſert of Sinai, and the cloude reſted in the wilderneſſe of Paran.

‖ Or, in keeping this order in their iourneyes.

13 So they [f] firſt tooke their iourney at the commandement of the Lord, by the hand of Moſes.

f From Sinai to Paran, Cha.33.16.

14 ¶ * In the firſt place went the ſtanderd of the hoſte of the children of Iudah, according to their armies: and * Nahſhon the ſonne of Amminadab was ouer his band.

Chap.2.3.

Chap.1.7.

15 And ouer the band of the tribe of the children of Iſſachar was Nethaneel the ſon of Zuar.

16 And ouer the band of the tribe of the children of Zebulun was Eliab the ſonne of Helon.

17 When the Tabernacle was taken downe, then the ſonnes of Gerſhon, and the ſonnes of Merari went forward bearing [g] the Tabernacle.

g With all the appertinances thereof.

18 ¶ After, departed the ſtanderd of the hoſte of Reuben according to their armies, and ouer his bande was Elizur the ſonne of Shedeur.

19 And ouer the bande of the tribe of the children of Simeon was Shelumiel the ſon of Zuriſhaddai.

20 And ouer the band of the tribe of the children of Gad was Eliaſaph the ſonne of Deuel.

21 The Koathites alſo went forwarde and [h] bare the * Sanctuary, and the [i] former did ſet vp the Tabernacle againſt they came.

22 ¶ Then the ſtanderd of the hoſte of the children of Ephraim went forwarde according to their armies, and ouer his band was Eliſhama the ſonne of Ammiud.

23 And ouer the band of the tribe of the ſonnes of Manaſſeh was Gamliel the ſonne of Pedazur.

24 And ouer the band of the tribe of the ſonnes of Beniamin was Abidan the ſonne of Gideoni.

25 ¶ Laſt, the ſtanderd of the hoſte of the children of Dan marched, [k] gathering al the hoſtes according to their armies: and ouer his band was Ahiezer the ſonne of Ammiſhaddai.

26 And ouer the band of the tribe of the children of Aſher was Pagiel the ſonne of Ocran.

27 And ouer the band of the tribe of the children of Naphtali was Ahira the ſonne of Enan.

28 [l] Theſe were the remoouings of the children of Iſrael according to their armies, when they marched.

29 ¶ After, Moſes ſayd vnto [m] Hobab the ſonne of Reuel the Midianite, the father in law of Moſes, We goe into the place, of which the Lorde ſayde, I will giue it you: Come thou with vs, and we will doe thee good: for the Lord hath promiſed good vnto Iſrael.

30 And he anſwered him, I will not go: but I will depart to mine owne countrey, and to my kindred.

31 Then hee ſayd, I pray thee, leaue vs not: for thou knoweſt our camping places in the wilderneſſe: therefore thou mayeſt be our ‡ guide.

32 And if thou go with vs, what goodneſſe the Lord ſhall ſhewe vnto vs, the ſame will we ſhew vnto thee.

33 ¶ So they departed from the [n] mount of the Lord, three dayes iourney, and the Arke of the couenant of the Lorde went before them in the three dayes iourney, to ſearch out a reſting place for them.

34 And the cloud of the Lorde was vpon them by day, when they went out of ẏ campe.

35 And when the Arke went forwarde, Moſes ſayd, * [o] Riſe vp Lord, and let thine enemies be ſcattered, and let them that hate thee, flee before thee.

36 And when it reſted, he ſayde, Returne, O Lord, to the ‡ many thouſands of Iſrael.

[h] Vpon their ſhoulders.

Chap. 4.4.

[i] The Merarites and Gerſhonites

[k] Leauing none behinde, nor any of their former that fainted in the way.

[l] This was the order of their hoſt when they remooued.

[m] Some thinke that Reuel, Iethro, Hobab, and Keni, were all one. Kimhi ſaith, that Reuel was Iethroes father: ſo Hobab was Moſes father in law, looke Exod. 2.18. and 3.1. and 4.18. and 18.1. and iudg. 4.11.

‡ *Ebr. eyes vnto vs.*

[n] Mount Sinai, or Horeb.

Pſal 68.1,2.

[o] Declare thy might & power.

‡ *Ebr. to the ten thouſand thouſands.*

CHAP. IX.

1 The people murmureth, and is puniſhed with fire. 4 The people luſteth after fleſh. 6 They loath Manna. 11 The weake faith of Moſes. 16 The Lord deuideth the burden of Moſes to ſeuenty of the Ancients. 31 The Lord ſendeth Quailes 33 Their luſt is puniſhed.

WHen the people became ‡ murmurers, ‡ it diſpleaſed the Lord: and the Lord heard it, therefore his wrath was kindled, and the fire of the Lord burnt among them, and * conſumed the vtmoſt part of the hoſt.

2 Then the people cryed vnto Moſes: and when Moſes prayed vnto the Lord, the fire was quenched.

3 And hee called the name of that place ‖ Taberah, becauſe the fire of the Lord burnt among them.

4 ¶ And a nnmber of [a] people that was among them, fell a luſting, and [b] turned away, and the children of Iſrael alſo wept, and ſayd, Who ſhall giue vs fleſh to eate?

5 We remember the fiſh which wee did eate in Egypt, for [c] nought, the cucumbers, and the pepons, and the leekes, and the onions, and the garleeke.

6 But now our ſoule is [d] dryed away, we can ſee nothing but this MAN.

7 (The MAN alſo was as * Coriander ſeed, and his colour like the colour of [e] Bdelium.

8 The people went about and gathered it, and ground it in milles, or beat it in morters, and baked it in a cauldron, and made cakes of it, and the taſte of it was like vnto the taſte of freſh oyle.

9 And when the deawe fell downe vpon the hoſte in the night, the MAN fel with it.)

10 ¶ Then Moſes heard the people weepe thorowout their families, euery man in the doore of his tent: and the wrath of the Lord was grieuouſly kindled: alſo Moſes was grieued.

11 And Moſes ſaid vnto ẏ Lord, Wherefore haſt thou ‖ vexed thy ſeruant? and why haue I not found [f] fauour in thy ſight, ſeeing thou haſt put the charge of all this people vpon me?

12 Haue I [g] conceiued all this people? or haue I begotten them, that thou ſhouldeſt ſay vnto me, Cary them in thy boſome (as a nurſe beareth the ſucking childe) vnto the [h] land, for the which thou ſwareſt vnto their fathers?

13 Where ſhould I haue fleſh to giue vnto all this people? For they weepe vnto me, ſaying, Giue vs fleſh, that we may eate.

14 I am not able to beare all this people alone: for it is too heauy for me.

15 Therefore if thou deale thus with me, I pray thee, if I haue founde fauour in thy [i] ſight, kill mee, that I beholde not my miſerie.

16 ¶ Then the Lorde ſayd vnto Moſes, Gather vnto me ſeuentie men of the Elders of Iſrael, whom thou knoweſt, that they are the Elders of the people, and gouernours ouer them, and bring them vnto the Tabernacle of the Congregation, & let them ſtand there with thee,

17 And I will come downe, and talke with thee there, [k] and take of the Spirite, which is vpon thee, and put vpon them, and they ſhall beare the burthen of the people with thee: ſo thou ſhalt not beare it alone.

18 Furthermore thou ſhalt ſay vnto the people,

‡ *Ebr. as vniuſt complayners.*

‡ *Ebr. it was euill in the eares of the Lord.*

Pſal. 78.21.

‖ *Or burning.*

[a] Which were of thoſe ſtrangers that came out of Egypt with them, Exod. 12.38.

[b] From God.

[c] For a ſmall price, or good cheape.

[d] For the greedy luſt of fleſh.

Exod. 16.31. wiſd. 16.20. pſal. 78.24. iohn 6.31.

[e] Which is a white pearle or precious ſtone.

‖ *Or euill intreated.*

[f] Or, wherein haue I diſpleaſed thee?

[g] Am I their father that none may haue the charge of them but I?

[h] Of Canaan promiſed by an othe to our fathers.

[i] I had rather die then to ſee my griefe and miſery thus daily increaſe by their rebellion.

[k] I will diſtribute my ſpirit among them, as I haue done to thee.

UMI

people, [l] Be ſanctified againſt to morow, and yee ſhall eate fleſh: for you haue wept in the eares of the Lord, ſaying, Who ſhall giue vs fleſh to eate? for wee were better in Egypt: therefore the Lord will giue you fleſh, and ye ſhall eate.

l Prepare your ſelues that ye be not vncleane.

19 Ye ſhal not eat one day, nor two daies, nor fiue dayes, neither ten dayes, nor twenty dayes,

20 But a whole moneth, vntill it come out at your noſtrels, and be lothſome vnto you, becauſe yee haue [m] contemned the Lord, which is [n] among you, and haue wept before him, ſaying, Why came we hither out of Egypt?

m Or, caſt him off, becauſe ye refuſed Manna which he appointed as moſt meete for you.

n Who leadeth and gouerneth you.

21 And Moſes ſaid, Sixe hundreth thouſand footemen are there of the people, [o] among whom I am: and thou ſayeſt, I will giue them fleſh, that they may eate a moneth long.

o Of whom I haue the charge.

22 Shall the ſheepe & the beeues be ſlaine for them, to finde them? either ſhall all the fiſh of the ſea be gathered together for them to ſuffice them?

23 And the Lord ſayd vnto Moſes, Is * the Lords hand ſhortened? thou ſhalt ſee now whether my worde ſhall come to paſſe vnto thee or no.

Iſa 50.2. and 59.1.

24 ¶ So Moſes went out, and tolde the people the words of the Lord, and gathered ſeuenty men of the Elders of the people, and ſet them round about the Tabernacle.

25 Then the Lord came down in a cloud, and ſpake vnto him, and ‖ tooke of the Spirit that was vpon him, and put it vpon the ſeuentie Ancient men: and when the Spirit reſted vpon them, then they propheſied, and did not [p] ceaſe.

‖*Or, ſeparated, as verſe 17.*

p From that day the ſpirit of prophecie did not faile them.

26 But there remained two of the men in the hoſte: the name of the one was Eldad, and the name of the other Medad, and the Spirit reſted vpon them, (for they were of them that were written, and went not out vnto the Tabernacle) and they propheſied in the hoſte.

27 Then there ran a yong man, and told Moſes, and ſayd, Eldad & Medad doe propheſie in the hoſte.

28 And Joſhua the ſonne of Nun the ſeruant of Moſes, one of his [q] yong men, anſwered, and ſayd, My lord Moſes, [r] forbid them.

q Or, a yong man whom he had choſen from his youth.

r Such blinde zeale was in the Apoſtles, Mar. 9.38. luke 9.49.

29 But Moſes ſayd vnto him, Enuieſt thou for my ſake? yea, would God that al the Lords people were Prophets, and that the Lord would put his Spirit vpon them.

30 And Moſes returned into the hoſt, he and the Elders of Iſrael.

31 Then there went forth a winde from the Lord, and * brought quailes from the Sea, and let them fall vpon the campe, a dayes iourney on this ſide, and a dayes iourney on the other ſide, round about the hoſte, and they were about two cubites aboue the earth.

Exod. 16.13. pſal. 78.26, 27.

32 Then the people aroſe, all that day, and all the night, and all the next day, and gathered the quailes: he that gathered the leaſt, gathered ten [ſ] Homers full, and they ſpred them abroad for their vſe round about the hoſte.

ſ Of Homer, read Leui. 27.16. alſo it ſignifieth an heape, as Exo. 8.14. iudg. 15, 16.

33 While the fleſh was yet betweene their teeth, before it was chewed, euen the wrath of the Lord was kindled againſt the people, and the Lord * ſmote the people with an exceeding great plague.

Pſal. 78.31.

34 So the name of the place was called ‖ Kibroth-hattaauah: for there they buried the people that fell a luſting.

‖*Or, graues of luſt.*

35 From Kibroth-hattaauah the people tooke their iourney to Hazeroth, and abode at Hazeroth.

CHAP. XII.

1 Aaron and Miriam grudge againſt Moſes. 10 Miriam is ſtricken with leproſie, and healed at the prayer of Moſes.

Afterward Miriam and Aaron ‖ ſpake againſt Moſes, becauſe of the woman of Ethiopia whom he had maried (for he had maried a [a] woman of Ethiopia)

‖*Or, murmured.*

a Zipporah Moſes wife was a Midianite, and becauſe Midian bordered on Ethiopia, it is ſometime in the Scripture comprehended vnder this name.

2 And they ſayd, What? hath the Lord ſpoken but onely by Moſes? hath he not ſpoken alſo by vs? and the Lord heard this.

3 (But Moſes was a very * [b] meeke man, aboue all the men that were vpon the earth)

Ecclus. 45.4.

b And ſo bare with their grudgings, although he knew them.

4 And by & by the Lord ſayd vnto Moſes, and vnto Aaron, & vnto Miriam, Come out yee three vnto the Tabernacle of the Congregation: and they three came forth.

5 Then the Lord came downe in the pillar of the cloude, and ſtood in the doore of the Tabernacle, and called Aaron and Miriam, and they both came forth.

6 And he ſayd, Heare now my wordes, If there be a Prophet of the Lord among you, I will be knowen to him by a [c] viſion, and will ſpeake vnto him by a dreame.

c Theſe were the two ordinary meanes.

7 My ſeruant Moſes is not ſo, who is faithfull in [d] all mine houſe.

d In all Iſrael which was his Church.

8 Unto him will I ſpeake * mouth to mouth, & by viſion, and not in darke wordes, but hee [e] ſhall ſee the ſimilitude of the Lord. Wherefore then were ye not afraid to ſpeake againſt my ſeruant, euen againſt Moſes?

Exod. 33.11.

e So farre as any man was able to comprehend, which he calleth his backe parts, Exod. 33.23.

9 Thus the Lord was very angry with them, and departed.

10 Alſo the cloud departed from the [f] tabernacle: and behold, Miriam was leprous like ſnow: & Aaron looked vpon Miriam, and behold, ſhe was leprous.

f From the doore of the Tabernacle.

11 Then Aaron ſayd vnto Moſes, Alas, my Lorde, I beſeech thee, lay not the ſinne vpon vs, which wee haue fooliſhly committed, and wherein we haue ſinned.

12 Let her not, I pray thee, be as one [g] dead, of whom the fleſh is halfe conſumed, when he commeth out of his mothers wombe.

g As a child that commeth out of his mothers belly dead, hauing as it were but the skin.

13 Then Moſes cryed vnto the Lord, ſaying, O God, I beſeech thee, heale her now.

14 ¶ And the Lord ſayd vnto Moſes, If her father had [h] ſpit in her face, ſhould ſhe not haue bene aſhamed ſeuen dayes? let her be * ſhut out of the hoſte ſeuen dayes, and after, ſhe ſhall be receiued.

h In his diſpleaſure.

Leuit. 13.46.

15 So Miriam was ſhut out of the hoſte ſeuen dayes, and the people returned not, till Miriam was brought in againe.

CHAP. XIII.

4 Certaine men are ſent to ſearch the lande of Canaan. 24 They bring of the fruite of the land.

31 Caleb comforteth the people againſt the diſcouraging of their ſpies.

THen afterward the people remoued from Hazeroth, and pitched in the wilderneſſe of [a] Paran.

[a] That is, in Rithma, which was in Paran, Chap.33.18.

2 ¶ And the Lorde ſpake vnto Moſes, ſaying,

3 [b] Send thou men out to ſearch the land of Canaan which I giue vnto the children of Iſrael: of euery tribe of their fathers ſhall ye ſend a man, ſuch as are al rulers among them.

[b] After the people had required it of Moſes, as it is in Deut.1.22. then the Lord ſpake to Moſes ſo to doe.

4 Then Moſes ſent them out of the wilderneſſe of Paran at the commandement of the Lord: all thoſe men were ‖ heads of the children of Iſrael.

‖*Or, rulers.*

5 Alſo their names are theſe: of the tribe of Reuben, Shammua the ſonne of Zaccur:

6 Of the tribe of Simeon, Shaphat the ſonne of Hori:

7 Of the tribe of Iudah, Caleb the ſonne of Iephunneh:

8 Of the tribe of Iſſachar, Igal the ſonne of Ioſeph:

9 Of the tribe of Ephraim, ‖ Oſhea the ſonne of Nun:

‖*Or, Ioſhua.*

10 Of the tribe of Beniamin, Palti the ſonne of Raphu:

11 Of the tribe of Zebulun, Gaddiel, the ſonne of Sodi:

12 Of the tribe of Ioſeph, to wit, of the tribe of Manaſſeh, Gaddi the ſonne of Suſi:

13 Of the tribe of Dan, Ammiel the ſonne of Gemalli:

14 Of the tribe of Aſher, Sethur the ſonne of Michael:

15 Of the tribe of Naphtali, Nahbi the ſonne of Vophſi:

16 Of the tribe of Gad, Geuel the ſonne of Machi.

17 Theſe are the names of the [c] men, which Moſes ſent to ſpie out the lande: and Moſes called the name of Oſhea the ſonne of Nun, Iehoſhua.

[c] Which in number were twelue, according to the twelue tribes.

18 So Moſes ſent them to ſpie out the land of Canaan, and ſayd vnto them, Go vp this way toward the South, and goe vp into the ‖ mountaines,

‖*Or, high countrey.*

19 And conſider the land what it is, and the people that dwell therein, whether they be ſtrong or weake, either few or many,

20 Alſo what the land is that they dwell in, whether it be [d] good or bad: and what cities they be that they dwell in, whether they dwell in tents, or in walled townes:

[d] Plentifull or barren.

21 And what the land is: whether it be fat or leane, whether there be trees therein, or not. And be of good courage, and bring of the fruit of the land (for then was the time of the firſt ripe grapes.)

22 ¶ So they went vp, and ſearched out the lande, from the wilderneſſe of [e] Zin vnto Rehob, to goe to Hamath,

[e] Which was in the wilderneſſe of Paran.

23 And they aſcended toward the South, & came vnto Hebron, where were Ahiman, Sheſhai, and Talmai, the ſonnes of [f] Anak. And [g] Hebron was built ſeuen yeere before Zoan in Egypt.

[f] Which were a kinde of gyants.

[g] Declaring the antiquitie thereof: alſo Abraham, Sara, Izhak, and Iaakob were buried there.

24 * Then they came to the riuer of Eſhcol, and cut downe thence a branch with one cluſter of grapes: and they bare it vpon a barre betweene two, and brought of the pomegranates and of the figs.

Deut.1,24.

25 That place was called the ‖ riuer Eſhcol, becauſe of the cluſter of grapes, which the children of Iſrael cut downe thence.

‖*Or, the valley of Eſhcol, that is, of grapes.*

26 Then after fortie dayes, they turned againe from ſearching of the land.

27 And they went & came to Moſes and to Aaron, and vnto all the Congregation of the children of Iſrael, in the wilderneſſe of [h] Paran, to Kadeſh, and brought to them, and to all the Congregation tidings, and ſhewed them the fruit of the land.

[h] Called alſo Kadeſh Barnea.

28 And they told [i] him, & ſaid, We came vnto the land whither thou haſt ſent vs, and ſurely it floweth with * milke and hony: and here is of the fruit of it.

[i] That is, Moſes.

Exod.33.3.

29 Neuertheleſſe, the people bee ſtrong that dwel in the land, and the cities are walled and exceeding great: and moreouer we ſaw the [k] ſonnes of Anak there.

[k] Ahiman, Sheſhai, and Talmai, whom Caleb ſlew afterward, Ioſh.11.21,22.

30 The Amalekites dwell in the South countrey, and the Hittites, & the Iebuſites, and the Amorites dwell in the mountaines, and the Canaanites dwell by the Sea, and by the coaſt of Iorden.

31 Then Caleb ſtilled the people ‖ before Moſes, and ſayd, Let vs goe vp at once, and poſſeſſe it: for vndoubtedly wee ſhall ouercome it.

‖*Or, murmuring againſt Moſes.*

32 But the men that went vp with him, ſayd, Wee be not able to goe vp againſt the people: for they are ſtronger then we.

33 So they brought vp an euill report of the land which they had ſearched for the children of Iſrael, ſaying, The land which we haue gone through to ſearch it out, is a land that [l] eateth vp the inhabitants thereof: for all the people that we ſaw in it, are men of great ſtature.

[l] The gyants were ſo cruell that they ſpoyled and killed one another, & thoſe that came to them.

34 For there we ſaw giants, the ſonnes of Anak, which come of the giants, ſo that wee ſeemed in our ſight like graſhoppers: and ſo we were in their ſight.

CHAP. XIIII.

2 The people murmure againſt Moſes. 10 They would haue ſtoned Caleb and Ioſhua. 13 Moſes pacifieth God by his prayer. 45 The people that would enter into the lande contrary to Gods will, are ſlaine.

THen all the Congregation lifted vp their voyce, and cryed: and [a] the people wept that night,

[a] Such as were afraid at the report of the ten ſpies.

2 And all the children of Iſrael murmured againſt Moſes & Aaron: and the whole aſſembly ſayd vnto them, Would God we had died in the land of Egypt, or in this wilderneſſe: would God we were dead.

3 Wherefore now hath the Lord brought vs into this land to fall vpon the ſword? our wiues, & our children ſhall be [b] a praye: were it not better for vs to returne into Egypt?

[b] To our enemies the Canaanites.

4 And they ſayd one to another, Let vs make a captaine and returne into Egypt.

5 Then Moſes and Aaron [c] fell on their faces before all the aſſembly of the Congregation of the children of Iſrael.

[c] Lamenting the people, and praying for them.

6 * And Ioſhua the ſonne of Nun, & Caleb the ſonne of Iephunneh, two of them that ſearched the land, [d] rent their clothes,

Ecclus.46.9. 1.mac.2.56.

[d] For ſorow, hearing their blaſphemie.

7 And ſpake vnto all the aſſembly of the children of Iſrael, ſaying, The land which

we walked thorow to ſearch it, is a very good land.

8 If the Lord loue vs, he will bring vs into this land, & giue it vs, which is a lande that floweth with milke and honie.

9 But rebell not yee againſt the Lorde, neither feare ye the people of the lande: for they are but [e] bread for vs; their ſhield is departed from them, and the Lord is with vs, feare them not.

[e] We ſhal eaſily ouercome them.

10 And all the multitude ſayd, [f] Stone them with ſtones: but the glory of the Lord appeared in the Tabernacle of the Congregation, before all the children of Iſrael.

[f] That is the condition of them that would perſwade in Gods cauſe, to be perſecuted of the multitude.

11 And the Lord ſayd vnto Moſes, How long will this people prouoke me, and howe long will it bee, yer they beleeue mee, for all the ſignes which I haue ſhewed among them?

12 I will ſmite them with the peſtilence, and deſtroy them, and wil make thee a greater nation and mightier then they.

13 But Moſes ſaid vnto ẏ Lord, * When the Egyptiãs ſhal hears it, (for thou broughteſt this people by thy power, from among them)

Exod.32,12.

14 Then they ſhall ſay to the inhabitants of this land, (for they haue heard that thou, Lord, art among this people, and that thou, Lord, art ſeene ‡ face to face, and that thy cloude ſtandeth ouer them, and that thou * goeſt before them by day time in a pillar of a cloud, and in a pillar of fire by night)

‡Ebr. eye to eye.

Exod,13.21.

15 That thou wilt kill this people as [g] one man: ſo the heathen which haue heard the fame of thee, ſhall thus ſay,

[g] So that none ſhall eſcape.

16 Becauſe the Lord was not * able to bring this people into the lande, which hee ſware vnto them, therefore hath hee ſlaine them in the wilderneſſe.

Deut 9,28.

17 And now, I beſeech thee, let the power of my Lorde be great, according as thou haſt ſpoken, ſaying,

18 The Lord is * ſlow to anger & of great mercie, and * forgiuing iniquitie, and ſinne, but not making the wicked innocent, and * viſiting the wickedneſſe of the fathers vpon the children, in the third and fourth generation.

Exod.34.6. pſal.103 8. Pſal.133.3. Exod.20 5. and 34 7.

19 Be mercifull, I beſeech thee, vnto the iniquitie of this people, according to thy great mercie, and as thou haſt forgiuen this people from Egypt, euen vntill now.

20 And the Lord ſayde, I haue forgiuen [h] it, according to thy requeſt.

[h] In that he deſtroyed not them vtterly, but left their poſteritie and certaine to enter.

21 Notwithſtanding, as I liue, all the earth ſhall bee filled with the glory of the Lord:

22 For all thoſe men which haue ſeene my glory, and my miracles which I did in Egypt, and in the wilderneſſe, and haue tempted mee this [i] ten times, and haue not obeyed my voyce,

[i] That is, ſundry times and often.

23 Certainely they ſhall not ſee the land, whereof I ſware vnto their fathers: neither ſhall any that prouoke me, ſee it,

24 But my ſeruant * Caleb, becauſe hee had another [k] ſpirit, and hath followed me ſtill, euen him wil I bring into the land whither he went, and his ſeede ſhall inherite it.

Ioſh.14 6.

[k] A meeke and obedient ſpirit, and not rebellious.

25 Now the Amalekites and the Canaanites [l] remaine in the valley: wherefore turne backe to morrow, and get you into the [m] wilderneſſe, by the way of the red Sea.

[l] And lie in waite for you.

[m] For I will not defend you.

26 ¶ After, the Lord ſpake vnto Moſes and to Aaron, ſaying,

27 * Howe long ſhall I ſuffer this wicked multitude to murmure againſt mee? I haue heard the murmurings of the children of Iſrael, which they murmure againſt me.

Pſal.106.26.

28 Tell them, As * I liue (ſaith the Lord) I will ſurely doe vnto you, euen as yee haue ſpoken in mine eares.

Chap.26.65. and 32.10.

29 Your carkeiſes ſhall fall in this wilderneſſe, and all you that were * counted through all your numbers, from twentie yeere old and aboue, which haue murmured againſt me,

Deut,1.35.

30 Ye ſhall not doubtleſſe come into the land, for the which I * lifted vp mine hand, to make you dwell therein, ſaue Caleb the ſonne of Iephunneh, and Ioſhua the ſonne of Nun.

Gen,14.22.

31 But your children, (which yee ſayde ſhould be a pray) them will I bring in, and they ſhall knowe the land which ye haue refuſed:

32 But euen your carkeiſes ſhall fall in this wilderneſſe,

33 And your children ſhall [n] wander in the wilderneſſe fourtie yeres, and ſhall beare your [o] whoredomes, vntill your carkeiſes be waſted in the wilderneſſe.

[n] The word ſignifieth, to bee ſhepheards, or to wander like ſhepheards to & fro.

[o] Your infidelity and diſobedience againſt God.

34 After the number of the dayes, in the which ye ſearched out the land, euen fourtie dayes, * euery day for a yeere, ſhall ye beare your iniquitie, for * fourtie yeeres, and yee [p] ſhall feele my breach of promiſe.

Ezek.4.6.

Pſal.95.10.

[p] Whether my promiſe be true or no.

35 I the Lord haue ſayd, Certainely I will doe ſo to all this wicked company, that are gathered together againſt me: for in this wilderneſſe they ſhal be conſumed, and there they ſhall die.

36 And the men which Moſes had ſent to ſearch the lande (which, when they came againe, made all the people to murmure againſt him, and brought vp a ſlander vpon the land)

37 Euen thoſe men that did bring vp that vile ſlander vpon the lande, * ſhall die by a plague before the Lord.

1.Cor.10.10. heb.3.10,17. iude 5.

38 But Ioſhua the ſonne of Nun, and Caleb the ſonne of Iephunneh, of thoſe men that went to ſearch the land, ſhall liue.

39 ¶ Then Moſes told theſe ſayings vnto all the children of Iſrael, and the people ſorowed greatly,

40 * And they aroſe vp early in the morning, and gate them vp into the top of the mountaine, ſaying, Loe, we be ready to goe vp to the place which the Lorde hath promiſed: for we haue [q] ſinned.

Deut.1.41.

[q] They confeſſe they ſinned by rebelling againſt God, but conſider not, they offended in going vp without Gods commandement.

41 But Moſes ſayd, Wherefore tranſgreſſe yee thus the commaundemen of the Lord? it will not ſo come well to paſſe.

42 Goe not vp (for the Lorde is not among you) leſt yee bee ouerthrowen before your enemies.

43 For the Amalekites and the Canaanites are there before you, and ye ſhall fall by the ſworde: for in as much as yee are turned away from the Lorde, the Lorde

alſo will not be with you.

r They could not be ſtayed by any meanes.

44 Yet they preſumed [r] obſtinately to go vp to the top of the mountaine: but the Arke of the couenant of the Lord, and Moſes departed not out of the campe.

Deut. 1.44.

45 Then the Amalekites & the Canaanites, which dwelt in that mountaine, came down, and ſmote them, *and conſumed them vnto Hormah.

CHAP. XV.

2 The offerings which the Iſraelites ſhould offer when they came into the land of Canaan. 32 The puniſhment of him that brake the Sabbath.

AND the Lord ſpake vnto Moſes, ſaying,

Leuit. 23. 10.

a Into the land of Canaan.

2 Speake vnto the children of Iſrael, and ſay vnto them, *When ye be come into the [a] land of your habitations, which I giue vnto you,

Leuit. 22, 21.
‖ Or, ſeparate.
Exod. 29. 18.
Leuit. 2. 1.

3 And will make an offering by fire vnto the Lorde, a burnt offering or a ſacrifice *‖ to fulfill a vowe, or a free offering, or in your feaſtes to make a *ſweete ſauour vnto the Lord of the heard, or of the flocke,

4 Then *let him that offereth his offering vnto the Lord, bring a meate offering of a tenth deale of fine flowre, mingled with the fourth part of an [b] hin of oyle.

b Reade Exod. 29.40.

5 Alſo thou ſhalt prepare the fourth part of an hin of wine to be powred on a lambe, appointed for the burnt offering or any offering.

6 And for a ramme, thou ſhalt for a meate offering, prepare two tenth deales of fine flowre, mingled with the third part of an hin of oyle.

c The liquor was ſo called, becauſe it was powred on the thing that was offered.

7 And for a [c] drinke offering, thou ſhalt offer the third part of an hin of wine, for a ſweete ſauour vnto the Lord.

8 And when thou prepareſt a bullocke for a burnt offering, or for a ſacrifice to fulfill a vowe or a peace offering to the Lord,

‖ Or, three omers.

9 Then let him offer with the bullocke a meate offring of ‖ three tenth deales of fine flowre, mingled with halfe an hin of oyle.

10 And thou ſhalt bring for a drinke offering halfe an hin of wine, for an offering made by fire of a ſweet ſauour vnto the Lord.

11 Thus ſhall it be done for a bullocke, or for a ram, or for a lambe, or for a kid.

d Euery ſacrifice of beaſtes muſt haue their meate offering & drinke offering, according to this proportion.

12 According to the number [d] that ye prepare to offer, ſo ſhall yee doe to euery one according to their number.

13 All that are borne of the countrey, ſhal doe theſe things thus, to offer an offering made by fire of ſweete ſauour vnto the Lord.

14 And if a ſtranger ſoiourne with you, or whoſoeuer be among you in your generations, and will make an offering by fire of a ſweete ſauour vnto the Lord, as yee doe, ſo he ſhall doe.

Exod. 12.49.
chap. 9.14.

15 *One ordinance ſhalbe both for you of the Congregation, and alſo for the ſtranger that dwelleth with you, euen an ordinance for euer in your generations, as you are, ſo ſhall the ſtranger be before the Lord.

16 One Law, and one maner ſhall ſerue both for you and for the ſtranger that ſoiourneth with you.

17 ¶ And the Lorde ſpake vnto Moſes, ſaying,

18 Speake vnto the children of Iſrael, and ſay vnto them, When yee be come into the land, to which I bring you,

19 And when ye ſhall eate of the bread of the land, ye ſhall offer an heaue offering vnto the Lord.

e Which is made of the firſt corne ye gather.

Leuit 23.14.

20 Yee ſhall offer vp a cake of the firſt of your [e] dough for an heaue offering: *as the heaue offering of the barne, ſo yee ſhall lift it vp.

21 Of the firſt of your dough ye ſhal giue vnto the Lord an heaue offering in your generations.

f As by ouerſight or ignorance, reade Leuit. 4, 2, 13.

22 ¶ And if ye [f] haue erred, and not obſerued all theſe commandements, which the Lord hath ſpoken vnto Moſes,

23 Euen all that the Lord hath commanded you by the hand of Moſes, from the firſt day that the Lorde commaunded Moſes, and hencefor warde among your generations:

g Some reade, from the eyes of the congregation that is, which is hid from the congregation.

Leuit. 4.1. &c.

24 And if ſo be that ought be committed ignorantly of the [g] Congregation, then all the Congregation ſhall giue a bullocke for a burnt offering, for a ſweete ſauour vnto the Lord, with the meate offering and drinke offering thereto according to the *maner, and an hee goate for an ſinne offering.

25 And the Prieſt ſhall make an atonement for all the Congregation of the children of Iſrael, and it ſhall be forgiuen them: for it is ignorance: and they ſhal bring their offring for an offering made by fire vnto the Lorde, and their ſinne offering before the Lord for their ignorance.

26 Then it ſhall be forgiuen all the Congregation of the children of Iſrael, and the ſtranger that dwelleth among them: for all the people were in ignorance.

Leuit. 4.27.

27 ¶ *But if any one perſon ſin through ignorance, then he ſhall bring a ſhee goate of a yeere olde for a ſinne offering.

28 And the Prieſt ſhall make an atonement for the ignorant perſon, when he ſinneth by ignorance before the Lorde, to make reconciliation for him: and it ſhall be forgiuen him.

29 He that is borne among the children of Iſrael, and the ſtranger that dwelleth among them, ſhall haue both one law, who ſo doth ſinne by ignorance.

‡ *Ebr. with an hie hand: that is, in contempt of God.*

30 ¶ But the perſon that doeth ought ‡ preſumptuouſly, whether he be borne in the land, or a ſtranger, the ſame blaſphemeth the Lorde: therefore that perſon ſhall bee cut off from among his people,

h He ſhall ſuſtaine the puniſhment of his ſinne.

31 Becauſe hee hath deſpiſed the word of the Lorde, and hath broken his commandement, that perſon ſhall be vtterly cut off: his [h] iniquitie ſhall be vpon him.

32 ¶ And while the children of Iſrael were in the wilderneſſe, they found a man that gathered ſticks vpon the Sabbath day.

33 And they that founde him gathering ſticks, brought him vnto Moſes and to Aaron, and vnto all the Congregation,

Leuit. 24.12.

34 And they put him in *warde: for it was not declared what ſhould be done vnto him.

35 Then ẏ Lord ſayd vnto Moſes, This man ſhall die the death: and let all the mul-

titude ſtone him with ſtones without the hoſte.

36 And all the Congregation brought him without the hoſte, and ſtoned him with ſtones, and hee died, as the Lord had commanded Moſes.

37 ¶ And the Lord ſpake vnto Moſes, ſaying,

38 Speake vnto the children of Iſrael, & bid them that they make * them fringes vpō the borders of their garments throwout their generations, and put vpon the fringes of the borders a ribband of blew ſilke.

Deut.22.12.
matth.23.5.

39 And yee ſhall haue the fringes, that when ye looke vpon them, ye may remember all the commandements of the Lord, and do them: and that ye ſeeke not after your owne heart, nor after your owne eyes, after the which ye go a [i] whoring:

i By leauing Gods commandements, and following your owne fantaſies.

40 That yee may remember and doe all my commandements, and be holy vnto your God.

41 I am the Lorde your God, which brought you out of the land of Egypt, to bee your God: I am the Lord your God.

CHAP. XVI.

1 The rebellion of Korah, Dathan, and Abiram. 31 Korah and his company periſheth. 41 The people the next day murmure. 49 Fourteene thouſand & ſeuen hundred are ſlaine for murmuring.

NOwe * Korah the ſonne of Izhar, the ſonne of Kohath, ẏ ſonne of Leui ‖ went apart with Dathan, and Abiram the ſonnes of Eliab, and On the ſonne of Peleth, the ſonnes of Reuben:

Chap.27.3.
ecclus.45.18.
iude 11.
‖ *Or, tooke other with him.*

2 And they roſe vp ‖ againſt Moſes, with certaine of the children of Iſrael, two hundreth and fiftie captaines of the aſſembly, * famous in the Congregation, and men of renowme,

‖ *Or, before Moſes.*
Chap.26.9.

3 Who gathered themſelues together againſt Moſes, and againſt Aaron, and ſayd vnto them, [a] Ye take too much vpon you, ſeeing all the Congregation is holy, [b] euery one of them, and the Lord is among them: wherefore then lift ye your ſelues aboue the Congregation of the Lord?

a Or, let it ſuffice you, meaning, to haue abuſed thē thus long.
b All are alike holy: therefore none ought to be preferred aboue other, thus the wicked reaſon againſt Gods ordinance.

4 But when Moſes heard it, he fell vpon his face,

5 And ſpake to Korah and vnto all his company, ſaying, To morrow the Lord will ſhew who is his, and who is holy, and who ought to approch neere vnto him: and whom he hath [c] choſen, he will cauſe to come neere to him.

c To be the prieſt and to offer.

6 This doe therefore, Take you cenſers both Korah, and all his company,

7 And put fire therein, and put incenſe in them, before the Lord to morrow: and the man whom the Lord doeth chuſe, the ſame ſhall be holy: [d] ye take too much vpon you, ye ſonnes of Leui.

d He layeth the ſame to their charge iuſtly, wherewith they wrongfully charged him.

8 Again Moſes ſaid vnto Korah, Heare, I pray you, ye ſonnes of Leui.

9 Seemeth it a ſmall thing vnto you, that the God of Iſrael hath ſeparated you from the multitude of Iſrael, to take you neere to himſelfe, to do the ſeruice of the Tabernacle of the Lord, and to ſtand before the Congregation and to miniſter vnto them?

e To ſerue in the Congregation, as in ẏ verſe before.

10 He hath alſo taken thee to [e] him, and al thy brethren the ſonnes of Leui with thee, and ſeeke ye the office of the Prieſt alſo?

11 For which cauſe, thou, and all thy company are gathered together againſt ẏ Lord: and what is Aaron that yee murmure againſt him?

12 ¶ And Moſes ſent to call Dathan and Abiram the ſonnes of Eliab: who anſwered, We will not come vp.

13 Is it a ſmall thing ẏ thou haſt brought vs out [f] of a lande that floweth with milke and hony, to kill vs in the wildernes, except thou make thy ſelfe lord and ruler ouer vs alſo?

f Thus they ſpake contemptuouſly, preferring Egypt to Canaan.

14 Alſo thou haſt not brought vs vnto a land that floweth with milke and hony, neither giuen vs inheritance of fields and vineyards: wilt thou [g] put out the eyes of theſe men? we will not come vp.

g Wilt thou make them, that ſearched the land, beleeue that they ſaw not that which they ſaw?

15 Then Moſes waxed very angrie, and ſaid vnto ẏ Lord, * Looke not vnto their offering: I haue not taken ſo much as an aſſe from them, neither haue I hurt any of them.

Gen.4.4.5.

16 And Moſes ſaid vnto Korah, Be thou and all thy company [h] before the Lord: both thou, they, and Aaron to morrow:

h At the doore of the Tabernacle.

17 And take euery man his cenſer, and put incenſe in them, and bring ye euery man his cenſer before the Lord, two hundred and fiftie cenſers: thou alſo and Aaron, euery one his cenſer.

18 So they tooke euery man his cenſer, and put fire in them, & layd incenſe thereon, and ſtood in the doore of the Tabernacle of the Congregation with Moſes and Aaron.

19 And Korah gathered all the [i] multitude againſt them vnto the doore of the Tabernacle of the Congregation: then the glory of the Lorde appeared vnto all the Congregation.

i All that were of their faction.

20 And the Lord ſpake vnto Moſes and to Aaron, ſaying,

21 Separate your ſelues from among this Congregation, that I may conſume them at once.

22 And they fell vpon their faces, & ſayd, O God, the God of the ſpirits ‖ of all fleſh, hath not one man only ſinned, and wilt thou be wroth with all the Congregation?

‖ *Or, of euery creature.*

23 And the Lord ſpake vnto Moſes, ſaying,

24 Speake vnto the Congregation, and ſay, Get you away from about the Tabernacle of Corah, Dathan, and Abiram.

25 Then Moſes roſe vp, and went vnto Dathan and Abiram, and the Elders of Iſrael followed him.

26 And he ſpake vnto the Congregation, ſaying, Depart, I pray you, from the tents of theſe wicked men, & touch nothing of theirs, leſt ye periſh [k] in all their ſinnes.

k With them that haue committed ſo many ſinnes.

27 So they gate them away from the tabernacle of Korah, Dathan and Abiram on euery ſide: and Dathan and Abiram came out and ſtood in the doore of their tents with their wiues, and their ſonnes, and their little children.

28 And Moſes ſayde, Hereby yee ſhall know that the Lord hath ſent mee to doe all theſe workes: for I haue not done them of mine owne [l] minde.

l I haue not forged them of mine owne braine.

29 If theſe men die the common death of all men, or if they be viſited after the viſitation of all men, the Lord hath not ſent me.

30 But if the Lord make [m] a new thing, and the earth open her mouth, and ſwallow them vp with all that they haue, and they go downe quicke into ‖ [n] the pit, then yee ſhall vnderſtand that theſe men haue prouoked the Lord.

m Or, ſhewe a ſtrange ſight.

‖ *Or, hell.*

n Or, deepe, and darke places of the earth.

31 ¶ And assoone as he had made an end of ſpeaking all theſe words, euen the ground claue aſunder that was vnder them,

32 And the earth * opened her mouth, and ſwallowed them vp with their families, and all the men that were with Korah, and all their goods.

Chap.27.3. deut.11.6. pſal.106.17.

33 So they and all that they had, went downe aliue into the pit, and the earth couered them: ſo they periſhed from among the Congregation.

34 And all Iſrael that were about them, fled at the crie of them: for they ſayd, Let vs flee, leſt the earth ſwallow vs vp.

35 But there came out a fire from the Lorde, and conſumed the two hundreth and fiftie men that offred the incenſe.

36 ¶ And the Lorde ſpake vnto Moſes, ſaying,

37 Speake vnto Eleazar the ſonne of Aaron the Prieſt, that he take vp the cenſers out of the burning, and ſcatter the fire beyond the altar: for they are hallowed,

38 The cenſers, I ſay, of theſe ſinners that deſtroyed [o] themſelues: and let them make of them broad plates for a couering of the altar: for they offered them before the Lorde, therefore they ſhall be holy, and they ſhall be [p] a ſigne vnto the children of Iſrael.

o Which were the occaſion of their own death.

p Of Gods iudgements againſt rebels.

39 Then Eleazar the Prieſt tooke the braſen cenſers, which they that were burnt, had offered, and made broad plates of them for a couering of the Altar.

40 It is a remembrance vnto the children of Iſrael, that no ſtranger which is not of the ſeede of Aaron, come neere to offer incenſe before the Lord, that hee bee not like [q] Korah and his company, as the Lord ſayd to him by the hand of Moſes.

q Who preſumed aboue his vocation.

41 ¶ But on the morrowe all the multitude of the children of Iſrael murmured againſt Moſes and againſt Aaron, ſaying, Ye haue killed the people of the Lord.

42 And when the Congregation was gathered againſt Moſes & againſt Aaron, then they ‖ turned their faces toward the Tabernacle of the Congregation: and behold, the cloud couered it, and the glory of the Lord appeared.

‖ *Or, fled: to wit, Moſes & Aaron.*

43 Then Moſes and Aaron were come before the tabernacle of the Congregation.

44 ¶ And the Lorde ſpake vnto Moſes, ſaying,

45 Get you vp from among this Congregation: for I will conſume them quickly: then they fell vpon their faces.

46 And Moſes ſayd vnto Aaron, Take the cenſer, and put fire therein of the [r] altar, and put therein incenſe, and goe quickly vnto the Congregation, and make an atonement for them: for there is wrath gone out from the Lord: the plague is begun.

r For it was not lawfull to take any other fire, but of the altar of burnt offring, Leuit.10.1.

47 Then Aaron tooke as Moſes commaunded him, and ran into the mids of the Congregation, and behold, the [ſ] plague was begun among the people, and hee put in incenſe, and made an atonement for the people.

ſ God had begun to puniſh the people.

48 And when hee ſtoode betweene the dead, and them that were aliue, the [t] plague was ſtayed.

t God drewe backe his hand and ceaſed to puniſh them.

49 So they died of this plague fourteene thouſand and ſeuen hundreth, beſide them that died in the conſpiracy of Korah.

50 And Aaron went againe vnto Moſes before the doore of the Tabernacle of the Congregation, and the plague was ſtayed.

CHAP. XVII.

2 The twelue rods of the twelue princes of the tribes of Iſrael. 8 Aarons rod buddeth, & beareth bloſſomes, 10 for a teſtimony againſt the rebellious people.

AND the Lord ſpake vnto [a] Moſes, ſaying,

2 Speake vnto the children of Iſrael, and take of euery one of them a rod, after the houſe of their fathers, of all their princes according to the familie of their fathers, euen twelue rods: and thou ſhalt write euery mans name vpon his rod.

a While he was in the doore of the Tabernacle.

3 And write Aarons name vpon the rod of Leui: for euery rod ſhall be for the head of the houſe of their fathers.

4 And thou ſhalt put them in the Tabernacle of the Congregation, before the Arke of the Teſtimony, * where I will declare my ſelfe to you.

Exod,25.12.

5 And the mans rod, whom I [b] chuſe, ſhall bloſſome: and I will make ceaſe from me the grudgings of the children of Iſrael, which grudge againſt you.

b To be the chiefe Prieſt.

6 ¶ Then Moſes ſpake vnto the children of Iſrael, & all their princes gaue him a rod, one rodde for euery prince, according to the houſes of their fathers, euē twelue rods, and the rod [c] of Aaron was among their rods.

c Though Ioſephs tribe was diuided into two in the diſtribution of the land, yet here it is but one, and Leui maketh a tribe.

7 And Moſes layed the rods before the Lord in the Tabernacle of the Teſtimony.

8 And when Moſes on the morow went into the Tabernacle of the Teſtimonie, behold, the rod of Aaron [d] for the houſe of Leui was budded, and brought foorth buds, and brought foorth bloſſomes and bare ripe almonds.

d To declare that God did chooſe the houſe of Leui to ſerue him in the Tabernacle.

9 Then Moſes brought out all the rods from before the Lord vnto all the children of Iſrael: and they looked vpon them, & tooke euery man his rod.

10 ¶ After, the Lord ſayd vnto Moſes, *Bring Aarons rod againe before the Teſtimony to be kept for a token to the rebellious children, and thou ſhalt cauſe their [e] murmurings to ceaſe from me, that they die not.

Heb.94

e Grudging that Aaron ſhould be high Prieſt.

11 So Moſes did as the Lord had commanded him: ſo did he.

12 ¶ And the children of Iſrael ſpake vnto Moſes, ſaying, Beholde, [f] we are dead, we periſh, we are all loſt.

f The Chalde text deſcribeth thus their murmuring: We die by the ſword, the earth ſwalloweth vs vp, the peſtilence doth conſume vs.

13 Whoſoeuer commeth neere, or approcheth to the Tabernacle of the Lord, ſhall die, ſhall we be conſumed and die?

CHAP. XVIII.

1.7 The office of Aaron and his ſons, 2 with the Leuites.

Leuites. 8 The Prieſts part of the offrings. 20 God is their portion. 26 The Leuites haue their tithes, and offer the tenths thereof to the Lord.

AND the Lord ſayd vnto Aaron, Thou, and thy ſonnes and thy fathers houſe with thee, ſhall beare [a] the iniquitie of the Sanctuary: both thou and thy ſonnes with thee ſhall beare the iniquitie of your Prieſts office.

[a] If you treſpaſſe in any thing concerning the ceremonies of the Sanctuarie, or your office, you ſhall be puniſhed.

2 And bring alſo with thee thy brethren of the tribe of Leui, of the family of thy father, which ſhall be ioyned with thee, and miniſter vnto thee: but thou and thy ſonnes with thee ſhall miniſter before the Tabernacle of the Teſtimonie:

3 And they ſhall [b] keepe thy charge, euen the charge of all the Tabernacle: but they ſhall not come neere the inſtruments of the Sanctuarie, nor to the Altar, leſt they die, both they and you.

[b] That is, the things which are committed to thee: or, which thou doeſt enioyne them.

4 And they ſhalbe ioyned with thee, and keepe the charge of the Tabernacle of the Congregation for all the ſeruice of the Tabernacle: and no [c] ſtranger ſhall come neere vnto you.

[c] Which was not of the tribe of Leui.

5 Therefore ſhall ye keepe the charge of the Sanctuarie, and the charge of the Altar: ſo there ſhall fall no more wrath vpon the children of Iſrael.

6 For loe, I haue * taken your brethren the Leuites from among the children of Iſrael, which as a gift of yours, are giuen vnto the Lord, to doe the ſeruice of the Tabernacle of the Congregation.

Chap.3.45.

7 But thou, & thy ſonnes with thee ſhall keepe your Prieſts office for all things of the altar, and within the vaile: therefore ſhall ye ſerue: for I haue made your Prieſts office ‖ an office of ſeruice: therefore the ſtranger that commeth neere ſhalbe ſlaine.

‖Or, a gift.

8 ¶ Againe the Lord ſpake vnto Aaron, Beholde, I haue giuen thee the keeping of mine [d] offerings, of all the hallowed things of the children of Iſrael: vnto thee I haue giuen them for the anointings ſake, and to thy ſonnes for a perpetuall ordinance.

[d] As the first fruit, firſt borne, and the tenths.

9 This ſhall bee thine of the moſt holy things, reſerued from the [e] fire: all their offering of all their meat offering, & of all their ſinne offering, and of all their treſpaſſe offering, which they bring vnto me, that ſhall be moſt holy vnto thee, and to thy ſonnes.

[e] That which was not burned, ſhould be the Prieſts.

10 In the moſt [f] holy place ſhalt thou eat it: euery male ſhall eate of it: it is holy vnto thee.

[f] That is, in the Sanctuarie, betweene the court and the Holieſt of all.

11 This alſo ſhall be thine: the heaue offering of their gift, with all the ſhake offerings of the children of Iſrael: I haue giuen them vnto thee and to thy ſonnes and to thy [g] daughters with thee, to be a duetie for euer: all the cleane in thine houſe ſhall eate of it.

[g] Reade Leuit. 10.14.

12 All the [h] fat of the oyle, and all the fat of the wine, and of the wheate, which they ſhal offer vnto the Lord for their firſt fruits, I haue giuen them vnto thee.

[h] That is, the chiefeſt, or the beſt.

13 And the firſt ripe of all that is in their land, which they ſhall bring vnto the Lord, ſhall be thine: all the cleane in thine houſe ſhall eat of it.

14 * Euery thing ſeparate from the common vſe in Iſrael, ſhall be thine.

Leuit.27.28.

15 All that firſt openeth the * matrice of any fleſh, which they ſhall offer vnto the Lord, of man or beaſt, ſhall be thine: but the firſt borne of man ſhalt thou redeem, and the firſt borne of the vncleane beaſt ſhalt thou redeeme.

Exod.13.2.and 22.29.leuit.27.26.chap.3.13.

16 And thoſe that are to be redeemed, ſhalt thou redeeme from the age of a moneth, according to thy eſtimation, for the money of fiue ſhekels, after the ſhekel of the Sanctuarie, * which is twenty gerahs.

Exod.30.13. leuit.27.25. chap.3.47. ezek.45.12.

17 But the firſt borne of a cowe, or the firſt borne of a ſheepe, or the firſt borne of a goat ſhalt thou not [i] redeeme: for they are holy: thou ſhalt ſprinkle their blood at the altar, and thou ſhalt burne their fat: it is a ſacrifice made by fire for a ſweete ſauour vnto the Lord.

[i] Becauſe they are appointed for ſacrifice.

18 And the fleſh of them ſhalbe thine, * as the ſhake breaſt, and as the right ſhoulder ſhalbe thine.

Exod.29.26. leuit.7.30.

19 All the heaue offerings of the holie things which the children of Iſrael ſhall offer vnto the Lord, haue I giuen thee, and thy ſonnes, and thy daughters with thee, to be a duety for euer: it is a perpetual couenant [k] of ſalt before the Lord, to thee and to thy ſeed with thee.

[k] That is, ſure, ſtable, and incorruptible.

20 ¶ And the Lorde ſayde vnto Aaron, Thou ſhalt haue none inheritance in their [l] land, neither ſhalt thou haue any part among them: * I am thy part and thine inheritance among the children of Iſrael.

[l] Of Canaan.

Deut.10.9.and 18.2. ioſh.13.14, 33.ezek.44.28.

21 For behold, I haue giuen the children of Leui all the tenth in Iſrael for an inheritance, for their ſeruice which they ſerue the Tabernacle of the Congregation.

22 Neither ſhall the children of Iſrael any more [m] come neere the Tabernacle of the Congregation, leſt they ſuſteine ſinne, & die.

[m] To ſerue therein: for the Leuites are put in their place.

23 But the Leuites ſhall do the ſeruice in the Tabernacle of the congregation, & they ſhall beare [n] their ſinne: it is a law for euer in your generations, that among the children of Iſrael they poſſeſſe none inheritance.

[n] If they faile in their office, they ſhalbe puniſhed.

24 For the tithes of the children of Iſrael, which they ſhall offer as an offering vnto the Lord, I haue giuen the Leuites for an inheritance: therfore I haue ſaid vnto them, Among the children of Iſrael ye ſhal poſſeſſe none inheritance.

25 ¶ And the Lorde ſpake vnto Moſes, ſaying,

26 Speake alſo vnto the Leuites, and ſay vnto them, When ye ſhal take of the children of Iſrael the tithes which I haue giuen you of them for your inheritance, then ſhall yee take an heaue offering of that ſame for the Lord, euen the tenth part of the tithe.

27 And your heaue offering ſhall be reckoned vnto you, as the [o] corne of the barne, or as the abundance of the winepreſſe.

[o] As acceptable as the fruit of your owne ground or vineyard.

28 So ye ſhall alſo offer an heaue offering vnto the Lord of all your tithes, which yee ſhall receiue of the children of Iſrael, and ye ſhall giue thereof the Lords heaue offring to Aaron the Prieſt.

29 Ye ſhall offer of all your [p] gifts all the Lords heaue offerings: of all the [q] fat of the ſame ſhall ye offer the holy things thereof.

[p] Which yee haue receiued of the children of Iſrael.

[q] Reade ver.12.

30 Therefore thou ſhalt ſay vnto them, When ye haue offered the fat thereof, then it ſhall be counted vnto the Leuites, as the increaſe of the corne floore, or as the increaſe of the wine preſſe.

31 And ye ſhall eate it in all [r] places, yee, and your houſholds: for it is your wages for your ſeruice in the Tabernacle of the Congregation.

32 And ye ſhal [ſ] beare no ſinne by the reaſon of it when yee haue offered the fat of it: neither ſhall yee pollute the holy [t] things of the children of Iſrael, leſt ye die.

r As in the 11. verſe.

ſ Ye ſhall not be puniſhed therefore.

t The offerings which the Iſraelites haue offered to God.

CHAP. XIX.

2 The ſacrifice of the red cow. 9 The ſprinkling water. 11 He that toucheth the dead. 14 The man that dieth in a tent.

AND the Lord ſpake to Moſes, and to Aaron, ſaying,

2 [a] This is the ordinance of the Lawe, which the Lord hath commaunded, ſaying, Speake vnto the children of Iſrael that they bring thee a redde cowe without blemiſh, wherein is no ſpot, vpon the which neuer came yoke.

a According to this law and ceremonie, ye ſhall ſacrifice the red cow.

3 And yee ſhall giue her vnto Eleazar the Prieſt, that he may bring her * without the hoſte, and cauſe her to [b] be ſlaine before his face.

Heb. 13.11.

b By another Prieſt.

4 Then ſhal Eleazar the Prieſt take of her blood with his * finger, and ſprinkle it before the Tabernacle of the Congregation ſeuen times,

Heb. 9.13.

5 And cauſe the cow to bee burnt in his ſight: with her * ſkin, and her fleſh, and her blood, and her dung, ſhall he burne her.

Exod. 29.14. *leuit.* 4.11,12.

6 Then ſhall the Prieſt take Cedar wood, and hyſſope, and ſcarlet lace, and caſt them in the midſt of the fire where the cowe burneth.

7 Then ſhal the [c] Prieſt waſh his clothes, and he ſhal waſh his fleſh in water, and then come into the hoſt, and the Prieſt ſhalbe vncleane vnto the euen.

c Meaning Eleazar.

8 Alſo he that [d] burneth her, ſhall waſh his clothes in water, and waſh his fleſh in water, and be vncleane vntill euen.

d The inferiour Prieſt, who killed her and burned her.

9 And a man that is cleane, ſhall take vp the aſhes of the cow, and put them without the hoſte in a cleane place: and it ſhalbe kept for the Congregation of the children of Iſrael for a [e] ſprinkling water: it is a ſinne offering.

e Or, the water of ſeparation, becauſe that they that were ſeparate for their vncleanneſſe were ſprinkled therewith, and made cleane, Chap. 8.7. It is alſo called holy water, becauſe it was ordeined to an holy vſe, Chap. 5.17.

10 Therefore he that gathereth the aſhes of the cowe, ſhall waſh his clothes, and remaine vncleane vntill euen: and it ſhalbe vnto the children of Iſrael, and vnto the ſtranger that dwelleth among them, a ſtatute for euer.

11 He that toucheth the dead body of any man, ſhalbe vncleane euen ſeuen dayes.

12 Hee ſhall purifie himſelfe [f] therewith the third day, and the ſeuenth day he ſhall be cleane: but if he purifie not himſelfe the third day, then the ſeuenth day hee ſhall not bee cleane.

f With yͤ ſprinkling water.

13 Whoſoeuer toucheth the corpes of any man that is dead, and purgeth not himſelfe, defileth the Tabernacle of the Lord, & that perſon ſhall be [g] cut off from Iſrael, becauſe the ſprinkling water was not ſprinkled vpon him: he ſhalbe vncleane, and his vncleanneſſe ſhall remaine ſtill vpon him.

g So that hee ſhould not be eſteemed to be of the holy people, but as a polluted and excommunicate perſon.

14 This is the law, when a man dieth in a tent: all that come into the tent, & all that is in the tent, ſhalbe vncleane ſeuen dayes.

15 And all the veſſels that be open, which haue no ‡ couering faſtened vpon them, ſhall be vncleane.

‡ *Ebr. a couering of cloth.*

16 Alſo whoſoeuer toucheth one that is ſlaine with a ſword in the field, or a dead perſon, or a bone of a dead man, or a graue, ſhall be vncleane ſeuen dayes.

17 Therefore for an vncleane perſon, they ſhall take of the burnt aſhes of the [h] ſinne offering, and [i] pure water ſhall be put thereto in a veſſell.

h Of the red cow burnt for ſinne.

i Water of the fountaine or riuer.

18 And a [k] cleane perſon ſhal take hyſſope, and dip it in the water, and ſprinkle it vpon the tent, and vpon all the veſſels, and on the perſons that were therein, and vpon him that touched the bone, or the ſlaine, or the dead, or the graue.

k One of the Prieſts, which is cleane.

19 And the cleane perſon ſhall ſprinkle vpon the vncleane the third day, and the ſeuenth day, and hee ſhall purifie himſelfe the ſeuenth day, and [l] waſh his clothes, and waſh himſelfe in water, and ſhall be cleane at euen.

l Becauſe he had beene among them that were vncleane: or els had touched the water, as verſe 21.

20 But the man that is vncleane, and purifieth not himſelfe, that perſon ſhall be cut off from among the Congregation, becauſe hee hath defiled the Sanctuary of the Lord: and the ſprinkling water hath not bene ſprinkled vpon him: therefore ſhal he be vncleane.

21 And it ſhall be a perpetuall law vnto them, that he that ſprinkleth the ſprinkling water, ſhall waſh his clothes: alſo he that toucheth the ſprinkling water, ſhall be vncleane vntill euen.

22 And whatſoeuer the vncleane perſon toucheth, ſhall be vncleane: and the perſon that toucheth [m] him, ſhall be vncleane vntill the euen.

m That is vncleane.

CHAP. XX.

1 Miriam dieth. 2 The people murmure. 8 They haue water out of the rocke. 14 Edom denieth the Iſraelites paſſage 25. 28 The death of Aaron, in whoſe roome Eleazar ſucceedeth.

THen the children of Iſrael came with the whole Congregation to the deſart of Zin in the firſt [a] moneth, and the people abode at Kadeſh, where [b] Miriam died, and was buried there.

a This was forty yeeres after their departure from Egypt.

b Moſes and Aarons ſiſter.

2 But there was no water for the Congregation, and they [c] aſſembled themſelues againſt Moſes and againſt Aaron.

c Another rebellion was in Raphidim, Exo. 17. and this was in Kadeſh.

3 And the people chode with Moſes, and ſpake, ſaying, Would God we had periſhed, * when our brethren died before the Lord.

Chap. 11.33.

4 * Why haue ye thus brought the Congregation of the Lorde vnto this wilderneſſe, that both we and our cattell ſhould die there?

Exod. 17.2.

5 Wherefore now haue yee made vs to come vp from Egypt, to bring vs into this miſerable place, which is no place of ſeed, nor figs, nor vines, nor pomegranates? neither is there any water to drinke.

6 Then Moſes and Aaron went from

the aſſembly vnto the doore of the Tabernacle of the Congregation, and fell vpon their faces: and the glory of the Lorde appeared vnto them.

7 ¶ And the Lorde ſpake vnto Moſes, ſaying,

8 Take the [d] rod, and gather thou and thy brotheer Aaron the Congregation together, & ſpeake thou vnto the rocke before their eyes, and it ſhall giue foorth his water, and thou ſhalt bring them water out of the rock: ſo thou ſhalt giue the Congregation & their beaſts drinke.

[d] Wherewith thou dideſt miracles in Egypt, and didſt diuide the Sea.

9 Then Moſes tooke the rod from before the Lord, as he had commanded him.

10 And Moſes and Aaron gathered the Congregation together before the rocke, and Moſes ſayd vnto them, Heare now, ye rebels: [e] ſhall wee bring you water out of this rocke?

11 Then Moſes lift vp his hand, & with his rod hee ſmote the rocke twiſe, and the water came out abundantly: ſo the Congregation, and their beaſts dranke.

[e] The puniſhment which followed hereof, declared that Moſes and Aaron beleeued not the Lords promiſe, as appeareth verſe 12.

12 ¶ Againe the Lord ſpake vnto Moſes, and to Aaron, Becauſe yee beleeued me not, to [f] ſanctifie mee in the preſence of the children of Iſrael, therefore yee ſhall not bring this Congregation into the land which I haue giuen them.

[f] That the children of Iſrael ſhould beleeue and acknowledge my power, and ſo honour me.

13 This is the water of [g] Meribah, becauſe the children of Iſrael ſtroue with the Lord, and he [h] was ſanctified in them.

[g] Or. ſtriſe and contention, chap. 27.14.

[h] By ſhewing himſelfe almightie, and maintaining his glory.

14 ¶ Then Moſes ſent meſſengers from Kadeſh vnto the King of [i] Edom, ſaying, Thus ſaith thy brother Iſrael, Thou knoweſt all the trauell that we haue had,

[i] Becauſe Iaakob or Iſrael was Eſaus brother, who was called Edom.

15 How our fathers went downe into Egypt, and wee dwelt in Egypt a long time, where the Egyptians handled vs euill, and our fathers.

16 But when we cried vnto the Lord, hee heard our voice, and ſent an Angell, and hath brought vs out of Egypt, and behold, we are in the citie Kadeſh, in thine vtmoſt border.

17 I pray thee that we may paſſe thorow thy countrey: wee will not goe thorow the fields nor the vineyards, neither will wee drinke the water of the Welles: wee will goe by the ‖ Kings way, and neither turne vnto the right hand not to the left, vntill wee be paſt thy borders.

‖*Or, high way.*

18 And Edom anſwered him, ‖ Thou ſhalt not paſſe by me, leſt I come out againſt thee with the ſword.

‖*Or, come not.*

19 Then the children of Iſrael ſayd vnto him, We will goe vp by the hie way: and if I and my cattell drinke of thy water, I will then pay for it: I will onely (without any harme) goe thorow on my feete.

20 He anſwered againe, Thou ſhalt not goe thorow. Then ‖ Edom came out againſt him with much people, and with a mightie power.

‖*Or, the Edomites.*

21 Thus Edom denied to giue Iſrael paſſage thorow his countrey: wherefore Iſrael [k] turned away from him.

[k] To paſſe by another way.

22 ¶ And when the children of Iſrael with all the Congregation departed from * Kadeſh, they came vnto the mount Hor.

Chap. 33.37.

23 And the Lord ſpake vnto Moſes and to Aaron in the mount Hor neere the coaſt of the land of Edom, ſaying,

24 Aaron ſhall bee [l] gathered vnto his people: for hee ſhall not enter into the land, which I haue giuen vnto the children of Iſrael, becauſe yee ‖ diſobeyed my commandement at the water of ‖ Meribah.

[l] Reade Gen. 25.8.

‖*Or, rebelled.*

‖*Or, ſtrife.*

25 Take * Aaron and Eleazar his ſonne, and bring them into the mount Hor,

Chap. 33.38. deut. 32.50.

26 And cauſe Aaron to put off his garments, & put them vpon Eleazar his ſonne: for Aaron ſhall be gathered to his fathers, and ſhall die there.

27 And Moſes did as the Lord had commanded: and they went vp into the mount Hor in the ſight of all the Congregation.

28 And Moſes put off Aarons clothes, and put them vpon Eleazar his ſonne: * ſo Aaron died there in the top of the mount; and Moſes and Eleazar came downe from off the mount.

Deut. 10.6. and 32 50.

29 When all the Congregation ſaw that Aaron was dead, all the houſe of Iſrael ‖ wept for Aaron thirty dayes.

‖*Or, mourned.*

CHAP. XXI.

3 *Iſrael vanquiſheth king Arad.* 6 *The fierie ſerpents are ſent for the rebellion of the people.* 24.33 *Sihon and Og are ouercome in battell.*

WHen * King Arad the Canaanite, which dwelt toward ẏ South, heard tell that Iſrael came by the [a] way of the ſpies, then fought hee againſt Iſrael, and tooke of them priſoners.

Chap. 33.40.

[a] By that way which their ſpies that ſearched the dangers, found to be moſt ſafe.

2 So Iſrael vowed a vow vnto ẏ Lord, and ſayd, If thou wilt deliuer and giue this people into mine hand, then I will vtterly deſtroy their cities.

3 And the Lord heard the voyce of Iſrael, and deliuered them the Canaanites: and they vtterly deſtroyed them and their cities, and called the name of the place ‖ * Hormah.

‖*Or, deſtruction.*

Iudg. 1.17.

4 ¶ After, they departed from the mount Hor by the way of the red Sea, to [b] compaſſe the land of Edom: and the people were ſore grieued becauſe of the way.

[b] For they were forbidden to deſtroy it, Deut. 2.5.

5 And the people ſpake againſt God and againſt Moſes, ſaying, Wherefore haue yee brought vs out of Egypt, to die in the wilderneſſe? for here is neither bread nor water, and our ſoule * lotheth this light [c] bread.

Chap. 11.6.

[c] Meaning, Manna, which they thought did not nouriſh.

6 * Wherefore the Lord ſent [d] fiery ſerpents among the people, which ſtung the people: ſo that many of the people of Iſrael died.

Wiſd 16.1,5. 1.cor. 10.9.

[d] For they that were ſtung therewith, were ſo inflamed with the heate thereof, that they died.

7 Therefore the people came to Moſes, and ſayd, Wee haue ſinned: for we haue ſpoken againſt the Lord, and againſt thee: pray to the Lord, that he take away the ſerpents from vs; and Moſes prayed for the people.

8 And the Lord ſaid vnto Moſes, Make thee a fiery ſerpent, and ſet it vp ‖ for a ſigne, that as many as are bitten, may looke vpon it, and liue.

‖*Or, vpon a pole.*

9 * So Moſes made a ſerpent of braſſe, and ſet it vp for a ſigne; and when a ſerpent had bitten a man, then he looked to the ſerpent of braſſe, and ‖ liued.

2. King. 18.4. iohn 3.14.

‖*Or, recouered.*

10 * And

Chap.33.43.

10 *And the children of Iſrael departed thence, and pitched in Oboth.

11 ¶ And they departed from Oboth, and pitched ‖ in Iie-abarim, in the wilderneſſe, which is before Moab on the Eaſt ſide.

‖Or, in the heapes of Abarim, or, hils.

12 ¶ They remoued thence, and pitched vpon the riuer of Zared.

13 ¶ Thence they departed, and pitched on the other ſide of Arnon, which is in the wilderneſſe, and commeth out of the coaſtes of the Amorites: (for Arnon is the border of Moab, betweene the Moabites and the Amorites)

14 Wherefore it ſhall bee ſpoken in the booke of [e] the battels of the Lorde, ‖ what thing he did in the red ſea, and in the riuers of Arnon,

e Which ſeemeth to be the booke of the Iudges, or as ſome thinke, a booke which is loſt.

‖Or, (how God deſtroyed) Vaheb (the citie) with a whirlewind, and the valleis of Arnon.

15 And at the ſtreame of the riuers that goeth downe to the dwellings of Ar, and lieth vpon the border of Moab.

16 ¶ And from thence they turned to Beer: the ſame is the Well where the Lord ſaid vnto Moſes, Aſſemble the people, and I will giue them water.

17 ¶ Then Iſrael ſang this ſong, ‖ Riſe vp Well, [f] ſing ye vnto it.

‖Or, ſpring.

f Ye that receiue the commoditie thereof, giue prayſe for it.

18 The Princes digged this Well, the captaines of the people digged it, euen the [g] Lawgiuer, with their ſtaues. And from the wilderneſſe they came to Mattanah,

g Moſes and Aaron heads of the people, onely ſmote the rocke with the rod or ſtaffe, which gaue water as a Well that were deepe digged.

19 ¶ And from Mattanah to Nahaliel, and from Nahaliel to Bamoth,

20 ¶ And from Bamoth in the valley, that is in the plaine of Moab, to the top of Piſgah that looketh toward Ieſhimon.

21 ¶ Then Iſrael ſent meſſengers vnto Sihon king of the Amorites, ſaying,

Deut.2.26. iudg.11.19. Deut.29.7.

22 *Let me goe thorow thy land: we will not turne aſide into the fields, nor into the vineyards, neither drinke of the waters of the Wels: we will go by the kings way, vntil we be paſt thy countrey.

23 *But Sihon gaue Iſrael no licence to paſſe thorow his countrey, but Sihon aſſembled all his people, and went out againſt Iſrael into the wilderneſſe: and he came to Iahaz, and fought againſt Iſrael.

Ioſh.12.2. pſal.135.11. amos 2.9

24 *But Iſrael ſmote him with the edge of the ſword, and conquered his land, from Arnon vnto [h] Iabok, euen vnto the children of Ammon: for the border of the children of Ammon was [i] ſtrong.

h The riuer.

i For the people were tall and ſtrong like giants Deut.2.20.

25 And Iſrael tooke all theſe cities, and dwelt in all the cities of the Amorites in Heſhbon, and in all the ‡ villages thereof.

‡Ebr. daughters.

26 For [k] Heſhbon was the citie of Sihon the king of the Amorites, which had fought before time againſt the king of the Moabites, and had taken all his land out of his hand, euen vnto Arnon.

k For if it had bene the Moabites, the Iſraelites might not haue poſſeſſed it, Deut.2.9.

27 Wherefore they that ſpake in prouerbes, ſay, Come to Heſhbon, let the citie of Sihon be built, and repaired:

28 For [l] a fire is gone out of Heſhbon, and a flame from the citie of Sihon, and hath conſumed Ar of the Moabites, and the lands of Bamoth in Arnon.

l Meaning warre.

29 Woe be to thee, Moab: O people of [m] Chemoſh, thou art vndone: he hath ſuffered his ſonnes to be purſued, and his daughters to be in captiuitie to Sihon the king of the Amorites.

m Chemoſh was the idole of the Moabites, 1.Kin.11.33. who was not able to defend his worſhippers, which tooke the idole for their father.

30 Their ‡ empire alſo is loſt from Heſhbon vnto Dibon, and wee haue deſtroyed them vnto Nophah, which reacheth vnto Medeba.

‡Ebr. light.

31 ¶ Thus Iſrael dwelt in the land of the Amorites.

32 And Iſrael ſent to ſearch out Iaazer, and they tooke the townes belonging thereto, and rooted out the Amorites that were there.

33 ¶ *And they turned and went vp toward Baſhan: and Og the king of Baſhan came out againſt them, he, and all his people to fight at Edrei.

Deut.3.1. and 29.7.

34 Then the Lord ſayde vnto Moſes, Feare him not: for I haue deliuered him into thine hand & all his people, and his land: *and thou ſhalt doe to him, as thou didſt vnto Sihon the King of the Amorites, which dwelt at Heſhbon.

Pſal.135.11.

35 They ſmote him therefore, and his ſonnes, and all his people, vntill there was none left him: ſo they conquered his land.

CHAP. XXII.

5 King Balak ſendeth for Balaam to curſe the Iſraelites. 12 The Lord forbiddeth him to go 22 The Angel of tho Lorde meeteth him, and his aſſe ſpeaketh. 38 Balaam proteſteth that hee will ſpeake nothing, but that which the Lord putteth in his mouth.

After, the children of Iſrael departed and pitched in the plaine of Moab on the [a] other ſide of Iorden, from Iericho.

a Being at Iericho, it was beyond Iorden: but where the Iſraelites were, it was on this ſide.

2 ¶ Nowe Balak the ſonne of Zippor ſaw all that Iſrael had done to the Amorites,

3 And the Moabites were ſore afraid of the people, because they were many, & Moab ‖ fretted againſt the children of Iſrael.

‖Or, was vexed.

4 Therefore Moab ſayd vnto the [b] Elders of Midian, Now ſhall this multitude licke vp all that are round about vs, as an oxe licketh vp the graſſe of the field: and Balak the ſonne of Zippor was king of the Moabites at that time.

b Which were the heads and gouernours.

5 *Hee ſent meſſengers therefore vnto Balaam the ſonne of Beor to Pethor (which is by the [c] riuer of the land of the children of his folke) to call him, ſaying, Beholde, there is a people come out of Egypt, which couer the face of the earth, and lie ouer againſt me.

Ioſh.24.9.

c To wit, Euphrates, vpon the which ſtood this citie Pethor.

6 Come now therefore, I pray thee, and curſe mee this people (for they are ſtronger then I) ſo it may bee that I ſhall be able to ſmite them, & to driue them out of the land: for I know that hee whom thou bleſſeſt, is bleſſed, and hee, whom thou curſeſt, ſhall bee curſed.

7 And the Elders of Moab, and the Elders of Midian departed hauing [d] the reward of the ſoothſaying in their hand, and they came vnto Balaam, and told him the wordes of Balak.

d Thinking to bribe him with giftes to curſe the Iſraelites.

8 Who anſwered them, Tarie here this night, and I will giue you an anſwere, as the Lord ſhall ſay vnto mee. So [e] the Princes of Moab abode with Balaam.

e Whom before he called elders: meaning the gouernours, & after calleth them ſeruants: that is, ſubiects to their King.

9 Then God came vnto Balaam, and ſayd, What men are theſe with thee?

10 And Balaam ſayd vnto God, Balak the ſonne of Zippor king of Moab, hath ſent vnto me, ſaying,

11 Beholde, there is a people come out of Egypt, and couereth the face of the earth: come now, curſe them for my ſake: ſo it may be that I ſhall bee able to ouercome them in battell, and to driue them out.

12 And God [f] ſaid vnto Balaam, Go not thou with them, neither curſe the people, for they are bleſſed.

[f] He warned him by a dreame that he ſhould not conſent to the kings wicked requeſt.

13 And Balaam roſe vp in the morning, and ſaid vnto the princes of Balak, Returne vnto your land: for the [g] Lorde hath refuſed to [g] giue me leaue to goe with you.

[g] As hee ſhewed himſelfe willing, couetouſnes had ſo blinded his heart.

14 So the Princes of Moab roſe vp, and went vnto Balak, and ſayde, Balaam hath refuſed to come with vs.

15 ¶ Balak yet ſent againe moe princes and more honourable then they.

16 Who came to Balaam, and ſayde to him, Thus ſaith Balak the ſonne of Zippor, [h] Be not thou ſtayed, I pray thee, from comming vnto me.

[h] The wicked ſeeke by all meanes to further their naughtie enterpriſes, though they know that God is againſt them.

17 For I will promote thee vnto great honour, and will doe whatſoeuer thou ſayeſt vnto mee: come therefore, I pray thee, curſe me this people.

18 And Balaam anſwered, and ſayd vnto the ſeruants of Balak, * If Balak would giue me his houſe full of ſiluer and golde, I can not goe beyond the word of the Lord my God, to doe leſſe or more.

Chap.24.13.

19 But now, I pray you, tary here this night, that I may wit what the Lorde will ſay vnto me [i] more.

[i] Becauſe hee tempted God to require him contrary to his commandement, his petition was granted, but it turned to his owne condemnation.

20 And God came vnto Balaam by night, and ſayde vnto him, If the men come to call thee, riſe vp, and goe with them: but onely what thing I ſay vnto thee, that ſhalt thou doe.

21 So Balaam roſe vp earely, and ſadled his aſſe, and went with the princes of Moab.

22 And the wrath of God was kindled, becauſe hee [k] went: and the Angel of the Lord ſtood in the way to bee againſt him, as he rode vpon his aſſe, and his two ſeruants were with him.

[k] Mooued rather with couetouſneſſe, then to obey God.

23 And * when the Aſſe ſaw the Angel of the Lord ſtand in the way, and his ſword drawen in his hand, the aſſe turned out of the way and went into the field, but Balaam ſmote the aſſe, to turne her into the way.

2.Pet.2.16. iude.11.

24 [l] Againe the Angel of the Lord ſtood in a path of the vineyards, hauing a wall on the one ſide, and a wall on the other.

[l] The ſecond time.

25 And when the aſſe ſawe the Angel of the Lord, ſhee thruſt her ſelfe vnto the wall, and daſht Balaams foote againſt the wall: wherefore he ſmote her againe.

26 Then the Angel of the Lorde went further, and ſtood in a narrow place, where was no way to turne, either to the right hand or to the left.

27 And when the Aſſe ſaw the Angel of the Lorde, ſhee ‖ lay downe vnder Balaam: therefore Balaam was very wroth, and ſmote the Aſſe with a ſtaffe.

‖ Or, fell.

28 Then the Lorde [m] opened the mouth of the Aſſe, and ſhee ſayde vnto Balaam, What haue I done vnto thee, that thou haſt ſmitten mee now three times?

[m] Gaue her power to ſpeake.

29 And Balaam ſayd vnto the aſſe, Becauſe thou haſt mocked me: I would there were a ſword in mine hand, for now would I kill thee.

30 And the aſſe ſayde vnto Balaam, Am not I thine aſſe, which thou haſt ridden vpon [n] ſince thy firſt time vnto this day? haue I vſed at any time to doe thus vnto thee? Who ſayd, Nay.

[n] Since thou haſt bene my maſter.

31 And the Lord [o] opened the eyes of Balaam, and he ſaw the Angel of the Lord ſtanding in the way with his ſworde drawen in his hand: then hee bowed himſelfe, and fell flat on his face.

[o] For whoſe eyes the Lord doeth not open, they can neither ſee his anger, nor his loue.

32 And the Angel of the Lord ſayd vnto him, Wherefore haſt thou now ſmitten thine aſſe three times? Beholde, I came out to withſtand thee, becauſe thy [p] way is not ſtreight before me.

[p] Both thy heart is corrupt, and thine enterpriſe wicked.

33 But the aſſe ſawe mee, and turned fro me nowe three times: for els, if ſhee had not turned fro me, ſurely I had euen now ſlaine thee, and ſaued her aliue.

34 Then Balaam ſayde vnto the Angel of the Lorde, I haue ſinned: for I wiſt not that thou ſtoodeſt in the way ‖ againſt mee: now therefore if it diſpleaſe thee, I wil turne ‡ home againe.

‖ Or, before me, or, to meet me.
‡ Ebr. I will returne to me.

35 But the Angel ſayd vnto Balaam, Go with the men: but [q] what I ſay vnto thee, that ſhalt thou ſpeake. So Balaam went with the princes of Balak.

[q] Becauſe his heart was euill, his charge was renewed, that he ſhould not pretend ignorance.

36 And when Balak heard that Balaam came, hee went out to meete him vnto a citie of Moab, which is in the [r] border of Arnon, euen in the vtmoſt coaſt.

[r] Neere the place where the Iſraelites camped.

37 Then Balak ſayd vnto Balaam, Did I not ſend for thee to call thee? Wherefore cameſt thou not vnto me? am I not able indeed to promote thee vnto honour?

38 And Balaam made anſwere vnto Balak, Loe, I am come vnto thee, and can I now ſay [ſ] any thing at all? the worde that God putteth in my mouth, that ſhall I ſpeake.

[ſ] Of my ſelfe I can ſpeake nothing: only what God reueileth, that will I vtter, ſeeme it good or bad.

39 So Balaam went with Balak, and they came vnto the cities of ‖ Huzoth.

‖ Or, of ſtreets, or a populous citie.

40 Then Balak offered bullockes, and ſheepe, and ſent thereof to Balaam, and to the princes that were with him.

41 And on the morrow Balak tooke Balaam, and brought him vp into the high places of [t] Baal, that thence he might ſee the vtmoſt part of the people.

[t] Where the idole Baal was worſhipped.

CHAP. XXIII.

1 Balaam cauſeth ſeuen altars to be built. 5 God teacheth him what to anſwere. 8 In ſtead of curſing he bleſſeth Iſrael. 19 God is not like man.

AND Balaam ſaid vnto Balak, Build me here ſeuen altars, and prepare mee here ſeuen Bullockes, and ſeuen rammes.

2 And Balak did as Balaam ſayd, and [a] Balak and Balaam offered on euery altar a bullocke and a ramme.

[a] For among the Gentiles þ kings oft times vſed to ſacrifice, as did the Prieſts.

3 Then Balaam ſaid vnto Balak, Stand by thy burnt offering, and I will goe, if ſo be that the Lord will come and meete me: and whatſoeuer hee ſheweth mee, I will tell

thee: ſo he ‖ went forth alone.

‖*Or, went vp higher.*

4 And God [b] met Balaam, and Balaam ſaid vnto him, I haue prepared ſeuen altars, and haue offered vpon euery altar a bullocke and a ramme.

[b] Appeared vnto him.

5 And the Lord [c] put an anſwere in Balaams mouth, and ſayd, Goe againe to Balak, and ſay on this wiſe.

[c] Taught him what to ſay.

6 So when he returned vnto him, loe, he ſtood by his burnt offering, hee, and all the princes of Moab.

7 Then he vttered his ‖ parable, & ſayd, Balak the king of Moab hath brought mee from ‖ Aram out of the mountaines of the Eaſt, ſaying, Come, curſe Iaakob for my ſake: come, and [d] deteſt Iſrael.

‖*Or, propheſie.*

‖*Or, Syria.*

[d] Cauſe that all men may hate & deteſt them,

8 Howe ſhall I curſe, where God hath not curſed? or how ſhall I deteſt, where the Lord hath not deteſted?

9 For from the top of the rockes I did ſee him, and from the hilles I did beholde him: loe, the people ſhall dwell by themſelues, and ſhall not be reckoned among the [e] nations.

[e] But ſhall haue religion & lawes apart.

10 Who can tell the [f] duſt of Iacob, and the number of the fourth part of Iſrael? Let me [g] die the death of the righteous, and let my laſt end be like his.

[f] The infinite multitude, as the duſt of the earth.

[g] The feare of ẏ Gods iudgements cauſed him to wiſh to be ioyned to the houſhold of Abraham: thus the wicked haue their conſciences wounded when they conſider Gods iudgements.

11 Then Balak ſaid vnto Balaam, What haſt thou done vnto me? I tooke thee to curſe mine enemies, and behold, thou haſt bleſſed them altogether.

12 And he anſwered, and ſayde, Muſt I not take heed to ſpeake that which the Lord hath put in my mouth?

13 And Balak ſayde vnto him, Come, I pray thee, with mee vnto another place, whence thou mayeſt ſee them, and thou ſhalt ſee but the vtmoſt part of them, and ſhalt not ſee them all: therefore curſe them out of that place for my ſake.

14 ¶ And he brought him into ‖ Sede-ſophim to the top of Piſgah, and builte ſeuen altars, and offered a bullocke, and a ramme on euery altar.

‖*Or, into the field of them that ſpied: to wit, leſt the enemie ſhould approch.*

15 After, he ſaid vnto Balak, Stand here by thy burnt offering, and I will meete the Lord yonder.

16 And the Lord met Balaam, and * put an anſwere in his mouth, and ſayd, Goe againe vnto Balak, and ſay thus.

Chap. 22.35.

17 And when he came to him, beholde, he ſtood by his burnt offering, and the princes of Moab with him: ſo Balak ſaid vnto him, What hath the Lord ſayd?

18 And he vttered his parable, and ſayd, Riſe vp, Balak, and heare: hearken vnto me, thou ſonne of Zippor.

19 [h] God is not as man, that he ſhould lie, neither as the ſonne of man, that hee ſhould repent: hath he ſayd, and ſhall he not doe it? and hath he ſpoken, and ſhall he not accompliſh it?

[h] Gods enemies are compelled to confeſſe that his gouernement is iuſt, conſtant and without change or repentance.

20 Beholde, I haue receiued commandement to bleſſe: for he hath bleſſed, and I can not alter it.

21 He ſeeth none iniquity in Iaakob, nor ſeeth no tranſgreſſion in Iſrael: the Lorde his God is with him, and the [i] ioyfull ſhout of a King is among them.

[i] They triumph as victorious kings ouer their enemies,

22 God brought them out of Egypt: their ſtrength is as an Unicorne.

23 For there is no ſorcerie in Iaakob, nor ſoothſaying in Iſrael: [k] according to this time it ſhall be ſayd of Iaakob and of Iſrael, What hath God wrought?

[k] Conſidering what God ſhall worke this time for ẏ deliuerance of his people, all the world ſhall woonder.

24 Beholde, the people ſhall riſe vp as a lion, and lift himſelfe vp as a yoong lion: he ſhall not lie downe, till he eat of the pray, and till he drinke the blood of the ſlaine.

25 ¶ Then Balak ſayd vnto Balaam, Neither curſe, nor bleſſe them at all.

26 But Balaam anſwered, and ſayd vnto Balak, Tolde not I thee, ſaying, All that the Lord ſpeaketh, that muſt I doe?

27 ¶ Againe Balak ſayd vnto Balaam, Come, I pray thee, I will bring thee vnto another [l] place, if ſo be it will pleaſe God, that thou mayeſt thence curſe them for my ſake.

[l] Thus ẏ wicked imagine of God, that, that which he will not grant in one place, hee will do it in another.

28 So Balak brought Balaam vnto the toppe of Peor, that looketh toward Ieſhimon.

29 Then Balaam ſayd vnto Balak, Make me here ſeuen altars, and prepare me here ſeuen bullocks, and ſeuen rammes.

30 And Balak did as Balaam had ſayd, and offered a bullocke and a ramme on euery altar.

CHAP. XXIIII.

5 Balaam propheſieth of the great proſperitie that ſhould come vnto Iſrael: 17 Alſo of the comming of Chriſt. 20 The deſtruction of the Amalekites, and of the Kenites.

When Balaam ſaw that it pleaſed the Lord to bleſſe Iſrael, then hee went not, * as certaine times before, to ſet diuinations, but ſet his face toward the [a] wilderneſſe.

Chap. 23.3,15.

[a] Where the Iſraelites camped.

2 And Balaam lift vp his eyes, and looked vpon Iſrael, which dwelt according to their tribes, and the ſpirit of God came vpon him.

3 * And he vttered his parable, and ſayd, Balaam the ſonne of Beor hath ſayd, and the man, whoſe [b] eyes were ſhut vp, hath ſayd,

Chap. 23.7,18.

[b] His eyes were ſhut vp before, in reſpect of the cleere viſions which he ſaw after: ſome reade, were open.

4 He hath ſayd, which heard the wordes of God, and ſawe the viſion of the Almightie, and [c] falling in a traunce, had his eyes opened:

[c] Though he lay as in a ſleepe, yet the eyes of his mind were open.

5 ¶ How goodly are thy tents, O Iaakob, and thine habitations, O Iſrael!

6 As the valleis, are they ſtretched forth, as gardens by the riuer ſide, as the ‖ Aloe trees, which the Lord hath planted, as the Cedars beſide the waters.

‖*Or, tents.*

7 The [d] water droppeth out of his bucket, and his ſeede ſhalbe in many waters: and his king ſhalbe higher then [e] Agag, and his kingdome ſhalbe exalted.

[d] His proſperity & poſterity ſhall be very great.

[e] Which name was common to the kings of Amalek.

8 * God brought him out of Egypt: his ſtrength ſhall be as an Unicorne: he ſhall eat the nations his enemies, and bruiſe their bones, and ſhoot them thorow with his arrowes.

9 * Hee coucheth and lieth downe as a yoong lion, and as a lion: who ſhall ſtir him vp? bleſſed is he that bleſſeth thee, and curſed is hee that curſeth thee.

Gene. 49.9.

10 Then Balak was very angry with Balaam, and [f] ſmote his handes together: ſo Balak ſayd vnto Balaam, I ſent for thee

[f] In token of anger.

to curſe mine enemies, and behold, thou haſt bleſſed them now three times.

11 Therefore now flee vnto thy place: I thought ſurely to promote thee vnto honour, but lo, the [g] Lord hath kept thee backe from honour.

[g] Thus the wicked burden God, when they can not compaſſe their wicked enterpriſes.

12 Then Balaam anſwered Balak, Told I not alſo thy meſſengers, which thou ſenteſt vnto me, ſaying,

13 If Balak would giue me his houſe full of ſiluer and golde, I cannot paſſe the commandement of the Lord, to doe either good or bad of mine owne minde? what the Lorde ſhall command, that will I ſpeake.

14 And now beholde, I goe vnto my people: come, I will ‡ [h] aduertiſe thee what this people ſhall doe to thy folke in the latter dayes.

‡Ebr. counſell.

[h] He gaue alſo wicked counſell to cauſe the Iſraelites to ſinne, that thereby God might forſake them, Chap. 31. 16.

15 And he vttered his parable, and ſayd, Balaam the ſonne of Beor hath ſayde, and the man whoſe eyes were ſhut vp, hath ſayd:

16 He hath ſayd that heard the wordes of God, and hath the knowledge of the moſt High, and ſaw the viſion of the Almightie, and falling in a trance had his eyes opened:

17 I ſhall ſee him, but not nowe: I ſhall behold him, but not neere: there ſhall come a [i] ſtarre of Iaakob, and a ſcepter ſhall riſe of Iſrael, and ſhall ſmite the [k] coaſtes of Moab, and deſtroy all the ſonnes of [l] Sheth.

[i] Meaning Chriſt.

[k] That is, the princes.

[l] He ſhall ſubdue all that reſiſt: for of Sheth came Noah, and of Noah all the world.

18 And Edom ſhalbe poſſeſſed, and Seir ſhall be a poſſeſſion to their enemies: but Iſrael ſhall do valiantly.

19 He alſo that ſhall haue dominion, ſhall be of Iaakob, and ſhall deſtroy the remnant of the [m] citie.

[m] Of the Edomites.

20 ¶ And when he looked on Amalek, he vttered his parable, and ſayde, Amalek was the [n] firſt of the nations; but his latter ende ſhall come to deſtruction.

[n] The Amalekites firſt made warre againſt Iſrael, as Chap. 14. 45.

21 And hee looked on the ‖ Kenites, and vttered his parable, and ſayd, Strong is thy dwelling place, and [o] put thy neſt in the rocke.

‖Or, Midianites.

[o] Make thy ſelfe as ſtrong as thou canſt.

22 Neuertheleſſe, ‖ the Kenite ſhalbe ſpoiled, vntil Aſſhur cary thee away captiue.

‖Or, thou Kain ſhalt.

23 Againe hee vttered his parable, and ſayd, Alas, [p] who ſhall liue when God doeth this?

[p] Some reade, Oh, who ſhal not periſh when the enemie, *that is, Antichriſt*, ſhall ſet himſelfe vp as God?

24 The ſhippes alſo ſhall come from the coaſtes of [q] Chittim, and ſubdue Aſſhur, and ſhall ſubdue Eber, and [r] he alſo ſhall come to deſtruction.

[q] The Grecians, and Romanes.

[r] Meaning, Eber, or the Iewes, for rebelling againſt God.

25 Then Balaam roſe vp, and went and returned to his place: and Balak alſo went his way.

C H A P. XXV.

2 The people committeth fornication with the daughters of Moab. 9 Phinehas killeth Zimri & Cozbi. 11 God maketh his couenant with Phinehas. 17 God commandeth to kill the Midianites.

NOw whiles Iſrael abode in * Shittim, the people began to commit whoredome [a] with the daughters of Moab:

Num. 33. 49.

[a] With the women.

2 Which called the people vnto the ſacrifice of their gods, and the people ate, and bowed downe to their gods.

3 And Iſrael [b] coupled himſelfe vnto Baal Peor: wherefore the wrath of the Lord was kindled againſt Iſrael:

[b] Worſhipped the idole of the Moabites, which was in the hill Peor.

4 And the Lord ſayd vnto Moſes, * Take all the heads of the people, and hang them vp ‖ before the Lorde [c] againſt the Sunne, that the indignation of the Lords wrath may be turned from Iſrael.

Deut. 4. 3. ioſh. 22. 17.

‖*Or, to the Lord.*

[c] Openly in the ſight of all.

5 Then Moſes ſayd vnto the Iudges of Iſrael, Euery one ſlay his [d] men that were ioyned vnto Baal Peor.

[d] Let him ſee execution done of them that are vnder his charge.

6 ¶ And beholde, one of the children of Iſrael came and brought vnto his brethren a Midianitiſh woman in the ſight of Moſes, and in the ſight of all the Congregation of the children of Iſrael, [e] who wept before the doore of the Tabernacle of the Congregation.

[e] Repenting that they had offended God.

7 * And when Phinehas the ſonne of Eleazar the ſonne of Aaron the Prieſt ſaw it, hee roſe vp from the mids of the Congregation, and tooke a ‖ ſpeare in his hand,

Pſal. 106. 30. 1 mac. 2. 54.

‖*Or, iauelin.*

8 And followed the man of Iſrael into the tent, and thruſt them both thorow: to wit, the man of Iſrael, and the woman, ‖ thorow her belly: ſo the plague ceaſed from the children of Iſrael.

‖*Or, in her tent. Chalde and Greeke, in her ſecrets.*

9 * And there died in that plague foure and twentie thouſand.

1. Corinth. 10. 8.

10 Then the Lorde ſpake vnto Moſes, ſaying,

11 * Phinehas the ſonne of Eleazar, the ſonne of Aaron the Prieſt, hath turned mine anger away from the children of Iſrael, while hee was [f] zealous for my ſake among them: therefore I haue not conſumed the children of Iſrael in my ielouſie.

Pſal. 106. 3

[f] He was zealous to maintaine my glory.

12 Wherefore ſay to him, Behold, * I giue vnto him my Couenant of peace,

Eccluſ. 45. 24. 1. mac. 2. 54.

13 And he ſhall haue it, and his ſeed after him, euen the couenant of the Prieſtes office for euer, becauſe he was zealous for his God, and hath made an [g] atonement for the children of Iſrael.

[g] He hath pacified Gods wrath.

14 And the name of the Iſraelite thus ſlaine, which was killed with the Midianitiſh woman, was Zimri the ſonne of Salu, prince ‡ of the family of the Simeonites.

‡*Ebr. of the houſe of the father.*

15 And the name of the Midianitiſh woman that was ſlaine, was Cozbi the daughter of Zur, who was head ouer the people of his fathers houſe in Midian.

16 ¶ Againe the Lord ſpake vnto Moſes, ſaying,

17 * Vexe the Midianites, & ſmite them:

Chap. 31. 2.

18 For they trouble you with their [h] wiles wherewith they haue beguiled you, as concerning Peor, and as concerning their ſiſter Cozbi the daughter of a prince of Midian, which was ſlaine in the day of the plague becauſe of Peor.

[h] Cauſing you to commit both corporall and ſpirituall fornication by Balaams counſell, Chap. 31. 16. reuel. 2. 14.

C H A P. XXVI.

2 The Lord commandeth to number the children of Iſrael in the plaine of Moab, frō twentie yeere old and aboue. 57 The Leuites and their families. 64 None of them that were numbred in Sinai, go into Canaan, ſaue Caleb and Ioſhua.

ANd ſo after the [a] plague, the Lord ſpake vnto Moſes, and to Eleazar the ſonne of Aaron the Prieſt, ſaying,

[a] Which came for their whoredome and idolatrie.

2 Take the number of all the Congregation of the children of Iſrael * from twenty yeere old and aboue throughout their fathers houſes, all that go forth to warre in Iſrael.

Chap 1, 3.

3 So Moſes & Eleazar the Prieſt ſpake vnto them in the plaine of Moab, by Iorden [b] toward Iericho, ſaying,

b Where the riuer is neere to Iericho.

*Chap.*1.1.

4 From twentie yeere old and aboue, yee ſhal number the people, as the * Lord had commanded Moſes, and the children of Iſrael, when they came out of the land of Egypt.

Gen 46 8. *exod.*6,14. 1.*chron.*5.1.

† Reuben.

5 ¶ * Reuben the firſt borne of Iſrael: the children of † Reuben were: Hanoch, of whom came the family of the Hanochites, and of Pallu the family of the Palluites:

6 Of Heſron, the family of the Heſronites: of Carmi, the family of the Carmites.

7 Theſe are the families of the Reubenites: and they were in number three and fortie thouſand, ſeuen hundreth and thirtie.

8 And the ſonnes of Pallu, Eliab:

9 And the ſonnes of Eliab, Nemuel, and Dathan, and Abiram: this Dathan and Abiram were famous in the Congregation, and * ſtroue againſt Moſes and againſt Aron in [c] the aſſembly of Korah, when they ſtroue againſt the Lord.

*Chap.*16.2.

c In that rebellion whereof Korah was head.

10 And the earth opened her mouth, and ſwallowed them vp with Korah, when the Congregation died, what time the fire conſumed two hundreth and fiftie men, who were [d] for a ſigne:

d That is, for an example that other ſhould not murmure and rebell againſt Gods miniſters.

11 Notwithſtanding, all the ſonnes of Korah died not.

† Simeon.

12 ¶ And the children of † Simeon after their families were: Nemuel, of whom came the family of the Nemuelites: of Iamin the family of the Iaminites: of Iachin, the family of the Iachinites:

13 Of Zerah, the family of the Zarhites, of Shaul, the family of the Shaulites.

14 Theſe are the families of the Simeonites: two and twenty thouſand and two hundreth.

† Gad.

15 ¶ The ſonnes of † Gad after their families were: Zephon, of whom came the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites:

16 Of Ozni, the family of the Oznites: of Eri, the family of the Erites:

17 Af Arod, the family of the Arodites: of Areli, the family of the Arelites.

18 Theſe are the families of the ſonnes of God, according to their numbers, fourtie thouſand and fiue hundreth.

† Iudah.

19 ¶ The ſonnes of † Iudah, Er and Onan ‡ but Er and Onan died in the lande of [e] Canaan.

e Before Iaakob went into Egypt. Gen.38.3,7,10. and 46.12.

20 So were the ſonnes of Iudah after their families: of Shelah came the family of the Shelanites, of Pharez, the family of the Pharzites: of Zerah, the family of the Zarhites.

*Gene.*46.12.

21 And the ſonnes of * Pharez were: of Heſron, the family of the Heſronites: of Hamul, the family of the Hamulites.

22 Theſe are the families of Iudah, after their numbers, ſeuenty and ſixe thouſand and fiue hundreth.

† Iſſachar.

23 ¶ The ſonnes of † Iſſachar, after their families were: Tola, of whom came the family of the Tolaites: of Pua, the family of the Punites:

24 Of Iaſhub, the family of the Iaſhubites: of Shimron, the family of the Shimronites.

25 Theſe are the families of Iſſachar, after their numbers, threeſcore and foure thouſand and three hundreth.

† Zebulun.

26 ¶ The ſonnes of † Zebulun, after their families were: of Sered, the family of ẏ Sardites: of Elon, the family of the Elonites: of Iahleel, the family of the Iahleelites.

27 Theſe are the families of the Zebulunites after their numbers, threeſcore thouſand, and fiue hundreth.

28 ¶ The ſonnes of Ioſeph, after their families were † Manaſſeh and Ephraim.

† Manaſſeh.

*Ioſh.*17.1.

29 The ſonnes of Manaſſeh were: of * Machir, the family of the Machirites, and Machir begate Gilead: of Gilead came the family of the Gileadites.

30 Theſe are the ſonnes of Gilead: of Iezer, the family of the Iezrites: of Helek, the family of the Helekites:

31 Of Aſriel, the familie of the Aſrielites: of Shechem, the family of the Shichmites.

32 Of Shemida, the family of the Shemidaites: of Hepher, the family of the Hepherites.

*Chap.*27.1.

33 ¶ And * Zelophehad the ſonne of Hepher, had no ſonnes, but daughters: and the names of the daughters of Zelophehad were: Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

34 Theſe are the families of Manaſſeh, and the number of them, two and fiftie thouſand and ſeuen hundreth.

† Ephraim.

35 ¶ Theſe are the ſonnes of † Ephraim after their families: of Shuthelah came the family of the Shuthalhites: of Becher, the family of the Bachrites: of Tahan, the familie of the Tahanites.

36 And theſe are the ſonnes of Shuthelah: of Eran, the family of the Eranites.

37 Theſe are the families of the ſonnes of Ephraim after their numbers, two and thirtie thouſand and fiue hundreth: theſe are the ſonnes of Ioſeph after their families.

† Beniamin.

38 ¶ Theſe are the ſonnes of † Beniamin after their families: of Bela came the family of the Belaites: of Aſhbel, the family of the Aſhbelites: of Ahiram, the family of the Ahiramites:

39 Of Shupham, the family of the Shuphamites: of Hupham, the family of the Huphamites:

40 And the ſonnes of Bela were Ard and Naaman: of Ard came the family of the Ardites: of Naaman, the family of the Naamites.

41 Theſe are the ſonnes of Beniamin after their families and their numbers, fiue and fourtie thouſand and ſixe hundreth.

† Dan.

42 ¶ Theſe are the ſonnes of † Dan after their families: of Shuham came the family of the Shuhamites: theſe are the families of Dan after their houſholds.

43 All the families of the Shuhamites were after their numbers, threeſcore & foure thouſand and foure hundreth.

† Aſher.

44 ¶ The ſonnes of † Aſher after their families were: of Iimnah, the family of the Iimnites: of Iiſui, the family of the Iiſuites:

of Beriah, the familie of the Beriites.

45 The ſonnes of Beriah were, of Heber the family of the Heberites: of Malchiel, the family of the Malchielites.

46 And the name of the daughter of Aſher was Sarah.

47 Theſe are the families of the ſonnes of Aſher after their numbers, three and fifty thouſand and foure hundreth.

† Naphtali.

48 ¶ The ſonnes of † Naphtali, after their families were: of Iahzeel, the families of the Iahzeelites: of Guni, the familie of the Gunites.

49 Of Iezer, the family of the Izrites: of Shillem, the family of the Shillemites.

50 Theſe are the families of Naphtali according to their houſholds, and their number, fiue and fortie thouſand and foure hundreth.

51 Theſe are the numbers of the [f] children of Iſrael: ſixe hundreth and one thouſand, ſeuen hundreth and thirtie.

[f] This is the third time that they are numbred.

52 ¶ And the Lorde ſpake vnto Moſes, ſaying,

53 Unto theſe the lande ſhall be diuided for an inheritance, according to the number of ‖ names.

‖ Or, perſons.

Chap 33.54.

54 *To many ſhalt thou giue the more inheritance, and to few thou ſhalt giue leſſe inheritance: to euery one according to his number ſhall be giuen his inheritance.

Ioſh.11 23. and 14 2.

55 Notwithſtanding, the land ſhalbe *diuided by lot: according to the names of the tribes of their fathers they ſhall inherit:

56 According to the lot ſhall the poſſeſſion thereof bee diuided betweene many and fewe.

Exod 6.16,17, 18,19.

57 ¶ *Theſe alſo are the numbers of the Leuites, after their families: of Gerſhon came the family of the Gerſhonites: of Kohath, the family of the Kohathites: of Merari, the family of Merarites:

58 Theſe are the families of Leui, the family of the Libnites: the familie of the Hebronites: the family of the Mahlites: the family of the [illegible]ſhites: the family of the Korhites: and Kohath begate Amram.

Exod.2.2. and 6,20.

59 And Amrams wife was called *Iochebed the daughter of Leui, which was borne vnto Leui in Egypt: and ſhee bare vnto Amram Aaron, and Moſes, and Miriam their ſiſter.

60 And vnto Aaron were borne Nadab and Abihu, Eleazar, and Ithamar.

Leuit.10.2. chap.3 4. 1.chron.24.2.

61 *And Nadab and Abihu died, becauſe they offered ſtrange fire before the Lord.

62 And their numbers were three and twentie thouſand, all males from a moneth olde and aboue: for they were not numbred among the children of Iſrael, becauſe there was none inheritance giuen them among the children of Iſrael.

63 ¶ Theſe are the numbers of Moſes, and Eleazar the Prieſt which numbred the children of Iſrael in the plaine of Moab, neere Iorden, toward Iericho.

64 And among theſe there was not a man of them, [g] whom Moſes and Aaron the Prieſt numbred, when they told the children of Iſrael in the wilderneſſe of Sinai.

[g] Wherein appeareth the great power of God, that ſo wonderfully increaſed his people.

Chap.14.28,29. 1.Corinth.10.5,9.

65 For the Lord ſayde of them, *They ſhall die in the wilderneſſe: ſo there was not left a man of them, ſaue Caleb the ſonne of Iephunneh, and Ioſhua the ſonne of Nun.

CHAP. XXVII.

1 The law of the heritage of the daughters of Zelophehad. 12 The land of promiſe is ſhewed vnto Moſes. 16 Moſes prayeth for a gouernour to the people. 18 Ioſhua is appointed in his ſteed.

Chap.26.33. and 36.11. ioſh 17.3.

Then came the daughters of *Zelophehad, the ſonne of Hepher, the ſonne of Gilead, the ſonne of Machir the ſonne of Manaſſeh, of the family of Manaſſeh, the ſonne of Ioſeph, (and the names of his daughters were theſe, Mahlah, Noah, and Hoglah, and Milcah, and Tirzah)

2 And ſtoode before Moſes, and before Eleazar the Prieſt, and before the Princes, and all the aſſembly, at the doore of the Tabernacle of the Congregation, ſaying,

Chap.14.35. and 26,64,65.

3 Our father *died in the wilderneſſe, and he was not among the aſſembly of them that were aſſembled againſt the Lord in the company of Korah, but died in his [a] ſinne, and had no ſonnes.

[a] According as all men die, foraſmuch as they are ſinners.

4 Wherefore ſhould the name of our father be taken away from among his family, becauſe he hath no ſonne? giue vs a poſſeſſion among the brethren of our father.

5 Then Moſes brought their [b] cauſe before the Lord.

[b] That is, their matter to be iudged, to knowe what he ſhould determine, as hee did all hard matters.

6 And the Lorde ſpake vnto Moſes, ſaying,

7 The daughters of Zelophehad ſpeake right: thou ſhalt giue them a poſſeſſion to inherite among their fathers brethren, and ſhalt turne the inheritance of their father vnto them.

8 Alſo thou ſhalt ſpeake vnto the children of Iſrael, ſaying, If a man die and haue no ſonne, then ye ſhall turne his inheritance vnto his daughter.

9 And if he haue no daughter, yee ſhall giue his inheritance vnto his brethren.

10 And if he haue no brethren, yee ſhall giue his inheritance vnto his fathers brethren.

11 And if his father haue no brethren, ye ſhal giue his inheritance vnto his next kinſman of his familie, and hee ſhall poſſeſſe it: and this ſhall bee vnto the children of Iſrael a law of [c] iudgement, as the Lord hath commanded Moſes.

[c] Meaning, an ordinance, to iudge by.

Deut.32.49.

12 ¶ Againe the Lord ſayd vnto Moſes, *Goe vp into this mount of Abarim, and beholde the land which I haue giuen vnto the children of Iſrael.

Chap.20.24.

13 And when thou haſt ſeene it, thou ſhalt be gathered vnto thy people alſo, *as Aaron thy brother was gathered.

Chap.20.12. Exod.17.7.

‖ Or, ſtrife.

14 For yee were diſobedient vnto my word in the deſert of Zin, in the ſtrife of the aſſembly, to ſanctifie mee in the waters before their eyes. *That is the water of Meribah, in Kadeſh in the wilderneſſe of Zin.

15 ¶ Then Moſes ſpake vnto the Lord, ſaying,

16 Let the Lorde God of the [d] ſpirits of all fleſh appoint a man ouer the Congregation,

[d] Who as hee hath created, ſo he gouerneth the hearts of all men.

17 Who may [e] go out and in before them,

[e] That is, gouerne them and doe his duety, as 2.Chron.1.10.

and leade them out and in, that the Congregation of the Lorde be not as ſheepe, which haue not a ſhepheard.

18 And the Lord ſayd vnto Moſes, Take thee Ioſhua the ſonne of Nun, in whome is the ſpirit, and [f] put thine hands vpon him,

[f] And ſo appoint him gouernour.

19 And ſet him before Eleazar the prieſt, and before all the Congregation, and giue him a charge in their ſight.

20 And [g] giue him of thy glory, that all the Congregation of the children of Iſrael may obey.

[g] Commend him to the people, as meete for the office, and appointed by God.

21 And hee ſhall ſtand before Eleazar the Prieſt, who ſhall aſke counſell for him * by the [h] iudgement of Urim before the Lord: at his word they ſhall goe out, and at his word they ſhall come in, both hee, and all the children of Iſrael with him and all the Congregation.

Exod.28.30.

[h] According to his office: ſignifying that the ciuill magiſtrate could execute nothing but that which he knew to bee the will of God.

22 So Moſes did as the Lord had commanded him, and hee tooke Ioſhua, and ſet him before Eleazar the Prieſt, and before all the Congregation.

23 Then hee put his hands vpon him, and gaue him a [i] charge, as the Lord had ſpoken by the hand of Moſes.

[i] How he ſhould gouerne himſelfe in his office.

CHAP. XXVIII.

4 The dayly ſacrifice 9 The ſacrifice of the Sabbath, 11 Of the Moneth, 16 Of the Paſſeouer, 26 Of the firſt fruites.

AND the Lord ſpake vnto Moſes, ſaying,

2 Command the children of Iſrael, and ſay vnto them, Ye ſhall obſerue to offer vnto mee in their due ſeaſon mine offering and [a] my bread, for my ſacrifices made by fire for a ſweet ſauour vnto me.

[a] By bread, he meaneth all maner of ſacrifice.

3 Alſo thou ſhalt ſay vnto them, * This is the offering made by fire, which yee ſhall offer vnto the Lorde, two lambes of a yeere old without ſpot, daily, for a continual burnt offering.

Exod.29.38.

4 One lambe ſhalt thou prepare in the morning, and the other lambe ſhalt thou prepare at euen.

5 *And the tenth part of an Ephah of fine floure for a *meat offring mingled with the fourth part of an * hin of beaten oyle.

Exod.16.36. Leuit 2.1. Exod.29.40.

6 This ſhall be a daily burnt offering, as was made in the mount Sinai for a ſweete ſauour: it is a ſacrifice made by fire vnto the Lord.

7 And the drinke offering thereof the fourth part of an hin for one lambe: in the holy place cauſe to powre the drinke offering vnto the Lord.

8 And the other lambe thou ſhalt prepare at euen: as the meate offering of the morning, and as the drinke offering thereof ſhalt thou prepare this [b] for an offering made by fire of ſweete ſauour vnto the Lord.

[b] The meat offring and drinke offering of the euening ſacrifice.

9 ¶ But on the Sabbath day ye ſhal offer two Lambes of a yeere olde, without ſpot, and two [c] tenth deales of fine floure for a meate offering mingled with oyle, and the drinke offering thereof.

[c] Of the meaſure Ephah.

10 This is the burnt offring of euery Sabbath, beſide the [d] continuall burnt offering, and drinke offering thereof.

[d] Which was offered euery day at morning and at euening.

11 ¶ And in the beginning of your moneths, ye ſhal offer a burnt offering vnto the Lord, two yong bullocks, and a ram, and ſeuen lambes of a yeere olde without ſpot,

12 And three tenth deales of fine floure for a meate offering mingled with oyle for one bullocke: and two tenth deales of fine floure for a meate offring, mingled with oyle for one ramme,

13 And a tenth deale of fine floure mingled with oyle for a meate offering vnto one Lambe, for a burnt offering of ſweete ſauour: it is an offering made by fire vnto the Lord.

14 And their [e] drinke offrings ſhall bee halfe an hin of wine vnto one bullocke, and the third part of an hin vnto a ram, and the fourth part of an hin vnto a lambe: this is the burnt offering of euery moneth, thorowout the moneths of the yeere.

[e] That is, the wine that ſhall be powred vpon the ſacrifice.

15 And one hee goate for a ſinne offering vnto the Lord ſhall be prepared, beſides the continuall burnt offering, and his drinke offering.

16 * Alſo the fourteenth day of the firſt moneth is the Paſſeouer of the Lord.

Exod.12.18. and 23.15. leuit.23.5.

17 And in the fifteenth day of the ſame moneth is the feaſt: ſeuen dayes ſhall vnleauened bread be eaten.

18 In the * firſt day ſhall be an holy [f] conuocation, ye ſhall do no ſeruile worke therein.

Leuit.23.7.

[f] Or ſolemne aſſembly.

19 But ye ſhall offer a ſacrifice made by fire for a burnt offering vnto the Lord, two yong bullockes, one ram, and ſeuen lambes of a yeere olde: ſee that they bee without blemiſh.

20 And their meate offring ſhall be of fine floure mingled with oyle: three tenth deales ſhall ye prepare for a bullocke, and two tenth deales for a ramme:

21 One tenth deale ſhalt thou prepare for euery lambe, euen for the ſeuen lambes,

22 And an hee goate for a ſinne offering, to make an atonement for you.

23 Ye ſhall prepare theſe, beſide the burnt offering in the morning, which is a continuall burnt ſacrifice.

24 After this maner ye ſhall prepare thorowout all the ſeuen dayes, for the ‡ mainteining of the offering made by fire for a ſweete ſauour vnto the Lord: it ſhall be done beſide the continuall burnt offering and drinke offering thereof.

‡ *Ebr. bread.*

25 And in the ſeuenth day yee ſhall haue an holy conuocation, wherein yee ſhall do no ſeruile worke.

26 ¶ Alſo in the day of your firſt fruites, when yee bring a newe meate offering vnto the Lord, according to [g] your weekes ye ſhall haue an holy conuocation, and ye ſhall do no ſeruile worke in it:

[g] In counting ſeuen weekes from the Paſſeouer to Whitſuntide, as Leuit. 23. 15.

27 But ye ſhall offer a burnt offering for a ſweete ſauour vnto the Lorde, two yong bullockes, a ramme, and ſeuen lambes of a yeere olde,

28 And their meate offring of fine floure mingled with oyle, three tenth deales vnto a bullocke, two tenth deales to a ramme,

29 And one tenth deale vnto euery lambe throughout the ſeuen lambes,

30 And an hee goate to make an atonement for you:

31 (Ye ſhall do this beſides the continuall burnt offering, and his meat offering:) ‡ ſee

‡ *Ebr. they ſhall be to you.*

they be without blemiſh, with their drinke offerings.

CHAP. XXIX.

1 Of the three principall feaſts of the ſeuenth Moneth: to wit, the feaſt of trumpets, 7 The feaſt of reconciliation, 12 And the feaſt of Tabernacles.

Moreouer, in the firſt day of the [a] ſeuenth moneth, yee ſhall haue an holy conuocation: ye ſhall doe no ſeruile worke therein: * it ſhall be a day of blowing the trumpets vnto you.

[a] Which conteineth part of September, and part of October.

Leuit 23.24.

2 And ye ſhall make a burnt offering for a ſweet ſauour vnto the Lord: one yong bullocke, one ramme, and ſeuen lambes of a yere olde, without blemiſh.

3 And their meate offering ſhalbe of fine floure mingled with oyle, three tenth deales vnto the bullocke, and two tenth deales vnto the ramme,

4 And one tenth deale vnto one lambe, for the ſeuen lambes,

5 And an hee goat for a ſinne offering to make an atonement for you,

6 Beſide the burnt offering of the [b] moneth, and his meate offring, and the continual [c] burnt offring, and his meate offring, and the drinke offerings of the ſame, according to their maner, for a ſweete ſauour: it is a ſacrifice made by fire vnto the Lord.

[b] Which muſt be offered in the beginning of euery moneth.

[c] Which is for morning and euening.

7 ¶ * And ye ſhal haue in the tenth day of the ſeuenth moneth, an holy [d] conuocation: and ye ſhal * humble your ſoules, and ſhal not doe any worke therein:

Leuit 16.30, 31. and 23.27.

[d] Which is the feaſt of reconciliation.

Leuit. 16.29.

8 But ye ſhall offer a burnt offring vnto the Lord for a ſweete ſauour: one yong bullocke, a ramme, and ſeuen lambes of a yeere olde: ſee they be without blemiſh.

9 And their meat offring ſhall be of fine floure mingled with oyle, three tenth deales to a bullocke, and two tenth deales to a ramme,

10 One tenth deale vnto euery lambe, throughout the ſeuen lambes,

11 An hee goate for a ſinne offering, (beſide the ſinne offering to make the atonement and the continuall [e] burnt offring and the meate offering thereof) and their drinke offerings.

[e] That is, offred euery morning and euening.

12 ¶ And in the fifteenth day of the ſeuenth moneth ye ſhall haue an holy [f] conuocation: yee ſhall doe no ſeruile worke therein, but ye ſhall keepe a feaſt vnto the Lord ſeuen dayes.

[f] Meaning, the feaſt of the Tabernacles.

13 And yee ſhall offer a burnt offering for a ſacrifice made by fire of ſweete ſauour vnto the Lord, thirteene yong bullockes, two rammes, & fourteene lambes of a yeere olde: they ſhall be without blemiſh.

14 And their meate offering ſhall bee of fine floure mingled with oyle, three tenth deales vnto euery bullocke of the thirteene bullockes, two tenth deales to either of the two rammes,

15 And one tenth deale vnto each of the fourteene lambes,

16 And one hee goat for a ſinne offring, beſide the continual burnt offring, his meate offring and his drinke offring.

17 ¶ And the † ſecond day yee ſhall offer twelue yong bullockes, two rammes, fourteene lambes of a yeere old without blemiſh,

† The ſecond day of the feaſt of Tabernacles.

18 With their meate offering and their drinke offerings for the bullockes, for the rammes, and for the lambes according to their number, after the maner,

19 And an hee goate for a ſinne offering, (beſide the continuall burnt offring, and his meate offring) and their drinke offrings.

20 ¶ Alſo the † third day ye ſhall offer eleuen bullockes, two rammes, and fourteene lambes of a yeere old without blemiſh,

† The third day.

21 With their meat offring & their drinke offerings, for the bullockes, for the rammes, and for the lambes, after their number according to the [g] maner,

[g] According to the ceremonies appointed thereunto.

22 And an hee goate for a ſinne offering, beſide the continuall burnt offering, and his meate offering and his drinke offering.

23 ¶ And the † fourth day ye ſhal offer ten bullockes, two rammes, & fourteene lambes of a yeere old without blemiſh,

† The fourth day.

24 Their meate offring and their drinke offerings, for the bullockes, for the rammes, and for the lambes according to their number, after the maner,

25 And an hee goate for a ſinne offering, beſide the continuall burnt offring, his meat offering and his drinke offring.

26 ¶ In the † fifth day alſo yee ſhall offer nine bullockes, two rammes, and fourteene lambes of a yeere old without blemiſh,

† The fift day.

27 And their meat offring & their drinke offerings for the bullockes, for the rammes, and for the lambes according to their number, after the maner,

28 And an hee goate for a ſinne offering, beſide the continuall burnt offering, and his meate offering and his drinke offering.

29 ¶ And in the † ſixt day ye ſhal offer eight bullocks, two rammes, & foureteene lambes of a yeere old without blemiſh,

† The ſixt day.

30 And their meat offring, & their drinke offerings for the bullockes, for the rammes and for the lambes according to their number after the maner,

31 And an hee goate for a ſinne offering, beſide the continuall burnt offring, his meat offring, and his drinke offrings.

32 ¶ In the † ſeuenth day alſo ye ſhall offer ſeuen bullockes, two rammes, and fourteene lambes of a yeere old without blemiſh,

† The ſeuenth day.

33 And their meate offring, & their drinke offerings for the bullockes, for the rammes, and for the lambes according to their number, after their maner,

34 And an hee goate for a ſinne offering, beſide the continual burnt offring, his meate offring, and his drinke offring.

35 ¶ In the † eight day, ye ſhall haue * a ſolemne aſſembly: yee ſhall doe no ſeruile worke therein,

† The eight day.

Leuit. 23.36.

36 But ye ſhall offer a burnt offring, a ſacrifice made by fire for a ſweete ſauour vnto the Lord, one bullocke, one ramme, and ſeuen lambes of a yeere old without blemiſh,

37 Their meate offring and their drinke offrings for the bullocke, for the ramme, and for the lambes according to their number, after the maner,

38 And an hee goate for a ſinne offering, beſide the continuall burnt offering, and his meate offering, and his drinke offering.

39 Theſe things ye ſhal do vnto the Lord in your feaſts, beſide your [h] vowes and your free offrings, for your burnt offrings, and for your meate offrings, and for your drinke offrings, and for your peace offrings.

[h] Beſide the ſacrifices that you ſhall vow or offer of your owne mindes.

CHAP. XXX.

3 Concerning vowes. 4 The vow of the mayd, 7 Of the wife, 10 Of the widow, or diuorced.

THen Moſes ſpake vnto the children of Iſrael, according to all that the Lorde commanded ‡ him.

‡ *Ebr. Moſes.*

2 Moſes alſo ſpake vnto the heads of the tribes, [a] concerning the children of Iſrael, ſaying, This is the thing which the Lord hath commanded,

[a] Becauſe they might declare them to the Iſraelites.

3 Whoſoeuer voweth a vowe vnto the Lord, or ſweareth an othe to binde ‡ himſelfe by a bond, he ſhall not ‡ breake his promiſe, but ſhall doe according to all that proceedeth out of his mouth.

‡ *Ebr. his ſoule.*
‡ *Ebr. violate his word.*

4 If a woman alſo vow a vow vnto the Lord, and binde her ſelfe by a bond, being in her fathers houſe, in the time of her youth,

5 And her father heare her vowe and bond, wherewith ſhee hath bound her ſelfe, and her father holde his [b] peace concerning her, then all her vowes ſhall ſtand, and euery bond, wherewith ſhee hath bound her ſelfe, ſhall ſtand.

[b] For in ſo doing, he doeth approue her.

6 But if her father [c] diſallow her the ſame day that hee heard all her vowes and bonds, wherewith ſhee hath bound her ſelfe, they ſhall not be of value, and the Lord will forgiue her, becauſe her father diſallowed her.

[c] By not approuing or conſenting to her vow.

7 And if ſhe haue an huſband when ſhee voweth or [d] pronounceth ought with her lips, wherewith ſhe bindeth herſelfe,

[d] Either by oth, or ſolemne promiſe.

8 If her huſband heard it, and holdeth his peace concerning her, the ſame day hee heareth it, then her vow ſhall ſtand, and her bonds wherewith ſhe bindeth her ſelfe, ſhall ſtand in effect.

9 But if her huſband diſallow her the ſame day that he heareth it, then ſhall hee make her vow which ſhee hath made, and that that ſhe hath pronounced with her lips, wherewith ſhee bound her [e] ſelfe, of none effect: and the Lord will forgiue her.

[e] For ſhe is in ſubiection of her husband, and can performe nothing without his conſent.

10 But euery vow of a widow, and of her that is diuorced (wherewith ſhe hath bound her ſelfe) ſhall ſtand in [f] effect with her.

[f] For they are not vnder the authoritie of the man.

11 And if ſhee vowed in her huſbands [g] houſe, or bound her ſelfe ſtraightly with an othe,

[g] Her husband being aliue.

12 And her huſband hath heard it, and held his peace concerning her, not diſallowing her, then all her vowes ſhall ſtand, and euery bond, wherewith ſhee bound her ſelfe, ſhall ſtand in effect.

13 But if her huſband diſanulled them, the ſame day that hee heard them, nothing that proceedeth out of her lips, concerning her vowes or concerning ‡ her bondes, ſhall ſtand in effect: for her huſband hath diſanulled them: and the Lord will forgiue her.

‡ *Ebr. the bonds of her ſoule.*

14 So euery vow, and euery othe or bond, made to [h] humble the ſoule, her huſband may ſtabliſh it, or her huſband may breake it.

[h] To mortifie her ſelfe by abſtinence or other bodily exerciſes.

15 But if her huſband hold his peace concerning her from [i] day to day, then he ſtabliſheth all her vowes and all her bonds which ſhe hath made: he hath confirmed them, becauſe hee held his peace concerning her the ſame day that he heard them.

[i] And warne her not the ſame day that he heareth it, as verſe 9.

16 But if he [k] breake them after that hee hath heard them, then ſhall he beare her iniquitie.

[k] Not the ſame day he heard them, but ſome day after, the ſinne ſhalbe imputed to him, and not to her.

17 Theſe are the ordinances which the Lord commaunded Moſes, betweene a man and his wife, & betweene the father and his daughter, being yong in her fathers houſe.

CHAP. XXXI.

8 Fiue Kings of Midian and Balaam are ſlaine. 18 Only the maids are reſerued aliue. 27 The pray is equally diuided. 49 A preſent giuen of Iſrael.

AND the Lord ſpake vnto Moſes, ſaying,
2 * Reuenge the children of Iſrael of the Midianites, and afterward ſhalt thou be * gathered vnto thy people.

Chap.25.17.
Chap.27.13.

3 And Moſes ſpake to the people, ſaying, Harneſſe ſome of you vnto warre, and let them go againſt Midian, to execute the vengeance of the Lord [a] againſt Midian.

[a] As he had commanded, Chap.25.17: declaring alſo that the iniurie done againſt his people, is done againſt him.

4 A thouſand of euery tribe throughout all the tribes of Iſrael, ſhall yee ſend to the warre.

5 So there were taken out of the thouſands of Iſrael, twelue thouſand prepared vnto warre, of euery tribe a thouſand.

6 And Moſes ſent them to the warre, euen a thouſand of euery tribe, and ſent them with [b] Phinehas the ſonne of Eleazar the Prieſt to the warre: and the holy inſtruments, that is, the trumpets to blow were in his hand.

[b] For his great zeale that he bare to the Lord, Chap.25.13.

7 And they warred againſt Midian as the Lord had commanded Moſes, and ſlew all the males.

8 They ſlew alſo the Kings of Midian among them that were ſlaine: * Eui, & Rekem, and Zur, & Hur, and Reba, fiue Kings of Midian, & they ſlew [c] Balaam the ſonne of Beor with the ſword:

Ioſh.13.21.

[c] The falſe prophet, who gaue counſell how to cauſe the Iſraelites to offend their God.

9 But the children of Iſrael tooke the women of Midian priſoners, and their children, and ſpoyled all their cattell, & all their flockes, and all their goods.

10 And they burnt all their cities, wherein they dwelt, & all their ‖ villages with fire.

‖ *Or, palaces and gorgeous buildings.*

11 And they tooke all the ſpoyle, and all the praye both of men and beaſtes.

12 And they brought the [d] captiues and that which they had taken, & the ſpoyle vnto Moſes and to Eleazar the Prieſt, and vnto the Congregation of the children of Iſrael into the campe in the plaine of Moab, which was by Iorden toward Iericho.

[d] As the women and litle children.

13 ¶ Then Moſes & Eleazar the Prieſt, and all the princes of the Congregation went out of the campe to meete them.

14 And Moſes was angry with the captaines of the hoſte, with the captaines ouer thouſands, and captaines ouer hundreds, which came from the warre and battell.

15 And Moſes ſayd vnto them, What? haue ye ſaued all the [e] women?

[e] As though he ſayd, Ye ought to haue ſpared none.

16 Beholde, * theſe cauſed the children of Iſrael through the * counſell of Balaam to commit a treſpaſſe againſt the Lorde, [f] as concerning Peor, and there came a plague

Chap.25.2.
2.Pet 2.15.

[f] For worſhipping of Peor.

among the Congregation of the Lord.

17 Nowe therefore, *ſlay all the males among the [g] children, and kill all the women that haue knowen man by carnall copulation.

18 But all the women children that haue not knowen carnall copulation, keepe aliue for your ſelues.

19 And yee ſhall remaine without the hoſte ſeuen dayes, all that haue killed any perſon, *and all that haue touched any dead, and purifie both your ſelues and your priſoners the third day and the ſeuenth.

20 Alſo yee ſhall purifie euery garment, and all that is made of ſkins, and all worke of goats haire, and all things made of wood.

21 ¶ And Eleazar the Prieſt ſaide vnto the men of warre, which went to the battell, This is the ordinance ‖ of the lawe which the Lord * commanded Moſes.

22 As for golde, and ſiluer, braſſe, yron, tinne, and lead:

23 Euen all that may abide the fire, ye ſhal make it goe through the fire, and it ſhall bee cleane: yet it ſhall bee [h] purified with * the water of purification: and all that ſuffereth not the fire, yee ſhall cauſe to paſſe by the [i] water.

24 Yee ſhall waſh alſo your clothes the ſeuenth day, and yee ſhall be cleane: and afterward ye ſhall come into the hoſte.

25 ¶ And the Lorde ſpake vnto Moſes, ſaying,

26 Take the ſumme of the praye that was taken, both of perſons and of cattell, thou and Eleazar the Prieſt, and the chiefe fathers of the Congregation.

27 And diuide the praye † betweene the ſouldiers that went to the warre, and all the Congregation.

28 And thou ſhalt take a tribute vnto the Lord of the [k] men of warre, which went out to battell: one perſon of fiue hundreth, both of the perſons, and of the beeues, and of the aſſes, and of the ſheepe.

29 Ye ſhall take it of their halfe, and giue it vnto Eleazar the Prieſt, as an heaue offering of the Lord.

30 But of the halfe of the children of Iſrael thou ſhalt take [l] one, taken out of fiftie, both of the perſons, of the beeues, of the aſſes, and of the ſheepe, euen of all the cattell: and thou ſhalt giue them vnto the Leuites, which haue the charge of the Tabernacle of the Lord.

31 And Moſes and Eleazar the Prieſt did as the Lord had commanded Moſes.

32 And ẏ bootie, to wit, the reſt of the pray which the men of war had ſpoyled, was ſixe hundreth ſeuentie and fiue thouſand ſheepe,

33 And ſeuenty and two thouſand beeues,

34 And threeſcore and one thouſand aſſes,

35 And two and thirty thouſand perſons in all, of women that had ‡ lien by no man.

36 And the halfe, to wit, the part of them that went out to warre touching the number of ſheepe, was three hundreth ſeuen and thirtie thouſand, and fiue hundreth.

37 And the [m] Lords tribute of the ſheepe, was ſixe hundreth and ſeuentie and fiue:

38 And the beeues were ſixe and thirtie thouſand, whereof the Lords tribute was ſeuentie and two.

39 And the aſſes were thirty thouſand and fiue hundreth, whereof the Lords tribute was threeſcore and one:

40 And [n] of perſons ſixteene thouſand whereof the Lords tribute was two and thirtie perſons.

41 And Moſes gaue the tribute of the Lords offering vnto Eleazar the Prieſt, as the Lord had commanded Moſes.

42 And of the [o] halfe of the children of Iſrael, which Moſes diuided from the men of warre,

43 (For the halfe that pertained vnto the Congregation, was three hundreth thirtie and ſeuen thouſand ſheepe & fiue hundreth.

44 And ſixe and thirtie thouſand beeues,

45 And thirtie thouſand aſſes, and fiue hundreth,

46 And ſixteene thouſand perſons)

47 Moſes, I ſay, tooke of the halfe that pertained vnto the [p] children of Iſrael, one taken out of fiftie, both of the perſons, and of the cattell, and gaue them vnto the Leuites, which haue the charge of the Tabernacle of the Lord, as the Lord had commanded Moſes.

48 ¶ Then the captaines which were ouer thouſands of the hoſte, the captaines ouer the thouſands, and the captaines ouer the hundreds came vnto Moſes:

49 And ſayde to Moſes, Thy ſeruants haue taken the ſumme of the men of warre which are vnder ‡ our authoritie, and there lacketh not one man of vs.

50 [q] We haue therefore brought a preſent vnto the Lorde, what euery man founde of iewels of gold, bracelets, and chaines, rings, earings, and ornaments of the legs, to make an atonement for our ſoules before the Lord.

51 And Moſes & Eleazar the Prieſt tooke the golde of them, and all wrought iewels.

52 And all the golde of the offering that they offered vp to the Lord (of the captaines ouer thouſands and hundreds) was ſixteene thouſand ſeuen hundreth and fiftie ſhekels,

53 (For the men of warre had ſpoyled, euery man for him [r] ſelfe)

54 And Moſes and Eleazar the Prieſt tooke the golde of the captaines ouer the thouſands, and ouer the hundreds, and brought it into the Tabernacle of the Congregation, for a [ſ] memoriall of the children of Iſrael before the Lord.

CHAP. XXXII.

9 The requeſt of the Reubenites and Gadites, 16 And their promiſe vnto Moſes. 20 Moſes graunteth their requeſt. 13 The Gadites, Reubenites, & halfe the tribe of Manaſſeh, conquere and build cities on this ſide Iorden.

NOw the children of [a] Reuben, and the children of Gad had an exceeding great multitude of cattell: and they ſawe the land of Iazer, and the land of [b] Gilead, that it was an apt place for cattell.

2 Then the children of Gad, and the children of Reuben came, & ſpake vnto Moſes

Iudges 21.11.

[g] That is, all the men children.

Chap.19.11.

‖ *Or, contained in the Law.*

Chap.19.12.

[h] The third day, and before it be molten.

Chap.19.9.

[i] It ſhall bee waſhed.

† The praye is firſt diuided equally among al.

[k] Of the praye that falleth to the ſouldiers.

[l] The Iſraelites which had not bene at warre, of euery fiftieth payd one to the Lord: and the ſouldiers, one of euery fiue hundreth.

‡ *Ebr. not knowen the bed of man.*

[m] That is the portion that the ſouldiers gaue to the Lord.

[n] Meaning, of the maides, or virgins which had not companied with man.

[o] Of that part which was giuen vnto them, in diuiding the ſpoile

[p] Which had not bene at warre.

‡ *Ebr. vnder our hands.*

[q] The captaines by this free offering, acknowledge the great benefite of God in preſeruing his people.

[r] And gaue no portion to their captaines.

[ſ] That the Lord might remember the children of Iſrael.

[a] Reuben came of Leah, and Gad of Zilpah her handmaid.

[b] Which mountaine was ſo named of the heape of ſtones that Iaakob made as a ſigne of the couenant betweene him and Laban, Gen.31.47.

and to Eleazar the Prieſt, and vnto the princes of the Congregation, ſaying,

3 The land of Ataroth, and Dibon, & Iazer, and Nimrah, and Heſhbon, and Elealeh and Shebam, and Nebo, and Beon,

4 Which countrey the Lorde ſmote before the Congregation of Iſrael, is a land meete for cattell, and thy ſeruants haue cattell:

5 Wherefore, ſayd they, if we haue found grace in thy ſight, let this land be giuen vnto thy ſeruants for a poſſeſſion, and bring vs not ouer Iorden.

6 And Moſes ſayd vnto the children of Gad, and to the children of Reuben, Shall your brethren go to warre, and ye tary here?

7 Wherefore nowe ‡ diſcourage yee the heart of the children of Iſrael, to go ouer into the land, which the Lord hath giuen them?

‡ *Ebr. breake.*

8 Thus did your fathers when I ſent them from Kadeſh-barnea to ſee the land.

9 For * when they went vp euen vnto the ‖ riuer of Eſhcol, and ſaw the land: they diſcouraged the heart of the children of Iſrael, that they would not goe into the land, which the Lord had giuen them.

Chap. 13.24.

‖ *Or, valley.*

10 And the Lordes wrath was kindled the ſame day, and he did ſweare, ſaying,

11 ‡ None of the men that came out of Egypt * from twentie yeere olde and aboue, ſhall ſee the land for the which I ſware vnto Abraham, to Izhak, and to Iaakob, becauſe they haue not ‖ wholly followed me:

‡ *Ebr. if any of the men.*

Chap. 14.28,29.

‖ *Or, perſeuered and continued.*

12 Except Caleb the ſonne of Iephunneh the Keneſite, and Ioſhua the ſonne of Nun: for they haue conſtantly followed the Lord.

13 And the Lord was very angry with Iſrael, and made them wander in the wilderneſſe fourtie yeeres, vntill all the generation that had done [c] euill in the ſight of the Lord were conſumed.

[c] Becauſe they murmured, neither would beleeue their report which told the trueth, as concerning the land.

14 And beholde, yee are riſen vp in your fathers ſtead as an increaſe of ſinfull men, ſtill to augment the fierce wrath of the Lord toward Iſrael.

15 For if yee turne away from following him, hee will yet againe leaue the people in the wilderneſſe, and [d] ye ſhall deſtroy all this folke.

[d] By your occaſion.

16 And they went neere to him, and ſaid, Wee will build ſheepefoldes here for our ſheepe, and for our cattell, and cities for our children.

17 But wee our ſelues will bee ready armed to goe before the children of Iſrael, vntil we haue brought them vnto their [e] place: but our children ſhall dwell in the defenced cities, becauſe of the inhabitants of the land.

[e] In the land of Canaan.

18 We will not returne vnto our houſes, vntill the children of Iſrael haue inherited, euery man his inheritance.

19 Neither will wee inherite with them beyond Iorden and on that ſide, becauſe our inheritance is fallen to vs on this ſide Iorden Eaſtward.

20 ¶ And Moſes ſaid vnto them, If ye will doe this thing, and goe armed [f] before the Lord to warre:

Ioſh. 1.13.

[f] Before the arke of the Lord.

21 And will goe euery one of you in harneys ouer Iorden before the Lord, vntill he hath caſt out his [g] enemies from his ſight:

[g] That is, the inhabitants of the land.

22 And vntill the land be ſubdued before the Lord, then ye ſhall returne and be innocent toward the Lord, and toward Iſrael: and this land ſhall be your poſſeſſion [h] before the Lord.

[h] The Lord will graunt you this land which ye require, Ioſh. 1. 15.

23 But if yee will not doe ſo, beholde, ye haue ſinned againſt the Lorde, and be ſure, that your ſinne [i] will finde you out.

[i] Ye ſhall aſſuredly be puniſhed for your ſinne,

24 Builde you then cities for your children, and folds for your ſheepe, and do that ye haue ſpoken.

25 Then the children of Gad, & the children of Reuben ſpake vnto Moſes, ſaying, Thy ſeruants will doe as my lord commandeth:

26 Our children, our wiues, our ſheepe and all our cattell ſhall remaine there in the cities of Gilead.

27 But * thy ſeruants will goe euery one armed to warre before the Lord for to fight, as my lord ſaith.

Ioſh. 4.12.

28 So concerning them, Moſes [k] commaunded Eleazar the Prieſt, and Ioſhua the ſonne of Nun, and the chiefe fathers of the tribes of the children of Iſrael:

[k] Moſes gaue charge that his promiſe made to the Reubenites and others, ſhould be performed after his death, ſo that they brake not thoirs.

29 And Moſes ſayde vnto them, If the children of Gad, and the children of Reuben, will goe with you ouer Iorden, all armed to fight before the Lord, then when the land is ſubdued before you, yee ſhall giue them the land of Gilead for a poſſeſſion:

30 But if they will not goe ouer with you armed, then they ſhall haue their poſſeſſions among you in the land of Canaan.

31 And the children of Gad, and the children of Reuben anſwered, ſaying, As the [l] Lord hath ſayd vnto thy ſeruants, ſo will we doe.

[l] That is attributed to the Lord, which his meſſenger ſpeaketh,

32 Wee will goe armed before the Lorde into the land of Canaan: that the poſſeſſion of our inheritance may be to vs on this ſide Iorden.

33 * So Moſes gaue vnto them, euen to the children of Gad, and to the children of Reuben, and to halfe the tribe of Manaſſeh the ſonne of Ioſeph, the kingdome of Sihon king of the [m] Amorites, and the kingdome of Og king of Baſhan, the land with the cities thereof and coaſtes, euen the cities of the countrey round about.

Deut. 3.12. ioſh. 13.8. and 22.4.

[m] The Amorites dwelled on both ſides of Iorden: but here he maketh mention of them that dwelt on this ſide: and Ioſh. 10. 12. he ſpeaketh of them that inhabited beyond Iorden.

34 ¶ Then the children of Gad built Dibon, and Ataroth, and Aroer,

35 And Atroth, Shophan, and Iazer, and Iogbehah.

36 And Beth-nimrah, and Beth-haran, defenced cities: alſo ſheepefolds.

37 And the children of Reuben built Heſhbon, and Elealeh, and Kiriathaim.

38 And Nebo, and Baal-meon, and turned their names, and Shibmah: and gaue other names vnto the cities which they built.

39 And the children * of Machir the ſonne of Manaſſeh went to Gilead, & tooke it, and put out the Amorites that dwelt therein.

Gen. 50.23.

40 Then Moſes gaue Gilead vnto Machir the ſonne of Manaſſeh, and hee dwelt therein.

41 * And Iair the ſonne of Manaſſeh went and tooke the ſmal townes thereof, and called

Deut. 3.14.

called them [n] Hauoth Iair.

[n] That is, the villages of Iair.

42 Alſo Nobah went and tooke Kenath, with the villages thereof, and called it Nobah, after his owne name.

CHAP. XXXIII.

8 Two and fourtie iourneys of Iſrael are numbred. 52 They are cõmanded to kil the Canaanites.

These are the [a] iourneys of the children of Iſrael, which went out of the land of Egypt according to their bands vnder the hand of Moſes and Aaron.

[a] From whence they departed, and whither they came.

2 And Moſes wrote their going out by their iourneys according to the commaundement of the Lorde: ſo theſe are the iourneys of their going out.

3 Nowe they *departed from Rameſes the firſt moneth, euen the fifteenth day of the firſt moneth, on the morrow after the Paſſeouer: and the children of Iſrael went out with an high hand in the ſight of all the Egyptians.

Exod.12.37.

4 (For the Egyptians buried all their firſt borne, which the Lorde had ſmitten among them: vpon their [b] gods alſo the Lord did execution.)

[b] Either meaning their idoles, or their men of authority.

5 And the children of Iſrael remooued from Rameſes, and pitched in Succoth.

6 And they departed from *Succoth, and pitched in Etham, which is in the edge of the wildernes.

Exod.13.20.

7 And they remooued from Etham, and turned againe vnto [c] Pi-hahiroth, which is before Baal-zephon, and pitched before Migdol.

[c] At the commandement of the Lord, Exod. 14.2.

8 And they departed from before Hahiroth, and *went through the middes of the Sea into the wilderneſſe, and went three dayes iourney in the wilderneſſe of Etham, and pitched in Marah.

Exod 15.22.

9 And they remooued from Marah, and came vnto *Elim, & in Elim were twelue fountains of water, and ſeuenty palme trees, and they pitched there.

Exod.15.27.

10 And they remooued from Elim, and camped by the red ſea.

11 And they remooued from the red ſea, and lay in the *wildernes of Sin.

Exod. 16.1.

12 And they tooke their iourney out of the wildernes of Sin, and ſet vp their tents in Dophkah.

13 And they departed from Dophkah, and lay in Aluſh.

14 And they remooued from Aluſh, and lay in *Rephidim, where was no water for the people to drinke.

Exod 17.1.

15 And they departed from Rephidim, and pitched in the *wildernes of Sinai.

Exod.19.1.

16 And they remooued from the deſert of Sinai, and pitched *in Kibroth Hattaauah.

Chap.11.34.

17 And they departed from Kibroth Hattaauah, and lay at *Hazeroth.

Chap.11.35.

18 And they departed from Hazeroth, and pitched in Rithmah.

19 And they departed from *Rithmah, and pitched at Rimmon Parez.

Chap.13.1.

20 And they departed from Rimmon Parez, and pitched in Libnah.

21 And they remooued from Libnah, and pitched in Riſſah.

22 And they iourneyed from Riſſah, and pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Shapher.

24 And they remooued from mount Shapher, and lay in Haradah.

25 And they remooued from Haradah, and pitched in Makheloth.

26 And they remooued from Makheloth, and lay in Tahath.

27 And they departed from Tahath, and pitched in Tarah.

28 And they remooued from Tarah, and pitched in Mithkah.

29 And they went from Mithkah, and pitched in Haſhmonah.

30 And they departed from Haſhmonah, and lay in Moſeroth.

31 And they departed from Moſeroth, and pitched in Bene-iaakan.

32 And they remooued from Bene-iaakan, and lay in Hor-hagidgad.

33 And they went from Hor-hagidgad, and pitched in Iotbathah.

34 And they remooued from Iotbathah, and lay in Ebronah.

35 And they departed from Ebronah, and lay in Ezion-gaber.

36 And they remooued from Ezion-gaber, and pitched in the *wilderneſſe of Zin, which is Kadeſh.

Chap.20.22.

37 And they remooued from Kadeſh, and pitched in mount Hor, in the edge of the land of Edom.

38 (*And Aaron the Prieſt went vp into mount Hor at the commaundement of the Lorde, and died there in the fortieth yeere after the children of Iſrael were come out of the land of Egypt, in the firſt day of the [d] fifth moneth.

Chap.20 25. deut.32.50.

[d] Which the Ebrewes call Ab, and anſwereth to part of Iuly and part of Auguſt.

39 And Aaron was an hundreth & three and twentie yeere olde, when hee died in mount Hor.

40 And *King Arad the Canaanite, which dwelt in the South of the lande of Canaan, heard of the comming of the children of Iſrael)

Chap 21.1.

41 And they departed from mount *Hor, and pitched in Zalmonah.

Chap.21.4,10.

42 And they departed from Zalmonah, and pitched in Punon.

43 And they departed from Punon, and pitched in Oboth.

44 *And they departed from Oboth, and pitched in Iie-abarim, in the borders of Moab.

Chap.21.11.

45 And they departed from Iim, & pitched in Dibon-gad.

46 And they remooued from Dibon-gad, and lay in Almon-diblathaim.

47 And they remooued from Almon-diblathaim, and pitched in the mountaines of Abarim before Nebo.

48 And they departed from the mountaines of Abarim, and pitched in the ‖ plaine of Moab, by Iorden toward Iericho.

‖*Or, field.*

49 And they pitched by Iorden, from Beth-ieſhimoth vnto *Abel-ſhittim, in the plaine of Moab.

Chap.25.1.

50 ¶ And the Lord ſpake vnto Moſes in the plaine of Moab, by Iorden toward Iericho, ſaying,

51 Speake vnto the children of Iſrael, and ſay vnto them, *When yee are come ouer Iorden to enter into the lande of Canaan,

Deut.7.2.ioſh. 11.11,12.

52 Ye ſhall then driue out all the inhabitants of the land before you, and deſtroy all their [c] pictures, and breake aſunder all their images of mettal, and plucke downe all their hie places.

[c] Which were ſet vp in their high places to worſhip.

53 And ye ſhal poſſeſſe the land and dwel therein: for I haue giuen you the lande to poſſeſſe it.

54 And ye ſhall inherite the land by lot according to your families: *to the more ye ſhall giue more inheritance, and to the fewer the leſſe inheritance. Where the lot ſhall fall to any man, that ſhall be his: according to the tribes of your fathers ſhall ye inherite.

Chap.29.53,54.

55 But if yee will not driue out the inhabitants of the lande before you, then thoſe which yee let remaine of them, ſhall bee *‖prickes in your eyes, and thornes in your ſides, and ſhall vexe you in the land wherein ye dwell.

Ioſh.23.13. iudges 2.3.
‖Or, kniues.

56 Moreouer, it ſhall come to paſſe, that I ſhall doe vnto you, as I thought to doe vnto them.

CHAP. XXXIIII.

3 The coaſts and borders of the land of Canaan.
17 Certaine men are aſſigned to diuide the land.

AND the Lord ſpake vnto Moſes, ſaying,

2 Commaund the children of Iſrael, and ſay vnto them, When yee come into the land of Canaan, this is the [a] land that ſhall fall vnto your inheritance: that is, the land of Canaan with the coaſts thereof.

[a] Meaning, the deſcription of the land.

3 *And your Southquarter ſhalbe from the wilderneſſe of Zin to the borders of Edom: ſo that your Southquarter ſhall bee from the ſalt ſea coaſt Eaſtward.

Ioſh.15.1.

4 And the border ſhall cōpaſſe you from the South to ‖Maaleh-akrabbim, and reach to Zin, and goe out from the South to Kadeſh-barnea: thence it ſhall ſtretch to Hazar-addar, and goe along to Azmon.

‖Or, aſcending up of ſcorpions.

5 And the border ſhall compaſſe from Azmon vnto the [b] riuer of Egypt, and ſhall goe out to the Sea.

[b] Which was Nilus, or as ſome thinke, Rhinocorura.

6 And your Weſtquarter ſhall bee the great [c] Sea: euen that border ſhall be your Weſt coaſt.

[c] Which is called, Mediterraneum.

7 And this ſhall be your Northquarter: ye ſhall marke out your border fro the great Sea vnto mount [d] Hor.

[d] Which is a mountaine neere Tire and Sidon, and not that Hor in the wildernes, where Aaron died.

8 From mount Hor, ye ſhall point out till it come vnto Hamath, and the ende of the coaſt ſhall be at Zedad.

9 And the coaſt ſhall reach out to Ziphron, and goe out at Hazar-enan: this ſhall be your Northquarter.

10 And yee ſhall marke out your Eaſt quarter from Hazar-enan to Shepham.

11 And the coaſt ſhall goe downe from Shepham to Riblah, and from the Eaſt ſide of Ain: and the ſame border ſhall deſcend and goe out at the ſide of the Sea of [e] Chinnereth Eaſtward.

[e] Which in the Goſpel is called the lake of Gennazereth.

12 Alſo that border ſhall goe downe to Iorden, and leaue at the ſalt Sea: this ſhall bee your land with the coaſts thereof round about.

13 ¶ Then Moſes commanded the children of Iſrael, ſaying, This is the lande which ye ſhall inherit by lot, which the Lord commaunded to giue vnto nine tribes and halfe the tribe.

14 *For the tribe of the children of Reuben, according to the houſholds of their fathers, and the tribe of the children of Gad, according to their fathers houſholds, and halfe the tribe of Manaſſeh, haue receiued their inheritance.

Chap.32.33. ioſh.14.2,3.

15 Two tribes and an halfe tribe haue receiued their inheritance on this ſide of Iorden toward Iericho full Eaſt.

16 ¶ Againe the Lord ſpake to Moſes, ſaying,

17 These are the names of the men which ſhall diuide the land vnto you: *Eleazar the Prieſt, and Ioſhua the ſonne of Nun.

Ioſh.19.51.

18 And yee ſhall take alſo a [f] Prince of euery tribe to diuide the land.

[f] One of the heads or chiefe men of euery tribe.

19 The names alſo of the men are theſe: of the tribe of Iudah, Caleb the ſonne of Iephunneh.

20 And of the tribe of the ſonnes of Simeon, Shemuel the ſonne of Ammihud.

21 Of the tribe of Beniamin, Elidad the ſonne of Chiſlon.

22 Alſo of the tribe of the ſonnes of Dan, the prince Bukki, the ſonne of Iogli.

23 Of the ſonnes of Ioſeph: of the tribe of the ſonnes of Manaſſeh, the prince Hanniel the ſonne of Ephod.

24 And of the tribe of the ſonnes of Ephraim, the prince Kemuel, the ſonne of Shiphtan.

25 Of the tribe alſo of the ſonnes of Zebulun, the prince Elizaphan, the ſonne of Parnach.

26 So of the tribe of the ſonnes of Iſſachar, the prince Paltiel the ſonne of Azzan.

27 Of the tribe alſo of the ſonnes of Aſher, the prince Ahihud, the ſonne of Shelomi.

28 And of the tribe of the ſonnes of Naphtali, the prince Pedahel, the ſonne of Ammihud.

29 These are they whom the Lord commanded to [g] diuide the inheritance vnto the children of Iſrael in the land of Canaan.

[g] And be Iudges ouer euery piece of ground that ſhould fall to any by lot, to the intent that all things might be done orderly and without contention.

CHAP. XXXV.

2 Unto the Leuites are giuen cities and ſuburbs.
11 The cities of refuge. 16 The law of murther.
30 For one mans witneſſe ſhall no man bee condemned.

AND the Lorde ſpake vnto Moſes in the plaine of Moab by Iorden, toward Iericho, ſaying,

Ioſh 21.2.

2 *Command the children of Iſrael that they giue vnto the [a] Leuites of the inheritance of their poſſeſſion, [b] cities to dwell in: yee ſhall giue alſo vnto the Leuites the ſuburbes of the cities round about them.

[a] Because they had no inheritāce aſſigned them in ye land of Canaan.
[b] God would haue them ſcattered thorow al the land, becauſe the people might be preſerued by thē in ye obedience of God and his law.

3 So they ſhall haue the cities to dwell in, and their ſuburbes ſhall be for their cattell, and for their ſubſtance, and for all their beaſts.

4 And the ſuburbes of the cities, which

ye ſhall giue vnto the Leuites, from the wall of the citie outward, ſhalbe a thouſand cubits round about.

5 And ye ſhall meaſure without the citie of the Eaſt ſide, [c] two thouſand cubits: and of the Southſide, two thouſand cubits: and of the Weſt ſide, two thouſand cubits: and of the North ſide, two thouſand cubits: and the citie ſhall be in the mids: this ſhall be the meaſure of the ſuburbs of their cities.

c So that in all were three thouſand: and in the compaſſe of theſe two thouſand, they might plant and ſow.

*Deut.*4.41.*ioſh.* 20.2.*and* 21.3.

6 And of the cities which yee ſhall giue vnto the Leuites, * there ſhall be ſixe cities for refuge, which ye ſhall appoint, that he which killeth may flee thither: and to them ye ſhall adde two and fortie cities mor.

7 All the cities which ye ſhall giue to the Leuites, ſhall be eight and fortie cities: them ſhall ye giue with their ſuburbs.

8 And concerning ẏ cities which ye ſhal giue, of the poſſeſſion of the children of Iſrael: of many ye ſhall take moe, and of few ye ſhall take leſſe: euery one ſhall giue of his cities vnto the Leuites, according to his inheritance, which he inheriteth.

9 ¶ And the Lorde ſpake vnto Moſes, ſaying,

10 Speake vnto the children of Iſrael, and ſay vnto them, * When ye be come ouer Iorden into the land of Canaan,

*Exod.*21.13. *deut.*19 2. *ioſh.*20.2.

11 Ye ſhall appoynt you cities, to be cities of refuge for you, that the ſlayer, which ſlayeth any perſon vnwares, may flee thither.

12 And theſe cities ſhall bee for you a refuge from the [d] auenger, that hee which killeth, die not, vntill he ſtand before the Congregation in iudgement.

d Meaning, from the next of the kinred, who ought to purſue the cauſe.

13 And of the cities which yee ſhall giue, ſixe cities ſhall ye haue for refuge.

14 Yee ſhall appoint three [e] on this ſide Iorden, and ye ſhall appoint three cities in the land of * Canaan which ſhall be cities of refuge.

e Among the Reubenites, Gadites, and halfe the tribe of Manaſſeh, Deut.4. 41.

*Ioſh.*20.7.

15 Theſe ſixe cities ſhalbe a refuge for the children of Iſrael, and for the ſtranger, and for him that dwelleth ‡ among you, that euery one which killeth any perſon vnwares, may flee thither.

‡ *Ebr.among them.*

16 * And if one [f] ſmite another with an inſtrument of yron that he die, he is a murtherer, and the murtherer ſhall die the death.

*Exod.*21.14.

f Wittingly, and willingly.

17 Alſo if hee ſmite him by caſting a [g] ſtone, wherewith he may be ſlaine, and he die, he is a murtherer, and the murtherer ſhal die the death.

g That is, with a big and dangerous ſtone: in Ebrew, with a ſtone of his hand.

18 Or if he ſmite him with an handweapon of wood, wherewith hee may be ſlaine, if he die, he is a murtherer, and the murtherer ſhall die the death.

19 The reuenger of the blood himſelfe ſhall ſlay the murtherer: when hee meeteth him, he ſhall ſlay him.

20 But if he thruſt him * of hate, or hurle at him by laying of wait, that he die,

*Deut.*19.11.

21 Or ſmite him through enmitie with his hand, that he die, he that ſmote him ſhall die the death: for he is a murtherer: the reuenger of the blood ſhall ſlay the murtherer when he meeteth him.

22 But if hee puſhed him || vnaduiſedly, and * not of hatred, nor caſt vpon him any ‡ thing, without laying of wait,

|| *Or, ſuddenly.* *Exod.*21.13. ‡ *Ebr. inſtrument.*

23 Or any ſtone (whereby he might bee ſlaine) and ſawe him not, or cauſed it to fall vpon him, and hee die, and was not his enemy, neither ſought him any harme,

24 Then the Congregation ſhall iudge betweene the ſlayer and the [h] auenger of blood according to theſe lawes.

h That is, his next kinſman.

25 And the Congregation ſhall deliuer the ſlayer out of the hand of the auenger of blood, and the Congregation ſhall reſtore him vnto the citie of his refuge, whither he was fled: and hee ſhall abide there vnto the death of the [i] high Prieſt, which is anointed with the holy oile.

i Vnder this figure is declared, that our ſinnes could not be remitted, but by the death of the high Prieſt Ieſus Chriſt.

26 But if the ſlayer come without the borders of the citie of his refuge, whither he was fled,

27 And the reuenger of blood finde him without the borders of the city of his refuge, and the auenger of blood ſlay the [k] murtherer, he ſhalbe guiltleſſe,

k By the ſentence of the Iudge.

28 Becauſe hee ſhould haue remained in the citie of his refuge, vntill the death of the high Prieſt: And after the death of the high Prieſt, the ſlayer ſhall returne to the land of his poſſeſſion.

29 So theſe things ſhall be a [l] lawe of iudgement vnto you, throwout your generations in all your dwellings.

l A law to iudge murthers done, either of purpoſe or vnaduiſedly.

30 Whoſoeuer killeth any perſon, the iudge ſhall ſlay the murtherer, through * witneſſes: but * one witneſſe ſhall not teſtifie againſt a perſon, to cauſe him to die.

*Deut.*17.6. *and* 19.15. *Matth.*11 16. 2.*cor.*13.1.

31 Moreouer ye ſhall take no recompenſe for the life of the murtherer, which is [m] worthy to die; but he ſhalbe put to death.

m Which purpoſely hath committed murther.

32 Alſo yee ſhall take no recompenſe for him that is fled to the citie of his refuge, that he ſhould come againe, and dwel in the land, before the death of the high Prieſt.

33 So ye ſhal not pollute the land wherein ye ſhall dwel: for || blood defileth the land: and the land cannot be [n] clenſed of the blood that is ſhed therein, but by the blood of him that ſhed it.

|| *Or murther.*

n So God is mindfull of the blood wrongfully ſhed, that hee maketh his dumbe creatures to demand vengeance thereof.

34 Defile not therefore the land which ye ſhall inhabit, for I dwell in the mids thereof: for I the Lord dwell among the children of Iſrael.

CHAP. XXXVI.

6 An order for the mariage of the daughters of Zelophehad. 7 The inheritance could not be giuen from one tribe to another.

THen [a] the chiefe fathers of the familie of the ſonnes of Gilead, the ſonne of Machir, the ſonne of Manaſſeh, of the families of the ſonnes of Ioſeph, came, and ſpake before Moſes, and before the princes, the chiefe fathers of the children of Iſrael,

a It ſeemeth that the tribes contended who might marrie theſe daughters to haue their inheritance: and therefore the ſonnes of Ioſeph propoſed ẏ matter to Moſes.

2 And ſaid, * The Lord commanded [b] my lord to giue the land to inherit by lot to the children of Iſrael: and my lorde was commanded by the Lord, to giue the inheritance of Zelophehad our brother vnto his daughters.

*Chap.*27.1. *ioſh.*17.3.

b Meaning, Moſes.

3 If they be maried to any of the ſonnes of the other tribes of the children of Iſrael, then ſhall their inheritance be taken away from the inheritance of our fathers, and ſhall bee put vnto the inheritance of the tribe whereof they ſhall be: ſo ſhall it be ta-

ken away from the lot of our inheritance.

4 Alſo when the [c] Iubile of the children of Iſrael commeth, then ſhall their inheritance be put vnto the inheritance of the tribe whereof they ſhall bee: ſo ſhall their inheritance be taken away from the inheritance of the tribe of our fathers.

5 Then Moſes commanded the children of Iſrael, according to the word of the Lord, ſaying, The tribe of the ſonnes of Ioſeph haue ſayd [d] well.

6 This is the thing that the Lorde hath commanded, concerning the daughters of Zelophehad, ſaying, They ſhall bee wiues, to whom they thinke beſt, onely to the familie of the tribe of their father ſhall they marrie:

7 So ſhal not the inheritance of the children of Iſrael remooue from tribe to tribe, for euery one of the children of Iſrael ſhall ioyne himſelfe to the inheritance of the tribe of his fathers.

8 And euery daughter that poſſeſſeth any [e] inheritance of the tribes of the children of Iſrael, ſhall be wiſe vnto one of the familie of the tribe of her father: that the children of Iſrael may enioy euery man the inheritance of their fathers.

9 Neither ſhall the inheritance go about from tribe to tribe: but euery one of the tribes of the children of Iſrael ſhall ſticke to his owne inheritance.

10 As the Lord commaunded Moſes, ſo did the daughters of Zelophehad.

11 For * Mahlah, Tirzah, and Hoglah, and Milcah, and Noah the daughters of Zelophehad were married vnto their fathers brothers ſonnes,

12 They were wiues to certaine of the families of the ſonnes of Manaſſeh the ſonne of Ioſeph: ſo their inheritance remained in the tribe of the familie of their father.

13 Theſe are the [f] commandements and lawes which the Lord commaunded by the hand of Moſes, vnto the children of Iſrael in the plaine of Moab, by Iorden toward Iericho.

[c] Signifying that at no time it could returne, for in the Iubile all things returned to their owne tribes.

[d] For the tribe could not haue continued, if the inheritāce which was the maintenance thereof ſhould haue bene abalienated to others.

[e] When there is no male to inherit.

* Chap. 27. 1.

[f] Touching the ceremoniall and iudiciall lawes.

The fift booke of Moſes, called *Deuteronomie.

* That is, a ſecond lawe: ſo called becauſe the Law, which God gaue in mount Sinai, is here repeated, as though it were a new Law: and this booke is a commentarie or expoſition of the ten commandements.

THE ARGVMENT.

THe wonderfull loue of God toward his Church is liuely ſet forth in this booke. For albeit through their ingratitude and ſundry rebellions againſt God, for the ſpace of forty yeeres, Deut. 9. 7. they had deſerued to haue bene cut off from the number of his people, and for euer to haue bene depriued of the vſe of his holy Word and Sacraments: yet hee did euer preſerue his Church, euen for his owne mercies ſake, and would ſtill haue his Name called vpon among them. Wherefore he bringeth them into the land of Canaan, deſtroyeth their enemies, giueth them their countrey, townes, & goods, and exhorteth them by the example of their fathers (whoſe infidelity, idolatry, adulteries, murmurings and rebellion, he had moſt ſharply puniſhed) to feare and obey the Lord, to imbrace and keepe his Law without adding thereunto, or diminiſhing therefrom. For by his Word hee would be knowne to be their God, and they his people: by his Word hee would gouerne his Church, and by the ſame they ſhould learne to obey him: by his Word he would diſcerne the falſe prophet from the true, light from darkeneſſe, ignorance from knowledge, and his owne people from all other nations and infidels: teaching them thereby to refuſe & deteſt, deſtroy and aboliſh whatſoeuer is not agreeable to his holy will, ſeeme it otherwiſe neuer ſo good or precious in the eyes of man. And for this cauſe God promiſed to raiſe vp kings and gouernours, for the ſetting foorth of his Word, and preſeruation of his Church: giuing vnto them an eſpeciall charge for the executing thereof: whom therefore he willeth to exerciſe themſelues diligently in the continual ſtudy and meditation of the ſame: that they might learne to feare the Lord, loue their ſubiects, abhorre couetouſneſſe & vice, and whatſoeuer offendeth the Maieſty of God. And as he had tofore inſtructed their fathers in all things apperteining both to his ſpirituall ſeruice, and alſo for the maintenance of that ſociety which is betweene men: ſo he preſcribeth here anew, all ſuch lawes and ordinances, which either concerne his diuine ſeruice, or els are neceſſary for a common weale: appointing vnto euery ſtate and degree, their charge and duety: aſwell how to rule & liue in the feare of God, as to nouriſh friendſhip toward their neighbours, and to preſerue that order which God hath eſtabliſhed among men: threatening withall, moſt horrible plagues to them that tranſgreſſe his commandements, and promiſing all bleſſings and felicity, to ſuch as obſerue and obey them.

CHAP. I.

2 A briefe rehearſall of things done before from Horeb vnto Kadeſh-barnea. 32 Moſes reproueth the people for their incredulitie. 44 The Iſraelites are ouercome by the Amorites, becauſe they fought againſt the commandement of the Lord.

These be the words which Moſes ſpake vnto all Iſrael, on [a] this ſide Iorden in the wildernes, in the plaine, [b] ouer againſt the red Sea, betweene Paran and Tophel, and Laban and Hazeroth, and Di-zahab.

2 There are eleuen dayes iourney from [c] Horeb vnto Kadeſh-barnea, by the way of mount Seir.

3 And it came to paſſe in the firſt day of the eleuenth moneth, in the fortieth yeere, that Moſes ſpake vnto the children of Iſrael, according vnto all that the Lord had giuen him in commandement vnto them,

4 After that he had ſlaine [d] * Sihon the

[a] In the countrey of Moab.

[b] So that the wilderneſſe was betweene the ſea & this plaine of Moab.

[c] In Horeb, or Sinai, forty yeres before this the law was giuen: but becauſe all that were then of age and iudgement were now dead, Moſes repeateth the ſame to the youth, which either then were not borne, or had not iudgement.

[d] By theſe examples of Gods fauour, their minds are prepared to receiue the Law. Numb. 21. 24.

king of the Amorites which dwelt in Heſhbon, and Og king of Baſhan, which dwelt at Aſhtaroth in Edrei.

5 On this ſide Iorden in the land of Moab [e] began Moſes to declare this lawe, ſaying,

[e] The ſecond time.

6 The Lord our God ſpake vnto vs in [f] Horeb, ſaying, Ye haue dwelt long enough in this mount,

[f] In the ſecond yeere, and ſecond moneth, Numb. 10.11,

7 Turne you and depart, and goe vnto the mountaine of the Amorites, and vnto all places neere thereunto: in the plaine, in the mountaine, or in the valley: both Southward, and to the Sea ſide, to the land of the Canaanites, and vnto Lebanon: euen vnto the great riuer, the riuer ‖ Perath.

‖ *Or, Euphrates.*

8 Behold, I haue ſet the land before you: go in and * poſſeſſe that land which the Lord ſware vnto your fathers, Abraham, Izhak, and Iaakob, to giue vnto them and to their ſeede after them.

Gene. 15 18. *and* 17.7,8.

9 ¶ And I ſpake [g] vnto you the ſame time, ſaying, I am not able to beare you my ſelfe alone:

[g] By the counſel of Iethro my father in lawe, Exod. 18.19.

10 The Lord your God hath [h] multiplied you: and behold, yee are this day as the ſtarres of heauen in number:

[h] Not ſo much by the courſe of nature, as miraculouſly.

11 (The Lord God of your fathers make you a thouſand times ſo many moe as ye are, and bleſſe you, as he hath promiſed you)

12 Howe can I alone [i] beare your cumbrance, and your charge, and your ſtrife?

[i] Signifying how great a burden it is to gouerne the people.

13 Bring you men of wiſedome and of vnderſtanding, and [k] knowen among your tribes, and I will make them rulers ouer you:

[k] Whoſe godlineſſe & vprightneſſe is knowen.

14 Then ye anſwered me, and ſayd, The thing is good that thou haſt commaunded vs to doe.

15 So I tooke the chiefe of your tribes [l] wiſe and knowen men, and made them rulers ouer you, captaines ouer thouſands, and captaines ouer hundreds, and captaines ouer fiftie, and captaines ouer ten, and officers among your tribes.

[l] Declaring what ſort of men ought to haue a publike charge: reade Exo. 18.21

16 And I charged your iudges that ſame time, ſaying, Heare the controuerſie betweene your brethren, * and iudge righteouſly betweene euery man and his brother, and the ſtranger that is with him.

Iohn 7.24.

17 Yee ſhall haue no reſpect of perſon in iudgement, * but ſhall heare the ſmall as wel as the great: yee ſhall not feare the face of man: for the iudgement is [m] Gods: and the cauſe that is too hard for you, bring vnto me, and I will heare it.

Leuit 19.15. *chap.* 16 19. 1. *ſam.* 16 7. *prou* 24.23. *ecclus* 42.1. *iames* 2 2.

[m] And you are his Lieutenants.

18 Alſo I commanded you the ſame time all the things which ye ſhould doe.

19 ¶ Then we departed from Horeb, and went thorow all that great and terrible wilderneſſe (as ye haue ſeene) by the way of the mountaine of the Amorites, as the Lord our God commanded vs: and we came to Kadeſh-barnea.

20 And [n] I ſayd vnto you, Ye are come vnto the mountaine of the Amorites, which the Lord our God doeth giue vnto vs.

[n] So that the fault was in them ſelues that they did not ſooner poſſeſſe the inheritance promiſed.

21 Beholde, the Lord thy God hath layd the land before thee: go vp and poſſeſſe it, as the Lord the God of thy fathers hath ſayde vnto thee: feare not, neither be diſcouraged.

22 ¶ [o] Then ye came vnto me euery one, and ſayd, Wee will ſende men before vs to ſearch vs out the land, and to bring vs word againe, what way wee muſt goe vp by, and vnto what cities we ſhall come.

[o] Reade Num. 13.1,3.

23 So the ſaying pleaſed mee well, and I tooke twelue men of you, of euery tribe one.

24 * Who departed, and went vp into the mountaine, and came vnto the ‖ riuer Eſhcol, and ſearched out the land.

Numb. 13.24.

‖ *Or, valley of the cluſter of grapes.*

25 And tooke of the fruit of the land in their handes, and brought it vnto vs, and brought vs word againe, and [p] ſayd, It is a good land, which the Lord our God doeth giue vs.

[q] To wit, Caleb, and Ioſhua: Moſes preferreth the better part to the greater, that is, two to ten.

26 Notwithſtanding, yee would not goe vp, but were diſobedient vnto the commandement of the Lord your God,

27 And murmured in your tents, & ſayd, Becauſe the Lord [q] hated vs, therefore hath he brought vs out of the land of Egypt, to deliuer vs into the hand of the Amorites, and to deſtroy vs.

[q] Such was the Iewes vnthankefulneſſe, that they counted Gods eſpeciall loue, hatred.

28 Whither ſhall wee goe vp? our [r] brethren haue diſcouraged our hearts, ſaying, The people is greater, and taller then wee, the cities are great and walled vp to heauen: and moreouer we haue ſeene the ſonnes of the * Anakims there.

[r] The other ten, not Caleb and Ioſhua.

Numb. 13.29.

29 But I ſayd vnto you, Dread not, nor be afraid of of them.

30 The Lord your God, [ſ] who goeth before you, hee ſhall fight for you, according to al that he did vnto you in Egypt before your eyes,

[ſ] Declaring that to renounce our owne force, and conſtantly to follow our vocation, and depend on the Lord, is the true boldnes, and agreeable to God.

31 And in the wilderneſſe, where thou haſt ſeene how the Lord thy God bare thee, as a man doeth beare his ſonne, in all the way which ye haue gone, vntill ye came vnto this place.

32 Yet for all this yee did not beleeue the Lord your God,

33 * Who went in the way before you, to ſearch you out a place to pitch your tents in, in fire by night, that yee might ſee what way to goe, and in a cloud by day.

Exod. 13.21.

34 Then the Lorde heard the voyce of your wordes, and was wroth, and ſware, ſaying,

35 * Surely there ſhall not one of theſe men of this froward generation ſee that good land, which I ſware to giue vnto your fathers,

Num. 14.29.

36 Saue Caleb the ſonne of Iephunneh: hee ſhall ſee it, * and to him will I giue the land that hee hath troden vpon, and to his children, becauſe he hath conſtantly folowed the Lord.

Ioſh. 14.6.

37 * Alſo the Lord was angry with mee for your ſakes, ſaying, * Thou alſo ſhalt not goe in thither,

Num. 20.12, *and* 27.14. *Chap.* 3.26. *and* 4.21. *and* 34.4.

38 But Ioſhua the ſonne of Nun which ſtandeth [t] before thee, he ſhall goe in thither: incourage him: for hee ſhall cauſe Iſrael to inherite it.

[t] Which miniſtreth vnto thee.

39 Moreouer, your [u] children, which yee ſayde ſhould bee a praye, and your ſonnes, which in that day had no knowledge betweene good and euill, they ſhall goe in thither, and vnto them will I giue it,

[u] Which were vnder twenty yeere olde, as Numb. 14.31.

and they ſhall poſſeſſe it.

40 But as for you, turne backe, and take your iourney into the wildernes by the way of the red Sea.

41 Then ye anſwered and ſayd vnto me, We haue ſinned againſt the Lord, [x] wee will goe vp, and fight, according to all that the Lord our God hath commanded vs: and ye armed you euery man to the warre, & were ready to goe vp into the mountaine.

x This declareth mans nature, who will doe that which God forbiddeth, and will not doe that which he commandeth.

42 But the Lord ſaid vnto me, Say vnto them, Goe not vp, neither fight, (for I am [y] not among you) leſt ye fall before your enemies.

y Signifying, that man hath no ſtrength, but when God is at hand to helpe him.

43 And when I told you, yee would not heare, but rebelled againſt the commaundement of the Lord, and were preſumptuous, and went vp into the mountaine.

44 Then the Amorites which dwelt in that mountaine came out againſt you, and chaſed you (as bees vſe to doe) and deſtroyed you in Seir, euen vnto Hormah.

45 And when ye came againe, yee wept before the Lord, but the Lorde would not [z] heare your voyce, nor incline his eares vnto you.

z Becauſe ye rather ſhewed your hypocriſie, then true repentance: rather lamenting the loſſe of your brethren, then repenting for your ſinnes.

46 So yee abode in Kadeſh a long time, according to the time that yee had remained before.

CHAP. II.

4 Iſrael is forbidden to fight with the Edomites, 9 Moabites, 19 and Ammonites. 33 Sehon king of Heſhbon is diſcomfited.

Then [a] wee turned, and tooke our iourney into the wilderneſſe, by the way of the red Sea, as the Lorde ſpake vnto mee: and wee compaſſed mount Seir a [b] long time.

a They obeyed, after that God had chaſtiſed them.

b Eight and thirtie yeere, as verſe 14.

2 And the Lord ſpake vnto me, ſaying,

3 Yee haue compaſſed this mountaine long enough: turne you Northward.

4 And warne thou the people, ſaying, Yee ſhall goe thorow the [c] coaſt of your brethren the children of Eſau, which dwell in Seir, and they ſhall be afraid of you: take ye good heede therefore.

c This was the ſecond time: for before they had cauſed the Iſraelites to returne, Num.20.21.

5 Yee ſhall not prouoke them: for I will not giue you of their land ſo much as a foote breadth, * becauſe I haue giuen mount Seir vnto Eſau for a poſſeſſion.

*Gen.*36.8.

6 Yee ſhall buy meate of them for money to eate, and yee ſhall alſo procure water of them for money to drinke.

7 For the Lorde thy God hath [d] bleſſed thee in all the workes of thine hand: hee knoweth thy walking thorow this great wildernes, and the Lord thy God hath bene with thee this fortie yeere, and thou haſt lacked nothing.

d And giuen thee meanes wherewith thou mayeſt make recompence: alſo God will direct thee by his prouidence, as he hath done.

8 And when we were departed from our brethren the children of Eſau which dwelt in Seir, through the way of the ‖ plaine from Elah, and from Ezion-gaber, wee turned and went by the way of the wilderneſſe of Moab.

‖*Or, wilderneſſe.*

9 Then the Lord ſayd vnto mee, Thou ſhalt not ‖ vexe Moab, neither prouoke them to battell: for I will not giue thee of their land for a poſſeſſion, becauſe I haue giuen Ar vnto the children [e] of Lot for a poſſeſſion.

‖*Or, beſiege.*

e Which were the Moabites, and Ammonites.

10 The [f] Emims dwelt therein in times paſt, a people great, and many, and tall, as the Anakims.

11 They alſo were taken for Gyants as the Anakims: whom the Moabites call Emims.

f Signifying, that as theſe giants were driuen out for their ſinnes: ſo the wicked when their ſinnes are ripe cannot auoyde Gods plagues.

12 The * Horims alſo dwelt in Seir before time, whom the children Eſau chaſed out and deſtroyed them before them, and dwelt in their ſtead: as Iſrael ſhall doe vnto the land of his poſſeſſion, which the Lord hath giuen them.

*Gen.*36.20.

13 Now riſe vp, ſayde I, and get you ouer the riuer * Zered: and wee went ouer the riuer Zered.

Num 21.12.

14 The [g] ſpace alſo wherein wee came from Kadeſh-barnea, vntill wee were come ouer the riuer Zered, was eight and thirtie yeeres, vntill all the generation of the men of warre were waſted out from among the hoſte, as the Lord ſware vnto them.

g He ſheweth hereby, that as God is true in his promiſe: ſo his threatnings are not in vaine.

15 For in deede the [h] hand of the Lorde was againſt them, to deſtroy them from among the hoſte, till they were conſumed.

h His plague and puniſhment to deſtroy all that were twentie yeere old and aboue.

16 ¶ So when al the men of warre were conſumed and dead from among the people:

17 Then the Lorde ſpake vnto mee, ſaying,

18 Thou ſhalt goe thorow Ar the coaſt of Moab this day:

19 And thou ſhalt come neere ouer againſt the children of Ammon: but ſhalt not lay ſiege vnto them, nor mooue warre againſt them: for I will not giue thee of the land of the children of Ammon any poſſeſſion: for I haue giuen it vnto the children of Lot for a poſſeſſion.

20 That alſo was taken for a land of [i] Giants: for Giants dwelt therein aforetime, whome the Ammonites called Zamzummims:

i Who called themſelues Rephaims: that is, preſeruers, or phyſicians to heale and reforme vices: but were indeede Zamzummims, that is, wicked and abominable.

21 A people that was great and many, and tall as the Anakims: but the Lord deſtroyed them before them, and they ſucceeded them in their inheritance, and dwelt in their ſtead:

22 As hee did to the children of Eſau which dwelt in Seir, when hee deſtroyed the Horims before them, and they poſſeſſed them, and dwelt in their ſtead vnto this day.

23 And the Auims which dwelt in Hazarim euen vnto ‖ Azzah, the Caphtorims which came out of Caphtor deſtroyed them, and dwelt in their ſtead.

‖*Or, Gaza.*

24 ¶ Riſe vp therefore, ſayd the Lord: take your iourney, and paſſe ouer the riuer Arnon: behold, I haue giuen into thine hand Sihon the [k] Amorite, king of Heſhbon, and his land: begin to poſſeſſe it, and prouoke him to battell.

k According to his promiſe made to Abraham, Gen.15.12.

25 This day will I [l] begin to ſend thy feare and thy dread vpon all people vnder the whole heauen, which ſhall heare thy fame, and ſhall tremble and quake before thee.

l This declareth that the hearts of men are in Gods hands, either to be made faint, or bolde.

26 Then I ſent meſſengers out of the wilderneſſe of Kedemoth vnto Sihon king of Heſhbon, with wordes of peace, ſaying,

27 ¶ * Let mee paſſe thorow thy land: I will goe by the hie way: I wil neither turne vnto the right hand nor to the left.

Num.21.22.

28 Thou ſhalt ſell me meat for money for to eate, and ſhalt giue mee water for money for to drinke: onely I will go thorow on my foot,

29 (As the [m] children of Eſau which dwell in Seir, & the Moabites which dwell in Ar, did vnto mee) vntill I bee come ouer Iorden, into the land which the Lorde our God giueth vs.

[m] Becauſe neither intreatie nor examples of others could moue him, he could not complaine of his iuſt deſtruction.

30 But Sihon the King of Heſhbon would not let vs paſſe by him: for the Lorde thy God had [n] hardened his ſpirit, and made his heart obſtinate, becauſe hee would deliuer him into thine hande, as appeareth this day.

[n] God in his election and reprobation doth not onely appoint the ends, but the meanes tending to the ſame.

31 And the Lord ſayd vnto me, Beholde, I haue begun to giue Sihon and his lande before thee: begin to poſſeſſe and inherit his land.

32 * Then came out Sihon to meete vs, himſelfe with all his people to fight at Iahaz.

Num.21.23.

33 But the Lorde our God deliuered him ‡ into our power, and we ſmote him, and his ſonnes, and all his people.

‡Ebr. before vs.

34 And wee tooke all his cities the ſame time, and deſtroyed euery citie, men, and [o] women, and children: we let nothing remaine.

[o] God had curſed Canaan, and therefore hee would not that any of the wicked race ſhould be preſerued.

35 Onely the cattell wee tooke to our ſelues, and the ſpoile of the cities which we tooke,

36 From Aroer, which is by the banke of the riuer of Arnon, and from the city that is vpon the riuer, euen vnto Gilead: there was not one citie that eſcaped vs: for the Lorde our God deliuered vp all ‖ before vs.

‖Or, into our hand.

37 Onely vnto the land of the children of Ammon thou cameſt not, nor vnto any place of the ‖ riuer Iabbok, nor vnto the cities in the mountaines, nor vnto whatſoeuer the Lord our God forbade vs.

‖Or, foord.

CHAP. III.

3 Og king of Baſhan is ſlaine. 11 The bigneſſe of his bed. 18 The Reubenites and Gadites are commanded to go ouer Iorden armed before their brethren. 21 Ioſhua is made captaine. 27 Moſes is permitted to ſee the land, but not to enter, albeit he deſired it.

Then we turned, and went vp by the way of Baſhan: * and Og king of Baſhan [a] came out againſt vs, he, and all his people to fight at Edrei.

Num 21.33. chap.29.7.

[a] Therefore beſide the commandement of the Lord, they had iuſt occaſion of his part to fight againſt him.

2 And the Lord ſaid vnto me, Feare him not, for I will deliuer him, and all his people, and his land into thine hand, and thou ſhalt doe vnto him as thou didſt vnto * Sihon king of the Amorites, which dwelt at Heſhbon.

Numb.21.24.

3 So the Lorde our God deliuered alſo vnto our hand, * Og the king of Baſhan, and all his people: and we ſmote him, vntil none was left him aliue,

Numb.21.33.

4 And wee tooke all his cities the ſame time, neither was there a city which wee tooke not from them, euen threeſcore cities, and all the countrey of Argob, the kingdome of Og in Baſhan.

5 All theſe cities were fenced with high walles, gates and barres, beſide [b] vnwalled townes a great many.

[b] As villages and ſmall townes.

6 And wee ouerthrew them as wee did vnto Sihon king of Heſhbon, deſtroying euery city, with men, [c] women, and children.

[c] Becauſe this was Gods appointment, therefore it may not be iudged cruell.

7 But all the cattell and the ſpoyle of the cities we tooke for our ſelues.

8 Thus we tooke at that time out of the hand of two kings of the Amorites, the land that was on this ſide Iorden from the riuer of Arnon vnto mount Hermon:

9 (Which Hermon the Sidonians call Shirion, but the Amorites call it Shenir)

10 All the cities of the plaine, and all Gilead, & al Baſhan vnto Salchah, and Edrei, cities of the kingdome of Og in Baſhan.

11 For onely Og king of Baſhan remained of the remnant of the giants, [d] whoſe bed was a bed of iron: is it not at Rabbah among the children of Ammon? the length thereof is nine cubits, and foure cubits the bredth of it, after the cubit of a man.

[d] The more terrible that this giant was, the greater occaſion had they to glorifie God for the victory.

12 And this land, which we poſſeſſed at that time, from Aroer, which is by the riuer of Arnon, and halfe mount Gilead, * and the cities thereof gaue I vnto the Reubenites, and Gadites.

Numb.32.33.

13 And the reſt of Gilead, and all Baſhan, the kingdome of Og, gaue I vnto the halfe tribe of Manaſſeh: euen all the countrey of Argob with all Baſhan, which is called, The land of giants.

14 Iair the ſonne of Manaſſeh tooke all the countrey of Argob, vnto the coaſtes of Geſhuri, & of Maachathi: and called them after his owne name, Baſhan, * Hauoth Iair vnto [e] this day.

Numb.32.41.

[e] Meaning, when he wrote this hiſtory.

15 And I gaue part of Gilead vnto Machir.

16 And vnto the Reubenites & Gadites I gaue the reſt of Gilead, and vnto the riuer of Arnon, halfe the riuer & the borders, euen vnto the riuer [f] Iabbok, which is the border of the children of Ammon:

[f] Which ſeparateth the Ammonites from the Amorites.

17 The plaine alſo and Iorden, and the borders from Chinnereth euen vnto the Sea of the plaine, to wit, the ſalt Sea ‖ vnder the ſprings of Piſgah Eaſtward.

‖Or, at Aſdoth-piſgah.

18 ¶ And I commanded [g] you the ſame time, ſaying, The Lord your God hath giuen you this land to poſſeſſe it: ye ſhall go ouer armed before your brethren the children of Iſrael, all men of warre.

[g] That is, the Reubenites, Gadites, and halfe Manaſſeh, as Num 32.21.

19 Your wiues onely and your children, and your cattell, (for I know that yee haue much cattel) ſhall abide in your cities, which I haue giuen you,

20 Vntill the Lord haue giuen reſt vnto your brethren as vnto you, and that they alſo poſſeſſe the land, which the Lord your God hath giuen them beyond Iorden: then ſhall yee * returne euery man vnto his poſſeſſion, which I haue giuen you.

Ioſh.22.4. Numb 17.18, 19,23.

21 ¶ * And I charged Ioſhua the ſame time, ſaying, Thine eyes haue ſeene all that the [h] Lorde your God hath done vnto theſe two kings: * ſo ſhall the Lorde doe vnto all the kingdomes whither thou goeſt.

[h] So that the victories came not by your owne wiſdom, ſtrength, or multitude.

Ioſh.1.3. and 10.8,25.

22 Yee ſhall not feare them: for the Lorde your God, he ſhall fight for you.

23 And I beſought the Lorde the ſame time, ſaying,

24 O Lord God, thou haſt begun to ſhew thy ſeruant thy greatneſſe and thy mightie hand: for where is there a God in heauen or in earth, that can [i] doe like thy workes, and like thy ‖ power?

25 I pray thee let mee goe ouer, and ſee the good lande that is beyond Iorden, that goodly [k] mountaine and Lebanon.

26 But the Lord was angry with me for your ſakes, and would not heare me: and the Lord ſayd vnto me, Let it ſuffice thee, ſpeake no more vnto me of this matter.

27 Get thee vp into the toppe of Piſgah, and [l] lift vp thine eyes Weſtward, & Northward, and Southward, and Eaſtward, and beholde it with thine eyes, for thou ſhalt not go ouer this Iorden:

28 But charge Ioſhua, and incourage him, and bolden him: for he ſhall goe before this people, & he ſhall diuide for inheritance vnto them the land which thou ſhalt ſee.

29 So wee abode in the valley ouer againſt Beth-peor.

CHAP. IIII.

1 An exhortation to obſerue the law without adding thereto or diminiſhing. 6 Therein ſtandeth our wiſedom. 9 We muſt teach it to our children. 15 No image ought to be made to worſhip. 26 Threatnings againſt them that forſake the law of God. 37 God choſe the ſeed becauſe hee loued their fathers. 43 The three cities of refuge.

Now therefore hearken, O Iſrael, vnto the ordinances and to the lawes which I teach you to [a] do, that ye may liue and goe in, and poſſeſſe the land which the Lord God of your fathers giueth you.

2 *Yee ſhall [b] put nothing vnto the word which I command you, neither ſhall ye [c] take ought therefrom, that ye may keepe the commaundements of the Lorde your God which I command you.

3 Your [d] eyes haue ſeene what the Lord did becauſe of Baal-peor: for all the men that followed Baal-peor, the Lorde thy God hath deſtroyed euery one from among you.

4 But ye that did [e] cleaue vnto the Lord your God, are aliue euery one of you this day.

5 Beholde, I haue taught you ordinances, and lawes, as the Lord my God commanded me, that ye ſhould do euen ſo within the land whither ye go to poſſeſſe it.

6 Keepe them therefore, and do them: for that is your [f] wiſedome, and your vnderſtanding in the ſight of the people, which ſhall heare all theſe ordinances, and ſhal ſay, ‖Onely this people is wiſe, and of vnderſtanding, and a great nation.

7 For what nation is ſo great, vnto whom the gods come ſo neere vnto them, as the Lord our God is [g] neere vnto vs, in all that we call vnto him for?

8 And what nation is ſo great, that hath ordinances and lawes ſo righteous, as all this Law, which I ſet before you this day?

[i] He ſpeaketh according to the common & corrupt ſpeech of them which attribute that power vnto idoles, that onely apperteineth vnto God.

‖Or, *wonders*.

[k] He meaneth Zion, where the temple ſhould be built, and God honoured.

[l] As before he ſaw by the ſpirit of propheſie the good mountaine which was Zion: ſo here his eyes were lifted vp aboue the order of nature to behold all the plentifull land of Canaan.

[a] For this doctrine ſtandeth not in bare knowledge, but in practiſe of life.

*Chap.*12.32.

[b] Thinke not to be more wiſe then I am.

[c] God wil not be ſerued by halfes, but will haue full obedience.

[d] Gods iudgements executed vpon other idolaters, ought to ſerue for our inſtruction: reade Num.24 3,4.

[e] And were not idolaters.

[f] Becauſe all men naturally deſire wiſedome, hee ſheweth how to attaine vnto it.

‖*Or, Surely.*

[g] Helping vs, and deliuering vs out of all dangers, as 2.Sam.7.23.

9 But take heede to thy ſelfe, and [h] keepe thy ſoule diligently, that thou forget not the things which thine eyes haue ſeene, and that they depart not out of thine heart all the dayes of thy life: but teach them thy ſonnes, and thy ſonnes ſonnes:

10 Forget not the day that thou ſtoodeſt before the Lorde thy God in Horeb, when the Lord ſaid vnto me, Gather me the people together, and I will cauſe them to heare my words, that they may learne to feare me all the dayes that they ſhall liue vpon the earth, and that they may teach their children:

11 Then came you nere and *ſtood vnder the mountaine, and the mountaine [i] burnt with fire vnto the mids of heauen, and there was darkeneſſe, clouds and miſt.

12 And the Lord ſpake vnto you out of the mids of the fire, and yee heard the voice of the words, but ſaw no ſimilitude, ſaue a voyce.

13 Then he declared vnto you his couenant which he commanded you to [k] doe, euen the ten ‖ Commandements, and wrote them vpon two Tables of ſtone.

14 ¶ And the Lord commanded me that ſame time, that I ſhould teach you ordinances and lawes, which yee ſhould obſerue in the land, whither ye go to poſſeſſe it.

15 Take therefore good heede vnto your ‡ ſelues: for ye ſaw no [l] image in the day that the Lord ſpake vnto you in Horeb out of the mids of the fire:

16 That ye corrupt not your ſelues, and make you a grauen image or repreſentation of any figure: whether it bee the likeneſſe of male or female,

17 The likeneſſe of any beaſt that is on earth, or the likeneſſe of any feathered fowle that flieth in the aire,

18 Or the likeneſſe of any thing that creepeth on the earth, or the likeneſſe of any fiſh that is in the waters beneath the earth,

19 And leſt thou lift vp thine eyes vnto heauen, and when thou ſeeſt the ſunne and the moone and the ſtarres with al the hoſt of heauen, ſhouldeſt be driuen to worſhip them and ſerue them, which the Lorde thy God hath [m] diſtributed to all people vnder the whole heauen.

20 But the Lorde hath taken you and brought you out of the [n] iron fornace, out of Egypt, to be vnto him a people and inheritance, as appeareth this day.

21 And the Lord was angry with me for your words, and ſware that I ſhould not go ouer Iorden, and that I ſhould not goe in vnto that good land, which the Lorde thy God giueth thee for an inheritance.

22 For I muſt die in this land, and ſhall not goe ouer Iorden: but [o] yee ſhall go ouer, and poſſeſſe that good land.

23 Take heed vnto your ſelues, leſt ye forget the couenant of the Lord our God which he made with you, and leſt yee make you any grauen image, or likeneſſe of any thing, as the Lord thy God hath charged thee.

24 For the Lorde thy God is a [p] conſuming fire, and a iealous God.

25 ¶ When thou ſhalt beget children and childrens children, and ſhalt haue remained

long

[h] He addeth theſe wordes to ſhew that we can neuer be carefull enough to keepe the law of God, and to teach it to our poſteritie.

*Exod.*19.18.

[i] The law was giuen with fearefull miracles, to declare both that God was the author thereof, and alſo that no fleſh was able to abide the rigour of the ſame.

[k] God ioyneth this condition to his couenant.

‖*Or, Words.*

‡*Ebr. ſoules.*

[l] Signifying that deſtruction is prepared for all them that make an image to repreſent God.

[m] He hath appointed them for to ſerue man.

[n] Hee hath deliuered you out of moſt miſerable ſlauery, and freely choſen you for his children.

[o] Moſes good affection appeareth in that, that he, being depriued of ſuch an excellent treaſure, doeth not enuie them that muſt enioy it.

[p] To thoſe that come not vnto him with loue & reuerence, but rebell againſt him. Heb.12,29.

long in the land, if ye [q] corrupt your ſelues, and make any grauen image or likeneſſe of any thing, and worke euill in the ſight of the Lord thy God, to prouoke him to anger,

26 I [r] call heauen and earth to recorde againſt you this day, ẏ yee ſhall ſhortly periſh from the land, whereunto you goe ouer Iorden to poſſeſſe it: yee ſhall not prolong your dayes therein, but ſhall vtterly be deſtroyed.

27 And the Lord ſhal [s] ſcatter you among the people, and ye ſhall bee left fewe in number among the nations, whither the Lorde ſhall bring you.

28 And there ſhall ye ſerue gods, euen the worke of mans hande, wood, & ſtone, which neither ſee, nor heare, nor eate, nor ſmell.

29 But if from thence thou ſhalt ſeeke the Lord thy God, thou ſhalt finde him, if thou ſeeke him with all thine [t] heart, and with all thy ſoule.

30 When thou art in tribulation, and all theſe thinges are come vpon thee, ‡at the length, if thou returne to the Lorde thy God, and be obedient vnto his voyce,

31 (For the Lorde thy God is a mercifull God) he will not forſake thee, neither deſtroy thee, nor forget the couenant of thy fathers, which he [u] ſware vnto them.

32 For inquire now of the dayes that are paſt, which where before thee, ſince the day that God created man vpon the earth, and [x] aske from the one ende of heauen vnto the other, if there came to paſſe ſuch a great thing as this, or whether any ſuch like thing hath bene heard.

33 Did euer people heare the voyce of God ſpeaking out of the midſt of a fire, as thou haſt heard, and liued?

34 Or hath God aſſayed to goe and take him a nation from among nations, by [y] tentations, by ſignes, and by wonders, and by warre, and by a mighty hand, and by a ſtretched out arme, and by great feare, according vnto all that the Lorde your God did vnto you in Egypt before your eyes?

35 Unto thee it was ſhewed, that thou mighteſt [z] know, that the Lorde he is God, and that there is none but he alone.

36 Out of heauen hee made thee heare his voyce to inſtruct thee, and vpon earth hee ſhewed thee his great fire, and thou heardeſt his voyce out of the mids of the fire.

37 And becauſe [a] hee loued thy fathers, therefore he choſe their ſeede after them, and hath brought thee out of Egypt in his ſight, by his mightie power,

38 To thruſt out nations greater and mightier then thou, before thee, to bring thee in, and to giue thee their land for inheritance as appeareth this day.

39 Underſtande therefore this day, and conſider in thine heart, that the Lord, hee is God in heauen aboue, and vpon the earth beneath: there is none other.

40 Thou ſhalt keepe therefore his ordinances, and his commandements which I commaund thee this day, that it may [b] goe well with thee, and with thy children after thee, and that thou mayeſt prolong thy dayes vpon the earth, which the Lord thy God giueth thee for euer.

[q] Meaning hereby all ſuperſtition and corruption of the true ſeruice of God.

[r] Though men would abſolue you, yet the inſenſible creatures ſhall be witneſſes of your diſobedience.

[s] So that his curſe ſhall make his former bleſſings of none effect.

[t] Not with outward ſhew or ceremonie, but with a true confeſſion of thy faults.

‡*Ebr. in the latter dayes.*

[u] To certifie them the more of the aſſurance of their ſaluation.

[x] Mans negligence is partly cauſe that he knoweth not God.

[y] By ſo manifeſt proofes that none could doubt thereof.

[z] He ſheweth the cauſe why God wrought theſe miracles.

[a] Freely and not of their deſerts.

[b] God promiſeth reward not for our merits, but to incourage vs, and to aſſure vs that our labour ſhall not be loſt.

41 ¶ Then Moſes ſeparated three cities on this ſide of Iorden toward the Sunne riſing:

42 That the ſlayer ſhould flee thither, which had killed his neighbour at vnwares, and hated him not in time paſt, might flee, I ſay, vnto one of thoſe cities, and liue:

43 That is, * Bezer in the wilderneſſe, in the plaine countrey of the Reubenites: and Ramoth in Gilead among the Gadites, and Golan in Baſhan among the of Manaſſeh.

44 ¶ So this is the lawe which Moſes ſet before the children of Iſrael.

45 Theſe are the [c] witneſſes, & the ordinances, and the lawes which Moſes declared to the children of Iſrael after they came out of Egypt,

46 On this ſide Iorden, in the valley ouer againſt Beth-peor, in the land of Sihon King of the Amorites, which dwelt at Heſhbon, whom Moſes and the children of Iſrael * ſmote, after they were come out of Egypt:

47 And they poſſeſſed his lande, and the land of * Og King of Baſhan, two Kings of the Amorites, which were on this ſide Iorden toward the Sunne riſing:

48 From Aroer, which is by the banke of the riuer Arnon, euen vnto mount Sion, which is Hermon,

49 And all the plaine by Iorden Eaſtward, euen vnto [d] the Sea of the plaine, vnder the * ſprings of Piſgah.

Ioſh.20.8.

[c] The Articles and points of the couenant.

Num 21.24. chap 1.4.

Num.21.33. chap.3.3.

[d] That is, the ſalt ſea.

Chap.3.17.

CHAP. V.

5 Moſes is the meane betweene God & the people. 6 The Law is repeated. 23 The people are afraid at Gods voice. 29 The Lord wiſheth that the people would feare him. 32 They muſt neither decline to the right hand nor left.

Then Moſes called all Iſrael, and ſayde vnto them, Heare, O Iſrael, the ordinances and the lawes which ‡ I propoſe to you this day, that ye may learne them, and take heede to obſerue them.

2 * The Lord our God made a couenant with vs in Horeb.

3 The Lord [a] made not this Couenant with our fathers only, but with vs, euen with vs all here aliue this day.

4 The Lorde talked with you [b] face to face in the mount, out of the mids of the fire,

5 (At that time I ſtoode betweene the Lorde and you, to declare vnto you the word of the Lord: for ye were afrayd at the ſight of the fire, and went not vp into the mount) and he ſayd,

6 ¶ * I am the Lorde thy God, which haue brought thee out of the land of Egypt, from the houſe of ‖ bondage.

7 Thou ſhalt haue none [c] other Gods before my face.

8 Thou ſhalt make thee no grauen image, or any likenes of that that is in heauen aboue, or which is in the earth beneath, or that is in the waters vnder the earth.

9 Thou ſhalt neither bow thy ſelfe vnto them, nor ſerue them: for * I the Lorde thy God am a [d] iealous God, viſiting the iniquitie of the fathers vpon the children, euen vnto the thirde and fourth generation of them that hate me:

‡*Ebr. I ſpeake in your eares.*

Exod.19.5,6.

[a] Some reade, God made not this couenant, that is, in ſuch ample ſort, and with ſuch ſignes and wonders.

[b] So plainely that you need not to doubt thereof.

Exod.20.2. leuit.26.1. pſal.97.7,9.

‖*Or, ſeruants.*

[c] God bindeth vs to ſerue him onely without ſuperſtition and idolatrie.

Exod.34.7. ierem.32.18.

[d] That is, of his honour, not permitting it to be giuen to others.

10 And ſhewing mercie vnto thouſands of them that [e] loue mee, and keepe my commandements.

[e] The firſt degree to keepe the Commandements is to loue God.

11 Thou ſhalt not take the Name of the Lorde thy God in vaine: for the Lorde will not hold him guiltles, that taketh his Name in vaine.

12 Keepe the Sabbath day, to ſanctifie it, as the Lord thy God hath commanded thee.

13 Sixe dayes [f] thou ſhalt labour, & ſhalt doe all thy worke:

[f] Meaning, ſince God permitteth ſixe dayes to our labours, that wee ought willingly to dedicate the ſeuenth to ſerue him wholly.

14 But the ſeuenth day is the Sabbath of the Lorde thy God: thou ſhalt not doe any worke therein, thou, nor thy ſonne, nor thy daughter, nor thy man ſeruant, nor thy maid, nor thine oxe, nor thine aſſe, neither any of thy cattel, nor the ſtranger that is within thy gates: that thy man ſeruant and thy mayde may reſt as well as thou.

15 For remember that thou waſt a ſeruant in the land of Egypt, and that the Lord thy God brought thee out thence by a mightie hande and a ſtretched out arme: therefore the Lorde thy God commaunded thee to obſerue the Sabbath day.

16 ¶ [g] Honour thy father and thy mother, as the Lorde thy God hath commanded thee, that thy dayes may be prolonged, and that it may goe well with thee, vpon the land, which the Lord thy God giueth thee.

[g] Not for a ſhew, but with true obedience and due reuerence.

17 * Thou ſhalt not kill.

18 * Neither ſhalt thou commit adulterie.

19 * Neither ſhalt thou ſteale.

Math.5.21. *Luke* 18.20. *Rom.13.9.*

20 Neither ſhalt thou beare falſe witnes againſt thy neighbour.

21 * Neither ſhalt thou [h] couet thy neighbours wife, neyther ſhalt thou deſire thy neighbours houſe, his fielde, nor his man ſeruant, nor his mayde, his oxe, nor his aſſe, nor ought that thy neighbour hath.

Rom.7.7.

[h] He ſpeaketh not onely of that reſolute will, but that there be no motion or affection.

22 ¶ Theſe wordes the Lord ſpake vnto all your multitude in the Mount out of the mids of the fire, the cloude and the darkenes with a great voyce, and [i] added no more thereto: and wrote them vpon two tables of ſtone, and deliuered them vnto me.

[i] Teaching vs by his example to be content with his word, and adde nothing thereto.

23 And when yee heard the voyce out of the mids of the darkeneſſe, (for the mountaine did burne with fire) then yee came to mee, all the chiefe of your tribes, and your Elders:

24 And ye ſayd, Beholde, the Lorde our God hath ſhewed vs his glory and his greatneſſe, and * wee haue heard his voyce out of the mids of the fire: wee haue ſeene this day that God doeth talke with man, and hee * liueth.

Exod.19.19.

Chap.4.33.

25 Nowe therefore, why ſhould wee die? for this great fire will conſume vs: if wee heare the voyce of the Lorde our God any more, we ſhall die.

26 For what ‖ fleſh was there euer, that heard the voyce of the liuing God, ſpeaking out of the mids of the fire as wee haue, and liued?

‖*Or, man.*

27 Goe thou neere, and heare all that the Lord our God ſayeth: and declare thou vnto vs all that the Lord our God ſaith vnto thee, * and we will heare it, and doe it.

Exod.20.19.

28 Then the Lorde heard the voyce of your wordes, when yee ſpake vnto mee: and the Lorde ſayde vnto mee, I haue heard the voice of the wordes of this people, which they haue ſpoken vnto thee: they haue well ſayd, all that they haue ſpoken.

29 Oh [k] that there were ſuch an heart in them to feare mee, and to keepe all my Commandements alway: that it might goe well with them, and with their children for euer.

[k] He requireth of vs nothing but obedience, ſhewing alſo that of our ſelues we are vnwilling thereunto.

30 Goe, ſay vnto them, Returne you into your tents.

31 But ſtand thou here with me, & I will tell thee all the Commandements, and the ordinances, and the lawes, which thou ſhalt teach them: that they may doe them in the land which I giue them to poſſeſſe it.

32 Take heed therefore, that ye doe as the Lord your God hath commanded you: [l] turne not aſide to the right hand nor to the left,

[l] Ye ſhall neither adde nor diminiſh, Chap.4.2.

33 But walke in all the wayes which the Lord your God hath commanded you, that ye may [m] liue, and that it may goe well with you: and that yee may prolong your dayes in the land which ye ſhall poſſeſſe.

[m] As by obedience, God giueth vs all felicitie, ſo of diſobeying God, proceed all our miſeries.

CHAP. VI.

1 An exhortation to feare God, and keepe his Commandements, 5 Which is to loue him with all thine heart. 7 The ſame muſt bee taught to the poſteritie. 16 Not to tempt God. 25 Righteouſneſſe is conteined in the Law.

Theſe now are the Commandements, ordinances, and ‖ Lawes, which the Lorde your God commanded me to teach you: that ye might doe them in the land whither ye go to poſſeſſe it:

‖*Or, iudgements.*

2 That thou mighteſt [a] feare the Lorde thy God, and keepe all his ordinances, and his Commandements which I commaund thee, thou and thy ſonne, and thy ſonnes ſonne all the dayes of thy life, euen that thy dayes may be prolonged.

[a] A reuerent feare and loue of God is the firſt beginning to keepe Gods Commandements.

3 Heare therefore, O Iſrael, and take heed to do it, that it may goe well with thee, and that yee may encreaſe mightily [b] in the land that floweth with milke and hony, as the Lorde God of thy fathers hath promiſed thee.

[b] Which hath abundance of all things appertaining to mans life.

4 Heare, O Iſrael, the Lorde our God is Lord onely,

5 * And thou ſhalt loue the Lord thy God with all thine heart, and with all thy ſoule, and with all thy might.

Math.22.37. mar. 12.29,30. *luke* 10.27.

6 * And theſe wordes which I command thee this day, ſhall be in thine heart.

Chap.11.18.

7 And thou ſhalt [c] rehearſe them continually vnto thy children, and ſhalt talke of them when thou tarieſt in thine houſe, and as thou walkeſt by the way, and when thou lieſt downe, and when thou riſeſt vp:

[c] Some reade, thou ſhalt whet them vpon thy children: to wit, that they may print them more deepely in memorie.

8 And thou ſhalt binde them for a ſigne vpon thine hand, and they ſhall be ‖ as frontlets betweene thine eyes.

‖*Or, ſignes of remembrance.*

9 Alſo thou ſhalt write them vpon the [d] poſtes of thine houſe, and vpon thy gates.

[d] That when thou entreſt in, thou mayeſt remember them.

10 And when the Lorde thy God hath brought thee into the lande, which he ſware vnto thy fathers, Abraham, Izhak, and Iaakob, to giue to thee, with great and goodly cities which thou buildedſt not,

11 And houſes full of all maner of goods, which thou filledſt not, and wels digged,

which thou diggedſt not, vineyards and oliue trees which thou plantedſt not, and when thou haſt eaten and art full,

12 *Beware leſt thou [e] forget the Lorde, which brought thee out of the lande of Egypt, from the houſe of bondage.

e Let not wealth and eaſe cauſe thee forget Gods mercies, whereby thou waſt deliuered out of miſery

13 Thou ſhalt feare the Lord thy God, and ſerue him, and ſhalt [f] ſweare by his Name.

f We muſt feare God, ſerue him onely, and confeſſe his Name, which is done by ſwearing lawfully.

14 Yee ſhall not walke after other gods, after any of the gods of the people which are round about you,

15 (For the Lord thy God is a ielous God among you:) leſt the wrath of the Lord thy God bee kindled againſt thee, and deſtroy thee from the face of the earth.

16 ¶ Ye ſhall not [g] tempt the Lorde your God, as ye did tempt him in Maſſah:

g By doubting of his power, refuſing lawfull meanes, and abuſing his graces.

17 But ye ſhall keepe diligently the commandements of the Lord your God, and his teſtimonies, and his ordinances which hee hath commanded thee,

18 And thou ſhalt do that which is right and good in the [h] ſight of the Lorde: that thou mayeſt proſper; and that thou mayeſt goe in, and poſſeſſe that good land which the Lord ſware vnto thy fathers,

h Here he condemneth all mans good intentions.

19 To caſt out all thine enemies before thee, as the Lord hath ſayd.

20 When [i] thy ſonne ſhall aſke thee in time to come, ſaying, What meane theſe teſtimonies, and ordinances, and Lawes, which the Lord our God hath commaunded you?

i God requireth not onely that we ſerue him all our life, but alſo that wee take paine that our poſterity may ſet forth his glory.

21 Then thou ſhalt ſay vnto thy ſonne, Wee were Pharaohs bondmen in Egypt: but the Lord brought vs out of Egypt with a mightie hand.

22 And the Lord ſhewed ſignes and wonders great and euil vpon Egypt, vpon Pharaoh, & vpon all his houſhold, before our eies,

23 And [k] brought vs out from thence, to bring vs in, and to giue vs the land which he ſware vnto our fathers.

k Nothing ought to moue vs more to true obedience then the great benefits which we haue receiued of God.

24 Therfore the Lord hath commanded vs to doe all theſe ordinances, and to feare the Lord our God, that it may go euer well with vs, and that hee may preſerue vs aliue as at this preſent.

25 Moreouer, this ſhall be our [l] righteouſneſſe before the Lord our God, if we take heede to keepe all theſe commandements, as he hath commanded vs.

l But becauſe none could fully obey the law, we muſt haue our recourſe to Chriſt to be iuſtified by faith.

CHAP. VII.

2 The Iſraelites may make no couenant with the Gentiles. 5 They muſt deſtroy the idoles. 8 The election dependeth on the free loue of God. 19 The experience of the power of God ought to confirme us. 25 To auoyd all occaſion of Idolatry.

When the Lorde thy God ſhall bring thee into the land whither thou goeſt to poſſeſſe it, *and ſhall roote out many nations before thee: the Hittites, and the Girgaſhites, and the Amorites, and the Canaanites, and the Perizzites, and the Hiuites, and the Iebuſites, ſeuen nations greater and mightier then thou,

Chap 31,8.

2 And the Lord thy God ſhall giue them [a] before thee, then thou ſhalt ſmite them: thou ſhalt vtterly deſtroy them: thou ſhalt make no *couenant with them, nor haue compaſſion on them,

a Into thy power

Exod.23.32. and 34.12.

3 Neither ſhalt thou make marriages with them, neither giue thy daughter vnto his ſonne, nor take his daughter vnto thy ſonne.

4 For ‖they will cauſe thy ſonne to turne away from mee, and to ſerue other gods: then will the wrath of the Lorde waxe hote againſt you, and deſtroy thee ſuddenly.

‖ Or, any of them.

5 But thus ſhall ye deale with them, [b] Ye ſhall ouerthrowe their altars, and breake downe their pillars, and ye ſhall cut downe their groues, and burne their grauen images with fire.

b God would haue his ſeruice pure without all idolatrous ceremonies & ſuperſtitions, Chap. 12.3.

6 *For thou art an holy people vnto the Lorde thy God, *the Lorde thy God hath choſen thee, to bee a precious people vnto himſelfe, aboue all people that are vpon the earth.

Chap 14.2. and 26.18,19.

Exod 19.5.

1.pet.2.9.

7 The Lorde did not ſet his loue vpon you, nor chuſe you, becauſe yee were moe in number then any people: for yee were the feweſt of all people:

8 But becauſe the Lord [c] loued you, and becauſe hee would keepe the othe which hee had ſworne vnto your fathers, the Lorde hath brought you out by a mightie hande, & deliuered you out of the houſe of bondage from the hande of Pharaoh King of Egypt,

c Freely, finding no cauſe in you more then in others ſo to do.

9 That thou mayeſt knowe, [d] that the Lord thy God, he is God, the faithfull God, which keepeth couenant and mercie vnto them that loue him and keepe his commandements, euen to a thouſand generations,

d And ſo put difference betweene him and idoles.

10 And rewardeth [e] them to their face that hate him, to bring them to deſtruction: hee will not deferre to reward him, that hateth him to his face.

e Meaning manifeſtly, or in this life.

11 Keepe thou therefore the commandements, and the ordinances, and the lawes, which I command thee this day to do them.

12 ¶ For if ye hearken vnto theſe lawes, and obſerue and doe them, then the Lorde thy God ſhall keepe with thee the couenant, and the [f] mercy which hee ſware vnto thy fathers.

f This couenant is grounded vpon his free grace: therefore in recompenſing their obedience hee hath reſpect to his mercy and not to their merits.

13 And hee will loue thee, and bleſſe thee, and multiply thee: he wil alſo bleſſe the fruit of thy wombe, and the fruit of thy land, thy corne and thy wine, and thine oyle, and the increaſe of thy kine, and the flockes of thy ſheepe in the land which hee ſware vnto thy fathers to giue thee.

14 Thou ſhalt be bleſſed aboue all people: *there ſhall be neither male nor female barren among you, nor among your cattell.

Exod.23.96.

15 Moreouer, the Lorde will take away from thee all infirmities, and will put none of the euill diſeaſes of *Egypt (which thou knoweſt) vpon thee, but wil ſend them vpon all that hate thee.

Exod 9.14. and 15,26.

16 Thou ſhalt therefore conſume all people which the Lord thy God ſhall giue thee: [g] thine eye ſhall not ſpare them, neither ſhalt thou ſerue their gods, for that ſhall bee thy *deſtruction.

g We ought not to be mercifull where God commandeth ſeuerity.

Exod.23.33.

17 If thou ſay in thine heart, These nations are moe then I, how can I caſt them out?

18 Thou ſhalt not feare them, but remem-

ber what the Lorde thy God did vnto Pharaoh, and vnto all Egypt:

19 The great ‖tentations which thine eyes ſawe, and the ſignes and wonders, and the mightie hande and ſtretched out arme, wherby the Lord thy God brought thee out: ſo ſhall the Lorde thy God doe vnto all the people, whoſe face thou feareſt.

‖ *Or, plagues, or, trials, as chap. 29. 3. exod. 15. 25. and 16. 4.*

20 *Moreouer, the Lorde thy God will ſend [h] hornets among them, vntil they that are left, and hide themſelues from thee, bee deſtroyed.

Exod. 23. 28. ioſh. 24. 12.

[h] There is not ſo ſmall a creature, which I will not arme to fight on thy ſide againſt them.

21 Thou ſhalt not feare them: for the Lord thy God is among you, a God mightie and dreadfull.

22 And the Lorde thy God will roote out theſe nations before thee by little and little: thou mayeſt not conſume them at once, leſt the [i] beaſts of the field increaſe vpon thee.

[i] So that it is your commodity that God accompliſh not his promiſe ſo ſoone as you would wiſh.

23 But the Lorde thy God ſhall giue them before thee, and ſhal deſtroy them with a mightie deſtruction, vntil they be brought to nought.

24 And hee ſhal deliuer their kings into thine hande, and thou ſhalt deſtroy their name from vnder heauen: there ſhal no man be able to ſtande before thee, vntill thou haſt deſtroyed them.

25 The grauen images of their gods ſhal ye *burne with fire, and *couet not the ſiluer and golde, that is on them, nor take it vnto thee, leſt thou [k] be ſnared therewith: for it is an abomination before the Lord thy God.

Chap. 12. 3. exod. 23. 24. Ioſh. 7. 1, 21. 2. mac. 12. 40.

[k] And be entiſed to idolatry.

26 Bring not therefore abomination into thine houſe, leſt thou be accurſed like it, but vtterly abhorre it, and count it moſt abominable: for it is *accurſed.

Chap. 13. 17.

CHAP. VIII.

2 God humbleth the Iſraelites, to try what they haue in their heart. 5 God chaſtiſeth them as his children. 14 The heart ought not to be proud for Gods benefits. 19 The forgetfulneſſe of Gods benefits cauſeth deſtruction.

YEe ſhall keepe all the commaundements which I command thee this day, for [a] to doe them: that yee may liue, and bee multiplied, and goe in, and poſſeſſe the land which the Lord ſware vnto your fathers.

[a] Shewing that it is not ynough to heare the word, except wee expreſſe it by example of life.

2 And thou ſhalt remember all the way which the Lorde thy God led thee this fortie yeere in the wilderneſſe, for to humble thee, and to [b] prooue thee, to knowe what was in thine heart, whether thou wouldeſt keepe his commandements or no.

[b] Which is declared in afflictions, either by patience or by grudging againſt Gods viſitation.

3 Therefore he humbled thee, and made thee hungry, and fed thee with MAN, which thou kneweſt not, neither did thy fathers knowe it, that he might teach thee, that man liueth not by [c] bread onely, but by euery word that proceedeth out of the mouth of the Lord, doth a man liue.

[c] Man liueth not by meate onely, but by the power of God, which giueth it ſtrength to nouriſh vs.

4 Thy rayment wared not olde vpon thee, neither did thy foote [d] ſwell thoſe fortie yeeres.

[d] As they that goe barefooted.

5 Know therefore in thine heart, that as a man nourtureth his ſonne, ſo the Lord thy God [e] nourtureth thee.

[e] So that his afflictions are ſignes of his fatherly loue toward vs.

6 Therfore ſhalt thou keepe the commandements of the Lorde thy God, that thou mayeſt walke in his wayes, and feare him.

7 For the Lorde thy God bringeth thee into a good land, a land in the which are riuers of water and fountaines, and ‖ depths that ſpring out of valleys and mountaines:

‖ *Or, meres.*

8 A land of wheat & barley, and of vineyards, and figtrees, and Pomegranates: a land of oyle oliue and hony:

9 A lande wherein thou ſhalt eate bread without ſcarcity, neither ſhalt thou lacke any thing therein: a land [f] whoſe ſtones are yron, and out of whoſe mountaines thou ſhalt digge braſſe.

[f] Where there are mines of metall.

10 And when thou haſt eaten and filled thy ſelfe, thou ſhalt [g] bleſſe the Lorde thy God for the good land which he hath giuen thee.

[g] For to receiue Gods benefits, and not to be thankefull, is to contemne God in them.

11 Beware that thou forget not the Lord thy God, not keeping his commandements, and his lawes, and his ordinances which I command thee this day:

12 Leaſt when thou haſt eaten and filled thy ſelfe, and haſt built goodly houſes and dwelt therein,

13 And thy beaſts, and thy ſheepe are increaſed, and thy ſiluer and golde is multiplied, and all that thou haſt is increaſed,

14 Then thine heart [h] bee lifted vp, and thou forget the Lord thy God, which brought thee out of the land of Egypt, from the houſe of bondage,

[h] By attributing Gods benefits to their owne wiſedome and labor, or to good fortune.

15 Who was thy guide in the great and terrible wilderneſſe (wherein were fiery ſerpents, and ſcorpions, and drought, where was no water) *who brought foorth water for thee out of the rocke of flint:

Num. 20. 11.

16 Who fed thee in the wilderneſſe with *MAN, which thy fathers knewe not, to humble thee, & to proue thee, that hee might doe thee good at thy latter end.

Exod. 16. 15.

17 Beware leſt thou ſay in thine heart, My power, and the ſtrength of mine owne hand hath prepared me this abundance.

18 But remember the Lord thy God: for it is he which [i] giueth thee power to get ſubſtance to eſtabliſh his couenant which hee ſware vnto thy fathers, as appeareth this day.

[i] If things concerning this life proceed onely of Gods mercy: much more ſpirituall gifts and life euerlaſting.

19 And if thou forget the Lord thy God, and walke after other gods, and ſerue them and worſhip them, I [k] teſtifie vnto you this day, that ye ſhall ſurely periſh.

[k] Or, take to witneſſe the heauen & the earth, as Chap. 4. 26.

20 As the nations which the Lorde deſtroyeth before you, ſo yee ſhall periſh, becauſe yee would not bee obedient vnto the voyce of the Lord your God.

CHAP. IX.

4 God doeth them not good for their owne righteouſneſſe, but for his owne ſake. 7 Moſes putteth them in remembrance of their ſinnes. 17 The two tables are broken. 26 Moſes prayeth for the people.

HEare, O Iſrael, Thou ſhalt paſſe ouer Iorden [a] this day, to goe in and to poſſeſſe nations greater and mightier then thy ſelfe, and cities great and walled vp to heauen,

[a] Meaning, ſhortly.

2 A people great and tall, euen the children of the Anakims, whom thou knoweſt, and of whome thou haſt [b] heard ſay, Who can ſtand before the children of Anak?

[b] By the report of the ſpies, Num. 13. 29.

3 Underſtand therefore that this day the Lorde thy God is hee which [c] goeth ouer before thee as a conſuming fire: he ſhall deſtroy them, and he ſhall bring them downe before thy face: ſo thou ſhalt caſt them out and deſtroy them ſuddenly, as the Lord hath ſayd vnto thee.

[c] To guide thee and gouern thee.

4 Speake not thou in thine heart (after that the Lorde thy God hath caſt them out before thee) ſaying, For my [d] righteouſneſſe the Lorde hath brought mee in, to poſſeſſe this lande: but for the wickedneſſe of theſe nations the Lorde hath caſt them out before thee.

[d] Man of himſelfe can deſerue nothing but Gods anger, and if God ſpare any, it commeth of his great mercy.

5 For thou entereſt not to inherite their lande for thy righteouſneſſe, or for thy vpright heart: but for the wickedneſſe of thoſe nations the Lord thy God doeth caſt them out before thee, and that he might performe the worde which the Lorde thy God ſware vnto thy fathers, Abraham, Izhak and Iaakob.

6 Underſtand therefore, that the Lorde thy God giueth thee not this good lande, to poſſeſſe it for thy righteouſneſſe: for thou art a [e] ſtifnecked people.

[e] Like ſtubburne oxen which will not endure their maſters yoke.

7 ¶ Remember, and forget not, how thou prouokedſt the Lord thy God to anger in the wilderneſſe: [f] ſince the day that thou didſt depart out of the lande of Egypt, vntill yee came vnto this place, yee haue rebelled againſt the Lord.

[f] He prooueth by the length of time, that their rebellion was moſt great and intollerable.

8 Alſo in Horeb ye prouoked the Lord to anger, ſo that the Lord was wroth with you, euen to deſtroy you.

9 When I was gone vp into the mount, to receiue the Tables of ſtone, the Tables, I ſay, of the Couenant which the Lord made with you: and *I abode in the mount fourty dayes and fourtie nights, and I neither ate bread nor yet dranke water:

Exod. 24. 18. and 34. 28.

10 *Then the Lorde deliuered mee two Tables of ſtone, written with the [g] finger of God, and in them was conteined according to all the wordes which the Lord had ſaid vnto you in the mount out of the mids of the fire, in the day of the aſſembly.

Exod. 31. 18.

[g] That is, miraculouſly, and not by the hand of men.

11 And when the fourty dayes and fourty nights were ended, the Lorde gaue mee the two Tables of ſtone, the Tables, I ſay, of the Couenant.

12 And the Lord ſayd vnto mee, *Ariſe, get thee downe quickly from hence: for thy people which thou haſt brought out of Egypt, haue [h] corrupt their wayes: they are ſoone turned out of the way, which I commanded them: they haue made them a molten image.

Exod. 32. 7.

[h] So ſoone as man declineth from the obedience of God, his wayes are corrupt.

13 Furthermore, the Lord ſpake vnto me, ſaying, I haue ſeene this people, and behold, it is a ſtifnecked people.

14 [i] Let mee alone, that I may [illegible]eſtroy them, and put out their name fro[illegible]nder heauen, and I wil make of thee a mighty nation, and greater then they be.

[i] Signifying that the prayers of the faithfull are a barre to ſtay Gods anger, that he conſume not all.

15 So I returned and came downe from the mount (and the mount burnt with fire, and the two Tables of the Couenant were in my two hands)

16 Then I looked, and beholde, yee had ſinned againſt the Lorde your God: for yee had made you a molten calfe, and had turned quickly out of the [k] way which the Lord had commanded you.

[k] That is, from the Law: wherein he declareth what is the cauſe of our perdition.

17 Therefore I tooke the two Tables, and caſt them out of my two hands, & brake them before your eyes.

18 And I fell downe before the Lord fortie dayes, & forty nights, as before: I neither ate bread nor dranke water, becauſe of all your ſinnes, which ye had committed, in doing wickedly in the ſight of the Lord, in that ye prouoked him vnto wrath.

19 (For I was afrayd of the wrath and indignation, wherewith the Lord was mooued againſt you, euen to deſtroy you) yet the Lord heard me at that time alſo.

20 Likewiſe the Lorde was very angry with Aaron, euen to [l] deſtroy him: but at that time I prayed alſo for Aaron.

[l] Whereby he ſheweth what dangers they are in, that haue authoritie, and reſiſt not wickedneſſe.

21 And I tooke your ſinne, I meane the calfe which yee had made, & burnt him with fire, and ſtamped him, & ground him ſmall, euen vnto very duſt: and I caſt the duſt thereof into the riuer, that deſcended out of the [m] Mount.

[m] Horeb, or Sinai.

22 Alſo *in Taberah, and in *Maſſah, *and in Kibroth-hattaauah ye prouoked the Lord to anger.

Num. 11. 1, 3.
Exod. 17. 7.
Num. 11. 34.

23 Likewiſe when the Lord ſent you from Kadeſh-barnea, ſaying, Goe vp, and poſſeſſe the lande which I haue giuen you, then yee [n] rebelled againſt the Commaundement of the Lord your God, and beleeued him not, nor hearkened vnto his voyce.

[n] At the returne of the ſpies.

24 Yee haue bene rebellious vnto the Lord, ſince the day that I knew you.

25 Then I fell downe before the Lorde [o] forty dayes & forty nights, as I fell downe before, becauſe the Lorde had ſayd, that hee would deſtroy you,

[o] Whereby is ſignified that God requireth earneſt continuance in prayer.

26 And I prayed vnto the Lord, & ſayd, O Lord God, deſtroy not thy people, & thine inheritance, which thou haſt redeemed through thy greatneſſe, whom thou haſt brought out of Egypt by a mighty hand.

27 [p] Remember thy ſeruants Abraham, Izhak, and Iaakob: looke not to the ſtubburnneſſe of this people, nor to their wickedneſſe, nor to their ſinne,

[p] The godly in their prayers ground on Gods promiſe, and confeſſe their ſinnes.

28 Leſt the country whence thou broughteſt them, ſay, *Becauſe the Lord was not able to bring them into the lande which hee promiſed them, or becauſe he hated them, he carved them out, to ſlay them in the wilderneſſe.

Num. 14. 16.

29 Yet they are thy people, and thine inheritance, which thou broughteſt out by thy mighty power, & by thy ſtretched out arme.

CHAP. X.

5 The ſecond Tables put in the Arke. 8 The tribe of Leui is dedicate to the ſeruice of the Tabernacle. 12 What the Lord requireth of his. 16 The circumciſion of the heart. 17 God regardeth not the perſon. 21 The Lord is the praiſe of Iſrael.

IN the ſame time the Lord ſayd vnto mee, *Hew thee two Tables of ſtone like vnto the firſt, & come vp vnto me into the Mount, and make thee an Arke of wood,

Exod. 34. 1.

2 And I will write vpon the Tables the

wordes that were vpon the firſt Tables, which thou brakeſt, and thou ſhalt put them in the Arke.

3 And I made an Arke of [a] Shittim wood, and hewed two Tables of ſtone like vnto the firſt, and went vp into the mountaine, and the two Tables in mine hand.

[a] Which wood is of long continuance.

4 Then hee wrote vpon the Tables according to the firſt writing (the ten commandements, which the Lord ſpake vnto you in the Mount out of the mids of the fire, in the day of the [b] aſſembly) and the Lorde gaue them vnto me.

[b] When you were aſſembled to receiue the Law.

5 And I departed, & came downe from the Mount, and put the Tables in the Arke which I had made: and there they be, as the Lord commanded me.

6 ¶ And the children of Iſrael tooke their iourney from Beeroth of the children of Iaakan to [c] Moſera, where Aaron died, and was buried, and Eleazar his ſonne became Prieſt in his ſtead.

[c] This mountaine was alſo called Hor, Num.20.28.

7 ¶ From thence they departed vnto Gudgodah, and from Gudgodah to Iotbath a land of running waters.

8 ¶ The ſame time the Lord ſeparated the tribe of Leui to beare the Arke of the couenant of the Lorde, and to ſtand before the Lord, to [d] miniſter vnto him, and to bleſſe in his Name vnto this day.

[d] That is, to offer ſacrifices and to declare the Law to the people.

9 Wherefore Leui hath no part nor inheritance with his brethren: for the Lord is his [e] inheritance, as the Lord thy God hath promiſed him.

[e] So God turned the curſe of Iaakob, Gen.49.7. vnto bleſſing.

10 And I taried in the Mount, as at the firſt time, forty dayes and forty nights, and the Lord heard me at that time alſo, and the Lord would not deſtroy thee.

11 But the Lord ſaid vnto me, Ariſe, goe forth in the iourney before the people, that they may goe in and poſſeſſe the land, which I ſware vnto their fathers to giue vnto them.

12 ¶ And now, Iſrael, what doeth the Lord thy God [f] require of thee, but to feare the Lord thy God, to walke in all his wayes, and to loue him, and to ſerue the Lorde thy God with all thine heart, and with all thy ſoule?

[f] For all our ſinnes and tranſgreſſions, God requireth nothing but to turne to him and obey him.

13 That thou keepe the commandements of the Lorde, and his ordinances, which I command thee this day, for thy wealth?

14 Behold, heauen, and the heauen of heauens is the Lordes thy God, and the *earth with all that therein is.

*Pſal.*24 1.

15 [g] Notwithſtanding, the Lord ſet his delight in thy fathers to loue them, and did chuſe their ſeed after them, euen you aboue all people, as appeareth this day.

[g] Although he was Lord of heauen and earth, yet would he chuſe none but you.

16 [h] Circumciſe therefore the foreſkin of your heart, and harden your necks no more.

[h] Cut off all your euil affections, Iere.4 4.

17 For the Lorde your God is God of gods, and Lord of lords, a great God, mighty and terrible, which accepteth no *perſons, nor taketh reward:

2 *Chron.*19 7. *iob* 34.19. *rom.*2.11.

18 Who doeth right vnto the fatherleſſe and widow, and loueth the ſtranger, giuing him foode and rayment.

19 Loue ye therefore the ſtranger: for yee were ſtrangers in the land of Egypt.

20 *Thou ſhalt feare the Lord thy God: thou ſhalt ſerue him, and thou ſhalt cleaue vnto him, and [i] ſhalt ſweare by his Name.

Chap 6 13. *matth* 4 10.

[i] Reade Chap. 6.13.

21 He is thy prayſe, & he is thy God, that hath done for thee theſe great and terrible things, which thine eyes haue ſeene.

22 Thy fathers went downe into Egypt with * ſeuentie perſons, and now the Lorde thy God hath made thee as the * ſtarres of the heauen in multitude.

*Gene.*46.27. *exod.*1.5. *Gene.*15.5.

CHAP. XI.

1 An exhortation to loue God, and keepe his law. 10 The praiſes of Canaan. 18 To meditate continually the word of God. 19 To teach it vnto the children. 26 Bleſſing, and curſing.

Therefore thou ſhalt loue the Lorde thy God, and ſhalt keepe that, which he commandeth to be kept: that is, his ordinances, and his lawes, and his commandements alway.

2 And [a] conſider this day (for I ſpeake not to your children, which haue neither knowen nor ſeene) the chaſtiſement of the Lord your God, his greatneſſe, his mighty hand, and his ſtretched out arme,

[a] Ye which haue ſeene Gods graces with your eyes, ought rather to be mooued, then your children, which haue onely heard of them.

3 And his ſignes, and his acts, which he did in the mids of Egypt vnto Pharaoh the King of Egypt, and vnto all his land:

4 And what he did vnto the hoſte of the Egyptians, vnto their horſes, and to their charets, when hee cauſed the waters of the red Sea to ouerflow them, as they purſued after you, and the Lord deſtroyed them vnto this day:

5 And [b] what he did vnto you in the wilderneſſe, vntill ye came vnto this place:

[b] Aſwel concerning his benefits as his corrections.

6 And what he did vnto Dathan and Abiram the ſonnes of Eliab the ſonne of Reuben, when the earth opened her mouth, and ſwallowed them with their houſholdes, and their tents, and all their ſubſtance that ‡ they had in the mids of all Iſrael.

‡ *Ebr. was at their feete.*

7 For your eyes haue ſeene all the great acts of the Lord which he did.

8 Therefore ſhal ye keepe [c] all the Commandements, which I commaund you this day, that ye may be ſtrong, and goe in & poſſeſſe the land whither ye goe to poſſeſſe it:

[c] Becauſe yee haue felt both his chaſtiſements and his benefits.

9 Alſo that yee may prolong your dayes in the land, which the Lord ſware vnto your fathers, to giue vnto them and to their ſeed, euen a land that floweth with milke & hony.

10 ¶ For the land whither thou goeſt to poſſeſſe it, is not as the land of Egypt, from whence yee came, where thou ſowedſt thy ſeede, and wateredſt it with thy ‖ [d] feete, as a garden of herbes:

‖ *Or, labour.*

[d] As by making gutters for the water to come out of the riuer Nilus to water the land.

11 But the land whither ye goe to poſſeſſe it, is a land of mountaines and valleys, and drinketh water of the raine of heauen.

12 This lande doeth the Lorde thy God care for: the eyes of the Lord thy God are alwayes vpon it, from the beginning of the yeere, euen vnto the ende of the yeere.

13 ¶ If ye ſhal hearken therefore vnto my Commandements, which I commaund you this day, that yee loue the Lorde your God, and ſerue him with all your heart, and with all your ſoule,

14 I alſo will giue raine vnto your lande in

e In the ſeede times, and toward harueſt.

in due time, [e] the firſt raine and the latter, that thou mayeſt gather in thy wheate, and thy wine, and thine oyle.

15 Alſo I will ſend graſſe in thy fields for thy cattell, that thou mayeſt eate, and haue enough.

f By deuiſing to your ſelues fooliſh deuotions according to your owne fantaſies.

16 But beware leaſt your heart [f] deceiue you, and leaſt ye turne aſide, and ſerue other gods, and worſhip them,

17 And ſo the anger of the Lord be kindled againſt you, and hee ſhut vp the heauen, that there be no raine, and that your lande yeelde not her fruite, and yee periſh quickly from the good lande, which the Lord giueth you.

Chap.6.6,8.

18 ¶ Therefore ſhall yee lay vp theſe my words in your heart and in your ſoule, and * binde them for a ſigne vpon your hande, that they may be as a frontlet betweene your eyes:

Chap 4.10. and 6 6,7.

19 And yee ſhall * teach them your children, ſpeaking of them when thou ſitteſt in thine houſe, and when thou walkeſt by the way, and when thou lieſt downe, and when thou riſeſt vp.

20 And thou ſhalt write them vpon the poſtes of thine houſe, and vpon thy gates,

g As long as the heauens endure.

21 That your dayes may be multiplied, and the dayes of your children, in the land which the Lord ſware vnto your fathers to giue them, as long as [g] the heauens are aboue the earth.

22 ¶ For if yee keepe diligently all theſe commandements, which I command you to doe: that is, to loue the Lord your God, to walke in all his wayes, and to cleaue vnto him,

23 Then will the Lorde caſt out all theſe nations before you, and ye ſhall poſſeſſe great nations, and mightier then you.

Ioſh.1.3.
h This was accompliſhed in Dauids and Salomons time.
i Called Mediterraneum.

24 * All the places whereon the ſoles of [h] your feete ſhall treade, ſhall be yours: your coaſt ſhall be from the wilderneſſe and from Lebanon, and from the riuer, euen the riuer Perath, vnto the vttermoſt [i] Sea.

25 No man ſhall ſtande againſt you: for the Lorde your God ſhall caſt the feare and dread of you vpon all the land that yee ſhall treade vpon, as he hath ſayd vnto you.

26 ¶ Behold, I ſet before you this day a bleſſing and a curſe:

Chap.28.2. and 30.1.

27 * The bleſſing, if ye obey the commandements of the Lorde your God, which I command you this day:

Chap.28,15.

28 And the * curſe, if ye will not obey the commandements of the Lord your God, but turne out of the way, which I command you this day, to goe after other gods, which yee haue not [k] knowen.

k He reproueth the malice of them which leaue that which is certaine to follow that which is vncertaine.
Chap.27.12, 13. ioſh.8.33.

29 ¶ When the Lorde thy God therefore hath brought thee into the lande, whither thou goeſt to poſſeſſe it, then thou ſhalt put the * bleſſing vpon mount Gerizim, and the curſe vpon mount Ebal.

l Meaning, in Samaria.
‖ Or, plaine.

30 Are they not beyonde Iorden on that part, [l] where the ſunne goeth downe in the lande of the Canaanites, which dwell in the plaine ouer againſt Gilgal, beſide the ‖ groue of Moreh?

31 For yee ſhall paſſe ouer Iorden, to goe in to poſſeſſe the lande, which the Lord your God giueth you, and yee ſhall poſſeſſe it, and dwell therein.

Chap.5.32.

32 Take heede therefore that yee * do all the commaundements and the lawes, which I ſet before you this day.

CHAP. XII.

2 To deſtroy the idolatrous places. 5. 8. To ſerue God where he commandeth, & as he commandeth, and not as men fantaſie. 19 The Leuites muſt be nouriſhed. 31 Idolaters burnt their children to their gods. 32 To adde nothing to Gods word.

a Whereby they are admoniſhed to ſeeke none other God.

These are the ordinances and the lawes, which yee ſhall obſerue and doe in the land (which the Lorde God [a] of thy fathers giueth thee to poſſeſſe it) as long as yee liue vpon the earth.

Chap.7.5.

2 * Ye ſhall vtterly deſtroy all the places wherein the nations which yee ſhall poſſeſſe, ſerued their gods vpon the hie mountaines and vpon the hilles, and vnder euery greene tree.

Iudges 2.2.
b Wherein they ſacrificed to their idoles.

3 * Alſo yee ſhall ouerthrow their altars, and breake downe their pillars, and burne their [b] groues with fire: and yee ſhall hewe downe the grauen images of their gods, and aboliſh their names out of that place.

c Ye ſhall not ſerue the Lord with ſuperſtitions.

4 Ye ſhal [c] not ſo do vnto the Lord your God,

1.King.8.29. 2.chron.6.5. and 7.12,16.

5 But yee ſhall ſeeke the place which the Lorde your God ſhall * chuſe out of all your tribes, to put his Name there, and there to dwell, and thither thou ſhalt come,

d Meaning, the firſt fruits.

6 And yee ſhall bring thither your burnt offrings, & your ſacrifices, and your tithes, and the [d] offering of your handes, and your vowes, and your free offerings, and the firſt borne of your kine, and of your ſheepe.

e Where his Arke ſhall be.

7 And there ye ſhal eate [e] before the Lord your God, and ye ſhall reioyce in all that yee put your hand vnto, both yee, and your houſeholds, becauſe the Lord thy God hath bleſſed thee.

f Not that they ſacrificed after their fantaſies, but that God would be ſerued more purely in the land of Canaan.

8 Yee ſhall not doe after all theſe things that we do [f] here this day: that is, euery man whatſoeuer ſeemeth him good in his owne eyes.

9 For ye are not yet come to reſt, and to the inheritance which the Lord thy God giueth thee.

g It had not bene enough to conquere, except God had mainteined them in reſt vnder his protection.

10 But when yee goe ouer Iorden, and dwell in the land, which the Lord your God hath giuen you to inherite, and when he hath giuen you [g] reſt from all your enemies round about, and ye dwell in ſafety,

‖ Or, that which ye chuſe out for your vowes.

11 When there ſhall be a place which the Lord your God ſhall chuſe to cauſe his name to dwell there, thither ſhall ye bring all that I command you: your burnt offerings, and your ſacrifices, your tithes, and the offering of your handes, and all your ‖ ſpeciall vowes which ye vowe vnto the Lord:

Chap.10.9.

12 And yee ſhall reioyce before the Lorde your God, yee, and your ſonnes and your daughters, and your ſeruants, and your maydens, and the Leuite that is within your gates: * for he hath no part nor inheritance with you.

h As was declared euer by the placing of the Arke, as in Shiloh 243. yeeres, or as ſome write, more then 300. yeeres, and in other places till the Temple was built.

13 Take heede that thou offer not thy burnt offrings in euery place that thou ſeeſt:

14 But in the place which the Lord ſhall [h] chuſe in one of thy tribes, there thou

ſhalt offer thy burnt offerings, & there thou ſhalt doe all that I command thee.

15 Notwithſtanding thou mayeſt kill and eate fleſh in all thy gates, whatſoeuer thine heart deſireth, according to the [i] bleſſing of the Lord thy God which he hath giuen thee: both the vncleane and the cleane may eate thereof, [k] as of the roe bucke, and of the hart.

i As God hath giuen thee power and abilitie.

k Euery one might eate at home, as well the beaſt appointed for ſacrifice as the other.

16 Onely yee ſhall not eate the blood, but powre it vpon the earth as water.

17 ¶ Thou mayeſt not eate within thy gates the [l] tythe of thy corne, nor of thy wine, nor of thy oyle, nor of the firſt borne of thy kine, nor of thy ſheepe, neither any of thy vowes which thou voweſt, nor thy free offerings, nor the offering of thine hands:

l Meaning, whatſoeuer was offered to the Lord, might not be eaten, but where he had appointed.

18 But thou ſhalt eate it before the Lord thy God in the place which the Lorde thy God ſhall chuſe, thou and thy ſonne, and thy daughter, and thy ſeruant, and thy mayde, and the Leuite that is within thy gates: and thou ſhalt reioyce before the Lord thy God, in all that thou putteſt thine hand to.

19 * Beware, that thou forſake not the Leuite, as long as thou liueſt vpon the earth.

*Eccluſ.*7.32.

20 ¶ When the Lorde thy God ſhall enlarge thy border, * as he hath promiſed thee, and thou ſhalt ſay, I will eate fleſh, (becauſe thine heart longeth to eate fleſh) thou mayeſt eate fleſh, whatſoeuer thine heart deſireth.

*Gen.*28.14. *chap.*19 8.

21 If the place which the Lord thy God hath choſen to put his Name there, bee farre from thee, then thou ſhalt kil of the bullocks, and of thy ſheepe which the Lord hath giuen thee, as I haue commaunded thee, and thou ſhalt eat in thy gates, whatſoeuer thine heart deſireth.

22 Euen as the roe bucke and the hart is eaten, ſo ſhalt thou eate them: both the vncleane and the cleane ſhall eate of them alike.

23 Onely be ‡ ſure that thou eate not the blood: for the blood [m] is the life, and thou mayeſt not eate the life with the fleſh.

‡*Ebr. ſtrong, or conſtant.*

m Becauſe the life of beaſts is in their blood.

24 Therefore thou ſhalt not eate it, but powre it vpon the earth as water.

25 Thou ſhalt not eate it, that it may goe well with thee, and with thy children after thee, when thou ſhalt doe that which is right in the ſight of the Lord:

26 But thine [n] holy things which thou haſt, and thy vowes thou ſhalt take vp, and come vnto the place which the Lorde ſhall chuſe.

n That which thou wilt offer in ſacrifice.

27 And thou ſhalt make thy burnt offerings of the fleſh, and of the blood vpon the altar of the Lord thy God, and the blood of thine offerings ſhall be powred vpon the altar of the Lord thy God, and thou ſhalt eate the fleſh.

28 Take heed, and heare all theſe words which I commaunde thee, that it may goe [o] well with thee, and with thy children after thee for euer, when thou doeſt that which is good and right in the ſight of the Lorde thy God.

o God by promiſe bindeth himſelfe to doe good to them that obey his word.

29 ¶ When the Lorde thy God ſhall deſtroy the nations before thee, whither thou goeſt to poſſeſſe them, and thou ſhalt poſſeſſe them and dwell in their land,

30 Beware, leaſt thou be taken in [p] a ſnare after them, after that they be deſtroyed before thee, and leaſt thou aſke after their gods, ſaying, How did theſe nations ſerue their gods, that I may doe ſo likewiſe?

p By following their ſuperſtitions and idolatries, and thinking to ſerue me thereby.

31 Thou ſhalt not do ſo vnto the Lord thy God: for all abomination, which the Lord hateth, haue they done vnto their gods: for they haue [q] burned both their ſonnes and their daughters with fire to their gods.

q They thought nothing too deare to offer to to their idoles.

32 Therefore whatſoeuer I command you, take heed you do it: * thou ſhalt put nothing thereto, nor take nothing therefrom.

*Chap.*4.2. *ioſh.*1.7. *prou.*30 6. *reuel.*22.18.

CHAP. XIII.

5 The inticers to idolatrie muſt be ſlaine, ſeeme they neuer ſo holy, 6 So neere of kinred or friendſhip, 12 Or great in multitude or power.

If there ariſe among you a prophet or a dreamer of [a] dreames, (and giue thee a ſigne or wonder,

a Which ſayth that he hath things reueiled vnto him in dreames.

2 And the ſigne and the wonder which hee hath tolde thee, come to paſſe) ſaying, [b] Let vs goe after other gods, which thou haſt not knowen, and let vs ſerue them,

b He ſheweth whereunto the falſe prophets tend.

3 Thou ſhalt not hearken vnto the words of the Prophet, or vnto that dreamer of dreames: for the Lord your God [c] prooueth you, to knowe whether yee loue the Lorde your God with all your heart, and with all your ſoule.

c God ordeineth all theſe things, that his may be knowen.

4 Ye ſhal walke after the Lord your God and feare him, and ſhall keepe his commandements, and hearken vnto his voyce, and ye ſhall ſerue him, and cleaue vnto him.

5 But that prophet, or that dreamer of dreames, he ſhall [d] be ſlaine, becauſe he hath ſpoken to turne you away from the Lord your God (which brought you out of the land of Egypt, and deliuered you out of the houſe of bondage) to thruſt thee out of the way, wherein the Lord thy God commaunded thee to walke: ſo ſhalt thou take the euil away foorth of the middes of thee.

d Being conuict by teſtimonies, and condemned by the Iudge.

6 ¶ If [e] thy brother, the ſonne of thy mother, or thine owne ſonne, or thy daughter, or the wife, that lyeth in thy boſome, or thy friend, which is as thine owne [f] ſoule, intiſe thee ſecretly, ſaying, Let vs goe and ſerue other gods (which thou haſt not knowen, thou, I ſay, nor thy fathers)

e All naturall affections muſt giue place to Gods honour.

f Whom thou loueſt as thy life.

7 Any of the gods of the people which are round about you, neere vnto thee, or farre off from thee, from the one end of the earth vnto the other:

8 Thou ſhalt not conſent vnto him, nor heare him, neither ſhall thine eye pitie him, nor ſhew mercie, nor keepe him ſecret:

9 But thou ſhalt euen kill him: [g] thine hande ſhall bee firſt vpon him to put him to death, and then the hands of all the people.

g As the witneſſe is charged, Chap.17.7.

10 And thou ſhalt ſtone him with ſtones that he die (becauſe hee hath gone about to thruſt thee away from the Lorde thy God, which brought thee out of the lande of Egypt, from the houſe of bondage)

11 That all * Iſrael may heare and feare, and doe no more any ſuch wickedneſſe as this among you.

*Chap.*17.13.

12 ¶

12 ¶ If thou ſhalt heare ſay, (concerning any of the cities which the Lorde thy God hath giuen thee to dwell in)

13 ‡Wicked men are gone out frõ among you, and haue drawen away the inhabitants of their citie, ſaying, Let vs goe and ſerue other gods which ye haue not knowen,

‡ *Ebr. children of Belial.*

14 Then [h] thou ſhalt ſeeke, & make ſearch and inquire diligently: and if it be true, and the thing certaine, that ſuch abomination is wrought among you,

[h] Which art appointed to ſee faults puniſhed.

15 Thou ſhalt euen ſlay the inhabitants of that citie with the edge of the ſword: deſtroy it vtterly and all that is therein, & the cattell thereof with the edge of the ſword.

16 And [i] thou ſhalt gather all the ſpoile of it into the middes of the ſtreete thereof, and burne with fire the city and all the ſpoile thereof euery whit, vnto the Lord thy God: and it ſhall be an heape for euer: it ſhall not be built againe.

[i] Signifying, that no idolatry is ſo execrable, nor more grieuouſly to be puniſhed, then of them which once profeſſed God.

17 And there ſhall cleaue nothing of the [k] damned thing to thine hand, that the Lord may turne from the fierceneſſe of his wrath, and ſhew thee mercy, and haue compaſſion on thee, and multiply thee, as he hath ſworne vnto thy fathers:

[k] Of the ſpoyle of that idolatrous and curſed city, reade Chap. 7. 26 and Ioſh. 7. 11.

18 When thou ſhalt obey the voice of the Lord thy God, and keepe all his commandements which I command thee this day, that thou doe that which is right in the eyes of the Lord thy God.

CHAP. XIIII.

1 The maners of the Gentiles in marking themſelues for the dead may not bee followed. 4 What meats are cleane to be eaten, and what not. 29 The tith is for the Leuite, ſtranger, fatherles & widow.

YEe are the children of the Lord your God. *Yee ſhall not cut your ſelues, nor make you any baldneſſe betweene your eyes for the dead.

Leuit. 19. 28.

2 *For thou art an holy people vnto the Lord thy God, and the Lord hath choſen thee to be a [a] precious people vnto himſelfe, aboue all the people that are vpon the earth.

Chap. 7. 6. and 26. 18, 19.

[a] Therefore thou oughteſt not to follow the ſuperſtitions of the Gentiles.

3 ¶ Thou ſhalt eat no maner of abomination.

4 [b] Theſe are the beaſts, which ye ſhall eate: the beefe, the ſheepe, and the goate,

[b] This ceremoniall Law inſtructed the Iewes to ſeeke a ſpirituall pureneſſe, euen in their meate and drinke.

5 The hart, and the roe bucke, and the bugle, and the wild goate, and the vnicorne, and the wild oxe, and the chamois.

6 And euery beaſt that parteth the hoofe, and cleaueth the clift into two clawes, and is of the beaſts that cheweth the cud, that ſhall ye eate.

7 But theſe ye ſhall not eat, of them that chew the cud, and of them that diuide and cleaue the hoofe onely, the camell, nor the hare, nor the conie: for they chew the cud, but diuide not the hoofe: therefore they ſhall bee vncleane vnto you:

8 Alſo the ſwine, becauſe he diuideth the hoofe and cheweth not the cud, ſhall bee vncleane vnto you: yee ſhall not eate of their fleſh, nor touch their dead carkeiſes.

9 ¶ *Theſe ye ſhall eate of all that are in the waters: all that haue finnes and ſcales ſhall ye eate.

Leuit. 11. 9.

10 And whatſoeuer hath no finnes nor ſcales, yee ſhall not eate: it ſhall be vncleane vnto you.

11 ¶ Of all cleane birds ye ſhall eate:

12 But theſe are they, whereof ye ſhall not eate: the eagle, nor the goſhauke, nor the oſprey,

13 Nor the gleade, nor the kite, nor the vulture, after their kind.

14 Nor all kind of rauens,

15 Nor the oſtrich, nor the night crowe, nor the ‖ ſeameaw, nor the hauke after her kinde,

‖ *Or, cuckow.*

16 Neither the little owle, nor the great owle, nor the redſhanke,

17 Nor the pelicane, nor the ſwanne, nor the cormorant:

18 The storke alſo and the heron in his kinde, nor the lapwing, nor the *backe.

Leuit. 11. 19.

19 And euery creeping thing that flieth, ſhall bee vncleane vnto you: it ſhall not be eaten.

20 But of all cleane foules ye may eate.

21 Ye ſhall eate of nothing that [c] dieth alone, but thou ſhalt giue it vnto the [d] ſtranger that is within thy gates, that he may eat it: or thou mayeſt ſell it vnto a ſtranger: for thou art an holy people vnto the Lorde thy God. Thou ſhalt not *ſeethe a kidde in his mothers milke.

[c] Becauſe their blood was not ſhed, but remaineth in them.

[d] Which is not of thy religion.

Exod. 23. 19. and 34. 26.

22 Thou ſhalt [e] giue the tithe of all the increaſe of thy ſeede, that commeth foorth of the field yeere by yeere.

[e] The tithes were ordeined for the maintenance of the Leuites, which had none inheritance.

23 And thou ſhalt eate before the Lorde thy God (in the place which he ſhall chuſe to cauſe his name to dwell there) the tithe of thy corne, of thy wine, and of thine oyle, and the firſt borne of thy kine and of thy ſheepe, that thou mayeſt learne to feare the Lorde thy God alway.

24 And if the way be too long for thee, ſo that thou art not able to carie it, becauſe the place is farre from thee, where the Lord thy God ſhall chuſe to ſet his Name, [f] when the Lord thy God ſhall bleſſe thee,

[f] When he ſhall giue the abilitie.

25 Then ſhalt thou make it in money, & ‖ take the money in thine hand, & go vnto the place which the Lord thy God ſhall chuſe.

‖ *Or, binde vp.*

26 And thou ſhalt beſtow the money for whatſoeuer thine heart deſireth: whether it be oxe, or ſheepe, or wine, or ſtrong drinke, or whatſoeuer thine heart deſireth: [g] and ſhalt eate it there before the Lord thy God, and reioyce, both thou and thine houſhold.

[g] After the prieſt hath receiued the Lords part.

27 And the Leuite that is within thy gates ſhalt thou not forſake: for he hath neither part nor inheritance with thee.

28 At the ende of three yeere thou ſhalt [h] bring foorth all the tithes of thine increaſe of the ſame yeere, and lay it vp within thy gates.

[h] Beſides the yeerely tithes that were giuen to the Leuites, theſe were layd vp in ſtore for the poore.

29 Then the Leuite ſhall come, becauſe he hath no part nor inheritance with thee, and the ſtranger, and the fatherleſſe, and the widow which are within thy gates, and ſhall eate, and bee filled, that the Lord thy God may bleſſe thee in all the worke of thine hand which thou doeſt.

CHAP. XV.

1 The yeere of releaſing of debts. 5 God bleſſeth them that keepe his Commandements. 7 To helpe the poore. 12 The freedome of ſeruants. 19 The firſt borne of the cattell muſt be offred to the Lord.

AT the terme of ſeuen yeeres thou ſhalt make a freedome.

2 And this is the maner of the freedome: euery [a] creditour ſhall quite the loue of his hand which hee hath lent to his neighbour: he ſhall not aſke it againe of his neighbour, nor of his brother: for the yeere of the Lords freedome is proclaimed.

[a] He ſhall onely releaſe his debtors, which are not able to pay for that yeere.

3 Of a ſtranger thou mayeſt require it: but that which thou haſt with thy brother, thine hand ſhall remit:

4 [b] Saue when there ſhall bee no poore with thee: for the Lord ſhall bleſſe thee in the land, which the Lord thy God giueth thee for an inheritance to poſſeſſe it:

[b] For if thy debtor be rich, he may be conſtrained to pay.

5 So that thou hearken vnto the voice of the Lorde thy God to obſerue and doe all theſe commandements which I command thee this day.

6 For the Lorde thy God hath bleſſed thee, as hee hath promiſed thee: and * thou ſhalt lend vnto many nations, but thou thy ſelfe ſhalt not borrow, and thou ſhalt reigne ouer many nations, and they ſhall not reigne ouer thee.

*Chap.*28.12.

7 ¶ If one of thy brethren with thee be poore ‖ within any of thy gates in thy land, which the Lord thy God giueth thee, thou ſhalt not harden thine heart, nor ſhut thine hand from thy poore brother:

‖ *Or, any of thy cities.*

8 * But thou ſhalt open thine hand vnto him, and ſhalt lend him ſufficient for his need which he hath.

*Matth.*5.42. *luke* 6.34.

9 Beware that there bee not a wicked thought in thine heart, to ſay, The ſeuenth yeere, the yeere of freedome is at hande: therefore ‡ it grieueth thee to looke on thy poore brother, and thou giueſt him nought, and hee crie vnto the Lord againſt thee, ſo that ſinne be in thee:

‡ *Ebr. thine eye is euill.*

10 Thou ſhalt giue him, and ‡ let it not grieue thine heart to giue vnto him: for becauſe of this the Lorde thy God ſhall bleſſe thee in all thy workes, and in all that thou putteſt thine hand to.

‡ *Eb. let not thine heart be euill.*

11 [c] Becauſe there ſhall be euer ſome poore in the land, therefore I command thee, ſaying, Thou ſhalt [d] open thine hand vnto thy brother, to thy needy, and to thy poore in thy land.

[c] To try your charitie, Matth. 26.11.

[d] Thou ſhalt be liberall.

12 ¶ * If thy brother an Ebrew ſell himſelfe to thee, or an Ebreweſſe, and ſerue thee ſixe yeere, euen in the ſeuenth yere thou ſhalt let him go free from thee:

*Exod.*21.2. *iere.*34.14.

13 And when thou ſendeſt him out free from thee, thou ſhalt not let him goe away empty,

14 But ſhalt [e] giue him a liberall reward of thy ſheepe, and of thy corne, and of thy wine: thou ſhalt giue him of that wherwith the Lord thy God hath bleſſed thee.

[e] In token that thou doeſt acknowledge the benefite which God hath giuen thee by his labours.

15 And remember that thou waſt a ſeruant in the land of Egypt, and the Lord thy God deliuered thee: therefore I command thee this thing to day.

16 And if he ſay vnto thee, I will not go away from thee, becauſe he loueth thee and thine houſe, and becauſe he is well with thee,

17 * Then ſhalt thou take an awle, and pierce his eare thorow againſt the doore, and he ſhalbe thy ſeruant [f] for euer: and vnto thy maid ſeruant thou ſhalt doe likewiſe.

*Exod.*21.6.

[f] To the yeere of Iubile, Leuit. 25.40.

18 Let it not grieue thee, when thou letteſt him goe out free from thee: for hee hath ſerued thee ſixe yeeres, which is the double [g] worth of an hired ſeruant: and the Lord thy God ſhall bleſſe thee in all that thou doeſt.

[g] For the hired ſeruant ſerued but three yeeres, and he ſixe.

19 ¶ * All the firſt borne males that come of thy cattell, and of thy ſheepe, thou ſhalt ſanctifie vnto the Lord thy God. [h] Thou ſhalt doe no worke with thy firſt borne bullocke, nor ſheare thy firſt borne ſheepe.

*Exod.*34.19.

[h] For they are the Lords.

20 Thou ſhalt eate it before the Lord thy God yeere by yeere, in the place which the Lord ſhall chuſe, both thou, and thine houſehold.

21 * But if there be any blemiſh therein, as if it be lame, or blinde, or haue any euill fault, thou ſhalt not offer it vnto the Lorde thy God,

*Leuit.*22.20,21. *chap.*17.1. *ecclus.*35.12.

22 But ſhalt eate it within thy gates: the vncleane and the cleane ſhall eat it alike, [i] as the roe bucke, and as the hart.

[i] Thou ſhalt as well eate them, as the roe bucke and other wilde beaſts.

23 Onely thou ſhalt not eate the blood thereof, but powre it vpon the ground as water.

CHAP. XVI.

1 Of Eaſter, 10 Whitſontide, 13 And the feaſt of Tabernacles. 18 What officers ought to be ordeined. 21 Idolatry forbidden.

THou ſhalt keepe the moneth of [a] Abib, and thou ſhalt celebrate the Paſſeouer vnto the Lord thy God: for in the moneth of Abib the Lord thy God brought thee out of Egypt by night.

[a] Reade Exod. 13.4.

2 Thou ſhalt therefore [b] offer the Paſſeouer vnto the Lord thy God, of ſheepe and bullocks * in the place where the Lord ſhall chuſe to cauſe his Name to dwell.

[b] Thou ſhalt eate the Eaſter Lambe.

*Chap.*12.5.

3 Thou * ſhalt eat no leauened bread with it: but ſeuen dayes ſhalt thou eat vnleauened bread therewith, euen the bread of [c] tribulation: for thou cameſt out of the land of Egypt in haſte: that thou mayeſt remember the day when thou cameſt out of the land of Egypt, all the dayes of thy life.

*Exod.*12.14,15.

[c] Which ſignified that affliction, which thou hadſt in Egypt.

4 And there ſhall be no leauen ſeene with thee in all thy coaſt ſeuen dayes long, neither ſhall there remaine the night any of the fleſh vntil the morning, which thou offeredſt the firſt day at euen.

5 Thou mayeſt [d] not offer the Paſſeouer within any of thy gates, which the Lord thy God giueth thee:

[d] This was chiefly accompliſhed, when the Temple was built.

6 But in the place which the Lord thy God ſhall chuſe to place his Name, there thou ſhalt offer the [e] Paſſeouer at euen, about the going downe of the Sunne, in the ſeaſon that thou cameſt out of Egypt.

[e] Which was inſtituted to put them in remembrance of their deliuerance out of Egypt: and to continue them in the hope of Ieſus Chriſt, of whom this Lambe was a figure.

7 And thou ſhalt roſte and eate it in the place which the Lorde thy God ſhall chuſe, and ſhalt returne on the morrow, and go vnto thy tents.

8 Sixe dayes ſhalt thou eat vnleauened bread, and the ſeuenth day ſhall be a ſolemne aſſembly to the Lord thy God: thou ſhalt do no worke therein.

9 ¶ Seuen weekes ſhalt thou [f] number vnto thee, and ſhalt begin to number the ſeuen weekes, when thou beginneſt to put the ſickle to the corne:

[f] Beginning at the next morning after the Paſſeouer, Leuit. 23.15. exod. 13.4.

10 And thou ſhalt keep the feaſt of weeks

‖Or, as thou art able willingly.

vnto the Lorde thy God, ‖ euen a free gift of thine hand, which thou ſhalt giue vnto the Lorde thy God, as the Lorde thy God hath bleſſed thee.

11 And thou ſhalt reioyce before the Lord thy God, thou and thy ſonne, and thy daughter, and thy ſeruant, and thy mayde, and the Leuite that is within thy gates, and the ſtranger, and the fatherleſſe, and the widow, that are among you, in the place which the Lord thy God ſhall chuſe to place his name there,

12 And thou ſhalt remember that thou waſt a ſeruant in Egypt: therfore thou ſhalt obſerue and doe theſe ordinances.

g That is, the 15. day of the ſeuēth moneth, Leuit. 23.34.

13 ¶ Thou ſhalt [g] obſerue the feaſt of the Tabernacles ſeuen dayes, when thou haſt gathered in thy corne and thy wine.

14 And thou ſhalt reioyce in thy feaſt, thou, and thy ſonne, and thy daughter, and thy ſeruant, and thy maide, and the Leuite, and the ſtranger, and the fatherleſſe, and the widow, that are within thy gates.

15 Seuen dayes ſhalt thou keepe a feaſt vnto the Lord thy God, in the place which the Lord ſhal chuſe: when the Lord thy God ſhall bleſſe thee in all thine increaſe, and in all the workes of thine hands, thou ſhalt in any caſe be glad.

Exod. 23.15. and 34.23.

16 ¶ * Three times in the yeere ſhall all the males appeare before the Lord thy God in the place which he ſhall chuſe: in the feaſt of the vnleauened bread, and in the feaſt of the weekes, and in the feaſt of the Tabernacles: and they ſhall not appeare before the Lord * empty.

Ecclus. 35.4.

17 Euery man ſhall giue according to the gift of his [h] hand, and according to the bleſſing of the Lord thy God, which he hath giuen thee.

h According to the ability that God hath giuen him.

18 ¶ [i] Iudges & officers ſhalt thou make thee in al thy cities, which the Lord thy God giueth thee thorowout thy tribes: and they ſhall iudge the people with righteous iudgement.

i Hee gaue authoritie to that people for a time to chuſe themſelues magiſtrates.

19 Wreſt not thou the Law, nor reſpect any perſon, neither take reward: for the reward blindeth the eyes of the wiſe, and peruerteth the words of the iuſt.

20 That which [k] is iuſt and right ſhalt thou follow, that thou mayeſt liue and poſſeſſe the land which the Lorde thy God giueth thee.

k The magiſtrate muſt conſtantly follow the tenor of the Law, & in nothing decline from iuſtice.

21 ¶ Thou ſhalt plant thee no groue of any trees nere vnto the altar of the Lord thy God, which thou ſhalt make thee.

22 ¶ Thou ſhalt ſet thee vp no ‖ pillar, which thing the Lord thy God hateth.

‖Or, image.

CHAP. XVII.

2 The puniſhment of the idolater. 9 Hard controuerſies are brought to the prieſt & the iudge. 12 The contemner muſt die. 15 The election of the king 16. 17 What things he ought to auoid, 18 and what he ought to embrace.

Chap. 15.21.

THou ſhalt offer vnto the Lorde thy God no bullocke nor ſheepe wherein is * [a] blemiſh or any euill fauoured thing: for that is an abomination vnto the Lord thy God.

a Thou ſhalt not ſerue God for faſhions ſake, as hypocrites do.

2 ¶ If there be found among you in any of thy cities, which the Lord thy God giueth thee, man or [b] woman that hath wrought wickednes in the ſight of the Lord thy God, in tranſgreſſing his couenant,

b Shewing that the crime cannot be excuſed by the frailty of the perſon.

3 And hath gone and ſerued other gods, and worſhipped them: as the ſunne, or the moone, or any of the hoſte of heauen, which I haue not [c] commanded,

c Whereby hee condemneth all religion and ſeruing of God, which God hath not commanded.

4 And it bee tolde vnto thee, and thou haſt heard it, then ſhalt thou inquire diligently: and if it be true, and the thing certaine, that ſuch abomination is wrought in Iſrael,

5 Then ſhalt thou bring forth that man, or that woman (which haue committed that wicked thing) vnto thy gates, whether it bee man or woman, and ſhalt ſtone them with ſtones till they die.

6 * At the mouth ‡ of two or three witneſſes ſhall he that is woorthy of death, die: but at the mouth of one witneſſe he ſhall not die.

Num. 35.30. cha. 19.15. mat. 18.16. 2. cor. 13.1.

‡Ebr. of two witneſſes, or three witneſſes.

7 The hands of the [d] witneſſes ſhall be firſt vpon him to kill him: and afterward the hands of all the [e] people, ſo thou ſhalt take the wicked away from among you.

d Whereby they declared that they teſtified the trueth.

e To ſignifie a common conſent to maintaine Gods honour & true religion.

8 ¶ If there riſe a matter too hard for thee in iudgement betweene blood & blood, betweene plea & plea, betweene plague and plague, in the matters of controuerſie within thy gates, then ſhalt thou ariſe, and goe vp vnto the place which the Lord thy God ſhall chuſe,

9 And thou ſhalt come vnto the Prieſts of the Leuites, and vnto the [f] iudge that ſhal be in thoſe dayes, and aſke, & they ſhall ſhew thee the ſentence of iudgement,

f Who ſhall giue ſentence, as the Prieſts counſell him by the Law of God.

10 And thou ſhalt doe according to that thing which they of that place (which the Lord hath choſen) ſhew thee, and thou ſhalt obſerue to doe according to all that they informe thee.

11 According to the law which they ſhall teach thee, and according to the iudgement which they ſhall tell thee, ſhalt [g] thou doe: thou ſhalt not decline from the thing which they ſhall ſhew thee, neither to the right hand, nor to the left.

g Thou ſhalt obey their ſentence, that the controuerſie may haue an end.

12 And that man that will doe preſumptuouſly, not hearkening vnto the Prieſt (that ſtandeth before the Lord thy God, to [h] miniſter there) or vnto the iudge, that man ſhall die, and thou ſhalt take away euill from Iſrael.

h So long as he is the true miniſter of God, and pronounceth according to his word.

13 So all the people ſhall heare and feare, and do no more preſumptuouſly.

14 ¶ When thou ſhalt come vnto the lande which the Lord thy God giueth thee, and ſhalt poſſeſſe it, and dwel therein, if thou ſay, I will ſet a king ouer me, like as all the nations that are about me,

15 Then thou ſhalt make him king ouer thee, whome the Lorde thy GOD ſhall chuſe: from among thy brethren ſhalt thou make a king ouer thee: thou ‖ ſhalt not ſet a [i] ſtranger ouer thee, which is not thy brother.

‖Or, mayeſt not.

i Who is not of thy nation, leſt he change true religion into idolatry, and bring thee to ſlauery.

16 In any wiſe hee ſhall not prepare him many horſes, nor bring the people againe to [k] Egypt, for to increaſe the number of horſes, ſeeing the Lorde hath ſayd vnto you,

k To reuenge their iniurie, and to take them of their beſt horſes, 1. King. 10.28.

Ye ſhall henceforth goe no more againe that way.

17 Neither ſhal he take him many wiues, leſt his heart [l] turne away, neither ſhall hee gather him much ſiluer and golde.

18 And when he ſhall ſit vpon the throne of his kingdome, then ſhal he write him this [m] Law repeated in a booke, by the [n] Prieſts of the Leuites.

19 And it ſhall be with him, and he ſhall reade therein all daies of his life, that he may learne to feare the Lord his God, & to keepe all the wordes of this Law, and theſe ordinances for to doe them:

20 That his heart be not lifted vp aboue his [o] brethren, and that he turne not from the commaundement to the right hand or to the left, but that he may prolong his dayes in his kingdome, he, and his ſonnes in the mids of Iſrael.

CHAP. XVIII.

3 The portion of the Leuites. 6 Of the Leuite comming from another place. 9 To auoide the abomination of the Gentiles. 15 God wil not leaue them without a true Prophet. 20 The falſe prophet ſhalbe ſlaine. 22 How he may be knowen.

The Prieſts of the Leuites, & all the tribe of Leui * ſhall haue no part nor inheritance with Iſrael, * but ſhal eate the offrings of the Lorde made by fire, and his [a] inheritance.

2 Therefore ſhall they haue no inheritance among their brethren: for the Lorde is their inheritance, as hee hath ſayde vnto them.

3 ¶ And this ſhall be the Prieſts duetie of the people, that they which offer ſacrifice, whether it be bullocke or ſheepe, ſhall giue vnto the Prieſt the [b] ſhoulder, and the two cheekes, and the maw.

4 The firſt fruits alſo of thy corne, of thy wine, and of thine oyle, and the firſt of the fleece of thy ſheepe ſhalt thou giue him.

5 For the Lord thy God hath choſen him out of all thy tribes, to ſtand and miniſter in the Name of the Lord, him and his ſonnes for euer.

6 ¶ Alſo when a Leuite ſhall come out of any of the cities of all Iſrael, where he remained, and come with [c] all the deſire of his heart vnto the place, which the Lorde ſhall chuſe,

7 He ſhall then miniſter in the Name of the Lord his God, as all his brethren the Leuites, which remaine there before the Lord.

8 They ſhall haue like portions to eate [d] beſides that which commeth of his ſale of his patrimony.

9 When thou ſhalt come into the land which the Lord thy God giueth thee, thou ſhalt not learne to doe after the abominations of thoſe nations.

10 Let none bee found among you that maketh his ſonne or his daughter to [e] * goe thorow the fire, or that vſeth witchcraft, or a regarder of times, or a marker of the flying of fowles, or a ſorcerer.

11 Or * a charmer, or that counſelleth with ſpirits, or a ſoothſayer, or that * aſketh counſell at the dead.

12 For all that doe ſuch things are abomination vnto the Lord, & becauſe of theſe abominations the Lord thy God doth caſt them out before thee.

[l] From the law of God.

[m] Meaning, the Deuteronomie.

[n] He ſhall cauſe it to be written by them, or he ſhall write it by their example.

[o] Whereby is meant, that kings ought ſo to loue their ſubiects, as nature bindeth one brother to loue another.

*Numb.*18 20. *Chap.*10.9. 1 *cor.* 9.13.

[a] That is, the Lords part of his inheritance.

[b] The right ſhoulder, Num. 18.18.

[c] Meaning, to ſerue God vnfainedly, and not to ſeeke eaſe.

[d] Not conſtrained to liue of himſelfe.

[e] Signifying they were purged by the ceremonie of paſſing betweene two fires.

*Leuit.*18.21.

*Leuit.*20.27.

1.*Sam.*28.7.

13 Thou ſhalt be [f] vpright therefore with the Lord thy God.

14 For theſe nations which thou ſhalt poſſeſſe, hearken vnto thoſe that regard the times, and vnto ſorcerers: ‡ as for thee, the Lord thy God hath not ‡ ſuffered thee ſo.

15 ¶ * The Lord thy God will raiſe vp vnto thee a [g] Prophet like vnto me, from among you, euen of thy brethren: vnto him ye ſhall hearken,

16 According to all that thou deſiredſt of the Lord thy God in Horeb, in the day of the aſſembly, when thou ſaydeſt, * Let me heare the voyce of my Lord God no more, nor ſee this great fire any more, that I die not.

17 And the Lord ſayd vnto mee, They haue well ſpoken.

18 * I will raiſe them vp a Prophet from among their brethren like vnto thee, and wil put my words in his [h] mouth, and hee ſhall ſpeake vnto them all that I ſhall command him.

19 And whoſoeuer will not hearken vnto my words, which hee ſhall ſpeake in my Name, I will [i] require it of him.

20 But the prophet that ſhall preſume to ſpeake a word in my Name, which I haue not commanded him to ſpeake, or that ſpeaketh in the name of other gods, euē the ſame prophet ſhall die.

21 And if thou thinke in thine heart, How ſhal we know the word which the Lord hath not ſpoken?

22 When a prophet ſpeaketh in the Name of the Lord, if the thing [k] folow not nor come to paſſe, that is the thing which the Lorde hath not ſpoken, but the prophet hath ſpoken it preſumptuouſly: thou ſhalt not therefore be afrayd of him.

CHAP. XIX.

2 The franchiſed townes. 14 Not to remoue thy neighbours bounds. 16 The puniſhment of him that beareth falſe witneſſe.

When the Lorde thy God * ſhall roote out the nations, whoſe land the Lord thy God giueth thee, and thou ſhalt poſſeſſe them, and dwell in their cities, and in their houſes,

2 * Thou ſhalt ſeparate three cities for thee in the mids of thy land, which the Lord thy God giueth thee to poſſeſſe it.

3 Thou ſhalt [a] prepare thee the way, and diuide the coaſts of the land, which the Lord thy God giueth thee to inherit, into three parts, that euery [b] manſlayer may flee thither.

4 ¶ This alſo is the cauſe wherefore the manſlayer ſhall flee thither, and liue: who ſo killeth his neighbour ignorantly, and hated him not in time paſſed:

5 As hee that goeth vnto the wood with his neighbour to hew wood, & his hand ſtriketh with the axe to cut downe the tree, if the head ſlip from the helue, & hit his neighbour that he dieth, the ſame [c] ſhall flee vnto one of the cities, and liue,

6 Leſt * the auenger of the blood follow after the manſlayer, while his heart is chafed,

[f] Without hypocriſie, or mixture of falſe religion.

‡ *Ebr. but thou not ſo.*

‡ *Ebr. giuen or appointed.*

Acts 7.37.

[g] Meaning a cōtinuall ſucceſſion of Prophets, till Chriſt the ende of all Prophets come.

*Exod.*20.19.

Ioſh 1.45. *acts* 3.21.

[h] Which promiſe is not onely made to Chriſt, but to all ẏ teach in his name, Iſa. 59.21.

[i] By executing puniſhment vpon him.

[k] Vnder this ſure note hee compriſeth all the other tokens.

*Chap.*12.29.

*Exo.*21.13. *num.* 35.9,11. *Ioſh.* 20.2.

[a] Make an open and ready way.

[b] Which killeth againſt his will, & bare no hatred in his heart.

[c] That murther be not committed vpon murther.

*Numb.*35.12.

chaſed, and ouertake him, becauſe the way is long, and ſlay him, although hee bee not ‖ worthy of death, becauſe hee hated him not in time paſt.

‖Or, cannot be iudged.

7 Wherefore I command thee, ſaying, Thou ſhalt appoint out three cities for thee.

8 And when the Lord thy God [d] enlargeth thy coaſts (as he hath ſworne vnto thy fathers) and giueth thee all the land which he promiſed to giue vnto thy fathers,

[d] When thou goeſt ouer Iorden to poſſeſſe the whole land of Canaan.

9 (If thou keepe all theſe commaundements to doe them, which I commaund thee this day: to wit, that thou loue the Lord thy God, and walke in his wayes for euer) *then ſhalt thou adde three cities moe for thee beſides thoſe three,

Ioſh.20 7.

10 That innocent blood be not ſhed within the land which the Lorde thy God giueth thee to inherite, [e] leſt blood be vpon thee.

[e] Leſt thou be puniſhed for innocent blood.

11 ¶ But if a man hate his neighbour, and lay waite for him, and riſe againſt him, and ſmite any man that he die, and flee vnto any of theſe cities,

12 Then the [f] Elders of his city ſhal ſend and fet him thence, and deliuer him into the handes of the auenger of the blood, that hee may die.

[f] The Magiſtrates.

13 Thine [g] eye ſhal not ſpare him, but thou ſhalt put away the crie of innocent blood from Iſrael, that it may goe well with thee.

[g] Then whoſoeuer pardoneth murther, offendeth againſt the word of God.

14 ¶ Thou ſhalt not remoue thy neighbours marke, which they of olde time haue ſet in thine inheritance, that thou ſhalt inherite in the land, which the Lord thy God giueth thee to poſſeſſe it.

15 ¶ *One witneſſe ſhall not riſe againſt a man for any treſpaſſe, or for any ſinne, or for any fault that he offendeth in, *but at the mouth of two witneſſes, or at the mouth of three witneſſes ſhall the matter be eſtabliſhed.

Chap.17 6 mat. 18.16. iohn 8.17. 2.Cor.13.1. hebr. 10 28.

16 ¶ If a falſe witneſſe riſe vp againſt a man to accuſe him of treſpaſſe,

17 Then both the men which ſtriue together, ſhal ſtand before the [h] Lord, euen before the Prieſts and the Iudges, which ſhal be in thoſe dayes,

[h] Gods preſence is where his true miniſters are aſſembled.

18 And the iudges ſhal make diligent inquiſition: and if the witneſſe be found falſe, and hath giuen falſe witneſſe againſt his brother,

19 *Then ſhal ye doe vnto him as he had thought to do vnto his brother: ſo thou ſhalt take euill away forth of the middes of thee.

Prou.19 5. dan.13 62.

20 And the reſt ſhal heare this, and feare, and ſhal henceforth commit no more any ſuch wickedneſſe among you.

21 Therefore thine eye ſhal haue no compaſſion, but *life for life, eye for eye, tooth for tooth, hand for hand, foote for foote.

Exod.21 23. leuit.24 20. matth.5.38.

CHAP. XX.

3 The exhortation of the Prieſt when the Iſraelites go to battel. 5 The exhortation of the officers ſhewing who ſhould go to battel. 10 Peace muſt firſt be proclaimed. 19 The trees that beare fruit, muſt not be deſtroyed.

When [a] thou ſhalt goe foorth to warre againſt thine enemies, and ſhalt ſee horſes and charets, and people moe then thou, be not afraid of them: for the Lord thy God is with thee, which brought thee out of the land of Egypt.

[a] Meaning, vpon iuſt occaſion: for God permitteth not his people to fight when it ſeemeth good vnto them.

2 And when ye are come neere vnto the battell, then the Prieſt ſhall come foorth to ſpeake vnto the people,

3 And ſhall ſay vnto them, Heare, O Iſrael: yee are come this day vnto battell againſt your enemies: *let not your hearts faint, neither feare, nor bee amaſed, nor adread of them.

Chap.28.7.

4 For the Lorde your God [b] goeth with you, to fight for you againſt your enemies, and to ſaue you.

[b] Is preſent to defend you with his grace and power.

5 ¶ And let the officers ſpeake vnto the people, ſaying, What man is there that hath built a new houſe, and hath not [c] dedicated it? let him goe and returne to his houſe, leſt he die in the battell, and another man dedicate it.

[c] For when they entred firſt to dwell in an houſe, they gaue thanks to God, acknowledging that they had that benefite by his grace.

6 And what man is there that hath planted a vineyard, and hath not [d] eaten of the fruite? let him goe and returne againe vnto his houſe, leſt hee die in the battell, and another eate the fruit.

[d] The Ebrew word ſignifieth to make cōmon or prophane, Leuit.19.25.

7 And what man is there that hath betrothed a wife, and hath not taken her? let him goe and returne againe vnto his houſe, leſt he die in battell, and another man take her.

8 And let the officers ſpeake further vnto the people, and ſay, *Whoſoeuer is afraid and faint hearted, let him goe and returne vnto his houſe, leſt his brethrens heart faint like his heart.

Iudg.7.3.

9 And after that the officers haue made an ende of ſpeaking vnto the people, they ſhal make captaines of the armie to gouerne the people.

10 ¶ When thou cōmeſt neere vnto a city to fight againſt it, *thou ſhalt offer it peace.

Numb.21.22. chap.2.26.

11 And if it anſwere thee againe [e] peaceably, and open vnto thee, then let all the people that is found therein, be tributaries vnto thee, and ſerue thee.

[e] If it accept peace.

12 But if it wil make no peace with thee, but make warre againſt thee, then thou ſhalt beſiege it.

13 And the Lord thy God ſhall deliuer it into thine hands, and thou ſhalt ſmite all the males thereof with the edge of the ſword.

14 Onely the women, and the children, *and the cattell, and all that is in the citie, euen all the ſpoyle thereof ſhalt thou take vnto thy ſelfe, and ſhalt eate the ſpoyle of thine enemies, which the Lorde thy God hath giuen thee.

Ioſh.8.1.

15 Thus ſhalt thou doe vnto all the cities, which are a great way off from thee, which are not of the cities of theſe [f] nations here.

[f] For God had appointed that the Canaanites ſhould be deſtroyed, & made the Iſraelites executers of his will, Chap.7.1.

16 But of the cities of this people, which the Lord thy God ſhall giue thee to inherite, thou ſhalt ſaue no perſon aliue,

17 But ſhalt vtterly deſtroy them: to wit, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hiuites, and the Iebuſites, as the Lorde thy God hath commanded thee,

18 That they teach you not to doe after all their abominations, which they haue

done vnto their gods, and ſo ye ſhould ſinne againſt the Lord your God.

19 ¶ When thou haſt beſieged a city long time, and made warre againſt it to take it, deſtroy not the trees thereof by ſmiting an axe into them: for thou mayeſt eate of them: therefore thou ſhalt not cut them downe to further thee in the ſiege (for the [g] tree of the field is mans life)

20 Onely thoſe trees, which thou knoweſt are not for meate, thoſe ſhalt thou deſtroy and cut downe, and make forts againſt the citie that maketh warre with thee, vntill thou ſubdue it.

CHAP. XXI.

1 Inquiſition for murther. 11 Of the woman taken in warre. 15 The birthright cannot be changed for affection. 18 The diſobedient child. 22 The body may not hang all night.

If one bee found [a] ſlaine in the land, which the Lord thy God giueth thee to poſſeſſe it, lying in the fielde, and it is not knowen who hath ſlaine him,

2 Then thine Elders & thy iudges ſhall come forth, and meaſure vnto the cities that are round about him that is ſlaine.

3 And let the Elders of that citie, which is next vnto the ſlaine man, take out of the droue an heifer that hath not bene put to labour, nor hath drawen in the yoke.

4 And let the Elders of that citie bring the heifer vnto a ‖ ſtonie [b] valley, which is neither eared nor ſowen, and ſtrike off the heifers necke there in the valley.

5 Alſo the Prieſtes the ſonnes of Leui, (whome the Lord thy God hath choſen to miniſter, and to bleſſe in the name of the Lord) ſhall come foorth, and by their worde ſhall all ſtrife and plague be tried.

6 And all the Elders of that citie that came neere to the ſlaine man, ſhall waſh their hands ouer the heifer that is beheaded in the valley:

7 And ſhall teſtifie, and ſay, Our hands haue not ſhed this blood, neither haue our eyes ſeene it.

8 [c] O Lord, be mercifull vnto thy people Iſrael whom thou haſt redeemed, and lay no innocent blood to the charge of thy people Iſrael: and the blood ſhall bee forgiuen them.

9 So ſhalt thou take away the crie of innocent blood from thee, when thou ſhalt doe that which is right in the ſight of the Lord.

10 ¶ When thou ſhalt goe to warre againſt thine enemies, and the Lord thy God ſhal deliuer them into thine hands, and thou ſhalt take them captiues,

11 And ſhalt ſee among the captiues a beautifull woman, and haſt a deſire vnto her, and wouldeſt take her to thy wife,

12 Then thou ſhalt bring her home to thine houſe, [d] and ſhe ſhall ſhaue her head, and pare her nailes,

13 And ſhe ſhall put off the garment that ſhe was taken in, and ſhee ſhall remaine in thine houſe, [e] and bewaile her father and her mother a moneth long: and after that ſhalt thou goe in vnto her, and marrie her, and ſhe ſhall be thy [f] wife.

14 And if thou haue no fauour vnto her, then thou mayeſt let her goe whither ſhee will, but thou ſhalt not ſell her for money, nor make merchandiſe of her, becauſe thou haſt humbled her.

g Some reade, For man *ſhalbe in ſteade* of the tree of the field, to come out in the ſiege againſt thee.

a This law declareth how horrible a thing murther is, ſeeing that for one man a whole countrey ſhalbe puniſhed except a remedy be found.

‖*Or, rough.*

b That ẏ bloodſhed of the innocent beaſt in a ſolitarie place, might make them abhorre the fact.

c This was the prayer, which the Prieſt made in the audience of the people.

d Signifying, that her former life muſt be changed, before ſhe could be ioyned to the people of God.

e As hauing renounced parents and countrey.

f This only was permitted in the warres: otherwiſe the Iſraelites could not marry ſtrangers.

15 ¶ If a man haue two wiues, one loued, and another [g] hated, & they haue borne him children, both the loued and alſo the hated: if the firſt borne bee the ſonne of the hated,

16 Then when the time commeth, that he appointeth his ſonnes to be heires of that which he hath, he may not make the ſonne of the beloued firſt borne ‖ before the ſonne of the hated, which is the firſt borne:

17 But hee ſhall acknowledge the ſonne of the hated for the firſt borne, and giue him [h] double portion of all that he hath: for hee is the firſt of his ſtrength, and to [i] him belongeth the right of the firſt borne.

18 If any man haue a ſonne that is ſtubborne and diſobedient, which will not hearken vnto the voice of his father, nor the voice of his [k] mother, & they haue chaſtened him, and he would not obey them,

19 Then ſhall his father and his mother take him, and bring him out vnto the Elders of his citie, & vnto the gate of the place where he dwelleth,

20 And ſhall ſay vnto the Elders of his citie, This our ſonne is ſtubborne and diſobedient, and he will not obey our admonition: he is a ryotor, and a drunkard:

21 Then all the men of his city ſhal [l] ſtone him with ſtones vnto death: ſo thou ſhalt take away euill from among you, that all Iſrael may heare, and feare.

22 ¶ If a man alſo haue committed a treſpaſſe worthy of death, and is put to death, and thou hangeſt him on a tree,

23 His body ſhal not remaine [m] all night vpon the tree, but thou ſhalt burie him the ſame day: for the * curſe of God is on him that is hanged. Defile not therefore thy land, which the Lord thy God giueth thee to inherite.

g This declareth that the pluralitie of wiues came of a corrupt affection.

‖*Or, while the ſonne of the hated liueth.*

h As much as to two of the others.

i Except he be vnworthy, as was Reuben Iaakobs ſonne.

k For it is the mothers duety alſo to inſtruct her children.

l Which death was alſo appointed for blaſphemers and idolaters: ſo that to diſobey the parents is moſt horrible.

m For Gods law by his death is ſatisfied, and nature abhorreth cruelty.

Galat.3.13.

CHAP. XXII.

1 Hee commandeth to haue care of our neighbours goods. 5 The woman may not weare mans apparell, nor man the womans. 6 Of the damme and her yong birds. 8 Why they ſhould haue batlements. 9 Not to mixe diuers kindes together. 13 Of the wife not being found a virgin. 22 The puniſhment of adultery.

Thou * ſhalt not ſee thy brothers oxe nor his ſheepe goe aſtray, and [a] withdrawe thy ſelfe from them, but ſhalt bring them againe vnto thy brother.

2 And if thy brother bee not [b] neere vnto thee, or if thou knowe him not, then thou ſhalt bring it into thine houſe, and it ſhall remaine with thee, vntill thy brother ſeeke after it: then ſhalt thou deliuer it to him againe.

3 In like maner ſhalt thou doe with his [c] aſſe, and ſo ſhalt thou doe with his rayment, and ſhalt ſo doe with all loſt things of thy brother, which he hath loſt: if thou haſt found them, thou ſhalt not withdraw thy ſelfe from them.

4 ¶ Thou ſhalt not ſee thy brothers aſſe nor

Exod.23.4.

a As though thou ſaweſt it not.

b Shewing that brotherly affection muſt be ſhewed not onely to them that dwell neere vnto vs, but alſo to them which are farre off.

c Much more art thou bound to do for thy neighbours perſon.

nor his oxe fall downe by the way, and withdraw thy ſelfe from them, but ſhalt lift them vp with him.

5 ¶ The [d] woman ſhall not weare that which perteineth vnto the man, neither ſhall a man put on womans raiment: for all that doe ſo, are abomination vnto the Lorde thy God.

6 ¶ If thou finde a birds neſt in the way, in any tree, or on the ground, whether they be yoong or egges, and the damme ſitting vpon the yoong, or vpon the egges, [e] thou ſhalt not take the damme with the yoong,

7 But ſhalt in any wiſe let the damme go, and take the yoong to thee, that thou mayeſt proſper and prolong thy dayes.

8 ¶ When thou buildeſt a newe houſe, thou ſhalt make a battlement on the roofe, that thou lay not blood vpon thine houſe, if any man fall thence.

9 ¶ Thou ſhalt not [f] ſow thy vineyard with diuers kinds of ſeeds, leſt thou defile the increaſe of thy ſeed which thou haſt ſowen, and the fruit of the vineyard.

10 ¶ Thou ſhalt not plow with an oxe and an aſſe together.

11 ¶ Thou ſhalt not weare a garment of diuers ſorts, as of woollen & linnen together.

12 ¶ *Thou ſhalt make thee fringes vpon the foure quarters of thy veſture, wherewith thou coureſt thy ſelfe.

13 ¶ If a man take a wife, and when hee hath lien with her, hate her,

14 And lay [g] ſlanderous things vnto her charge, and bring vp an euil name vpon her, and ſay, I tooke this wife, and when I came to her, I found her not a maid,

15 Then ſhall the father of the maid, and her mother, take and bring the ſignes of the maids virginitie vnto the Elders of the city to the gate.

16 And the maides father ſhall ſay vnto the Elders, I gaue my daughter vnto this man to wife, and he hateth her:

17 And lo, he layeth ſlandrous things vnto her charge, ſaying, I found not thy daughter a maide: loe, theſe are the tokens of my daughters virginitie: and they ſhall ſpread the [h] veſture before the Elders of the city.

18 Then the Elders of the citie ſhal take that man and chaſtiſe him,

19 And ſhal condemne him in an hundred ſhekels of ſiluer, & giue them vnto the father [i] of the maid, becauſe he hath brought vp an euill name vpon a mayd of Iſrael: and ſhe ſhall bee his wife, and he may not put her away all his life.

20 ¶ But if this thing be true, that the maid be not found a virgine,

21 Then they ſhall bring foorth the mayd to the doore of her fathers houſe, and the men of her citie ſhall ſtone her with ſtones to death: for ſhee hath wrought folly in Iſrael, by playing the whore in her fathers houſe: ſo thou ſhalt put euill away from among you.

22 ¶ *If a man bee found lying with a woman married to a man, then they ſhall die euen both twaine: to wit, the man that lay with the wife, and the wife: ſo thou ſhalt put away euill from Iſrael.

23 ¶ If a maid be betrothed vnto an huſband, and a man finde her in the towne, and lie with her,

24 Then ſhal ye bring them both out vnto the gates of the ſame citie, and ſhall ſtone them with ſtones to death: the maid becauſe ſhe cryed not, being in the city, and the man, becauſe hee hath ‖ humbled his neighbours wife: ſo thou ſhalt put away euill from among you.

25 ¶ But if a man finde a betrothed maid in the field, and force her, and lie with her, then the man that lay with her, ſhall die alone:

26 And vnto the maid thou ſhalt doe nothing, becauſe there is in the maid no ‖ cauſe of death: for as when a man riſeth againſt his neighbour, and woundeth him to death, ſo [k] is this matter.

27 For he found her in the fields: the betrothed mayde cried, and there was no man to ſuccour her.

28 ¶ *If a man finde a maide that is not betrothed, and take her, and lie with her, and they be found,

29 Then the man that lay with her, ſhall giue vnto the maides father fiftie ſhekels of ſiluer: and ſhe ſhall be his wife, becauſe hee hath humbled her: hee cannot put her away all his life.

30 ¶ No man ſhal [l] take his fathers wife, nor ſhall vncouer his fathers ſkirt.

CHAP. XXIII.

1 What men might not bee admitted to office. 6 What they ought to auoide when they goe to warre. 15 Of the fugitiue ſeruant. 17 To flee all kind of whoredome. 19 Of vſurie. 21 Of vowes. 24 Of the neighbours vine and corne.

None that is hurt by burſting, or that hath his priuy member cut off, [a] ſhall enter into the Congregation of the Lord.

2 [b] A baſtard ſhall not enter into the Congregation of the Lord: euen to his tenth generation ſhall hee not enter into the Congregation of the Lord.

3 *The Ammonites and the Moabites ſhall not enter into the Congregation of the Lord: euen to their tenth generation ſhall they not enter into the Congregation of the Lord for euer,

4 Becauſe they [c] met you not with bread and water in the way, when ye came out of Egypt, and *becauſe they hired againſt thee Balaam the ſonne of Beor, of Pethor in Aram-naharaim, to curſe thee.

5 Neuertheleſſe, the Lorde thy God would not hearken vnto Balaam, but the Lorde thy God turned the curſe to a bleſſing vnto thee, becauſe the Lorde thy God loued thee.

6 Thou [d] ſhalt not ſeeke their peace nor their proſperity all thy dayes for euer.

7 ¶ Thou ſhalt not abhorre an Edomite: for he is thy brother, neither ſhalt thou abhorre an Egyptian, becauſe thou waſt a ſtranger in his land.

8 The children that are begotten [e] of them in their third generation, ſhall enter into the Congregation of the Lord.

9 ¶ When thou goeſt out with the hoſte

againſt

[d] For that were to alter the order of nature, and to deſpight God.

[e] If God deteſt crueltie done to litle birds, how much more to man, made according to his image?

[f] The tenour of this Law is, to walke in ſimplicitie, and not to be curious of new inuentions.

Numb.15.38.

[g] That is, be an occaſion that ſhe is ſlandered.

[h] Meaning, the ſheet, wherein the ſignes of her virginity were.

[i] For the fault of the childe redoundeth to the ſhame of the parents: therefore hee was recompenſed when ſhee was faultleſſe.

Leuit.20.10.

‖ *Or, defiled.*

‖ *Or, no ſinne worthy death.*

[k] Meaning, that the innocent cannot be puniſhed.

Exod.22.16.

[l] He ſhall not lie with his ſtepmother: meaning hereby all other degrees forbidden, *Leuit.18.*

[a] Either to beare office, or to marie a wife.

[b] This was to cauſe them to liue chaſtly, that their poſterity might not be reiected.

Nehem.13.1.

[c] Hereby he condemneth all that further not the children of God in their vocation.

Num.22.5,6.

[d] Thou ſhalt haue nothing to doe with them.

[e] If the fathers haue renounced their idolatrie, and receiued circumciſion.

againſt thine enemies, keepe thee then from all wickedneſſe.

10 ¶ If there be among you any that is vncleane by that which commeth to him by night, he ſhall goe out of the hoſte, and ſhall not enter into the hoſte.

11 But at euen he ſhall waſh himſelfe with water, and when the ſunne is downe, he ſhall enter into the hoſte.

12 ¶ Thou ſhalt haue a place alſo without the hoſte whither thou ſhalt [f] reſort,

[f] For the neceſſitie of nature.

13 And thou ſhalt haue a paddle among thy weapons, and when thou wouldeſt ſitte downe without, thou ſhalt dig therewith, and returning thou ſhalt [g] couer thine excrements.

[g] Meaning hereby, that his people ſhould bee pure both in ſoule and body.

14 For the Lorde thy God walketh in the mids of thy campe to deliuer thee, and to giue thee thine enemies before thee: therefore thine hoſte ſhall be holy, that hee ſee no filthie thing in thee, and turne away from thee.

15 ¶ Thou ſhalt not [h] deliuer the ſeruant vnto his maſter, which is eſcaped from his maſter vnto thee.

[h] This is meant of the heathen who fledde for their maſters crueltie and imbraced the true religion.

16 Hee ſhall dwell with thee, euen among you, in what place he ſhall chuſe, in one of thy ‡ cities where it liketh him beſt: thou ſhalt not vexe him.

‡ Ebr. gates.

17 ¶ There ſhall bee no whore of the daughters of Iſrael, neither ſhall there be a whore keeper of the ſonnes of Iſrael.

18 Thou ſhalt neither bring the [i] hire of a whore, nor the price of a dogge into the houſe of the Lorde thy God for any vowe: for euen both theſe are abomination vnto the Lord thy God.

[i] Forbidding hereby that any gaine gotten of euill things ſhould be applied to the ſeruice of God, Micah. 1.7.

19 ¶ *Thou ſhalt not giue to vſury to thy brother: as vſury of money, vſury of meate, vſury of any thing that is put to vſury.

Exod. 22.25. leuit. 25.36.

20 Vnto a [k] ſtranger thou mayeſt lende vpon vſury, but thou ſhalt not lende vpon vſurie vnto thy brother, that the Lorde thy God may [l] bleſſe thee in all that thou ſetteſt thine hand to, in the land whither thou goeſt to poſſeſſe it.

[k] This was permitted for a time for the hardneſſe of their heart.

[l] If thou ſhew thy charitie to thy brother, God will declare his loue toward thee

21 ¶ When thou ſhalt vowe a vowe vnto the Lord thy God, thou ſhalt not be ſlacke to pay it: for the Lorde thy God will ſurely require it of thee, and ſo it ſhould be ſinne vnto thee.

22 But when thou abſtaineſt from vowing, it ſhall be no ſinne vnto thee.

23 That which is gone out of thy lippes, thou ſhalt [m] keepe and performe as thou haſt vowed it willingly vnto the Lord thy God: for thou haſt ſpoken it with thy mouth.

[m] If the vow be lawfull and godly.

24 ¶ When thou commeſt vnto [n] thy neighbours vineyard, then thou mayeſt eat grapes at thy pleaſure, as much as thou wilt: but thou ſhalt put none in thy [o] veſſell.

[n] Being hired for to labour.

[o] To bring home to thine houſe.

25 When thou commeſt into thy neighbours corne, *thou mayeſt plucke the eares with thine hand, but thou ſhalt not mooue a ſickle to thy neighbours corne.

Math. 12.1.

CHAP. XXIIII.

1 Diuorcement is permitted. 5 He that is newly married, is exempted from warre. 6 Of the pledge. 15 Wages muſt not be reteined. 16 The good muſt not be puniſhed for the bad. 17 The right of the ſtranger, fatherleſſe and widowe.

WHen a man taketh a wife, & marrieth her, if ſo be ſhe finde no fauour in his eyes, becauſe he hath eſpied ſome filthineſſe in her, [a] then let him write her a bill of diuorcement, and put it in her hand, and ſend her out of his houſe.

[a] Hereby God approoueth not that light diuorcement, but permitteth it to auoide further inconuenience. Math. 19.7.

2 And when ſhee is departed out of his houſe, and gone her way, and marie with another man,

3 And if the latter huſband hate her, and write her a letter of diuorcement, and put it in her hand, and ſend her out of his houſe, or if the latter man die which tooke her to wife:

4 Then her firſt huſband, which ſent her away, may not take her againe to bee his wife, after that ſhee is [b] defiled: for that is abomination in the ſight of the Lord, and thou ſhalt not cauſe the land to ſinne, which the Lord thy God doth giue thee to inherit.

[b] Seing that by dimitting her, he iudged her to be vncleane and defiled.

5 ¶ When a man taketh a new wife, he ſhall not goe a warfare, [c] neither ſhall hee be charged with any buſineſſe, but ſhall bee free at home one yeere, and reioyce with his wife which he hath taken.

[c] That they might learne to know one anothers conditions, and ſo afterward liue in godly peace.

6 ¶ No man ſhall take the nether nor the vpper [d] milſtone to pledge: for this gage is his liuing.

[d] Nor any thing, whereby a man getteth his liuing.

7 ¶ If any man be found ſtealing any of his brethren of the children of Iſrael, and maketh merchandiſe of him, or ſelleth him, that thiefe ſhall die: ſo ſhalt thou put euill away from among you.

8 ¶ Take heede of the *plague of leproſie, that thou obſerue diligently, and doe according to all that the Prieſts of the Leuites ſhall teach you: take heede ye doe as I commanded them.

Leuit. 13.2.

9 Remember what the Lorde thy God did vnto *Miriam by the way after that ye were come out of Egypt.

Num. 12.10.

10 ¶ When thou ſhalt aſke againe of thy neighbour any thing lent, thou ſhalt not goe [e] into his houſe to fetch his pledge,

[e] As though thou wouldeſt appoint what to haue, but ſhalt receiue what he may ſpare.

11 But thou ſhalt ſtand without, and the man that borowed it of thee, ſhall bring the pledge out of the doores vnto thee.

12 Furthermore, if it bee a poore body, thou ſhalt not ſleepe with his pledge,

13 But ſhalt reſtore him the pledge when the ſunne goeth downe, that hee may ſleepe in his raiment, and bleſſe thee: and it ſhall be righteouſneſſe vnto thee [f] before the Lord thy God.

[f] Though hee would be vnthankefull, yet God will not forget it.

14 ¶ Thou ſhalt not oppreſſe an hired ſeruant that is needie and poore, neither of thy brethren, nor of the ſtranger that is in thy land within thy gates.

Leuit. 19.13. tob 4.14.

15 *Thou ſhalt giue him his hire for his day, neither ſhall the ſunne goe downe vpon it: for hee is poore, and therewith ſuſteineth his life: leaſt hee crie againſt thee vnto the Lord, and it be ſinne vnto thee.

2. King. 14.6. 2. chron. 25.4. iere. 31.22, 30. ezek. 18.20.

16 *The fathers ſhall not be put to death for the children, nor the children put to death for the fathers, but euery man ſhall be put to death for his owne ſinne.

17 ¶ Thou ſhalt not peruert the right of [g] the ſtranger, nor of the fatherleſſe, nor take a widowes

[g] Becauſe the world did leaſt eſteeme theſe ſorts of people, therefore God hath moſt care ouer them.

a widowes raiment to pledge.

18 But remember that thou waſt a ſeruant in Egypt, and how the Lorde thy God deliuered thee thence. Therefore I command thee to doe this thing.

Leuit.19.9. and 23.22.

19 ¶ *When thou cutteſt downe thine harueſt in thy fielde, and haſt forgotten a ſheafe in the field, thou ſhalt not goe againe to fet it, but it ſhall be for the ſtranger, for the fatherleſſe, and for the widow: that the Lord thy God may bleſſe thee in all the workes of thine hands.

‖Or, gathereſt thine oliues.

20 When thou ‖ beateſt thine oliue tree, thou ſhalt not goe ouer the boughes againe, but it ſhall be for the ſtranger, for the fatherleſſe, and for the widow.

‖Or, the grapes of thy vineyard.

21 When thou gathereſt thy ‖ vineyard, thou ſhalt not gather the grapes cleane after thee, but they ſhall be for the ſtranger, for the fatherleſſe, and for the widow.

22 And remember that thou waſt [h] a ſeruant in the land of Egypt: therefore I command thee to doe this thing.

h God iudged them not mindfull of his benefite, except they were beneficiall vnto others.

CHAP. XXV.

3 The beating of the offenders. 5 To raiſe vp ſeede to the kinſeman. 11 In what caſe a womans hand muſt be cut off. 13 Of iuſt weights and meaſures. 19 To deſtroy the Amalekites.

When there ſhalbe ſtrife betweene men, and they ſhall come vnto iudgement, [a] and ſentence ſhall be giuen vpon them, and the righteous ſhall be iuſtified, and the wicked condemned,

2 Then if ſo be the wicked be worthy to bee beaten, the Iudge ſhall cauſe him to lie downe, [b] and to bee beaten before his face, according to his treſpaſſe, vnto a certaine number.

3 [c] Fourtie ſtripes ſhall hee cauſe him to haue and not paſt, leaſt if hee ſhould exceede and beat him aboue that with many ſtripes, thy brother ſhould appeare deſpiſed in thy ſight.

a Whether there be a plaine iſſue or none, the Magiſtrates ought to try out faults and puniſh according to the crime.

b When the crime deſerueth not death.

c The Iewes of ſuperſtition afterward tooke one away, 2.Cor. 11,14.

4 ¶ *Thou ſhalt not mouſel the oxe that treadeth out the corne.

1.Cor 9.9. 1.Tim.5,18.

5 ¶ *If brethren dwel together, and one of them die and haue no ſonne, the wife of the dead ſhall not marrie without, that is, vnto a ſtranger, but his [d] kinſeman ſhall go in vnto her, and take her to wife, and doe the kinſemans office to her.

Ruth.4.5. matth. 22.24 mar.12. 19 luke 20.28.

6 And the firſt borne which ſhe beareth, ſhall ſucceede in the name of his brother which is dead, that his name bee not put out of Iſrael.

7 And if the man wil not take his kinſewoman, then let his kinſewoman goe vp to the gate vnto the Elders, and ſay, My kinſeman refuſeth to raiſe vp vnto his brother a name in Iſrael: hee will not doe the office of a kinſeman vnto me.

8 Then the Elders of his citie ſhall call him, and commune with him: if he ſtand and ſay, I will not take her,

9 Then ſhal his kinſewoman come vnto him in the preſence of the Elders, and looſe his ſhooe from his foote, and ſpit in his face, and anſwere, and ſay, So ſhal it be done vnto that man, that will not builde vp his brothers houſe.

10 And his name ſhalbe called in Iſrael, The houſe of him whoſe ſhooe is put off.

d Becauſe the Ebrew word ſignifieth not the naturall brother, & the word that ſignifieth a brother, is taken alſo for a kinſeman: it ſeemeth that it is not meant that the naturall brother ſhould marrie his brothers wife, but ſome other of the kinred, that was in that degree which might marie.

11 ¶ *When men ſtriue together, one with another, if the wife of the one come neere, for to rid her huſband out of the hands of him that ſmiteth him, and put forth her hand, and take him by his priuities,

12 Then thou ſhalt cut off her hand: thine eye ſhall not ſpare her.

e This law importeth, that godly ſhamefaſtneſſe be preſerued: for it is an horrible thing to ſee a woman paſt ſhame.

13 ¶ Thou ſhalt not haue in thy bag two maner of ‡ weights, a great and a ſmall.

14 Neither ſhalt thou haue in thine houſe diuers ‡ meaſures, a great and a ſmall:

15 But thou ſhalt haue a right and iuſt weight: a perfite and a iuſt meaſure ſhalt thou haue, that thy dayes may be lengthened in the lande which the Lorde thy God giueth thee.

‡ Ebr. ſtone and ſtone.

‡ Ebr. Ephah and Ephah. reade Exod, 13.36.

16 For all that do ſuch things, and al that doe vnrighteouſly, are abomination vnto the Lord thy God.

17 ¶ *Remember what Amalek did vnto thee by the way, when yee were come out of Egypt:

Exod, 17.8.

18 How he met thee by the way, & ſmote the hindmoſt of you, all that were feeble behind thee, when thou waſt fainted and wearie, and he feared not God.

19 Therefore, when the Lorde thy God hath giuen thee reſt from all thine enemies round about in the land, which the Lord thy God giueth thee for an inheritance to poſſeſſe it, then ſhalt thou put out the [f] remembrance of Amalek from vnder heauen: forget not.

f This was partly accompliſhed by Saul, about 450. yeeres afterward.

CHAP. XXVI.

3 The offering of the firſt fruits. 5 What they muſt proteſt when they offer them. 12 The tithe of the third yeere. 13 Their proteſtation in offering it. 19 To what honour God preferreth them which acknowledge him to be their Lord.

Alſo when thou ſhalt come into the lande which the Lord thy God giueth thee for an inheritance, and ſhalt poſſeſſe it and dwel therein,

2 *Then ſhalt thou take of the firſt of all the fruite of the earth, and bring it out of the land that the Lord thy God giueth thee, and put it in a basket, and go vnto the place, which the Lord thy God ſhal chuſe to [b] place his Name there.

a By this ceremonie they acknowledged that they receiued the land of Canaan as a freegift of God.

b To be called vpon, ſerued, and worſhipped ſpiritually, Chap. 12.5.

3 And thou ſhalt come vnto the Prieſt that ſhal be in thoſe dayes, and ſay vnto him, I acknowledge this day vnto the Lorde thy God, that I am come vnto the countrey which the Lorde ſware vnto our fathers for to giue vs.

4 Then the Prieſt ſhall take the basket out of thine hande, and ſet it downe before the Altar of the Lord thy God.

5 And thou ſhalt anſwere and ſay before the Lord thy God, A [c] Syrian was my father, who being ready to periſh for hunger, went down into Egypt, and ſoiourned there with a ſmall company, and grew there vnto a nation great, mightie, [d] and full of people.

6 And the Egyptians vexed vs, and troubled vs, and laded vs with cruell bondage.

7 But when we [e] cryed vnto the Lorde

c Meaning, Iaakob who ſerued 20. yeere in Syria.

d Only by Gods mercy, and not by their fathers deſeruings.

e Alledging the promiſes made to our fathers, Abraham, Izhak and Iaakob.

God of our fathers, the Lorde hearde our voyce, and looked on our aduerſitie, and on our labour, and on our oppreſſion.

8 And the Lorde brought vs out of Egypt in a mightie hande, and a ſtretched out arme, with great terribleneſſe, both in ſignes and wonders

9 And he hath brought vs into this place, and hath giuen vs this land, euen a land that floweth with milke and hony.

10 And now, lo, I haue [f] brought the firſt fruits of the land, which thou, O Lord, haſt giuen mee, and thou ſhalt ſet it before the Lorde thy God, and worſhip before the Lord thy God:

11 And thou ſhalt reioyce in all the good things which the Lorde thy God hath giuen vnto thee and to thine [g] houſholde, thou and the Leuite, and the ſtranger that is among you.

12 ¶ When thou haſt made an ende of tithing al the tithes of thine increaſe, the third yeere, which is the yeere of tithing, & haſt giuen it vnto the Leuite, to the ſtranger, to the fatherleſſe, and to the widow, that they may eate within thy gates, and be ſatiſfied,

13 Then thou ſhalt [h] ſay before the Lorde thy God, I haue brought the hallowed thing out of mine houſe, and alſo haue giuen it vnto the Leuites, and to the ſtrangers, to the fatherleſſe, and to the widow, according to all thy * Commandements which thou haſt commaunded me: I haue [i] tranſgreſſed none of thy Commandements, nor forgotten them.

14 I haue not eaten thereof in my [k] mourning, nor ſuffered ought to periſh [l] through vncleanneſſe, nor giuen ought thereof for the dead, but haue hearkened vnto the voyce of the Lord my God: I haue done [m] after all that thou haſt commanded me.

15 Looke downe from thine holy habitation, euen from heauen, and bleſſe thy people Iſrael, and the lande which thou haſt giuen vs, (as thou ſwareſt vnto our fathers) the land that floweth with milke and honie.

16 ¶ This day the Lorde thy God doeth commaund thee to doe theſe ordinances, and lawes: keepe them therefore, and doe them with [n] all thine heart, and with all thy ſoule.

17 Thou haſt ſet vp the Lord this day to be thy God, and to walke in his wayes, and to keepe his ordinances, and his Commaundements, and his lawes, and to hearken vnto his voyce.

18 * And the Lorde hath ſet thee vp this day, to bee a * precious people vnto him (as hee hath promiſed thee) and that thou ſhouldeſt keepe all his Commandements,

19 And to make thee * high aboue all nations (which he hath made) in praiſe, and in name, and in glory, * and that thou ſhouldeſt be an holy people vnto the Lord thy God, as he hath ſaid.

CHAP. XXVII.

2 They are commanded to write the Law vpon ſtones for a remembrance, 5 Alſo to build an Altar. 13 The curſings are giuen on mount Ebal.

THen Moſes with the Elders of Iſrael [a] commaunded the people, ſaying, Keepe all the Commandements, which I command you this day.

2 And when ye ſhall * paſſe ouer Iorden, vnto the lande which the Lorde thy God giueth thee, thou ſhalt ſet thee vp great ſtones, and plaiſter them with plaiſter,

3 [b] And ſhalt write vpon them all the words of this Lawe, when thou ſhalt come ouer, that thou maieſt go into the land which the Lorde thy God giueth thee: a lande that floweth with milke and hony, as the Lorde God of thy fathers hath promiſed thee.

4 Therefore when yee ſhall paſſe ouer Iorden, ye ſhall ſet vp theſe ſtones which I command you this day in mount Ebal, and thou ſhalt plaiſter them with plaiſter.

5 And there ſhalt thou builde vnto the Lorde thy God an Altar, euen an Altar of ſtones: thou ſhalt lift none [c] iron inſtrument vpon them.

6 Thou ſhalt make the Altar of the Lord thy God of whole ſtones, and offer burnt offrings thereon vnto the Lord thy God.

7 And thou ſhalt offer peace offerings, and ſhalt eate there, and reioyce before the Lord thy God:

8 And thou ſhalt write vpon the ſtones all the wordes of this Lawe [d] well and plainely.

9 ¶ And Moſes and the Prieſtes of the Leuites ſpake vnto all Iſrael, ſaying, Take heed, and heare, O Iſrael: this day thou art become the people of the Lord thy God.

10 Thou [e] ſhalt hearken therefore vnto the voyce of the Lord thy God, and doe his Commaundements and ordinances, which I command thee this day.

11 ¶ And Moſes charged the people the ſame day, ſaying,

12 Theſe ſhall ſtande vpon mount Gerizzim, to bleſſe the people when ye ſhall paſſe ouer Iorden: Simeon, and Leui, and Iudah, and Iſſachar, and [f] Ioſeph, and Beniamin.

13 And theſe ſhall ſtande vpon mount Ebal to [g] curſe: Reuben, Gad, and Aſher, and Zebulun, Dan, and Naphtali.

14 And all the Leuites ſhall anſwere and ſay vnto all the men of Iſrael with a loude voyce,

15 ¶ Curſed bee the man that ſhall make any carued or molten [h] image, which is an abomination vnto the Lord, the worke of the handes of the crafteſman, and putteth it in a ſecret place: And all the people ſhal anſwere, and ſay: So be it.

16 Curſed be he that [i] curſeth his father and his mother: and all the people ſhall ſay: So be it.

17 Curſed be he that remoueth his neighbours [k] marke: And all the people ſhall ſay: So be it.

18 Curſed be he that maketh the [l] blinde goe out of the way: And all the people ſhall ſay: So be it.

19 Curſed be he that hindereth the right of the ſtranger, the fatherleſſe, and the widow: and all the people ſhall ſay: So be it.

20 Curſed bee hee that lyeth with his fa-

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[f] In token of a thankefull heart, and mindfull of this benefite.

[g] Signifying, that God giueth vs not goods for our ſelues onely, but for their vſes alſo, which are committed to our charge.

[h] Without hypocriſie.

Chap.14.27.

[i] Of malice and contempt.

[k] Or for any neceſſitie.

[l] By putting them to any prophane vſe.

[m] As farre as my ſinfull nature would ſuffer: for elſe, as Dauid and Paul ſay, there is not one iuſt, Pſal. 14.3. rom.3.10.

[n] With a good and ſimple conſcience.

[o] Signifying, that there is a mutuall bond betweene God and his people.

Chap.7.6. and 14.2.

Chap 4.7. and 21.1.

Chap.7.6. and 14.2.

[a] As Gods miniſter, and charged with the ſame.

Ioſh.4.1.

[b] God would that his Lawe ſhould be ſet vp in the borders of the land of Canaan, that all that looked thereon, might know that the land was dedicate to his ſeruice.

Exod.20.25. ioſh.18.31.

[c] The Altar ſhould not be curiouſly wrought, becauſe it ſhould continue but for a time: for God would haue but one Altar in Iudah.

[d] That euery one may well reade it, and vnderſtand it.

[e] This condition God hath bound thee vnto, that if thou wilt be his people, thou muſt keepe his lawes.

[f] Meaning, Ephraim and Manaſſeh.

[g] Signifying, that if they would not obey God for loue, they ſhould be made to obey for feare.

[h] Vnder this bee conteineth all the corruption of Gods ſeruice, and the tranſgreſſion of the firſt table.

[i] Or, contemneth: and this apperteineth to the ſecond Table.

[k] He condemneth all iniuries and extortions.

[l] Meaning, that helpeth not, and counſelleth not his neighbour.

thers wife: for hee hath vncouered his fathers [m] ſkirt: And all the people ſhall ſay: So be it.

[m] In committing villany againſt him, Leuit.20.11. chap.22.30. ezek.22.10.

21 Curſed be he that lieth with any beaſt: And all the people ſhall ſay: So be it.

22 Curſed be he that lieth with his ſiſter, the daughter of his father, or the daughter of his mother: And all the people ſhall ſay: So be it.

23 Curſed be he that lieth with his [n] mother in lawe: and all the people ſhall ſay: So be it.

[n] Meaning, his wiues mother.

24 Curſed be hee that ſmiteth his neighbour [o] ſecretly: And all the people ſhall ſay: So be it.

[o] For God that ſeeth in ſecret, will reuenge it.

25 * Curſed be hee that taketh a reward to put to death innocent blood: And all the people ſhal ſay: So be it.

Ezek.22.12.

26 * Curſed be he that confirmeth not all the wordes of this Lawe to doe them: And all the people ſhall ſay: So be it.

Galat.3.10.

CHAP. XXVIII.

1 *The promiſes to them that obey the commandements.* 15 *The threatnings to the contrary.*

IF * thou ſhalt obey diligently the voyce of the Lord thy God, and obſerue and doe all his commaundements which I commaund thee this day, then the Lorde thy God will [a] ſet thee on high aboue all the nations of the earth.

Leuit.26 3.

[a] He will make thee the moſt excellent of all people.

2 And all theſe bleſſings ſhall come on thee, and [b] ouertake thee, if thou ſhalt obey the voyce of the Lord thy God.

[b] When thou thinkeſt thy ſelfe forſaken.

3 Bleſſed ſhalt thou be in the [c] city, and bleſſed alſo in the field.

[c] Thou ſhalt liue wealthily.

4 Bleſſed ſhall be the fruit [d] of thy body, and the fruite of thy ground, and the fruit of thy cattell, the increaſe of thy kine, and the flockes of thy ſheepe.

[d] Thy children and ſucceſſion.

5 Bleſſed ſhalbe thy basket and thy dough.

6 Bleſſed ſhalt thou be when thou [e] commeſt in, & bleſſed alſo when thou goeſt out.

[e] All thine enterpriſes ſhall haue good ſucceſſe.

7 The Lorde ſhall cauſe thine enemies that riſe againſt thee, to fall before thy face: they ſhal come out againſt thee one way, and ſhall flee before thee [f] ſeuen wayes.

[f] Meaning, many wayes.

8 The Lord ſhall command the bleſſing to be with thee in thy ſtore-houſes, and in all that thou ſetteſt thine [g] hande to, and will bleſſe thee in the lande which the Lorde thy God giueth thee.

[g] God wil bleſſe vs, if we do our duety, and not be idle.

9 The Lord ſhal make thee an holy people vnto himſelfe, as hee hath ſworne vnto thee, if thou ſhalt keepe the commaundements of the Lorde thy God, and walke in his wayes.

10 Then all people of the earth ſhall ſee that the Name of the Lord is [h] called vpon ouer thee, and they ſhall be afraide of thee.

[h] In that he is thy God, & thou art his people.

11 And the Lorde ſhall make thee plenteous in goods, in the fruite of thy body, and in the fruit of thy cattell, and in the fruite of thy ground, in the lande which the Lorde ſware vnto thy fathers, to giue thee.

12 The Lord ſhal open vnto thee his good treaſure, euen the [i] heauen to giue raine vnto thy land in due ſeaſon, and to bleſſe all the worke of thine handes, and * thou ſhalt lend vnto many nations, but ſhalt not borrowe thy ſelfe.

[i] For nothing in the earth is profitable, but when God ſendeth his bleſſings from heauen.

Chap.15.6.

13 And the Lord ſhal make thee the head, and not the ‖ taile, and thou ſhalt bee aboue onely, and ſhalt not be beneath, if thou obey the commandements of the Lorde thy God, which I commaund thee this day, to keepe and to doe them.

‖ *Or, the loweſt.*

14 But thou ſhalt not decline from any of the words, which I command you this day, either to the * right hand or to the left, to goe after other gods to ſerue them.

Ioſh.23.6.

15 ¶ * But if thou wilt not obey the voice of the Lorde thy God, to keepe and doe all his commaundements and his ordinances, which I commaunde thee this day, then all theſe curſes ſhall come vpon thee, and ouertake thee.

Leuit.26.14. lament.2.17. malac.2.2. baruch.1.20.

16 Curſed ſhalt thou be in the towne, and curſed alſo in the field.

17 Curſed ſhall thy basket bee, and thy ‖ dough.

‖ *Or, ſtore.*

18 Curſed ſhall bee the fruit of thy body, and the fruite of thy land, the increaſe of thy kine, and the flockes of thy ſheepe.

19 Curſed ſhalt thou be when thou commeſt in, and curſed alſo when thou goeſt out.

20 The Lorde ſhall ſende vpon thee curſing, trouble, and ‖ ſhame, in all that which thou ſetteſt thine hand to doe, vntill thou be deſtroyed, and periſh quickly, becauſe of the wickednes of thy workes whereby thou haſt forſaken me.

‖ *Or, rebuke.*

21 The Lord ſhal make ꝧ peſtilence cleaue vnto thee, vntil he hath conſumed thee from the land, whither thou goeſt to poſſeſſe it.

22 * The Lorde ſhall ſmite thee with a conſumption, and with the feuer, and with a burning ague, and with feruent heat, and with the ſword, and with ‖ blaſting, and with the mildewe, and they ſhall purſue thee vntill thou periſh.

Leuit.26.16.

‖ *Or, drought.*

23 And thine heauen, that is ouer thine head, ſhall be [k] braſſe, and the earth that is vnder thee, yron.

[k] It ſhall giue thee no more moyſture, then if it were of braſſe.

24 The Lord ſhal giue thee for the raine of thy lande, duſt and aſhes: euen from ‖ heauen ſhal it come downe vpon thee, vntil thou be deſtroyed.

‖ *Or, out of the aire, as duſt raiſed with winde.*

25 And the Lord ſhall cauſe thee to fall before thine enemies: thou ſhalt come out one way againſt them, and ſhalt flee ſeuen wayes before them, and ſhalt be [l] ſcattered through all the kingdomes of the earth.

[l] Some reade, thou ſhalt be a terrour and feare when they ſhall heare how God hath plagued thee.

26 And thy [m] carkeis ſhall be meate vnto all foules of the ayre, and vnto the beaſtes of the earth, and none ſhall fray them away.

[m] Thou ſhalt be curſed both in thy life and in thy death: for the buriall is a teſtimonie of the reſurrection, which ſigne for thy wickedneſſe thou ſhalt lacke.

27 The Lorde will ſmite thee with the botch of Egypt, and with the emerodes, and with the ſcabbe, and with the itch, that thou canſt not be healed.

28 And the Lorde ſhall ſmite thee with madneſſe, and with blindneſſe, and with aſtonying of heart.

29 Thou ſhalt alſo grope at noone dayes, as the [n] blind gropeth in darkenes, and ſhalt not proſper in thy wayes: thou ſhalt neuer but be oppreſſed with wrong, and bee poulled euermore, and no man ſhall ſuccour thee.

[n] In things moſt euident & cleare thou ſhalt lacke diſcretion and iudgement.

30 Thou ſhalt betroth a wife, & another man ſhall lie with her: thou ſhalt builde an houſe, and ſhalt not dwell therein: thou ſhalt plant a vineyard, & ſhalt not ‡ eat the fruit.

‡ *Ebr. make it common.*

31 Thine oxe ſhall bee ſlaine before thine eyes, & thou ſhalt not eate thereof: thine aſſe ſhalbe violently taken away before thy face, and ſhall not bee reſtored to thee: thy ſheepe ſhalbe giuen vnto thine enemies, & no man ſhall reſcue them for thee.

32 Thy ſonnes and thy daughters ſhalbe giuen vnto another people, & thine eyes [o] ſhal ſtill looke for them, euen till they fal out, and there ſhall be no power in thine hand.

[o] When they ſhall returne from their captiuitie.

33 The fruit of thy lande and all thy labours ſhal a people, which thou knoweſt not, eate, and thou ſhalt neuer but ſuffer wrong, and violence alway:

34 So ſhalt thou bee mad for the ſight which thine eyes ſhall ſee.

35 The Lord ſhal ſmite thee in the knees, and in the thighes, with a ſore botch, that thou canſt not be healed: euen from the ſole of thy foote vnto the top of thine head.

36 The Lord ſhall bring thee & thy [p] King (which thou ſhalt ſet ouer thee) vnto a nation, which neither thou nor thy fathers haue knowen, and there thou ſhalt ſerue other gods, euen wood, and ſtone:

[p] As he did Manaſſeh, Ioachim, Zedechias and others.

37 And thou * ſhalt be a wonder, a prouerbe & a common talke among all people, whither the Lord ſhall cary thee.

38 * Thou ſhalt cary out much ſeede into the fielde, and ſhalt gather but little in: for the graſhopers ſhall deſtroy it.

Iere.24.9. and 25.9. 1.king.9.7. Mich 6.15. hagg 1.6.

39 Thou ſhalt plant a vineyard, & dreſſe it, but ſhalt neither drinke of the wine, nor gather the grapes: for the wormes ſhall eat it.

40 Thou ſhalt haue oliue trees in all thy coaſtes, but ſhalt not anoint thy ſelfe with the oyle: for thine oliues ſhall ‖ fall.

‖ Or, be ſhaken before they be ripe.

41 Thou ſhalt beget ſonnes, and daughters, but ſhalt not haue them: for they ſhall goe into captiuity.

42 All the trees and fruit of thy land ſhal the [q] graſhopper conſume.

[q] Vnder one kind he conteineth all the vermine which deſtroy the fruites of the land: and this is an euident token of Gods curſe.

43 The ſtranger that is among you, ſhal clime aboue thee vp on hie: and thou ſhalt come downe beneath alow.

44 He ſhall lend thee, and thou ſhalt not lend him: he ſhalbe the head and thou ſhalt be the tayle.

45 Moreouer, all theſe curſes ſhall come vpon thee, and ſhal purſue thee and ouertake thee, till thou bee deſtroyed, becauſe thou obeyedſt not the voyce of the Lorde thy God, to keepe his commandements, and his ordinances, which he commanded thee:

46 And they ſhalbe vpon [r] thee for ſignes and wonders, and vpon thy ſeede for euer,

[r] Gods plagues ſhall be euident ſignes that he is offended with thee.

47 Becauſe thou ſeruedſt not the Lord thy God with ioyfulneſſe, and with a good heart for the abundance of all things.

48 Therefore thou ſhalt ſerue thine enemies which the Lord ſhall ſend vpon thee, in hunger and in thirſt, and in nakednes, and in need of all things: and he ſhall put a yoke of yron vpon thy neck vntil he haue deſtroyed thee.

49 The Lorde ſhall bring a nation vpon thee from farre, euen from the ende of the worlde, flying ſwift as an Eagle: a nation whoſe tongue thou ſhalt not vnderſtand:

50 A nation of a ‖ fierce countenance, which will not regard the perſon of the olde, nor haue compaſſion of the yong.

‖ Or, barbarous, cruell or impudent.

51 The ſame ſhall eate the fruite of thy cattel, and the fruit of thy land vntil thou be deſtroyed, and hee ſhall leaue thee neither wheate, wine, nor oyle, neither the ‖ increaſe of thy kine, nor the flockes of thy ſheepe vntill he haue brought thee to nought.

‖ Or, firſt borne of thy bullocks.

52 And hee ſhall beſiege thee in all thy cities, vntil thine hie & ſtrong wals fal downe, wherein thou truſtedſt in all thy land: and he ſhal beſiege thee in all thy ‖ cities throughout all thy lande, which the Lorde thy God hath giuen thee.

‖ Or, gates.

53 * And thou ſhalt eate the fruite of thy bodie: euen the fleſh of thy ſonnes and thy daughters, which the Lorde thy God hath giuen thee, during the ſiege and ſtraitneſſe wherein thine enemies ſhall incloſe thee:

Leuit.26.29. 2.king.6.29. lament.4.10. baruk.2.3.

54 So that the man (that is tender and exceeding deintie among you) * ſhal be grieued at his brother, and at his wife, that lieth in his boſome, & at the remnant of his children, which he hath yet left,

Chap.15.9.

55 For feare of giuing vnto any of them of the fleſh of his children, whom he ſhall eat, becauſe he hath nothing left him in that ſiege and ſtraitnes, wherewith thine enemies ſhal beſiege thee in all thy cities.

56 The tender and deintie [ſ] woman among you, which neuer woulde venture to ſet the ſole of her foote vpon the ground (for her ſoftneſſe and tenderneſſe) ſhalbe grieued at her huſband, that lieth in her boſome, and at her ſonne and her daughter,

[ſ] As came to paſſe in the dayes of Ioram king of Iſrael, 2.king.6.29 and when the Romanes beſieged Ieruſalem.

57 And at [t] her afterbirth (that ſhal come out from betweene her feete) and at her children, which ſhee ſhall beare: for when all things lacke, ſhe ſhall eate them ſecretly, during the ſiege & ſtraitneſſe, wherewith thine enemie ſhall beſiege thee in thy cities.

[t] Hunger ſhall ſo bite her, that ſhe ſhall be ready to eate her childe before it be deliuered.

58 ¶ If thou wilt not keepe and doe [u] all the words of this Lawe (that are written in this booke) and feare this glorious & fearefull Name, THE LORD THY GOD,

[u] For he that offendeth in one is guilty of all, Iames 2.10.

59 Then the Lord wil make thy plagues wonderfull, and the plagues of thy ſeed, euen great plagues, and of long continuance, and ſore diſeaſes and of long durance.

60 Moreouer, he will bring vpon thee all the diſeaſes of Egypt, whereof thou waſt afraide, and they ſhall cleaue vnto thee.

61 And euery ſickenes, and euery plague, which is not [x] written in the booke of this Lawe, will the Lorde heape vpon thee, vntill thou be deſtroyed.

[x] Declaring that God hath infinite meanes to plague the wicked beſides them that are ordinarie or written.

62 And yee ſhall be left fewe in number, where ye were as the * ſtarres of heauen in multitude, becauſe thou wouldeſt not obey the voyce of the Lord thy God.

Chap.10.22.

63 And as the Lorde hath reioyced ouer you, to doe you good, and to multiply you, ſo he will reioyce ouer you, to deſtroy you, and bring you to nought, and yee ſhall be rooted out of the lande, whither thou goeſt to poſſeſſe it.

64 And the Lorde ſhall [y] ſcatter thee among all people from the one ende of the worlde vnto the other, and there thou ſhalt ſerue other gods, which thou haſt not knowen nor thy fathers, euen wood and ſtone.

[y] Signifying, that it is a ſingular gift of God to be in a place whereas we may worſhip God purely, and declare our faith & religion.

65 Alſo among theſe nations thou ſhalt

finde no reſt, neither ſhall the ſole of thy foote haue reſt: for the Lord ſhal giue thee there a trembling heart, and looking to returne till thine eyes fall out, and a ſorowfull minde.

66 And thy life ſhall ‖ hang before thee, and thou ſhalt feare both night and day, and ſhalt haue none aſſurance of thy life.

‖Or, thou ſhalt be in doubt of thy life.

67 In the morning thou ſhalt ſay, Would God it were euening, and at euening thou ſhalt ſay, Would God it were morning, for the feare of thine heart, which thou ſhalt feare, and for the ſight of thine eyes, which thou ſhalt ſee.

68 And the Lord ſhall bring thee into Egypt againe with [a] ſhips by the way, whereof I ſaid vnto thee, Thou ſhalt ſee it no more againe: and there ye ſhal ſell your ſelues vnto your enemies for bondmen and bondwomen, and there ſhalbe no buyer.

[a] Becauſe they were vnmindfull of that miracle, when the Sea gaue place for them to paſſe thorow.

CHAP. XXIX.

2 The people are exhorted to obſerue the Commandements. 10 The whole people from the hieſt to the loweſt are comprehended vnder Gods couenant. 19 The puniſhment of him that flattereth himſelfe in his wickedneſſe. 24 The cauſe of Gods wrath againſt his people.

These are the [a] wordes of the Couenant, which the Lorde commanded Moſes to make with the children of Iſrael in the land of Moab, beſide the couenant which hee had made with them in [b] Horeb.

[a] That is, the articles, or conditions.

[b] At the firſt giuing of the Law, which was fourty yeeres before.

2 ¶ And Moſes called all Iſrael, & ſayd vnto them, Yee haue ſeene all that the Lord did before your eyes in the lande of Egypt vnto Pharaoh, and vnto all his ſeruants, and vnto all his land,

3 The [c] great tentations which thine eyes haue ſeene, thoſe great miracles and wonders:

[c] The proofes of my power.

4 Yet the Lord hath not [d] giuen you an heart to perceiue, and eyes to ſee, and eares to heare, vnto this day.

[d] He ſheweth that it is not in mans power to vnderſtand ỹ myſteries of God, if it be not giuen him from aboue.

5 And I haue led you fourty yeere in the wilderneſſe: your clothes are not waxed old vpon you, neither is thy ſhooe waxed olde vpon thy foote.

6 Ye haue eatē no [e] bread, neither drunke wine, nor ſtrong drinke, that ye might know, how that I am the Lord your God.

[e] Made by mans arte, but Manna, which is called the bread of Angels.

7 After, ye came vnto this place, and Sihon king of Heſhbon, and Og king of Baſhan came out againſt vs vnto battell, and we ſlew them,

8 And tooke their lande, & gaue it for an inheritance vnto the Reubenites, and to the Gadites, and to the halfe tribe of Manaſſeh.

9 * Keepe therefore the wordes of this Couenant, and doe them, that yee may proſper in all that ye ſhall doe.

Chap.4.6. 1.king 2.3.

10 Yee ſtand this day euery one of you before the Lorde your [f] God: your heads of your tribes, your Elders and your officers, euen all the men of Iſrael:

[f] Who knoweth your hearts, and therefore ye may not thinke to diſſemble with him.

11 Your children, your wiues, and thy ſtranger that is in thy campe, frō the hewer of thy wood, vnto the drawer of thy water,

12 That thou ſhouldeſt [g] paſſe into the Couenant of the Lord thy God, and into his othe which the Lorde thy God maketh with thee this day,

[g] Alluding to them, that when they made a ſure couenant, diuided a beaſt in twaine and paſt betweene the parts diuided, Gen.15.10.

13 For to eſtabliſh thee this day a people vnto himſelfe, and that he may be vnto thee a God, as he hath ſaid vnto thee, and as hee hath ſworne vnto thy fathers, Abraham, Izhak, and Iaakob.

14 Neither make I this Couenant, and this othe with you onely,

15 But aſwel with him that ſtandeth here with vs this day before the Lorde our God, as with him [h] that is not here with vs this day.

[h] Meaning, their poſteritie.

16 For yee know how wee haue dwelt in the land of Egypt, and how wee paſſed thorow the mids of the nations which ye paſſed by.

17 And ye haue ſeene their abominations, and their idoles (wood, and ſtone, ſiluer and gold) which were among them,

18 That there ſhould not bee among you man nor woman, nor family, nor tribe which ſhould turne his heart away this day from the Lord our God, to goe and ſerue the gods of theſe nations, and that there ſhould not be among you [i] any roote that bringeth foorth * gall and wormewood,

[i] Such ſinne, as the bitter fruit thereof might choke and deſtroy you.

Actes 8.23.

19 So that when hee heareth the wordes of this curſe, he ‖ bleſſe himſelfe in his heart, ſaying, I ſhall haue peace, although I walke according to the ſtubburnnes of mine owne heart, thus adding [k] drunkenneſſe to thirſt.

‖Or, flatter.

[k] For as he that is thirſtie, deſireth to drinke much, ſo he that followeth his appetites, ſeeketh by all meanes, and yet cannot be ſatisfied:

20 The Lorde will not be mercifull vnto him, but then the wrath of the Lord and his ielouſie ſhall ſmoke againſt that man, and euery curſe that is written in this booke, ſhall light vpon him, & the Lord ſhall put out his name from vnder heauen,

21 And the Lord ſhall ſeparate him vnto euill out of all the tribes of Iſrael, according vnto all the curſes of the Couenant, that is written in the booke of this Law.

22 So that the [l] generation to come, euen your children, that ſhall riſe vp after you, and the ſtranger that ſhall come from a farre land, ſhall ſay, when they ſhal ſee the plagues of this land, and the diſeaſes thereof, wherewith the Lord ſhall ſmite it:

[l] Gods plagues vpon them that rebell againſt him, ſhall be ſo ſtrange, that all ages ſhalbe aſtonied.

23 (For all that land ſhal burne with brimſtone and ſalt: it ſhal not be ſowen, nor bring foorth, nor any graſſe ſhall growe therein, like as in the ouerthrowing of * Sodome, and Gomorah, Admah, and Zeboim, which the Lord ouerthrew in his wrath and in his anger)

Gen.19.24,25.

24 Then ſhall all nations ſay, * Wherefore hath the Lord done thus vnto this land? how fierce is this great wrath?

1.King.9.8. iere.22.8.

25 And they ſhall anſwere, Becauſe they haue forſaken the Couenant of the Lorde God of their fathers, which hee had made with them, when hee brought them out of the land of Egypt,

26 And went and ſerued other gods, and worſhipped them: euen gods which they knew not, and ‖ which had giuen them nothing,

‖Or, which had not giuen them a land to poſſeſſe.

27 Therefore the wrath of the Lord waxed hote againſt this lande, to bring vpon it euery curſe that is written in this booke.

28 And the Lord hath rooted them out of their lande in anger, and in wrath, and in

great indignation, and hath caſt them into another land,as appeareth this day.

29 The [m] ſecret things belong to the Lord our God, but the things reueiled belong vnto vs, and to our children for euer, that wee may doe all the words of this Law.

m Moſes hereby reproueth their curioſitie,which ſeeke thoſe things that are onely knowen to God: and their negligence that regard not that which God hath reueiled vnto them, as the Law.

CHAP. XXX.

1 Mercy ſhewed when they repent. 6 The Lord doth circumciſe the heart. 11 All excuſe of ignorance is taken away. 15.19 Life & death is ſet before thẽ. 20 The Lord is their life which obey him.

NOw when all theſe things ſhall come vpon thee, either the bleſſing or the curſe which I haue ſet before thee, and thou ſhalt [a] turne into thine heart, among all the nations whither the Lorde thy God hath driuen thee,

a By calling to remembrance, both his mercies, and his plagues.

2 And ſhalt returne vnto the Lorde thy God, and obey his voyce in all that I command thee this day: thou, and thy children with all thine [b] heart and with all thy ſoule,

b In true repentance is none hypocriſie.

3 Then the Lord thy God will cauſe thy captiues to returne, and haue compaſſion vpon thee, and will returne, to gather thee out of all the people, where the Lorde thy God had ſcattered thee.

4 Though thou wereſt caſt vnto the vtmoſt part of [c] heauen, from thence will the Lord thy God gather thee, and from thence will he [d] take thee,

c Euen to the worlds end.

d And bring thee into thy countrey.

5 And the Lord thy God will bring thee into the land which thy fathers poſſeſſed, and thou ſhalt poſſeſſe it, and he will ſhew thee fauour, and will multiply thee aboue thy fathers.

6 And the Lorde thy God wil [e] circumciſe thine heart, & the heart of thy ſeede, that thou mayeſt loue the Lorde thy God with all thine heart, and with all thy ſoule, that thou mayeſt liue.

e God wil purge all thy wicked affections: which thing is not in thine owne power to doe.

7 And the Lord thy God wil lay all theſe curſes vpon thine enemies, and on them that hate thee, and perſecute thee.

8 [f] Returne thou therefore, and obey the voyce of the Lord, and doe all his Commandements, which I command thee this day.

f If we wil haue God to worke in vs with his holy Spirit, we muſt turne againe to him by repentance.

9 And the Lord thy God will make thee plenteous in euery worke of thine hande, in the fruite of thy body, and in the fruite of thy cattell, and in the fruite of the lande for thy wealth: for the Lord will turne againe and [g] reioyce ouer thee to doe thee good, as he reioyced ouer thy fathers,

g He meaneth not that God is ſubiect to theſe paſſions, to reioyce, or to be ſad: but he vſeth this maner of ſpeech to declare the loue that he beareth vnto vs.

10 Becauſe thou ſhalt obey the voyce of the Lorde thy God, in keeping his commandements, & his ordinances, which are written in the booke of this Lawe, when thou ſhalt returne vnto the Lorde thy God with all thine heart, and with all thy ſoule.

11 ¶ For this Commandement which I command thee this day, is [h] not hidde from thee, neither is it farre off.

h The Law is ſo euident that none can pretend ignorance.

12 It is not in heauen, that thou ſhouldeſt ſay, *Who ſhall goe vp for vs to heauen, and bring it vs, and cauſe vs to heare it, that wee may doe it?

Rom.10 6.

13 Neither is it beyond the [i] Sea, that thou ſhouldeſt ſay, Who ſhall goe ouer the ſea for vs, and bring it vs, and cauſe vs to heare it, that we may doe it?

i By heauen and the ſea he meaneth places moſt farre diſtant.

14 But the [k] worde is very neere vnto thee, euen in thy mouth and in thine heart, for to [l] doe it.

k Euen the Law and the Goſpel.

l By faith in Chriſt.

15 Beholde, I haue ſet before thee this day life and good, death and euil,

16 In that I commannd thee this day, [m] to loue the Lorde thy God, to walke in his wayes, and to keepe his Commandements, and his ordinances, and his lawes, that thou mayeſt [n] liue and be multiplyed, and that the Lorde thy God may bleſſe thee in the lande whither thou goeſt to poſſeſſe it.

m So that to loue and obey God, is only life and felicitie.

n Hee addeth theſe promiſes to ſignifie that it is for our profite that we loue him, and not for his.

17 But if thine heart turne away, ſo that thou wilt not obey, but ſhalt bee ſeduced and worſhip other gods, and ſerue them,

18 I pronounce vnto you this day, that ye ſhall ſurely periſh, yee ſhall not prolong your dayes in the land, whither thou paſſeſt ouer Iorden to poſſeſſe it.

19 *I cal heauen and earth to record this day againſt you, that I haue ſet before you life and death, bleſſing and curſing. Therefore [o] chuſe life, that both thou and thy ſeede may liue,

Chap.4.26.

o That is, loue and obey God: which thing is not in mans power, but Gods Spirit onely worketh it in his elect,

20 By louing the Lord thy God, by obeying his voyce, and by cleauing vnto him: for he is thy life, & the length of thy dayes: that thou mayeſt dwel in the land which the Lord ſware vnto thy fathers, Abraham, Izhak, and Iaakob, to giue them.

CHAP. XXXI.

2. 7 Moſes preparing himſelfe to die, appointeth Ioſhua to rule the people. 9 Hee giueth the Law to the Leuites, that they ſhould reade it to the people. 19 God giueth them a ſong as a witneſſe betweene him and them. 23 God confirmeth Ioſhua. 29 Moſes ſheweth them that they will rebell after his death.

THen Moſes went and ſpake theſe words vnto all Iſrael,

2 And ſayd vnto them, I am an hundred and twentie yeere olde this day: I [a] can no more goe out and in: alſo the Lorde hath ſayd vnto me, *Thou ſhalt not goe ouer this Iorden.

a I can no longer execute mine office.

Num.20.12, chap.3.26.

3 The Lord thy God he wil goe ouer before thee: hee will deſtroy theſe nations before thee, and thou ſhalt poſſeſſe them. *Ioſhua, hee ſhall goe before thee, as the Lorde hath ſayd.

Numb.27.18,

4 And the Lorde ſhall doe vnto them, as hee did to *Sihon and to Og Kings of the Amorites, and vnto their lande, whom hee deſtroyed.

Num.21.24.

5 And the Lord ſhall giue them [b] before you, that yee may doe vnto them according vnto *euery Commandement, which I haue commanded you.

b Into your hands.

Chap 7.2.

6 ‖ Plucke vp your hearts therefore, and be ſtrong: dread not nor be afraid of them: for the Lord thy God himſelfe doth goe with thee: he will not faile thee, nor forſake thee.

‖ *Or, be of good courage.*

7 ¶ And Moſes called Ioſhua, and ſayd vnto him in the ſight of all Iſrael, Be [c] of a good courage and ſtrong: for thou ſhalt goe with this people vnto the lande which the Lord hath ſworne vnto their fathers to giue them, and thou ſhalt giue it them to inherite.

c For hee that muſt gouerne the people hath need to be valiant to repreſſe vice, and conſtant to maintaine vertue.

8 And the Lord himſelfe doeth [d] goe before thee: he will be with thee: he will not faile thee, neither forſake thee: feare not therefore, nor be diſcomforted.

[d] Signifying that man can neuer be of good courage except he be perſwaded of Gods fauour and aſſiſtance.

9 ¶ And Moſes wrote this Lawe, and deliuered it vnto the Prieſtes the ſonnes of Leui, (which bare the arke of the Couenant of the Lord) and vnto all the Elders of Iſrael.

10 And Moſes commaunded them, ſaying, *Euery ſeuenth yeere *when the yeere of freedome ſhall be in the feaſt of the Tabernacles:

Nehemiah 8.2.
Chap.15.1.

11 When all Iſrael ſhall come to appeare [e] before the Lorde thy God in the place which hee ſhall chuſe, thou ſhalt reade this Lawe before all Iſrael that they may heare it.

[e] Before the Arke of the couenant which was the ſigne of Gods preſence, and the figure of Chriſt.

12 Gather the people together: men, and women, and children, and thy ſtranger that is within thy gates, that they may heare, and that they may learne, and feare the Lorde your God, and keepe, and obſerue all the wordes of this Law,

13 And that their children which [f] haue not knowen it, may heare it, and learne to feare the Lorde your God, as long as ye liue in the lande, whither ye goe ouer Iorden to poſſeſſe it.

[f] Which were not borne when the Lawe was giuen.

14 ¶ Then the Lorde ſayd vnto Moſes, Behold, thy dayes are come, that thou muſt die: Call Ioſhua, and ſtande ye in the Tabernacle of the Congregation that I may giue him a ‖charge. So Moſes and Ioſhua went, and ſtoode in the Tabernacle of the Congregation.

‖Or, commandement.

15 And the Lord appeared in the Tabernacle, in the pillar of a [g] cloud: and the pillar of the cloud ſtoode ouer the doore of the Tabernacle.

[g] In a cloud that was faſhioned like a pillar.

16 ¶ And the Lorde ſayde vnto Moſes, Beholde, thou ſhalt ſleepe with thy fathers, and this people will riſe vp, and goe a whoring after the gods of a ſtrange lande (whither they goe to dwell therein) and will forſake mee, and breake my couenant which I haue made with them.

17 Wherefore my wrath will waxe hote againſt them at that day, and I will forſake them, and will [h] hide my face from them: then they ſhall be conſumed, and many aduerſities and tribulations ſhall come vpon them: ſo then they will ſay, Are not theſe troubles come vpon me, becauſe God is not with me?

[h] That is, I will take my fauour from them: as to turne his face toward vs, is to ſhewe vs his fauour.

18 But I will ſurely hide my face in that day, becauſe of all the euill, which they ſhall commit, in that they are turned vnto other gods.

19 Nowe therefore write yee this [i] ſong for you, and teach it the children of Iſrael: put it in their mouthes, that this ſong may bee my witneſſe againſt the children of Iſrael.

[i] To preſerue you and your children from idolatry, by remembring Gods benefits.

20 For I will bring them into the lande (which I ſware vnto their fathers) that floweth with milke and hony, and they ſhall eate, and fill themſelues, and waxe fatte: [k] then ſhall they turne vnto other gods, and ſerue them, and contemne mee, and breake my couenant.

[k] For this is the nature of fleſh, no longer to obey God, then it is vnder the rod.

21 And then when many aduerſities and tribulations ſhall come vpon them, this ſong ſhall [l] anſwere them to their face, as a witneſſe: for it ſhall not be forgotten out of the mouthes of their poſteritie: for I know their imagination, which they goe about euen now, before I haue brought them into the lande which I ſware.

[l] That theſe euils are come vpon them, becauſe they forſooke me.

22 ¶ Moſes therefore wrote this ſong the ſame day and taught it the children of Iſrael.

23 And God gaue Ioſhua the ſonne of Nun a charge, and ſayd, *Be ſtrong, and of a good courage: for thou ſhalt bring the children of Iſrael into the land, which I ſware vnto them, and I will be with thee.

Ioſh.1.6.

24 ¶ And when Moſes had made an end of writing the words of the Lawe in a booke vntill he had finiſhed them,

25 Then Moſes commaunded the Leuites, which bare the Arke of the Couenant of the Lord, ſaying,

26 Take the booke of this Law, and put ye it in the ſide of the Arke of the Couenant of the Lord your God, that it may be there for a [m] witneſſe againſt thee.

[m] Of thine infidelitie, when thou ſhalt turne away from the doctrine conteined therein.

27 For I know thy rebellion and thy ſtiffe necke: beholde, I being yet aliue with you this day, ye are rebellious againſt the Lord: how much more then after my death?

28 Gather vnto me all the Elders of your tribes, and your [n] officers, that I may ſpeake theſe wordes in their audience, and call heauen and earth to record againſt them.

[n] As gouernors, iudges, and magiſtrates.

29 For I am ſure that after my death ye will vtterly be corrupt, and turne from the way, which I haue commanded you: therefore euill will come vpon you at the length, becauſe ye wil commit euil in the ſight of the Lorde, by prouoking him to anger through the [o] worke of your hands.

[o] By idolatrie, and worſhipping images, which are the worke of your hands.

30 Thus Moſes ſpake in the audience of all the Congregation of Iſrael the words of this ſong, vntill he had ended them.

CHAP. XXXII.

7 The ſong of Moſes conteining Gods benefits toward the people, 15 and their ingratitude toward him. 20 God menaceth them, 21 and ſpeaketh of the vocation of the Gentiles. 46 Moſes commandeth to teach the Law to the children. 49 God forewarneth Moſes of his death.

HEarken ye [a] heauens, and I will ſpeake: and let the earth heare the words of my mouth.

[a] As witneſſes of this peoples ingratitude.

2 My [b] doctrine ſhall drop as the raine, and my ſpeech ſhall ſtill as the dewe, as the ſhowre vpon the herbs, & as the great raine vpon the graſſe.

[b] Hee deſireth ỳ he may ſpeake to Gods glory, and that the people, as the greene graſſe, may receiue the dew of his doctrine.

3 For I will publiſh the Name of the Lord: giue ye glory to our God.

4 Perfect is the worke of the [c] mightie God, for all his wayes are iudgement. God is true, and without wickedneſſe: iuſt, and righteous is he.

[c] The Ebrew word is Rocke: noting that God onely is mighty, faithfull, and conſtant in his promiſe.

5 They haue corrupted themſelues toward him by their vice, not being his children, but a frowarde and crooked generation.

6 Doe ye ſo reward the Lord, O fooliſh

people and vnwiſe? is not hee thy father, that hath bought thee? he hath [d] made thee, and proportioned thee.

[d] Not according to the common creation, but he hath made thee a new creature by his Spirit.

7 ¶ Remember the dayes of olde: conſider the yeeres of ſo many generations: aſke thy father, and he will ſhew thee: thine Elders, and they will tell thee.

8 When the moſt hie God diuided to the nations their inheritance, when hee ſeparated the ſonnes of Adam, hee appointed the borders of the [e] people, according to the number of the children of Iſrael.

[e] When God by his prouidence diuided the world, he lent for a time that portion to the Canaanites, which ſhould after be an inheritance for all his people Iſrael.

9 For the Lordes portion is his people: Iaakob is the lot of his inheritance.

10 Hee found him in the land of the wilderneſſe, in a waſte and roaring wilderneſſe: he led him about, he taught him, and kept him as the apple of his eye.

11 As an Egle ſtirreth vp her neſt, [f] flottereth ouer her birdes, ſtretcheth out her wings, taketh them, and beareth them on her wings,

[f] To teach them to flie.

12 So the Lord alone led him, and there was no ‖ ſtrange god with him.

‖ *Or, god of ſtrange nations.*

13 Hee caried him vp to the hie places of the [g] earth, that he might eate the fruites of the fieldes, and he cauſed him to ſucke [h] hony out of the ſtone, and oyle out of the harde rocke:

[g] Meaning, of the land of Canaan, which was hie in reſpect of Egypt.

[h] That is, abundance of all things euen in the very rocks.

14 Butter of kine, and milke of ſheepe with fat of the lambes, and rammes fed in Baſhan, and goates, with the fatte of the graines of wheate, and the red ǂ liquor of the grape haſt thou drunke.

ǂ *Ebr. blood.*

15 ¶ But he that ſhould haue bin [i] vpright, when he waxed fat, ſpurned with his heele: thou art fat, thou art groſſe, thou art laden with fatneſſe: therefore hee forſooke God that made him, and regarded not the ſtrong God of his ſaluation.

[i] He ſheweth what is the principall end of our vocation.

16 They prouoked him with [k] ſtrange gods: they prouoked him to anger with abominations.

[k] By changing his ſeruice for their ſuperſtitions.

17 They offered vnto deuils, not to God, but to gods whom they knewe not: [l] newe gods that came newly vp, whom their fathers feared not.

[l] Scripture calleth new, whatſoeuer man inuenteth, be the error neuer ſo olde.

18 Thou haſt forgotten the mighty God, that begate thee, and haſt forgotten God that formed thee.

19 The Lord then ſaw it, and was angry for the prouocation of his [m] ſonnes and of his daughters.

[m] He calleth them Gods children, not to honour them, but to ſhewe them from what dignitie they are fallen.

20 And he ſaid, I will hide my face from them: I will ſee what their end ſhall be: for they are a froward generation, children in whom is no faith.

21 They haue moued me to ielouſie with that which is not God: they haue prouoked mee to anger with their vanities: * and I will mooue them to ielouſie with thoſe which are no [n] people: I will prouoke them to anger with a fooliſh nation.

Rom.10.19.

[n] Which I haue not fauoured, nor giuen my lawes vnto them.

22 For fire is kindled in my wrath, and ſhall burne vnto the bottome of hell, and ſhal conſume the earth with her increaſe, and ſet on fire the foundations of the mountaines.

23 I will ſpend plagues vpon them: I will beſtowe mine arrowes vpon them.

24 They ſhall be burnt with hunger, and conſumed with heate, and with bitter deſtruction: I will alſo ſend the teeth of beaſts vpon them, with the venime of ſerpents creeping in the duſt.

25 The ſword ſhall [o] kill them without, and in the chambers feare: both the yong man and the yong woman, the ſuckling with the man of gray haire.

[o] They ſhalbe ſlaine both in the field and at home.

26 I haue ſayde, I would ſcatter them abroad: I would make their remembrance to ceaſe from among men,

27 Saue that I feared the furie of the enemie, leaſt their aduerſaries ſhould [p] waxe proude, and leaſt they ſhould ſay, Our hie hand, and not the Lord hath done all this.

[p] Reioycing to ſee the godly afflicted, and attributing that to thẽſelues, which is wrought by Gods hand.

28 For they are a nation voyde of counſell, neither is there any vnderſtanding in them.

29 Oh that they were wiſe, then they would vnderſtand this: they would [q] conſider their latter end.

[q] They would conſider the felicitie that was prepared for them, if they had obeyed God.

30 Howe ſhould * one chaſe a thouſande, and two put ten thouſand to flight, except the ſtrong God had ſolde them, and the Lord had ‖ ſhut them vp?

Ioſh.23.10.

‖ *Or, deliuered them to their enemie.*

31 For their god is not as our God, euen our enemies being iudges.

32 For their vine is of the vine of Sodome, and of the vines of Gomorah: their grapes are grapes of gall, their cluſters be bitter.

33 Their [r] wine is the poyſon of dragons, and the cruell gall of aſpes.

[r] The fruites of the wicked are as poyſon, deteſtable to God, and dangerous for man.

34 Is not this layed in ſtore with mee, and ſealed vp among my treaſures?

35 * Vengeance & recompenſe are mine: their foote ſhall ſlide in due time: for the day of their deſtruction is at hande, and the things that ſhall come vpon them, make haſte.

Ecclus 28.1. rom.12.19. ebr.10.30.

36 For the Lorde ſhall iudge his people, and ‖ repent towardes his ſeruants, when he ſeeth that their power is gone, and none [ſ] ſhut vp in hold nor left abroad.

‖ *Or, change his minde.*

[ſ] When neither ſtrong nor weake in a manner remaine.

37 When men ſhall ſay, Where are their gods, their mighty God in whom they truſted,

38 Which did eate the fat of their ſacrifices, and did drinke the wine of their drinke offering? let them riſe vp and helpe you: let him be your refuge.

29 Beholde nowe, for I, I am hee, and there is no gods with me: * I kill and giue life: I wound, and I make whole: * neither is there any that can deliuer out of mine hand.

1.Sam.2.6. tob.13.2. Wiſd.16.13.

40 For I [t] lift vp mine hand to heauen, and ſay, I liue for euer.

[t] That is, I ſweare, reade Gene.14.22.

41 If I whet my glittering ſword, and mine hande take holde on iudgement, I will execute vengeance on mine enemies, and wil reward them that hate me.

42 I will make mine arrowes drunke with blood, (and my ſworde ſhall eate fleſh) for the blood of the ſlaine, and of the captiues, when I begin to take vengeance of the enemie.

43 * Yee nations, prayſe his people: for he will auenge the [u] blood of his ſeruants, and will execute vengeance vpon his aduerſaries, and wil be mercifull vnto his land, and to his people.

Rom.15.10.

[u] Whether the blood of Gods people be ſhed for their ſinnes, or triall of their faith, he promiſeth to reuenge it.

44 ¶

44 ¶ Then Moſes came & ſpake all the wordes of this ſong in the audience of the people, he and ||Hoſhea the ſonne of Nun.

55 When Moſes had made an ende of ſpeaking all theſe words to all Iſrael,

46 Then he ſayd vnto them, * Set your hearts vnto all the wordes which I teſtifie againſt you this day, that ye may command them vnto your children, that they may obſerue and doe all the words of this Law.

47 For it is no * vaine word concerning you, but it is your life, and by this word ye ſhall prolong your dayes in the lande, whither ye go ouer Iorden to poſſeſſe it.

48 *And the Lord ſpake vnto Moſes the ſelfe ſame day, ſaying,

49 Goe vp into this mountaine of Abarim, vnto the mount Nebo, which is in the lande of Moab, that is ouer againſt Iericho: and behold the land of Canaan, which I giue vnto the children of Iſrael for a poſſeſſion,

50 And die in the mount which thou goeſt vp vnto, and thou ſhalt be * gathered vnto thy people, * as Aaron thy brother died in mount Hor, and was gathered vnto his people,

51 Becauſe yee * treſpaſſed againſt me among the children of Iſrael at the waters ||of Meribah, at Kadeſh in the wilderneſſe of Zin: for yee y ſanctified me not among the children of Iſrael.

52 Thou ſhalt therefore ſee the lande before thee, but ſhalt not goe thither, I meane, into the land which I giue the children of Iſrael.

||Or, Ioſhua.

Chap.6.6. & 11.18.

x For I will performe my promiſe vnto you,

Leuit.18.5.

Num.27.12.

Gen.25.8.

Num.10.25,28. and 33.38.

Num.20.12,13. and 27.14.

||Or, of ſtrife.

y Ye were not earneſt and conſtant to maintaine mine honour.

CHAP. XXXIII.

1 Moſes before his death bleſſeth all the tribes of Iſrael. 26 There is no God like to the God of Iſrael: 29 Nor any people like vnto his.

NOwe this is the [a] bleſſing wherewith Moſes the man of God bleſſed the children of Iſrael before his death, and ſayd,

2 The Lord came from Sinai, and roſe vp from Seir vnto them, & appeared clearely from mount Paran, and hee came with ten [b] thouſands of Saints, and at his right hand a fiery Law for them.

3 Though he loue the people, yet [c] all thy Saints are in thine handes: and they are humbled at [d] thy feete, to receiue thy words.

4 Moſes commanded vs a Lawe for an [e] inheritance of the Congregation of Iaakob.

5 Then ||he was among the ||righteous people, as King, when the heads of the people, and the tribes of Iſrael were aſſembled.

6 ¶ Let [f] Reuben liue, and not die, though his men be a ſmall number.

7 ¶ And thus he bleſſed Iudah, and ſayd, Heare, O Lord, the voyce of Iudah, and bring him vnto his people: his handes ſhall be [g] ſufficient for him, if thou helpe him againſt his enemies.

8 ¶ And of Leui he ſayd, Let thy * Thummim and thine Vrim bee with thine Holy one, whom thou diddeſt prooue in Maſſah, and diddeſt cauſe him to ſtriue at the waters of Meribah.

9 Who ſayd vnto his father and to his mother, [h] I haue not ſeene him, neither knew hee his brethren, nor knew his owne children: for they obſerued thy word, and kept thy couenant.

10 They ſhall teach Iaakob thy iudgements, and Iſrael thy lawe: they ſhall put incenſe before thy face, and the burnt offering vpon thine altar.

11 Bleſſe, O Lord, his ſubſtance, and accept the worke of his hands: [i] ſmite thorow the loines of them that riſe againſt him, and of them that hate him, that they riſe not againe.

12 ¶ Of Beniamin he ſayd, The beloued of the Lord ſhall [k] dwell in ſafetie by him: the Lord ſhall couer him all the day long, and dwell betweene his ſhoulders.

13 ¶ And of Ioſeph hee ſayd, Bleſſed of the Lord is his lande, for the ſweeteneſſe of heauen, for the dew, and for the ||depth lying beneath,

14 And for the ſweete increaſe of the ſun, and for the ſweete increaſe of the moone,

15 And for the ſweeteneſſe of the top of the ancient mountaines, and for the ſweeteneſſe of the old hilles,

16 And for the ſweetneſſe of the earth, and abundance thereof: and the good wil of him that dwelt in the [l] buſh, ſhall come vpon the head of Ioſeph, and vpon the toppe of the head of him that was * ſeparated from his brethren.

17 His beautie ſhall bee like his firſt borne bullocke, and his ||hornes as the hornes of the Vnicorne: with them he ſhall ſmite the people together, euen the ends of the world: theſe are alſo the ten thouſands of Ephraim: and theſe are the thouſands of Manaſſeh.

18 ¶ And of Zebulun hee ſayd, Reioyce, Zebulun, in thy [m] going out, and thou, Iſſachar, in thy tents.

19 They ſhall call the people vnto the ||mountaine: there they ſhall offer the ſacrifices of righteouſneſſe: for [n] they ſhall ſucke of the abundance of the ſea, and of the treaſures hid in the ſand.

20 ¶ Alſo of Gad he ſayd, Bleſſed be he that enlargeth Gad: he dwelleth as a lyon, that catcheth for his praye the arme with the head.

21 And hee looked to himſelfe at the beginning, becauſe there was a portion of the [o] Lawgiuer hid: yet hee ſhall come with the heads of the people, to execute the iuſtice of the Lord, and his iudgements with Iſrael.

22 ¶ And of Dan he ſayd, Dan is a lyons whelpe: he ſhall leape from Baſhan.

23 ¶ And of Naphtali he ſayd, O Naphtali, ſatiſfied with fauour, and filled with the bleſſing of the Lord, poſſeſſe [p] the Weſt and the South.

24 ¶ And of Aſher he ſayd, Aſher ſhall be bleſſed with children: he ſhall be acceptable vnto his brethren, and ſhall dip his foote in [q] oyle.

25 Thy ſhooes ſhall be yron and braſſe,

and

[a] This bleſſing conteineth not onely a ſimple prayer, but an aſſurance of the effect thereof.

[b] Meaning, infinite Angels.

[c] Ebr. his ſaints, that is, the children of Iſrael.

[d] As thy diſciples.

[e] To vs and our ſucceſſours.

||Or, Moſes.

||Or, Iſrael.

[f] Reuben ſhalbe one of the tribes of Gods people, though for his ſinne his honour be diminiſhed and his familie but ſmall.

[g] Signifying that he ſhould hardly obteine Iaakobs promiſe, Ge.49.8

Exod.28.30.

[h] He preferred Gods glory to all natural affection, Exod.32.29.

[i] He declareth that the miniſters of God haue many enemies, and therefore haue need to be prayed for.

[k] Becauſe the Temple ſhould be built in Zion, which was in the tribe of Beniamin, he ſheweth that God ſhould dwell with him there.

||Or, fountaines.

[l] Which was God appearing vnto Moſes, Exod.3.2.

Gen.46.26.

||Or, ſtrength.

[m] In thy proſperous voyages vpon the ſea, Gen.49.13.

||Or, mount Zion.

[n] The tribe of Zebulun.

[o] So that the portion of the Gadites and others on this ſide Iorden, was Gods, though it was not ſo knowen.

[p] Meaning, neere the ſea.

[q] Thou ſhalt be ſtrong, or thy countrey full of mettall: it ſeemeth that Simeon is left out becauſe he was vnder Iudah, and his portion of his inheritance, Ioſh.19.9.

and thy ſtrength ſhal continue as long as thou liueſt.

26 ¶ There is none like God, O righteous people, which rideth vpon the heauens for thine helpe, and on the cloudes in his glory.

27 The eternall God is thy refuge, and vnder his armes thou art for euer: hee ſhall caſt out the enemie before thee, and will ſay, Deſtroy them.

28 Then Iſrael [r] the fountaine of Iaakob ſhall dwell alone in ſafetie in a lande of wheate, and wine: alſo his heauens ſhall drop the dewe.

29 Bleſſed art thou, O Iſrael: who is like vnto thee, O people ſaued by the Lord, the ſhield of thine helpe, and which is the ſworde of thy glory? therefore [f] thine enemies ſhall be in ſubiection to thee, and thou ſhalt tread vpon their high places.

[r] Who was plentifull in iſſue as a fountaine.

[f] Thine enemies for feare ſhall lie and faine to be in ſubiection.

CHAP. XXXIIII.

1 Moſes ſeeth all the land of Canaan. 5 Hee dieth. 8 Iſrael weepeth. 9 Ioſhua ſucceedeth in Moſes roome. 10 The praiſe of Moſes.

Then Moſes went from the plaine of Moab vp into mount [a] Nebo vnto the top of Piſgah that is ouer againſt Iericho: and the Lord ſhewed him * all the land of Gilead, vnto Dan,

2 And all Naphtali and the land of Ephraim and Manaſſeh, and all the land of Iudah, vnto the vtmoſt [b] Sea:

3 And the South, and the plaine of the valley of Iericho, the citie of palme trees vnto Zoar.

4 And the Lord ſayd vnto him, * This is the land which I ſware vnto Abraham, to Izhak and to Iaakob, ſaying, I will giue it vnto thy ſeede: I haue cauſed thee to ſee it with thine eyes, but thou ſhalt not goe ouer thither.

5 So Moſes the ſeruant of the Lord died there in the land of Moab, according to the word of the Lord.

6 And [c] he buried him in a valley in the land of Moab ouer againſt Beth-peor, but no man knoweth of his ſepulchre vnto [d] this day.

7 Moſes was now an hundreth & twentie yeeres old when hee died, his eye was not dimme, nor his naturall force abated.

8 And the children of Iſrael wept for Moſes in the plaine of Moab thirty dayes: ſo the dayes of weeping and mourning for Moſes were ended.

9 And [e] Ioſhua the ſonne of Nun was full of the ſpirit of wiſedome: for Moſes had put his hands vpon him. And the children of Iſrael were obedient vnto him, and did as the Lord had commanded Moſes.

10 But there aroſe not a Prophet ſince in Iſrael like vnto Moſes (whom the Lord knew [f] face to face)

11 In all the miracles & wonders which the Lord ſent him to do in the land of Egypt before Pharaoh, and before all his ſeruants, and before all his land,

12 And in all that mighty [g] hand and all that great feare which Moſes wrought in the ſight of all Iſrael.

[a] Which was a part of mount Abarim, Num. 27.12. Chap. 3.12. 2.mac.2.4.

[b] Called Mediterraneum.

Gen. 12.7. and 13.15.

[c] To wit, the Angel of the Lord, Iude 9.

[d] That the Iewes might not haue occaſion thereby to commit idolatrie.

[e] Hereby appeareth the fauour of God, that leaueth not his Church deſtitute of a gouernour.

[f] Vnto whom the Lord did reueale himſelfe ſo plainely, Exod. 33.11.

[g] Meaning, the power of God working by Moſes in the wilderneſſe.

The booke of Ioſhua.

THE ARGVMENT.

IN this booke the holy Ghoſt ſetteth moſt liuely before our eyes the accompliſhment of Gods promiſe, who as he promiſed by the mouth of Moſes, that a Prophet ſhould be raiſed vp vnto the people like vnto him, whom he willeth to obey, Deut. 18.15. ſo he ſheweth himſelfe here true in his promiſe, as at all other times, and after the death of Moſes his faithfull ſeruant, hee raiſeth vp Ioſhua to be ruler and gouernor ouer his people, that neither they ſhould be diſcouraged for lacke of a captaine, nor haue occaſion to diſtruſt Gods promiſes hereafter. And becauſe that Ioſhua might be confirmed in his vocation, and the people alſo might haue none occaſion to grudge, as though he were not approoued of God: hee is adorned with moſt excellent giftes and graces of God, both to gouerne the people with counſell, and to defend them with ſtrength, that he lacked nothing which either belonged to a valiant captaine, or a faithfull miniſter. So he ouercommeth all difficulties, and bringeth them into the land of Canaan: the which according to Gods ordinance he diuideth among the people, and appointeth their borders: he eſtabliſheth lawes & ordinances, and putteth them in remembrance of Gods manifold benefites, aſſuring them of his grace and fauour, if they obey God, and contrariwiſe of his plagues and vengeance if they diſobey him. This hiſtory doth repreſent Ieſus Chriſt the true Ioſhua, who leadeth vs into eternall felicitie, which is ſignified vnto vs by this land of Canaan. From the beginning of the Geneſis to the end of this booke are conteined 2576. yeeres For from Adam vnto the flood are 1656. from the flood vnto the departure of Abraham out of Caldea, 423. and from thence to the death of Ioſeph, 290. So that the Geneſis conteineth 2369. Exodus 140. the other three bookes of Moſes 40. Ioſhua 27. So the whole make 2576. yeeres.

CHAP. I.

2 The Lord encourageth Ioſhua to inuade the land. 4 The borders & limits of the land of the Iſraelites. 5 The Lord promiſeth to aſſiſt Ioſhua, if he obey his word. 11 Ioſhua commandeth the people to prepare themſelues to paſſe ouer Iorden, 12 and exhorteth the Reubenites to execute their charge.

NOw after the [a] death of Moſes the ſeruant of the Lord, the Lord ſpake vnto Ioſhua the ſonne of Nun, Moſes miniſter, ſaying,

2 Moſes my ſeruant is dead: now therefore ariſe, goe ouer this Iorden, thou, and all this people vnto the land which I giue them, that is to the children of Iſrael.

3 * Euery place that the ſole of your feete ſhall tread vpon, haue I giuen you, as I ſaid vnto Moſes.

4 * From the [b] wilderneſſe and this Lebanon euen vnto the great riuer, the riuer ||Perath: all the land of the Hittites, euen vnto the great [d] Sea toward the

[a] The beginning of this booke dependeth on ye laſt chapter of Deut. which was written by Ioſhua as a preparation to the hiſtorie.

Chap. 14.9. Deut. 11.24.

[b] Of Zin, called Kadeſh & Paran.

||Or, Euphrates.

[c] Meaning, the whole land of Canaan.

[d] Called Mediterraneum.

the going downe of the ſunne, ſhall be your coaſt.

5 There ſhall not a man be able to withſtand thee all the dayes of thy life: as I was with Moſes, ſo will I be with thee: * I will not leaue thee, nor forſake thee.

Heb.13.5.

6 * Be ſtrong and of a good courage: for vnto this people ſhalt thou diuide the lande for an inheritance, which I ſware vnto their fathers to giue them.

Deut.31.23.

7 Onely be thou ſtrong, || and of a moſt valiant courage, that thou mayeſt obſerue and doe according to all the Law which Moſes my ſeruant hath commaunded thee: * thou ſhalt not turne away from it to the right hand nor to the left, that thou mayeſt [e] proſper whitherſoeuer thou goeſt.

||Or, grow ſtronger and ſtronger.

Deut.5.32. and 28.14.

[e] He ſheweth wherein conſiſteth true proſperity, euen to obey the word of God.

8 Let not this booke of the Law depart out of thy mouth, but meditate therein day and [f] night, that thou mayeſt obſerue and doe according to all that is written therein: for then ſhalt thou make thy way proſperous, and then ſhalt thou || haue good ſucceſſe.

[f] Shewing that it was not poſſible to gouerne well without continuall ſtudy of Gods word.

||Or, gouerne wiſely.

9 Haue I not commanded thee, ſaying, Be ſtrong, and of a good courage, feare not, nor be diſcouraged: for I the Lord thy God will be with thee, whitherſoeuer thou goeſt.

10 ¶ Then Ioſhua commanded the officers of the people, ſaying,

11 Paſſe thorow the hoſte, and command the people, ſaying, Prepare you victuals: for [g] after three dayes yee ſhall paſſe ouer this Iorden, to goe in to poſſeſſe the land, which the Lord your God giueth you to poſſeſſe it.

[g] Meaning, from the day that this was proclaimed, Chap.3.3.

12 ¶ And vnto the Reubenites, and to the Gadites, and to halfe the tribe of Manaſſeh ſpake Ioſhua, ſaying,

13 * Remember the worde which Moſes the ſeruant of the Lord commanded you, ſaying, The Lorde your God hath giuen you reſt, and hath giuen you this [h] land.

Numb.32.20.

[h] Which belonged to Sihon the king of the Amorites, and Og king of Baſhan.

14 ¶ Your wiues, your children, and your cattell ſhall remaine in the land which Moſes gaue you on || this ſide Iorden: but ye ſhal goe ouer before your brethren armed, all that be men of warre, and ſhall helpe them,

||Or, beyond Iorden from Iericho.

15 Untill the Lord haue giuen your brethren reſt as well as to you, and vntill they alſo ſhall poſſeſſe the lande, which the Lord your God giueth them: then ſhall ye returne vnto the land of your poſſeſſion, and ſhal poſſeſſe it, which land Moſes the Lords ſeruant [i] gaue you on this ſide Iorden, toward the ſunne riſing.

[i] By your requeſt, but yet by Gods ſecret appointment, Deu. 33.21.

16 Then they anſwered Ioſhua, ſaying, All that thou haſt commaunded vs, we will doe, and whitherſoeuer thou ſendeſt vs, wee will goe.

17 As we obeyed Moſes in all things, [k] ſo will wee obey thee: onely the Lord thy God be with thee, as he was with Moſes.

[k] They doe not onely promiſe to obey him ſo long as God is with him: but to helpe to puniſh all that rebel againſt him.

18 Whoſoeuer ſhall rebell againſt thy commaundement, and will not obey thy wordes in all that thou commaundeſt him, let him be put to death: onely be ſtrong, and of good courage.

CHAP. II.

1 Ioſhua ſendeth men to ſpie Iericho, whom Rahab hideth. 11 She confeſſeth the God of Iſrael. 12 She requireth a ſigne for her deliuerance. 21 The ſpies returne to Ioſhua with comfortable tidings.

1 Then Ioſhua the ſonne of Nun ſent out of [a] Shittim two men to ſpie ſecretly, ſaying, Go view the land, and alſo Iericho: and they went, and * came into an || harlots houſe, named Rahab, and lodged there.

[a] Which place was in the plaine of Moab neere vnto Iorden.

Heb.11.31. iam. 2.25.

||Or, tauerners houſe or hoſteſſe.

2 Then report was made to the king of Iericho, ſaying, Behold, there came men hither to night, of the children of Iſrael, to ſpy out the countrey.

3 And the king of Iericho ſent vnto Rahab, ſaying, [b] Bring foorth the men that are come to thee, and which are entred into thine houſe: for they be come to ſearch out all the land.

[b] Though the wicked ſee the hand of God vpon them, yet they repent not, but ſeeke how they may by their power and policie reſiſt his working.

4 (But the woman had taken the two men, and hid them) therefore ſayd ſhee thus, There came men vnto me, but I wiſt not whence they were.

5 And when they ſhut the gate in the darke, the men went out, whither the men went, I wote not: follow yee after them quickly, for ye ſhall ouertake them.

6 (But ſhe had brought them vp to the [c] roofe of the houſe, and hid them with the ſtalkes of flaxe which ſhe had ſpread abroad vpon the roofe)

[c] Meaning, vpon the houſe: for then their houſes were flat aboue, ſo that they might doe their buſineſſe thereupon.

7 And certaine men purſued after them, the way to Iorden, vnto the foords, and as ſoone as they which purſued after them, were gone out, they ſhut the gate.

8 ¶ And before they were aſleepe, ſhee came vp vnto them vpon the roofe,

9 And ſayd vnto the men, I know that the Lord hath giuen you the land, and that the [d] feare of you is fallen vpon vs, and that all the inhabitants of the land faint becauſe of you.

[d] For ſo God promiſed, Deut. 28.7. chap.5.1.

10 For wee haue heard howe the Lorde * dried vp the water of the red Sea * before you, when yee came out of Egypt, and what you did vnto the two kings of the Amorites, that were on the other ſide Iorden, vnto * Sihon and to Og, whom ye vtterly deſtroyed:

Exod.14.21,22.

Chap.4.23.

Numb.21.24.

11 And when we heard it, our hearts || did faint, and there remained no more || courage in any, becauſe of you: for [e] the Lord your God, he is the God in heauen aboue, and in earth beneath.

||Or, melted.

||Or, ſpirit.

[e] Herein appeareth the great mercie of God, that in this common deſtruction he would draw a moſt miſerable ſinner to repent and confeſſe his Name.

12 Now therefore, I pray you, ſweare vnto me by the Lord, that as I haue ſhewed you mercy, ye will alſo ſhew mercy vnto my fathers houſe, and giue me a true token,

13 And that ye will ſaue aliue my father, and my mother, and my brethren, and my ſiſters, and all that they haue: and that yee will deliuer our || ſoules from death.

||Or, liues.

14 And the men anſwered her, [f] Our life for you to die, if yee vtter not this our buſineſſe: and when the Lord hath giuen vs the land, wee will deale mercifully and truely with thee.

[f] We warrant you on paine of our liues.

15 Then ſhe let them downe by a cord thorow the window: for her houſe was vpon the town wall, and ſhe dwelt vpon the wall.

16 And ſhe ſayd vnto them, Goe you into the [g] mountaine, leſt the purſuers meete with you, and hide your ſelues there three dayes,

[g] Which was neere vnto the citie.

dayes, vntill the purſuers be returned: then afterward may ye goe your way.

17 And the men ſaid vnto her, [h] We will be blameleſſe of this thine othe, which thou haſt made vs ſweare.

18 Behold, when wee come into the land, thou ſhalt bind this cord of red threed in the window, whereby thou letteſt vs downe, and thou ſhalt bring thy father and thy mother, and thy brethren, and all thy fathers houſehold home to thee.

19 And whoſoeuer then doeth goe out at the doores of thine houſe into the ſtreet, [i] his blood ſhalbe vpon his head, and wee will be guiltleſſe: but whoſoeuer ſhall be with thee in the houſe, his blood ſhall be on our head, if any hand touch him:

20 And if thou vtter this our [k] matter, we wil be quit of thine othe, which thou haſt made vs ſweare.

21 And ſhee anſwered, According vnto your wordes ſo be it: then ſhee ſent them away, and they departed, and ſhee bound the ‖red cord in the window.

22 ¶ And they departed, and came into the mountaine, and there abode three dayes, vntill the purſuers were returned: and the purſuers ſought them throwout al the way, but found them not.

23 So the two men returned, and deſcended from the mountaine, and paſſed [l] ouer, and came to Ioſhua the ſonne of Nun, and tolde him all things that came vnto them.

24 Alſo they ſayd vnto Ioſhua, Surely the Lorde hath deliuered into our hands all the land: for euen all the inhabitants of the countrey faint becauſe of vs.

[h] We ſhalbe diſcharged of our oth, if thou doeſt performe this condition that followeth: for ſo ſhalt thou and thine be deliuered.

[i] He ſhalbe guiltie of his owne death.

[k] So that others ſhould thinke to eſcape by ẏ ſame meanes.

‖Or, *skarlet coloured.*

[l] To wit, the riuer Iorden.

CHAP. III.

3 Ioſhua commandeth them to depart when the Arke remoooueth. 7 The Lord promiſeth to exalt Ioſhua before the people. 9 Ioſhuas exhortation to the people. 16 The waters part aſunder whiles the people paſſe.

Then Ioſhua roſe very early, and they remooued from Shittim, & came to [a] Iorden, he, and all the children of Iſrael, and lodged there, before they went ouer.

2 And after [b] three dayes the officers went throwout the hoſte,

3 And commaunded the people, ſaying, When ye ſee the Arke of the couenant of the Lord your God, and the Prieſts of the Leuites bearing it, yee ſhall depart from your place, and go after it.

4 Yet there ſhalbe a ſpace betweene you and it, about ‖ two thouſand cubits by meaſure: ye ſhall not come neere vnto it, that ye may know the way by the which ye ſhall go: for ye haue not gone this way in times paſt.

5 (Now Ioſhua had ſayd vnto the people, * Sanctifie your ſelues: for to morrow the Lord will do wonders among you)

6 Alſo Ioſhua ſpake vnto the Prieſtes, ſaying, Take vp the Arke of the Couenant, and go ouer before the people: ſo they tooke vp the Arke of the Couenant, and went before the people.

7 ¶ Then the Lorde ſayd vnto Ioſhua, This day will I beginne to magnifie thee in the ſight of all Iſrael, which ſhall knowe that * as I was with Moſes, ſo will I bee with thee.

8 Thou ſhalt therefore commaund the Prieſts that beare the Arke of the couenant, ſaying, When yee are come to the brinke of the waters of Iorden, ye ſhall ſtand ſtill [c] in Iorden.

9 ¶ Then Ioſhua ſayd vnto the children of Iſrael, Come hither, and heare the words of the Lord your God.

10 And Ioſhua ſayd, [d] Hereby ye ſhall know that the liuing God is among you, and that he will certeinely caſt out before you the Canaanites, and the Hittites, and the Hiuites, and the Perizzites, and the Gergaſhites, and the Amorites, and the Iebuſites.

11 Beholde, the Arke of the Couenant of the Lorde of all the world paſſeth before you into Iorden.

12 Now therefore take from among you [e] twelue men out of the tribes of Iſrael, out of euery tribe a man.

13 And aſſoone as the ſoles of the feete of the Prieſts (that bare the Arke of the Lord God the Lord of all the world) ſhall ſtay in the waters of Iorden, the waters of Iorden ſhalbe cut off: for the waters that come from aboue, * ſhall ſtand ſtill vpon an heape.

14 ¶ Then when the people were departed from their tents to goe ouer Iorden, the Prieſts bearing the * Arke of the couenant, went before the people.

15 And as they that bare the Arke came vnto Iorden, and the feet of the Prieſts that bare the Arke were dipped in the brinke of the water, (* for Iorden vſeth to fill all his [f] bankes all the time of harueſt)

16 Then the waters that came downe from aboue, ſtayed and roſe vpon an heape, and departed farre from the citie of Adam, that was beſide Zaretan: but the waters that came downe toward the Sea of the wilderneſſe, euen the ſalt Sea, failed, and were cut off: ſo the people went right ouer againſt Iericho.

17 But the Prieſts that bare the Arke of the Couenant of the Lord, ſtood drie within Iorden, [g] ready prepared, and all the Iſraelites went ouer dry, vntil all the people were gone cleane ouer throw Iorden.

[a] Which according to the Ebrewes was in March, & about 40 dayes after Moſes death.

[b] Which time was giuen for to prepare them vittals, Chap. 1. 11.

‖Or, *a mile.*

Leuit. 20. 7. *num.* 11. 18. *chap.* 7. 13. 1. *ſam.* 16. 5.

Chap. 1. 5.

[c] Euen in the chanell, where the ſtreame had run, as verſe 17.

[d] By this miracle in diuiding the water.

[e] Which ſhould ſet vp twelue ſtones in remembrance of the benefit.

Pſal. 114. 3.

Acts 7. 45.

1. *Chron.* 12. 15. *ecclus.* 24. 30.

[f] Becauſe the riuer was accuſtomed at this time to be full, the miracle is ſo much the greater.

[g] Either tarying till the people were paſt, or as ſome reade, ſure, as though they had bene vpon the dry land.

CHAP. IIII.

2 God commaundeth Ioſhua to ſet vp twelue ſtones in Iorden. 18 The waters returne to their old courſe. 20 Other twelue ſtones are ſet vp in Gilgal. 21 This miracle muſt be declared to the poſteritie.

And when all the people were wholly gone * ouer Iorden (after the Lord had ſpoken vnto Ioſhua, ſaying,

2 Take you twelue men out of the people, out of euery tribe a man,

3 And command you them, ſaying, Take you hence out of the mids of Iorden, out of the place, where the Prieſts ſtood in a [a] readineſſe, twelue ſtones, which ye ſhall take away with you, and leaue them in the [b] lodging, where you ſhall lodge this night)

4 Then Ioſhua called the twelue men, whom hee had prepared of the children

of

Deut. 27. 2.

[a] As Chap. 3. 17.

[b] Meaning, the place were they ſhould campe.

of Iſrael, out of euery tribe a man:

5 And Ioſhua ſayd vnto them, Goe ouer before the Arke of the Lorde your God, euen through the middes of Iorden, and take vp euery man of you a ſtone vpon his ſhoulder, according vnto the number of the tribes of the children of Iſrael,

6 That this may be a ſigne among you, that when your [c] children ſhall aske their fathers in time to come, ſaying, What meane you by theſe ſtones?

7 Then ye may anſwere them, That the waters of Iorden were cut off before the Arke of the couenant of the Lord: for when it paſſed through Iorden, the waters of Iorden were cut off: therefore theſe ſtones are a memoriall vnto the children of Iſrael for euer.

8 Then the children of Iſrael did euen ſo as Ioſhua had commaunded, and tooke vp twelue ſtones out of the middes of Iorden, as the Lorde had ſayd vnto Ioſhua, according to the number of the tribes of the children of Iſrael, and caried them away with them vnto the lodging, and layd them downe there.

9 And Ioſhua ſet vp [d] twelue ſtones in the mids of Iorden, in the place where the feete of the Prieſtes, which bare the Arke of the Couenant, ſtoode, and there haue they continued vnto this day.

10 ¶ So the Prieſtes, which bare the Arke, ſtood in the middes of Iorden, vntill euery thing was finiſhed that the Lorde had commaunded Ioſhua to ſay vnto the people, according to all that Moſes charged Ioſhua: then the people haſted and went ouer.

11 When all the people were cleane paſſed ouer, the Arke of the Lord went ouer alſo, and the Prieſts [e] before the people.

12 *And the ſonnes of Reuben, and the ſonnes of Gad, and halfe the tribe of Manaſſeh went ouer before the children of Iſrael armed, as Moſes had charged them.

13 Then fortie thouſand prepared for warre, went before the [f] Lorde vnto battell, into the plaine of Iericho.

14 That day the Lorde magnified Ioſhua in the ſight of all Iſrael, and they ‖ feared him, as they feared Moſes all dayes of his life.

15 And the Lord ſpake vnto Ioſhua, ſaying,

16 Command the Prieſts that beare the [g] Arke of the Teſtimonie, to come vp out of Iorden.

17 Ioſhua therefore commaunded the Prieſtes, ſaying, Come yee vp out of Iorden.

18 And when the Prieſtes that bare the Arke of the couenant of the Lord, were come vp out of the mids of Iorden, and aſſoone as the ſoles of the Prieſtes feete were ſet on the drie land, the waters of Iorden returned vnto their place, and flowed ouer all the banks thereof, as they did before.

19 ¶ So the people came vp out of Iorden the tenth day of the [h] firſt moneth, and pitched in Gilgal, in the Eaſt ſide of Iericho.

20 Alſo, the twelue ſtones, which they tooke out of Iorden, did Ioſhua pitch in Gilgal.

21 And hee ſpake vnto the children of Iſrael, ſaying, When your children ſhall aske their fathers in time to come, and ſay, What meane theſe ſtones?

22 Then ye ſhall ſhew your children, and ſay, Iſrael came ouer this Iorden on drie land:

23 For the Lord your God dried vp the waters of Iorden before you, vntill yee were gone ouer, as the Lord your God did the red ſea, *which he dried vp before vs, till wee were gone ouer,

24 That all the people of the [i] world may knowe that the hand of the Lord is mighty, that yee might feare the Lord your God continually.

CHAP. V.

1 The Canaanites are afraid of the Iſraelites. 2 Circumciſion is commanded the ſecond time. 10 The Paſſeouer is kept. 12 Manna ceaſeth. 13 The Angel appeareth vnto Ioſhua.

NOwe when all the Kings of the [a] Amorites, which were beyond Iorden Weſtward, and all the Kings of the Canaanites, which were by the Sea, heard that the Lord had dryed vp the waters of Iorden before the children of Iſrael vntill they were gone ouer, their heart fainted, and there was no courage in them any more becauſe of the children of Iſrael.

2 ¶ That ſame time the Lord ſayd vnto Ioſhua, *Make thee ſharpe kniues, [b] and returne, and circumciſe the ſonnes of Iſrael the ſecond time.

3 Then Ioſhua made him ſharpe kniues, and circumciſed the ſonnes of Iſrael in [c] the hill of the foreſkins.

4 And this is the cauſe why Ioſhua circumciſed all the people, euen the males that came out of Egypt, becauſe all the men of warre were dead in the wilderneſſe by the way after they came out of Egypt.

5 For all the people that came out, were circumciſed: but all the people that were borne in the wilderneſſe by the way after they came out of Egypt, were not [d] circumciſed.

6 For the children of Iſrael walked fortie yeeres in the wilderneſſe, till all the people of the men of warre that came out of Egypt were conſumed, becauſe they obeyed not the voyce of the Lorde: vnto whome the Lord ſware, that hee would not ſhewe them the land, *which the Lord had ſworne vnto their fathers, that hee would giue vs, euen a land that floweth with milke and honie.

7 So their ſonnes whom hee raiſed vp in their ſtead, Ioſhua circumciſed: for they were vncircumciſed, becauſe they circumciſed them not by the way.

8 And when they had made an ende of circumciſing all the people, they abode in the places in the campe till they [e] were whole.

9 After, the Lord ſaid vnto Ioſhua, This

Day

[c] God commandeth, that not onely we our ſelues profite by his wonderfull workes, but that our poſteritie may know the cauſe thereof, and glorifie his name,

[d] Beſides the twelue ſtones which were caried by the tribes and ſet vp in Gilgal.

[e] Meaning, in the preſence or ſight of the people.

Num 32,27,29.

[f] That is, before the Arke.

‖Or, reuerenced him,

[g] Becauſe the Arke teſtified Gods preſence, and the tables of the Law conteined therein, ſignified Gods will toward his people,

[h] Called Abib or Niſan, conteining part of March, and part of April.

Exod. 14 21, 21.

[i] Gods benefits ſerue for a further condemnation to the wicked, and ſtirre vp his to reuerence him, and obey him.

[a] The Amorites were on both ſides Iorden, whereof two kings were ſlaine already on the ſide toward Moab.

Exod 4.25.

[b] For now, they had left it off, about 40. yeeres.

[c] Gilgal was ſo called, becauſe they were there circumciſed.

[d] For they looked dayly to remoue at the Lords commandement: which thing they that were new circumciſed, could not doe without great danger.

Numb. 14.23.

[e] For their ſore was ſo grieuous that they were not able to remoue.

day I haue taken away the [f] ſhame of Egypt from you: wherefore hee called the name of that place Gilgal, vntill this day.

f By bringing you into this promiſed land contrary to the wicked opinion of the Egyptians: or the foreskin, whereby you were like to the Egyptians.

10 ¶ So the children of Iſrael abode in Gilgal, and kept the feaſt of the Paſſeouer the fourteenth day of the moneth at euen in the plaine of Iericho.

11 And they did eate of the corne of the land, on the morrow after the Paſſeouer, vnleauened bread, and parched corne in the ſame day.

12 And the MAN ceaſed on the morrow after they had eaten of the corne of the land, neither had the children of Iſrael MAN any more, but did eate of the fruit of the land of Canaan that yeere.

13 ¶ And when Ioſhua was by Iericho, he lift vp his eyes and looked: and beholde, there ſtoode a *man againſt him hauing a ſword drawen in his hande: And Ioſhua went vnto him, and ſayd vnto him, Art thou on our ſide, or on our aduerſaries?

Exod.23.25.

14 And hee ſayde, Nay, but as a captaine of the hoſte of the Lorde am I nowe come: then Ioſhua fell on his face to the earth, and [g] did worſhip, and ſayde vnto him, What ſayth my Lord vnto his ſeruant?

g In that that Ioſhua worſhippeth him, he acknowledgeth him to be God: and in that that he calleth himſelf the Lords captaine, he declareth himſelfe to be Chriſt.

15 And the captaine of the Lordes hoſte ſayd vnto Ioſhua, *Looſe the ſhooe off thy foote: for the place whereon thou ſtandeſt, is holy: and Ioſhua did ſo.

Exod.3.5. ruth.4.7. acts 7.33.

CHAP. VI.

3 The Lord inſtructeth Ioſhua what he ſhould doe, as touching Iericho. 6 Ioſhua commandeth the Prieſtes and warriours what to doe. 20 The walles fall. 22 Rahab is ſaued. 24 All is burnt ſaue gold and metall. 26 The curſe of him that buildeth the citie.

NOw Iericho was [a] ſhut vp, and [b] cloſed, [c] becauſe of the children of Iſrael: none might goe out nor enter in.

a That none could goe out.
b That none could come in.
c For feare of the Iſraelites,

2 And the Lord ſayd vnto Ioſhua, Behold, I haue giuen into thine hand Iericho and the king thereof, and the ſtrong men of warre.

3 All yee therefore that be men of warre, ſhall compaſſe the citie, in going rounde about the citie [d] once: thus ſhall you doe ſixe dayes:

d Euery day once.

4 And ſeuen Prieſtes ſhall beare ſeuen trumpets of [e] rammes hornes before the Arke: and the ſeuenth day ye ſhall compaſſe the citie ſeuen times, and the Prieſtes ſhall blow with the trumpets.

e That the conqueſt might not be aſſigned to mans power, but to the mercie of God, which with moſt weake things can ouercome that which ſeemeth moſt ſtrong.

5 And when they make a long blaſt with the rammes horne, and yee heare the ſound of the trumpet, all the people ſhall ſhoute with a great ſhout: then ſhall the wall of the citie fall downe flat, and the people ſhall aſcend vp, euery man ſtreight before him.

6 ¶ Then Ioſhua the ſonne of Nun called the Prieſts and ſayd vnto them, Take vp the Arke of the Couenant, and let ſeuen Prieſtes beare ſeuen trumpets of rammes hornes before the Arke of the Lord.

7 But he ſayd vnto the people, [f] Goe and compaſſe the city: and let him that is armed, goe forth before the Arke of the Lord.

f This is chiefly meant by the Reubenites, Gadites, and halfe the tribe of Manaſſeh,

8 ¶ And when Ioſhua had ſpoken vnto the people, the ſeuen Prieſtes bare the ſeuen trumpets of rammes hornes, and went forth before the Arke of the Lord, and blewe with the trumpets, and the Arke of the couenant of the Lord followed them.

9 ¶ And the men of armes went before the Prieſts that blew the trumpets: then the [g] gathering hoſte came after the Arke, as they went and blew the trumpets.

g Meaning, the rereward, wherein was the ſtandard of the tribe of Dan, Num. 10.25.

10 (Nowe Ioſhua had commaunded the people, ſaying, Yee ſhall not ſhoute, neither make any noyſe with your voyce, neither ſhall a word proceede out of your mouth, vntill the day that I ſay vnto you, Shoute, then ſhall ye ſhoute.)

11 So the Arke of the Lord compaſſed the city, & went about it [h] once: then they returned into the hoſte, and lodged in the campe.

h For that day.

12 And Ioſhua roſe early in the morning, and the Prieſts bare the Arke of the Lord:

13 Alſo ſeuen Prieſts bare ſeuen trumpets of rammes hornes, and went before the Arke of the Lord, and going, blew with the trumpets: and the men of armes went before them, but the [i] gathering hoſte came after the Arke of the Lord, as they went and blew the trumpets.

i The tribe of Dan was ſo called, becauſe it marched laſt, and gathered vp whatſoeuer was left of others.

14 And the ſecond day they compaſſed the citie once, and returned into the hoſte: thus they did ſixe dayes.

15 And when the ſeuenth day came, they roſe earely, euen with the dawning of the day, and compaſſed the citie after the ſame maner [k] ſeuen times: onely that day they compaſſed the citie ſeuen times.

k Beſides euery day once for the ſpace of ſixe dayes.

16 And when the Prieſts had blowen the trumpets the ſeuenth time, Ioſhua ſayd vnto the people, Shoute: for the Lorde hath giuen you the citie.

17 And the city ſhalbe [l] an execrable thing, both it, and all that are therein, vnto ẏ Lord: onely Rahab the harlot ſhall liue, ſhee, and all that are with her in the houſe: for * ſhee hid the meſſengers that we ſent.

l That is, appointed wholy to be deſtroyed.
Chap.2.4.

18 Notwithſtanding, bee ye ware of the execrable thing, leſt ye make your ſelues execrable, and in taking of the execrable thing make alſo the hoſte of Iſrael * execrable, and trouble it.

Leuit.27.21. num.21.2. deut.13.15,17.

19 But all ſiluer, and golde, and veſſels of braſſe, and yron, ſhall be [m] conſecrate vnto the Lord, and ſhall come vnto the Lordes treaſurie.

m And therefore cannot be put to any priuate vſe, but muſt be firſt molten, and then ſerue for the Tabernacle.

20 So the people ſhouted, when they had blowen trumpets: for when the people had heard the ſound of the trumpet, they ſhouted with a great ſhoute: and * the wall fell downe flat: ſo the people went vp into the citie, euery man ſtreight before him: * and they tooke the citie.

Heb.11.30. 2.Mac.12.15,16.

21 And they vtterly deſtroyed all that was in the citie, both man & woman, young, and old, and oxe, and ſheepe, and aſſe, with the edge of the ſword.

22 But Ioſhua had ſayd vnto the two men that had ſpied out the countrey, Goe into the harlots houſe, and bring out thence the woman, and all that ſhee hath, * as yee ſware to her.

Chap.2.14. heb.11.31.

23 So the yong men that were ſpies, went in, and brought out Rahab, and her father,

ther, and her mother, and her brethren, and all that ſhe had: alſo they brought out all her familie, and put them [n] without the hoſte of Iſrael.

24 After, they burnt the citie with fire, and all that was therein: onely the ſiluer and the golde, and the veſſels of braſſe, and yron, they put vnto the treaſure of the [o] houſe of the Lord.

25 So Ioſhua ſaued Rahab the harlot, and her fathers houſholde, and all that ſhee had, and ſhe [p] dwelt in Iſrael euen vnto this day, becauſe ſhee had hidde the meſſengers, which Ioſhua ſent to ſpie out Iericho.

26 ¶ And Ioſhua ſware at that time, ſaying, Curſed be the man before the Lord, that riſeth vp, and buildeth this citie Iericho: [q] hee ſhall lay the foundation thereof in his eldeſt ſonne, and in his youngeſt ſonne ſhall he ſet vp the gates of it.

27 So the Lord was with Ioſhua, and he was famous throw all the world.

CHAP. VII.

1 The Lorde is angry with Achan. 4 They of Ai put the Iſraelites to flight. 6 Ioſhua prayeth to the Lord. 26 Ioſhua inquireth out him that ſinned, and ſtoneth him and all his.

But the children of Iſrael committed a treſpaſſe in the [a] excommunicate thing: for *Achan the ſonne of Carmi, the ſonne of Zabdi, the ſonne of Zerah of the tribe of Iudah tooke of the excommunicate thing: wherefore the wrath of the Lorde was kindled againſt the children of Iſrael.

2 And Ioſhua ſent men from Iericho to [b] Ai, which is beſide Beth-auen, on the Eaſt ſide of Beth-el, and ſpake vnto them, ſaying, Go vp, and view the countrey. And the men went vp, and viewed Ai.

3 And returned to Ioſhua, and ſayd vnto him, Let not all the people go vp, but let as it were two or three thouſand men go vp, and ſmite Ai, and make not all the people to labour thither, for they are few.

4 So there went vp thither of the people, about three thouſand men, and they fled before the men of Ai.

5 And the [c] men of Ai ſmote of them vpon a thirtie and ſixe men: for they chaſed them from before the gate vnto Shebarim, and ſmote them in the going downe: wherefore the heartes of the people melted away like water.

6 ¶ Then Ioſhua rent his clothes, and fel to the earth vpon his face before the Arke of the Lord, vntill the euentide, hee, and the Elders of Iſrael, and put duſt vpon their heads.

7 And Ioſhua ſayd, Alas, O Lord God, wherefore haſt thou brought this people ouer Iorden, to deliuer vs into the hande of the Amorites, and to deſtroy vs? [d] would God we had beene content to dwel on the other ſide Iorden.

8 Oh Lord, what ſhall I ſay, when Iſrael turne their backs before their enemies?

9 For the Canaanites, and all the inhabitants of the land ſhall heare of it, and ſhall compaſſe vs, and deſtroy our name out of the earth: and what wilt thou doe vnto thy mighty [e] Name?

10 ¶ And the Lord ſayde vnto Ioſhua, Get thee vp: wherefore lieſt thou thus vpon thy face?

11 Iſrael hath ſinned, & they haue tranſgreſſed my couenant, which I commanded them: for they haue euen taken of the excommunicate thing, and haue alſo ſtollen, and diſſembled alſo, and haue put it euen with their owne ſtuffe.

12 Therefore the children of Iſrael can not ſtand before their enemies, but haue turned their backes before their enemies, becauſe they be execrable: neither will I bee with you any more, except yee [f] deſtroy the excommunicate from among you.

13 Vp therefore, ſanctifie the people, and ſay, Sanctifie your ſelues againſt to morow: for thus ſaith the Lord God of Iſrael, There is an execrable thing among you, O Iſrael: therefore yee can not ſtand againſt your enemies, vntill ye haue put the [g] execrable thing from among you.

14 In the morning therefore ye ſhall come according to your tribes, and the tribe which the Lord taketh, ſhall come according to the families: and the familie which the Lorde ſhall take, ſhall come by the houſholdes: and the houſhold which the Lord ſhall take, ſhall come man by man.

15 And he that is [h] taken with the excommunicate thing, ſhall bee burnt with fire, he, and all that he hath, becauſe hee hath tranſgreſſed the couenant of the Lord, and becauſe he hath wrought folly in Iſrael.

16 ¶ So Ioſhua roſe vp early in the morning, & brought Iſrael by their tribes, and the tribe of Iuda was taken.

17 And he brought the families of Iudah, and tooke the familie of the Zarhites, and he brought the familie of the Zarhites, man by man, and Zabdi was taken.

18 And hee brought his houſholde, man by man, and Achan the ſonne of Carmi, the ſonne of Zabdi, the ſonne of Zerah of the tribe of Iudah was taken.

19 Then Ioſhua ſayd vnto Achan, My ſonne, I beſeech thee giue glory to the Lord God of Iſrael, and make [i] confeſſion vnto him, and ſhew mee now what thou haſt done: hide it not from me.

20 And Achan anſwered Ioſhua, and ſaid, Indeed I haue ſinned againſt the Lord God of Iſrael, and thus and thus haue I done.

21 I ſawe among the ſpoyle a goodly [k] Babyloniſh garment, and two hundreth ſhekels of ſiluer, and a [l] wedge of golde of fiftie ſhekels weight, and I coueted them, and tooke them: and beholde, they lie hid in the earth in the middes of my tent, and the ſiluer vnder it.

22 ¶ Then Ioſhua ſent meſſengers, which ran vnto the tent, and behold, it was hid in his tent, and the ſiluer vnder it.

23 Therefore they tooke them out of the tent, and brought them vnto Ioſhua, and vnto all the children of Iſrael, and layd them before the Lord.

24 Then Ioſhua tooke Achan the ‖ ſonne of Zerah, and the ſiluer, and the garment, and the wedge of golde, & his [m] ſonnes, and

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[n] For it was not lawfull for ſtrangers to dwell among the Iſraelites, till they were purged.

[o] Meaning, the Tabernacle.

[p] For ſhee was married to Salmon, prince of the tribe of Iudah, Mat. 1.5.

[q] He ſhall build it to the deſtruction of all his ſtocke, which thing was fulfilled in Hiel of Beth-el, 1. King. 16.34.

[a] In taking that which was commanded to bee deſtroyed.

Chap. 22.20. 1.chro. 2.7.

[b] This was a citie of the Amorites: for there was another ſo called among the Ammonites, Iere. 49.3. The firſt Ai is called Aiath Iſa. 10.28.

[c] God would by this ouerthrowe make them more earneſt to ſearch out & puniſh the ſinne committed.

[d] This infirmity of his faith ſheweth how we are inclined of nature to diſtruſt.

[e] When thine enemies ſhall blaſpheme thee, and ſay that thou waſt not able to defend thine from them.

[f] Then to ſuffer wickedneſſe vnpuniſhed, is to refuſe God willingly.

[g] Meaning, the man that tooke of the thing forbidden.

[h] That is, found guiltie, either by lots, or by the iudgement of Vrim, Num. 27.21.

[i] By declaring the trueth: for God is glorified when the trueth is confeſſed.

[k] Such a rich garment as the ſtates of Babylon did weare.

‖ *Or, nephew.*

[l] Some reade a plate: others, a rod and ſome a tongue.

[m] This iudgement onely apperteineth to God, & to whom he will reueile it: to man he hath commanded not to puniſh ẏ child for the fathers fault, Deu. 24.16.

his daughters, and his oxen, and his aſſes, and his ſheepe, and his tent, and all that he had: and all Iſrael with him brought them vnto the valley of Achor.

25 And Ioſhua ſayde, [n]In as much as thou haſt troubled vs, the Lord ſhall trouble thee this day: and all Iſrael threw ſtones at him, and burned him with fire, and ſtoned him with ſtones.

[n] He declareth that this is Gods iudgement, becauſe he had offended, and cauſed others to be ſlaine.

26 And they caſt vpon him a great heape of ſtones vnto this day: and ſo the Lord turned from his fierce wrath: therefore he called the name of that place, The valley of Achor vnto this day.

CHAP. VIII.

3 The ſiege, 19 and winning of Ai. 29 The king thereof is hanged. 30 Ioſhua ſetteth vp an altar. 32 Hee writeth the Law vpon ſtones, 35 and readeth it to all the people.

AFter, the Lorde ſayde vnto Ioſhua, *Feare not, neither be thou faint hearted: take all the men of warre with thee and ariſe, go vp to Ai: beholde, I haue giuen into thine hand the king of Ai, and his people, and his citie, and his land.

Deut.1.21,29. and 7.18.

2 And thou ſhalt doe to Ai & to the king thereof, as thou didſt vnto *Iericho and to the king thereof: neuertheleſſe the ſpoyle thereof and *the cattell thereof ſhall ye take vnto you for a pray: thou ſhalt lie in wait againſt the citie on the [a]backeſide thereof.

Chap.6.21.

Deut.20.14.

[a] Meaning, on the Weſt ſide, as verſe 9.

3 ¶ Then Ioſhua aroſe, and all the men of warre, to goe vp againſt Ai: and Ioſhua choſe out thirty thouſand ſtrong men, and valiant, and ſent them away by night.

4 And hee commaunded them, ſaying, Beholde, yee [b]ſhall lie in wait againſt the city on the backeſide of the citie: goe not very farre from the citie, but be ye all in a readineſſe.

[b] God would not deſtroy Ai by miracle, as Iericho, to the intent that other nations might feare the power and policie of his people.

5 And I and all the people that are with mee, will approch vnto the citie: and when they ſhall come out againſt vs, as they did at the firſt time, then will wee flee before them.

6 For they will come out after vs, till we haue brought them out of the citie: for they will ſay, They flee before vs as at the firſt time: ſo will we flee before them.

7 Then you ſhall riſe vp from lying in wait, and ‖deſtroy the city: for the Lord your God will deliuer it into your hand.

‖*Or, driue out (the inhabitants) of the citie.*

8 And when ye haue taken the city, yee ſhall ſet it on fire: according to the commandement of the Lord ſhall ye doe: beholde, I haue charged you.

9 ¶ Ioſhua then ſent them foorth, and they went to lie in wait, and abode betweene Beth-el and Ai, on the weſt ſide of Ai: but Ioſhua lodged that night [c]among the people.

[c] With the reſt of the armie.

10 And Ioſhua roſe vp early in the morning and [d]numbred the people: and he and the Elders of Iſrael went vp before the people againſt Ai.

[d] That is, viewed or muſtered them, and ſet them in aray.

11 Alſo all the men of warre that were with him, went vp and drew nere, and came againſt the citie, and pitched on the North ſide of Ai: and there was a valley betweene them and Ai.

12 And hee tooke about fiue thouſand men, [e]and ſet them to lie in wait betweene Beth-el and Ai, on the Weſt ſide of the city.

[e] He ſent theſe few, that the other which lay in ambuſh might not be diſcouered.

13 And the people ſet all the hoſte that was on the Northſide againſt the city, and the liers in wait on the Weſt againſt the city: and Ioſhua went the ſame night into the [f]mids of the valley.

[f] To the intent that they in the citie might the better diſcouer his armie.

14 ¶ And when the king of Ai ſawe it, then the men of the city haſted, and roſe vp early, and went out againſt Iſrael to battell, he and all his people at the time appointed, before the plaine: for he knew not that any lay in wait againſt him on the backeſide of the city.

15 Then Ioſhua and all Iſrael [g]as beaten before them, fled by the way of the wilderneſſe.

[g] As they which fained to flee for feare.

16 And all the people of the city were called together, to purſue after them: and they purſued after Ioſhua, and were drawen away out of the city.

17 So that there was not a man left in Ai, nor in Beth-el, that went not out after Iſrael: and they left the city open, and purſued after Iſrael.

18 Then the Lorde ſayde vnto Ioſhua, [h]Stretch out the ſpeare that is in thine hand toward Ai: for I will giue it into thine hand: and Ioſhua ſtretched out the ſpeare that he had in his hand, toward the citie.

[h] Or, lift vp the banner to ſignifie when they ſhall inuade the city.

19 And they that lay in wait, aroſe quickly out of their place, and ranne aſſoone as he had ſtretched out his hand, and they entred into the citie, and tooke it, and haſted, and ſet the citie on fire.

20 And the men of Ai looked behinde them, and ſaw it: for lo, the ſmoke of the city aſcended vp ‖to heauen: and they had no ‖power to flee this way or that way: for the people that fled to the wilderneſſe, turned backe vpon the purſuers.

‖*Or, toward the heauen.*

‖*Or, place.*

21 When Ioſhua and all Iſrael ſaw that they that lay in wait, had taken the citie, and that the ſmoke of the citie mounted vp, then they turned againe, and ſlew the men of Ai.

22 Alſo the [i]other iſſued out of the citie againſt them: ſo were they in the middes of Iſrael, theſe being on the one ſide, and the reſt on the other ſide: and they ſlewe them: ſo that they let none of them *remaine nor eſcape.

[i] Which came out of the ambuſh.

Deut.7.2.

23 And the king of Ai they tooke aliue, and brought him to Ioſhua.

24 And when Iſrael had made an ende of ſlaying all the inhabitants of Ai in the field, that is, in the wilderneſſe where they chaſed them, and when they were all fallen on the edge of the ſword, vntill they were conſumed, all the Iſraelites returned vnto Ai, and [k]ſmote it with the edge of the ſword.

[k] For the fire which they had before ſet in the citie, was not to conſume it, but to ſignifie vnto Ioſhua that they were entred.

25 And all that fell that day, both of men and women, were twelue thouſand, euen all the men of Ai.

26 For Ioſhua drew not his hand backe againe, which hee had ſtretched out with the ſpeare, vntill he had vtterly deſtroyed all the inhabitants of Ai.

27 *Onely the cattell & the ſpoyle of this citie, Iſrael tooke for a pray vnto themſelues,

Num.31.22,26. verſe 2.

ſelues, according vnto the word of the Lord, which he commanded Ioſhua.

28 And Ioſhua burnt Ai, and made it an heape for [l] euer, and a wilderneſſe vnto this day.

[l] That it could neuer be built againe.

29 And the King of Ai hee hanged on a tree, vnto the euening. And as ſoone as the Sunne was downe, Ioſhua commaunded [m] that they ſhould take his carkeis downe from the tree, and caſt it at the entring of the gate of the citie, and * lay thereon a great heape of ſtones, that remaineth vnto this day.

[m] According as it was commanded, Deut.21.23.

Chap.7.25,26.

30 ¶ Then Ioſhua built an Altar vnto the Lord God of Iſrael, in mount Ebal,

31 As Moſes the ſeruant of the Lord had commaunded the children of Iſrael, as it is written in the * booke of the Law of Moſes, an altar of whole ſtone, ouer which no man had lift an yron: and they offered thereon burnt offerings vnto the Lord, and ſacrificed peace offerings.

Exod.20.35. deut.27.5.

32 Alſo hee wrote there vpon the ſtones, a [n] rehearſall of the Lawe of Moſes, which hee wrote in the preſence of the children of Iſrael.

[n] Meaning, the ten commandements, which are the ſumme of the whole Law.

33 And all Iſrael (and their Elders, and officers and their Iudges ſtoode on this ſide of the arke, & on that ſide, before the Prieſts of the Leuites, which bare the Arke of the Couenant of the Lord) as well the ſtranger, as he that is borne in the countrey: halfe of them were ouer againſt mount Gerizim, and halfe of them ouer againſt mount Ebal, * as Moſes the ſeruant of the Lorde had commanded before, that they ſhould bleſſe the people of Iſrael.

Deut.11.29. and 27.12,13.

34 Then afterward he read al the words of the Lawe, the bleſſings and curſings, according to all that is written in the booke of the Law.

35 There was not a word of all that Moſes had commaunded, which Ioſhua read not before all the Congregation of Iſrael, * aſwell before the [o] women and the children, as the ſtranger that was conuerſant among them.

Deut.31.12,13.

[o] So neither yong nor old, man nor woman were exempted from hearing the word of the Lord.

CHAP. IX.

1 Diuers Kings aſſemble themſelues againſt Ioſhua. 3 The craft of the Gibeonites. 15 Ioſhua maketh a league with them. 23 For their craft they are condemned to perpetuall ſlauerie.

AND when all the Kings that [a] were beyond Iorden, in the mountaines and in the valleys, & by all the coaſtes of the [b] great Sea ouer againſt Lebanon (as the Hittites, and the Amorites, the Canaanites, the Perizzites, the Hiuites, & the Iebuſites) heard thereof,

[a] In reſpect of the plaine of Moab.

[b] The maine ſea called Mediterraneum.

2 They gathered themſelues together to fight againſt Ioſhua, and againſt Iſrael with one ‡ accord.

‡Ebr. one mouth.

3 ¶ * But the inhabitants of Gibeon heard what Ioſhua had done vnto Iericho and to Ai.

2.Sam.21,1.

4 And therefore they wrought craftily: for they went, and fained themſelues embaſſadours, and tooke olde ſackes vpon their aſſes, and old bottels for wine, both rent and [c] bound vp,

[c] Becauſe they were all worne.

5 And olde ſhooes and clouted vpon their feete: alſo the rayment vpon them was old, and all their prouiſion of bread was dried, and mouled.

6 So they came vnto Ioſhua into the hoſte to Gilgal, and ſayd vnto him, and vnto the men of Iſrael, We be come from a farre countrey: nowe therefore make a league with vs.

7 Then the men of Iſrael ſayd vnto the [d] Hiuites, It may bee that thou dwelleſt among vs, howe then can I make a league with thee?

[d] For the Gibeonites and the Hiuites were all one people.

8 And they ſayde vnto Ioſhua, Wee are thy ſeruants. Then Ioſhua ſayde vnto them, Who are yee? and whence come ye?

9 And they anſwered him, From a very farre countrey thy ſeruants are come for [e] the Name of the Lorde thy God: for wee haue heard his fame and all that hee hath done in Egypt,

[e] Euen the idolaters for feare of death wil pretend to honour the true God, and receiue his religion.

10 And all that hee hath done to the two Kings of the Amorites that were beyonde Iorden, to Sihon king of Heſhbon, & to Og king of Baſhan, which were at Aſhtaroth.

11 Wherefore our Elders, & all the inhabitants of our countrey ſpake to vs, ſaying, Take victuals ‡ with you for the iourney, and goe to meete them, and ſay vnto them, We are your ſeruants: now therefore make ye a league with vs.

‡*Ebr. in your hand.*

12 This our [f] bread wee tooke it hot with vs for victuals out of our houſes, the day we departed to come vnto you: but now behold, it is dried, and it is mouled.

[f] The wicked lacke no arte nor ſpare no lies to ſet forth their policie, when they will deceiue the ſeruants of God.

13 Alſo theſe bottels of wine which wee filled, were new, and loe, they be rent, & theſe our garments and our ſhooes are old, by reaſon of the exceeding great iourney.

14 ¶ And the [g] men accepted their tale concerning their victuals, and counſelled not with the mouth of the Lord.

[g] Some thinke that the Iſraelites ate of their vittailes, and ſo made a league with them.

15 So Ioſhua made peace with them, and made a league with them, that he would ſuffer them to liue: alſo the Princes of the Congregation ſware vnto them.

16 ¶ But at the end of three dayes, after they had made a league with them, they heard that they were their neighbours, and that they dwelt among them.

17 And the children of Iſrael tooke their [h] iourney, & came vnto their cities the thirde day, and their cities were Gibeon, and Chephirah, and Beeroth, and Kiriath-iearim.

[h] From Gilgal.

18 And the children of Iſrael ſlewe them not, becauſe the Princes of the Congregation had ſworne vnto them by the Lorde God of Iſrael: wherefore all the Congregation [i] murmured againſt the Princes.

[i] Fearing leſt for their fault, the plague of God ſhould haue light vpon them all.

19 Then all the Princes ſaid vnto all the Congregation, We haue ſworne vnto them by the Lorde God of Iſrael: nowe therefore we may not touch them.

20 But this wee will doe to them, and let them liue, leſt the wrath bee vpon vs becauſe of the [k] othe which we ſware vnto them.

[k] This doth not eſtabliſh raſh othes, but ſheweth Gods mercy toward his, which would not puniſh them for this fault.

21 And the Princes ſayde vnto them againe, Let them liue, but they ſhall hewe wood, and draw water vnto all the Congregation, as the Princes appoint them.

22 Ioſhua then called them, and talked with them, and ſayde, Wherefore haue yee

beguiled vs, ſaying, We are very farre from you, when ye dwell among vs?

23 Now therefore ye are curſed, and there ſhall none of you be freed from being bondmen, and hewers of wood, and drawers of water for [l] the houſe of my God.

[l] For the vſes of the Tabernacle and of the Temple when it ſhall be built.

24 And they anſwered Ioſhua, and ſayd, Becauſe it was tolde thy ſeruants, that the Lord thy God had * commanded his ſeruant Moſes to giue you all the lande, & to deſtroy all the inhabitants of the lande out of your ſight, therfore we were exceeding ſore afraid for our liues at the preſence of you, and haue done this thing:

Deut.7.1.

25 And beholde nowe, wee are in thine hande: doe as it ſeemeth good and right in thine eyes to doe vnto vs.

26 Euen ſo did he vnto them, and deliuered them out of the [m] hand of the children of Iſrael, that they ſlew them not.

[m] Who were minded to put them to death for feare of Gods wrath.

27 And Ioſhua appointed them that ſame day to bee hewers of wood, and drawers of water for the Congregation, and for the [n] Altar of the Lorde vnto this day, in the place which he ſhould chuſe.

[n] That is, for the ſacrifices of the Temple, as verſ. 23.

CHAP. X.

1 Fiue kings make warre againſt Gibeon, whom Ioſhua diſcomfiteth. 11 The Lorde rained haileſtones and ſlew many. 12 The Sunne ſtandeth at Ioſhuas prayer. 26 The fiue Kings are hanged. 29 Many moe cities and Kings are deſtroyed.

NOwe when Adoni-zedek King of Ieruſalem had heard how Ioſhua had taken Ai and had deſtroyed it, (* for as hee had done to Iericho, and to the King thereof, ſo hee had done to * Ai and to the king thereof) and howe the inhabitants of Gibeon had made peace with Iſrael, and were among them,

Chap.15.21.

Chap.8.3,28,29.

2 Then they feared exceedingly: for Gibeon was a great citie, as one of the royall cities: for it was greater then Ai, and all the men thereof were mighty.

3 Wherefore [a] Adoni-zedek King of Ieruſalem ſent vnto Hoham king of Hebron, and vnto Piram King of Iarmuth, and vnto Iapia King of Lachiſh, and vnto Debir King of Eglon, ſaying,

[a] That is, Lord of iuſtice: ſo tyrants take to themſelues glorious names, when indeed they be very enemies againſt God and all iuſtice.

4 Come vp vnto me, and helpe me, that we may ſmite Gibeon: for they haue made peace with Ioſhua and with the children of Iſrael.

5 Therefore the fiue Kings of the Amorites, the King of Ieruſalem, the King of Hebron, the King of Iarmuth, the King of Lachiſh, and the king of Eglon gathered themſelues together, and went vp, they with all their hoſtes, and beſieged Gibeon, and made [b] warre againſt it.

[b] So enuious the wicked are, when any depart from their band.

6 And the men of Gibeon ſent vnto Ioſhua, euen to the hoſte to Gilgal, ſaying, Withdraw not thine hande from thy ſeruants: come vp to vs quickly, and ſaue vs, and helpe vs: for all the Kings of the Amorites which dwell in the mountaines, are gathered together againſt vs.

7 So Ioſhua aſcended from Gilgal, he, and all the people of warre with him, and all the men of might.

8 ¶ And the Lorde ſayde vnto Ioſhua, [c] Feare them not: for I haue giuen them into thine hande: none of them ſhall ſtand againſt thee.

[c] Leſt Ioſhua ſhould haue thought that God had ſent this great power againſt him for his vnlawfull league with the Gibeonites, the Lorde here ſtrengtheneth him.

9 Ioſhua therefore came vnto them ſuddenly: for hee went vp from Gilgal all the night.

10 And the Lord diſcomfited them before Iſrael, and ſlewe them with a great ſlaughter at Gibeon, and chaſed them along the way that goeth vp to Beth-horon, & ſmote them to Azekah and to Makkedah.

11 And as they fled from before Iſrael, and were in the going down to Beth-horon, the Lord caſt downe great ſtones from heauen vpon them, vntill Azekah, and they dyed: they were moe that died with the [d] haileſtones, then they whom the children of Iſrael ſlew with the ſword.

[d] So we ſee that all things ſerue to execute Gods vengeance againſt the wicked.

12 ¶ Then ſpake Ioſhua to the Lorde, in the day when the Lorde gaue the Amorites before the children of Iſrael, and hee ſayde in the ſight of Iſrael, * Sunne, ſtay thou in Gibeon, and thou Moone, in the valley of Aialon.

Iſa.28.21.
eccles.46.4,5.

13 And the Sunne abode, and the Moone ſtood ſtill, vntill the people auenged themſelues vpon their enemies: (Is not this written in the booke of [e] Iaſher?) ſo the Sunne abode in the mids of the heauen, and haſted not to goe downe for a whole day.

[e] Some reade, in the booke of the righteous: meaning Moſes: the Chalde text readeth, in the booke of the Law: but it is like that it was a booke thus named, which is now loſt.

14 And there was no day like that before it, nor after it, that the Lord heard the voyce of a man: for the Lord [f] fought for Iſrael.

[f] By taking away the enemies hearts, and deſtroying them with haileſtones.

15 ¶ After Ioſhua returned and all Iſrael with him vnto the campe to Gilgal.

16 But the fiue Kings fled and were hid in a caue at Makkedah.

17 And it was tolde Ioſhua, ſaying, The fiue Kings are found hid in a caue at Makkedah.

18 Then Ioſhua ſaid, Roule great ſtones vpon the mouth of the caue, and ſet men by it for to keepe them.

19 But ſtande ye not ſtill: followe after your enemies, and ‡ ſmite all the hindmoſt, ſuffer them not to enter into their cities: for the Lorde your God hath giuen them into your hand.

‡ *Ebr. cut off all their traine, or taile.*

20 And when Ioſhua and the children of Iſrael had made an ende of ſlaying them with an exceeding great ſlaughter till they were conſumed, and the reſt that remained of them were entred into the walled cities,

21 Then all the people returned to the campe, to Ioſhua at Makkedah in [g] peace: no man moued his tongue againſt the children of Iſrael.

[g] Or, in ſafetie, ſo that none gaue them as much as an euill word.

22 After, Ioſhua ſayde, Open the mouth of the caue, and bring out theſe fiue Kings vnto me forth of the caue.

23 And they did ſo, and brought out thoſe fiue Kings vnto him foorth of the caue, euen the King of Ieruſalem, the King of Hebron, the King of Iarmuth, the King of Lachiſh, and the King of Eglon.

24 And when they had brought out thoſe kings vnto Ioſhua, Ioſhua called for all the men of Iſrael, and ſaid vnto the chiefe of the men of warre, which went with him, Come neere, ſet your feete vpon the [h] neckes of theſe Kings: and they came neere and ſet their feete vpon their neckes.

[h] Signifying what ſhould become of the reſt of Gods enemies, ſeeing that Kings themſelues were not ſpared.

25 And Ioſhua ſayd vnto them, Feare not, nor be faint hearted, but be ſtrong, and of a good courage: for thus will the Lord doe to all your enemies, againſt whom ye fight.

26 So then Ioſhua ſmote them, and ſlew them, and hanged them on fiue trees, and they hanged ſtill vpon the trees vntill the euening.

Deut.21.23. chap.8.29.

27 And at the going downe of the ſunne, Ioſhua gaue commaundement, that they ſhould take *them downe off the trees, and caſt them into the caue (wherein they had bene hid) and they layde great ſtones vpon the caues mouth, which remaine vntill this day.

† Ioſhua taketh Makeddah.

‖Or, euery perſon.

Chap.6.21.

28 ¶ And that ſame day Ioſhua tooke †Makkedah and ſmote it with the edge of the ſword, and the king thereof deſtroyed he with them, & ‖all the ſoules that were therein, he let none remaine: for he did to the king of Makkedah *as he had done vnto the king of Iericho.

29 Then Ioſhua went from Makkedah, and all Iſrael with him vnto Libnah, and fought againſt Libnah.

† Libnah is taken

‖Or. perſons.

30 And the Lorde gaue †it alſo and the king thereof into the hand of Iſrael: and he ſmote it with the edge of the ſworde, and all the ‖ſoules that were therein: hee let none remaine in it: for he did vnto the king thereof, as hee had done vnto the king of Iericho.

31 ¶ And Ioſhua departed from Libnah, and all Iſrael with him vnto Lachiſh, and beſieged it, and aſſaulted it.

† Lachiſh is taken

32 And the Lord gaue †Lachiſh into the hand of Iſrael, which tooke it the ſecond day, and ſmote it with the edge of the ſword, and all the ſoules that were therein: according to all as he had done to Libnah.

† The king of Gezer is ſlaine.

33 ¶ Then Horam king of †Gezer came vp to helpe Lachiſh: but Ioſhua ſmote him and his people, vntill none of his remained.

† Eglon is taken.

34 ¶ And from Lachiſh Ioſhua departed vnto †Eglon, and all Iſrael with him, and they beſieged it, and aſſaulted it,

35 And they tooke it the ſame day, and ſmote it with the edge of the ſword, and all the ſoules that were therein hee vtterly deſtroyed the ſame day, according to all that he had done to Lachiſh.

36 Then Ioſhua went vp from Eglon, and all Iſrael with him vnto Hebron, and they fought againſt it.

† Hebron is taken.

37 And when they had taken †it, they ſmote it with the edge of the ſword, and the king thereof, and all the cities thereof, and all the ſoules that were therein: he left none remaining, according to all as he had done to Eglon: for he deſtroyed it vtterly, and all the ſoules that were therein.

38 ¶ So Ioſhua returned, and all Iſrael with him to Debir, and fought againſt it

† Debir is taken.

39 And when he had taken †it, and the king thereof, and all the cities thereof, they ſmote them with the edge of the ſword, and vtterly deſtroyed all the ſoules that were therein, hee let none remaine: as hee did to Hebron, ſo did he to Debir, and to the king thereof, as he had alſo done to Libnah, and to the king thereof.

40 ¶ So Ioſhua ſmote all the hill countreyes, and the South countreyes, and the valleyes, and the [i]hill ſides, and all their kings, and let none remaine, but vtterly deſtroyed euery ſoule, as the Lorde God of Iſrael had commanded.

[i] Some reade Aſhedoth, which ſignifieth the deſcents of the hils.

41 And Ioſhua ſmote them from Kadeſh-barnea euen vnto Azzah, and all the countrey of Goſhen, euen vnto Gibeon.

42 And all theſe kings and their land did Ioſhua take at [k]one time, becauſe the Lorde God of Iſrael fought for Iſrael.

43 Afterward, Ioſhua & all Iſrael with him returned vnto the campe in [l]Gilgal.

[k] In one battell.

[l] Where the Arke was, there to giue thankes for their victories.

CHAP. XI.

2 Diuers kings and cities, and countreyes ouercome by Ioſhua. 15 Ioſhua did all that Moſes had commanded him. 20 God hardeneth the enemies hearts that they might be deſtroyed.

AND when Iabin king of Hazor had heard this, then hee[a] ſent to Iobab king of Madon, and to the king of Shimron, and to the king of Achſhaph,

[a] The more that Gods power appeareth, the more the wicked rage againſt it.

2 And vnto the kings that were by the North in the mountaines and plaines toward the Southſide of [b]Cinneroth, and in the valleis, and in the borders of Dor Weſtward,

[b] Which the Euangeliſts call the lake of Genezereth, or Tiberias.

3 And vnto the Canaanites, both by Eaſt, and by Weſt, and vnto the Amorites, and Hittites, and Perizzites, and Iebuſites in the mountaines, and vnto the Hiuites vnder [c]Hermon in the land of Mizpeh.

[c] Which was mount Sion, Deut.4.48.

4 And they came out and all their hoſtes with them, many people as the ſand that is on the ſea ſhore for multitude, with horſes and charets exceeding many.

5 So all theſe Kings met together, and came and pitched together at the waters of Merom, for to fight againſt Iſrael.

6 ¶ Then the Lord ſaid vnto Ioſhua, Be not afrayde for them: for to morrow about this time will I deliuer them all ſlaine before Iſrael: thou ſhalt [d]hough their horſes and burne their charets with fire.

[d] That neither they ſhould ſerue to the vſe of war, nor the Iſraelites ſhould put their truſt in them.

7 Then came Ioſhua and all the men of warre with him againſt them by the waters of Merom ſuddenly, and fell vpon them.

8 And the Lord gaue them into the hand of Iſrael: and they ſmote them, and chaſed them vnto great Zidon, and vnto [e]Miſrephothmaim, and vnto the valley of Mizpeh Eaſtward, and ſmote them vntill they had none remaining of them.

[e] Which ſignifieth hot waters, or, according to ſome, brine pits.

9 And Ioſhua did vnto them as the Lord bade him: hee houghed their horſes, and burnt their charets with fire.

10 ¶ At that time alſo Ioſhua turned backe, and tooke Hazor, and ſmote the king thereof with the ſworde: for Hazor beforetime was the head of all thoſe kingdomes.

11 Moreouer, they ſmote all the [f]perſons that were therin with the edge of the ſword, vtterly deſtroying all, leauing none aliue, and he burnt Hazor with fire.

[f] Both men, women and children.

12 So all the cities of thoſe Kings, and all the Kings of them did Ioſhua take, and ſmote them with the edge of the ſword, and vtterly deſtroyed them, *as Moſes the ſeruant of the Lord had commanded.

Num.33.52. deut.7.2.

13 But Iſrael burnt none of the cities that ſtoode ſtill in their [g] ſtrength, ſaue Hazor onely, that Ioſhua burnt.

g Which were ſtrong by ſituation and not hurt by warre.

14 And all the ſpoyle of theſe cities, and the cattell, the children of Iſrael tooke for their pray, but they ſmote euery [h] man with the edge of the ſworde, vntill they had deſtroyed them, not leauing one aliue.

h Al mankind.

15 ¶ As the Lord * had commanded Moſes his ſeruant, ſo did Moſes * commaund Ioſhua, and ſo did Ioſhua: hee left nothing vndone of all that the Lord had commanded Moſes.

Exod. 34.11. *Deut.* 7.2.

16 So Ioſhua tooke all this lande of the mountaines, and all the South, and all the land of Goſhen, and the lowe countrey, and the plaine, and the [i] mountaine of Iſrael, and the low countrey of the ſame,

17 From the mount [k] Halak, that goeth vp to Seir, euen vnto || Baal-gad in the valley of Lebanon, vnder mount Hermon: and all their kings he tooke, and ſmote them, and ſlew them.

i That is, Samaria.

k So called, becauſe it was bare and without trees.

|| *Or, the valley of Gad.*

18 Ioſhua made warre long time with all thoſe kings,

19 Neither was there any city that made peace with the children of Iſrael, * ſaue thoſe Hiuites that inhabited Gibeon: all other they tooke by battell.

Chap 9.3.

20 For it came of the Lorde, to [l] harden their hearts that they ſhould come againſt Iſrael in battel, to the intent that they ſhould deſtroy them vtterly, & ſhew them no mercy, but that they ſhould bring them to nought: as the Lord had commanded Moſes.

l That is, to giue them ouer to themſelues: and therefore they could not but rebell againſt God, and ſeeke their own deſtruction.

21 ¶ And that ſame ſeaſon came Ioſhua, & deſtroyed the Anakims out of the mountaines: as out of Hebron, out of Debir, out of Anab, and out of all the mountaines of Iudah, and out of all the mountaines of Iſrael: Ioſhua deſtroyed them vtterly with their cities.

22 There was no Anakim left in the land of the children of Iſrael: only in Azzah, [m] in Gath, and in Aſhod were they left.

m Out of the which came Goliath, 1.Sam.17.4

23 So Ioſhua tooke the whole land, according to all that the Lord had ſayde vnto Moſes: and Ioſhua gaue it for an inheritance vnto Iſrael * according to their portions through their tribes: then the land was at reſt without warre.

Numb, 27.53,55

CHAP. XII.

17 What Kings Ioſhua and the children of Iſrael killed on both ſides of Iorden, 24 Which were in number thirty and one.

AND theſe are the Kings of the lande, which the children of Iſrael ſmote and poſſeſſed their lande, on the [a] other ſide Iorden toward the riſing of the Sunne, from the riuer Arnon, vnto mount Hermon, and all the plaine Eaſtward.

a From Gilgal where Ioſhua camped.

2 * Sihon king of the Amorites, that dwelt in Heſhbon, hauing dominion from Aroer, which is beſide the riuer of Arnon, and from the middle of the riuer, and from halfe Gilead, vnto the riuer of Iabbok, in the border of the children of Ammon.

Numb, 21.24. *deut*. 3.6.

3 And from the plaine vnto the Sea of Cinneroth Eaſtward, and vnto the Sea of the || plaine, euen the ſalt ſea, Eaſtward, the way to Beth-ieſhimoth, & from the South vnder the || ſprings of * Piſgah.

|| *Or, wilderneſſe.*

|| *Or, hill ſides.* *Deut*.3.17. *and* 4.49.

4 ¶ They conquered alſo the coaſt of Og king of Baſhan of the * remnant of the Giants, which dwelt at Aſhtaroth, and at Edrei,

Deut.3.11. *chap*.13.12.

5 And reigned in mount Hermon, and in Salcah, and in all Baſhan, vnto the border of the Geſhurites, and the Maachathites, and halfe Gilead, euen the border of Sihon king of Heſhbon.

6 Moſes the ſeruant of the Lord, and the children of Iſrael ſmote them: * Moſes alſo the ſeruant of the Lord gaue their lande for a poſſeſſion vnto the Reubenites, and vnto the Gadites, and to halfe the tribe of Manaſſeh.

Numb.32 29. *deut*.3.12. *chap*.13.8.

7 ¶ Theſe alſo are the kings of the countrey, which Ioſhua and the children of Iſrael ſmote on this ſide Iorden, Weſtward, from Baal-gad in the valley of Lebanon, euen vnto the mount [b] Halak that goeth vp to Seir, and Ioſhua gaue it vnto the tribes of Iſrael for a poſſeſſion, according to their portions:

b Reade Chap. 11. verſe 17.

8 In the mountaines and in the valleyes, and in the plaines, and in the || hill ſides, and in the wilderneſſe, and in the South, where were the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hiuites, and the Iebuſites.

|| *Or, in Aſhdoth.*

9 ¶ * The king of Iericho was one: * the king of Ai, which is beſide Beth-el, one:

Chap.6.2. *Chap*.8.29.

10 The * king of Ieruſalem, one: the king of Hebron, one:

Chap.10.23.

11 The king of Iarmuth, one: the king of Lachiſh, one:

12 The king of Eglon, one: the * king of Gezer, one:

Chap.10.33.

13 The * king of Debir, one: the king of Geder, one:

Chap.10, 39.

14 The king of Hormah, one: the king of Arad, one:

15 The * king of Libnah, one: the king of Adullam, one:

16 The * king of Makkedah, one: the king of Beth-el, one:

Chap.10,29,30 *Chap*.10, 28.

17 The king of Tappuah, one: the king of Hepher, one:

18 The king of Aphek, one: the king of Laſharon, one:

19 The king of Madon, one: the * king of Hazor, one:

Chap.11.10.

20 The king of Shimron-meron, one: the king of Achſhaph, one:

21 The king of Taanach, one: the king of Megiddo, one:

22 The king of Kedeſh, one: the king of Iokneam || of Carmel, one:

|| *Or, neere vnto Carmel.*

23 The king of Dor, in the countrey of Dor, one: the * king of the nations of Gilgal, one:

Gen.14.1.

24 The king of Tirzah, one: all the kings were thirtie and one.

CHAP. XIII.

3 The borders and coaſtes of the land of Canaã. 8 The poſſeſſion of the Reubenites, Gadites, and of halfe the tribe of Manaſſeh. 14 The Lord is the inheritance of Leui. 22 Balaam was ſlaine.

NOw when Ioſhua was olde, and [a] ſtriken in yeeres, the Lorde ſayde vnto him, Thou art olde, and ‡ growen in age, and

a Being almoſt an hundreth and ten yeere old.

‡ *Ebr. commen into yeeres.*

and there remaineth exceeding much lande to be [b] poſſeſſed:

b After that the enemies are ouercome.

2 This is the land that remaineth, all the ‖regions of the Philiſtims, and all Geſhuri,

‖Or, borders.

3 From ‡ Nilus which is ‡ in Egypt, euen vnto the borders of Ekron Northward: this is counted of the Canaanites, euen fiue Lordſhips of the Philiſtims, the Azzithites, and the Aſhdodites, the Eſhkelonites, the Gittites, and the Ekronites, and the Auites:

‡Ebr. Shihor.
‡Ebr. vpon the face of Egypt.

4 From the South, all the lande of the Canaanites, and the ‡ caue that is beſide the Sidonians, vnto Aphek, and to the borders of the Amorites:

‡Ebr. Mearah.

5 And the lande of the Giblites, and all Lebanon, toward the ſunne riſing from ‖Baal-gad vnder mount Hermon, vntill one come to Hamath.

‖Or, the plaine of Gad.

6 All the inhabitants of the mountaines from Lebanon vnto [c] Miſrephothmaim, and all the Sidonians, I will caſt them out from before the children of Iſrael: onely diuide thou it by lot vnto the Iſraelites, to inherit, as I haue commanded thee.

c Reade Chap. 11.8.

7 Now therefore diuide this lande to inherite vnto the nine tribes, and to the halfe tribe of Manaſſeh.

8 For with halfe thereof, the Reubenites, and the Gadites haue receiued their inheritance, *which Moſes gaue them beyonde Iorden Eaſtwarde, euen as Moſes the ſeruant of the Lord had giuen them,

Num.32.33. deut.3.13. chap.22.4.

9 From Aroer that is on the brinke of the riuer Arnon, and from the citie that is in the mids of the ‖riuer, and all the plaine of Medeba vnto Dibon,

‖Or, valley.

10 And all the cities of Sihon king of the Amorites, which reigned in Heſhbon, vnto the borders of the children of Ammon,

11 And Gilead, and the borders of the Geſhurites and of the Maachathites, and all mount Hermon, with all Baſhan vnto Salcah:

12 All the kingdome of Og in Baſhan, which reigned in Aſhtaroth and in Edrei: (who remained of the *reſt of the giants) for theſe did Moſes ſmite, and caſt them out.

Deut.3.11. chap.12.4.

13 But the children of Iſrael [d] expelled not the Geſhurites, nor the Maachathites: but the Geſhurites and the Maachathites dwell among the Iſraelites euen vnto this day.

d Becauſe they deſtroyed not all as God had commanded, they that remained, were ſnares and prickes to hurt them, Num.33.55. chap.23.13. iudg 2.3.

14 Onely vnto the tribe of Leui hee gaue none inheritance, but the ſacrifices of the Lord God of Iſrael are [e] his inheritance, as he ſayd vnto him.

e Leui ſhall liue by the ſacrifices, Numb.18.21.

15 ¶ Moſes then gaue vnto the tribe of the children of Reuben inheritance, according to their families.

16 And their coaſt was from Aroer, that is on the brinke of the riuer Arnon, & from the city that is in the mids of the riuer, and all the plaine that is by Medeba:

17 Heſhbon with all the cities therof, that are in the plaine: Dibon and ‖Bamoth-baal, and Beth-baal-meon:

‖Or, hie places of Baal.

18 And Iahazah, and Kedemoth, & Mephaath:

19 Kiriathaim alſo, and Sibmah, and Zerethſhahar in the mount of ‖Emek:

‖Or, the valley.

20 And Beth-peor, and *Aſhdoth-piſgah, and Beth-ieſhimoth:

Deut.3.17.

21 And all the cities of the plaine: and all the kingdome of Sihon king of the Amorites, which reigned in Heſhbon, whom Moſes ſmote *with the princes of Midian, Eui, and Rekem, and Zur, and Hur, and Reba, the dukes of Sihon, dwelling in the countrey.

Num.31.8.

22 And [f] Balaam the ſonne of Beor the Soothſayer, did the children of Iſrael ſlay with the ſworde, among them that were ſlaine.

f So that both they which obeyed wicked counſell, and the wicked counſeller periſhed by the iuſt iudgement of God.

23 And the border of the children of Reuben was Iorden with the coaſts. This was the inheritance of the children of Reuben, according to their families, with the cities and their villages.

24 ¶ Alſo Moſes gaue inheritance vnto the tribe of Gad, euen vnto the children of Gad according to their families.

25 And their coaſtes were Iazer, and all the cities of Gilead and halfe the land of the children of Ammon vnto Aroer, which is before Rabbah:

26 And from Heſhbon vnto Ramoth, Mizpeh, and Betonim: and from Mahanaim vnto the borders of Debir:

27 And in the valley of Beth-aram, and Beth-nimrah, and Succoth, and Zaphon, the reſt of the kingdome of Sihon King of Heſhbon, vnto Iorden and the borders euen vnto the Sea coaſt of Cinnereth, [g] beyond Iorden Eaſtward.

g That is, in the land of Moab.

28 This is the inheritance of the children of Gad, after their families, with the cities and their villages.

29 ¶ Alſo Moſes gaue inheritance vnto the halfe tribe of Manaſſeh: and this belonged to the halfe tribe of the children of Manaſſeh according to their families.

30 And their border was from Mahanaim, euen all Baſhan, to wit, all the kingdome of Og King of Baſhan, and all the townes of Iair which are in Baſhan, threeſcore cities,

31 And halfe Gilead, and Aſhtaroth, and Edrei, cities of the kingdome of Og in Baſhan, *were giuen vnto the [h] children of Machir the ſonne of Manaſſeh, to halfe of the children of Machir after their families.

Num.32.39.

h Meaning, his nephewes and poſteritie.

32 Theſe are the heritages, which Moſes did diſtribute in the plaine of Moab beyond Iorden, toward Iericho Eaſtward.

33 *But vnto the tribe of Leui Moſes gaue none inheritance: for the Lorde God of Iſrael is their inheritance, *as he ſayd vnto them.

Chap.18.7.
Num.18.20.

CHAP. XIIII.

2 The land of Canaan was diuided among the nine tribes and the halfe. 6 Caleb requireth the heritage that was promiſed him. 13 Hebron was giuen him.

These alſo are the places which the children of Iſrael inherited in the land of Canaan, *which Eleazar the Prieſt, and Ioſhua the ſonne of Nun, and the chiefe fathers of the tribes of the children of Iſrael

Num.34.17.

diſtributed to them.

Num.26.55. and 33.54.

2 *By the lot of their inheritance, as the Lord had commanded by the hand of Moſes, to giue to the nine tribes, and the halfe tribe.

a As Reuben and Gad, and halfe the tribe of Manaſſeh, Num.33.15.

3 For Moſes had giuen inheritance vnto [a] two tribes and an halfe tribe beyonde Iorden: but vnto the Leuites he gaue none inheritance among them.

b So though Leui lacked, yet were there ſtill twelue tribes by this meanes.

4 For the children of Ioſeph were [b] two tribes, Manaſſeh and Ephraim: therefore they gaue no part vnto the Leuites in the land, ſaue cities to dwell in, with the ſuburbes of the ſame for their beaſtes and their ſubſtance.

Num.35.2. chap.21.2.3.

5 *As the Lord had commanded Moſes, ſo the children of Iſrael did when they diuided the land.

6 ¶ Then the children of Iudah came vnto Ioſhua in Gilgal: and Caleb the ſonne of Iephunneh the Kenezite ſayde vnto him, Thou knoweſt what the Lord ſayde vnto Moſes the man of God, concerning [c] me and thee in Kadeſh-barnea.

c Which was, that they two onely ſhould enter into the land, Num.14.24.

7 Fourty yeere olde was I, when Moſes the ſeruant of the Lord ſent mee from Kadeſh-barnea to eſpie the lande, and I brought him worde againe, as I thought in mine heart.

d Which were the ten other ſpies.

8 But my [d] brethren that went vp with mee, diſcouraged the heart of the people: yet I followed ſtill the Lord my God.

9 Wherefore Moſes ſware the ſame day, ſaying, Certainly the land whereon thy feet haue troden, ſhall be thine inheritance, and thy childrens for euer, becauſe thou haſt followed conſtantly the Lord my God.

10 Therefore beholde now, the Lord hath kept mee aliue, as hee promiſed: this is the fourtie and fifth yeere ſince the Lord ſpake this thing vnto Moſes, while the children of Iſrael wandered in the wilderneſſe: and now loe, I am this day foureſcore and fiue yeere olde:

Eccluſ.46.9.

11 And yet am as *ſtrong at this time, as I was when Moſes ſent me: as ſtrong as I was then, ſo ſtrong am I now, either for warre, or ‡ for gouernment.

‡Ebr. to goe out, and come in.

12 Now therefore giue mee this mountaine whereof the Lorde ſpake in that day (for thou heardeſt in that day, how the ‖ Anakims were there, and the cities great and walled) [e] if ſo bee the Lorde will bee with me, that I may driue them out, as the Lord ſayd.

‖Or, giants.

e This he ſpake of modeſtie, and not of doubting.

13 Then Ioſhua bleſſed him, and gaue vnto Caleb the ſonne of Iephunneh, Hebron for an inheritance.

Chap.21.12. 1.macca.2.59.

14 *Hebron therefore became the inheritance of Caleb the ſonne of Iephunneh the Kenezite, vnto this day: becauſe he followed conſtantly the Lord God of Iſrael.

Chap.15.13.

f Either for his power or perſon.

15 And the name of *Hebron was before time, Kiriath-arba: which Arba was a [f] great man among the Anakims: thus the lande ceaſed from warre.

CAAP. XV.

1 The lot of the children of Iudah, & the names of the cities and villages of the ſame. 13 Calebs portion. 18 The requeſt of Achſah.

This then was the lot of the tribe of the children of Iudah by their families: euen *to the border of Edom and the wilderneſſe of *Zin, Southward on the South coaſt.

Num.34.3. Num.33.36.

2 And their South border was the ſalt Sea coaſt, from [a] the point that looketh Southward.

a The Ebrewe word ſignifieth tongue, whereby is meant either the arme of the Sea that commeth into the land, or a rocke or cape that goeth into the Sea.

3 And it went out on the Southſide toward Maaleh-akrabbim, and went along to Zin, & aſended vp on the Southſide vnto Kadeſh-barnea, and went along to Hezron, and went vp to Adar, and fet a compaſſe to Karkaa.

4 From thence went it along to Azmon, and reached vnto the riuer of Egypt, and the ende of that coaſt was on the Weſtſide: this ſhall be your South coaſt.

5 Alſo the Eaſt border ſhall bee the ſalt Sea, vnto the [b] end of Iorden: and the border on the North quarter from the point of the Sea, and from the end of Iorden.

b Meaning, the mouth of the riuer where it runneth into the ſalt ſea.

6 And this border goeth vp to Beth-hogla, and goeth along by the Northſide of Beth-arabah: ſo the border from thence goeth vp to the [c] ſtone of Bohan the ſonne of Reuben.

c Which was a marke to part their countries.

7 Againe this border goeth vp to Debir from the valley of Achor, and Northward, turning toward Gilgal, that lieth before the going vp to Adummim, which is on the Southſide of the riuer: alſo this border goeth vp to the waters of ‖ En-ſhemeſh, and endeth at *En-rogel.

‖Or, the fountaine of the Sunne.

1.King.1.9.

8 Then this border goeth vp to the valley of the ſonne of Hinnom, on the Southſide of the Iebuſites: the ſame is Ieruſalem: alſo this border goeth vp to the toppe of the mountaine that lyeth before the valley of Hinnom Weſtward, which is by the ende of the valley of the ‡ Gyants Northward.

‡Ebr. Rephaim.

9 So this border compaſſeth from the top of the mountaine vnto the fountaine of the water of Nephtoah, and goeth out to the cities of mount Ephron: & this border draweth to Baalah, which is ‖ Kiriath-iearim.

‖Or, the citie of woods.

10 Then this border compaſſeth from Baalah Weſtward vnto mount Seir, and goeth along vnto the ſide of mount Iearim, which is Cheſalon on the Northſide: ſo it commeth downe to Beth-ſhemeſh, and goeth to Timnah.

11 Alſo this border goeth out vnto the ſide of Ekron Northward: and this border draweth to Shicron, and goeth along to mount Baalah, and ſtretcheth vnto Iabneel: and the endes of this coaſt are to the [d] Sea.

d Meaning, toward Syria.

12 And the Weſt border is to the great Sea: ſo this border ſhall bee the bounds of the children of Iudah round about, according to their families.

13 ¶ And vnto Caleb the ſonne of Iephunneh did Ioſhua giue a part among the children of Iudah, as the Lord commanded him, euen *Kiriath-arba of the father of Anak, which is Hebron.

Chap.14.15.

e This was done after the death of Ioſhua, Iudg.1.10,20.

14 And Caleb [e] droue thence three ſonnes of Anak, Sheſhai, and Ahiman, and Talmai, the ſonnes of Anak.

15 And hee went vp thence to the inhabitants of Debir: and the name of Debir before time was Kiriath-ſepher.

16 Then Caleb ſaid, He that ſmiteth Kiriath-ſepher, and taketh it, euen to him will I giue Achſah my daughter to wife.

17 And Othniel the ſonne of Kenaz, the ‖brother of Caleb tooke it: and he gaue him Achſah his daughter to wife.

‖Or, couſin.

18 And as ſhe went in to him, ſhe mooued him to aſke of her father a field: [f] and ſhee lighted off her aſſe, and Caleb ſayde vnto her, What wilt thou?

[f] Becauſe her huſband taried too long.

19 Then ſhe anſwered, ‖Giue me a bleſſing: for thou haſt giuen mee the South countrey: [g] giue mee alſo ſprings of water. And he gaue her the ſprings aboue, and the ſprings beneath.

‖Or, grant me this petition:

[g] Becauſe her countrey was baren, ſhe deſired of her father a field that had ſprings, Iudg.1.14,15.

20 This ſhall bee the inheritance of the tribe of the children of Iudah according to their families.

21 And the vtmoſt cities of the tribe of the children of Iudah, toward the coaſts of Edom Southward were Kabzeel, and Eder, and Iagur.

22 And Kinah, and Dimonah, & Adadah,

23 And Kedeſh, and Hazor, and Ithnan,

24 Ziph, and Telem, and Bealoth,

25 And Hazor, Hadattah, and Kerioth, Heſron (which is Hazor)

26 Amam and Shema, and Moladah,

27 And Hazar, Gaddah, and Heſhmon, and Beth-palet,

28 And Hazar-ſhual, and Beer-ſheba, and Biziothiah,

29 Baalah, and Iim, and Azem,

30 And Eltolad, & Cheſil, [h] & Hormah,

[h] Which before was called Zephath, Iudg.1.17

31 And Ziklag, and Madmanna, & Sanſannah,

32 And Lebaoth, and Shilhim, and Ain, and Rimmon: all theſe cities are twentie and nine with their villages.

33 ¶ In the low countrey were Eſhtaol, and Zoreah, and Aſhnah,

34 And Zanoah, and Engannim, Tappuah, and Enam,

35 Iarmuth, and Adullam, Socoh, and Azekah,

36 And Sharaim, and Adithaim, & Gederah, and Gederothaim: foureteene cities with their villages.

37 Zenam, & Hadaſhah, and Migdal-gad,

38 And Dileam, and Mizpeh, & Ioktheel,

39 Lachiſh, and Bozkath, and Eglon,

40 And Cabbon, & Lahmam, & Kithliſh,

41 And Gederoth, Beth-dagon, & Naamah, and Makkedah: ſixteene cities with their villages.

42 Lebnah, and Ether, and Aſhan,

43 And Iiphtah, and Aſhnah, & Nezib,

44 And Keilah, & Aczib, and Mareſhah: nine cities with their villages.

45 Ekron with her ‡townes and her villages,

‡Ebr. daughters.

46 From Ekron, euen vnto the Sea, all that lieth about Aſhdod with their villages.

47 Aſhdod with her townes and her villages: Azzah with her townes and her villages, vnto the [i] riuer of Egypt, & the great Sea was their coaſt.

[i] Meaning, Nilus, as Chap.13.3.

48 ¶ And in the mountaines were Shamir, and Iattir, and Socoh,

49 And Dannah, and [k] Kiriath-ſannath (which is Debir)

[k] Which is alſo called Kiriath-ſepher, verſe 15.

50 And Anab, and Aſhtemoh, and Anim,

51 And Goſhen, and Holon, and Giloh; eleuen cities with their villages.

52 Arab, and Dumah, and Eſhean,

53 And Ianum, and Beth-tappuah, and Aphekah,

54 And Humtah, & *Kiriath-arba (which is Hebron) and Zior: nine cities with their villages.

*Chap.14.15.

55 Maon, Carmel, and Ziph, & Iuttah,

56 And Izreel, and Iokdeam, & Zanoah,

57 Kain, Gibeah, & Timnah: ten cities with their villages.

58 Halhul, Beth-zur, and Gedor,

59 And Maarah, and Beth-anoth, and Eltekon: ſixe cities with their villages.

60 Kiriath-baal, which is Kiriathiearim, and Rabbah: two cities with their villages.

61 ¶ In the wilderneſſe were Beth-arabah, Middin, and Secacah,

62 And Nibſhan, & the [l] citie of ſalt, and En-gedi: ſixe cities with their villages.

[l] Of this citie the ſalt Sea hath his name.

63 Neuertheleſſe, the Iebuſites that were the inhabitants of Ieruſalem, could not the children of Iudah caſt [m] out, but the Iebuſites dwel with the children of Iudah at Ieruſalem vnto this day.

[m] That is, vtterly, though they ſlew the moſt part, and burnt their citie, Iudg.1.8.

CHAP. XVI.

1 The lot or part of Ephraim. 10 The Canaanite dwelled among them.

AND the lot fell to the [a] children of Ioſeph from Iorden by Iericho vnto the water of Iericho Eaſtward, and to the wilderneſſe that goeth vp from Iericho by the mount Beth-el:

[a] That is, to Ephraim and his children: for Manaſſehs portion followeth.

2 And goeth out from Beth-el to *Luz, and runneth along vnto the borders of Archiataroth,

*Judg.1.26.

3 And goeth downe Weſtward to the coaſt of Iaphleti, vnto the coaſt of Beth-horon the nether, and to Gezer: and the ends [b] thereof are at the Sea.

[b] Of their inheritance.

4 So the children of Ioſeph, Manaſſeh, and Ephraim [c] tooke their inheritance.

[c] Seuerally, firſt Ephraim, and then Manaſſeh.

5 ¶ Alſo the borders of the children of Ephraim according to their families, euen the borders of their inheritance on the Eaſt ſide, were Atroth-addar, vnto Beth-horon the vpper.

6 And this border goeth out to the Sea vnto Michmethah on the Northſide, & this border returneth Eaſtward vnto Taanath-ſhiloh, and paſſeth it on the Eaſt ſide vnto Ianohah,

7 And goeth downe from Ianohah to Ataroth, and Naarath, and commeth to Iericho, [d] and goeth out at Iorden,

[d] For ſo farre the coaſts reach.

8 And this border goeth from Tappuah Weſtward vnto the riuer Kanah, and the endes thereof are at the Sea: this is the inheritance of the tribe of the children of Ephraim by their families.

9 And the [e] ſeparate cities for the children of Ephraim were among ẏ inheritance of the children of Manaſſeh: all the cities with their villages.

[e] Becauſe Ephraims tribe was far greater then Manaſſeh, therefore he had mo cities.

10 And they caſt not out the Canaanite

that dwelt in Gezer, but the Canaanits dwelt among the Ephraimites vnto this day, and ſerued vnder tribute.

CHAP. XVII.

1 The portion of the halfe tribe of Manaſſeh. 3 The daughters of Zelophehad. 13 The Canaanites are become tributaries. 14 Manaſſeh and Ephraim require a greater portion of heritage.

THis was alſo the lot of the tribe of Manaſſeh: for he was the * firſt borne of Ioſeph, to wit, of Machir the firſt borne of Manaſſeh, and the father of Gilead: now becauſe he was a man of warre, hee had Gilead and Baſhan.

Gen.41.51. and 46.20. & 50.23. num.32.39.

2 And alſo * of the [a] reſt of the ſonnes of Manaſſeh by their families, euen of ÿ ſonnes of Abiezer, and of the ſonnes of Helek, and of the ſonnes of Azriel, and of the ſonnes of Shechem, and of the ſonnes of Hepher, and of the ſonnes of Shemida: theſe were the males of Manaſſeh, the ſonne of Ioſeph according to their families.

Num.26.29.

[a] For the other halfe tribe had their portion beyond Iorden.

3 ¶ * But Zelophehad the ſonne of Hepher the ſonne of Gilead, the ſonne of Machir, the ſonne of Manaſſeh, had no ſonnes but daughters: and theſe are the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah:

Numb.26.33. & 27.1. & 36.2,11.

4 Which came before Eleazar the Prieſt, and before Ioſhua the ſonne of Nun, and before the Princes, ſaying, The Lord commanded Moſes to giue vs an inheritance among our [b] brethren: therefore according to the commandement of the Lorde, hee gaue them an inheritance among the brethren of their father.

[b] Among them of our tribe.

5 And there fell ten portions to [c] Manaſſeh, beſide the land of Gilead & Baſhan, which is on the other ſide of Iorden,

[c] In the land of Cannaan: fiue to the males, and other fiue to the daughters of Zelophehad,

6 Becauſe the daughters of Manaſſeh did inherite among his ſonnes: and Manaſſehs other ſonnes had the land of Gilead.

7 ¶ So the borders of Manaſſeh were from Aſher to Michmethah that lieth before Shechem, and this border goeth on the right hande, euen vnto the inhabitants of En-tappuah.

8 The lande of Tappuah belonged to Manaſſeh, but [d] Tappuah beſide the border of Manaſſeh belongeth to the ſonnes of Ephraim.

[d] Meaning, the citie it ſelfe.

9 Alſo this border goeth downe vnto the ‖ riuer Kanah Southward to the riuer: theſe cities of Ephraim are among the cities of Manaſſeh: and the border of Manaſſeh is on the Northſide of the riuer, and the endes of it are at the [e] Sea.

‖ *Or, the brooke of reedes.*

[e] That is, toward the maine Sea.

10 The South pertaineth to Ephraim, and the North to Manaſſeh, and the Sea is his border, and they met together in [f] Aſher Northward, and in Iſſachar Eaſtward.

[f] In the tribe of Aſher, and tribe of Iſſachar.

11 And Manaſſeh had in Iſſachar and in Aſher, Beth-ſhean, and her townes, and Ibleam, and her townes, and the inhabitants of Dor with the townes thereof, and the inhabitants of En-dor with the townes thereof, and the inhabitants of Thaanach with her townes, and the inhabitants of Megiddo with the townes of the ſame, euen three countreys.

12 Yet the children of Manaſſeh [g] could not deſtroy thoſe cities, but the Canaanites dwelled ſtill in that land.

[g] For at the firſt they lacked courage, and after agreed with them on conditions contrary to Gods commandement.

13 Neuertheles, when the children of Iſrael were ſtrong, they put the Canaanites vnder tribute, but caſt them not out wholly.

14 Then the children of Ioſeph ſpake vnto Ioſhua, ſaying, Why haſt thou giuen me but one lot, and one portion to inherite, ſeeing I am a great people, for as much as the Lord hath [h] bleſſed me hitherto?

[h] According to my father Iaakobs propheſie, Gen.48.19.

15 Ioſhua then anſwered them, If thou be much people, get thee vp to the wood, and cut trees for thy ſelfe there in the lande of the Perizzites, and of the Giants, [i] if mount Ephraim be too narrow for thee.

[i] If this mount be not large enough, why doeſt not thou get more by deſtroying Gods enemies, as he hath commanded?

16 Then the children of Ioſeph ſaid, The mountaine wil not be enough for vs: and all the Canaanites that dwell in the low countrey haue charets of yron, as well they in Beth-ſhean, and in the townes of the ſame, as they in the valley of Izreel.

17 And Ioſhua ſpake vnto the houſe of Ioſeph, to Ephraim, & to Manaſſeh, ſaying, Thou art a great people, and haſt great power, and ſhalt not haue one lot.

18 Therefore the mountaine ſhalbe thine: for it is a wood, and thou ſhalt cut it downe: and the endes of it ſhall be thine, [k] and thou ſhalt caſt out the Canaanites, though they haue yron charets, & though they be ſtrong.

[k] So that thou ſhalt enlarge thy portion thereby.

CHAP. XVIII.

1 The Tabernacle ſet in Shiloh. 4 Certaine are ſent to diuide the lande to the other ſeuen tribes. 11 The lot of the children of Beniamin.

AND the whole Congregation of the children of Iſrael came together at Shiloh: for they ſet vp the [a] Tabernacle of the Congregation there, after the land was ſubiect vnto them.

[a] For they had now remoued it from Gilgal, and ſet it vp in Shiloh.

2 Now there remained among the children of Iſrael ſeuen tribes, to whom [b] they had not diuided their inheritance.

[b] As Eleazar, Ioſhua, and the heads of the tribes had done to Iudah, Ephraim, and halfe of Manaſſeh.

3 Therefore Ioſhua ſayd vnto the children of Iſrael, How long are yee ſo ſlacke to enter and poſſeſſe the lande which the Lord God of your fathers hath giuen you?

4 Giue from among you for euery tribe three men, that I may ſend them, and that they may riſe, and walke through the land, and diſtribute it according to [c] their inheritance, and returne to me.

[c] That is, into ſeuen portions, to euery tribe one,

5 And that they may diuide it vnto them into ſeuen parts, (Iudah ſhall abide in his coaſt at the South, and the houſe of Ioſeph ſhall [d] ſtand in their coaſts at the North)

[d] For theſe had their inheritance alreadie appointed.

6 Ye ſhall deſcribe the land therefore into ſeuen partes, and ſhall bring them hither to me, and I will caſt lots for you here before the [e] Lord our God.

[e] Before the arke of the Lord.

7 But the Leuites ſhall haue no part among you: for the [f] Prieſthood of the Lord is their inheritance: alſo Gad and Reuben and halfe the tribe of Manaſſeh haue receiued their inheritance beyond Iorden Eaſtward, which Moſes the ſeruant of the Lord gaue them.

[f] That is, the ſacrifices and offerings, Chap.13.14.

8 ¶ Then the men aroſe, and went their way: and Ioſhua charged them that went to deſcribe the land, ſaying, Depart, and

goe through the land, and [g] deſcribe it, and returne to mee, that I may here caſt lots for you before the Lord in Shiloh.

[g] By writing the names of euery countrey and city.

9 So the men departed, & paſſed through the land, and deſcribed it by cities into ſeuen parts in a booke, and returned to Ioſhua into the campe at Shiloh.

10 ¶ Then Ioſhua [h] caſt lots for them in Shiloh before the Lord, and there Ioſhua diuided the land vnto the children of Iſrael, according to their portions;

[h] That euery one ſhould be content with Gods appointment.

11 ¶ And the lot of the tribe of the children of Beniamin came foorth according to their families, and the coaſt of their lot lay [i] betweene the children of Iudah, and the children of Ioſeph.

[i] Their inheritance bordered vpon Iudah and Ioſeph.

12 And their coaſt on the Northſide was from Iorden, and the border went vp to the ſide of Iericho on the North part, and went vp through the mountaines Weſtward, and the endes thereof are in the wilderneſſe of Beth-auen:

13 And this border goeth along from thence to Luz, euen to the South ſide of Luz (the ſame is [k] Beth-el) and this border deſcendeth to Atroth-addar, neere the mount, that lieth on the South ſide of Beth-horon the nether.

[k] Which was in the tribe of Ephraim: another Beth-el was in the tribe of Beniamin.

14 So the border turneth, and compaſſeth the corner of the ſea Southward, from the mount that lyeth before Beth-horon Southward: and the endes thereof are at Kiriath-baal (which is Kiriath-iearim) a citie of the children of Iudah: this is the Weſt quarter.

15 And the Southquarter is from the end of Kiriath-iearim, and this border goeth out ‖ Weſtward, and commeth to the fountaine of the waters of Nephtoah.

‖ *Or, to the Sea.*

16 And this border deſcendeth at the end of the mountaine, that lyeth before the valley of Ben-hinnom, which is in the valley of the ‖ Giants Northward, and deſcendeth into the valley of Hinnom by the ſide of ‖ Iebuſi Southward, and goeth downe to En-rogel,

‖ *Or, Rephaim.*
‖ *Or, Ieruſalem.*

17 And compaſſeth from the North, and goeth foorth to En-ſhemeſh, and ſtretcheth to Geliloth, which is toward the going vp vnto Adummim, and goeth downe to the * ſtone of Bohan the ſonne of Reuben.

[l] Which is in the tribe of Ephraim.

* *Chap. 15. 6.*

18 So it goeth along to the ſide ouer againſt the plaine Northward, & goeth downe into the plaine.

19 After, this border goeth along to the ſide of Beth-hoglah Northward: and the endes thereof, that is, of the border, reach to the point of the ſalt Sea Northward, and to the [m] end of Iorden Southward, this is the South coaſt.

[m] To the very ſtrait, where the riuer runneth into the ſalt Sea.

20 Alſo Iorden is the border of it on the Eaſt ſide: this is the inheritance of the children of Beniamin by the coaſts therof round about according to their families.

21 Now the cities of the tribe of the children of Beniamin according to their families, are Iericho, and Beth-hoglah, and the valley of Keziz,

22 And Beth-arabah, & Zemaraim, and Beth-el,

23 And Auim, and Parah, and Ophrah,

24 And Chephar, Ammonai, and Ophni, and Gaba: twelue cities with their villages.

25 Gibeon, and Ramah, and Beeroth,

26 And Mizpeh, & Chephirah, & Mozah,

27 And Rekem, and Irpeel, and Taralah,

28 And Zelah, Eleph, and Iebuſi, (which is [n] Ieruſalem) Gibeath, and Kiriath: fourteene cities with their villages: this is the inheritance of the children of Beniamin according to their families.

[n] Which was not wholly in the tribe of Beniamin, but part of it was alſo in the tribe of Iudah.

CHAP. XIX.

1 The portion of Simeon, 10 Of Zebulun, 17 Of Iſſachar, 24 Of Aſher, 32 Of Naphtali, 40 Of Dan. 49 The poſſeſſion of Ioſhua.

AND the ſecond lot came out to Simeon, euen for the tribe of the children of Simeon according to their families: and their inheritance was in the [a] mids of the inheritance of the children of Iudah.

[a] According to Iaakobs propheſie, that hee ſhould be ſcattered among the other tribes, Gen. 49. 7.

2 Nowe they had in their inheritance, Beerſheba, and Sheba, and Moladah,

3 And Hazar-ſhual, & Balah, and Azem,

4 And Eltolad, and Bethul, and Hormah,

5 And Ziklag, and Beth-marcaboth, and Hazar-ſuſah,

6 And Beth-lebaoth, and Sharuhen: thirteene cities with their villages.

7 Ain, Remmon, and Ether, and Aſhan: foure cities with their villages.

8 And all the villages that were round about theſe cities, vnto Baalathbeer, and ‖ Ramath Southward: this is the inheritance of the tribe of the children of Simeon according to their families.

‖ *Or, Ramath-negeb.*

9 Out of the portion of the children of Iudah came the inheritance of the children of Simeon: for the part of the children of Iudah was too [b] much for them: therefore the children of Simeon had their inheritance within their inheritance.

[b] But this large portion was giuen them by Gods prouidence to declare their increaſe in time to come.

10 ¶ Alſo the third lot aroſe for the children of Zebulun according to their families: and the coaſtes of their inheritance came to Sarid,

11 And their border goeth vp [c] Weſtward, euen to Maralah, & reacheth to Dab[illegible]heth, and meeteth with the riuer that lyeth before Iokneam,

[c] Meaning, toward the great Sea.

12 And turneth from Sarid Eaſtward toward the Sunne riſing vnto the border of Chiſloth-tabor, and goeth out to Daberath, and aſcendeth to Iaphia,

13 And from thence goeth along Eaſtward toward the Sunne riſing to Gittah-hepher, to Ittah-kazin, and goeth foorth to Rimmon, and turneth to Neah.

14 And this border compaſſeth it on the North ſide to Hannathon, & the endes thereof are in the valley of Iiptah-el,

15 And Kattah, and Nahallal, & Shimron, and Idalah, and [d] Beth-lehem: twelue cities with their villages.

[d] There was another in Beth-lehem in the tribe of Iudah.

16 This is the inheritance of the children of Zebulun according to their families: that is, theſe cities and their villages.

17 ¶ The fourth lot came out to Iſſachar, euen for the children of Iſſachar according to their families.

18 And their coaſt was Izreelah, & Cheſulloth,

ſulloth, and Shunem,

19 And Hapharaim, and Shion, and Anaharath,

20 And Harabbith, & Kiſhion, and Abez,

21 And Remeth, and [e] En-gannim, and Enhaddah, and Beth-pazzez.

[e] There was an other citie of this name in the tribe of Iudah: for vnder diuers tribes certaine cities had al one name, and were diſtincted by the tribe onely.

22 And this coaſt reacheth to Tabor, and Shahazimath, & Beth-ſhemeſh, & the endes of their coaſt reach to Iorden: ſixteene cities with their villages.

23 This is the inheritance of the tribe of the children of Iſſachar, according to their families: that is the cities and their villages.

24 ¶ Alſo the fift lot came out of the tribe of the children of Aſher, according to their families.

25 And their coaſt was Helcath, and Hali, and Beten, and Achſhaph,

26 And Alammelech, and Amad, & Miſheal, and came to Carmel Weſtward, and to Shihor Libnath,

27 And turneth toward the ſunne riſing to Beth-dagon, and [f] commeth to Zebulun, and to the valley of Iiphtah-el, toward the North ſide of Beth-emek, and Neiel, and goeth out on the left ſide of Cabul,

[f] Ioyneth to the tribe of Zebulun, which lay more Eaſtward.

28 And to Ebron, and Rehob, and Hammon, and Kanah, vnto great Zidon.

29 Then the coaſt turneth to Ramah and to the ſtrong citie of [g] Zor, and this border turneth to Hoſah, and the endes thereof are at the Sea from Hebel to Achzib,

[g] Which was Tyrus, a ſtrong citie in the Sea.

30 Ummah alſo and Aphek, and Rehob: two and twenty cities with their villages.

31 This is the inheritance of the tribe of the children of Aſher, according to their families: that is, theſe cities and their villages.

32 ¶ The ſixt lot came out to the children of Naphtali, euen to the children of Naphtali according to their families.

33 And their coaſt was from [h] Heleph, and from Allon in Zaanannim, and Adaminekeb, and Iabneel, euen to Lakum, and the ends thereof are at Iorden.

[h] Theſe cities were in the countrey of Zaanannim.

34 So this coaſt turneth Weſtward to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the South ſide, and goeth to Aſher on the Weſt ſide, and to Iudah ‖ by Iorden toward the Sunne riſing.

‖ Or, euen vnto Iorden.

35 And the ſtrong cities are Ziddim, Zer, and Hammath, Rakkath, and [i] Cinnereth,

[i] Of the which the lake of Gennezareth had his name.

36 And Adamah, and Ramah, & Hazor,

37 And Kedeſh, and Edrei, & En-hazor,

38 And Iron, and Migdal-el, Horem, and Beth-anah, and Beth-ſhemeſh: nineteene cities with their villages.

39 This is the inheritance of the tribe of the children of Naphtali according to their families: that is, the cities and their villages.

40 ¶ The ſeuenth lot came out for the tribe of the children of Dan according to their families.

41 And the coaſt of their inheritance was Zorah, and Eſhtaol, and Ir-ſhemeſh,

42 And Shaalabbin, and Aialon, and Ithlah,

43 And Elon, and Temnathah, and Ekron,

44 And Eltekeh, and Gibbethon, and Baalah,

45 And Iehud, and Bene-berak, & Gath-rimmon,

46 And Me-iarkon, and Rakkon, with the border that lieth before [k] Iapho.

[k] Called Ioppe.

47 But the coaſts of the children of Dan fell out too little for them: therefore the children of Dan went vp to [l] fight againſt Leſhem, and tooke it, & ſmote it with the edge of the ſword, and poſſeſſed it, & dwelt therein, and called Leſhem, * Dan, after the name of Dan their father.

[l] According as Iaakob had propheſied, Gen. 49, 17.

* Iudg. 18, 29.

48 This is the inheritance of the tribe of the children of Dan according to their families: that is, theſe cities and their villages.

49 ¶ When they had made an end of diuiding the land by the coaſts thereof, then the children of Iſrael gaue an inheritance vnto Ioſhua the ſonne of Nun among them.

50 According to the worde of the Lorde they gaue him the citie which he aſked, euen * Timnath-ſerah in mount Ephraim: and he built the citie and dwelt therein.

* Chap. 24. 30.

51 * Theſe are the heritages which Eleazar the Prieſt, and Ioſhua the ſonne of Nun and the chiefe fathers of the tribes of the children of Iſrael diuided by lot in Shiloh before the Lord at the doore of the Tabernacle of the Congregation: ſo they made an end of diuiding the countrey.

* Numb. 34. 17.

CHAP. XX.

2 The Lord commandeth Ioſhua to appoint cities of refuge. 3 The vſe thereof, 7 And their names.

The Lorde alſo ſpake vnto Ioſhua, ſaying,

2 Speake to the children of Iſrael, and ſay, * Appoint you cities of refuge, whereof I ſpake vnto you by the hand of Moſes,

* Exod. 21. 13. num. 35. 6, 11, 14 deut. 19. 2.

3 That the ſlayer that killeth any perſon [a] by ignorance, and vnwittingly, may flee thither, and they ſhall be your refuge from the auenger of blood.

[a] At vnawares, and bearing him no grudge.

4 And he that doth flee vnto one of thoſe cities, ſhall ſtand at the entring of the gate of the citie, & ſhall ſhew his cauſe ‡ to the Elders of the citie: and they ſhall receiue him into the city vnto them, and giue him a place that he may dwell with them.

‡ Ebr. in the eares of the Elders.

5 And if the [b] auenger of blood purſue after him, they ſhall not deliuer the ſlayer into his hand, becauſe he ſmote his neighbour ignorantly, neither hated hee him beforetime:

[b] That is, the neereſt kinſman of him that is ſlaine.

6 But he ſhall dwell in that city vntil he ſtand before the Congregation in [c] iudgement, * or vntill the death of the hie Prieſt that ſhall bee in thoſe dayes: then ſhall the ſlayer returne, and come vnto his owne city, and vnto his owne houſe, euen vnto the citie from whence he fled.

[c] Till his cauſe were proued.

* Numb. 35. 25.

7 ¶ Then they appointed Kedeſh in ‖ Galil in mount Naphtali, & Shechem in mount Ephraim, and Kiriath-arba, (which is Hebron) in the mountaine of Iudah.

‖ Or, Galile.

8 And on the other ſide Iorden toward Iericho Eaſtward, they appointed * Bezer in the wilderneſſe vpon the plaine, out of the tribe of Reuben, and Ramoth in

* Deut. 4. 43. 1. chron. 6. 78.

Gilead, out of the tribe of Gad, and Golan in Baſhan, out of the [d] tribe of Manaſſeh.

[d] Out of the halfe tribe of Manaſſeh beyond Iorden.

9 Theſe were the cities appointed for all the children of Iſrael, and for the ſtranger, that ſoiourned among them, that whoſoeuer killed any perſon ignorantly, might flee thither, and not die by the hand of the auenger of blood, vntill he ſtood before the [e] Congregation.

[e] Before the Iudges.

CHAP. XXI.

The cities giuen to the Leuites, 41 in number eight and forty. 44 The Lord according to his promiſe gaue the children of Iſrael reſt.

THen came the ‖ principall fathers of the Leuites vnto Eleazar the Prieſt, and vnto Ioſhua the ſonne of Nun, and vnto the chiefe fathers of the tribes of the children of Iſrael,

‖*Or, the chiefe of the fathers.*

2 And ſpake vnto them at Shiloh in the land of Canaan, ſaying, * The Lord commanded [a] by the hand of Moſes, to giue vs cities to dwell in, with the ſuburbs thereof for our cattell.

Numb. 35.2.

[a] By Moſes, by whoſe miniſtery God ſhewed his power.

3 So the children of Iſrael gaue vnto the Leuites, out of their inheritance at the commaundement of the Lorde theſe cities with their ſuburbs.

4 And the lot came out for the families of the [b] Kohathites: and the children of Aaron the Prieſt, which were of the Leuites, had by lot, out of the tribe of Iudah, and out of the tribe of Simeon, and out of the tribe of Beniamin [c] thirteene cities.

[b] He meaneth them that were Prieſts; for ſome were but Leuites.

[c] Euery tribe gaue moe or fewer cities, according as their inheritance was great or little, Num. 35.8.

5 And the reſt of the children of Kohath, had by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the halfe tribe of Manaſſeh, tenne cities.

6 Alſo the children of Gerſhon had by lot out of the families of the tribe of Iſſachar, and out of the tribe of Aſher, and out of the tribe of Naphtali, and out of the halfe tribe of Manaſſeh in Baſhan, thirteene cities.

7 The children of Merari according to their families had out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelue cities.

8 So the children of Iſrael gaue by lot vnto the Leuites theſe cities with their ſuburbs, as the Lord had commaunded by the hand of Moſes.

9 ¶ And they gaue out of the tribe of the children of Iudah, and out of the tribe of the children of Simeon, theſe cities which are here named.

10 And they were the childrens of [d] Aaron being of the families of the Kohathites, and of the ſonnes of Leui, (for theirs was the firſt lot.)

[d] For Aaron came of Kohath, and therefore the Prieſts office remained in that family.

11 So they gaue them Kiriath-arba of the father of Anak (which is Hebron) in the mountaine of Iudah, with the ſuburbes of the ſame round about it.

12 (But the land of the city, and the villages thereof, gaue they to * Caleb the ſonne of Iephunneh to be his poſſeſſion)

Chap. 14.14. 1.chron. 6 56.

13 ¶ Thus they gaue to the [e] children of Aaron the Prieſt, a citie of refuge for the ſlayer, euen Hebron with her ſuburbes, and Libnah with her ſuburbs,

[e] That is, the Prieſt of the family of the Kohathites, of whom Aaron was chiefe.

14 And Iattir with her ſuburbes, and Eſhtemoa and her ſuburbs,

15 And Holon with her ſuburbs, and Debir with her ſuburbs,

16 And Ain with her ſuburbes, and Iuttah with her ſuburbes, Beth-ſhemeſh with her ſuburbes: nine cities out of thoſe two tribes.

17 And out of the tribe of Beniamin they gaue Gibeon with her [f] ſuburbs, Geba with her ſuburbs,

[f] The ſuburbes were a thouſand cubits from the wall of the citie round about, Num. 35.4.

18 Anathoth with her ſuburbs, and Almon with her ſuburbs: foure cities.

19 All the cities of the children of Aaron Prieſts, were thirteene cities with their ſuburbs.

20 ¶ But to the families of the children of Kohath of the Leuites, [g] which were the reſt of the children of Kohath (for the cities of their lot were out of ẏ tribe of Ephraim)

[g] That were not Prieſts.

21 They gaue them the citie of refuge for the ſlayer, [h] Shechem with her ſuburbs in mount Ephraim, and Gezer with her ſuburbs,

[h] Hebron and Shechem were the two cities of refuge vnder the Koathites.

22 And Kibzaim with her ſuburbs, and Beth horon with her ſuburbs: foure cities.

23 And out of the tribe of Dan, Eltekeh with her ſuburbs, Gibbethon with her ſuburbs,

24 Aiialon with her ſuburbs, Gath-rimmon with her ſuburbs; foure cities.

25 And out of the [i] halfe tribe of Manaſſeh, Tanach with her ſuburbs, and Gath-rimmon with her ſuburbs: two cities.

[i] Which dwelt in Canaan.

26 All the cities for the other families of the children of Kohath were tenne with their ſuburbs.

27 ¶ Alſo vnto the children of Gerſhon of the families of the Leuites, they gaue out of the halfe tribe of Manaſſeh, the citie of refuge for the ſlayer, [k] Golan in Baſhan with her ſuburbs, and Beeſhterah with her ſuburbs: two cities.

[k] Golan and Kedeſh were the cities of refuge vnder the Gerſhonites.

28 And out of the tribe of Iſſachar, Kiſhon with her ſuburbs, Dabereh with her ſuburbs,

29 Iarmuth with her ſuburbs, En-gannim with her ſuburbs: foure cities.

30 And out of the tribe of Aſher, Miſhal with her ſuburbs, Abdon with her ſuburbs,

31 Helcah with her ſuburbs, and Rehob with her ſuburbs: foure cities.

32 And out of the tribe of Naphtali, the citie of refuge for the ſlayer, Kedeſh in ‖ Galil with her ſuburbs, & Hammoth-dor with her ſuburbs, and Kartan with her ſuburbs: three cities.

‖*Or, Galile.*

33 All the cities of the Gerſhonites, according to their families, were thirteene cities with their ſuburbs.

34 ¶ Alſo vnto the families of ẏ children of Merari the [l] reſt of the Leuites, they gaue out of the tribe of Zebulun, Iokneam with her ſuburbs, and Kartah with her ſuburbs,

[l] They are here called the reſt, becauſe they are laſt numbred, and Merari was the yongeſt brother, Gen. 46.11.

35 Dimnah with her ſuburbs, Nahalal with her ſuburbs: foure cities.

36 And out of the tribe of Reuben, [m] Bezer with her ſuburbs, and Iahazah with her ſuburbs,

[m] Bezer and Ramoth were the cities of refuge vnder the Merarites and beyond Iorden, Chap. 20.8.

37 Kedemoth with her ſuburbs, and Mephaath with her ſuburbs: foure cities.

38 And out of the tribe of Gad they gaue

for a citie of refuge for the ſlayer, Ramoth in Gilead with her ſuburbes, and Mahanaim with her ſuburbs,

39 Heſhbon with her ſuburbs, and Iazer with her ſuburbs: foure cities in all.

40 So all the cities of the children of Merari, according to their families (which were the reſt of the families of the Leuites) were by their lot twelue cities.

41 And all the cities of the Leuites [n] within the poſſeſſion of the children of Iſrael, were eight and fortie with their ſuburbs.

n Thus according to Iaakobs propheſie, they were ſcattered thorowout the countrey, which God vſed to this ende, that his people might be inſtructed in the true religion by them.

42 Theſe cities lay euery one ſeuerally with their ſuburbes round about them: ſo were all theſe cities.

43 ¶ So the Lorde gaue vnto Iſrael all the land, which he had ſworne to giue vnto their fathers: and they poſſeſſed it, & dwelt therein.

44 Alſo the Lord gaue them reſt round about, according to all that hee had ſworne vnto their fathers: and there ſtoode not a man of all their enemies before them: for the Lord deliuered all their enemies into their hand.

45 * There failed nothing of all the good things which the Lord had ſayd vnto the houſe of Iſrael, but all came to paſſe.

*Chap.*23.14,15.

CHAP. XXII.

1 Reuben, Gad, and the halfe tribe of Manaſſeh are ſent againe to their poſſeſſions. 10 They build an altar for a memorial. 15 The Iſraelites reproue them. 21 Their anſwere for defence of the ſame.

THen [a] Ioſhua called the Reubenites, and the Gadites, and the halfe tribe of Manaſſeh,

a After that the Iſraelites enioyed the land of Canaan.

2 And ſayd vnto them, Ye haue kept all that Moſes the ſeruant of the Lord [b] commanded you, and haue obeyed my voice in all that I commanded you:

b Which was to go armed before their brethren, Num, 32, 29.

3 Yee haue not forſaken your brethren this long ſeaſon vnto this day, but haue diligently kept the commandement of the Lord your God:

4 And now the Lord hath giuen reſt vnto your brethren as he promiſed them: therefore now returne ye and goe to your tents, to the land of your poſſeſſion, which Moſes the ſeruant of the Lord * hath giuen you beyond Iorden.

*Numb.*32.33. *chap.*13,8.

5 But take diligent heed, to do the commandement and Law, which Moſes the ſeruant of the Lorde commaunded you: that is, * that yee [c] loue the Lord your God, & walke in all his wayes, and keepe his commaundements, and cleaue vnto him, and ſerue him with all your heart, and with all your ſoule.

*Deut.*10,12.
c He ſheweth wherein conſiſteth the fulfilling of the Law.

6 So Ioſhua [d] bleſſed them, & ſent them away, and they went vnto their tents.

d He commended them to God, and prayed for them.

7 ¶ Nowe vnto one halfe of the tribe of Manaſſeh Moſes had giuen a poſſeſſion in Baſhan: and vnto the other halfe thereof gaue Ioſhua among their brethren on this ſide Iorden Weſtward: therefore when Ioſhua ſent them away vnto their tents, and bleſſed them,

8 Thus he ſpake vnto them, ſaying, Returne with much riches vnto your tents, and with a great multitude of cattell, with ſiluer and with gold, with braſſe and with yron, and with great aboundance of rayment: diuide the ſpoile of your enemies with your [e] brethren.

e Which remained at home, and went not to the warre, Numb, 31. 27.1, ſam, 30. 24.

9 ¶ So the children of Reuben, and the children of Gad, and halfe the tribe of Manaſſeh returned, and departed from the children of Iſrael from Shiloh (which is in the land of Canaan) to goe vnto the countrey of Gilead to the land of their poſſeſſion, which they had obteined, according to the worde of the Lorde by the hande of Moſes.

10 ¶ And when they came vnto ‡ the borders of Iorden (which are in the lande of Canaan) then the children of Reuben, and the children of Gad, and halfe the tribe of Manaſſeh, built [f] there an altar by Iorden, a great altar to ſee to.

‡*Ebr. Geliloth, which countrey alſo was called Canaan, becauſe the Amorites dwelling there, were called Canaanites.*
f That is, beyond Iorden: for ſometime the whole countrey on both ſides of Iorden is meant by Canaan.

11 ¶ When the children of Iſrael heard ſay, Beholde, the children of Reuben, and the children of Gad, and halfe the tribe of Manaſſeh, haue built an altar in the forefront of the land of Canaan vpon the borders of Iorden at the paſſage of the children of Iſrael:

12 When the children of Iſrael heard it, then the whole Congregation of the children of Iſrael gathered them together at Shiloh, to goe vp to [g] warre againſt them.

g Such now was their zeale, that they would rather loſe their liues, then ſuffer the true religion to be changed or corrupted.

13 Then the children of Iſrael ſent vnto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manaſſeh, into the land of Gilead, Phinehas the ſonne of Eleazar the Prieſt,

14 And with him tenne princes, of euery chiefe houſe a prince, according to all the tribes of Iſrael: for euery one was chiefe of their fathers houſholde among the ‖ thouſands of Iſrael.

‖*Or, multitude.*

15 ¶ So they went vnto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manaſſeh, vnto the land of Gilead, and ſpake vnto them, ſaying,

16 Thus ſaith [h] the whole Congregation of the Lord, What tranſgreſſion is this that yee haue tranſgreſſed againſt the God of Iſrael, to turne away this day from the Lord, in that yee haue built you an altar for to rebell this day againſt the Lord?

h Not onely of the princes, but alſo of the common people.

17 Haue wee too little for the wickednes * of Peor, whereof we are not [i] cleanſed vnto this day, though a plague came vpon the Congregation of the Lord?

*Numb.*25.4.
i Meaning, God is not fully pacified, foraſmuch as no puniſhment can be ſufficient for ſuch wickedneſſe and idolatrie.

18 Ye alſo are turned away this day from the Lord: and ſeeing ye rebell to day againſt the Lord, euen to morrow hee will be wroth with all the Congregation of Iſrael.

19 Notwithſtanding, if the land of your poſſeſſion be [k] vncleane, come yee ouer vnto the land of the poſſeſſion of the Lord, wherein the Lords Tabernacle dwelleth, and take poſſeſſion among vs: but [l] rebell not againſt the Lord, nor rebell not againſt vs in building you an altar, beſide the altar of the Lord our God.

k In your iudgement.
l To vſe any other ſeruice then God hath appointed, is to rebell againſt God, 1.Sam.15.23.

20 Did not Achan the ſonne of Zerah treſpaſſe grieuouſly in the execrable thing, and wrath fell on * all the Congregation of Iſrael? and this man alone [m] periſhed not in his wickedneſſe.

*Chap.*7.1,5.
m Signifying, that if many ſuffred for one mans fault, for the fault of many all ſhould ſuffer.

21 ¶ Then the children of Reuben & the

children of Gad, and halfe the tribe of Manaſſeh anſwered, and ſayd vnto the heads ouer the thouſands of Iſrael,

22 The Lord God of gods, the Lord God of gods, he knoweth, & Iſrael himſelfe ſhall know: if by rebellion, or by tranſgreſſion againſt the Lord we haue done it, ſaue thou vs not this day.

23 If wee haue built vs an altar to returne away from the Lorde, either to offer thereon burnt offering, or meate offering, or to offer peace offerings thereon, let the Lord [n] himſelfe require it:

n Let him puniſh vs.

24 And if wee haue not rather done it for feare of this thing, ſaying, In time to come your children might ſay vnto our children, What haue yee to doe with the Lord God of Iſrael?

25 For the Lorde hath made Iorden a border betweene vs and you, yee children of Reuben, and of Gad: therefore yee haue no part in the Lorde: ſo ſhall your children, make our children [o] ceaſe from fearing the Lord.

o Or, to turne backe from the true God.

26 Therefore we ſayd, We will now goe about to make vs an altar, not for burnt offering, nor for ſacrifice,

27 But it ſhall be a * witneſſe betweene vs and you, and betweene our generations after vs, to execute the ſeruice of the Lorde before him in our burnt offrings, and in our ſacrifices, and in our peace offerings, and that your children ſhould not ſay to our children in time to come, Ye haue no part in the Lord.

Gen.31.48. chap.24.27. verſe.34.

28 Therefore ſayd we, If ſo be that they ſhould ſo ſay to vs or to our [p] generations in time to come, then will we anſwere, Behold the faſhion of the altar of the Lord, which our fathers made, not for burnt offering nor for ſacrifice, but it is a witneſſe betweene vs and you.

p They ſignifie a wonderfull care that they bare toward their poſteritie, that they might liue in the true ſeruice of God,

29 God forbid, that wee ſhould rebell againſt the Lorde, and turne this day away from the Lord to build an altar for burnt offering, or for meate offering, or for ſacrifice, ſaue the altar of the Lord our God, that is before his Tabernacle.

30 ¶ And when Phinehas the Prieſt, and the Princes of the Congregation, and heads ouer the thouſands of Iſrael which were with him, heard the wordes that the children of Reuben, and children of Gad, and the children of Manaſſeh ſpake, ‡ they were well content.

‡Ebr. it was good in their eyes.

31 And Phinehas the ſonne of Eleazar the Prieſt ſayd vnto the children of Reuben and to the children of Gad, and to the children of Manaſſeh, This day wee perceiue that the Lord is [q] among vs, becauſe ye haue not done this treſpaſſe againſt the Lorde: now yee [r] haue deliuered the children of Iſrael out of the hand of the Lord.

q By preſeruing vs and gouerning vs.

r Whom if ye had offended, he would haue puniſhed with you.

32 ¶ Then Phinehas the ſonne of Eleazar the Prieſt with the Princes returned from the children of Reuben, and from the children of Gad, out of the lande of Gilead, vnto the land of Canaan, to the children of Iſrael, and brought them anſwere.

33 And the ſaying pleaſed the children of Iſrael: and the children of Iſrael ‖ bleſſed God, and ‡ minded not to goe againſt them in battel, for to deſtroy the land, wherein the children of Reuben and Gad dwelt.

‖Or, praiſed.

‡Ebr. ſaid.

34 Then the children of Reuben, and the children of Gad called the altar ‖ Ed: for it ſhalbe a witneſſe betweene vs, that the Lord is God.

‖Or, witneſſe.

CHAP. XXIII.

2 Ioſhua exhorteth the people, that they ioyne not themſelues to the Gentiles, 7 That they name not their idoles. 14 The promiſe, if they feare God, 15 And threatnings, if they forſake him.

AND a long ſeaſon after that the Lorde had giuen reſt vnto Iſrael from all their enemies round about, and Ioſhua was olde and ‡ ſtricken in age,

‡Ebr. commen into yeeres.

2 Then Ioſhua called all Iſrael, and their Elders, and their heads, all their Iudges, and their officers, and ſayd vnto them, I am olde, and ſtriken in age.

3 Alſo ye haue ſeene al that the Lord your God hath done vnto all theſe nations [a] before you, how the Lord your God himſelfe hath fought for you.

a Your eyes bearing witneſſe.

4 Behold, I haue ‖ diuided vnto you by lot, theſe nations that remaine, to be an inheritance according to your tribes, from Iorden, with all the nations that I haue deſtroyed, euen vnto the great Sea ‡ Weſtward.

‖Or, ouerthrowen theſe nations.

‡Eb. at the ſunne ſet.

5 And the Lorde your God ſhall expell [b] them before you, and caſt them out of your ſight, and yee ſhall poſſeſſe their land as the Lord your God hath ſayd vnto you.

b Which yee remaine and are not ouercome, as Chap.13.2,

6 Be yee therefore of a valiant courage, to obſerue and doe all that is written in the booke of the Law of Moſes, * that yee turne not therefrom to the right hand nor to the left,

Deut.5.23. and 28.14.

7 Neither company with theſe nations: that is, with them which are [c] left with you, neither * make mention of the name of their gods, [d] nor cauſe to ſweare by them, neither ſerue them nor bow vnto them:

c And not yet ſubdued.

Pſal.16.4.

d Let not the Iudges admit an othe, which any ſhall ſweare by their idoles.

8 But ſticke faſt vnto the Lorde your God, as ye haue done vntill this day.

9 For the Lord hath caſt out before you great nations and mighty, and no man hath ſtood before your face hitherto.

10 * One man of you ſhall chaſe a thouſand: for the Lord your God, he fighteth for you, as he hath promiſed you.

Leuit.26.8. deut.32.30.

11 Take good heede therefore vnto your ‡ ſelues, that ye loue the Lord your God.

‡Ebr. ſoules.

12 Els, if yee goe backe, and cleaue vnto the reſt of theſe nations: that is, of them that remaine with you, and ſhal ‖ make mariages with them, and ‖ goe vnto them, and they to you,

‖Or, be of their affinitie.

‖Or, haue conuerſation with them.

13 Know yee for certaine, that the Lord your God will caſt out no more of theſe nations from before you: * but they ſhall bee a ſnare and deſtruction vnto you, and a whip on your ſides, and thornes in your [e] eyes, vntill yee periſh out of this good land, which the Lord your God hath giuen you.

Exod.23.33. num.33.55. deut.7.16.

e Meaning, they ſhall be a continuall griefe vnto you, and ſo, the cauſe of your deſtruction.

14 And behold, this day doe I [f] enter into the way of all the world, and yee know in

f I die according to the courſe of nature.

all your [g] hearts and in all your ſoules, that *nothing hath failed of all the good things which the Lord your God promiſed you, but all are come to paſſe vnto you: nothing hath failed thereof.

[g] Most certainly.
Chap.21.45.

15 Therefore as all ||good things are come vpon you which the Lord your God promiſed you, ſo ſhall the Lord bring vpon you euery ||euill thing, vntill hee haue deſtroyed you out of this good land, which the Lorde your God hath giuen you.

||Or, promiſes.

||Or, threatnings, as Chap.24.20.

16 When ye ſhall [h] tranſgreſſe the couenant of the Lord your God, which he commanded you, and ſhall goe and ſerue other gods, and bow your ſelues to them, then ſhall the wrath of ỹ Lord waxe hote againſt you, and yee ſhall periſh quickly out of the good land which he hath giuen you.

[h] He ſheweth that no euill can come vnto man except he offend God by diſobedience.

CHAP. XXIIII.

2 Ioſhua rehearſeth Gods benefites, 14 and exhorteth the people to feare God. 29 The league renewed betweene God and the people. 29 Ioſhua dieth. 32 The bones of Ioſeph are buried. 33 Eleazar dieth.

AND Joſhua aſſembled againe all the [a] tribes of Iſrael to Shechem, and called the Elders of Iſrael, and their heads, and their Judges, and their officers, & they preſented themſelues before [b] God.

[a] That is, the nine tribes and the halfe.

[b] Before the Arke, which was brought to Shechem, when they went to burie Ioſephs bones.

2 Then Joſhua ſayd vnto all the people, Thus ſayth the Lord God of Iſrael, *Your Fathers dwelt beyond the [c] flood in olde time, euen Terah the father of Abraham, and the father of Nachor, and ſerued other gods.

Gene.11.31.
iudeth 5.6.7.

[c] Euphrates in Meſopotamia.

3 And I tooke your father Abraham from beyond the flood, and brought him through all the land of Canaan, and multiplied his ſeed, and *gaue him Izhak.

Gen.11.26.
Gen.21.2.

4 And I gaue vnto Izhak *Iaakob and Eſau: and I gaue vnto *Eſau mount Seir, to poſſeſſe it: but *Iaakob and his children went downe into Egypt.

Gen.25.26.
Gen.36.8.
Gen.46.6.

5 *I ſent Moſes alſo and Aaron, and I plagued Egypt: and when I had ſo done among them, I brought you out.

Exod.3.10.

6 So I *brought your Fathers out of Egypt, and yee came vnto the ſea, and the Egyptians purſued after your fathers with charets and horſemen vnto *the red Sea.

Exod.12.37.

Exod.14.9.

7 Then they cried vnto the Lord, and he put ||a darkeneſſe betweene you and the Egyptians, and brought the Sea vpon them, and couered them: ſo your eyes haue ſeene what I haue done in Egypt: alſo yee dwelt in the wilderneſſe [d] a long ſeaſon.

||Or, a clowde.

[d] Euen fortie yeeres.

8 After, I brought you into the land of the Amorites, which dwelt beyond Jorden, *and they fought with you: but I gaue them into your hand, and yee poſſeſſed their countrey, and I deſtroyed them out of your ſight.

Numb 21.29.

9 *Alſo Balak the ſonne of Zippor king of Moab aroſe and warred againſt Iſrael, and ſent to call Balaam the ſonne of Beor, for to curſe you,

Numb.22.5.
deut.23.4.

10 But I would not heare Balaam: therefore he bleſſed you, and I deliuered you out of his hand.

11 And yee went ouer Jorden, and came vnto Jericho, & the [e] men of Jericho fought againſt you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgaſhites, the Hiuites, and the Jebuſites, and I deliuered them into your hand.

[e] Becauſe it was the chiefe citie, vnder it he conteineth all the countrey: els they of the citie fought not.

12 And I ſent *hornets before you, which caſt them out before you, euen the two kings of the Amorites, and not with thy ſword, nor with thy bow.

Exod.23.28.
deut.7.20.
chap.11.20.

13 And I haue giuen you a land, wherein yee did not labour, and cities, which yee built not, and yee dwell in them, and eate of the vineyards and Oliue trees, which yee planted not.

14 Now therefore [f] feare the Lord, and ſerue him in vprightneſſe and in trueth, and put away the gods, which your Fathers ſerued beyond the flood and in Egypt, and ſerue ye the Lord.

[f] This is the true vſe of Gods benefites, to learne thereby to feare and ſerue him with an vpright conſcience.

15 And ‡ if it ſeeme euill vnto you to ſerue the Lord, chooſe you this day whom yee will ſerue, whether the gods which your Fathers ſerued (that were beyond the flood) or the gods of the Amorites, in whoſe land yee dwell: [g] but I and my houſe will ſerue the Lord.

‡Ebr. if it be euill in your ſight.

[g] This teacheth vs, that if all the world would goe from God, yet euery one of vs particularly is bound to cleaue vnto him.

16 Then the people anſwered and ſayd, God forbid, that we ſhould forſake the Lord, to ſerue other gods.

17 For the Lord our God, hee brought vs and our Fathers out of the land of Egypt, from the houſe of bondage, and hee did thoſe great miracles in our ſight, and preſerued vs in all the way that wee went, and among all the people through whome wee came.

18 And the Lord did caſt out before vs all the people, euen the Amorites, which dwelt in the land: therefore will wee alſo ſerue the Lord, [h] for he is our God.

[h] How much more are wee bound to ſerue God in Chriſt, by whom we haue receiued the redemption of our ſoules?

19 And Joſhua ſayd vnto the people, Ye cannot ſerue the Lord: for he is an holy God: he is a ielous God: he will not pardon your iniquitie nor your ſinnes.

20 If ye forſake the Lord & ſerue ſtrange gods, *then he will returne and bring euill vpon you, and conſume you, after that hee hath done you good.

Chap.23.15.

21 And the people ſayde vnto Joſhua, Nay, but we will ſerue the Lord.

22 And Joſhua ſayd vnto the people, Ye are witneſſes [i] againſt your ſelues, that yee haue choſen you the Lord to ſerue him: and they ſayd, We are witneſſes.

[i] If you doe the contrary, your owne mouthes ſhall condemne you.

23 Then put away now, ſayde hee, the ſtrange [k] gods which are among you, and bowe your hearts vnto the Lord God of Iſrael.

[k] Out of your hearts, and otherwiſe.

24 And the people ſayde vnto Joſhua, The Lord our God will wee ſerue, and his voice will we obey.

25 So Joſhua [l] made a couenant with the people the ſame day, and gaue them an ordinance and law in Shechem.

[i] By ioining God and the people together: alſo he repeateth the promiſes and threatnings out of the Law.

26 And Joſhua wrote theſe words in the booke of the law of God, and tooke a great ſtone, & pitched it there vnder an ||Oke that was in the Sanctuary of the Lord.

||Or, elme.

27 And Joſhua ſayd vnto all the people,

Behold, this ſtone ſhall be a * witneſſe vnto vs: for it m hath heard all the wordes of the Lorde which hee ſpake with vs: it ſhall bee therefore a witneſſe againſt you, leſt ye deny your God.

28 Then Ioſhua let the people depart euery man vnto his inheritance.

29 And after theſe thinges, Ioſhua the ſonne of Nun, the ſeruant of the Lord, died, being an hundreth and ten yeeres olde.

30 And they buried him in the border of his inheritance in * Timnath-ſerah, which is in mount Ephraim, on the North ſide of mount Gaaſh.

31 And Iſrael n ſerued the Lorde all the dayes of Ioſhua, and all the dayes of the Elders that outliued Ioſhua, and which had knowen all the workes of the Lorde that he had done for Iſrael.

32 And the * bones of Ioſeph, which the children of Iſrael brought out of Egypt, buried they in Shechem in a parcel of ground which Iaakob bought of * the ſonnes of Hamor the father of Shechem, for an hundreth pieces of ſiluer, and the children of Ioſeph had them in their inheritance.

33 Alſo Eleazar the ſonne of Aaron died, whom they buried in the ‡ hill of Phinehas his ſonne, which was giuen him in mount Ephraim.

Chap.23.27.

m Rather then mens diſſimulation ſhould not be puniſhed, the dumbe creatures ſhall cry for vengeance.

Chap.19.50. iudg.2.9.

n Such are the people commonly as their rulers are.

Gen.50.25. exod.13.19.

Gen.33.19.

‡ Ebr. Gibeath Phinehas.

The booke of Iudges.

THE ARGVMENT.

ALbeit there is nothing that more prouoketh Gods wrath, then mans ingratitude, yet there is nothing ſo diſpleaſant and hainous that can turne backe Gods loue from his Church. For now when the Iſraelites were entred into the land of Canaan, and ſaw the truth of Gods promiſe performed, in ſtead of acknowledging his great benefits, and giuing thanks for the ſame, they fell to moſt horrible obliuion of Gods graces, contrary to their ſolemne promiſe made vnto Ioſhua, and ſo prouoked his vengeance (as much as in them ſtood) to their vtter deſtruction. Whereof as they had moſt euident ſignes by the mutabilitie of their ſtate: (for he ſuffered them to be moſt cruelly vexed and tormented by tyrants: he pulled them from libertie, and caſt them into ſlauerie, to the intent they might feele their owne miſeries, and ſo call vnto him and be deliuered) ſo to ſhew that his mercies endure for euer, he raiſed vp from time to time ſuch as ſhould deliuer them, and aſſure them of his fauour and grace, if they would turne to him by true repentance. And theſe deliuerers the Scripture calleth Iudges, becauſe they were executers of Gods iudgements, not choſen of the people, nor by ſucceſſion, but raiſed vp as it ſeemed beſt to God for the gouernance of his people. They were fourteene in number beſides Ioſhua, and gouerned from Ioſhua vnto Saul the firſt king of Iſrael. Ioſhua and theſe vnto the time of Saul, ruled 377. yeeres. In this booke are many notable points declared, but two eſpecially: firſt, the battell that the Church of God hath for the maintenance of true religion againſt idolatrie and ſuperſtition: next, what great danger that common wealth is in, when as God giueth not a Magiſtrate to reteine his people in pureneſſe of religion and his true ſeruice.

CHAP. I.

1 *After Ioſhua was dead, Iudah was conſtituted captaine.* 6 *Adoni-bezek is taken.* 14 *The requeſt of Achſah.* 16 *The children of Keni.* 28 *The Canaanites are made tributaries, but not deſtroyed.*

AFter that Ioſhua was dead, the children of Iſrael a asked the Lord, ſaying, b Who ſhall goe vp for vs againſt the Canaanites, to fight firſt againſt them?

2 And the Lord ſayde, Iudah ſhall goe vp: beholde, I haue giuen the land into his hand.

3 And Iudah ſayde vnto Simeon his c brother, Come vp with mee into my lot, that wee may fight againſt the Canaanites: and I likewiſe will goe with thee into thy lot: ſo Simeon went with him.

4 Then Iudah went vp, and the Lord deliuered the Canaanites & the Perizzites into their handes, and they ſlew of them in Bezek ten thouſand men.

5 And they found ‖ Adoni-bezek in Bezek: and they fought againſt him, and ſlew the Canaanites and the Perizzites.

6 But Adoni-bezek fled, and they purſued after him, and caught him, and d cut off the thumbs of his hands and of his feet.

7 And Adoni-bezek ſaid, Seuenty kings hauing the thumbes of their handes and of their feet cut off, gathered bread vnder my table: as I haue done, ſo God hath rewarded me. ſo they brought him to Ieruſalem, and there he died.

8 (Now the children of Iudah had fought againſt Ieruſalem, and had taken it and ſmitten it with the edge of the ſword, and had ſet the e city on fire.)

9 ¶ Afterward alſo the children of Iudah went downe to fight againſt the Canaanites, that dwelt in the mountaine, and toward the South, and in the lowe countrey.

10 And Iudah went againſt the Canaanites, that dwelt in Hebron, which Hebron before time was called * Kiriath-arba: and they ſlewe f Sheſhai, and Ahiman, and Talmai.

11 And from thence he went to the inhabitants of Debir, and the name of Debir in old time was Kiriath-ſepher.

12 And Caleb ſayd, He that ſmiteth Kiriath-ſepher, and taketh it, euen to him will I giue Achſah my daughter to wife.

13 And Othniel the ſonne of Kenaz, Calebs yonger brother tooke it, to whom hee gaue Achſah his daughter to wife.

14 And when ſhe came to him, ſhe mooued him to aſke of her father a fielde, g and ſhee lighted off her aſſe, and Caleb ſaid vnto her, What wilt thou?

15 And

a By the iudgement of Vrim: reade Exod.28.30. num.27.21. 1.ſam.28.6.

b Who ſhall be our captaine?

c For the tribe of Simeon had their inheritance within the tribe of Iudah, Ioſh. 19.1.

‖ *Or, the Lord of Bezek.*

d This was Gods iuſt iudgement, as the tyrant himſelfe confeſſeth, that as he had done, ſo did he receiue, Leuit. 24.19,20.

e Which was afterward built againe and poſſeſſed by the Iebuſites, 2.Sam. 5.6.

Ioſh.15.14.

f Theſe three were giants, and the children of Anak.

g Reade Ioſh. 15.18.

15 And ſhe anſwered him, Giue me a bleſſing: for thou haſt giuen me a South countrey, giue me alſo ſprings of water. And Caleb gaue her the ſprings aboue, and the ſprings beneath.

16 ¶ And the children of [h] Keni Moſes father in law went vp out of the citie of the palme trees with the children of Iudah into the wilderneſſe of Iudah, that lieth in the South of Arad, and went and dwelt among the people.

[h] This was one of the names of Moſes father in law, reade Num. 10 29.

17 But Iudah went with Simeon his brother, and they ſlew the Canaanites that inhabited Zephath, and vtterly deſtroyed it, and called the name of the citie * Hormah.

*Numb.*21.3.

18 Alſo Iudah tooke [i] Azzah with the coaſtes thereof, and Aſkelon with the coaſts thereof, and Ekron with the coaſts thereof.

[i] Theſe cities and others were afterward poſſeſſed of the Philiſtims, 1.Sam.6.17.

19 And the Lorde was with Iudah, and he poſſeſſed the mountaines: for he could not driue out the inhabitants of the valleys, becauſe they had charets of yron.

20 And they gaue Hebron vnto Caleb, as * Moſes had ſayd, and he expelled thence the three ſonnes of Anak.

*Numb.*14 24. *ioſh.*14 13.*and* 15 14.

21 But the children of Beniamin did not caſt out the Iebuſites, that [k] inhabited Ieruſalem: therefore the Iebuſites dwell with the children of Beniamin in Ieruſalem vnto this day.

[k] For after that the tribe of Iudah had burnt it, they built it againe.

22 ¶ They alſo that were of the houſe of Ioſeph, went vp to Bethel, and the Lorde was with them,

23 And the houſe of Ioſeph cauſed to view Beth-el (and the name of the citie beforetime was * Luz)

*Gene.*21.19.

24 And the ſpies ſawe a man come out of the citie, and they ſaid vnto him, Shew vs, we pray thee, the way into the citie, * and we will ſhew thee mercy.

*Ioſh.*2,14.

25 And when hee had ſhewed them the way into the citie, they ſmote the citie with the edge of the ſworde, but they let the man and all his houſhold depart.

26 Then the man went into the lande of the Hittites, and built a citie, and called the name thereof Luz, which is the name thereof vnto this day.

27 ¶ * Neither did Manaſſeh deſtroy Beth-ſhean with her townes, nor Taanach with her townes, nor the inhabitants of Dor with her townes, nor the inhabitants of Ibleam, with her townes, neither the inhabitants of Megiddo with her townes: [l] but the Canaanites dwelled ſtill in that land.

*Ioſh.*17,11,

[l] Wherfore God permitted yͤ Canaanites to dwell ſtill in the land, reade Chap.3.4.

28 Neuertheles when Iſrael was ſtrong, they put the Canaanites to tribute, and expelled them not wholly.

29 ¶ * Likewiſe Ephraim expelled not the Canaanites that dwelt in Gezer, but the Canaanites dwelt in Gezer among them.

*Ioſh.*16.10.

30 ¶ Neither did [m] Zebulun expel the inhabitants of Kitron, nor the inhabitants of Nahalol, but the Canaanites dwelt among them, and became tributaries.

[m] That is, the tribe of Zebulun, as is alſo to be vnderſtood of the reſt.

31 ¶ Neither did Aſher caſt out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob,

32 But the Aſherites dwelt among the Canaanites the inhabitants of the land: for they did not driue them out.

[n] But made them pay tribute as the others did.

33 ¶ Neither did Naphtali driue out the inhabitants of Beth-ſhemeſh, nor the inhabitants of Beth-anath, but dwelt among the Canaanites the inhabitants of the land: neuertheleſſe the inhabitants of Beth-ſhemeſh, and of Beth-anath became tributaries vnto them.

34 And the Amorites ‖ droue the children of Dan into the mountaine: ſo that they ſuffered them not to come downe to the valley.

‖ *Or, afflicted them.*

35 And the Amorites ‖ dwelt ſtil in mount Heres in Aialon, and in Shaalbim, and when the [o] hand of Ioſephs familie preuailed, they became tributaries:

‖ *Or, would dwell.*

[o] Meaning, when hee was ſtronger then they.

36 And the coaſt of the Amorites was from Maaleh akrabbim, euen from [p] Selah and vpward.

[p] Which was a citie in Arabia, or as ſome read, frō the rocke.

CHAP. II.

1 The Angel rebuketh the people, becauſe they had made peace with the Canaanites. 11 The Iſraelites fell to idolatry after Ioſhuas death. 14 They are deliuered into the enemies handes. 16 God deliuereth them by Iudges. 22 Why God ſuffered idolaters to remaine among them.

1 And an [a] Angel of the Lord came vp from Gilgal to Bochim, and ſayd, I made you to go vp out of Egypt, and haue brought you vnto the land which I had ſworne vnto your fathers, and ſayd, I will neuer breake my couenant with you.

[a] That is, meſſenger or prophet, as ſome thinke, Phinehas.

2 * Yee alſo ſhall make a couenant with the inhabitants of this land, * but ſhall breake downe their altars: but ye haue not obeyed my voice. Why haue ye done this?

*Deut.*7.2.
*Deut,*12.3.

3 Wherefore, I ſayd alſo, I will not caſt them out before you, but they ſhall bee * as thornes vnto your ſides, and their gods ſhall be your ‖ deſtruction.

*Ioſh.*23.13.

‖ *Or, ſnare.*

4 And when the Angel of the Lord ſpake theſe wordes vnto all the children of Iſrael, the people lift vp their voyce, and wept.

5 Therfore they called the name of that place, ‖ Bochim, and offered ſacrifices there vnto the Lord.

‖ *Or, weeping.*

6 ¶ Now when Ioſhua had [b] ſent the people away, the children of Iſrael went euery man into his inheritance to poſſeſſe the land.

[b] After that he had diuided to euery man his portion by lot, Ioſh.24.28.

7 And the people had ſerued the Lord all the dayes of Ioſhua, and all the dayes of the Elders that outliued Ioſhua, which had ſeene all the great [c] workes of the Lord that he did for Iſrael.

[c] Meaning, the woonders and miracles.

8 But Ioſhua the ſonne of Nun the ſeruant of the Lord died, when he was an hundreth and ten yeeres old:

9 And they buried him in the coaſtes of his inheritance, in [d] Timnath-heres in mount Ephraim, on the North ſide of mount Gaaſh.

[d] Heres by turning the letters backward, is Serah, as Ioſh.24. 30.

10 And ſo all that generation was gathered vnto their fathers, and another generation aroſe after them, which neither knew the Lord, nor yet the workes which he had done for Iſrael.

11 ¶ Then the children of Iſrael did wickedly in the ſight of the Lorde, and ſerued [e] Baalim,

[e] That is, all maner of idoles.

12 And forſooke the Lorde God of their fathers, which brought them out of the land of Egypt, and followed other gods, euen the gods of the people that were rounde about them, and bowed vnto them, and prouoked the Lord to anger.

13 So they forſooke the Lord, and ſerued *Baal, and [f] Aſhtaroth.

Chap.10.6.
f Theſe were idoles, which had the forme of an ewe or ſheepe among the Sidonians.

14 And the wrath of the Lorde was hote againſt Iſrael, and hee deliuered them into the hands of ſpoilers, that ſpoiled them, and hee *ſolde them into the handes of their enemies round about them, ſo that they coulde no longer ſtand before their enemies.

Pſal.44.11.
Iſai.50.1.

15 [g] Whitherſoeuer they went out, the [h] hande of the Lorde was ſore againſt them, as the Lorde had ſayd, and as the Lorde had ſworne vnto them: ſo he puniſhed them ſore.

g In all their enterpriſes.
h The vengeance.

16 ¶ Notwithſtanding, the Lord raiſed vp ‖ Iudges, which ‡ deliuered them out of the handes of their oppreſſors.

‖Or, Magiſtrates.
‡Ebr. ſaued.

17 But yet they woulde not obey their Iudges: for they went a whoring after other gods, & worſhipped them, and turned quickly out of the [i] way, wherein their fathers walked, obeying the Commandements of the Lord: they did not ſo.

i Meaning, from the true religion.

18 And when the Lorde had rayſed them vp Iudges, the Lorde was with the Iudge, and deliuered them out of the hande of their enemies all the dayes of the Iudge, (for the Lorde ‡ had compaſſion of their gronings, [k] becauſe of them that oppreſſed them and tormented them.)

‡Ebr. repented.
k Seeing their crueltie.

19 Yet *when the Iudge was dead, they returned, and ‡ did worſe then their fathere, in following other gods, to ſerue them and worſhip them: they ceaſed not from their owne inuentions, nor from their rebellious way.

Chap 3.12.
‡Ebr. corrupt themſelues.

20 Wherefore the wrath of the Lord was kindled againſt Iſrael, and he ſaid, Becauſe this people hath tranſgreſſed my Couenant, which I commanded their fathers, and hath not obeyed my voyce,

21 Therefore will I no more caſt out before them any of the [l] nations, which Ioſhua left when he died,

l As the Hiuites, Iebuſites, Amorites, &c.

22 That through them I may [m] proue Iſrael, whether they will keepe the way of the Lorde, to walke therein, as their fathers kept it, or not.

m So that both outward enemies and falſe prophets are but a triall to proue our faith, Deut.13.3.

23 So the Lorde left thoſe nations, and droue them not out immediatly, neither deliuered them into the hand of Ioſhua.

Chap.3.1.

CHAP. III.

1 The Canaanites are left to try Iſrael. 9 Othniel deliuereth Iſrael. 21 Ehud killeth King Eglon. 31 Shamgar killeth the Philiſtims.

These nowe are the nations which the Lord left, that hee might proue Iſrael by them (euen as many of Iſrael as had not knowen all the [a] warres of Canaan,

a Which were atchieued by the hand of God, and not by the power of man.

2 Onely to make the generations of the children of Iſrael to knowe, and to teach them warre, which doubtleſſe their predeceſſors knew [b] not)

b For they truſted in God and he fought for them.

3 Fiue princes of the Philiſtims, and all the Canaanites, and the Sidonians, and the Hiuites that dwelt in mount Lebanon, from mount Baal-hermon vntill one come to Hamath.

4 And theſe remained to prooue Iſrael by them, to wit, whether they would obey the commandements of the Lord, which he commaunded their fathers by the hande of Moſes.

5 And the children of Iſrael dwelt among the Canaanites, the Hittites, and the Amorites, and the Perizzites, and the Hiuites, and the Iebuſites,

6 And they tooke [c] their daughters to be their wiues, and gaue their daughters to their ſonnes, and ſerued their gods.

c Contrary to Gods commandement, Deut. 7.3.

7 ¶ So the children of Iſrael did wickedly in the ſight of the Lorde, and forgate the Lorde their God, and ſerued Baalim, and [d] Aſheroth.

d Trees or woods erected for idolatrie.

8 Therefore the wrath of the Lord was kindled againſt Iſrael, and hee ſolde them into the hand of Chuſhan-riſhathaim king of ‖ Aram-naharaim, and the children of Iſrael ſerued Chuſhan-riſhathaim eight yeeres.

‖Or, Meſopotamia.

9 ¶ And when the children of Iſrael cried vnto the Lord, the Lord ſtirred vp a ſauiour to the children of Iſrael, and hee ſaued them, euen Othniel the ſonne of Kenaz, Calebs yonger brother.

10 And the [e] Spirit of the Lord came vpon him, and hee iudged Iſrael, and went out to warre: and the Lord deliuered Chuſhan-riſhathaim king of ‖ Aram into his hand, and his hand preuailed againſt Chuſhan-riſhathaim.

e He was ſtirred vp by the Spirit of the Lord.
‖Or, Syria.

11 So the land had reſt [f] fortie yeeres, and Othniel the ſonne of Kenaz died.

f That is, two & thirty vnder Ioſhua, and eight vnder Othniel.

12 ¶ Then the children of Iſrael againe committed wickedneſſe in the ſight of the Lorde: and the [g] Lorde ſtrengthened Eglon king of Moab againſt Iſrael, becauſe they had committed wickedneſſe before the Lord.

g So that the enemies of Gods people haue no power ouer thē, but by Gods appointment.

13 And hee gathered vnto him the children of Ammon, and Amalek, and went and ſmote Iſrael, and they poſſeſſed the citie of palme trees.

14 So the children of Iſrael ſerued Eglon king of Moab eighteene yeeres.

15 But when the children of Iſrael cried vnto the Lord, the Lorde ſtirred them vp a ſauiour, Ehud the ſonne of Gera, the ſonne of ‖ Gemini, a man ‖ lame of his right hand: and the children of Iſrael ſent a preſent by him vnto Eglon king of Moab.

‖Or, Beniamin.
‖Or, left handed.

16 And Ehud made him a ‖ dagger with two edges, of a cubit length, and he did gird it vnder his raiment vpon his right thigh,

‖Or, cauſed a dagger to be made.

17 And he preſented the gift vnto Eglon king of Moab (and Eglon was a very fat man)

18 And when hee had now preſented the preſent, hee ſent away the people that bare the preſent.

19 But he turned againe from the [h] quarries, that were by Gilgal, and ſayde, I haue a ſecret errand vnto thee, O king. Who ſayd, Keepe [i] ſilence: and all that ſtood about him, went out from him.

h Or, as ſome reade, from the places of idols.
i Till all be departed.

20 Then Ehud came vnto him, (and he ſate alone in a Summer parlour, which hee had) and Ehud ſayde, I haue a meſſage

vnto thee from God. Then hee aroſe out of his throne,

21 And Ehud put foorth his left hande, and tooke the dagger from his right thigh, and thruſt it into his belly,

22 So that the haft went in after the blade, and the fat cloſed about the blade, ſo that he could not draw the dagger out of his belly, but the dirt came out.

23 Then Ehud gate him out into the ‖ porch, and ſhut the doores of the parlour vpon him, and locked them.

24 And when hee was gone out, his ſeruants came: who ſeeing that the doores of the parlour were locked, they ſayde, Surely ǂ hee doeth his eaſement in his Sommer chamber:

25 And they taried till they were aſhamed: and ſeeing he opened not the doores of the parlour, they tooke the key, and opened them, and behold, their lord was fallen dead on the earth.

26 So Ehud eſcaped, while they taried, and was paſſed the quarries, and eſcaped vnto Seirath.

27 And when he came home, he ‖ blewe a trumpet in mount Ephraim, and the children of Iſrael went downe with him from the mountaine, and he went before them.

28 Then ſayd he vnto them, Follow me: for the Lorde hath deliuered your enemies, euen Moab into your hande. So they went downe after him, and tooke the paſſages of Iorden toward Moab, and ſuffered not a man to paſſe ouer.

29 And they ſlewe of the Moabites the ſame time about ten thouſande men, all ‖ fed men, and all were warriours, and there eſcaped not a man.

30 So Moab was ǂ ſubdued that day vnder the hande of Iſrael: and the [k] land had reſt fourescore yeeres.

31 ¶ And after him was Shamgar the ſonne of Anath, which ſlewe of the Philiſtims ſixe hundreth men with an oxe [l] goade, and he alſo deliuered Iſrael.

CHAP. IIII.

1 Iſrael ſin, and and are giuen into the handes of Jabin. 4 Deborah iudgeth Iſrael, and exhorteth Barak to deliuer the people. 15 Siſera fleeth. 17 and is killed by Jael.

AND the children of Iſrael ǂ began againe to doe wickedly in the ſight of the Lorde when Ehud was dead.

2 And the Lord ſold them into the hand of [a] Iabin King of Canaan, that reigned in Hazor, whoſe chiefe captaine was called Siſera, which dwelt in [b] Haroſheth of the Gentiles.

3 Then the children of Iſrael cried vnto the Lord: (for he had nine hundreth charets of yron, and twentie yeeres hee had vexed the children of Iſrael very ſore.)

4 ¶ And at that time Deborah a propheteſſe, the wife of Lapidoth [c] iudged Iſrael.

5 And this Deborah dwelt vnder a palme tree, betweene Ramah & Beth el in mount Ephraim, and the children of Iſrael came vp to her for iudgement.

6 Then ſhe ſent and called Barak the ſon of Abinoam out of Kedeſh of Naphtali, and ſayde vnto him, Hath not the Lorde God of Iſrael [d] commanded, ſaying, Goe and drawe toward mount Tabor, and take with thee ten thouſand men of the children of Naphtali, and of the children of Zebulum?

7 And I wil draw vnto thee to the * ‖ riuer Kiſhon, Siſera, the captaine of Iabins army with his charets, and his multitude, and will deliuer him into thine hand.

8 And Barak ſayd vnto her, [e] If thou wilt goe with me, I will goe: but if thou wilt not goe with me, I will not goe.

9 Then ſhe anſwered, I will ſurely goe with thee, but this iourney that thou takeſt, ſhall not be for thine honour: for the Lorde ſhall ſell Siſera into the hand of a woman. And Deborah aroſe and went with Barak to Kedeſh.

10 ¶ And Barak called Zebulun and Naphtali to Kedeſh, and ‖ he went vp on his feete with ten thouſande men, and Deborah went vp with him.

11 (Nowe Heber the Kenite, which was of the ‖ children of * Hobab the father in law of Moſes, was departed from the ǂ Kenites, and pitched his tent [f] vntil the plaine of Zaanaim, which is by Kedeſh)

12 Then they ſhewed Siſera, that Barak the ſon of Abinoam was gone vp to mount Tabor.

13 And Siſera called for all his charets, euen nine hundreth charets of yron, and al the people that were with him from Haroſheth of the Gentiles, vnto the riuer Kiſhon.

14 Then Deborah ſayde vnto Barak, [g] Up: for this is the day that the Lord hath deliuered Siſera into thine hand. Is not the Lord gone out before thee? So Barak went downe from mount Tabor, and tenne thouſand men after him.

15 And the Lorde deſtroyed Siſera and all his charets, and all his hoſte with the edge of the ſworde before Barak, ſo that Siſera lighted downe off his charet, and fledde away on his feete.

16 But * Barak purſued after the charets, and after the hoſte vnto Haroſheth of the Gentiles: and all the hoſte of Siſera fell vpon the edge of the ſword: there was not a man left.

17 Howbeit Siſera fled away on his feet to the tent of Iael the wife of [h] Heber the Kenite: (for peace was betweene Iabin the King of Hazor, and betweene the houſe of Heber the Kenite)

18 And Iael went out to meete Siſera, and ſaid vnto him, Turne in, my lord, turne in to me: feare not. And when hee had turned in vnto her into her tent, ſhe couered him with a ‖ mantle.

19 And he ſaid vnto her, Giue me, I pray thee, a little water to drinke: for I am thirſtie. * And ſhe opened a bottle of milke, and gaue him drinke, and couered him.

20 Againe, hee ſayd vnto her, Stand in the doore of the tent, & when any man doeth come and enquire of thee, ſaying, Is [i] any man here? thou ſhalt ſay, Nay.

21 Then Iael Hebers wife tooke a [k] naile of the tent, and tooke an hammer in her hand, ond went ſoftly vnto him, and ſmote

the

‖ *Or, hall.*

ǂ *Ebr. he couereth his feete.*

‖ *Or, cauſed the trumpet to be blowen, Num. 10.2,3.*

‖ *Or, ſtrong and bigge bodied.*

ǂ *Ebr. humbled.*

[k] Meaning, the Iſraelites.

[l] So that it is not the number, nor the meanes that God regardeth, when he will get the victory.

ǂ *Ebr. added, or continued to do euill.*

[a] There was an other Iabin, whō Ioſhua killed, and burnt his citie Hazor, Ioſh. 11.13.

[b] That is, in a wood or ſtrong place.

[c] By the ſpirit of propheſie, reſoluing of controuerſies, and declaring the will of God.

[d] And reueiled vnto me by the ſpirit of propheſie.

* *Pſal. 83.9,10.*

‖ *Or, valley.*

[e] Fearing his owne weakeneſſe and his enemies power, he deſireth the Propheteſſe to goe with him to aſſure him of Gods wil from time to time.

‖ *Or, he led after him.* 10000. *men.*

‖ *Or. poſteritie.*

* *Num.* 10.29.

ǂ *Ebr. from Kain.*

[f] Meaning, that he poſſeſſed a great part of that countrey.

[g] She ſtill encourageth him to this enterpriſe by aſſuring him of Gods fauour and aide.

* *Pſal* 83.10.

[h] Whoſe anceſters were ſtrangers, but worſhipped the true God, and therefore were ioyned with Iſrael.

‖ *Or, blanket.*

* *Chap.* 5.25.

[i] To wit, Siſera.

[k] That is, the pinne or ſtake, whereby it was faſtened to the ground.

the naile into his Temples, and faſtened it into the ground, (for he was faſt aſleepe, and wearie) and ſo he died.

22 And beholde, as Barak purſued after Siſera, Iael came out to meete him, and ſayd vnto him, Come, and I will ſhew thee the man whom thou ſeekeſt: and when hee came into her tent, behold, Siſera lay [l] dead, and the naile in his temples.

[l] So he ſaw that a woman had the honour, as Deborah propheſied.

23 So God brought downe Iabin the king of Canaan that day before the children of Iſrael.

24 And the hande of the children of Iſrael ‡ proſpered, and preuailed againſt Iabin the king of Canaan, vntill they had deſtroyed Iabin king of Canaan.

‡ *Ebr. went and was ſtrong.*

CHAP. V.

1 *The ſong and thankeſgiuing of Deborah and Barak, after the victory.*

Then ſang Deborah, & Barak the ſonne of Abinoam the ſame day, ſaying,

2 Praiſe ye the Lord for the auenging of Iſrael, and for the [a] people that offred themſelues willingly.

[a] To wit, the two tribes of Zebulun and Naphtali.

3 Heare, ye kings, hearken ye princes: I, euen I will ſing vnto the Lord: I will ſing prayſe vnto the Lord God of Iſrael.

4 Lord, *when thou wenteſt out of Seir, when thou departedſt out of the field of *Edom, the earth trembled, and the heauens rained, the cloudes alſo dropped water.

Deut.4.11. *Deut.2.1.*

5 *The mountaines melted before the Lord, *as did that Sinai before the Lorde God of Iſrael.

Pſal.97.5. *Exod.19.18.*

6 In the dayes of *Shamgar the ſonne of Anath, in the dayes of *Iael the high wayes were [b] vnoccupied, and the trauey lers walked through byways.

Chap.3.31. *Chap.4.18.*

[b] For feare of the enemies.

7 The townes were not inhabited: they decayed, I ſay, in Iſrael, vntill I Deborah came vp, which roſe vp a [c] mother in Iſrael.

[c] Miraculouſly ſtirred vp of God to pitie them and deliuer them.

8 They choſe new gods: then was warre in the gates. Was there a [d] ſhielde or ſpeare ſeene among fortie thouſand of Iſrael?

[d] They had no heart to reſiſt their enemies.

9 Mine heart is ſet on the gouernours of Iſrael, and on them that are willing among the people: prayſe ye the Lord.

10 Speake ye that ride on [e] white aſſes, ye that dwell [f] by Middin, and that walke by the way.

[e] Ye Gouernors.

[f] As in danger of your enemies.

11 For the noyſe of the Archers appaiſed among the [g] drawers of water: there ſhall they rehearſe the righteouſnes of the Lorde, his righteouſneſſe of his townes in Iſrael: then did the people of the Lord go downe to the gates.

[g] For now you may draw water, without feare of your enemies.

12 Vp Deborah, vp, ariſe, and ſing a ſong: ariſe Barak, and lead [h] thy captiuitie captiue, thou ſonne of Abinoam.

[h] To wit, them that kept thy people in captiuity.

13 For they that remaine, haue dominion ouer the mightie of the people: the Lorde hath giuen mee dominion ouer the ſtrong.

14 Of Ephraim [i] their roote aroſe againſt Amalek, and after thee, Ben-iamin ſhall fight againſt thy people, O Amalek: of Machir came rulers, and of Zebulun they that handle the pen of the [k] writer.

[i] Ioſhua firſt fought againſt Amalek, and Saul deſtroyed him.

[k] Euen the learned did helpe to fight.

15 And the Princes of Iſſachar were with Deborah, and [l] Iſſachar, and alſo Barak: hee was ſet on his feete in the valley: for the diuiſions of Reuben were great [m] thoughts of heart.

[l] Euen the whole tribe.

[m] They marueiled that they came not ouer Iorden to helpe them.

16 Why abodeſt thou among the ſheepefoldes, to heare the bleatings of the flocks? for the diuiſions of Reuben were great thoughts of heart.

17 [n] Gilead abode beyond Iorden: and why doth Dan remaine in ſhips? Aſher ſate on the ſea ſhore, and taried in his [o] decayed places.

[n] She reproueth all them that came not to helpe their brethren in their neceſſity.

[o] Either by beating of the ſea, or by mining.

18 But the people of Zebulun and Naphtali haue ieoparded their liues vnto the death in the hie places of the field.

*19 The Kings came and fought: then fought the Kings of Cannan in Taanach by the waters of Megiddo: they receiued no gaine of [p] money.

[p] They wan nothing, but loſt all.

20 They fought from heauen, euen the ſtars in their courſes fought againſt Siſera

21 The riuer Kiſhon [q] ſwept them away, that ancient riuer, the riuer Kiſhon. O my ſoule, thou haſt marched valiantly.

[q] As a beſome doeth the filth of the houſe.

22 Then were the horſe hoofes broken with the oft beating together of their mightie men.

23 Curſe ye [r] Meroz: (ſayd the Angel of the Lord) curſe the inhabitants thereof: becauſe they came not to helpe the Lorde, to helpe the Lord againſt the mightie.

[r] It was a citie neere Tabor, where they fought.

24 Iael the wife of Heber the Kenite ſhall be bleſſed aboue other women: bleſſed ſhall ſhe be aboue women dwelling in tents.

25 He aſked water, & ſhe gaue him milke: ſhe brought forth [ſ] butter in a lordly diſh.

[ſ] Some reade, churned milke in a great cup.

26 She put her hand to the naile, and her right hand to the workemans hammer: with the hammer ſmote ſhe Siſera: ſhe ſmote off his head, after ſhe had wounded and pierced his temples.

27 He bowed him downe at her feete, hee fell downe, & lay ſtill: at her feete he bowed him downe, and fell: and when he had ſunke downe, he lay there ‡ dead.

‡ *Ebr. deſtroyed.*

28 The mother of Siſera looked out at a window, & cryed thorow the latteſſe, Why is his charet ſo long a comming? why tary the ‖ wheeles of his charets?

‖ *Or, feete.*

29 Her wiſe Ladies anſwered her: Yea, [t] ſhee anſwered her ſelfe with her owne words,

[t] That is, ſhee comforted her ſelfe.

30 Haue they not gotten, and they diuide the ſpoyle? euery man hath a mayd or two, Siſera hath a pray of diuers coloured garments, a praye of ſundry colours made of needle worke: of diuers colours of needle worke on both ſides, [u] for the chiefe of the ſpoyle.

[u] Becauſe hee was chiefe of the armie.

31 So let all thine enemies periſh, O Lord: but they that loue him, ſhall be as the [x] ſunne when he riſeth in his might. And the land had reſt fourty yeeres.

[x] Shall growe daily more and more in Gods fauour.

CHAP. VI.

1 *Iſrael is oppreſſed of the Midianites for their wickedneſſe.* 24 *Gideon is ſent to bee their deliuerer.* 37 *He asketh a ſigne.*

Afterwarde the children of Iſrael committed wickedneſſe in the ſight of the Lord, & the Lord gaue them into the hands of Midian ſeuen yeeres.

2 And the hande of Midian preuayled

[a] For feare of the Midianites, they fled into the dennes of the mountaines.

againſt Iſrael, [a]and becauſe of the Midianites the children of Iſrael made them dens in the mountaines, and caues, and ſtrong holds.

‖Or, Kedem.

3 When Iſrael had ſowen, then came vp the Midianites, the Amalekites, and they of the ‖Eaſt, and came vpon them,

b Euen almoſt the whole countrey.

4 And camped by them, and deſtroyed the fruite of the earth, euen till thou come vnto [b]Azzah, and left no food for Iſrael, neither ſheepe, nor oxe, nor aſſe.

5 For they went vp, and their cattel, and came with their tents as graſhoppers in multitude: ſo that they and their camels were without number: and they came into the land to deſtroy it.

c This is the end of Gods puniſhments, to cal his to repentance, that they may ſeeke for helpe of him.

6 So was Iſrael exceedingly impoueriſhed by the Midianites: therefore the [c]children of Iſrael cryed vnto the Lord.

7 ¶ And when the children of Iſrael cryed vnto the Lord becauſe of the Midianites,

8 The Lord ſent vnto the children of Iſrael a Prophet, who ſayd vnto them, Thus ſaith ẏ Lord God of Iſrael, I haue brought you vp from Egypt, and haue brought you out of the houſe of bondage,

9 And I haue deliuered yout out of the hand of the Egyptians, and out of the hand of all that oppreſſed you, and haue caſt them out before you, and giuen you their land.

2. King. 17.35, 38, iere. 10.2.

10 And I ſaid vnto you, I am the Lord your God: *feare not the gods of the Amorites in whoſe land you dwell: but you haue not obeyed my voyce.

11 ¶ And the Angell of the Lord came, & ſate vnder the oke which was in Ophrah, that pertained vnto Ioaſh the father of the Ezrites, and his ſonne Gideon threſhed wheate by the winepreſſe, ‖to hide it from the Midianites.

‖Or, to prepare his flight.

12 Then the Angel of the Lord appeared vnto him, and ſayd vnto him, The Lord is with thee, thou valiant man.

d This came not of diſtruſt, but of weakeneſſe of faith, which is in the moſt perfect: for no man in this life can haue a perfect faith: yet the children of God haue a true faith, whereby they be iuſtified.

13 To whom Gideon anſwered, [d]Ah my Lord, if the Lord be with vs, why then is all this come vpon vs? and where be all his miracles which our fathrrs tolde vs of, and ſayde, Did not the Lorde bring vs out of Egypt? but now the Lord hath forſaken vs, and deliuered vs into the hande of the Midianites.

e That is, Chriſt appearing in viſible forme.

f Which I haue giuen thee.

14 And the [e]Lord looked vpon him, and ſayd, Goe in this thy [f]might, and thou ſhalt ſaue Iſrael out of the handes of the Midianites: haue not I ſent thee?

‖Or, family.

15 And he anſwered him, Ah my Lord, whereby ſhall I ſaue Iſrael? beholde, my ‖father is poore in Manaſſeh, and I am the leaſt in my fathers houſe.

16 Then the Lord ſayd vnto him, I will therefore be with thee, and thou ſhalt ſmite the Midianites, as one man.

g So that we ſee how the fleſh is enemie vnto Gods vocation, which cannot be perſwaded without ſignes.

17 And he anſwered him, I pray thee, if I haue found fauour in thy ſight, then ſhew me [g]a ſigne, that thou talkeſt with me.

18 Depart not hence, I pray thee, vntill I come vnto thee, and bring mine offering, and lay it before thee. And hee ſayd, I will tarie vntill thou come againe.

19 ¶ Then Gideon went in, and made ready a kid, and vnleauened breade of an [h]Ephah of floure, and put the fleſh in a basket, and put the broth in a pot, and brought it out vnto him vnder the oke, and preſented it.

h Of Ephah reade Exod. 16, 46.

20 And the Angel of God ſayd vnto him, Take the fleſh & the vnleauened bread, and lay them vpon this ſtone, and powre out the broth: and he did ſo.

21 ¶ Then the Angell of the Lorde put forth the ende of the ſtaffe that hee helde in his hande, and touched the fleſh and the vnleauened bread: and there aroſe vp fire [i]out of the ſtone, and conſumed the fleſh and the vnleauened bread: ſo the Angell of the Lord departed out of his ſight.

i By the power of God onely, as in the ſacrifice of Helias, 1. King 18.38.

22 And when Gideon perceiued that it was an Angel of the Lorde, Gideon then ſayde, Alas, my Lorde God: * for becauſe I haue ſeene an Angel of the Lord face to face, I ſhall die.

Exod. 33 24. chap. 13.22.

23 And the Lord ſaid vnto him, Peace be vnto thee: feare not, thou ſhalt not die.

24 Then Gideon made an altar there vnto the Lord, and called it, ‖Iehouah-ſhalom: vnto this day it is in Ophrah, of the father of the Ezrites.

‖Or, the Lord of peace.

25 ¶ And the ſame night the Lord ſayde vnto him, Take thy fathers yong bullocke, and another bullocke [k]of ſeuen yeeres olde, and deſtroy the altar of Baal that thy father hath, and cut downe the groue that is by it,

k That is, the Chalde text writeth, ſed ſeuen yeeres.

26 And build an altar vnto the Lord thy God vpon the top of this rocke, in a plaine place: and take the ſecond bullocke, and offer a burnt offering, with the wood of the [l]groue, which thou ſhalt cut downe.

l Which growed about Baals altar.

27 Then Gideon tooke tenne men of his ſeruants, and did as the Lord bade him: but becauſe he feared to doe it by day for his fathers houſhold, and the men of the citie, hee did it by night.

28 ¶ And when the men of the citie aroſe early in the morning, beholde, the altar of Baal was broken, and the groue cut downe that was by it, and the [m]ſecond bullocke offered vpon the altar that was made.

m Meaning, the fat bull, which was kept to be offered vnto Baal.

29 Therefore they ſayde one to another, Who hath done this thing? and when they inquired and aſked, they ſayd, Gideon the ſonne of Ioaſh hath done this thing.

30 Then the men of the city ſayde vnto Ioaſh, Bring out thy ſonne, that hee may die: for he hath deſtroyed the altar of Baal, and hath alſo cut downe the groue that was by it.

31 And Ioaſh ſayd vnto all that ſtood by him, Will ye plead Baals cauſe? or will yee ſaue him? [n]he that will contend for him, let him die yer the morning. If he bee God, let him plead for himſelfe againſt him that hath caſt downe his altar.

n Thus we ought to iuſtifie them, that are zealous of Gods cauſe, though all the multitude be againſt vs.

32 And in that day was Gideon called Ierubbaal, that is, Let Baal pleade for himſelfe, becauſe he hath broken downe his altar.

33 Then all the Midianites and the Amalekites and they of the Eaſt, were gathered together, and went and pitched in the valley of Izreel.

34 But the ſpirit of the Lord ‡came vpon Gideon,

‡Ebr. clad Gid

Gideon, * and he blew a trumpet, and o Abiezer was ioyned with him.

Num.10.3.
chap.3.27.
o The family of Abiezer, whereof he was.

35 And he ſent meſſengers throughout all Manaſſeh, which alſo was ioyned with him, and hee ſent meſſengers vnto Aſher, and to Zebulun, and to Naphtali, and they came vp to meete them.

36 Then Gideon ſayde vnto God, p If thou wilt ſaue Iſrael by mine hand, as thou haſt ſayd,

p This requeſt proceeded not of infidelitie, but that he might be confirmed in his vocation.

37 Behold, I will put a fleece of wooll in the threſhing place: if the deaw come on the fleece onely, and it be dry vpon all the earth, then ſhall I bee ſure, that thou wilt ſaue Iſrael by mine hand, as thou haſt ſaid.

38 And ſo it was: for he roſe vp early on the morow, & thruſt the fleece together, and wringed the deaw out of the fleece, and filled a bowle of water.

39 Againe Gideon ſayde vnto God, Bee not angry with me, that * I may ſpeake once more: let me proue once againe, I pray thee, with the fleece: let it now be dry onely vpon the fleece, & let deaw be vpon all the ground.

Gene.18 32.

40 And God did ſo that ſame night: for it was q dry vpon the fleece onely, and there was deaw on all the ground.

q Whereby he was aſſured that it was a miracle of God.

CHAP. VII.

2 The Lord commandeth Gideon to ſend away a great part of his company. 22 The Midianites are diſcomfited by a wonderous ſort. 25 Oreb and Zeeb are ſlaine.

Then * Ierubbaal (who is Gideon) roſe vp early, and all the people that were with him, and pitched beſide ‡ the well of Harod, ſo that the hoſte of the Midianites was on the Northſide of them in the valley by the hill of ‡ Moreh.

Chap.8.35.
‡Ebr.En-harod.
‡Ebr.Hammoreh.

2 And the Lord ſayd vnto Gideon, The people that are with thee, are too many for me to giue the Midianites into their hands, leſt Iſrael make their a vaunt againſt mee, and ſay, Mine hand hath ſaued me.

a God will not that any creature depriue him of his glory.

3 Now therefore proclaime in the audience of the people, and ſay, * Who ſo is timerous or fearefull, let him returne, and depart early from mount Gilead. And there returned of the people which were at mount Gilead, two and twentie thouſand: ſo ten thouſand remained.

Deut.20.8.
1.mac.3.56.

4 And the Lord ſayd vnto Gideon, The people are yet too many: bring them downe vnto the water, and I wil b try them for thee there: and of whom I ſay vnto thee, This man ſhall goe with thee, the ſame ſhall goe with thee: and of whomſoeuer I ſay vnto thee, This man ſhall not goe with thee, the ſame ſhall not goe.

b I will giue thee a proofe to know them, that ſhall goe with thee.

5 So he brought downe the people vnto the water. And the Lord ſaid vnto Gideon, As many as lap the water with their tongues, as a dogge lappeth, them put by themſelues, and euery one that ſhall bowe downe his knees to c drinke, put apart.

c Let them depart, as vnmeete for this enterpriſe.

6 And the number of them that lapped by putting their hands to their mouthes, were three hundreth men: but all the remnant of the people kneeled downe vpon their knees to drinke water.

7 Then the Lord ſayd vnto Gideon, By theſe three hundred men that lapped, will I ſaue you, and deliuer the Midianites into thine hand: and let all the other d people goe euery man vnto his place.

d That is, the one and thirtie thouſand, and ſeuen hundred, looke verſe 3. and 6.

8 So the people tooke vitailes ‡ with them, and their trumpets: and hee ſent all the reſt of Iſrael, euery man vnto his tent, ‖and reteined the three hundred men: and the hoſte of Midian was beneath him in a valley.

‡ Ebr.in their hands.
‖Or, incouraged.

9 And the ſame night the Lord ſaid vnto him, Ariſe, e get thee downe vnto the hoſte: for I haue deliuered it into thine hand.

e Thus the Lord by diuers meanes doeth ſtrengthen him that he faint not in ſo great an enterpriſe.

10 But if thou feare to goe downe, then goe thou, and Phurah thy ſeruant, downe to the hoſte,

11 And thou ſhalt hearken what they ſay, and ſo ſhall thine handes bee ſtrong to goe downe vnto the hoſte. Then went he downe and Phurah his ſeruant vnto the outſide of the ſouldiers that were in the hoſte.

12 And the Midianites, and the Amalekites, and all * they of the Eaſt, lay in the valley like graſhoppers in multitude, and their camels were without number, as the ſand which is by the ſea ſide for multitude.

Chap.6.33.

13 And when Gideon was come, behold, a man tolde a dreame vnto his neighbour, and ſayd, Behold, I dreamed a dreame, and loe, a f cake of barly bread tumbled from aboue into the hoſt of Midian, and came vnto a tent, and ſmote it that it fell, and ouerturned it, that the tent fell downe.

f Some reade, a trembling noyſe of barley bread, meaning that one of no reputation ſhould make their great army to tremble.

14 And his fellow anſwered, & ſaid, This is nothing els ſaue the ſword of Gideon the ſonne of Ioaſh a man of Iſrael: for into his hand hath God deliuered Midian and all the hoſte.

15 When Gideon heard the dreame tolde, and the interpretation of the ſame, he g worſhipped, and returned vnto the hoſte of Iſrael, and ſayde, Vp: for the Lord hath deliuered into your hand the hoſte of Midian.

g Or, gaue God thanks, as it is in the Chalde text.

16 And he diuided the three hundred men into three bands, & gaue euery man a trumpet in his hand with emptie pitchers, and ‖lampes h within the pitchers.

‖Or, firebrands.
h Theſe weake meanes God vſed to ſignifie that the whole victorie came of him.

17 And he ſaid vnto them, Looke on me, and doe likewiſe, when I come to the ſide of the hoſte, euen as I doe, ſo doe you.

18 When I blow with a trumpet and all that are with me, blow ye with trumpets alſo on euery ſide of the hoſt, and ſay, i For the Lord, and for Gideon.

i That is, the victorie ſhalbe the Lords, and Gideons his ſeruant.

19 So Gideon & the hundred men that were with him, came vnto the outſide of the hoſte, in the beginning of the middle watch, and they rayſed vp the watchmen, and they blew with their trumpets, and brake the pitchers that were in their hands.

20 And the three companies blew with trumpets and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow withall: and they cried, The k ſword of the Lord, and of Gideon.

k Shall deſtroy the enemies.

21 And they ſtood, euery man in his place round about the hoſt: and all the hoſte ‖ ran, and cryed, and fled.

‖Or, broke their aray.

22 And the three hundred blewe with trumpets, and the * Lorde ſet euery mans ſword vpon his [l] neighbour, and vpon all the hoſte: ſo the hoſte fled to Beth-haſhittah in Zererah, and to the border of Abel-meholah, vnto Tabbath.

Iſa.9.4.

[l] The Lord cauſed the Midianites to kill one another.

23 Then the men of Iſrael being gathered together out of Naphtali, and out of Aſher, and out of all Manaſſeh, purſued after the Midianites.

24 And Gideon ſent meſſengers vnto all mount Ephraim, ſaying, Come downe againſt the Midianites, and take before them the [m] waters vnto Beth-barah, and Iorden. Then all the men of Ephraim gathered together, and tooke the waters vnto Beth-barah and Iorden.

[m] Meaning, the paſſages or the foordes, that they ſhould not eſcape.

25 And they tooke * two princes of the Midianites, Oreb and Zeeb, and ſlew Oreb vpon the rocke Oreb, and ſlew Zeeb at [n] the winepreſſe of Zeeb, and purſued the Midianites, and brought the heads of Oreb & Zeeb to Gideon beyond Iorden.

Pſal.83.11. iſa.10.26.

[n] Theſe places had their names of the acts that were done there.

CHAP. VIII.

1 Ephraim murmureth againſt Gideon, 2 Who appeaſeth them. 4 He paſſeth the Iorden. 16 He reuengeth himſelfe on them of Succoth & Penuel. 27 He maketh an Ephod, which was the cauſe of idolatry. 30 Of Gideons ſonnes and of his death.

Then the men of Ephraim ſaid vnto him, [a] Why haſt thou ſerued vs thus, that thou calledſt vs not, when thou wenteſt to fight with the Midianites? and they chode with him ſharpely.

[a] They began to cauill, becauſe he had the glory of the victory.

2 To whom he ſaid, What haue I now done in compariſon of [b] you? is not [c] the gleaning of grapes of Ephraim better then the vintage of Abiezer?

[b] Which haue ſlaine two princes, Oreb and Zeeb.

[c] This laſt act of the whole tribe, is more famous, then the whole enterpriſe of one man of one family.

3 God hath deliuered into your handes the princes of Midian, Oreb and Zeeb: and what was I able to doe in compariſon of you? and when hee had thus ſpoken, then their ſpirits abated toward him.

4 ¶ And Gideon came to Iorden to paſſe ouer, hee, & the three hundred men that were with him, weary, yet purſuing them.

5 And he ſayd vnto the men of Succoth, Giue, I pray you, [d] morſels of bread vnto the people ‡ that follow me (for they be weary) that I may follow after Zebah, and Zalmunna, Kings of Midian.

[d] Or, ſome ſmall portion.

‡ *Ebr. that are at my feete.*

6 And the princes of Succoth ſayd, Are the [e] handes of Zeba and Zalmunna now in thine hands, that we ſhould giue bread vnto thine armie?

[e] Becauſe thou haſt ouercome an handfull, thinkeſt thou to haue ouercome the whole?

7 Gideon then ſaid, Therefore when the Lorde hath deliuered Zebah and Zalmunna into mine hand, I wil ‡ teare your fleſh with thornes of the wilderneſſe and with briars.

‡ *Ebr. beate in pieces.*

8 ¶ And hee went vp thence to Penuel, and ſpake vnto them likewiſe, and the men of Penuel anſwered him, as the men of Succoth anſwered.

9 And he ſayd alſo vnto the men of Penuel, When I come againe [f] in peace, I will breake downe this tower.

[f] Hauing gotten the victory.

10 ¶ Now Zebah and Zalmunna were [g] in Karkor, and their hoſtes with them, about fifteene thouſand, all that were left of all the hoſtes of them of the Eaſt: for there was ſlaine an hundred and twentie thouſande men, that drew ſwords.

[g] A citie Eaſtward beyond Iorden.

11 ¶ And Gideon went thorow them that dwelt in [h] Tabernacles on the Eaſtſide of Nobah and Iogbehah, and ſmote the hoſte: for the hoſte was careleſſe.

[h] He went by the wilderneſſe where the Arabians dwelt in tents.

12 And when Zebah and Zalmunna fled, hee followed after them, and tooke the two Kings of Midian, Zebah and Zalmunna, and diſcomfited all the hoſte.

13 ¶ So Gideon the ſonne of Ioash returned from battel, [i] the Sunne being yet hie,

[i] Some reade, before the Sunne roſe vp.

14 And tooke a ſeruant of the men of Succoth, and inquired of him: and he ‖ wrote to him the princes of Succoth, and the Elders thereof, euen ſeuentie and ſeuen men.

‖ *Or, deſcribed.*

15 And hee came vnto the men of Succoth, and ſayd, Behold, Zebah and Zalmunna, by whom ye vpbraided me, ſaying, Are the hands of Zebah and Zalmunna already in thine handes, that wee ſhould giue bread vnto thy weary men?

16 Then he tooke the Elders of the citie, and thornes of the wilderneſſe, and briars, and ‡ did teare the men of Succoth with them.

‡ *Ebr. brake in pieces, as one threſheth corne.*

17 Alſo hee brake downe the tower of * Penuel, and ſlew the men of the citie.

1.King.12.25.

18 ¶ Then ſayd he vnto Zebah and Zalmunna, What maner of men were they, whom yee ſlew at Tabor? and they anſwered, ‖ As thou art, ſo were they: euery one was like the children of a King.

‖ *Or, they were like vnto thee.*

19 And he ſayd, They were my brethren, euen my [k] mothers children: as the Lord liueth, if ye had ſaued their liues, I would not ſlay you.

[k] We came all out of one belly: therefore I will be reuenged.

20 Then hee ſayde vnto Iether his firſt borne ſonne, Vp, and ſlay them: but the boy drew not his ſword: for he feared, becauſe he was yet yong.

21 Then Zebah and Zalmunna ſaid, Riſe thou, and fall vpon vs: for [l] as the man is, ſo is his ſtrength. And Gideon aroſe, and ſlew Zebah and Zalmunna, and tooke away the ‖ ornaments, that were on their camels neckes.

[l] Meaning, that they would bee rid out of their paine at once, or els to haue a valiant man to put them to death.

‖ *Or, collers.*

22 ¶ Then the men of Iſrael ſayd vnto Gideon, Reigne thou ouer vs, both thou, and thy ſonne, and thy [m] ſonnes ſonne: for thou haſt deliuered vs out of the hande of Midian.

[m] That is, thy poſteritie.

23 And Gideon ſayd vnto them, I will not reigne ouer you, neither ſhall my childe reigne ouer you, but the Lord ſhall reigne ouer you.

24 Againe Gideon ſayd vnto them, [n] I would deſire a requeſt of you, that you would giue me euery man the earerings of his pray (for they had golden earerings, becauſe they were Iſhmaelites)

[n] His intent was to ſhew himſelfe thankfull for this victory by reſtoring of Religion, which, becauſe it was not according as God had commanded, turned to their deſtruction.

25 And they anſwered, Wee will giue them. And they ſpread a garment, and did caſt therein euery man the earerings of his praye.

26 And the weight of the golden earerings that he required, was a thouſand and ſeuen hundred ſhekels of golde, beſide collars, ‖ and iewels, and purple rayment that was on the Kings of Midian, and beſide the chaines that were about their camels necks.

‖ *Or, ſweet balles.*

27 And Gideon made an [o] Ephod thereof, and put it in Ophrah his city: and all Iſrael went a whoring there after it, which was the deſtruction of Gideon & his houſe.

28 Thus was Midian brought lowe before the children of Iſrael, ſo that they lift vp their heads no more: and the countrey was in quietneſſe fourtie yeeres in the dayes of Gideon.

29 ¶ Then Ierubbaal the ſonne of Ioaſh went, and dwelt in his owne houſe.

30 And Gideon had ſeuentie ſonnes ‡ begotten of his body: for he had many wiues.

31 And his concubine that was in Shechem, bare him a ſonne alſo, whoſe name he called Abimelech.

32 So Gideon the ſonne of Ioaſh died in a good age, and was buried in the ſepulchre of Ioaſh his father in Ophrah, of the [p] father of the Ezrites.

33 But when Gideon was dead, the children of Iſrael turned away, and went a whoring after Baalim, and made [q] Baal-berith their god,

34 And the children of Iſrael remembred not the Lord their God, which had deliuered them out of the handes of all their enemies on euery ſide.

35 Neither [r] ſhewed they mercie on the houſe of Ierubbaal, or Gideon, according to all the goodneſſe which he had ſhewed vnto Iſrael.

CHAP. IX.

1 Abimelech vſurpeth the kingdome, and putteth his brethren to death. 7 Iotham propoſeth a parable. 23 Hatred betweene Abimelech and the Shechemites. 26 Gaal conſpireth againſt him, and is ouercome. 53 Abimelech is wounded to death by a woman.

Then Abimelech the ſonne of Ierubbaal went to Shechem vnto his [a] mothers brethren, and communed with them, and with all the family, and houſe of his mothers father, ſaying,

2 Say, I pray you, in the audience of all the men of Shechem, Whether is better for you, that all the ſonnes of Ierubbaal, which are ſeuenty perſons, reigne ouer you, either that one reigne ouer you? Remember alſo, that I am your [b] bone, and your fleſh.

3 Then his mothers brethren ſpake of him in the audience of all the men of Shechem, all theſe words: and their hearts were mooued to follow Abimelech: for ſayd they, He is our brother.

4 And they gaue him ſeuenty pieces of ſiluer out of the houſe of Baal-berith, wherewith Abimelech hired ‖ vaine and light fellowes, which followed him.

5 And he went vnto his fathers houſe at Ophrah, and [c] ſlew his brethren the ſonnes of Ierubbaal, about ſeuentie perſons vpon one ſtone: yet Iotham the yongeſt ſonne of Ierubbaal was left: for he hid himſelfe.

6 ¶ And all the men of Shechem gathered together with all the houſe of [d] Millo, and came and made Abimelech king in the plaine, where the ſtone was erected in Shechem.

7 And when they tolde it to Iotham, he went and ſtoode in the toppe of mount Gerizim, and lift vp his voyce, and cryed, and ſaid vnto them, Hearken vnto mee, you men of Shechem, that God may hearken vnto you.

8 [e] The trees went foorth to anoint a King ouer them, and ſayde vnto the oliue tree, Reigne thou ouer vs.

9 But the oliue tree ſayde vnto them, Should I leaue my fatneſſe, wherewith by me they honour God and man, and go to aduance me aboue the trees?

10 Then the trees ſaide to the figge tree, Come thou, and be king ouer vs.

11 But the figge tree anſwered them, Should I forſake my ſweeteneſſe, and my good fruit, and goe to aduance me aboue the trees?

12 Then ſayde the trees vnto the vine, Come thou, and be king ouer vs.

13 But the vine ſaid vnto them, Should I leaue my wine, whereby I cheare God and man, and goe to aduance me aboue the trees?

14 Then ſaid al the trees vnto the ‖ bramble, Come thou, and reigne ouer vs.

15 And the bramble ſayde vnto the trees, If ye will in deed anoynt me king ouer you, come, and put your truſt vnder my ſhadow: and if not, the [f] fire ſhall come out of the bramble, and conſume the cedars of Lebanon.

16 Nowe therefore, if yee doe truely and vncorruptly to make Abimelech King, and if yee haue dealt well with Ierubbaal and with his houſe, and haue done vnto him according to the deſeruing of his hands,

17 (For my father fought for you, and ‡ aduentured his life, and deliuered you out of the hands of Midian.

18 And yee are riſen vp againſt my fathers houſe this day, and haue ſlaine his children about ſeuentie perſons vpon one ſtone, and haue made Abimelech the ſonne of his maid-ſeruant, King ouer the men of Shechem, becauſe he is your brother)

19 If ye then haue dealt truely and purely with Ierubbaal, and with his houſe this day, then [g] reioyce yee with Abimelech, and let him reioyce with you.

20 But if not, let a fire come out from Abimelech, and conſume the men of Shechem and the houſe of Millo: alſo let a fire come foorth from the men of Shechem, and from the houſe of Millo, and conſume Abimelech.

21 And Iotham ran away, and fled, and went to Beer, and dwelt there for feare of Abimelech his brother.

22 So Abimelech reigned three yeere ouer Iſrael.

23 But God [h] ſent an euill ſpirite betweene Abimelech, and the men of Shechem: and the men of Shechem brake their promiſe to Abimelech,

24 That the crueltie toward the ſeuenty ſonnes of Ierubbaal and their blood might come and bee layde vpon Abimelech their brother, which had ſlaine them, and vpon the men of Shechem, which had ayded him to kill his brethren.

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[o] That is, ſuch things as perteined to the vſe of the Tabernacle. Of Ephod, looke more, Exod. 28. 4, 6. and 1. Sam 2. 18. and 2. Sam. 6. 14. & chap. 17. 6.

‡ *Ebr. which came out of his thigh.*

[p] Which citie belonged to the family of the Ezrites.

[q] That is, Baal, to whom they had bound themſelues by couenant.

[r] They were vnmindful of God, and vnkind toward him, by whom they had receiued ſo great a benefite.

[a] To practiſe with his kinſefolks for the attaining of the kingdome.

[b] Of your kinred by my mothers ſide.

‖ *Or, idle fellowes and vagabonds.*

[c] Thus tyrants to eſtabliſh their vſurped power, ſpare not the innocent blood, 2. King. 10 7. 2. chro. 21. 4.

[d] Which was as the towne houſe or common hall which he calleth the tower of Shechem, verſe 49.

[e] By this parable he declareth, that thoſe that are not ambitious, are moſt worthy of honour, & that the ambitious abuſe their honor both to their owne deſtruction and others.

‖ *Or, thiſtle, or brier.*

[f] Abimelech ſhall deſtroy the nobles of Shechem.

‡ *Ebr. he caſt his life farre from him.*

[g] That he is your king, and you his ſubiects.

[h] Becauſe the people conſented with the king in ſhedding innocent blood, therefore God deſtroyeth both the one and the other.

25 So the men of Shechem ſet men in waite for him in the tops of the mountaines: who robbed all that paſſed that way by the: and it was told Abimelech.

26 Then Gaal the ſonne of Ebed came with his brethren, and they went to Shechem: and the men of Shechem put their confidence in him.

27 Therefore they [i] went out into the fielde, and gathered in their grapes, and troade them, and made mery, and went into the houſe of their gods, and did eat & drinke, and curſed Abimelech.

[i] Before they were afraid of Abimelechs power, and durſt not goe out of the citie.

28 Then Gaal the ſonne of Ebed ſayde, Who is Abimelech? and who is Shechem, that wee ſhould ſerue him? Is hee not the ſonne of Ierubbaal? and Zebul is his officer? Serue rather the men of Hamor the father of Shechem: for why ſhould wee ſerue him?

29 Nowe would God this people were vnder mine hand: then would I put away Abimelech. And he ſaid to [k] Abimelech, Increaſe thine army, and come out.

[k] Braggingly, as though hee had bene preſent, or to his captaine Zebul.

30 ¶ And when Zebul the ruler of the city heard the words of Gaal the ſonne of Ebed, his wrath was kindled.

31 Therefore he ſent meſſengers vnto Abimelech ‡ priuily, ſaying, Behold, Gaal the ſonne of Ebed and his brethren bee come to Shechem, and beholde, they fortifie the city againſt thee.

‡ Ebr. craftily.

32 Nowe therefore ariſe by night, thou and the people that is with thee, and lie in waite in the field.

33 And riſe earely in the morning aſſoone as the ſunne is vp, and aſſault the city: and when hee and the people that is with him, ſhall come out againſt thee, do to him ‡ what thou canſt.

‡ Ebr. what thine hand can finde.

34 ¶ So Abimelech roſe vp, and all the people that were with him by night: and they lay in waite againſt Shechem in foure bands.

35 Then Gaal the ſonne of Ebed went out, and ſtoode in the entring of the gate of the citie: And Abimelech roſe vp, and the folke that were with him, from lying in waite.

36 And when Gaal ſawe the people, he ſayd to Zebul, Beholde, there come people downe from the tops of the mountaines: and Zebul ſayd vnto him, The [l] ſhadow of the mountaines ſeeme men vnto thee.

[l] Thou art afraid of a ſhadow.

37 And Gaal ſpake againe, and ſaid, See there come folke downe ‡ by the middle of the land, and another band commeth by the way of the plaine of ‖ Meonenim.

‡ Ebr. by the nauil.

‖ Or, charmers.

38 Then ſayd Zebul vnto him, Where is nowe thy mouth, that ſayd, Who is Abimelech, that we ſhould ſerue him? Is not this the people that thou haſt deſpiſed? Goe out nowe, I pray thee, and fight with them.

39 And Gaal [m] went out before the men of Shechem, and fought with Abimelech.

[m] As their captaine.

40 But Abimelech purſued him, and he fled before him, & many were ouerthrowen and wounded euen vnto the entring of the gate.

41 And Abimelech dwelt at Arumah: and Zebul thruſt out Gaal and his brethren, that they ſhould not dwell in Shechem.

42 ¶ And on the morow, the people went out into the field: which was tolde Abimelech.

43 And he tooke the [n] people, and deuided them into three bands, and layd wait in the fieldes, and looked, and behold, the people were come out of the citie, and he roſe vp againſt them, and ſmote them.

[n] Which were of his company.

44 And Abimelech, and the bands that were with him, ruſhed forward, and ſtood in the entring of the gate of the citie: and the two other bands ran vpon al the people that were in the field, and ſlew them.

45 And when Abimelech had fought againſt the city all that day, he tooke the city, and ſlewe the people that was therein, and deſtroyed the city, and ſowed [o] ſalt in it.

[o] That it ſhould be vnfruitful and neuer ſerue to any vſe.

46 ¶ And when all the men of the towre of Shechem heard it, they entred into an hold of the houſe of the god [p] Berith.

[p] That is, of Baal-berith, as Chap. 8. 33.

47 And it was told Abimelech, that all the men of the towre of Shechem were gathered together.

48 And Abimelech gate him vp to mount Zalmon, hee and all the people that were with him: and Abimelech tooke axes with him, and cut downe boughs of trees, and tooke them and bare them on his ſhoulder, and ſayd vnto the folke that were with him, What yee haue ſeene me doe, make haſte, and doe like me.

49 Then all the people alſo cut downe euery man his bough, and followed Abimelech, and put them to the holde, and ſet the hold on fire with them: ſo all the men of the towre of Shechem [q] died alſo, about a thouſand men and women.

[q] Meaning that all were deſtroyed, aſwell they in the tower, as the other.

50 ¶ Then went Abimelech to Tebez, and beſieged Tebez, and tooke it.

51 But there was a ſtrong towre within the citie, and thither fled all the men and women, and all the chiefe of the citie, and ſhut it to them, and went vp to the top of the towre.

52 And Abimelech came vnto the tower and fought againſt it, and went hard vnto the doore of the tower, to ſet it on fire.

53 But a certaine woman *caſt a piece of a milſtone vpon Abimelechs head, & brake his braine pan.

* 2. Sam. 11, 21.

54 Then Abimelech called haſtily his page that bare his harneys, and ſayde vnto him, Draw thy ſword and ſlay me, that men ſay not of me, A woman ſlew him. And his page [r] thruſt him thorow, and he died.

[r] Thus God by ſuch miſerable death taketh vengeance on tyrants, euen in this life.

55 And when the men of Iſrael ſaw that Abimelech was dead, they departed euery man vnto his owne place.

56 Thus God rendred the wickednes of Abimelech, which he did vnto his father, in ſlaying his ſeuenty brethren.

57 Alſo all the wickedneſſe of the men of Shechem did God bring vpon their heads. So vpon them came the [ſ] curſe of Iotham the ſonne of Ierubbaal.

[ſ] For making a tyrant their king

CHAP. X.

2 Tola dieth. 5 Iair alſo dieth. 7 The Iſraelites are puniſhed for their ſinnes. 10 They cry vnto God, 16 and he hath pitie on them.

AFter Abimelech there aroſe to defend Iſrael, Tola, the ſonne of Puah, the ſonne of ‖Dodo, a man of Iſſachar, which dwelt in Shamir in mount Ephraim.

‖*Or, his vncle.*

2 And he ‖iudged Iſrael three and twenty yeere, & died, and was buried in Shamir.

‖*Or, gouerned.*

3 ¶ And after him aroſe Iair the Gileadite, and iudged Iſrael two and twentie yeere.

4 And he had thirty ſonnes that [a] rode on thirty aſſe colts, and they had thirty cities, which are called ‖Hauoth-iair vnto this day, and are in the land of Gilead.

a Signifying they were men of authoritie.

‖*Or, the townes of Iair, as Deut. 3. 14.*

5 And Iair died, and was buried in Kamon.

6 ¶ *And the children of Iſrael wrought wickedneſſe againe in the ſight of the Lord, and ſerued Baalim and *Aſhtaroth, and the gods of ‖Aram, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philiſtims, and forſooke the Lord, and ſerued not him.

Chap.2 11. and 3.7. and 4.1. and 6.1. and 13.1.

Chap.2.13.

‖*Or, Syria.*

7 Therefore the wrath of the Lord was kindled againſt Iſrael, and he ‖ſold them into the hands of the Philiſtims, and into the hands of the children of Ammon:

‖*Or, deliuered.*

8 Who from that yeere vexed and oppreſſed the children of Iſrael eighteen yeres, [b] euen all the children of Iſrael that were beyond Iorden, in the land of the Amorites, which is in Gilead.

b As the Reubenites, Gadites, & halfe the tribe of Manaſſeh.

9 Moreouer, the children of Ammon went ouer Iorden to fight againſt Iudah, and againſt Beniamin, and againſt the houſe of Ephraim: ſo that Iſrael was ſore tormented.

10 Then the children of Iſrael [c] cried vnto the Lord, ſaying, We haue ſinned againſt thee, euen becauſe wee haue forſaken our owne God, and haue ſerued Baalim.

c They prayed to the Lord, and confeſſed their ſinnes.

11 And the Lord [d] ſayd vnto the children of Iſrael, Did not I deliuer you from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philiſtims?

d By ſtirring them vp ſome Prophet, as Chap.6.8.

12 The Zidonians alſo, and the Amalekites, and the Moabites did oppreſſe you, and ye cryed to mee, and I ſaued you out of their hands.

13 Yet ye *haue forſaken me, and ſerued other gods: wherefore I will deliuer you no more.

Deut.32.13, ierem 2.13,

14 Goe, and crie vnto the gods which ye haue choſen: let them ſaue you in the time of your tribulation.

15 And the children of Iſrael ſayd vnto the Lord, We haue ſinned: doe thou vnto vs whatſoeuer pleaſe thee: onely wee pray thee to deliuer vs [e] this day.

e That is, from this preſent danger.

16 Then they put away the ſtrange gods from among them, and [f] ſerued the Lorde: and ‖his ſoule was grieued for the miſery of Iſrael.

f This is true repentance, to put away the euill, & to ſerue God aright.

‖*Or, he pitied.*

17 Then the children of Ammon gathered themſelues together, and pitched in Gilead: and the children of Iſrael aſſembled themſelues, and pitched in Mizpeh.

18 And the people and princes of Gilead ſayd one to another, Whoſoeuer will begin the battell againſt the children of Ammon, the ſame ſhall bee *head ouer all the inheritance of Gilead.

Chap,11.6.

CHAP. XI.

1 Iphtah being chaſed away by his brethren, was after made captaine ouer Iſrael. 30 He maketh a raſh vow. 32 He vanquiſheth the Ammonites, 39 and ſacrificeth his daughter according to his vow.

THen Gilead begate Iphtah, and Iphtah the Gileadite was ‡ a valiant man, but the ſonne of an ‖harlot.

‡*Ebr. a man of mighty force.*

‖*Or, vitailer.*

2 And Gileads wife bare him ſonnes, and when the womans children were come to age, they thruſt out Iphtah, and ſayd vnto him, Thou ſhalt not inherite in our fathers houſe: for thou art the ſonne of a [a] ſtrange woman.

a That is, of an harlot, as verſe.

3 Then Iphtah fled from his brethren, and dwelt in the land of [b] Tob: and there gathered idle fellowes to Iphtah, & [c] went out with him.

b Where the gouernour of the countrey was called Tob.

c Ioyned with him, as ſome think, againſt his brethren.

4 ¶ And in proceſſe of time the children of Ammon made warre with Iſrael.

5 And when the children of Ammon fought with Iſrael, [d] the Elders of Gilead went to fet Iphtah out of the land of Tob.

d Or, ambaſſadours, ſent for that purpoſe.

6 And they ſayd vnto Iphtah, [e] Come and bee our Captaine, that wee may fight with the children of Ammon.

e Men oft times are conſtrained to deſire help of them, whom before they haue refuſed.

7 Iphtah then anſwered the Elders of Gilead, Did not yee hate me, and [f] expell me out of my fathers houſe? how then come you vnto mee now in time of your tribulation?

f Oft times thoſe things, which men reiect, God chuſeth to doe great enterpriſes by.

8 Then the Elders of Gilead ſayd vnto Iphtah, Therefore wee turne againe to thee nowe, that thou mayeſt goe with vs, and fight againſt the children of Ammon, and be our head ouer all the inhabitants of Gilead.

9 And Iphtah ſayd vnto the Elders of Gilead, If ye bring me home againe to fight againſt the children of Ammon, if the Lorde giue them before me, ſhall I be your head?

10 And the Elders of Gilead ſayde to Iphtah, The Lord ‡be witnes betweene vs, if we doe not according to thy words.

‡ *Ebr. be the hearer.*

11 Then Iphtah went with the Elders of Gilead, and the people made him head and captaine ouer them: and Iphtah rehearſed all his wordes before the Lord in Mizpeh.

12 ¶ Then Iphtah ſent meſſengers vnto the King of the children of Ammon, ſaying, What haſt thou to doe with mee, that thou art come againſt me, to fight in my land?

13 And the King of the children of Ammon anſwered vnto the meſſengers of Iphtah, *Becauſe Iſrael tooke my land, when they came vp from Egypt, from Arnon vnto Iabbok, and vnto Iorden: now therefore reſtore thoſe lands ‡ quietly.

Num.21,13.

‡ *Ebr. in peace.*

14 Yet Iphtah ſent meſſengers againe vnto the king of the children of Ammon,

15 And ſayd vnto him, Thus ſaith Iphtah, *Iſrael tooke not the land of Moab, nor the land of the children of Ammon.

Deut.2.9.

16 But when Iſrael came vp from Egypt, and walked through the wilderneſſe vnto the red Sea, then they came to Kadeſh.

17 *And Iſrael ſent meſſengers vnto the King

Num.20.14,22

King of Edom, ſaying, Let me, I pray thee, goe thorow thy land: but the king of Edom would not conſent: and alſo they ſent vnto the king of Moab, but he would not: therefore Iſrael abode in Kadeſh.

18 Then they went thorowe the wilderneſſe, and compaſſed the land of Edom, and the land of Moab, and came by the Eaſt ſide of the land of Moab, and pitched on the other ſide of Arnon, * and came not within the coaſt of Moab: for Arnon was the border of Moab.

Num.21.13. and 22.26.

19 And Iſrael *ſent meſſengers vnto Sihon the King of the Amorites, the King of Heſhbon, and Iſrael ſayd vnto him, Let vs paſſe, wee pray thee, by thy land vnto our ‖place.

Deut.2.26.

‖*Or, countrey.*

20 But Sihon [g] conſented not to Iſrael that he ſhould goe thorow his coaſt: but Sihon gathered all his people together, and pitched in Iahaz, and fought with Iſrael.

[g] He truſted them not to go thorow his countrey.

21 And the Lord God of Iſrael gaue Sihon & all his folke into the hands of Iſrael, and they ſmote them: ſo Iſrael poſſeſſed all the land of the Amorites, the inhabitants of that countrey:

22 And they poſſeſſed * all the coaſt of the Amorites, from Arnon vnto Iabbok, and from the wilderneſſe euen vnto Iorden.

Deut.2.36.

23 Now therefore the Lord God of Iſrael hath caſt out the Amorites before his people Iſrael, and ſhouldeſt thou poſſeſſe it?

24 Wouldeſt not thou poſſeſſe that which Chemoſh thy god giueth thee to poſſeſſe? So whomeſoeuer the Lord our [h] God driueth out before vs, them will we poſſeſſe.

[h] For we ought more to beleeue and obey God, then thou thine idole.

25 * And art thou now farre better then Balak the ſonne of Zippor king of Moab? did hee not ſtriue with Iſrael, and fight againſt him,

Numb.22.2. Deut.23.4. ioſh.24.9.

26 When Iſrael dwelt in Heſhbon and in her townes, and in Aroer and in her townes, and in all the cities that are by the coaſtes of Arnon, three hundreth yeeres? why did yee not then recouer [i] them in that ſpace?

[i] Meaning, their townes.

27 Wherefore, I haue not offended thee: but thou doeſt me wrong to warre againſt me. The Lord the Iudge [k] be iudge this day betweene the children of Iſrael, and the children of Ammon.

[k] To puniſh the offender.

28 Howbeit the king of the children of Ammon hearkened not vnto the wordes of Iphtah, which he had ſent him.

29 ¶ Then the [l] Spirit of the Lord came vpon Iphtah, and hee paſſed ouer to Gilead and to Manaſſeh, and came to Mizpeh in Gilead, and from Mizpeh in Gilead hee went vnto the children of Ammon.

[l] That is, the ſpirit of ſtrength and zeale.

30 And Iphtah [m] vowed a vowe vnto the Lord, and ſayd, If thou ſhalt deliuer the children of Ammon into mine hands,

[m] As the Apoſtle commendeth Iphtah for his worthy enterpriſe in deliuering the people, Heb.11.32. ſo by his raſh vow and wicked performance of the ſame, his victory was defaced: and here we ſee that the ſinnes of the godly do not vtterly extinguiſh their faith.

31 Then that thing that commeth out of the doores of mine houſe to meete me, when I come home in peace from the children of Ammon, ſhall be the Lords, and I will offer it for a burnt offering.

32 And ſo Iphtah went vnto the children of Ammon to fight againſt them, and the Lord deliuered them into his hands.

33 And he ſmote them from Aroer, euen till thou come to Minnith, twentie cities, and ſo forth to ‖Abel of the vineyards, with an exceeding great ſlaughter. Thus the children of Ammon were humbled before the children of Iſrael.

‖*Or, the plaine.*

34 ¶ Nowe when Iphtah came to Mizpeh vnto his houſe, beholde, his daughter came out to meete him with [n] timbrels and daunces, which was his onely child: he had none other ſonne, nor daughter.

[n] According to the maner after the victory.

35 And when hee ſaw her, hee [o] rent his clothes, and ſayd, Alas my daughter, thou haſt brought mee lowe, and art of them that trouble mee: for I haue opened my mouth vnto the Lord, and cannot goe backe.

[o] Being ouercome with blind zeale, & not conſidering whether the vow was lawfull or no.

36 And ſhe ſayd vnto him, My father, if thou haſt opened thy mouth vnto the Lord, doe with mee as thou haſt promiſed, ſeeing that the Lorde hath auenged thee of thine enemies the children of Ammon.

37 Alſo ſhe ſaid vnto her father, Do thus much for me: ſuffer me two moneths, that I may go to the mountaines, and [p] bewaile my virginitie, I and my fellowes.

[p] For it was counted as a ſhame in Iſrael, to die without children, and therefore they reioyced to be maried.

38 And hee ſayd, Goe: and he ſent her away two moneths: ſo ſhee went with her companions, and lamented her virginitie vpon the mountaines.

39 And after the ende of two moneths, ſhee turned againe vnto her father, who did with her according to his vowe which hee had vowed, and ſhee had knowen no man. And it was a cuſtome in Iſrael:

40 The daughters of Iſrael went yeere by yeere to lament the daughter of Iphtah the Gileadite, foure dayes in a yeere.

CHAP. XII.

6 Iphtah killeth two and forty thouſand Ephraimites. 8 After Iphtah ſucceedeth Ibzan, 11 Elon, 13 and Abdon.

AND the men of Ephraim gathered themſelues together, and went [a] Northward and ſaid to Iphtah, Wherfore wenteſt thou to fight againſt the children of Ammon, and diddeſt not call vs [b] to goe with thee? wee will therefore burne thine houſe vpon thee with fire.

[a] After they had paſſed Iorden.

[b] Thus ambition enuieth Gods worke in others, as they did alſo againſt Gideon, Chap.8.1.

2 And Iphtah ſaid vnto them, I and my people were at great ſtrife with the children of Ammon, and when I called you, yee deliuered me not out of their hands.

3 So when I ſaw that yee deliuered me not, [c] I put my life in mine hands, and went vpon the children of Ammon: ſo the Lorde deliuered them into mine hands. Wherefore then are ye come vpon me now to fight againſt me?

[c] That is, I ventured my life, and when mans helpe failed, I put my truſt onely in God.

4 Then Iphtah gathered all the men of Gilead, and fought with Ephraim: and the men of Gilead ſmote Ephraim, becauſe they ſayd, Yee Gileadites are runnagates of Ephraim [d] among the Ephraimites, and among the Manaſſites.

[d] Ye ranne from vs, and choſe Gilead, and now in reſpect of vs, ye are nothing.

5 Alſo the Gileadites tooke the paſſages of Iorden before the Ephraimites, and when the Ephraimites that were eſcaped, ſayd, Let mee paſſe, then the men of Gilead ſayd vnto him, Art thou an Ephraimite?

phraimite? if he ſay, Nay,

6 Then ſayd they vnto him, Say now [e] Shibboleth: and he ſayd Sibboleth: for he could not ſo pronounce: then they tooke him, and ſlew him at the paſſages of Iorden: and there fell at that time of the Ephraimites two and fortie thouſand.

e Which ſignifieth the fall of waters, or an eare of corne.

7 And Iphtah iudged Iſrael ſixe yeres: then died Iphtah the Gileadite, & was buried in one of the cities of Gilead.

8 ¶ After him [f] Ibzan of Beth lehem iudged Iſrael,

f Some thinke that this was Boaz the husband of Ruth.

9 Who had thirtie ſonnes and thirtie daughters, which he ſent out, & tooke in thirtie daughters from abroad for his ſonnes, and he iudged Iſrael ſeuen yeeres.

10 Then Ibzan died, and was buried at Beth-lehem.

11 ¶ And after him iudged Iſrael, Elon, a Zebulonite, and he iudged Iſrael ten yere.

12 Then Elon the Zebulonite died, and was buried in Aialon in the countrey of Zebulun.

13 ¶ And after him Abdon the ſonne of Hillel the Pirathonite iudged Iſrael,

14 And he had fortie ſonnes & thirty ‡ nephewes that rode on ſeuenty ‖ aſſe colts: and he iudged Iſrael eight yeeres.

‡*Er. ſonnes ſonnes.*
‖*Or, horſe colts.*

15 Then died Abdon the ſonne of Hillel the Pirathonite, & was buried in Pirathon, in the land of Ephraim, in the mount of the Amalekites.

CHAP. XIII.

1 Iſrael for their wickednes is oppreſſed of the Philiſtims. 3 The Angel appeareth to Manoahs wife. 16 The Angel commandeth him to ſacrifice vnto the Lord. 24 The birth of Samſon.

But the children of Iſrael continued to commit * wickedneſſe in the ſight of the Lord, and the Lord deliuered them into the hands of the Philiſtims fortie yeere.

Chap. 2.11. & 3.7. & 4.1. & 6.1. and 10.6.

2 ¶ Then there was a man in Zorah of the family of the Danites, named Manoah, whoſe wife was [a] barren, and bare not.

a Signifying, that their deliuerance came onely of God, and not by mans power.

3 And the Angel of the Lorde appeared vnto the woman, and ſayd vnto her, Behold now, thou art barren, and beareſt not: but thou ſhalt conceiue, and beare a ſonne.

4 And now therefore beware* that thou drinke no wine nor ſtrong drinke, neither eat any vncleane thing.

Num. 6.2,3.

5 For loe, thou ſhalt conceiue and beare a ſonne, and no raſour ſhall * come on his head: for the childe ſhalbe a [b] Nazarite vnto God from his birth: and he ſhall beginne to ſaue Iſrael out of the hands of the Philiſtims.

1.*Sam.* 1.11.
b Meaning hee ſhould be ſeparated from the world, and dedicated to God.

6 ¶ Then the wife came, & told her husband, ſaying, A man of God came vnto me, and the faſhion of him was like the faſhion of the Angel of God, exceeding [c] fearefull, but I aſked him not whence he was, neither tolde he me his name:

c If fleſh be not able to abide the ſight of an angel, how much leſſe the preſence of God?

7 But he ſayd vnto me, Beholde, thou ſhalt conceiue & beare a ſonne, and now thou ſhalt drinke no wine nor ſtrong drinke, neither eate any vncleane thing: for the childe ſhall be a Nazarite to God from his birth to the day of his death.

8 Then Manoah [d] prayed to the Lord, and ſayd, I pray thee, my Lord, let the man of God, whom thou ſenteſt, come again now vnto vs, and teach vs what we ſhall do vnto the childe when he is borne.

d Hee ſheweth himſelfe ready to obey Gods will, & therefore deſireth to know further.

9 And God heard the voice of Manoah, and the Angel of God came againe vnto the wife, as ſhe ſate in the field: but Manoah her huſband was not with her.

10 ¶ And the wife made haſte, and ran, and ſhewed her huſband, and ſaid vnto him, Beholde, the man hath appeared vnto me, that came vnto me [e] to day.

e It ſeemeth that the angel appeared vnto her twiſe in one day.

11 And Manoah aroſe, & went after his wife, and came to the [f] man, & ſaid vnto him, Art thou the man that ſpakeſt vnto the woman? and he ſayd, Yea.

f He called him man, becauſe he ſo ſeemed, but he was Chriſt the eternall word, which at his time appointed became man.

12 Then Manoah ſayd, Now let thy ſaying come to paſſe: but how ſhal we order the childe, and do vnto him.

13 And the Angel of the Lord ſayde vnto Manoah, The woman muſt beware of all that I ſayd vnto her.

14 She may eat of nothing that commeth of the vine tree: ſhee ſhall not drinke wine nor ſtrong drinke, nor eate any [g] vncleane thing: let her obſerue all that I haue commanded her.

g Any thing forbidden by the Law.

15 Manoah then ſayde vnto the Angel of the Lord, I pray thee, let vs reteine thee, vntill wee haue made ready a kid for thee.

16 And the Angel of the Lord ſayde vnto Manoah, Though thou make me abide, I will not eat of thy bread, & if thou wilt make a burnt offering, offer it vnto the [h] Lorde: for Manoah knew not that it was an Angel of the Lord.

h Shewing that hee ſought not his owne honour, but Gods, whoſe meſſenger hee was.

17 Againe Manoah ſayd vnto the Angel of the Lord, What is thy name, that when thy ſaying is come to paſſe, we may honour thee?

18 And the Angel of the Lord ſayde vnto him, Why aſkeſt thou thus after my name, which is ‖ ſecret?

‖*Or, marueilous.*

19 Then Manoah tooke a kidde with a meat offring, and offered it vpon a ſtone vnto the Lord: and the Angel did [i] wondrouſly, whiles Manoah and his wife looked on.

i God ſent fire from heauen to conſume their ſacrifice, to confirme their faith in his promiſe.

20 For when the flame came vp toward heauen from the altar, the Angel of the Lord aſcended vp in the flame of the altar, & Manoah and his wife beheld it, and fell on their faces on the ground.

21 (So the Angel of the Lorde did no more appeare vnto Manoah and his wife.) Then Manoah knew that it was an Angel of the Lord.

22 And Manoah ſayde vnto his wife, * We ſhall ſurely die, becauſe we haue ſeene God.

Exod 23.20. *chap.* 6.22.

23 But his wife ſayd vnto him, If the Lord would kill vs, he would not haue receiued a [k] burnt offering and a meat offering of our hands, neither would he haue ſhewed vs all theſe things, nor would now haue told vs any ſuch.

k Theſe graces that we haue receiued of God, & his accepting of our obedience, are ſure tokens of his loue toward vs, ſo that nothing can hurt vs.

24 ¶ And the wife bare a ſonne, and called his name Samſon: and the childe grew, and the Lord bleſſed him.

25 And the Spirit of the Lord began to ‖ ſtrengthen him in the hoſte of Dan, betweene Zorah and Eſtaol.

‖*Or, to come vpon him at diuers times.*

CHAP.

CHAP. XIIII.

2 Samſon deſireth to haue a wife of the Philiſtims. 6 He killeth a lion. 12 He propoundeth a riddle. 19 He killeth thirtie. 20 His wife forſaketh him, and taketh another.

NOw Samſon went downe to Timnath, and ſawe a woman in Timnath of the daughters of the Philiſtims,

2 And he came vp & tolde his father and his mother, and ſayd, I haue ſeene a woman in Timnath of the daughters of the Philiſtims: now therefore ‡ giue me her to wife.

3 Then his father and his mother ſayde vnto him, Is there [a] neuer a wife among the daughters of thy brethren, & among all my people, that thou muſt goe to take a wife of the vncircumciſed Philiſtims? And Samſon ſayd vnto his father, Giue me her, for ſhe pleaſeth me well.

4 But his father and his mother knew not that it came of the Lord, that hee ſhould ſeeke an occaſion againſt the [b] Philiſtims: for at that time the Philiſtims reigned ouer Iſrael.

5 ¶ Then went Samſon and his father and his mother downe to Timnath, & came to the vineyards of Timnath: and beholde, a yong lion roared vpon him.

6 And the ſpirit of the Lord [c] came vpon him, and he tare him, as one ſhould haue rent a kid, and had nothing in his hand, neither tolde he his father nor his mother what he had done.

7 And he went downe, and talked with the woman which was beautifull in the eyes of Samſon.

8 ¶ And within a few dayes, when he returned ‖ to receiue her, hee went aſide to ſee the carkeis of the lyon: and beholde, there was a ſwarme of bees, and hony, in the body of the lion.

9 And he tooke thereof in his hands, and went eating, and came to his father and to his mother, and gaue vnto them, and they did eate: but he tolde not them, that he had taken the hony out of the body of the lion.

10 So his father went downe vnto the woman, and Samſon made there a [d] feaſt: for ſo vſed the yoong men to do.

11 And whē [e] they ſaw him, they brought thirty companions to be with him.

12 Then Samſon ſayd vnto them, I will now put foorth a riddle vnto you: and if you can declare it mee within ſeuen dayes of the feaſt, and finde it out, I will giue you thirty ſheets, and thirty [f] change of garments.

13 But if yee cannot declare it mee, then ſhall yee giue mee thirtie ſheets and thirtie change of garments. And they anſwered him, Put foorth thy riddle, that we may heare it.

14 And he ſayd vnto them, Out of the eater came meate, and out of the ſtrong came ſweetnes: and they could not in three dayes expound the riddle.

15 And when the ſeuenth day was come, they ſayd vnto Samſons wife, Entiſe thine huſband, that he may declare vs the riddle, leaſt we burne thee and thy fathers houſe with fire. Haue ye called vs, to ‖ poſſeſſe vs? is it not ſo?

16 And Samſons wife wept before him, and ſayd, Surely thou hateſt me, and loueſt me not: for thou haſt put forth a riddle vnto the [h] children of my people, and haſt not told it me. And he ſayd vnto her, Behold, I haue not told it my father, nor my mother, and ſhall I tell it thee?

17 Then Samſons wife wept before him [i] ſeuen dayes, while their feaſt laſted: and when the ſeuenth day came, he told her, becauſe ſhee was importunate vpon him, ſo ſhee tolde the riddle to the children of her people.

18 And the men of the city ſayd vnto him the ſeuenth day before the ſun went downe, What is ſweeter then hony? and what is ſtronger then a lion? Then ſayd he vnto thē, [k] If ye had not plowed with my heifer, ye had not found out my riddle.

19 And the ſpirit of the Lord came vpon him, and he went downe [l] to Aſhkelon, and ſlew thirtie men of them, and ſpoyled them, and gaue change of garments vnto them which expounded the riddle: and his wrath was kindled, and he went vp to his fathers houſe.

20 Then Samſons wife was giuen to his companion, whom hee had vſed as his friend.

‡ *Ebr. take her for me to wife.*

[a] Though his parents did iuſtly reproue him, yet it appeareth that this was the ſecret worke of the Lord, verſ. 4.

[b] To fight againſt them for the deliuerance of Iſrael.

[c] Whereby hee had ſtrength and boldneſſe.

‖ *Or, to take her to his wife.*

[d] Meaning, whē he was maried.

[e] That is, her parents or friends.

[f] To weare at feaſts, or ſolemne dayes.

[g] Or, drew nere: for it was the fourth day.

‖ *Or, to impoueriſh vs.*

[h] Vnto them which are of my nation.

[i] Or, to the ſeuenth day, beginning at the fourth.

[k] If yee had not vſed the helpe of my wife.

[l] Which was one of the fiue chiefe cities of the Philiſtims.

CHAP. XV.

4 Samſon tieth firebrands to the foxe tailes. 6 The Philiſtims burnt his father in law & his wife. 15 With the iawbone of an aſſe he killeth a thouſand men. 19 Out of a great tooth in the iaw, God gaue him water.

BVT within a while after, in the time of wheat harueſt, Samſon viſited his wife with a kid, ſaying, I will [a] go in to my wife into the chamber: but her father would not ſuffer him to go in.

2 And her father ſayde, I thought that thou hadſt hated her: therefore gaue I her to thy companion. Is not her yonger ſiſter fairer then ſhe? take her, I pray thee, in ſtead of the other.

3 Then Samſon ſayd vnto them, Now am I more [b] blameles then the Philiſtims: therefore will I do them diſpleaſure.

4 ¶ And Samſon went out, and tooke three hundred foxes, & tooke firebrands, and turned them taile to taile, & put a firebrand in the mids betweene two tailes.

5 And when hee had ſet the brandes on fire, he ſent them out into the ſtanding corne of the Philiſtims, and burnt vp both the [c] ricks and the ſtanding corne with the vineyards and oliues.

6 Then the Philiſtims ſayd, Who hath done this? And they anſwered, Samſon the ſonne in law of the [d] Timnite, becauſe he had taken his wife, and giuen her to his companion. Then the Philiſtims came vp, and [e] burnt her and her father with fire.

7 And Samſon ſaid vnto them, Though ye haue done this, yet will I be auenged of you, and then will I ceaſe.

8 So he ſmote them ‖ hip and thigh with a mighty

[a] That is, I will vſe her as my wife.

[b] For through his father in lawes occaſion, he was mooued againe to take vengeance of the Philiſtims.

[c] Or, that which was reaped and gathered.

[d] Or, the citizens of Timnath.

[e] So the wicked puniſh not vice for loue of Iuſtice, but for feare of danger, which els might come to them.

‖ *Or, horſmen and footmen.*

a mightie plague: then hee went and dwelt in the top of the rocke Etam.

9 ¶ Then the Philiſtims came vp, and pitched in Iudah, and ‖ were ſpread abroad in Lehi.

‖ Or, camped.

10 And the men of Iudah ſaid, Why are yee come vp vnto vs? and they anſwered, To [f] binde Samſon are we come vp, and to doe to him as he hath done to vs.

[f] And ſo being our priſoner, to puniſh him.

11 Then three thouſand men of Iudah went to the top of the rocke Etam, and ſayd to Samſon, Knoweſt thou not that the Philiſtims are rulers ouer vs? [g] Wherefore then haſt thou done thus vnto vs? And he anſwered them, As they did vnto mee, ſo haue I done vnto them.

[g] Such was their groſſe ignorance, that they iudged Gods great benefit to be a plague vnto them.

12 Againe they ſayd vnto him, Wee are come to binde thee, and to deliuer thee into the hand of the Philiſtims. And Samſon ſaid vnto them, Sweare vnto mee, that yee will not fall vpon me your ſelues.

13 And they anſwered him, ſaying, No, but we will bind thee, and [h] deliuer thee vnto their hand, but we will not kill thee. And they bound him with two new cordes, and brought him from the rocke.

[h] Thus they had rather betray their brother, then vſe the meanes that God had giuen for their deliuerance.

14 When he came to Lehi, the Philiſtims ſhouted againſt him, and the Spirit of the Lorde came vpon him, and the cordes that were vpon his armes, became as flaxe that was burnt with fire: for the bandes looſed from his hands.

15 And hee found a [i] new iawbone of an aſſe, and put foorth his hand, and caught it, and ſlew a thouſand men therewith.

[i] That is, of an aſſe lately ſlaine.

16 Then Samſon ſayd, With the iaw of an aſſe are heapes vpon heapes: with the iaw of an aſſe haue I ſlaine a thouſand men.

17 And when he had left ſpeaking, he caſt away the iawbone out of his hand, and called that place, ‖ Ramath-Lehi.

‖ Or, the lifting vp of the iaw.

18 And hee was ſore athirſt, and [k] called on the Lord, and ſayde, Thou haſt giuen this great deliuerance into the hand of thy ſeruant: and nowe ſhall I die for thirſt, and fall into the handes of the vncircumciſed?

[k] Whereby appeareth that he did theſe things of faith, and ſo with a true zeale to glorifie God and deliuer his countrey.

19 Then God brake the cheektooth, that was in the iawe, and water came thereout: and when hee had drunke, his Spirit came againe, and he was reuiued: wherefore the name thereof is called ‖ En-hakkore, which is in Lehi, vnto this day.

‖ Or, the fountaine of him that prayed.

20 And he iudged Iſrael in the dayes of the Philiſtims twentie yeeres.

CHAP. XVI.

3 Samſon carieth away the gates of Azzah. 18 He was deceiued by Delilah. 30 Hee pulleth downe the houſe vpon the Philiſtims, and dieth with them.

Then went Samſon to [a] Azzah, and ſaw there ‖ an harlot, and [b] went in vnto her.

[a] One of the fiue chiefe cities of the Philiſtims.

‖ Or, vitailer.

[b] That is, hee lodged with her

2 And it was told to the Azzahites, Samſon is come hither. And they went about and layd waite for him all night in the gate of the city, and were quiet all the night, ſaying, Abide ‖ till the morning early, and wee ſhall kill him.

‖ Or, to the light of the morning.

3 And Samſon ſlept till midnight, and aroſe at midnight, and tooke the doores of the gates of the citie, and the two poſtes, and lift them away with the barres, and put them vpon his ſhoulders, and caried them vp to the top of the mountaine that is before Hebron.

4 ¶ And after this hee loued a woman by the ‖ riuer of Sorek, whoſe name was Delilah:

‖ Or, plaine.

5 Unto whome came the Princes of the Philiſtims, and ſayd vnto her, Entiſe him, and ſee wherein his great ſtrength lieth, and by what meane we may ouercome him, that we may binde him, and puniſh him, and euery one of vs ſhall giue thee eleuen hundreth [c] ſhekels of ſiluer.

[c] Of the value of a ſhekel, reade Gen. 23. 15.

6 ¶ And Delilah ſayd to Samſon, Tell me, I pray thee, wherein thy great ſtrength lieth, and wherewith thou mighteſt be bound to doe thee hurt.

7 Samſon then anſwered vnto her, If they bind me with ‖ ſeuen greene cordes, that were neuer dried, then ſhall I be weake, and be as another man.

‖ Or, new withs.

8 And the Princes of the Philiſtims brought her ſeuen greene cordes that were not drie, and ſhe bound him therewith.

9 (And ſhe had [d] men lying in wait with her in the chamber) Then ſhe ſaid vnto him, The Philiſtims bee vpon thee, Samſon. And he brake the cordes as a threede of tow is broken, when [e] it feeleth fire: ſo his ſtrength was not knowen.

[d] Certaine Philiſtims in a ſecret chamber.

[e] When fire commeth neere it.

10 ¶ After Delilah ſayd vnto Samſon, See, thou haſt mocked me, and told mee lies. I pray thee nowe, [f] tell me wherewith thou mighteſt be bound.

[f] Though her falſhood tended to make him looſe his life, yet his affection ſo blinded him that he could not beware.

11 Then he anſwered her, If they binde mee with newe ropes that neuer were occupied, then ſhall I bee weake, and bee as another man.

12 Delilah therefore tooke newe ropes, and bound him therewith, and ſayde vnto him, The Philiſtims bee vpon thee, Samſon: (and men lay in wait in the chamber) and hee brake them from his armes, as a threed.

12 ¶ Afterward Delilah ſayd to Samſon, Hitherto thou haſt beguiled me, and told me lies: tel me, how thou mighteſt be bound. [g] And he ſayd vnto her, If thou platteſt ſeuen locks of mine head with the threedes of the woofe.

[g] It is impoſſible if we giue place to our wicked affections, but at length we ſhalbe deſtroyed.

14 And ſhee faſtened it with a pinne, and ſayde vnto him, The Philiſtims bee vpon thee, Samſon. And hee awoke out of his ſleepe, and went away with the ‖ pin of the webbe and the woofe.

‖ Or, beame.

15 Againe ſhee ſayd vnto him, How canſt thou ſay, [h] I loue thee, when thine heart is not with me? Thou haſt mocked mee theſe three times, and haſt not tolde mee wherein thy great ſtrength lieth.

[h] For this Samſon vſed to ſay, I loue thee.

16 And becauſe ſhee was importunate vpon him with her words continually, and vexed him, his ſoule was pained vnto the death.

17 Therefore hee told her all his [i] heart, and ſayd vnto her, There neuer came raſor vpon mine head: for I am a Nazarite vnto GOD from my mothers wombe:

[i] Thus his immoderate affections toward a wicked woman cauſed him to loſe Gods excellent gifts, and become ſlaue vnto them, whom he ſhould haue ruled.

therefore if I be ſhauen, my ſtrength will go from me, and I ſhalbe weake, and be like all other men,

18 And when Deliſlah ſawe that hee had told her all his heart, ſhe ſent, and called for the princes of the Philiſtims, ſaying, Come vp once againe: for he hath ſhewed me all his heart. Then the Princes of the Philiſtims came vp vnto her, and brought the money in their hands.

19 And ſhee made him ſleepe vpon her knees, and ſhee called a man, and made him to ſhaue off the ſeuen lockes of his head, and ſhe began to vexe him, and his ſtrength was [k] gone from him.

20 Then ſhe ſaid, The Philiſtims be vpon thee, Samſon. And hee awoke out of his ſleepe, and thought, I will goe out now as at other times, and ſhake my ſelfe, but hee knew not that the Lord was departed from him.

21 Therefore the Philiſtims tooke him, and put out his eyes, and brought him down to Azzah, and bound him with fetters: and he did grind in the priſon houſe.

22 And the haire of his head began to [l] grow againe after that it was ſhauen.

23 Then the Princes of the Philiſtims gathered them together for to offer a great ſacrifice vnto Dagon their god, and to reioyce: for they ſayd, Our god hath deliuered Samſon our enemie into our hands.

24 Alſo when the people ſawe him, they praiſed their god: for they ſayde, Our god hath deliuered into our handes our enemie and deſtroyer of our countrey, which hath ſlaine many of vs.

25 And when their hearts were merrie, they ſayd, Call Samſon, that hee may make vs paſtime. So they called Samſon out of the priſon houſe, and hee [m] was a laughing ſtocke vnto them, and they ſet him betweene the pillars.

26 Then Samſon ſayd vnto the ſeruant that led him by the hand, Leade me, that I may touch the pillars that the houſe ſtandeth vpon, and that I may leane to them.

27 (Now the houſe was full of men and women, and there were all the princes of the Philiſtims: alſo vpon the roofe were about three thouſand men and women that beheld while Samſon ‖ played.)

28 Then Samſon called vnto the Lord, and ſayd, O Lorde God, I pray thee, thinke vpon mee: O God, I beſeech thee, ſtrengthen me at this time onely, that I may bee ‡ at once [n] auenged of the Philiſtims for my two eyes.

29 And Samſon layd holde on the two middle pillars whereupon the houſe ſtoode, and on which it was borne vp: on the one with his right hand, and on the other with his left.

30 Then ſaid Samſon, [o] Let me loſe my life with the Philiſtims: and he bowed him with all his might, and the houſe fell vpon the princes, and vpon all the people, that were therein. So the dead which he ſlew at his death were moe then they which hee had ſlaine in his life.

31 Then his brethren, and all the houſe of his father came downe and tooke him, and brought him vp and buried him betweene Zorah and Eſhtaol, in the ſepulchre of Manoah his father: now he had iudged Iſrael twentie yeeres.

[k] Not for the loſſe of his haire, but for the contempt of the ordinance of God which was the cauſe that God departed from him.

[l] Yet had he not his ſtrength againe, till he had called vpon God, and reconciled himſelfe.

[m] Thus by Gods iuſt iudgements they are made ſlaues to infidels which neglect their vocation in defending the faithfull.

‖ Or, was mocked.

‡ Ebr. take one vengeance.

[n] According to my vocation, which is to execute Gods iudgements vpon the wicked.

[o] He ſpeaketh not this of deſpaire, but humbling himſelfe for neglecting his office and the offence thereby giuen.

CHAP. XXVII.

3 Michahs mother according to her vow made her ſonne two idols. 5 He made his ſonne a Prieſt for his idoles. 10 And after he hired a Leuite.

There [a] was a man of mount Ephraim, whoſe name was Michah,

2 And he ſaid vnto his mother, The eleuen hundreth ſhekels of ſiluer that were taken from thee, for the which thou curſedſt, and ſpakedſt it, euen in mine hearing, behold, the ſiluer is with me, I tooke it. Then his mother ſayde, Bleſſed be my ſonne of the Lord.

3 And when hee had reſtored the eleuen hundreth ſhekels of ſiluer to his mother, his mother ſayd, I had dedicate the ſiluer to the Lord of mine hand for my ſonne, to make [d] a grauen and molten image. Now therefore I will giue it thee againe.

4 And when hee had reſtored the money vnto his mother, his mother tooke two hundreth ſhekels of ſiluer, and gaue them to the founder, which made thereof a grauen and molten image, and it was in the houſe of Michah.

5 And this man Michah had an houſe of gods, and made an * [c] Ephod, and * [d] Teraphim, and ‡ conſecrated one of his ſonnes, who was his Prieſt.

6 * In thoſe dayes there was no [e] king in Iſrael, but euery man did that, which was good in his owne eyes.

7 ¶ There was alſo a yong man out of Beth-lehem Iudah, [f] of the familie of Iudah, who was a Leuite, and ſoiourned there.

8 And the man departed out of the city, euen out of Beth-lehem Iudah, to dwell where hee could find a place: and as he iourneyed, hee came to mount Ephraim to the houſe of Michah.

9 And Michah ſaid vnto him, Whence commeſt thou? And the Leuite anſwered him, [g] I come from Beth-lehem Iudah, and goe to dwell where I may find a place.

10 Then Michah ſaid vnto him, Dwell with mee, and be vnto mee a father and a Prieſt, and I will giue thee ten ſhekels of ſiluer by yeere, and a ſute of apparell, and thy meate and drinke. So the Leuite went in.

11 And the Leuite was [h] content to dwel with the man, and the yong man was vnto him as one of his owne ſonnes.

12 And Michah conſecrated the Leuite, and the yong man was his Prieſt, and was in the houſe of Michah.

13 Then ſaid Michah, Now I know that the Lord will bee [i] good vnto mee, ſeeing I haue a Leuite to my Prieſt.

[a] Some thinke this hiſtory was in the time of Othniel, or as Ioſephus writeth, immediatly after Ioſhua.

[b] Contrary to the commandement of God, and true religion practiſed vnder Ioſhua, they forſooke the Lord and fell to idolatrie.

Chap. 8.27.

[c] He would ſerue both God and idoles.

Gen. 31.19. hoſe. 3.4.

[d] By Teraphim ſome vnderſtand certaine idoles, hauing the likeneſſe of a man, but others vnderſtand thereby all maner of things and inſtruments belonging vnto thoſe who ſought for any anſwere at Gods hands, as Chap. 18.5,6.

‡ Ebr. filled the hand of one.

Chap. 21.25.

[e] For where there is no Magiſtrate fearing God, there can be no true religion, nor order.

[f] Which Beth-lehem was in the tribe of Iudah.

[g] For in thoſe dayes the ſeruice of God was corrupt in all eſtates, and the Leuites were not looked vnto.

[h] Not conſidering that he forſooke the true worſhipping of God for to maintaine his owne belly.

[i] Thus the idolaters perſwade themſelues of Gods fauour, when indeede hee doth deteſt them.

CHAP.

CHAP. XVIII.

2 The children of Dan ſend men to ſearch the land. 11 Then come the ſixe hundred, and take the gods and the Prieſt of Michah away. 27 They deſtroy Laiſh. 28 They build it againe, 30 and ſet vp idolatrie.

IN thoſe dayes there was no [a] king in Iſrael, and at the ſame time the tribe of Dan ſought them an inheritance to dwell in: for vnto that time all their inheritance had not fallen vnto them among the tribes of Iſrael.

2 Therefore the children of Dan ſent of their familie, fiue men out of their coaſtes, euen men expert in warre, out of Zorah and Eſhtaol, to view the lande, and ſearch it out, and ſayd vnto them, [b] Goe, and ſearch out the land. Then they came to mount Ephraim, to the houſe of Michah, and lodged there.

3 When they were in the houſe of Michah, they knew the [c] voice of the yong man the Leuite: and being turned in thither, they ſayd vnto him, Who brought thee hither? or what makeſt thou in this place? and what haſt thou to do here?

4 And he anſwered them, Thus & thus dealeth Michah with mee, and hath hired me, and I am his Prieſt.

5 Againe they ſaid vnto him, Aſke counſell now of God, that wee may knowe whether the way which we goe, ſhall bee proſperous.

6 And the Prieſt ſayd vnto them, [d] Goe in peace: for the Lorde guideth your way which ye goe.

7 Then the fiue men departed and came to Laiſh, and ſaw the people that were therein, which dwelt careleſſe, after the maner of the Zidonians, quiet and ſure, becauſe no man ‡ made any trouble in the land, or vſurped any dominion: alſo they were far from the Zidonians, and had no buſineſſe with other men.

8 ¶ So they came againe vnto their brethren, to Zorah and Eſhtaol: and their brethren ſayde vnto them, What haue yee done?

9 And they anſwered, Ariſe, that wee may goe vp againſt them: for we haue ſeene the land, and ſurely it is very good, and [e] doe ye ſit ſtill? be not ſlouthfull to goe and enter to poſſeſſe the land:

10 (If yee will goe, ye ſhall come vnto a careleſſe people, and the countrey is large) for God hath giuen it into your hand. It is a place which doeth lacke nothing that is in the world.

11 ¶ Then there departed thence of the family of the Danites, from Zorah and from Eſhtaol, ſixe hundreth men appointed with inſtruments of warre.

12 And they went vp, and pitched in Kiriath-iearim in Iudah: wherefore they called that place, ‖ Mahaneh Dan vnto this day: and it is behinde Kiriath-iearim.

13 And they went thence vnto Mount Ephraim, and came to the houſe of Michah.

14 Then anſwered the fiue men, that went to ſpie out the countrey of Laiſh, and ſayd vnto their brethren, [f] Know ye not that there is in theſe houſes an Ephod, and Teraphim, and a grauen and a molten image? Now therefore conſider what ye haue to do.

15 And they turned thitherward & came to the houſe of the yong man the Leuite, euen vnto the houſe of Michah, and ſaluted him peaceably.

16 And the ſixe hundred men appointed with their weapons of warre, which were of the children of Dan, ſtood by the entring of the gate.

17 Then the fiue men that went to ſpie out the land, went in thither, and tooke the [g] grauen image and the Ephod, and the Teraphim, and the molten image: and the Prieſt ſtood in the entring of the gate with the ſixe hundreth men that were appointed with weapons of warre.

18 And the other went into Michahs houſe, and fet the grauen image, the Ephod and the Teraphim, and the molten image. Then ſayd the Prieſt vnto them, What do ye?

19 And they anſwered him, Holde thy peace: lay thine hand vpon thy mouth, and come with vs to bee our father and Prieſt. Whether is it better that thou ſhouldeſt bee a Prieſt vnto the houſe of one man, or that thou ſhouldeſt be a Prieſt vnto a tribe and to a familie in Iſrael?

29 And the Prieſts heart was glad, and he tooke the Ephod and the Teraphim, and the grauen image, and went among the [h] people.

21 And they turned and departed, and put the children and the cattell, and the ſubſtance [i] before them.

22 ¶ When they were farre off from the houſe of Michah, the men that were in the houſes neere to Michahs houſe, gathered together, & purſued after the children of Dan,

23 And cried vnto the children of Dan: who turned their faces, and ſayde vnto Michah, What aileth thee that thou makeſt an outcry?

24 And he ſayd, Ye haue taken away my [k] gods, which I made, and the Prieſt, and go your wayes: and what haue I more? how then ſay ye vnto me, What aileth thee?

25 And the children of Dan ſayde vnto him, Let not thy voyce be heard among vs, leſt ‡ angry fellowes runne vpon thee, and thou loſe thy life with the liues of thine houſholde.

26 So the children of Dan went their wayes: and when Michah ſawe that they were too ſtrong for him, he turned and went backe vnto his houſe.

27 And they tooke the [l] things which Michah had made, and the Prieſt which he had, & came vnto Laiſh, vnto a quiet people and without miſtruſt, and ſmote them with the edge of the ſword, and burnt the citie with fire:

28 And there was none to ‖ helpe, becauſe [m] Laiſh was farre from Zidon, and they had no buſineſſe with other men: alſo it was in the valley that lieth by Beth-rehob. After, they built the citie, and dwelt therein,

29 *And called the name of the city Dan, after the name of Dan their father, which was

[a] Meaning, no ordinarie magiſtrate to puniſh vice according to Gods word.

[b] For the portion which Ioſhua gaue them, was not ſufficient for all their tribe.

[c] They knewe him by his ſpeech that he was a ſtranger there.

[d] Thus God granteth the idolaters ſometime their requeſts to their deſtruction that delight in errours.

‡ *Ebr. made them aſhamed.*

[e] Loſe ye this good occaſion through your ſlouthfulneſſe?

‖ *Or, the tents of Dan.*

[f] Becauſe they before had had good ſucceſſe, they would that their brethren ſhould be encouraged by hearing the ſame tidings.

[g] So ſuperſtition blinded them, that they thought Gods power was in theſe idoles, & that they ſhould haue good ſucceſſe by them, though by violence and robbery they did take them away.

[h] With the ſixe hundred men.

[i] Suſpecting them that did purſue them.

[k] This declareth what opinion the idolaters haue of their idoles.

‡ *Ebr. who haue their heart bitter.*

[l] Meaning, the idols, as verſ. 18.

‖ *Or, deliuer them*

[m] Which after was called Ceſarea Philippi.

* *Ioſh. 19. 47.*

was borne vnto Iſrael: howbeit the name of the citie was Laiſh at the beginning.

30 Then the children of Dan ſet them vp the [n] grauen image: and Ionathan the ſon of Gerſhom, the ſonne of Manaſſeh, and his ſonnes were the Prieſtes in the tribe of the Danites vntill the day of the [o] captiuitie of the land.

31 So they ſet them vp the grauen image, which Michah had made, all the while the houſe of God was in Shiloh.

n Thus in ſtead of giuing glory to God, they attributed the victory to their idols, and honoured them therefore.

o That is, till the Arke was taken, 1.Sam.5.1.

CHAP. XIX.

1 A Leuites wife being an harlot, forſooke her husband, and he tooke her againe. 25 At Gibeah ſhee was moſt villanouſly abuſed to the death. 29 The Leuite cutteth her in pieces, and ſendeth her to the twelue tribes.

ALſo in thoſe dayes, * when there was no king in Iſrael, a certaine Leuite dwelt on the ſide of mount Ephraim, and tooke to wife a * concubine out of Beth-lehem Iudah,

Chap.17.6.and 18.1.

Gene.25.6.

2 And his concubine played the whore ‡ there, and went away from him vnto her fathers houſe to Beth-lehem Iudah, & there continued the ſpace of foure moneths.

‡*Ebr. beſides him: to wit, with others.*

3 And her husband aroſe and went after her, to ſpeake ‡ friendly vnto her, & to bring her againe: he had alſo his ſeruant with him, and a couple of aſſes: and ſhee brought him vnto her fathers houſe: and when the yoong womans father ſaw him, he reioyced || of his comming.

‡*Ebr. to her heart*

||*Or, at his meeting.*

4 And his father in law, the yoong womans father reteined him: and hee abode with him three dayes: ſo they did eate and drinke, and lodged there.

5 ¶ And when the fourth day came, they aroſe earely in the morning, and ‡ he prepared to depart: then the yoong womans father ſayde vnto his ſonne in lawe, || Comfort thine heart with a morſell of bread, and then go your way.

‡*Ebr roſe vp.*

||*Or, ſtrengthen.*

6 So they ſate downe, and did eate and drinke both of them together. And the [a] yoong womans father ſayde vnto the man, Be content, I pray thee, and tary all night, and let thine heart be merry.

a That is, his concubines father.

7 And when the man roſe vp to depart, his father in law || was earneſt: therefore he returned, and lodged there.

||*Or, compelled him.*

8 And hee aroſe vp earely the fift day to depart, and the yoong womans father ſayd, [b] Comfort thine heart, I pray thee: and they taried vntill after midday, and they both did eat.

b Meaning, that he ſhould refreſh himſelfe with meat, as verſe. 5.

9 Afterward when the man aroſe to depart with his concubine and his ſeruant, his father in law, the yong womans father ſayd vnto him, Beholde nowe, the day ‡ draweth toward euen: I pray you, tary all night: beholde, || the ſunne goeth to reſt: lodge heere, that thine heart may be mery, and to morow get you earely vpon your way, and goe to thy [c] tent.

‡*Eb. is weake.*

||*Or, the day lodgeth.*

c To wit, to the towne or citie where he dwelt.

10 But the man would not tarie, but aroſe and departed, and came ouer againſt Iebus, (which is Ieruſalem) and his two aſſes laden, and his cōcubine, were with him.

11 When they were neere to Iebus, the day || was ſore ſpent, and the ſeruant ſayde vnto his maſter, Come, I pray thee, and let vs turne into this city of the Iebuſites, and lodge all night there.

||*Or, went downe.*

12 And his maſter anſwered him, [d] Wee will not turne into the city of ſtrangers that are not of the children of Iſrael, but we will go forth to Gibeah.

d Though in theſe dayes there were moſt horrible corruptions, yet very neceſſity could not compell them to haue to doe with them that profeſſed not the true God.

13 And he ſayd vnto his ſeruant, Come, and let vs draw neere to one of theſe places, that we may lodge in Gibeah, or in Ramah.

14 So they went forward vpon their way, and the ſunne went downe vpon them neere to Gibeah, which is in Beniamin.

15 ¶ Then they turned thither to goe in, and lodge in Gibeah: and when he came, he ſate him downe in a ſtreete of the citie: for there was no man that || tooke them into his houſe to lodging.

||*Or, gathered them.*

16 And beholde, there came an olde man from his worke out of the field at euen, and the man was of mount Ephraim, but dwelt in Gibeah: and the men of the place were the children of [e] Iemini.

e That is, of the tribe of Beniamin.

17 And when he had lift vp his eyes, hee ſaw a || wayfaring man in the ſtreetes of the city: then this olde man ſayd, Whither goeſt thou, and whence cameſt thou?

||*Or, a man walking.*

18 And he anſwered him, We came from Beth-lehem Iudah, vnto the ſide of mount Ephraim: from thence am I: and I went to Beth-lehem Iudah, and goe nowe to the [f] houſe of the Lorde: and no man receiueth me to houſe,

f To Shiloh, or Mizpeh, where the Arke was.

19 Although wee haue ſtrawe and prouender for our aſſes, and alſo bread and wine for mee and thine handmaide, and for the boy that is with thy ſeruant: wee lacke nothing.

20 And the olde man ſayd, || Peace bee with thee: as for all that thou lackeſt, ſhalt thou finde with mee: onely abide not in the ſtreet all night.

||*Or, be of good comfort.*

21 ¶ So hee brought him into his houſe, and gaue fodder vnto the aſſes: and they waſhed their feet, and did eat and drinke.

22 And as they were making their hearts mery, beholde, the men of the city, ‡ wicked men, beſet the houſe round about, & [g] ſmote at the doore, and ſpake to this olde man, the maſter of the houſe, ſaying, Bring foorth the man that came into thine houſe that we may know him.

‡*Ebr. men of Belial: that is, giuen to all wickednes.*

g To the intent they might breake it.

23 And * this man the maſter of the houſe went out vnto them, and ſayde vnto them, Nay, my brethren, doe not ſo wickedly, I pray you: ſeeing that this man is come into mine houſe, doe not this villenie.

Gene.19.6.

24 Behold, here is my daughter, a virgin, and his concubine: them will I bring out now, [h] and humble them, and doe with them what ſeemeth you good: but to this man doe not this villenie.

h That is, abuſe them, as Gene. 19.8.

25 But the men woulde not hearken to him: therefore the man tooke his concubine, and brought her out vnto them: and they knew her, and abuſed her all the night vnto the morning: and when the day beganne to ſpring, they let her go.

26 So the woman came in the dawning of the day, and [i] fell downe at the doore of the mans houſe where her lord was, till the

i She fell downe, dead, as verſe, 27.

the light day.

27 And her ‖ lorde aroſe in the morning, and opened the doores of the houſe, and went out to goe his way, and beholde, the woman his concubine was ‖ dead at the doore of the houſe, and her handes lay vpon the threſhold.

‖Or, husband.
‖Or, fallen.

28 And hee ſayd vnto her, Vp and let vs goe: but ſhee anſwered not. Then hee tooke her vp vpon the aſſe, & the man roſe vp, and went vnto his [k] place.

[k] Meaning, home vnto mount Ephraim.

29 And when hee was come to his houſe, he tooke a knife, and layde hande on his concubine, and diuided her in pieces with her bones into twelue partes, and ſent her thorow all quarters of Iſrael.

30 And all that ſaw it, ſaid, There was no [l] ſuch thing done or ſeene ſince the time that the children of Iſrael came vp from the lande of Egypt vnto this day: conſider the matter, conſult and giue ſentence.

[l] For this was like the ſinne of Sodome, for the which God rained downe fire and brimſtone from heauen.

CHAP. XX.

1 The Iſraelites aſſemble in Mizpeh, to whom the Leuite declareth his wrong. 13 They ſend for them that did the villenie. 25 The Iſraelites are twiſe ouercome, 46 and at length get the victory.

Then * all the children of Iſrael went out, and the Congregation was gathered together as [a] one man, from Dan to Beer-ſheba, with the land of Gilead, vnto the [b] Lord in Mizpeh.

Hoſe.10.9.

[a] That is, all with one conſent.
[b] To aske counſell.

2 And the † chiefe of all the people, and all the tribes of Iſrael aſſembled in the Congregation of the people of God foure hundreth thouſand footmen that [c] drew ſword.

†Ebr. corners.

[c] Meaning, men able to handle their weapon.

3 (Now the children of Beniamin heard that the children of Iſrael were gone vp to Mizpeh) Then the children of Iſrael [d] ſaid, How is this wickedneſſe committed?

[d] To the Leuite.

4 And the ſame Leuite, the womans husband that was ſlaine, anſwered, and ſayde, I came vnto Gibeah that is in Beniamin with my concubine to lodge,

5 And the ‖ men of Gibeah aroſe againſt mee, and beſet the houſe round about vpon me by night, thinking to haue ſlaine me, and haue forced my concubine that ſhe is dead.

‖Or, chiefe, or lords.

6 Then I tooke my concubine, and cut her in pieces, and ſent [e] her thorowout all the countrey of the inheritance of Iſrael: for they haue committed abomination and villenie in Iſrael.

[e] That is, her pieces, to euery tribe a piece, Chap.19.29.

7 Beholde, ye are all children of Iſrael: giue your aduiſe, and counſell herein.

8 Then all the people aroſe as one man, ſaying, There ſhall not a man of vs goe to his tent, neither any turne into his [f] houſe.

[f] Before we haue reuenged this wickedneſſe.

9 But now this is that thing which wee will doe to Gibeah: wee will goe vp by lot againſt it,

10 And we will take ten men of the hundreth thorowout all the tribes of Iſrael, and an hundreth of the thouſand, and a thouſand of ten thouſand to bring [g] vitaile for the people, that they may doe (when they come to Gibeah of Beniamin) according to all the villenie, that it hath done in Iſrael.

[g] Theſe onely ſhould haue the charge to prouide for vitaile for the reſt.

11 ¶ So all the men of Iſrael were gathered againſt the citie, knit together as one man.

12 And the tribes of Iſrael ſent men thorow all the [h] tribe of Beniamin, ſaying, What wickednes is this that is committed among you?

[h] That is, euery family of the tribe.

13 Now we therefore deliuer vs thoſe wicked men which are in Gibeah, that wee may put them to death, and put away euill from Iſrael: but the children of Beniamin [i] would not obey the voyce of their brethren the children of Iſrael.

[i] Becauſe they would not ſuffer the wicked to be puniſhed, they declared themſelues to maintaine them in their euill, and therefore were all iuſtly puniſhed.

14 But the children of Beniamin gathered themſelues together out of the cities vnto Gibeah, to come out and fight againſt the children of Iſrael.

15 ¶ And the children of Beniamin were numbred at that time out of the cities ſixe and twentie thouſand men that drew ſword, beſide the inhabitants of Gibeah, which were numbred ſeuen hundreth choſen men.

16 Of all this people were ſeuen hundreth choſen men, beeing * left handed: all theſe could ſling ſtones at an haire breadth, and not faile.

Chap.3.15.

17 ¶ Alſo the men of Iſrael, beſide Beniamin, were numbred foure hundreth thouſand men that drew ſword, euen all men of warre.

18 And the children of Iſrael aroſe, and went vp [k] to the houſe of God, and asked of God, ſaying, Which of vs ſhall go vp firſt to fight againſt the children of Beniamin? And the Lorde ſayde, Iudah ſhall bee firſt.

[k] That is, to the Arke which was in Shiloh: ſome thinke, in Mizpeh, as verſe 2.

19 Then the children of Iſrael aroſe vp earely, and camped againſt Gibeah.

20 And the men of Iſrael went out to battell againſt Beniamin, and the men of Iſrael put themſelues in aray to fight againſt them beſide Gibeah.

21 And the children of Beniamin came out of Gibeah, & ſlewe downe to the ground of the Iſraelites that day [l] two and twentie thouſand men.

[l] This God permitted, becauſe the Iſraelites partly truſted too much in their ſtrength, and partly God would by this meanes puniſh their ſinnes.

22 And the people, the men of Iſrael plucked vp their hearts, and ſet their battell againe in aray in the place where they put them in aray the firſt day.

23 (And the children of Iſrael had gone vp and wept before the Lorde vnto the euening, & had asked of the Lord, ſaying, Shall I go againe to battell againſt the children of Beniamin my brethren? And the Lord ſaid, Goe vp againſt them.)

24 ¶ Then the children of Iſrael came neere againſt the children of Beniamin the ſecond day.

25 Alſo the ſecond day Beniamin came forth to meete them out of Gibeah, and ſlew downe to the ground of the children of Iſrael againe eighteene thouſande men: † all they could handle the ſword.

†Ebr. All they drawing the ſword.

26 Then all the children of Iſrael went vp, & all the people came alſo vnto the houſe of God, and wept and ſate there before the Lorde, and faſted that day vnto the euening, and offered burnt offerings & peace offrings before the Lord.

27 And the children of Iſrael asked the Lord (for [m] there was the Arke of the Couenant of God in thoſe dayes.

[m] To wit, in Shiloh.

28 And Phinehas the ſonne of Eleazar,

the ſonne of Aaron [n] ſtoode before it at that time) ſaying, Shall I yet goe any more to battell againſt the children of Beniamin my brethren, or ſhall I ceaſe? And the Lord ſaid, Goe vp: for to morowe I will deliuer them into your hand.

[n] Or, ſerued in the Prieſts office at thoſe dayes: for the Iewes write, that hee liued three hundreth yeeres.

29 And Iſrael ſet men to lie in waite round about Gibeah.

30 And the children of Iſrael went vp againſt the children of Beniamin the third day, and put themſelues in aray againſt Gibeah, as at other times.

31 Then the children of Beniamin comming out againſt the people, were [o] drawen from the citie: and they began to ſmite of the people and kill as at other times, euen by the wayes in the fielde (whereof one goeth vp to the houſe of God, and the other to Gibeah) vpon a thirtie men of Iſrael.

[o] By the policie of the children of Iſrael.

32 (For the children of Beniamin ſayde, They are fallen before vs, as at the firſt. But the children of Iſrael ſayde, Let vs flee and plucke them away from the citie vnto the high [p] wayes.)

[p] Meaning, croſſe wayes or pathes to diuers places.

33 And all the men of Iſrael roſe vp out of their place, and put themſelues in aray at Baal-tamar: and the men that lay in waite of the Iſraelites, came foorth of their place, euen out of the medowes of Gibeah,

34 And they came ouer againſt Gibeah, ten thouſand choſen men of all Iſrael, & the battell was ſore: for they knew not that the [q] euill was neere them.

[q] They knew not that Gods iudgement was at hand to deſtroy them.

35 ¶ And the Lorde ſmote Beniamin before Iſrael, & the children of Iſrael deſtroyed of the Beniamites the ſame day fiue and twentie thouſand and an hundreth men: all they could handle the ſword.

36 So the children of Beniamin ſaw that they were ſtriken downe: for the men of Iſrael [r] gaue place to the Beniamites, becauſe they truſted to the men that lay in waite, which they had layd beſide Gibeah.

[r] Retired to draw them after.

37 And they that lay in wait haſted, and brake forth toward Gibeah, and the embuſhment ‖ drew themſelues along, and ſmote all the citie with the edge of the ſword.

‖ *Or, made a long ſound with a trumpet.*

38 Alſo the men of Iſrael had appointed a certaine time with the embuſhments, that they ſhould make a great flame, and ſmoke riſe vp out of the citie.

39 And when the men of Iſrael retired in the battell, Beniamin began to [ſ] ſmite and kill of the men of Iſrael about thirtie perſons: for they ſayde, Surely they are ſtriken downe before vs, as in the firſt battell.

[ſ] For they were waxen hardie by the two former victories.

40 But when the flame began to ariſe out of the citie, as a pillar of ſmoke, the Beniamites looked backe, and beholde, the flame of the citie began to aſcend vp to heauen.

41 Then the men of Iſrael turned [t] again, & the men of Beniamin were aſtonied: for they ſaw that euill was neere vnto them.

[t] And withſtood their enemies.

42 Therefore they fled before the men of Iſrael vnto the way of the wilderneſſe, but the battell ouertooke them: alſo they which came out of the cities, ſlewe them [u] among them.

[u] For they were compaſſed in on euery ſide.

43 Thus they compaſſed the Beniamites about, and ‖ chaſed them at eaſe, and ouerran them, euen ouer againſt Gibeah on the Eaſtſide:

‖ *Or, droue them from their reſt.*

44 And there were ſlaine of Beniamin eighteene thouſand men, which were al men of warre.

45 And they turned and fled to the wildernes vnto the rocke of Rimmon: and the Iſraelites [x] glained of them by the way fiue thouſand men, and purſued after them vnto Gidom, and ſlewe two thouſande men of them.

[x] They ſlew them by one and one, as they were ſcattered abroad.

46 So that all that were ſlaine that day of Beniamin, were [y] fiue and twentie thouſand men that drewe ſword, which were all men of warre.

[y] Beſides eleuen hundreth that had bene ſlaine in the former battels.

47 *But ſixe hundreth men turned and fled to the wildernes vnto the rocke of Rimmon, & abode in the rocke of Rimmon foure moneths.

Chap.21,13.

48 Then the men of Iſrael returned vnto the children of Beniamin, & ſmote them with the edge of the ſworde from the men of the citie vnto the beaſts, and all that came to hande: alſo they ſet on fire all the [z] cities that they could come by.

[z] If they belonged to the Beniamites.

CHAP. XXI.

1 The Iſraelites ſweare that they wil not marry their daughters to the Beniamites. 10 They ſlay them of Iabeſh Gilead, and giue their virgins to the Beniamites. 21 The Beniamites take the daughters of Shiloh.

Moreouer, the men of Iſrael [a] ſware in Mizpeh, ſaying, None of vs ſhall giue his daughter vnto the Beniamites to wife.

[a] This othe came of raſhneſſe, and not of iudgement: for after they brake it, in ſhewing ſecretly the meanes to marry with certaine of their daughters.

2 And the people came vnto the houſe of God, and abode there till euen before God, and lifted vp their voyces, and wept with great lamentation,

3 And ſaid, O Lord God of Iſrael, why is this come to paſſe in Iſrael, that this day one tribe of Iſrael ſhould want?

4 ¶ And on the morowe the people roſe vp and made there an [b] Altar, and offered burnt offerings and peace offerings.

[b] According to their cuſtome, when they would conſult with the Lord.

5 Then the children of Iſrael ſaid, Who is he among all the tribes of Iſrael, that came not vp with the Congregatiō vnto the Lorde? for they had made a great othe concerning him that came not vp to the Lord to Mizpeh, ſaying, Let him die the death.

6 And the children of Iſrael [c] were ſory for Beniamin their brother, and ſaid, There is one tribe cut off from Iſrael this day.

[c] Or, repented that they had deſtroyed their brethren, as appeareth verſe 15.

7 Howe ſhall wee doe for wiues to them that remaine, ſeeing wee haue ſworne by the Lorde, that wee will not giue them of our daughters to wiues?

8 Alſo they ſayde, Is there any of the tribes of Iſrael that [d] came not vp to Mizpeh to the Lorde? and beholde, there came none of Iabeſh Gilead vnto the hoſte, and to the Congregation.

[d] Condemning them to be fauntors of vice, which would not put their hand to puniſh it.

9 For when the people were viewed, beholde, none of the inhabitants of Iabeſh Gilead were there,

10 Therefore the Congregation ſent thither twelue thouſand men of the ‡ moſt valiant, and commanded them, ſaying, Goe, and ſmite the inhabitants of Iabeſh Gilead with the edge of the ſword, both women and children.

‡ *Ebr. children of ſtrength.*

11 *And this is it that ye ſhal doe: ye ſhal vtterly deſtroy all the males and all the women that haue lien by men.

12 And they founde among the inhabitants of Iabeſh Gilead foure hundreth maides, virgins that had knowen no man by lying with any male: and they brought them vnto the hoſte to Shiloh, which is in the land of Canaan.

13 ¶ ᵉThen the whole Congregation ſent and ſpake with the children of Beniamin that were in the rocke of Rimmon, and called ‖ peaceably vnto them:

14 And Beniamin came againe at that time, and they gaue them wiues which they had ſaued aliue of the women of Iabeſh Gilead: but they had not ᶠ ſo ynow for them.

15 And the people were ſory for Beniamin, becauſe the Lord had made a breach in the tribes of Iſrael.

16 Therefore the elders of the Congregation ſayd, How ſhall we doe for wiues to the remnant? for the women of Beniamin are deſtroyed.

17 And they ſaid, ᵍThere muſt be an inheritance for them that be eſcaped of Beniamin, that a tribe be not deſtroyed out of Iſrael.

18 Howbeit we may not giue them wiues of our daughters: for the children of Iſrael had ſworne, ſaying, Curſed bee hee that giueth a wife to Beniamin.

19 Therefore they ſaid, Behold, there is a feaſt of the Lord euery yeere in Shiloh in a place, which is on the ʰ Northſide of Beth-el, and on the Eaſtſide of the way that goeth vp from Beth-el to Shechem, and on the South of Lebonah.

20 Therefore they commanded the children of Beniamin, ſaying, Goe, and lie in waite in the vineyards:

21 And when ye ſee that the daughters of Shiloh come out to daunce in daunces, then come ye out of the vineyards, and catch you euery man a wife of the daughters of Shiloh, and goe into the land of Beniamin.

22 And ⁱ when their fathers or their brethren come vnto vs to complaine, we will ſay vnto them, Haue pitie on them for our ſakes, becauſe we reſerued not to ech man his wife in the warre, and becauſe ye haue not giuen vnto them hitherto, ye haue ſinned.

23 And the children of Beniamin did ſo, and tooke wiues of them that danced according to their ᵏ number: which they tooke and went away, and returned to their inheritance, and repaired the cities, and dwelt in them.

24 So the children of Iſrael departed thence at that time, euery man to his tribe, and to his family, and went out from thence euery man to his inheritance.

25 *In thoſe dayes there was no king in Iſrael, but euery man did that which was good in his eyes.

Num 31, 17.

e To wit, about foure moneths after the diſcomfiture, Chap. 20. 47.

‖*Or, friendly.*

f For there lacked two hundreth.

g Beniamin muſt be reſerued to haue the twelſth portion in the inheritance of Iaakob.

h He deſcribeth the place where the maydes vſed yeerely to dance, as the manner then was, and to ſing Pſalmes and ſongs of Gods workes among them.

i Though they thought hereby to perſwade men that they kept their othe, yet before God it was broken.

k Meaning, two hundreth.

Chap. 17.6. and 18.1. and 19.1.

The booke of Ruth.

THE ARGVMENT.

THis booke is intituled after the name of Ruth: which is the principall perſon ſpoken of in this treatiſe. Wherein alſo figuratiuely is ſet foorth the ſtate of the Church which is ſubiect to manifold afflictions, and yet at length God giueth good and ioyfull iſſue: teaching vs to abide with patience till God deliuer vs out of troubles. Herein alſo is deſcribed how Ieſus Chriſt, who according to the fleſh ought to come of Dauid, proceeded of Ruth, of whom the Lord Ieſus did vouchſafe to come, notwithſtanding ſhee was a Moabite of baſe condition, and a ſtranger from the people of God: declaring vnto vs thereby that the Gentiles ſhould be ſanctified by him, and ioyned with his people, and that there ſhould be but one ſheepefold, and one ſhepheard. And it ſeemeth that this hiſtory appertaineth to the time of the Iudges.

CHAP. I.

Elimelech goeth with his wife and children into the land of Moab. 3 He and his ſonnes die. 19 Naomi and Ruth came to Beth-lehem.

IN the time yͭ the Iudges ‡ruled, there was a dearth in the ᵃland, & a man of Beth-lehem ᵇIudah went for to ſoiourne in the countrey of Moab, he, & his wife, and his two ſons.

2 And the name of the man was Elimelech, and the name of his wife, Naomi: and the names of his two ſonnes, Mahlon, and Chilion, Ephrathites of Beth-lehem Iudah: and when they came into the lande of Moab, they continued there.

3 Then Elimelech the huſband of Naomi died, and ſhe remained with her two ſonnes,

4 Which tooke them wiues of the ᶜ Moabites: the ones name was Orpah, and the name of the other Ruth: and they dwelled there about ten yeeres.

5 And Mahlon and Chilion died alſo both twaine: ſo the woman was left deſtitute of her two ſonnes, and of her huſband.

6 ¶ Then ſhe aroſe with her daughters in lawe, and returned from the countrey of Moab: for ſhe had heard ſay in the countrey of Moab, that the Lorde had ᵈ viſited his people, and giuen them bread.

7 Wherfore ſhe departed out of the place where ſhee was, and her two daughters in lawe with her, and they went on their way to returne vnto the land of Iudah.

8 Then Naomi ſayd vnto her two daughters in lawe, Goe, returne ech of you vnto her owne mothers houſe: the Lord ſhewe fauour vnto you, as yee haue done with the dead, and with me.

9 The Lorde graunt you that you may finde ᵉ reſt, either of you in the houſe of her huſband. And when ſhee kiſſed them, they lift vp their voyce and wept.

10 And they ſayde vnto her, Surely wee will returne with thee vnto thy people.

11 But Naomi ſaid, Turne againe, my daughters: for what cauſe will yee goe with mee? are there any moe ſonnes in my

‡*Ebr. iudged.*

a In the land of Canaan.

b In the tribe of Iudah, which was alſo called Beth-lehem Ephrathah, becauſe there was another citie ſo called in the tribe of Zebulun.

c By this wonderfull prouidence of God, Ruth became one of Gods houſhold, of whom Chriſt came.

d By ſending them plenty againe.

e Hereby it appeareth that Naomi by dwelling among idolaters was waxen cold in the true zeale of God, which rather hath reſpect to the eaſe of the body, then to the comfort of the ſoule.

my wombe, that they may bee your husbands?

12 Turne againe, my daughters: goe your way: for I am too olde to haue an husband. If I ſhould ſay, I haue hope, and if I had an husband this night: yea, if I had borne ſonnes,

13 Would ye tary for them, till they were of age? would ye be deferred for them from taking of husbands? nay my daughters: for it grieueth mee ‖much for your ſakes that the hand of the Lord is gone out againſt me.

14 Then they lift vp their voyce and wept againe, and Orpah [f] kiſſed her mother in law, but Ruth abode ſtill with her.

15 And Naomi ſaid, Beholde, thy ſiſter in law is gone backe vnto her people and vnto her gods: [g] returne thou after thy ſiſter in law.

16 And Ruth anſwered, Intreat me not to leaue thee, nor to depart from thee: for whither thou goeſt, I will goe: and where thou dwelleſt, I will dwell: thy people ſhall be my people, and thy God my God.

17 Where thou dieſt, will I die, and there will I be buried: the Lorde do ſo to me and more alſo, if ought but death depart thee and me.

18 ¶ When ſhee ſaw that ſhee was ſtedfaſtly minded to goe with her, ſhee left ſpeaking vnto her.

19 So they went both vntill they came to Beth-lehem: and when they were come to Beth-lehem, it was [h] noyſed of them through all the citie, and they ſayde, Is not this Naomi?

20 And ſhe anſwered them, Call me not ‖Naomi, but call mee ‖Mara: for the Almightie hath giuen me much bitterneſſe.

21 I went out full, and the Lorde hath cauſed mee to returne emptie: why call yee me Naomi, ſeeing the Lorde hath humbled me, and the Almighty hath brought me vnto aduerſitie?

22 So Naomi returned, and Ruth the Moabiteſſe his daughter in lawe with her, when ſhe came out of the countrey of Moab: and they came to Beth-lehem in the beginning of [i] barley harueſt.

‖Or, more then you.

f When ſhee tooke leaue and departed.

g No perſwaſions can preuaile to turne them backe from God, whom he hath choſen to be his.

h Whereby appeareth that ſhee was of a great family, and of good reputation.

‖Or, beautifull.

‖Or, bitter.

i Which was in the moneth Niſan, that conteineth part of March, and part of Aprill.

CHAP. II.

1 Ruth gathereth corne in the fieldes of Boaz. 8 The gentleneſſe of Boaz toward her.

Then Naomis husband had a kinſeman, one of great [a] power of the familie of Elimelech, and his name was Boaz.

2 And Ruth the Moabiteſſe ſayde vnto Naomi, I pray thee let me goe to the fielde, and [b] gather eares of corne after him, in whoſe ſight I find fauour. And ſhe ſaid vnto her, Goe my daughter.

3 ¶ And ſhe went, and came and gleaned in the field after the reapers, and it came to paſſe, that ſhee met with the portion of the fielde of Boaz, who was of the familie of Elimelech.

4 And beholde, Boaz came from Beth-lehem, and ſaid vnto the reapers, The Lord bee with you: and they anſwered him, The Lord bleſſe thee.

a Both for vertue, authoritie and riches.

b This her humility declareth her great affection toward her mother in lawe, foraſmuch as ſhe ſpareth no painefull diligence to get both their liuings.

5 Then ſayd Boaz vnto his ſeruant that was appointed ouer the reapers, Whoſe mayd is this?

6 And the ſeruaunt that was appointed ouer the reapers, anſwered and ſayde, It is the Moabitiſh mayde, that came with Naomi out of the countrey of Moab:

7 And ſhe ſaid vnto vs, I pray you, let me gleane and gather after the reapers ‖among the ſheaues: ſo ſhe came, and hath continued from that time in the morning vnto nowe, ſaue that ſhe taried a little in the houſe.

8 ¶ Then ſayd Boaz vnto Ruth, Heareſt thou my daughter? goe to none other fielde to gather, neither goe from hence: but abide here by my maydens.

9 [c] Let thine eyes be on the field that they doe reape, and goe thou after the maydens, haue I not charged the ſeruants, that they touch thee not? Moreouer, when thou art athirſt, goe vnto the veſſels, and drinke of that which the ſeruants haue drawen.

10 Then ſhee fell on her face, and bowed her ſelfe to the ground, and ſayde vnto him, Howe haue I founde fauour in thine eyes, that thou ſhouldeſt knowe mee, ſeeing I am [d] a ſtranger?

11 And Boaz anſwered, & ſayde vnto her, All is tolde and ſhewed mee that thou haſt done vnto thy mother in law, ſince the death of thine husband, and how thou haſt left thy father and thy mother, and the land where thou waſt borne, and art come vnto a people which thou kneweſt not in time paſt.

12 The Lord recompence thy worke, and a full reward be giuen thee of the Lord God of Iſrael, vnder whoſe [e] wings thou art come to truſt.

13 Then ſhe ſayd, Let me finde fauour in thy ſight, my lord: for thou haſt comforted me, and ſpoken comfortably vnto thy mayd, though I be not like to one of thy maides.

14 And Boaz ſayd vnto her, At the meale time come thou hither, and eate of the bread, and dip thy morſell in the vineger. And ſhe ſate beſide the reapers, and hee reached her parched corne: and ſhee did eate, and was ſufficed, and [f] left thereof.

15 ¶ And when ſhe aroſe to gleane, Boaz commanded his ſeruants, ſaying, Let her gather among the ſheaues, and doe not rebuke her.

16 Alſo let fall ſome of the ſheaues for her, and let it lie, that ſhe may gather it vp, and rebuke her not.

17 So ſhe gleaned in the field vntill euening, and ſhee threſhed that ſhee had gathered, and it was about an *Ephah of barley.

18 ¶ And ſhee tooke it vp, and went into the citie, and her mother in lawe ſawe what ſhee had gathered. Alſo ſhee [g] tooke foorth, and gaue to her that which ſhe had reſerued when ſhe was ſufficed.

19 Then her mother in lawe ſayde vnto her, Where haſt thou gleaned to day? and where wroughteſt thou? bleſſed be hee, that knew thee. And ſhee ſhewed her mother in law, with whom ſhe had wrought, and ſaid, The mans name with whom I wrought to day, is Boaz.

20 And Naomi ſaid vnto her daughter in law,

‖Or, certaine handfuls.

c That is, take heede in what field they doe reape.

d Euen of the Moabites, which are enemies to Gods people.

e Signifying, that ſhee ſhall neuer want any thing if ſhe put her truſt in God, and liue vnder his protection.

f Which ſhee brought home to her mother in law.

Exod. 13. 36.

g To wit, of her bagge, as is in the Chalde text.

lawe, Bleſſed be he of the Lord: for he ceaſeth not to doe good to the liuing and to the [h] dead. Againe Naomi ſayd vnto her, The man is neere vnto vs, and of our affinitie.

[h] To my huſband and children when they were yet aliue, and now to vs.

21 And Ruth the Moabiteſſe ſayd, Hee ſayd alſo certainely vnto mee, Thou ſhalt be with my ſeruants, vntill they haue ended all mine harueſt.

22 And Naomi anſwered vnto Ruth her daughter in law, It is beſt, my daughter, that thou goe out with his maydes, that they || meete thee not in another field.

||Or, fall vpon thee.

23 Then ſhee kept her by the maydes of Boaz, to gather vnto the ende of barley harueſt, and of wheate harueſt, and || dwelt with her mother in law.

||Or, returned to her mother in law.

CHAP. III.

1 Naomi giueth Ruth counſell. 8 She ſleepeth at Boaz feete. 12 He acknowledgeth himſelfe to be her kinſman.

AFterward Naomi her mother in lawe ſayd vnto her, My daughter, ſhall not I ſeeke [a] reſt for thee, that thou maieſt proſper?

[a] Meaning, that ſhe would prouide her of an husband, with whom ſhe might liue quietly.

2 Now alſo is not Boaz our kinſeman, with whoſe maydes thou waſt? beholde, hee winnoweth barley to night in the || floore.

||Or, in the barne.

3 Waſh thy ſelfe therefore, and anoynt thee, and put thy rayment vpon thee, and get thee downe to the floore: let not the [b] man know of thee, vntil he haue left eating and drinking.

[b] Boaz, nor yet any other.

4 And when hee ſhall ſleepe, marke the place where hee layeth him downe, and goe and vncouer the place of his feete, and lay thee downe, and he ſhall tell thee what thou ſhalt doe.

5 And ſhee anſwered her, All that thou biddeſt me, I will doe.

6 ¶ So ſhe went downe vnto the floore, and did according to all that her mother in law bade her.

7 And when Boaz had eaten and drunken, and [c] cheared his heart, he went to lie downe at the ende of the heape of corne, and ſhee came ſoftly, and vncouered the place of his feete, and lay downe.

[c] That is, had refreſhed himſelfe among his ſeruants.

8 And at midnight the man was afrayd || and caught holde: and loe, a woman lay at his feete.

||Or, turned himſelfe from one ſide to another.

9 Then he ſayd, Who art thou? And ſhe anſwered, I am Ruth thine handmayde: ſpread therefore the wing of thy garment ouer thine handmaid: for thou art the kinſeman.

10 Then ſayd hee, Bleſſed be thou of the Lord, my daughter; thou haſt [d] ſhewed more goodneſſe in the latter ende, then at the beginning, in as much as thou followedſt not yong men, were they poore or rich.

[d] Thou ſheweſt thy ſelfe from time to time more vertuous.

11 And now, my daughter, feare not: I wil doe to thee all that thou requireſt: for all the citie of my people doeth know, that thou art a vertuous woman.

12 And now, it is true, that I am thy kinſman, howbeit there is a kinſman neerer then I.

13 Tary to night, and when morning is come, if hee [e] will doe the duetie of a kinſeman vnto thee, well, let him doe the kinſemans duetie: but if he will not doe the kinſmans part, then will I doe the duetie of a kinſeman, as the Lord liueth: ſleepe vntill the morning.

[e] If he wil take thee to be his wife by the title of affinitie, according to Gods law, Deut. 25.5.

14 ¶ And ſhee lay at his feete vntill the morning: & ſhe aroſe before one could know another: for he ſaid, Let no man know, that a woman came into the floore.

15 Alſo he ſayd, Bring the || ſheete that thou haſt vpon thee, and hold it. And when ſhee held it, he meaſured ſixe meaſures of barley, and layd them on her, and ſhe went into the citie.

||Or, mantle.

16 And when ſhee came to her mother in law, ſhe ſaid, [f] Who art thou, my daughter? And ſhe tolde her all that the man had done to her,

[f] Perceiuing by her comming home, that he had not taken her to his wife, ſhe was aſtonied.

17 And ſayd, Theſe ſixe meaſures of barley gaue he me: for he ſaid to me, Thou ſhalt not come emptie vnto thy mother in law.

18 Then ſayd ſhe, My daughter, ſit ſtill, vntil thou know how the thing will fall: for the man will not be in reſt, vntill he hath finiſhed the matter this ſame day.

CHAP. IIII.

1 Boaz ſpeaketh to Ruths next kinſman touching her marriage. 7 The ancient cuſtome of Iſrael. 10 Boaz marrieth Ruth, of whom he begetteth Obed. 18 The generation of Pharez.

THen went Boaz vp to the [a] gate, and ſate there, and behold, the kinſeman of whom Boaz had ſpoken, came by: and he ſaid, [b] Ho, ſuch one, come, ſit downe here. And he turned, and ſate downe.

[a] Which was the place of iudgement.

[b] The Ebrewes here vſe two wordes which haue no proper ſignification, but ſerue to note a certaine perſon: as we ſay, Ho, ſyrra, or, ho, ſuch a one.

2 Then hee tooke ten men of the Elders of the city, and ſayd, Sit ye downe here. And they ſate downe.

3 And he ſayd vnto the kinſeman, Naomi, that is come againe out of the countrey of Moab, will ſell a parcell of land, which was our brother Elimelechs.

4 And I thought to aduertiſe thee, ſaying, Buy it before the || aſſiſtants, and before the Elders of my people. If thou wilt redeeme it, redeeme it: but if thou wilt not redeeme it, tell mee: for I know that there is none [c] beſides thee to redeeme it, and I am after thee. Then hee anſwered, I will redeeme it.

||Or, inhabitants.

[c] For thou art the next of the kinne.

5 Then ſaid Boaz, What day thou buyeſt the field of the hand of Naomi, thou muſt alſo buy it of Ruth the Moabiteſſe the wife of the dead, to ſtirre vp the name of the dead vpon his [d] inheritance.

[d] That his inheritance might beare his name that is dead.

6 And the kinſeman anſwered, I cannot redeeme it, leſt I deſtroy mine owne inheritance: redeeme my right to thee, for I cannot redeeme it.

7 Now this was the maner beforetime in Iſrael, concerning redeeming and changing, for to ſtabliſh all things: a man did plucke off his ſhooe, & gaue it his neighbour, and this was a ſure [e] witneſſe in Iſrael.

[e] That he had reſigned his right, Deu. 25.9.

8 Therefore the kinſeman ſaid to Boaz, Buy it for thee: and he drew off his ſhooe.

9 And Boaz ſayd vnto the Elders, and vnto all the people, Yee are witneſſes this day, that I haue bought all that was Elimelechs, and all that was Chilions and Mahlons, of the hand of Naomi.

10 And moreouer, Ruth the Moabiteſſe

the wife of Mahlon, haue I bought to be my wife, to ſtirre vp the name of the dead vpon his inheritance, and that the name of the dead bee not put out from among his brethren, and from the gate of his [f] place: yee are witneſſes this day.

11 And all the people that were in the gate, and the Elders ſaid, We are witneſſes: the Lorde make the wife that commeth into thine houſe, like Rahel and like Leah, which twaine did build the houſe of Iſrael: and that thou mayeſt doe worthily in [g] Ephrathah, and be famous in Beth-lehem,

12 And that thine houſe be like the houſe of Pharez (*whom Thamar bare vnto Iudah) of the ſeede which the Lord ſhall giue thee of this yong woman.

13 ¶ So Boaz tooke Ruth, & ſhe was his wife: & when he went in vnto her, the Lord gaue, that ſhe conceiued, and bare a ſonne.

14 And the women ſayde vnto Naomi, Bleſſed be the Lord which hath not left thee this day without a kinſman, and [h] his name ſhalbe continued in Iſrael.

15 And this ſhall bring thy life againe, and cheriſh thine olde age: for thy daughter in law which loueth thee, hath borne vnto him, and ſhee is better to thee then [i] ſeuen ſonnes.

16 And Naomi tooke the childe, and layd it in her lap, and became nurſe vnto it.

17 And the women her neighbours gaue it a name, ſaying, There is a childe borne to Naomi, and called the name thereof Obed: the ſame was the father of Iſhai, the father of Dauid.

18 ¶ These now are the generations of *[k] Pharez: Pharez begate Heſron,

19 And Heſron begate Ram, and Ram begate Amminadab,

20 And Amminadab begate Nahſhon, and Nahſhon begate Salmah,

21 And Salmon begate Boaz, and Boaz begate Obed,

22 And Obed begate Iſhai, and Iſhai begate Dauid.

[f] Or, of the citie where he remained.

[g] Ephrathah and Beth-lehem are both one.

Gene.38.29.

[h] He ſhall leaue a continuall poſteritie.

[i] Meaning, many ſonnes.

1.Chron.2.4. matth.1.3.

[k] This genealogie is brought in, to prooue that Dauid by ſucceſſion came of the houſe of Iudah.

¶ The firſt booke of Samuel.

THE ARGVMENT.

ACcording as God had ordeined, Deut.17,14. that when the Iſraelites ſhould bee in the land of Canaan, he would appoynt them a King: ſo here in this firſt booke of Samuel is declared the ſtate of this people vnder their firſt king Saul, who not content with that order, which God had for a time appointed for the gouernment of his Church, demanded a King, to the intent they might be as other nations, and in a greater aſſurance as they thought: not becauſe they might the better thereby ſerue God, as being vnder the ſafegard of him, which did repreſent Ieſus Chriſt the true deliuerer: therefore he gaue them a tyrant and an hypocrite to rule ouer them, that they might learne, that the perſon of a King is not ſufficient to defend them, except God by his power preſerue and keepe them. And therefore hee puniſheth the ingratitude of his people, and ſendeth them continuall warres both at home and abroad. And becauſe Saul, whom of nothing God had preferred to the honour of a King, did not acknowledge Gods mercie toward him, but rather diſobeyed the worde of God, and was not zealous of his glory, he was by the voyce of God put downe from his ſtate, and Dauid the true figure of Meſſiah placed in his ſtead, whoſe patience, modeſtie, conſtancie, perſecution by open enemies, fained friendes, and diſſembling flatterers, are left to the Church and to euery member of the ſame, as a paterne and example to beholde their ſtate and vocation.

CHAP. I.

1 The genealogie of Elkanah father of Samuel. 2 His two wiues. 5 Hannah was barren and prayed to the Lord. 15 Her anſwere to Eli 20 Samuel is borne. 24 She doeth dedicate him to the Lord.

There was a man of one of the two [a] Ramathaim Zophim, of mount Ephraim, whoſe name was Elkanah, the ſonne of Ieroham, the ſonne of Elihu, the ſonne of Tohu, the ſonne of Zuph, an Ephrathite:

2 And he had two wiues: the name of one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

3 *And this man went vp out of his city euery yeere, to worſhip and to ſacrifice vnto the Lord of hoſtes in [b] Shiloh, where were the two ſonnes of Eli, Hophni and Phinehas Prieſts of the Lord.

4 And on a day, when Elkanah ſacrificed, he gaue to Peninnah his wife and to all her ſonnes and daughters portions,

5 But vnto Hannah hee gaue a worthy [c] portion: for hee loued Hannah, and the Lord had made her barren.

6 ¶ And her aduerſary vexed her ſore, foraſmuch as ſhe vpbraided her, becauſe the Lord had made her barren.

7 (And ſo did he yere by yere) and as oft as ſhee went vp to the houſe of the Lorde, thus ſhee vexed her, that ſhe wept and did not eate.

8 Then ſayde Elkanah her huſband to her, Hannah, why weepeſt thou? and why eateſt thou not? and why is thine heart troubled? am not I better to thee then tenne [d] ſonnes?

9 So Hannah roſe vp after that they had eaten and drunke in Shiloh (and Eli the Prieſt ſate vpon a ſtoole by one of the poſts of the [e] Temple of the Lord.)

10 And ſhee was troubled in her minde, and prayed vnto the Lord, and wept ſore:

11 Alſo ſhee vowed a vow, and ſayde, O Lorde of hoſtes, if thou wilt looke on the trouble of thine handmayde, and remember mee, and not forget thine handmayde, but giue vnto thine handmaid a manchild, then I will giue him vnto the Lorde all the dayes of his life,* and there ſhall no raſor come vpon his head.

[a] There were two Ramaths, ſo that in this citie in mount Ephraim were Zophim: that is, the learned men and Prophets.

Deut.16.16.

[b] For the Arke was there at that time.

[c] Some reade, a portion with an heauie cheere.

[d] Let this ſuffice thee, that I loue thee no leſſe, then if thou hadſt many children.

[e] That is, of the houſe, where the Arke was.

Numb.6.5. iudges 13.5.

12 And as ſhee continued praying before the Lord, Eli marked her mouth.

13 For Hannah ſpake in her heart: her lips did mooue onely, but her voyce was not heard: therefore Eli thought ſhe had beene drunken.

14 And Eli ſaid vnto her, How long wilt thou be drunken? Put away ‡ thy drunkenneſſe from thee.

15 Then Hannah anſwered & ſayd, Nay, my lord, but I am a woman ‡ troubled in ſpirit: I haue drunk neither wine nor ſtrong drinke, but haue * powred out my ſoule before the Lord.

16 Count not thine handmayde ‡ for a wicked woman: for of the abundance of my complaint and my griefe haue I ſpoken hitherto.

17 Then Eli anſwered, and ſaid, Goe in peace, and the God of Iſrael grant thy petition that thou haſt aſked of him.

18 She ſaid againe, Let thine handmaid finde [f] grace in thy ſight: ſo the woman went her way, and did eate, and looked no more ſad.

19 ¶ Then they roſe vp earely, and worſhiped before the Lord, and returned, and came to their houſe to Ramah. Now Elkanah knew Hannah his wife, and the Lorde [g] remembred her.

20 For in proceſſe of time Hannah conceiued and bare a ſonne, and ſhee called his name Samuel, Becauſe, ſayd ſhe, I haue aſked him of the Lord.

21 ¶ So the man [h] Elkanah and all his houſe went vp to offer vnto the Lorde the yeerely ſacrifice, and his vowe:

22 But Hannah went not vp: for ſhe ſaid vnto her husband, I will tarie vntill the childe be wained, then I will bring him that he may appeare before the Lord, and there abide for euer.

23 And Elkanah her husband ſaide vnto her, Doe what ſeemeth thee beſt: tarie vntill thou haſt wained him: onely the Lorde accompliſh his [i] word. So the woman abode, and gaue her ſonne ſucke vntill ſhee wained him.

24 ¶ And when ſhe had weined him, ſhe tooke him with her with three bullockes and an * Ephah of floure, and a bottell of wine; and brought him vnto the houſe of the Lord in Shiloh, and the childe was ‡ yong.

25 And they ſlew a bullocke, and brought the child to Eli.

26 And ſhee ſayde, Oh my lord, as thy [k] ſoule liueth, my lord, I am the woman that ſtood with thee here praying vnto the Lord.

27 I prayed for this child, & the Lord hath giuen me my deſire which I aſked of him.

28 Therefore alſo I haue ‡ giuen him vnto the Lord: as long as hee liueth he ſhall be giuen vnto the Lord: and hee [l] worſhipped the Lord there.

‡Ebr. thy wine.

‡Ebr. of an hard ſpirit.

Pſal 42.5.

‡Eb. for a daughter of Belial.

f That is, pray vnto the Lord for me.

g According to her petition.

h This Elkanah was a Leuite, 1. Chro. 6.27. and as ſome write, once a yeere they accuſtomed to appeare before the Lord with their families.

i Becauſe her prayer tooke effect, therefore it was called the Lords promiſe.

Exod. 16.36.

‡Ebr. a child.

k That is, moſt certainely.

‡Ebr. lent.

l Meaning, Eli, gaue thankes to God for her.

CHAP. II.

1 The ſong of Hannah. 12 The ſonnes of Eli wicked. 13 The newe cuſtome of the Prieſts. 18 Samuel miniſtreth before the Lord. 20 Eli bleſſeth Elkanah and his wife. 23 Eli reproueth his ſonnes. 27 God ſendeth a Prophet to Eli. 31 Eli is menaced for not chaſtiſing his children.

AND Hannah [a] prayed, and ſaide, Mine heart reioyceth in the Lord, mine [b] horne is exalted in the Lord: my mouth is [c] enlarged ouer mine enemies, becauſe I reioyce in thy ſaluation.

2 There is none holy as the Lord: yea, there is none beſides thee, and there is no god like our God.

3 Speake [d] no more preſumptuouſly: let not arrogancie come out of your mouth: for the Lord is a God of knowledge, and by him enterpriſes are eſtabliſhed.

4 The bow and the mightie men are broken, and the weake haue girded themſelues with ſtrength.

5 They that were full, are hired forth for [e] bread, and the hungry are no more hired, ſo that the barren hath borne || ſeuen: and ſhee that had many children, is feeble.

6 * The Lord killeth and maketh aliue: bringeth downe to the graue and raiſeth vp.

7 The Lord maketh poore and maketh rich: bringeth low, and exalteth.

8 * He raiſeth vp the poore out of the duſt, and lifteth vp the beggar from the dunghill to ſet them among [f] Princes, and to make them inherite the ſeate of glory: for the pillars of the earth are the [g] Lordes, and hee hath ſet the world vpon them.

9 He will keepe the feete of his Saints, and the wicked ſhall keepe ſilence in darkeneſſe: for in his owne might ſhall no man bee ſtrong.

10 The Lords aduerſaries ſhall be deſtroyed, and out of heauen ſhall he * thunder vpon them: the Lord ſhall iudge the endes of the world, and ſhall giue power vnto his [h] King, and exalt the horne of his anointed.

11 And Elkanah went to Ramah to his houſe, and the childe did miniſter vnto the Lord [i] before Eli the Prieſt.

12 ¶ Now the ſonnes of Eli were wicked men, and [k] knew not the Lord.

13 For the Prieſtes cuſtome towarde the people was this: when any man offered ſacrifice, the Prieſtes || boy came, while the fleſh was ſeething, and a fleſhhooke with three teeth in his hand,

14 And thruſt it into the kettle, or into the caldron, or into the pann, or into the pot: [l] all that the fleſhhooke brought vp, the Prieſt tooke for himſelfe: thus they did vnto all the Iſraelites, that came thither to Shiloh.

15 Yea, before they burnt the [m] fatte, the Prieſtes boy came and ſayd to the man that offered, Giue me fleſh to roſt for the Prieſt: for he will not haue ſodden fleſh of thee, but rawe.

16 And if any man ſayde vnto him, Let them burne the fatte according to the || cuſtome, then take as much as thine heart [n] deſireth: then he would anſwere, No, but thou ſhalt giue it now: and if thou wilt not, I will take it by force.

17 Therefore the ſinne of the yong men was very great before the Lorde: for men [o] abhorred the offring of the Lord.

18 ¶ Now Samuel being a young child miniſtred before the Lord, girded with a linnen * Ephod.

19 And his mother made him a litle coat,

a After that ſhe had obteined a ſonne by prayer, ſhe gaue thankes.

b I haue recouered ſtrength and glory by the benefite of the Lord.

c I can anſwere them that reproue my barrenneſſe.

d In that ye condemne my barrenneſſe, ye ſhew your pride againſt God.

e They ſell their labours for neceſſary foode.

||Or, many.

Deut. 32.39.

wiſd. 16.13.

tob. 13.2.

Pſal. 113.7.

f He preferreth to honour, and putteth downe according to his owne wil, though mans iudgement be contrary.

g Therefore hee may diſpoſe all things according to his will.

Chap. 7.10.

h She grounded her prayer on Ieſus Chriſt which was to come.

i In all that Eli commanded him.

k That is, they neglected his ordinance.

|| Or, ſonne.

l Tranſgreſſing the order appointed in the Law, Leuit. 7. 31. for their bellies ſake.

m Which was commanded firſt to haue beene offered to God.

|| Or, Lawe.

n Not paſſing for their owne profite, ſo that God might be ſerued aright.

o Seeing the horrible abuſe thereof.

Exod. 28.4.

and brought it to him from yeere to yeere, when ſhe came vp with her husband, to offer the yeerely ſacrifice.

20 And Eli bleſſed Elkanah and his wife, and ſayd, The Lord giue thee ſeede of this woman, for ‖ the petition that ſhe aſked of the Lord: and they departed vnto their place.

‖*Or, for the thing that ſhe hath lent to the Lord: to wit, Samuel.*

21 And the Lord viſited Hannah, ſo that ſhe conceiued, & bare three ſonnes, and two daughters. And the childe Samuel grewe before the Lord.

22 ¶ So Eli was very olde, and heard all that his ſonnes did vnto all Iſrael, and how they lay with the women that [p] aſſembled at the doore of the Tabernacle of the Congregation.

[p] Which was (as the Ebrewes write) after their trauel, when they came to be purified, reade Exod. 38.8. leuit. 12.6.

23 And he ſayd vnto them, Why doe yee ſuch things? for of all this people I heare euill reports of you.

24 Doe no more my ſonnes: for it is no good report that I heare, which is, that yee make the Lords people to [q] treſpaſſe.

[q] Becauſe they contemne their dutie to God, verſe 17.

25 If one man ſinne againſt another, the Iudge ſhall iudge it: but if a man ſinne againſt the Lord, who will pleade for him? Notwithſtanding they obeyed not the voice of their father, becauſe the Lord [r] would ſlay them.

[r] So that to obey good admonitions is Gods mercie, and to diſobey them is his iuſt iudgement for ſinne.

26 ¶ (Nowe the child Samuel profited and grewe, and was in fauour both with the Lord, and alſo with men)

27 And there came a man of God vnto Eli, and ſaid vnto him, Thus ſaith the Lord, Did not I plainely appeare vnto the houſe of thy [ſ] father, when they were in Egypt in Pharaohs houſe?

[ſ] To wit, Aaron.

28 And I choſe him out of all the tribes of Iſrael to be my Prieſt, to offer vpon mine altar, and to burne incenſe, and to weare an Ephod before mee, and * I gaue vnto the houſe of thy father all the offerings made by fire of the children of Iſrael.

Leuit. 10.14.

29 Wherefore haue you [t] kicked againſt my ſacrifice and mine offring, which I commanded in my Tabernacle, and honoureſt thy children aboue mee, to make your ſelues fat of the firſt fruites of all the offerings of Iſrael my people?

[t] Why haue you contemned my ſacrifices, and as it were, trode them vnder foote?

30 Wherefore the Lorde God of Iſrael ſayeth, I ſayd that thine houſe and the houſe of thy father ſhould walke before mee for euer: but now the Lord ſaieth, [u] It ſhall not be ſo: for them that honour mee, I will honour, and they that deſpiſe mee, ſhall be deſpiſed.

[u] Gods promiſes are onely effectuall to ſuch as he giueth conſtancie vnto, to feare and obey him.

31 Beholde, the dayes come, that I will cut off thine [x] arme, and the arme of thy fathers houſe, that there ſhall not be an olde man in thine houſe.

[x] Thy power and authoritie.

32 And thou [y] ſhalt ſee thine enemie in the habitation of the Lord in all things wherewith God ſhall bleſſe Iſrael, and there ſhall not be an old man in thine houſe for euer.

[y] Thy poſteritie ſhall ſee the glory of the chiefe Prieſt tranſlated to another whom they ſhall enuie, 1. King. 2. 27.

33 Neuertheleſſe, I will not deſtroy euery one of thine from mine altar, to make thine eyes to faile, and to make thine heart ſorowfull: and all the multitude of thine houſe ſhall die ‖ when they be men.

‖ *Or, when they come to mans age*

34 And this ſhall bee a ſigne vnto thee, that ſhall come vpon thy two ſonnes Hophni and Phinehas: in one day they ſhall die both.

35 And I will ſtirre mee vp a [z] faithfull Prieſt, that ſhall do according to mine heart, and according to my mind: and I wil build him a ſure houſe, and hee ſhall walke before mine anoynted for euer.

[z] Meaning, Zadok, who ſucceded Abiathar, and was the figure of Chriſt.

36 And all that are left in thine houſe ſhal come and [a] bowe downe to him for a piece of ſiluer, and a morſell of bread, and ſhall ſay, Appoint mee, I pray thee, to one of the Prieſts offices, that I may eate a morſell of bread.

[a] That is, ſhal be inferiour vnto him.

CHAP. III.

1 There was no manifeſt viſion in the time of Eli. 4 The Lord calleth Samuel three times, 11 And ſheweth what ſhall come vpon Eli and his houſe. 18 The ſame declareth Samuel to Eli.

Nowe the child Samuel miniſtred vnto the Lord [a] before Eli: and the worde of the Lord was [b] precious in thoſe dayes: for there was no manifeſt viſion.

[a] The Chalde text readeth, whiles Eli liued.

[b] Becauſe there were very few Prophets to declare it.

2 And at that time, as Eli lay in his [c] place, his eyes began to waxe dimme that he could not ſee.

[c] In the Court next to the Tabernacle.

3 And yet the [d] light of God went out, Samuel ſlept in the Temple of the Lorde, where the Arke of God was.

[d] That is, the lampes, which burnt in the night.

4 Then the Lord [e] called Samuel: and he ſaid, Here I am.

[e] Ioſephus writeth that Samuel was twelue yeere olde, when the Lord appeared to him.

5 And he ranne vnto Eli, and ſaid, Here am I, for thou calledſt me. But he ſayd, I called thee not: goe againe and ſleepe. And he went and ſlept.

6 And the Lord called once againe, Samuel. And Samuel aroſe, and went to Eli, and ſaid, I am here: for thou diddeſt call me. And hee anſwered, I called thee not, my ſonne: goe againe and ſleepe.

7 Thus did Samuel, before hee knewe [f] the Lord, and before the word of the Lorde was reueiled vnto him.

[f] By viſion.

8 And the Lord called Samuel againe the third time: and he aroſe, & went to Eli, and ſayd, I am here: for thou haſt called me. Then Eli perceiued that the Lord had called the childe.

[g] Such was the corruption of thoſe times, that the chiefe Prieſt was become dull and negligent to vnderſtand the Lords appearing.

9 Therefore Eli ſaid vnto Samuel, Go and ſleepe: and if hee call thee, then ſay, Speake Lord, for thy ſeruant heareth. So Samuel went, and ſlept in his place.

10 ¶ And the Lord came and ſtood, and called as at other times, Samuel, Samuel. Then Samuel anſwered, Speake, for thy ſeruant heareth.

11 ¶ Then the Lord ſaid to Samuel, Beholde, I will doe a thing in Iſrael, whereof whoſoeuer ſhall heare, his two * eares ſhall [h] tingle.

2. *King*. 21. 12.

[h] God declareth what ſudden feare ſhall come vpon men, when they ſhall heare that the Arke is taken, and alſo ſee Elies houſe deſtroyed.

12 In that day I will raiſe vp againſt Eli all things which I haue ſpoken concerning his houſe: when I begin, I will alſo make an end.

13 And I haue told him that I wil iudge his houſe for euer, for the iniquitie which hee knoweth, becauſe his ſonnes ran into a ſlander, and he ſtayed them not.

14 Nowe therefore I haue ſworne vnto the houſe of Eli, that the wickedneſſe of Elies houſe, ſhall not be purged with ſacrifice

nor offering [i] for euer.

15 Afterward Samuel ſlept vntill the morning, and opened the doores of the houſe of the Lord, and Samuel feared to ſhew Eli the viſion.

16 ¶ Then Eli called Samuel, and ſaid, Samuel my ſonne. And he anſwered, Here I am.

17 Then he ſaid, What is it, that the Lord ſaid vnto thee? I pray thee, hide it not from me. God [k] doe ſo to thee, and more alſo, if thou hide any thing from mee, of all that hee ſaid vnto thee.

18 So Samuel told him euery whit, and hid nothing from him. Then he ſayd, It is ẏ Lord: let him do what ſeemeth him good.

19 ¶ And Samuel grew, and the Lord was with him, and let none of his wordes [l] fall to the ground.

20 And all Iſrael from Dan to Beer-ſheba knew ‖ that faithfull Samuel was the Lords Prophet.

21 And the Lord appeared again in Shiloh: for the Lord reuealed himſelfe to Samuel in Shiloh by ‡ his word.

CHAP. IIII.

1 Iſrael is ouercome by the Philiſtims. 4 They doe ſet the Arke, wherefore the Philiſtims doe feare. 10 The Arke of the Lord is taken. 11 Eli and his children die. 19 The death of the wife of Phinehas the ſonne of Eli.

AND Samuel ſpake vnto al Iſrael: †And Iſrael went out againſt the Philiſtims to battell, & pitched beſide ‖ Eben-ezer: and the Philiſtims pitched in Aphek.

2 And the Philiſtims put themſelues in aray againſt Iſrael: and when they ioyned the battell, Iſrael was ſmitten downe before the Philiſtims: who ſlew of the armie in the field about foure thouſand men.

3 So when the people were come into the campe, the Elders of Iſrael ſayde, [a] Wherefore hath the Lord ſmitten vs this day before the Philiſtims? let vs bring the Arke of the Couenant of the Lord out of Shiloh vnto vs, that when it commeth among vs, it may ſaue vs out of the hand of our enemies.

4 Then the people ſent to Shiloh and brought from thence the Arke of the Couenant of the Lord of hoſtes, who [b] dwelleth betweene the Cherubims: and there were the two ſonnes of Eli, Hophni, and Phinehas with the Arke of the Couenant of God.

5 And when the Arke of the Couenant of the Lord came into the hoſte, all Iſrael ſhouted a mighty ſhoute, ſo that the earth rang againe.

6 And when the Philiſtims heard the noyſe of the ſhoute, they ſayd, What meaneth the ſound of this mighty ſhoute in the hoſte of the Hebrewes? and they vnderſtodd, that the Arke of the Lord was come into the hoſte.

7 And the Philiſtims were afrayd, and ſayd, God is come into the hoſte: therefore ſayd they, [c] Wo vnto vs: for it hath not bene ſo heretofore.

8 Woe vnto vs, who ſhall deliuer vs out of the hande of theſe mighty Gods? theſe are the Gods that ſmote the Egyptians with all the plagues in the [d] wilderneſſe.

9 Be ſtrong and play the men, O Philiſtims, that ye be not ſeruants vnto the Hebrewes, * as they haue ſerued you: be valiant therefore, and fight.

10 And the Philiſtims fought, and Iſrael was ſmitten downe, and fled euery man into his tent: and there was an exceeding great ſlaughter: for there fel of Iſrael [e] thirtie thouſand footmen.

11 And the Arke of God was taken, and the two ſonnes of Eli, Hophni and Phinehas died.

12 And there ranne a man of Beniamin out of the armie, and came to Shiloh the ſame day with his clothes [f] rent, and earth vpon his head.

13 And when he came, loe, Eli ſate vpon a ſeate by the way ſide, waiting: for his heart [g] feared for the Arke of God: and when the man came into the citie to tell it, all the citie cried out.

14 And when Eli heard the noiſe of the crying, he ſayd, What meaneth this noiſe of the tumult? And the man came in haſtily, and told Eli.

15 (Nowe Eli was fourescore and eighteene yeere old, and * his eyes were dimme that he could not ſee)

16 And the man ſayd vnto Eli, I came from the armie, and I fled this day out of the hoſte: and he ſaid, What thing is done, my ſonne?

17 Then the meſſenger anſwered, and ſaid, Iſrael is fled before the Philiſtims, and there hath bene alſo a great ſlaughter among the people: and moreouer thy two ſonnes, Hophni and Phinehas [h] are dead, and the Arke of God is taken.

18 ¶ And when he had made mention of the Arke of God, Eli fell from his ſeate backward by the ſide of the gate, and his necke was broken, and he died: for he was an olde man and heauie: and he had ‖ iudged Iſrael fourtie yeeres.

19 And his daughter in lawe Phinehas wife was with child neere ‖ her trauell: and when ſhee heard the report that the Arke of God was taken, and that her father in lawe and her huſband were dead, ſhe [i] bowed her ſelfe, and trauailed: for her paines came vpon her.

20 And about the time of her death, the women that ſtood about her, ſayd vnto her, Feare not: For thou haſt borne a ſonne: but ſhe anſwered not, nor regarded it.

21 And ſhee named the childe ‖ Ichabod, ſaying, The glory is departed from Iſrael, becauſe the Arke of God was taken, and becauſe of her father in lawe and her huſband.

22 She ſayd againe, [k] The glory is departed from Iſrael: for the Arke of God is taken.

CHAP. V.

2 The Philiſtims beare the Arke into the houſe of Dagon, which idole fell downe before it. 6 The men of Aſhdod are plagued. 8 The Arke is caried into Gath, and after to Ekron.

Then

[i] Meaning, that his poſteritie ſhould neuer enioy the chiefe Prieſts office.

[k] God puniſh thee after this and that ſort, except thou tell me trueth, Ruth 1.17.

[l] The Lorde accompliſhed whatſoeuer hee had ſaid.

‖ *Or, that Samuel was the faithfull Prophet of the Lord.*

‡ *Ebr. by the word of the Lord.*

† From the departure of the Iſraelites out of Egypt vnto the time of Samuel are about 397. yeere.

‖ *Or, ſtone of help, chap.7.12.*

[a] For it may ſeeme that this warre was vndertaken by Samuels commandement.

[b] For he vſed to appeare to the Iſraelites, betweene the Cherubims ouer the Arke of the couenant, Exod. 25.17.

[c] Before wee fought againſt men, and now God is come to fight againſt vs.

[d] For in the red Sea in the wilderneſ the Egyptians were deſtroyed, which was the laſt of all his plagues.

Iudg.13.1.

[e] Dauid alluding to this place, Pſal.78.63. ſaith they were conſumed with fire: meaning, they were ſuddenly deſtroyed.

[f] In token of ſorow and mourning.

[g] Leſt it ſhould be taken of the enemies.

Chap 3.2.

[h] According as God had afore ſayd.

‖ *Or, gouerned.*

‖ *Or, to crie out.*

[i] And ſetled her body toward her trauell.

‖ *Or, no glory, or where is the glory?*

[k] She vttered her great ſorow by repeating her words.

THen the Philiſtims tooke the Arke of God, and caried it from Eben-ezer vnto [a] Aſhdod,

2 Euen the Philiſtims tooke the Arke of God, and brought it into the houſe of [b] Dagon, and ſet it by Dagon.

3 And when they of Aſhdod roſe the next day in the morning, behold, Dagon was fallen vpon his face on the ground before the Arke of the Lord, and they tooke vp Dagon, and ſet him in his place againe.

4 Alſo they roſe vp early in the morning the next day, and behold, Dagon was fallen vpon his face on the ground before the Arke of the Lord, and the head of Dagon, and the two palmes of his handes were cut off vpon the threſhold: onely the ſtumpe of Dagon was left to him.

5 Therefore the prieſts of Dagon, and all that come into Dagons houſe [c] tread not on the threſhold of Dagon in Aſhdod, vnto this day.

6 But the hand of the Lord was heauie vpon them of Aſhdod, and deſtroyed them, and ſmote them with * emerods, both Aſhdod, and the coaſts thereof.

7 And when the men of Aſhdod ſaw this, they ſayd, Let not the Arke of the God of Iſrael abide with vs: for his hand is ſore vpon vs, and vpon Dagon our god.

8 Therefore they ſent & gathered all the princes of the Philiſtims vnto them, and ſayd, [d] What ſhall we doe with the Arke of the God of Iſrael? And they anſwered, Let the Arke of the God of Iſrael bee caried about vnto Gath: and they caried the Arke of the God of Iſrael about.

9 And when they had caried it about, the hand of the Lord was againſt the citie with a very great deſtruction, and he ſmote the men of the city both ſmall and great, and they had emerods in their ſecret parts.

10 ¶ Therefore they ſent the Arke of God to Ekron: and aſſoone as the Arke of God came to Ekron, the Ekronites cried out, ſaying, They haue brought the Arke of the God of Iſrael to vs, to ſlay vs & our people.

11 Therefore they ſent, and gathered together all the princes of the Philiſtims, and ſayd, Send [e] away the Arke of the God of Iſrael, and let it returne to his owne place, that it ſlay vs not and our people: for there was a deſtruction and death throughout all the city, and the hand of God was very ſore there.

12 And the men that died not, were ſmitten with the emerods: and the crie of the citie went vp to heauen.

[a] Which was one of the fiue principall cities of the Philiſtims.

[b] Which was their chiefe idol, & as ſome write, from the nauill downeward was like a fiſh, and vpward like a man.

[c] Thus in ſtead of acknowledging the true God by this miracle, they fall to a further ſuperſtition.

Pſal.78.66

[d] Though they had felt Gods power and were afraid thereof, yet they would farther trie him, which thing God turned to their deſtruction and his glory.

[e] The wicked, when they feele the hand of God, grudge and reiect him, where the godly humble themſelues and crie for mercy.

CHAP. VI.

1 The time that the Arke was with the Philiſtims which they ſent againe with a gift. 12 It commeth to Beth-ſhemeſh. 17 The Philiſtims offer golden emerods. 19 The men of Beth-ſhemeſh are ſtriken for looking into the Arke.

SO the Arke of the Lord was in the countrey of the Philiſtims [a] ſeuen moneths.

2 And the Philiſtims called the Prieſts and the ſoothſayers, ſaying, What ſhall wee do with the Arke of the Lord? tel vs wherewith we ſhall ſend it home againe.

3 And they ſayd, If you ſend away the Arke of the God of Iſrael, ſend it not away emptie, but giue vnto it a [b] ſinne offering: then ſhall yee bee healed, and it ſhall bee knowen to you, why his hand departeth not from you.

4 Then ſaid they, What ſhall be the ſinne offering, which we ſhall giue vnto it? And they anſwered, Fiue golden emerods and fiue golden miſe, according to the number of the princes of the Philiſtims: for one plague was on you all, and on your princes.

5 Wherefore ye ſhall make the ſimilitudes of your emerods, and the ſimilitudes of your miſe that deſtroy the land: ſo yee ſhall giue glory vnto the God of Iſrael, that hee may take his hande from you, and from your [c] gods, and from your land.

6 Wherfore then ſhould you harden your hearts, as the Egyptians and Pharaoh hardened their hearts? when he wrought wonderfully among them, *did they not let them goe, and they departed?

7 Now therefore make a new cart, and take two milch kine, on whom there hath come no yoke: and tie the kine to the cart, and bring the calues home from them.

8 Then take the Arke of the Lord, and ſet it vpon the cart, and put the [d] iewels of golde which ye giue it for a ſinne offering, in a coffer by the ſide thereof, and ſend it away, that it may goe.

9 And take heede, if it go vp by the way of his owne coaſt to Beth-ſhemeſh, it is [e] hee that did vs this great euill: but if not, wee ſhall know then, that it is not his hand that ſmote vs, but it was a [f] chance that happened vs.

10 And the men did ſo: for they tooke two kine that gaue milke, and tied them to the cart, and ſhut the calues at home.

11 So they ſet the Arke of the Lorde vpon the cart, and the coffer with the miſe of golde, and with the ſimilitudes of their emerods.

12 And the kine went the ſtraight way to Beth-ſhemeſh, and kept one path, and lowed as they went, and turned neither to the right hand nor to the left: alſo the Princes of the Philiſtims went after [g] them, vnto the borders of Beth-ſhemeſh.

13 Now they of Beth-ſhemeſh were reaping their wheate harueſt in the valley, and they lift vp their eyes, and ſpied the Arke, and reioyced when they ſaw it.

14 ¶ And the cart came into the fielde of Ioſhua a Beth-ſhemite, and ſtood ſtill there. There was alſo a great ſtone, and [h] they claue the wood of the cart, and offered the kine for a burnt offering vnto the Lord.

15 And the Leuites tooke down the Arke of the Lord, and the coffer that was with it, wherein the iewels of gold were, & put them on the great ſtone, and the men of Beth-ſhemeſh offered burnt offering, and ſacrificed ſacrifices that ſame day vnto the Lord.

16 And when the fiue princes of the Philiſtims had ſeene it, they returned to Ekron the ſame day.

[a] They thought by continuance of time the plague would haue ceaſed, and ſo would haue kept the Arke ſtill.

[b] The idolaters confeſſe there is a true God, who puniſheth ſinne iuſtly.

[c] This is Gods iudgement vpon the idolaters, that knowing the true God, they worſhip him not aright.

Exod.12.31.

[d] Meaning, the golden emerods and the golden miſe.

[e] The God of Iſrael.

[f] The wicked attribute almoſt all things to fortune & chance, whereas indeed there is nothing done without Gods prouidence and decree.

[g] For the triall of the matter.

[h] To wit, the men of Beth-ſhemeſh, which were Iſraelites.

17 ¶ So theſe are the golden emerodes which the Philiſtims gaue for a ſinne offering to the Lord: for [i] Aſhdod one, for Gaza one, for Aſkelon one, for Gath one, and for Ekron one,

18 And golden miſe, according to ẏ number of all the cities of the Philiſtims, belonging to the fiue princes, both of walled townes, and of townes vnwalled, vnto the great ſtone of ‖ Abel, wheron they ſet the Arke of the Lord: which ſtone remaineth vnto this day in the field of Ioſhua the Beth-ſhemite.

19 And he ſmote of the men of Beth-ſhemeſh, becauſe they [k] had looked in the Arke of the Lord: he ſlew euen among the people fiftie thouſand men, and threeſcore and ten men: and the people lamented, becauſe the Lorde had ſlaine the people with ſo great a ſlaughter.

20 Wherefore the men of Beth-ſhemeſh ſayd, Who is able to ſtand before this holy Lord God? & to whom ſhall he goe from vs?

21 And they ſent meſſengers to the inhabitants of Kiriath-iearim, ſaying, The Philiſtims haue brought againe the Arke of the Lord: come ye downe, and take it vp to you.

CHAP. VII.

1 The Arke is brought to Kiriath iearim. 3 Samuel exhorteth the people to forſake their ſinnes, and turne to the Lord. 10 The Philiſtims fight againſt Iſrael, and are ouercome. 16 Samuel iudgeth Iſrael.

Then the men of [a] Kiriath-iearim came, and tooke vp the Arke of the Lord, and brought it into the houſe of Abinadab in the hill: and they ſanctified Eleazar his ſonne, to keepe the Arke of the Lord.

2 (For while the Arke abode in Kiriath-iearim, the time was long, for it was twentie yeres) and all the houſe of Iſrael lamented [b] after the Lord.

3 ¶ Then Samuel ſpake vnto all the houſe of Iſrael, ſaying, If yee be come againe vnto the Lorde with all your heart, * put away the ſtrange gods from among you, and * Aſhtaroth, and direct your hearts vnto the Lord, and ſerue him * onely, and he ſhall deliuer you out of the hand of the Philiſtims.

4 Then the children of Iſrael did put away * Baalim and Aſhtaroth, and ſerued the Lord onely.

5 And Samuel ſayd, Gather all Iſrael to [c] Mizpeh, and I will pray for you vnto the Lord.

6 And they gathered together to Mizpeh, and [d] drew water, and powred it out before the Lord, and faſted the ſame day, and ſaid there, We haue ſinned againſt the Lord. And Samuel iudged the children of Iſrael in Mizpeh.

7 When the Philiſtims heard that the children of Iſrael were gathered together to Mizpeh, the princes of the Philiſtims went vp againſt Iſrael: and when the children of Iſrael heard that, they were afrayed of the Philiſtims.

8 And the children of Iſrael ſayd to Samuel, Ceaſe not to [e] crie vnto the Lord our God for vs, that hee may ſaue vs out of the hand of the Philiſtims.

9 Then Samuel tooke a ſucking lambe, and offered it altogether for a burnt offering vnto the Lord, and Samuel cried vnto the Lord for Iſrael, and the Lord heard him.

10 And as Samuel offered the burnt offering, the Philiſtims came to fight againſt Iſrael: but the Lord [f] thundred with a great thunder that day vpon the Philiſtims, and ſcattered them: ſo they were ſlaine before Iſrael.

11 And the men of Iſrael went from Mizpeh, and purſued the Philiſtims, and ſmote them vntill they came vnder Beth-car.

12 Then Samuel tooke a ſtone, and pitched it betweene Mizpeh and [g] Shen, and called the name thereof, Eben-ezer, and he ſayd, Hitherto hath the Lord holpen vs.

13 ¶ So the Philiſtims were brought vnder, and they came no more againe into the coaſts of Iſrael, and the hande of the Lord was againſt the Philiſtims all the dayes of Samuel.

14 Alſo the cities which the Philiſtims had taken from Iſrael, were reſtored to Iſrael, from Ekron euen vnto Gath: and Iſrael deliuered the coaſts of the ſame out of the hands of the Philiſtims: and there was peace betweene Iſrael and the [h] Amorites.

15 And Samuel iudged Iſrael all the dayes of his life,

16 And went about yere by yere to Beth-el, and Gilgal, and Mizpeh, and iudged Iſrael in all thoſe places.

17 Afterward hee returned to Ramah: for there was his houſe, and there he iudged Iſrael: alſo hee built an [i] altar there vnto the Lord.

CHAP. VIII.

1 Samuel maketh his ſonnes Iudges ouer Iſrael, who follow not his ſteps. 5 The Iſraelites aske a King. 11 Samuel declareth in what ſtate they ſhould bee vnder the King. 19 Notwithſtanding they aske one ſtill, and the Lord willeth Samuel to grant vnto them.

When Samuel was now become olde, hee [a] made his ſonnes Iudges ouer Iſrael.

2 (And the name of his eldeſt ſonne was [b] Ioel, and the name of the ſecond Abiah) euen Iudges in Beer-ſheba.

3 And his ſonnes walked not in his wayes, but turned aſide after lucre, & * tooke rewards, and peruerted the iudgement.

4 ¶ Wherefore all the Elders of Iſrael gathered them together, and came to Samuel vnto [c] Ramah,

5 And ſayd vnto him, Beholde, thou art old, and thy ſonnes walke not in thy wayes: *make vs now a king to iudge vs like all nations.

6 But the thing [d] diſpleaſed Samuel, when they ſayd, Giue vs a king to iudge vs: and Samuel prayed vnto the Lord.

7 And the Lorde ſayde vnto Samuel, Heare the voice of the people in all that they ſhall ſay vnto thee: for they haue not caſt

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[i] Theſe were the fiue principall cities of the Philiſtims, which were not all conquered vnto the time of Dauid.

‖*Or, the plaint, or lamentation.*

[k] For it was not lawfull to any, either to touch or to ſee it, ſaue onely to Aaron and his ſonnes, Num.4.15,20.

[a] A citie in the tribe of Iudah, called alſo Kiriath-baal, Ioſh. 15.60.

[b] Lamented for their ſinnes, and followed the Lord.

Ioſh. 24.15,23.

Iudg. 2.13.

*Deut.*6 4 *matt.* 4.10.

*Iudg.*2.12,13.

[c] For Shiloh was now deſolate, becauſe the Philiſtims had taken thence the Arke.

[d] The Chalde text hath, that they drew water out of their heart: that is, wept abundantly for their ſinnes.

[e] Signifying, that in the prayers of the godly there ought to be a vehement zeale.

[f] According to the propheſie of Hannah Samuels mother, chap, 2, 10.

[g] Which was a great rocke ouer againſt Mizpeh.

[h] Meaning, the Philiſtims.

[i] Which was not contrary to the Law: for as yet a certaine place was not appointed.

[a] Becauſe he was not able to beare the charge.

[b] Who was alſo called Vaſhni, 1.Chro.6.28.

*Deut.*16.19.

[c] For there his houſe was, Chap. 7 17.

*Hoſe.*13.10. *acts* 13.21.

[d] Becauſe they were not content with the order that God had appointed, but would be gouerned as were the Gentiles.

thee away, but they haue caſt me away, that I ſhould not reigne ouer them.

8 As they haue euer done ſince I brought them out of Egypt euen vnto this day, (and haue forſaken mee, and ſerued other gods) euen ſo doe they vnto thee.

9 Now therefore hearken vnto their voice: howbeit yet [e] teſtifie vnto them, and ſhew them the maner of the king that ſhall reigne ouer them.

e To prooue if they will forſake their wicked purpoſe.

10 ¶ So Samuel tolde all the wordes of the Lord vnto the people that aſked a king of him.

11 And he ſayd, This ſhall be the [f] maner of the king that ſhall reigne ouer you: hee will take your ſonnes, and appoint them to his charets, and to be his horſemen, and ſome ſhall run before his charet.

f Not that kings haue this authoritie by their office, but that ſuch as reigne in Gods wrath, ſhould vſurpe this ouer their brethren, contrary to the law, Deut.17.20.

12 Alſo he will make them his captaines ouer thouſands, and captaines ouer fifties, and to eare his ground, and to reape his harueſt, and to make inſtruments of warre, and the things that ſerue for his charets.

13 He will alſo take your daughters, and make them Apothecaries, and Cookes, and Bakers.

14 And he will take your fields, and your vineyardes, and your beſt Oliue trees, and giue them to his ſeruants.

15 And he wil take the tenth of your ſeed, and of your vineyardes, and giue it to his ‖ eunuches, and to his ſeruants.

‖ *Or, chiefe officers.*

16 And hee will take your men ſeruants, and your maide ſeruants, and the chiefe of your yong men, and your aſſes, and put them to his worke.

17 He will take the tenth of your ſheepe, and ye ſhalbe his ſeruants.

18 And ye ſhal cry out at that day, becauſe of your king, whom yee haue choſen you, and the Lord will not [g] heare you at that day.

g Becauſe ye repent not for your ſinnes, but becauſe yee ſmart for your afflictions, whereinto ye caſt your ſelues willingly.

19 But the people would not heare the voice of Samuel, but did ſay, Nay, but there ſhalbe a king ouer vs.

20 And we alſo will be like all other nations, and our king ſhall iudge vs, and goe out before vs, and fight our battels.

21 Therefore when Samuel heard al the words of the people, he rehearſed them in the eares of the Lord.

22 And the Lord ſaid to Samuel, ‖ Hearken vnto their voice, and make them a king. And Samuel ſayd vnto the men of Iſrael, Goe euery man vnto his city.

‖ *Or, graunt their requeſt.*

CHAP. IX.

3 Saul ſeeking his fathers aßes, by the counſell of his ſeruant goeth to Samuel 9 The Prophets called Seers. 15 The Lord reueileth to Samuel Sauls comming, commanding him to anoint him king. 22 Samuel bringeth Saul to the feaſt.

There was nowe a man of Beniamin, [a] mightie in power, named * Kiſh, the ſonne of Abiel, the ſonne of Zeror, the ſonne of Bechorah, the ſonne of Aphiah, the ſonne of a man of Iemini.

a That is, both valiant and rich.

* *Chap.*14.51. 1.*chro.*8.33.

2 And hee had a ſonne called Saul, a [b] goodly yoong man and a faire: ſo that among the children of Iſrael there was none goodlier then he: from the ſhoulders vpward he was hier then any of the people.

b So that it might ſeeme that God approoued their requeſt in appointing out ſuch a perſon.

3 And the aſſes of Kiſh Sauls father were loſt: therefore Kiſh ſayd to Saul his ſonne, Take nowe one of the ſeruants with thee, and ariſe, go, and [c] ſeeke the aſſes.

c All theſe circumſtances were meanes to ſerue vnto Gods prouidence, whereby Saul (though not approued of God) was made king.

4 So hee paſſed thorow mount Ephraim, and went thorow the land of Shaliſhah, but they found him not. Then they went thorow the land of Shalim, and there they were not: hee went alſo thorow the land of Iemini, but they found them not.

5 When they came to the land of Zuph, Saul ſayde vnto his ſeruant that was with him, Come and let vs returne, leſt my father leaue the care of aſſes, and take thought for vs.

d Where was Ramath Zophim the citie of Samuel.

6 And he ſayd vnto him, Beholde now, in this citie is a man of God, and hee is an honourable man: all that hee ſayeth, commeth to paſſe: let vs nowe goe thither, if ſo be that hee can ſhew vs what way wee may goe.

7 Then ſayd Saul to his ſeruant, Well then, let vs goe: but what ſhall we bring vnto the man? For the ‖ bread is ſpent in our veſſels, and there is no preſent to bring to the man of God: what haue we?

‖ *Or, victuals.*

8 And the ſeruaunt anſwered Saul againe, and ſayd, Beholde, I haue found about mee the fourth part of a [e] ſhekel of ſiluer: that will I giue the man of God, to tell vs our way.

e Which is about fiue pence, reade Gene.23.15.

9 (Beforetime in Iſrael, when a man went to ſeeke an anſwere of God, thus hee ſpake, Come, and let vs goe to the [f] Seer: for hee that is called now a Prophet, was in the olde time called a Seer)

f So called, becauſe he foreſaw things to come.

10 Then ſayd Saul to his ſeruant, Well ſayd, come, let vs goe: ſo they went into the city where the man of God was.

11 ¶ And as they were going vp the high way to the city, they found maides that came out to draw water, and ſayd vnto them, Is there here a Seer?

12 And they anſwered them, and ſayd, Yea: loe, he is before you: make haſte now, for he came this day to the citie: for there is an [g] offering of the people this day in the high place.

g That is, a feaſt after the offering, which ſhould be kept in an high place of the city appointed for that vſe.

13 When yee ſhall come into the citie, yee ſhall finde him ſtraightway, yer he come vp to the high place to eate: for the people will not eat before he come, becauſe he wil [h] bleſſe the ſacrifice: and then eate they that be bidden to the feaſt: now therefore goe vp: for euen now ſhall ye finde him.

h That is, giue thanks, & diſtribute the meate according to their cuſtome.

14 Then they went vp into the citie, and when they were come into the middes of the citie, Samuel came out againſt them to goe vp to the high place.

15 ¶ * But yͤ Lord had reueiled to Samuel ‡ ſecretly (a day before Saul came) ſaying,

* *Chap.*15.1.*acts* 13.21.

‡ *Ebr. in his eare.*

16 To morrow about this time I will ſend thee a man out of the lande of Beniamin: him ſhalt thou anoint to be gouernour ouer my people Iſrael, that he may [i] ſaue my people out of the hands of the Philiſtims: for I haue looked vpon my people, and their crie is come vnto me.

i Notwithſtanding their wickednes, yet God was euer mindful of his inheritance.

17 When Samuel therefore ſaw Saul, the Lorde anſwered him, See, this is the man whom I ſpake to thee of, hee ſhall rule my people.

18 Then

UMI

18 Then went Saul to Samuel in the mids of the gate, and ſayd, Tell me, I pray thee, where the Seers houſe is.

19 And Samuel anſwered Saul, and ſayd, I am the Seer: goe vp before me vnto the high place: for yee ſhall eate with me to day: and to morow I will let thee goe, and will tell thee all that is in thine [k] heart.

20 And as for thine aſſes that were loſt three dayes agoe, care not for them: for they are found: and on [l] whom is ſet all the deſire of Iſrael? is it not vpon thee and on all thy fathers houſe?

21 ¶ But Saul anſwered, and ſayd, Am not I the ſonne of Iemini, of the ſmalleſt tribe of Iſrael? and my family is the leaſt of all the families of the tribe of Beniamin. Wherefore then ſpeakeſt thou ſo to me?

22 And Samuel tooke Saul and his ſeruant, and brought them into the [m] chamber, and made them ſit in the chiefeſt place among them that were bidden: which were about thirtie perſons.

23 And Samuel ſayde vnto the cooke, Bring foorth the portion which I gaue thee, and whereof I ſayd vnto thee, Keepe it with thee.

24 And the cooke tooke vp the ſhoulder, and that which was [n] vpon it, and ſet it before Saul. And Samuel ſayde, Beholde, that which is left, ſet it before thee and eate: for hitherto hath it bene kept for thee, ſaying, Alſo I [o] haue called the people. So Saul did eate with Samuel that day.

25 And when they were come downe from the high place into the citie, hee communed with Saul vpon the top of the houſe.

26 And when they aroſe early about the ſpring of the day, Samuel called Saul to the [p] toppe of the houſe, ſaying, Vp, that I may ſende thee away. And Saul aroſe, and they went out both he, and Samuel.

27 And when they were come downe to the end of the citie, Samuel ſayd to Saul, Bid the ſeruant go before vs, (and he went) but ſtand thou ſtill now, that I may ſhewe thee [q] the word of God.

CHAP. X.

1 Saul is anointed King by Samuel. 9 God changeth Sauls heart, and he propheſieth. 17 Samuel aſſembleth the people, and ſheweth them their ſinnes. 21 Saul is choſen King by lot. 5 Samuel writeth the Kings office.

THen Samuel tooke a viole of [a] oyle, and powred it vpon his head, and kiſſed him, and ſayd, Hath not the Lord anointed thee to be gouernour ouer his inheritance?

2 When thou ſhalt depart from me this day, thou ſhalt finde two men by * Rahels ſepulchre in the border of Beniamin, euen at Zelzah, and they will ſay vnto thee, The [b] aſſes which thou wenteſt to ſeeke, are found: and loe, thy father hath left the care of the aſſes, and ſoroweth for you, ſaying, What ſhall I doe for my ſonne?

3 Then ſhalt thou goe forth from thence and ſhalt come vnto the ‖ plaine of Tabor, and there ſhall meete thee three men going vp to God to Beth-el: one carying three kiddes, and another carying three loaues of bread, and another carying a bottle of wine.

4 And they will aſke thee ‡ if all be wel, and will giue thee the two loaues of bread, which thou ſhalt receiue of their hands.

5 After that ſhalt thou come to the [c] hill of God, where is the gariſons of the Philiſtims: and when they are come thither to the citie, thou ſhalt meete a company of Prophets comming downe from the high place with a viole, and a timbrel, and a pipe, and an harpe before them, and they ſhall propheſie.

6 Then the ſpirit of the Lord will come vpon thee, and thou ſhalt propheſie with them, and ſhalt bee turned into another man.

7 Therefore when theſe ſignes ſhal come vnto thee, doe as occaſion ſhall ſerue: for God is with thee.

8 And thou ſhalt goe downe before mee to Gilgal: and I alſo will come downe vnto thee to offer burnt offerings, and to ſacrifice ſacrifices of peace. * Tary for mee ſeuen dayes, till I come to thee, and ſhewe thee what thou ſhalt doe.

9 And when he had turned his ‡ backe to goe from Samuel, God gaue him another [d] heart: and all thoſe tokens came to paſſe that ſame day.

10 ¶ And when they came thither to the hill, beholde, the company of the Prophets mette him, and the Spirite of God came vpon him, and hee ‖ propheſied among them.

11 Therefore all the people that knewe him before, when they ſaw that he propheſied among the Prophets, ſayd eche to other, What is come vnto the ſonne of Kiſh? * is Saul alſo among the Prophets?

19 And one of the ſame place anſwered, and ſayd, But who is their [e] father? therefore it was a prouerbe, Is Saul alſo among the Prophets?

13 And when he had made an end of prophecying, he came to the high place.

14 And Sauls vncle ſayd vnto him, and to his ſeruant, Whither went yee? And hee ſayd, To ſeeke the aſſes: and when wee ſaw that they were no where, wee came to Samuel.

15 And Sauls vncle ſaid, Tel me, I pray thee, what Samuel ſayd vnto you.

16 Then Saul ſaid to his vncle, Hee told vs plainely that the aſſes were found: but concerning the kingdome whereof Samuel ſpake, told he him not.

17 ¶ And Samuel [g] aſſembled the people vnto the Lord in Mizpeh,

18 And he ſayd vnto the children of Iſrael, Thus ſaith the Lorde God of Iſrael, I haue brought Iſrael out of Egypt, and deliuered you out of the hand of the Egyptians, and out of the handes of all kingdomes that troubled you.

19 But yee haue this day caſt away your God, who onely deliuereth you out of all your aduerſities and tribulations: and ye ſayd vnto him, No, but appoint a King ouer vs. Nowe therefore ſtand yee before the Lorde according to your tribes, and

according

[k] Meaning, all that thou deſireſt to know.

[l] Whom doeth Iſrael deſire to be their king but thee?

[m] Where the feaſt was.

[n] That is, the ſhoulder with the breaſt, which the Prieſt had for his familie in all peace offrings, Leuit. 10.14.

[o] That both by the aſſembling of the people, and by the meate prepared for thee, thou mighteſt vnderſtand that I knew of thy comming.

[p] To ſpeake with him ſecretly: for the houſes were flat aboue.

[q] Gods commandement as concerning thee.

[a] In the Lawe this anointing ſignified the gifts of the holy Ghoſt, which were neceſſary for them that ſhould rule.

Gen. 35.20.

[b] Samuel confirmeth him by theſe ſignes that God hath appointed him King.

‖Or, oke.

‡Ebr. of peace.

[c] Which was an high place in the citie Kiriath-iearim, where the Arke was, Chap. 7.1.

Chap. 13.8.

‡Ebr. ſhoulder.

[d] He gaue him ſuch vertues, as were meete for a King.

‖Or, ſang praiſes.

Chap. 19.14.

[a] Meaning, that propheſie commeth not by ſucceſſion, but is giuen to whom it pleaſeth God.

[f] Noting thereby him that from low degree commeth ſuddenly to honour.

[g] Both to declare vnto them their fault in asking a King, and alſo to ſhew Gods ſentence therein.

according to your thouſands.

20 And when Samuel had gathered together all the tribes of Iſrael, the tribe of Beniamin was [h] taken.

[h] That is by caſting of lot.

21 Afterward hee aſſembled the tribe of Beniamin according to their families, and the family of Matri was taken. So Saul the ſonne of Kiſh was taken, and when they ſought him, he could not be found.

22 Therfore they aſked the Lord againe, if that man ſhould yet come thither. And the Lord anſwered, Beholde, he [i] hath hid himſelfe among the ſtuffe.

[i] As though he were vnworthy and vnwilling.

23 And they ranne, and brought him thence: and when he ſtoode among the people, hee was higher then any of the people from the ſhoulders vpward.

24 And Samuel ſayde to all the people, See yee not him, whom the Lord hath choſen, that there is none like him, among all the people? And all the people ſhouted and ſayd, ‡ God ſaue the King.

‡ *Ebr. let the king liue.*

25 Then Samuel tolde the people [k] the duetie of the kingdome, and wrote it in a booke, and layde it vp before the Lord, and Samuel ſent all the people away euery man to his houſe.

[k] As it is written in Deut. chap. 17.15. &c.

26 Saul alſo went home to Gibeah, and there followed him a band of men, whoſe heart God had touched.

27 But the wicked men ſayd, How ſhall he ſaue vs? So they deſpiſed him, & brought him no preſents: but he [l] held his tongue.

[l] Both to auoid ſedition, and alſo to winne them by patience.

CHAP. XI.

1 Nahaſh the Ammonite warreth againſt Iabeſh Gilead, who asketh helpe of the Iſraelites. 6 Saul promiſeth helpe. 11 The Ammonites are ſlaine. 14 The kingdome is renewed.

Then Nahaſh the Ammonite [a] came vp, and beſieged Iabeſh Gilead: and all the men of Iabeſh ſayd vnto Nahaſh, Make a couenant with vs, and wee will bee thy ſeruants.

[a] After that Saul was choſen king: for feare of whom they asked a King, as Chap. 12.12.

2 And Nahaſh the Ammonite anſwered them, On this condition will I make a couenant with you, that I may thruſt out all your [b] right eyes, and bring that ſhame vpon all Iſrael.

[b] This declareth, that the more neere that tyrants are to their deſtruction, the more cruell they are.

3 To whom the Elders of Iabeſh ſayd, Giue vs ſeuen dayes reſpite, that wee may ſend meſſengers vnto all the coaſts of Iſrael: and then if no man deliuer vs, wee will come out to thee.

4 ¶ Then came the meſſengers to Gibeah of Saul, and told theſe tidings in the eares of the people: and all the people lift vp their voices and wept.

5 And behold, Saul came following the cattell out of the fielde, and Saul ſayde, What ayleth this people, that they weepe? and they tolde him the tidings of the men of Iabeſh.

6 Then the Spirit of God [c] came vpon Saul, when hee heard thoſe tidings, and hee was exceeding angry,

[c] God gaue him the ſpirit of ſtrength and courage to goe againſt this tyrant.

7 And tooke a yoke of oxen, and hewed them in pieces, and ſent them throughout all the coaſtes of Iſrael by the handes of meſſengers, ſaying, Whoſoeuer commeth not foorth after Saul, and after [d] Samuel, ſo ſhall his oxen be ſerued. And the feare of the Lord fell on the people, and they came out ‡ with one conſent.

[d] He addeth Samuel, becauſe Saul was not yet approued of all.

‡ *Ebr as one man.*

8 And when he numbred them in Bezek, the children of Iſrael were three hundreth thouſand men: and the men of Iudah thirty thouſand.

9 Then [e] they ſayd vnto the meſſengers that came, So ſay vnto the men of Iabeſh Gilead, To morowe by then the Sunne bee hote, yee ſhall haue helpe. And the meſſengers came and ſhewed it to the men of Iabeſh, which were glad.

[e] Meaning Saul and Samuel.

10 Therefore the men of Iabeſh ſayd, To morow wee will come out vnto [f] you, and ye ſhall doe with vs all that pleaſeth you.

[f] That is, to the Ammonites, diſſembling that they had hope of aide.

11 ¶ And when the morowe was come, Saul put the people in three bandes, and they came in vpon the hoſte in the morning watch, and ſlewe the Ammonites vntill the heate of the day: and they that remained, were ſcattered, ſo that two of them were not left together.

12 Then the people ſayd vnto Samuel, [g] Who is hee that ſayd, Shall Saul reigne ouer vs? bring thoſe men that wee may ſlay them.

[g] By this victory the Lord wonne the hearts of the people to Saul.

13 But Saul ſayde, There ſhall no man [h] die this day: for to day the Lord hath ſaued Iſrael.

[h] By ſhewing mercie, hee thought to ouercome their malice.

14 ¶ Then ſaid Samuel vnto the people, Come, that wee may goe to Gilgal, and renew the kingdome there.

15 So all the people went to Gilgal, and made Saul king there before the Lorde in Gilgal: and there they offered [i] peace offerings before the Lord: and there Saul and all the men of Iſrael reioyced exceedingly.

[i] In ſigne of thankeſgiuing for the victorie.

CHAP. XII.

1 Samuel declaring to the people his integrity, reprooueth their ingratitude. 19 God by miracle cauſeth the people to confeſſe their ſinne. 20 Samuel exhorteth the people to follow the Lord.

Samuel then ſayd vnto all Iſrael, Behold, I haue [a] hearkened vnto your voyce in all that ye ſayd vnto me, and haue appointed a king ouer you.

[a] I haue granted your petition.

2 Now therefore behold, your king walketh [b] before you, and I am olde, and gray headed, and behold, my ſonnes are with you: and I haue walked before you from my childhood vnto this day.

[b] To gouerne you in peace and warre.

3 Beholde, here I am: * beare record of me before the Lorde and before his Anoynted. [c] Whoſe oxe haue I taken? or whoſe aſſe haue I taken? or whome haue I done wrong to? or whom haue I hurt? or of whoſe hand haue I receiued any bribe, to blinde mine eyes therewith, and I will reſtore it you?

* *Ecclus. 46.19.*

[c] God would that this confeſſion ſhould be a paterne for all them that haue any charge or office.

4 Then they ſaid, Thou haſt done vs no wrong, nor haſt hurt vs, neither haſt thou taken ought of any mans hand.

5 And he ſayd vnto them, The Lord is witneſſe againſt you, and his [d] Anoynted is witneſſe this day, that ye haue found nought in mine handes. And they anſwered, Hee is witneſſe.

[d] Your King who is anointed by the commandement of the Lord.

6 Then Samuel ſaid vnto the people, It is the Lord that ‖ made Moſes and Aaron,

‖ *Or, exalted.*

and that brought your fathers out of the land of Egypt.

‖ Or, Benefites.

7 Now therefore ſtand ſtill, that I may reaſon with you before the Lorde, according to all the ‖ righteouſneſſe of the Lorde, which he ſhewed to you and to your fathers.

Gen.46.5,6.
Exod.4.16.

8 * After that Iaakob was come into Egypt, and your fathers cryed vnto the Lord, then the Lord * ſent Moſes & Aaron, which brought your fathers out of Egypt, and made them dwell in this place.

Iudg.4.2.
[e] Captaine of Iabins hoſt king of Hazor.

9 * And when they forgate the Lorde their God, he ſold them into the hand of Siſera [e] captaine of the hoſte of Hazor, and into the hand of the Philiſtims, and into the hand of the King of Moab, and they fought againſt them.

10 And they cryed vnto the Lorde, and ſayd, We haue ſinned, becauſe we haue forſaken the Lord, and haue ſerued Baalim and Aſhtaroth. Now therefore deliuer vs out of the handes of our enemies, and we will ſerue thee.

[f] That is, Samſon, Iudg.13.25.
Iudg.11.1.
Chap.4.1.

11 Therefore the Lorde ſent Ierubbaal, and [f] Bedan, and * Iphtah, and * Samuel, and deliuered you out of the handes of your enemies on euery ſide, and ye dwelled ſafe.

[g] Leauing God to ſeeke helpe of man, Chap.8.5.

12 Notwithſtanding, when you ſaw that Nahaſh the king of the children of Ammon came againſt you, ye ſaid vnto me, [g] No, but a king ſhall reigne ouer vs: when yet the Lord your God was your King.

13 Now therefore behold the king whom ye haue choſen, and whom yee haue deſired: loe therefore, the Lorde hath ſet a king ouer you.

[h] Ye ſhal be preſerued as they that follow the Lords will.

14 If yee will feare the Lorde, and ſerue him, and heare his voyce, and not diſobey the word of the Lord, both ye, and the king that reigneth ouer you, ſhall [h] follow the Lorde your God.

[i] Meaning, the gouernours.

15 But if ye will not obey the voyce of the Lord, but diſobey the Lords mouth, then ſhal the hand of the Lord be vpon you, & on your [i] fathers.

16 Now alſo ſtand & ſee this great thing, which the Lord will do before your eyes.

[k] In that ye haue forſake him, who hath all power in his hand, for a mortall man.

17 Is it not nowe wheat harueſt? I will call vnto the Lord, and he ſhall ſend thunder and raine, that ye may perceiue and ſee, how that your wickedneſſe is [k] great, which yee haue done in the ſight of the Lord, in aſking you a king.

18 Then Samuel called vnto the Lorde, and the Lord ſent thunder & raine the ſame day: and all the people feared the Lord and Samuel exceedingly.

[l] Not onely at other times, but now chiefly.

19 And all the people ſayde vnto Samuel, Pray for thy ſeruants vnto the Lord thy God, that we die not: for we haue ſinned in aſking vs a king, beſide [l] all our other ſinnes.

[m] He ſheweth that there is no ſinne ſo great, but it ſhall be forgiuen, if the ſinner turne againe to God.

20 ¶ And Samuel ſayd vnto the people, Feare not: (yee haue in deede done all this wickedneſſe, [m] yet depart not from following the Lord, but ſerue the Lorde with all your heart,

21 Neither turne ye backe: for that ſhould bee after vaine things, which cannot profit you, nor deliuer you, for they are but vanity)

[n] Of his free mercy, and not of your merits, and therefore he will not forſake you.

22 For the Lord will not forſake his people for his great names ſake: becauſe it hath pleaſed the Lord to make you [n] his people.

23 Moreouer God forbid, that I ſhould ſinne againſt the Lord, and ceaſe praying for you, but I will ſhew you the good and right way.

[o] Vnfainedly, and without hypocriſie.

24 Therefore feare you the Lord, & ſerue him in the trueth with all your [o] hearts, and conſider how great things he hath done for you.

25 But if ye do wickedly, ye ſhall periſh, both ye and your king.

CHAP. XIII.

3 The Philiſtims are ſmitten of Saul and Ionathan. 13 Saul being diſobedient to Gods cōmandement, is ſhewed of Samuel that he ſhal not reigne. 19 The great ſlauerie wherein the Philiſtims kept the Iſraelites.

[a] While theſe things were done.
[b] Before he tooke vpon him the ſtate of a king.

Saul now had bene king [a] one yere, and he reigned [b] two yeres ouer Iſrael.

2 Then Saul choſe him three thouſand of Iſrael: & two thouſand were with Saul in Michmaſh, and in mount Beth-el, and a thouſand were with Ionathan in Gibeah of Beniamin: and the reſt of the people he ſent euery one to his tent.

[c] Of Kiriath-iearim where the Arke was, Chap.10.5.
[d] That euery one ſhould prepare themſelues to warre.

3 And Ionathan ſmote the garriſon of the Philiſtims, that was in the [c] hill: and it came to the Philiſtims eares: and Saul blew the [d] trumpet throwout all the land, ſaying, Heare, O ye Ebrewes.

4 And all Iſrael heard ſay, Saul hath deſtroyed a garriſon of the Philiſtims: wherefore Iſrael was had in abomination with the Philiſtims: and the people gathered together after Saul to Gilgal.

[e] Which was alſo called Beth-el, in the tribe of Beniamin.

5 ¶ The Philiſtims alſo gathered themſelues together to fight with Iſrael, thirtie thouſand charets, and ſix thouſand horſmen: for the people was like the ſand which is by the ſea ſide in multitude, & came vp and pitched in Michmaſh Eaſtward from [e] Beth-auen.

6 And when the men of Iſrael ſaw that they were in a ſtrait (for the people were in diſtreſſe) the people hid themſelues in caues and in holds, and in rockes, and in towers, and in pits.

[f] Where the two tribes & the halfe remained.

7 And ſome of the Ebrewes went ouer Iorden vnto the land of [f] Gad and Gilead, and Saul was yet in Gilgal, and all the people for feare followed him.

[g] Thinking that the abſence of the Prophet was a ſigne, that they ſhould loſe the victory.

8 And he tarried ſeuen dayes, according vnto the time that Samuel had appointed: but Samuel came not to Gilgal, therefore the people were [g] ſcattered from him.

9 And Saul ſayd, Bring a burnt offering to me, and peace offerings: and he offered a burnt offering.

‡ *Ebr. bleſſe him.*

10 And aſſoone as he had made an end of offering the burnt offering, beholde, Samuel came: and Saul went forth to meet him, to ‡ ſalute him.

[h] Though theſe cauſes ſeeme ſufficient in mans iudgement: yet becauſe they had not the word of God, they turned to his deſtruction.

11 And Samuel ſayd, What haſt thou done? then Saul ſayd, Becauſe I ſaw that the people was [h] ſcattered from me, and that thou cameſt not within the dayes appointed, and that the Philiſtims gathered themſelues together to Michmaſh,

12 Therefore ſayd I, The Philiſtims will come downe nowe vpon me to Gilgal,

and I haue not made ſupplication vnto the Lorde, I was bolde therefore, and offered a burnt offering.

13 And Samuel ſayd to Saul, Thou haſt done fooliſhly: thou haſt not kept the commaundement of the Lord thy [i] God, which he commanded thee: for the Lord had nowe ſtabliſhed thy kingdome vpon Iſrael for euer.

14 But now thy kingdome ſhall not continue: the Lord hath ſought him a [k] man after his owne heart, and the Lorde hath commaunded him to be gouernour ouer his people, becauſe thou haſt not kept that which the Lord had commaunded thee.

15 ¶ And Samuel aroſe, and gate him vp from Gilgal in [l] Gibeah of Beniamin: and Saul numbred the people that were founde with him, about ſixe hundreth men.

16 And Saul and Ionathan his ſonne, and the people that were found with them, had their abiding in Gibeah of Beniamin: but the Philiſtims pitched in Michmaſh.

17 And there came out of the hoſte of the Philiſtims ‖ three bandes to deſtroy, one band turned vnto the way of Ophrah vnto the land of Shual,

18 And another band turned toward the way of Beth-horon, and the [m] third band turned toward the way of the coaſt that looketh toward the valley of Zeboiim, toward the wilderneſſe.

19 Then there was no ſmith found thorow out all the land of Iſrael: for the Philiſtims ſayde, Leſt the Ebrewes make them ſwordes or ſpeares.

20 Wherefore all the Iſraelites went downe to the Philiſtims, to ſharpen euery man his ſhare, his mattocke, and his axe, and his weeding hooke.

21 Yet they had a file for the ſhares, and for the mattocks, and for the pitchforks, and for the axes, and for to ſharpen the goads.

22 So when the day of battell was come, there was neither [n] ſword nor ſpeare found in the handes of any of the people that were with Saul and with Ionathan: but onely with Saul and Ionathan his ſonne was there found.

23 And the garriſon of the Philiſtims came out to the paſſage of Michmaſh.

CHAP. XIIII.

14 *Ionathan and his armour bearer put the Philiſtims to flight.* 24 *Saul bindeth the people by an othe, not to eat till euening.* 23 *The people eate with the blood.* 38 *Saul woulde put Ionathan to death.* 45 *The people deliuer him.*

Then on a day Ionathan the ſonne of Saul ſayd vnto the yong man that bare his armour, [a] Come, and let vs goe ouer toward the Philiſtims garriſon, that is yonder on the other ſide, but hee tolde not his father:

2 And Saul taried in the border of Gibeah vnder a pomegranate tree, which was in Migron, and the people that were with him, were about ſixe hundreth men.

3 And Ahiah the ſonne of Ahitub, * Ichabods brother, the ſonne of Phinehas, the ſonne of Eli, was the Lordes Prieſt in Shiloh, and ware an Ephod: and the people knew not that Ionathan was gone.

4 ¶ Now in the way whereby Ionathan ſought to goe ouer to the Philiſtims garriſon, there was a ‖ ſharpe rocke on the one ſide, and a ſharpe rocke on the other ſide: the name of the one was called Bozez, and the name of the other Seneh.

5 The one rocke ſtretched frō the North toward Michmaſh, and the other was from the South toward Gibeah.

6 And Ionathan ſayde to the yong man that bare his armour, Come, and let vs goe ouer into the garriſon of theſe [b] vncircumciſed: it may bee that the Lorde will worke with vs: for it is ‖ not hard to the Lord * to ſaue with many, or with few.

7 And he that bare his armour, ſayd vnto him, Doe all that is in thine heart: goe where it pleaſeth thee: beholde, [c] I am with thee as thine heart deſireth.

8 Then ſayd Ionathan, Beholde, we go ouer vnto thoſe men, and wil ſhew our ſelues vnto them.

9 [d] If they ſay on this wiſe to vs, Tary vntill we come to you, then we wil ſtand ſtill in our place, and not go vp to them.

10 But if they ſay, Come vp vnto vs, then we will goe vp: for * the Lord hath deliuered them into our hand: and this ſhalbe a ſigne vnto vs.

11 So they both ſhewed themſelues vnto the garriſon of the Philiſtims: and the Philiſtims ſayd, See, the Ebrewes come out of the [e] holes wherin they had hid themſelues.

12 And the men of the garriſon anſwered Ionathan and his armour bearer, and ſayd, Come vp to vs: for wee will ſhew you a thing. Then Ionathan ſayd vnto his armour bearer, Come vp after mee: for the Lord hath deliuered them into the hand of Iſrael.

13 So Ionathan went vp vpon [f] his handes and vpon his feete, and his armour bearer after him: and ſome fell before Ionathan, and his armour bearer ſlew others after him.

14 So the [g] firſt ſlaughter which Ionathan and his armour bearer made, was about twenty men, as it were within halfe an acre of land which two oxen plow.

15 And there was a feare in the hoſte, and in the field, and among all the people: the garriſon alſo, & they that went out to ſpoile, were afrayde themſelues: and the earth [h] trembled: for it was ſtricken with feare by God.

16 ¶ Then the watchmen of Saul in Gibeah of Beniamin ſaw: and behold, the multitude was diſcomfited, and ſmitten as they went.

17 Therefore ſaid Saul vnto the people that were with him, Search now and ſee, who is gone from vs. And when they had numbred, behold, Ionathan and his armour bearer were not there.

18 And Saul ſayde vnto Ahiah, Bring hither the Arke of God (for the Arke of God was at that time with the children of Iſrael.)

19 ¶ And while Saul talked vnto yͤ prieſt,

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[i] Who willed thee to obey him, and reſt vpon the words ſpoken by his Prophet.

[k] That is, Dauid.

[l] And went to his citie Ramah.

‖ *Or, the deſtroyer: to wit, the captaine came out with three bands.*

[m] So that to mans iudgement theſe three armies would haue ouerrunne the whole countrey.

[n] To declare that the victory onely came of God, and not by their force.

[a] By this example God would declare to Iſrael that the victorie did not conſiſt in multitude or armour, but onely came of his grace.

Chap. 4.21.

‖ *Or, like a tooth.*

[b] To wit, the Philiſtims.

‖ *Or, none can let the Lord.*

2. *Chron.* 14.11.

[c] I will followe thee whitherſoeuer thou goeſt.

[d] This he ſpake by the ſpirit of propheſie, foraſmuch as hereby God gaue him aſſurance of the victory.

1. *Mac.* 4.30.

[e] Thus they ſpake contemptuouſly, and by deriſion.

[f] That is, he crept vp, or went with all haſte.

[g] The ſecond was when they ſlew one another, & the third when the Iſraelites chaſed them.

[h] In that the inſenſible creatures tremble for feare of Gods iudgement, it declareth how terrible his vengeance ſhall be againſt his enemies.

the noyſe, that was in the hoſte of the Philiſtims, ſpread further abroad, and increaſed: therefore Saul ſayd vnto the Prieſt, [i] Withdraw thine hand.

20 And Saul was aſſembled with all the people that were with him, and they came to the battell: and beholde, *euery mans ſword was againſt his fellow, and there was a very great diſcomfiture.

21 Moreouer, the Ebrewes that were with the Philiſtims before time, and were come with them into all partes of the hoſte, euen they alſo turned to bee with the [k] Iſraelites that were with Saul and Ionathan.

22 Alſo all the men of Iſrael which had hid themſelues in mount Ephraim, when they heard that the Philiſtims were fled, they followed after them in the battell.

23 And ſo the Lord ſaued Iſrael that day: and the battell continued to Beth-auen.

24 ¶ And at that time the men of Iſrael were preſſed with hunger: for Saul charged the people with an othe, ſaying, [l] Curſed bee the man that eateth ‡ foode till night, that I may bee auenged of mine enemies: ſo none of the people taſted any ſuſtenance.

25 And all they of the lande came to a wood, where hony lay vpon the ground.

26 And the people came into the wood, and behold, the hony dropped, & no man moued his hande to his mouth: for the people feared the [m] othe.

27 But Ionathan heard not when his father charged the people with the othe: wherefore he put forth the end of the rod, that was in his hande, and dipt it in an hony combe, and put his hand to his mouth, and his [n] eyes receyued ſight.

28 Then anſwered one of the people, and ſaid, Thy father made the people to ſweare, ſaying, Curſed bee the man that eateth ſuſtenance this day: and the people were ‖ faint.

29 Then ſaid Ionathan, My father hath [o] troubled the land: ſee now how mine eyes are made cleare, becauſe I haue taſted a little of this hony:

30 Howe much more, if the people had eaten to day of the ſpoyle of their enemies which they founde? for had there not beene nowe a greater ſlaughter among the Philiſtims?

31 ¶ And they ſmote the Philiſtims that day, from Michmaſh to Aiialon, and the people were exceeding faint.

32 So the people turned to the ſpoile, and tooke ſheepe, and oxen, and calues, and ſlew them on the ground, and the people did eate them * with the blood.

33 Then men told Saul, ſaying, Behold, the people ſinne againſt the Lorde, in that they eate with the blood. And hee ſayd, Ye haue treſpaſſed: [p] roule a great ſtone vnto me this day.

34 Againe Saul ſaid, Go abroad among the people, and bid them bring me euery man his oxe, and euery man his ſheepe, and ſlay them here, and eate, and ſinne not againſt the Lord in eating with the blood. And the people brought euery man his oxe in his hand that night, and ſlew them there.

35 Then Saul made an Altar vnto the Lorde, and that ‖ was the firſt Altar that hee made vnto the Lord.

36 ¶ And Saul ſayd, Let vs goe downe after the Philiſtims by night, and ſpoyle them vntill the morning ſhine, and let vs not leaue a man of them. And they ſayde, Doe whatſoeuer thou thinkeſt beſt. Then ſayde the Prieſt, Let vs [q] draw neere hither vnto God.

37 So Saul aſked of God, ſaying, Shall I goe downe after the Philiſtims? wilt thou deliuer them into the handes of Iſrael? But he anſwered him not at that time.

38 ¶ And Saul ſayd, * All yee ‡ chiefe of the people, come yee hither, and knowe, and ſee by whom this ſinne is done this day.

39 For as the Lorde liueth, which ſaueth Iſrael, though it bee done by Ionathan my ſonne, he ſhall die the death. But none of all the people anſwered him.

40 Then he ſaid vnto all Iſrael, Be yee on one ſide, and I and Ionathan my ſonne will be on the other ſide. And the people ſaid vnto Saul, Do what thou thinkeſt beſt.

41 Then Saul ſayd vnto the Lorde God of Iſrael, Giue [r] a perfect lot. And Ionathan and Saul were taken, but the people eſcaped.

42 And Saul ſaid, Caſt lot betweene me and Ionathan my ſonne. And Ionathan was taken.

43 Then Saul ſayde to Ionathan, Tell mee what thou haſt done. And Ionathan tolde him, and ſayde, I taſted a little honie with the ende of my rod, that was in mine hand, and loe, I muſt die.

44 Againe Saul anſwered, God doe ſo and more alſo, vnleſſe thou die the death, Ionathan.

45 And the people ſaid vnto Saul, [ſ] Shal Ionathan die, who hath ſo mightily deliuered Iſrael? God forbid. As the Lord liueth, there ſhall not one haire of his head fall to the ground: for he hath wrought with God this day. So the people deliuered Ionathan that he died not.

46 Then Saul came vp from the Philiſtims: and the Philiſtims went to their owne place.

47 ¶ So Saul helde the kingdome ouer Iſrael, and fought againſt all his enemies on euery ſide, againſt Moab, and againſt the children of Ammon, and againſt Edom, and againſt the Kings of Zobah, and againſt the Philiſtims: and whitherſoeuer he went, hee ‖ handled them as wicked men.

48 Hee gathered alſo an hoſte, and ſmote [t] Amalek, and deliuered Iſrael out of the hands of them that ſpoyled them.

49 Now the ſonnes of Saul were Ionathan, and Iſhui, and Malchiſhua: and the names of his two daughters, the elder was called Merab, and the yonger was named [x] Michal.

50 And the name of Sauls wife was Ahinoam the daughter of Ahimaaz: and the name of his chiefe captaine was [y] Abner the ſonne of Ner, Sauls vncle.

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[i] Let the Ephod alone: for I haue no leaſure now to aske counſell of God, Numb. 17.21.

Iudg 7.21,22. 2.*chro*.20.23.

[k] Though before for feare of the Philiſtims they declared themſelues as enemies to their brethren.

[l] Such was his hypocriſie and arrogancie, that he thought to attribute to his policie, that which God had giuen by the hand of Ionathan.

‡*Ebr. bread.*

[m] That is, the puniſhment, if they brake their othe.

[n] Which were dimme before for werineſſe and hunger.

‖*Or, wearie.*

[o] By making this cruel law.

Leuit.7 26. *and* 19.26. *deut*.12.16.

[p] That the blood of the beaſts that ſhalbe ſlaine, may be preſſed out vpon it.

‖*Or, of that ſtone began he to build an altar.*

[q] To aske counſell of him.

Iudg.20 2.

‡*Ebr. corners.*

[r] Cauſe the lot to fal on him that hath broken the othe: but he doth not conſider his preſumption in commanding the ſame othe.

[ſ] The people thought it their duetie to reſcue him, who of ignorance had but broken a raſh law, & by whom they had receiued ſo great a benefite.

‖*Or, ouercame them.*

[t] As the Lorde had commanded, Deut.25.17.

[u] Called alſo Abinadab, Chap. 31 2.

[x] Which was the wife of Dauid, Chap.18.27.

[y] Whom Ioab the captaine of Dauid ſlew, 2. Sam, 3.27.

51 And Kiſh was Sauls father: and Ner the father of Abner was the ſonne of Abiel.

52 And there was ſore warre againſt the Philiſtims all the dayes of Saul: & [z] whomſoeuer Saul ſawe to bee a ſtrong man, and meete for the warre, he tooke him vnto him.

[z] As Samuel had forewarned, Chap.8.11.

CHAP. XV.

3 Saul is commanded to ſlay Amalek. 9 He ſpareth Agag and the beſt things. 19 Samuel reprooueth him. 28 Saul is reiected of the Lord, and his kingdome giuen to another. 33 Samuel heweth Agag in pieces.

Afterwarde Samuel ſayde vnto Saul, * The Lorde ſent mee to annoynt thee King ouer this people, ouer Iſrael: nowe therefore [a] obey the voyce of the wordes of the Lord.

2 Thus ſayth the Lorde of hoſtes, I remember what Amalek did to Iſrael, * howe they layd waite for them in the way, as they came vp from Egypt.

3 Now therefore goe, and ſmite Amalek, and deſtroy ye all that perteineth vnto them, and haue no compaſſion on them, but [b] ſlay both man and woman, both infant and ſuckling, both oxe, and ſheepe, both camell and aſſe.

4 ¶ And Saul aſſembled the people, and ‖ numbred them in Telaim, two hundred thouſand footmen, and ten thouſand men of Iudah.

5 And Saul came to a citie of Amalek, and ‖ ſet watch at the riuer.

6 And Saul ſayd vnto the [c] Kenites, Go, depart, and get you downe from among the Amalekites, leaſt I deſtroy you with them: for yee ſhewed [d] mercie to all the children of Iſrael, when they came vp from Egypt: and the Kenites departed from among the Amalekites.

7 So Saul ſmote the Amalekites from Hauilah as thou commeſt to Shur, that is before Egypt,

8 And tooke Agag the King of the Amalekites aliue, and deſtroyed all the people with the edge of the ſword.

9 But Saul and the people ſpared Agag, and the better ſheepe, and the oxen, and the fat beaſtes, and the lambes, and all that was good, and they would not deſtroy them: but euery thing that was vile and nought worth, that they deſtroyed.

10 ¶ Then came the worde of the Lorde vnto Samuel, ſaying,

11 It [e] repenteth mee that I haue made Saul king: for hee is turned from mee, and hath not performed my Commandements. And Samuel was mooued, and cryed vnto the Lord all night.

12 And when Samuel aroſe earely to meete Saul in the morning, one tolde Samuel, ſaying, Saul is gone to Carmel: and beholde, hee hath made him there a place, from whence hee returned, and departed, and is gone downe to Gilgal.

13 ¶ Then Samuel came to Saul, and Saul ſaide vnto him, Bleſſed bee thou of the Lorde, I haue fulfilled the [f] Commandement of the Lord.

Chap.9.16.

[a] Becauſe he hath preferred thee, to this honour, thou art bound to obey him.

Exod.17.14. num.24.20.

[b] That this might be an example of Gods vengeance againſt them that deale cruelly with his people.

‖ *Or, knew their number by the Lambes which they brought.*

‖ *Or, fought in the valley.*

[c] Which were the poſteritie of Iethro Moſes father in law.

[d] For Iethro came to viſite them, and gaue them good counſell, Exod.18.19.

[e] God in his eternall counſell neuer changeth nor repenteth, as verſe 29 though he ſeemeth to vs to repent, when any thing goeth contrary to his temporall election.

[f] This is the nature of hypocrites, to be impudent againſt the trueth, to condemne others, and iuſtifie themſelues.

14 But Samuel ſayde, What meaneth then the bleating of the ſheep in mine eares, and the lowing of the oxen which I heare?

15 And Saul anſwered, They haue brought them from the Amalekites: for the people ſpared the beſt of the ſheepe, and of the oxen, to ſacrifice them vnto the Lorde thy God, and the remnant haue wee deſtroyed.

16 Againe Samuel ſaid to Saul, Let me tell thee what the Lord hath ſayd to me this night. And he ſayd vnto him, Say on.

17 Then Samuel ſayd, When thou waſt [g] little in thine owne ſight, waſt thou not made the head of the tribes of Iſrael? for the Lord anoynted thee King ouer Iſrael.

18 And the Lorde ſent thee on a iourney, and ſayde, Goe, and deſtroy thoſe ſinners the Amalekites, and fight againſt them, vntill thou deſtroy them.

19 Now wherefore haſt thou not obeyed the voyce of the Lord, but haſt turned to the praye, and haſt done wickedly in the ſight of the Lorde?

20 And Saul ſayde to Samuel, Yea, I [h] haue obeyed the voyce of the Lorde, and haue gone the way which the Lorde ſent me, and haue brought Agag the King of Amalek, and haue deſtroyed the Amalekites.

21 But the people tooke of the ſpoyle, ſheepe & oxen, and the chiefeſt of the things which ſhould haue beene deſtroyed, to offer vnto the Lord thy God in Gilgal.

22 And Samuel ſaid, Hath the Lorde as great pleaſure in burnt offerings and ſacrifices, as when the voyce of the Lorde is obeyed? beholde, * to obey is better then ſacrifice, and to hearken is better then the fat of rammes.

23 For [i] rebellion is as the ſinne of witchcraft, and tranſgreſſion is wickedneſſe and idolatrie. Becauſe thou haſt caſt away the worde of the Lord, therefore hee hath caſt away thee from being King.

24 Then Saul ſaid vnto Samuel, I haue ſinned: for I haue tranſgreſſed the commandement of the Lord, and thy wordes, becauſe I feared the people, and obeyed their voyce.

25 Nowe therefore, I pray thee, take away my [k] ſinne, and turne againe with mee, that I may worſhip the Lord.

26 But Samuel ſayde vnto Saul, I will not returne with thee: for thou haſt caſt away the worde of the Lorde, and the Lorde hath caſt away thee, that thou ſhalt not bee King ouer Iſrael.

27 And as Samuel turned himſelfe to goe away, he caught the lap of his coat, and it rent.

28 Then Samuel ſayde vnto him, The Lord hath rent the kingdome of Iſrael from thee this day, & hath giuen it to thy [l] neighbour, that is better then thou.

29 For in deede the [m] ſtrength of Iſrael will not lie nor repent; for hee is not a man that he ſhould repent.

30 Then he ſaid, I haue ſinned: but honour mee, I pray thee, before the elders of my people, and before Iſrael, and turne againe with mee, that I may worſhip the Lord thy God.

[g] Meaning, of baſe condition, as Chap.9.21.

[h] He ſtandeth moſt impudently in his owne defence both againſt God and his owne conſcience.

Eccles.4.17. hoſe.6 6,7. matth.9.13. and 12.7.

[i] God hateth nothing more then the diſobedience of his commandement, though the intent ſeeme neuer ſo good to man.

[k] This was not true repentance, but diſſimulation, fearing the loſſe of his kingdome.

[l] That is, to Dauid.

[m] Meaning, God, who maintaineth and preferreth his,

31 ¶ Sa

31 ¶ So Samuel turned againe, and followed Saul: & Saul worſhipped the Lord.

32 Then ſayd Samuel, Bring ye hither to mee Agag the king of the Amalekites: and Agag came vnto him ‖ pleaſantly, and Agag ſayd, Truely the [n] bitterneſſe of death is paſſed.

33 And Samuel ſaid, *As thy ſword hath made women childeleſſe, ſo ſhall thy mother bee childeleſſe among other women. And Samuel hewed Agag in pieces before the Lord in Gilgal.

34 ¶ So Samuel departed to [o] Ramah, and Saul went vp to his houſe to Gibeah of Saul.

35 And Samuel came no more to [p] ſee Saul vntill the day of his death: but Samuel mourned for Saul, and the Lord [q] repented that he made Saul king ouer Iſrael.

CHAP. XVI.

1 Samuel is reproued of God, & is ſent to anoint Dauid. 7 God regardeth the heart. 13 The ſpirit of the Lord commeth vpon Dauid. 14 The wicked ſpirit is ſent vpon Saul. 19 Saul ſendeth for Dauid.

THe Lord then ſayd vnto Samuel, How long wilt thou mourne for Saul, [a] ſeeing I haue caſt him away from reigning ouer Iſrael? fill thine horne with oyle, and come, I will ſend thee to Iſhai the Bethlehemite: for I haue prouided mee a King among his ſonnes.

2 And Samuel ſayd, How can I goe? for if Saul ſhall heare it, he will kill me. Then the Lord anſwered, Take an heifer ‡ with thee, and ſay, I am come [b] to doe ſacrifice to the Lord.

3 And call Iſhai to the ſacrifice, and I will ſhew thee what thou ſhalt doe, and thou ſhalt anoynt vnto mee him whome I name vnto thee.

4 So Samuel did that the Lorde bade him, and came to Beth-lehem, & the Elders of the Towne were [c] aſtonied at his comming, and ſaid, Commeſt thou peaceably?

5 And he anſwered, Yea: I am come to doe ſacrifice vnto the Lorde: ſanctifie your ſelues, and come with mee to the ſacrifice. And he ſanctified Iſhai and his ſonnes, and called them to the ſacrifice.

6 And when they were come, he looked on Eliab, and ſaide, Surely the Lords [d] anointed is before him.

7 But the Lord ſaid vnto Samuel, Looke not on his countenance, nor on the height of his ſtature, becauſe I haue refuſed him: for God ſeeth not as man ſeeth: for man looketh on the outward appearance, but the Lorde beholdeth the *heart.

8 Then Iſhai called Abinadab, and made him come before Samuel. And hee ſayde, Neither hath the Lord choſen this.

9 Then Iſhai made Shammah come. And he ſayd, Neither yet hath the Lord choſen him.

10 Againe, Iſhai made his ſeuen ſonnes to come before Samuel: and Samuel ſayde vnto Iſhai, The Lord hath choſen none of theſe.

11 Finally, Samuel ſayde vnto Iſhai, ‡ Are there no more children but theſe? And he ſayd, There remaineth yet a little one behinde, that keepeth the ſheepe. Then Samuel ſayd vnto Iſhai, *Send and fet him: for we we will not ſit downe till hee be come hither.

12 And he ſent and brought him in: and hee was ruddie, and of a good countenance, and comely viſage. And the Lord ſayd, Ariſe, and anoint him, for this is he.

13 Then Samuel tooke the horne of oile, and anointed him in the middes of his brethren. And the *Spirit of the Lord ‖ came vpon Dauid, from that day forward: then Samuel roſe vp, and went to Ramah.

14 ¶ But the Spirit of the Lord departed from Saul, and an [e] euill ſpirit ſent of the Lord vexed him.

15 And Sauls ſeruants ſayde vnto him, Beholde now, the euill ſpirit of God vexeth thee.

16 Let our lord therefore commaund thy ſeruants, that are before thee, to ſeeke a man, that is a cunning player vpon the harpe: that when the euill ſpirit of God commeth vpon thee, he may play with his hand, and thou mayeſt be eaſed.

17 Saul then ſayde vnto his ſeruaunts, Prouide me a man, I pray you, that can play well, and bring him to me.

18 Then anſwered one of his ſeruaunts, and ſayd, beholde, I haue ſeene a [f] ſonne of Iſhai, a Bethlehemite, that can play, and is ſtrong, valiant, and a man of warre, and wiſe in matters, and a comely perſon, and the Lord is with him.

19 ¶ Wherefore Saul ſent meſſengers vnto Iſhai, and ſayd, Send mee Dauid thy ſonne, which is with the ſheepe.

20 And Iſhai tooke an aſſe laden with bread, and a flagon of wine, and a kid, and ſent them by the hande of Dauid his ſonne vnto Saul.

21 And Dauid came to Saul, and ‖ ſtood before him: and he loued him very well, and he was his armour bearer.

22 And Saul ſent to Iſhai, ſaying, Let Dauid now remaine with mee: for he hath found fauour in my ſight.

23 And ſo when the euill ſpirite of God came vpon Saul, Dauid tooke an harpe and played with his hands, and Saul was [g] refreſhed, and was eaſed: for the euill ſpirit departed from him.

CHAP. XVII.

1 The Philiſtims make warre againſt Iſrael. 10 Goliath defieth Iſrael. 17 Dauid is ſent to his brethren. 34 The ſtrength and boldnes of Dauid. 47 The Lord ſaueth not by ſword nor ſpeare. 50 Dauid killeth Goliath, and the Philiſtims flee.

NOw the Philiſtims gathered their armies to battell, and came together to Shochoh, which is in Iudah, and pitched betweene Shochoch and Azekah, ‖ in the coaſt of Dammim.

2 And Saul, and the men of Iſrael aſſembled, and pitched in the valley ‖ of Elah, and put themſelues in battell aray to meete the Philiſtims.

3 And the Philiſtims ſtoode on a mountaine on the one ſide, and Iſrael ſtood on a mountaine on the other ſide: ſo a valley was betweene them.

‖ *Or, in bonds.*

[n] He ſuſpected nothing leſſe then death, or as ſome write, he paſſed not for death.

Exod 17. 11. *numb.* 14. 45.

[o] Where his houſe was.

[p] Though Saul came where Samuel was, Chap. 19. 22.

[q] As verſe 11.

[a] Signifying, that we ought not to ſhew our ſelues more pitiful then God, nor to lament them whom he caſteth out.

‡ *Ebr. in thine hand.*

[b] That is, to make a peace offering, which might be done though the Arke was not there.

[c] Fearing, leſt ſome grieuous crime had bene committed, becauſe the Prophet was not wont to come thither.

[d] Thinking that Eliab had bene appointed of God to be made King.

1. *Chro.* 28. 9. *iere.* 11. 20. *and* 17. 10. *and* 20. 12. *pſal.* 7. 10.

‡ *Ebr. are the children ended?*

2. *Sam.* 7. 8. *pſal.* 78. 71. *&* 89. 21.

Act. 7. 46. *and* 13. 22.

‖ *Or, proſpered.*

[e] The wicked ſpirits are at Gods commandement to execute his will againſt the wicked.

[f] Though Dauid was now anointed king by the Prophet, yet God would exerciſe him in ſundry ſorts before hee had the vſe of his kingdome.

‖ *Or, ſerued him.*

[g] God would that Saul ſhould receiue this benefit as at Dauids hand, that his condemnation might be the more euident for his cruell hate toward him.

‖ *Or, in Epheſ-dammim.*

‖ *Or, of the oke.*

a Betweene the two campes.

4 ¶ Then came a man betweene them [a] both out of the tents of the Philiſtims, named Goliah of Gath: his height was ſixe cubites and an hand breadth,

||Or, coat of plate.

5 And had an helmet of braſſe vpon his head, and a || brigandine vpon him: and the weight of his brigandine was fiue thouſand [b] ſhekels of braſſe.

b That is, 156. lib. 4. ounces, after halfe an ounce the ſhekel: and 600. ſhekels weight amounteth to 18. lib. 3. quarters.

||Or, greaues.

6 And he had || bootes of braſſe vpon his legs, and a ſhielde of braſſe vpon his ſhoulders.

7 And the ſhaft of his ſpeare was like a weauers beame: and his ſpeare head weyed ſixe hundreth ſhekels of yron: and one bearing a ſhield went before him.

8 And he ſtood, and cryed againſt the hoſt of Iſrael, and ſaid vnto them, Why are yee come to ſet your battell in aray? am not I a Philiſtim, and you ſeruants to Saul? chuſe you a man for you, and let him come downe to me.

‡Ebr. ſmite me.

9 If he be able to fight with me, and ‡ kil me, then will wee be your ſeruants: but if I ouercome him, and kill him, then ſhall yee be our ſeruants, and ſerue vs.

||Or, hand to hand

10 Alſo the Philiſtim ſayde, I defie the hoſte of Iſrael this day: giue me a man that we may fight || together.

11 When Saul and all Iſrael heard thoſe wordes of the Philiſtim, they were diſcouraged, and greatly afraid.

Chap 16.1.

12 ¶ Now this Dauid was the * ſonne of an Ephrathite of Beth-lehem Iudah, named Iſhai, which had eight ſonnes: and || this man was taken for an olde man in the dayes of Saul.

||Or, he was counted among them that bare office.

13 And the three eldeſt ſonnes of Iſhai went and followed Saul to the battell: and the names of his three ſonnes that went to battell, were Eliab the Eldeſt, and the next Abinadab, and the third Shammah.

14 So Dauid was the leaſt: and the three eldeſt went after Saul.

c To ſerue Saul, as chap. 16, 19.

15 Dauid allſo [c] went, but hee returned from Saul to feede his fathers ſheepe in Beth-lehem.

16 And the Philiſtim drewe neere in the morning and euening, and continued fortie dayes.

17 And Iſhai ſaid vnto Dauid his ſonne, [d] Take now for thy brethren an Ephah of this parched corne, and theſe ten cakes, and runne to the hoſte to thy brethren.

d Though Iſhai meant one thing, yet Gods prouidence directed Dauid to another end.

18 Alſo carie theſe ten freſh cheeſes vnto the captaine, and looke howe thy brethren fare, and receiue their [e] pledge.

e If they haue layd any thing to gage for their neceſſity, redeeme it out.

19 (Then Saul and they, and al the men of Iſrael were in the valley of Elah, fighting with the Philiſtims)

20 ¶ So Dauid roſe vp early in the morning, and left the ſheepe with a keeper, and tooke and went as Iſhai had commaunded him, and came within the compaſſe of the hoſte: and the hoſte went out in aray, and ſhouted in the battell.

21 For Iſrael and the Philiſtims had put themſelues in aray, armie againſt armie.

22 And Dauid left the things which hee bare, vnder the handes of the keeper of the ‡ cariage, and ranne into the hoſte, and came and aſked his brethren ‡ how they did.

‡Ebr. veſſels.
‡Ebr. of peace.

23 And as he talked with them, beholde, the man that was betweene the two armies, came vp, (whoſe name was Goliah the Philiſtim of Gath) out of the || armie of the Philiſtims, and ſpake [f] ſuch wordes, and Dauid heard them.

||Or, valleyes.

f As are aboue rehearſed, verſe 8, 9.

24 And all the men of Iſrael, when they ſaw the man, ran away from him, and were ſore afraid.

25 For euery man of Iſrael ſayde, Sawe ye not this man that commeth vp? euen to reuile Iſrael is he come vp: and to him that killeth him will the King giue great riches, and will giue him his * daughter, yea, and make his fathers houſe [g] free in Iſrael.

Ioſh. 15. 16.

g From taxes and payments.

26 ¶ Then Dauid ſpake to the men that ſtood with him, and ſaid, What ſhal be done to the man that killeth this Philiſtim, and taketh away the [h] ſhame from Iſrael? for who is this vncircumciſed Philiſtim, that he ſhould reuile the hoſte of the liuing God?

h This diſhonor that he doth to Iſrael.

27 And the people anſwered him after this maner, ſaying, Thus ſhall it be done to the man that killeth him.

28 And Eliab his eldeſt brother heard when he ſpake vnto the men, and Eliab was very angry with Dauid, and ſaid, Why cameſt thou downe hither? and with whome haſt thou left thoſe fewe ſheepe in the wilderneſſe? I knowe thy pride and the malice of thine heart, that thou art come downe to ſee the battell.

29 Then Dauid ſayd, What haue I now done? Is there not a [i] cauſe?

i For his fathers ſending was a iuſt occaſion, and alſo he felt himſelfe inwardly mooued by Gods ſpirit.

30 And hee departed from him into the preſence of another, and ſpake of the ſame maner, and the people anſwered him according to the former words.

21 ¶ And they that heard the wordes which Dauid ſpake, rehearſed them before Saul, which cauſed him to be brought.

32 So Dauid ſaid to Saul, Let no mans heart faile him, becauſe of him: thy ſeruant will go, and fight with this Philiſtim.

33 And Saul ſayd to Dauid, Thou art not [k] able to goe againſt this Philiſtim to fight with him: for thou art a boy, and he is a man of warre from his youth.

k Here Satan proueth Dauids faith, by the infidelity of Saul.

34 And Dauid anſwered vnto Saul, Thy ſeruant kept his fathers ſheepe, and there came a [l] lyon, and likewiſe a beare, and tooke a ſheepe out of the flocke,

l Dauid by the experience that he hath had in time paſt of Gods helpe, nothing doubteth to ouercome this danger, ſeeing he was zealous for Gods honour.

35 And I went out after him and ſmote him, & tooke it out of his mouth: and when hee aroſe againſt me, I caught him by the beard, and ſmote him, and ſlew him.

36 So thy ſeruant ſlew both the lyon, and the beare: therfore this vncircumciſed Philiſtim ſhall be as one of them, ſeeing he hath railed on the hoſte of the liuing God.

37 ¶ Moreouer, Dauid ſayd, The Lord that deliuered me out of the paw of the lyon, and out of the paw of the beare, he will deliuer mee out of the hand of this Philiſtim. Then Saul ſayde vnto Dauid, [m] Goe, and the Lord be with thee.

m For by theſe examples he ſawe that the power of God was with him.

38 And Saul put his raiment vpon Dauid, & put an helmet of braſſe vpon his head, and put a brigandine vpon him.

39 Then girded Dauid his ſworde vpon his raiment, and || began to goe: for he neuer prooued

||Or, aſſayed.

proued it: and Dauid ſaid vnto Saul, I can not goe with theſe: for I am not accuſtomed. Wherefore Dauid put them off him.

[n] To the intent that by theſe weake meanes, God might onely be knowen to be the authour of this victory.

40 Then tooke he his [n] ſtaffe in his hand, and choſe him fiue ſmoothe ſtones out of a brooke, and put them in his ſhepheards bag or ſcrip, and his ſling was in his hand, and he drew neere to the Philiſtim.

41 ¶ And the Philiſtim came and drew neere vnto Dauid, & the man that bare the ſhield went before him.

42 Now when the Philiſtim looked about and ſaw Dauid, he diſdained him: for he was but yong, ruddie, & of a comely face.

43 And the Philiſtim ſayd vnto Dauid, Am I a dog, that thou commeſt to mee with ſtaues? And the Philiſtim [o] curſed Dauid by his gods.

[o] He ſware by his gods, that he would deſtroy him.

44 And the Philiſtim ſayde to Dauid, Come to me, and I will giue thy fleſh vnto the foules of the heauen, and to the beaſts of the field.

45 ¶ Then Dauid ſaid to the Philiſtim, Thou commeſt to mee with a ſworde, and with a ſpeare, and with a ſhield, but I come to thee in the Name of the Lorde of hoſtes, the God of the hoſte of Iſrael, whom thou haſt railed vpon.

[p] Dauid being aſſured both of his cauſe and of his calling, propheciеth of the deſtruction of the Philiſtims.

46 This [p] day ſhall the Lorde cloſe thee in mine hand, and I ſhal ſmite thee, and take thine head from thee, and I wil giue the carkeiſes of the hoſte of the Philiſtims this day vnto the foules of the heauen, & to the beaſts of the earth, that all the world may knowe that Iſrael hath a God,

47 And that all this aſſembly may know, that the Lorde ſaueth not with ſworde nor with ſpeare (for the battel is the Lords) and he will giue you into our hands.

48 And when the Philiſtim aroſe to come and draw neere vnto Dauid, Dauid [q] haſted and ran to fight againſt the Philiſtim.

[q] Being moued with a feruent zeale to be reuenged vpon this blaſphemer of Gods name.

49 And Dauid put his hand in his bag, and tooke out a ſtone, and ſlang it, & ſmote the Philiſtim in his forehead, that the ſtone ſticked in his forehead, and he fell groueling to the earth.

50 So Dauid * ouercame the Philiſtim with a ſling and with a ſtone, and ſmote the Philiſtim, and ſlew him, when Dauid had no ſword in his hand.

Ecclus 47.4. 1.mac 4.30.

51 Then Dauid ran, and ſtood vpon the Philiſtim, and tooke his ſworde and drew it out of his ſheath, and ſlew him, and cut off his head therewith. So when the Philiſtims ſawe, that their champion was dead, they fled.

52 And the men of Iſrael and Iudah aroſe, & ſhouted, and followed after the Philiſtims, vntil they came to the ‖ valley, and vnto the gates of Ekron: and the Philiſtims fell downe wounded by the way of Shaaraim, euen to Gath and to Ekron.

‖Or, Gai the citie.

53 And the children of Iſrael returned from purſuing the Philiſtims, and ſpoyled their tents.

54 And Dauid tooke the head of the Philiſtim, and brought it to Ieruſalem, and put his armour in his ‖ tent.

‖Or, houſe at Bethlehem.

55 ¶ When Saul ſaw Dauid goe foorth againſt the Philiſtim, hee ſayd vnto Abner the captaine of his hoſt, Abner, [r] whoſe ſonne is this yong man? And Abner anſwered, As thy ſoule liueth, O king, I cannot tell.

[r] That is, of what familie and tribe is he? or els he had forgotten Dauid, albeit he had receiued ſo great a benefit by him.

56 Then the King ſayde, Enquire thou whoſe ſonne this yong man is.

57 And when Dauid was returned from the ſlaughter of the Philiſtim, then Abner tooke him, & brought him before Saul with the head of the Philiſtim in his hand.

58 And Saul ſayde to him, Whoſe ſonne art thou, thou yong man? And Dauid anſwered, I am the ſonne of thy ſeruant Iſhai the Bethlehemite.

CHAP. XVIII.

1 The amitie of Ionathan and Dauid. 8 Saul enuieth Dauid for the praiſe that the women gaue him. 11 Saul would haue ſlaine Dauid. 17 He promiſed him Merab to wiſe, but giueth him Michal. 27 Dauid deliuereth to Saul two hundreth foreskins of the Philiſtims. 29 Saul feareth Dauid, ſeeing that the Lord is with him.

AND when he had made an ende of ſpeaking vnto Saul, the [a] ſoule of Ionathan was knit with the ſoule of Dauid, and Ionathan loued him, as his owne ſoule.

[a] His affection was fully bent toward him.

2 And Saul tooke him that day, & would not let him returne to his fathers houſe.

3 Then Ionathan & Dauid made a couenant: for he loued him as his owne ſoule.

4 And Ionathan put off the robe that was vpon him, and gaue it Dauid, and his garments euen to his ſword, and to his bow, and to his girdle.

5 And Dauid went out whitherſoeuer Saul ſent him, & behaued himſelfe [b] wiſely: ſo that Saul ſet him ouer the men of warre, and he was accepted in the ſight of all the people, and alſo in the ſight of Sauls ſeruants.

[b] That is, he proſpered in all his doings.

6 ¶ When they came againe, and Dauid returned from the ſlaughter of the [c] Philiſtim, the women came out of all cities of Iſrael, ſinging & dancing to meete King Saul, with timbrels, with inſtruments of ioy, and with rebecks.

[c] To wit, Goliath.

7 And the women ‡ ſang by courſe in their play, and ſayde, * Saul hath ſlaine his thouſand, and Dauid his ten thouſand.

‡Ebr. anſwered playing.
Chap.21,11. and 29.5. ecclus.47.6,7.

8 Therefore Saul was exceeding wroth, and the ſaying diſpleaſed him, and he ſayde, They haue aſcribed vnto Dauid tenne thouſand & to mee they haue aſcribed but a thouſand, and what can he haue more ſaue the kingdome?

9 Wherefore Saul [d] had an eye on Dauid from that day forward.

[d] Becauſe he bare him enuie and hatred.

10 ¶ And on the morrow, the euill ſpirit of God came vpon Saul, and he [e] prophecied in the mids of the houſe: and Dauid played with his hande like as at other times, and there was a ſpeare in Sauls hand.

[e] That is, ſpake as a man beſide himſelfe: for ſo the people abuſed this worde, when they could not vnderſtand.

11 And Saul tooke the ſpea[illegible] ſayde, I will ſmite Dauid through to th[illegible]. But Dauid auoyded twiſe out of his p[illegible]ence.

12 And Saul was afrayde of Dauid, becauſe the Lorde was with him, and was departed from Saul.

13 Therefore Saul put him from him and made him a Captaine ouer a thouſand,

and he went [f] out and in before the people.

14 And Dauid behaued himſelfe wiſely in all his wayes: for the Lord was with him.

15 Wherefore when Saul ſaw that hee was very wiſe, he was afrayd of him.

16 For all Iſrael and Iudah loued Dauid, becauſe he went out and in before them.

17 ¶ Then Saul ſayd to Dauid, Behold mine eldeſt daughter Merab, her I wil giue thee to wife: onely bee a valiant ſonne vnto me, and [g] fight the Lords battels: for Saul thought, Mine hand ſhall not be vpon him, but the hand of the Philiſtims ſhall be vpon him.

18 And Dauid anſwered Saul, What am I? and what is my life, or the familie of my father in Iſrael, that I ſhould be ſonne in law to the King?

19 Howbeit when Merab Sauls daughter ſhould haue bene giuen to Dauid, [h] ſhe was giuen to Adriel a Meholathite to wife.

20 ¶ Then Michal Sauls daughter loued Dauid: and they ſhewed Saul, and the thing pleaſed him.

21 Therefore Saul ſayd, I will giue him her, that ſhe may be a [i] ſnare to him, and that the hand of the Philiſtims may bee againſt him. Wherefore Saul ſaid to Dauid, Thou ſhalt this day be my ſonne in law in the one of the twaine.

22 And Saul commanded his ſeruants, Speake with Dauid ſecretly, and ſay, Behold, the King hath a fauour to thee, and all his ſeruants loue thee: be now therefore the Kings ſonne in law.

23 And Sauls ſeruants ſpake theſe words in the eares of Dauid. And Dauid ſayde, [k] Seemeth it to you a light thing to bee a Kings ſonne in law, ſeeing that I am a poore man and of ſmall reputation?

24 And then Sauls ſeruants brought him word againe, ſaying, Such words ſpake Dauid.

25 And Saul ſaid, This wiſe ſhall ye ſay to Dauid, The King deſireth no dowrie, but an hundreth foreſkins of the Philiſtims, to be auenged of the Kings enemies: for Saul thought to make Dauid fall into the hands of the Philiſtims.

26 And when his ſeruants tolde Dauid theſe words, it pleaſed Dauid well to be the [l] Kings ſonne in lawe: and the dayes were not expired.

27 Afterward Dauid aroſe with his men, and went and ſlew of the Philiſtims two hundreth men: and Dauid brought their foreſkins, and [m] they gaue them wholly to the King, that he might be the Kings ſonne in law: therefore Saul gaue him Michal his daughter to wife.

28 Then Saul ſaw, and vnderſtood that the Lord was with Dauid, and that Michal the daughter of Saul loued him.

29 Then Saul was more and more [n] afrayd of Dauid, and Saul became alway Dauids enemie.

30 And when the princes of the Philiſtims went forth, at their going forth [o] Dauid behaued himſelfe more wiſely then all the ſeruants of Saul, ſo that his name was much ſet by.

CHAP. XIX.

2 Ionathan declareth to Dauid the wicked purpoſe of Saul. 11 Michal his wife ſaueth him. 18 Dauid commeth to Samuel. 23 The ſpirit of prophecie commeth on Saul.

Then Saul ſpake to Ionathan his ſonne, and to all his ſeruants, that they ſhould [a] kil Dauid: but Ionathan Sauls ſonne had a great fauour to Dauid.

2 And Ionathan tolde Dauid, ſaying, Saul my father goeth about to ſlay thee: now therefore, I pray thee, take heede vnto thy ſelfe vnto the morning, and abide in a ſecret place, and hide thy ſelfe.

3 And I will goe out, and ſtand by my father in the field where [b] thou art, and will commune with my father of thee, and I will ſee what he ſaith, and will tell thee.

4 ¶ And Ionathan ſpake good of Dauid vnto Saul his father, & ſayde vnto him, Let not the King ſinne againſt his ſeruant, againſt Dauid: for hee hath not ſinned againſt thee, but his works haue bene to thee very good.

5 For hee ‡ did * put his life in danger, and ſlewe the Philiſtim, and the Lorde wrought a great ſaluation for all Iſrael: thou ſaweſt it, and thou reioycedſt: wherefore then wilt thou ſinne againſt innocent blood, and ſlay Dauid without a cauſe?

6 Then Saul hearkened vnto the voyce of Ionathan, and Saul [c] ſware, As the Lord liueth, he ſhall not die.

7 So Ionathan called Dauid, and Ionathan ſhewed him all thoſe words, and Ionathan brought Dauid to Saul, and he was in his preſence, as in times paſt.

8 ¶ Againe the warre began, and Dauid went out, and fought with the Philiſtims, and ſlewe them with a great ſlaughter, and they fled from him.

9 ¶ And the euill ſpirit of the Lord was vpon Saul, as hee ſate in his houſe hauing his ſpeare in his hand, and Dauid [d] played with his hand.

10 And Saul intended to ſmite Dauid to the wall with the ſpeare: but he turned aſide out of Sauls preſence, and he ſmote the ſpeare againſt the wall: but Dauid fled, and eſcaped the ſame night.

11 Saul alſo ſent meſſengers vnto Dauids houſe to watch him, and to ſlay him in the morning: and Michal Dauids wife told it him, ſaying, If thou ſaue not thy ſelfe this night, to morow thou ſhalt be ſlaine.

12 So Michal [e] let Dauid downe thorow a windowe: and hee went, and fledde, and eſcaped.

13 Then Michal tooke an image, & layed it in the bed, and put a pillow ſtuffed with goats haire vnder the head of it, and couered it with a cloth.

14 And when Saul ſent meſſengers to take Dauid, ſhe ſayd, He is ſicke.

15 And Saul ſent the meſſengers againe to ſee Dauid, ſaying, Bring him to me in the [f] bed, that I may ſlay him.

16 And when the meſſengers were come in, behold, an image was in the bed, with a pillow of goats haire vnder the head of it.

17 And Saul ſayd vnto Michal, Why

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[f] Meaning, he was captaine ouer the people.

[g] Fight againſt them that warre againſt Gods people.

[h] By whom he had fiue ſonnes, which Dauid put to death at the requeſt of the Gibeonites, 2. Sam.21.8.

[i] So his hypocriſie appeareth: for vnder pretence of fauour he ſought his deſtruction.

[k] Meaning, that he was not able to endow his wife with riches.

[l] Becauſe he thought himſelfe able to compaſſe the Kings requeſt.

[m] Meaning, Dauid and his ſouldiers.

[n] To be depriued of his kingdome.

[o] That is, Dauid had better ſucceſſe againſt the Philiſtims then Sauls men.

[a] Before Saul ſought Dauids life ſecretly, but now his hypocriſie burſteth forth to open crueltie.

[b] That I may giue thee warning what to doe.

‡ *Ebr. he put his ſoule in his hand.*

* *Iudg.*12.3. *chap.*28.21. *pſal.*119.109.

[c] Whatſoeuer he pretended outwardly, yet his heart was full of malice.

[d] He played on his harpe to mitigate the rage of the euill ſpirit, as Chap.16.23.

[e] Thus God moued both the ſonne and daughter of this tyrant to fauour Dauid againſt their father.

[f] Beholde, how the tyrants to accompliſh their rage, neither regard othe, nor friendſhip, God nor man.

haſt thou mocked me ſo, and ſent away mine enemie, that he is eſcaped? And Michal anſwered Saul, He ſaid vnto me, Let me goe, or els I will kill thee.

18 ¶ So Dauid fled, and eſcaped, and came to Samuel to Ramah, and told him all that Saul had done to him: and he and Samuel went and dwelt in [g] Naioth.

[g] Naioth was a ſchoole where the word of God was ſtudied, neere to Ramah.

19 But one told Saul, ſaying, Beholde, Dauid is at Naioth in Ramah.

20 And Saul ſent meſſengers to take Dauid: and when they ſawe a company of Prophets propheſying, and Samuel ſtanding [h] as appointed ouer them, the Spirite of God fell vpon the meſſengers of Saul, and they alſo [i] propheſied.

[h] Being their chiefe inſtructer.

[i] Changed their mindes, and praiſed God.

21 And when it was tolde Saul, hee ſent other meſſengers, and they propheſied likewiſe: againe Saul ſent the third meſſengers and they propheſied alſo.

22 Then wente hee himſelfe to Ramah, and came to a great Well that is in Sechu, and he aſked, and ſayd, Where are Samuel and Dauid? and one ſaid, Behold, they be at Naioth in Ramah.

23 And he [k] went thither, euen to Naioth in Ramah, and the Spirit of God came vpon him alſo, and he went propheſying vntill he came to Naioth in Ramah.

[k] With a minde to perſecute them.

24 And he ſtript off [l] his clothes, and hee propheſied alſo before Samuel, and fell [m] downe naked all that day and all that night: therefore they ſay, *Is Saul alſo among the Prophets?

[l] His kingly apparell.

[m] He humbled himſelfe as other did.

Chap. 10.11.

CHAP. XX.

2 Ionathan comforteth Dauid. 3 They renue their league. 33 Saul would haue killed Ionathan. 38 Ionathan aduertiſeth Dauid by three arrowes, of his fathers furie.

AND Dauid [a] fledde from Naioth in Ramah, and came and ſayde before Ionathan, What haue I done? what is mine iniquitie? and what ſinne haue I committed before thy father, that he ſeeketh my life?

[a] For Saul was ſtayed, and propheſied a day and a night by Gods prouidēce, that Dauid might haue time to eſcape.

2 And hee ſayde vnto him, God forbid, thou ſhalt not die: behold, my father will do nothing great nor ſmall, but hee will ‡ ſhew it mee: and why ſhould my father hide this thing from me? he will not do it.

‡ *Ebr. reueale it in mine eare.*

3 And Dauid ſware againe, & ſaid, Thy father knoweth that I haue found grace in thine eyes: therefore he thinketh, Ionathan ſhall not know it, leaſt hee bee ſory: but indeed, as the Lord liueth, and as thy ſoule liueth, there is but a [b] ſtep betweene mee and death.

[b] I am in great danger of death.

4 Then ſayde Ionathan vnto Dauid, Whatſoeuer thy ſoule ‡ requireth, that I will do vnto thee.

‡ *Ebr. ſaith.*

5 And Dauid ſayd vnto Ionathan, Beholde, to morrow is the [c] firſt day of the moneth, & I ſhould ſit with the king at meate: but let mee goe, that I may hide my ſelfe in the fields vnto the third day at euen.

[c] At what time there ſhould be a ſolemne ſacrifice, Num. 28.11. to the which they added peace offerings and feaſts.

6 If thy father make mention of mee, then ſay, Dauid aſked leaue of mee, that he might goe to Beth-lehem to his owne citie: for there is a [d] yeerely ſacrifice for all that familie.

[d] Reade Chap. 1.21.

7 And if he ſay thus, It is well, thy ſeruant ſhall haue peace: but if he be angry, be ſure that wickedneſſe is concluded of him.

8 So ſhalt thou ſhewe mercie vnto thy ſeruant: *for thou haſt ioyned thy ſeruant into a couenant of the Lord with thee, and if there be in mee iniquitie, ſlay thou mee: for why ſhouldeſt thou bring mee to thy father?

Chap. 18.3. and 23.18.

9 ¶ And Ionathan anſwered, God keep that from thee: for if I knew that wickedneſſe were [e] concluded of my father to come vpon thee, would not I tell it thee?

[e] That he were fully determined.

10 Then ſaid Dauid to Ionathan, Who [f] ſhall tell me? how ſhall I knowe, if thy father anſwere thee cruelly?

[f] If thy father do fauour me.

11 And Ionathan ſayd to Dauid, Come and let vs goe out into the fielde: and they twaine went out into the field.

12 Then Ionathan ſayd to Dauid, O Lord God of Iſrael, when I haue groped my fathers minde to morrowe at this time, or within this three dayes, and if it bee well with Dauid, and I then ſend not vnto thee, and ſhew it thee,

13 The Lord [g] doe ſo and much more vnto Ionathan: but if my father haue minde to doe thee euill, I will ſhew thee alſo, and ſend thee away, that thou mayeſt goe in peace: and the Lord be with thee as he hath bene with my father.

[g] The Lord puniſh me moſt grieuouſly.

14 Likewiſe I require not whiles I liue: for I doubt not but thou wilt ſhew mee the mercy of the Lord, [h] that I die not.

[h] I know that if thou wereſt now preferred to the kingdome, thou wouldeſt not deſtroy mee, but ſhew thy ſelfe friendly to my poſteritie.

15 But I require that thou cut not off thy mercie from mine houſe for euer: no, not when the Lorde hath deſtroyed the enemies of Dauid, euery one from the earth.

16 So Ionathan made a bond with the houſe of Dauid, ſaying, Let the Lord require it at the hands of Dauids enemies.

17 And againe Ionathan ſware vnto Dauid, becauſe he loued him (for hee loued him as his owne ſoule.)

18 Then ſaid Ionathan to him, To morow is ẏ firſt day of the moneth: & thou ſhalt be ‖ looked for: for thy place ſhalbe empty.

‖ *Or, mentioned.*

19 Therfore thou ſhalt hide thy ſelfe three dayes, then thou ſhalt goe downe quickly and come to the place where thou diddeſt hide thy ſelfe, when this matter was in hand, and ſhalt remaine by the ſtone ‡ Ezel.

‡ *Ebr. of the way, becauſe it ſerued as a ſigne to ſhew the way to them that paſſed by.*

20 And I wil ſhoote three arrowes on the ſide thereof, as though I ſhot at a marke.

21 And after I wil ſend a boy, ſaying, Goe ſeeke the arrowes. If I ſay vnto the boy, See, the arrowes are on this ſide thee, bring them, and come thou: for it is ‡ well with thee and no hurt, as the Lord liueth.

‡ *Ebr. peace.*

22 But if I ſay thus vnto the boy, Beholde, the arrowes are beyond thee, goe thy way: for the [i] Lord hath ſent thee away.

[i] The Lord is the author of thy departure.

23 As touching the thing which thou and I haue ſpoken of, beholde, the Lorde bee betweene thee and me for euer.

24 ¶ So Dauid hid himſelfe in the field: and when the firſt day of the moneth came, the king ſate to eate meate.

25 And the king ſate, as at other times vpon his ſeate, euen vpon his ſeate by the wall: and Ionathan aroſe, & Abner ſate by Sauls ſide, but Dauids place was emptie.

26 And Saul ſayd nothing that day: for he thought, Some thing had befallen him, though he were [k] cleane, or els becauſe he was not purified.

[k] Yet he might haue ſome buſineſſe to let him.

27 But on the morow which was the ſecond day of the moneth, Dauids place was emptie againe: and Saul ſayd vnto Ionathan his ſonne, Wherefore commeth not the ſonne of [l] Iſhai to meate, neither yeſterday nor to day?

[l] Thus he ſpeaketh contemptuouſly of Dauid.

28 And Ionathan anſwered vnto Saul, Dauid required of mee, that he might goe to Beth-lehem.

29 For hee ſayd, Let me goe, I pray thee: for our family offereth [m] a ſacrifice in the citie, and my brother hath ſent for me: therefore nowe if I haue found fauour in thine eyes, let mee goe, I pray thee, and ſee my [n] brethren: this is the cauſe that he commeth not vnto the kings table.

[m] That is, a peace offering.

[n] Meaning, all his kinsfolke.

30 Then was Saul angrie with Ionathan, and ſaid vnto him, Thou [o] ſonne of the wicked rebellious woman, doe not I know, that thou haſt choſen the ſonne of Iſhai to thy confuſion, and to the confuſion and ſhame of thy mother?

[o] Thou art euer contrary vnto me as thy mother is.

31 For as long as the ſonne of Iſhai liueth vpon the earth, thou ſhalt not be ſtabliſhed, nor thy kingdome: wherefore now ſend and fet him vnto me, for he ‡ ſhall ſurely die.

‡ *Ebr. ſonne of death.*

32 And Ionathan anſwered vnto Saul his father, and ſayde vnto him, Wherefore ſhall he [p] die? what hath he done?

[p] For it were too greatt yranny to put one to death and not to ſhew the cauſe why.

33 And Saul caſt a ſpeare at him to hitte him, whereby Ionathan knewe that it was determined of his father to ſlay Dauid.

34 ¶ So Ionathan aroſe from the table in a great anger, and did eate no meate the ſecond day of the moneth: for hee was ſorie for Dauid, and becauſe his father had reuiled him.

35 On the next morning therefore Ionathan went out into the fielde, [q] at the time appointed with Dauid, and a little boy with him.

[q] For this was the third day, as it was agreed vpon, verſe 5.

36 And hee ſayde vnto his boy, Runne now, ſeeke the arrowes which I ſhoote: and as the boy ranne, hee ſhot an arrow beyond him.

37 And when the boy was come to the place where the arrowe was that Ionathan had ſhotte, Ionathan cryed after the boy, and ſayde, Is not the arrowe beyond thee?

38 And Ionathan cryed after the boy, [r] Make ſpeede, haſte, and ſtand not ſtill: and Ionathans boy gathered vp the arrowes, and came to his maſter,

[r] By theſe words he admoniſhed Dauid what he ought to doe.

39 But the boy knew nothing: onely Ionathan and Dauid knew the matter.

40 Then Ionathan gaue his ‡ bowe and arrowes vnto the boy that was with him, and ſayd vnto him, Goe, carie them into the city.

‡ *Ebr. inſtruments.*

41 ¶ Aſſoone as the boy was gone, Dauid aroſe out of a place that was toward the [ſ] South, and fell on his face to the ground, and bowed himſelfe three times: and they kiſſed one another, and wept both twaine, till Dauid exceeded.

[ſ] It ſeemeth that he had ſhot on the Northſide of the ſtone, leſt the boy ſhould haue eſpied Dauid.

42 Therefore Ionathan ſayd to Dauid, Goe in peace: that which we haue [t] ſworne both of vs in the Name of the Lord, ſaying, The Lord be betweene me and thee, and betweene my ſeed and betweene thy ſeed, let it ſtand for euer.

[t] Which othe he calleth in the eight verſe, the couenant of the Lord.

43 And he aroſe and departed, and Ionathan went into the city.

CHAP. XXI.

1 Dauid fleeth to Nob to Ahimelech the Prieſt. 6 Hee getteth of him the ſhewbread to ſatisfie his hunger. 7 Doeg Sauls ſeruant was preſent. 10 Dauid fleeth to King Achiſh, 13 And there faineth himſelfe mad.

Then came Dauid to [a] Nob, to Ahimelech the Prieſt, & Ahimelech was aſtonied at the meeting of Dauid, and ſayd vnto him, Why art thou alone, and no man with thee?

[a] Where the Arke then was, to aske counſell of the Lord.

2 And Dauid ſayde to Ahimelech the Prieſt, The [b] King hath commanded me a certaine thing, & hath ſaid vnto me, Let no man know whereabout I ſend thee, & what I haue commaunded thee: and I haue appointed my ſeruants to ſuch and ſuch places.

[b] Theſe infirmities that we ſee in the Saints of God, teach vs that none hath his iuſtice in himſelfe: but receiueth it of Gods mercie.

3 Now therefore if thou haſt ought vnder thine hand, giue me fiue cakes of bread, or what commeth to hand.

4 And the Prieſt anſwered Dauid, and ſayde, There is no common bread vnder mine hand, but here is * hallowed bread, if the yong men haue kept themſelues at leaſt from [c] women.

Exod. 25.30. *leuit.* 24.5. *matth.* 12, 3, 4.

[c] If they haue not companied with their wiues.

5 Dauid then anſwered the Prieſt, and ſayde vnto him, Certainely women haue bene ſeparate from vs theſe two or three dayes ſince I came out: and the [d] veſſels of the young men were holy, though the way were prophane, and how much more then ſhall euery one [e] be ſanctified this day in the veſſell?

[d] That is, their bodies.

[e] Shall be more carefull to keepe his veſſell holy, when he ſhall haue eaten of this holy foode?

6 So the Prieſt gaue him halowed bread: for there was no bread there, ſaue the ſhewbread that was taken from before the Lord, to put hote bread there, the day that it was taken away.

7 (And there was the ſame day one of the ſeruants of Saul [f] abiding before the Lord, named Doeg the Edomite, the ‖ chiefeſt of Sauls heardmen)

[f] Tarying to worſhip before the Arke.

‖ *Or, maſter of them that kept Sauls cattell.*

8 And Dauid ſayd vnto Ahimelech, Is there not here vnder thine hand a ſpeare or a ſworde? For I haue neither brought my ſword nor my harneis with mee, becauſe the Kings buſineſſe required haſte.

9 And the Prieſt ſaid, The ſword of Goliath the Philiſtim, whom thou ſleweſt in the * valley of Elah, behold, it is wrapt in a cloth behind the [g] Ephod: if thou wilt take that to thee, take it: for there is none other ſaue that here: And Dauid ſayd, There is none to that, giue it me.

Chap. 17, 2.

[g] Behinde that place, where the hie Prieſts garment lay.

10 And Dauid aroſe, & fled the ſame day from the [h] preſence of Saul, and went to Achiſh the king of Gath.

[h] That is, out of Sauls dominion.

11 And the ſeruants of Achiſh ſayde vnto him, Is not this Dauid the * King of the lande? did they not ſing vnto him in daunces, ſaying, * Saul hath ſlaine his thou-

Chap. 17.9. *Chap.* 18 7. *and* 29.5. *ecclus.* 47.6.

ſand, and Dauid his ten thouſand?

12 And Dauid ‡ conſidered theſe wordes, and was ſore afraid of Achiſh the King of Gath.

‡ *Ebr. put theſe words in his heart.*

13 And hee changed his behauiour before them, and fained himſelfe madde in their hands, and [i] ſcrabled on the doores of the gate, and let his ſpettle fall downe vpon his beard.

[i] By making markes and toyes.

14 Then ſayd Achiſh vnto his ſeruants, Loe, ye ſee the man is beſide himſelfe, wherefore haue ye brought him to me?

15 Haue I neede of madde men, that yee haue brought this fellow to play the madde man in my preſence? [k] ſhall hee come into mine houſe?

[k] Is he meete to be in a kings houſe?

CHAP. XXII.

1 Dauid hideth himſelfe in a caue. 2 Many that were in trouble came vnto him. 9 Doeg accuſeth Ahimelech. 18 Saul cauſeth the Prieſts to be ſlaine. 20 Abiathar eſcapeth.

Dauid therefore departed thence, and ſaued himſelfe in the caue of [a] Adullam: and when his brethren and all his fathers houſe heard it, they went downe thither to him.

[a] Which was in the tribe of Iudah, and neere to Beth-lehem.

2 And there gathered vnto him all men that were in trouble, and all men that were in debt, & all thoſe that were vexed in minde, and hee was their ‖ prince, and there were with him about foure hundreth men.

‖ *Or, captaine.*

3 ¶ And Dauid went thence to Mizpeh in [b] Moab, and ſaid vnto the king of Moab, I pray thee, let my father and my mother come and abide with you, till I know what God will doe for me.

[b] For there was another ſo called in Iudah.

4 And he [c] brought them before the king of Moab, and they dwelt with him all the while that Dauid was in the [d] holde.

[c] For he feared the rage of Saul againſt his houſe.

[d] That is, in Mizpeh, which was a ſtrong holde.

5 And the Prophet Gad ſayd vnto Dauid, Abide not in the holde, but depart and goe into the land of Iudah. Then Dauid departed and came into the Foreſt of Hareth.

6 ¶ And Saul heard that Dauid was [e] diſcouered, and the men that were with him, and Saul remained in Gibeah vnder a tree in Ramah, hauing his ſpeare in his hand, and all his ſeruants ſtood about him.

[e] That a great bruit went on him.

7 And Saul ſaid vnto his ſeruants that ſtood about him, Heare now yee ſonnes of Iemini, will the ſonne of Iſhai giue euery one of you fieldes and vineyards? will hee make you all captaines ouer thouſands, and captaines ouer hundreths:

[f] Ye that are of my tribe and linage.

8 That all yee haue conſpired againſt mee, and there is none that telleth mee that my ſonne hath made a couenant with the ſonne of Iſhai? and there is none of you that is ſorie for mee, or ſheweth mee, that my [g] ſonne hath ſtirred vp my ſeruant to lie in waite againſt mee, as appeareth this day.

[g] Hereby hee would perſwade them that this conſpiracie was moſt horrible, where the ſonne conſpired againſt the father, and the ſeruant againſt his maſter.

9 ¶ Then anſwered Doeg the Edomite, (who was appointed ouer the ſeruaunts of Saul) and ſayd, I ſawe the ſonne of Iſhai when hee came to Nob, to Ahimelech the ſonne of Ahitub.

10 Who aſked counſel of the Lorde for him, and gaue him victuals, and hee gaue him alſo the ſwoorde of Goliath the Philiſtim.

11 Then the king ſent to call Ahimelech the Prieſt, the ſonne of Ahitub, and al his fathers houſe, to wit, [h] the Prieſts that were in Nob: and they came to the king.

[h] Which were the remnant of the houſe of Eli, whoſe houſe God threatned to puniſh.

12 And Saul ſaid, Heare now thou ſonne of Ahitub. And hee anſwered, Here I am, my lord.

13 Then Saul ſayd vnto him, Why haue ye conſpired againſt me, thou and the ſonne of Iſhai, in that thou haſt giuen him vittaile, and a ſword, and haſt aſked counſell of God for him, that hee ſhould riſe againſt mee, and lie in wait as appeareth this day?

14 ¶ And Ahimelech anſwered the king, and ſayde, Who is ſo faithfull among all thy ſeruaunts as Dauid, being alſo the Kings ſonne in law, and goeth at thy commaundement, and is honourable in thine houſe?

15 [i] Haue I this day firſt begun to aſke counſell of God for him? be it farre from me, let not the King impute any thing vnto his ſeruant, nor to all the houſe of my father: for thy ſeruant knewe nothing of all this, leſſe, nor more.

[i] Haue I not at other times alſo when hee had great affaires, conſulted with the Lord for him?

16 Then the King ſayd, Thou ſhalt ſurely die, Ahimelech, thou and all thy fathers houſe.

17 And the King ſayde vnto the ‖ ſergeants that ſtood about him, Turne, and ſlay the Prieſtes of the Lord, becauſe their hand alſo is with Dauid, and becauſe they knew when he fled, and ſhewed it not to me. But the ſeruants of the King [k] would not mooue their hands to fall vpon the Prieſtes of the Lord.

‖ *Or, footemen.*

[k] For they knew that they ought not to obey the wicked commandement of the king in ſlaying the innocents.

18 Then the King ſayd to Doeg, Turne thou and fall vpon the Prieſts. And Doeg the Edomite turned, and ranne vpon the Prieſts, and ſlew that ſame day foureſcore and fiue perſons that did weare a linnen Ephod.

19 Alſo Nob the citie of the Prieſtes ſmote hee with the edge of the ſwoorde, both man and woman, both childe and ſuckling, both oxe and aſſe, and ſheepe with the edge of the ſword.

20 But one of the ſonnes of Ahimelech the ſonne of Ahitub, (whoſe name was Abiathar) [l] eſcaped and fled after Dauid.

[l] This was Gods prouidence, who according to his promiſe, preſerued ſome of the houſe of Eli, Chap. 2. 33.

21 And Abiathar ſhewed Dauid, that Saul had ſlaine the Lords Prieſts.

22 And Dauid ſayd vnto Abiathar, I knew the ſame day, when Doeg the Edomite was there, that he would tell Saul. I am the cauſe of the death of all the perſons of thy fathers houſe.

23 Abide thou with me and feare not: for ‖ he that ſeeketh my life, ſhall ſeeke thy life alſo: for with me thou ſhalt be in ſafegard.

‖ *Or, he that taketh thy life, ſhall take mine alſo.*

CHAP. XXIII.

5 Dauid chaſeth the Philiſtims from Keilah. 13 Dauid departeth from Keilah, and remaineth in the wildernes of Ziph. 16 Ionathan comforteth Dauid. 28 Sauls enterpriſe is broken in purſuing Dauid.

THen they tolde Dauid, ſaying, Behold, the Philiſtims fight againſt [a] Keilah, and ſpoyle the barnes.

[a] Which was a citie in the tribe of Iudah, Ioſh. 15.44.

2 Therefore Dauid aſked counſel of the Lord, ſaying, Shall I goe and ſmite theſe Philiſtims? And the Lord anſwered Dauid, Goe and ſmite the Philiſtims, and ſaue Keilah.

3 And Dauids men ſayd vnto him, See, we bee afraid here in [b] Iudah, howe much more if we come to Keilah againſt the hoſte of the Philiſtims?

[b] That is, in the mids of Iudah, much more, whē we come to the borders againſt our enemies.

4 Then Dauid aſked counſell of ẏ Lord againe. And the Lord anſwered him, and ſayd, Ariſe, goe downe to Keilah: for I will deliuer the Philiſtims into thine hand.

5 ¶ So Dauid and his men went to Keilah, and fought with the Philiſtims, and brought away their cattell, and ſmote them with a great ſlaughter: Thus Dauid ſaued the inhabitants of Keilah.

6 (And when Abiathar the ſonne of Ahimelech * fled to Dauid to Keilah, he brought an [c] Ephod ‡ with him)

Chap. 22.20.

[c] By Gods prouidence the Ephod was preſerued and kept with Dauid the true King.

‡*Ebr. in his hand.*

7 ¶ And it was tolde Saul that Dauid was come to Keilah, and Saul ſayd, God hath deliuered him into mine hand: for he is ſhut in, ſeeing hee is come into a citie that hath gates and barres.

8 Then Saul called all the people together to warre, for to goe downe to Keilah, and to beſiege Dauid and his men.

9 ¶ And Dauid hauing knowledge that Saul imagined miſchiefe againſt him, ſayd to Abiathar the Prieſt, [d] Bring the Ephod.

[d] To conſult with the Lord by Vrim and Thummim.

10 Then ſayd Dauid, O Lord God of Iſrael, thy ſeruant hath heard, that Saul is about to come to Keilah to deſtroy the citie for my ſake.

11 Will the lords of Keilah deliuer mee vp into his hande? and will Saul come downe as thy ſeruant hath heard? O Lord God of Iſrael, I beſeech thee, tell thy ſeruant. And the Lorde ſayd, Hee will come downe.

12 Then ſayd Dauid, Will the ‖ lords of Keilah deliuer mee vp, and the men that are with mee, into the hande of Saul? And the Lord ſayd, They will deliuer thee vp.

‖*Or, gouernours.*

13 ¶ Then Dauid and his men, which were about ſixe hundreth, aroſe, and departed out of Keilah, and went ‖ whither they could. And it was tolde Saul, that Dauid was fled from Keilah, and hee left off his iourney.

‖*Or, to and fro, as hauing no certain place to goe to.*

14 And Dauid abode in the wilderneſſe in ‖ holdes, and remained in a mountaine in the wilderneſſe in Ziph. And Saul ſought him euery day, but God [e] deliuered him not into his hand.

‖*Or, ſtrong places.*

[e] No power nor policie can preuaile againſt Gods children but when he appointeth the time.

‡*Ebr. his hand.*

15 And Dauid ſaw that Saul was come out for to ſeeke his life: and Dauid was in the wilderneſſe of Ziph in the wood.

16 ¶ And Ionathan Sauls ſonne aroſe and went to Dauid into the wood, and comforted ‡ him in God,

17 And ſayd vnto him, Feare not: for the hand of Saul my father ſhall not finde thee, and thou ſhalt be [f] King ouer Iſrael, and I ſhall be next vnto thee: and alſo Saul my father knoweth it.

[f] Ionathan aſſureth Dauid, that God will accompliſh his promiſe, and that his father ſtriueth againſt his owne conſcience.

18 So they twaine made a couenant before the Lord: and Dauid did remaine in the wood: but Ionathan went to his houſe.

19 ¶ Then came vp the Ziphims to Saul to Gibeah, ſaying, Doeth not Dauid hide himſelfe by vs in holdes, in the wood, in the hill of Hachilah which is on the right ſide ‖ of Ieſhimon?

‖*Or, of the wilderneſſe.*

20 Now therefore, O King, come downe according to all that thine heart can deſire, and our part ſhall bee to deliuer him into the kings hands.

21 Then Saul ſaid, [g] Be ye bleſſed of the Lord: for ye haue had compaſſion on me.

[g] The Lord recompenſe this friendſhip.

22 Goe, I pray you, and prepare yet better: know and ſee his place where he ‡ haunteth, and who hath ſeene him there: for it is ſayd to me, He is ſubtile and crafty.

‡*Ebr. where his foote hath bene.*

23 See therefore, and know all the ſecret places where hee hideth himſelfe, and come yee againe to me with the certaintie, and I will goe with you: and if he be in the [h] land, I will ſearch him out throughout all the thouſands of Iudah.

[h] In your countrey of Ziph, which is in Iudah.

24 Then they aroſe and went to Ziph before Saul, but Dauid and his men were in the wildernes of Maon, in the plaine on the right hand of Ieſhimon.

25 Saul alſo and his men went to ſeeke him, and they tolde Dauid: wherefore hee came downe vnto a rocke, and abode in the wilderneſſe of [i] Maon. And when Saul heard that, hee followed after Dauid in the wildernes of Maon.

[i] Which was alſo in the tribe of Iudah, Ioſh. 15.55.

26 And Saul and his men went on the one ſide of the mountaine, and Dauid and his men on the other ſide of the mountaine: and Dauid made haſte to get from the preſence of Saul: for Saul and his men compaſſed Dauid and his men round about, to take them.

27 But there came a [k] meſſenger to Saul, ſaying, Haſte thee, and come: for the Philiſtims haue inuaded the land.

[k] Thus the Lord can pull backe the bridle of the tyrants, and deliuer his out of the lyons mouth.

28 Wherefore Saul returned from purſuing Dauid, and went againſt the Philiſtims. Therefore they called that place, [l] Sela-hammahlekoth.

[l] That is, the ſtone of diuiſion, becauſe there they diuided themſelues one from another.

CHAP. XXIIII.

1 Dauid hid in a caue ſpareth Saul. 20 Hee ſheweth Saul his innocencie. 18 Saul acknowledgeth his fault. 22 He cauſeth Dauid to ſweare vnto him to be fauourable vnto his.

AND Dauid went thence, and dwelt in [a] holds at En-gedi.

[a] That is, in ſtrong places, which were defenced by nature.

2 When Saul was returned from the Philiſtims, they tolde him, ſaying, Beholde, Dauid is in the wilderneſſe of [b] En-gedi.

[b] A citie of Iudah, Ioſh. 15.62.

3 Then Saul tooke three thouſand choſen men out of all Iſrael, and went to ſeeke Dauid and his men vpon the rockes among the wild goats.

4 And hee came to the ſheepe coates by the way where there was a caue, and Saul went in ‡ to doe his eaſement: and Dauid and his men ſate in the ‡ inwarde parts

‡*Ebr. to couer his feete.*

‡*Ebr. in the ſides.*

parts of the caue.

5 And the men of Dauid ſaid vnto him, See, the day is [c] come, whereof the Lorde ſayd vnto thee, Behold, I will deliuer thine enemie into thine hand, and thou ſhalt doe to him as it ſhal ſeeme good to thee. Then Dauid aroſe, and cut off the lap of Sauls garment priuily.

c Here we ſee how ready wee are to haſten Gods promiſe, if the occaſion ſerue neuer ſo little.

6 And afterward Dauid [d] was touched in his heart, becauſe he had cut off the lappe which was on Sauls garment.

d For ſeeing it was his owne priuate cauſe, he repented that he had touched his enemy.

7 And he ſayd vnto his men, The Lord keepe mee from doing that thing vnto my maſter the Lords anoynted, to lay mine hand vpon him: for he is the anointed of the Lord.

8 So Dauid ouercame his ſeruants with theſe words, and ſuffered them not to ariſe againſt Saul: ſo Saul roſe vp out of the caue, and went away.

9 ¶ Dauid alſo aroſe afterward, & went out of the caue, and cried after Saul, ſaying, O my lord the king. And when Saul looked behind him, Dauid inclined his face to the earth, and bowed himſelfe.

10 And Dauid ſaid to Saul, [e] Wherefore giueſt thou an eare to mens words, that ſay, Behold, Dauid ſeeketh euill againſt thee?

e Contrary to the falſe report of them that ſaid, Dauid was Sauls enemie, he prooueth himſelfe to be his friend.

11 Behold, this day thine eyes haue ſeene, that the Lord had deliuered thee this day into mine hand in the caue, & ſome bade me kill thee, but I had compaſſion on thee, and ſaid, I will not lay mine hand on my maſter: for he is the Lords Anointed.

12 Moreouer my father, behold: behold, I ſay, the lap of thy garment in mine hand: for when I cut off the lappe of thy garment, I killed thee not. Underſtand and ſee, that there is neither euill nor wickedneſſe in me, neither haue I ſinned againſt thee, yet thou hunteſt after my ſoule to take it.

13 The Lord be iudge betweene thee and me, and the Lord auenge me of thee, and let not mine hand be vpon thee.

14 According as the old ‖ prouerbe ſaith, Wickedneſſe proceedeth from the wicked, but mine hand be not vpon thee.

‖ *Or, the prouerbe of an ancient man.*

15 After whom is the king of Iſrael come out? after whom doeſt thou purſue? after a dead dog, and after a flea?

16 The Lord therefore be iudge, & iudge betweene thee and me, and ſee, and plead my cauſe, and ‡ deliuer me out of thine hand.

‡ *Ebr. iudge.*

17 When Dauid had made an ende of ſpeaking theſe wordes to Saul, Saul ſayd, [f] is this thy voyce, my ſonne Dauid? And Saul lift vp his voyce, and wept,

f Though he was a moſt cruel enemie to Dauid, yet by his great gentleneſſe his conſcience compelled him to yeeld.

18 And ſayd to Dauid, Thou art more righteous then I: for thou haſt rendred me good, and I haue rendred thee euill.

19 And thou haſt ſhewed this day, that thou haſt dealt well with me: forasmuch as when the Lord had cloſed mee in thine hands, thou killedſt me not.

20 For who ſhall find his enemy, and let him depart ‡ free? wherefore the Lord render thee good for that thou haſt done vnto me this day.

‡ *Ebr. a good way.*

21 For now beholde, I [g] know that thou ſhalt be king, & that the kingdome of Iſrael ſhalbe ſtabliſhed in thine hand.

g Though this tyrant ſaw and confeſſed the fauour of God toward Dauid, yet he ceaſeth not to perſecute him againſt his owne conſcience.

22 Sweare now therefore vnto me by the Lord, that thou wilt not deſtroy my ſeede after mee, and that thou wilt not aboliſh my name out of my fathers houſe.

23 So Dauid ſware vnto Saul, & Saul went home: but Dauid and his men went vp vnto the hold.

CHAP. XXV.

1 *Samuel dieth.* 3 *Nabal and Abigail.* 38 *The Lord killeth Nabal.* 43 *Abigail and Ahinoam Dauids wiues.* 44 *Michal is giuen to Phalti.*

Then * Samuel died, and all Iſrael aſſembled, and mourned for him, and buried him in his [a] owne houſe at Ramah. And Dauid aroſe and went downe to the wilderneſſe of Paran.

Chap. 28. 3. ecclus 46. 13, 20

a That is, among his owne kinred.

2 Now in [b] Maon was a man, who had his poſſeſſion in Carmel, and the man was exceeding mightie, and had three thouſand ſheepe, and a thouſand goates: and he was ſhearing his ſheepe in Carmel.

b Maon & Carmel were cities in the tribe of Iudah. Carmel the mountaine was in Galile.

3 The name alſo of the man was Nabal, and the name of his wife Abigail, and ſhee was a woman of ſingular wiſedome & beautifull, but the man was churliſh and euill conditioned, and was of the familie of Caleb.

4 And Dauid heard in the wilderneſſe, that Nabal did ſheare his ſheepe.

5 Therefore Dauid ſent ten yong men, and Dauid ſayd vnto the yong men, Goe vp to Carmel, and goe to Nabal, and aſke him in my name ‡ how he doth.

‡ *Ebr. of peace.*

6 And thus ſhall you ſay [c] ‡ for ſalutation, Both thou and thine houſe, and all that thou haſt, be in peace, wealth and proſperity.

c Some reade, ſo mayeſt thou liue in proſperity the next yeere, both thou, &c.

‡ *Ebr. for life.*

7 Beholde, I haue heard, that thou haſt ſhearers: now thy ſhepheards were with vs, and wee did them no hurt, neither did they miſſe any thing all the while they were in Carmel.

8 Aſke thy ſeruants, and they will ſhew thee. Wherefore let theſe yong men finde fauour in thine eyes: (for wee come in a good ſeaſon) giue, I pray thee, whatſoeuer [d] commeth to thine hand vnto thy ſeruants, and to thy ſonne Dauid.

d Whatſoeuer thou haſt ready for vs.

9 ¶ And when Dauids yong men came, they told Nabal all theſe words in the name of Dauid, and held their peace.

10 And Nabal anſwered Dauids ſeruaunts, and ſayd Who is Dauid? and who is the [e] ſonne of Iſhai? there bee many ſeruants now adayes, that breake away euery man from his maſter.

e Thus the couetous wretches in ſtead of relieuing the neceſſitie of Gods children, vſe to reuile their perſons, and condemne their cauſe.

11 Shall I then take my bread, and my water, and my fleſh that I haue killed for my ſhearers, and giue it vnto men, whom I know not whence they be?

12 ¶ So Dauids ſeruants turned their way, and went againe, and came, and tolde him all thoſe things.

13 And Dauid ſayd vnto his men, Gird euery man his ſword about him. And they girded euery man his ſword: Dauid alſo girded his ſword. And about foure hundreth men went vp after Dauid, and two hundreth abode by the ‡ cariage.

‡ *Ebr. veſſell.*

14 Nowe one of the ſeruants tolde Abigail Nabals wife, ſaying, Beholde, Dauid

ſent meſſengers out of the wilderneſſe to ſalute our maſter, and he ‡ railed on them.

15 Notwithſtanding the men were very good [f] vnto vs, and we had no diſpleaſure, neither miſſed we any thing as long as wee were conuerſant with them, when we were in the fields.

16 They were as a wall vnto vs both by night and by day, al the while we were with them keeping ſheepe.

17 Now therefore take heed, and ſee what thou ſhalt doe: for euil ‡ will ſurely come vpon our maſter, and vpon all his familie: for he is ſo wicked that a man cannot ſpeake to him.

18 ¶ Then Abigail made haſte, & tooke two hundred ‡ cakes, and two bottels of wine, and fiue ſheepe ready dreſſed, and fiue meaſures of parched corne, and an hundred ‖ frailes of raiſins, and two hundred of figs, and laded them on aſſes.

19 Then ſhe ſayd vnto her ſeruants, Goe ye before me: behold, I will come after you: yet ſhe told [g] not her huſband Nabal.

20 And as ſhe rode on her aſſe, ſhe came downe by a ſecret place of the mountaine, and beholde, Dauid & his men came downe againſt her, and ſhe met them.

21 And Dauid ſaid, In deed I haue kept all in vaine that this fellow had in the wilderneſſe, ſo that nothing was miſſed of all that perteined vnto him: for he hath requited me euill for good.

22 So and more alſo doe God vnto the enemies of Dauid: for ſurely I will not leaue of al that he hath, by the dawning of the day, any that [h] piſſeth againſt the wall.

23 And when Abigail ſaw Dauid, ſhe haſted, and lighted off her aſſe, and fell before Dauid on her face, and bowed her ſelfe to the ground,

24 And fell at his feete, and ſaid, Oh, my lord, I haue committed the iniquitie, and I pray thee, let thine handmayd ſpeake ‡ to thee, and heare thou the wordes of thine handmaid.

25 Let not my lord, I pray thee, regard this wicked man Nabal: for as his name is, ſo is he: ‖ Nabal is his name, & follie is with him: but I thine handmaid ſaw not the yong men of my lord whom thou ſenteſt.

26 Now therefore my lord, as the Lord liueth, and as thy ſoule liueth (the Lord, I ſay, that hath withholden thee from comming to ſhedde blood, and that [i] thine hand ſhould not ſaue thee) ſo now thine enemies ſhall be as Nabal, and they that intend to do my lord euill.

27 And now this ‖ bleſſing which thine handmaid hath brought vnto my lord, let it be giuen vnto the yong men, that ‡ follow my lord.

28 I pray thee, forgiue the treſpaſſe of thine handmaid: for the Lord will make my lord a [k] ſure houſe, becauſe my lord fighteth the battels of the Lorde, and none euill hath bene found in thee ‡ in all thy life.

29 Yet [l] a man hath riſen vp to perſecute thee, and to ſeeke thy ſoule, but the ſoule of my lord ſhall be bound in the [m] bundle of life with the Lord thy God: and the ſoule of thine enemies ſhal God caſt out, as out of the middle of a ſling.

30 And when the Lord ſhall haue done to my lord all the good that hee hath promiſed thee, & ſhal haue made thee ruler ouer Iſrael,

31 Then ſhal it be no griefe vnto thee, nor offence of minde vnto my Lord, that he hath not ſhed blood cauſeleſſe, nor that my lorde hath [n] not preſerued himſelfe: and when the Lord ſhall haue dealt well with my lord, remember thine handmaid.

32 Then Dauid ſayd to Abigail, Bleſſed be the Lord God of Iſrael, which ſent thee this day to meet me.

33 And bleſſed be thy counſell, and bleſſed be thou, which haſt kept me this day from comming to ſhed blood, [o] and that mine hand hath not ſaued me.

34 For indeed, as the Lord God of Iſrael liueth, [p] who hath kept me backe from hurting thee, except thou hadſt haſted & met me, ſurely there had not bene left vnto Nabal, by the dawning of the day, any that piſſeth againſt the wall.

35 Then Dauid receiued of her hand that which ſhe had brought him, and ſayd to her, Goe vp in peace to thine houſe: beholde, I haue heard thy voice, and haue ‡ granted thy petition.

36 ¶ So Abigail came to Nabal, and behold, hee made a feaſt in his houſe, like the feaſt of a king, and Nabals heart was mery within him, for he was very drunken: wherefore ſhe told him [q] nothing, neither leſſe nor more, vntill the morning aroſe.

37 Then in the morning, when the wine was gone out of Nabal, his wife tolde him thoſe words, and his heart died within him, and he was like a [r] ſtone.

38 And about ten dayes after, the Lord ſmote Nabal, that he died.

39 ¶ Now when Dauid heard, that Nabal was dead, he ſayd, Bleſſed be the Lord that hath ‖ iudged the cauſe of my rebuke of the hand of Nabal, and hath kept his ſeruant from euill: for the Lord hath recompenſed the wickedneſſe of Nabal vpon his owne head. Alſo Dauid ſent to commune with Abigail to [ſ] take her to his wife.

40 And when the ſeruaunts of Dauid were come to Abigail to Carmel, they ſpake vnto her, ſaying, Dauid ſent vs to thee, to take thee to his wife.

41 And ſhe aroſe, and bowed herſelfe on her face to the earth, and ſayd, Beholde, let thine handmaid be a ſeruant to waſh the feet of the ſeruants of my lord.

42 And Abigail haſted, & aroſe, and rode vpon an aſſe, and her fiue maides ‡ followed her, and ſhee went after the meſſengers of Dauid, and was his wife.

43 Dauid alſo tooke Ahinoam of Izreel, and they were both his wiues.

44 Nowe Saul had giuen * Michal his daughter, Dauids wife, to Phalti the ſonne of Laiſh, which was of [t] Gallim.

CHAP. XXVI.

1 Dauid was diſcouered to Saul by the Ziphims. 12 Dauid taketh away Sauls ſpeare, and a pot of water that ſtoode at his head. 21 Saul confeſſeth his ſinne.

Againe

‡ *Ebr. droue them away.*

[f] When we kept our ſheepe in the wilderneſſe of Paran.

‡ *Ebr. is accompliſhed.*

‡ *Ebr. bread.*

‖ *Or, cluſters.*

[g] Becauſe ſhe knew his crooked nature, that he would rather haue periſhed, then conſented to her enterpriſe.

[h] Meaning by this prouerbe, that he would deſtroy both ſmall & great.

‡ *Ebr. in thine eares.*

‖ *Or, foole.*

[i] That is, that thou ſhouldeſt not be reuenged of thine enemy.

‖ *Or. preſent.*

‡ *Ebr. walke at the feete.*

[k] Confirme his kingdome to his poſteritie.

‡ *Ebr. from thy dayes.*

[l] To wit, Saul.

[m] God ſhal preſerue thee long in his ſeruice, and deſtroy thine enemies.

[n] That he hath not auenged himſelf, which things would haue tormented his conſcience.

[o] Read verſe. 26.

[p] He attributeth it to the Lordes mercie, and not to himſelfe that he was ſtayed.

‡ *Eb. receiued thy face.*

[q] For he had no reaſon, either to conſider, or to giue thanks for this great benefit of deliuerance.

[r] For feare of the great danger.

‖ *Or, reuenged.*

[ſ] For he had experience of her great godlineſſe, wiſedome, and humilitie.

‡ *Ebr. went at her feet.*

Ioſh. 15.56.

2.*Sam.*3.14.15.

[t] Which was a place bordering on the countrey of the Moabites.

AGaine the Ziphims came vnto Saul to Gibeah, ſaying, *Doth not Dauid hide himſelfe‖ in the hill of Hachilah before ‖ Ieſhimon?

2 Then Saul aroſe, and went downe to the wilderneſſe of Ziph, hauing three thouſand [a] choſen men of Iſrael with him, for to ſeeke Dauid in the wilderneſſe of Ziph.

3 And Saul pitched in the hill of Hachilah, which is before Ieſhimon by the way ſide. Now Dauid abode in the wilderneſſe, and hee ſaw that Saul came after him into the wilderneſſe.

4 (For Dauid had ſent out ſpies, and vnderſtoode that Saul was come ‖ in very deede)

5 Then Dauid aroſe, and came to the place where Saul had pitched, and when Dauid behelde the place where Saul lay, and *Abner the ſonne of Ner which was his chiefe captaine, for Saul lay in the fort, and the people pitched round about him)

6 Then ſpake Dauid and ſayd to Ahimelech the [b] Hittite, and to Abiſhai the ſonne of Zeruiah, brother to [c] Ioab, ſaying, Who will goe downe with mee to Saul to the hoſte? Then Abiſhai ſayd, I will goe downe with thee.

7 So Dauid and Abiſhai came downe to the people by night: and beholde, Saul lay ſleeping within the fort, and his ſpeare did ſticke in the ground at his ‖ head: and Abner and the people lay round about him.

8 ¶ Then ſayd Abiſhai to Dauid, God hath cloſed thine enemie into thine hande this day: now therefore, I pray thee, let mee ſmite him once with a ſpeare to the earth, and I will [d] not ſmite him againe.

9 And Dauid ſayd to Abiſhai, Deſtroy him not: for who can lay his hand [e] on the Lords Anointed, and be guiltleſſe?

10 Moreouer Dauid ſayd, As the Lord liueth, either the Lord ſhall ſmite him, or his day ſhall come to die, or he ſhall deſcend into battel, and periſh.

11 The Lord keepe me from laying mine hande vpon the Lordes Anointed: but, I pray thee, take now the ſpeare that is at his head, and the pot of water, and let vs goe hence.

12 So Dauid tooke the ſpeare & the pot of water from Sauls head, and they gate them away, and no man ſaw it, nor marked it, neither did any awake, but they were all aſleepe: for ‡ the Lord had ſent a dead ſleepe vpon them.

13 Then Dauid went into the other ſide, and ſtoode on the top of an hill afarre off, a great ſpace being betweene them.

14 And Dauid cried to the people, and to Abner the ſonne of Ner, ſaying, ‡ Heareſt thou not Abner? Then Abner anſwered, and ſayde, Who art thou that crieſt to the king?

15 ¶ And Dauid ſayd to Abner, Art not thou a [f] man? and who is like thee in Iſrael? wherefore then haſt thou not kept thy lorde the King? for there came one of the folke in to deſtroy the king thy lord.

16 This is not well done of thee: as the Lord liueth, yee are ‡ worthy to die, becauſe yee haue not kept your maſter the Lordes anoynted: and nowe ſee where the Kings ſpeare is, and the pot of water that was at his head.

17 And Saul knew Dauids voyce, and ſayd, Is this thy voyce, [g] my ſonne Dauid? and Dauid ſayd, It is my voyce, my lorde, O King.

18 And hee ſayde, Wherefore doeth my lord thus perſecute his ſeruant? for what haue I done? or what euill is in mine hand?

19 Nowe therefore I beſeech thee, let my lord the King heare the wordes of his ſeruant. If the Lorde hath ſtirred thee vp againſt mee, [b] let him ſmell the ſauour of a ſacrifice: but if the children of men haue done it, curſed bee they before the Lord: for they haue caſt mee out this day from abiding in the inheritance of the Lord, ſaying, Go, ſerue other [i] gods.

20 Now therefore, let not my blood fall to the earth before the face of the Lord: for the king of Iſrael is come out to ſeeke a flea, as one would hunt a partridge in the mountaines.

21 Then ſayd Saul, I haue ſinned: come againe, my ſonne Dauid: for I will doe thee no more harme, becauſe my ſoule was [k] precious in thine eyes this day: beholde, I haue done fooliſhly, and haue erred exceedingly.

22 Then Dauid anſwered, and ſaid, Behold the Kings ſpeare, let one of the young men come ouer and fet it.

23 And let the Lord reward euery man according to his [l] righteouſneſſe and faithfulneſſe: for the Lorde hath deliuered thee into mine handes this day, but I woulde not lay mine hand vpon the Lordes Anoynted.

24 And beholde, like as thy life was much ſet by this day in mine eyes: ſo let my life be ſet by in the eyes of the Lord, that hee may deliuer me out of all tribulation.

25 Then Saul ſayd to Dauid, Bleſſed art thou my ſonne Dauid: for thou ſhalt doe great things, and alſo preuaile. So Dauid went his way, and Saul returned to his [m] place.

CHAP. XXVII.

2 Dauid fleeth to Achiſh king of Gath, who giueth him Ziklag. 8 Dauid deſtroyeth certaine of the Philiſtims. 10 Achiſh is deceiued by Dauid.

AND Dauid ſayd in his heart, I ſhall nowe [a] periſh one day by the hand of Saul: is it not better for me that I ſaue my ſelfe in the land of the Philiſtims, and that Saul may haue no hope of me to ſeeke me any more in all the coaſtes of Iſrael, and ſo eſcape out of his hand?

2 Dauid therefore aroſe, and hee, and the ſixe hundreth men that were with him, went vnto Achiſh the ſonne of Maoch King of Gath.

3 And Dauid [b] dwelt with Achiſh, at

Gath,

Chap.23.19.

‖Or, in Gibeah.

‖Or, the wilderneſſe.

[a] That is, of the moſt skilfull and valiant ſouldiers.

‖Or, to a certaine place.

Chap.14.50. and 17.55.

[b] Who was a ſtranger and not an Iſraelite.

[c] Who afterward was Dauids chiefe captaine.

‖Or, bolſter.

[d] Meaning, he would make him ſure at one ſtroke.

[e] To wit, in his owne priuate cauſe: for Iehu ſlew two kings at Gods appointment, 2.King. 9.24.

‡Ebr. the heauie ſleepe of the Lord was fallen vpon them.

‡Ebr. Anſwereſt

[f] Eſteemed moſt valiant and meet to ſaue the King?

‡Ebr. ſonnes of death.

[g] Hereby it appeareth, that the hypocrite perſecuted Dauid againſt his owne conſcience, and contrary to his promiſe.

[b] Let his anger towards vs be pacified by a ſacrifice.

[i] As much as lay in them, they compelled him to idolatrie, becauſe they forced him to flee to the idolaters.

[k] Becauſe thou ſauedſt my life this day.

[l] Thus he proteſteth his innocencie towards Saul, not defending his iuſtice in the ſight of God, in whoſe preſence none is righteous, Pſal. 14.3. & 130.3.

[m] To Gibeah of Beniamin.

[a] Dauid diſtruſteth Gods protection, and therfore fleeth vnto the idolaters, who were enemies to Gods people.

[b] Thus God by his prouidence changeth the enemies hearts, and maketh them to fauour his in their neceſſitie.

Gath, hee, and his men, euery man with his houſhold, Dauid with his two wiues, Ahinoam the Izreelite, and Abigail Nabals wife the Carmelite.

4 And it was tolde Saul that Dauid was fled to Gath: ſo hee ſought no more for him.

5 And Dauid ſayd vnto Achiſh, If I haue now found grace in thine eyes, [c] let them giue mee a place in ſome other citie of the countrey, that I may dwell there: for why ſhould thy ſeruant dwell in the head citie of the kingdome with thee?

c Let thine officers appoint me a place.

6 Then Achiſh gaue him Ziklag that ſame day: therefore Ziklag pertaineth vnto the Kings of Iudah vnto this day.

7 ¶ And ‡ the time that Dauid dwelt in the countrey of the Philiſtims, was foure moneths and certaine dayes.

‡ Ebr. the number of the dayes.

8 Then Dauid and his men went vp, and inuaded the [d] Geſhurites, and the Girzites, and the Amalekites: for they inhabited the land from the beginning, from the way, as thou goeſt to Shur, euen vnto the land of Egypt.

d Theſe are the wicked Canaanites, whom God had appointed to be deſtroyed.

9 And Dauid ſmote the land, and left neither man nor woman aliue, and tooke ſheepe, and oxen, and aſſes, and camels and apparell, and returned and came to Achiſh.

10 And Achiſh ſayde, || Where haue yee beene a rouing this day? And Dauid anſwered, Againſt the South of Iudah, and againſt the South of the [e] Ierahmeelites, and againſt the South of the Kenites.

|| Or, againſt whom.

e Which were a familie of the tribe of Iudah: 1. Chron. 2. 9.

11 And Dauid ſaued neither man nor woman aliue, to bring them to Gath, ſaying, Leſt they ſhould tell on vs, and ſay, So did Dauid, and ſo will bee his maner all the while that he dwelleth in the countrey of the Philiſtims.

12 And Achiſh beleeued Dauid, ſaying, || He hath made his people of Iſrael vtterly to abhorre him: therefore he ſhall be my ſeruant for euer.

|| Or, he doth ſurely abhorre his people.

CHAP. XXVIII.

1 Dauid hath the chiefe charge promiſed about Achiſh. 8 Saul conſulteth with a witch, and ſhee cauſeth him to ſpeake with Samuel, 18 who declareth his ruine.

NOw at that time the Philiſtims aſſembled their bandes & armie to fight with Iſrael: therefore Achiſh ſayd to Dauid, [a] Be ſure, thou ſhalt goe out with mee to the battell, thou, and thy men.

a Albeit it was a great griefe to Dauid to fight againſt the people of God, yet ſuch was his infirmitie, he durſt not denie him.

2 And Dauid ſayde to Achiſh, Surely thou ſhalt knowe what thy ſeruant can doe. And Achiſh ſayde to Dauid, Surely I will make thee keeper of mine head for euer.

3 (* Samuel was then dead, and all Iſrael had lamented him, and buried him in Ramah his owne citie: and Saul had [b] put away the ſorcerers, and the ſoothſayers out of the land.)

Chap. 25. 1.

b According to the commandement of God, Exod. 22. 18. deut. 18, 10, 11.

4 Then the Philiſtims aſſembled themſelues, and came, and pitched in Shunem, and Saul aſſembled all Iſrael, and they pitched in Gilboa.

5 And when Saul ſawe the hoſte of the Philiſtims, hee was afraide, and his heart was ſore aſtonied.

6 Therefore Saul aſked counſell of the Lord, and the Lord anſwered him not, neither by dreames, nor by Urim, nor yet by Prophets.

c Meaning, the hie Prieſt, Exod. 28. 30.

7 ¶ Then ſayd Saul vnto his ſeruants, Seeke mee a woman that hath a familiar ſpirit, that I may goe to her, and aſke of her. And his ſeruants ſayde to him, Behold, there is a woman at En-dor that hath a familiar ſpirit.

8 Then Saul [d] changed himſelfe and put on other rayment, and hee went, and two men with him, and they came to the woman by night: and hee ſayde, I pray thee, coniecture vnto mee by the familiar ſpirite, and bring mee him vp whome I ſhall name vnto thee.

d He ſeeketh not to God in his miſerie, but is led by Satan to vnlawfull means, which in his conſcience he condemneth.

9 And the woman ſayd vnto him, Beholde, thou knoweſt what Saul hath done, how he hath deſtroyed the ſorcerers, and the ſoothſayers out of the land: wherefore then ſeekeſt thou to take me in a ſnare to cauſe me to die?

10 And Saul ſware to her by the Lorde, ſaying, As the Lord liueth, no || harme ſhall come to thee for this thing.

|| Or, puniſhment.

11 Then ſayd the woman, Whom ſhall I bring vp vnto thee? And hee anſwered, Bring me vp [e] Samuel.

e He ſpeaketh according to his groſſe ignorance, not conſidering the ſtate of the ſaints after this life, and how Satan hath no power ouer them.

12 And when the woman ſaw Samuel, ſhe cried with a loud voyce, and the woman ſpake to Saul, ſaying, Why haſt thou deceiued me? for thou art Saul.

13 And the King ſayd vnto her, Bee not afraid: for what ſaweſt thou? And the woman ſayde vnto Saul, I ſawe || gods aſcending vp out of the earth.

|| Or, an excellent perſon.

14 Then he ſayd vnto her, What faſhion is he of? And ſhee anſwered, An olde man commeth vp lapped in a mantle: and Saul knewe that it was [f] Samuel, and he enclined his face to the ground, and bowed himſelfe.

f To his imagination, albeit it was Satan, who to blind his eyes tooke vpon him the forme of Samuel, as he can doe of an Angel of light.

15 ¶ And Samuel ſayd to Saul, Why haſt thou diſquieted mee, to bring mee vp? Then Saul anſwered, I am in great diſtreſſe: for the Philiſtims make warre againſt mee, and God is departed from mee, and anſwereth mee no more, neither ‡ by Prophets, neither by dreames: therefore I haue called thee, that thou mayeſt tell mee what I ſhall doe.

‡ Ebr. by the hand of Prophets.

16 Then ſayd Samuel, Wherefore then doeſt thou aſke of mee, ſeeing the Lorde is gone from thee, and is thine enemie?

17 Euen the Lord hath done to [g] him, as hee ſpake * by mine || hand: for the Lord will rent the kingdome out of thine hande, and giue it thy neighbour Dauid.

g That is, to Dauid.

Chap. 15 28.

|| Or, miniſterie.

18 Becauſe thou obeyedſt not the voyce of the Lorde, nor executedſt his fierce wrath vpon the Amalekites, therefore hath the Lorde done this vnto thee this day.

19 Moreouer the Lorde will deliuer Iſrael with thee into the handes of the Philiſtims: [h] and to morrowe ſhalt thou and thy ſonnes bee with mee, and the Lord ſhall giue

h Ye ſhalbe dead, Chap. 31, 6.

giue the hoſte of Iſrael into the hande of the Philiſtims.

20 Then Saul fell ſtraightway all along on the earth, and was ſore [i] afrayde, becauſe of the wordes of Samuel, ſo that there was no ſtrength in him: for he had eaten no bread all the day, nor all the night.

[i] The wicked when they heare Gods iudgments, tremble and deſpaire, but cannot ſeeke for mercie by repentance.

21 Then the woman came vnto Saul, and ſaw that he was ſore troubled, and ſayd vnto him, See, thine handmaid hath obeied thy voyce, and [k] I haue put my ſoule in mine hand, and haue obeied thy words which thou ſaydeſt vnto me.

[k] I haue ventured my life.

22 Nowe therefore, I pray thee, hearken thou alſo vnto the voyce of thine handmaid, and let me ſet a morſell of bread before thee, that thou mayeſt eat, and get thee ſtrength, and goe on thy iourney.

23 But he refuſed, and ſaid, I wil not eat: but his ſeruants & the woman together compelled him, and he obeyed their voyce: ſo hee aroſe from the earth, and ſate on the bed.

24 Nowe the woman had a fat calfe in the houſe, and ſhe haſted, and killed it, and tooke floure, and kneaded it, and baked of it [l] vnleauened bread.

[l] Becauſe it required haſte.

25 Then ſhee brought them before Saul, and before his ſeruants: and when they had eaten, they ſtood vp, and went away the ſame night.

CHAP. XXIX.

1 The Princes of the Philiſtims cauſe Dauid to be ſent backe from the battell againſt Iſrael, becauſe they diſtruſted him.

SO the Philiſtims were gathered together with all their armies in Aphek: and the Iſraelites pitched ‖ by the fountaine, which is in Izreel.

‖ *Or, in Ain.*

2 And the ‖ princes of the Philiſtims went forth by [a] hundreds, and thouſands, but Dauid & his men came behind with Achiſh.

‖ *Or, captaines.*

[a] According to their bands, or enſignes.

3 Then ſayde the princes of the Philiſtims, What doe theſe Ebrewes heere? And Achiſh ſayde vnto the princes of the Philiſtims, Is not this Dauid the ſeruaunt of Saul the king of Iſrael, who hath bene with me theſe dayes, [b] or theſe yeeres, and I haue found nothing in him, ſince he ‡ dwelt with me vnto this day?

[b] Meaning, a long time, that is, foure moneths & certaine dayes, Chap. 27.7.

‡ *Eb. fell, as Gen.* 25.18.

4 But the Princes of the Philiſtims were wroth with him, and the princes of the Philiſtims ſayde vnto him, *Send this fellowe backe, that hee may goe againe to his place which thou haſt appointed him, and let him not goe downe with vs to battell, leaſt that in the battell hee be an aduerſarie to vs: for wherewith ſhould hee obteine the fauour of his maſter? ſhould it not bee with the [c] heads of theſe men?

1. *Chron.* 12.19.

[c] Would not Saul receiue him to fauour, if hee could betray vs?

5 Is not this Dauid of whom they ſang in dances, ſaying, *Saul ſlew his thouſand, and Dauid his ten thouſand?

Chap. 18.7. *and* 21.11.

6 ¶ Then Achiſh called Dauid, and ſaid vnto him, As the Lord liueth, thou haſt bene vpright and good in my ſight, when thou [d] wenteſt out and in with me in the hoſt, neither haue I found euill with thee ſince thou cameſt to me vnto this day, but ‡ the princes do not fauour thee.

[d] That is, waſt conuerſant with mee.

‡ *Ebr. thou art not good in the eyes of the princes.*

7 Wherefore now returne, and goe in peace, that thou diſpleaſe not the princes of the Philiſtims.

8 ¶ And Dauid ſayd vnto Achiſh, But what haue I done? & what haſt thou found in thy ſeruant as long as I haue beene with thee vnto this day, that I may [e] not goe and fight againſt yͤ enemies of my lord the king?

[e] This diſſimulation cannot be excuſed: for it grieued him to goe againſt the people of God.

9 Achiſh then anſwered, and ſayd to Dauid, I know thou pleaſeſt mee, as an Angel of God: but the Princes of the Philiſtims haue ſayde, Let him not go vp with vs to battell.

10 Wherefore nowe riſe vp early in the morning with thy [f] maſters ſeruaunts that are come with thee: and when ye be vp early, aſſoone as ye haue light, depart.

[f] With them that fled vnto thee from Saul.

11 So Dauid and his men roſe vp earely to depart in the morning, and to returne into the land of the Philiſtims: and the Philiſtims went vp to Izreel.

CHAP. XXX.

2 The Amalekites burne Ziklag. 5 Dauids two wiues are takẽ priſoners. 6 The people would ſtone him. 8 He asketh counſel of the Lord, & purſuing his enemies, recouereth the pray. 25 He diuideth it equally, 26 And ſendeth part to his friends.

BUt when Dauid and his men were come to Ziklag [a] the third day, the Amalekites had inuaded vpon the South, euen vnto Ziklag, and had [b] ſmitten Ziklag, and burnt it with fire,

[a] After that he departed from Achiſh.

[b] That is, deſtroyed the city.

2 And had taken the women that were therein, priſoners, both ſmall and great, and ſlew not a man, but caried them away, and went their wayes.

3 ¶ So Dauid and his men came to the city, and beholde, it was burnt with fire, and their [c] wiues, and their ſonnes, and their daughters were taken priſoners.

[c] For theſe only remained in the citie, when the men were gone to warre.

4 Then Dauid and the people that was with him, lift vp their voyces and wept, vntill they could weepe no more.

5 Dauids two wiues were taken priſoners alſo, Ahinoam the Izreelite, and Abigail the wife of Nabal the Carmelite.

6 And Dauid was in great ſorow: for the people [d] intended to ſtone him, becauſe the hearts of all the people were vexed euery man for his ſonnes and for his daughters: but Dauid comforted himſelfe in the Lord his God.

[d] Thus we ſee, that in troubles and aduerſitie we doe not conſider Gods prouidẽce but like raging beaſtes forget both our owne duetie, and contemne Gods appointment ouer vs.

7 ¶ And Dauid ſayde to Abiathar the Prieſt Abimelechs ſonne, I pray thee, bring me the Ephod. And Abiathar brought the Ephod to Dauid.

8 Then Dauid aſked counſell at the Lord, ſaying, Shall I follow after this company? ſhall I ouertake them? And hee anſwered him, Follow: for thou ſhalt ſurely ouertake them, and [e] recouer all.

[e] Though God ſeeme to leaue vs for a time, yet if we truſt in him, we ſhalbe ſure to finde comfort.

9 ¶ So Dauid and his ſix hundred men that were with him, went, and came to the riuer Beſor, where a part of them abode.

10 But Dauid and foure hundred men followed (for two hundred abode behinde, being too weary to go ouer the riuer Beſor)

11 And they found an Egyptian in the field, and brought him to Dauid, and gaue him [f] bread, and hee did eate, and they gaue him water to drinke.

[f] God by his prouidẽce both prouided for the neceſſitie of this poore ſtranger, & made him a guide to Dauid to accompliſh his enterpriſe.

12 And they gaue him a few figges, and

two cluſters of raiſins: and when he had eaten, his ſpirit came to him againe: for he had eaten no bread, nor drunk any water in three dayes, and three nights.

13 ¶ And Dauid ſayd vnto him, To whom belongeſt thou? and whence art thou? And he ſayde, I am a young man of Egypt, and ſeruant to an Amalekite: and my maſter left mee three dayes agoe, becauſe I fell ſicke.

14 Wee roued vpon the South of Chereth, and vpon the coaſt belonging to Iudah, and vpon the South of Caleb, and we burnt Ziklag with fire.

15 And Dauid ſayde vnto him, Canſt thou bring me to this company? and he ſayd, [g] Sweare vnto mee by God, that thou wilt neither kill mee, nor deliuer mee into the hands of my maſter, and I will bring thee to this company.

16 ¶ And when he had brought him thither, beholde, they lay ſcattered abroad vpon all the earth [h] eating and drinking, and dancing, becauſe of all the great pray that they had taken out of the land of the Philiſtims, and out of the land of Iudah.

17 And Dauid ſmote them from the twilight, euen vnto the euening [i] of the next morrow, ſo that there eſcaped not a man of them, ſaue foure hundred young men, which rode vpon camels, and fled.

18 And Dauid recouered all that the Amalekites had taken: alſo Dauid reſcued his two wiues.

19 And they lacked nothing, ſmall or great, ſonne or daughter, or of the ſpoile of all that they had taken away: Dauid recouered them all.

20 Dauid alſo tooke all the ſheepe, and the oxen, and they draue them before his cattell, and ſayd, This is Dauids [k] pray.

21 ¶ And Dauid came to the two hundred men that were too wearie for to follow Dauid: whom they had made alſo to abide at the riuer Beſor: and they came to meete Dauid, and to meete the people that were with him: ſo when Dauid came neere to the people, he ſaluted them.

22 Then anſwered all the euill and wicked of the men that went with Dauid, and ſayd, Becauſe they went not with vs, therefore will we giue them none of the pray that wee haue recouered, ſaue to euery man his [l] wife and his children: therefore let them cary them away and depart.

23 Then ſayd Dauid, Ye ſhall not do ſo, my brethren, with that which the Lord hath giuen vs, who hath preſerued vs, and deliuered the company that came againſt vs, into our hands.

24 For who will obey you in this matter? but as his part is that goeth downe to the battell, ſo ſhall his part be that tarieth by the ſtuffe: they ſhall part alike.

25 [m] So from that day forward he made it a ſtatute & a law in Iſrael, vntill this day.

26 ¶ When Dauid therefore came to Ziklag, hee ſent of the pray vnto the Elders of Iudah, and to his friends, ſaying, See, there is a bleſſing for you of the ſpoyle of the enemies of the Lord.

27 He ſent to them of Beth-el, & to them of South Ramoth, and to them of Iattir,

28 And to them of Aroer, and to them of Siphmoth, and to them of Eſhtemoa,

29 And to them of Rachal, and to them of the cities of the Ierahmeelites, & to them of the cities of the Kenites,

30 And to them of Hormah, and to them of Chor-aſhan, and to them of Athach,

31 And to them of Hebron, and [n] to all the places where Dauid and his men had haunted.

CHAP. XXXI.

4 Saul killeth himſelfe. 6 His children are ſlaine in the battell. 22 The men of Iabeſh tooke downe his body which was hanged on the wall.

NOw the * Philiſtims fought againſt Iſrael, and the men of Iſrael fled away from the Philiſtims, and they fell downe ‖ wounded in mount Gilboa.

2 And the Philiſtims preaſſed ſore vpon Saul and his ſonnes, & ſlew Ionathan, and Abinadab, and Malchiſhua, Sauls ſonnes.

3 And when the battel went ſore againſt Saul, the archers and bowmen ‡ hit him, and he was ſore ‖ wounded of the archers.

4 Then ſaid Saul vnto his armour bearer, [a] Draw out thy ſword, and thruſt mee thorow therewith, leaſt the vncircumciſed come and thruſt me thorow and mocke mee: but his armour bearer would not, for hee was ſore afrayde. Therefore Saul tooke a ſword, and fell vpon it.

5 And when his armour bearer ſaw that Saul was dead, hee fell likewiſe vpon his ſword, and died with him.

6 So Saul died, and his three ſonnes, and his armour bearer, and all his men, that ſame day together.

7 ¶ And when the men of Iſrael that were on the other ſide of the [b] valley, and they on the other ſide [c] Iorden ſawe that the men of Iſrael were put to flight, and that Saul and his ſonnes were dead, then they left the cities, and ran away: and the Philiſtims came and dwelt in them.

8 ¶ And on the morow, when the Philiſtims were come to ſpoile them that were ſlaine, they found Saul and his three ſonnes lying in mount Gilboa,

9 And they cut off his head, and ſtripped him out of his armour, and ſent into the land of the Philiſtims on euery ſide, that they ſhould [d] publiſh it in the temple of their idoles and among the people.

10 And they layd vp his armour in the houſe of Aſhtaroth, but they hanged vp his body on the wall of Beth-ſhan.

11 ¶ When the inhabitants of [e] Iabeſh Gilead heard what the Philiſtims had done to Saul,

12 Then they aroſe (as many as were ſtrong men) and went all night, and tooke the body of Saul, and the bodies of his ſonnes from the wal of Beth-ſhan, and came to Iabeſh, and burnt them there,

13 And tooke their bones, and * buried them vnder a tree at Iabeſh, and [f] faſted ſeuen dayes.

THE

[g] For othes were in all ages had in moſt reuerence euen among the heathen.

[h] The wicked in their pompe and pleaſures conſider not the iudgement of God, which is then at hand to ſmite them.

[i] Some reade, & vnto the morow of the two *euenings:* that is, three dayes.

[k] Which the Amalekites had taken of others, & Dauid from them beſides the goods of Ziklag.

[l] Vnder theſe are comprehended the cattell and goods, which appertained to euery man.

[m] Some referre theſe wordes to Dauid, that hee alleaged an olde cuſtome and law, as if it were written, It is both now, and hath bene euer.

[n] Shewing himſelfe mindfull of their benefits towards him.

* 1. *Chro.* 10.1.

‖ *Or, ſlaine.*

‡ *Ebr. found him.*

‖ *Or, afraid.*

[a] So we ſee that his cruel life hath a deſperate end, as is commonly ſeene in them, that perſecute the children of God

[b] Neere to Gilboa.

[c] The tribes of Reuben & Gad, & halfe the tribe of Manaſſeh.

[d] In token of victory & triumph.

[e] Whom he had deliuered from their enemies, Chap. 11.11.

* *Ierem.* 34.5. 2. *Sam* 2.4.

[f] According to the cuſtome of the mourners.

¶ The ſecond booke of Samuel.

THE ARGVMENT.

THis booke and the former beare the title of Samuel, becauſe they conteine the conception, natiuity, and the whole courſe of his life, and alſo the liues and acts of two Kings, to wit, of Saul and Dauid, whom he anoynted and conſecrated Kings by the ordinance of God. And as the firſt booke conteineth thoſe things, which God brought to paſſe among this people vnder the gouernement of Samuel and Saul: ſo this ſecond booke declareth the noble acts of Dauid after the death of Saul, when hee began to reigne, vnto the end of his kingdome; and how the ſame by him was wonderfully augmented: alſo his great troubles and dangers, which he ſuſteined both within his houſe and without: what horrible and dangerous inſurrections, vprores, and treaſons were wrought againſt him, partly by falſe counſellers, fained friends, and flatterers, and partly by ſome of his owne children, and people: and howe by Gods aſſiſtance he ouercame all difficulties, and enioyed his kingdome in reſt and peace. In the perſon of Dauid the Scripture ſetteth forth Chriſt Ieſus, the chiefe King, who came of Dauid according to the fleſh, and was perſecuted on euery ſide with outward and inward enemies, as well in his owne perſon, as in his members, but at length hee ouercommeth all his enemies, and giueth his Church victory againſt all power both ſpirituall and temporall: and ſo reigneth with them, King for euermore.

CHAP. I.

4 It was told Dauid of Sauls death. 15 Hee cauſeth him to be ſlaine that brought the tidings. 19 He lamenteth the death of Saul & Ionathan.

AFter the death of Saul, when Dauid was returned from the * ſlaughter of the Amalekites, and had bene two dayes in Ziklag,

1.Sam.30.17.

2 Beholde, a man came the thirde day out of the hoſte from Saul with his [a] clothes rent, and earth vpon his head: and when he came to Dauid, hee fell to the earth, and did obeyſance.

a Seeming to lament the ouerthrow of the people of Iſrael.

3 Then Dauid ſaid vnto him, Whence commeſt thou? And hee ſayd vnto him, Out of the hoſte of Iſrael I am eſcaped.

4 And Dauid ſayde vnto him, What is done? I pray thee, tell me. Then hee ſayde, That the people is fled from the battell, and many of the people are ouerthrowen, and dead, and alſo Saul and Ionathan his ſonne are dead.

5 And Dauid ſayde vnto the yong man that tolde it him, How knoweſt thou that Saul and Ionathan his ſonne be dead?

6 Then the yong man that told him, anſwered, [b] As I came to mount Gilboa, beholde, Saul leaned vpon his ſpeare, and loe, the charets and ‖ horſemen followed hard after him.

b As I fled in the chaſe.

‖Or, *captaines.*

7 And when he looked backe, he ſaw me, and called me. And I anſwered, Here am I.

8 And he ſaid vnto mee, Who art thou? And I anſwered him, I am an [c] Amalekite.

c He was an Amalekite borne, but renounced his countrey, and ioyned with the Iſraelites.

9 Then hee ſaid vnto mee, I pray thee, ‡ come vpon mee, and ſlay mee: for anguiſh is come vpon mee, becauſe my [d] life is yet whole in me.

‡Ebr. *ſtand vpon*

d I am ſory, becauſe I am yet aliue.

10 So I ‡ came vpon him, and ſlew him, and becauſe I was ſure that hee coulde not liue, after that hee had fallen, I tooke the crowne that was vpon his head, and the bracelet that was on his arme, and brought them hither vnto my lord.

‡Ebr. *ſtood vpon.*

11 Then Dauid tooke hold on his clothes, * and rent them, and likewiſe al the men that were with him.

Chap.3.31.

[illegible]

12 And they mourned and wept, and faſted vntill euen, for Saul and for Ionathan his ſonne, and for the people of the Lord, and for the houſe of Iſrael, becauſe they were ſlaine with the ſword.

13 ¶ [e] Afterward Dauid ſayde vnto the yong man that tolde it him, Whence art thou? And he anſwered, I am the ſonne of a ſtranger an Amalekite.

e After the lamentation he examined him againe.

14 And Dauid ſayde vnto him, * Howe waſt thou not afraid, to put forth thine hand to deſtroy the Anoynted of the Lord?

*Pſal.*105.15.

15 Then Dauid called one of his yong men, and ſaid, Go neere, and fall vpon him. And he ſmote him that he died.

16 Then ſayde Dauid vnto him, [f] Thy blood bee vpon thine owne head: for thine owne mouth hath teſtified againſt thee, ſaying, I haue ſlaine the Lords anoynted.

f Thou art iuſtly puniſhed for thy fault.

17 ¶ Then Dauid mourned with this lamentation ouer Saul, and ouer Ionathan his ſonne.

18 (Alſo he bade them teach the children of Iudah to [g] ſhoote, as it is written in the booke of * ‖ Iaſher)

g That they might be able to match their enemies the Philiſtims in that art.

*Ioſh.*10.13.

‖Or, *righteous.*

19 O noble Iſrael, [h] hee is ſlaine vpon thy high places: howe are the mightie ouerthrowen?

h Meaning, Saul.

20 * Tell it not in Gath, nor publiſh it in the ſtreetes of Aſhkelon, leaſt the daughters of the Philiſtims reioyce, leaſt the daughters of the vncircumciſed triumph.

Micah, 1.10.

21 Yee mountaines of Gilboa, vpon you be neither dew nor raine, nor [i] be there fields of offrings: for there the ſhield of the mighty is caſt downe, the ſhielde of Saul, as though he had not bene anoynted with oyle.

i Let their fertile fields be barren, and bring forth no fruit to offer to the Lord.

22 The bowe of Ionathan neuer turned back, neither did the ſword of Saul returne empty from the blood of the ſlaine, and from the fat of the mightie.

23 Saul and Ionathan were louely and pleaſant in their liues, and in their deaths they were not [k] diuided: they were ſwifter then eagles, they were ſtronger then lyons.

k They died both together in Gilboa.

24 Yee daughters of Iſrael, weepe for Saul, which clothed you in ſcarlet, [l] with pleaſures, and hanged ornaments of golde vpon your apparell.

l As rich garments and coſtly iewels.

25 Howe were the mightie ſlaine in the middes of the battell? O Ionathan, thou waſt ſlaine in thine hie places.

26 Woe is mee for thee, my brother Ionathan:

nathan: very kinde haſt thou bene vnto me: thy loue to mee was wonderfull, paſſing the loue of [m] women: howe are the mightie ouerthrowen, and the weapons of warre deſtroyed?

m Either toward their husbands, or their children.

CHAP. II.

4 Dauid is anoynted King in Hebron. 9 Abner maketh Iſh boſheth king ouer Iſrael. 15 The battell of the ſeruants of Dauid and Iſh-boſheth. 32 The buriall of Aſahel.

After this, Dauid [a] aſked counſell of the Lorde, ſaying, Shall I goe vp into any of the cities of Iudah? And the Lord ſayde vnto him, Goe vp. And Dauid ſaide, Whither ſhall I goe? Hee then anſwered, Unto [b] Hebron.

a By the meanes of the Prieſt, as 1.Sam.23.2. and 2.Sam.5.19.

b Which citie was alſo called Kiriath-arba, Ioſh.14.15.

2 So Dauid went vp thither & his two wiues alſo, Ahinoam the Izreelite, and Abigail Nabals wife the Carmelite.

3 And Dauid brought vp the men that were with [c] him, euery man with his houſehold, and they dwelt in the cities of Hebron.

c In the time of his perſecution.

4 ¶ Then the men of Iudah came, and there they anoynted Dauid King ouer the houſe of Iudah. And they tolde Dauid, ſaying, * that the men of Iabeſh Gilead buried Saul.

1.Sam.31.13.

5 And Dauid ſent meſſengers vnto the men of Iabeſh Gilead, and ſaide vnto them, Bleſſed are yee of the Lorde, that yee haue ſhewed ſuch kindneſſe vnto your lord Saul, that you haue buried him.

6 Therefore now the Lorde ſhew mercy and [d] trueth vnto you: and I will recompenſe you this benefite, becauſe yee haue done this thing.

d According to his promiſe, which is to recompenſe them that are merciful.

7 Therefore nowe let your handes bee ſtrong, and be you valiant: albeit your maſter Saul be dead, yet neuertheles the houſe of Iudah hath anointed me [e] king ouer them.

e So that you ſhall not want a captaine and a defender.

8 ¶ But Abner the ſonne of Ner, that was captaine of Sauls hoſte, tooke Iſh-boſheth the ſonne of Saul, and brought him to Mahanaim,

9 And made him king ouer Gilead, and ouer the Aſhurites, and ouer Izreel, and ouer Ephraim, and ouer Beniamin, and ouer [f] all Iſrael.

f Ouer the eleuen tribes.

10 Iſh boſheth Sauls ſonne was fourtie yeere olde when he began to reigne ouer Iſrael, and reigned two yeere: but the houſe of Iudah followed Dauid.

11 (And the time which Dauid reigned in Hebron ouer the houſe of Iudah, was ſeuen yeere and ſixe [g] moneths.)

g After this time was expired, he reigned ouer all the countrey 33. yeeres, Chap.5.5.

12 ¶ And Abner the ſonne of Ner, and the ſeruants of Iſh-boſheth the ſon of Saul went out of Mahanaim to Gibeon.

13 And Ioab the ſonne of Zeruiah, and the ſeruants of Dauid went out and met one another by the poole of Gibeon: and they ſate downe, the one on the one ſide of the poole, and the other on the other ſide of the poole.

14 Then Abner ſayde to Ioab, Let the yong men nowe ariſe, and [h] play before vs. And Ioab ſayd, Let them ariſe.

h Let vs ſee how they can handle their weapons.

15 Then there aroſe, & went ouer twelue of Beniamin by number, which perteined to Iſh-boſheth the ſonne of Saul, and twelue of the ſeruants of Dauid.

16 And euery one caught [i] his fellowe by the head, and thruſt his ſword in his fellowes ſide, ſo they fell downe together: wherefore the place was called ‖ Helkath-hazzurim, which is in Gibeon.

i Meaning his aduerſary.

‖Or, the field of ſtrong men.

17 And the battel was exceeding ſore that ſame day: for Abner and the men of Iſrael [k] fell before the ſeruants of Dauid.

k After that theſe foure and twentie were ſlaine.

18 And there were three ſonnes of Zeruiah there, Ioab, and Abiſhai, and Aſahel. And Aſahel was as light on foot as a wilde roe.

19 And Aſahel followed after Abner, and in going he turned neither to the right hand nor to the left from Abner.

20 Then Abner looked behinde him, and ſayde, Art thou Aſahel? And hee anſwered, Yea.

21 Then Abner ſaide, Turne thee either to the right hand, or to the left, & take one of the yong men, and take thee his ‖ weapons: but Aſahel would not depart from him.

‖Or, ſpoils.

22 And Abner ſayde to Aſahell, Depart from me: [l] wherefore ſhould I ſmite thee to the ground? Howe then ſhould I be able to hold vp my face to Ioab thy brother?

l Why dooſt thou prouoke me to kill thee?

23 And when hee would not depart, Abner with the hinder ende of the ſpeare ſmote him vnder the fift [m] rib, that the ſpeare came out behind him: and he fell downe there, and died in his place. And as many as came to the place where Aſahel fell downe and dyed, ſtood ſtill.

m Some reade, in thoſe parts, whereas the liuely parts lie: as the heart, the lungs, the liuer, the milt, and the gall.

24 Ioab alſo and Abiſhai purſued after Abner: and the Sunne went downe, when they were come to the hill Ammah, that lyeth before Giah, by the way of the wilderneſſe of Gibeon.

25 And the children of Beniamin gathered themſelues together after Abner, and were on an heape, and ſtood on the top of an hill.

26 Then Abner called to Ioab, and ſaid, Shall the [n] ſword deuoure for euer? knoweſt thou not, that it will be bitterneſſe in the latter ende? howe long then ſhall it bee, or thou bid the people returne from following their brethren?

n Shall we not make an end of murthering?

27 And Ioab ſayde, As God liueth, if thou hadſt not [o] ſpoken, ſurely euen in the morning the people had departed euery one backe from his brother.

o If thou hadſt not prouoked them to battell, as verſe 14.

28 ¶ So Ioab blewe a trumpet, and all the people ſtood ſtill, and purſued after Iſrael no more, neither fought they any more.

29 And Abner and his men walked all that night thorow the ‖ plaine, & went ouer Iorden, and paſſed thorowe all Bithron till they came to ‖ Mahanaim.

‖Or, wilderneſſe.

‖Or, to the tents.

30 Ioab alſo returned backe from Abner: and when he had gathered all the people together, there lacked of Dauids ſeruants nineteene men and Aſahel.

31 But the ſeruants of Dauid had ſmitten of Beniamin, and of Abners men, ſo that three [p] hundreth and threeſcore men died.

32 And they tooke vp Aſahel, and buried him in the ſepulchre of his father, which was in Beth-lehem: and Ioab and his men went all night, and when they came to Hebron, the day aroſe.

p Thus God would confirm Dauid in his kingdome by th deſtruction of h aduerſaries.

CHAP.

CHAP. III.

1 Long warre betweene the houſes of Saul and Dauid. 2 The children of Dauid in Hebron. 12 Abner turneth to Dauid. 17 Ioab killeth him.

THere was then [a] long warre betweene the houſe of Saul and the houſe of Dauid: but Dauid waxed ſtronger, & the houſe of Saul waxed weaker.

[a] That is, without intermiſſion enduring two yeres, which was the whole reigne of Iſh-boſheth.

2 ¶ And vnto Dauid were children borne in Hebron: and his eldeſt ſonne was Amnon of Ahinoam the Izreelite,

3 And his ſecond was [b] Chileab of Abigail the wife of Nabal the Carmelite: and the third, Abſalom the ſonne of Maacah, the daughter of Talmai the king of Geſhur,

[b] Who is called alſo Daniel, 1.Chron.3.1.

4 And the fourth, Adoniiah the ſonne of Haggith, and the fift, Shephatiah the ſonne of Abital,

5 And the ſixt, Ithream by Eglah Dauids wife: theſe were borne to Dauid in [c] Hebron.

[c] Within ſeuen yeeres and ſixe moneths.

6 ¶ Now while there was warre betweene the houſe of Saul and the houſe of Dauid, Abner made all his power for the houſe of Saul.

7 And Saul had a concubine named Rizpah, the daughter of Aiah. And Iſh-boſheth ſayd to Abner, Wherefore haſt thou gone in to my fathers concubine?

8 Then was Abner very wroth for the wordes of Iſh-boſheth, and ſayd, Am I a [d] dogs head, which againſt Iudah do ſhew mercie this day vnto the houſe of Saul thy father, to his brethren and to his neighbours, and haue not deliuered thee into the hand of Dauid, that thou chargeſt mee this day with a fault concerning this woman?

[d] Doeſt thou eſteeme me no more then a dog, for all my ſeruice done to thy fathers houſe?

9 [e] So do God to Abner, and more alſo, except, as the Lord hath ſworne to Dauid, euen ſo I do to him,

[e] We ſee how the wicked cannot abide to bee admoniſhed of their faults, but ſeeke their diſpleaſure, which goe about to bring them from their wickednes.

10 To remooue the kingdome from the houſe of Saul, that the throne of Dauid may be eſtabliſhed ouer Iſrael, and ouer Iudah, euen from Dan to Beer-ſheba.

11 And he durſt no more anſwere to Abner: for he feared him.

12 ¶ Then Abner ſent meſſengers to Dauid, ‖ on his behalfe, ſaying, Whoſe is the lande? who ſhould alſo ſay, Make couenant with me, and behold, mine hand ſhalbe with thee, to bring all Iſrael vnto thee.

‖Or, ſecretly.

13 Who ſayd, Well, I will make a couenant with thee: but one thing I require of thee, that is, that thou ſee not my face, except thou bring Michal Sauls daughter when thou commeſt to ſee me.

14 ¶ Then Dauid ſent meſſengers to Iſh-boſheth Sauls ſonne, ſaying, Deliuer mee my wife Michal, which I married for * an hundreth foreſkins of the Philiſtims.

1.Sam.18.25,27

15 And Iſh-boſheth ſent, & tooke her from her huſband * Phaltiel the ſonne of Laiſh.

1.Sam.25.44.

16 And her huſband went with her, and came weeping behinde her vnto Bahurim: then ſayd Abner vnto him, Go, and returne. So he returned.

17 ¶ And Abner had [f] communication with the Elders of Iſrael, ſaying, Ye ſought for Dauid in times paſt, that hee might be your King.

[f] Rather for malice that he bare toward Iſh-boſheth, then for loue he bare to Dauid.

18 Now then doe it: for the Lord hath ſpoken of Dauid, ſaying, By the hand of my ſeruant Dauid I will ſaue my people Iſrael out of the hands of the Philiſtims, and out of the hands of all their enemies.

19 Alſo Abner ſpake to † Beniamin, and afterward Abner went to ſpeake with Dauid in Hebron, concerning al that Iſrael was content with, and the whole [g] houſe of Beniamin.

†*Ebr. in the eares of Beniamin.*

[g] Who chalenged the kingdome, becauſe of their father Saul.

20 So Abner came to Dauid to Hebron, hauing twentie men with him, and Dauid made a feaſt vnto Abner, and to the men that were with him.

21 Then Abner ſayd vnto Dauid, I will riſe vp, and goe gather all Iſrael vnto my lord the King, that they may make a couenant with thee, and that thou mayeſt reigne ouer all that thine heart deſireth. Then Dauid let Abner depart, who went ‖ in peace.

‖*Or, without harme.*

22 ¶ And behold, the ſeruants of Dauid and Ioab came [h] from the campe, and brought a great pray with them (but Abner was not with Dauid in Hebron: for he had ſent him away, and hee departed in peace)

[h] From warre againſt the Philiſtims.

23 When Ioab and all the hoſte that was with him, were come, men tolde Ioab, ſaying, Abner the ſonne of Ner came to the King, and hee hath ſent him away, and he is gone in peace.

24 Then Ioab came to the king, & ſayd, [i] What haſt thou done? behold, Abner came vnto thee, why haſt thou ſent him away, and he is departed?

[i] Here appeareth the malicious minde of Ioab, who would haue had the king to ſlay Abner for his priuate grudge.

25 Thou knoweſt Abner the ſonne of Ner: for he came to deceiue thee, & to know thy outgoing and ingoing, and to knowe all that thou doeſt.

26 ¶ And when Ioab gone was out from Dauid, hee ſent meſſengers after Abner, which brought him againe from the well of Siriah vnknowing to Dauid.

27 And when Abner was come againe to Hebron, * Ioab tooke him aſide in the gate to ſpeake with him ‖ peaceably, and ſmote him vnder the fift rib, that hee died, for the blood of * Aſahel his brother.

1.King.2.5.

‖*Or, ſecretly.*

Chap.2.23.

28 ¶ And when afterwarde it came to Dauids eare, hee ſayd, I and my kingdome are [k] guiltleſſe before the Lorde for euer, concerning the blood of Abner the ſonne of Ner.

[k] The Lord knoweth that I did not conſent to his death.

29 Let the blood fall on the head of Ioab, and on all his fathers houſe, that the houſe of Ioab bee neuer without ſome that haue running iſſues, or leper, or that leaneth on a ſtaffe, or that doth fall on the ſword, or that lacketh bread.

30 (So Ioab and [l] Abiſhai his brother ſlew Abner, becauſe he had ſlaine their brother Aſahel at Gibeon in battel)

[l] Abiſhai is ſayd to ſlay him with Ioab, becauſe he conſented to the murther.

31 And Dauid ſayde to Ioab, and to all the people that were with him, Rent your clothes, and put on ſackecloth, and mourne [m] before Abner: and king Dauid himſelfe followed the beere.

[m] Meaning, before the corps.

32 And when they had buried Abner in Hebron, the King lift vp his voyce, and wept beſide the ſepulchre of Abner, and

all the people wept.

33 And the king lamented ouer Abner, and ſayd, Died Abner as a [n] foole dieth.

n He declareth that Abner dyed not as a wretch or vile perſon, but as a valiant man might doe, being traiterouſly deceiued by the wicked.

34 Thine hands were not bound, nor thy feete tyed in fetters of braſſe: but as a man falleth before wicked men, ſo didſt thou fall. And all the people wept againe for him.

35 Afterward all the people come to cauſe Dauid eat [o] meat while it was yet day, but Dauid ſware, ſaying, So do God to me and more alſo, if I taſte bread or ought els, till the ſunne be downe.

o According to their cuſtome, which was to banquet at burials.

36 And all the people knew it, & it [p] pleaſed them: as whatſoeuer the king did, pleaſed all the people.

p It is expedient ſometime not only to conceiue inward ſorow, but alſo that it may appeare to others, to the intent that they may be ſatisfied.

37 For all the people and all Iſrael vnderſtoode that day, how that it was not the kings deede that Abner the ſon of Ner was ſlaine.

38 And the king ſayd vnto his ſeruants, Knowe yee not, that there is a prince and a great man fallen this day in Iſrael?

39 And I am this day weake and newly anointed king: and theſe men the ſonnes of Zeruiah be too ‖ hard for me: the Lord reward the doer of euil according to his wickednes.

‖ Or, cruel.

CHAP. IIII.

5 Baanah and Rechab ſlay Iſh-boſheth the ſon of Saul. 12 Dauid commandeth them to be ſlaine.

AND when Sauls [a] ſonne heard that Abner was dead in Hebron, then his hands were [b] feeble, and all Iſrael was afraid.

a That is, Iſh-boſheth.

b Meaning, that he was diſcouraged.

2 And Sauls ſonne had two men that were captaines of bandes: the one called Baanah, and the other called Rechab, the ſonnes of Rimmon a Beerothite of the children of Beniamin. (for [c] Beeroth was reckoned to Beniamin,

c The citie Beeroth was in the tribe of Beniamin, Ioſh. 18.25.

3 Becauſe the Beerothites [d] fled to Gittaim, and ſoiourned there vnto this day)

d After the death of Saul, for feare of the Philiſtims.

4 And Ionathan Sauls ſonne had a ſon that was lame on his feete: he was fiue yere old when the tidings came of Saul and Ionathan out of Iſrael: then his nurſe tooke him, and fled away. And as ſhe made haſte to flee, the child fell, and began to halt, and his name was Mephiboſheth.

5 And the ſonnes of Rimmon the Beerothite, Rechab and Baanah went and came in the heat of the day to the houſe of Iſh-boſheth (who ſlept on a bed at noone)

6 And beholde, Rechab and Baanah his brother came into the middes of the houſe, as they [e] would haue wheat, and they [f] ſmote him vnder the fift rib, and fled.

e They diſguiſed themſelues as marchants, which came to buy wheat.

f There is nothing ſo vile and dangerous, which the wicked will not enterpriſe in hope of lucre and fauour.

7 For when they came into the houſe, he ſlept on his bedde in his bed chamber, and they ſmote him, and ſlew him, and beheaded him, and tooke his head, and gate them away thorow the ‖ plaine all the night.

‖ Or, wilderneſſe.

8 And they brought the head of Iſh-boſheth vnto Dauid to Hebron, and ſayd to the king, Behold the head of Iſh-boſheth Sauls ſonne thine enemie, who ſought after thy life: and the Lord hath auenged my lord the king this day of Saul and of his ſeed.

9 Then Dauid anſwered Rechab and Baanah his brother, the ſonnes of Rimmon the Beerothite, and ſayd vnto them, As the Lorde liueth, who hath deliuered my ſoule out of all aduerſitie,

10 *When one tolde mee, and ſayd, that Saul was dead, (thinking to haue brought good tidings) I tooke him, and ſlew him in Ziklag, who thought that I would haue giuen him a reward for his tidings:

Chap.1.15.

11 How [g] much more when wicked men haue ſlaine a righteous perſon in his owne houſe, and vpon his bed? ſhall I not nowe therfore require his blood at your hand, and take you from the earth?

g Foraſmuch as neither the example of him that ſlew Saul, nor dutie to their maſter, nor the innocencie of the perſon, nor reuerence of the place, nor time did moue them, they deſerued moſt grieuous puniſhment.

12 Then Dauid commaunded his yong men, and they ſlewe them, and cut off their handes and their feete, and hanged them vp ouer the poole in Hebron: but they tooke the head of Iſh-boſheth, and buried it in the ſepulchre of * Abner in Hebron.

Chap.3.32.

CHAP. V.

3 Dauid is made king ouer all Iſrael. 7 He taketh the fort of Zion. 19 He asketh counſel of the Lord, 20 and ouercommeth the Philiſtims twiſe.

THen *came all the tribes of Iſrael to Dauid vnto Hebron, and ſaid thus, Behold, we are thy [a] bones and thy fleſh.

1.Chron.11.1.

a We are of thy kinred, and moſt neere ioyned vnto thee.

2 And in time paſt when Saul was our King, thou leddeſt Iſrael in and out: and the Lord hath ſaid to thee, *Thou ſhalt feede my people Iſrael, and thou ſhalt bee a captaine ouer Iſrael.

Pſal.78.71.

3 So all the Elders of Iſrael came to the King to Hebron: and king Dauid made a couenant with them in Hebron [b] before the Lord: and they anointed Dauid king ouer Iſrael.

b That is, taking the Lord to witnes: for the Arke was yet in Abinadabs houſe.

4 ¶ Dauid was thirtie yeere olde when he beganne to reigne: and hee reigned forty yeere.

5 In Hebron he reigned ouer Iudah *ſeuen yeere, and ſixe moneths: and in Ieruſalem he reigned thirtie and three yeeres ouer all Iſrael and Iudah.

Chap.2.11.

6 ¶ The king alſo and his men went to Ieruſalem vnto the Iebuſites, the inhabitants of the lande: who ſpake vnto Dauid, ſaying, Except thou take away the [c] blinde and the lame, thou ſhalt not come in hither: thinking that Dauid coulde not come thither.

c The children of God called idoles blinde and lame guides: therfore the Iebuſites meant, that they ſhould proue that their gods were neither blind nor lame.

7 But Dauid tooke the fort of Zion: this is the city of Dauid.

8 Nowe Dauid had ſayd the ſame day, Whoſoeuer ſmiteth the Iebuſites, and getteth vp to the gutters, and ſmiteth the lame and blinde, which Dauids ſoule hateth, I will preferre him: * therefore they ſayd, The blinde and the lame ſhall not [d] come into that houſe.

1.Chron.11.6.

d The idoles ſhould enter no more into that place.

9 So Dauid dwelt in that fort, & called it the city of Dauid, and Dauid built round about it, from [e] Millo, and inward.

e He built from the towne houſe round about to his owne houſe, 1 Chro.11.8.

10 And Dauid proſpered and grew: for the Lord God of hoſtes was with him.

11 ¶ Hiram alſo king of ‡ Tyrus ſent meſſengers to Dauid, and cedar trees, and carpenters, and maſons for walles: and they

‡ Ebr. Zor.

they built Dauid an houſe.

12 Then Dauid knew, that the Lord had ſtabliſhed him King ouer Iſrael, and that he had exalted his kingdome for his people Iſraels ſake.

1.Chron.3.9.

13 And Dauid tooke him moe * concubines and wiues out of Ieruſalem, after hee was come from Hebron, and moe ſonnes and daughters were borne to Dauid.

1.Chron.3.5.

14 * And theſe be the names of the ſonnes that were borne vnto him in Ieruſalem: Shammua, and Shobab, and Nathan, and Salomon,

15 And Ibhar, and Eliſhua, and Nepheg, and Iaphia,

16 And Eliſhama, & Eliada, & Eliphelet.

1.Chron.14.8. and 11.16.

17 ¶ * But when the Philiſtims heard that they had anoynted Dauid King ouer Iſrael, all the Philiſtims came vp to ſeeke Dauid: and when Dauid heard, hee went downe to a fort.

18 But the Philiſtims came, and ſpread themſelues in the valley of Rephaim.

f By Abiathar the Prieſt.

19 Then Dauid [f] asked counſell of the Lord, ſaying, Shall I goe vp to the Philiſtims? wilt thou deliuer them into mine hands? And the Lord anſwered Dauid, Goe vp: for I will doubtleſſe deliuer the Philiſtims into thine hands.

Iſa.28.21.
‖Or, the plaine of diuiſions.
1.Chron.14.12.

20 ¶ * Then Dauid came to Baal-perazim, and ſmote them there, and ſayde, The Lorde hath diuided mine enemies aſunder before mee, as waters be diuided aſunder: therefore hee called the name of that place, ‖Baal-perazim.

21 And there they left their images, and Dauid and his men * burnt them.

g Meaning, the valley of giants, which Dauid called Baal-perazim becauſe of his victory.

22 Againe the Philiſtims came vp, and ſpred themſelues in the valley of [g] Rephaim.

23 And when Dauid asked counſel of the Lord, he anſwered, Thou ſhalt not goe vp, but turne about behinde them, and come vpon them ouer againſt the mulberie trees.

24 And when thou heareſt the noyſe of one going in the tops of the mulberie trees, then remoue: for then ſhall the Lord goe out before thee, to ſmite the hoſte of the Philiſtims.

h Which was in the tribe of Beniamin, but the Philiſtims did poſſeſſe it.

25 Then Dauid did ſo as the Lorde had commanded him, and ſmote the Philiſtims from Geba, vntill thou come to [h] Gazer.

CHAP. VI.

3 The Arke is brought forth of the houſe of Abinadab. 7 Vzzah is ſtricken and dieth. 14 Dauid danceth before it, 16 And is therefore deſpiſed of his wife Michal.

‖Or, chiefe.

AGaine Dauid gathered together all the ‖ choſen men of Iſrael, euen thirtie thouſand,

1.Chro.13.5,6.
a This was a city in Iudah called alſo Kiriath-iearim, Ioſh.15.9.

2 * And Dauid aroſe and went with all the people that were with him [a] from Baale of Iudah to bring vp from thence the Arke of God, whoſe name is called by the Name of the Lord of hoſtes, that dwelleth vpon it betweene the Cherubims.

b Which was an hie place of the citie of Baale.

3 And they put the Arke of God vpon a new cart, and brought it out of the houſe of Abinadab, that was in [b] Gibeah. And Vzzah and Ahio the ſonnes of Abinadab did driue the new cart.

4 And when they brought the Arke of God out of the houſe of * Abinadab, that was at Gibeah, Ahio went before the Arke.

1.Sam.7.2.

c Prayſed God and ſang Pſalmes.

5 And Dauid and all the houſe of Iſrael [c] played before the Lorde on all inſtruments made of firre, and on harpes, and on Pſalteries, and on tymbrels, and on cornets, and on cymbals.

1.Chro.13.10.

6 ¶ * And when they came to Nachons threſhing floore, Vzzah put his hand to the Arke of God, and helde it: for the oxen did ſhake it.

d Here wee ſee what danger it is to follow good intentions, or to doe any thing in Gods ſeruice without his expreſſe word.

7 And the Lorde was very wroth with Vzzah, and God [d] ſmote him in the ſame place for his fault, and there hee died by the Arke of God.

†Ebr. made a breach.
‖Or, the diuiſion of Vzzah.

8 And Dauid was diſpleaſed, becauſe the Lord had † ſmitten Vzzah: and he called the name of the place ‖ Perez Vzzah vntill this day.

9 Therefore Dauid that day feared the Lord, and ſayde, How ſhall the Arke of the Lord come to me?

e Who was a Leuite, and had dwelt in Gittaim, 1.Chron.15.21.

10 So Dauid would not bring the Arke of the Lorde vnto him into the citie of Dauid, but Dauid caried it into the houſe of Obed-edom [e] a Gittite.

11 And the Arke of the Lorde continued in the houſe of Obed-edom the Gittite three moneths, and the Lorde bleſſed Obed-edom and all his houſhold.

1.Chron.15.25.
f Meaning, he cauſed the Leuites to beare it, according to the Law.

12 ¶ And one tolde king Dauid, ſaying, * The Lorde hath bleſſed the houſe of Obed-edom, & all that he hath, becauſe of the Arke of God: therefore Dauid went and [f] brought the Arke of God from the houſe of Obed-edom into the citie of Dauid with gladnes.

13 And when they that bare the Arke of the Lord, had gone ſixe paces, hee offered an oxe, and a fat beaſt.

g With a garment like to the Prieſts garment.

14 And Dauid danced before the Lorde with all his might, and was girded with a linnen [g] Ephod.

15 So Dauid and all the houſe of Iſrael, brought the Arke of the Lorde with ſhowting, and ſound of trumpet.

h The worldlings are not able to comprehend the motions that moue the children of God to praiſe God by all maner of meanes.

16 And as the Arke of the Lord came into the citie of Dauid, Michal Sauls daughter looked thorow a window, and ſaw King Dauid leape, and dance before the Lord, and ſhe [h] deſpiſed him in her heart.

17 And when they had brought in the Arke of the Lorde, they ſet it in his place in the mids of the Tabernacle that Dauid had pitched for it: then Dauid offred burnt offerings and peace offerings before the Lord.

1.Chron.16.2.

18 And aſſoone as Dauid had made an end of offering burnt offrings and peace offrings, he * bleſſed the people in the Name of the Lord of hoſtes,

19 And gaue among all the people, euen among the whole multitude of Iſrael, as well to the women as men, to euery one a cake of bread, and a piece of fleſh, and a bottle of wine: ſo all the people departed euery one to his houſe.

i That is, to pray for his houſe, as he had done for the people.

20 ¶ Then Dauid returned to [i] bleſſe his houſe, and Michal the daughter of Saul came out to meete Dauid, and ſayde, O how glorious was the King of Iſrael this day, which was vncouered to day in the eyes of the maydens of his ſeruants,

‖Or, vaine man.

[k] It was for no worldly affection, but onely for that zeale that I beare to Gods glory.

as a ‖foole vncouereth himſelfe!

21 Then Dauid ſayd vnto Michal, [k] It was before the Lord, which choſe me rather then thy father and all his houſe, and commanded me to be ruler ouer the people of the Lord, euen ouer Iſrael: and therefore will I play before the Lord,

[l] Which was a puniſhment, becauſe ſhe mocked the ſeruant of God.

22 And will yet bee more vile then thus, and will be low in mine owne ſight, and of the very ſame mayde ſeruants, which thou haſt ſpoken of, ſhall I be had in honour.

23 Therefore Michal the daughter of Saul had [l] no childe vnto the day of her death.

CHAP. VII.

2 Dauid would build God an houſe, but is forbidden by the Prophet Nathan. 8 God putteth Dauid in minde of his benefits. 12 He promiſeth continuance of his kingdome and poſteritie.

1.Chron.17.2.

Afterward * when the King ſate in his houſe, and the Lord had giuen him reſt round about from all his enemies,

2 The King ſaid vnto Nathan the Prophet, Behold, now I dwell in an houſe of cedar trees, and the Arke of God remaineth within [a] the curtaines.

[a] Within the Tabernacle couered with skinnes, Exod.26.7.

3 Then Nathan ſaid vnto the King, Go, and doe all that is in thine heart: for the Lord is with thee.

4 ¶ And the ſame night the word of the Lord came vnto Nathan, ſaying,

5 Goe, and tell my ſeruant Dauid, Thus ſayth the Lorde, [b] Shalt thou build mee an houſe for my dwelling?

[b] Meaning, he ſhould not: yet Nathan ſpeaking according to mans iudgement, and not by the ſpirit of propheſie, permitted him.

6 For I haue dwelt in no houſe ſince the time that I brought the children of Iſrael out of Egypt vnto this day, but haue walked in a tent and tabernacle.

7 In all the places wherein I haue walked with all the children of Iſrael, ſpake I one [c] worde with any of the tribes of Iſrael when I commanded the Iudges to feede my people Iſrael? or ſayd I, Why build ye not me an houſe of cedar trees?

[c] As concerning the building of an houſe: meaning that without Gods expreſſe word nothing ought to be attempted.

1.Sam.16.12.
pſal.78.70.

8 Now therefore ſo ſay vnto my ſeruant Dauid, Thus ſaith the Lord of hoſtes, * I tooke thee from the ſheepecoat following the ſheepe, that thou mighteſt bee ruler ouer my people, ouer Iſrael.

9 And I was with thee whereſoeuer thou haſt walked, & haue deſtroyed all thine enemies out of thy ſight, and haue made thee a [d] great name, like vnto the name of the great men that are in the earth.

[d] I haue made thee famous thorow all the world.

10 (Alſo I will appoint a place for my people Iſrael, and will plant it, that they may dwell in a place of their owne, and moue [e] no more, neither ſhall wicked people trouble them any more as before time,

[e] He promiſeth them quietneſſe, if they will walke in his feare and obedience.

11 And ſince the time that I ſet Iudges ouer my people of Iſrael) & I will giue thee reſt from all thine enemies: alſo the Lorde telleth thee, that he will make thee an houſe.

1.King.8.20.

12 * And when thy dayes bee fulfilled, thou ſhalt ſleepe with thy fathers, and I will ſet vp thy ſeede after thee, which ſhall proceede out of thy body, and will ſtabliſh his kingdome.

1.King.5.5. and 6.12.
1.chron.22.10.

13 * He ſhal build an houſe for my Name, and I will ſtabliſh the throne of his kingdome for euer.

Hebr.1.5.
Pſal.89.31,32.

14 * I will bee his father, and he ſhall be my ſonne: and * if he ſinne, I will chaſten him with the [f] rod of men, and with the plagues of the children of men.

[f] That is, gently as fathers vſe to chaſtiſe their children.

15 But my mercy ſhall not depart away from him, as I tooke it from Saul, whom I haue put away before thee.

16 And thine houſe ſhalbe ſtabliſhed and thy kingdome for euer before thee, euen thy throne ſhalbe [g] ſtabliſhed for euer.

[g] This was begun in Salomon, as a figure, but accompliſhed in Chriſt.

17 According to all theſe wordes, and according to all this viſion, Nathan ſpake thus vnto Dauid.

18 ¶ Then king Dauid went in, and ſate before the Lorde, and ſayde, Who am I, O Lorde God, & what is mine houſe, that thou haſt brought me hitherto?

19 And this was yet a ſmall thing in thy ſight, O Lord God, therefore haſt thou ſpoken alſo of thy ſeruants houſe for a great while: but ‡ doeth this apperteine to [h] man, O Lord God?

‡Ebr. is this the law of man?

[h] Commeth not this rather of thy free mercie, then of any worthines that can be in man?

20 And what can Dauid ſay more vnto thee? for thou, Lord God, knoweſt thy ſeruant.

21 For thy wordes ſake, and according to thine owne heart haſt thou done all theſe great things, to make them knowen vnto thy ſeruant.

22 Wherefore thou art great, O Lorde God: for there is none like thee, neither is there any God beſides thee, according to all that we haue heard with our eares.

Deut.4.7.

23 * And what one people in the earth is like thy people, like Iſrael? whoſe God went and redeemed them to himſelfe, that they might be his people, and that he might make him a name, and doe for [i] you great things, and terrible for thy [k] land, O Lord, euen for thy people, whom thou redeemedſt to thee out of Egypt, from the [l] nations, and their gods?

[i] O Iſrael.

[k] And inheritance, which is Iſrael.

[l] From the Egyptians and their idoles.

24 For thou haſt [m] ordeined to thy ſelfe thy people Iſrael to bee thy people for euer: and thou Lord art become their God.

[m] He ſheweth that Gods free election is the onely cauſe, why the Iſraelites were choſen to be his people.

25 Now therefore, O Lorde God, confirme for euer the worde that thou haſt ſpoken concerning thy ſeruant and his houſe, and doe as thou haſt ſayd.

26 And let thy Name bee magnified for euer by them that ſhall ſay, The Lorde of hoſtes is the God ouer Iſrael: and let the [n] houſe of thy ſeruant Dauid bee ſtabliſhed before thee.

[n] This prayer is moſt effectuall, when we chiefly ſeeke Gods glory, and the accompliſhment of his promiſe.

27 For thou, O Lorde of hoſtes, God of Iſrael, haſt reueiled vnto thy ſeruant, ſaying, I wil build thee an houſe: therefore hath thy ſeruant ‡ bene bolde to pray this prayer vnto thee.

‡Ebr. found his heart diſpoſed.

28 Therefore now, O Lorde God, (for thou art God, & thy words be true, and thou haſt told this goodneſſe vnto thy ſeruant)

29 Therefore now let it pleaſe thee to bleſſe the houſe of thy ſeruant, that it may continue for euer before thee: for thou, O Lord God, haſt [o] ſpoken it: and let the houſe of thy ſeruant bee bleſſed for euer with thy bleſſing.

[o] Therefore I firmely beleeue it ſhall come to paſſe.

CHAP. VIII.

1 Dauid ouercommeth the Philiſtims and other ſtrange nations, & maketh the tributaries to Iſrael.

After

1.Chron.18.1.
pſal.60.2.

AFter *this now, Dauid ſmote the Philiſtims, and ſubdued them, & Dauid tooke ‖the bridle of bondage out of [a] the hand of the Philiſtims.

‖Or, Metheg-ammah.
a So that they payed no more tribute.

2 And hee ſmote Moab, and meaſured them with a corde, and caſt them downe to the ground: hee meaſured them with [b] two cordes to put them to death, and with one full corde to keepe them aliue: ſo became the Moabites Dauids ſeruants, and brought giftes.

b He ſlew two parts, as it pleaſed him, and reſerued the third.

3 ¶ Dauid ſmote alſo Hadadezer yͤ ſonne of Rehob king of Zobah as he went to ‖ recouer his border at the riuer ‡ Euphrates.

‖Or, inlarge.
‡Ebr. Perath.

4 And Dauid tooke of them a thouſand and ſeuen hundreth horſemen, and twentie thouſand footemen, and Dauid ‖ deſtroyed all the charets, but he reſerued an hundreth charets of them.

‖Or, hought the horſes of the charets.

5 ¶ Then came ‖ the Aramites of ‖ Dammeſek to ſuccour Hadadezer king of Zobah, but Dauid ſlewe of the Aramites two and twentie thouſand men.

‖Or, the Syrians.
‖Or, of Damaſcus that is, which dwelt neere Damaſcus.

6 And Dauid put a gariſon in [c] Aram of Dammeſek: and the Aramites became ſeruantes to Dauid, [d] and brought giftes. And the Lord ſaued Dauid whereſoeuer hee went.

c In that part of Syria, where Damaſcus was.
d They payed yeerely tribute.

7 And Dauid tooke the ſhieldes of gold that belonged to the ſeruants of Hadadezer, and brought them to [e] Ieruſalem.

e For the vſe of the Temple.

8 And out of Betah, and Berothai (cities of Hadadezer) king Dauid brought exceeding much braſſe.

9 ¶ Then Toi king of ‖ Hamath heard how Dauid had ſmitten all the hoſte of Hadadezer:

‖Or, Antiochia.

10 Therefore Toi ſent Ioram his ſonne vnto king Dauid ‡ to ſalute him, & to ‡ [f] reioyce with him, becauſe he had fought againſt Hadadezer, and beaten him (for Hadadezer had warre with Toi) who brought ‡ with him veſſels of ſiluer, and veſſels of golde, and veſſels of braſſe.

‡Ebr. to aske peace.
‡Ebr. bleſſe him.
f Forſeeing Dauid victorious, he was glad to intreate of peace.
‡Ebr. in his hand.

11 And king Dauid did dedicate them vnto the Lord with the ſiluer and golde that he had dedicate of all the nations, which he had ſubdued:

12 Of ‖ Aram & of Moab, and of the children of Ammon, and of the Philiſtims, and of Amalek, and of the ſpoyle of Hadadezer the ſonne of Rehob, king of Zobah.

‖Or, Syria, or Coeloſyria.

13 So Dauid gate a name after that hee returned, and had ſlaine of the Aramites in the ‖ valley of ſalt eighteene thouſand men.

‖Or, in Ge-melah

14 And he put a gariſon in Edom: throwout all Edom put he ſouldiers, & all they of Edom became Dauids ſeruants: and the Lord kept Dauid ‖ whitherſoeuer he went.

‖Or, in all his enterpriſes.

15 Thus Dauid reigned ouer all Iſrael, and executed [g] iudgement and Iuſtice vnto all his people.

g He gaue iudgement in controuerſies, and was mercifull toward the people.

16 And Ioab the ſonne of Zeruiah was ouer the hoſte, and Ioſhaphat the ſonne of Ahilud was ‖ recorder.

‖Or, writer of chronicles.

17 And Zadok the ſonne of Ahitub, and Ahimelech the ſonne of Abiathar were the Prieſts, and Seraiah the Scribe.

18 And Benaiahu the ſonne of Iehoiada ‖ and the [h] Cherethites and the Pelethites and Dauids ſonnes were chiefe rulers.

‖Or, was ouer the Cherethites.
h The Cherethites and Pelethites were as the kings gard, and had charge of his perſon.

CHAP. IX.

9 Dauid reſtoreth all the lands of Saul to Mephiboſheth the ſonne of Ionathan. 10 He appointeth Ziba to ſee to the profit of his lands.

ANd Dauid ſayd, Is there yet any man left of the houſe of Saul, that I may ſhew him mercy for [a] Ionathans ſake?

a Becauſe of mine oath and promiſe made to Ionathan, 1.Sam.20.15

2 And there was of the houſhold of Saul a ſeruant whoſe name was Ziba, and when they had called him vnto Dauid, the king ſayd vnto him, Art thou Ziba? and he ſayd, I thy ſeruant am he.

3 Then the king ſayd, Remaineth there yet none of the houſe of Saul, on whom I may ſhew the [b] mercy of God? Ziba then anſwered the king, Ionathan hath yet a ſonne * lame of his feet.

b Such mercie, as ſhall be acceptable to God.
Chap.4.4.

4 Then the king ſaid vnto him, Where is he? and Ziba ſayd vnto the king, Behold, hee is in the houſe of Machir the ſonne of Ammiel of Lo-debar.

5 ¶ Then king Dauid ſent, and tooke him out of the houſe of Machir the ſonne of [c] Ammiel of Lo-debar.

c Who was alſo called Eliam, the father of Bathſheba Dauids wife.

6 Nowe when Mephiboſheth the ſonne of Ionathan, the ſonne of Saul was come vnto Dauid, he fell on his face, and did reuerence. And Dauid ſayd, Mephiboſheth? and he anſwered, Behold thy ſeruant.

7 Then Dauid ſayde vnto him, Feare not: for I will ſurely ſhew thee kindneſſe for Ionathan thy fathers ſake, and will reſtore thee all the ‖ fieldes of Saul thy father, and thou ſhalt eate bread at my table continually.

‖Or, lands.

8 And he bowed himſelfe, & ſayd, What is thy ſeruant, that thou ſhouldeſt looke vpon ſuch [d] a dead dogge as I am?

d Meaning, a deſpiſed perſon.

9 Then the king called Ziba Sauls ſeruant, and ſayd vnto him, I haue giuen vnto thy maſters ‖ ſonne al that pertained to Saul and to all his houſe.

‖Or, nephew.

10 Thou therefore and [e] thy ſonnes and thy ſeruants ſhall till the lande for him, and bring in, that thy maſters ſonne may haue foode to eat. And Mephiboſheth thy maſters ſonne ſhall eate breade alway at my table (now Ziba had fifteene ſonnes, and twenty ſeruants)

e Be ye prouident ouerſeers and gouernours of his lands that they may be profitable.

11 Then ſayde Ziba vnto the king, According to all that my lorde the king hath commanded his ſeruant, ſo ſhall thy ſeruant doe, [f] that Mephiboſheth may eate at my table, as one of the kings ſonnes.

f That Mephiboſheth may haue all things at commandement as becommeth a kings ſonne.

12 Mephiboſheth alſo had a yong ſonne named Micha, and all that dwelled in the houſe of Ziba, were ſeruants vnto Mephiboſheth.

13 And Mephiboſheth dwelt in Ieruſalem: for he did eate continually at the kings table, and was lame on both his feete.

CHAP. X.

4 The meſſengers of Dauid are villenouſly intreated of the King of Ammon. 7 Ioab is ſent againſt the Ammonites.

AFter this, the * King of the children of Ammon died, and Hanun his ſonne reigned in his ſtead.

1.Chron.19.2.

2 Then ſaid Dauid, I will ſhew kindnes vnto Hanun the ſonne of Nahaſh, as his father [a] ſhewed kindneſſe vnto mee. And Dauid ſent his ſeruants to comfort him for his father. So Dauids ſeruants came vnto the land of the children of Ammon.

a The children of God are not vnmindfull of a benefit receiued.

3 And the princes of the children of Ammon ſayd vnto Hanun their Lord, ‡ Thinkeſt thou that Dauid doeth honour thy father, that he hath ſent comforters to thee? hath not Dauid rather ſent his ſeruants vnto thee, [b] to ſearch the citie, and to ſpie it out, and to ouerthrowe it?

‡ *Eb. in thine eyes doeth Dauid?*

b Their arrogant malice would not ſuffer them to ſee the ſimplicitie of Dauids heart: therefore their councell turned to the deſtruction of their countrey.

4 Wherefore Hanun tooke Dauids ſeruants, and ſhaued off the half of their beard, and cut off their garments in the middle, euen to the buttocks, and ſent them away.

5 ¶ When it was tolde vnto Dauid, he ſent to meete them (for the men were exceedingly aſhamed) and the king ſayd, Tary at Iericho, vntill your beards be growen, then returne.

6 ¶ And when the children of Ammon ſaw that they [c] ſtanke in the ſight of Dauid, the children of Ammon ſent & hired the ‖ Aramites of the houſe of Rehob, and the Aramites of Zoba, twentie thouſand footmen, and of king Maacah a thouſand men, and of Iſh-tob twelue thouſand men.

c That they had deſerued Dauids diſpleaſure, for the iniurie done to his ambaſſadours.

‖ *Or, Syrians.*

7 And when Dauid heard of it, hee ſent Ioab, and all the hoſte of the ſtrong men.

8 And the children of Ammon came out, and put their armie in aray at the entring in of the gate: and the Aramites of [d] Zoba, and of Rehob, and of Iſh-tob, and of Maacah, were by themſelues in the field.

d Theſe were diuers parts of the countrey of Syria, whereby appeareth that the Syrians ſerued, where they might haue entertainment, as now the Switzers doe.

9 When Ioab ſawe that the front of the battell was againſt him before and behinde, hee choſe of all the choiſe of Iſrael, and put them in aray againſt the Aramites.

10 And the reſt of the people he deliuered into the hand of Abiſhai his brother, that he might put them in aray againſt the children of Ammon.

11 And he ſaid, If the Aramites be ſtronger then I, thou ſhalt helpe mee, and if the children of Ammon be too ſtrong for thee, I will come and ſuccour thee.

12 Be ſtrong & let vs be valiant for [e] our people, and for the cities of our God, and let the Lord doe that which is good in his eyes.

e Here is declared wherefore warre ought to be vndertaken: for the defence of true religion & Gods people.

13 Then Ioab, and the people that was with him, ioyned in battell with the Aramites, who fled before him.

14 And when the children of Ammon ſaw that the Aramites fled, they fled alſo before Abiſhai, and entred into the citie: ſo Ioab returned from the children of Ammon, and came to Ieruſalem.

15 ¶ And when the Aramites ſawe that they were ſmitten before Iſrael, they gathered them together.

16 And ‖ Hadarezer ſent, and brought out the Aramites that were beyond the ‖ Riuer: and they came to Helam, and Shobach the captaine of the hoſte of Hadarezer went before them.

‖ *Or, Hadadezer.*

‖ *Or, Euphrates.*

17 When it was ſhewed Dauid, then he gathered [f] all Iſrael together, and paſſed ouer Iorden, and came to Helam: and the Aramites ſet themſelues in aray againſt Dauid, and fought with him.

f Meaning, the greateſt part.

18 And the Aramites fled before Iſrael: and Dauid deſtroyed [g] ſeuen hundreth charets of the Aramites, and fortie thouſand horſemen, and ſmote Shobach the captaine of his hoſte, who died there.

g Which were the chiefeſt and moſt principall: for in all he deſtroyed 7000. 1.Cron.19.18. or, the ſouldiers which were in 700.charets.

19 And when all the kings, that were ſeruants to Hadarezer, ſawe that they fell before Iſrael, they made peace with Iſrael, and ſerued them. And the Aramites feared to helpe the children of Ammon any more.

CHAP. XI.

1 The citie Rabbah is beſieged. 4 Dauid committeth adultery. 17 Vriah is ſlaine. 27 Dauid marrieth Bath-ſheba.

AND when the yeere was [a] expired in the time when kings go forth to battell, Dauid ſent * Ioab, and his ſeruants with him, and all Iſrael, who deſtroyed the children of Ammon, and beſieged Rabbah: but Dauid remained in Ieruſalem.

a The yeere following about the ſpring time.

* *1.Chron.*20.1.

2 ¶ And when it was euening tide, Dauid aroſe out of his [b] bed, and walked vpon the roofe of the kings palace: and from the roofe he ſaw a woman waſhing her ſelfe: and the woman was very beautiful to looke vpon.

b Whereupon he vſed to reſt at afternoone, as was read of Iſhboſheth, Chap. 4.7.

3 And Dauid ſent and inquired what woman it was: and one ſaide, Is not this Bath-ſheba the daughter of Eliam, wife of Vriah the [c] Hittite?

c Who was not an Iſraelite borne, but conuerted to the true religion.

4 Then Dauid ſent meſſengers, and tooke her away: and ſhee came vnto him, and he lay with her: (now ſhee was * purified from her vncleanneſſe) and ſhe returned vnto her houſe.

* *Leuit.*15.19. *and* 18.19.

5 And the woman conceiued: therefore ſhe ſent and [d] tolde Dauid, and ſayde, I am with childe.

d Fearing leſt ſhe ſhould bee ſtoned according to the Law.

6 ¶ Then Dauid ſent to Ioab, ſaying, Send me Vriah the Hittite. And Ioab ſent Vriah to Dauid.

7 And when Vriah came vnto him, Dauid demanded him how Ioab did, and how the people fared, and howe the warre proſpered.

8 Afterward Dauid ſaid to Vriah, [e] Go downe to thine houſe, and waſh thy feet. So Vriah departed out of the kings palace, and the king ſent a preſent after him.

e Dauid thought that if Vriah lay with his wife, his fault might be cloked.

9 But Vriah ſlept at the doore of the kings palace with al the ſeruants of his lord, and went not downe to his houſe.

10 Then they told Dauid, ſaying, Vriah went not downe to his houſe: and Dauid ſayd vnto Vriah, Commeſt thou not from thy iourney? why didſt thou not goe downe to thine houſe?

11 Then Vriah anſwered Dauid, [f] The arke and Iſrael, and Iudah dwell in tents: and my lorde Ioab and the ſeruants of my lord abide in the open fields: ſhall I then go into mine houſe to eate and drinke, and lie with my wife? by thy life, and by the life of thy ſoule, I will not doe this thing.

f Hereby God would touch Dauids conſcience, that ſeeing the fidelitie and religion of his ſeruant, he would declare himſelfe ſo forgetfull of God and iniurious to his ſeruant.

12 Then Dauid ſaid vnto Vriah, Tarie yet this day, and to morrow I will ſend thee away. So Vriah abode in Ieruſalem that day, and the morrow.

13 Then Dauid called him, & he did eate

and drinke before him, and hee made him [g] drinke: and at euen hee went out to lie on his couch with the ſeruants of his lord, but went not downe to his houſe.

g He made him drinke more liberally then he was wont to doe, thinking hereby he would haue lien by his wife.

14 And on the morrowe Dauid wrote a letter to Ioab, and ſent it by the hand of Vriah.

15 And he wrote ‡ thus in the letter, [h] Put ye Vriah in the forefront of the ſtrength of the battell, and recule yee backe from him, that he may be ſmitten, and die.

‡ *Ebr. ſaying.*

h Except God continually vphold vs with his mighty ſpirit, the moſt perfect fall headlong into all vice and abomination.

16 ¶ So when Ioab beſieged the citie, hee aſſigned Vriah vnto a place, where hee knew that ſtrong men were.

17 And the men of the city came out, and fought with Ioab: and there fell of the people of the ſeruants of Dauid, and Vriah the Hittite alſo died.

18 Then Ioab ſent and tolde Dauid all the things concerning the warre.

19 ¶ And he charged the meſſenger, ſaying, When thou haſt made an end of telling all the matters of the warre vnto the king,

20 ‖ And if the kings anger ariſe, ſo that he ſay vnto thee, Wherefore approched yee vnto the citie to fight? knew yee not that they would hurle from the wall?

‖ *Or, thou ſhalt doe this, if.*

21 Who ſmote Abimelech ſonne of [i] Ierubeſheth? did not a woman caſt a piece of a milſtone vpon him from the wall, and hee died in Thebez? Why went yee nigh the wall? Then ſay thou, Thy ſeruant Vriah the Hittite is alſo dead.

i Meaning, Gideon, Iudg. 9. 52, 53.

22 So the meſſenger went, and came and ſhewed Dauid all that Ioab had ſent him for.

23 And the meſſenger ſayd vnto Dauid, Certainly the men preuailed againſt vs, and came out vnto vs into the field, but we ‡ purſued them vnto the entring of the gate.

‡ *Ebr. were againſt them.*

24 But the ſhooters ſhot from the wall againſt thy ſeruants, and ſome of the Kings ſeruants bee dead: and thy ſeruant Vriah the Hittite is alſo dead.

25 Then Dauid ſaid vnto the meſſenger, [k] Thus ſhalt thou ſay vnto Ioab, Let not this thing trouble thee: for the ſworde deuoureth ‡ one as well as an other: make the battell more ſtrong againſt the citie, and deſtroy it, and encourage thou him.

k He diſſembleth with the meſſenger, to the intent that neither his cruel commandement, nor Ioabs wicked obedience might be eſpied.

‡ *Ebr. ſo and ſo.*

26 ¶ And when the wife of Vriah heard that her huſband Vriah was dead, ſhe mourned for her huſband.

27 So when the mourning was paſt, Dauid ſent and tooke her into his houſe, and ſhee became his wife, and bare him a ſonne: but the thing that Dauid had done, ‡ diſpleaſed the Lord.

‡ *Ebr. was euill in the eyes of the Lord.*

CHAP. XII.

1 Dauid reprooued by Nathan confeſſeth his ſinne. 18 The childe conceiued in adultery, dieth. 24 Salomon is borne. 26 Rabbah is taken. 31 The citizens are grieuouſly puniſhed.

Then the Lord [a] ſent Nathan vnto Dauid, who came to him, and ſayde vnto him, There were two men in one citie, the one rich and the other poore.

a Becauſe Dauid lay now drowned in ſinne, the louing mercy of God, which ſuffereth not his to periſh, waketh his cõſcience by this ſimilitude, and bringeth him to repentance.

2 The rich man had exceeding many ſheepe and oxen:

3 But the poore had none at all ſaue one little ſheepe which he had bought, and nouriſhed vp: and it grewe vp with him, and with his children alſo, and did eate of his owne morſels, and dranke of his owne cup, and ſlept in his boſom, and was vnto him as his daughter.

4 Now there came a ‖ ſtranger vnto the rich man, who ‖ refuſed to take of his owne ſheepe, and of his owne oxen to dreſſe for the ſtranger that was come vnto him, but tooke the poore mans ſheepe, and dreſſed it for the man that was come to him.

‖ *Or, wayfaring man.*

‖ *Or, ſpared.*

5 Then ‡ Dauid was exceeding wroth with the man, and ſayd to Nathan, As the Lord liueth, the man that hath done this thing, ‡ ſhall ſurely die,

‡ *Ebr. the anger of Dauid was kindled.*

‡ *Ebr. is the child of death.*

6 And he ſhall reſtore the lambe * fourefold, becauſe hee did this thing, and had no pitie thereof.

Exod. 22, 1.

7 Then Nathan ſaid vnto Dauid, Thou art the man. Thus ſayth the Lord God of Iſrael, * I anointed thee king ouer Iſrael, and deliuered thee out of the hand of Saul,

1. Sam. 16. 13.

8 And gaue thee thy lords [b] houſe, and thy lords [c] wiues into thy boſome, and gaue thee the houſe of Iſrael, and of Iudah, and would moreouer (if that had bene too little) haue giuen thee [d] ſuch and ſuch things.

b For Dauid ſucceeded Saul in his kingdome.

c The Iewes vnderſtand this of Eglah & Michal, or of Rizpah and Michal.

d That is, great things then theſe, for Gods loue and benefits increaſe toward his if by their ingratitude they ſtay him not.

9 Wherefore haſt thou deſpiſed the commandement of the Lorde, to doe euill in his ſight? Thou haſt killed Vriah the Hittite with the ſword, and haſt taken his wife to be thy wife, and haſt ſlaine him with the ſword of the [e] children of Ammon.

e Thou haſt moſt cruelly giuen him into the hands of Gods enemies.

10 Now therefore the ſword ſhall neuer depart from thine houſe, becauſe thou haſt deſpiſed me, and taken the wife of Vriah the Hittite to be thy wife.

11 Thus ſayth the Lord, Beholde, I will raiſe vp euill againſt thee out of thine owne houſe, and will * take thy wiues before thine eyes, and giue them vnto thy neighbour, and he ſhall lie with thy wiues in the ſight of this [f] ſunne.

Deut. 28 30.

Chap. 16. 22.

f Meaning, openly, as at noone dayes.

12 For thou didſt it ſecretly: but I will doe this thing before all Iſrael, and before the ſunne.

13 Then Dauid ſayd vnto Nathan, * I haue ſinned againſt the Lord. And Nathan ſayd vnto Dauid, The Lord alſo hath [g] put away thy ſinne, thou ſhalt not die.

Ecclus. 47 11.

g For the Lord ſeeketh but that the ſinner would turne to him.

14 Howbeit, becauſe by this deede thou haſt cauſed the enemies of the Lord to [h] blaſpheme, the child that is borne vnto thee, ſhall ſurely die.

h In ſaying, that the Lord hath appointed a wicked man to reign ouer his people.

15 ¶ So Nathan departed vnto his houſe: and the Lord ſtrooke the childe that Vriahs wife bare vnto Dauid, and it was ſicke.

16 Dauid therefore beſought God for the childe, and faſted and [i] went in, and lay all night vpon the earth.

i To wit, to his priuy chamber.

17 Then the Elders of his houſe aroſe to come vnto him, and to cauſe him to riſe from the ground: but he would not, neither did he eat [k] meat with them.

k Thinking by his inſtant prayer that God would haue reſtored his childe, but God had otherwiſe determined.

18 So on the ſeuenth day the child died: and the ſeruaunts of Dauid feared to tell him that the childe was dead: for they ſayd, Beholde, while the childe was aliue, wee ſpake vnto him, and hee would not hearken vnto our voyce: howe then ſhall

we

wee ſay vnto him, The childe is dead, ‡ to vexe him more?

19 But when Dauid ſawe that his ſeruants whiſpered, Dauid perceiued that the child was dead: therefore Dauid ſayd vnto his ſeruants, Is the child dead? And they ſayd, He is dead.

20 Then Dauid [l] aroſe from the earth, and waſhed and anointed himſelfe, and changed his apparell, and came into the houſe of the Lord, and worſhipped, and afterward came to his owne houſe, and bade that they ſhould ſet bread before him, and he did eate.

21 Then ſayd [m] his ſeruants vnto him, What thing is this, that thou haſt done? thou diddeſt faſt and weepe for the childe, while it was aliue, but when the child was dead, thou didſt riſe vp, and eate meate.

22 And he ſayd, While the child was yet aliue, I faſted, and wept: for I ſayd, Who can tell whether God will haue mercy on me, that the child may liue?

23 But nowe being dead, wherefore ſhould I nowe faſt? [n] Can I bring him againe any more? I ſhall goe to him, but hee ſhall not returne to me.

24 ¶ And Dauid comforted Bath-ſheba his wife, and went in vnto her, and lay with her, * and ſhee bare a ſonne, and [o] he called his name Salomon: alſo the Lord loued him.

25 For the Lord had ſent by ‡ Nathan the [p] Prophet: therefore [q] * hee called his name Iedidiah, becauſe the Lord loued him.

26 ¶ Then Ioab fought againſt Rabbah of the children of Ammon, and tooke the ‖ citie of the kingdome.

27 Therefore Ioab ſent meſſengers to Dauid, ſaying, I haue fought againſt Rabbah, and haue taken the citie of [r] waters.

28 Now therefore gather the reſt of the people together, and beſiege the citie, that thou mayeſt take it, leſt ‡ the victorie be attributed to me.

29 So Dauid gathered all the people together, and went againſt Rabbah, and beſieged it, and tooke it.

30 * And hee tooke their Kings crowne from his head, (which weighed a [ſ] talent of golde, with precious ſtones) and it was ſet on Dauids head: and he brought away the ſpoyle of the citie in exceeding great abundance.

31 And hee caried away the people that was therein, and put them vnder [t] ſawes and vnder yron harrowes, and vnder axes of yron, and caſt them into the tile kilne: euen thus did he with al the cities of the children of Ammon. Then Dauid and all the people returned vnto Ieruſalem.

CHAP. XIII.

14 Amnon Dauids ſonne defileth his ſiſter Tamar. 19 Tamar is comforted by her brother Abſalom. 29 Abſalom therefore killeth Amnon.

NOw after this ſo it was, that Abſalom the ſonne of Dauid hauing a faire ſiſter, whoſe name was [a] Tamar, Amnon the ſonne of Dauid loued her:

2 And Amnon was ſo ſore vexed that he fell ſicke for his ſiſter Tamar: for ſhee was a [b] virgine, and it ſeemed hard to Amnon to do any thing vnto her.

3 But Amnon had a friend called Ionadab, the ſonne of Shimeah Dauids brother: and Ionadab was a very ſubtill man.

4 Who ſayd vnto him, Why art thou the Kings ſonne ſo leane from day to day? wilt thou not tell mee? Then Amnon anſwered him, I loue Tamar my brother Abſaloms ſiſter.

5 And Ionadab ſayd vnto him, [c] Lie downe on thy bed, and make thy ſelfe ſicke; and when thy father ſhall come to ſee thee, ſay vnto him, I pray thee, let my ſiſter Tamar come, and giue mee meate, and let her dreſſe meate in my ſight, that I may ſee it, and eat it of her hand.

6 ¶ So Amnon lay downe, and made himſelfe ſicke: and when the King came to ſee him, Amnon ſayd vnto the King, I pray thee, let Tamar my ſiſter come, and make mee a couple of [d] cakes in my ſight, that I may receiue meat at her hand.

7 Then Dauid ſent home to Tamar, ſaying, Goe now to thy brother Amnons houſe, and dreſſe him meat.

8 ¶ So Tamar went to her brother Amnons houſe, and he lay downe: and ſhe tooke ‖ floure and knead it, and made cakes in his ſight, and did bake the cakes.

9 And ſhee tooke a panne, and [e] powred them out before him, but he would not eate. Then Amnon ſayd, Cauſe ye euery man to goe out from [f] mee: ſo euery man went out from him.

10 Then Amnon ſayde vnto Tamar, Bring the meate into the chamber, that I may eate of thine hand. And Tamar tooke the cakes which ſhe had made, and brought them into the chamber to Amnon her brother.

11 And when ſhe had ſet them before him to eate, he tooke her, & ſayd vnto her, Come, lie with me, my ſiſter.

12 But ſhe anſwered him, Nay, my brother, doe not force mee: for no ſuch thing * ought to bee done in Iſrael: commit not this folly.

13 And I, ‖ whither ſhall I cauſe my ſhame to goe? and thou ſhalt bee as one [g] of the fooles in Iſrael: now therefore, I pray thee, ſpeake to the king, for he will not denie me vnto thee.

14 Howbeit, he would not hearken vnto her voyce, but being ſtronger then ſhee, forced her, and lay with her.

15 Then Amnon hated her exceedingly, ſo that the hatred wherewith hee hated her, was greater then the loue, wherewith hee had loued her: and Amnon ſayd vnto her, Up, get thee hence.

16 And ſhee anſwered him, ‖ There is no cauſe: this euill (to put me away) is greater then the other that thou diddeſt vnto me: but he would not heare her,

17 But called his ‖ ſeruaunt that ſerued him, and ſayd, Put this woman now out from me, and locke the doore after her.

18 (And ſhee had a garment of [h] diuers colours vpon her: for with ſuch garments were the Kings daughters that

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‡ *Ebr. and he will do himſelfe euill.*

[l] Shewing that our lamentations ought not to bee exceſſiue, but moderate: and that we muſt praiſe God in all his doings.

[m] As they which conſidered not that God graunteth many things to the ſobbes and teares of the faithfull.

[n] By this conſideration he appeaſed his ſorow.

Matth. 1.6.

[o] To wit, the Lord, 1. Chron. 22.9.

‡ *Ebr. by the hand of.*

[p] To call him Salomon.

[q] Meaning, Dauid.

1. Chron. 22.9.

‖ *Or, the chiefe citie.*

[r] That is, the chiefe citie, and where all the conduits are, is as good as taken.

‡ *Ebr. my name be called vpon it.*

1. Chron. 20.2.

[ſ] That is, threeſcore pound, after the weight of the common talent.

[t] Signifying, that as they were malicious enemies of God, ſo he put them to cruell death.

[a] Tamar was Abſaloms ſiſter both by father and mother, and Amnons onely by father.

[b] And therefore kept in her fathers houſe, as virgins were accuſtomed.

[c] Here we ſee that there is no enterpriſe ſo wicked, that can lacke counſell to further it.

[d] Meaning, ſome delicate & daintie meate.

‖ *Or, paſte.*

[e] That is, ſhe ſerued them on a diſh.

[f] For the wicked are aſhamed to doe that before men, which they are not afraid to commit in the ſight of God.

Leuit. 18.9.

‖ *Or, how ſhall I put away my ſhame?*

[g] As a lewd and wicked perſon.

‖ *Or, for this cauſe.*

‖ *Or, boy.*

[h] For that which was of diuers colours or pieces, in thoſe dayes was had in greateſt eſtimation, Gen. 37.3. iudg. 5.30.

were virgines apparelled.) Then his ſeruant brought her out, and locked the doore after her.

19 And Tamar put aſhes on her head, & rent the garment of diuers colours which was on her, and layd her hand on her head, and went her way crying.

20 And Abſalom her brother ſayde vnto her, Hath Amnon thy brother bin with thee? Now yet be [i] ſtil, my ſiſter: he is thy brother: let not this thing grieue thine heart. So Tamar remained deſolate in her brother Abſaloms houſe.

21 ¶ But when King Dauid heard all theſe things, he was very wroth.

22 And Abſalom ſayd vnto his brother Amnon neither good nor bad: for Abſalom hated Amnon, becauſe he had forced his ſiſter Tamar.

23 ¶ And after the time of two yeeres, Abſalom had ſheepe-ſhearers in ‖ Baal-hazor, which is beſide Ephraim, and [k] Abſalom called all the kings ſonnes.

24 And Abſalom came to the king, and ſayd, Behold now, thy ſeruant hath ſheepe-ſhearers: I pray thee, that the king with his ſeruants would goe with thy ſeruant.

25 But the king anſwered Abſalom, Nay my ſonne, I pray thee, let vs not go all, leſt wee be chargeable vnto thee. Yet Abſalom lay ſore vpon him: howbeit hee would not goe, but ‡ thanked him.

26 Then ſayde Abſalom, But, I pray thee, ſhall not my brother [l] Amnon goe with vs? And the king anſwered him, Why ſhould he goe with thee?

27 But Abſalom was inſtant vpon him, and hee ſent Amnon with him, and all the kings children.

28 ¶ Now had Abſalom commanded his ſeruants, ſaying, Marke now whē Amnons heart is mery with wine, and when I ſay vnto you, Smite Amnon, kil him, feare not, for haue not [m] I commanded you? be bolde therefore, and play the men.

29 And the ſeruants of Abſalom did vnto Amnon as Abſalom had commaunded: and all the kings ſonnes aroſe, and euery man gate him vp vpon his mule, and fled.

30 ¶ And while they were in the way, tidings came to Dauid, ſaying, Abſalom hath ſlaine all the kings ſonnes, and there is not one of them left.

31 Then the king aroſe, and tare his garments, and lay on the [n] ground, and all his ſeruants ſtood by with their clothes rent.

32 And Ionadab the ſonne of Shimeah Dauids brother anſwered, & ſaid, Let not my lorde ſuppoſe that they haue ſlaine all the yong men the kings ſonnes: for Amnon only is dead, ‡ becauſe Abſalom had reported ſo, ſince he forced his ſiſter Tamar.

33 Now therefore let not my lord the king ‖ take the thing ſo grieuouſly, to thinke that all the kings ſonnes are dead: ‖ for Amnon onely is dead.

34 ¶ Then Abſalom fled: and the yong man that kept the watch, lift vp his eies, and looked, and beholde, there came much people by the way of the hill ſide ‖ behind him.

35 And Ionadab ſayd vnto the king, Beholde, the kings ſonnes come: as thy ſeruant ſayd, [o] ſo it is.

36 And aſſoone as hee left ſpeaking, beholde, the kings ſonnes came, and lift vp their voices, and wept: and the king alſo and all his ſeruants wept exceedingly ſore.

37 But Abſalom fled away, and went to [p] Talmai the ſonne of Ammihur king of Geſhur: and Dauid mourned for his ſonne euery day.

38 So Abſalom fled, and went to Geſhur, and was there three yeeres.

39 And king Dauid ‖ deſired to go forth vnto Abſalom, becauſe he was pacified concerning Amnon, ſeeing he was dead.

CHAP. XIIII.

2 Abſalom is reconciled to his father by the ſubtiltie of Ioab. 24 Abſalom may not ſee the kings face. 25 The beauty of Abſalom. 30 He cauſeth Ioabs corne to be burnt, & is brought to his fathers preſence.

Then Ioab the ſonne of Zeruiah perceiued that the kings [a] heart was toward Abſalom,

2 And Ioab ſent to Tekoah, & brought thence a ‖ ſubtill woman, and ſayd vnto her, I pray thee, faine thy ſelfe to mourne, and now put on mourning apparell, and [b] anoint not thy ſelfe with oile: but bee as a woman that had now long time mourned for the dead,

3 And come to the king, and ſpeake on this maner vnto him (for Ioab ‡ taught her what ſhe ſhould ſay.)

4 ¶ Then the woman of Tekoah ſpake vnto the king, and fell downe on her face to the ground, and did obeiſance, and ſayde, ‡ Helpe, O king.

5 Then the king ſayd vnto her, What aileth thee? And ſhe anſwered, I am indeed a ‡ widow, and mine huſband is dead:

6 And thine handmaid had two [c] ſonnes, and they two ſtroue together in the field: (and there was none to part them) ſo the one ſmote the other, and ſlew him.

7 And beholde, the whole family is riſen againſt thine handmaid, and they ſayd, Deliuer him that ſmote his brother, that wee may kill him for the [d] ſoule of his brother whom hee ſlewe, that wee may deſtroy the heire alſo: ſo they ſhall quench my ſparkle which is left, and ſhall not leaue to mine huſband neither name nor poſteritie vpon the earth.

8 And the king ſayde vnto the woman, Goe to thine houſe, and I will giue a charge for thee.

9 Then the woman of Tekoah ſayd vnto the king, My lord, O king, this [e] treſpaſſe be on me, and on my fathers houſe, and the king and his throne be ‖ guiltleſſe.

10 And the king ſayd, Bring him to me that ſpeaketh againſt thee, and he ſhal touch thee no more.

11 Then ſaid ſhe, I pray thee, let the king [f] remember the Lord thy God, that thou wouldeſt not ſuffer many reuengers of blood to deſtroy, leſt they ſlay my ſonne. And hee anſwered, As the Lord liueth, there ſhall not one haire of thy ſonne fall to the earth.

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[i] For though he conceiued ſudden vengeance in his heart, yet he diſſembled it till occaſion ſerued, and comforted his ſiſter.

‖ *Or, in the plaine of Hazor.*

[k] To wit, to a banket, thinking thereby to fulfill his wicked purpoſe.

‡ *Ebr. bleſſed.*

[l] Pretending to the king, that Amnon was moſt deare vnto him.

[m] Such is the pride of the wicked maſters, that in al their wicked commandements they thinke to be obeyed.

[n] Lamenting, as hee that felt the wrath of God vpon his houſe, Chap. 12.10.

‡ *Ebr. becauſe it was put in Abſaloms mouth.*

‖ *Or, take it to heart.*

‖ *Or, but.*

‖ *Or, one after another.*

[o] That onely Amnon is dead.

[p] For Maacah his mother was the daughter of this Talmai, Chap. 3.3.

‖ *Or, ceaſed.*

[a] That the king fauoured him.

‖ *Or, wiſe.*

[b] In token of mourning: for they vſed anointing to ſeeme cheerefull.

‡ *Ebr. put words in her mouth.*

‡ *Ebr. ſaue.*

‡ *Ebr. a widow woman.*

[c] Vnder this parable ſhe deſcribeth the death of Amnon by Abſalom;

[d] Becauſe hee hath ſlaine his brother, he ought to bee ſlaine according to the law, Gene. 9.6. exod. 21.12.

[e] As touching the breach of the law, which puniſheth blood, let me beare the blame.

‖ *Or, innocent.*

[f] Sweare that they ſhall not reuenge the blood which are many in number,

12 Then the woman ſayde, I pray thee, let thine handmaid ſpeake a word to my lord the king. And he ſayd, Say on.

13 Then the woman ſayde, Wherefore then haſt thou thought ſuch a thing againſt the people of God? or why doeth the king, as one which is faultie, ſpeake this thing, that he will not bring againe his baniſhed?

[g] Why doeſt thou giue contrary ſentence in thy ſonne Abſalom?

14 For we muſt needes die, and we are as water ſpilt on the ground, which cannot be gathered vp againe: neither doeth God ‖ſpare any perſon, yet doeth hee appoint [h] meanes, not to caſt out from him, him that is expelled.

‖Or, accept.

[h] God hath prouided wayes (as ſanctuaries) to ſaue them oft times, whome man iudgeth worthy death.

15 Now therefore that I am come to ſpeake of this thing vnto my lorde the king, the cauſe is, that the people [i] haue made mee afrayde: therefore thine handmayde ſayde, Now will I ſpeake vnto the king: it may be that the king will performe the requeſt of his handmaid.

[i] For I thought they would kill this mine heire.

16 For the king will heare, to deliuer his handmaid out of the hand of the man that would deſtroy mee, and alſo my ſonne from the inheritance of God.

17 Therefore thine handmaid ſayd, The worde of my lorde the king ſhall now bee ‡ comfortable: for my lorde the king is euen as an [k] angel of God in hearing of good and bad: therefore the Lorde thy God be with thee.

‡Ebr. reſt.

[k] Is of great wiſdome to diſcerne right frō wrong.

18 Then the king anſwered, and ſayd vnto the woman, Hide not from me, I pray thee, the thing that I ſhall aſke thee. And the woman ſayd, Let my lord the king now ſpeake.

19 And the king ſaid, Is not [l] the hand of Ioab with thee in all this? Then the woman anſwered, and ſaid, As thy ſoule liueth, my lord the king, I wil not turne to the right hand nor to the left, from ought that my lord the king hath ſpoken: for euen thy ſeruant Ioab bade me, and he put all theſe words in the mouth of thine handmaid.

[l] Haſt thou not done this by the counſell of Ioab?

20 For to the intent that I ſhould [m] change the forme of ſpeech, thy ſeruant Ioab hath done this thing: but ‖ my lord is wiſe according to the wiſedome of an Angel of God, ta vnderſtand all things that are in the earth.

[m] By ſpeaking rather in a parable then plainely.

‖*Or, none can hide ought from the king.*

21 ¶ And the king ſayd vnto Ioab, Behold now, I haue [n] done this thing: go then, and bring the yong man Abſalom againe.

[n] I haue granted thy requeſt.

22 And Ioab fell to the ground on his face, and bowed himſelfe, and ‡ thanked the king. Then Ioab ſayd, This day thy ſeruant knoweth, that I haue found grace in thy ſight, my lord the king, in that the king hath fulfilled the requeſt of his ſeruant.

‡ *Ebr. bleſſed.*

23 ¶ And Ioab aroſe, and went to Geſhur, and brought Abſalom to Ieruſalem.

24 And the king ſayde, Let him [o] turne to his owne houſe, and not ſee my face. So Abſalom turned to his owne houſe, and ſawe not the kings face.

[o] Couering hereby his affection, & ſhewing ſome paat of iuſtice to pleaſe the people.

25 Nowe in all Iſrael was there none to be ſo much prayſed for beautie as Abſalom: from the ſole of the foot euen to the top of his head there was no blemiſh in him.

26 And when he polled his head, (for at euery yeeres end he polled it: becauſe it was too heauie for him, therefore he polled it) hee weighed the haire of his head at two hundred [p] ſhekels by the kings weight.

[p] Which weighed ſix poūd foure ounces, after halfe an ounce the ſhekel.

27 And Abſalom had three ſonnes, & one daughter named Tamar, which was a faire woman to looke vpon.

28 ¶ So Abſalom dwelt the ſpace of two yeeres in Ieruſalem, and ſawe not the kings face.

29 Therefore Abſalom ſent for Ioab to ſend him to the king, but he would not come to him: and when he ſent againe, he would not come.

30 Therefore he ſayd vnto his ſeruants, Behold, Ioab hath a ‖ field by my place, and hath barley therein: goe, and ſet it [q] on fire: aud Abſaloms ſeruants ſet the fielde on fire.

‖*Or, poſſeſſion.*

[q] The wicked are impatient in their affections and ſpare no vnlawfull meanes to compaſſe them.

31 Then Ioab aroſe, and came to Abſalom, vnto his houſe, and ſayd vnto him, Wherefore haue thy ſeruants burnt my field with fire?

32 And Abſalom anſwered Ioab, Beholde, I ſent for thee, ſaying, Come thou hither, and I will ſend thee to the king for to ſay, Wherefore am I come from Geſhur? It had bene better for mee to haue bene there ſtill: now therfore let me ſee the kings face: and [r] if there be any treſpaſſe in me, let him kill me.

[r] If I haue offended by reuenging my ſiſters diſhonour: thus the wicked iuſtifie themſelues in their euill.

33 Then Ioab came to the king, and tolde him: and he called for Abſalom, who came to the king, and bowed himſelfe to the ground on his face before the king, and the king kiſſed Abſalom.

CHAP. XV.

2 The practiſes of Abſalom to aſpire to the kingdome. 14 Dauid and his flee. 31 Dauids prayer. 34 Huſhai is ſent to Abſalom to diſcouer his counſell.

AFter this, Abſalom ‡ prepared him charets and horſes, and fiftie men to [a] runne before him.

‡*Ebr. made him.*

[a] Which were as a guard to ſet forth his eſtate.

2 And Abſalom roſe vp early, and ſtood hard by the entring in of the gate: and euery man that had any ‖ matter, and came to the king for iudgement, him did Abſalom call vnto him, and ſayd, Of what citie art thou? and hee anſwered, Thy ſeruant is of one of the [b] tribes of Iſrael.

‖*Or, controuerſie.*

[b] That is, noting of what citie or place he was.

3 Then Abſalom ſaid vnto him, See, thy matters be good and righteous, but there is no man deputed of the king to heare thee.

4 Abſalom ſayd moreouer, [c] Oh that I were made iudge in the land, that euery man which hath any matter or controuerſie, might come to mee, that I might doe him iuſtice.

[c] Thus by ſlander, flatterie and faire promiſes, the wicked ſeeke preferment.

5 And when any man came neere to him, and did him obeiſance, he put forth his hand, and tooke him, and kiſſed him.

6 And on this maner did Abſalom to all Iſrael, that came to the king for iudgement: ſo Abſalom [d] ſtale the hearts of the men of Iſrael.

[d] By intiſing thē from his father to himſelfe.

7 ¶ And after [e] fortie yeeres, Abſalom ſayd vnto the king, I pray thee, let me go to Hebron, and render my vowe which I haue vowed vnto the Lord.

[e] Counting from the time that the Iſraelites had aſked a king of Samuel.

8 For thy ſeruant vowed a vowe when I remained at Geſhur, in Aram, ſaying, If the Lord ſhall bring me againe in deede

to Ieruſalem, I will [f] ſerue the Lord.

[f] By offring a peace offring, which was lawfull to doe in any place.

9 And the king ſayd vnto him, Goe in peace. So he aroſe, and went to Hebron.

10 ¶ Then Abſalom ſent ſpies throwout all the tribes of Iſrael, ſaying, When yee heare the ſound of the trumpet, yee ſhall ſay, Abſalom reigneth in Hebron.

11 ¶ And with Abſalom went two hundreth men out of Ieruſalem, that were [g] called: & they went in their ſimplicitie, knowing nothing.

[g] And bid to his feaſt in Hebron.

12 Alſo Abſalom ſent for Ahithophel the Gilonite Dauids counſeller, from his citie Giloh, while hee offered ſacrifices: and the treaſon was great: for the people ‡ increaſed ſtill with Abſalom.

‡Ebr. went and increaſed.

13 Then came a meſſenger to Dauid, ſaying, The hearts of the men of Iſrael are turned after Abſalom.

14 Then Dauid ſaid vnto all his ſeruants that were with him at Ieruſalem, Vp, and let vs flee: for we ſhal not eſcape from [h] Abſalom: make ſpeede to depart, leſt hee come ſuddenly and take vs, and bring euill vpon vs, and ſmite the citie with the edge of the ſword.

[h] Whoſe heart he ſaw that Satan had ſo poſſeſſed, that he would leaue no miſchief vnattempted.

15 And the Kings ſeruants ſayde vnto him, Beholde, thy ſeruants are ready to doe according to all that my lord the King ſhall ‡ appoint.

‡Ebr. chuſe.

16 So the King departed and all his houſhold ‡ after him, and the king left tenne concubines to keepe the houſe.

‡Ebr. at his feete.

17 And the king went foorth, and all the people after him, and taried in a ‖ place [i] farre off.

‖Or, houſe.

[i] To wit, from Ieruſalem.

18 And all his ſeruants went about him, and all the [k] Cherethites, and all the Pelethites, and all the Gittites, euen ſixe hundreth men which were come after him from Gath, went before the king.

[k] Theſe were as the kings gard, or as ſome write, his counſellers.

19 Then ſaid the king to [l] Ittai, the Gittite, Wherefore commeſt thou alſo with vs? Returne and abide with the King, for thou art a ſtranger: depart thou therefore to thy place.

[l] Who as ſome write, was the kings ſonne of Gath.

20 Thou cameſt yeſterday, and ſhould I cauſe thee to wander to day and go with vs? I will goe whither I can: therefore returne thou, and carie againe thy [m] brethren: mercy and [n] trueth be with thee.

[m] Meaning, them of his family.

[n] God requite thee thy friendſhip and fidelity.

21 And Ittai anſwered the King, and ſayd, As the Lord liueth, and as my lord the king liueth, in what place my lord the king ſhall be, whether in death or life, euen there ſurely will thy ſeruant be.

22 Then Dauid ſaid to Ittai, Come, and goe forward. And Ittai the Gittite went, and all his men, and all the children that were with him.

23 And all the countrey wept with a loud voyce, and [o] all the people went forwarde, but the king paſſed ouer the brooke Kidron: and all the people went ouer toward the way of the wilderneſſe.

[o] To wit, the ſixe hundreth men.

24 ¶ And loe, Zadok alſo was there, and all the Leuites with him, [p] bearing the Arke of the Couenant of God, and they ſet downe the Arke of God, and Abiathar went [q] vp vntill the people were all come out of the citie.

[p] Which was the charge of the Cohathites, Numb.4.4.

[q] To ſtand by the Arke.

25 Then ſaid the king vnto Zadok, Carie the Arke of God againe into the citie: if I ſhall finde fauour in the eyes of the Lord, hee will bring mee againe, and ſhew me both it, and the ‖ Tabernacle thereof.

‖Or, his Tabernacle.

26 But if he thus ſay, I haue no delight in thee, behold, [r] here am I, let him doe to me as ſeemeth good in his eyes.

[r] The faithfull in all their afflictions ſhew themſelues obedient to Gods will.

27 The king ſaid againe vnto Zadok the Prieſt, Art not thou a * Seer? returne into the citie in peace, and your two ſonnes with you: to wit, Ahimaaz thy ſonne, and Ionathan the ſonne of Abiathar.

1.Sam.9.9

28 Beholde, I will tary in the fieldes of the wilderneſſe vntill there come ſome word from you to be told me.

29 Zadok therefore and Abiathar caried the Arke of God againe to Ieruſalem, and they taried there.

30 And Dauid went vp the mount of Oliues, and wept as hee went vp, and had his head [ſ] couered, and went barefooted: and al the people that was with him, had euery man his head couered, and as they went vp, they wept.

[ſ] With aſhes and duſt in the ſigne of ſorow.

31 Then one tolde Dauid, ſaying, Ahithophel is one of them that haue conſpired with Abſalom: And Dauid ſaid, O Lord, I pray thee, turne the [t] counſell of Ahithophel into fooliſhneſſe.

[t] The counſel of the crafty wordlings doth more harme then the open force of the enemie.

32 ¶ Then Dauid came to the top of the mount where he worſhipped God, and beholde, Huſhai the Archite came againſt him with his coat torne, and hauing earth vpon his head.

33 Vnto whom Dauid ſayd, If thou goe with me, thou ſhalt be a burthen vnto me.

34 But if thou returne to the citie, and ſay vnto Abſalom, I will bee thy [u] ſeruant, O king, (as I haue bene in times paſt thy fathers ſeruant, ſo wil I now be thy ſeruant) then thou mayeſt bring me the counſel of Ahithophel to nought.

[u] Though Huſhai diſſembled here at the kings requeſt, yet may we not vſe this example to excuſe our diſſimulation.

35 And haſt thou not there with thee Zadok and Abiathar the Prieſtes? therefore whatſoeuer thou ſhalt heare out of the kings houſe, thou ſhalt ſhew to Zadok & Abiathar the Prieſts.

36 Behold, there are with them their two ſonnes: Ahimaaz Zadoks ſonne, and Ionathan Abiathars ſonne: by them alſo ſhall yee ſend me euery thing that ye can heare.

37 So Huſhai Dauids friend went into the citie: and Abſalom came into Ieruſalem.

CHAP. XVI.

1 The infidelity of Ziba. 5 Shimei curſeth Dauid. 16 Huſhai commeth to Abſalom. 21 The counſel of Ahithophel for the concubines.

When Dauid was a little paſt the [a] top of the hill, behold, Ziba the ſeruant of Mephiboſheth met him with a couple of aſſes ſadled, and vpon them two hundreth cakes of bread, and an hundreth bunches of raiſins, and an hundreth of ‖ dried figs, and a bottle of wine.

[a] Which was the hil of Oliues, Chap.15.30.

‖Or, figge cakes.

2 And the king ſayde vnto Ziba, What meaneſt thou by theſe? And Ziba ſayde, They bee [b] aſſes for the kings houſholde to ride on, and bread and dried figs for the yong men to eate, and wine that the faint may drinke in the wilderneſſe.

[b] Commonly there are no viler traitours then they, which vnder pretenſe of friendſhip accuſe others.

3 And the king ſayd, But where is thy maſters ſonne? Then Ziba anſwered the king, Beholde, hee remaineth in Ieruſalem: for he ſayd, This day ſhall the houſe of Iſrael reſtore me the kingdome of my father.

4 Then ſayd the king to Ziba, Beholde, thine are all that pertained vnto Mephiboſheth. And Ziba ſayd, ‡ I beſeech thee, let mee find grace in thy ſight, my lord, O King.

‡Ebr. I worſhip.

5 ¶ And when king Dauid came to [c] Bahurim, beholde, thence came out a man of the familie of the houſe of Saul, named Shimei the ſonne of Gera: and he came out and curſed.

[c] Which was a citie in the tribe of Beniamin.

6 And he caſt ſtones at Dauid, and at al the ſeruants of king Dauid: and all the people, and all the men of warre were on his [d] right hand, and on his left.

[d] That is, round about him.

7 And thus ſayd Shimei when hee curſed, Come forth, come forth thou ‡ murtherer and ‡ wicked man.

‡Ebr. Man of blood.

‡Ebr. men of Belial.

8 The Lord hath brought vpon thee all the [e] blood of the houſe of Saul, in whoſe ſtead thou haſt reigned: and the Lord hath deliuered thy kingdome into the hand of Abſalom thy ſonne: and behold, thou art taken in thy wickedneſſe, becauſe thou art a murtherer.

[e] Reproching him as though by his meanes Iſhboſheth and Abner were ſlaine.

9 Then ſayd Abiſhai the ſonne of Zeruiah vnto the king, Why doeth this * dead dogge curſe my lord the king? let mee goe, I pray thee, and take away his head.

1. Sam 24.15. & chap. 3.8.

10 ¶ But the king ſayd, What haue I to doe with you, yee ſonnes of Zeruiah? for hee curſeth, euen becauſe the Lord hath [f] bidden him curſe Dauid: Who dare then ſay, Wherefore haſt thou done ſo?

[f] Dauid felt that this was yͤ iudgement of God for his ſinnes, & therfore humbleth himſelfe to his rod.

11 And Dauid ſaid to Abiſhai, and to all his ſeruants, Behold, my ſonne, which came out of mine owne bowels, ſeeketh my life: then how much more now may this ſonne of Iemini? Suffer him to curſe: for the Lord hath bidden him.

12 It may be that the Lord will looke on ‖ mine affliction, and [g] doe mee good for his curſing this day.

‖Or, my teares.

[g] Meaning, that the Lord will ſend comfort to his when they are oppreſſed.

13 And as Dauid and his men went by the way, Shimei went by the ſide of the mountaine ouer againſt him, and curſed as he went, and threwe ſtones againſt him, and caſt duſt.

14 Then came the king and al the people that were with him, wearie, and refreſhed themſelues [h] there.

[h] To wit, at Bahurim.

15 ¶ And Abſalom, and all the people, the men of Iſrael came to Ieruſalem, and Ahithophel with him.

16 And when Huſhai the Archite Dauids friend was come vp vnto Abſalom, Huſhai ſaid vnto Abſalom, ‡ God ſaue the king, God ſaue the king.

‡Ebr. let the king liue.

17 Then Abſalom ſaid to Huſhai, Is this thy kindneſſe to thy [i] friend? Why wenteſt thou not with thy friend?

[i] Meaning, Dauid.

18 Huſhai then anſwered vnto Abſalom, Nay, but whome the Lord, and this people, and all the men of Iſrael chuſe, his will I be, and with him will I dwell.

12 And ‡ moreouer vnto whome ſhall I doe ſeruice? not to his ſonne? As I ſerued before thy father, ſo will I before thee.

‡Ebr. the ſecond time.

20 ¶ Then ſpake Abſalom to Ahithophel, Giue counſel what we ſhall doe.

21 And Ahithophel [k] ſaid vnto Abſalom, Goe in to thy fathers concubines, which hee hath left to keepe the houſe: and when all Iſrael ſhall heare that thou art abhorred of thy father, the handes of all that are with thee, ſhall be ſtrong.

[k] Suſpecting the change of yͤ kingdome, and ſo his own ouerthrow, he giueth ſuch counſell as might moſt hinder his fathers reconciliation: and alſo declare to yͤ people that Abſalom was in higheſt authoritie.

22 So they ſpread Abſalom a tent vpon the top of the houſe, and Abſalom went in to his fathers concubines in the ſight of all Iſrael.

23 And the counſel of Ahithophel which hee counſelled in thoſe dayes, was like as one had aſked [l] counſel at the oracle of God: ſo was al the counſel of Ahithophel both with Dauid and with Abſalom.

[l] It was ſo eſteemed for the ſucceſſe thereof.

CHAP. XVII.

7 Ahithophels counſel is ouerthrowen by Huſhai. 14 The Lorde had ſo ordained. 19 The Prieſts ſonnes are hid in the well. 22 Dauid goeth ouer Iorden. 23 Ahithophel hangeth himſelfe. 23 They bring vitailes to Dauid.

Moreouer Ahithophel ſayd to Abſalom, [a] Let mee chuſe out nowe twelue thouſand men, and I will vp and followe after Dauid this night.

[a] The wicked are ſo greedie to execute their malice, that they leaue none occaſion that may further the ſame.

2 And I will come vpon him: for hee is weary, and weake handed: ſo I will feare him, and all the people that are with him, ſhall flee, and I will ſmite the king onely,

3 And I will bring againe all the people vnto thee, and when all ſhall returne, ([b] the man whom thou ſeekeſt, being ſlaine) all the people ſhall be in peace.

[b] Meaning, Dauid.

4 And the ſaying ‡ pleaſed Abſalom wel, and all the Elders of Iſrael.

‡Eb. was right in the eyes of Abſalom.

5 Then ſaid Abſalom, Call now Huſhai the Archite alſo, and let vs heare likewiſe ‡ what he ſaith.

‡Ebr. what is in his mouth.

6 So when Huſhai came to Abſalom, Abſalom ſpake vnto him, ſaying, Ahithophel hath ‖ ſpoken thus: ſhall wee doe after his ſaying, or no? tell thou.

‖Or, giuen ſuch counſel.

7 Huſhai then anſwered vnto Abſalom, The counſell that Ahithophel hath giuen, is not [c] good at this time.

[c] Huſhai ſheweth himſelf faithfull to Dauid, in that he reproueth this wicked counſell and purpoſe.

8 For, ſayd Huſhai, thou knoweſt thy father and his men, that they bee ſtrong men, and are chafed in minde, as a beare robbed of her whelpes in the fielde: alſo thy father is a valiant warriour, and will not ‖ lodge with the people.

‖Or, tary all nigh

9 Behold, he is hid now in ſome caue, or in ſome place: and though ſome of them bee ouerthrowen at the firſt, yet the people ſhall heare, and ſay, The people that followe Abſalom, ‡ be ouerthrowen.

‡Ebr. haue a breach or ruine.

10 Then hee alſo that is valiant, whoſe heart is as the heart of a lyon, ſhall ‡ ſhrinke and faint: for all Iſrael knoweth that thy father is valiant, and they which bee with him, ſtout men.

‡Ebr. melt.

11 Therefore my counſell is, that all Iſrael be gathered vnto thee, from Dan euen to Beer ſheba as the ſand of the Sea in number, and that thou go to battell in thine owne perſon.

12 So ſhall wee come vpon him in ſome place, where wee ſhall finde him, and ‖ wee will vpon him, as the dewe falleth on the ground:

‖Or, we will camp againſt him.

ground : and of all the men that are with him, we will not leaue him one.

13 Moreouer, if he be gotten into a citie, then ſhall all the men of Iſrael bring ropes to that citie, and we will draw it into the riuer, vntill there be not one ſmall ſtone found there.

14 ¶ Then Abſalom and all the men of Iſrael ſayd, The counſell of Huſhai the Archite is better then the counſell of Ahithophel : for the Lorde had ‖ determined to deſtroy the [d] good counſell of Ahithophel, that the Lord might [e] bring euill vpon Abſalom.

15 Then ſayd Huſhai vnto Zadok and to Abiathar the Prieſts, Of this and that maner did Ahithophel and the Elders of Iſrael counſell Abſalom: and thus and thus haue I counſelled.

16 Now therefore ſend quickly, and ſhew Dauid, ſaying, Tary not this night in the fieldes of the wilderneſſe, but rather get thee [f] ouer, leaſt the king be deuoured, and all the people that are with him.

17 ¶ Nowe Ionathan and Ahimaaz abode by ‖ En-rogel : (for they might not be ſeene to come into the citie) & a maide went, and tolde [g] them, and they went and ſhewed king Dauid.

18 Neuertheleſſe a yoong man ſaw them, and told it to Abſalom : therefore they both departed quickly, and came to a mans houſe in Bahurim, who had a well in his court, into the which they went downe.

19 And [h] the wife tooke and ſpread a couering ouer the welles mouth, and ſpread ground corne thereon, that the thing ſhould not be knowen.

20 And when Abſaloms ſeruants came to the wife into the houſe, they ſayd, Where is Ahimaaz and Ionathan? And the woman anſwered them, They bee gone ouer the [i] brooke of water. And when they had ſought them, and could not finde them, they returned to Ieruſalem.

21 And aſſoone as they were departed, the other came out of the well, and went and tolde king Dauid, and ſayd vnto him, Up, and get you quickely ouer the water : for [k] ſuch counſel hath Ahithophel giuen againſt you.

22 Then Dauid aroſe, and all the people that were with him, & they went ouer Iorden [l] vntill the dawning of the day, ſo that there lacked not one of them, that was not come ouer Iorden.

23 ¶ Now when Ahithophel ſawe that his counſell was not followed, he ſadled his aſſe, and aroſe, and he went home to his citie, and put his houſhold in order, & [m] hanged himſelfe, and died, and was buried in his fathers graue.

24 ¶ Then Dauid came to Mahanaim. And Abſalom paſſed ouer Iorden, he, and al the men of Iſrael with him.

25 And Abſalom made Amaſa captaine of the hoſte in the ſtead of Ioab : which Amaſa was a mans ſonne named Ithra an Iſraelite, that went in to Abigail the daughter of [n] Nahaſh, ſiſter to Zeruiah Ioabs mother.

26 So Iſrael and Abſalom pitched in the land of Gilead.

27 ¶ And when Dauid was come to Mahanaim, Shobi the ſonne of Nahaſh out of Rabbah of the children of Ammon, and Machir the ſonne of Ammiel out of Lo-debar, and Barzillai the Gileadite out of Rogel

28 [o] Brought beds and baſens, and earthen veſſels, and wheat, and barley, and flowre, and parched corne, and beanes, and lentiles, and parched corne.

29 And they brought honie, and butter, and ſheepe, and cheeſe of kine for Dauid and for the people that were with him, to eate: for they ſayd, The people is hungry, and weary, and thirſtie in the wilderneſſe.

CHAP. XVIII.

2 Dauid diuideth his armie into three parts. 9 Abſalom is hanged, ſlaine, and caſt into a pit. 33 Dauid lamenteth the death of Abſalom.

THen Dauid [a] numbred the people that were with him, and ſet ouer them captaines of thouſands, and captaines of hundreths.

2. And Dauid ſent forth the third part of the people vnder the hand of Ioab, and the third part vnder the hand of Abiſhai Ioabs brother the ſonne of Zeruiah : and the other third part vnder the hand of Ittai the Gittite : and the king ſaid vnto the people, I will goe with you my ſelfe alſo.

3 But the people anſwered, Thou ſhalt not goe foorth : for if we flee away, they will not regard vs, neither will they paſſe for vs, though halfe of vs were ſlaine : but thou [b] art now woorth ten thouſand of vs : therefore now it is better that thou ſuccour vs out of the city.

4 Then the king ſaid vnto them, What ſeemeth you beſt, that will I doe. So the king ſtood by the gate ſide, and all the people came out by hundreths, and by thouſands.

5 And the king commaunded Ioab and Abiſhai, and Ittai, ſaying, Entreat the yoong man Abſalom gently for my ſake : and al the people heard when the king gaue al the captaines charge concerning Abſalom.

6 So the people went out into the field to meete Iſrael, and the battell was in the [c] wood of Ephraim :

7 Where the people of Iſrael were ſlaine before the ſeruants of Dauid : ſo there was a great ſlaughter that day, euen of twenty thouſand.

8 ¶ For the battell was ſcattered ouer all the countrey : and the wood deuoured much more people that day, then did the ſword.

9 ¶ Now Abſalom met the ſeruants of Dauid, and Abſalom rode vpon a mule, and the mule came vnder a great thicke oke: and his head caught hold of the oke, and he was taken vp ‖ betweene the heauen & the earth: and the mule that was vnder him, went away.

10 And one that ſaw it, tolde Ioab, ſaying, Beholde, I ſawe Abſalom hanged in an oke.

11 Then Ioab ſayd vnto the man that

‖ Or, commanded.

[d] That counſell which ſeemed good at the firſt to Abſalom, verſe 4.

[e] For by the counſell of Huſhai he went to the battell where he was deſtroyed.

[f] That is, ouer Iorden.

‖ Or, the well of Rogel.

[g] Meaning, the meſſage from their fathers.

[h] Thus God ſendeth ſuccour to his in their greateſt dangers.

[i] The Chalde text readeth, Now they haue paſſed the Iorden.

[k] To wit, to purſue thee with all haſte.

[l] They trauelled all night and by morning had all their company paſſed ouer.

[m] Gods iuſt vengeance euen in this life is powred on them which are enemies, traitours, or perſecuters of his Church.

[n] Who was alſo called Iſhai Dauids father.

[o] God ſheweth himſelfe moſt liberall to his, when they ſeeme to be vtterly deſtitute.

[a] For certaine of the Reubenites, Gadites, and of the halfe tribe, could not beare the inſolency of the ſonne againſt the father, and therefore ioyned with Dauid.

[b] Signifying, that a good gouernor ought to be ſo deare vnto his people, that they will rather loſe their liues, then that ought ſhould come vnto him.

[c] So called, becauſe the Ephraimites, (as ſome ſay) fed their cattell beyond Iorden in this wood.

‖ This is a terrible example of Gods vengeance againſt them that are rebels or diſobedient to their parents.

tolde him, And haſt thou indeed ſeene? why then diddeſt not thou there ſmite him to the ground, and I would haue giuen thee tenne * ſhekels of ſiluer, and a girdle?

Gene.23.15.

12 Then the man ſayde vnto Ioab, Though I ſhould ‡ receiue a thouſand ſhekels of ſiluer in mine hande, yet would I not lay mine hand vpon the kings ſonne: for in our hearing the king charged thee, and Abiſhai, and Ittai, ſaying, Beware leſt any touch the yong man Abſalom.

‡ *Ebr. weigh vpō mine hand.*

13 If I had done it, it had bene ‡ the danger of my life: for nothing can be hidde from the King: yea, thou thy ſelfe wouldeſt haue bene againſt me.

‡ *Ebr. a lie againſt my ſoule.*

14 Then ſayde Ioab, I will not thus tarie with thee. And hee tooke three darts in his hande, and thruſt them ‡ thorowe Abſalom, while hee was yet aliue in the midſt of the oke.

‡ *Ebr. in the heart of* Abſolom.

15 And ten ſeruants that bare Ioabs armour, compaſſed about and ſmote Abſalom, and ſlewe him.

16 Then Ioab [d] blewe the trumpet, and the people returned from purſuing after Iſrael: for Ioab helde backe the people.

[d] For he had pitie of the people which was ſeduced by Abſaloms flatterie.

17 And they tooke Abſalom, and caſt him into a great [e] pit in the wood, and layed a mighty great heape of ſtones vpon him: and all Iſrael fled euery one to his tent.

[e] Thus God turned his vaine glory to ſhame.

18 Now Abſalom in his life time had taken and reared him vp a pillar, which is in the * kings dale: for hee ſayde, I haue no [f] ſonne to keepe my name in remembrance. And hee called the pillar after his owne name, and it is called vnto this day, Abſaloms place.

Gene.14.17.

[f] It ſeemeth that God had puniſhed him in taking away his children, Chap. 14.27.

19 ¶ Then ſaid Ahimaaz the ſonne of Zadok, I pray thee, let me runne, and beare the king tidings, that the Lord hath ‡ deliuered him out of the hand of his enemies.

‡ *Ebr. iudged.*

20 And Ioab ſayde vnto him, Thou [g] ſhalt not be the meſſenger to day, but thou ſhalt beare tidings another time, but to day thou ſhalt beare none: for the kings ſonne is dead.

[g] For Ioab bare a good affection to Ahimaaz, and doubted howe Dauid would take the report of Abſaloms death.

21 Then ſaid Ioab to Cuſhi, Goe, tell the king what thou haſt ſeene. And Cuſhi bowed himſelfe vnto Ioab, and ranne.

22 Then ſayd Ahimaaz the ſonne of Zadok againe to Ioab, What I pray thee, if I alſo runne after Cuſhi? And Ioab ſayde, Wherefore now wilt thou runne, my ſonne, ſeeing thou haſt no tidings to bring?

23 Yet what if I runne? Then he ſayd vnto him, Run. So Ahimaaz ran by the way of the plaine, and ouerwent Cuſhi.

24 Now Dauid ſate betweene the two [h] gates. And the watchman went to the top of the gate vpon the wall, and lift vp his eyes, and ſaw, and behold, a man came running alone.

[h] He ſate in the gate of the city of Mahanaim.

25 And the watchman cryed, and told the king. And the king ſayd, If he be alone, he bringeth tidings. And he came apace, and drew neere.

‡ *Ebr. tidings are in his mouth.*

26 And the watchman ſaw another man running, and the watchman called vnto the porter, and ſayd, Behold, another man runneth alone. And the king ſayd, He alſo bringeth tidings.

27 And the watchman ſayd, ‡ Me thinketh the running of the foremoſt is like the running of Ahimaaz the ſonne of Zadok. Then the king ſayd, He is a [i] good man, and commeth with good tidings.

‡ *Eb. I ſee the running.*

[i] He had experience of his fidelity, Chap. 17.21.

28 And Ahimaaz called, and ſayd vnto the king, Peace be with thee: & he fell downe to the earth vpon his face before the king, and ſayd, Bleſſed be the Lord thy God, who hath ‖ ſhut vp the men that lift vp their hands againſt my lord the king.

‖ *Or, deliuered vp*

29 And the king ſayd, Is the yong man Abſalom ſafe? And Ahimaaz anſwered, When Ioab ſent the kings [k] ſeruant, and me thy ſeruaunt, I ſawe a great tumult, but I knew not what.

[k] To wit, Cuſhi, who was an Ethiopian.

30 And the king ſayd vnto him, Turne aſide, and ſtand here: ſo he turned aſide, and ſtood ſtill.

31 And beholde, Cuſhi came, and Cuſhi ſayd, ‡ Tidings my lord the king: for the Lord hath deliuered thee this day out of the hand of all that roſe againſt thee.

‡ *Ebr. tidings is brought.*

32 Then the king ſayde vnto Cuſhi, Is the yong man Abſolom ſafe? And Cuſhi anſwered, The enemies of my lorde the king, and all that riſe againſt thee to do thee hurt, be as that yong man is.

33 And the king was [l] mooued, and went vp to the chamber ouer the gate, and wept: and as hee went, thus hee ſayd, O my ſonne Abſalom, my ſonne, my ſonne Abſalom: would God I had died for thee, O Abſalom, my ſonne, my ſonne.

[l] Becauſe hee conſidered both the iudgement of God againſt his ſinne, and could not otherwiſe hide his fatherly affection toward his ſonne.

CHAP. XIX.

1 Ioab encourageth the king. 8 Dauid is reſtored. 23 Shimei is pardoned. 14 Mephiboſheth meeteth the king. 39 Barzillai departeth. 41 Iſrael ſtriueth with Iudah.

AND it was told Ioab, Beholde, the king weepeth and mourneth for Abſalom.

2 Therefore the ‡ victorie of that day was turned into mourning to all the people: for the people heard ſay that day, The king ſorroweth for his ſonne.

‡ *Ebr. ſaluation or deliuerance.*

3 And the people went that day into the citie ‖ ſecretly, as people confounded hide themſelues when they flee in battell.

‖ *Or, by ſtealth.*

4 So the king [a] hid his face, and the king cried with a loud voyce, My ſonne Abſalom, Abſalom my ſonne, my ſonne.

[a] As they doe that mourne.

5 ¶ Then Ioab came into [b] the houſe to the king, and ſayd, Thou haſt ſhamed this day the faces of all thy ſeruants, which this day haue ſaued thy life, and the liues of thy ſonnes and of thy daughters, and the liues of thy wiues, and the liues of thy concubines,

[b] At Mahanaim.

6 In that thou loueſt thine enemies, and hateſt thy friendes: for thou haſt declared this day, that thou regardeſt neither thy ‖ princes nor ſeruants: therefore this day I perceiue that if Abſalom had liued, and wee all had died this day, that then it would haue ‡ pleaſed thee well.

‖ *Or, captaines.*

‡ *Ebr. bene right in thine eyes.*

7 Now therefore vp, come out, and ſpeake ‡ comfortably vnto thy ſeruants: for I ſweare by the Lord, Except thou come out, there will not tarie one man with thee

‡ *Ebr. to the heart of thy ſeruants.*

this night: and that will be worſe vnto thee, then all the euill that fell on thee from thy youth hitherto.

8 Then the King aroſe, and ſate in the [c] gate: and they told vnto all the people, ſaying, Beholde, the King doth ſit in the gate: and all the people came before the King: for Iſrael had fled euery man to his tent.

c Where the moſt reſort of the people haunted.

9 ¶ Then all the people were at [d] ſtrife thorowout all the tribes of Iſrael, ſaying, The King ſaued vs out of the hand of our enemies, and he deliuered vs out of the hand of the Philiſtims, and now he is fled out of the land for Abſalom.

d Euery one blamed another, and ſtroue who ſhould firſt bring him home,

10 And Abſalom, whom wee anoynted ouer vs, is dead in battell: therefore why are ye ſo ſlow to bring the King againe?

11 But King Dauid ſent to Zadok, and to Abiathar the [e] Prieſts, ſaying, Speake vnto the Elders of Iudah, and ſay, Why are yee behinde to bring the King againe to his houſe? (for the ſaying of all Iſrael is come vnto the King, euen to his houſe)

e That they ſhould reproue the negligence of the Elders, ſeeing the people were ſo forward.

12 Ye are my brethren: my bones and my fleſh are yee: wherefore then are yee the laſt that bring the King againe?

13 Alſo ſay ye to Amaſa, Art thou not my bone and my fleſh? God doe ſo to me & more alſo, if thou be not captaine of the hoſt to me for euer in the [f] roome of Ioab.

f By this policie Dauid thought that by winning of the captaine, he ſhould haue the hearts of all the people.

14 So hee bowed the heartes of all the men of Iudah, as of one man: therefore they ſent to the King, ſaying, Returne thou with all thy ſeruants.

15 ¶ So the King returned, and came to Iorden. And Iudah came to Gilgal, for to goe to meete the King, and to conduct him ouer Iorden.

16 ¶ And [g] Shimei the ſonne of Gera the ſonne of Iemini, which was of Bahurim, haſted and came downe with the men of Iudah to meete King Dauid,

g Who had before reuiled him, Chap.16.13.

17 And a thouſande men of Beniamin with him, and * Ziba the ſeruant of the houſe of Saul, and his fifteene ſonnes and twentie ſeruants with him: and they went ouer Iorden before the King.

Chap.16.2.

18 And there went ouer a boate to carie ouer the Kings houſholde, and to doe him pleaſure. Then Shimei the ſonne of Gera fell before the King, when he was come ouer Iorden,

19 And ſayde vnto the King, Let not my lord impute * wickedneſſe vnto mee, nor remember the thing that thy ſeruant did [h] wickedly when my lord the King departed out of Ieruſalem, that the King ſhould take it to his heart.

Chap.16.15.

h For in his aduerſitie he was his moſt cruell enemie, and now in his proſperitie ſeeketh by flatterie to creepe into fauour.

20 For thy ſeruant doeth knowe, that I haue done amiſſe: therefore beholde, I am the firſt this day of all the houſe of [i] Ioſeph, that am come to goe downe to meete my lord the King.

i By Ioſeph hee meaneth Ephraim, Manaſſeh, and Beniamin (whereof he was) becauſe theſe three were vnder one ſtanderd, Numb.2.18.

21 But Abiſhai the ſonne of Zeruiah anſwered, and ſayde, Shal not Shimei die for this, becauſe hee curſed the Lordes anoynted?

22 And Dauid ſayde, What haue I to do with you, ye ſonnes of Zeruiah, that this day yee ſhould be aduerſaries vnto mee? Shall there any man die this day in Iſrael? for do not I knowe, that I am this day King ouer Iſrael?

23 Therefore the King ſayde vnto Shimei, Thou ſhalt not [k] die: & the king ſware vnto him.

k By my hands or during my life, as reade 1. King.2.8,9.

24 ¶ And Mephiboſheth the ſonne of Saul came downe to meete the King, and had neither waſhed his feete, nor dreſſed his beard, nor waſhed his clothes from the time the King departed, vntill hee returned in peace.

25 And when [l] hee was come to Ieruſalem, and met the King, the King ſayde vnto him, Wherefore wenteſt not thou with mee, Mephiboſheth?

l When Mephiboſheth being at Ieruſalem had met the King.

26 And he anſwered, My lorde the king, my ſeruant deceiued me: for thy ſeruant ſaid, I would haue mine aſſe ſadled to ride thereon, for to goe with the King, becauſe thy ſeruant is lame.

27 And he hath * accuſed thy ſeruant vnto my lord the King: but my lorde the King is as an [m] Angell of God: doe therefore thy pleaſure.

Chap.16.3.

m Able for his wiſedome to iudge in all matters.

28 For all my fathers houſe were [n] but dead men before my lord the King, yet didſt thou ſet thy ſeruaunt among them that did eate at thine owne table: what right therefore haue I to crie yet any more vnto the King?

n Worthy to die for Sauls crueltie towards thee.

29 And the King ſayde vnto him, Why ſpeakeſt thou any more of thy matters? I haue ſayde, Thou, and Ziba diuide the [o] lands.

o Dauid did euil in taking his lands from him before hee knew the cauſe, but much worſe, that knowing the trueth he did not reſtore them.

30 And Mephiboſheth ſayde vnto the King, Yea, let him take all, ſeeing my lord the King is come home in peace.

31 ¶ Then Barzillai the Gileadite came downe from Rogelim, and went ouer Iorden with the King, to conduct him ouer Iorden.

32 Now Barzillai was a very aged man, euen fourescore yeere olde, and he had prouided the King of ſuſtenance, while hee lay at Mahanaim: for he was a man of very great ſubſtance.

33 And the King ſayde vnto Barzillai, Come ouer with mee, and I will feede thee with me in Ieruſalem.

34 And Barzillai ſayde vnto the King, ‡ How long hane I to liue, that I ſhould go vp with the King to Ieruſalem?

‡ *Ebr. how many dayes are the yeeres of my life?*

35 I am this day fourescore yeere old: and can I diſcerne betweene good or euill? Hath thy ſeruant any taſte in that I eat, or in that I drinke? Can I heare any more the voyce of ſinging men and women? wherefore then ſhould thy ſeruant bee any more a [p] burden vnto my lord the king?

p He thought it not meete to receiue benefits of him, to whom he was not able to doe ſeruice againe.

36 Thy ſeruant will goe a little way ouer Iorden with the King, & why will the King recompenſe it with ſuch a reward?

37 I pray thee, let thy ſeruant turne back againe, that I may die in mine owne citie, and bee buried in the grane of my father & of my mother: but behold thy ſeruant [q] Chimham, let him goe with my lord the King, and doe to him what ſhall pleaſe thee.

q My ſonne.

38 And the King anſwered, Chimham ſhall goe with me, and I wil doe to him that thou ſhalt be content with: and whatſoeuer

thou ſhalt ‖ require of me, that I will doe for thee.

39 So all the people went ouer Iorden: and the King paſſed ouer: and the King kiſſed Barzillai, and ‖ bleſſed him, and hee returned vnto his owne place.

40 ¶ Then the King went to [r] Gilgal, and Chimham went with him, and all the people of Iudah conducted the King, and alſo halfe the people of [s] Iſrael.

41 And beholde, all the men of Iſrael came to the King, and ſayde vnto the King, Why haue our brethren the men of Iudah ſtollen thee away, and haue brought the king and his houſhold, and all Dauids men with him ouer [t] Iorden?

42 And all the men of Iudah anſwered the men of Iſrael, Becauſe the king is neere of kinne to vs: and wherefore now be ye angrie for this matter? haue wee eaten of the Kings coſt, or haue we taken any bribes?

43 And the men of Iſrael anſwered the men of Iudah, and ſaid, Wee haue ten parts in the King, and haue alſo more right to Dauid then ye. Why then did ye deſpiſe vs, ‖ that our aduiſe ſhould not be firſt had in reſtoring our King? And the wordes of the men of Iudah were fiercer then the words of the men of Iſrael.

CHAP. XX.

1 Sheba raiſeth Jſrael againſt Dauid. 10 Ioab killeth Amaſa traiterouſly. 22 The head of Sheba is deliuered to Ioab. 23 Dauids chiefe officers.

THen there was come [a] thither a wicked man, (named Sheba the ſonne of Bichri, a man of Iemini) and he blew the trumpet, and ſaid, Wee haue no part in [b] Dauid, neither haue wee inheritance in the ſonne [c] of Iſhai: euery man to his tents, O Iſrael.

2 So euery man of Iſrael went from Dauid, and followed Sheba the ſonne of Bichri: but the men of Iudah claue faſt vnto their King, from [d] Iorden euen to Ieruſalem.

3 When Dauid then came to his houſe to Ieruſalem, the king tooke the ten women his * concubines, that he had left behind him to keepe the houſe, and put them in warde, and fed them, but lay no more with them: but they were encloſed vnto the day of their death, liuing in widowhood.

4 ¶ Then ſaid the King to [e] Amaſa, Aſſemble mee the men of Iudah within three dayes, and be thou here preſent.

5 So Amaſa went to aſſemble Iudah, but hee taried longer then the time which he had appointed him.

6 Then Dauid ſayde to Abiſhai, Nowe ſhall Sheba the ſonne of Bichri doe vs more harme then did Abſalom: take thou therefore thy [f] lords ſeruaunts, and follow after him, leaſt hee get him walled cities, and eſcape vs.

7 And there went out after him Ioabs men, and the * Cherethites and the Pelethites, and all the mightie men: and they departed out of Ieruſalem, to folow after Sheba the ſonne of Bichri.

8 When they were at the great ſtone, which is in Gibeon, Amaſa went before them, and Ioabs [g] garment, that he had put on, was girded vnto him, and vpon it was a ſword girded, which hanged on his loynes in the ſheath, and as hee went, it vſed to fall out.

9 And Ioab ſaid to Amaſa, Art thou in ‡ health my brother? And Ioab tooke Amaſa by the beard with the right hande to kiſſe him.

10 But Amaſa tooke no heed to the ſword that was in Ioabs hande: for therewith he ſmote him in the fifth ribbe, and ſhed out his bowels to the ground, and ‡ ſmote him not the ſecond time: ſo he died. Then Ioab and Abiſhai his brother followed after Sheba the ſonne of Bichri.

11 And one of Ioabs men [h] ſtood by him, and ſaid, He that fauoureth Ioab, & hee that is of Dauids part, let him goe after Ioab.

12 And Amaſa wallowed in blood in the mids of the way: and when the man ſawe that all the people ſtood ſtill, he remoued Amaſa out of the way into the fielde, and caſt a cloth vpon him, becauſe hee ſaw that euery one that came by, ſtood ſtill.

13 ¶ When hee was remoued out of the way, euery man went after Ioab, to followe after Sheba the ſonne of Bichri.

14 And hee went thorow all the tribes of Iſrael vnto Abel, and [i] Bethmaachah and all places of Berim: and they gathered together, and went alſo after him.

15 So they came, and beſieged him in Abel, neere to Bethmaachah: and they caſt vp a mount againſt the citie, and the people thereof ſtood on the rampier, and all the people that was with Ioab, [k] deſtroyed and caſt downe the wall.

16 Then cried a wiſe woman out of the citie, Heare, heare, I pray you, ſay vnto Ioab, Come thou hither, that I may ſpeake with thee.

17 And when he came neere vnto her, the woman ſayde, Art thou Ioab? And hee anſwered, Yea. And ſhe ſayd to him, Heare the words of thine handmayd. And hee anſwered, I doe heare.

18 Then ſhe ſpake thus, [l] They ſpake in the olde time, ſaying, They ſhould aſke of Abel. And ſo they haue continued.

19 I am [m] one of them, that are peaceable and faithfull in Iſrael: and thou goeſt about to deſtroy a citie, and a mother in Iſrael: why wilt thou deuoure the inheritance of the Lord?

20 And Ioab anſwered, and ſayde, God forbid, God forbid it me, that I ſhould deuoure or deſtroy it.

21 The [n] matter is not ſo, but a man of mount Ephraim (Sheba the ſonne of Bichri by name) hath lift vp his hande againſt the King, euen againſt Dauid: deliuer vs him onely, and I will depart from the city. And the woman ſaide vnto Ioab, Beholde, his head ſhall be throwen to thee ouer the wall.

22 Then the woman went vnto all the people with her wiſedome, and they cutte off the head of Sheba the ſonne of Bichri, and caſt it to Ioab: then hee blewe the trumpet, and ‡ they retired from the citie, euery

‖ *Or, chuſe.*

‖ *Or, bade him farewell.*

[r] Where the tribe of Iudah taried to receiue him.

[s] Which had taken part with the King.

[t] Toward Ieruſalem.

‖ *Or, haue not we firſt ſpoken to bring home the king? verſ. 11.*

[a] Where the ten tribes contended againſt Iudah.

[b] As they of Iudah ſay.

[c] He thought by ſpeaking contemptuouſly of the King, to ſtirre the people rather to ſedition, or elſe by cauſing Iſrael to depart, thought that they of Iudah would haue leſſe eſteemed him.

[d] From Gilgal, which was neere Iorden.

Chap. 16. 22.

[e] Who was his chiefe captaine in Ioabs roome, Chap. 19. 13.

[f] Either them which had bene vnder Ioab, or Dauids men.

Chap. 8, 18.

[g] Which was his coat that he vſed to weare in the warres.

‡ *Ebr. peace.*

‡ *Ebr. doubled not his ſtroke.*

[h] He ſtood by Amaſa at Ioabs appointment.

[i] Vnto the citie Abel, which was neere to Bethmaachah.

[k] That is, he went about to ouerthrow it.

[l] She ſheweth that the old cuſtome was not to deſtroy a citie, before peace was offered, Deut. 20. 10, 11.

[m] She ſpeaketh in the name of the citie.

[n] Hearing his fault told him, he gaue place to reaſon, and required onely him that was authour of the treaſon.

‡ *Ebr. they were ſcattered.*

euery man to his tent: and Ioab returned to Ieruſalem vnto the king.

23 ¶ *Then Ioab was ouer all the hoſte of Iſrael, and Benaiah the ſonne of Iehoiada ouer the Cherethites and ouer the Pelethites,

Chap.8.16.

24 And Adoram ouer the tribute, and Ioſhaphat the ſonne of Ahilud the recorder,

25 And Sheia was ſcribe, and Zadok and Abiathar the Prieſts,

26 And alſo Ira the Iairite was [o] chiefe about Dauid.

[o] Either in dignitie, or familiaritie.

CHAP. XXI.

1 Three deare yeres. 9 The vengeance of the ſinnes of Saul lighteth on his ſeuen ſons, which are hanged. 15 Foure great battels, which Dauid had againſt the Philiſtims.

Then there was a famine in the dayes of Dauid, three yeeres ‡together: and Dauid ‡ aſked counſel of the Lord, and the Lord anſwered, It is for Saul, and for his bloody houſe, becauſe he ſlew the [a] Gibeonites.

‡Ebr. yeere after yeere.
‡Ebr. ſought the face of the Lord.
[a] Thinking to gratifie the people becauſe theſe were not of the ſeed of Abraham

2 Then the king called the Gibeonites, and ſaid vnto them, (nowe the Gibeonites were not of the children of Iſrael, but * a remnant of the Amorites, vnto whome the children of Iſrael had ſworne: but Saul ſought to ſlay them for his zeale toward the children of Iſrael and Iudah)

Ioſh.9.3, 16, 17.

3 And Dauid ſayd vnto the Gibeonites, [b] What ſhall I do for you, and wherewith ſhall I make the atonement, that yee may bleſſe the inheritance of the Lord?

[b] Wherewith may your wrath be appeaſed, that you may pray to God to remooue this plague from his people?

4 The Gibeonites then anſwered him, We will haue no ſiluer nor gold of Saul, nor of his houſe, neither for vs ſhalt thou kill [c] any man in Iſrael. And he ſayd, What ye ſhall ſay, that will I do for you.

[c] Saue onely of Sauls ſtocke.

5 Then they anſwered the King, The man that conſumed vs, and that imagined euill againſt vs ſo that we are deſtroyed from remaining in any coaſt of Iſrael,

6 Let ſeuen men of his [d] ſonnes be deliuered vnto vs, and we will hang them vp [e] vnto the Lord in Gibeah of Saul, the Lords choſen. And the king ſaid, I will giue them.

[d] Of Sauls kinſmen.
[e] To pacifie the Lord.

7 But the king had compaſſion on Mephiboſheth the ſonne of Ionathan the ſonne of Saul, becauſe of the * Lords othe, that was betweene them, euen betweene Dauid and Ionathan the ſonne of Saul.

1.Sam.18.3. and 20.8,42.

8 But the king tooke the two ſonnes of Rizpah the daughter of Aiah, whom ſhee bare vnto Saul, euen Armoni and Mephiboſheth, and the fiue ſonnes of [f] Michal the daughter of Saul, whom ſhe bare to Adriel the ſonne of Barzillai the Meholathite.

[f] Here Michal is named for Merab Adriels wife, as appeareth, 1. Sam.18.19. for Michal was the wife of Paltiel, 1. Sam.25.44 and neuer had child, 2.Sam.6.23.

9 And he deliuered them vnto the hands of the Gibeonites, which hanged them in the mountaine before the Lord: ſo they ‡ died al ſeuen together, and they were ſlaine in the time of harueſt: in the [g] firſt dayes, and in the beginning of Barley harueſt.

‡Ebr. fell.
[g] Which was in the moneth Abib or Niſan, which conteineth part of March, and part of Aprill.

10 Then Rizpah the daughter of Aiah tooke [h] ſackecloth and hanged it vp for her vpon the rocke, from the beginning of harueſt, vntill [i] water dropped vpon them from the heauen, and ſuffered neither the birds of the aire to ‖ light on them by day, nor beaſts of the field by night.

[h] To make her a tent wherein ſhe prayed to God to turne away his wrath.
[i] Becauſe drought was the cauſe of this famine, God by ſending of raine ſhewed that he was pacified.
‖Or, reſt.

11 ¶ And it was tolde Dauid what Rizpah the daughter of Aiah the concubine of Saul had done.

12 And Dauid went and tooke the bones of Saul and the bones of Ionathan his ſon from the citizens of Iabeſh Gilead, which had ſtollen them from the ſtreete of Bethſhan, where the Philiſtims had * hanged them, when the Philiſtims had ſlaine Saul in Gilboa.

1.Sam.31.10.

13 So hee brought thence the bones of Saul and the bones of Ionathan his ſonne, and they gathered the bones of them that were hanged,

14 And the bones of Saul and of Ionathan his ſonne buried they in the countrey of Beniamin in Zelah, in the graue of Kiſh his father: and when they had perfourmed all that the King had commaunded, God was then [k] appeaſed with the land.

[k] For where the Magiſtrate ſuffereth faults vnpuniſhed, there the plague of God lieth vpon the land.

15 ¶ Againe the Philiſtims had warre with Iſrael: and Dauid went downe, and his ſeruants with him, and they fought againſt the Philiſtims, and Dauid fainted.

16 Then Iſh benob which was of the ſons of [l] Haraphah (the head of whoſe ſpeare weyed three hundreth [m] ſhekels of braſſe) euen hee being girded with a new ſword, thought to haue ſlaine Dauid.

[l] That is, of the race of Giants.
[m] VVhich amount to nine pound three quarters.

17 But Abithai the ſonne of Zeruiah ſuccoured him, and ſmote the Philiſtim, and killed him. Then Dauids men ſware vnto him, ſaying, Thou ſhalt go no more out with vs to battell: leſt thou quench the [n] light of Iſrael.

[n] For the glory and wealth of the country ſtandeth in the preſeruation of the godly Magiſtrate.

18 ¶ And after this alſo there was a battell with the Philiſtims at [o] Gob: then Sibbechai the Huſhathite ſlewe Saph, which was one of the ſonnes of Haraphah.

[o] Called Gezer, and Saph is called Sippai, 1. Chro.20.4.

19 And there was yet another battell in Gob with the Philiſtims, where Elhanah the ſonne of Iaare-oregim, a Bethlehemite ſlewe [p] Goliah the Gittite, the ſtaffe of whoſe ſpeare was like a weauers beame.

[p] That is, Lahmi the brother of Goliah, whom Dauid ſlew, 1. Chro.20.5.

20 Afterward there was alſo a battell in Gath, where was a man of a great ſtature, and had on euery hand ſixe fingers, and on euery foote ſixe toes, foure and twentie in number: who was alſo the ſonne of Haraphah.

21 And when hee reuiled Iſrael, Ionathan the ſonne of * Shima the ſon of Dauid ſlew him.

1.Sam.16.9.

22 Theſe foure were borne to Haraphah in Gath, and died by the hand of Dauid and by the hands of his ſeruants.

CHAP. XXII.

2 Dauid after his victories praiſeth God. 8 The anger of God toward the wicked. 44 He propheſieth of the reiection of the Iewes, and vocation of the Gentiles.

AND Dauid ſpake the words of this [a] ſong vnto the Lord, what time the Lord had deliuered him out of the hands of all his enemies, and out of the hand of Saul.

[a] In token of the wonderfull benefits, that he receiued of God.

2 And he ſaid, *The Lord is my [b] rocke and my fortreſſe, and he that deliuereth me.

Pſal.18.1.
[b] By the diuerſitie of theſe comfortable names, he ſheweth how his faith was ſtrengthened in all tentations.

3 God is my ſtrength, in him wil I truſt: my ſhield, and the horne of my ſaluation, my hie tower and my refuge: my Sauiour, thou haſt ſaued me from violence.

4 I will call on the Lord, who is worthy to be prayſed: ſo ſhall I bee ſafe from mine enemies.

5 For the [c] pangues of death haue compaſſed me: the floods of vngodlineſſe haue made me afraid.

6 The ſorrowes of the graue compaſſed me about: the ſnares of death ouertooke me.

7 But in my tribulation did I call vpon the Lorde, and cry to my God, and hee did heare my voyce out of his temple, and my cry did enter into his eares.

8 Then the earth trembled and quaked: the foundations of the heauen mooued, and ſhooke, becauſe he was angry.

9 [d] Smoke went out of his noſtrels, and conſuming [e] fire out of his mouth: coles were kindled thereat.

10 He [f] bowed the heauens alſo, and came downe, and darkeneſſe was vnder his feet.

11 And hee rode vpon [g] Cherub and did flie, and he was ſeene vpon the wings of the winde.

12 And he made darkeneſſe a tabernacle round about him, euen the gatherings of waters, and the cloudes of the aire.

13 At the brightneſſe of his preſence [h] the coles of fire were kindled.

14 The Lord thundred from heauen, and the moſt hie gaue his voyce.

15 He ſhot arrowes alſo, and ſcattered them: to wit, lightning and deſtroyed them.

16 The [i] chanels alſo of the ſea appeared, euen the foundations of the world were diſcouered by the rebuking of the Lord, and at the blaſt of the breath of his noſtrels.

17 He ſent from aboue, and tooke me: he drew me out of many waters.

18 He deliuered me from my ſtrong enemie, and from them that hated me: for they were too ſtrong for me.

19 They [k] preuented me in the day of my calamitie, but the Lord was my ſtay,

20 And brought mee foorth into a large place: he deliuered me, becauſe he fauoured me.

21 The Lord rewarded me according to my [l] righteouſneſſe: according to the pureneſſe of mine hands he recompenſed me.

22 For I kept the wayes of the Lord, and did not [m] wickedly againſt my God.

23 For all his lawes were before me, and his ſtatutes: I did not depart therefrom.

24 I was vpright alſo toward him, and haue kept me from my wickedneſſe.

25 Therfore the Lord did reward me according to my righteouſnes, according to my pureneſſe before his eyes.

26 With the godly thou wilt ſhewe thy ſelfe godly: with the vpright man thou wilt ſhew thy ſelfe vpright.

27 With the pure thou wilt ſhewe thy ſelfe pure, and with the [n] froward thou wilt ſhew thy ſelfe froward.

28 Thus thou wilt ſaue the poore people: but thine eyes are vpon the hautie to humble them.

‖Or, rocke.

[c] As Dauid (who was the figure of Chriſt) was by Gods power deliuered from all dangers: ſo Chriſt and his Church ſhall ouercome moſt grieuous dangers, tyranny, and death.

[d] That is, clouds and vapours.

[e] Lightning and thundring.

[f] So it ſeemeth when the aire is darke.

[g] To flie in a moment through the world.

[h] By this deſcription of a tempeſt, he declareth the power of God againſt his enemies.

[i] He alludeth to the miracle of the red ſea.

[k] I was ſo beſet, that all meanes ſeemed to faile.

[l] Toward Saul, and mine enemies.

[m] I attempted nothing without his commandement.

[n] Their wickednes is cauſe that thou ſeemeſt to forget thy wonted mercie.

29 Surely thou art my light, O Lorde: and the Lord will lighten my darkeneſſe.

30 For by thee haue I broken through an hoſte, and by my God haue I leaped ouer a wall.

31 The way of God is [o] vncorrupt: the word of the Lord is tried in the fire: hee is a ſhield to all that truſt in him.

32 For who is God beſides the Lord? and who is mightie, ſaue our God?

33 God is my ſtrength in battel, and maketh my way vpright.

34 He maketh my feet like [p] hindes feete, and hath ſet me vpon mine hie places.

35 He teacheth mine hands to fight, ſo that a bow of ‖braſſe is broken with mine armes.

36 Thou haſt alſo giuen me the ſhield of thy ſaluation, and thy louing kindneſſe hath cauſed me to increaſe.

37 Thou haſt enlarged my ſteps vnder me, and mine heeles haue not ſlid.

38 I haue purſued mine enemies and deſtroyed them, and haue not turned againe vntill I had conſumed them.

39 Yea, I haue conſumed them and thruſt them through, and they ſhall not ariſe, but ſhall fall vnder my feete.

40 For thou haſt [q] girded me with power to battell, and them that aroſe againſt mee, haſt thou ſubdued vnder me.

41 And thou haſt giuen me the neckes of mine enemies, that I might deſtroy them that hate me.

42 They looked about, but there was none to ſaue them, euen vnto the [r] Lord, but he anſwered them not.

43 Then did I beate them as ſmall as the duſt of the earth: I did tread them flat as the clay of the ſtreete, and did ſpread them abroad.

44 Thou haſt alſo deliuered mee from the contentions of my [ſ] people: thou haſt preſerued me to be the head ouer natiōs: the people which I knew not, do ſerue me.

45 Strangers [t] ſhall bee in ſubiection to me: aſſoone as they heare, they ſhal obey me.

46 Strangers ſhall ſhrinke away, and feare in their priuie chambers.

47 Let the Lord liue, [u] and bleſſed be my ſtrength: and God, euen the force of my ſaluation be exalted.

48 It is God that giueth me power to reuenge me, and ſubdue the people vnder me,

49 And reſcueth me from mine enemies: (thou alſo haſt lift me vp frō them that roſe againſt me, thou haſt deliuered me from the cruell man.

50 Therefore I wil prayſe thee, O Lord, among the * nations, and will ſing vnto thy Name)

51 Hee is the tower of ſaluation for his king, and ſheweth mercy to his anointed, euen to Dauid, and to his ſeed * for euer.

[o] The maner that God vſeth to ſuccour his, neuer faileth.

[p] He vſeth extraordinarie meanes to make me winne moſt ſtrong holds.

‖Or, ſteele.

[q] He acknowledgeth that God was the author of his victories, who gaue him ſtrength.

[r] The wicked in their neceſſity are compelled to flee to God, but it is too late.

[ſ] Meaning of the Iewes, who conſpired againſt me.

[t] Not willingly obeying me, but diſſemblingly.

[u] Let him ſhew his power, that he is the gouernour of all the world.

Rom. 15. 9.

Chap. 7. 13.

CHAP. XXIII.

The laſt words of Dauid. 6 The wicked ſhalbe pluckt vp as thornes. 9 The names and facts of his mightie men. 15 He deſired water and would not drinke it.

These alſo bee the [a] laſt wordes of Dauid, Dauid the ſonne of Iſhai ſayeth, euen the man who was ſet vp on hie, the

[a] Which he ſpake after that he had made the Pſalmes.

the anoynted of the God of Iaakob, and the ſweete ſinger of Iſrael ſayth,

2 The Spirit of the Lord ſpake by mee, and his word was in my [b] tongue.

[b] Meaning, he ſpake nothing but by the motion of Gods Spirit.

3 The God of Iſrael ſpake to mee, the ſtrength of Iſrael ſayd, Thou ſhalt beare rule ouer men, being iuſt, and ruling in the feare of God.

4 Euen as the morning light when the Sunne riſeth, the morning, I ſay, without cloudes, ſo ſhall mine houſe be, and not as the [c] graſſe of the earth is by the bright raine.

[c] Which groweth quickly, and fadeth ſoone.

5 For ſo ſhall not mine houſe bee with God: for he hath made with me an euerlaſting couenant, perfect in all points, & ſure: therefore all mine health and whole deſire is, that he will not make it [d] grow ſo.

[d] But that my kingdome may continue for euer according to his promiſe.

6 But the wicked ſhall bee euery one as thornes thruſt away, becauſe they cannot bee taken with hands.

7 But the man that ſhall touche them, muſt be defenced with yron, or with the ſhaft of a ſpeare: and they ſhall be burnt with fire in the ſame place.

8 ¶ Theſe bee the names of the mightie men whom Dauid had. He that ſate in the ſeate of [e] wiſedome, being chiefe of the princes, was Adino of Ezni, he ſlew eight hundred at one time.

[e] As one of the kings counſel.

9 And after him was * Eleazar the ſonne of Dodo, the ſonne of Ahohi, one of the three worthies with Dauid, when they ‖ defied the Philiſtims gathered there to battell, when the men of Iſrael were [f] gone vp.

1.Chron.11.12.

‖Or, aſſailed with danger of their liues.

[f] Meaning, fled from the battel.

10 He aroſe and ſmote the Philiſtims vntill his hand was weary, & his hand [g] claue vnto the ſworde: and the Lorde gaue great victory the ſame day, and the people returned after him onely to ſpoyle.

[g] By a crampe which came of wearineſſe and ſtraining.

11 After him was * Shammah the ſonne of Age the Hararite: for the Philiſtims aſſembled at a towne, where was a piece of a field full of lentiles, and the people fled from the Philiſtims.

1.Chron.11.27.

12 But he ſtood in the mids of the fielde, and defended it, and ſlew the Philiſtims: ſo the Lord gaue [h] great victory.

[h] Who hath neither reſpect to many, nor few, when he will ſhew his power.

13 ¶ Afterward three of the thirtie captaines went downe, and came to Dauid in the harueſt time vnto the caue of Adullam, and the hoſte of the Philiſtims pitched in the valley of ‖ Rephaim.

‖Or, Giants.

14 And Dauid was then in an holde, and the gariſon of the Philiſtims was then in Beth-lehem.

15 And Dauid [i] longed, and ſayde, Oh that one would giue me to drinke of the water of the well of Beth-lehem, which is by the gate.

[i] Being ouercome with wearineſſe and thirſt.

16 Then the three mightie brake into the hoſte of the Philiſtims, and drew water out of the well of Beth-lehem, that was by the gate, and tooke and brought it to Dauid, who would not drinke thereof, but [k] powred it for an offering vnto the Lord,

[k] Brideling his affection, and alſo deſiring God not to be offended for that raſh enterpriſe.

17 And ſayd, O Lorde, be it farre from mee, that I ſhould doe this. Is not this the blood of the men that went in ieopardie of their liues? therefore he would not drinke it. Theſe things did theſe three mightie men.

18 ¶ * And Abiſhai the brother of Ioab, the ſonne of Zeruiah, was chiefe among the three, and hee lifted vp his ſpeare againſt three hundreth, ǂ and ſlew them, and he had the name among the three.

1.Chron.11.20.

ǂ Ebr. ſlaine.

19 For he was moſt excellent of the three, and was their captaine, but he attained not vnto the firſt three.

20 And Benaiah the ſonne of Iehoiada the ſonne of ‖ a valiant man, which had done many actes, and was of Kabzeel, ſlewe two ſtrong men of Moab: hee went downe alſo, and ſlewe a lion in the mids of a pit in the time of ſnow.

‖Or, Iſh-hai

21 And hee ſlew an Egyptian a ‖ man of great ſtature, & the Egyptian had a [l] ſpeare in his hand: but he went downe to him with a ſtaffe, and plucked the ſpeare out of the Egyptians hande, and ſlew him with his owne ſpeare.

‖Or, a comely man.

[l] Which was bigge as a weauers beame, 1. Chro.11.23.

22 Theſe things did Benaiah the ſonne of Iehoiada, and had the name among the three worthies.

23 He was honourable among [m] thirtie, but he attained not vnto the firſt three: and Dauid made him of his counſell.

[m] He was more valiant then the 30. that follow, and not ſo valiant as the ſixe before.

24 ¶ * Aſahel the brother of Ioab was one of the thirtie: Elhanan the ſonne of Dodo of Beth-lehem:

Chap 2.18.

25 Shammah the Harodite: Elika the Harodite:

26 Helez the * ‖ Paltite: Ira the ſonne of Ikkeſh the Tekoite:

1 Chron 11.27.

‖Or, Pelenite.

27 Abiezer the Anethothite: [n] Mebunnai the Huſathite:

[n] Diuers of theſe had two names, as appeareth, 1. Chro.11. and alſo many more are there mentioned.

28 Zalmon an Ahohite: Maharai the Netophathite:

29 Heleb the ſonne of Baanah a Netophathite: Ittai the ſonne of Ribai of Gibeah of the children of Beniamin:

30 Benaiah the Pirathonite: Hiddai of the riuer of Gaaſh:

31 Abi-albon the Arbathite: Azmaueth the Barhumite:

32 Eliahba ẏ Shaalbonite: of the ſonnes of Iaſhen, Ionathan:

33 Shammah the Hararite: Ahiam the ſonne of Sharar the Hararite:

34 Eliphelet the ſonne of Ahaſbai the ſonne of Maachathi: Eliam the ſonne of Ahithophel the Gilonite:

35 Hezrai the Carmelite: Paarai the Arbite:

36 Igal the ſonne of Nathan of Zobah: Bani the Gadite:

37 Zelek the Ammonite: Maharai the Beerothite, the armour bearer of Ioab the ſonne of Zeruiah:

38 Ira the Ithrite: Gareb the Ithrite:

39 Uriah the Hittite, [o] thirty & ſeuen in all.

[o] Theſe came to Dauid & helped to reſtore him to his kingdome.

CHAP. XXIIII.

1 Dauid cauſeth the people to be numbred. 10 He repenteth and chuſeth to fall into Gods hands. 15 Seuentie thouſand periſh with the peſtilence.

AND the wrath of the Lord was [a] againe kindled againſt Iſrael, and he [b] mooued Dauid againſt them, in that he ſayd, Goe, number Iſrael and Iudah.

[a] Before they were plagued with famine, Chap.21.

[b] The Lord permitted Satan, as 1.Chro.21.1.

2 For the king ſaid to Ioab the captaine of the hoſte, which was with him, Goe ſpeedily now thorow all the tribes of Iſrael, from Dan euen to Beer-ſheba, and

number ye the people, that I may know the [c] number of the people.

3 And Ioab ſayde vnto the King, The Lord thy God increaſe the people an hundred fold mor then they be, and that the eyes of my lorde the King may ſee it: but why doth my lord the King deſire this thing?

4 Notwithſtanding the kings word preuailed againſt Ioab and againſt the captaines of the hoſte: therefore Ioab and the captaines of the hoſt went out from the preſence of the King, to number the people of Iſrael.

5 ¶ And they paſſed ouer Iorden, & pitched in Aroer at the right ſide of the citie that is in the middes of the ‖ valley of Gad and toward Iazer.

6 Then they came to Gilead, and to ‖ Tahtim-hodſhi, ſo they came to Dan Iaan, and ſo about to Zidon,

7 And came to the fortreſſe of ‖ Tyrus, and to all the cities of the Hiuites and of the Canaanites, and went toward the South of Iudah, euen to Beer-ſheba.

8 ¶ So when they had gone about all the land, they returned to Ieruſalem at the end of nine moneths and twentie dayes.

9 ¶ And Ioab deliuered the number and ſumme of the people vnto the King: and there were in Iſrael [d] eight hundred thouſand ſtrong men that drew ſwordes, and the men of Iudah were [e] fiue hundred thouſand men.

10 Then Dauids heart ſmote him, after that hee had numbred the people: and Dauid ſayd vnto the Lord, I haue ſinned exceedingly in that I haue done: therefore now, Lorde, I beſeech thee, take away the treſpaſſe of thy ſeruant: for I haue done very fooliſhly.

11 ¶ And when Dauid was vp in the morning, the word of the Lord came vnto the Prophet Gad Dauids [f] Seer, ſaying,

12 Goe, and ſay vnto Dauid, Thus ſaith the Lorde, I offer thee three things, chuſe thee which of them I ſhall doe vnto thee.

13 So Gad came to Dauid, and ſhewed him, and ſaid vnto him, Wilt thou that [g] ſeuen yeeres famine come vpon thee in thy land, or wilt thou flee three moneths before thine enemies, they following thee, or that there be three dayes peſtilence in thy lande? now aduiſe thee, and ſee, what anſwere I ſhall giue to him that ſent me.

14 ¶ And Dauid ſayde vnto Gad, I am in a wonderfull ſtraite: let vs fall now into the hand of the Lorde, (for his mercies are great) and let mee not fall into the hand of man.

15 So the Lord ſent a peſtilence in Iſrael, from the morning, euen to the time appointed: and there died of the people from [h] Dan, euen to Beer-ſheba ſeuenty thouſand men.

16 And when the Angel ſtretched out his hand vpon Ieruſalem to deſtroy it, the Lord * repented of the euill, and ſaid to the Angel that deſtroyed the people, It is ſufficient, [i] hold now thine hand. And the Angel of the Lord was by the threſhing place of Araunah the Iebuſite.

17 And Dauid ſpake vnto the Lorde, (when he ſaw the Angel that ſmote the people) and ſayd, Behold, I haue ſinned, yea, I haue done wickedly: but theſe ſheepe, what haue they [k] done? let thine hand, I pray thee, be againſt mee and againſt my fathers houſe.

18 ¶ So Gad came the ſame day to Dauid, and ſaid vnto him, Goe vp, reare an altar vnto the Lorde in the threſhing floore of Araunah the Iebuſite.

19 And Dauid (according to ẏ ſaying of Gad) went vp, as the Lord had commanded.

20 And Araunah looked, & ſaw the King and his ſeruants comming toward him, and Araunah went out, and bowed himſelfe before the King on his face to the ground,

21 And [l] Araunah ſaid, Wherefore is my lorde the King come to his ſeruant? Then Dauid anſwered, To buy the threſhing floore of thee, for to build an Altar vnto the Lorde, that the plague may ceaſe from the people.

22 Then Araunah ſayde vnto Dauid, Let my lorde the King take and offer what ſeemeth him good in his eyes: beholde the oxen for the burnt offering, and charets, and the inſtruments of the oxen for wood.

23 (All theſe things did Araunah [m] as a King giue vnto the King: and Araunah ſaid vnto the King, The Lord thy God be fauourable vnto thee.)

24 Then the King ſayd vnto Araunah, Not ſo, but I will buy it of thee at a price, and will not offer burnt offering vnto the Lord my God, of that which doth coſt me nothing. So Dauid bought ẏ threſhing floore, and the oxen for [n] fiftie ſhekels of ſiluer.

25 And Dauid built there an Altar vnto the Lorde, and offered burnt offerings and peace offerings, and the Lord was appeaſed toward the land, and the plague ceaſed from Iſrael.

[c] Becauſe he did this to trie his power, and ſo to truſt therein, it offended God, els it was lawfull to number the people, Exo. 30. 12, Num. 1. 2.

‖ *Or, riuer.*

‖ *Or, to the nether land newly inhabited.*

‖ *Or, Zor.*

[d] According to Ioabs count: for in all there were eleuen hundred thouſand, 1. Chro. 21. 5.

[e] Concluding vnder them the Beniamites: for els they had but foure hundred and ſeuentie thouſand, 1. Chron. 21. 5.

[f] Whom God had appointed for Dauid and his time.

[g] For three yeeres of famine were paſt for the Gibeonites matter: this was the fourth yeere, to the which ſhould haue bene added other three yeres more, 1. Chron. 21, 12.

[h] From the one ſide of the countrey to the other.

* 1. *Sam.* 15. 11.

[i] The Lord ſpared this place, becauſe he had choſen it to build his Temple there.

[k] Dauid ſaw not the iuſt cauſe why God plagued the people, and therefore he offereth himſelſe to Gods corrections, as the only cauſe of this euill.

[l] Called alſo Ornan, 1. Chron. 21. 20.

[m] That is, abundantly, for as ſome write, he was king of Ieruſalem before Dauid wan the tower.

[n] Some write, that euery tribe gaue 50. which make 600 or that afterward he bought as much as came to 550. ſhekels, 1. Chro. 21. 25.

¶ The firſt booke of the Kings.

THE ARGVMENT.

BEcauſe the children of God ſhould looke for no continuall reſt and quietneſſe in this worlde, the holy Ghoſt ſetteth before our eyes in this booke, the varietie and change of things, which came to the people of Iſrael from the death of Dauid, Salomon, and the reſt of the Kings, vnto the death of Ahab, declaring how that flouriſhing kingdomes, except they bee preſerued by Gods protection, (who then fauoureth them when his Worde is truely ſet foorth, vertue eſteemed, vice puniſhed, and concord maintained) fall to decay and come to nought: as appeareth by the diuiding of the kingdome vnder Roboam and Ieroboam, which before were but all one people, and now by the iuſt puniſhment of God were made two, whereof Iudah and Beniamin claue to Roboam: and this was called the kingdome of Iudah, and the other ten tribes held with Ieroboam, and this was called the kingdome of Iſrael. The king of Iudah had his throne in Ieruſalem, and the king of Iſrael in Samaria, after it was built by Amri Ahabs father. And becauſe our Sauiour Chriſt according to the fleſh ſhould come of the ſtocke of Dauid, the genealogie of the kings of Iudah is here deſcribed, from Salomon to Ioram the ſonne of Ioſhapha, who reigned ouer Iudah in Ieruſalem, as Ahab did ouer Iſrael in Samaria.

CHAP. I.

3 Abiſhag keepeth Dauid in his extreeme age.
5 Adoniiah vſurpeth the kingdome, 30 Salomon is anointed king. 50 Adoniiah fleeth to the altar.

NOwe when king Dauid was [a] old, & ſtriken in yeeres, they couered him with clothes, but no [b] heate came vnto him.

[a] He was about 70. yeere olde, 2.Sam.5.4.
[b] For his naturall heate was worne away with trauels.

2 Wherefore his ſeruants ſayd vnto him, Let there bee ſought for my Lord the king a yong virgin, and let her ‖ ſtand before the king, and cheriſh him: and let her lie in thy boſome, that my lord the king may get heate.

‖ Or, ſerue him.

3 So they ſought for a faire yong mayde throughout al the coaſts of Iſrael, and found one Abiſhag a [c] Shunammite, and brought her to the king.

[c] Which citie was in the tribe of Iſſachar, as Ioſh.19.18.

4 And the mayde was exceeding faire, and cheriſhed the King, and miniſtred to him, but the king knew her not.

5 ¶ Then Adoniiah the ſonne of Haggith exalted himſelfe, ſaying, I will be king And he gate him charets and horſemen, and [d] fiftie men to runne before him.

[d] Reade 2.Sam.15.1.

6 And his father would not diſpleaſe him from his ‡ childhood, to ſay, Why haſt thou done ſo? and hee was a very goodly man, and his mother bare him next after Abſalom.

‡ Ebr. dayes.

7 And ‡ hee tooke counſell of Ioab the ſonne of Zeruiah, & of Abiathar the Prieſt, and they [e] helped forward Adoniiah.

‡ Ebr. his words were with Ioab.
[e] They tooke his part and followed him.

8 But Zadok the Prieſt, and Benaiah the ſonne of Iehoiada, and Nathan the Prophet, and Shimei, and Rei, and the men of might which were with Dauid, were not with Adoniiah.

9 Then Adoniiah ſacrificed ſheepe, and oxen, and fat cattell by the ſtone of Zobeleth which is by ‖ En-rogel, and called all his brethren the kings ſonnes, and all the men of Iudah the kings ſeruants.

‖ Or, the fountaine.

10 But Nathan the Prophet, and Benaiah, and the [f] mightie men, and Salomon his brother he called not.

[f] As the Cherethites and Pelethites.

11 Wherefore Nathan ſpake vnto Bath-ſheba the mother of Salomon, ſaying, Haſt thou not heard, that Adoniiah the ſonne * of Haggith doeth raigne, and Dauid our lord knoweth it not?

* 2.Sam.3.4.

12 Now therefore come, and I will nowe giue thee counſell, howe to ſaue thine owne [g] life, and the life of thy ſonne Salomon.

[g] For Adoniiah will deſtroy thee and thy ſonne, if hee reigne.

13 Goe, and get thee in vnto king Dauid, and ſay vnto him, Diddeſt not thou my lord, O King, ſweare vnto thine handmaide, ſaying, Aſſuredly Salomon thy ſonne ſhall reigne after mee, and he ſhall ſit vpon my throne? Why is then Adoniiah king?

14 Beholde, while thou yet talkeſt there with the king, I alſo will come in after thee, and [h] confirme thy words.

[h] By declaring ſuch things, as may further the ſame.

15 ¶ So Bath-ſheba went in into the king into the chamber, and the king was very olde. And Abiſhag the Shunammite miniſtred vnto the king.

16 And Bath-ſheba bowed and made obeyſance vnto the king. And the king ſayd, What is thy matter?

17 And ſhe anſwered him, My lord, thou ſwareſt by the Lorde thy God vnto thine handmaide, ſaying, Aſſuredly Salomon thy ſonne ſhall reigne after me, and hee ſhall ſit vpon my throne.

18 And beholde, nowe is Adoniiah king, and now my lord, O king, thou knoweſt [i] it not.

[i] The king being worne with age, could not attend to the affaires of the realme, and alſo Adoniiah had many flatterers, which kept it from the king.

19 And hee hath offered many oxen, and fat cattell, and ſheepe, and hath called all the ſonnes of the king, and Abiathar the Prieſt, and Ioab the captaine of the hoſte: but Salomon thy ſeruant hath hee not bidden.

20 And thou, my lord, O king, knoweſt that the eyes of all Iſrael are on thee, that thou ſhouldeſt tell them, who ſhould ſit on the throne of my lord the king after him.

21 For elſe when my lord the king ſhall ſleepe with his fathers, I and my ſonne Salomon ſhalbe [k] reputed ‡ vile.

[k] And ſo put to death as wicked tranſgreſſors.
‡ Ebr. ſinners.

22 And loe, while ſhe yet talked with the king, Nathan alſo the Prophet came in.

23 And they tolde the king, ſaying, Beholde, Nathan the Prophet. And when he was come in to the king, he made obeyſance before the king vpon his face [l] to the ground.

[l] Acknowledging him to be the true and worthy king appointed of God as the figure of his Chriſt.

24 And Nathan ſayd, My lord, O king, haſt thou ſayd, Adoniiah ſhall reigne after me, and he ſhall ſit vpon my throne?

25 For hee is gone downe this day, and hath ſlaine many oxen, and fat cattell, and ſheepe, and hath called all the kings ſonnes, and the captaines of the hoſte, and Abiathar the Prieſt: and behold, they eate and drinke before him, and ſay, ‡ God ſaue king Adoniiah.

‡ Ebr. let the king Adoniiah liue.

26 But mee thy ſeruant, and Zadok the Prieſt, and Benaiah the ſonne of Iehoiada, and thy ſeruant Salomon hath hee not called.

27 Is this thing done by my lorde the king, and thou haſt not ſhewed it vnto thy [m] ſeruant, who ſhould ſit on the throne of my lord the king after him?

[m] Meaning, that he ought in ſuch affaires to enterpriſe nothing, except he had conſulted with the Lord.

28 ¶ Then king Dauid anſwered, and ſaid, Call mee Bath-ſheba. And ſhee came into the kings preſence, and ſtood before the king.

29 And the king ſware, ſaying, As the Lord liueth, who hath redeemed my ſoule out of all aduerſitie,

30 That as I [n] ſware vnto thee by the Lord God of Iſrael, ſaying, Aſſuredly Salomon thy ſonne ſhall reigne after mee, and hee ſhall ſit vpon my throne in my place, ſo will I certainely doe this day.

[n] Mooued by the ſpirit of God ſo to doe, becauſe he foreſaw that Salomon ſhould be the figure of Chriſt.

31 Then Bath-ſheba bowed her face to the

the earth, and did reuerence vnto the King, and ſayd, God ſaue my Lord King Dauid for euer.

32 ¶ And King Dauid ſaid, Call me Zadok the Prieſt, & Nathan the Prophet, and Benaiah the ſonne of Jehoiada. And they came before the King.

33 Then the king ſayd vnto them, Take with you the [o] ſeruants of your lord, and cauſe Salomon my ſonne to ride vpon mine owne mule, and cary him downe to Gihon.

[o] Meaning, the kings ſeruants, and ſuch as were of his gard.

34 And let Zadok the Prieſt and Nathan the Prophet anoynt him there King ouer Iſrael, and blow yee the trumpet, and ſay, God ſaue King Salomon.

35 Then come vp after him, that he may come and ſit vpon my throne: and hee ſhall be king in my ſtead: for I haue ‡ appointed him to bee prince ouer Iſrael, and ouer Judah.

‡ *Ebr. commanded.*

36 Then Benaiah the ſonne of Jehoiada anſwered the king, and ſayd, So be it, and the Lord God of my lord the king ‡ ratifie it.

‡ *Ebr. ſay ſo.*

37 As the Lord hath bene with my lord the king, ſo be he with Salomon, and exalt his throne aboue the throne of my lord king Dauid.

38 So Zadok the Prieſt, and Nathan the Prophet, and Benaiah the ſonne of Jehoiada, and the Cherethites and the Pelethites went downe, and cauſed Salomon to ride vpon king Dauids mule, and brought him to Gihon.

39 And Zadok the Prieſt tooke an horne of [p] oyle out of the Tabernacle, and anoynted Salomon: and they blewe the trumpet, and all the people ſayde, God ſaue king Salomon.

[p] Wherewith they accuſtomed to anoynt the Prieſts and the holy inſtruments. Exod. 30.23.

40 And all the people came vp after him, and the people piped with pipes, and reioyced with great ioy, ſo that the earth ‡ rang with the ſound of them.

‡ *Ebr. brake.*

41 ¶ And Adoniiah and all the gheſts that were with him, heard it: (and they had made an ende of eating) and when Joab heard the ſound of the trumpet, hee ſayde, What meaneth this noyſe and vproare in the citie?

42 And as he yet ſpake, beholde, Jonathan the ſonne of Abiathar the Prieſt came: and Adoniiah ſayde, Come in: for thou art ‡ a worthy man, and bringeſt [q] good tidings.

‡ *Ebr. a man of power.*

[q] He prayſed Ionathan, thinking to haue heard comfortable newes, but God wrought things contrary to his expectation, and ſo did beate downe his pride.

43 And Jonathan anſwered, and ſaid to Adoniiah, Verely our lord king Dauid hath made Salomon king.

44 And the king hath ſent with him Zadok the Prieſt, and Nathan the Prophet, and Benaiah the ſonne of Jehoiada, and the Cherethites, and the Pelethites, and they haue cauſed him to ride vpon the kings mule.

45 And Zadok the Prieſt, and Nathan the Prophet haue anointed him king in Gihon: and they are gone vp from thence with ioy, and the citie is mooued: this is the noiſe that ye haue heard.

46 And Salomon alſo ſitteth on the throne of the kingdome.

47 And moreouer the kings ſeruants came to [r] bleſſe our lord king Dauid, ſaying, God make the name of Salomon more famous then thy name, and exalt his throne aboue thy throne: therefore the king worſhipped vpon the [f] bed.

[r] To ſalute him and to pray, and praiſe God for him.

[f] He gaue God thanks for the good ſucceſſe.

48 And thus ſayd the king alſo, Bleſſed be the Lord God of Iſrael, who hath made one to ſit on my throne this day, euen in my ſight.

49 Then all the gheſts that were with Adoniiah, were afraide, and roſe vp, and went euery man his way.

50 ¶ And Adoniiah fearing the preſence of Salomon, aroſe, and went, and tooke hold on the hornes of the [t] altar.

[t] Which Dauid his father had built in the floore of Araunah, as 2. Sam. 24.25.

51 And one tolde Salomon, ſaying, Behold, Adoniiah doeth feare king Salomon: for loe, he hath caught hold on the hornes of the altar, ſaying, Let king Salomon ſweare vnto me this day, that hee will not ſlay his ſeruant with the ſword.

52 Then Salomon ſayd, If he will ſhew himſelfe a worthy man, there ſhall not an haire of him fall to the earth, but if wickedneſſe be found in him, he ſhall die.

53 Then king Salomon ſent, and they brought him from the altar, and he came and did obeyſance vnto king Salomon. And Salomon ſaid vnto him, Goe to thine houſe.

CHAP. II.

1 Dauid exhorteth Salomon, and giueth charge as concerning Ioab, Barzillai, and Shimei. 10 The death of Dauid. 17 Adoniiah asketh Abiſhag to wife. 25 Hee is ſlaine. 35 Zadok was placed in Abiathars roome.

Then the dayes of Dauid drewe neere that he ſhould die, and he charged Salomon his ſonne, ſaying,

2 I go the [a] way of al the earth: be ſtrong therefore, and ſhew thy ſelfe a man,

[a] I am readie to die, as all men muſt.

3 And take heede to the [b] charge of the Lord thy God, to walke in his wayes, and keepe his ſtatutes and his commandements, and his iudgements, and his teſtimonies, as it is written in the Lawe of Moſes, that thou mayeſt * ‖ proſper in all that thou doeſt, and in euery thing whereunto thou turneſt thee,

[b] He ſheweth how hard a thing it is to gouerne, and that none can doe it well, except he obey God.

Deut. 29.9. ioſh. 1 7.

‖ *Or, doe wiſely.*

4 That the Lord may confirme his word which hee ſpake vnto mee, ſaying, If thy ſonnes take heede to their way, that they walke before mee in [c] trueth with all their hearts, and with all their ſoules, * ‡ thou ſhalt not (ſaid he) want one of thy poſteritie vpon the throne of Iſrael.

[c] And without hypocriſie.

2. *Sam* 7.12.

‡ *Ebr. a man ſhall not be cut off to thee from off the throne.*

5 Thou knoweſt alſo what Joab the ſonne of Zeruiah did to me, and what he did to the two captaines of the hoſtes of Iſrael, vnto * Abner the ſonne of Ner, and vnto * Amaſa the ſonne of Jether, whom he ſlew, and [d] ſhed blood of battell in peace, and [e] put the blood of warre vpon his girdle that was about his loines, and in his ſhooes that were on his feete.

2. *Sam* 3.27.

2. *Sam.* 20 10.

[d] He ſhed his blood in time of peace, as if there had bene warre.

[e] Hee put the bloody ſword into his ſheath.

6 Doe therefore according to thy wiſedome, and let thou not his hoare head goe downe to the graue in peace.

7 But ſhewe kindneſſe vnto the ſonnes of * Barzillai the Gileadite, and let them be among them that eate at thy table: [f] for

2. *Sam.* 19.31.

[f] That is, they dealt mercifully with me.

ſo they came to me when I fled from Abſalom thy brother.

8 ¶ And behold, with thee *is Shimei the ſonne of Gera, the ſonne of Iemini, of Bahurim, which curſed me with an horrible curſe in the day when I went to Mahanaim: but hee came downe to meete mee at Iorden, and I ſware to him by the Lorde, ſaying, *I will not ſlay thee with the ſword.

2.Sam.16.5.

2.Sam.19.23.

9 But thou ſhalt not count him innocent: for thou art a wiſe man, and knoweſt what thou oughteſt to doe vnto him: therefore thou ſhalt cauſe his hoare head to go downe to the graue with [g] blood.

[g] Let him be puniſhed with death: looke verſe 46.

10 So *Dauid ſlept with his fathers, and was buried in the citie of Dauid.

Actes 2.29. and 13.36.

11 And the daies which Dauid *reigned vpon Iſrael were fortie yeeres: ſeuen yeeres reigned he in Hebron, and thirtie and three yeeres reigned he in Ieruſalem.

2.Sam 5.4. and 1.chro.29.26,27.

12 ¶ *Then ſate Salomon vpon the throne of Dauid his father, and his kingdome was ſtabliſhed mightily.

1.Chron.29.23.

13 And Adoniiah the ſonne of Haggith came to Bath-ſheba the mother of Salomon: and ſhe ſaid, [h] Commeſt thou peaceably? And he ſayd, Yea.

[h] For ſhe feared leſt he would worke treaſon againſt the king.

14 He ſayd moreouer, I haue a ſuite vnto thee. And ſhe ſayd, Say on.

15 Then he ſayd, Thou knoweſt that the kingdome was mine, and that all Iſrael ſet [i] their faces on mee, that I ſhould reigne: howbeit the kingdome is turned away, and is my brothers: for it came to him by the Lord.

[i] In ſigne of their fauour and conſent.

16 Now therfore I aſke thee one requeſt, ‡refuſe me not. And ſhe ſayd vnto him, Say on.

‡ *Ebr. cauſe not my face to turne away.*

17 And he ſayd, Speake, I pray thee, vnto Salomon the King, (for hee will not ſay thee nay) that he giue me Abiſhag the Shunammite to wife.

18 And Bath-ſheba ſayd, Well, I will ſpeake for thee vnto the king.

19 ¶ Bath-ſheba therefore went vnto king Salomon, to ſpeake vnto him for Adoniiah: and the king roſe to meete her, and [k] bowed himſelfe vnto her, and ſate downe on his throne: and hee cauſed a ſeate to bee ſet for the Kings mother, and ſhe ſate at his right hand.

[k] In token of reuerence, and that others by his example might haue her in greater honour.

20 Then ſhe ſaid, I deſire a ſmall requeſt of thee, ſay me not nay. Then the king ſaid vnto her, Aſke on, my mother: for I wil not ſay thee nay.

21 She ſayd then, Let Abiſhag the Shunammite bee giuen to Adoniiah thy brother to wife.

22 But King Salomon anſwered and ſayd vnto his mother, And why doeſt thou aſke Abiſhag the Shunammite for Adoniiah? Aſke for him the [l] kingdom alſo: for he is mine elder brother, and hath for him both Abiathar the Prieſt, and Ioab the ſonne of Zeruiah.

[l] Meaning, that if he ſhould haue granted Abiſhag, which was ſo deare to his father, he would afterward haue aſpired to the kingdome.

23 Then King Salomon ſware by the Lord, ſaying, God doe ſo to me and more alſo, if Adoniiah hath not ſpoken this word againſt his owne life.

24 Nowe therefore as the Lord liueth, who hath eſtabliſhed me, and ſet mee on the throne of Dauid my father, who alſo hath made me an houſe, as he *promiſed, Adoniiah ſhall ſurely die this day.

2.Sam.7.12,13.

25 And king Salomon ſent by the hand of Benaiah the ſonne of Iehoiada, and hee ‖ ſmote him that he died.

‖ *Or, fel vpon him*

26 ¶ Then the king ſayd vnto Abiathar the Prieſt, Goe to Anathoth vnto thine owne ‖ fields: for thou art ‡ worthy of death: but I will not this day kill thee, becauſe thou [m] bareſt the Arke of the Lord God before Dauid my father, and becauſe thou haſt ſuffered in all, wherein my father hath bene afflicted.

‖ *Or, poſſeſſions.*

‡ *Ebr. a man of death.*

[m] When he fled before Abſalom, 2.Sam.15.24.

27 So Salomon caſt out Abiathar from being Prieſt vnto the Lord, that he might *fulfil the words of the Lord, which he ſpake againſt the houſe of Eli in Shiloh.

1.Sam.2.31,35.

28 ¶ Then tidings came to Ioab: (for Ioab had [n] turned after Adoniiah, but hee turned not after Abſalom) and Ioab fled vnto the Tabernacle of the Lord, & caught hold on the hornes of the altar.

[n] He tooke Adoniiahs part when he would haue vſurped the kingdome, Chap.1.7.

29 And it was told king Salomon, that Ioab was fled vnto the Tabernacle of the Lord, and behold, he is by the [o] altar. Then Salomon ſent Benaiah the ſonne of Iehoiada, ſaying, Goe, fall vpon him.

[o] Thinking to br ſaued by the holineſſe of the place.

30 And Benaiah came to the Tabernacle of the Lord, & ſayd vnto him, Thus ſayth the king, Come out. And he ſayd, Nay, but I will die here. Then Benaiah brought the King word againe, ſaying, Thus ſayd Ioab, and thus he anſwered.

31 And the King ſayd vnto him, Doe as he hath ſaid, and [p] ſmite him, and bury him, that thou mayeſt take away the blood, which Ioab ſhed cauſeleſſe, from me and from the houſe of my father.

[p] For it was lawfull to take the wilfull murtherer from the altar, Exod.21.14.

32 And the Lorde ſhall bring his blood vpon his owne head: for hee ſmote two men more righteous and better then he, and ſlew them with the ſword, and my father Dauid knew not; to wit, *Abner the ſonne of Ner, captaine of the hoſte of Iſrael, and *Amaſa the ſonne of Iether, captaine of the hoſte of Iudah.

2.Sam.3 27.

2.Sam.20.10.

33 Their blood ſhall therefore returne vpon the [q] head of Ioab, and on the head of his ſeede for euer: but vpon Dauid, and vpon his ſeede, and vpon his houſe, and vpon his throne ſhall there be peace for euer from the Lord.

[q] Ioab ſhall be iuſtly puniſhed for the blood that he hath cruelly ſhed.

34 So Benaiah the ſonne of Iehoiada went vp, and ſmote him, and ſlew him, and he was buried in his owne houſe in the wilderneſſe.

35 And the king put Benaiah the ſonne of Iehoiada in his roome ouer the hoſte: and the king ſet Zadok the [r] Prieſt in the roome of Abiathar.

[r] And ſo tooke the office of the hie Prieſt from the houſe of Eli, and reſtored it to the houſe of Phinehas.

36 ¶ Afterward the king ſent, and called Shimei, and ſayd vnto him, Build thee an houſe in Ieruſalem, and dwell there, and depart not thence any whither.

37 For that day that thou goeſt out, and paſſeſt ouer the riuer of Kidron, know aſſuredly, that thou ſhalt die the death: thy blood ſhall be vpon thine owne head.

38 And Shimei ſaid vnto the king, The

thing is good : as my lorde the King hath ſayd, ſo will thy ſeruant doe. So Shimei dwelt in Ieruſalem many dayes.

[f] Thus God appointeth the wayes & meanes to bring his iuſt iudgements vpon the wicked.

39 And after three yeeres two of the [f] ſeruants of Shimei fled away vnto Achiſh ſonne of Maachah king of Gath : and they told Shimei, ſaying, Behold, thy ſeruants be in Gath.

40 And Shimei aroſe, & ſadled his aſſe, and went to Gath to Achiſh, to ſeeke his ſeruants : and [t] Shimei went and brought his ſeruants from Gath.

[t] His couetous minde mooued him rather to venture his life, then to loſe his worldly profite, which he had by his ſeruants.

41 And it was told Salomon that Shimei was gone from Ieruſalem to Gath, and was come againe.

42 And the king ſent and called Shimei, and ſayd vnto him, Did I not make thee to ſweare by the Lord, and proteſted vnto thee, ſaying, That day that thou goeſt out, and walkeſt any whither, know aſſuredly, that thou ſhalt die the death? And thou ſaydeſt vnto mee, The thing is good, that I haue heard.

43 Why then haſt thou not kept the othe of the Lord, and the commandement wherewith I charged thee?

44 The king ſaid alſo to Shimei, [u] Thou knoweſt all the wickednes whereunto thine heart is priuie, that thou didſt to Dauid my father : the Lord therefore ſhall bring thy wickednes vpon thine owne head.

[u] For though thou wouldeſt denie, yet thine owne conſcience would accuſe thee for reuiling and doing wrong to my father, 2.Sam.16.5.

45 And let king Salomon bee bleſſed, and the throne of Dauid ſtabliſhed before the Lord for euer.

46 So the king commanded Benaiah the ſonne of Iehoiada : who went out and ſmote him that he died. And the * kingdom was [x] ſtabliſhed in the hand of Salomon.

2.Chron.[illegible].1.

[x] Becauſe all his enemies were deſtroyed.

CHAP. III.

1 Salomon taketh Pharaohs daughter to wife. 5 The Lord appeareth to him, and giueth him wiſedome. 17 The pleading of the two harlots, and Salomons ſentence therein.

Chap.7.8.

Salomon * then made affinitie with Pharaoh king of Egypt, and tooke Pharaohs daughter, and brought her into the [a] city of Dauid, vntill hee had made an ende of building his owne houſe, and the houſe of the Lord, and the wall of Ieruſalem round about.

[a] Which was Beth-lehem.

2 Onely the people ſacrificed in [b] the hie places, becauſe there was no houſe built vnto the Name of the Lorde, vntill thoſe dayes.

[b] Where altars were appointed before the Temple was built, to offer vnto the Lord.

3 And Salomon loued the Lorde, walking in the ordinances of Dauid his [c] father : onely he ſacrificed and offered incenſe in the hie places.

[c] For his father had commanded him to obey the Lord and walke in his wayes, Chap.2.3.

4 And the king went to [d] Gibeon to ſacrifice there, for that was the chiefe high place : a thouſand burnt offerings did Salomon offer vpon that altar.

[d] For there the Tabernacle was, 2.Chron.1.3.

5 In Gibeon the Lord appeared to Salomon in a dreame by night : and God ſayd, Aſke what I ſhall giue thee.

6 And Salomon ſayd, Thou haſt ſhewed vnto thy ſeruaunt Dauid my father great mercie, ‖ when hee walked before thee in trueth, and in righteouſneſſe, and in vprightneſſe of heart with thee : and thou haſt [e] kept for him this great mercy, and haſt giuen him a ſonne, to ſit on his throne, as appeareth this day.

‖ Or, as he walked

[e] Thou haſt performed thy promiſe.

7 And now, O Lord my God, thou haſt made thy ſeruant king in ſteade of Dauid my father : and I am but a yong childe, and know not how to goe [f] out and in.

[f] That is, to behaue my ſelfe in executing this charge of ruling.

8 And thy ſeruant is in the mids of thy people, which thou haſt choſen, euen a great people, which cannot bee told, nor numbred for multitude.

9 * Giue therefore vnto thy ſeruant an ‖ vnderſtanding heart to iudge thy people, tha[illegible] diſcerne between good and bad : fo[illegible] able to iudge this thy [g] mighty pe[illegible]

2.Chron.1.10.

‖ Or, obedient.

[g] Which were ſo many in number.

[illegible] this pleaſed the Lord well, that Sa[illegible] deſired this thing.

11 [illegible] ſayd vnto him, Becauſe thou [illegible] this thing, and haſt not aſked for thy ſel[illegible]ong life, neither haſt aſked riches for thy ſelfe, nor haſt aſked the life of thine [h] enemies, but haſt aſked for thy ſelfe vnderſtanding to heare iudgement,

[h] That is, that thine enemies ſhould die.

12 Behold, I haue done according to thy words : loe, I haue giuen thee a wiſe and an vnderſtanding heart, ſo that there hath bene none like thee before thee, neither after thee ſhall ariſe the like vnto thee.

13 And I haue alſo * giuen thee that, which thou haſt not aſked, both riches and honour, ſo that among the kings there ‖ ſhall be none like vnto thee all thy dayes.

Matth.6.33. wiſd.7.11.

‖ Or, hath bene none.

14 And if thou wilt walke in my wayes, to keepe mine ordinances, and my commandements, * as thy father Dauid did walke, I will prolong thy dayes.

Chap.15.5.

15 And when Salomon awoke, beholde, it was [i] a dreame, and hee came to Ieruſalem, and ſtood before the Arke of the couenant of the Lord, and offred burnt offrings, and made peace offerings, and made a feaſt to all his ſeruants.

[i] He knew that God had appeared vnto him in a dreame.

16 ¶ Then came two ‖ harlots vnto the King, and [k] ſtood before him.

‖ Or, vitailers.

[k] By this example it appeareth that God kept promiſe with Salomon in granting him wiſedome.

17 And the one woman ſaid, O my lord, I and this woman dwell in one houſe, and I was deliuered of a childe with her in the houſe.

18 And the third day after that I was deliuered, this woman was deliuered alſo : and wee were in the houſe together : no ſtranger was with vs in the houſe, ſaue wee twaine.

19 And this womans ſonne died in the night : for ſhe ouerlay him.

20 And ſhe aroſe at midnight, and [l] tooke my ſonne from my ſide, while thine handmayd ſlept, and layd him in her boſome, and layd her dead ſonne in my boſome.

[l] Shee ſtale the quicke childe away, becauſe ſhe might both auoid the ſhame and puniſhment.

21 And when I roſe in the morning to giue my ſonne ſucke, behold, hee was dead : and when I had well conſidered him in the morning, behold, it was not my ſonne, whom I had borne.

22 Then the other woman ſayde, Nay, but my ſonne liueth, and thy ſonne is dead : againe ſhe ſayd, No, but thy ſonne is dead, and mine aliue : thus they ſpake before the King.

23 Then ſayd the king, She ſayth, This that liueth is my ſonne, and the dead is thy ſonne: and the other ſaith, Nay, but the dead is thy ſonne, and the liuing is my ſonne.

24 Then the king ſayd, [m] Bring mee a ſword: and they brought out a ſword before the king.

[m] Except God giue Iudges vnderſtanding, the impudencie of the treſpaſſer ſhall ouethrow the iuſt cauſe of the innocent.

25 And the king ſayd, Diuide yee the liuing childe in twaine, and giue the one halfe to the one, and the other halfe to the other.

26 Then ſpake the woman, whoſe the liuing childe was, vnto the king, for her compaſſion was kindled toward her ſonne, and ſhee ſayd, O my lorde, giue her the liuing childe, and [n] ſlay him not: but the other ſaid, Let it be neither mine nor thine, but diuide it.

[n] Her motherly affection herein appeareth, that ſhe had rather indure the rigour of the law, then ſee her child cruelly ſlaine.

27 Then the king anſwered, and ſayd, Giue her the liuing childe, and ſlay him not: this is his mother.

28 And all Iſrael heard the iudgement, which the king had iudged, and they feared the king: for they ſaw that the wiſedome of God was in him to doe iuſtice.

CHAP. IIII.

2 The princes & rulers vnder Salomon 22 The purueyance for his victuals. 26 The number of his horſes. 32 His bookes and writings.

AND king Salomon was king ouer all Iſrael.

2 And theſe were [a] his princes, [b] Azariah the ſonne of Zadok the Prieſt,

[a] That is, his chiefe officers.

[b] He was the ſonne of Achimais, and Zadoks nephew.

3 Elihoreph and Ahiah the ſonnes of Shiſha, ſcribes, Iehoſhaphat the ſonne of Ahilud the recorder,

4 And Benaiah the ſonne of Iehoiada was ouer the hoſt, and Zadok and [c] Abiathar Prieſts.

[c] Not Abiathar, whom Salomon had put from his office, Chap.2.27. but another of that name.

5 And Azariah the ſonne of Nathan was ouer the officers, and Zabud the ſonne of Nathan the Prieſt was the kings friend.

6 And Abiſhar was ouer the houſhold: and * Adoniram the ſonne of Abda was ouer the tribute.

Chap.5.14.

7 ¶ And Salomon had twelue officers ouer all Iſrael, which prouided victuals for the king and his houſholde: ech man had a moneth in the yeere to prouide victuals.

8 And theſe are their names: the ſonne of Hur in mount Ephraim.

9 The ſonne of Dekar in Makaz, and in Shaalbim, and Beth-ſhemeſh, and ‖ Elon and Beth-hanan:

‖ *Or, Elon, in Beth-auan.*

10 The ſonne of Heſed in Aruboth, to whom perteined Sochoh, and all the land of Hepher.

11 The ſonne of Abinadab in all the region of Dor, which had Taphath the daughter of Salomon to wife.

12 Baana the ſonne of Ahilud in Taanach, and Megiddo, and in all Beth-ſhean, which is by Zartanah beneath Izreel, from Beth-ſhean ‖ to Abel-meholah, euen till beyond ouer againſt Iokmeam:

‖ *Or, to the plaine.*

13 The ſonne of Geber in Ramoth Gilead, and his were the townes of [d] Iair, the ſonne of Manaſſeh, which are in Gilead, and vnder him was the region of Argob, which is in Baſhan: threeſcore great cities with walles and barres of braſſe.

[d] Which townes bare Iairs name, becauſe he tooke them of the Canaanites, Num.32.41.

14 ¶ Ahinadab the ſonne of Iddo had to Mahanaim:

15 Ahimaaz in Naphtali, & he tooke Baſmath the daughter of Salomon to wife:

16 Baanah the ſonne of Huſhai in Aſher and in Aloth:

17 Iehoſhaphat the ſonne of Paruah in [e] Iſſachar:

[e] Salomon obſerued not the diuiſion that Ioſhua made, but diuided it, as might beſt ſerue for his purpoſe.

18 Shimei the ſonne of Elah in Beniamin:

19 Geber the ſonne of Vri in the countrey of Gilead, the land of Sihon king of the Amorites, and of Og king of Baſhan, and was officer alone in the land.

20 Iudah and Iſrael were many, as the ſand of the ſea in number, [f] eating, drinking, and making mery.

[f] They liued in all peace and ſecuritie.

21 * And Salomon reigned ouer all kingdomes, from the [g] Riuer vnto the land of the Philiſtims, and vnto the border of Egypt, and they brought preſents, and ſerued Salomon all the dayes of his life.

Ecclus.47.15.

[g] Which is Euphrates.

22 And Salomons victuals for one day, were thirtie ‡ meaſures of fine floure, and threeſcore meaſures of meale:

‡ *Ebr. Corim.*

23 Ten fat oxen, and twentie oxen of the paſtures, & an hundreth ſheepe, beſide harts, and bucks, and bugles, and fat fowle.

24 For he ruled in all the region on the other ſide of the riuer, from Tiphſah euen vnto ‖ Azzah, ouer all the [h] kings on the other ſide the riuer: and he had peace round about him on euery ſide.

‖ *Or, Gaza.*

[h] For they were all tributaries vnto him.

25 And Iudah and Iſrael dwelt without feare, euery man vnder his vine, and vnder his fig tree, from [i] Dan euen to Beer-ſheba, all the dayes of Salomon.

[i] Thorowout all Iſrael.

26 ¶ And Salomon had * forty thouſand ſtalles of horſes for his charets, and twelue thouſand horſemen.

2.Chron.9.25.

27 And theſe officers prouided victual for king Salomon, and for all that came to king Salomons table, euery man his moneth, and they ſuffered to lacke nothing.

28 Barley alſo and ſtrawe for the horſes & mules brought they vnto the place where the officers were, euery man according to his charge.

29 ¶ * And God gaue Salomon wiſedome and vnderſtanding exceeding much, and [k] a large heart, euen as the ſand that is on the ſea ſhore.

Ecclus.47.14,15,16.

[k] Meaning, great vnderſtanding, & able to comprehend all things.

30 And Salomons wiſedom excelled the wiſedom of all the children of the [l] Eaſt, and all the wiſedome of Egypt.

[l] To wit, the philoſophers, and aſtronomers which were iudged moſt wiſe.

31 For he was wiſer then any man: yea then were Ethan the Ezrahite, then Heman, then Chalcol, then Darda the ſonnes of Mahol: and hee was famous throwout all nations round about.

32 And Salomon ſpake three thouſand [m] Prouerbs: and his ſongs were a thouſand and fiue.

[m] Which for the moſt part are thought to haue periſhed in the captiuitie of Babylon.

33 And he ſpake of trees, from the cedar tree that is in Lebanon, euen vnto the [n] hyſſope that ſpringeth out of the wall: he ſpake alſo of beaſts and of fowles, and of creeping things, and of fiſhes.

[n] From the hieſt to the loweſt.

34 And there came of all people to heare the wiſedome of Salomon, from all kings of the earth, which had heard of his wiſedome,

CHAP.

CHAP. V.

1 Hiram ſendeth to Salomon, and Salomon to him, purpoſing to build the houſe of God. 6 Hee prepareth ſtuffe for the building. 13 The number of the workemen.

‖*Or, Zor.*

AND Hiram king of ‖ Tyrus ſent his ſeruants vnto Salomon, (for he had heard that they had anoynted him King in the roome of his father) becauſe Hiram had euer loued Dauid.

2.*Chron.*2.3.

2 * Alſo Salomon ſent to Hiram, ſaying,

3 Thou knoweſt that Dauid my father could not build an houſe vnto the Name of the Lorde his God, for the warres which were about him on euery ſide, vntill the Lord had put ‖ them vnder the ſoles of his feete.

‖*Or, his enemies.*

4 But now the Lorde my God hath giuen mee [a] reſt on euery ſide, ſo that there is neither aduerſarie, nor euill to reſiſt.

5 And beholde, I purpoſe to build an houſe vnto the Name of the Lorde my God, * As the Lorde ſpake vnto Dauid my father, ſaying, Thy ſonne, whom I will ſet vpon thy throne for thee, he ſhal build an houſe vnto my Name.

[a] Hee declareth that he was boũd to ſet forth Gods glory, foraſmuch as the Lord had ſent him reſt and peace.

2.*Sam.*7.13.
1.*chro.*22.10.

6 Now therefore commaund, that they hew me cedar trees out of Lebanon, and my ſeruants ſhalbe with thy ſeruants, and vnto thee will I giue the [b] hire for thy ſeruants, according vnto all that thou ſhalt appoynt: for thou knoweſt that there are none among vs, that can hew timber like vnto the Sidonians.

[b] This was his equitie, that he would not receiue a benefit without ſome recompenſe.

7 ¶ And when [c] Hiram heard the words of Salomon, he reioyced greatly, and ſayd, Bleſſed be the Lord this day, which hath giuen vnto Dauid a wiſe ſonne ouer this mightie people.

[c] In Hiram is prefigurate the vocation of the Gentiles, who ſhould helpe to build the ſpirituall temple.

8 And Hiram ſent to Salomon, ſaying, I haue conſidered the things, for the which thou ſenteſt vnto mee, and will accompliſh all thy deſire, concerning the cedar trees and firre trees.

9 My ſeruants ſhall bring them downe from Lebanon to the ſea: and I will conuey them by ſea ‖ in raftes vnto the place that thou ſhalt ſhewe me, and will cauſe them to bee diſcharged there, and thou ſhalt receiue them: now thou ſhalt doe mee a pleaſure to miniſter foode for [d] my family.

‖*Or, flotes.*

[d] While my ſeruants are occupied about thy buſineſſe.

10 So Hiram gaue Solomon cedar trees, and firre trees, euen his full deſire.

11 And Salomon gaue Hiram twenty thouſand ‡ meaſures of wheat for food to his houſholde, and twenty meaſures of ‖ beaten oyle. Thus much gaue Salomon to Hiram yeere by yeere.

‡ *Ebr. Corim.*
‖ *Or, pure.*

12 ¶ And the Lord gaue Salomon wiſedome as he * promiſed him. And there was peace betweene Hiram and Salomon, and they [e] two made a couenant.

*Chap.*3.12.

[e] As touching the furniture of wood and victuals.

13 ¶ And king Salomon raiſed a ſumme out of all Iſrael, and the ſumme was thirty thouſand men:

14 Whom he ſent to Lebanon, ten thouſand a moneth by courſe: they were a moneth in Lebanon, and two moneths at home, And * Adoniram was ouer the ſumme.

*Chap.*4.6.

15 And Salomon had ſeuentie thouſand that bare burdens, and fourescore thouſand maſons in the mountaine,

16 Beſides the ‖ princes whom Salomon appointed ouer the worke, euen three thouſand and three hundred, which ruled the people that wrought in the worke.

‖*Or, maſters of the worke.*

17 And the king commanded them, and they brought great ſtones and coſtly ſtones to make the foundation of the houſe, euen hewed ſtones.

18 And Salomons workemen, and the workemen of Hiram, & the [f] maſons hewed and prepared timber and ſtones for the building of the houſe.

[f] The Ebrewe words is, Giblim, which ſome ſay were excellent maſons.

CHAP. VI.

1 The building of the Temple, and the forme thereof. 12 The promiſe of the Lord to Salomon.

AND * in the foure hundred and fourescore yeere (after the children of Iſrael were come out of the land of Egypt) and in the fourth yeere of the reigne of Salomon ouer Iſrael, in the moneth [a] Zif (which is the ſecond moneth) he built the [b] houſe of the Lord.

2 *Chron.*3.1.

[a] Which moneth conteineth part of April, and part of May.

2 And the houſe which king Salomon built for the Lorde, was threeſcore cubites long, and twenty broad, & thirty cubits hie.

[b] Whereby is meant the temple and the oracle.

3 And the [c] porch before the Temple of the houſe was twenty cubits long according to the breadth of the houſe, and ten cubites broad before the houſe.

[c] Or the court where the people prayed, which was before the place where the altar of burnt offerings ſtood.

4 And in the houſe he made windowes, ‖ broad without, and narrow within.

‖ *Or, to open and to ſhut.*

5 And by the wall of the houſe hee made ‖ galleries round about, euen by the walles of the houſe round about the Temple and [d] the oracle, and made chambers round about.

‖ *Or, lofts.*

[d] Whence God ſpake betweene the Cherubims, called alſo the moſt holy place.

6 The nethermoſt gallery was fiue cubites broad, and the middlemoſt ſixe cubites broad, and the third ſeuen cubites broad, for hee made [e] reſts round about without the houſe, that the beames ſhould not be faſtened in the walles of the houſe.

[e] Which were certaine ſtones comming out of the wall as ſtayes for the beames to reſt vpon.

7 And when the houſe was built, it was built of perfect ſtone, before it was brought, ſo that there was neither hammer, nor axe, nor any toole of iron heard in the houſe while it was in building.

8 The doore of the middle ‖ chamber was in the right ſide of the houſe, and men went vp with winding ſtaires into the middlemoſt, & out of the middlemoſt into the third.

‖ *Or, gallerie.*

9 So he built the [f] houſe and finiſhed it, and ſieled the houſe, being vauted, with ſieling of cedar trees.

[f] In Exodus it is called the Tabernacle: and the Temple is there called the Sanctuary, and the oracle the moſt holy place.

10 And he built the galleries vpon all the wall of the houſe of fiue cubites height, and they were ioyned to the houſe with beames of cedar.

11 And the word of the Lord came to Salomon, ſaying,

12 Concerning this houſe which thou buildeſt, if thou wilt walke in mine ordinances, and execute my iudgements, and keepe all my commandements, to walke in them, then will I performe vnto thee my promiſe, * which I promiſed to Dauid thy father.

2.*Sam.*7.13.

13 And I will [g] dwell among the children of Iſrael, and will not forſake my people Iſrael.

[g] According as he promiſed vnto Moſes, Exod. 25 22.

14 So Salomon built the houſe, and finiſhed it,

15 And built the walles of the houſe within, with boordes of cedar tree from the pauement of the houſe vnto [h] the walles of the ſieling, and within he couered them with wood, and couered the floore of the houſe with plankes of firre.

16 And hee built twentie cubites in the ſides of the houſe with boordes of Cedar, from the floore to the walles, and hee prepared a place within it for the oracle, euen the moſt holy place.

17 But the [i] houſe, that is, the temple before it, was fourtie cubits long.

18 And the Cedar of the houſe within was carued with ‖ knops, and grauen with floures: all was Cedar, ſo that no ſtone was ſeene.

19 ¶ Alſo he prepared the place of the oracle in the mids of the [k] houſe within, to ſet the Arke of the Couenant of the Lord there.

20 And the place of the oracle within was twentie cubites long, and twentie cubites broad, and twentie cubites hie, and hee couered it with pure gold, and couered the altar with cedar.

21 So Salomon couered the houſe within with pure gold: and he ‡ ſhut the place of the oracle with chaines of golde, and couered it with gold.

22 And hee ouerlayde all the houſe with golde, vntill all the houſe was made perfect. Alſo hee couered the [l] whole altar that was before the oracle, with gold.

23 And within the oracle hee made two Cherubims of ‖ oliue tree, ten cubits hie.

24 The wing alſo of the one Cherub was fiue cubites, and the wing of the other Cherub was fiue cubites: from the vttermoſt part of one of his wings vnto the vttermoſt part of the other of his wings, were ten cubites.

25 Alſo the other Cherub was of tenne cubites: both the Cherubims were of one meaſure and one ſiſe.

26 For the height of the one Cherub was ten cubits, and ſo was the other Cherub.

27 And hee put the Cherubims within the inner court, * and the Cherubims ſtretched out their wings, ſo that the wing of the one touched the one wall, and the wing of the other Cherub touched the other wall: and their other wings touched one another in the middeſt of the houſe.

28 And hee [m] ouerlayde the Cherubims with gold.

29 And hee carued all the walles of the houſe round about with grauen figures of Cherubims and of palme trees, and grauen floures within and without.

30 And the floore of the houſe he couered with gold within and without.

31 And in the entring of the oracle hee made two doores of oliue tree: and the vpper poſt and ſide poſtes were fiue ſquare.

32 The two doores alſo were of oliue tree, and hee graued them with grauing of Cherubims & palme trees, and grauen floures, and couered them with golde, and layde [n] thin golde vpon the Cherubims and vpon the palme trees.

33 And ſo made hee for the doore of the Temple poſtes of oliue tree foure ſquare.

34 But the two doores were of firre tree, the two ſides of the one doore were ‖ round, and the two ſides of the other doore were round.

35 And hee graued Cherubims, & palme trees, and carued floures, and couered the carued worke with gold finely wrought.

36 ¶ And he built the [o] court within with three rowes of hewed ſtone, and one rowe of beames of cedar.

37 In the fourth yeere was the foundation of the houſe of the Lorde layde in the moneth of Zif:

38 And in the eleuenth yeere in the moneth of [p] Bul, (which is the eight moneth) hee finiſhed the houſe with all the furniture thereof, and in euery point: ſo was hee ſeuen yeere in building it.

CHAP. VII.

1 The building of the houſes of Salomon. 15 The excellent workemanſhip of Hiram in the peices which he made for the Temple.

BUt Salomon was building his owne houſe * thirteene yeeres, and [a] finiſhed all his houſe.

2 Hee built alſo an houſe [b] called the foreſt of Lebanon, an hundreth cubites long, and fiftie cubites broade, and thirtie cubites hie vpon foure rowes of cedar pillars, and cedar beames were layde vpon the pillars.

3 And it was couered aboue with cedar vpon the beames, that lay on the fortie and fiue pillars, fifteene in a rowe.

4 And the windowes were in three rowes, and windowe was [c] againſt window in three rankes.

5 And all the doores, and the ſide poſtes with the windowes were foure ſquare, and window was ouer againſt window in three rankes.

6 And hee made a porch of pillars fiftie cubites long, and thirtie cubites broad, and the porch was before [d] them, euen before them were thirty pillars.

7 ¶ Then hee made a porch [e] for the throne, where he iudged, euen a porch of iudgement, and it was ſieled with cedar from pauement to pauement.

8 And in his houſe, where he dwelt, was an other hall more inward then the porche, which was of the ſame worke. Alſo Salomon made an houſe for Pharaohs daughter (* whom he had taken to wife) like vnto this porch.

9 All theſe were ‖ of coſtly ſtones, hewed by meaſure, and ſawed with ſawes within and without, from the foundation vnto [f] the ſtones of an ‖ hand breadth, and on the outſide to the great court.

10 And the foundation was of coſtly ſtones, and great ſtones, euen of ſtones of ten cubites, and ſtones of eight cubits.

11 [g] Aboue alſo were coſtly ſtones, ſquared by rule, and boords of cedar.

12 ¶ And the great court round about was with three rowes of hewed ſtones, and a rowe of cedar beames: [h] ſo was it to the

inner

[h] Meaning, vnto the roofe, which was alſo ſieled.

[i] For when he ſpake of the houſe in the firſt verſe, he meant both the oracle and the Temple.

‖ *Or, wild cucumers.*

[k] That is, in the moſt inward place of the houſe.

‡ *Ebr. he drew thorow chaines of gold before.*

[l] Meaning, the altar of incenſe, Exod. 30. 1.

‖ *Or, pine tree.*

Exod. 25. 20.

[m] For the other, which Moſes made of beaten gold, were taken away with the other iewels by their enemies, whom God permitted diuers times to ouercome them for their great ſinnes.

[n] So that the faſhion of the carued worke might ſtill appeare.

‖ *Or, folding.*

[o] Where the prieſts were, and was thus called in reſpect of the great court which is called, Acts 3. 11. the porch of Salomon, where the people vſed to pray.

[p] Which conteineth part of October, and part of Nouember.

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[a] After he had built the temple.

[b] For the beauty of the place and great abundance of cedar trees that went to the building thereof it was compared to mount Lebanon in Syria: this houſe he vſed in ſummer for pleaſure and recreation.

[c] There were as many, and like proportion on the one ſide as on the other, and at euery end euen three in a row one aboue another.

[b] Before the pillars of the houſe.

[e] For his houſe which was at Ieruſalem.

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‖ *Or, precious.*

[f] Which were reſtes and ſtayes for the beames to lie vpon.

‖ *Or, ſpanne.*

[g] From the foundation vpward.

[h] As the Lords houſe was built, ſo was this: onely the great court of Salomons houſe was vncouered.

inner court of the houſe of the Lorde, and to the porch of the houſe.

13 ¶ Then King Salomon ſent, and fet one Hiram out of ‖ Tyrus.

‖ Or, Zor.

14 He was a widowes ſonne of the tribe of Naphtali, his father being a man of Tyrus, and wrought in braſſe: [i] hee was full of wiſedome, and vnderſtanding, and knowledge to worke all maner of worke in braſſe: who came to King Salomon, and wrought all his worke.

[i] Thus when God will haue his glory ſet forth, he raiſeth vp men & giueth them excellent gifts for the accompliſhment of the ſame, Exod. 31.2,3.

15 For hee caſt two pillars of braſſe: the height of a pillar was eighteene cubits, and a threed of twelue cubites did compaſſe ‡ either of the pillars.

‡ Ebr. the ſecond.

16 And hee made two ‖ chapiters of molten braſſe to ſet on the tops of the pillars: the height of one of the chapiters was fiue cubits, and the height of the other chapiter was fiue cubites.

‖ Or, pummels.

17 Hee made grates like networke, and ‖ wreathen worke like chaines for the chapiters that were on the toppe of the pillars, euen ſeuen for the one chapiter, and ſeuen for the other chapiter.

‖ Or, cordes like chaines.

18 So he made the pillars and two rowes of pomegranates round about in the one grate to couer the chapiters that were vpon the toppe. And thus did hee for the other chapiter.

19 And the chapiters that were on the toppe of the pillars were after [k] lilie worke in the porch, foure cubites.

[k] As was ſeene commonly wrought in coſtly porches.

20 And the chapiters vpon the two pillars had alſo aboue, ‖ ouer againſt the bellie ‖ within the networke pomegranates: for two hundreth pomegranates were in the two ranks about vpon ‡ either of the chapiters.

‖ Or, round about the middes.
‖ Or, beyond.
‡ Ebr. the ſecond.

21 And he ſet vp the pillars in the [l] porch of the Temple. And when he had ſet vp the right pillar, hee called the name thereof [m] Iachin: and when hee had ſet vp the left pillar, he called the name thereof [n] Boaz.

[l] Which was in the inner court betweene the Temple and the oracle.

[m] That is, he will ſtabliſh, to wit, his promiſe toward this houſe.

[n] That is, in ſtrength: meaning the power thereof ſhal continue.

22 And vpon the toppe of the pillars was worke of lilies: ſo was the workemanſhip of the pillars finiſhed.

23 ¶ And he made a molten [o] ſea ten cubites wide from brimme to brimme, round in compaſſe, and fiue cubites hie, and a line of thirtie cubites did compaſſe it about.

[o] So called for the hugeneſſe of the veſſell.

24 And vnder the brimme of it were knops like wilde cucumers compaſſing it round about, tenne in one cubite, compaſſing the ſea * round about: and the two rowes of knops were caſt, when it was molten.

* 2. Chron 4.3.

25 It ſtoode on twelue bulles, three looking toward the North, and three toward the Weſt, and three toward the South, and three toward the Eaſt: and the ſea ſtoode aboue vpon them, and all their hinder parts were inward.

26 It was ‖ an hand breadth thicke, and the brimme thereof was like the worke of the brimme of a cuppe with floures of lilies: it conteined two thouſand [p] Baths.

‖ Or, a ſpanne.

[p] Bath and Ephah ſeeme to bee both one meaſure, Ezek. 45.11. euery Bath conteined about ten pottels.

27 ¶ And he made tenne baſes of braſſe, one baſe was foure cubites long, and foure cubites broad, and three cubites hie.

28 ¶ And the worke of the baſes was on this manner, they had borders, and the borders were betweene the ledges:

29 And on the borders that were betweene the ledges, were lyons, bulles and Cherubims: and vpon the ledges there was a baſe aboue: and beneath the lyons and bulles, were additions made of thinne worke.

30 And euery baſe had foure braſen wheeles, and plates of braſſe: and the foure corners had ‡ vnderſetters: vnder the caldron were vnderſetters molten at the ſide of euery addition.

‡ Ebr. ſhoulders.

31 And [q] the mouth of it was within the chapiter and aboue to meaſure by the cubite: for the mouth thereof was round made like a baſe, and it was a cubite and halfe a cubite: and alſo vpon the mouth thereof were grauen works, whoſe borders were foure ſquare, and not round.

[q] The mouth of the great baſe or frame entred into the chapiter or pillar that bare vp the caldron.

32 And vnder the borders were foure wheeles, and the axletrees of the wheeles ioyned to the baſe: and the height of a wheele was a cubite and halfe a cubite.

33 And the faſhion of the wheeles was like the faſhion of a charet wheele, their axeltrees, and their naues and their ‖ felloes, and their ſpokes were all moulten.

‖ Or, rings.

34 And foure vnderſetters were vpon the foure corners of one baſe: and the vnderſetters thereof were of the baſe it ſelfe.

35 And in the toppe of the baſe was a round [r] compaſſe; of halfe a cubite hie round about: and vpon the top of the baſe the ledges thereof and the borders thereof were of the ſame.

[r] Which was called the pillar, chapiter, or ſmall baſe wherein the caldron ſtood.

36 And vpon the tables of the ledges thereof, and on the borders thereof hee did graue Cherubims, lyons, and palme trees on the ſide of euery one, and additions round about.

37 Thus made he the ten baſes, they had all one caſting, one meaſure, and one ſiſe.

38 ¶ Then made hee [ſ] ten caldrons of braſſe, one caldron contained fourtie baths: and euery caldron was foure cubites, one caldron was vpon one baſe throughout the ten baſes.

[ſ] To keepe waters for the vſe of the ſacrifices.

39 And he ſet the baſes, fiue on the right ſide of the houſe, and fiue on the left ſide of the houſe. And hee ſet the ſea on the right ſide of the [t] houſe Eaſtward toward the South.

[t] To wit, of the Temple or Sanctuary.

40 ¶ And Hiram made caldrons, and beſoms, and baſins: and Hiram finiſhed all the worke that hee made to King Salomon for the houſe of the Lord:

41 To wit, two pillars and two bowles of the chapiters that were on the top of the two pillars, and two grates to couer the two bowles of the chapiters which were vpon the top of the pillars,

42 And foure hundreth pomegranates for the two grates, euen two rowes of pomegranates for euery grate to couer the two bowles of the chapiters that were vpon the pillars.

43 And the ten baſes, and tenne caldrons vpon the baſes.

44 And the ſea, and twelue bulles vnder that ſea.

45 And pottes, and beſoms, and baſons: and all the veſſels, which [u] Hiram made to King Salomon for the houſe of the Lorde, were of ſhining braſſe.

[u] By this name alſo Hiram the king of Tyrus was called.

46 In the plaine of Iorden did the King caſt them in ‖ clay betweene Succoth and Zarthan.

‖ Or, thicke earth.

47 And Salomon left to weigh all the veſſels becauſe of the exceeding abundance, neither could the weight of the braſſe bee counted.

48 So Salomon made all the veſſels, that perteined vnto the houſe of the Lorde, the [x] golden altar, and the golden table, whereon the ſhewbread was,

[x] This was done according to the forme that the Lord preſcribed vnto Moſes in Exodus.

49 And the candleſticks, fiue at the right ſide, and fiue at the left, before the oracle of pure golde, and the flowers, and the lamps, and the ſnuffers of gold,

50 And the bowles, [y] and the hookes, and the baſens, and the ſpoones, and the aſhpannes of pure golde, and the hindges of golde for the doores of the houſe within, euen for the moſt holy place, and for the doores of the houſe, to wit, of the Temple.

[y] Some take this for ſome inſtrument of muſike.

51 So was finiſhed all the worke that King Salomon made for the houſe of the Lorde, and Salomon brought in the things which Dauid his father had dedicated: the ſiluer and the golde, and the veſſels, and layd them among the treaſures of the houſe of the Lord.

2.Chron.5.1.

CHAP. VIII.

4 The Arke is borne into the Temple. 10 A cloud filleth the Temple. 14 The King bleſſeth the people.

THen * king Salomon aſſembled the Elders of Iſrael, euen all the heads of the tribes, the chiefe fathers of the children of Iſrael vnto ‡ him in Ieruſalem, for to [a] bring vp the Arke of the Couenant of the Lorde from the citie of Dauid, which is Zion.

2.Chron.5.2.

‡ *Ebr. Salomon.*

[a] For Dauid brought it from Obed-edom, and placed it in the Tabernacle which he had made for it, 2.Sam.6.17.

2 And all the men of Iſrael aſſembled vnto king Salomon at the feaſt in the moneth of [b] Ethanim, which is the ſeuenth moneth.

[b] Conteining part of September, and part of October, in the which moneth they held three ſolemne feaſts, Numb.29.1.

3 And all the Elders of Iſrael came, and the Prieſts tooke the Arke.

4 They bare the Arke of the Lord, and they bare the Tabernacle of the Congregation, and all the holy veſſels that were in the Tabernacle: thoſe did the Prieſts and Leuites bring vp,

5 And king Salomon and all the Congregation of Iſrael, that were aſſembled vnto him, were with him before the Arke, offering ſheepe and beeues, which could not be tolde, nor numbred for multitude.

6 So the [c] Prieſts brought the Arke of the Couenant of the Lord vnto his place, into the oracle of the houſe, into the moſt holy place, euen vnder the wings of the Cherubims.

[c] That is, the Kohathites, Numb.4.5.

7 For the Cherubims ſtretched out their wings ouer the place of the Arke, and the Cherubims couered the Arke, and the bars thereof aboue.

8 And they [d] drew out the barres, that the ends of the barres might appeare out of the Sanctuary before the oracle, but they were not ſeene without: and there they are vnto this day.

[d] They drew them onely out ſo farre as they might be ſeene: for they might not pull them altogether out, Exod.25.15.

9 Nothing was in the Arke [e] ſaue the two tables of ſtone which Moſes had put there at Horeb where the Lord made a couenant with the children of Iſrael, when he brought them out of the land of Egypt.

[e] For it is like that the enemies, when they had the Arke in their hands, tooke away the rod of Aaron, and the pot with Man.

10 And when the Prieſts were come out of the Sanctuary, the * cloud filled the houſe of the Lord,

Exod 40,34.

11 So that the Prieſts could not ſtand to miniſter, becauſe of the cloud: for the glory of the Lord had filled the houſe of the Lord.

12 Then ſpake Salomon, The Lord * ſayd, that hee would dwell in the darke cloud.

2.*Chron*.6.1.

13 I haue built thee an houſe to dwell in, an habitation for thee to abide in [f] for euer.

[f] He ſpake according to the tenor of Gods promiſe, which was conditionally that they ſhould ſerue him aright.

14 ¶ And the king turned his face, and bleſſed all the Congregation of Iſrael: for all the Congregation of Iſrael ſtood there.

15 And he ſayd, Bleſſed be the Lord God of Iſrael, who ſpake with his mouth vnto Dauid my father, and hath with his hand fulfilled it, ſaying,

16 Since the day that I brought my people Iſrael out of Egypt, I choſe no citie of all the tribes of Iſrael, to build an houſe that my Name might be there: but I haue choſen * Dauid to be ouer my people Iſrael,

2.*Sam*.7,8.

17 And it was in the heart of Dauid my father to build an houſe to the Name of the Lord God of Iſrael.

18 And the Lord ſayd vnto Dauid my father, Whereas it was in thine heart to build an houſe vnto my Name, thou diddeſt well, that thou waſt ſo minded:

19 Neuertheleſſe, thou ſhalt not build the houſe, but thy ſonne, that ſhall come out of thy loines, hee ſhall build the houſe vnto my Name.

20 And the Lorde hath ‡ made good his worde that hee ſpake: and I am riſen vp in the roome of Dauid my father, and ſit on the throne of Iſrael, as the Lord promiſed, and haue built the houſe for the Name of the Lord God of Iſrael.

‡ *Ebr. confirmed.*

21 And I haue prepared therein a place for the Arke, wherein is the [g] Couenant of the Lord which hee made with our fathers, when he brought them out of the land of Egypt.

[g] The two tables wherein the articles of the couenant were written.

22 ¶ Then Salomon ſtoode before * the altar of the Lord in the ſight of all the Congregation of Iſrael, and ſtretched out his hands toward heauen,

2.*Chron*.6.13.

23 And ſayde, * O Lord God of Iſrael, there is no God like thee in heauen aboue, or in the earth beneath, thou that keepeſt couenant & mercy with thy ſeruants that walke before thee with [h] all their heart,

2.*Mac*.2.8.

[h] Vnfainedly, and without all hypocriſie.

24 Thou that haſt kept with thy ſeruant Dauid my father, that thou haſt promiſed him: for thou ſpakeſt with thy mouth, and haſt fulfilled it with thine hand, as appeareth this day.

25 Therefore now, Lorde God of Iſrael, keepe with thy ſeruant Dauid my father that thou haſt promiſed him, ſaying, * Thou ſhalt not want a man in my ſight to ſit vpon the throne of Iſrael: ſo that

Chap.2.

that thy children take heed to their way, that they walke before me, as thou haſt walked in my ſight.

26 And nowe, O God of Iſrael, I pray thee, let thy worde bee verified, which thou ſpakeſt vnto thy ſeruant Dauid my father.

27 [i] Is it true indeed that God will dwell on the earth? behold, the heauens, and the heauens of heauens are not able to conteine thee: howe much more vnable is this houſe that I haue built?

i He is rauiſhed with the admiration of Gods mercie, who being incomprehenſible & Lord ouer all, will become familiar with men.

28 But haue thou reſpect vnto the prayer of thy ſeruant, and to his ſupplication, O Lorde my God, to heare the crie and prayer which thy ſeruaunt prayeth before thee this day:

29 That thine eyes may be open toward this houſe, night and day, euen toward the place whereof thou haſt ſayde, * My Name ſhall be there: that thou mayeſt hearken vnto the prayer which thy ſeruaunt prayeth in this place.

Deut. 12.11.

30 Heare thou therefore the ſupplication of thy ſeruant, & of thy people Iſrael, which pray in this place, & heare thou ‖ in the place of thine habitation, euen in heauen, & when thou heareſt, haue mercy.

‖Or, from.

31 ¶ When a man ſhall treſpaſſe againſt his neighbour, and [k] he lay vpon him an oth to cauſe him to ſweare, & ‡ the ſwearer ſhall come before thine altar in this houſe,

k To wit, the iudge or neighbour.

‡Ebr. the othe.

32 Then heare thou in heauen, and [l] doe and iudge thy ſeruants, that thou condemne the wicked to bring his way vpon his head, and iuſtifie the righteous, to giue him according to his righteouſneſſe.

l That is, make it knowen.

33 ¶ When thy people Iſrael ſhall bee ouerthrowen before the enemie, becauſe they haue ſinned againſt thee, and turne againe to thee, and [m] confeſſe thy Name, and pray and make ſupplication vnto thee in this houſe,

m Acknowledge thy iuſt iudgement, and praiſe thee.

34 Then heare thou in heauen, and bee mercifull vnto the ſinne of thy people Iſrael, and bring them againe vnto the land, which thou gaueſt vnto their fathers.

35 ¶ When heauen ſhalbe [n] ſhut vp, and there ſhall be no raine, becauſe they haue ſinned againſt thee, and ſhall pray in this place, and confeſſe thy Name, and turne from their ſinne, when thou doeſt afflict them,

n So that there be a drought to deſtroy the fruits of the land;

36 Then heare thou in heauen, and pardon the ſinne of thy ſeruants and of thy people Iſrael, (when thou haſt taught them the good way wherein they may walke) and giue raine vpon the land that thou haſt giuen to thy people to inherit.

37 ¶ When there ſhall be famine in the land, when there ſhall bee peſtilence, when there ſhall be blaſting, mildew, graſhopper, or caterpiller, when their enemie ſhal beſiege them in the ‡ cities of their lande, or any plague, or any ſickeneſſe,

‡ *Ebr. in the land of their gates.*

38 Then what prayer and ſupplication ſoeuer ſhall bee made of any man or of all thy people Iſrael, when euery one ſhal know the plague in his owne [o] heart, and ſtretch forth his hands in this houſe,

o For ſuch are moſt meete to receiue Gods mercies.

39 Heare thou then in heauen, in thy dwelling place, and be mercifull, and doe, and giue euery man according to all his wayes, as thou knoweſt his heart (for thou onely knoweſt the hearts of all the children of men)

40 That they may feare thee as long as they liue in the land, which thou gaueſt vnto our fathers.

41 Moreouer, as touching the [p] ſtranger that is not of thy people Iſrael, who ſhall come out of a farre countrey for thy Names ſake,

p He meaneth ſuch as ſhould be turned from their idolatry to ſerue the true God.

42 (When they ſhall heare of thy great Name, and of thy mightie hand, and of thy ſtretched out arme) and ſhall come and pray in this houſe,

43 Heare thou in heauen thy dwelling place, and do according to all that the ſtranger calleth for vnto thee: that all the people of the earth may know thy Name, and feare thee, as do thy people Iſrael: and that they may know that thy [q] Name is called vpon in this houſe which I haue built.

q That this is the true religion wherewith thou wilt be worſhipped.

44 ¶ When thy people ſhall goe out to battell againſt their enemie by the way that thou ſhalt ſend them, and ſhall pray vnto the Lord, * toward the way of the city which thou haſt choſen, and toward the houſe that I haue built for thy Name,

Dan. 6, 10.

45 Heare thou then in heauen their prayer and their ſupplication, and ‖ iudge their cauſe.

‖*Or, maintaine their right.*

46 If they ſinne againſt thee (* for there is no man that ſinneth not) and thou be angry with them, and deliuer them vnto the enemies, ſo that thou cary them away priſoners vnto the land of the enemies, either farre or neere,

2. Chron. 6.36. eccle. 7.22. 1. ioh. 1.8, 10.

47 Yet ‖ if they turne againe vnto their heart in the land (to the which they bee caried away captiues) and returne and pray vnto thee [r] in the land of them that caried them away captiues, ſaying, Wee haue ſinned, wee haue tranſgreſſed, and done wickedly,

‖*Or, if they repent.*

r Though the Temple was the chiefe place of prayer, yet he ſecludeth not thẽ, that being let with neceſſitie call vpon him in other places.

48 If they turne againe vnto thee with all their heart, and with all their ſoule in the land of their enemies, which led them away captiues, and pray vnto thee toward [ſ] the way of their land, which thou gaueſt vnto their fathers, and toward the citie which thou haſt choſen, and the houſe which I haue built for thy Name,

ſ As Daniel did, Dan. 6.10.

49 Then heare thou their prayer & their ſupplication in heauen thy dwelling place, and ‖ iudge their cauſe,

‖*Or, auenge their wrong.*

50 And be mercifull vnto thy people that haue ſinned againſt thee, and vnto all their iniquities (wherein they haue tranſgreſſed againſt thee) and cauſe that they, which led them away captiues, may [t] haue pity and compaſſion on them:

t He vnderſtood by faith, that God, of enemies would make friendes vnto them that did conuert vnto him.

51 For they be thy people, and thine inheritance, which thou broughteſt out of Egypt from the midſt of the yron fornace.

52 Let thine eyes be open vnto the prayer of thy ſeruant, and vnto the prayer of thy people Iſrael, to hearken vnto them in all that they call for vnto thee.

53 For thou diddeſt ſeparate them to thee from among all people of the earth for an inheritance, as thou ſaydeſt by the hand of Moſes thy ſeruant, when thou broughteſt

Exod.19.6.

our fathers * out of Egypt, O Lord God.

54 And when Salomon had made an ende of praying all this ᵘ prayer and ſupplication vnto the Lorde, hee aroſe from before the Altar of the Lord, from kneeling on his knees, and ſtretching of his handes to heauen,

u Salomon is a figure of Chriſt, who continually is the Mediator betweene God and his Church.

55 And ſtood and bleſſed all the Congregation of Iſrael with a loud voyce, ſaying,

56 Bleſſed bee the Lorde that hath giuen reſt vnto his people Iſrael, according to all that hee promiſed: there hath not failed one word of all his good promiſe which hee promiſed by the hand of Moſes his ſeruant.

57 The Lord our God be with vs, as hee was with our fathers, that he forſake vs not, neither leaue vs,

58 That he may ˣ bowe our hearts vnto him, that wee may walke in all his wayes, and keepe his Commaundements, and his ſtatutes, and his lawes, which hee commanded our fathers.

x He concludeth that man of himſelfe is enemie vnto God, and that all obedience to his Law proceedeth of his meere mercie.

59 And theſe my wordes, which I haue prayed before the Lorde, bee neere vnto the Lorde our God day and night, that hee defende the cauſe of his ſeruant, and the cauſe of his people Iſrael ‡ alway as the matter requireth,

‡ Ebr. the thing of a day in his day.

60 That all the people of the earth may know, that the Lord is God, and none other.

61 Let your heart therefore be perfit with the Lorde our God to walke in his ſtatutes, and to keepe his Commandements, as this day.

62 ¶ * Then the king and all Iſrael with him offered ſacrifice before the Lord.

2. Chron. 7.4.

63 And Salomon offered a ſacrifice of peace offerings, which he offered vnto the Lorde, to wit, two and twentie thouſande beeues, and an hundreth and twentie thouſand ſheepe: ſo the King and all the children of Iſrael dedicated the ʸ houſe of the Lord.

y Before the oracle, where the Arke was.

64 The ſame day did the King hallowe the middle of the court, that was before the houſe of the Lorde: for there he made burnt offerings, and the meate offerings, and the fat of the peace offerings, becauſe the * braſen Altar that was before the Lord, was too little to receiue the burnt offerings, and the meate offerings, and the fat of the peace offrings.

2. Chron. 7.7.

65 And Salomon made at that time a feaſt, and all Iſrael with him, a very great Congregation, euen from the entring in of ᶻ Hamath vnto the riuer of Egypt, before the Lorde our God, ᵃ ſeuen dayes and ſeuen dayes, euen fourteene dayes.

z That is, from North to South: meaning, all the countrey.

a Seuen dayes for the dedication, and ſeuen for the feaſt.

66 And the eight day he ſent the people away: and they ‡ thanked the King, and went vnto their tents ioyous, & with glad heart, becauſe of all the goodnes that the Lord had done for Dauid his ſeruant, and for Iſrael his people.

‡ Ebr. bleſſed.

CHAP. IX.

2 The Lord appeareth the ſecond time to Salomon. 11 Salomon giueth cities to Hiram. 20 The Canaanites become tributaries. 28 Hee ſendeth forth a nauie for gold.

2. Chron. 7.11.

When * Salomon had finiſhed the building of the houſe of the Lord, and the Kings palace, and all that Salomon deſired and minded to doe,

2 Then the Lorde appeared vnto Salomon the ſecond time, as hee * appeared vnto him at Gibeon.

Chap. 3.5.

3 And the Lorde ſayde vnto him, I haue heard thy prayer and thy ſupplication, that thou haſt made before me: I haue hallowed this houſe (which thou haſt built) to * put my name there for euer, and mine eyes, and mine heart ſhall be there perpetually.

Chap. 8.29. deut. 12.11.

4 And ᵃ if thou wilt walke before me (as Dauid thy father walked in pureneſſe of heart, and in righteouſneſſe) to doe according to all that I haue commaunded thee, and keepe my ſtatutes, and my iudgements,

a If thou walke in my feare, and withdraw thy ſelfe from the common maner of men, which follow their ſenſualitie.

5 Then will I ſtabliſh the throne of thy kingdome vpon Iſrael for euer, as I promiſed to Dauid thy father, ſaying, * Thou ſhalt not want a man vpon the throne of Iſrael.

2. Sam. 7.12. 1. chron. 22.10.

6 But if ye and your children turne away from me, and will ᵇ not keepe my Commandements, and my ſtatutes (which I haue ſet before you) but goe and ſerue other gods, and worſhip them,

b God declareth that diſobedience againſt him is the cauſe of his diſpleaſure, and ſo of all miſerie.

7 Then will I cut off Iſrael from the lande, which I haue giuen them, and the houſe which I haue halowed * for my Name, will I caſt out of my ſight, and Iſrael ſhall be a ᶜ prouerbe, and a common talke among all people.

Iere. 7.14.

c The world ſhal make of you a mocking ſtocke for the vile contempt & abuſing of Gods moſt liberall benefits.

8 Then this high houſe ſhall be ſo: euery one that paſſeth by it, ſhall be aſtonied, and ſhall hiſſe, and they ſhall ſay, * Why hath the Lorde done thus vnto this land and to this houſe?

Deut. 29.24. iere. 22.8.

9 And they ſhall anſwere, Becauſe they forſooke the Lord their God, which brought their fathers out of the land of Egypt, and haue taken holde vpon other gods, and haue worſhipped them, and ſerued them, therefore hath the Lorde brought vpon them all this euill.

10 * And at the ende of twentie yeeres, when Salomon had builded the two houſes, the houſe of the Lorde, and the Kings palace,

2. Chron. 8.1.

11 (For the which Hiram the king of ‖ Tyrus had brought to Salomon timber of cedar, and firre trees, and golde, and whatſoeuer hee deſired) then King Salomon gaue to Hiram twentie cities in the lande of ‖ Galil.

‖ Or, Zor.

‖ Or, Galile.

12 And Hiram came out from Tyrus to ſee the cities which Salomon had giue him, and they pleaſed him not.

13 Therefore hee ſayde, What cities are theſe which thou haſt giuen me, my brother? And he called them the land of ‖ Cabul vnto this day.

‖ Or, dirtie, or barren.

14 And Hiram had ſent the King ᵈ ſixe ſcore ᵉ talents of gold.

d For his tribute toward the building.

e The common talent was about threeſcore pound weight.

15 ¶ And this is the cauſe of the tribute why King Salomon rayſed tribute, to wit, to builde the houſe of the Lorde, and his owne houſe, and ᶠ Millo, and the wall of Ieruſalem, and Hazor, and Megiddo, and Gezer.

f Millo was as the towne houſe or place of aſſembly, which was open aboue.

16 Pharaoh King of Egypt had come vp, and taken Gezer, and burnt it with fire,

and ſlewe the Canaanites that dwelt in the citie, & gaue it for a preſent vnto his daughter Salomons wife.

17 (Therefore Salomon built Gezer and Beth-horon the nether,

18 And Baalath and Tamor in the wildernes of the land,

19 And all the cities [g] of ſtore, that Salomon had, euen cities for charets, and cities for horſemen, and all that Salomon deſired and would builde in Ieruſalem, and in Lebanon and in all the lande of his dominion.)

[g] Cities for his munitions of warre.

20 All the people that were [h] left of the Amorites, Hittites, Perizzites, Hiuites, and Iebuſites, which were not of the children of Iſrael:

[h] Theſe were as bondmen, and payed what was required, either labour or money.

21 To wit, their children that were left after them in the lande, whom the children of Iſrael were not able to deſtroy, thoſe did Salomon make tributaries vnto this day.

22 But of the children of Iſrael did Salomon * make no bond men: but they were men of warre and his ſeruants, and his princes, and his captaines, and rulers of his charets, and his horſemen.

Leuit.25.39.

23 Theſe were the princes of the officers, that were ouer Salomons worke: euen [i] fiue hundreth and fiftie, and they ruled the people that wrought in the worke.

[i] The ouerſeers of Salomons works were diuided into three parts: the firſt conteined 3300. the ſecond 300. and the thirde 250. which were Iſraelites ſo here are conteined the two laſt parts, which make 550. Looke more 2.chron.8.10.

24 ¶ And Pharaohs daughter came vp from the city of Dauid vnto the houſe which Salomon had built for her: then did he build Millo.

25 And thriſe a yeere did Salomon offer burnt offerings and peace offerings vpon the Altar which he built vnto the Lord: and he burnt incenſe vpon the Altar, that was before the Lord, when he had finiſhed the houſe.

26 ¶ Alſo King Salomon made a nauie of ſhips in Ezeon-geber, which is beſide Eloth, and the brinke of the red Sea, in the land of Edom.

27 And Hiram ſent with the Nauie his ſeruants, that were Mariners, and had knowledge of the Sea, with the ſeruants of Salomon.

28 And they came to Ophir, and fet from thence [k] foure hundreth and twentie talents of gold, and brought it to King Salomon.

[k] In the 2.chro.8.18. is made mention of 30. more, which ſeeme to haue bene employed for their charges.

CHAP. X.

1 The Queene of Saba commeth to heare the wiſedome of Salomon. 18 His royall throne. 23 His power and magnificence.

AND the * Queene of [a] Sheba hearing the fame of Salomō (concerning the Name of the Lorde) came to prooue him with hard queſtions.

2.Chron.9.1. matth.12.42. luke 11.31.

[a] Ioſephus ſaith that ſhe was Queene of Ethiopia, and that Sheba was the name of the chiefe citie of Meroe, which is an iland of Nilus.

2 And ſhe came to Ieruſalem with a very great traine, and camels that bare ſweete odours, and golde exceeding much, and precious ſtones: and ſhe came to Salomon and communed with him of all that was in her heart.

3 And Salomon declared vnto her all her queſtions: and nothing was hid from the King, which he expounded not vnto her.

4 Then the Queene of Sheba ſawe all Salomons wiſedome, and the houſe that he had built,

5 And the [b] meat of his table, and the ſitting of his ſeruants, and the order of his miniſters, and their apparell, and his drinking veſſels, and his burnt offerings, that he offered in the houſe of the Lord, and ‡ ſhee was greatly aſtonied.

[b] That is, the whole order, and trade of his houſe.

‡ *Ebr. there was no more ſpirit in her.*

6 And ſhe ſayd vnto the King, It was a true word that I heard in mine owne land of thy ſayings, and of thy wiſedome.

7 Howbeit, I beleeued not this report, till I came, and had ſeene it with mine eyes: but loe, the one halfe was not told mee: for thou haſt more wiſedom and proſperity, then I haue heard by report.

8 Happy are thy men, happy are theſe thy ſeruants, which ſtand euer before thee, and heare thy [c] wiſedome.

[c] But much more happy are they which heare the wiſedome of God reueiled in his word.

9 Bleſſed bee the Lorde thy God, which [d] loued thee, to ſet thee on the throne of Iſrael, because the Lord loued Iſrael for euer, and made thee King, to do [e] equitie and righteouſneſſe.

[d] It is a chiefe ſigne of Gods fauour, when godly and wiſe rulers ſit in the throne of iuſtice.

[e] This is the cauſe why Kings are appointed.

10 And ſhee gaue the King ſixe ſcore talents of golde, and of ſweete odours exceeding much, and precious ſtones. There came no more ſuch abundance of ſweete odours, as the Queene of Sheba gaue to King Salomon.

11 The nauie alſo of Hiram (that caried golde from Ophir) brought likewiſe great plentie of * Almuggim trees from Ophir, and precious ſtones.

2.Chron.9.10.

12 And the King made of the Almuggim trees, pillars for the houſe of the Lorde, and for the Kings palace, and made harpes and pſalteries for ſingers. There came no more ſuch Almuggim trees, nor were any more ſeene vnto this day.

13 And King Salomon gaue vnto the Queene of Sheba, whatſoeuer ſhee would aſke, beſides that, which Salomon gaue her ‡ of his kingly liberalitie: ſo ſhe returned and went to her owne countrey, both ſhe, and her ſeruants.

‡ *Ebr. by the hand of the King.*

14 ¶ Alſo the weight of gold, that came to Salomon in one yeere, was ſixe hundreth, threeſcore, and ſixe * talents of golde,

Exod.25.39.

15 Beſides that he had of marchant men and of the marchandiſes of them that ſolde ſpices, and of all the Kings of Arabia, and of the princes of the [f] countrey.

[f] To wit, of Arabia, which for the great abundance of all things was called happie.

16 And king Salomon made two hundreth targets of beaten golde, ſixe hundreth ſhekels of gold went to a Target:

17 And three hundreth ſhields of beaten gold, three pound of gold went to one ſhield: and the King put them in the * houſe of the wood of Lebanon.

Chap.7.1.

18 ¶ Then the king made a great throne of Iuory, and couered it with the beſt gold.

19 And the throne had ſixe ſteps, & the top of the throne was round behind, & there were [g] ſtayes on eyther ſide on the place of the throne, & two lyons ſtanding by the ſtayes.

[g] As the chaire bowes, or places to leane vpon.

20 And there ſtood twelue lyons on the ſixe ſteps on either ſide: there was not the like made in any kingdome.

21 And all King Salomons drinking veſſels were of golde, and all the veſſels of the houſe of the wood of Lebanon were of pure golde, none were of ſiluer; for it was

nothing eſteemed in the dayes of Salomon.

22 For the king had on the ſea the nauie of Tharſhiſh with the nauie of Hiram: once in three yeere came the nauie of [h] Tharſhiſh, and brought golde and ſiluer, yuorie, and apes, and peacocks.

h By Tharſhiſh is meant Cilicia, which was abundant in variety of precious things.

23 So king Salomon exceeded all the Kings of the earth both in riches and wiſedome.

24 And all the world ſought to ſee Salomon, to heare his wiſedome, which God had put in his heart,

25 And they brought euery man his preſent, veſſels of ſiluer, and veſſels of gold, and raiment, and armour, and ſweete odours, horſes and mules, from yeere to yeere.

26 Then Salomon gathered together *charets and horſemen: and he had a thouſand and foure hundreth charets, and twelue thouſand horſemen, whom he placed in the charet cities, & with the king at Ieruſalem.

2.Chron.1.14.

27 And the king ‖ gaue ſiluer in Ieruſalem as ſtones, and gaue cedars as the wilde figge trees that growe aboundantly in the plaine.

‖Or, he made ſiluer as plenteous as ſtones.

28 Alſo Salomon had horſes brought out of Egypt, and fine linnen ‖ the kings marchants receiued the linnen for a price.

‖Or, for the company of the kings marchants did receiue a number at a price.

29 There came vp and went out of Egypt ſome charet, worth ſixe hundreth ſhekels of ſiluer; that is, one horſe, an hundreth and fiftie. And thus they brought horſes to all the kings of the Hittites, and to the kings of Aram by their ‡ meanes.

‡Ebr. hands.

CHAP. XI.

1 Salomon hath a thouſand wiues and concubines, which bring him to idolatry. 14 His God raiſeth vp aduerſaries againſt him. 43 He dieth.

BVt king Salomon loued *many [a] outlandiſh women: both the daughter of Pharaoh, and the women of Moab, Ammon, Edom, Zidon and Heth,

Deut.17.17. eccluſ 47.19.

a Which were idolaters.

2 Of the nations, whereof the Lord had ſaid vnto the children of Iſrael, *Go not ye in to them, nor let them come in to you: for ſurely they will turne your hearts after their gods, To them, I ſay, did Salomon ioyne in loue.

Exod.34.16.

3 And he had ſeuen hundreth wiues, that were ‖ princeſſes, and three hundreth [b] concubines, and his wiues turned away his heart.

‖Or, Queenes.

b To whom appertained no dowrie.

4 For when Salomon was olde, his wiues turned his heart after other gods, ſo that his heart was not [c] perfect with the Lord his God, as was the heart of Dauid his father.

c He ſerued not God with a pure heart.

5 For Salomon followed *Aſhtaroth the god of the Zidonians, and [d] Milcom the abomination of the Ammonites.

Iudg.2.13.

d Who was alſo called Molech, verſe 7 reade 2. Kings 23.10.

6 So Salomon wrought wickednes in the ſight of the Lord, but continued not to follow the Lord, as did Dauid his father.

7 Then did Salomon build an hie place for Chemoſh the [e] abomination of Moab in the mountaine that is ouer againſt Ieruſalem, and vnto Molech the abomination of the children of Ammon.

e Thus the ſcripture termeth whatſoeuer man doeth reuerence and ſerue as God.

8 And ſo did hee for all his outlandiſh wiues, which burnt incenſe and offered vnto their gods.

9 Therefore the Lorde was angry with Salomon, becauſe he had turned his heart from the Lord God of Iſrael, * which had appeared vnto him twiſe,

Chap.3.5. and 9.2.

10 And had giuen him a * charge concerning this thing, that hee ſhould not follow other gods: but he kept not that, which the Lord had commanded him.

Chap.6.12.

11 Wherefore the Lord ſayd vnto Salomon, Foraſmuch as [f] this is done of thee, and thou haſt not kept my couenant, and my ſtatutes (which I commanded thee) * I wil ſurely rent the kingdome from thee, and wil giue it to thy ſeruant.

f That thou haſt forſaken me and worſhipped idoles.

Chap.12.15.

12 Notwithſtanding in thy dayes I will not do it, becauſe of Dauid thy father, but I will rent it out of the hande of thy ſonne:

13 Howbeit I will not rent all the kingdome, but will giue one [g] tribe to thy ſonne, becauſe of Dauid my ſeruant, and becauſe of Ieruſalem which I haue choſen.

g Becauſe the tribes of Iudah and Beniamin had their poſſeſſions mixed, they are here taken as one tribe.

14 ¶ Then the Lord ſtirred vp an aduerſary vnto Salomon, euen Hadad the Edomite of the kings [h] ſeede, which was in Edom.

h Of the king of Edoms ſtocke.

15 *For when Dauid was in Edom, and Ioab the captaine of the hoſte had ſmitten all the males in Edom, and was gone vp to burie the [i] ſlaine,

2.Sam.8.14.

i Of the Edomites.

16 (For ſixe moneths did Ioab remaine there, and all Iſrael, till he had deſtroyed all the males in Edom)

17 Then this Hadad [k] fled, and certaine other Edomites of his fathers ſeruants with him, to goe into Egypt, Hadad being yet a little child.

k Thus God reſerued this idolater to be a ſcourge to puniſh his peoples ſinnes.

18 And they aroſe out of Midian, & came to Paran, and tooke men with them out of Paran, and came to Egypt vnto Pharaoh king of Egypt, which gaue him an houſe, and appointed him victuals, and gaue him land.

19 So Hadad [l] found great fauour in the ſight of Pharaoh, and hee gaue him to wife the ſiſter of his owne wife, euen the ſiſter of Tahpenes the Queene.

l God brought him to honour, that his power might be more able to compaſſe his enterpriſes againſt Salomons houſe.

20 And the ſiſter of Tahpenes bare him Genubath his ſonne, whom Tahpenes weined in Pharaohs houſe: and Genubath was in Pharaohs houſe among the ſons of Pharaoh.

21 And when Hadad heard in Egypt, that Dauid ſlept with his fathers, and that Ioab the captaine of the hoſte was dead, Hadad ſaid to Pharaoh, Let me depart, that I may go to mine owne countrey.

22 But Pharaoh ſayde vnto him, What haſt thou lacked with me that thou wouldeſt thus goe to thine owne countrey? And hee anſwered, Nothing, but in any wiſe let me go.

23 ¶ * And God ſtirred him vp another aduerſarie, Rezon the ſonne of Eliadah, which [m] fled from his lord Hadadezer king of Zobah.

2.Sam.8.14.

m When Dauid had diſcomfited Hadadezer and his armie.

24 And he gathered men vnto him, and had bene captaine ouer the company, when Dauid ſlewe them. And they went to Damaſcus, and dwelt there, [n] and they made him king in Damaſcus.

n To wit, the men whom he had gathered to him.

25 Therfore was he an aduerſarie to Iſrael all the dayes of Salomon: beſides the euil that Hadad did, he alſo abhorred Iſrael, and reigned ouer Aram.

2.Chron.13.6.

26 ¶ *And Ieroboam the ſonne of Nebat, an Ephrathite of Zereda Salomons ſeruant (whoſe mother was called Zeruah a widow) lift vp his hand againſt the king.

27 And this was the cauſe that he lift vp his hand againſt the king, When Salomon built Millo, he repaired the broken places of the citie of Dauid his father.

28 And this man Ieroboam was a man of ſtrength and courage, and Salomon ſeeing that the young man was meete for the worke, he made him [o] ouerſeer of all the labour of the houſe of Ioſeph.

[o] He was ouerſeer of Salomons workes for the tribe of Ephraim and Manaſſeh.

29 And at that time, when Ieroboam went out of Ieruſalem, the Prophet Ahiiah the Shilonite found him in the way, hauing a newe garment on him, and they two were alone in the field.

30 Then Ahiiah caught the newe garmen that was on him, and [p] rent it in twelue piſces,

[p] By theſe viſible ſignes the Prophets would more deepely print their meſſage into their hearts, to whom they were ſent.

31 And ſayd vnto Ieroboam, Take vnto thee ten pieces: for thus ſaith the Lord God of Iſrael, Behold, I will rent the kingdome out of the hands of Salomon, and will giue ten tribes to thee.

32 But he ſhall haue one tribe for my ſeruant Dauids ſake, and for Ieruſalem the citie which I haue choſen out of all the tribes of Iſrael,

33 Becauſe they haue forſaken me, and haue worſhipped Aſhtaroth the god of the Zidonians, and Chemoſh the god of the Moabites, and Milcom the god of the Ammonites, and haue not walked in my wayes (∥ to doe right in mine eyes, and my ſtatutes, and my lawes) as did Dauid his father.

∥Or, to do that that pleaſeth me.

34 But I will not take the whole kingdome out of his hand: for I will make him Prince all his life long for Dauid my ſeruants ſake, whome I haue choſen, and who kept my commandements and my ſtatutes.

35 *But I will take the kingdome out of his ſonnes hand, and will giue it vnto thee, euen the ten tribes.

Chap.12 15.

36 And vnto his ſonne will I giue one tribe, that Dauid my ſeruaunt may haue a [q] light alway before me in Ieruſalem the citie which I haue choſē me to put my Name there.

[q] He hath reſpect vnto the Meſſiah, which ſhould be the bright ſtarre that ſhould ſhine thorow al the world.

37 And I will take thee, and thou ſhalt reigne, ‡ euen as thine heart deſireth, and ſhalt be king ouer Iſrael.

‡Ebr in all that thy ſoule.

38 And if thou hearken vnto all that I command thee, and wilt walke in my waies, and do right in my ſight, to keepe my ſtatutes and my commandements, as Dauid my ſeruant did, then will I be with thee, and build thee a ſure houſe, as I built vnto Dauid, and will giue Iſrael vnto thee.

39 And I will for [r] this, afflict the ſeede of Dauid, [ſ] but not for euer.

[r] For this idolatry that Salomon hath committed

[ſ] For the whole ſpirituall kingdome was reſtored in Meſſiah.

40 ¶ Salomon ſought therefore to kill Ieroboom, and Ieroboam aroſe, and fled into Egypt vnto Shiſhak king of Egypt, and was in Egypt vntill the death of Salomon.

41 And the reſt of the wordes of Salomon, and all that he did, and his wiſedome, are they not written in the [t] booke of the acts of Salomon?

[t] Which booke as it is thought, was loſt in their captiuity.

2.Chron.9.30.

42 The time that Salomon reigned in Ieruſalem ouer all Iſrael, was * fourtie yeeres.

43 And Salomon ſlept with his fathers, and was buried in the city of Dauid his father: and Rehoboam his ſonne reigned in his ſtead.

CHAP. XII.

1 Rehoboam ſucceedeth Salomon. 8 Hee refuſeth the counſel of the ancient. 20 Ieroboam reigneth ouer Iſrael. 21 God commandeth Rehoboam not to fight. 28 Ieroboam maketh golden calues.

2.Chron.10.1.

AND *Rehoboam went to Shechem: for all Iſrael were come to Shechem, to make him king.

2 And when Ieroboam the ſonne of Nebat heard of it (who was yet in Egypt, *whither Ieroboam had fled from king Salomon, and ∥ dwelt in Egypt)

Chap.11.40.

∥Or, returned from Egypt.

3 Then they ſent and called him: and Ieroboam and all the Congregation of Iſrael came, and ſpake vnto Rehoboam, ſaying,

4 Thy father made our* yoke grieuous: now therefore make thou the grieuous ſeruitude of thy father, and the ſore yoke which he put vpon vs, [a] lighter, and we will ſerue thee.

Chap.4.7.

[a] Oppreſſe vs not with ſo great charges, which we are not able to ſuſteine,

5 And he ſaid vnto them, Depart yet for three dayes, then come againe to mee. And the people departed.

6 And king Rehoboam tooke counſell with the old men that∥ had ſtood before Salomon his father, while hee yet liued, and ſaid, What counſel giue ye, that I may make an anſwere to this people?

∥Or, had bene of his ancient counſellers.

7 And they ſpake vnto him, ſaying, If thou be a [b] ſeruant vnto this people this day, and ſerue them, & anſwere them, and ſpeake kinde wordes to them, they will be thy ſeruants for euer.

[b] They ſhewed him that there was no way to win the peoples hearts, but to grant them their iuſt petitions.

8 But he forſooke the counſell that the old men had giuen him, and aſked counſell of the yong men, that had bene brought vp with him, and waited on him.

9 And he ſayd vnto them, [c] What counſell giue ye, that wee may anſwere this people, which haue ſpoken to me, ſaying, Make the yoke, which thy father did put vpon vs, lighter?

[c] There is nothing harder for them that are in authoritie, then to bridle their affections, and follow good counſell.

10 Then the yong men that were brought vp with him, ſpake vnto him, ſaying, Thus ſhalt thou ſay vnto this people, that haue ſpoken vnto thee, and ſaid, Thy father hath made our yoke heauie, but make thou it lighter vnto vs: euen thus ſhalt thou ſay vnto them, My ∥ leaſt part ſhalbe [d] bigger then my fathers loynes.

∥Or, little finger.

[d] I am much more able to keepe you in ſubiection then my father was.

11 Now whereas my father did burden you with a grieuous yoke, I will yet make your yoke heauier: my father hath chaſtiſed you with rods, but I will correct you with ∥ſcourges.

∥Or, ſcorpions.

12 ¶ Then Ieroboam and all the people came to Rehoboam the third day, as the king had [e] appointed, ſaying, Come to me againe

[e] The people declare their obedience in this, that they would attempt nothing before the king had giuen them iuſt occaſion.

me againe the third day.

13 And the King anſwered the people ſharpely, and left the old mens counſell that they gaue him,

14 And ſpake to them after the counſell of the young men, ſaying, My father made your yoke grieuous, and I will make your yoke more grieuous: my father hath chaſtiſed you with roddes, but I will correct you with ſcourges.

15 And the king hearkened not vnto the people: for ‖it was the ordinance of the Lord, that hee might performe his ſaying, which the Lord had ſpoken by * Ahiiah the Shilonite vnto Ieroboam the ſonne of Nebat.

‖*Or, the Lord was the cauſe.*

*Chap.*11.11.

16 So when all Iſrael ſaw that the king regarded them not, the people anſwered the King thus, ſaying, What portion haue wee in [f] Dauid? we haue none inheritance in the ſonne of Iſhai. To your tents, O Iſrael: now ſee to thine owne houſe, Dauid. So Iſrael departed vnto their tents.

[f] Though their cauſe were good, yet it is moſt hard for the people to bridle their affections, as theſe vile words declare.

17 Howbeit ouer the children of Iſrael, which dwelt in the cities of Iudah, did Rehoboam reigne ſtill.

18 ¶ Now the King Rehoboam ſent Adoram the receiuer of the tribute, and all Iſrael ſtoned him to death: then King Rehoboam ‡ made ſpeede to get him vp to his charet, to flee to Ieruſalem.

‡*Ebr ſtrengthened himſelfe.*

19 And Iſrael rebelled againſt the houſe [g] of Dauid vnto this day.

[g] By the iuſt iudgement of God for Salomons ſinnes.

20 ¶ And when all Iſrael had heard that Ieroboam was come againe, they ſent and called him vnto the aſſembly, and made him King ouer all Iſrael: none followed the houſe of Dauid, but the tribe of Iudah * onely.

*Chap.*11.13.

21 And when Rehoboam was come to Ieruſalem, he [h] gathered all the houſe of Iudah with the tribe of Beniamin an hundreth and fourescore thouſand of choſen men (which were good warriours) to fight againſt the houſe of Iſrael, and to bring the kingdome againe to Rehoboam the ſonne of Salomon.

[h] For as yet he perceiued not that the Lord had ſo appointed it.

22 * But the worde of God came vnto Shemaiah the [i] man of God, ſaying,

2 *Chro.*11.2.

[i] That is, the Prophet.

23 Speake vnto Rehoboam the ſonne of Salomon King of Iudah, and vnto all the houſe of Iudah and Beniamin, and the remnant of the people, ſaying,

24 Thus ſaith the [k] Lord, Ye ſhal not goe vp, nor fight againſt your brethren the children of Iſrael: returne euery man to his houſe: for this thing is done by mee. They obeyed therefore the worde of the Lord, and returned, and departed, according to the word of the Lord.

[k] Who of his iuſt iudgement will puniſh the treſpaſſer, and of his mercie ſpare the innocent people.

25 ¶ Then Ieroboam built Shechem in mount Ephraim, and dwelt therein, and went from thence, and built Penuel.

26 And Ieroboam thought in his heart, Now ſhall the kingdome returne to the houſe of Dauid.

27 If this people go vp, and doe ſacrifice in the houſe of the Lord [l] at Ieruſalem, then ſhall the heart of this people turne againe vnto their Lord, euen to Rehoboam King of Iudah: ſo ſhall they kill me and goe againe to Rehoboam King of Iudah.

[l] He feared leſt his people ſhould haue by this meanes bene entiſed to rebell againſt him.

28 Whereupon the King tooke counſell, and made two calues of golde, and ſayd vnto them, [m] It is too much for you to goe vp to Ieruſalem: beholde, O Iſrael, thy gods, which brought thee vp out of the land of Egypt.

[m] So craftie are the carnall perſwaſions of princes, when they will make a religion to ſerue to their appetite.

29 And he ſet the one in Beth-el, and the other ſet he in Dan.

30 And this thing turned to ſinne: for the people went (becauſe of the one) euen to Dan.

31 Alſo hee made an [n] houſe of hie places, and made Prieſtes of the loweſt of the people, which were not of the ſonnes of Leui.

[n] That is, a temple where altars were built for idolatrie.

32 And Ieroboam made a feaſt the [o] fifteenth day of the eight moneth, like vnto the feaſt that is in Iudah, and offered on the altar. So did he in Beth-el, and offred vnto the calues that he had made: and hee placed in Beth el the prieſtes of the hie places, which he had made.

[o] Becauſe hee would the more binde the peoples deuotion to his idolatry, he made a new holy day, beſides thoſe that the Lord had appointed in the Law.

33 And he offered vpon the altar, which he had made in Beth-el, the fifteenth day of the eight moneth (euen in the moneth which he had forged of his owne heart) and made a ſolemne feaſt vnto the children of Iſrael: and hee went vp to the altar, to burne incenſe.

CHAP. XIII.

1 Ieroboam is reprehended of the Prophet. 4 His hand drieth vp. 15 The Prophet is ſeduced, 24 And is killed of a lyon. 33 The obſtinacie of Ieroboam.

AND beholde, there came [a] a man of God out of Iudah (by the commandement of the Lord) vnto [b] Beth-el, and Ieroboam ſtood by the altar to offer incenſe.

[a] That is, a Prophet.

[b] Not that that was called Luz in Beniamin, but another of that name.

2 And he cryed againſt the altar by the commandement of the Lord, and ſayd, O altar, altar, thus ſayth the Lord, Beholde, a childe ſhall be borne vnto the houſe of Dauid, * Ioſiah by name, and vpon thee ſhall he ſacrifice the prieſtes of the hie places that burne incenſe vpon thee, & they ſhall burne mens bones vpon thee.

2.*King.*23.17.

3 And he gaue a ſigne the ſame time, ſaying, This is the [c] ſigne, that the Lord hath ſpoken, Behold, the altar ſhall rent, and the aſhes that are vpon it, ſhall ‖ fall out.

[c] By this ſigne ye ſhall know that the Lord hath ſent me.

‖*Or, be powred out.*

4 And when the King had heard the ſaying of the man of God, which hee had cryed againſt the altar in Beth-el, Ieroboam ſtretched out his hand from the altar, ſaying, [d] Lay hold on him: but his hand which he put foorth againſt him, dried vp, and he could not pull it in againe to him.

[d] The wicked rage againſt the Prophets of God, when they declare them Gods iudgements.

5 The altar alſo claue aſunder, and the aſhes fell out from the altar, according to the ſigne, which the man of God had giuen by the ‡ commandement of the Lord.

‡*Ebr mouth.*

6 Then the king anſwered, and ſaid vnto the man of God, I [e] beſeech thee, pray vnto the Lord thy God, and make interceſſion for mee, that mine hand may be reſtored vnto mee. And the man of God beſought the Lord, and the Kings hand was reſtored, and became as it was afore.

[e] Though the wicked humble themſelues for a time when they feele Gods iudgements, yet after, they returne to their old malice, and declare that they are but vile hypocrites.

7 Then the King ſayde vnto the man of God, Come home with me, that thou mayeſt ‖dine, and I will giue thee a reward.

‖*Or, take ſuſtenance.*

8 But the man of God ſayde vnto the

King, if thou wouldeſt giue me halfe thine houſe, I would not goe in with thee, neither would I eate bread nor drinke water in this place.

9 For ſo ‖ was it charged me by the word of the Lorde, ſaying, [f] Eate no bread nor drinke water, nor turne againe by the ſame way that thou cameſt.

‖ *Or, he charged me: to wit, an Angel.*

[f] Seeing he had the expreſſe word of God, he ought not to haue declined therefrom, neither for the perſwaſion of man nor Angel.

10 So he went another way, and returned not by the way that he came to Beth-el.

11 ¶ And an olde prophet dwelt in Beth-el, and his ſonnes came, and tolde him all the workes that the man of God had done that day in Beth-el, and the wordes which he had ſpoken vnto the King, told they their father.

12 And their father ſayde vnto them, What way went he? and his ſonnes ‡ ſhewed him what way the man of God went, which came from Iudah.

‡ *Ebr. looked.*

13 And he ſayd vnto his ſonnes, Saddle me the aſſe. Who ſadled him the aſſe, and he rode thereon,

14 And went after the man of God, and found him ſitting vnder an oke: and he ſayd vnto him, Art thou the man of God that cameſt from Iudah? And he ſayd, ‡ Yea.

‡ *Ebr. I am.*

15 Then he ſaid vnto him, [g] Come home with me, and eate bread.

[g] This he did of a ſimple minde, thinking it his duetie to declare friendſhip to a Prophet.

16 But he anſwered, I may not returne with thee, nor goe in with thee, neither will I eate bread nor drinke water with thee in this place.

17 For it was charged me by the word of the Lord, ſaying, Thou ſhalt eate no bread nor drinke water there, nor turne againe to goe by the way that thou wenteſt.

18 And he ſayde vnto him, I am a Prophet alſo as thou art, and an [h] Angel ſpake vnto mee by the worde of the Lorde, ſaying, Bring him againe with thee into thine houſe, that hee may eate bread and drinke water: but he lyed vnto him.

[h] His fault is here double: firſt in that that he ſuffereth not the Prophet to obey Gods expreſſe commandement: and next, that he faineth to haue a reuelation to the contrary.

19 So he went againe with him, and did eate bread in his houſe, and dranke water.

20 And as they ſate at the table, the word of the Lorde came vnto the Prophet, that brought him againe.

21 And hee cryed vnto the man of God that came from Iudah, ſaying, Thus ſayth the Lord, [i] Becauſe thou haſt diſobeyed the mouth of the Lorde, and haſt not kept the commaundement which the Lord thy God commanded thee,

[i] God would reprooue his folly by him who was the occaſion to bring him into errour.

22 But cameſt backe againe, and haſt eaten bread and drunke water in the place (whereof he did ſay vnto thee, Thou ſhalt eate no bread nor drinke any water) thy carkeis ſhall not come vnto the ſepulchre of thy fathers.

23 ¶ And when he had eaten bread, and drunke, he ſadled him the Aſſe, to wit, to the Prophet whom he had brought againe.

24 And when he was gone, [k] a lyon met him by the way, and ſlew him, and his body was caſt in the way, and the Aſſe ſtoode thereby: the lyon ſtood by the corps alſo.

[k] By this fearefull example God ſetteth forth, how dangerous a thing it is for men to behaue themſelues coldly, or deceitfully in their charge whereunto God hath called them.

25 And beholde, men that paſſed by, ſaw the carkeis caſt in the way, and the lyon ſtanding by the corps: and they came and tolde it in the towne where the olde Prophet dwelt.

26 And when the Prophet, that brought him backe againe from the way, heard thereof, he ſayde, It is the man of God, who hath bene diſobedient vnto the commaundement of the Lord: therefore the Lord hath deliuered him vnto the Lyon, which hath rent him and ſlaine him, according to the word of the Lord, which he ſpake vnto him.

27 ¶ And he ſpake to his ſonnes, ſaying, Saddle me the Aſſe. and they ſadled him.

28 And he went and found his body caſt in the way, and the Aſſe and the Lyon ſtood by the corpes, and the Lyon had [l] not eaten the body, nor torne the aſſe.

[l] To declare that this was only the iudgement of God: for if the Lyon had done it for hunger, he would alſo haue deuoured the body.

29 And the Prophet tooke vp the body of the man of God, and layed it vpon the aſſe, and brought it againe, and the olde Prophet came to the citie, to lament and burie him.

30 And hee layde his body in his [m] owne graue, and they lamented ouer him, ſaying, Alas, my brother.

[m] Which he had prepared for himſelfe.

31 And when he had buried him, he ſpake to his ſonnes, ſaying, When I am dead, burie yee me alſo in the ſepulchre, wherein the man of God is buried: lay my bones beſide his bones.

32 For that thing which he cryed by the worde of the Lorde againſt the altar that is in Beth-el, and againſt all the houſes of the hie places, which are in the cities of Samaria, ſhall ſurely come to paſſe.

33 Howbeit, after this, Ieroboam [n] conuerted not from his wicked way, but turned againe, and made of the loweſt of the people Prieſtes of the hie places. Who would, might ‡ conſecrate himſelfe, and be of the Prieſtes of the hie places.

[n] So the wicked profite not by Gods threatnings, but goe backeward and become worſe and worſe, 2. Tim.3.13.

‡ *Ebr. fil his hand*

34 And this thing turned to ſinne vnto the houſe of Ieroboam, euen to roote it out, and deſtroy it from the face of the earth.

CHAP. XIIII.

1 Ieroboam ſendeth his wife diſguiſed to Abiiah the Prophet*, who declareth vnto him the deſtruction of his houſe. 22 Iudah is puniſhed by Shiſhak.*

At that time Abiiah the ſonne of Ieroboam fell ſicke.

2 And Ieroboam ſayde vnto his wife, Vp, I pray thee, and [a] diſguiſe thy ſelfe, that they know not that thou art the wife of Ieroboam, and goe to Shiloh: for there is Ahiiah the Prophet, which tolde mee * that I ſhould be King ouer this people,

[a] His owne conſcience bare him witneſſe that the Prophet of God would not ſatisfie his affections which was a wicked man.

* *Chap.*11.31.

3 And take ‡ with [b] thee ten loaues and ‖ cracknels, and a bottell of hony, and goe to him: he ſhall tell thee what ſhall become of the yong man.

‡ *Ebr. in thine hand.*

[b] According to the cuſtome when they went to aſke counſell of Prophets, 1. Sam.9.7.

‖ *Or, wafers.*

4 And Ieroboams wife did ſo, and aroſe, and went to Shiloh, and came to the houſe of Ahiiah: but Ahiiah could not ſee, for his ‡ ſight was decayed for his age.

‡ *Ebr. eyes ſtood.*

5 Then the Lord ſayd vnto Ahiiah, Beholde, the wife of Ieroboam commeth to aſke a thing of thee for her ſonne, for hee is ſicke: thus and thus ſhalt thou ſay vnto her: for when ſhe commeth in, ſhe ſhall faine her ſelfe to be [c] another.

[c] Then the wife of Ieroboam.

6 Therfore when Ahiiah heard the ſound

of her feete as ſhee came in at the doore, hee ſayd, Come in, thou [d] wife of Ieroboam: why faineſt thou thus thy ſelfe to bee another? I am ſent to thee with heauie tidings.

7 Go, tel Ieroboam, Thus ſaith the Lord God of Iſrael, Foraſmuch as I haue exalted [e] thee from among the people, and haue made thee prince ouer my people Iſrael,

8 And haue rent the kingdom away from the houſe of Dauid, and haue giuen it thee, and thou haſt not bene as my ſeruant Dauid which kept my commandements, and followed mee with all his heart, and did onely that which was right in mine eyes,

9 But haſt done euil aboue all that were before thee, (for thou haſt gone & made thee other gods, and [f] molten images, to prouoke me, and haſt caſt me behinde thy backe)

10 Therefore beholde, I will bring euill vpon the houſe of Ieroboam, and will cut off from Ieroboam him that * [g] piſſeth againſt the wall, as well him that [h] is ſhut vp, as him that is left in Iſrael, and will ſweepe away the remnant of the houſe of Ieroboam, as a man ſweepeth away dung, till it be all gone.

11 The dogs ſhall eat him of Ieroboams ſtocke that dieth in the citie, and the foules of the ayre ſhall eate him that dieth in the field: [i] for the Lord hath ſayd it.

12 Up therefore, and get thee to thine houſe: for when thy feete enter into the citie, the childe ſhall die.

13 And all Iſrael ſhall mourne for him, and bury him: for he only of Ieroboam ſhall come to the graue, becauſe in him there is found [k] ſome goodneſſe toward the Lorde God of Iſrael in the houſe of Ieroboam.

14 Moreouer, the Lord ſhal ſtirre him vp a King ouer Iſrael, which ſhall deſtroy the houſe of Ieroboam in that day; [l] what? yea, euen now.

15 For the Lord ſhall ſmite Iſrael, as when a reede is ſhaken in the water, and he ſhall weede Iſrael out of this good lande, which he gaue to their fathers, & ſhal ſcatter them beyond the [m] Riuer, becauſe they haue made them groues, prouoking the Lord to anger.

16 And he ſhall giue Iſrael vp, becauſe of the ſinnes of Ieroboam who did ſinne, and [n] made Iſrael to ſinne.

17 ¶ And Ieroboams wife aroſe, and departed, and came to Tirzah, and when ſhe came to the threſhold of the houſe, the yong man died.

18 And they buried him, and all Iſrael lamented him, according to the word of the Lord which hee ſpake by the hand of his ſeruant Ahiiah the Prophet.

19 And the reſt of Ieroboams acts, how he warred, and how he reigned, behold, they are written in the booke of the Chronicles of the Kings of Iſrael.

20 And the daies which Ieroboam reigned, were two and twenty yeere: & he [o] ſlept with his fathers, and Nadab his ſonne reigned in his ſtead.

21 ¶ Alſo Rehoboam the ſonne of Salomon reigned in Iudah. Rehoboam was one and fortie yere old, when he began to reigne, and reigned ſeuenteene [p] yeere in Ieruſalem the citie, which the Lord did chuſe out of all the tribes of Iſrael, to put his Name there: and his mothers name was Naamah an Ammonite.

22 And Iudah wrought wickedneſſe in the ſight of the Lord: and they prouoked him more with their ſinnes, which they had committed, ‖ then all that which their fathers had done.

23 For they alſo made them hie places, and images, and groues on euery hie hill, and vnder euery greene tree.

24 There were alſo Sodomites [q] in the land, they did according to all the abominations of the nations, which the Lorde had caſt out before the children of Iſrael.

25 ¶ And in the fift yere of King Rehoboam, Shiſhak king of Egypt came vp againſt Ieruſalem,

26 And tooke the treaſures of the houſe of the Lord, and the treaſures of the Kings houſe, and tooke away all: alſo he caried away all the ſhieldes of golde * which Salomon had made.

27 And king Rehoboam made for them braſen ſhieldes, and committed them vnto the handes of the chiefe of the garde, which waited at the doore of the kings houſe.

28 And when the King went into the houſe of the Lorde, the gard bare them, and brought them againe into the gard chamber.

29 And the reſt of the acts of Rehoboam, and all that hee did, are they not written in [r] the booke of the Chronicles of the Kings of Iudah?

30 And there was warre betweene Rehoboam and Ieroboam [ſ] continually.

31 And Rehoboam ſlept with his fathers, and was buried with his fathers in the city of Dauid: his mothers name was Naamah an [t] Ammonite. And Abiiam his ſonne reigned in his ſtead.

CHAP. XV.

1 Abiiam reigneth ouer Iudah 9 Aſa ſucceedeth in his roome. 16 The battell betweene Aſa and Baaſha. 24 Iehoſhaphat ſucceedeth Aſa. 25 Nadab ſucceedeth Ieroboam. 28 Baaſha killeth Nadab.

AND in the eighteenth yeere of King * Ieroboam the ſonne of Nebat, reigned Abiiam ouer Iudah.

2 Three yeere reigned he in Ieruſalem, and his mothers name was Maachah the daughter of [a] Abiſhalom.

3 And hee walked in all the ſinnes of his father, which hee had done before him: and his heart was not perfite with the Lorde his God as the heart of Dauid his father.

4 But for Dauids ſake did the Lord his God giue him a [b] light in Ieruſalem, and ſet vp his ſonne after him, and eſtabliſhed Ieruſalem,

5 Becauſe Dauid did that, which was right in the ſight of the Lorde, and turned from nothing that hee commanded him, all the dayes of his life, * ſaue only in the matter of Uriah the Hittite.

6 And there was warre betweene Rehoboam

[d] For God oft times diſcloſeth vnto his, the craft and ſubtilty of the wicked.

[e] Which waſt but a ſeruant.

[f] To wit, two calues.

Chap 21.21. 2.king.9.8.

[g] Euery male euen to the dogs, 1.Sam.25.22.

[h] As well him that is in the ſtrong hold, as him that is abroad.

[i] They ſhall lack the honour of buriall in token of Gods malediction.

[k] In the mids of the wicked, God hath ſome on whom he doeth beſtowe his mercies.

[l] The Lord will begin to deſtroy it out of hand.

[m] Meaning, Euphrates.

[n] The people ſhall not be excuſed, when they doe euill at the commandement of their gouernours.

[o] The Lord ſmote him that he died, 2.Chro.13.20.

[p] And died before Ieroboam, about foure yeeres.

‖ Or, beſides all that their fathers had done by their ſinnes.

[q] Where idolatrie reigneth, all horrible vices are committed, till at length Gods iuſt iudgement deſtroy them vtterly.

Chap.10.16.

[r] Which bookes were called the bookes of Shemaiah and Iddo the Prophets, 2.Chro.12.15.

[ſ] That is, all the dayes of Rehoboams life.

[t] Whoſe idolatrie Rehoboam her ſonne followed.

2.Chro.13.2.

[a] Some thinke that this was Abſalom Salomons ſonne.

[b] Meaning, a ſonne to reigne ouer Iudah.

2.Sam 11.4. and 12.9.

boam and Ieroboam as long as he liued.

7 The reſt alſo of the actes of Abiiam, and all that hee did, are not they written in the * booke of the Chronicles of the Kings of Iudah? there was alſo warre betweene Abiiam and Ieroboam.

2.*Chro*.13 3.

8 And Abiiam ſlept with his fathers, and they buried him in the citie of Dauid: and Aſa his ſonne reigned in his ſtead.

9 ¶ * And in the twenty yeere of Ieroboam king of Iſrael reigned Aſa ouer Iudah.

2.*Chro*.14 1.

10 Hee reigned in Ieruſalem one and fortie yeere, and his [c] mothers name was Maachah, the daughter of Abiſhalom.

[c] That is, his grandmother, as Dauid is oft times called father of them, whoſe grandfather he was.

11 And Aſa did right in the eyes of the Lord, as did Dauid his father.

12 And hee tooke away the Sodomites out of the land, and put away all the idoles that his fathers had made.

13 And hee [d] put downe * Maachah his mother alſo from her eſtate, becauſe ſhee had made an idole in a groue: And Aſa deſtroyed her idoles, and burnt them by the brooke Kidron.

[d] Neither kindred nor authority ought to be regarded, when they blaſpheme God and become idolaters, but muſt be puniſhed.

2.*Chro*.15.16.

14 But they put not downe the hie places. Neuertheleſſe, Aſas heart was [e] vpright with the Lord all his dayes.

[e] For in that that he ſuffered them to worſhip God in other places then hee had appointed, it came of ignorance and not of malice.

15 Alſo hee brought in the holy veſſels of his father, and the things that he had dedicated vnto the houſe of the Lorde, ſiluer, and gold, and veſſels.

16 ¶ And there was warre betweene Aſa and Baaſha king of Iſrael all their daies.

17 Then Baaſha king of Iſrael went vp againſt Iudah, and built [f] Ramath, ſo that hee would let none goe out or in to Aſa king of Iudah.

[f] Of the ſame purpoſe that Ieroboam did, becauſe the people ſhould not goe vp to Ieruſalem, leſt they ſhould follow Aſa.

18 Then Aſa tooke all the ſiluer and the golde that was left in the treaſures of the houſe of the Lorde, and the treaſures of the Kings houſe, and deliuered them into the hands of his ſeruants, and King Aſa ſent them to * Ben-hadad the ſonne of Tabrimon, the ſonne of Hezion king of ‖ Aram that dwelt at Damaſcus, ſaying,

2 *Chro*.16.2.

‖*Or, Syria*.

19 There is a couenant betweene mee and thee, and betweene my father and thy father: beholde, I haue ſent vnto thee a preſent of ſiluer and golde: come, breake thy couenant with Baaſha King of Iſrael, that hee may [g] depart from me.

[g] And vexe me no longer.

20 So Ben-hadad hearkened vnto King Aſa, and ſent the captaines of the hoſtes, which hee had, againſt the cities of Iſrael, and ſmote Iion, and Dan, and Abel-bethmaachah, and all Cinneroth with all the land of Naphtali.

21 And when Baaſha heard thereof, hee left building of Ramah, and dwelt in Tirzah.

22 Then king Aſa ‖ aſſembled all Iudah, ‡ none excepted, and they tooke the ſtones of Ramah, and the timber thereof, wherewith Baaſha had built, and king Aſa built with them Geba of Beniamin and Mizpah.

‖*Or, made a proclamation.*

‡*Ebr. none innocent.*

23 And the reſt of all the acts of Aſa, and all his might, and all that he did, and the cities which he built, are they not written in the booke of the Chronicles of the Kings of Iudah? but in his old age hee was diſeaſed in his [h] feete.

[h] Hee had the gout, and put his truſt rather in Phiſitians then in the Lord, 2.Chro.16 12.

24 And Aſa ſlept with his fathers, and was buried with his fathers in the citie of Dauid his [i] father. And Iehoſhaphat his ſonne reigned in his ſtead.

[i] His great grandfather.

25 And Nadab the ſonne of Ieroboam began to reigne ouer Iſrael the ſecond yeere of Aſa king of Iudah, and reigned ouer Iſrael two yeere.

26 And hee did euill in the ſight of the Lorde, walking in the way of his father, and in his ſinne wherewith he made Iſrael to ſinne.

27 And Baaſha the ſonne of Ahiiah of the houſe of Iſſachar conſpired againſt him, and Baaſha ſlew him at Gibbethon, which belonged to the Philiſtims: for Nadab and all Iſrael laid ſiege to Gibbethon.

28 Euen in the third yeere of Aſa King of Iudah did Baaſha ſlay him, and reigned in his ſtead.

29 And when hee was King, hee [k] ſmote all the houſe of Ieroboam, he left none aliue to Ieroboam, vntill hee had deſtroyed him, according to the * word of the Lord which hee ſpake by his ſeruant Ahiiah the Shilonite,

[k] So God ſtirred vp one tyrant to puniſh the wickedneſſe of another.

Chap.14.10.

30 Becauſe of the ſinnes of Ieroboam which he committed, and wherewith hee made Iſrael to ſinne, by his [l] prouocation, wherewith hee prouoked the Lord God of Iſrael.

[l] By cauſing the people to commit idolatrie which his calues, and ſo prouoking God to anger.

31 And the reſidue of the acts of Nadab, and all that hee did, are they not written in the booke of the Chronicles of the Kings of Iſrael?

32 And there was warre betweene Aſa and Baaſha king of Iſrael all their dayes.

33 In the third yeere of Aſa king of Iudah, began Baaſha the ſonne of Ahiiah to reigne ouer all Iſrael in [m] Tirzah, and reigned foure and twenty yeeres.

[m] Which was the place where the kings of Iſrael remained.

34 And hee did euill in the ſight of the Lorde, walking in the way of Ieroboam, and in his ſinne, wherewith he made Iſrael to ſinne.

CHAP. XVI.

1 Of Baaſha, 6 Elah, 9 Zimri, 16 Omri. 31 Ahab marieth Iezebel. 34 Iericho is built againe.

Then the word of the Lord came to Iehu the ſonne of Hanani againſt Baaſha, ſaying,

2 [a] Foraſmuch as I exalted thee out of the duſt, and made thee captaine ouer my people Iſrael, and thou haſt walked in the way of Ieroboam, and haſt made my people Iſrael to ſinne, to prouoke me with their ſinnes,

[a] Thus ſpake Iehu to Baaſha in the name of the Lord.

3 Beholde, I will take away the poſteritie of Baaſha, and the poſteritie of his houſe, and will make [b] thine houſe like the * houſe of Ieroboam the ſonne of Nebat.

[b] Meaning the houſe of Baaſha.

Chap.15.29.

4 * Hee that dieth of Baaſhas ſtocke in the citie, him ſhall the dogs eate: and that man of him which dieth in the fieldes, ſhall the foules of the ayre eate.

Chap.14 11.

5 And the reſt of the acts of Baaſha and what hee did, and his ‖ power, are they not written in the booke of the * Chronicles of the kings of Iſrael?

‖*Or, valiantneſſe*.

2.*Chro*.16.1.

6 So Baaſha ſlept with his fathers, and

was buried in Tirzah, and Elah his ſonne reigned in his ſtead.

7 And [c] alſo by the hand of Iehu the ſonne of Hanani the Prophet, came the word of the Lord to Baaſha, & to his houſe, that hee ſhould bee like the houſe of Ieroboam, euen for all the wickedneſſe that hee did in the ſight of the Lorde, in prouoking him with the worke of his hands, and becauſe he killed [d] him.

8 ¶ In the ſixe and twenty yeere of Aſa king of Iudah began Elah the ſonne of Baaſha to reigne ouer Iſrael in Tirzah, & reigned two yeere.

9 And his ſeruant Zimri, captaine of halfe his charets, conſpired againſt him, as hee was in Tirzah [e] drinking till hee was drunken in the houſe of Arza ſteward of his houſe in Tirzah.

10 And Zimri came and ſmote him, and killed him in the ſeuen and twentie yeere of Aſa king of Iudah, and reigned in his ſtead.

11 ¶ And when he was king, and ſate on his throne, he ſlew all the houſe of Baaſha, not leauing thereof one to piſſe againſt a wall, neither of his kinſefolkes, nor of his friends.

12 So did Zimri deſtroy all the houſe of Baaſha, according to the word of the Lord, which he ſpake againſt Baaſha by the hand of Iehu the [f] Prophet,

13 For all the ſinnes of Baaſha, and ſinnes of Elah his ſonne, which they ſinned, and made Iſrael to ſinne, and prouoked the Lord God of Iſrael with their vanities.

14 And the reſt of the acts of Elah, and all that hee did, are they not written in the booke of the Chronicles of the kings of Iſrael?

15 ¶ In the ſeuen and twentie yeere of Aſa king of Iudah did Zimri reigne ſeuen dayes in Tirzah, and the people was then in campe [g] againſt Gibbethon, which belonged to the Philiſtims.

16 And the people of the hoſte heard ſay, Zimri hath conſpired, and hath alſo ſlaine the King. Wherefore all Iſrael made Omri the captaine of the hoſt, king ouer Iſrael that ſame day, euen in the hoſte.

17 Then Omri went vp from Gibbethon, and all Iſrael with him, and they beſieged [h] Tirzah.

18 And when Zimri ſaw that the city was taken, he went into the palace of the Kings houſe, and ‡ burnt himſelfe, and the Kings houſe with fire, and ſo died,

19 For his ſinnes which he ſinned, in doing that which is euill in the ſight of the Lord, in walking in the way of Ieroboam, and in his ſinnes which he did, cauſing Iſrael to ſinne.

20 And the reſt of the acts of Zimri, and his treaſon that hee wrought, are they not written in the booke of the Chronicles of the Kings of Iſrael?

21 Then were yͤ people of Iſrael diuided into two parts: for [i] halfe the people followed Tibni the ſonne of Ginath to make him king, and the other halfe followed Omri.

22 But the people that followed Omri, preuailed againſt the people that followed Tibni the ſonne of Ginath: ſo Tibni died, and Omri reigned.

23 In the one and thirtie yeere of Aſa king of Iudah began Omri to reigne ouer Iſrael, and reigned twelue yeere. Sixe yeere reigned he in Tirzah.

24 And he bought the mountaine ‖ Samaria of one Shemer for two talents of ſiluer, and built in the mountaine, and called the name of the city which he built after the name of Shemer lorde of the mountaine, Samaria.

25 But Omri did euill in the eyes of the Lord, and did [k] worſe then all that were before him.

26 For hee walked in all the way of Ieroboam the ſonne of Nebat, & in his ſinnes wherewith hee made Iſrael to ſinne, in prouoking the Lord God of Iſrael with their vanities.

27 And the reſt of the acts of Omri that he did, and the ſtrength that he ſhewed, are they not written in the booke of the Chronicles of the kings of Iſrael?

28 And Omri ſlept with his fathers, and was buried in [l] Samaria: and Ahab his ſonne reigned in his ſtead.

29 Now Ahab the ſonne of Omri began to reigne ouer Iſrael, in the eight and thirty yeere of Aſa king of Iudah: and Ahab the ſonne of Omri reigned ouer Iſrael in Samaria two and twenty yeere.

33 And Ahab the ſonne of Omri did worſe in the ſight of the Lord then all that were before him.

31 For was it a light thing for him to walke in the ſinnes of Ieroboam the ſonne of Nebat, except hee tooke Iezebel alſo the daughter of Eth-baal king of the Zidonians to [m] wife, and went and ſerued Baal, and worſhipped him?

32 And he reared vp an altar to Baal in the houſe of Baal which he had built in Samaria.

33 And Ahab made a groue, and Ahab proceeded, and did prouoke the Lord God of Iſrael more then all the kings of Iſrael that were before him.

34 In his dayes did Hiel the Bethelite build [n] Iericho: hee layed the foundation thereof in Abiram his eldeſt ſonne, and ſet vp the gates therof in his yongeſt ſonne Segub, according to the word of yͤ Lord which he ſpake ‡ by Ioſhua the ſonne of Nun.

CHAP. XVII.

1. Eliiah forewarneth of the famine to come. 4 He is fed of rauens. 9 He is ſent to Zarephath, where he reſtoreth his hoſteſſe ſonne to life.

AND Eliiah the Tiſhbite one of the inhabitants of Gilead ſayde vnto Ahab, * As the Lorde God of Iſrael liueth, before whom [a] I ſtand, there ſhall be neither deaw nor raine theſe yeeres, but [b] according to my word.

2 ¶ And the word of the Lord came vnto him, ſaying,

3 Goe hence, and turne thee Eaſtward, and hide thy ſelfe in the ‖ riuer Cherith, that is ouer againſt Iorden,

4 And thou ſhalt drinke of the riuer: and

I

[c] That is, the Prophet did his meſſage.

[d] Meaning Nadab Ieroboams ſonne.

[e] The Chalde text hath thus, Drinking till he was drunken in the temple of Arza the idole by his houſe in Tirzah.

[f] Both Hanani his father and he were Prophets.

[g] The ſiege had continued from the time of Nadab Ieroboams ſonne.

[h] Where Zimri kept himſelfe in holde.

‡ *Ebr. burnt the kings houſe vpon him.*

[i] That is, yͤ people which were not at the ſiege of Gibbethon: for there they had choſen Omri.

‖ *Or, Shomeron.*

[k] For ſuch is the nature of idolatry, that the ſuperſtition thereof doth dayly increaſe, and the elder it is, the more abominable it is before God and his Church.

[l] He was the firſt king that was buried in Samaria, after that the kings houſe was burnt in Tirzah.

[m] By whoſe meanes he fell to all wicked and ſtrange idolatrie, and cruell perſecution.

[n] Reade Ioſh. 6,26.

‡ *Ebr. by the hand of Ioſhua.*

* *Ecclus. 48.3. iam. 5.16,17.*

[a] That is, whom I ſerue.

[b] But as I ſhall declare it by Gods reuelation.

‖ *Or, brooke.*

I haue commanded the [c] rauens to feed thee there.

5 So hee went and did according vnto the word of the Lord: for he went, and remained by the riuer Cherith that is ouer againſt Iorden.

6 And the rauens brought him bread and fleſh in the morning, and bread and fleſh in the euening, and he dranke of the riuer.

7 And after a while the riuer dried vp, becauſe there fell no raine vpon the earth.

8 ¶ And the [d] word of the Lord came vnto him, ſaying,

9 * Vp, and get thee to Zarephath, which is in Zidon, and remaine there: beholde, I haue commanded a widow there to ſuſtaine thee.

10 So he aroſe, and went to Zarephath: and when hee came to the gate of the citie, beholde, the widow was there [e] gathering ſticks: and he called her, and ſayd, Bring me, I pray thee, a little water in a veſſel, that I may drinke.

11 And as ſhe was going to fet it, he called to her, and ſayd, Bring me, I pray thee, a morſell of bread in thine hand.

12 And ſhe ſayd, As the Lord thy God liueth, I haue not a cake, but euen an handfull of meale in a barrell, and a little oyle in a cruſe: and beholde, I am gathering ‡ a fewe ſtickes for to goe in, and dreſſe it for me and my ſonne, that wee may eate it, and [f] die.

13 And Eliiah ſayd vnto her, Feare not, come, doe as thou haſt ſayde, but make mee thereof a little cake firſt of all, & bring it vnto me, and afterward make for thee and thy ſonne.

14 For thus ſayeth the Lord God of Iſrael, [g] The meale in the barrell ſhall not be waſted, neither ſhall the oyle in the cruſe be diminiſhed, vnto the time that the Lorde ſend raine vpon the earth.

15 So ſhe went, and did as Eliiah ſayd, and ſhe did eat: ſo did he and her houſe [h] for a certaine time.

16 The barrell of the meale waſted not, nor the oyle was ſpent out of the cruſe, according to ẏ word of the Lord, which he ſpake by the hand of Eliiah.

17 ¶ And after theſe things, the ſonne of the wife of the houſe fell ſicke, and his ſickeneſſe was ſo ſore, ‖ that there was no [i] breath left in him.

18 And ſhe ſayd vnto Eliiah, What haue I to do with thee, O thou man of God? Art thou come vnto me to call my ſin to remembrance, and to ſlay my ſonne?

19 And hee ſayd vnto her, Giue mee thy ſonne: and he tooke him out of her boſome, and carried him vp into a chamber, where hee abode, and layed him vpon his owne bed.

20 Then hee called vnto the Lord, and ſayd, O Lord my God, haſt thou [k] puniſhed alſo this widow, with whom I ſoiourne, by killing her ſonne?

21 And hee ſtretched himſelfe vpon the child three times, and called vnto the Lord, and ſayd, O Lord my God, I pray thee, let this childes ſoule come into him againe.

22 Then the Lord heard the voice of Eliiah, and the ſoule of the child came into him againe, and he reuiued.

23 And Eliiah tooke the child, & brought him down out of the chamber into the houſe, and deliuered him vnto his mother, and Eliiah ſayd, Behold, thy ſonne liueth.

24 And the woman ſayde vnto Eliiah, Now [l] I know that thou art a man of God, and that the word of the Lord in thy mouth is true.

CHAP. XVIII.

1 Eliiah is ſent to Ahab. 13 Obadiah hideth an hundreth Prophets. 40 Eliiah killeth all Baals prophets. 45 He obteineth raine.

AFter many dayes, the word of the Lord came to Eliiah, in the [a] third yeere, ſaying, Goe, ſhew thy ſelfe vnto Ahab, and I will ſend raine vpon the earth.

2 And Eliiah went to ſhew himſelfe vnto Ahab, and there was a great famine in Samaria.

3 And Ahab called Obadiah the gouernour of his houſe: (& Obadiah [b] feared God greatly:

4 For when Iezebel deſtroyed the Prophets of the Lord, Obadiah tooke an hundreth Prophets, and hid them by fiftie in a caue, and he fed them with bread and water)

5 And Ahab ſayd vnto Obadiah, Go into the land, vnto all the mountaines of water, and vnto all the riuers, if ſo be that wee may finde graſſe to ſaue the horſes and the mules aliue, leſt wee depriue the lande of the beaſts.

6 And ſo they diuided the land betweene them to walke thorow it. Ahab went one way by himſelfe, & Obadiah went another way by himſelfe.

7 ¶ And as Obadiah was in the way, behold Eliiah [c] met him: and he knew him, and fell on his face, and ſayd, Art not thou my lord Eliiah?

8 And he anſwered him, Yea, go tell thy lord, Behold, Eliiah is here.

9 And he ſaid, What haue I ſinned, that thou wouldeſt deliuer thy ſeruant into the hand of Ahab, to ſlay me?

10 As the Lord thy God liueth, there is no nation or kingdome, whither my lorde hath not ſent to ſeeke thee: and when they ſayd, He is not heere, he tooke an othe of the kingdome and nation, if they had not found thee.

11 And now thou ſayeſt, Go, tell thy lord, Behold, Eliiah is heere.

12 And when I am gone from thee, the Spirit of the Lord ſhall carie thee into ſome place that I doe not know: ſo when I come and tell Ahab, if hee cannot finde thee, then will he kill me: but I thy ſeruant [d] feare the Lord from my youth.

13 Was it not told my lord, what I did when Iezebel ſlewe the Prophets of the Lorde, how I hid an hundreth men of the Lords Prophets by fifties in a caue, and fed them with bread and water?

14 And now thou ſayeſt, Go, tell thy lord,

Behold,

[c] To ſtrengthen his faith againſt perſecution, God promiſeth to feed him miraculouſly.

[d] As the troubles of the Saints of God are many, ſo his mercy is euer at hand to deliuer them.

Luke 4,25,26.

[e] All this was to ſtrengthen the faith of Elijah, to the intent that he ſhould looke vpon nothing worldly, but only truſt on Gods prouidence.

‡ *Er.two.*

[f] For there is no hope of any more ſuſtenance.

[g] God receiueth no benefit for the vſe of his, but he promiſeth a moſt ample recõpenſe for the ſame.

[h] That is, till he had raine & food on the earth.

‖ *Or, that he died.*

[i] God would try whether ſhe had learned by his mercifull prouidence to make him her only ſtay and comfort.

[k] He was afrayd leſt Gods Name ſhould haue bene blaſphemed and his miniſters contemned, except he ſhould haue continued his mercies, as he had begun them, ſpecially while he there remained.

[l] So hard a thing it is to depend on God, except we be confirmed by miracles.

[a] After that he departed from the riuer Cherith.

[b] God had begun to worke his feare in his heart, but had not yet brought him to that knowledge which is alſo requiſite for the godly: that is, to profeſſe his Name openly.

[c] God pitieth oft times the wicked for the godlies ſake, and cauſeth Elijah to meete with Obadiah, that the benefit might be knowen to be granted for Gods childrens ſake.

[d] I am none of the wicked perſecuters, that thou ſhouldeſt procure vnto me ſuch diſpleſure, but ſerue God and fauour his children.

Behold, Eliiah is here, that he may ſlay me.

15 And Eliiah ſayde, As the Lorde of hoſtes liueth, before whom I ſtand, I will ſurely ſhew [e] my ſelfe vnto him this day.

16 ¶ So Obadiah went to meete Ahab, and told him: & Ahab went to meete Eliiah.

17 And when Ahab ſaw Eliiah, Ahab ſayd vnto him, Art thou hee that troubleth Iſrael?

18 And he anſwered, I haue not troubled Iſrael, but [f] thou, and thy fathers houſe, in that yee haue forſaken the commaundements of the Lorde, and thou haſt followed Baalim.

19 Now therefore ſend, and gather to me all Iſrael, vnto mount Carmel, and the prophets of Baal foure hundreth and fiftie, and the prophets of the groues foure hundreth, which eate at Iezebels table.

20 (So Ahab ſent vnto all the children of Iſrael, and gathered the prophets together vnto mount Carmel.

21 And Eliiah came vnto all the people, and ſayd, How long [g] halt ye betweene two opinions? If the Lord be God, follow him: but if Baal be hee, then goe after him. And the people anſwered him not a word.

22 Then ſaid Eliiah vnto the people, I onely remaine a Prophet of the Lord: but Baals prophets are foure hundreth and fifty men.

23 Let them therefore giue vs two bullockes, and let them chuſe the one, and cut him in pieces, and lay him on the wood, and put no fire vnder, and I will prepare the other bullocke, and lay him on the wood, and will put no fire vnder.

24 Then call ye on the name of your god, and I wil call on the name of the Lord: and then the God that anſwereth [h] by fire, let him be God. And all the people anſwered, and ſayd, It is well ſpoken.

25 And Eliiah ſayd vnto the prophets of Baal, Chuſe you a bullocke, and prepare him firſt (for yee are many) and call on the name of your gods, but put no fire vnder.

26 So they tooke the one bullocke, that was giuen them, and they prepared it, and called on the name of Baal, from morning to noone, ſaying, O Baal, heare vs: but there was no voice, nor any to anſwere: and they [i] leapt vpon the altar that was made.

27 And at noone Eliiah mocked them, and ſayd, Cry loud: for he is a [k] god: either he talketh, or purſueth his enemies, or is in his iourney, or it may bee that hee ſleepeth and muſt be [l] awaked.

28 And they cryed loude, and cut themſelues as their maner was, with kniues and lancers till the blood guſhed out vpon them.

29 And when midday was paſſed, and they had propheſied vntill the offering of the euening ſacrifice, there was neither voyce, nor one to anſwere, nor any that regarded.

30 And Eliiah ſayd vnto all the people, Come to mee. And all the people came to him, and hee repaired the altar of the Lord that was broken downe.

31 And Eliiah tooke twelue ſtones, according to the number of the tribes of the ſonnes of Iaakob, (vnto whom the word of the Lord came, ſaying, * Iſrael ſhall be thy name.)

Gen. 32.28. 2.king. 17.34.

32 And with the ſtones he built an altar in the Name of the Lorde: and hee made a ditch round about the altar, as great as would conteine two ‡ meaſures of ſeede.

33 And hee put the wood in order, and hewed the bullocke in pieces, and layd him on the wood,

34 And ſayd, Fill foure barels with water, and powre it on the burnt offering and on the wood. Againe he ſayd, Do ſo againe. And they did ſo the ſecond time. And hee ſayd, Doe it the third time. And they did it the third time.

35 And the water ran round about the altar: & [m] he filled the ditch with water alſo.

36 And when they ſhould offer the euening ſacrifice, Eliiah the Prophet came, and ſayd, Lord God of Abraham, Izhak and of Iſrael, let it be knowen this day, that thou art the God of Iſrael, and that I am thy ſeruant, & that I haue done all theſe things at thy commandement.

37 Heare mee, O Lord, heare me, and let this people know that thou art the Lorde God, and that thou haſt turned their heart againe [n] at the laſt.

38 Then the fire of the Lord fel, and conſumed the burnt offering, and the wood, and the ſtones, & the duſt, and licked vp the water that was in the ditch.

39 And when all the people ſaw it, they fell on their faces, & ſayd, The Lord is God, the Lord is God.

40 And Eliiah ſaid vnto them, Take the prophets of Baal, let not [o] a man of them eſcape. And they tooke them, & Eliiah brought them to the brooke Kiſhon, and ſlew them there.

41 ¶ And Eliiah ſayd vnto Ahab, Get thee vp, eat and drinke, for there is a ſound of much raine.

42 So Ahab went vp to eat, & to drinke, and Eliiah went vp to the top of Carmel: and he crowched vnto the earth, and put his face betweene his knees,

43 And ſayd to his ſeruant, Goe vp now and looke toward the way of the Sea. And he went vp, and looked, and ſayd, There is nothing. Againe he ſayd, Go againe [p] ſeuen times.

44 And at the ſeuenth time he ſayd, Behold, there ariſeth a little cloud out of the ſea like a mans hand. Then he ſaid, Up, and ſay vnto Ahab, Make ready thy charet, and get thee downe that the raine ſtay thee not.

45 And ‖ in the meane while the heauen was blacke with clouds and wind, and there was a great raine. Then Ahab went vp and came to Izreel.

46 And the hand of the Lord was on Eliiah, and he girded vp his loynes, and ranne [q] before Ahab till he came to Izreel.

CHAP. XIX.

5 Eliiah fleeing from Iezebel, is nouriſhed by the Angel of God. 15 Hee is commanded to anoint Hazael, Iehu, and Eliſha.

Now

[e] By my preſence I will declare that thou haſt tolde him the trueth.

[f] The true miniſters of God, ought not onely not to ſuffer the trueth to be vniuſtly ſlandered, but to reprooue boldly the wicked ſlanderers without reſpect of perſon.

[g] Be conſtant in religion, and make it not as a thing indifferent whether ye follow God or Baal, or whether yee ſerue God wholy, or in part, Zeph. 1.5.

[h] By ſending downe fire from heauen to burne the ſacrifice.

[i] As men rauiſhed with ſome ſtrange ſpirit.

[k] You eſteeme him as a god.

[l] He mocketh their beaſtly madnes, which thinke that by any inſtance or ſute, the dead and vile idoles can helpe their worſhippers in their neceſſities.

‡ Ebr. Sats, which ſome thinke conteine about three pottels & a third part a piece.

[m] Hereby he declared the excellent power of God, who contrary to nature could make the fire burne euen in the water, to the intent they ſhould haue none occaſion to doubt, that he is the onely God.

[n] Though God ſuffer his to run in blindneſſe and error for a time, yet at the length he calleth them home to him by ſome notorious ſigne and worke.

[o] He commanded them that as they were truely perſwaded to confeſſe the onely God: ſo they would ſerue him with all their power, and deſtroy the idolaters his enemies.

[p] As Gods ſpirit mooued him to pray, ſo was he ſtrengthened by the ſame, that he did not faint, but continued ſtil till he had obteined.

‖ Or, here and there.

[q] He was ſo ſtrengthened with Gods ſpirit, that he ran faſter then the charet was able to run.

NOw Ahab tolde Iezebel all that Eliiah had done, and how he had ſlaine all the [a] Prophets with the ſword.

2 Then Iezebel ſent a meſſenger vnto Eliiah, ſaying, [b] The gods doe ſo to me and more alſo, if I make not thy life like one of their liues by to morow this time.

3 ¶ When hee ſaw that, he aroſe, and went ‖ for his life, and came to Beer-ſheba, which is in Iudah, & left his ſeruant there.

4 But he went a dayes iourney into the wildernes, and came and ſate downe vnder a Iuniper tree, and deſired that hee might die, and ſayde, It is now ynough, O Lord, [c] take my ſoule, for I am no better then my fathers.

5 And as he lay and ſlept vnder the Iuniper tree, behold now, an Angel touched him, and ſayd vnto him, Vp, and eate.

6 And when hee looked about, behold, there was a cake baken on the coales, and a pot of water at his head: ſo he did eate and drinke, and returned and ſlept.

7 And the Angel of the Lorde came againe the ſecond time, and touched him, and ſayde, Vp and eate: for thou [d] haſt a great iourney.

8 ¶ Then hee aroſe, and did eate and drinke, and walked in the ſtrength of that meate fourtie dayes and fourtie nights, vnto Horeb the mount of God.

9 And there hee entred into a caue, and lodged there: and behold, the Lord ſpake to him, and ſayde vnto him, What doeſt thou here, Eliiah?

10 And he anſwered, I haue [e] bene very ielous for the Lorde God of hoſtes: for the children of Iſrael haue forſaken thy couenant, broken downe thine altars, and ſlaine thy Prophets with the ſword, * and I onely am left, and they ſeeke my life to take it away.

11 And he ſayd, Come out, and ſtand vpon the mount before the Lord. And behold, the Lorde went by, and a mightie ſtrong winde rent the mountaines, and brake the rockes before the Lorde: but the Lord was [f] not in the wind: and after the winde, came an earthquake: but the Lord was not in the earthquake:

12 And after the earthquake, came fire: but the Lord was not in the fire: and after the fire, came a ſtill and ſoft voice.

13 And when Eliiah heard it, he couered his face with his mantel, and went out, and ſtoode in the entring in of the caue: and behold, there came a voyce vnto him, and ſayd, What doeſt thou here, Eliiah?

14 And hee anſwered, I haue beene very ſelous for the Lord God of hoſtes, [g] becauſe the children of Iſrael haue forſaken thy couenant, caſt downe thine altars, and ſlaine thy Prophets with the ſworde, and I onely am left, and they ſeeke my life to take it away.

15 And the Lord ſayd vnto him, Goe, returne by the wilderneſſe vnto Damaſcus, and when thou commeſt there, anoynt Hazael King ouer ‖ Aram.

16 And Iehu the ſonne of Nimſhi ſhalt thou anoynt King ouer Iſrael: and Eliſha the ſonne of Shaphat of Abel-Meholah ſhalt thou anoint to be Prophet in thy roume.

17 And * him that eſcapeth from the ſword of Hazael, ſhall Iehu ſlay: and him that eſcapeth from the ſworde of Iehu, ſhall Eliſha ſlay.

18 Yet will * I leaue ſeuen thouſand in Iſrael, euen [h] all the knees that haue not bowed vnto Baal, and euery mouth that hath not kiſſed him.

19 ¶ So hee departed thence, and found Eliſha the ſonne of Shaphat who was plowing with twelue yeke of oxen before him, and was with the twelfth: and Eliiah went towards him, and caſt his mantell vpon him.

20 And he left the oxen, and ranne after Eliiah, and ſaid, [i] Let me, I pray thee, kiſſe my father and my mother, and then I will follow thee. Who anſwered him, Goe, returne: for what haue I done to thee?

21 And when he went backe againe from him, he tooke a couple of oxen, & ſlew them and ſod their fleſh with the [k] inſtruments of the oxen, and gaue vnto the people, and they did eat: then he aroſe and went after Eliiah, and miniſtred vnto him.

CHAP. XX.

1 Samaria is beſieged. 13 The Lord promiſeth the victorie to Ahab by a Prophet. 31 The King of Iſrael made peace with Ben-hadad, and is reprooued therefore by the Prophet.

THen Ben-hadad the King of ‖ Aram aſſembled all his armie, and two and thirtie [a] Kings with him, with horſes and charets, and went vp and beſieged ‖ Samaria, and fought againſt it.

2 And he ſent meſſengers to Ahab king of Iſrael into the citie,

3 And ſayd vnto him, Thus ſayth Ben-hadad, Thy ſiluer and thy gold is mine: alſo thy women and thy faire children are mine.

4 And the king of Iſrael anſwered, and ſayd, My lord king, according to thy ſaying, [b] I am thine, and all that I haue.

5 And when the meſſengers came againe, they ſayd, Thus commanded Ben-hadad, and ſayth, When I ſhall ſend vnto thee, and command, thou ſhalt deliuer mee thy ſiluer and thy gold, and thy women, and thy children,

6 [c] Or els I will ſend my ſeruants vnto thee by to morrow this time: and they ſhall ſearch thine houſe, and the houſes of thy ſeruants: and whatſoeuer is pleaſant in thine eyes, they ſhall take it in their hands, and bring it away.

7 Then the king of Iſrael ſent for all the Elders of the land, and ſayd, Take heed, I pray you, and ſee how hee ſeeketh miſchiefe: for he ſent vnto me for my wiues, and for my children, and for my ſiluer, and for my gold, and I denied him not.

8 And all the Elders, and all the people ſayd to him, Hearken [d] not vnto him, nor conſent.

9 Therfore he ſaid vnto the meſſengers of Ben-hadad, Tell my lorde the King,

All

[a] To wit, of Baal.

[b] Though the wicked rage againſt Gods children, yet he holdeth them backe that they cannot execute their malice.

‖ *Or, whither his minde led him.*

[c] So hard a thing it is to bridle our impatiencie in affliction, that the Saints could not ouercome the ſame.

[d] He declareth that except God had nouriſhed him miraculouſly, it had not bene poſſible for him to haue gone this iourney.

[e] He complaineth that the more zealous that he ſhewed himſelfe to maintaine Gods glorie, the more cruelly was he perſecuted.

Rom 11.3.

[f] For the nature of man is not able to come neere vnto God, if hee ſhould appeare in ſtrength and full maieſtie, and therefore of his mercie hee ſubmitteth himſelfe to our capacitie.

[g] We ought not to depend on the multitude in maintaining Gods glory, but becauſe our duetie ſo requireth, we ought to doe it.

‖ *Or, Syria.*

2.*King*.9.1,3. *eccluſ* 48.8.

Rom 11 4.

[h] He declareth that wicked diſſemblers and idolaters are not Iſ

[i] Though this naturall affection is not to be contemned, yet it ought not to mooue vs when God calleth vs to ſerue him.

[k] He would not ſtay til wood was brought, ſo great was his deſire to follow his vocation.

‖ *Or, Syria.*

[a] That is, gouernours and rulers of prouinces.

‖ *Or, Shomeron.*

[b] I am content to obey and pay tribute.

[c] He would not accept his anſwere, except he did out of hand deliuer whatſoeuer he ſhould aſke: for hee ſought an occaſion how to make warre againſt him.

[d] They thought it their dueties rather to venture their liues, then to grant to that thing which was not lawfull, onely to ſatisfie the luſt of a tyrant.

All that thou didſt ſend for to thy ſeruant at the firſt time, that I will doe, but this thing I may not doe. And the meſſengers departed, and brought him an anſwere.

10 And Ben-hadad ſent vnto him, and ſaid, The gods doe ſo to me and more alſo, if the [e] duſt of Samaria be enough to all the people that followe mee, for euery man an handfull.

11 And the king of Iſrael anſwered, and ſayd, Tell him, Let not him that girdeth his harneſſe, boaſt himſelfe, as hee that putteth it off.

12 And when hee heard that tidings, as hee was with the kings drinking in the pauilions, hee ſayd vnto his ſeruants, ‖ Bring forth your engines, and they ſet them againſt the citie.

13 ¶ And beholde, there came a Prophet vnto Ahab king of Iſrael, ſaying, Thus ſayth the Lord, Haſt thou ſeene all this great multitude? beholde, I will deliuer it into thine hand this day, that thou mayeſt know, [g] that I am the Lord.

14 And Ahab ſayd, By whom? And hee ſayd, Thus ſayth the Lord, By the ſeruants of the princes of the prouinces. Hee ſayd againe, Who ſhall order the battell? And hee anſwered, Thou.

15 ¶ Then hee numbred the ſeruants of the princes of the prouinces, and they were two hundreth, two and thirtie: and after them he numbred the whole people of all the children of Iſrael, euen ſeuen thouſand.

16 And they went out at noone: but Ben-hadad did drinke, till he was drunken in the tents, both hee, and the kings: for two and thirtie kings helped him.

17 So the [h] ſeruants of the princes of the prouinces went out firſt: and Ben-hadad ſent out, and they ſhewed him, ſaying, There are men come out of Samaria.

18 And hee ſayd, Whether they bee come out for peace, take them aliue: or whether they be come out to fight, take them yet aliue.

19 So they came out of the citie, to wit, the ſeruants of the princes of the prouinces, and the hoſte which followed them.

20 And they ſlew euery one his ‡ enemie: and the ‖ Aramites fled, and Iſrael purſued them: but Ben-hadad the king of Aram eſcaped on horſe with his [i] horſemen.

21 And the king of Iſrael went out, and ſmote the horſes and charets, & with a great ſlaughter ſlew he the Aramites.

22 (For there had come a Prophet to the king of Iſrael, and had ſaid vnto him, Goe, bee of good courage, and conſider, and take heede what thou doeſt: for when the yeere is gone about, the king of Aram will come vp againſt thee.)

23 ¶ Then the ſeruants of the King of Aram ſaid vnto him, Their [k] gods are gods of the mountaines, and therefore they ouercame vs: but let vs fight againſt them in the plaine, and doubtleſſe we ſhall ouercome them.

24 And this doe, take the kings away, euery one out of his place, and place captaines for them.

[e] Much leſſe ſhal there be found any praye that is worth any thing, when they ſhall be ſo many.

[f] Boaſt not before the victory be gotten.

‖ *Or, put your ſelues in order.*

[g] Before, God went about with ſignes and miracles to pull Ahab from his impiety, and now againe with wonderfull victories.

[h] That is, yong men trained in the ſeruice of Princes.

‡ *Ebr. man.*

‖ *Or, Syrians.*

[i] With them that were appointed for the preſeruation of his perſon.

[k] Thus the wicked blaſpheme God in their furie, whom notwithſtanding he ſuffereth not vnpuniſhed.

25 And number thy ſelfe an armie, like the armie that thou haſt loſt, with ſuch horſes, & ſuch charets, and we will fight againſt them in the plaine, and doubtleſſe wee ſhall ouercome them: and hee hearkened vnto their voyce, and did ſo.

26 And after the yeere was gone about, Ben-hadad numbred the Aramites, & went vp to Aphek to fight againſt Iſrael.

27 And the children of Iſrael were numbred, and were all [l] aſſembled and went againſt them, and the children of Iſrael pitched before them, like two little flockes of kids: but the Aramites filled the countrey.

28 And there came a man of God, and ſpake vnto the king of Iſrael, ſaying, Thus ſayth the Lord, Becauſe the Aramites haue ſayde, The Lord is the God of the mountaines, and not God of the valleys, therefore will I deliuer all this great multitude into thine hand, and yee ſhall know that [m] I am the Lord.

29 And they pitched one ouer againſt the other ſeuen dayes, and in the ſeuenth day the battell was ioyned: and the children of Iſrael ſlewe of the Aramites an hundreth thouſand footmen in one day.

30 But the reſt fled to Aphek into the citie: and there fell a wall vpon ſeuen & twentie thouſand men that were left: and Ben-hadad fled into the citie, and came ‡ into a ſecret chamber.

31 ¶ And his ſeruants ſaid vnto him, Behold now, we haue heard ſay, that the kings of the houſe of Iſrael are mercifull kings: we pray thee, let vs put ſackecloth about our [n] loines, and ropes about our heads, and goe out to the king of Iſrael: it may be that hee will ſaue thy life.

32 Then they girded ſackecloth about their loynes, & put ropes about their heads, and came to the king of Iſrael, and ſayde, Thy ſeruant Ben-hadad ſaith, I pray thee, let me liue: and he ſaid, Is hee yet aliue? hee is my brother.

33 Now the men tooke diligent heede if they could catch any thing of him, and made haſte, and ſayd, Thy brother [o] Ben hadad. And he ſaid, Goe bring him. So Ben-hadad came out vnto him, and hee cauſed him to come vp into the charet.

34 And Ben-hadad ſayd vnto him, The cities which my father tooke from thy father, I will reſtore, and thou ſhalt make ſtreetes for thee in [p] Damaſcus, as my father did in Samaria. Then ſayde Ahab, I will let thee goe with this couenant. So hee made a couenant with him, and let him goe.

35 ¶ Then a certaine man of the ‖ children of the Prophets ſayde vnto his neighbour by the commaundement of the Lorde, [q] Smite mee, I pray thee. But the man refuſed to ſmite him.

36 Then ſayd he vnto him, Becauſe thou haſt not obeyed the voyce of the Lorde, behold, aſſoone as thou art departed from me, a Lion ſhall [r] ſlay thee. So when he was departed from him, a Lion found him, and ſlew him.

[l] All they which were in the battel of the former yeere, verſe 15.

[m] Who am of like power in the valley, as I am on the hils, and can as well deſtroy a multitude with few, as with many.

‡ *Eb. from chamber to chamber.*

[n] In ſigne of ſubmiſſion, and that we haue deſerued death if he will puniſh vs with rigour.

‖ *Or, and caught it of him.*

[o] He is aliue.

[p] Thou ſhalt appoint in my chief citie what thou wilt, and I will obey thee.

‖ *Or, of the diſciples.*

[q] By this externall ſigne, hee would more liuely touch the kings heart.

[r] Becauſe thou haſt tranſgreſſed the commandement of the Lord.

37 Then hee found another man, & ſayd, Smite me, I pray thee. And the man ſmote him, and in ſmiting wounded him.

38 So the Prophet departed, and waited for the King by the way, and diſguiſed himſelfe with aſhes vpon his face.

39 And when the king came by, hee cried vnto the king, and ſayd, [f] Thy ſeruant went into the mids of the battel: and behold, there went away a man whome another man brought vnto me, & ſayd, Keepe this man: if he be loſt, and want, thy life ſhall goe for his life, or els thou ſhalt pay a talent of ſiluer.

[f] By this parable he maketh Ahab condemne himſelfe, who made a couenant with Gods enemy, and let him eſcape, whom God had appointed to be ſlaine.

40 And as thy ſeruant had here and there to doe, he was gone: and the king of Iſrael ſaid vnto him, So ſhall thy iudgement bee: thou haſt giuen ſentence.

41 And he haſted, and tooke the aſhes away from his face: and the king of Iſrael knew him that he was of the Prophets:

42 And he ſaid vnto him, Thus ſaith the Lord, * Becauſe thou haſt let go out of thine hands a man whom I appointed to die, thy life ſhall goe for his life, and thy people for his people.

Chap.22.38.

43 And the King of Iſrael went to his houſe heauie and in diſpleaſure, and came to ‖ Samaria.

‖ Or, Shomeron.

CHAP. XXI.

8 Iezebel commandeth to kill Naboth, for the vineyard that he refuſed to ſell to Ahab. 19 Elijah reproueth Ahab, and he repenteth.

AFter ‖ theſe things Naboth the Izreelite had a vineyard in Izreel, hard by the palace of Ahab king of Samaria.

‖ Or, at this time.

2 And Ahab ſpake vnto Naboth, ſaying, [a] Giue mee thy vineyard, that I may make me a garden of herbes thereof, becauſe it is neere by mine houſe: and I will giue thee for it a better vineyard then it is: or if it pleaſe thee, I will giue thee the worth of it in money.

[a] Though Ahabs tyranny be condemned by the holy Spirit, yet he was not ſo rigorous that he would take from another man his right without ful recompenſe.

3 And Naboth ſayd to Ahab, The Lord keepe me from giuing the inheritance of my fathers vnto thee.

4 Then Ahab came into his houſe heauie and in diſpleaſure, becauſe of the worde which Naboth the Izreelite had ſpoken vnto him: for he had ſayd, I will not giue thee the inheritance of my fathers, and hee [b] lay vpon his bed and turned his face, and would eate no bread.

[b] Thus the wicked conſider not what is iuſt and lawfull, but fret inwardly, when they cannot haue their inordinate appetites ſatisfied.

5 Then Iezebel his wife came to him, and ſayd vnto him, Why is thy ſpirit ſo ſad, that thou eateſt no bread?

6 And he ſaid vnto her, Becauſe I ſpake vnto Naboth the Izreelite, and ſayd vnto him, Giue me thy vineyard for money, or if it pleaſe thee, I will giue thee another vineyard for it; but he anſwered, I wil not giue thee my vineyard.

7 Then Iezebel his wife ſaid vnto him, [c] Doeſt thou now gouerne the kingdome of Iſrael? vp, eate bread, and ‡ bee of good cheere, I will giue thee the vineyard of Naboth the Izreelite.

[c] As though ſhe ſaid, Thou knoweſt not what it is to reigne, Command, and intreat not.

‡ Ebr. let thine heart be merie.

8 ¶ So ſhe wrote letters in Ahabs name, and ſealed them with his ſeale, and ſent the letters vnto the Elders, & to the nobles that were in his citie dwelling with Naboth.

9 And ſhee wrote in the letters, ſaying, Proclaime a [d] faſt, and ſet Naboth among the chiefe of the people,

[d] For then they vſed to enquire of mens faults: for none could faſt truely that were notorious ſinners.

10 And ſet two wicked men before him, and let them witneſſe againſt him, ſaying, Thou diddeſt blaſpheme God and the king: then cary him out, and ſtone him that hee may die.

11 And the [e] men of his citie, euen the elders and gouernours, which dwelt in his city, did as Iezebel had ſent vnto them: as it was written in the letters, which ſhee had ſent vnto them.

[e] Thus ÿ worldlings contrary to Gods commandement, who willeth not to conſent to the ſhedding of innocent blood, obey rather the wicked commandements of Princes, then the iuſt lawes of God.

12 They proclaimed a faſt, and ſet Naboth among the chiefe of the people,

13 And there came two wicked men, and ſate before him: and the wicked men witneſſed againſt Naboth in the preſence of the people, ſaying, Naboth did ‡ blaſpheme God and the King. Then they caried him away out of the citie, and ſtoned him with ſtones, that he died.

‡ Ebr. bleſſe.

14 Then they ſent to Iezebel, ſaying, Naboth is ſtoned and is dead.

15 ¶ And when Iezebel heard that Naboth was ſtoned and was dead, Iezebel ſayd to Ahab, [f] Up, and take poſſeſſion of the vineyard of Naboth the Izreelite, which he refuſed to giue thee for money: for Naboth is not aliue, but is dead.

[f] This example of monſtrous crueltie ÿ holy Ghoſt leaueth to vs, to the intent that wee ſhould abhorre al tyranny, and ſpecially in them whom nature and kinde ſhould moue to be pitifull and inclined to mercy.

16 And when Ahab heard that Naboth was dead, he aroſe to goe downe to the vineyard of Naboth the Izreelite, to take poſſeſſion of it.

17 ¶ And the word of the Lord came vnto Eliiah the Tiſhbite, ſaying,

18 Ariſe, goe downe to meete Ahab king of Iſrael, which is in Samaria: loe, he is in the vineyard of Naboth, whither hee is gone to take poſſeſſion of it.

19 Therefore ſhalt thou ſay vnto him, Thus ſaith the Lord, [g] Haſt thou killed, and alſo gotten poſſeſſion? And thou ſhalt ſpeake vnto him, ſaying, Thus ſayth the Lord, [h] In the place where dogges licked the blood of Naboth, ſhall dogges licke euen thy blood alſo.

[g] Doeſt thou thinke to haue any aduantage by murthering of an innocent?

[h] That was fulfilled in Ioram his ſonne, as 2. King. 9.25,26.

20 And Ahab ſayd to Eliiah, Haſt thou found me, O mine enemie? And hee anſwered, I haue found thee: for thou haſt ſold thy ſelfe to worke wickedneſſe in the ſight of the Lord.

21 * Behold, I will bring euill vpon thee, and will take away thy poſteritie, and will cut off from Ahab him that * piſſeth againſt the wall, aſwell him that is * ſhut vp, as him that is left in Iſrael,

Chap.14.10.
2. king.9.8.
1. Sam.25.22.
Chap.14.10.

22 And I will make thine houſe like the houſe of * Ieroboam the ſonne of Nebat, and like the houſe of * Baaſha the ſonne of Ahiiah, for the prouocation wherewith thou haſt prouoked, and made Iſrael to ſinne.

Chap.15.29.
Chap.16.3.

23 And alſo of Iezebel ſpake the Lord, ſaying, * The dogs ſhall eate Iezebel, by the ‖ wall of Izreel.

2. King.9.33,36.
‖ Or, fortreſſe, or, poſſeſſion.

24 The dogges ſhall eate him of Ahabs ſtock, that dieth in the citie: and him that dieth in the fieldes, ſhall the foules of the aire eate.

25 But

UMI

25 (But there was none like Ahab, who did [i] ſell himſelfe to worke wickednes in the ſight of the Lorde: whom Iezabel his wife prouoked.

26 For hee did exceeding abominably in following idols, according to all that the Amorites did, whom the Lorde caſt out before the children of Iſrael.)

27 Now when Ahab heard thoſe words, he rent his clothes, and put ſackcloth vpon ‡ him, and faſted, and lay in ſackecloth, and went [k] ſoftly.

28 And the word of the Lord came to Eliiah the Tiſhbite, ſaying,

29 Seeſt thou how Ahab is humbled before mee? becauſe he ſubmitteth himſelfe before mee, I will not bring that euill in his dayes, but in his [l] ſonnes dayes will I bring euill vpon his houſe.

CHAP. XXII.

2 Iehoſhaphat and Ahab fight againſt the king of Syria. 15 Michaiah ſheweth the King what ſhalbe the ſucceſſe of their enterpriſe. 14 Zidkiiah the falſe prophet ſmiteth him. 34 Ahab is ſlaine. 40 Ahaziah his ſon ſucceedeth. 41 The reigne of Iehoſhaphat, 50 and Ioram his ſon.

And * they continued [a] three yeere without warre betweene Aram and Iſrael.

2 And in the thirde yeere did Iehoſhaphat the king of Iudah [b] come downe to the king of Iſrael.

3 (Then the king of Iſrael ſaid vnto his ſeruants, Know ye not that [c] Ramoth Gilead was ours? and wee ſtay, and take it not out of the hand of the King of Aram?)

4 And he ſayd vnto Iehoſhaphat, Wilt thou goe with me to battell againſt Ramoth Gilead? And Iehoſhaphat ſayde vnto the king of Iſrael, [d] I am as thou art, my people as thy people, and mine horſes as thine horſes.

5 Then Iehoſhaphat ſayd vnto the king of Iſrael, [e] Aſke counſell, I pray thee, of the Lord to day.

6 Then the king of Iſrael gathered the [f] prophets, vpon a foure hundreth men, and ſaid vnto them, Shal I go againſt Ramoth Gilead to battell, or ſhall I let it alone? And they ſayd, Go vp: for the Lord ſhall deliuer it into the hands of the king.

7 And Iehoſhaphat ſayd, Is there here neuer a Prophet of the [g] Lord more, that we might inquire of him?

8 And the king of Iſrael ſayd vnto Iehoſhaphat, There is yet one man (Michaiah the ſonne of Imlah) by whome we may aſke counſell of the Lord, but I [h] hate him: for he doeth not propheſie good vnto me, but euill. And Iehoſhaphat ſayde, Let not the king ſay ſo.

9 Then the king of Iſrael called an eunuch, and ſayde, Call quickly Michaiah the ſonne of Imlah.

10 And the king of Iſrael and Iehoſhaphat the king of Iudah ſate either of them on his throne in their [k] apparell in the voyd place at the entring of the gate of Samaria, and all the Prophets propheſied before them.

11 And Zidkiiah the ſonne of Chenaanah made him [l] hornes of yron, & ſaid, Thus ſaith the Lord, With theſe ſhalt thou puſh the Aramites, vntill thou haſt conſumed them.

12 And all the Prophets propheſied ſo, ſaying, Go vp to Ramoth Gilead, and proſper: for the Lord ſhall deliuer it into the kings hand.

13 ¶ And the meſſenger that was gone to call Michaiah, ſpake vnto him, ſaying, Beholde now, the words of the Prophets declare good vnto the king with [m] one ‡ accord: let thy word therefore, I pray thee, be like the word of one of them, and ſpeake thou good.

14 And Michaiah ſayd, As the Lord liueth, whatſoeuer the Lord ſayeth vnto me, that will I ſpeake.

15 ¶ So he came to the king, and the king ſayd vnto him, Michaiah, ſhall wee go againſt Ramoth Gilead to battell, or ſhall we leaue off? and hee anſwered him, [n] Goe vp, and proſper: and the Lorde ſhall deliuer it into the hand of the king.

16 And the king ſayd vnto him, How oft ſhal I charge thee that thou tell me nothing but that which is *true* in the Name of the Lord?

17 Then he ſayd, I ſaw all Iſrael ſcattered vpon the mountaines, as ſheepe that had no ſhepheard. And the Lord ſayd, [o] Theſe haue no maſter, let euery man returne vnto his houſe in peace.

18 (And the king of Iſrael ſayd vnto Iehoſhaphat, Did I not tell thee that he would propheſie no good vnto me, but euill?)

19 Againe hee ſayd, Heare thou therefore the word of the Lord. I ſaw the Lord ſit on his throne, and al the [p] hoſte of heauen ſtood about him on his right hand, and on his left hand.

20 And the Lord ſayd, Who ſhall ‖ entiſe Ahab that hee may goe and fall at Ramoth Gilead? And one ſayde on this maner, and another ſaid on that maner.

21 Then there came foorth a ſpirit, and [q] ſtood before the Lord, and ſayde, I will entiſe him. And the Lord ſayd vnto him, Wherewith.

22 And he ſayd, I will goe out, and bee a [r] falſe ſpirit in the mouth of all his prophets. Then he ſayd, Thou ſhalt entiſe him, & ſhalt alſo preuaile: go forth, and do ſo.

23 Now therefore behold, the Lord hath put a lying ſpirit in the mouth of all theſe thy Prophets, and the Lord hath appointed euill againſt thee.

24 Then Zidkiiah the ſonne of Chenaanah came neere, and ſmote Michaiah on the cheeke, and ſayde, * [ſ] When went the Spirit of the Lord from me, to ſpeake vnto thee?

25 And Michaiah ſaid, Behold, thou ſhalt

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[i] By the wicked counſell of his wife, he became a vile idolater, & cruell murtherer, as one that gaue himſelfe wholly to ſerue ſinne.

‡ *Ebr. his fleſh.*

[k] In token of mourning, or as ſome [illegible], barefooted.

[l] Meaning, in Iorams time, 2.King.9,26.

2.*Chron.*18.1,2.

[a] Ben-hadad the king of Syria and Ahab made a peace, which indured three yeeres.

[b] To ſee and viſit him.

[c] The King of Syria kept Ramoth before this league was made by Ben-hadad: therefore he thought not himſelfe bound thereby to reſtore it.

[d] I am ready to ioyne and goe with thee, and all mine is at thy commandement.

[e] He ſeemed that he would not go to the warre, except God approued it, yet when Michaiah counſelled the contrary, he would not obey.

[f] Meaning, the falſe prophets, which were flatterers, and ſerued for lucre, whom Iezebel had aſſembled and kept after the death of thoſe whome Elias ſlew.

[g] Iehoſhaphat did not acknowledge the falſe prophets to be Gods miniſters, but did contemne them.

[h] Whereby we ſee that the wicked cannot abide to heare the trueth, but hate the Prophets of God, and moleſt them.

[i] Reade Gene.37.36.

[k] In their kingly apparell.

[l] The true Prophets of God were accuſtomed to vſe ſignes for the confirmation of their doctrine, Iſa.20.2. Iere.7.2. wherein the faſe prophets did imitate them, thinking thereby to make their doctrine more commendable.

[m] This is the common argument of the wicked, who thinke that none ſhould ſpeake againſt a thing, if the greater part approue it, be they neuer ſo vngodly.

‡ *Ebr. mouth.*

[n] He ſpeaketh this in deriſion, because the king attributed ſo much to the falſe prophets, meaning that by experience hee ſhould try that they were but flatterers.

[o] It is better they returne home, then to be puniſhed and ſcattered, becauſe they take warre in hand without Gods counſell and approbation.

[p] Meaning, his Angels.

‖ *Or, perſwade and deceiue.*

[q] Here we ſee that though the deuill be euer ready to bring vs to deſtruction, yet he hath no further power then God giueth him.

[r] I will cauſe all his prophets to tell lies.

2.*Chro.*18.23. [ſ] Thus the wicked would ſeeme that none were in the fauour of God, but they, and that God would giue his graces to none ſo much as to them.

ſee in that day, when thou ſhalt goe from chamber to chamber to hide thee.

26 And the king of Iſrael ſayde, Take Michaiah, and carie him vnto Amon the gouernour of the citie, and vnto Ioaſh the kings ſonne,

27 And ſay, Thus ſayeth the king, Put this man in the priſon houſe, and feede him with [t] bread of affliction, and with water of affliction, vntil I returne in peace.

28 And Michaiah ſayde, If thou returne in peace, the Lorde hath not ſpoken by mee. And he ſayde, [u] Hearken all ye people.

29 So the king of Iſrael, and Iehoſhaphat the king of Iudah, went vp to Ramoth Gilead.

30 And the king of Iſrael ſayde to Iehoſhaphat, I will change mine apparell & will enter into the battell, but put thou on thine apparell. And the king of Iſrael changed himſelfe, and went into the battell.

31 And the King of Aram commaunded his two and thirtie captaines ouer his charets, ſaying, Fight neither with ſmall, nor great, ſaue onely againſt the king of Iſrael.

32 And when the captaines of the charets ſaw Iehoſhaphat, they ſayde, Surely it is the king of Iſrael, & they turned to fight againſt him: and Iehoſhaphat [x] cryed.

33 And when the captaines of the charets ſaw that he was not the king of Iſrael, they turned backe from him.

34 Then a certaine man drewe a bowe ‖ mightily, and ſmote the king of Iſrael betweene the ioyntes ‡ of his brigandine. Wherefore he ſaid to his charet man, Turne thine hand, and carie me out of the hoſte: for I am ‡ hurt.

35 And the battell increaſed that day, and the [y] king ſtood ſtil in his charet againſt the Aramites, and died at euen: and the blood ranne out of the wound into the mids of the charet.

36 And there went a Proclamation thorowout the [z] hoſte about the going downe of the ſunne, ſaying, Euery man to his citie, and euery man to his owne countrey.

37 So the king died, and was brought to Samaria, and they buried the king in Samaria.

38 And one waſhed the charet in the poole of Samaria, and the dogges licked vp his blood (and ‖ they waſhed his armour) according *vnto the word of the Lord which he ſpake.

39 Concerning the reſt of the actes of Ahab, and all that hee did, and the Iuorie houſe which he built, and all the cities that he built, are they not written in the booke of the Chronicles of the kings of Iſrael?

40 So Ahab ſlept with his fathers, and Ahaziah his ſonne reigned in his ſtead.

41 ¶ *And Iehoſhaphat the ſonne of Aſa began to reigne vpon Iudah in the fourth yeere of Ahab king of Iſrael.

42 Iehoſhaphat was fiue and thirty yere olde when he began to reigne, and reigned fiue and twentie yeere in Ieruſalem. And his mothers name was Azubah the daughter of Shilhi.

43 And hee walked in all the wayes of Aſa his father, and declined not therefrom, but did that which was right in the eyes of the Lorde. Neuertheleſſe [a] the high places were not taken away: for the people offered ſtill, and burnt incenſe in the high places.

44 And Iehoſhaphat made peace with the king of Iſrael.

45 Concerning the reſt of the actes of Iehoſhaphat, & his worthy deeds that hee did, and his battels which hee fought, are they not written in the booke of the Chronicles of the kings of Iudah?

46 And the Sodomites, which remained in the dayes of his father Aſa, he put cleane out of the land.

47 There was then no king in Edom: the [b] deputy was king.

48 Iehoſhaphat made ſhips of [c] Tharſhiſh to ſaile to [d] Ophir for golde, but they went not, for the ſhips were broken at Ezion Gaber.

49 Then ſaid Ahaziah the ſonne of Ahab vnto Iehoſhaphat, Let my ſeruants go with thy ſeruants in the ſhips. But Iehoſhaphat would not.

50 And Iehoſhaphat did ſleepe with his fathers, and was buried with his fathers in the citie of Dauid his father, and Iehoram his ſonne reigned in his ſtead.

51 ¶ Ahaziah the ſonne of Ahab began to reigne ouer Iſrael in Samaria, the ſeuenteenth yeere of Iehoſhaphat king of Iudah, and reigned two yeeres ouer Iſrael.

52 But he did euill in ẏ ſight of the Lord, and walked in the way of his father, and in the way of his mother, and in the way of Ieroboam the ſonne of Nebat, which made Iſrael to ſinne.

53 For he ſerued Baal & worſhipped him, and prouoked the Lord God of Iſrael vnto wrath, ‖ according vnto all that his father had done.

[t] Let him be pined away with hunger, and be fed with a ſmall portion of bread and water.

[u] That when ye ſhall ſee theſe things come to paſſe, ye may giue God the glory, and know that I am his true Prophet.

[x] That is, to the Lord for helpe.

‖ *Or, in his ſimplicitie, and ignorantly.*

‡ *Ebr. & between the brigandine.*

‡ *Ebr. ſicke.*

[y] To wit, Ahab king of Iſrael.

[z] Of the Iſraelites.

‖ *Or, the harlots waſhed it.*

Chap. 21. 19.

2. Chro. 20. 31.

[a] Meaning, that he was led with an errour, thinking that they might ſtill ſacrifice to the Lord in thoſe places, aſwell as they did before the Temple was built.

[b] In the time of this king, Idumea was ſubiect to Iudah, and was gouerned by whom they of Iudah appointed.

[c] By Tharſhiſh the Scripture meaneth Cilicia and all the ſea called Mediterraneum.

[d] Ioſephus writeth that Ophir is in India, where the Egyptians & Arabians traffike for gold.

‖ *Or, in all points as his father did.*

The ſecond booke of the Kings.

THE ARGVMENT.

THis ſecond booke conteineth the actes of the kings of Iudah and Iſrael: to wit, of Iſrael, from the death of Ahab vnto the laſt king Hoſhea, who was impriſoned by the king of Aſſyria, and his citie Samaria taken, and the ten tribes by the iuſt plague of God for their idolatry and diſobedience to God, led into captiuity. And alſo of Iudah, from the reigne of Iehoram ſonne of Iehoſhaphat vnto Zedechia, who for contemning the Lords commandement by his Prophets, & neglecting his ſundry admonitions by famine & other means, was taken by his enemies, ſaw his ſonnes moſt cruelly ſlaine before his face, & his owne eyes put out, as the Lord had declared to him before by his Prophet Ieremy: & alſo by the iuſt vengeance of God, for contempt of his word, Ieruſalem was deſtroyed, the Temple burnt, and he and all his people were led away captiues into Babylon. In this booke are notable examples of Gods fauour toward thoſe rulers and people which obey his Prophets, and embrace his word: and contrariwiſe, of his plagues toward thoſe common weales which negle&#x0063;t his miniſters, and doe not obey his commandements.

CHAP. I.

2 Ahaziah by a fall falleth ſicke, & conſulteth with Baal-zebub. 3 Hee is reproued of Eliiah. 10 The captaines ouer fiftie were ſent to Eliiah, whereof two were burnt with fire from heauen by his prayer. 17 Ahaziah dieth, and Iehoram his brother ſucceedeth him.

Then Moab rebelled againſt Iſrael after ẏ death of Ahab:

2 And [a] Ahaziah fell thorow the latteſſe window in his vpper chamber which was in Samaria, ſo hee was ſicke: then hee ſent meſſengers, to whom hee ſaid, Goe and inquire of [b] Baal-zebub the god of Ekron, if I ſhall recouer of this my diſeaſe.

3 Then the Angel of the Lord ſaid to Eliiah the Tiſhbite, Ariſe, and goe vp to meet the meſſengers of the king of Samaria, and ſay vnto them, [c] Is it not becauſe there is no God in Iſrael, that ye go to enquire of Baal-zebub the god of Ekron?

4 Wherefore thus ſaith the Lord, Thou ſhalt not come downe from the bed on which thou art gone vp, but ſhalt die the death. So Eliiah departed.

5 And the meſſengers returned vnto him, to whom he ſaid, Why are ye now returned?

6 And they anſwered him, There came a man and met vs, and ſaid vnto vs, Goe and returne vnto the King which ſent you, and ſay vnto him, Thus ſaith the Lorde, [d] Is it not becauſe there is no God in Iſrael, that thou ſendeſt to enquire of Baal-zebub the god of Ekron? Therefore thou ſhalt not come downe from the bed on which thou art gone vp, but ſhalt die the death.

7 And hee ſayd vnto them, What maner of man was he which came and met you, and told you theſe words?

8 And they ſaide vnto him, Hee was an [e] hairy man, and girded with a girdle of lether about his loynes. Then ſayde he, It is Eliiah the Tiſhbite.

9 Therefore the king ſent vnto him a captaine ouer fifty with his fiftie men, who went vp vnto him, for behold, hee ſate on the top [f] of a mountaine, and hee ſayde vnto him, O man of God, the King hath commanded that thou come downe.

10 But Eliiah anſwered, and ſayd to the captaine ouer the fiftie, If that I bee a man of God, let fire come downe from the heauen, and deuoure thee and thy fiftie. [g] So fire came downe from heauen, and deuoured him and his fiftie.

11 Againe alſo hee ſent vnto him another captaine ouer fiftie, with his fiftie. Who ſpake, and ſayde vnto him, [h] O man of God, thus the King commandeth, Come downe quickly.

12 But Eliiah anſwered, and ſayde vnto them, [i] If I be a man of God, let fire come downe from the heauen, and deuoure thee and thy fiftie. So fire came downe from the heauen, and deuoured him and his fiftie.

13 ¶ Yet againe he ſent the third captaine ouer fiftie with his fiftie. And the third captaine ouer fiftie went vp, and came, & fell on his knees before Eliiah, and beſought him, and ſayde vnto him, O man of God, I pray thee, let my [k] life and the life of theſe thy fiftie ſeruants be [l] precious in thy ſight.

14 Beholde, there came fire downe from the heauen & deuoured the two former captaines ouer fiftie with their fifties: therefore let my life now be precious in thy ſight.

15 And the Angel of the Lorde ſayd vnto Eliiah, Go downe with him, be not [m] afraid of his preſence. So he aroſe, and went downe with him vnto the King.

16 And he ſaid vnto him, Thus ſaith the Lorde, Becauſe thou haſt ſent meſſengers to enquire of Baal-zebub the god of Ekron, (was it not becauſe there was no God in Iſrael to inquire of his word?) therefore thou ſhalt not come downe off the bed, on which thou art gone vp, but ſhalt die the death.

17 So hee died according to the worde of the Lorde, which Eliiah had ſpoken. And [n] Iehoram beganne to reigne in his ſtead, in the ſecond yeere of Iehoram the ſonne of Iehoſhaphat king of Iudah, becauſe he had no ſonne.

18 Concerning the reſt of the actes of Ahaziah, that he did, are they not written in the booke of the Chronicles of the Kings of Iſrael?

CHAP. II.

8 Eliiah deuideth the waters with his cloke. 11 He is taken vp into heauen. 13 Eliſha taketh his cloake & diuideth Iorden. 20 The bitter and venemous waters are healed. 23 The children that mocke Eliſha, are rent in pieces with Beares.

And when the Lorde would take vp Eliiah into heauen by a whirle winde, Eliiah went with Eliſha from [a] Gilgal.

2 Then Eliiah ſaid to Eliſha, Tary here, I pray thee: for the Lorde hath ſent mee to Beth-el. But Eliſha ſayde, As the Lord liueth, and as thy ſoule liueth, I will not leaue thee. So they came downe to Beth-el.

3 And the [b] children of the Prophets that were at Beth-el, came out to Eliſha, & ſayde vnto him, Knoweſt thou that the Lorde will take thy maſter from [c] thine head this day? And he ſaith, Yea, I [d] know it: hold yee your peace.

4 Againe Eliiah ſayde vnto him, Eliſha, tary here, I pray thee: for the Lord hath ſent me to Iericho. But he ſaid, As the Lord liueth, and as thy ſoule liueth, I will not leaue thee. So they came to Iericho.

[a] So that he was puniſhed for his idolatrie after two ſorts; for the Moabites, which were wont to pay him tribute, rebelled, and he fell downe at a grate which was vpon his houſe to giue light beneath.

[b] The Philiſtims which dwelt at Ekron, worſhipped this idole, which ſignifieth the god of flies, thinking, that hee could preſerue them from the biting of flies: or els he was ſo called, becauſe flies were ingendred in great abundance of the blood of the ſacrifices that were offered to that idole.

[c] He ſheweth that idolaters haue not the true God, for els they would ſeeke to none but to him alone.

[d] Ignorance is the mother of errour and idolatrie.

[e] Some thinke that this is meant of his garments which were rough and made of haire.

[f] To wit, Carmel.

[g] He declareth what power Gods word hath in the mouth of his ſeruants, when they threaten Gods iudgements againſt the wicked.

[h] He ſpake this in mockerie, and therefore prouoked Gods wrath ſo much the more.

[i] Meaning, that God would ſhew, by effect, whether he was a true Prophet or not.

[k] Which humble my ſelfe before God and his ſeruant.

[l] That is, ſpare my life, & let me not die as the other two.

[m] Thus the Lord giueth boldneſſe to his, that they feare not the threatnings of tyrants, which otherwiſe of themſelues are afraid to doe Gods meſſage.

[n] Iehoſhaphat going to battel againſt the Syrians, made his ſonne Iehoram King in the 17. yeere of his reigne: and in the 18. yeere, which was the ſecond yeere of his ſonne Iehoram the ſonne of Ahab reigned in Iſrael: and in the fift yeere of this Iehoram, Iehoſhaphat dyed, and the kingome of Iudah was confirmed to his ſonne.

[a] Which was the place where the children of Iſrael were circumciſed after they came ouer Iorden, and had bene fourtie yeeres in the wilderneſſe, as Ioſh. 5.9.

[b] So called, becauſe they are begotten as it were anew by the heauenly doctrine.

[c] That is, from being any more thine head: for to be in the head, is to be the maſter, & to be at the feete, is to be a ſcholler.

[d] For the Lord had reueiled it vnto him.

5 And the children of the Prophets that were at [*] Iericho, came to Eliſha, and ſayd vnto him, Knoweſt thou that the Lorde will take thy maſter from thine head this day? and he ſayd, Yea, I know it: holde yee your peace.

6 Moreouer, Eliiah ſayd vnto him, Tary, I pray thee, here: for the Lorde hath ſent me to Iorden. But he ſayde, As the Lord liueth, and as thy ſoule liueth, I wil not leaue thee. So they went both together.

7 And fifty men of the ſonnes of the Prophets went, & ſtood on the other ſide afarre off, and they two ſtood by Iorden.

8 ¶ Then Eliiah tooke his cloke, & wrapt it together, and ſmote the [f] waters, and they were diuided hither and thither, and they twaine went ouer on the dry land.

9 Now when they were paſſed ouer, Eliiah ſayd vnto Eliſha, Aſke what I ſhall do for thee before I bee taken from thee. And Eliſha ſayd, I pray thee, Let thy Spirit [g] be double vpon me.

10 And he ſaid, Thou haſt aſked an hard thing: yet if thou ſee mee when I am taken from thee, thou ſhalt haue it ſo: and if not, it ſhall not be.

11 And as they went walking and talking, beholde, there appeared a charet of fire, and horſes of fire, and did ſeparate them twaine. [*] So Eliiah went vp by a whirlewinde into [h] heauen.

12 And Eliſha ſaw it, and hee cried, My father, my father, the charet of Iſrael, and the horſemen thereof: and hee ſawe him no more: and hee tooke his owne clothes, and rent them in two pieces.

13 ¶ He tooke vp alſo the cloke of Eliiah that fell from him, and returned, and ſtoode by the banke of Iorden.

14 After he tooke the cloke of Eliiah, that fell from him, and ſmote the waters, & ſayd, Where is the Lorde God of Eliiah? And ſo hee alſo, after hee had ſtricken the water, ſo that they were diuided this way and that way, went ouer, euen Eliſha.

15 And when the children of the Prophets, which were at Iericho, ſawe him on the other ſide, they ſayde, [i] The ſpirite of Eliiah doth reſt on Eliſha: and they came to meete him, and fell to the ground before him,

16 And ſayde vnto him, Beholde now, there be with thy ſeruants fiftie ſtrong men: let them goe, wee pray thee, and ſeeke thy [k] maſter, if ſo be the Spirit of the Lord hath taken him vp, & caſt him vpon ſome mountaine, or into ſome valley. But he ſayde, [l] Ye ſhall not ſend.

17 Yet they were inſtant vpon him, till hee was aſhamed: wherefore he ſayd, Send. So they ſent fifty men, which ſought three dayes, but found him not.

18 Therefore they returned to him, (for he taried at Iericho) and he ſaid vnto them, Did not I ſay vnto you, Goe not?

19 ¶ And the men of the citie ſayd vnto Eliſha, Behold, we pray thee, the ſituation of this citie is pleaſant, as thou, my lorde, ſeeſt, but the water is naught, and the ground barren.

c Not onely at Bethel, but at Iericho and other places were there prophets which had ſcholars, whom they inſtructed, and brought vp in the true feare of God.

f To wit, of Iorden.

g Let thy ſpirit haue double force in me, becauſe of theſe dangerous times: or let me haue twiſe ſo much as the reſt of the Prophets: or thy Spirit being diuided into three parts, let mee haue two.

Eccluſ.48.9.
1.Macc.2.58.

h Thus God hath left a teſtimonie in all ages (both before the Law, in the Law, and in the time of the Goſpel) of our reſurrection.

i The ſpirit of propheſie is giuen to him as it was to Eliiah.

k Meaning Eliiah: for they thought his body had bene caſt in ſome mountaine.

l Becauſe the fact was extraordinary, they doubted where he was become, but Eliſha was aſſured that he was taken vp to God.

Or, killeth the inhabitants.

20 Then he ſaid, Bring me a new cruſe, and put ſalt therein. And they brought it to him.

21 And hee went vnto the ſpring of the waters, and caſt there [m] the ſalt, and ſayde, Thus ſaith the Lord, I haue healed this water: death ſhall no more come thereof, neither barrenneſſe to the ground.

22 So the waters were healed vntill this day, according to the worde of Eliſha which he had ſpoken.

23 ¶ And hee went vp from thence vnto Beth-el. And as he was going vp the way, little children came out of the citie, and mocked him, and ſayd vnto him, Come vp, thou bald head, come vp, thou bald head.

24 And hee turned backe, and looked on them, and [n] curſed them in the name of the Lord. And two beares came out of the foreſt, and tare in pieces two and fourtie children of them.

25 So hee went from thence to mount Carmel, and from thence hee returned to Samaria.

CHAP. III.

1 The reigne of Iehoram. 6 He and Iehoſhaphat goe to warre againſt Moab, which rebelled. 13 Eliſha reproueth him, 17 and giueth their hoſte water. 24 The Moabites are ouercome. 27 Their King ſacrificeth his ſonne.

NOwe Iehoram the ſonne of Ahab began to reigne ouer Iſrael in Samaria, the [a] eighteenth yeere of Iehoſhaphat King of Iudah, and reigned twelue yeeres.

2 And he wrought euil in the ſight of the Lord, but not like his father, nor like his mother: for hee tooke away the image of Baal that his father had made.

3 Neuertheleſſe, hee cleaued vnto [b] the ſinnes of Ieroboam, the ſonne of Nebat, which made Iſrael to ſinne, and departed not therefrom.

4 ¶ Then [c] Meſha King of Moab had ſtore of ſheepe, and rendered vnto the King of Iſrael an hundreth thouſand lambes, and an hundreth thouſande rammes with the wooll.

5 But when Ahab was dead, the king of Moab rebelled againſt the King of Iſrael.

6 Therefore king Iehoram went out of Samaria the ſame ſeaſon, and numbred all Iſrael,

7 And went, and ſent to Iehoſhaphat King of Iudah, ſaying, The King of Moab hath rebelled againſt me: wilt thou goe with me to battell againſt Moab? and he anſwered, I will goe vp: for [d] I am, as thou art, my people, as thy people, and mine horſes as thine horſes.

8 Then ſayd he, What way ſhall we goe vp? And he anſwered, The way of the wilderneſſe of Edom.

9 ¶ So went the king of Iſrael and the king of Iudah, and the [e] king of Edom, and when they had compaſſed the way ſeuen dayes, they had no water for the hoſte, nor for the cattell that ‡ followed them.

10 Therefore the King of Iſrael ſayde, Alas, that the Lorde hath called theſe three Kings, to giue them into the hand of Moab.

11 But

m Thus God gaue him power euen contrary to nature, to make that water profitable for mans vſe, which before was hurtfull.

n Perceiuing their malicious heart againſt the Lord and his word, he deſired God to take vengeance of that iniury done vnto him.

a Reade the annotation in the 1 chap. and 17 verſe.

b He ſacrificed to the golden calues that Ieroboam had made.

c This was done after that Dauid had made the Moabites tributaries to his ſucceſſours.

d Reade 1.King. 22.4.

e Meaning the viceroy or lieutenant of the King of Iudah, reade 1.King. 22.47.

‡ Ebr. that were at their feet.

11 But Iehoſhaphat ſayde, Is there not here a Prophet of the Lord, that we may inquire of the Lord by him? and one of the king of Iſraels ſeruants anſwered, and ſayd, Here is Eliſha the ſonne of Shaphat, which [f] powred water on the hands of Eliiah.

12 Then Iehoſhaphat ſayd, [g] The word of the Lord is with him. Therefore the king of Iſrael, and Iehoſhaphat, and the king of Edom went downe to him.

13 And Eliſha ſayd vnto the king of Iſrael, [h] What haue I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Iſrael ſayd vnto him, [i] Nay: for the Lord hath called theſe three kings, to giue them into the hand of Moab.

14 Then Eliſha ſayd, As the Lorde of hoſts liueth, in whoſe ſight I ſtand, if it were not, that I regard the preſence of Iehoſhaphat the king of Iudah, I would [k] not haue looked toward thee, nor ſeene thee.

15 But now bring me a minſtrell. And when the minſtrell [l] played, the hand of the Lord came vpon him.

16 And hee ſayd, Thus ſaith the Lord, Make this valley full of ditches.

17 For thus ſaith the Lord, Ye ſhall neither ſee winde nor ſee raine, yet the valley ſhalbe filled with water, that ye may drinke, both ye and your cattell, and your beaſts.

18 But this is a [m] ſmall thing in the ſight of the Lord: for he wil giue Moab into your hand.

19 And ye ſhall ſmite euery ſtrong towne and euery chiefe citie, and ſhall fell euery faire tree, and ſhall ſtop all the fountaines of water, and marre euery good field with ſtones.

20 And in the morning when the meate offering was offered, beholde, there came water by the way of Edom: and the countrey was filled with water.

21 And when all the Moabites heard that the Kings were come vp to fight againſt them, they gathered all that was able ‡ to put on harneſſe, and vpward, and ſtood in their border.

22 And they roſe earely in the morning, when the Sunne aroſe vpon the water, and the Moabites ſawe the water ouer againſt them, as red as blood.

23 And they ſayde, [o] This is blood: the kings are ſurely ſlaine, and one hath ſmitten another: now therefore Moab to the ſpoyle.

24 And when they came to the hoſte of Iſrael, the Iſraelites aroſe vp, & ſmote the Moabites, ſo that they fled before them, but they [p] inuaded them, and ſmote Moab.

25 And they deſtroyed the cities: and on all the good field euery man caſt his ſtone, and filled them, and they ſtopt all the fountaines of water: & felled all the good trees: onely in [q] Kir-haraſeth left they the ſtones thereof: howbeit they went about it with ſlings, and ſmote it.

26 And when the king of Moab ſaw that the battell was too ſore for him, hee tooke with him ſeuen hundreth men that drewe the ſword to breake through vnto the king of Edom: but they could not.

27 Then he tooke his eldeſt ſonne, that ſhould haue reigned in his ſtead, and [r] offered him for a burnt offering vpon the wall: ſo that Iſrael was ſore grieued, and they departed from him, and returned to their countrey.

[f] That is, who was his ſeruant.

[g] He is able to inſtruct vs what is Gods will in this point.

[h] He knew that this wicked king would haue but vſed his counſell to ſerue his turne, and therefore hee diſdained to anſwere him.

[i] The wicked eſteeme not the ſeruants of God, but when they are driuen by very neceſſity and feare of the preſent danger.

[k] God ſuffereth his word to be declared to the wicked becauſe of the godly that are among them.

[l] He ſang ſongs to Gods glory, & ſo ſtirred vp the Prophets heart to propheſie.

[m] He will not onely miraculouſly giue you waters, but your enemies alſo into your hand.

[n] Though God beſtow his benefits for a time, vpō his enemies, yet hee hath his ſeaſons, when he will take them away, to the intent they might ſee his vēgeance, which is prepared againſt them.

‡ Ebr. to gird himſelfe with a girdle.

[o] The ſudden ioy of the wicked is but a preparation to their deſtruction, which is at hand.

[p] Meaning, they followed them into the townes.

[q] Which was one of the principal cities of the Moabites, wherein they left nothing but the walles.

[r] Some referre it to the king of Edoms ſon, whome they ſay he had taken in that skirmiſh: but rather it ſeemed to be his owne ſonne, whom he offered to his gods to pacifie them, which barbarous cruelty mooued the Iſraelites hearts of pitie to depart.

CHAP. IIII.

4 God increaſeth the oyle to the poore widow by Eliſha. 12 He obtaineth for the Shunammite a ſon at Gods hand. 18 Who dying, 32 He raiſeth him vp againe. 40 Hee maketh ſweete the pottage, 42 And multiplieth the loaues.

AND one of the wiues [a] of the ſonnes of the Prophets cried vnto Eliſha, ſaying, Thy ſeruant mine husband is dead, & thou knoweſt, that thy ſeruant did [b] feare the Lord: and the creditor is come to take my two ſonnes to be his [c] bondmen.

2 Then Eliſha ſaid vnto her, What ſhal I do for thee? tel me, what haſt thou at home? And ſhe ſayd, Thine handmayd hath nothing at home, ſaue a [d] pitcher of oyle.

3 And he ſayd, Go and borrow thee veſſels abroad of all thy neighbours, empty veſſels, and ſpare not.

4 And when thou art come in, thou ſhalt ſhut the doore vpon thee and vpon thy ſons, and powre out into [e] all thoſe veſſels, and ſet aſide thoſe that are full.

5 So ſhe departed from him, and ſhut the doore vpon her, and vpon her ſonnes. And they brought to her, and ſhe powred out.

6 And when the veſſels were ful, ſhe ſaid vnto her ſonne, Bring me yet a veſſell. And he ſaid vnto her, There are no moe veſſels. And the oyle [f] ceaſed.

7 Then ſhe came & told the man of God. And he ſaid, Goe, and ſell the oyle, and pay them that thou art in debt vnto, and liue thou and thy children of the [g] reſt.

8 ¶ And on a time Eliſha came to Shunem, and there a woman of great eſtimation conſtrained him to eat bread: and as he paſſed by, he turned in thither to eat bread.

9 And ſhe ſayd vnto her husband, Behold, I know now, that this is an holy man of God that paſſeth by vs continually.

10 Let vs make [h] him a little chamber, I pray thee, with walles, and let vs ſet him there a bed, and a table, and a ſtoole, and a candleſticke, that he may turne in thither when he commeth to vs.

11 ¶ And on a day he came thither, and turned into the chamber, and lay therein.

12 And ſayd to Gehazi his ſeruant, Call this Shunammite: and when he called her, ſhe ſtood before him.

13 Then he ſayd vnto him, Say vnto her now, Behold, thou haſt had all this great care for vs, [i] what ſhall wee doe for thee? Is there any thing to bee ſpoken for thee to the King, or to the Captaine

[a] Reade Chap. 2.3.

[b] And therefore fell not into debt by vnthriftineſſe or prodigality, but by the hand of the Lord.

[c] Becauſe I am poore and not able to pay.

[d] Thus God ſuffereth his many times to be brought to extreme neceſſitie, before he ſuccor them, that afterward they may the more praiſe his mercy.

[e] The Prophet declareth hereby vnto her, that God neuer faileth to prouide for his ſeruants, their wiues and children, if they truſt in him.

[f] To augment and increaſe in the veſſels.

[g] God here did not onely prouide for his ſeruant, that his debts ſhould be payd, and ſo kept his doctrine and profeſſion without ſlander, but alſo for his wife, and children.

[h] Which ſhould be ſeparate from the reſt of the houſe, that he might more commodiouſly giue himſelfe to ſtudy and prayers.

[i] Thus the ſeruants of God are not vnthankfull for the benefits they receiue.

of the hoſte? And ſhee anſwered, I [k]dwell among mine owne people.

14 Againe hee ſayd, What is then to be done for her? Then Gehazi anſwered, In deed ſhee hath [l]no ſonne, and her huſband is old.

15 Then ſayd he, Call her. And he called her, and ſhe ſtood in the doore.

16 And he ſayd, *At this time appointed, according to the time of life, thou ſhalt embrace a ſonne. And ſhe ſaid, Oh my lord, thou man of God, doe not lie vnto thine handmayd.

17 So the woman conceiued, and bare a ſonne at that ſame ſeaſon, according to the time of life, that Eliſha had ſaid vnto her.

18 ¶ And when the childe was growen, it fel on a day, that he went out to his father, and to the reapers.

19 And he ſaid to his father, [m]Mine head, mine head. Who ſayd to his ſeruant, Beare him to his mother.

20 And he tooke him, and brought him to his mother, and hee ſate on her knees till noone, and died.

21 Then ſhe went vp, and layd him on the bed of the man of God, and ſhut the doore vpon him and went out.

22 ¶ Then ſhe called to her huſband, and ſaid, Send with me, I pray thee, one of the young men and one of the aſſes: for I will haſte to the man of God, and come againe.

23 And he ſayd, Wherefore wilt thou go to him to day? it is neither [n]newe Moone nor Sabbath day. And ſhe anſwered, ‡All ſhall be well.

24 Then ſhe ſadled an aſſe, and ſaid to her ſeruant, Driue, and go forward: ſtay not for me to get vp except I bid thee.

25 ¶ So ſhee went, and came vnto the man of God to mount Carmel. And when the man of God ſaw her ‖ouer againſt him, he ſayd to Gehazi his ſeruant, Beholde the Shunammite.

26 Runne nowe, I ſay, to meete her, and ſay vnto her, Art thou in health? is thine huſband in health? and is the child in health? And ſhe anſwered, We are in health.

27 And when ſhee came to the man of God vnto the mountaine, ſhee [o]caught him by his feet: and Gehazi went to her, to thruſt her away: but the man of God ſayd, Let her alone: for her ſoule is ‡vexed within her, and the Lord hath hid it from me, and hath not told it me.

28 Then ſhe ſaid, Did I deſire a ſonne of my lord? Did I not ſay, Deceiue me not?

29 Then hee ſayd to Gehazi, Gird thy loynes, & take my ſtaffe in thine hand, and go thy way: [p]if thou meete any, ſalute him not: and if any ſalute thee, anſwere him not: and lay my ſtaffe vpon the face of the child.

30 And the mother of the child ſayd, As the Lord liueth, and as thy ſoule liueth, I will not leaue thee. Therefore he aroſe, and followed her.

31 But Gehazi was gone before them, and had layd the ſtaffe vpon the face of the child, but he neither ſpake nor heard: wherefore he returned to meete him, and told him, ſaying, The child is not waken.

32 ¶ Then came Eliſha into the houſe, and beholde, the child was dead, and layd vpon his bed.

33 Hee went in therefore, and ſhut the doore vpon them twaine, and praied vnto the Lord.

34 After he went vp, and [q]lay vpon the childe, and put his mouth on his mouth, and his eyes vpon his eyes, and his handes vpon his handes, and ſtretched himſelfe vpon him, and the fleſh of the childe waxed warme.

35 And he went from him, and walked vp and downe in the houſe, & went vp and ſpred himſelfe vpon him: then the childe neeſed [r]ſeuen times, and opened his eyes.

36 Then he called Gehazi, and ſaid, Call this Shunammite. So he called her, which came in vnto him. And hee ſayde vnto her, Take thy ſonne.

37 And ſhe came and fell at his feete, and bowed her ſelfe to the ground, and tooke vp her ſonne, and went out.

38 Afterward Eliſha returned to Gilgal, and a famine was in the [ſ]land, and the children of the Prophets dwelt with him. And he ſaid vnto his ſeruãt, Set on the great pot, and ſeethe pottage for the children of the Prophets.

39 And one went out into the field, to gather hearbs, and found, as it were, a wild vine, and gathered thereof [t]wilde gourdes his garment full, and came and ſhred them into the pot of pottage: for they knew it not.

40 So they powred out for the men to eate: and when they did eat of the pottage, they cryed out, and ſaid, O thou man of God, [u]death is in the pot: and they could not eate thereof.

41 Then he ſayde, Bring meale. And he caſt it into the pot, and ſaide, Powre out for the people, that they may eate: and there was none euill in the pot.

42 ¶ Then came a man from Baal-ſhaliſha, and brought the man of God bread of the firſt fruites, euen twentie loaues of barley, and full eares of corne in the huſke. And he ſayd, Giue vnto the people, that they may eate.

43 And his ſeruaunt anſwered, How ſhould I ſet this before an hundreth men? He ſayd againe, Giue it vnto the people, that they may eat: for thus ſaith the Lord, They ſhall eate, and there [x]ſhall remaine.

44 So he ſet it before them, and they did eate, and left ouer according to the word of the Lord.

CHAP. V.

1 Naaman the Syrian is healed of his leproſie. 16 Eliſha refuſeth his gifts. 27 Gehazi is ſtriken with leproſie, becauſe he tooke money, and rayment of Naaman.

NOw was there one Naaman captaine of the hoſte of the king of Aram, a great man, and honourable in the ſight of his lord, becauſe that by him the Lord had [a]deliuered the Aramites. Hee alſo was a mightie man and valiant, but a leper.

2 And the Aramites had gone out by

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[k] I am content with that that God hath ſent me, & can want nothing that one can do for another.

[l] Which then was a reproch, and therefore he would that his maſter ſhould pray to God for her that ſhe might be fruitfull.

* *Gen.* 18.10.

[m] His head aked ſore, and therefore he cryed thus.

[n] For at ſuch times the people were wont to reſort to the Prophets for doctrine and conſolation.

‡ *Ebr. peace.*

‖ *Or, farre off.*

[o] In token of humilitie and ioy that ſhe had met with him.

‡ *Ebr. her ſoule is in bitterneſſe.*

[p] Make ſuch ſpeede that nothing may let thee in the way, Luke 10.4.

[q] The like did Eliiah to the widowes ſonne in Sarepta, 1. king 17.21 and Saint Paul, Acts. 20. 10. ſignifying the care that ought to be in them, that beare the word of God, and are diſtributers of the ſpirituall life.

[r] Meaning, often times.

[ſ] That is, in the land of Iſrael.

[t] Which ẏ Apothecaries cal coloquintida, and is moſt vehement and dangerous in purging.

[u] They feared that they were poyſoned, becauſe of the bitterneſſe.

[x] It is not the quantitie of bread that ſatisfieth, but the bleſſing that God giueth.

[a] Here appeareth that among the infidels God hath his, & alſo that the Infidels haue the in eſtimation, which do good to their countrey.

bandes, and had taken a little mayde of the land of Iſrael, and ſhee ‡ ſerued Naamans wife.

3 And ſhe ſaid vnto her miſtreſſe, Would God my lorde were with the [b] Prophet that is in Samaria, he would ſoone deliuer him of his leproſie.

4 And [c] he went in, and tolde his lorde, ſaying, Thus and thus ſaith the mayde that is of the land of Iſrael.

5 And the King of Aram ſayd, Goe thy way thither, and I will ſende a letter vnto the King of Iſrael. And hee departed, and [d] tooke ‡ with him ten talents of ſiluer, and ſixe thouſand pieces of golde, and ten change of raiments,

6 And brought the letter to the King of Iſrael to this effect, Now when this letter is come vnto thee, vnderſtand, that I haue ſent thee Naaman my ſeruant, that thou mayeſt heale him of his leproſie.

7 And when the King of Iſrael had read the letter, he rent his clothes, and ſayd, Am I God, to kill and giue life, that hee doeth ſend to mee, that I ſhould heale a man from his leproſie? Wherefore conſider, I pray you, and ſee how he ſeeketh a quarell againſt me.

8 But when Eliſha the man of God had heard that the King of Iſrael had rent his clothes, hee ſent vnto the King, ſaying, [e] Wherefore haſt thou rent thy clothes? Let him come now to me, and he ſhall know that there is a Prophet in Iſrael.

9 ¶ Then Naaman came with his horſes, and with his charets, and ſtoode at the doore of the houſe of Eliſha.

10 And Eliſha ſent a meſſenger vnto him, ſaying, Goe, and waſh thee in Iorden ſeuen times, and thy fleſh ſhal come againe to thee, and thou ſhalt be cleanſed.

11 But Naaman was [f] wroth, and went away, and ſayd, Behold, I thought with my ſelfe, He will ſurely come out, and ſtand, and call on the Name of the Lorde his God, and put his hand on the place, and heale the leproſie.

12 Are not Abanah and Pharpar, riuers of Damaſcus, better then all the waters of Iſrael? may I not waſh mee in them, and be cleanſed? ſo hee turned, and departed in diſpleaſure.

13 But his ſeruants came, and ſpake vnto him, and ſayd, [g] Father, if the Prophet had commanded thee a great thing, wouldeſt thou not haue done it? how much rather then when hee ſaith to thee, Waſh, and bee cleane?

14 Then hee went downe and * waſhed himſelfe ſeuen times in Iorden, according to the ſaying of the man of God, and his fleſh came againe, like vnto the fleſh of a little childe, and he was cleane.

15 ¶ And he turned againe to the man of God, he and all his company, and came and ſtoode before him, and ſayde, Behold, now I know that there is no God in all the world, but in Iſrael: now therefore, I pray thee, take a ‡ reward of thy ſeruant.

16 But he ſayd, As the Lord liueth (before whom I ſtande) I will not receiue it. And hee would haue conſtrained him to receiue it, [h] but he refuſed.

17 Moreouer Naaman ſaid, Shall there not be giuen to thy ſeruant two mules loade of this earth? for thy ſeruant will henceforth offer neither burnt ſacrifice, nor offering vnto any other god, ſaue vnto the Lord.

18 Herein the Lord be [i] mercifull vnto thy ſeruant, that when my maſter goeth into the houſe of Rimmon, to worſhip there, and leaneth on mine hande, and I bow my ſelfe in the houſe of Rimmon: when I doe bowe downe, I ſay, in the houſe of Rimmon, the Lorde be mercifull vnto thy ſeruant in this point.

19 Vnto whom he ſayd, [k] Goe in peace. So hee departed from him about halfe a dayes iourney of ground.

20 And Gehazi the ſeruant of Eliſha the man of God ſayd, Behold, my maſter hath ſpared this Aramite Naaman, receiuing not thoſe things at his hand that he brought: as the Lorde liueth, I will runne after him, and take ſomewhat of him.

21 So Gehazi followed ſpeedily after Naaman. And when Naaman ſawe him running after him, [l] he light downe from the charet to meete him, and ſayd, Is all well?

22 And he anſwered, All is well: my maſter hath ſent mee, ſaying, Behold, there be come to me, euen now from mount Ephraim two yong men of the children of the Prophets: giue them, I pray thee, a talent of ſiluer, and two change of garments.

23 And Naaman ſayd, Yea, take two talents, and he compelled him, and bound two talents of ſiluer in two bagges, with two change of garments, and gaue them vnto two of his ſeruants, that they might beare them before him.

24 And when he came to ‖ the tower, hee tooke them out of their handes, and layde them in the houſe, and ſent away the men: and [m] they departed.

25 ¶ Then he went in, and ſtoode before his maſter. And Eliſha ſayde vnto him, Whence commeſt thou, Gehazi? And he ſaid, Thy ſeruant went no whither.

26 But hee ſayde vnto him, [n] Went not mine heart with thee when the man turned againe from his charet to meete thee? Is this a time to take money, and to receiue garments, [o] and oliues, and vineyardes, and ſheepe, and oxen, and men ſeruants, and mayd ſeruants?

27 The leproſie therefore of Naaman ſhall cleaue vnto thee, and [p] to thy ſeede for euer. And hee went out from his preſence a leper white as ſnow.

CHAP. VI.

6 Eliſha maketh yron to ſwimme aboue the water. 8 He diſcloſeth the King of Syrias counſell to the King of Iſrael, 13 Who ſending certaine to take him, were kept faſt in Samaria. 24 Samaria is beſieged and endureth extreme famine.

AND the children of the Prophets ſaid vnto Eliſha, Behold, wee pray thee, the place where wee dwell with thee, is too little for vs.

‡*Ebr. ſhe was before.*

[b] Meaning, Eliſha.

[c] That is, Naaman tolde it to the king of Syria.

[d] To giue this as a preſent to the Prophet.

‡*Ebr. in his hand.*

[e] The Prophet rebuketh the King, becauſe he did not conſider that God was true in his promiſe, and therefore would not leaue his Church deſtitute of a Prophet, whoſe prayers he would heare, and to whom other ſhould haue recourſe for comfort.

[f] Mans reaſon murmureth, when it conſidereth onely the ſignes, and outward things, and hath not regard to the word of God, which is there conteined.

[g] This declareth that ſeruants ought to reuerence and loue their maſters as children their fathers, & likewiſe maſters toward their ſeruants muſt be affectioned as toward their children.

Luke 4.27.

‡*Ebr. bleſſing.*

[h] So the Lord commandeth that they that receiue freely, ſhould giue alſo freely.

[i] He feeleth his conſcience wounded in being preſent at idoles ſeruice, and therefore deſireth God to forgiue him, leſt others by his example might fall to idolatrie: for as for his owne part he confeſſeth that he will neuer ſerue any but the true God.

[k] The Prophet did not approue his acte, but after the common maner of ſpeach he biddeth him farewell.

[l] Declaring thereby what honour and affection he bare to the Prophet his maſter.

‖*Or, fortreſſe, or ſecret place.*

[m] Naamans ſeruants.

[n] Was not I preſent with thee in ſpirit?

[o] That is, money to buy poſſeſſions with: meaning, that it is deteſtable in the ſeruants of God to haue couetous mindes.

[p] To be an example to all ſuch as by whoſe couetouſneſſe Gods word might be ſlandered.

2 Let vs now goe to Iorden, that wee may take thence euery man a [a] beame, and make vs a place to dwell in. And he anſwered, Goe.

3 And one ſayd, Vouchſafe, I pray thee, to goe with thy ſeruants: and he anſwered, I will goe.

4 So he went with them, and when they came to Iorden, they cut downe wood.

5 And as one was felling of a tree, the ‖yron fell into the water: then he cryed, and ſayd, Alas maſter, it was but borowed.

6 And the man of God ſayd, Where fell it? And he ſhewed him the place. Then hee cut downe a piece of wood, and caſt in thither, and he cauſed the yron to [b] ſwimme.

7 Then he ſayd, Take it vp to thee. And he ſtretched out his hand and tooke it.

8 ¶ Then the King of Aram warred againſt Iſrael, and tooke counſell with his ſeruants, and ſaid, In [c] ſuch and ſuch a place ſhalbe my campe.

9 Therefore the man of God ſent vnto the King of Iſrael, ſaying, Beware thou goe not ouer to ſuch a place: for there the Aramites are come downe.

10 So the king of Iſrael ſent to the place which the man of God tolde him, and warned him of, and [d] ſaued himſelfe from thence, not once, nor twiſe.

11 And the heart of the King of Aram was troubled for this thing: therefore he called his ſeruants, and ſayd vnto them, Will yee not ſhew mee, which of vs bewrayeth our counſell to the King of Iſrael?

12 Then one of his ſeruants ſaid, None, my lorde, O King, but Eliſha the Prophet that is in Iſrael, telleth the King of Iſrael, euen the wordes that thou ſpeakeſt in thy [e] priuie chamber.

13 And he ſayd, Goe, and eſpie where he is, that I may ſend and fetch him. And one told him, ſaying, Behold, he is in Dothan.

14 ¶ So hee ſent thither horſes and charets, and a [f] mightie hoſte: and they came by night, and compaſſed the citie.

15 And when the ſeruant of the man of God aroſe early to goe out, behold, an hoſte compaſſed the citie with horſes and charets. Then his ſeruant ſaid vnto him, Alas, maſter, how ſhall we doe?

16 And hee anſwered, [g] Feare not: *for they that be with vs, are moe then they that be with them.

17 Then Eliſha prayed and ſaid, Lord, I beſeech thee, open his eyes, [h] that he may ſee. And the Lorde opened the eyes of the ſeruant, and he looked, and behold, the mountaine was full of horſes and charets of fire round about Eliſha.

18 So [i] they came downe to him: but Eliſha prayed vnto the Lord, and ſayd, Smite this people, I pray thee, with blindeneſſe. And he ſmote them with blindeneſſe, according to the word of Eliſha.

19 And Eliſha ſayde vnto them, This is not the way, neither is this the citie: follow mee, and I will leade you to the man whom yee ſeeke. But hee [k] led them to Samaria.

20 And when they were come to Samaria, Eliſha ſayd, Lord, open their eyes, that they may ſee. And the Lord opened their eyes, and they ſaw, and behold, they were in the mids of Samaria.

21 And the King of Iſrael ſayd vnto Eliſha when he ſaw them, [l] My father, ſhall I ſmite them, ſhall I ſmite them?

22 And hee anſwered, Thou ſhalt not ſmite them: wouldeſt thou not ſmite them that thou haſt taken with thy ſworde, and with thy bowe? but ſet bread and water before them, that they may eate and drinke and goe to their maſter.

23 And hee made great preparation for them: and when they had eaten and drunken, hee ſent them away: and they went to their maſter. So the bands of Aram came [m] no more into the land of Iſrael.

24 But afterward Ben-hadad King of Aram gathered all his hoſte, and went vp, and beſieged Samaria.

25 So there was a great famine in Samaria: for loe, they beſieged it, vntill an aſſes head was at foure ſcore pieces of ſiluer, and the fourth part of a cab of doues [n] doung at fiue pieces of ſiluer.

26 And as the King of Iſrael was going vpon the wall, there cryed a woman vnto him, ſaying, Helpe, my lord, O King.

27 And he ſaid, Seeing the Lord doeth not ſuccour thee, how ſhould I helpe thee with the [o] barne, or with the winepreſſe?

28 Alſo the king ſayd vnto her, What aileth thee? And ſhee anſwered, This woman ſaid vnto me, Giue thy ſonne, that we may eate him to day, and wee will eate my ſonne to morow.

29 *So wee ſod my ſonne, and did eate him: and I ſayd to her the day after, Giue thy ſonne, that we may eate him, but ſhe hath hid her ſonne.

30 And when the King had heard the wordes of the woman, hee rent his clothes, (and as he went vpon the wall, the people looked, and behold, he had ſackcloth ‖ within [p] vpon his fleſh)

31 And hee ſayd, God doe ſo to me & more alſo, if the head of Eliſha the ſonne of Shaphat ſhall ſtand on him this day.

32 (Now Eliſha ſate in his houſe, and the Elders ſate with him) And the King ſent a man before him: but before the meſſenger came to him, hee ſayde to the Elders, See yee not how this [q] murtherers ſonne hath ſent to take away mine head? take heede when the meſſenger commeth, and ſhut the doore, and handle him roughly at the doore: is not the ſound of his maſters feete behinde him?

33 While hee yet talked with them, beholde, the meſſenger came downe vnto him, and ſayd, Behold, this euill commeth of the Lorde: [r] ſhould I attend on the Lorde any longer?

. CHAP. VII.

1 Eliſha propheſieth plentie of vitaile and other things to Samaria. 6 The Syrians runne away, and haue no man following them. 17 The prince that would not beleeue the worde of Eliſha, is troden to death.

Then

[a] Or, a piece of wood fit to build with.

‖*Or, the axe head.*

[b] God wrought this miraculouſly to confirme the authoritie of Eliſha, to whom he had giuen ſuch abundance of his Spirit.

[c] Meaning, that he would lie in ambuſh and take the Iſraelites at vnwares.

[d] The wicked conſpire nothing ſo craftily, but God can reueile it to his ſeruants, and cauſe their counſell to be diſcloſed.

[e] There is nothing ſo ſecret that thou canſt goe about, but he knoweth it, and diſcouereth it vnto his King.

[f] Though it had bene nothing in mans iudgement to haue taken Eliſha, yet the wicked euer doubt and thinke they are neuer able to prepare power ynough, though it be but againſt one, or a few.

[g] That he was aſſured of Gods helpe, and that millions of Angels camped about the godly to deliuer them.

2.*Chron*.32.7.

[h] That he may beholde how thou haſt prepared an armie to reſcue vs.

[i] Meaning, the Syrians his enemies, which came downe thinking themſelues ſure of him.

[k] Thus he did being led by the Spirit of God, and not becauſe he ſought his owne reuengeance, but onely to ſet forth the glory of God.

[l] The wicked v reuerent & gra words towards the ſeruants of God, when they thinke to haue any commoditie by them, though in their [illegible] they cannot abide them.

[m] For this gentle intreatie and the miracle wrought by the Prophet, did more preuaile for common quietneſſe, then if they had bene ouercome in battell: for they returned no more at that time to fight againſt Iſrael, or in that Kings dayes.

[n] The Ebrewes write, that they burned it in the ſiege for lacke of wood.

[o] Meaning, any kinde of vitaile, as corne and wine, &c.

Deut.28.53,57.

‖*Or, vnder his clothes.*

[p] Thus hypocrites, when they feele Gods iudgements, thinke to pleaſe him with outward ceremonies, whom in proſperitie they will not know.

[q] Meaning, Ieoram Ahabs ſonne, who killed the Prophets and cauſed Naboth to be ſtoned.

[r] So the wicked fall into a rage and deſperation if they finde not ſudden remedie againſt their afflictions.

THen Eliſha ſayd, Heare ye the word of the Lord: thus ſaith the Lord, [a] To morow this time a meaſure of fine floure ſhall be ſolde for a ſhekel, and two meaſures of barley for a ſhekel in the gate of Samaria.

2 Then a prince on whoſe hand the king [b] leaned, anſwered the man of God, and ſayd, Though the Lord would make [c] windowes in the heauen, could this thing come to paſſe? and he ſayd, Beholde, thou ſhalt ſee it with thine eyes, but thou ſhalt not [d] eate thereof.

3 Nowe there were foure leprous men at the entring in of the gate: and they ſayd one to another, Why ſit we here vntill wee die?

4 If we ſay, we will enter into the citie, the famine is in the citie, and wee ſhall die there: and if we ſit here, we die alſo. Nowe therefore come, and let vs fall into the campe of the Aramites: if they ſaue our liues, wee ſhall liue: and if they kill vs, wee are but dead.

5 So they roſe vp in the twilight, to goe to the campe of the Aramites: and when they were come to the vtmoſt part of the campe of the Aramites, loe, there was no man there.

6 For the Lord had cauſed the campe of the Aramites to heare a [f] noyſe of charets, and a noyſe of horſes, and a noyſe of a great armie, ſo that they ſayd one to another, Beholde, the king of Iſrael hath hired againſt vs the kings of the Hittites, and the kings of the Egyptians to come vpon vs.

7 Wherefore they aroſe, and fled in the twilight, and left their tents, and their horſes, and their aſſes, euen the campe as it was, and [g] fled for their liues.

8 And when theſe lepers came to the vtmoſt part of the campe, they entred into one tent, and did eate and drinke, and caried thence ſiluer and golde, and raiment, and went and hid it: after they returned, and entred into another tent, and caried thence alſo, and went and hid it.

9 Then ſaid one to another, We doe not well: this day is a day of good tidings, and we hold our peace. If we tary till day light, ſome ‖ miſchiefe will come vpon vs. Nowe therefore come, let vs goe, and tell the kings houſhold.

10 So they came, and called vnto the porters of the citie, and tolde them, ſaying, We came to the campe of the Aramites, and loe, there was no man there, neither voice of man, but horſes tyed, and aſſes tyed: and the tents are as they were.

11 And the porters cryed and declared to the kings houſe within.

12 Then the king aroſe in the night, and ſayd vnto his ſeruants, [h] I will ſhewe you now, what the Aramites haue done vnto vs. They knowe that we are affamiſhed, therefore they are gone out of the campe to hide themſelues in the fielde, ſaying, When they come out of the citie, wee ſhall catch them aliue, and goe into the citie.

13 And one of his ſeruants anſwered, and ſayde, Let men take now fiue of the horſes that remaine and are left in the citie (beholde, they are euen as all the [i] multitude of Iſrael that are left therein: beholde, I ſay, they are as the multitude of the Iſraelites that are conſumed) and we will ſend to ſee.

14 So they tooke ‖ two charets of horſes, and the king ſent after the hoſte of the Aramites, ſaying, Goe and ſee.

15 And they went after them vnto Iorden, and loe, all the way was full of clothes and veſſels which the Aramites had caſt from them in their haſte: and the meſſengers returned, and tolde the king.

16 Then the people went out and ſpoyled the campe of the Aramites: ſo a meaſure of fine floure was at a ſhekell, and two meaſures of barley at a ſhekel [k] according to the word of the Lord.

17 And the King gaue the Prince (on whoſe hande hee leaned) the charge of the gate, and the people [l] trode vpon him in the gate, and he dyed, as the man of God had ſayde, which ſpake it when the king came downe to him.

18 And it came to paſſe, as the man of God had ſpoken to the king, ſaying, Two meaſures of barley at a ſhekel, and a meaſure of fine floure ſhall be at a ſhekel, to morowe about this time in the gate of Samaria.

19 But the prince had anſwered the man of God, and ſaid, Though the Lord would make windowes in the heauen, could it come ſo to paſſe? And he ſayd, Beholde, thou ſhalt ſee it with thine eyes, but thou ſhalt not eate thereof.

20 And ſo it came vnto him: for the people trode vpon him in the gate, and he died.

CHAP. VIII.

1 Eliſha propheſieth vnto the Shunammite the dearth of ſeuen yere. 12 He propheſieth to Hazael that he ſhalbe king of Syria. 15 He reigneth after Ben-hadad. 16 Iehoram reigneth ouer Iudah. 20 Edom falleth from Iudah. 25 Ahaziah ſucceedeth Iehoram.

THen ſpake Eliſha vnto the woman, *whoſe ſonne he had reſtored to life, ſaying, Vp, and goe, thou and thine houſe, and ſoiourne where thou [a] canſt ſoiourne: for the Lorde hath called for a famine, and it commeth alſo vpon the land ſeuen yeeres.

2 And the woman aroſe, and did after the ſaying of the man of God, and went both ſhee and her houſholde, and ſoiourned in the land of the Philiſtims ſeuen yeeres.

3 ¶ And at the ſeuen yeeres end, the woman returned out of the land of the Philiſtims, and went out [b] to call vpon the king for her houſe and for her land.

4 And the king talked with Gehazi the ſeruant of the man of God, ſaying, Tell me, I pray thee, all the great actes that Eliſha hath done.

5 And as he tolde [c] the king, how he had reſtored one dead to life, beholde, the woman whoſe ſonne hee had raiſed to life, called vpon the king for her houſe and for her land. Then Gehazi ſayd, My lord, O king, this is the woman, and this is her ſonne, whom Eliſha reſtored to life.

[a] The godly are euer aſſured of Gods helpe in their neceſſities, but the times and houres are onely reueiled by Gods ſpirit.

[b] To whom the king gaue the charge and ouerſight of things, as verſe 17.

[c] He mocketh at the Prophets words, ſaying, that if God rained downe corne from heauen, yet this could not come to paſſe.

[d] Thy infidelitie ſhalbe puniſhed herein, when thou ſhalt ſee this miracle, and yet not be partaker thereof.

[e] For it was commanded in the Lawe that they ſhould dwell apart, and not among their brethren, Leuit. 13.46.

[f] Thus God needeth no great preparation to deſtroy the wicked, though they be neuer ſo many, for he can ſcatter them with a ſmall noiſe or ſhaking of a leafe.

[g] The wicked neede no greater enemy then their owne conſcience to purſue them.

‖ *Or, we ſhalbe puniſhed for our faults.*

[h] He miſtruſted the Prophets words, and therefore could beleeue nothing, as they which are more politike then godly, euer caſt more perils then needeth.

[i] There are no more left, but they, or the reſt are conſumed with the famine as the reſt of the people.

‖ *Or, two horſes of the charet, which were accuſtomed to drawe in the charet.*

[k] Which hee ſpake by the mouth of Eliſha verſe 1.

[l] As the people preaſſed out of the gate to run to the Syrians tents where they had heard was meate and great ſpoyle left.

Chap. 4. 35.

[a] Where thou canſt finde a commodious place to dwell, whereas is plenty.

[b] That is, to complaine on them which had taken her poſſeſſions while ſhe was abſent.

[c] Gods wonderfull prouidence appeareth in this, that he cauſed the king to be deſirous to heare of him, whom before he contemned, and alſo hereby prepared an entrance to the poore widowes ſute.

6 ¶And when the king aſked the woman, ſhe tolde him: ſo the king appointed her an Eunuch, ſaying, Reſtore thou all that are hers, and all the [d] fruites of her landes ſince the day ſhe left the lande, euen vntill this time.

7 ¶Then Eliſha came to Damaſcus, and Ben-hadad the king of Aram was ſicke: and one tolde him, ſaying, The man of God is come hither.

8 And the king ſayd vnto Hazael, Take a preſent in thine hande, and goe meete the man of God, that thou mayeſt inquire of the Lord by him, ſaying, Shall I recouer of this diſeaſe?

9 ¶So Hazael went to meete him, and tooke the preſent in his hande, and of euery [e] good thing of Damaſcus, euen the burden of fortie camels, and came and ſtoode before him, and ſayde, Thy ſonne Ben-hadad king of Aram hath ſent me to thee, ſaying, Shall I recouer of this diſeaſe?

10 And Eliſha ſayd to him, Goe, and ſay vnto him, Thou ſhalt [f] recouer: howbeit the Lord hath ſhewed me, that he ſhall ſurely die.

11 And he looked vpon him ſtedfaſtly till Hazael was aſhamed, and the man of God wept.

12 And Hazael ſayd, Why weepeth my lord? and hee anſwered, Becauſe I knowe the euill that thou ſhalt do vnto the children of Iſrael: for their ſtrong cities ſhalt thou ſet on fire, and their yong men ſhalt thou ſlay with the ſword, and ſhalt daſh their infants againſt the ſtones, and rent in pieces their women with childe.

13 Then Hazael ſayd, What? is thy ſeruant [g] a dogge, that I ſhould doe this great thing? And Eliſha anſwered, The Lorde hath ſhewed mee, that thou ſhalt be king of Aram.

14 ¶So hee departed from Eliſha, and came to his maſter, who ſayd to him, What ſayd Eliſha to thee? And hee anſwered, He tolde me that thou ſhouldeſt recouer.

15 And on the morrowe he tooke a thicke cloth, and dipt it in water, and [h] ſpread it on his face, and he died: and Hazael reigned in his ſtead.

16 ¶*Now in the fifth yeere of Ioram the ſonne of Ahab king of Iſrael, and of Iehoſhaphat king of Iudah, [i] Iehoram the ſonne of Iehoſhaphat king of Iudah began [k] to reigne.

17 Hee was two and thirtie yeere olde, when he beganne to reigne: and he reigned eight yeere in Ieruſalem.

18 And hee walked in the wayes of the kings of Iſrael, as did the houſe of Ahab: for the [l] daughter of Ahab was his wife, and he did euill in the ſight of the Lord.

19 Yet the Lorde would not deſtroy Iudah, for Dauid his ſeruants ſake,* as he had promiſed him to giue him a light and to his children for euer.

20 ¶In thoſe dayes Edom [m] rebelled from vnder the hand of Iudah, and made a king ouer themſelues.

21 Therefore Ioram went to Zair, and all his charets with him, and hee aroſe by night, and ſmote the Edomites which were about him with the Captaines of the charets, and the people fled into their tents.

22 So Edom rebelled from vnder the hand of Iudah vnto this day. Then [n] Libnah rebelled at the ſame time.

23 Concerning the reſt of the actes of Ioram, and all that hee did, are they not written in the booke of the Chronicles of the kings of Iudah?

24 And Ioram ſlept with his Fathers, and was buried with his Fathers in the city of Dauid. And* Ahaziah his ſonne reigned in his ſtead.

25 ¶In the twelfth yeere of Ioram the ſonne of Ahab king of Iſrael, did Ahaziah the ſonne of Iehoram king of Iudah begin to reigne.

26 [o] Two and twentie yeere olde was Ahaziah when he began to reigne, and hee reigned one yeere in Ieruſalem, and his mothers name was Athaliah the daughter of Omri king of Iſrael.

27 And hee walked in the way of the houſe of Ahab, and did euill in the ſight of the Lord, like the houſe of Ahab: for he was the ſonne in lawe of the houſe of Ahab.

28 And hee went with Ioram the ſonne of Ahab to warre againſt Hazael king of Aram in [p] Ramoth Gilead, and the Aramites ſmote Ioram.

29 And king Ioram returned to be healed in [q] Izreel of the woundes which the Aramites had giuen him at Ramah, when hee fought againſt Hazael King of Aram: and Ahaziah the ſonne of Iehoram king of Iudah went downe to ſee Ioram the ſonne of Ahab in Izreel, becauſe he was ſicke.

CHAP. IX.

6 Iehu is made king of Iſrael, 24 And killeth Iehoram the king thereof, 27 & Ahaziah, otherwiſe called Ochozias, the king of Iudah, 33 and cauſeth Iezebel to be caſt downe out of a window, and the dogs did eate her.

Then Eliſha the Prophet called one of the children of the Prophets, and ſayde vnto him, * [a] Gird thy loynes, and take this boxe of oyle in thine hande, and get thee to Ramoth Gilead.

2 And when thou commeſt thither, looke where is Iehu the ſonne of Iehoſhaphat, the ſonne of Nimſhi, and goe and make him ariſe vp from among his brethren, and leade him ‡ to a ſecret chamber.

3 Then take the boxe of oyle, and powre it on his head, and ſay, Thus ſaith the Lord, I haue anoynted thee for king ouer Iſrael: then open the doore, and flee without any tarying.

4 So the ſeruant of the Prophet gate him to Ramoth Gilead.

5 And when he came in, behold, the captaines of the armie were ſitting. And hee ſayd, I haue a meſſage to thee, O captaine. And Iehu ſayd, Unto which of all vs? And he anſwered, To thee, O captaine.

6 And he aroſe, and went into the houſe, and hee powred the oyle on his head, and ſayde vnto him, Thus ſayeth the Lorde God of Iſrael, I haue [b] annointed thee

for

[d] The king cauſed that to be iuſtly reſtored which was wrongfully holden from her.

[e] Of all the chiefeſt and precious things of the countrey.

[f] Meaning, that he ſhould recouer of this diſeaſe: but hee knew that this meſſenger Hazael ſhould ſlay him to obteine the kingdome.

[g] That I ſhould be without all humanitie and pitie.

[h] Vnder pretence to refreſh or eaſe him, he ſtifled him with this cloth.

2.*Chron*.21.4.

[i] Reade Chap. 1.17.

[k] He was confirmed in his kingdome after his fathers death.

[l] The holy Ghoſt ſheweth hereby what danger it is to ioyne with infidels.

2.*Sam*.7.13.

[m] Which had bene ſubiect from Dauids time vntill this time of Iehoram.

[n] This was a citie in Iudah giuen to the Leuites Ioſh.21.13. and after turned from king Iehoram, becauſe of his idolatrie.

2.*Chr*[illegible].1.

[o] Which is to be vnderſtood, that hee was made king, when his father reigned, but after his fathers death hee was confirmed king, when hee was fortie two yeere olde, as 2.Chron.22.2.

[p] Which was a citie in the tribe of Gad beyond Iorden.

[q] This is a citie belonging to the tribe of Iſachar.

1.*Kin*.19.16,17.

[a] Prepare thy ſelfe to goe diligently about thy buſineſſe: for in thoſe countreyes they vſed long garments which they tucked vp, when they went about earneſt buſineſſe.

‡*Ebr. from chamber to chamber.*

[b] This anointing was for Kings, Prieſts, and Prophets, which were all figures of Meſſiah, in whom theſe three offices were accompliſhed.

for King ouer the people of the Lorde, euen ouer Iſrael.

7 And thou ſhalt ſmite the houſe of Ahab thy maſter, that I may auenge the blood of my ſeruants the Prophets, and the blood of all the ſeruants of the Lord * of the hand of Iezebel.

8 For the whole houſe of Ahab ſhall be deſtroyed: and * I will cut off from Ahab, him that maketh water againſt the wall, as well him that is ſhut vp, as him that is left in Iſrael.

9 And I will make the houſe of Ahab like the houſe * of Ieroboam the ſonne of Nebat, and like the houſe * of Baaſha the ſonne of Ahiiah.

10 And the dogges ſhall eate Iezebel in the field of Izreel, and there ſhall be none to burie her. And he opened the doore, and fled.

11 ¶ Then Iehu came out to the [c] ſeruants of his lord. And one ſayde vnto him, Is all well? wherefore came this [d] mad fellow to thee? And hee ſayd vnto them, Yee know the man, and what his talke was.

12 And they ſayd, It is falſe, tell vs it now. Then hee ſayd, Thus and thus ſpake he to me, ſaying, Thus ſayth the Lorde, I haue anointed thee for King ouer Iſrael.

13 Then they made haſte, and tooke euery man his garment, and put it vnder him on the top of the ſtaires, and blew the trumpet, ſaying, Iehu is King.

14 So Iehu the ſonne of Iehoſhaphat the ſonne of Nimſhi conſpired againſt Ioram, (Now Ioram kept Ramoth Gilead, he and all Iſrael, becauſe of Hazael king of Aram.

15 And * king Ioram returned to be healed in Izreel of the wounds, which the Aramites had giuen him, when hee fought with Hazael king of Aram) and Iehu ſayd, If it bee your mindes, let no man depart and eſcape out of the citie, to goe and tell in Izreel.

16 So Iehu gate vp into a charet, and went to Izreel: for Ioram lay there, and [e] Ahaziah king of Iudah was come downe to ſee Ioram.

17 And the watchman that ſtoode in the towre in Izreel, ſpied the company of Iehu as hee came, and ſayd, I ſee a company. And Iehoram ſayd, Take a horſeman, and ſend to meete them, that hee may ſay, Is it peace?

18 So there went one on horſebacke to meete him, and ſayd, Thus ſayth the King, Is it peace? And Iehu ſayd, What haſt thou to doe with peace? || turne behind me. And the watchman told, ſaying, The meſſenger came to them, but hee commeth not againe.

19 Then hee ſent out another on horſebacke, which came to them, and ſayd, Thus ſayth the King, Is it peace? And Iehu anſwered, What haſt thou to doe with peace? turne behind me.

20 And the watchman tolde, ſaying, He came to them alſo, but commeth not againe, and the marching is like the marching of Iehu the ſonne of Nimſhi: for hee marcheth [f] furiouſly.

21 ¶ Then Iehoram ſaid, Make ready. And his charet was made ready. And Iehoram king of Iſrael, and Ahaziah king of Iudah went out either of them in his charet againſt Iehu, and met him in the fielde of Naboth the Izreelite.

22 And when Iehoram ſawe Iehu, hee ſayd, Is it peace, Iehu? and hee anſwered, What [g] peace, whiles the whoredomes of thy mother Iezebel, and her witchcrafts are yet in great number?

23 Then Iehoram turned his hand, and fled, and ſaid to Ahaziah, O Ahaziah, there is treaſon.

24 But Iehu tooke a bowe in his hand, and ſmote Iehoram betweene the ſhoulders, that the arrow went thorow his heart: and he fell downe in his charet.

25 Then ſayd Iehu to Bidkar a captaine, Take and caſt him in ſome place of the field of Naboth the Izreelite: for I remember that when I and thou rode together after Ahab his father, the Lord || laid this burden vpon him.

26 * Surely I haue ſeene yeſterday the blood of Naboth, & the blood of his [h] ſonnes, ſayd the Lord, and I will render it thee in this field, ſayth the Lord: now therefore take and caſt him in the fielde, according to the word of the Lord.

27 But when Ahaziah the king of Iudah ſaw this, hee fled by the way of the garden houſe: and Iehu purſued after him, and ſayd, Smite him alſo in the charet: and they ſmote him in the going vp to Gur, which is by Ibleam. And he fled to [i] Megiddo, and there died.

28 And his ſeruants caried him in a charet to Ieruſalem, & buried him in his ſepulchre with his fathers in the city of Dauid.

29 ¶ And in the [k] eleuenth yeere of Ioram the ſonne of Ahab, began Ahaziah to reigne ouer Iudah.

30 And when Iehu was come to Izreel, Iezebel heard of it, and painted her face, and tyred her head, and [l] looked out at a window.

31 And as Iehu entred at the gate, ſhee ſayd, Had [m] Zimri peace, which ſlewe his maſter?

32 And hee lift vp his eyes to the window, and ſayd, Who is on my ſide, who? Then two or three of her || eunuches looked vnto him.

33 And he ſaid, Caſt her downe: and they caſt her downe, [n] and her ſprinckled of her blood vpon the wall, and vpon the horſes, and he trode her vnder foote.

34 And when he was come in, he did eate and drinke, and ſaid, Viſite now yonder curſed woman and bury her: for ſhe is a [o] kings daughter.

35 And they went to burie her, but they found no more of her then the ſkull, and the feete, and the palmes of her hands.

36 Wherefore they came againe and told

him

1.King 21. 15,25.

1.King.14.10. and 21.21.

1.King.14.10. and 21.22.

1.Kin.16, 3,11.

[c] That is, the reſt of the armie, whom he called before his brethren, verſe 2.

[d] In this eſtimation the world hath the miniſters of God: notwithſtanding foraſmuch as the world hath euer ſlandered the children of God, (yea, they called the ſonne of God a deceiuer, and ſayd he had the deuill) therefore they ought not to be diſcouraged.

Chap.8,29.

[e] God had thus ordeined, as is read 2.Chron 22. 7. that this wicked and idolatrous king, who was more ready to gratifie wicked Ioram, then to obey the will of God, ſhould periſh with him, by whoſe meanes he thought to haue bene ſtronger.

|| Or, follow me.

[f] As one that went earneſtly about his enterpriſe.

[g] Meaning, that foraſmuch as God is their enemie, becauſe of their ſinnes, that he will euer ſtirre vp ſome to reuenge his cauſe.

|| Or, ſpake this prophesie againſt him.

1.King 21.29.

[h] By this place it is euident, that Iezebel cauſed both Naboth and his ſonnes to be put to death, that Ahab might enioy his vineyard more quietly: for els his children might haue claimed poſſeſſion.

[i] After that hee was wounded in Samaria, he fled to Megiddo. which was a city of Iudah.

[k] That is, eleuen whole yeeres: for chap.8.25. before, when hee ſayd that he began to reigne the twelfth yeere of Ioram, he taketh part of the yeere for the whole.

[l] Being of an hautie and cruell nature, ſhee would ſtil reteine her princely ſtate and dignitie.

[m] As though ſhe would ſay, Can any traitour or any that riſeth againſt his ſuperiour, haue good ſucceſſe? reade 1.King.16.19.

|| Or, chiefe ſeruants.

[n] This did hee by the motion of the Spirit of God, that her blood ſhould be ſhed, that had ſhed the blood of innocents, to be a ſpectacle and example of Gods iudgements to all tyrants. [o] To wit, of the king of Zidon, 1.Kings.16.31.

him. And hee ſayd, This is the worde of the Lord, which hee ſpake ‡ by his ſeruant Eliiah the Tiſhbite, ſaying, * In the fielde of Izreel ſhall the dogges eate the fleſh of Iezebel.

‡ *Ebr. by the hand of.*

1.*King*.21.23.

37 And the carkeis of Iezebel ſhall bee as dung vpon the ground in the fielde of Izreel, ſo that none ſhall ſay, [p] This is Iezebel.

p Thus Gods iudgements appeare euen in this worlde againſt them that ſuppreſſe his word and perſecute his ſeruants.

CHAP. X.

6 Iehu cauſeth the ſeuenty ſonnes of Ahab to be ſlaine, 14 and after that fortie and two of Ahaziahs brethren. 25 He killeth alſo all the prieſts of Baal. 35 After his death his ſonne reigneth in his ſtead.

Ahab had now ſeuentie [a] ſonnes in Samaria. And Iehu wrote letters, and ſent to Samaria vnto the rulers of Izreel, and to the Elders, and to the bringers vp of Ahabs children, to this effect,

a The Scripture vſeth to call them ſonnes, which are either children, or nephewes.

2 Nowe when this letter commeth to you, (for yee haue with you your maſters ſonnes, yee haue with you both charets and horſes, and a defenced citie, and armour)

3 Conſider therefore which of your maſters ſonnes is beſt and moſt meete, and [b] ſet him on his fathers throne, and fight for your maſters houſe.

b He wrote this to prooue them whether they would take his part or no.

4 But they were exceedingly afraid, and ſayd, Behold, two kings could not ſtand before him, how ſhall we then ſtand?

5 And hee that was gouernour of Ahabs houſe, and hee that ruled the citie, and the Elders, and the bringers vp of the children ſent to Iehu, ſaying, Wee are thy ſeruants, and will doe all that thou ſhalt bid vs: wee will make no king: doe what ſeemeth good to thee.

6 ¶ Then hee wrote another letter to them, ſaying, If yee be mine, and will obey my voyce, [c] take the heads of the men that are your maſters ſonnes, and come to me to Izreel by to morow this time. (Nowe the Kings ſonnes, euen ſeuentie perſons, were with ye great men of the citie, which brought them vp)

c God as a iuſt iudge puniſheth the wicked children of wicked parents vnto the third and fourth generation.

7 And when the letter came to them, they tooke the kings ſonnes, and ſlew the ſeuenty perſons, and laid their heads in baſkets, and ſent them vnto him to Izreel.

8 ¶ Then there came a meſſenger, and tolde him, ſaying, They haue brought the heads of the kings ſonnes. And he ſayd, Let them lay them on two heapes at the entring in of the gate vntill the morning.

9 And when it was day, he went out, and ſtood and ſayd to all the people, Yee be [d] righteous: behold, I conſpired againſt my maſter, and ſlewe him: but who ſlewe all theſe?

d Ye cannot iuſtly condemne me for the kings death, ſeeing ye haue done the like to his poſterity: for the Lord commanded me, and mooued you to execute this his iudgement.

10 Know now that there ſhall fall vnto the earth nothing of the word of the Lorde, which the Lord ſpake concerning the houſe of Ahab: for the Lord hath brought to paſſe the things that he ſpake ‡ by his ſeruant Eliiah.

‡ *Ebr. by the hand of.*

1.*King*.21.29.

11 So Iehu ſlew all that remained of the houſe of Ahab in Izreel, and all that were great with him, and his familiars, and his [e] prieſts, ſo that he let none of his remaine.

e Meaning, which were the idolatrous prieſts.

12 ¶ And hee aroſe, and departed, and came to Samaria. And as Iehu was in the way by an houſe where the ſhepheards did sheare,

13 He met with the brethren of Ahaziah King of Iudah, and ſayd, Who are yee? And they anſwered, Wee are the brethren of Ahaziah, and goe downe to ſalute the children of the King, and the children of the Queene.

14 And he ſayd, Take them aliue. And they tooke them aliue, and ſlew them at the well beſide the houſe where the ſheepe are ſhorne, euen two and fortie men, and hee [f] left not one of them.

f Thus Gods vengeance is vpon them that haue any part or familiarity with the wicked.

15 ¶ And when he was departed thence, hee met with Iehonadab the ſonne of Rechab comming to meete him, and he [g] || bleſſed him, and ſayd to him, Is thine heart vpright, as mine heart is toward thine? And Iehonadab anſwered, Yea, doubtleſſe. Then giue me thine hand. And when he had giuen him his hand, hee tooke him vp to him into the charet.

g For he feared God and lamented the wickedneſſe of thoſe times: therefore Iehu was glad to ioyne with him of Rechab, reade Ierem.35.2.

|| *Or, praiſed God for him.*

16 And he ſayd, Come with me, and ſee the zeale that I haue for the Lord: ſo they made him ride in his charet.

17 And when hee came to Samaria, hee ſlew all that remained vnto Ahab in Samaria, till he had deſtroyed him, according to the word of the Lord, which hee ſpake to Eliiah.

18 Then Iehu aſſembled all the people, and ſayd vnto them, Ahab ſerued [h] Baal a little, but Iehu ſhall ſerue him much more.

h Here Baal is taken for Aſhtaroth the idole of the Zidonians, which Iezebel cauſed to bee worſhipped, as it is alſo ſo vſed, 1.King.16.32. and 22.53.

10 Nowe therefore call vnto mee all the prophets of Baal, all his ſeruants, and all his prieſts, and let not a man bee lacking: for I haue a great ſacrifice for Baal: whoſoeuer is lacking, he ſhall not liue. But Iehu did it by a ſubtilty to deſtroy the ſeruants of Baal.

20 And Iehu ſayde, ‡ Proclaime a ſolemne aſſembly for Baal. And they proclaimed it.

‡ *Ebr. ſanctifie.*

21 So Iehu ſent vnto all Iſrael, and all the ſeruants of Baal came, and there was not a man left that came not. And they came into the houſe of Baal, and the houſe of Baal was full from end to end.

22 Then he ſayd vnto him that had the charge of the veſtry, Bring forth veſtments for all the ſeruants of Baal. And he brought them out veſtments.

23 And when Iehu went, and Iehonadab the ſonne of Rechab into the houſe of Baal, hee ſayd vnto the ſeruants of Baal, Search diligently, and looke leſt there bee here with you any of the [i] ſeruaunts of the Lord, but the ſeruants of Baal onely.

i Thus God would haue his ſeruants preſerued, and idolaters deſtroyed: as in his law he giueth expreſſe commandement, Deut.13.

24 And when they went in to make a ſacrifice and burnt offerings, Iehu appointed fourſcore men without, and ſayd, If any of the men whom I haue brought into your hondes, eſcape, || his ſoule ſhall bee for his ſoule.

|| *Or, he ſhall die for him.*

25 And when hee had made an ende of the burnt offering, Iehu ſayd to the guard, and to the captaines, Goe in, ſlay them, let not a man come out. And they ſmote them with the edge of the ſworde. And the

guard, and the captaines caſt them out, and went vnto the [k] Citie where was the Temple of Baal.

26 And they brought out the images of the Temple of Baal, and burnt them.

27 And they deſtroyed the image of Baal, and threw downe the houſe of Baal, and made a iakes of it vnto this day.

28 So Iehu deſtroyed Baal out of Iſrael.

29 But from the ſinnes of Ieroboam the ſonne of Nebat which made Iſrael to ſinne, Iehu departed not from them, neither from the golden calues that were in Beth-el and that were in Dan.

30 ¶ And the Lord ſayd vnto Iehu, Becauſe thou haſt diligently executed that which was right in mine eyes, and haſt done vnto the houſe of Ahab according to all things that were in mine heart, therefore ſhall thy [l] ſonnes vnto the fourth generation ſit on the throne of Iſrael.

31 But Iehu regarded not to walke in the law of the Lorde God of Iſrael with all his heart: for hee departed not from the ſinnes of Ieroboam, which made Iſrael to ſinne.

32 In thoſe dayes the Lord beganne ‖ to lothe Iſrael, and Hazael ſmote them in all the coaſts of Iſrael,

33 From Iorden Eaſtward, euen all the lande of Gilead, the Gadites, and the Reubenites, and them that were of Manaſſeh, from Aroer (which is by the riuer Arnon) and Gilead and Baſhan.

34 Concerning the reſt of the acts of Iehu, and all that he did, and all his valiant deedes, are they not written in the booke of the Chronicles of the kings of Iſrael?

35 And Iehu ſlept with his fathers, and they buried him in Samaria, and Iehoahaz his ſonne reigned in his ſtead.

36 And the time that Iehu reigned ouer Iſrael in Samaria, is eight & twentie yeere.

k Which citie was neere to Samaria.

l Thus God approoueth and rewardeth his zeale, in executing Gods iudgement, albeit his wickedneſſe was afterward puniſhed.

‖ Or, to cut them off.

CHAP. XI.

1 Athaliah putteth to death all the kings ſonnes, except Joaſh the ſonne of Ahaziah. 4 Ioaſh is appoynted king. 15 Jehoiada cauſeth Athaliah to be ſlaine. 17 He maketh a couenant betweene God and the people. 18 Baal and his Prieſts are deſtroyed.

Then * Athaliah the mother of Ahaziah when ſhe ſawe that her ſonne was dead, ſhe aroſe, and deſtroyed all the [a] kings ſeed.

2 But Iehoſheba the daughter of king Ioram, and ſiſter to Ahaziah [b] tooke Ioaſh the ſonne of Ahaziah, and ſtale him from among the kings ſonnes that ſhould bee ſlaine, both him and his nourſe, keeping them in the [c] bed chamber, and they hid him from Athaliah, ſo that he was not ſlaine.

3 And he was with her hid in the houſe of the Lorde ſixe yeeres: and Athaliah did reigne ouer the land.

4 ¶ * And the ſeuenth yeere [d] Iehoiada ſent and tooke the captaines ouer hundreds, with other captaines, and them of the guard, and cauſed them to come vnto him into the houſe of the Lord, and made a couenant with them, and tooke an othe of them in the houſe of the Lord, & ſhewed them the kings ſonne.

5 And he commanded them, ſaying, This is it that ye muſt do, The third part of [e] you, that commeth on the Sabbath, ſhall [f] ward toward the kings houſe:

6 And another third part in the gate of [g] Sur: and another third part in the gate behinde them of the guard: and yee ſhall keepe the watch ‖ in the houſe of Maſſah.

7 And two parts of you, that is, all that [h] goe out on the Sabbath day, ſhall keepe the watch of the houſe of the Lord about the king.

8 And yee ſhall compaſſe the king round about, euery man with his weapon in his hand, and whoſoeuer commeth within the ranges, let him be ſlaine: be you with the king, as he goeth out and in.

9 ¶ And the captaines of the hundreds did according to al that Iehoiada the Prieſt commanded, & they tooke euery man his men that entred in to their charge on the [i] Sabbath, with them that went out of it on the Sabbath, and came to Iehoiada the Prieſt.

10 And the [k] Prieſt gaue to the captaines of hundreds the ſpeares and the ſhields that were king Dauids, and were in the houſe of the Lord.

11 And the guard ſtoode euery man with his weapon in his hand, from the right ſide of the houſe to the left ſide, about the altar and about the houſe, round about the king.

12 Then he brought out the [l] kings ſonne, and put the crowne vpon him, and gaue him [m] the teſtimony, and they made him king: alſo they anointed him, & clapt their hands, and ſayd, God ſaue the king.

13 ¶ And when Athaliah heard the noiſe of the running of the people, ſhee came in to the people in the houſe of the Lord.

14 And when ſhe looked, behold, the king ſtood by a [n] pillar, as the maner was, and the Princes and the Trumpetters by the King, and all the people of the land reioyced, and blew with trumpets. Then Athaliah rent her clothes, and cried, Treaſon, treaſon.

15 And Iehoiada the Prieſt commanded the captaines of the hundreths that had the rule of the hoſte, and ſayd vnto them, Haue her ‖ forth of the ranges, and he that [o] followeth her, let him die by the ſword: for the Prieſt had ſayd, Let her not be ſlaine in the houſe of the Lord.

16 Then they layed hands on her, and ſhe went by the way by the which the horſes go to the houſe of the king, and there was ſhee ſlaine.

17 And Iehoiada made a couenant betweene the Lord and the [p] king and the people, that they ſhould bee the Lords people: likewiſe betweene the [q] king and the people.

18 Then all the people of the land went into the houſe of Baal, and deſtroyed it with his altars, and his images brake they downe couragiouſly, and ſlew Mattan the Prieſt of Baal, before the [r] altars: and the [ſ] Prieſt ſet a guard ouer the houſe of the Lord.

19 Then

2.Chron.22.10.

a Meaning, all the poſteritie of Iehoſhaphat, to whom the kingdome apperteined: thus God vſed the cruelty of this womā to deſtroy the whole family of Ahab.

b The Lord promiſed to mainteine the family of Dauid, & not to quench the light thereof: therefore he moued the heart of Iehoſheba to preſerue him. c Where the Prieſts did lie.

2.Chron.23,1,3.

d The chiefe Prieſt, Iehoſhebas huſband.

e Of the Leuites which had charge of the keeping of the Temple, and kept watch by courſe.

f That none ſhould come vpon them, while they were crowning the king.

g Called the Eaſt gate of the Temple, 2.Chro.23.5.

‖ *Or, that none breake his order.*

h Whoſe charge is ended.

i Reade verſe 5. and 7.

k To wit, Iehoiada.

l That is, Ioaſh, which had bene kept ſecret ſixe yeeres.

m Meaning, the Lawe of God, which is his chiefe charge, and whereby only his throne is eſtabliſhed.

n Where the kings place was in the Temple.

‖ *Or, out of the Temple.*

o To take her part.

p That both the king & the people ſhould maintaine the true worſhip of God, and deſtoy all idolatry.

q That he ſhould gouerne, & they obey in the feare of God.

r Euen in the place where he had blaſphemed God, & thought to haue bene holpen by his idole, there God powred his vengeance vpon him.

ſ To wit, Iehoiada.

19 Then hee tooke the captaines of hundreds, & the other captaines, and the guard, & all the people of the land: and they brought the king from the houſe of the Lord, & came by the way of the gate of the guard to the kings houſe: and he ſate him downe on the throne of the kings.

20 And all the people of the land reioyced, and the citie was in quiet: [t] for they had ſlaine Athaliah with the ſword beſide the kings houſe.

21 Seuen yeere olde was Iehoaſh when he began to reigne.

CHAP. XII.

6 Iehoaſh maketh prouiſion for the repairing of the Temple. 16 He ſtayeth the king of Syria by a preſent from comming againſt Ieruſalem. 20 He is killed by two of his ſeruants.

IN [*] the ſeuenth yeere of Iehu, Iehoaſh began to reigne, and reigned fortie yeeres in Ieruſalem, and his mothers name was Zibiah of Beer-ſheba.

2 And Iehoaſh did that which was good in the ſight of the Lord all his time that [a] Iehoiada the Prieſt taught him.

3 But [b] the hie places were not taken away: for the people offered yet, and burnt incenſe in the high places.

4 ¶ And Iehoaſh ſaid to the Prieſts, All the ſiluer of dedicate things that be brought to the houſe of the Lord, that is, the money of them that are vnder the [c] count, the money that euery man is ſet at, and all the money that one offereth willingly, and bringeth into the houſe of the Lord,

5 Let the Prieſts take it to them, euery man of his acquaintance: and they ſhall repaire the [d] broken places of the houſe, whereſoeuer any decay is found.

6 ¶ Yet in the three and twentieth yeere of king Iehoaſh, the Prieſt had not mended that which was decayed in the temple.

7 Then king Iehoaſh called for Iehoiada the Prieſt, and the other Prieſts, and ſayd vnto them, Why repaire yee not the ruines of the Temple? Now therefore [e] receiue no more money of your acquaintance, except yee deliuer it to repaire the ruines of the Temple.

8 So the Prieſts conſented to receiue no more money of the people, neither to repaire the decayed places of the Temple.

9 Then Iehoiada the Prieſt tooke a cheſt, and bored an hole in the lid of it, and ſet it beſide the altar, on the [f] right ſide, as euery man commeth into the Temple of the Lord. And the Prieſts that kept the ‖ doore, put therein all the money that was brought into the houſe of the Lord.

10 And when they ſawe there was much money in the cheſt, the kings ſecretary came vp, and the high Prieſt, and put it vp after that they had told the money that was found in the houſe of the Lord.

11 And they gaue the money made ready into the handes of them [g] that vndertooke the worke, and that had the ouerſight of the houſe of the Lord: and they payed it out to the carpenters and builders that wrought vpon the houſe of the Lord,

12 And to the maſons and hewers of ſtone, and to buy timber and hewed ſtone, to repaire that was decayed in the houſe of the Lord, and for all that which was layed out for the reparation of the Temple.

13 Howbeit, there was [h] not made for the houſe of the Lord bowles of ſiluer, inſtruments of muſicke, baſins, trumpets, nor any veſſels of golde, or veſſels of ſiluer, of the money that was brought into the houſe of the Lord.

14 But they gaue it to the workemen, which repaired therewith the houſe of the Lord.

15 Moreouer, they reckoned not with the men, into whoſe handes they deliuered that money to be beſtowed on workmen: for they dealt faithfully.

16 The money of the treſpaſſe offering, and the money of the ſinne offrings, was not brought into the houſe of the Lord: for it was the Prieſts.

17 ¶ Thē came vp Hazael king of Aram, and fought againſt Gath, and tooke it: and Hazael ſet his face to go vp to Ieruſalem.

18 And Iehoaſh king of Iudah tooke all the [i] hallowed things that Iehoſhaphat, and Iehoram, and Ahaziah his fathers, kings of Iudah, had dedicated, and that he himſelfe had dedicated, and all the golde that was found in the treaſures of the houſe of the Lord, and in the kings houſe, and ſent it to Hazael king of Aram, and he departed from Ieruſalem.

19 Concerning the reſt of the actes of Ioaſh, and all that he did, are they not written in the booke of the Chronicles of the kings of Iudah?

20 ¶ And his ſeruants aroſe, & wrought treaſon, and [k] ſlewe Ioaſh in the houſe of [l] Millo, when he came downe to Silla:

21 Euen ‖ Iozachar the ſonne of Shimeath, and Iehozabad the ſonne of Shomer his ſeruants ſmote him, and hee died: and they buried him with his fathers in the citie of Dauid. And Amaziah his ſonne reigned in hid ſtead.

CHAP. XIII.

3 Iehoahaz the ſonne of Iehu is deliuered into the hands of the Syrians. 4 He prayeth vnto God and is deliuered. 9 Ioaſh his ſonne reigneth in his ſtead. 20 Eliſha dieth. 24 Hazael dieth.

IN the three and twentieth yeere of Ioaſh the ſonne of Ahaziah king of Iudah, Iehoahaz the ſonne of Iehu began to reigne ouer Iſrael in Samaria, and he reigned ſeuenteene yeere.

2 And hee did euill in the ſight of the Lord, and followed the ſinnes of Ieroboam the ſonne of Nebat, which made Iſrael to [a] ſinne, and departed not therefrom.

3 And the Lord was angry with Iſrael, and deliuered them into the hand of Hazael king of Aram, and into the hand of Ben-hadad the ſonne of Hazael all [b] his dayes.

4 And Iehoahaz beſought the Lord, and the Lord heard him: for hee ſaw the trouble of Iſrael, wherwith the king of Aram troubled them.

5 (And the Lord gaue Iſrael a [c] deliuerer, ſo that they came out from vnder the ſubiection of the Aramites. And the

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[t] Which by her cruelty and perſecution had vexed the whole land before.

2.Chron 24.1.

[a] So long as rulers giue eare to the true miniſters of God, they proſper.

[b] So hard a thing it is for them that are in authoritie, to be brought to the perfit obedience of God.

[c] That is, the money of redemption, Exod. 30.12: alſo the money which the Prieſt valued the vowes at, Leuit. 27.2. and their free liberalitie.

[d] For the Temple which was built an hundred fiftie and fiue yeeres before, had many things decayed in it, both by the negligence of the kings his predeceſſors, and alſo by the wickedneſſe of the idolaters.

[e] He taketh from them the ordering of the money, becauſe of their negligence.

[f] That is, on the South ſide.

‖ *Or, veſſell.*

[g] For the king had appointed other which were meete for that purpoſe, Chap. 22.5.

[h] For theſe men had onely the charge of the reparation of the Temple, and the reſt of the money was brought to the king, who cauſed [illegible] afterward to be made, 2.Chron. 24.14.

[i] After the death of Iehoiada, Ioaſh fell to idolatrie: therefore God reiecteth him, and ſtirreth vp his enemies againſt him, who he pacified with the treaſures of the temple: for God would not be ſerued with thoſe gifts, ſeeing the kings heart was wicked.

[k] Becauſe he had put Zacharie the ſon of Iehoiada to death, 2.Chro. 24.25.

[l] Reade 2.Sam. 5.9.

‖ *Or, Iozabar.*

[a] By worſhipping the calues which Ieroboam did erect in Iſrael.

[b] While Iehoahaz liued.

[c] To wit, Ioaſh the ſonne of Iehoahaz.

children of Iſrael [d]dwelt in their tents as ‡before time.

6 Neuertheleſſe they departed not from the ſinnes of the houſe of Ieroboam which made Iſrael ſinne, but walked in them: euen the [e]groue alſo remained ſtill in Samaria)

7 For he had left of the people to Iehoahaz but fiftie horſemen, and ten charets, and ten thouſand footemen, becauſe the king [f]of Aram had deſtroyed them, and made them like duſt beaten to powder.

8 Concerning the reſt of the actes of Iehoahaz, and all that he did, and his valiant deedes, are they not written in the booke of the Chronicles of the kings of Iſrael?

9 And Iehoahaz ſlept with his fathers, and they buried him in Samaria, and Ioaſh his ſonne reigned in his ſtead.

10 ¶ In the ſeuen and thirtieth yeere of Ioaſh king [g]of Iudah began Iehoaſh the ſonne of Iehoahaz to reigne ouer Iſrael in Samaria, and reigned ſixteene yeere,

11 And did euill in the ſight of the Lord: for he departed not from all the ſinnes of Ieroboam the ſonne of Nebat that made Iſrael to ſinne, but he walked therein.

12 Concerning the reſt of the acts of Ioaſh, and all that he did, & his valiant deedes, and how he fought againſt Amaziah king of Iudah, are they not written in the booke of the Chronicles of the kings of Iſrael?

13 And Ioaſh ſlept with his fathers, and Ieroboam ſate vpon his ſeate: and Ioaſh was buried in Samaria among the kings of Iſrael.

14 ¶ When Eliſha fell ſicke of his ſickeneſſe whereof hee died, Ioaſh the king of Iſrael came downe vnto him, and wept vpon his face, and ſayde, [h]Oh my father, my father, the charet of Iſrael, and the horſemen of the ſame.

15 Then Eliſha ſayd vnto him, Take a bow and arrowes. And he tooke vnto him bow and arrowes.

16 And he ſaid to the king of Iſrael, Put thine hand vpon the bowe. And hee put his hand vpon it. And Eliſha put his hands vpon the kings hands,

17 And ſayd, Open the window [i]Eaſtward. And when hee had opened it, Eliſha ſayd, Shoote. And he ſhot. And he ſayd, Behold the arrowe of the Lordes deliuerance, and the arrowe of deliuerance againſt Aram: for thou ſhalt ſmite the Aramites in Aphek, till thou haſt conſumed them.

18 Againe hee ſayd, Take the arrowes. And hee tooke them. And hee ſayd vnto the king of Iſrael, Smite the ground. And he ſmote thriſe, and ceaſed.

19 Then the man of God was [k]angrie with him, and ſayd, Thou ſhouldeſt haue ſmitten fiue or ſixe times, ſo thou ſhouldeſt haue ſmitten Aram, till thou hadſt conſumed it, where nowe thou ſhalt ſmite Aram but thriſe.

20 ¶ So Eliſha died, and they buried him. And certaine bandes of the Moabites came into the land that yeere.

[d] Safely & without danger.

‡Ebr. as yeſterday, and before yeſterday.

[e] Wherein they did commit their idolatrie, and which the Lord had commanded to be deſtroyed, Deut.16.21.

[f] That is Hazael, and Ben-hadad his ſonne, as verſ 3. Reade of Hazael, chap.8.12.

[g] His chiefe purpoſe is to deſcribe the kingdome of Iudah, and how God performed his promiſe made to the houſe of Dauid: but by the way, he ſheweth how Iſrael was afflicted and puniſhed for their great idolatrie, who though they had now degenerate, yet God both by ſending them ſundry Prophets and diuers puniſhments did call them vnto him againe.

[h] Thus they vſed to call the Prophets and ſeruants of God by whom God bleſſed his people, as chap.2.12. meaning that by their prayers they did more proſper their countrey, then by force of armes.

[i] That is, toward Syria, ſo that he did not onely propheſie with words, but alſo confirmed him by theſe ſignes that he ſhould haue the victory.

[k] Becauſe hee ſeemed content to haue victory againſt the enemies of God for twiſe or thriſe, and had not a zeale to ouercome them continually and to deſtroy them vtterly.

21 And as they were burying a man, behold, they ſaw the ſouldiers: therefore they caſt the man into the ſepulchre of Eliſha. And when the man was downe, and touched the bones of Eliſha, *he [l]reuiued and ſtood vpon his feete.

22 ¶ But Hazael king of Aram vexed Iſrael all the dayes of Iehoahaz.

23 Therefore the Lord had mercy on them, and pitied them, and had reſpect vnto them becauſe of his couenant with Abraham, Izhak, and Iaakob, & would not deſtroy them, neither caſt he them from him as [m]yet.

24 So Hazael the king of Aram died: and Ben-hadad his ſonne reigned in his ſtead.

25 Therefore Iehoaſh the ſonne of Iehoahaz returned, and tooke out of the hand of Ben-hadad the ſonne of Hazael the cities which hee had taken away by warre out of the hand of Iehoahaz his father: for three times did Ioaſh beate him, and reſtored the cities vnto Iſrael.

CHAP. XIIII.

1 Amaziah the king of Iudah putteth to death them that ſlew his father. 7 And after ſmiteth Edom. 15 Ioaſh dieth, and Ierobeam his ſonne ſucceedeth him. 29 And after him reigneth Zachariah.

The ſecond yeere of Ioaſh ſonne of Iehoahaz king of Iſrael reigned *Amaziah the ſonne of Ioaſh king of Iudah.

2 Hee was fiue and twentie yeere olde when he began to reigne, and reigned nine and twentie yeere in Ieruſalem, and his mothers name was Iehoadan of Ieruſalem.

3 And hee did [a]vprightly in the ſight of the Lord, yet not like Dauid his father, but did according to all that Ioaſh his father had done.

4 Notwithſtanding the hie places were not taken away: for as yet the people did ſacrifice and burnt incenſe in the hie places.

5 ¶ And when the kingdome was confirmed in his hand, hee ſlewe his ſeruants which had *killed the king his father.

6 But the children of thoſe that did ſlay him, he [b]ſlew not, according vnto that that is written in the booke of the Lawe of Moſes wherein the Lord commaunded, ſaying, *The fathers ſhall not bee put to death for the children, nor the children put to death for the fathers: but euery man ſhall bee put to death for his owne ſinne.

7 He ſlewe alſo of [c]Edom in the valley of ſalt ten thouſand, and tooke ‖the citie of Sela by warre, and called the name thereof Ioktheel vnto this day.

8 ¶ Then Amaziah ſent meſſengers to Iehoaſh the ſonne of Iehoahaz, ſonne of Iehu king of Iſrael, ſaying, Come, [d]let vs ſee one another in the face.

9 Then Iehoaſh the king of Iſrael ſent to Amaziah king of Iudah, ſaying, The thiſtle that is in Lebanon, ſent to the [e]Cedar that is in Lebanon, ſaying, Giue thy

Ecclus.48.14.

[l] By this miracle God confirmed the authority of Eliſha, whoſe doctrine in his life they contemned, that at this ſight they might returne & imbrace ỹ ſame doctrine.

[m] That is, vntill their ſinnes were come to a full meaſure, & there was no more hope of amendement.

2.Chron.25.1.

[a] In the beginning of his reigne hee ſeemed to haue an outward ſhewe of godlineſſe, but afterward he became an idolater, and worſhipped the idoles of the Idumeans.

Chap.12.20.

[b] Becauſe they neither conſented nor were partakers with their fathers in that acte.

Deut.24.16. ezek.18.20.

[c] For the Idumeans, whom Dauid had brought to ſubiection, did rebell in the time of Iehoram ſonne of Iehoſhaphat.

‖*Or, the tower or rocke, 2.Chron.25.12.*

[d] Let vs fight hand to hand and trie it by battell, and not deſtroy one anothers cities.

[e] By this parable Iehoaſh compareth himſelfe to a cedar tree, becauſe of his great kingdome ouer ten tribes, and Amaziah to a thiſtle, becauſe he ruled but ouer two tribes, and the wild beaſts are Iehoaſh his ſouldiers that ſpoyled the cities of Iudah.

daughter to my ſonne to wife: and the wild beaſt that was in Lebanon, went and trode downe the thiſtle.

10 Becauſe thou haſt ſmitten Edom, thine heart hath made thee proude: [f]bragge of glory, and tary at home: why doeſt thou prouoke to thine hurt, that thou ſhouldeſt fall, and Iudah with thee?

11 But Amaziah would not heare: therefore Iehoaſh king of Iſrael went vp, and he and Amaziah king of Iudah ſaw one another in the face at Beth-ſhemeſh which is in Iudah.

12 And Iudah was put to the worſe before Iſrael, and they fled euery man to their tents.

13 But Iehoaſh king of Iſrael tooke Amaziah king of Iudah, the ſonne of Iehoaſh the ſonne of Ahaziah, at Beth-ſhemeſh, and ‖ came to Ieruſalem, and brake downe the wall of Ieruſalem, from the gate of Ephraim to the corner gate, foure hundreth cubites.

14 And he tooke all the gold & ſiluer, and all the veſſels that were found in the houſe of the Lord, and in the treaſures of the Kings houſe, and the children that were in [g]hoſtage, and returned to Samaria.

15 Concerning the reſt of the acts of Iehoaſh which he did, and his valiant deedes, and how hee fought with Amaziah king of Iudah, are they not written in the booke of the Chronicles of the kings of Iſrael?

16 And Iehoaſh ſlept with his fathers, and was buried at Samaria among the kings of Iſrael: and Ieroboam his ſonne reigned in his ſtead.

17 ¶ And Amaziah the ſonne of Ioaſh king of Iudah, liued after the death of Iehoaſh ſonne of Iehoahaz king of Iſrael fifteene yeere.

18 Concerning the reſt of the actes of Amaziah, are they not written in the booke of the Chronicles of the kings of Iudah?

19 But they [*]wrought treaſon againſt him in Ieruſalem, and he fled to [h]Lachiſh, but they ſent after him to Lachiſh, and ſlew him there.

20 And they brought him on horſes, and hee was buried at Ieruſalem with his fathers in the citie of Dauid.

21 Then all the people of Iudah tooke [i]Azariah which was ſixteene yeere old, and made him king for his father Amaziah.

22 He built [k]Elath, and reſtored it to Iudah, after that ẏ king ſlept with his fathers.

23 ¶ In the fifteenth yeere of Amaziah the ſonne of Ioaſh king of Iudah, was Ieroboam the ſonne of Ioaſh made king ouer Iſrael in Samaria, and reigned one and fortie yeere.

24 And hee did euill in the ſight of the Lord: for he departed not from al the [l]ſinnes of Ieroboam the ſonne of Nebat, which made Iſrael to ſinne.

25 Hee reſtored the coaſt of Iſrael, from the entring of Hamath, vnto the Sea of the wilderneſſe, according to the worde of the Lord God of Iſrael, which he ſpake ‡ by his ſeruant Ionah the ſonne of Amittai the prophet, which was of Gath Hepher.

26 For the Lord ſaw the exceeding bitter affliction of Iſrael, ſo that there was none [m]ſhut vp, nor any left, neither yet any that could helpe Iſrael.

27 Yet the Lord had not decreed to put out the name of Iſrael from vnder the heauen: therefore he preſerued them by the hand of Ieroboam the ſonne of Ioaſh.

28 Concerning the reſt of the acts of Ieroboam, and all that he did, and his valiant deedes, and how hee fought, and how hee reſtored Damaſcus and [n]Hamath to Iudah in Iſrael, are they not written in the booke of the Chronicles of the kings of Iſrael?

29 So Ieroboam ſlept with his fathers, euen with the kings of Iſrael, and Zachariah his ſonne reigned in his ſtead.

CHAP. XV.

1 Azariah the king of Iudah becommeth a leper. 5 Of Iotham, 10 Shallum, 14 Menahem, 23 Pekahiah, 30 Vzziah, 32 Iotham, 38 and Ahaz.

1 IN the ‡ ſeuen and twentieth yeere of Ieroboam king of Iſrael, began Azariah, ſonne of Amaziah king of Iudah to reigne.

2 Sixteene yeere olde was hee when hee was made king, and he reigned two and fiftie yeeres in Ieruſalem: and his mothers name was Iecholiah of Ieruſalem.

3 And hee did [a]vprightly in the ſight of the Lord, according to all that his father Amaziah did.

4 But the hie places were not put away: for the people yet offred, and burned incenſe in the hie places.

5 And the Lord [b]ſmote the king: and he was a leper vnto the day of his death, and dwelt in an houſe apart, and Iotham the kings ſonne gouerned the houſe, and [c]iudged the people of the land.

6 Concerning the reſt of the actes of Azariah, and all that he did, are they not written in the booke of the Chronicles of the kings of Iudah?

7 So Azariah ſlept with his fathers, and they buried him with his fathers in the citie of Dauid, and Iotham his ſonne reigned in his ſtead.

8 ¶ In the eight and thirtieth yeere of Azariah king of Iudah, did Zachariah the ſonne of Ieroboam reigne ouer Iſrael in Samaria ſixe [d]moneths,

9 And did euill in the ſight of the Lord, as did his fathers: for he departed not from the ſinnes of Ieroboam the ſonne of Nebat, which made Iſrael to ſinne.

10 And Shallum the ſonne of Iabeſh conſpired againſt him, and ſmote him in the ſight of the people, and [e]killed him, and reigned in his ſtead.

11 Concerning the reſt of the acts of Zachariah, behold, they are write in the booke of the Chronicles of the kings of Iſrael.

12 This was the [*]worde of the Lord, which hee ſpake vnto Iehu, ſaying, Thy ſonnes ſhall ſit on the throne of Iſrael vnto the fourth generation after thee. And it came ſo to paſſe.

13 ¶ Shallum the ſonne of Iabeſh began to reigne in the nine and thirtieth yeere of Vzziah king of Iudah: and hee reigned

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[f] Bragge of thy victory, ſo that thou tarry at home and annoy me not.

‖ *Or, brought him.*

[g] That is, which the Iſraelites had giuen to them of Iudah for an aſſurance of peace.

[*] 2.*Chron.*25.27.

[h] Which citie Roboam built in Iudah for a fortreſſe, 2.Chro. 31.9.

[i] Who is alſo called Vzziah, 2.Chron.26.1.

[k] Who is alſo called Elanon or Eloth.

[l] Becauſe this idolatrie was ſo vile and almoſt incredible, that men ſhould forſake the liuing God to worſhip calues, the worke of mans hands, therefore the Scripture doeth oft times repeate it in the reproch of all idolaters.

‡ *Ebr. by the hand of.*

[m] Read 1.King. 14.10.

‡ *Ebr. had not ſpoken.*

[n] Which was alſo called Antiochia of Syria, or Riblah.

‡ *Eb. in the twentieth yeere, and ſeuenth yeere.*

[a] So long as he gaue eare to Zachariah the Prophet.

[b] His father and grandfather were ſlaine by their ſubiects and ſeruants, and he, becauſe he would vſurpe the Prieſts office contrary to Gods ordinance, was ſmitten immediatly by the hand of God with the leproſie. 2.Chron. 26.21.

[c] As viceroy, or deputie to his father.

[d] Hee was the fourth in deſcent from Iehu, who reigned according to Gods promiſe, but in him God began to execute his wrath againſt the houſe of Iehu.

[e] Zachariah was the laſt in Iſrael, that had the kingdome by ſucceſſion, ſaue only Pekahiah the ſonne of Menahem, who reigned but two yeeres.

[*] *Chap.* 10.30.

the ſpace of a moneth in Samaria.

14 For Menahem the ſon of Gadi went vp from Tirzah, and came to Samaria, and ſmote Shallum the ſonne of Iabeſh in Samaria, and ſlew him, & reigned in his ſtead.

15 Concerning the reſt of the actes of Shallum, & the treaſon which hee wrought, beholde, they are written in the booke of the Chronicles of the Kings of Iſrael.

16 ¶ Then Menahem deſtroyed [f] Tiphſah, and all that were therein, and the coaſts thereof from Tirzah, becauſe they opened not to him, and he ſmote it, and ript vp all their women with childe.

[f] Which was a citie of Iſrael that would not receiue him to be king.

17 The nine & thirtieth yeere of Azariah king of Iudah, began Menahem the ſonne of Gadi to reigne ouer Iſrael, and reigned ten yeeres in Samaria.

18 And he did euill in the ſight of the Lord, and departed not all his dayes from the ſinnes of Ieroboam the ſonne of Nebat, which made Iſrael to ſinne.

19 ¶ Then Pul the king of Aſſhur came againſt the [g] land: and Menahem gaue Pul a thouſand [h] talents of ſiluer, that his hand might bee with him, and eſtabliſh the kingdome in his hand.

[g] That is, of Iſrael.

[h] Inſtead of ſeeking helpe of God, he went about by money to purchaſe the fauour of this king, being an infidel, and therefore God forſooke him, and Pul ſoone afterward brake promiſe, deſtroyed his countrey, and led his people away captiue.

20 And Menahem exacted the money in Iſrael, that all men of ſubſtance ſhould giue the king of Aſſhur fiftie ſhekels of ſiluer a piece: ſo the king of Aſſhur returned and taried not there in the land.

21 Concerning the reſt of the acts of Menahem, and all that he did, are they not written in the booke of the Chronicles of the kings of Iſrael?

22 And Menahem ſlept with his fathers, and Pekahiah his ſonne did reigne in his ſtead.

23 ¶ In the fiftieth yeere of Azariah king of Iudah, began Pekahiah the ſonne of Menahem to reigne ouer Iſrael in Samaria, and reigned two yeere.

24 And hee did euill in the ſight of the Lord: for he departed not from the ſinnes of Ieroboam the ſonne of Nebat, which made Iſrael to ſinne.

25 And Pekah the ſonne of Remaliah, his captaine conſpired againſt him, and ſmote him in Samaria in the place of the kings palace with [i] Argob and Arieh, and with him fifty men of the Gileadites: ſo hee killed him, and reigned in his ſtead.

[i] Which were of the ſame conſpiracie.

26 Concerning the reſt of the actes of Pekahiah, and all that he did, behold, they are written in the booke of the Chronicles of the kings of Iſrael.

27 ¶ In the two and fiftieth yeere of Azariah king of Iudah beganne Pekah the ſonne of Remaliah to reigne ouer Iſrael in Samaria, and reigned twentie yeeres.

28 And hee did euill in the ſight of the Lord: for he departed not from the ſinnes of Ieroboam the ſonne of Nebat, that made Iſrael to ſinne.

29 In the dayes of Pekah king of Iſrael [k] came Tiglath Pileſer king of Aſſhur, and tooke Iion, and Abel, Beth-maachah, and Ianoah, and Kedeſh, and Hazor, and Gilead, and Galilah, and all the land of Naphtali, and caried them away to Aſſhur.

[k] For God ſtirred vp Pul and Tiglath Pileſer againſt Iſrael for their ſinnes, 1.Chro.5.26.

30 And Hoſhea the ſonne of Elah wrought treaſon againſt Pekah the ſonne of Remaliah, and ſmote him, & ſlew him, and reigned in his ſtead in the twentieth yeere of Iotham the ſonne of Vzziah.

31 Concerning the reſt of the acts of Pekah, and all that he did, behold, they are written in the booke of the Chronicles of the kings of Iſrael.

32 ¶ In the ſecond yere of Pekah the ſonne of Remaliah king of Iſrael began Iotham ſonne of ‖ Vzziah king of Iudah to reigne.

2.Chro.27.1.

‖ Or, Azariah.

33 Fiue and twentie yeere olde was hee, when he began to reigne, and he reigned ſixteene yeere in Ieruſalem: and his mothers name was Ieruſha the daughter of Zadok.

34 And hee did vprightly in the ſight of the Lord: hee did according [l] to all that his father Vzziah had done.

[l] He ſheweth that his vprightnes was not ſuch, but that he had many and great faults.

35 But the high places were not put away: for the people yet offered and burnt incenſe in the high places: he built the higheſt gate of the houſe of the Lord.

36 Concerning the reſt of the acts of Iotham, and all that hee did, are they not written in the booke of the Chronicles of the kings of Iudah?

37 In [m] thoſe dayes the Lord began to ſend againſt Iudah Rezin the king of Aram, and [n] Pekah the ſonne of Remaliah.

[m] After ye death of Iotham.

[n] Which ſlew of Iudah in one day ſixſcore thouſand fighting men, 2.Chron.28.6. becauſe they had forſaken the true God.

38 And Iotham ſlept with his fathers, and was buried with his fathers in the citie of Dauid his father, and Ahaz his ſonne reigned in his ſtead.

CHAP. XVI.

1 Ahaz king of Iudah conſecrateth his ſonne in fire. 5 Ieruſalem is beſieged. 9 Damaſcus is taken and Rezin ſlaine. 11 Idolatrie. 19 The death of Ahaz. 20 Hezekiah ſucceedeth him.

The ſeuenteenth yeere of Pekah the ſonne of Remaliah, [a] Ahaz the ſonne of Iotham king of Iuda began to reigne.

[a] This was a wicked ſonne of a godly father, as of him againe came godly Ezekiah, and of him wicked Manaſſeh, ſaue that God in the end ſhewed him mercy. Thus we ſee how vncertaine it is to depend on the dignitie of our fathers.

2 Twentie yeere olde was Ahaz, when he began to reigne, and hee reigned ſixteene yeere in Ieruſalem, and did not vprightly in the ſight of the Lord his God, like Dauid his father:

3 But walked in the way of the kings of Iſrael, yea, and made his ſonne to [b] goe thorow the fire, after the abominations of the heathen, whom the Lord had caſt out before the children of Iſrael.

[b] That is, offred him to Molech, or made him to paſſe betweene two fires, as the maner of the Gentiles was, Leuit.18.21. deut.18.10.

4 Alſo he offred and burnt incenſe in the high places, and on the hils, and vnder euery greene tree.

5 ¶ Then Rezin king of Aram, and Pekah ſonne of Remaliah king of Iſrael came vp to Ieruſalem to fight: and they beſieged Ahaz, but could not ouercome [c] him.

Iſa.7.1.

6 At the ſame time Rezin king of Aram reſtored [d] Elath to Aram, and droue the Iewes from Elath: ſo the Aramites came to Elath, and dwelt there vnto this day.

17 Then Ahaz ſent [e] meſſengers to Tiglath Pileſer king of Aſſhur, ſaying, I am thy ſeruant and thy ſonne: come vp, and deliuer mee out of the hand of the

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[c] For the Lord preſerued the citie and his people for his promiſe ſake made to Dauid. [d] Which city Azariah had taken from the Aramites, and fortified it, Chap.14.22. [e] Contrary to the admonition of the Prophet, Iſa.7.4.

king of Aram, & out of the hand of the king of Iſrael which riſe vp againſt me.

8 And Ahaz tooke the ſiluer & the golde that was found in the [f] houſe of the Lord, and in the treaſures of the kings houſe, and ſent a preſent vnto the king of Aſſhur.

9 And the king of Aſſhur conſented vnto him: and the king of Aſſhur went vp againſt Damaſcus, and when hee had taken it, hee caried the people away to Kir, and ſlew Rezin.

10 And king Ahaz went vnto Damaſcus to meet Tiglath Pileſer king of Aſſhur: and when king Ahaz ſaw the altar that was at Damaſcus, he ſent to Vriah the Prieſt the paterne of the altar, and the faſhion of it, and all the workemanſhip thereof.

11 And Vriah the Prieſt made an altar [g] in all points like to that which king Ahaz had ſent from Damaſcus, ſo did Vriah the Prieſt againſt king Ahaz came from Damaſcus.

12 So when the King was come from Damaſcus, the king ſawe the altar: and the king drewe neere to the altar, and offered [h] thereon.

13 And he offered his burnt offering, and his meate offering, and powred his drinke offering, and ſprinkled the blood of his peace offerings beſides the altar.

14 And ſet it by the braſen altar which was before the Lorde, and brought it in farther before the houſe betweene the altar and the houſe of the Lord, and ſet it on the North ſide of the altar.

15 And king Ahaz commaunded Vriah the Prieſt, and ſayd, Vpon the great altar ſet on fire in the morning the burnt offering, and in the euen the meate offering, and the kings burnt offering and his meat offering, with the burnt offering of all the people of the land, and their meate offering, and their drinke offerings: and powre thereby all the blood of the burnt offering, and all the blood of the ſacrifice, and the [k] braſen altar ſhalbe for me to inquire of God.

16 And Vriah the Prieſt did according to all that king Ahaz had commanded.

17 And king Ahaz brake the borders of the baſes, and tooke the caldrons from off them, and tooke downe the ſea from the braſen oxen that were vnder it and put it vpon a pauement of ſtones.

18 And the [l] vaile for the Sabbath (that they had made in the houſe) and the kings entrie without turned he to the houſe of the Lord, [m] becauſe of the king of Aſſhur.

19 Concerning the reſt of the actes of Ahaz, which he did, are they not written in the booke of the Chronicles of the kings of Iudah?

20 And Ahaz ſlept with his fathers, and was buried with his fathers in the citie of Dauid, and Hezekiah his ſonne reigned in his ſtead.

CHAP. XVII.

3 Hoſhea king of Iſrael is taken, 4 and he and al his realme brought to the Aſſyrians 18 for their idolatry. 25 Lions deſtroy the Aſſyrians that dwelt in Samaria. 29 Euery one worſhippeth the God of his nation, as contrary to the commandement of God.

IN the twelfth yeere of Ahaz king of Iudah beganne Hoſhea the ſonne of Elah to reigne in Samaria ouer Iſrael, and reigned nine yeeres.

2 And he did euil in the ſight of the Lord, [a] but not as the kings of Iſrael, that were before him.

3 And Shalmaneſer king of Aſſhur came vp againſt him, and Hoſhea became his ſeruant, and gaue him preſents.

4 And the king of Aſſhur found treaſon in Hoſhea: for he had ſent meſſengers to So king of Egypt, and brought no preſent vnto the king of Aſſhur, [b] as he had done yeerely: therefore the king of Aſſhur ſhut him vp, and put him in priſon.

5 Then the king of Aſſhur came vp thorowout all the land, and went againſt Samaria, and beſieged it three yeeres.

6 ¶ *In the ninth yeere of Hoſhea, the king of Aſſhur tooke Samaria, and caried Iſrael away to Aſſhur, and put them in Halah, and in Habor by the riuer of Gozan, and in the cities of the [c] Medes.

7 For when the children of Iſrael [d] ſinned againſt the Lord their God, which had brought them out of the land of Egypt, from vnder the hand of Pharaoh king of Egypt, and feared other gods,

8 And walked according to the faſhions of the heathen, whome the Lorde had caſt out before the children of Iſrael, and after the maners of the kings of Iſrael, which they vſed,

9 And the children of Iſrael had done ſecretly things that were not vpright before the Lorde their God, and thorowout all their cities had built high places, both from the tower [e] of the watch, to the defenced city,

10 And had made them images and groues vpon euery hie hill, and vnder euery greene tree,

11 And there burnt incenſe in all the high places, as did the heathen, whom the Lord had taken away before them, and wrought wicked things to anger the Lord,

12 And ſerued idoles: whereof the Lorde had ſayd vnto them, *Yee ſhall doe no ſuch thing.

13 Notwithſtanding the Lorde teſtified to Iſrael, and to Iudah ‡by all the Prophets, and by all the Seers, ſaying, *Turne from your euill wayes, and keepe my commaundements and my ſtatutes, according to all the law, which I commanded your fathers, and which I ſent to you by my ſeruants the Prophets.

14 Neuertheleſſe, they would not obey, *but hardened their neckes, like to the neckes of their [f] fathers, that did not beleeue in the Lord their God.

15 And they refuſed his ſtatutes and his couenant, that hee made with their fathers, and his teſtimonies (wherewith hee witneſſed vnto them) and they followed vanitie, and became vaine, and followed the heathen that were rounde about them concerning whome, the Lord had charged them,

[f] Thus he ſpared not to ſpoile the Temple of God to haue ſuccour of men, & would not once lift his heart towarde God, to deſire his helpe, nor yet heare his Prophets counſell.

[g] Wee ſee that there is no prince ſo wicked, but he ſhall finde flatterers and falſe miniſters to ſerue his turne.

[h] Either offerings for peace or proſperitie, or of thankeſgiuing, as Leuit.3.1. or els meaning the morning & euening offering, Exod.29.38. num.28.3. and thus he contemned the meanes and the altar, which God had commanded by Salomon to ſerue God after his owne fantaſie.

[i] That is, at the right hand, as men went into the Temple.

[k] Here he eſtabliſheth by commandement his owne wicked proceedings, and doth aboliſh the commandement and ordinance of God.

[l] Or, tent, wherein they lay on the Sabbath, which had ſerued their weeke in the Temple, and ſo departed home.

[m] Either to flatter the king of Aſſyria when he ſhould thus ſee him change the ordinance of God, or els that yͤ temple might be a refuge for him, if the king ſhould ſuddenly aſſaile his houſe.

[a] Though he inuented no new idolatry or impietie as others did, yet he ſought for helpe at the Egyptians, which God had forbidden.

[b] For he had payed tribute for the ſpace of eight yeeres.

*Chap.*18.10.

[c] For at this time the Medes and Perſians were ſubiect to the Aſſyrians.

[d] He ſetteth forth at length the cauſe of this great plague and perpetuall captiuitie, to admoniſh all people and nations to cleaue to the Lord God, and only to worſhip him for feare of like iudgement.

[e] Meaning, thorowout all their borders.

*Deut.*4.19.

‡*Ebr. by the hand of.*

*Iere.*18.11.*and* 25.5.*and* 35.15

*Deut.*31.27.

[f] So that to alledge the authoritie of our fathers or great antiquitie, except we can prooue that they were godly, is but to declare that we are the children of the wicked.

them, that they ſhould not doe like them.

16 Finally, they left all the commandements of the Lorde their God, and made them molten images, *euen two calues, and made a groue, and worſhipped all the [g] hoſte of heauen, and ſerued Baal.

17 And they made their ſonnes, and their daughters [h] paſſe thorow the fire, and vſed witchcraft and enchantments, yea, [i] ſolde themſelues to do euill in the ſight of the Lord to anger him.

18 Therfore ỹ Lord was exceeding wroth with Iſrael, & put them out of his ſight, and none was left but the tribe of Iudah [k] onely.

19 Yet Iudah kept not the commaundements of the Lorde their God, but walked according to the faſhion of Iſrael, which they vſed.

20 Therefore the Lord caſt off al the ſeed of Iſrael, and afflicted them, and deliuered them into the handes of ſpoylers, vntill hee had caſt them out of his [l] ſight.

21 [m] For hee cut off Iſrael from the houſe of Dauid, and they made Ieroboam the ſon of Nebat, King: and Ieroboam drew Iſrael away from following the Lorde, and made them ſinne a great ſinne.

22 For the children of Iſrael walked in all the ſinnes of Ieroboam, which he did, and departed not therefrom,

23 Vntill the Lorde put Iſrael away out of his ſight, as hee had ſaid ‡ by all his ſeruants the * Prophets, & caried Iſrael away out of their land to Aſhur vnto this day.

24 And the king of Aſhur brought folke from Babel, and from [n] Cuthah, and from Aua, and from Hamath, and from Sepharuaim, and placed them in the cities of Samaria in ſtead of the children of Iſrael: ſo they poſſeſſed Samaria, and dwelt in the cities thereof.

25 ¶ And at the beginning of their dwelling there, they [o] feared not the Lorde: therefore the Lorde ſent lyons among them, which ſlew them.

26 Wherefore they ſpake to the King of Aſhur, ſaying, The nations which thou haſt remooued, and placed in the cities of Samaria, knowe not the maner of the God of the land: therefore he hath ſent lyons among them, and beholde, they ſlay them, becauſe they know not the maner of the God of the land.

27 Then the King of Aſhur commaunded, ſaying, Cary thither one of the Prieſts, whom ye brought thence, and let him go and dwell there, and teach them the maner of the God [p] of the countrey.

28 So one of the Prieſts, which they had caried from Samaria, came and dwelt in Beth-el, and taught them how they ſhould feare the Lord.

29 Howbeit, euery Nation made their gods, & put them in the houſes of the hie places, which the Samaritans had made euery Nation in their cities, wherein they dwelt.

30 For the men of Babel made [q] Succoth-Benoth: & the men of Cuth made Nergal, and the men of Hamath made Aſhima,

31 And the Auims made Nibhaz, and Tartak: and the Sepharuims burnt their children in the fire to Adrammelech, and Anammelech the gods of Sepharuaim.

32 Thus they feared the Lorde, and appointed out prieſts out of themſelues for the hie places, who prepared for them ſacrifices in the houſes of the hie places.

33 * They [r] feared the Lorde, but ſerued their gods after the maner of the nations whom they caried thence.

34 Vnto this day they doe after the olde maner: they neither feare God, neither doe after their [ſ] ordinances, nor after their cuſtomes, nor after the Law, nor after the commandement, which the Lorde commaunded the children of Iaakob, * whom hee named Iſrael,

35 And with whom the Lorde had made a couenant, and charged them, ſaying, * Feare none other gods, nor bowe your ſelues to them, nor ſerue them, nor ſacrifice to them:

36 But feare the Lord which brought you out of the lande of Egypt with great power, and a ſtretched out arme: him feare ye, and worſhip him, and ſacrifice to him.

37 Alſo keepe yee diligently the ſtatutes and the ordinances, and the Lawe, and the commaundement, which hee wrote for you, that yee doe them continually, and feare not other gods.

38 And forget not the couenant that I haue made with you, neither feare yee other gods.

39 But feare the Lord your God, and he will deliuer you out of the handes of all your enemies.

40 Howbeit, they obeyed not, but did after their old cuſtome.

41 So theſe [t] Nations feared the Lorde, and ſerued their images alſo: ſo did their children, and their childrens children: as did their fathers, ſo do they vnto this day.

CHAP. XVIII.

4 Hezekiah king of Iudah putteth downe the braſen ſerpent, and deſtroyeth the idoles. 7 And proſpereth. 11 Iſrael is caried away captiue. 30 The blaſphemie of Saneherib.

NOw in the * third yeere of Hoſhea ſonne of Elah the king of Iſrael, Hezekiah the ſonne of Ahaz King of Iudah beganne to reigne.

2 Hee was fiue and twentie yeere olde when hee began to reigne, and reigned nine and twentie yeere in Ieruſalem. His mothers name alſo was Abi the daughter of Zachariah.

3 And hee did [a] vprightly in the ſight of the Lord according to all that Dauid his father had done.

4 Hee tooke away the hie places, & brake the images, and cut downe the groues, and brake in pieces the * braſen ſerpent that Moſes had made: for vnto thoſe dayes the children of Iſrael did burne incenſe to it, and he called it [b] Nehuſhtan.

Exod.32.8.
1.king.12.28.

[g] That is, the Sun, the Moone and ſtarres,
Deut.4.19.

[h] Reade Chap. 16.3.

[i] Reade of this phraſe, 1.King. 21.20,25.

[k] No whole tribe was left but Iudah: and they of Beniamin & Leui, which remained, were counted with Iudah.

[l] Out of the land where he ſhewed the greateſt tokens of his preſence and fauour.

[m] That is, God cut off the tenne tribes, 1.King. 12.16,20.

‡ *Ebr. by the hand of.*
Iere.25.9.

[n] Of theſe peoples came the Samaritans, whereof mention is ſo much made in the Goſpel, and with whom the Iewes would haue nothing to do, Iohn 4.9.

[o] That is, they ſerued him not: therefore, leaſt they ſhould blaſpheme him, as though there were no God, becauſe he chaſtiſed the Iſraelites, he ſheweth his mighty power among them by this ſtrange puniſhment.

[p] That is, how to worſhip him: thus the wicked, rather then to looſe their commodities, will change to all religions.

[q] Meaning, that euery countrey ſerued that idole, which was moſt eſteemed in that place whence they came,

Ezek.20.39.
zeph.1.5.

[r] That is, they had a certaine knowledge of God, and feared him becauſe of the puniſhment, but they continued ſtill idolaters, as doe the Papiſts, which worſhip both God and idoles: but this is not to feare God, as appeareth, verſe 34.

[ſ] He meaneth this by the Iſraelites, to whom God had giuen his commandements.

Gene.32.28.
1.king.18.31.
Iudg.6.10.
iere.10.2.

[t] That is, theſe ſtrangers, which were ſent into Samaria by the Aſſyrians.

2.Chron.28.27. and 29.1.

[a] Although they of Iudah were giuen to idolatrie and impietie, as they of Iſrael were, yet God for his promiſe ſake, was mercifull vnto the throne of Dauid: and yet by his iudgement toward the other prouoked them to repentance. *Numb.21.8,9.* [b] That is, a piece of braſſe: thus hee called the ſerpent by contempt, which notwithſtanding, was ſet vp by the word of God, and miracles were wrought by it: yet when it was abuſed to idolatrie, this good King deſtroyed it, not thinking it worthy to be called a ſerpent, but a piece of braſſe.

5 He truſted in the Lord God of Iſrael: ſo that after him was none like him among all the Kings of Iudah, neither were there any ſuch before him.

6 For hee claue to the Lorde, and departed not from him, but kept his commaundements, which the Lorde had commaunded Moſes.

7 So the Lorde was with him, and hee proſpered in all things, which hee tooke in hand: alſo hee rebelled againſt the King of Aſhur, and ſerued him not.

8 Hee ſmote the Philiſtims vnto Azzah, and the coaſtes thereof, [c] from the watch tower vnto the defenced citie.

9 ¶ *And in the fourth yeere of King Hezekiah, (which was the ſeuenth yeere of Hoſhea ſonne of Elah king of Iſrael) Shalmaneſer King of Aſhur came vp againſt Samaria, and beſieged it.

10 And after three yeeres they tooke it, euen in the ſixth yeere of Hezekiah: that is, *the ninth yeere of Hoſhea King of Iſrael was Samaria taken.

11 Then the King of Aſhur did cary away Iſrael vnto Aſhur, and put them in Halah, and in Habor, by the riuer of Gozan, and in the cities of the Medes,

12 Becauſe they would not obey the voyce of the Lorde their God, but tranſgreſſed his Couenant: that is, all that Moſes the ſeruant of the Lord had commanded, and would neither obey nor doe them.

13 ¶ *Moreouer, in the fourteenth yeere of King Hezekiah, Saneherib King of Aſhur came vp againſt all the ſtrong cities of Iudah, and tooke them.

14 Then Hezekiah King of Iudah ſent vnto the King of Aſhur to Lachiſh, ſaying, [d] I haue offended: depart from me. & what thou layeſt vpon me, I will beare it. And the King of Aſhur appointed vnto Hezekiah King of Iudah three hundreth talents of ſiluer, and thirtie talents of gold.

15 Therefore Hezekiah gaue all the ſiluer that was found in the houſe of the Lord, and in the treaſures of the Kings houſe.

16 At the ſame ſeaſon did Hezekiah pull off the plates of the doores of the Temple of the Lorde, and the pillars (which the ſayde Hezekiah King of Iudah had couered ouer) and gaue them to the King of Aſhur.

17 ¶ And the King of Aſhur ſent [e] Tartan and Rabſaris, and Rabſhakeh from Lachiſh to King Hezekiah with a great hoſte againſt Ieruſalem. And they went vp, and came to Ieruſalem, and when they were come vp, they ſtood by the conduit of the vpper poole, which is by the path of the fullers field,

18 And called to the King. Then came out to them Eliakim the ſonne of Hilkiah, which was ſteward of the houſe, and Shebnah the chanceller, and Ioah the ſonne of Aſaph the ‖Recorder.

19 And Rabſhakeh ſaid vnto them, Tell ye Hezekiah, I pray you, Thus ſayeth the great King, euen the great King of Aſhur, What confidence is this wherein thou truſteſt?

20 Thou thinkeſt, Surely I haue ‡ eloquence, [f] but counſell and ſtrength are for the warre. On whom then doeſt thou truſt, that thou rebelleſt againſt me?

c Reade Chap. 17.9.

Chap. 17.3.

Chap. 17.6.

2. Chron. 32.1. eſa. 36.1. ecclus. 48.18,19.

d As his zeale was before praiſed, ſo his weakeneſſe is here ſet forth that none ſhould glory in himſelfe.

e After certaine yeeres when Hezekiah ceaſed to ſend the tribute appointed by the king of the Aſſyrians, he ſent his captaines and armie againſt him,

‖Or, writer of Chronicles, or, Secretarie.

‡Ebr. talke of the lippes.

21 Loe, thou truſteſt now in this broken ſtaffe of reed, to wit, on [g] Egypt, on which if a man leane, it will goe into his hand, and pearce it: ſo is Pharaoh King of Egypt vnto all that truſt on him.

22 But if yee ſay vnto me, Wee truſt in the Lord our God, is not that hee whoſe hie places, and whoſe altars Hezekiah hath [h] taken away, and hath ſaid to Iudah and Ieruſalem, Yee ſhall worſhip before this Altar in Ieruſalem?

23 Nowe therefore giue [i] hoſtages to my lord the King of Aſhur, and I will giue thee two thouſand horſes, if thou be able to ſet riders vpon them.

24 For howe canſt thou deſpiſe any captaine of the leaſt of my maſters ſeruants, and put thy truſt on Egypt for charets and horſmen?

25 Am I nowe come vp without the [k] Lord to this place, to deſtroy it? the Lorde ſayde to me, Goe vp againſt this lande, and deſtroy it.

26 Then Eliakim the ſonne of Hilkiah, and Shebnah, and Ioah ſayd vnto Rabſhakeh, Speake, I pray thee, to thy ſeruants in the ‖Aramites language, for we vnderſtand it, & talke not with vs in the Iewes tongue, in the audience of the people that are on the wall.

27 But Rabſhakeh ſayd vnto them, Hath my maſter ſent mee to thy maſter and to thee to ſpeake theſe wordes, and not to the men which ſit on the wall, that they may eat their owne doung, and drinke ‡ their owne piſſe with you?

28 So Rabſhakeh ſtoode and cryed with a loude voyce in the Iewes language, and ſpake, ſaying, Heare the wordes of the great King, of the King of Aſhur.

29 Thus ſayeth the King, Let not Hezekiah deceiue you: for hee ſhall not bee able to deliuer you ‖ out of mine hand.

30 Neither let Hezekiah make you to truſt in the Lord, ſaying, The Lord wil ſurely deliuer vs, and this citie ſhall not be giuen ouer into the hand of the King of Aſhur.

31 Hearken not vnto Hezekiah: for thus ſayeth the King of Aſhur, Make ‡ appointment with mee, and come out to mee, that euery man may eate of his owne vine, and euery man of his owne figge tree, and drinke euery man of the water of his owne well,

32 Till [l] I come, and bring you to a land like your owne lande, euen a lande of wheat and wine, a lande of bread and vineyardes, a land of oliues oyle, and hony, that ye may liue and not die: and obey not Hezekiah, for he deceiueth you, ſaying, The Lord will deliuer vs.

33 Hath any of the gods of the nations deliuered his lande out of the hande of the King of Aſhur?

34 Where is the god of Hamath, and of Arpad? where is the god of Sepharuaim, Hena and Iuah? howe haue they deliuered Samaria out of mine hand?

35 Who

f Thou thinkeſt that words will ſerue to perſwade thy people, or to moue my maſter.

g Egypt ſhal not onely not be able to ſuccour thee, but ſhall be an hurt vnto thee.

h Thus the idolaters thinke that Gods religion is deſtroyed when ſuperſtition and idolatrie are reformed.

i Meaning, that it was beſt for him to yeeld to the king of Aſſyria, becauſe his power was ſo ſmall that he had not men to furniſh two thouſand horſes.

k The wicked alwayes in their proſperitie flatter themſelues that God doth fauour them. Thus he ſpeaketh to feare Hezekiah that by reſiſting him, he ſhould reſiſt God.

‖Or, Syrians.

‡Ebr. the water of their feete.

‖Or, by his hand.

‡Ebr. bleſſing: meaning the conditions of peace.

l He maketh himſelfe ſo ſure, that he will not grant them truce, except they render themſelues to him to be led away captiues.

35 Who are they among al the gods of the nations, that haue deliuered their lande out of mine hand, that the m Lord ſhould deliuer Ieruſalem out of mine hand?

36 But the people held their peace, and anſwered him not a worde: for the Kings commandement was, ſaying, Anſwere yee him not.

37 Then Eliakim the ſonne of Hilkiah, which was ſteward of the houſe, and Shebnah the Chancellor, and Ioah the ſonne of Aſaph the Recorder, came to Hezekiah with their clothes rent, and told him the words of Rabſhakeh.

m This is an execrable blaſphemie againſt the true God, to make him equall with the idoles of other nations: therefore God did moſt ſharply puniſh it.

CHAP. XIX.

6 God promiſeth by Iſaiah victory to Hezekiah. 35 The Angel of the Lord killeth an hundreth and fourescore and fiue thouſand men of the Aſſyrians. 37 Saneherib is killed of his owne ſonnes.

AND * when king Hezekiah heard it, he rent his clothes, and put on ſackecloth, and came into the houſe of the Lord,

2 And ſent Eliakim which was the ſteward of the houſe, & Shebnah the Chancellor, and the Elders of the Prieſtes clothed in ſackcloth, a to Iſaiah the Prophet, the ſon of Amoz.

3 And they ſayd vnto him, Thus ſaith Hezekiah, This day is a day of tribulation, and of rebuke and blaſphemie: for the children are come to b the birth, and there is no ſtrength to bring forth.

4 If ſo be the Lord thy God hath heard all the wordes of Rabſhakeh, whome the king of Aſhur his maſter hath ſent to raile on the liuing God, and to reproch him with words which the Lord thy God hath heard, then lift thou vp thy prayer for the c remnant that are left.

5 ¶ So the ſeruants of king Hezekiah came to Iſaiah.

6 And Iſaiah ſayd vnto them, So ſhall ye ſay to your maſter, Thus ſaith the Lord, Be not afraid of the words which thou haſt heard, wherewith the ſeruants of the king of Aſhur haue blaſphemed me.

7 Behold, I wil ſend a blaſt d vpon him, and he ſhall heare a noyſe, and returne to his owne lande: and I will cauſe him to fall by the ſword in his owne land.

8 ¶ So Rabſhakeh returned, and found the king of Aſhur fighting againſt Libnah: for he had heard that he was departed from Lachiſh.

9 e Hee heard alſo men ſay of Tirhakah king of ‖ Ethiopia, f Behold, he is come out to fight againſt thee: he therefore departed and ſent other meſſengers vnto Hezekiah, ſaying,

10 Thus ſhal ye ſpeake to Hezekiah king of Iudah, and ſay, Let not thy g God deceiue thee in whom thou truſteſt, ſaying, Ieruſalem ſhall not be deliuered into the hand of the king of Aſhur.

11 Beholde, thou haſt heard what the kings of Aſhur haue done to all lands, how they haue deſtroyed them: and ſhalt thou be deliuered?

12 Haue the gods of the heathen deliuered them which my fathers haue deſtroyed? as Gozan, and Haran, and Rezeph, and the children of Eden, which were in Thelaſar?

Iſa.37.1.

a To heare ſome newe propheſie, and to haue comfort of him.

b The dangers are ſo great, that we can neither auenge this blaſphemie, nor helpe our ſelues, no more then a woman in her trauaile.

c Meaning, for Ieruſalem, which onely remained of all the cities of Iudah.

d The Lord can with one blaſt blowe away all the ſtrength of man, and turne it into duſt.

e That is, Saneherib.

‖ *Or, blacke Moores.*

f For the kings of Ethiopia and Egypt ioyned together againſt the king of Aſſyria becauſe of his oppreſſion of other countreyes.

g The more neere that the wicked are to their deſtruction, the more they blaſpheme.

13 Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharuaim, Hena and Iuah?

14 ¶ So Hezekiah receiued the letter of the hand of the meſſengers, and read it: and Hezekiah went vp into the houſe of the Lorde, and Hezekiah ſpred it before the h Lord.

15 And Hezekiah i prayed before the Lord, and ſayde, O Lord God of Iſrael, which dwelleſt betweene the Cherubims, thou art very God alone ouer all the kingdomes of the earth: thou haſt made the heauen and the earth.

16 Lord, k bowe downe thine eare, and heare: Lord open thine eyes and behold, and heare the wordes of Saneherib, who hath ſent to blaſpheme the l liuing God.

17 Trueth it is, Lord, that the kings of Aſhur haue deſtroyed the nations and their lands,

18 And haue ſet fire on their gods: for they were no gods, but the worke of mans hands, euen wood and ſtone: therefore they deſtroyed them.

19 Nowe therefore, O Lord our God, I beſeech thee, ſaue thou vs out of his hande, that all the m kingdomes of the earth may know, that thou, O Lord, art onely God.

20 ¶ Then Iſaiah the ſonne of Amoz ſent to Hezekiah, ſaying, Thus ſayth the Lorde God of Iſrael, I haue heard that which thou haſt prayed me, concerning Saneherib king of Aſhur.

21 This is the word that the Lord hath ſpoken againſt him, O n virgin, daughter of Zion, he hath deſpiſed thee, and laughed thee to ſcorne: O daughter of Ieruſalem, he hath ſhaken his head at thee.

22 Whom haſt thou railed on, and whom haſt thou blaſphemed? and againſt whom haſt thou exalted thy voyce, and lifted vp thine eyes on high? euen o againſt the Holy one of Iſrael.

23 By thy meſſengers thou haſt railed on the Lord, and ſayd, By the multitude of my charets I am come vp to ye top of the mountaines, by the ſides of Lebanon, and will cut downe the hie Cedars thereof, and the faire firre trees thereof, and I will goe into the p lodging of his borders, and into the foreſt of his ‖ Carmel.

24 I haue digged, and drunke the waters of others, and with the plant of my feet haue I dryed all the ‖ floods cloſed in.

25 Haſt thou not heard how I haue of old time made it, and haue formed it long agoe? q and ſhould I now bring it, that it ſhould be deſtroyed, and layd on ruinous heapes, as cities defenced?

26 Whoſe r inhabitants haue ſmall power, and are afraid, and confounded: they are like the graſſe of the field, and greene herbe, or graſſe on the houſe tops, or as corne blaſted before it be growen.

27 I know thy dwelling, yea, thy going out, and thy comming in, and thy furie againſt me.

h Before ye Arke of the couenant.

i He ſheweth what is the true refuge and ſuccour in all dangers, to wit, to flee to the Lord by earneſt prayer.

k Shew by effect that thou wilt not ſuffer thy name to be blaſphemed.

l By this title hee diſcerneth God from all idoles and falſe gods.

m He ſheweth for what end the faithfull deſire of God to be deliuered: to wit, that he may be glorified by their deliuerance.

n Becauſe as yet Ieruſalem had not bene taken by the enemie, therefore he calleth her virgine.

o God counteth that iniurie done to him, and will reuenge it, which is done to any of his Saints.

p Meaning, Ieruſalem, which Iſaiah calleth the height of his borders, to wit, of Iudah, Iſa.37 24.

‖ *Or, pleaſant countrey.*

‖ *Or, the waters of cities beſieged.*

q He declareth that foraſmuch as he is the authour and beginning of his Church, hee will neuer ſuffer it vtterly to be deſtroyed, as other cities and kingdomes.

r Thus he deſcribeth the wicked, which for a time flouriſh and afterward fade and decay like flowers.

28 And because thou ragest against me, and thy tumult is come vp to mine eares, I will put mine [f] hooke in thy nostrels, and my bridle in thy lips, & will bring thee backe againe the same way thou camest.

29 And this shall bee a [t] signe vnto thee, O Hezekiah. Thou shalt eate this yeere such things as grow of themselues, and the next yeere such as grow without sowing, and the third yere sow ye and reape, and plant vineyards, and eat the fruits thereof.

30 And the remnant that is escaped of the house of Judah, shall againe take [u] roote downeward, and beare fruit vpward.

31 For out of Jerusalem shall goe a remnant, and somewhat that shal escape out of mount Zion: the [x] zeale of the Lorde of hostes shall do this.

32 Wherefore, thus saith the Lord concerning the king of Asshur, He shall not enter into this citie, nor shoote an arrow there, nor come before it with shielde, nor cast a mount against it:

33 But he shall returne the way he came, and shall not come into this citie, saith the Lord.

34 For I will defend this citie to saue it for mine owne sake, and for Dauid my seruants sake.

35 ¶ * And the same night the Angel of the Lord went out and smote in the campe of Asshur an hundreth fourescore and fiue thousande: so when they arose early in the morning, beholde, they were all dead corpses.

36 So Saneherib king of Asshur departed, and went his way, and returned, and dwelt at Nineueh.

37 And as hee was in the Temple worshipping Nisroch his god, Adramelech and Sharezer his sonnes [y] slewe him with the sword: and they escaped into the land of Ararat, and Esarhaddon his sonne reigned in his stead.

[f] I will bridle thy rage, and turne thee to and fro as pleaseth me.

[t] God did not onely promise him the victorie, but giueth him a signe to confirme his faith.

[u] The Lord will multiplie in great number that small remnant of Judah that is escaped.

[x] The loue that God beareth toward his Church, shall ouercome the counsels and enterprises of men.

Isa.37.36. tob. 1.21. ecclus.48. 24. 1.mac.7.41. 2.mac.8.19.

[y] This was the iust iudgement of God for his blasphemie, that hee should be slaine before that idole, whom he preferred to the liuing God, and by them, by whom he ought by nature to haue bene defended.

CHAP. XX.

1 Hezekiah is sicke, and receiueth the signe of his health. 12 He receiueth rewards of Berodach, 13 Sheweth his treasures, and is reprehended of Isaiah. 21 Hee dieth, and Manasseh his sonne reigneth in his stead.

ABout that time * was Hezekiah sicke vnto death: and the Prophet Isaiah the sonne of Amoz came to him, and sayde vnto him, Thus saith the Lord, Put thine house in an order: for thou shalt die, and not liue.

2 Then he turned his face to the [a] wall, and prayed to the Lord, saying,

3 I beseech thee, O Lord, remember now, how I haue walked before thee in trueth, and with a [b] perfect heart, and haue done that which is good in thy sight: and Hezekiah [c] wept sore.

4 ¶ And afore Isaiah was gone out into the middle of the court, the word of the Lord came to him, saying,

5 Turne againe, and tell Hezekiah the captaine of my people, Thus sayth the Lord God of Dauid thy father, I haue heard thy prayer and seene thy teares: behold, I haue healed thee, and the third day thou shalt goe vp to the [e] house of the Lord.

6 And I wil adde vnto thy dayes fifteene yeere, and will deliuer thee and this city out of the hand of the king of Asshur, and will defend this citie for mine owne sake, and for Dauid my seruants sake.

7 Then Isaiah sayd, Take a [f] lumpe of dry figs. And they tooke it, and layd it on the boyle, and he recouered.

8 ¶ For Hezekiah had sayd vnto Isaiah, What shall bee the signe that the Lord will heale mee, and that I shall goe vp into the house of the Lord the third day?

9 And Isaiah answered, This signe shalt thou haue of the Lord, that the Lorde will doe that hee hath spoken, Wilt thou that the shadow goe forward tenne degrees, or * goe backe tenne degrees?

10 And Hezekiah answered, It is a light thing for the shadow to passe forwarde ten degrees: not so then, but let the shadow [g] go backe ten degrees.

11 And Isaiah the Prophet called vnto the Lord, and he brought againe the shadow tenne degrees backe by the degrees whereby it had gone downe in the [h] diall of Ahaz.

12 ¶ * The same season Berodach Baladan the sonne of Baladan king of Babel, sent letters and a [i] present to Hezekiah: for he had heard how that Hezekiah was sicke.

13 And Hezekiah heard them, & shewed them all his treasure house, to wit, the siluer and the golde, and the spices, and the precious oyntement, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, and in all his [k] realme, that Hezekiah shewed them not.

14 Then Isaiah the Prophet came vnto king Hezekiah, and sayd vnto him, What sayd these men? & from whence came they to thee? And Hezekiah sayde, They be come from a farre countrey, euen from Babel.

15 Then sayd hee, What haue they seene in thine house? And Hezekiah answered, All that is in mine house they haue seene: there is nothing among my treasures, that I haue not shewed them.

16 And Isaiah sayde vnto Hezekiah, Heare the word of the Lord.

17 Behold, the dayes come, that all that is in thine house, and whatsoeuer thy Fathers haue layde vp in store vnto this day, * shall be caried into Babel: Nothing shall be left, saith the Lord.

18 And of thy sonnes, that shall proceede out of thee, and which thou shalt beget, shall they take away, and they shalbe eunuches in the palace of the king of Babel.

19 Then Hezekiah sayde vnto Isaiah, The word of the Lord which thou hast [l] spoken, is good: for, sayd hee, Shall it not be good, if [m] peace and trueth be in my dayes?

20 Concerning the rest of the acts of Hezekiah, and all his valiant deedes, and how he made a poole and a conduit, and brought

2.Chron.32.24. isa.38.1.

[a] That his minde might not be troubled.

[b] Meaning, without all hypocrisie.

[c] Not so much for his owne death as for feare that idolatry should be restored, which he had destroyed, and so Gods name be dishonoured.

[d] Because of his vnfained repentance and prayer, God turned away his wrath.

[e] To giue thanks for thy deliuerance.

[f] He declareth that albeit God can heale without other medicines, yet hee sheweth that he will not haue these inferiour meanes contemned.

Ecclus.48.24.

[g] Let the Sunne go so many degrees backe that the houres may be so many the fewer in the kings diall.

[h] Which diall was set in the top of the staires that Ahaz had made.

Isa.39.1.

[i] Mooued with the fauour that God shewed to Hezekiah, and also because hee had declared himselfe enemie to Saneherib his enemy, which was now destroyed.

[k] Being mooued with ambition and vaine glory, and also because he seemed to reioyce in the friendship of him that waas Gods enemie and an infidel.

Chap.24.13. and 25.13. ierem.27.19.

[l] He acknowledgeth Isaiah to be the true Prophet of God, and therefore humbleth himselfe to his word.

[m] Seeing that God hath shewed me this fauour to grant me quietnesse during my life, for he was afraid lest the enemies should haue had occasion to reioyce, if the Church had decayed in his time, because he had restored religion.

water into the citie, are they not written in the booke of the Chronicles of the Kings of Iudah?

21 And Hezekiah ſlept with his fathers: and Manaſſeh his ſone reigned in his ſtead.

CHAP. XXI.

3 King Manaſſeh reſtoreth idolatrie, 16 And vſeth great crueltie. 18 He dieth, and Amon his ſonne ſucceedeth, 23 Who is killed of his owne ſeruants. 26 After him reigneth Ioſiah.

2.Chron.33.1.

MAnaſſeh *was twelue yeere old when he began to reigne, and reigned fiftie and fiue yeere in Ieruſalem: his mothers name alſo was Hephzi-bah.

Deut.18.9.

2 And he did euil in the ſight of the Lord after the abomination of the heathen, whom the *Lord had caſt out before the children of Iſrael.

Chap.18.4.

3 For hee went backe and built the high places, *which Hezekiah his father had deſtroyed: and he erected vp altars for Baal, and made a groue, as did Ahab King of Iſrael, and worſhipped all the hoſte of heauen and ſerued them.

Ierem 32.34.
2.Sam 7.13.

4 Alſo he *built altars in the houſe of the Lord, of the which the Lord ſayde, *In Ieruſalem will I put my Name.

5 And he built altars for all the hoſte of the heauen in the two courtes of the houſe of the Lord.

6 And hee cauſed his ſonnes [a] to paſſe thorow the fire: and gaue himſelfe to witchcraft and ſorcerie, and he vſed them that had familiar ſpirites, and were ſoothſayers, and did much euill in the ſight of the Lord to anger him.

[a] Reade Chap. 16.3.

1.King.8.29. and 9.3. chap.23.27.

7 And he ſet the image of the groue, that he had made in the houſe, whereof the Lord had ſayd to Dauid & to Salomon his ſonne, *In this houſe, and in Ieruſalem, which I haue choſen out of all the tribes of Iſrael, will I put my Name for euer.

8 Neither will I make the feete of Iſrael mooue any more out of the lande, which I gaue their fathers: ſo that they wil [b] obſerue and do all that I haue commanded them, and according to all the Law that my ſeruant Moſes commanded them.

[b] Therefore ſeeing they obeyed not the commandement of God, they were iuſtly caſt forth of that land which they had but on condition.

9 Yet they obeyed not, but Manaſſeh led them out of the way, to doe more wickedly then did the heathen people, whom the Lord deſtroyed before the children of Iſrael.

10 Therefore the Lorde ſpake by his ſeruants the Prophets, ſaying,

Ierem.15.4.

11 *Becauſe that Manaſſeh king of Iudah hath done ſuch abominations, and hath wrought more wickedly then all that the Amorites (which were before him) did, and hath made Iudah ſinne alſo with his idoles,

1.Sam.3.11.

12 Therefore thus ſaith the Lord God of Iſrael, Behold, I wil bring an euil vpon Ieruſalem and Iudah, that who ſo heareth of it, both his *eares ſhall [c] tingle.

[c] Meaning, that whoſoeuer ſhall heare of this great plague, ſhall be aſtoniſhed.

13 And I will ſtretch ouer Ieruſalem the line [d] of Samaria, and the plummet of the houſe of Ahab: and I will wipe Ieruſalem, as a man wipeth a diſh, which hee wipeth, and turneth it vpſide downe.

[d] As I haue deſtroyed Samaria, and the houſe of Ahab, ſo will I deſtroy Iudah.

14 And I will forſake the [e] remnant of mine inheritance, and deliuer them into the hand of their enemies, and they ſhall be robbed and ſpoyled of all their aduerſaries,

[e] Meaning, Iudah & Beniamin which were only left of the reſt of the tribes.

15 Becauſe they haue done euill in my ſight, and haue prouoked me to anger, ſince the time their fathers came out of Egypt vntill this day.

16 Moreouer Manaſſeh ſhed [f] innocent blood exceeding much, till he repleniſhed Ieruſalem from corner to corner, beſide his ſinne wherewith hee made Iudah to ſinne, and to doe euill in the ſight of the Lord.

[f] The Ebrewes write that hee ſlew Iſaiah the Prophet, who was his father in law.

17 Concerning the reſt of the actes of Manaſſeh, and all that he did, and his ſinne that hee ſinned, are they not written in the booke of the Chronicles of the Kings of Iudah?

18 And Manaſſeh ſlept with his fathers, and was buried in the garden of his owne houſe, euen in the garden of Uzza: and Amon his ſonne reigned in his ſtead.

2 Chron. 33. 20,21.

19 ¶ *Amon was two and twentie yeere olde, when hee began to reigne, and hee reigned two yeere in Ieruſalem: his mothers name alſo was Meſhullemeth the daughter of Haruz of Iotbah.

20 And hee did euil in the ſight of the Lord, as his father Manaſſeh did.

21 For he walked in all the way, that his father walked in, and ſerued the idoles that his father ſerued, and worſhipped them.

22 And hee forſooke the Lord God of his fathers, and walked not in the [g] way of the Lord.

[g] That is, according to his commandements.

23 And the ſeruants of Amon conſpired againſt him, and ſlew the King in his owne houſe.

24 And the people of the lande ſlewe all them that had conſpired againſt King Amon, and the people made Ioſiah his ſonne King in his ſtead.

25 Concerning the reſt of the actes of Amon, which hee did, are they not written in the booke of the Chronicles of the Kings of Iudah?

26 And ‖they buried him in his ſepulchre in the garden of Uzza: and Ioſiah his ſonne reigned in his ſtead.

‖*Or, he buried him, to wit, Ioſiah his ſonne.*

CHAP. XXII.

4 Ioſiah repaireth the Temple. 8 Hilkiah findeth the booke of the Law, and cauſeth it to be preſented to Ioſiah, 12 Who ſendeth to Huldah the Propheteſſe to enquire the Lords will.

2.Chron.34.1.

IOſiah was *eight yere old when he began to reigne, and hee reigned one and thirtie yeere in Ieruſalem. His mothers name alſo was Iedidah the daughter of Adaiah of Bozcath.

2 And hee did vprightly in the ſight of the Lorde, and [a] walked in all the wayes of Dauid his father, and bowed neither to the right hand, nor to the left.

[a] His zeale was propheſied of, & his name mentioned by Iaddo the Prophet, more then 300. yeeres before, 1.kin.13.2. and being but eight yere old, he ſought the God of his father Dauid, 2.Chr.34.3.

3 ¶ And in the eighteenth yeere of King Ioſiah, the king ſent Shaphan the ſonne of Azaliah, the ſonne of Meſhullam the chanceller, to the houſe of the Lord, ſaying,

4 Goe vp to Hilkiah the hie Prieſt, that hee may ‖ ſumme the ſiluer which is brought into the houſe of the Lord, which the keepers of the ‖[b] doore haue gathered of the people.

‖*Or, coyne, as verſe 9.*

‖*Or, veſſell.*

[b] Certaine of the Prieſtes were appointed to this office, as chap.12.9.

5 And let them [c]deliuer it into the hand of them that doe the worke, and haue the ouerſight of the houſe of the Lord: let them giue it to them that worke in the houſe of the Lorde, to repaire the decayed places of the houſe:

6 To wit, vnto the artificers and carpenters and maſons, and to buy timber, and hewed ſtone to repaire the houſe.

7 Howbeit let no reckoning bee made with them of the money, that is deliuered into their hand: for they deale [d]faithfully.

8 And Hilkiah the high Prieſt ſaid vnto Shaphan the chanceller, I haue found the [e]booke of the Law in the houſe of the Lord: and Hilkiah gaue the booke to Shaphan, and he read it.

9 So Shaphan the chanceller came to the king, and brought him word againe, and ſayd, Thy ſeruants haue ‡ gathered the money, that was found in the houſe, and haue deliuered it vnto the hands of them that doe the worke, and haue the ouerſight of the houſe of the Lord.

10 Alſo Shaphan the chanceller ſhewed the King, ſaying, Hilkiah the Prieſt hath deliuered mee a booke. And Shaphan read it before the King.

11 And when ẏ king had heard the words of the booke of the Law, he rent his clothes.

12 Therefore the King commanded Hilkiah the Prieſt, and Ahikam the ſonne of Shaphan, and Achbor the ſonne of Michaiah, and Shaphan the chanceller, and Aſahiah the Kings ſeruant, ſaying,

13 Go ye and [f]enquire of the Lord for me, and for the people, and for all Iudah, concerning the wordes of this booke that is found: for great is the wrath of the Lorde that is kindled againſt vs, becauſe our fathers haue not obeyed the wordes of this booke, to doe according vnto all that which is written therein for vs.

14 ¶ So Hilkiah the Prieſt, & Ahikam, and Achbor, and Shaphan, and Aſahiah went vnto Huldah the Propheteſſe the wife of Shallum, the ſonne of Tikuah, the ſonne of Harhas keeper of the wardrobe: (and ſhe dwelt in Ieruſalem in the [g]Colledge) and they communed with her.

15 And ſhe anſwered them, Thus ſayeth the Lord God of Iſrael, Tell the man that ſent you to me,

16 Thus ſayeth the Lorde, Beholde, I will bring euill vpon this place, and on the inhabitants thereof, euen all the wordes of the booke which the King of Iudah hath read,

17 Becauſe they haue forſaken mee, and haue burnt incenſe vnto other gods, to anger me with all the [h]workes of their hands: my wrath alſo ſhalbe kindled againſt this place, and ſhall not be quenched:

18 But to the King of Iudah, who ſent you to enquire of the Lord, ſo ſhall ye ſay vnto him, Thus ſayth the Lord God of Iſrael, the wordes that thou haſt heard, ſhall come to paſſe.

19 But becauſe thine heart did [i]melt, and thou haſt humbled thy ſelfe before the Lord, when thou heardeſt what I ſpake againſt this place, and againſt the inhabitants of the ſame, to wit, that it ſhould bee deſtroyed and accurſed, and haſt rent thy clothes, and wept before mee, I haue alſo heard it, ſayth the Lord.

20 Beholde therefore, I will gather thee to thy fathers, and thou ſhalt be put in thy graue in [k]peace, and thine eyes ſhall not ſee all the euill, which I will bring vpon this place. Thus they brought the King word againe.

CHAP. XXIII.

2 Ioſiah readeth the Law before the people. 3 He maketh a couenant with the Lord. 4 He putteth downe the idoles after he had killed their Prieſts. 22 He keepeth Paſſeouer. 24 He deſtroyeth the coniurers. 29 He was killed at Megiddo. 30 And his ſonne Iehoahaz reigneth in his ſtead. 33 After he was taken, his ſonne Iehoiakim was made King.

Then *the King [a]ſent, and there gathered vnto him all the Elders of Iudah and of Ieruſalem.

2 And the King went vp into the houſe of the Lord, with all the men of Iudah and all the inhabitants of Ieruſalem with him, and the Prieſts and Prophets, and all the people both ſmall and great: and he read in their eares all the wordes of the booke of the Couenant, which was found in the houſe of the Lord.

3 And the King ſtood by [b]the pillar, and made a [c]couenant before the Lord, that they ſhould walke after the Lord, and keepe his Commaundements, and his teſtimonies, and his ſtatutes with al their heart, and with all their ſoule, that they might accompliſh the wordes of this Couenant written in this booke. And all the people ſtoode to the Couenant.

4 Then the King commanded Hilkiah the hie Prieſt and the [d]Prieſtes of the ſecond order, and the keepers of the doore to bring out of the Temple of the Lorde all the veſſels that were made for Baal, and for the groue, and for all the hoſte of heauen, and he burnt them without Ieruſalem in the fields of Kedron, and caried [e]the powder of them into Beth-el.

5 And he put downe the [f]Chemarims, whom the Kings of Iudah had founded to burne incenſe in the hie places, and in the cities of Iudah, and about Ieruſalem, and alſo them that burnt incenſe vnto Baal, to the Sunne and to the Moone, and to the planets, and to all the hoſte of heauen.

6 And hee brought out the [g]groue from the Temple of the Lord without Ieruſalem vnto the valley Kedron, and burnt it in the valley Kedron, and ſtampt it to powder, and caſt the duſt thereof vpon the [h]graues of the children of the people.

7 And he brake downe the houſes of the Sodomites, that were in the houſe of the Lord, where the women woue hangings for the groue.

8 Alſo he brought all the Prieſtes out of

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[c] From the time of Ioaſh for the ſpace of 224. yeres the Temple remained without reparation through the negligence of the prieſts. This declareth that they that haue a charge and execute it not, ought to haue it taken from them.

[d] So God prouided him of faithfull ſeruants, ſeeing he went about ſo zealouſly to ſet forth the worke of God.

[e] This was the copie that Moſes left them, as appeareth, 2.Chro. 32.14. which either by the negligence of the prieſtes had bene loſt, or els by the wickednes of idolatrous kings had bene aboliſhed.

‡ *Ebr. melted.*

[f] Meaning, to ſome Prophet whom God reueileth the knowledge of things vnto, as Ier.21.1. though at other times they inquired the Lord by Vrim and Thummim.

[g] Or, the houſe of doctrine, which was neere to the temple, & where the learned aſſembled to entreat the ſcriptures, and the doctrine of the Prophets.

[h] The workes of mans hand here ſignifie all that man inuenteth beſide the word of God, which are abominable in Gods ſeruice.

[i] Meaning, that he did repent, as they that doe not repent, are ſayd to harden their heart, Pſal.95.8.

[k] Whereupon we may gather that the anger of God is ready againſt the wicked, when God taketh his ſeruants out of this world.

* *2.Chro* 34.30.

[a] Becauſe he ſaw the great plagues of God that were threatned, he knewe no more ſpeedy way to auoyde them, then to turne to God by repentance, which cannot come but of faith, and faith by hearing of the word of God.

[b] Where the King had his place, Chap.11. 14.

[c] As Ioſhua did, Ioſh.24.22,25.

[d] Meaning them which were next in dignitie to the hie Prieſt.

[e] In contempt of that altar, which Ieroboam had there built to ſacrifice to his calues.

[f] Meaning, the Prieſtes of Baal, which were called Chemarims, either becauſe they ware blacke garments, or els were ſmoked with burning incenſe to idoles.

[g] He remoued the groue which idolaters for deuotion had planted neere vnto the Temple, contrary to the commaundement of the Lorde, Deuter.16 21. or as ſome reade, the ſimilitude of a groue which was hanged in the Temple.

[h] Both in contempt of the idoles, and reproch of them which had worſhipped them in their liues.

the cities of Iudah, & defiled the hie places where the Prieſtes had burnt incenſe, euen from Geba to Beer-ſheba, and deſtroyed the hie places of the gates that were in the entring in of the gate of Ioſhua the gouernour of the citie, which was at the left hand of the gate of the citie.

9 Neuertheleſſe the Prieſtes of the hie places [i] came not vp to the altar of the Lord in Ieruſalem, ſaue onely they did eate of the vnleauened bread among their brethren.

10 He defiled alſo [k] Topheth, which was in the valley of the children of Hinnom, that no man ſhould make his ſonne or his daughter paſſe thorow the fire to Molech.

11 Hee put downe alſo the [l] horſes that the kings of Iudah had giuen to the ſunne at the entring in of the houſe of the Lord, by the chamber of Nethan-melech the eunuch, which was ruler of the ſuburbes, and burnt the charets of the ſunne with fire.

12 And the altars that were on the top of the chamber of Ahaz, which the kings of Iudah had made. and the altars which Manaſſeh had made in the two courtes of the houſe of the Lord, did the king breake downe, and haſted thence, and caſt the duſt of them in the ‖ brooke Kedron.

13 Moreouer the king defiled the hie places that were before Ieruſalem and on the right hande of the [m] mount of corruption (which * Salomon the King of Iſrael had built for Aſhtoreth the idole of the Zidonians, and for Chemoſh the idole of the Moabites, and for Milchom the abomination of the children of Ammon)

14 And he brake the images in pieces, and cut downe the groues, and filled their places with the bones of men.

15 Furthermore, [n] the altar that was at Beth-el, and the hie place made by Ieroboam the ſonne of Nebat, which made Iſrael to ſinne, both this altar, and alſo the hie place brake hee downe, and burnt the hie place, and ſtampt it to powder and burnt the groue.

16 And as Ioſiah turned himſelfe, hee ſpied the graues, that were in the mount, and ſent & tooke the bones out of the graues, and burnt them vpon the altar, and polluted it, according to the worde of the Lorde that the [o] man of God proclaimed which cried the ſame words.

17 Then he ſaid, What title is that which I ſee? And the men of the citie ſayde vnto him, It is the ſepulchre of the man of God, which came from Iudah, and tolde theſe things that thou haſt done to the altar of Beth-el.

18 Then ſayd he, Let him alone: let none remoue his bones. So his bones were ſaued with the bones of the [p] Prophet that came from Samaria.

19 Ioſiah alſo tooke away all the houſes of the hie places, which were in the cities of Samaria, which the kings of Iſrael had made to anger the Lord, and did to them according to all the factes that he had done in Beth-el.

20 And he ſacrificed all the Prieſts of the hie places, that were there, vpon the altars, and burnt mens bones vpon them, and returned to Ieruſalem.

21 ¶ Then the King commanded all the people, ſaying, * Keepe the Paſſeouer vnto the Lord your God, * as it is written in the booke of this couenant.

22 And there was no Paſſeouer holden [q] like that from the dayes of the Iudges that iudged Iſrael, nor in all the dayes of the Kings of Iſrael, and of the Kings of Iudah.

23 And in the eighteenth yeere of King Ioſiah was this Paſſeouer celebrated to the Lord in Ieruſalem.

24 Ioſiah alſo tooke away them that had familiar ſprits, and the ſoothſayers, and the images, and the idoles, and all the abominations that were eſpied in the lande of Iudah and in Ieruſalem, to performe the wordes of the * Lawe, which were written in the booke that Hilkiah the Prieſt found in the houſe of the Lord.

25 Like vnto him was there no King before him, that turned to the Lorde with all his heart, and with all his ſoule, and with all his might, according to all the Lawe of Moſes, neither after him aroſe there any like him.

26 Notwithſtanding the Lorde turned not from the [r] fierceneſſe of his great wrath wherewith he was angry againſt Iudah, becauſe of all the prouocations wherewith Manaſſeh had prouoked him.

27 Therefore the Lord ſayd, I will put Iudah alſo out of my ſight, as I haue put away Iſrael, and will caſt out this citie Ieruſalem, which I haue choſen, and the houſe whereof I ſayde, * My Name ſhall be there.

28 Concerning the reſt of the acts of Ioſiah, and all that he did, are they not written in the booke of the Chronicles of the Kings of Iudah?

29 ¶ * In his dayes Pharaoh Nechoh King of Egypt went vp againſt the king of Aſhur to the riuer Perath. And king Ioſiah [s] went againſt him, whom when Pharaoh ſaw, he ſlew him at Megiddo.

30 Then his ſeruants caried him dead from Megiddo, and brought him to Ieruſalem, and buried him in his owne ſepulchre. And the people of the lande tooke Iehoahaz the ſonne of Ioſiah, and anoynted him, and made him King in his fathers ſtead.

31 * Iehoahaz was three and twenty yeere olde when hee began to reigne, and reigned three monethes in Ieruſalem. His mothers name alſo was Hamutal the daughter of Ieremiah of Libnah.

32 And he did euil in the ſight of the Lord, according to all that his [t] fathers had done.

33 And Pharaoh Nechoh put him in bonds [u] at Riblah in the lande of Hamath, ‖ while hee reigned in Ieruſalem, and put the lande to a tribute of an hundreth talents of ſiluer, and a talent of golde.

34 ¶ And Pharaoh Nechoh made Eliakim the ſonne of Ioſiah King in ſtead of Ioſiah his father, and turned his name to Iehoiakim, & tooke Iehoahaz away, which

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[i] Becauſe that thoſe which had forſaken ye Lord to ſerue idoles were not meete to miniſter in the ſeruice of the Lord for the inſtruction of others.

[k] Which was a valley neere to Ieruſalem, & ſignifieth a tabret, becauſe they ſmote on the tabret while their children were burning, that their cry ſhould not be heard, Leuit. 18.21. where after Ioſiah commanded carions to be caſt in contempt thereof.

[l] The idolatrous kings had dedicate horſes and charets to the ſunne, either to carie the image thereof about as the heathen did, or elſe to ſacrifice them, as a ſacrifice moſt agreeable.

‖ *Or, valley.*

[m] That was the mount of oliues, ſo called becauſe it was full of idoles.

1.*King*.11.7.

[n] Which Ieroboam had built in Iſrael, 1.King. 12.28,29.

[o] According to the propheſie of Iaddo, 1.King. 13.2.

[p] Meaning, the Prophet which came after him, and cauſed him to eate contrary to the commandement of the Lord, which were both two buried in one graue, 1.King.13.31.

2.*Chron* 35.1. 1. *eſd*.1.1.

Exod.12.3. *deut* 16.2.

[q] For the multitude and zeale of the people with the great preparation.

Leuit.20.27. *deut*.18.11.

[r] Becauſe of the wicked heart of the people, which would not turne vnto him by repentance.

1.*King*.8.29. *and* 9.3 *chap*. 21.7.

2.*Chron*.35.20.

[s] Becauſe he paſſed thorow his countrey, he feared leſt he ſhould haue done him harme, and therfore would haue ſtayed him, yet he conſulted not with the Lord, and therefore was ſlaine.

2.*Chro* 36.1,2.

[t] Meaning, the wicked kings before.

[u] Which was Antiochia in Syria, called alſo Hamath.

‖ *Or, that he ſhould not reigne.*

when he came to Egypt, died there.

35 And Iehoiakim gaue the ſiluer and the golde to Pharaoh, and taxed the lande to giue the money, according to the commaundement of Pharaoh: he leuied of euery man of the people of the land, according to his value, ſiluer and golde to giue vnto Pharaoh Nechoh.

36 Iehoiakim was fiue and twenty yeere olde, when he began to reigne, and he reigned eleuen yeeres in Ieruſalem. His mothers name alſo was Zebudah the daughter of Pedaiah of Rumah.

37 And hee did euill in the ſight of the Lord, according to all that his fathers had done.

CHAP. XXIIII.

2 Iehoiakim made ſubiect to Nabuchad-nezzar, rebelleth. 3 The cauſe of his ruine and all Iudahs. 6 Iehoiakim reigneth. 15 He & his people are caried vnto Babylon. 17 Zedekiah is made king.

IN his [a] dayes came Nebuchad-nezzar king of Babel vp, and Iehoiakim became his ſeruant three yeere: afterward hee returned, and rebelled againſt him.

[a] In the end of the third yeere of his reigne, and in the beginning of the fourth, Dan. 1.1.

2 And the Lorde ſent againſt him bands of the Caldees, and bands of the Aramites, and bands of the Moabites, and bands of the Ammonites, and hee ſent them againſt Iudah, to deſtroy it, * according to the word of the Lord, which he ſpake by his ſeruants the Prophets.

Chap. 20.17. and 23.27.

3 Surely by the [b] commaundement of the Lorde came this vpon Iudah, that hee might put them out of his ſight for the ſinnes of Manaſſeh, according to all that he did,

[b] Though God vſed theſe wicked tyrants to execute his iuſt iudgements, yet they are not to be excuſed, becauſe they proceeded of ambition and malice.

4 And for the innocent blood that hee ſhed, (for he filled Ieruſalem with innocent blood) therefore the Lorde would not pardon it.

5 Concerning the reſt of the actes of Iehoiakim, and all that he did, are they not written in the booke of the Chronicles of the kings of Iudah?

6 So Iehoiakim [c] ſlept with his fathers, and Iehoiachin his ſonne reigned in his ſtead.

[c] Not that he was buried with his fathers, but he died in the way, as they led him priſoner toward Babylon, reade Iere. 22.19.

7 ¶ And the king of Egypt came no more out of his land: for the king of Babel had taken from the riuer of Egypt, vnto the riuer ‖ Perath, all that perteined to the king of Egypt.

‖ *Or, Euphrates.*

8 ¶ Iehoiachin was eighteene yere olde when he began to reigne, and reigned in Ieruſalem three monethes. His mothers name alſo was Nehuſhta, the daughter of Elnathan of Ieruſalem.

9 And he did euil in the ſight of the Lord, according to all that his fathers had done.

10 * In that time came the ſeruants of Nebuchad-nezzar King of Babel vp againſt Ieruſalem: ſo the citie was beſieged.

Dan. 1.1.

11 And Nebuchad-nezzar king of Babel came againſt the citie, and his ſeruants did beſiege it.

12 Then Iehoiachin the king of Iudah [d] came out againſt the king of Babel, hee, and his mother, and his ſeruants, and his princes, and his eunuches: and the king of Babel tooke him in the eight yeere [e] of his reigne.

[d] That is, yeelded himſelfe vnto him by the counſell of Ieremie.

[e] In the reigne of the king of Babylon.

13 * And he caried out thence all the treaſures of the houſe of the Lord, and the treaſures of the kings houſe, and brake all the veſſels of golde, which Salomon king of Iſrael had made in the temple of the Lorde, as the Lord had ſayd.

Chap. 20.17. Iſa. 39.6.

14 And hee caryed away all Ieruſalem, and all the princes, and all the ſtrong men of warre, euen ten thouſand into captiuitie, and all the workemen, and cunning men: ſo none remained ſauing the poore people of the land.

15 * And he caried away Iehoiachin into Babel, and the kings mother, and the kings wiues, and his eunuches, and the mightie of the land caried he away into captiuitie from Ieruſalem to Babel.

2. Chron. 36.10. Eſter 2.6.

16 And all the men of warre, euen ſeuen thouſand, and carpenters, and lockſmithes a thouſand: all that were ſtrong and apt for warre, did the king of Babel bring to Babel captiues.

17 ¶ * And the king of Babel made Mattaniah his vncle king in his ſtead, and changed his name to Zedekiah.

Iere. 37.1 and 52.1.

18 Zedekiah was one and twentie yeere olde when hee began to reigne, and he reigned eleuen yeeres in Ieruſalem. His mothers name alſo was Hamutal the daughter of Ieremiah of Libnah.

19 And hee did euill in the ſight of the Lord, according to all that Iehoiakim had done.

20 Therefore certainely the wrath of the Lorde was againſt Ieruſalem and Iudah vntill he caſt them out of his [f] ſight. And Zedekiah rebelled againſt the king of Babel.

[f] Out of Ieruſalem and Iudah, into Babylon.

CHAP. XXV.

1 Ieruſalem is beſieged of Nebuchad-nezzar, & taken. 7 The ſonnes of Zedekiah are ſlaine before his eyes, & after are his owne eyes put out. 21 Iudah is brought to Babylon. 25 Gedaliah is ſlaine. 27 Iehoiachin is exalted.

AND * in the [a] ninth yeere of his reigne, the [b] tenth moneth, and tenth day of the moneth, Nebuchad-nezzar king of Babel came, hee, and all his hoſte againſt Ieruſalem, and pitched againſt it, and they built ‖ forts againſt it round about it.

Iere. 39.1. and 52.4.

[a] That is, of Zedekiah.

[b] Which the Ebrewes call Tebet, and it conteineth part of December and part of Ianuary.

‖ *Or, mount.*

2 So the citie was beſieged vnto the eleuenth yeere of king Zedekiah.

3 And the ninth day of the moneth the famine was [c] ſore in the citie, ſo that there was no bread for the people of the land.

[c] In ſo much that the mothers did eate their children, Lament. 4.10.

4 Then the citie was broken vp, and all the men of warre fled by night, by the way of the [d] gate, which is betwene two walles that was by the kings garden: nowe the Caldees were by the citie round about: and the King went by the way of the wilderneſſe.

[d] Which was a posterne doore or ſome ſecrete gate to iſſue out at.

5 But the armie of the Caldees purſued after the King, and tooke him in the deſerts of Iericho, and all his hoſte was ſcattered from him.

6 Then they tooke the King, and caried him vp to the King of Babel to Riblah, where they [e] gaue iudgement vpon him.

[e] Or condemned him for his periurie and treaſon, 2. Chron. 36.13.

7 And they ſlewe the ſonnes of Zedekiah

before his eyes, and put out the eyes of Zedekiah, and bound him in chaines, and caried him to Babel.

8 ¶ And in the fift moneth, and [f] ſeuenth day of the moneth, which was the nineteenth yeere of King Nebuchad-nezzar King of Babel, came Nebuzar-adan ‖ chiefe steward and ſeruant of the king of Babel, to Ieruſalem,

[f] Ieremie writeth chap.52.12. the tenth day, becauſe the fire continued from the ſeuenth day, to the tenth.

‖ Or, captaine of the guard.

9 And burnt the houſe of the Lord, and the Kings houſe, and all the houſes of Ieruſalem, and all the great houſes burnt he with fire.

10 And all the armie of the Caldees that were with the chiefe ſteward, brake downe the walles of Ieruſalem round about.

11 And the reſt of the people that were left in the citie, and thoſe that were fled and [g] fallen to the king of Babel, with the remnant of the multitude, did Nebuzar-adan chiefe ſteward carie away captiue.

[g] While the ſiege endured.

12 But the chiefe ſteward left of the poore of the land to dreſſe the vines, and to till the land.

13 *Alſo the pillars of braſſe that were in the houſe of the Lord, and the baſes, and the braſen Sea that was in the houſe of the Lord, did the Caldees breake, and caried the braſſe of them to Babel.

Chap.20.17. iere.27.22.

14 The pots [h] alſo and the beſomes, and the inſtruments of muſicke, and the incenſe diſhes, and all the veſſels of braſſe that they miniſtred in, tooke they away.

[h] Of theſe reade Exod.27.3.

15 And the aſhe pannes, and the baſens, and all that was of gold, and that was of ſiluer, tooke the chiefe ſteward away,

16 With the two pillars, one Sea, and the baſes, which Salomon had made for the houſe of the Lord: the braſſe of all theſe veſſels was without weight.

17 *The height of the one pillar was eighteene cubites, and the chapiter thereon was braſſe, and the height of the chapiter was with networke three cubites, and pomegranates vpon the chapiter round about, all of braſſe: and likewiſe was the ſecond pillar with the networke.

1.King.7.15. iere.52,21. 2.chro.3.15.

18 And the chiefe ſteward tooke Seraiah the chiefe Prieſt, and Zephaniah the [i] ſecond Prieſt, and the three keepers of the doore.

[i] That is, one appointed to ſucceed in the high Prieſts roome, if hee were ſicke, or els otherwiſe letted.

19 And out of the citie hee tooke an Eunuch that had the ouerſight of the men of warre, and [k] fiue men of them that were in the Kings preſence, which were found in the citie, and Sopher captaine of the hoſte, who muſtered the people of the land, & threeſcore men of the people of the land, that were found in the citie.

[k] Ieremie maketh mention of ſeuen, but here he ſpeaketh of them that were the chiefeſt.

20 And Nebuzar-adan the chiefe ſteward tooke them, and brought them to the king of Babel to Riblah.

21 And the king of Babel ſmote them, and ſlew them at Riblah in the land of Hamath. So Iudah was caried away captiue out of his owne land.

22 *Howbeit there remained people in the lande of Iudah, whom Nebuchad-nezzar king of Babel left, and made Gedaliah the ſonne of Ahikam the ſonne of Shaphan ruler ouer them.

Iere.40.5,9.

23 Then when all the captaines of the hoſte, and their men heard, that the king of Babel had made Gedaliah gouernour, they came to Gedaliah to Mizpah, to wit, Iſhmael the ſonne of Nethaniah, and Iohanan the ſonne of Kareah, and Seraiah the ſonne of Tanhumeth the Netophathite, and Iaazaniah the ſonne of Maachathi, they and their men.

24 And Gedaliah [l] ſware to them, and to their men, and ſayd vnto them, Feare not to bee the ſeruants of the Caldees: dwell in the land, and ſerue the king of Babel, and ye ſhall be well.

[l] That is, he did exhort them in the name of the Lord, according to Ieremies counſell, to ſubmit themſelues to Nebuchad-nezzar ſeeing it was the reuealed will of the Lord.

25 *But in the ſeuenth moneth Iſhmael the ſonne of Nethaniah the ſonne of Eliſhama of the Kings ſeede came, and ten men with him, and ſmote Gedaliah, and he died, and ſo did hee the Iewes and the Caldees that were with him at Mizpah.

Iere.41.1.

26 Then all the people both ſmall and great, and the captaines of the armie aroſe, and came to [m] Egypt: for they were afraid of the Caldees.

[m] Contrary to Ieremies counſel, Iere.40,41,42, and 43.chapters.

27 Notwithſtanding in the ſeuen and thirtieth yeere after [n] Iehoiachin King of Iudah was caried away, in the twelft moneth and the ſeuen and twentieth day of the moneth, Euil-merodach king of Babel in the yeere that he began to reigne, did lift vp the head of Iehoiachin King of Iudah out of the priſon,

[n] Thus long was he, his wife, and his children in Babylon, whom Nebuchad-nezzars ſonne after preferred to honour: thus by Gods prouidence the ſeede of Dauid was reſerued euen vnto Chriſt.

28 And ſpake kindly to him, and ſet his throne aboue the throne of the Kings that were with him in Babel,

29 And changed his priſon garments: and hee did continually eate bread before him, all the dayes of his life.

30 And his [o] portion was a continuall portion giuen him by the King, euery day a certaine, all the dayes of his life.

[o] Meaning, that he had an ordinarie in the court.

The firſt booke of ‡ Chronicles, or ‖ Paralipomenon.

‡ Ebr. words of dayes.

‖ Or, of things omitted, to wit, in the bookes of the Kings.

THE ARGVMENT.

THe Iewes comprehend both theſe bookes in one, which the Grecians, becauſe of the length, diuide into two: and they are called Chronicles, becauſe they note briefly the hiſtories from Adam to the returne from their captiuitie in Babylon. But theſe are not thoſe bookes of Chronicles, which are ſo often mentioned in the bookes of the Kings of Iudah and Iſrael, which did at large ſet foorth the ſtorie of both the kingdoms, and afterward periſhed in the captiuity: but an abridgement of the ſame, and were gathered by Ezra, as the Iewes write, after their returne from Babylon. This firſt booke conteineth a briefe rehearſall of the children of Adam vnto Abraham, Izhak, Iaakob and the twelue Patriarkes, chiefly of Iudah and of the reigne of Dauid, becauſe Chriſt came of him according to the fleſh. And therefore it ſetteth foorth more amply his actes, both concerning ciuill gouernement, and alſo of the adminiſtration, and care of things concerning religion, for the good ſucceſſe whereof he reioyceth, and giueth thankes to the Lord.

CHAP. I.

1 The genealogie of Adam and Noah vntill Abraham, 27 And from Abraham to Eſau. 35 His children. 43 Kings and Dukes come of him.

ADam, [a] Sheth, Enoch,
2 Kenan, Mahalaleel, Iered,
3 Henoch, Methuſhelah, Lamech,
4 Noah, [b] Shem, Ham, and Iapheth.

a Meaning, that Sheth was Adams ſonne, and Enoch Sheths ſonne.

b It had bene ſufficient to haue named Shem, of whom came Abraham and Dauid, but becauſe the world was reſtored by theſe three, mention is alſo made of Ham & Iapheth.

5 ¶ *The ſonnes of Iapheth were Gomer, and Magog, and Madai, and Iauan, and Tubal, and Meſhech, and Tiras.

Gen. 10.2.

6 And the ſonnes of Gomer, Aſhchenaz, and ‖ Iphath, and Togarmah.

‖ Or, Riphath.

7 Alſo the ſonnes of Iauan, Eliſhah, and Tarſhiſhah, Kittim, and ‖ Dodanim.

‖ Or, Rodanim.

8 ¶ The ſonnes of Ham were Cuſh and Mizraim, Put, and Canaan.

9 And the ſonnes of Cuſh, Siba, and Hauilah, and Sabta, and Raamah, & Sabtecha. Alſo the ſonnes of Raamah were Sheba and Dedan.

10 And Cuſh begate [c] Nimrod, who began to be mighty in the earth.

c Who firſt did lift vp himſelfe aboue others, Gen 10.8.

11 And Mizraim begate Ludim and Anamim, Lehabim, and Naphtuhim:

12 Pathruſim alſo, & Caſluhim of whom came the Philiſtims, and Caphtorim.

13 Alſo Canaan begate Zidon his firſt borne, and Heth.

14 And the Iebuſite, and the Amorite, and the Girgaſhite,

15 And the Hiuuite, and the Arkite, and the Sinite,

16 And the Aruadite, and the Zemarite, and the Hamathite.

17 ¶ *The ſonnes of Shem were Elam and Aſhur, and Arpachſhad, and Lud, and [d] Aram, and Uz, and Hul, and Gether, and Meſhech.

Gene. 10.22. and 11.10.

d Of whom came the Syrians, and therfore they are called Aramites thorowout all the Scripture.

18 Alſo Arpachſhad begate Shelah, and Shelah begate [e] Eber.

e Of him came the Hebrewes, which were afterward called Iſraelites, of Iſrael, which was Iaakob: and Iewes of Iudah, becauſe of the excellency of that tribe.

19 Unto Eber alſo were borne two ſonnes: the name of the one was Peleg: for in his dayes was the earth diuided: and his brothers name was Ioktan.

20 Then Ioktan begate Almodad and Sheleph, and Hazermaueth, and Ierah,

21 And Hadoram, and Uzal, and Diklah,

22 And Ebal, and Abimael, and Sheba,

23 And Ophir, and Hauilah, and Iobab: all theſe were the ſonnes of Ioktan.

24 [f] Shem, [g] Arpachſhad, Shelah,

25 Eber, Peleg, Rehu,

26 Serug, Nahor, Terah,

27 *Abram, which is Abraham.

f He repeateth Shem againe, becauſe he would come to the ſtocke of Abraham.

g Who came of Shem, and of him Shelah.

Gen. 11.26. and 17.5. and 21.2.

28 ¶ The ſonnes of Abraham were Izhak, and Iſhmael.

29 Theſe are their generations. *The eldeſt ſonne of Iſhmael was Nebaioth, and Kedar, and Adbeel, and Mibſam,

Gen. 25.13.

30 Miſhma, and Dumah, Maſſa, ‖ Hadad, and Tema,

‖ Or, Hadar.

31 Ietur, Naphiſh, and Kedema: theſe are the ſonnes of Iſhmael.

32 ¶ And Keturah Abrahams [h] concubine bare ſonnes, Zimran, and Iokſhan, and Medan, and Midian, and Iſhbak, & Shuah: and the ſonnes of Iokſhan, Sheba, and Dedan.

h Reade Gen. 25.2.

33 And ye ſonnes of Midian were Ephah, and Ephar, and Henoch, & Abida, and Eldaah: * all theſe are the ſonnes of Keturah.

Gene. 25.4.

34 *And Abraham begate Izhak: the ſonnes of Izhak, Eſau, and Iſrael.

Gene. 21.2.

35 ¶ The ſonnes of Eſau were [i] *Eliphaz, Reuel, and Ieuſh, and Iaalam, and Korah.

i Theſe were borne of three diuers mothers, reade Gen. 36.4.

Gen. 36.9.

36 The ſonnes of Eliphaz, Teman, and Omar, ‖ Zephi, and Gatam, Kenaz, and [k] Timna, and Amalek.

‖ Or, Zepho.

k Which was Eliphas concubine: reade Gen. 36.12.

37 The ſonnes of Reuel, Nahath, Zerah, Shamma, and Mizzah.

38 And the ſonnes of [l] Seir, Lotan, and Shobal, and Zibeon, and Anah, and Diſhon, and Ezer, and Diſhan,

l He is alſo called Seir the Horite, which inhabited mount Seir, Gen. 36.20.

39 And the ſonnes of Lotan, Hori, and Homam, and Timna Lotans ſiſter.

40 The ſonnes of Shobal were Alian, and Manahath, and Ebal, Shephi, and Onam. And the ſonnes of Zibeon, Aiah and Anah.

41 The ſonne of Anah was Diſhon. And the ſonnes of Diſhon, Amran, and Eſhban, and Ithran, and Cheran.

42 The ſonnes of Ezer were Bilhan, and Zaauan, and Iaakan. The ſonnes of Diſhon, were Uz, and Aran.

43 ¶ And theſe were the [m] Kings that reigned in the land of Edom, before a King reigned ouer the children of Iſrael, to wit, Bela the ſonne of Beor, and the name of his citie was Dinhabah.

44 Then Bela died, & Iobab the ſonne of Zerah, and [n] of Bozrah reigned in his ſtead.

m He maketh mention of the Kings that came of Eſau, according to Gods promiſe made to Abraham concerning him, that Kings ſhould come of him. Theſe eight kings reigned one after another in Idumea vnto the time of Dauid, who conquered their countrey.

n Which was the principall citie of the Edomites.

45 And when Iobab was dead, Huſham of the land of the Temanites reigned in his ſtead.

46 And when Huſham was dead, Hadad the ſonne of Bedad, which ſmote Midian in the fielde of Moab, reigned in his ſtead, and the name of his citie was Auith.

47 So Hadad died, and Samlah of Maſrecah reigned in his ſtead.

48 And Samlah died, and Shaul of Rehoboth by the riuer reigned in his ſtead.

49 And when Shaul was dead, Baal-hanan the ſonne of Achbor reigned in his ſtead.

50 And Baal-hanan died, and Hadad reigned in his ſtead, and the name of his citie was ‖ Pai, and his wiues name Mehetabel the daughter of Matred the daughter of Mezahab.

‖ Or, Pau.

51 Hadad died alſo: and there were dukes in Edom, Duke Timna, Duke ‖ Aliah, duke

‖ Or, Aluah.

duke Ietheth.

52 Duke Aholibamah, duke Elah, duke Pinon,

53 Duke Kenaz, Duke Teman, Duke Mibzar,

54 Duke Magdiel, Duke Iram: theſe were the dukes of Edom.

CHAP. II.

1 The genealogie of Iudah vnto Iſhai the father of Dauid.

Gene.29.32. and 30.5.and 35.18.

THeſe are the ſonnes of Iſrael, * Reuben, Simeon, Leui, and Iudah, Iſſachar, and Zebulun,

2 Dan, Ioſeph, and Beniamin, Naphtali, Gad, and Aſher.

Gen.38.3. & 46. 12.chap 4.1.

[a] Though Iudah was not Iaakobs eldeſt ſonne, yet he firſt beginneth at him, becauſe he would come to the genealogie of Dauid, of whom came Chriſt.

3 * The ſonnes of [a] Iudah, Er & Onan, and Shelah. Theſe three were borne to him of the daughter of Shua the Canaanite: but Er, the eldeſt ſonne of Iudah, was euill in the ſight of the Lord, and he ſlew him.

Geneſ.38.29. matth 1.3. Ruth 4.18.

4 * And Thamar his daughter in law bare him Pharez, and Zerah: ſo all the ſonnes of Iudah were fiue.

5 * The ſonnes of Pharez, Hezron and Hamul.

||Or, Zabdi.

[b] Of theſe reade 1.King.4.31.

6 The ſonnes alſo of Zerah were ||Zimri, and [b] Ethan, and Heman, and Calcol, and Dara, which were fiue in all.

||Or, Achan. Joſh 7.1.

7 And the ſonne of Carmi, ||* Achar that troubled Iſrael, tranſgreſſing in the thing excommunicate.

8 The ſonne alſo of Ethan, Azariah.

[c] Whom Saint Matthew calleth Aram, Matt.1.3.

9 And the ſonnes of Hezron that were borne vnto him, Ierahmeel, and [c] Ram and Chelubai.

[d] That is, chiefe of the familie.

10 And Ram begate Aminadab, and Aminadab begat Nahſhon [d] prince of the children of Iudah,

11 And Nahſhon begat Salma, and Salma begate Boaz,

||Or, Ieſſe.

12 And Boaz begate Obed, and Obed begate ||Iſhai,

1.Sam.16.19. and 17.12.

||Or, Shamnah.

13 * And Iſhai begate his eldeſt ſonne Eliab, and Abinadab the ſecond, and ||Shimma the third,

14 Nathaneel the fourth, Raddai the fift,

15 Ozem the ſixt, and Dauid the ſeuenth.

16 Whoſe ſiſters were Zeruiah, and Abigail. And the ſonnes of Zeruiah, Abiſhai, and Ioab, and Aſahel.

17 And Abigail bare Amaſa: and the father of Amaſa was Iether an Iſhmeelite.

[e] Who was called Chelubai, the ſonne of Hezron, verſe 9.

18 ¶ And [e] Caleb the ſonne of Hezron begate Ierioth of Azubah his wife, and her ſonnes are theſe, Ieiher, and Shobab, and Ardon.

19 And when Azubah was dead, Caleb tooke vnto him Ephrath, which bare him Hur.

Exod.21.2.

20 * And Hur begate Uri, and Uri begate Bezaleel.

[f] Who was prince of mount Gilead, reade Num.32.40.

21 And afterward came Hezron to the daughter of Machir the father of [f] Gilead, and tooke her when hee was threeſcore yeere olde, and ſhe bare him Segub.

22 And Segub begate Iair, which had three and twentie cities in the land of Gilead.

[g] That is, the Geſhurites and Syrians tooke the townes from Iairs children.

23 And Geſhur with Aram tooke the townes of Iair [g] from them, and Kenath and the townes thereof, euen threeſcore cities. All theſe were the ſonnes of Machir, the father of Gilead.

24 And after that Hezron was dead at [h] Caleb Ephratah, then Abiah Hezrons wife bare him alſo Aſhur the [l] father of Tekoa.

[h] Which was a towne named of the huſband and wife, called alſo Beth-lehem Ephratah.

[l] Meaning, the chiefe & prince.

25 And the ſonnes of Ierahmeel the eldeſt ſonne of Hezron were Ram the eldeſt, then Bunah, and Oren, and Ozen and Ahiiah.

16 And Ierahmeel had another wife named Atarah, which was the mother of Onam.

27 And the ſonnes of Ram the eldeſt ſonne of Ierahmeel were Maaz, and Iamin and Ekar.

28 And the ſonnes of Onam were Shammai, and Iada. And the ſonnes of Shammai, Nadab, and Abiſhur.

29 And the name of the wife of Abiſhur was called Abiahil, and ſhe bare him Ahban and Molid.

30 The ſonnes alſo of Nadab were Seled and Appaim: and Seled died without children.

31 And the ſonne of Appaim was Iſhi, and the ſonne of Iſhi, Sheſhan, and the ſonne of Sheſhan, [k] Ahlai.

[k] Who died whiles his father was aliue, and therefore it is ſaid verſe 34. that Sheſhan had no ſonnes.

32 And the ſonnes of Iada the brother of Shammai were Iether, and Ionathan: but Iether died without children.

33 And the ſonnes of Ionathan were Peleth and Zaza. Theſe were the ſonnes of Ierahmeel.

34 And Sheſhan had no ſonnes but daughters. And Sheſhan had a ſeruaunt that was an Egyptian, named Iarha.

35 And Sheſhan gaue his daughter to Iarha his ſeruant to wife, and ſhe bare him Attai.

36 And Attai begate Nathan, and Nathan begate Zabad,

37 And Zabad begate Ephlal, & Ephlal begate Obed,

38 And Obed begate Iehu, and Iehu begate Azariah,

[l] That is, the chiefe gouernour or prince of the Ziphims, becauſe the Prince ought to haue a fatherly care and affection toward his people.

39 And Azariah begate Helez, and Helez begate Eleaſah,

40 And Eleaſah begate Siſamai, and Siſamai begate Shallum,

41 And Shallum begate Iekamiah, and Iekamiah begate Eliſhama.

42 Alſo the ſonnes of Caleb, the brother of Ierahmeel were Meſha his eldeſt ſonne, which was the [l] father of Ziph: and the ſonnes of Mareſhah the father of Hebron.

43 And the ſonnes of Hebron were Korah, and Tappuah, and Rekem and Shema.

44 And Shema begate Raham the father of Iorkoam: and Rekem begate Shammai.

45 The ſonne alſo of Shammai was Maon: and Maon was the father of Beth-zur.

[m] This difference was between the wife and the concubine, that the wife was taken with certaine ſolemnities of mariage, and her children did inherit: the concubine had no ſolemnities in mariage, neither did her children inherit, but had a portion of goods or money giuen them.

46 And Ephah a [m] concubine of Caleb bare Haran and Moza, and Gazez: Haran alſo begate Gazez.

47 The ſonnes of Iahdai were Regem, and Iotham, and Geſhan, and Pelet, and Ephah, and Shaaph.

48 Calebs concubine Maachah bare

Sheber and Tirhanah.

49 She bare alſo Shaaph, the father of Madmannah, and Sheua the father of Machbenah, and the father of Gibea. * And Achſah was Calebs daughter.

50 ¶ Theſe were the ſonnes of Caleb the ſonne of Hur the eldeſt ſonne of Ephrathah, Shobal the father of Kiriath-iearim.

51 Salma the father of Beth-lehem, and Hareph the father of Beth-gader.

52 And Shobal the father of Kiriath-iearim had ſonnes, and he ∥was the ouerſeer of halfe Hammenoth.

53 And the families of Kiriath-iearim were the Ithrites, and the Puthites, and the Shumathites, and the Miſhraites: of them came the Zareathites, and the Eshtaulites.

54 The ſonnes of Salma of Beth-lehem, and the Netophathite, the [n] crownes of the houſe of Ioab, and ∥halfe the Manahthites and the Zorites.

55 And the families of the [o] Scribes dwelling at Iabez, the Tirathites, the Shimmeathites, the Shuchathites, which are the [p] Kenites, that came of Hammath the father of the houſe of Rechab.

CHAP. III.

1 The genealogie of Dauid, and of his poſteritie vnto the ſonnes of Ioſiah.

These alſo were the ſonnes of [a] Dauid, which were borne vnto him in Hebron: the eldeſt Amnon of Ahinoam the Izreeliteſſe: the ſecond [b] Daniel of Abigail the Carmeliteſſe:

2 The third Abſalom the ſonne of Maachah daughter of Talmai King of Geſhur: the fourth Adoniiah the ſonne of Haggith:

3 The fifth Shephatiah of Abital: the ſixt Ithream by Eglah his wife.

4 Theſe ſixe were borne vnto him in Hebron: and there he reigned ſeuen yeere and ſixe moneths: and in Ieruſalem hee reigned three and thirty yeere.

5 And theſe foure were borne vnto him in Ieruſalem, Shimea, and Shobab, and Nathan, and Salomon of [c] Bathſhua the daughter of Ammiel:

6 Ibhar alſo, and [d] Eliſhama, and Eliphalet.

7 And Nogah, and Nepheg, & Iaphia,

8 And Eliſhama, and Eliada, and Eliphelet, nine in number.

9 Theſe are all the ſonnes of Dauid, beſides the ſonnes of the concubines, and Thamar their ſiſter.

10 ¶ And Salomons ſonne was Rehoboam, whoſe ſonne was Abiah, and Aſa his ſonne, and Iehoſhaphat his ſonne,

11 And Ioram his ſonne, and Ahaziah his ſonne, and Ioaſh his ſonne,

12 And Amaziah his ſonne, and Azariah his ſonne, and Iotham his ſonne,

13 And Ahaz his ſonne, and Hezekiah his ſonne, and Manaſſeh his ſonne,

14 And Amon his ſonne, and Ioſiah his ſonne.

15 ¶ And of the ſonnes of Ioſiah, the [e] eldeſt was ∥ * Iohanan, the ſecond Iehoiakim, the third Zedekiah, and the fourth Shallum.

16 And the ſonnes of Iehoiakim were Ieconiah his ſonne, and Zedekiah his ſonne.

17 And the ſonnes of Ieconiah, Aſſir, and Shealtiel his ſonne:

18 Malchiram alſo and Pedaiah, and Shenazar, Iecamiah, Hoſhama, and Nedabiah.

19 And the ſonnes of Pedaiah were [f] Zerubbabel, and Shimmei: and the ſonnes of Zerubbabel were Meſhullam, and Hananiah, and Shelomith their ſiſter,

20 And Haſhubah, and Ohel, and Berechiah, and Hazadiah, and Iuſhabheſed, fiue in number.

21 And the ſonnes of Hananiah were Pelatiah, and Ieſaiah: the ſonnes of Rephaiah, the ſonnes of Arnan, the ſonnes of Obadiah, the ſonnes of Shechaniah.

22 And the ſonne of Shechaniah was Shemaiah: and the ſonnes of Shemaiah were Hattuſh, and Igeal, and Bariah, and Neariah, and Shaphat, [g] ſixe.

23 And the ſonnes of Neariah were Elioenai, and Hezekiiah, and Azrikam, three.

24 And the ſonnes of Elioenai were Hodaiah, and Eliaſhib, and Pelaiah, and Akkub, and Iohanan, and Delaiah, and Anani, ſeuen.

CHAP. IIII.

1 The genealogie of the ſonnes of Iudah, 5 of Aſhur, 9 of Iabez and his prayer, 11 of Chelub, 24 and Simeon: their habitations, 38 and conqueſts.

The [a] ſonnes of Iudah were * Pharez, Hezron, & Carmi, and Hur, and Shobal,

2 And Reaiah the ſonne of Shobal begate Iahath, and Iahath begate Ahumai, and Lahad: theſe are the families of the Zoreathites.

3 And theſe were of the father of Etam, Izreel, and Iſhma, & Idbaſh: and the name of their ſiſter was Hazelelponi.

4 And Penuel was the father of Gedor, and Ezer the father of Huſhah: theſe are the ſonnes of Hur the [b] eldeſt ſonne of Ephratah, the father of Beth-lehem.

5 But Aſhur the father of Tekoa had two wiues, Heleah, and Naarah.

6 And Naarah bare him Ahuzam, and Hepher, and Temeni, and Haaſhtari: theſe were the ſonnes of Naarah.

7 And the ſonnes of Heleah were Zereth, Iezohar, and Ethnan.

8 Alſo Coz begate Anub, and Zobebah, and the families of Aharhel the ſonne of Harum.

9 But Iabez was more honourable then his brethren: and his mother called his name [c] Iabez, ſaying, Becauſe I bare him in ſorow.

10 And Iabez called on the God of Iſrael, ſaying, If thou wilt bleſſe me in deed, and enlarge my coaſtes, and [d] if thine hand bee with mee, and thou wilt cauſe me to be deliuered from euill, that I be not hurt. And God graunted the thing that he asked.

11 ¶ And Chelub the brother of Shuah begate Mehir, which was the father of Eſhton.

12 And

Ioſh.15.17.

∥*Or, he that ſaw the halfe, becauſe the prince ought to ouerſee his ſubiects.*

[n] Meaning the chiefe and principall.

∥*Or, the Zorites, the halfe of the Manahthites.*

[o] Which were men learned and expert in the law.

[p] Reade Numb. 10.29. and iudg. 1.16.

[a] He returneth to the genealogie of Dauid, to ſhew that Chriſt came of his ſtocke.

[b] Which 2.Sam. 3.3. is called Chelab, borne of her that was Nabals wife the Carmelite.

[c] Called alſo Bathſheba the daughter of Eliam: ſo they gaue them diuers names.

[d] Eliſhama, or Eliſhua, 2.Sam. 5.15. and Eliphelet died, and Dauid named thoſe ſonnes, which were next borne by the ſame names: in the booke of kings his children are mentioned which were aliue, & here both they ẏ were aliue and dead.

[e] So called, becauſe he was preferred to the dignity royal before his brother Iehoiakim, which was the elder.

∥*Or, Iehoahaz, 2.king.23.30.*

[f] Saint Matthew ſayth that Zorobabel was ſonne of Zalathiel, meaning that he was his nephew according to the Ebrew ſpeech: for he was Pedaiahs ſonne.

[g] So that Shemaiah was Shechaniahs naturall ſonne, and the other fiue his nephewes, and in all were ſixe.

[a] Meaning, they came of Iudah, as nephewes and kinſemen: for onely Pharez was his naturall ſonne.

Gene.38.29. and 46.12. chap.2.4.

[b] The firſt borne of his mother, & not the eldeſt ſon of his father.

[c] Otherwiſe called Othniel, Iudg.1.13.

[d] It is to be vnderſtood, that then he would accompliſh his vow which he made.

12 And Eſhton begate Beth-rapha, and Paſeah, & Tehinnah, the father of the city of Nahaſh: theſe are the men of Rechah.

13 ¶ And the ſonnes of Kenaz were Othniel and Zeraiah, and the ſonne of Othniel, Hathath.

14 And Meonothai begat Ophrah. And Seraiah begate Ioab the [e] father of the valley of craftſmen: for they were craftesmen.

e The Lord of that valley where the Artificers did worke.

15 ¶ And the ſonnes of Caleb the ſonne of [f] Iephunneh were Iru, Elah, and Naam. And the ſonne of Elah was Kenaz.

f Called alſo Eſron.

16 And the ſonnes of Iehaleel were Ziph, and Ziphah, Tiria, Aſareel.

17 And the ſonnes of Ezrah were Iether, and Mered, and Epher, and Ialon, and hee begate Miriam, and Shammai, and Iſhbah the father of Eſhtemoa.

18 Alſo his ‖ wife Iehudiiah bare Iered the father of Gedor, and Heber the father of Socho, and Iekuthiel the father of Zanoah: and theſe are the ſonnes of Bithiah the daughter of Pharaoh, ‖ which Mered tooke.

‖ *Or, ſhe bare, meaning the ſecond wife of Ezra.*

‖ *Or, of whom he had Mered.*

19 And the ſonnes of the wife of Hodiah the ſiſter of Naham the father of Keilah were the Garmites, and Eſhtemoa the Maachathite.

20 And the ſonnes of Shimon were Amnou and Rinnah, Ben-hanam and Tilon. And the ſonnes of Iſhi were Zoheth, and Ben-zoheth.

21 ¶ * The ſonnes of Shelah, the ſonne of Iudah were Er the father of Lecah, and Laadah the father of Mareſhah, and the families of the houſholds of the that wrought fine linen in the houſe of Aſhbea.

Gen.38.1,3,5.

22 And Iokim and the men of Chozeba and Ioaſh, and Saraph, which had the dominion in Moab, & ‖ Iaſhubi Lehem. Theſe alſo are ancient things.

‖ *Or, of the inhabitants of Lehem.*

23 Theſe were potters, & dwelt among plants and hedges: [g] there they dwelt with the king for his worke.

g They were king Dauids gardiners, and ſerued him in his works.

24 ¶ * The ſonnes of Simeon were Nemuel, and Iamin, Iarib, Zerah, and [h] Shaul,

Gen.46.10. exod.6.15.

h His ſonne Ohad is here omitted.

25 Whoſe ſonne was Shallum, and his ſonne Mibſam, and his ſonne Miſhma.

26 And the ſonnes of Miſhma, Hamuel was his ſonne, Zacchur his ſonne, and Shimei his ſonne.

27 And Shimei had ſixteene ſonnes, and ſixe daughters, but his brethren had not many children, neither was all their familie like to the children of Iudah in multitude.

28 And they dwelt at [i] Beer-ſheba, and at Moladah, and at Hazar Shual,

i Theſe cities belonged to the tribe of Iudah, Ioſh.19.1. and were giuen to the tribe of Simeon.

29 And at Bilhah, and at Ezem, and at Tolad,

30 And at Bethuel, and at Hormah, and at Ziklag,

31 And at Beth-marcaboth, and at Hazar-Suſim, at Beth-birei, & at Shaaraim: theſe were their cities vnto the reigne of [k] Dauid.

k Then Dauid reſtored them to the tribe of Iudah.

32 And their townes were Etam, and Ain, Rimmon, and Tochen, and Aſhan, fiue cities.

33 And all their townes that were round about theſe cities vnto Baal. Theſe are their habitations, and the declaration of their genealogie.

34 And Meſhobab and Iamlech, and Ioſhah the ſonne of Amaſhiah,

35 And Ioel and Iehu the ſonne of Ioſhibiah, the ſonne of Seraiah, the ſonne of Aſiel,

26 And Elionai, and Iaakobah, and Ieſhahaiah, and Aſaiah, and Adiel, and Ieſimiel, and Benaiah,

37 And Ziza the ſonne of Shiphei, the ſonne of Allon, the ſonne of Iedaiah, the ſonne of Shimri, the ſonne of Shemaiah.

38 Theſe were famous Princes in their families, and increaſed greatly their fathers houſes.

39 And they [l] went to the entring in of Gedor, euen vnto the Eaſt ſide of the valley, to ſeeke paſture for their ſheepe.

l For the tribe of Simeon was ſo great in number, that in the time of Ezekiah they ſought newe dwellings vnto Gedor, which is in the tribe of Dan.

40 And they found fat paſture and good, and a wide land, both quiet and fruitful: for they of Ham had dwelt there before.

41 And theſe deſcribed by name, came in the dayes of Hezekiah king of Iudah, and ſmote their tents, and the inhabitants that were found there, and deſtroyed them vtterly vnto this day, and dwelt in their roome, becauſe there was paſture there for their ſheepe.

42 And beſides theſe, fiue hundreth men of the ſonnes of Simeon went to mount Seir, and Pelatiah, and Neariah, and Rophaiah, and Vzziel the ſonnes of Iſhi were their captaines,

43 And they ſmote the reſt of Amalek that had [m] eſcaped, and they dwelt there vnto this day.

m And were not ſlaine by Saul and Dauid.

CHAP. V.

1 The birthright taken from Reuben and giuen to the ſonnes of Ioſeph. 3 The genealogie of Reuben, 11 and Gad, 23 And of the halfe tribe of Manaſſeh.

THE ſonnes alſo of Reuben the eldeſt ſonne of Iſrael (for hee was the eldeſt, * but had defiled his fathers bed, therefore his birthright was giuen vnto the [a] ſonnes of Ioſeph the ſonne of Iſrael, ſo that the genealogie is not reckoned after his birthright.

Gen.35,22. and 49.4.

u Becauſe they were made two tribes, they had a double portion.

2 For Iudah preuailed aboue his brethren, and of him came [b] the Prince, but the birthright was Ioſephs.)

b That is, he was the chiefeſt of all the tribes, according to Iaakobs propheſie, Gen. 49.8. and becauſe Chriſt ſhould come of him.

3 * The ſonnes of Reuben the eldeſt ſonne of Iſrael, were Hanoch and Pallu, Hezron and Carmi.

Gen 46.9. exod.6.14. num.26.5.

4 The ſonnes of Ioel, Shemaiah his ſonne, Gog his ſonne, and Shimei his ſonne,

5 Michah his ſonne, Reaiah his ſonne, and Baal his ſonne,

6 Beerah his ſonne, whome Tilgath Pilneeſer king of Aſhur [c] caried away: hee was a Prince of the Reubenites.

c To wit, in the time of Vzziah King of Iſrael, 2.King 15.29.

7 And when his brethren in their families reckoned the genealogie of their generations, Ieiel and Zechariah were the chiefe,

8 And Bela the ſonne of Azaz, the ſonne of Shema, the ſonne of Ioel, which dwelt in [d] Aroer, euen vnto Nebo and Baal-meon.

d Theſe places were beyond Iorden toward the Eaſt in the land giuen to the Reubenites.

9 Alſo Eaſtward hee inhabited vnto the entring in of the wilderneſſe from the riuer ‖Perath: for they had much cattell in the land of Gilead.

10 And in the dayes of Saul they warred with the [e] Hagarims, which fell by their hands: and they dwelt in their tents in all the Eaſt parts of Gilead.

11 And the children of Gad dwelt ouer againſt them in the land of Baſhan, vnto Salchah.

12 Ioel was the chiefeſt, and Shapham the ſecond, but Iaani and Shaphat were in Baſhan.

13 And their brethren of the houſe of their fathers were Michael, and Meſhullam, and Sheba, and Iorai, and Iacan, and Zia, and Eber, ſeuen.

14 Theſe are the children of Abihail, the ſonne of Huri, the ſonne of Iaroah, the ſonne of Gilead, the ſonne of Michael, the ſonne of Ieſhiſhai, the ſonne of Iahdo, the ſonne of Buz.

15 Ahi the ſonne of Abdiel, the ſonne of Guni was chiefe of the houſholde of their fathers.

16 And they dwelt in Gilead in [f] Baſhan, and in the townes thereof, and in all the ſuburbs of Sharon, by their borders.

17 Al theſe were reckoned by genealogies, in the dayes of Iotham king of Iudah, and in the dayes of Ieroboam king of Iſrael.

18 ¶ The ſonnes of Reuben and of Gad, and of halfe the tribe of Manaſſeh of thoſe that were valiant men, able to beare ſhield and ſworde, and to draw a bow, exerciſed in warre, were foure and fortie thouſand, ſeuen hundreth, and threeſcore, that went out to the warre.

19 And they made warre with the Hagarims, with [g] Ietur, and Nephiſh, and Nodab.

20 And they were [h] holpen againſt them, and the Hagarims were deliuered into their hand, and all that were with them: for they cried to God in the battell, and hee heard them becauſe they truſted in him.

21 And they led away their cattell, euen their camels fiftie thouſand, and two hundreth and fifty thouſand ſheepe, and two thouſand aſſes, and of ‡ perſons a hundreth thouſand.

22 For many fell downe wounded, becauſe the warre was of God. And they dwelt in their ſteads vntill the [i] captiuitie.

23 And the children of the halfe tribe of Manaſſeh dwelt in the land, from Baaſhan vnto [k] Baal Hermon, and Senir, and vnto mount Hermon: for they increaſed.

24 And theſe were the heads of the houſholds of their fathers, euen Epher and Iſhi, and Eliel and Azriel, and Ieremiah, and Hodauiah, and Iahdiel, ſtrong men, valiant and famous, heads of the houſholds of their fathers.

25 But they tranſgreſſed againſt the God of their fathers, and went a whoring after the gods of the people of the land, whom God had deſtroyed before them.

26 And the God of Iſrael [l] ſtirred vp the ſpirit of Pul king of Aſhur and the ſpirit of Tilgath Pilneeſer king of Aſhur, and he caried them away: euen the Reubenites, and the Gadites, and the halfe tribe of Manaſſeh, and brought them vnto * Halah, and Habor, and Hara, and to the riuer of Gozan, vnto this day.

CHAP. VI.

1 The genealogy of the ſonnes of Leui. 31 Their order in the miniſtery of the Tabernacle. 49 Aaron and his ſonnes Prieſtes. 54. 57 Their habitations.

The ſonnes of Leui were Gerſhom, Kohath, and Merari.

2 * And the ſonnes of Kohath, Amram, Izhar, and Hebron, and Vzziel.

3 And the children of Amram, Aaron, and Moſes, and Miriam. And the ſonnes of Aaron, * Nadab, and Abihu, and * Eleazar, and Ithamar.

4 Eleazar begate Phinehas, Phinehas begate Abiſhua,

5 And Abiſhua begate Bukki, and Bukki begate Vzzi,

6 And Vzzi begate Zerahiah, and Zerahiah begate Meraioth,

7 Meraioth begate Amariah, and Amariah begate Ahitub,

8 And Ahitub begate [a] Zadok, and Zadok begate Ahimaaz,

9 And Ahimaaz begate Azariah, and Azariah begate Iohanan,

10 And Iohanan begate Azariah (it was he that was [b] Prieſt in the houſe that Salomon built in Ieruſalem)

11 And Azariah begate Amariah, and Amariah begat Ahitub,

12 And Ahitub begate Zadok, and Zadok begat Shallum,

13 And Shallum begat Hilkiah, and Hilkiah begate Azariah,

14 And Azariah begat Seraiah, and Seraiah begat Iehozadak,

15 And [c] Iehozadak departed, when the Lord caried away into captiuitie Iudah and Ieruſalem by the hand of Nebuchad-nezzar.

16 ¶ The ſonnes of Leui were Gerſhom, Kohath and Merari.

17 And theſe be the names of the ſonnes of Gerſhom, Libni, and Shimei.

18 And the ſonnes of Kohath were Amram, and Izhar, and Hebron, and Vzziel.

19 The ſonnes of Merari, Mahli, and Muſhi: and theſe are the families of Leui concerning their fathers.

20 Of Gerſhom, Libni his ſonne, Iahath his ſonne, Zimmah his ſonne,

21 Ioah his ſonne, Iddo his ſonne, Zerah his ſonne, Ieaterai his ſonne,

22 The ſonnes of Kohath, [d] Amminadab his ſonne, * Korah his ſonne, Aſſir his ſonne,

23 Elkanah his ſonne, and Abiaſaph his ſonne, and Aſſir his ſonne,

24 Tahath his ſonne, Vriel his ſonne, Vzziah his ſonne, and Shaul his ſonne,

25 And the ſonnes of Elkanah, Amaſai, and Ahimoth.

26 Elkanah: the ſonnes of Elkanah, Zophai his ſonne, and Nahath his ſonne,

27 Eliab his ſonne, Ierohain his ſonne, Elkanah his ſonne,

‖ *Or, Euphrates.*

[e] The Iſhmaelites that came of Hagar Abrahams concubine.

[f] Both the whole countrey & one peculiar citie were called by this name Baſhan.

[g] Theſe twaine were the ſonnes of Iſhmael, Gen. 25.15.

[h] To wit, by the Lord, that gaue them the victory.

‡ *Ebr. ſoules of men.*

[i] Meaning the captiuitie of the ten tribes vnder Tilgath Pilneeſer.

[k] Otherwiſe called Baal-gad.

[l] Thus God ſtirred vp the wicked and vſed them as inſtruments to execute his iuſt iudgement againſt ſinners, although they were led with malice and ambition.

* *2.King.18.11.*

* *Gen.46.11. exod.6.16. chap.23.12.*

* *Leuit.10 1. Num.20.25.*

[a] Which was the Prieſt after that Abiathar was depoſed according to the propheſie of Eli the Prieſt, 1.Sam.2.31,35.

[b] And did valiantly reſiſt king Vzziah, who would haue vſurped the Prieſts office, 2.Chron. 26,17,18.

[c] That is, he was led into captiuitie with his father Seraiah the hie Prieſt, 2.King.25.18,

[d] Who ſeemeth to be called Izhar, Exod.6.21. *Numb.*15.1.

28 And the ſonnes of Shemuel, the eldeſt [e] Vaſhni, then Abiah.

29 ¶ The ſonnes of Merari were Mahli, Libni his ſonne, Shimei his ſonne, Vzzah his ſonne,

30 Shimea his ſonne, Haggiah his ſonne, Aſaiah his ſonne.

31 And theſe be they whom Dauid ſet for to ſing in the houſe of the Lorde, after that the Arke had [f] reſt.

32 And they miniſtred before the Tabernacle, euen the tabernacle of the Congregation with ſinging, vntil Salomon had built the houſe of the Lord in Ieruſalem: thē they continued in their office, according to their cuſtome.

33 And theſe miniſtred with their children: of the ſonnes of Kohath, Heman a ſinger, the ſonne of Ioel, the ſonne of Shemuel,

34 The ſonne of Elkanah, the ſonne of Ieroham, the ſonne of Eliel, the ſonne of Toah,

35 The ſonne of Zuph, the ſonne of Elkanah, the ſonne of Mahath, the ſonne of Amaſai,

36 The ſonne of Elkanah, the ſonne of Ioel, the ſonne of Azariah, the ſonne of Zephaniah,

37 The ſonne of Tahath, the ‖ ſonne of Aſſir, the ſonne of Ebiaſaph, the ſonne of Korah,

38 The ſonne of Izhar, the ſonne of Kohath, the ſonne of Leui, the ſonne of Iſrael.

39 And his ‖ brother [h] Aſaph ſtood on his right hand: and Aſaph was the ſonne of Berechiah, the ſonne of Shimea,

40 The ſonne of Michael, the ſonne of Baaſeiah, the ſonne of Malchiah,

41 The ſonne of Ethni, the ſonne of Zerah, the ſonne of Adaiah,

42 The ſonne of Ethan, the ſonne of Zimmah, the ſonne of Shimei,

43 The ſonne of Iahath, the ſonne of Gerſhom, the ſonne of Leui.

44 And their brethren the ſonnes of Merari were on the left hand, euen Ethan the ſonne of Kiſhi, the ſonne of Abdi, the ſonne of Malluch,

45 The ſonne of Haſhabiah, the ſonne of Amaziah, the ſonne of Hilkiah,

46 The ſonne of Amzi, the ſonne of Bani, the ſonne of Shamer,

47 The ſonne of Mahli, the ſonne of Muſhi, the ſonne of Merari, the ſonne of Leui.

48 ¶ And their [i] brethren the Leuites were [k] appointed vnto all the ſeruice of the Tabernacle of the houſe of God,

49 But Aaron and his ſonnes burnt incenſe vpon the altar of burnt offering, and on the altar of incenſe, for all that was to doe in the moſt holy place, and to make an atonement for Iſrael, according to all that Moſes the ſeruaunt of God had commaunded.

50 Theſe are alſo the ſonnes of Aaron, Eleazar his ſonne, Phinehas his ſonne, Abiſhua his ſonne,

51 Bukki his ſonne, Vzzi his ſonne, Zerahiah his ſonne,

52 Meraioth his ſonne, Amariah his ſonne, Ahitub his ſonne,

53 Zadok his ſonne, and Ahimaaz his ſonne.

54 ¶ And theſe are the [l] dwelling places of them throughout their townes and coaſts, euen of the ſonnes of Aaron for the familie of the Kohathites, for the [m] lot was theirs.

55 So they gaue them [n] Hebron in the land of Iudah, and the ſuburbs thereof round about it:

56 But the field of the citie, and the villages thereof they gaue to Caleb the ſonne of Iephunneh.

57 And to the ſonnes of Aaron they gaue the cities of Iudah for [o] refuge, euen Hebron and Libna with their ſuburbes, and Iattir, and Eſhtemoa with their ſuburbes,

58 And [p] Hilen with her ſuburbes, and Debir with her ſuburbs,

59 And Aſhan with her ſuburbes, and Beth-ſhemeſh with her ſuburbes.

60 ¶ And of the tribe of Beniamin, Geba with her ſuburbes, and [q] Alemeth with her ſuburbes, and Anathoth with her ſuburbs: all their cities were thirteene cities by their families.

61 And vnto the ſonnes of [r] Kohath the remnant of the familie of the tribe, euen of the halfe tribe of the halfe of Manaſſeh, by lot, ten cities.

62 And to the ſonnes of Gerſhom according to their families out of the tribe of Iſſachar, and out of the tribe of Aſher, and out of the tribe of Naphtali, and out of the tribe of Manaſſeh in Baſhan, thirteene cities.

63 Vnto the ſonnes of Merari according to their families out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, by lot twelue cities.

64 Thus the children of Iſrael gaue to the Leuites cities with their ſuburbs.

65 And they gaue by lot out of the tribe of the children of Iudah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Beniamin, theſe cities, which they called by their names.

66 And they of the families of the ſonnes of Kohath had cities, and their coaſts out of the tribe of Ephraim.

67 * And they gaue vnto them cities of refuge, Shechem in mount Ephraim, and her ſuburbs, and Gezer and her ſuburbs,

68 Iokmeam alſo and her ſuburbes, and Beth-horon with her ſuburbs,

69 And Aialon and her ſuburbes, and Gath-rimmon and her ſuburbs,

70 And out of the halfe tribe of Manaſſeh, ‖ Aner and her ſuburbes, and ‖ Bileam and her ſuburbs, for the families of the remnant of the ſonnes of Kohath.

71 Vnto the ſonnes [ſ] of Gerſhom out of the familie of the halfe tribe of Manaſſeh Golan in Baſhan, and her ſuburbes, and ‖ Aſhtaroth with her ſuburbs,

72 And out of the tribe of Iſſachar, ‖ Kedeſh and her ſuburbes, Daberath and her ſuburbes,

73 ‖ Ramoth alſo and her ſuburbes, and

‖ Anem

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[e] Who is alſo called Ioel, 2. Sam.8.2.& the 33. verſe of this chapter.

[f] After it was brought to that place where the Temple ſhould be built, and was no more caried to and fro.

g Reade Exod, 27.21.

‖*Or, nephewe.*

‖*Or, couſin.*

[h] Meaning, the couſin of Heman verſe 33.

[i] The Leuites are called the ſingers brethren, becauſe they came of the ſame ſtocke.

[k] Reade Numb. 44.

[l] Or, cities which were giuen to the Leuites.

[m] They were firſt appointed and prepared for.

[n] Which was alſo called Kiriath-arba, Gen.23.2. Ioſh.21.11.

[o] That he that had killed a man might flee thereunto for ſuccour till his cauſe were tried, Deut.19.2.

[p] Which Ioſhua calleth Holon, Ioſh.15.51. and 21.15.

[q] Or, Almon, Ioſh.21.18.

[r] That is, they gaue a portion to the Kohathites, which were the remnant of the tribe of Leui, out of the halfe tribe of Manaſſeh and out of Ephraim, verſe 66.

Ioſh.21.21.

‖*Or, Tanach, Ioſh 21.25.*

‖*Or, Gath-rimmon.*

[ſ] Who in the firſt verſe is called alſo Gerſhon.

‖*Or, Beeſhterah, Ioſh.27.21.*

‖*Or, Kiſhon, Ioſh, 21.28.*

‖*Or, Iarmuth, Ioſh.21.22.*

‖Or, Engannim, Ioſh.21.29.

‖Anem, with her ſuburbs,

74 And out of the tribe of Aſher, Maſhal and her ſuburbs, and Abdon and her ſuburbs,

‖Or, Helkah, Ioſh.21.31.

75 And ‖ Hukok and her ſuburbes, and Rehob and her ſuburbs,

76 And out of the tribe of Naphtali, Kedeſh in Galilea and her ſuburbs, and ‖ Hammon and her ſuburbs, and ‖ Kiriathaim and her ſuburbs.

‖Or, Ammothdor, Ioſh.21.32.
‖Or, Kartan, Ioſh.21.32.
‖Or, Iockneam.
‖Or, Kartah, Ioſh.21.34.

77 Unto the reſt of the children of Merari were giuen out of the tribe of Zebulun, ‖ Rimmon and her ſuburbs, ‖ Tabor and her ſuburbs,

Ioſh.20.8.and 21,36.

78 And on the other ſide Iorden by Iericho, euen on the Eaſtſide of Iorden, out of the tribe of Reuben, * Bezer in the wilderneſſe with her ſuburbs, and Iahzah with her ſuburbs,

79 And Kedemoth with her ſuburbs, and Mephaath with her ſuburbs,

80 And out of the tribe of Gad Ramoth in Gilead with her ſuburbs, and Mahanaim with her ſuburbs,

81 And Heſhbon with her ſuburbs, and Iaazer with her ſuburbs.

CHAP. VII.

1 The genealogie of Iſſachar, 6 Beniamin, 13 Naphtali, 14 Manaſſeh, 20 Ephraim, 30 and Aſher.

‖Or, Phuuah.
a Who alſo is called Iob, Gen. 46.13.

AND the ſonnes of Iſſachar were Tola and ‖ Puah, [a] Iaſhub, and Shimron, foure,

b That is, their number was fou͂d thus great when Dauid numbred the people, 2.Sa͂. 24.1.
c Meaning the foure ſonnes, and the father.

2 And the ſonnes of Tola, Uzzi, and Rephaiah, and Ieriel, and Iahmai, and Iibſam, and Shemuel, heads in the houſholds of their fathers. Of Tola were valiant men of warre in their generations, [b] whoſe number was in the dayes of Dauid two & twenty thouſand, and ſixe hundreth.

3 And the ſonne of Uzzi was Izrahaiah, and the ſonnes of Izrahaiah, Michael, and Obadiah, and Ioel, and Iſhiah, [c] fiue men all princes.

4 And with them in their generations after the houſeholds of their fathers were bands of men of warre for battell, ſixe and thirtie thouſand: for they had many wiues and children.

‖Or kinſmen.

5 And their ‖ brethren among all the families of Iſſachar were valiant men of war, reckoned in all by their genealogies fourescore and ſeuen thouſand.

d Called alſo Aſhbel, Gen.46. 21. Num.26 38.
e Which were the chiefe: for els there were ſeuen in all, as appeareth, Gen.46.21.

6 ¶ The ſonnes of Beniamin were Bela, and Becher, and [d] Iediael, [e] three.

7 And the ſonnes of Bela, Ezbon, & Uzzi, and Uzziel, and Ierimoth, and Iri, fiue heads of the houſeholds of their fathers, valiant men of warre, and were reckoned by their genealogies, two and twentie thouſand and thirtie and foure.

8 And the ſonnes of Becher, Zemirah, and Ioaſh, and Eliezer, and Elioenai, and Omri, and Ierimoth, and Abiah, and Anathoth, and Alameth: all theſe were the ſonnes of Becher.

9 And they were numbred by their genealogies according to their generations, and the chiefe of the houſes of their fathers, valiant men of warre, twentie thouſand and two hundreth.

10 And the ſonne of Iediael was Bilhan, and the ſonnes of Bilhan, Ieuſh, and Beniamin, and Ehud, and Chenaanah, and Zethan, and Tharſhiſh, and Ahiſhahar.

11 All theſe were the ſonnes of Iediael, chiefe of the fathers, valiant men of warre, ſeuenteene thouſand and two hundreth, marching in battell aray to the warre.

‖Or, Iri.
f Meaning, that he was not the ſonne of Beniamin, but of Dan, Gen.46.23.
‖Or, of Aher.
‖Or, Shillem, Gene.46.24.
g Theſe came of Dan and Naphtali, which were the ſonnes of Bilhah, Gen.49.23, 24,25.

12 And Shuppim, and Huppim were the ſonnes of ‖ Ir, but Huſhim was the ſonne [f] of ‖ another.

13 ¶ The ſonnes of Naphtali, Iahziel, and Guni, and Iezer, and ‖ Shallum [g] of the ſonnes of Bilhah.

Num.26.29,31. ioſh.17.1.
‖Or, Iezer, Num. 26.30.

14 The ſonne of Manaſſeh, was Aſhriel, whom ſhe bare vnto him, but his concubine of Aram bare Machir the * father of Gilead.

15 And Machir tooke to wife the ſiſter of Huppim and Shuppim, and the name of their ſiſter was Maachah. And the name of the ſecond ſonne was Zelophehad, and Zelophehad had daughters.

16 And Maachah the wife of Machir bare a ſonne, and called his name ‖ Pereſh: and the name of his brother was Shereſh: and his ſonnes were Ulam and Rakem.

17 And the ſonns of Ulam was Bedan. Theſe were the ſonnes of Gilead the ſonne of Machir, the ſonne of Manaſſeh.

h Meaning, the ſiſter of Gilead.

18 And [h] his ſiſter Molecheth bare Iſhod, and Abiezer, and Mahalah.

19 And the ſonnes of Shemida were Ahian, and Shechem, and Likhi, and Aniam.

20 ¶ The ſonnes alſo of Ephraim were Shuthelah, and Bered his ſonne, and Tahath his ſonne, and his ſonne Eladah, and Tahath his ſonne,

i Which was one of the fiue principall cities of the Philiſtims, ſlew the Ephraimites.
‖Or, kinſefolke.

21 And Zabad his ſonne, and Shuthelah his ſonne, and Ezer, & Elead: and the men of [i] Gath that were borne in the land, ſlewe them, becauſe they came downe to take away their cattell,

22 Therfore Ephraim their father mourned many dayes, and his ‖ brethren came to comfort him.

23 And when he went in to his wife, ſhee conceiued, and bare him a ſonne, and he called his name Beriah, becauſe affliction was in his houſe.

‖Or, neece.

24 And his ‖ daughter was Sherah, which built Beth-horon the nether, and the vpper, and Uzzen Sheerah.

k To wit, of Ephraim.

25 And Rephah was his [k] ſonne, and Reſheph, and Telah his ſonne, and Tahan his ſonne,

26 Laadan his ſonne, Ammihud his ſonne, Eliſhama his ſonne,

27 Non his ſonne, Iehoſhua his ſonne.

‖Or, Adaiah.

28 And their poſſeſſions and their habitations were Beth el, and the villages thereof, and Eaſtward Naaran, and Weſtward Gezer with the villages thereof, Shechem alſo and the villages thereof, vnto ‖ Azzah, and the villages thereof,

29 And by the places of the children of Manaſſeh, Beth-ſhean and her villages, Taanach and her villages, Megiddo and her villages, Dor and her villages. In thoſe dwelt the children of Ioſeph the ſonne of Iſrael.

30 ¶ *The

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Gen.46.17.

30 ¶ *The ſonnes of Aſher were Iimnah and Iſuah, and Iſhuai, and Beriah, and Serah their ſiſter.

31 And the ſonnes of Beriah, Heber, and Malchiel, which is the father of Birzauith.

32 And Heber begate Iaphlet, and Shomer, and Hotham, and Shuah their ſiſter.

33 And the ſonnes of Iaphlet were Paſach, and || Bimhal, and Aſhuah: theſe were the children of Iaphlet.

|| Or, Kimbal.

34 And the ſonnes of Shamer, Ahi, and Rohgah, Iehubbah, and Aram.

35 And the ſonnes of his brother Helem were Zophah, and Iimna, and Sheleſh, and Amal.

36 The ſonnes of Zophah, Suah, & Harnepher, and Shual, and Beri, and Imrah,

37 Bezer, and Hod, and Shamma, and Shilſhah, and Ithran, and Beera.

38 And the ſonnes of Iether, Iephunneh, and Piſpa, and Ara.

39 And the ſonnes of Ulla, Harah, & Haniel, and Rizia.

40 All theſe were the children of Aſher, the heads of their fathers houſes, Noblemen, valiant men of warre and chiefe Princes, and they were reckoned by their genealogies for warre and for battell to the number of ſixe and twentie thouſand men.

CHAP. VIII.

1 *The ſons of Beniamin,* 33 *And race of Saul.*

BEniamin alſo [a] begat Bela his eldeſt ſon, Aſhbel the ſecond, and Abarah the third,

2 Noah the fourth, and Rapha the fifth.

3 And the ſonnes of Bela were Addar, and Gera, and Abihud,

4 And Abiſhua, and Naaman, & Ahoah,

5 And Gera, & Shephuphan, & Huram.

6 ¶ And theſe are the ſonnes of Ehud: theſe were the chiefe fathers of thoſe that inhabited Geba: and [b] they were caried away captiues to Monahath.

7 And Naaman, and Ahiah, and Gera, hee caried them away captiues: and [c] hee begate Uzza, and Ahihud.

8 And Shaharaim begate certaine in the countrey of Moab, after he had ſent [d] away Huſhim and Iaara his wiues.

9 Hee begate, I ſay, of Hodeſh his wife, Iobab & Zibia, and Meſha, and Malcham,

10 And Ieuz and Shachia and Mirma: theſe were his ſonnes, and chiefe fathers.

11 And of Huſhim he begate Ahitub and Elpaal.

12 And the ſonnes of Elpaal were Eber, and Miſham and Shamed (which built Ono, and Lod, and the villages thereof.)

13 And Beriah and Shema (which were the chiefe fathers among the inhabitants of Aialon: they draue away the inhabitants of Gath.)

14 And Ahio, Shaſhak, and Ierimoth,

15 And Sebadiah, and Arad, and Adar,

16 And Michael, and Iſpah, & Ioha, the ſonnes of Beriah,

17 And Zebadiah, and Meſhullam, and Hizki, and Heber,

18 And Iſhmerai, and Izliah, and Iobab, the ſonnes of Elpaal,

19 Iakim alſo, and Zichri, and Sabdi,

20 And Elienai, and Zillethai, and Eliel,

21 And || Adaiah and Beraiah, & Shimrath the ſonnes of Shimei,

|| Or, Araiah.

22 And Iſhpan, and Eber, and Eliel,

23 And Abdon, and Zichri, and Hanan,

24 And Hananiah, and Elam, and Antothiiah,

25 Iphedeiah and Penuel the ſonnes of Shaſhak,

26 And Shamſherai, & Shehariah, and Athaliah,

27 And Iaareſhiah, and Eliah, & Zichri, the ſonnes of Ieroham.

28 Theſe were the chiefe [e] fathers according to their generations, euen Princes which dwelt in Ieruſalem.

29 And at *Gibeō dwelt the father of Gibeon, & the name of his wife was Maachah.

Chap. 9. 35.

30 And his eldeſt ſonne was Abdon, then Zur, and Kiſh, and Baal, and Nadab,

31 And Gidor, and Ahio, and Zacher.

32 And Mikloth begate Shimeah: theſe alſo dwelt with their brethren in Ieruſalem, enen by their brethren.

33 And [f] Ner begate Kiſh, & Kiſh begate Saul, and Saul begate Ionathan, & Malchiſhua, and Abinadab, and [g] Eſhbaal.

34 And the ſonne of Ionathan was [h] Merib-baal, and Merib baal begate Micah.

35 And the ſonnes of Micah were Pithon, and Melech, and Tarea, and Ahaz.

36 And Ahaz begate Iehoadah, and Iehoadah begate Alemeth, and Azmaueth, and Zimri, and Zimri begate Moza,

37 And Moza begate Bineah, whoſe ſonne was Raphah, and his ſonne Eleaſah, and his ſonne Azel.

38 And Azel had ſixe ſonnes, whoſe names are theſe, Azrikam, Bocheru, and Iſhmael, and Sheariah, and Obadiah, and Hanania: all theſe were the ſonnes of Azel.

39 And the ſonnes of Eſhek his brother were Ulam his eldeſt ſonne, Iehuſh the ſecond, and Eliphalet the third.

40 And the ſonnes of Ulam were valiant men of warre which ſhot with the bowe, and had many ſonnes & nephewes, an hundreth and fiftie: all theſe were of the ſonnes of Beniamin.

CHAP. IX.

1 *All Iſrael and Iudah numbred.* 10 *Of the Prieſts & Leuites,* 11. 18. *And of their offices*

THus all Iſrael were numbred by their genealogies: and behold, they are written in the booke of the kings of Iſrael & of Iudah, and they were [a] caried away to Babel for their tranſgreſſion.

2 ¶ And the chiefe inhabitants that dwelt in their owne poſſeſſions, and in their owne cities, euen Iſrael, the Prieſts, the Leuites, and the [b] Nethinims.

3 And in Ieruſalē dwelt of the children of Iudah, & of the children of Beniamin, and of the children of Ephraim, and Manaſſeh.

4 Uthai the ſonne of Ammihud, the ſonne of Omri, the ſonne of Imri, the ſonne of Bani, of the children of Pharez, the ſon of Iudah.

5 And of Shiloni, Aſaiah the eldeſt, and his ſonnes.

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[a] He continueth in the deſcription of the tribe of Beniamin, becauſe his purpoſe is to ſet forth the genealogie of Saul.

[b] Meaning, the inhabitants of the citie Geba.

[c] To wit, Ehud.

[d] After he had put away his two wiues.

[e] The chiefe of the tribe of Beniamin that dwelt in Ieruſalem.

[f] Who in the 1. Sam. 9. 1. is called Abiel.

[g] He is alſo named Iſhboſheth, 2. Sam. 2. 8.

[h] He is likewiſe called Mephiboſheth, 2. Sam 9. 6.

[a] Hitherto he hath deſcribed their genealogies before they went into captiuitie, and now he deſcribeth their hiſtory after their returne.

[b] Meaning, the Gibeonites, which ſerued in the Temple, read Ioſh. 9. 23.

6 And of the ſonnes of Zerah, Ieuel, and their brethren ſixe hundreth and ninetie.

7 And of the ſonnes of Beniamin, Sallu, the ſonne of Meſhullam, the ſonne of Hodauiah, the ſonne of Haſenuah,

8 And Ibneiah the ſonne of Ieroham, & Elah the ſonne of Uzzi, the ſonne of Michri, and Meſhullam the ſonne of Shephatiah, the ſonne of Reuel, the ſonne of Ibniiah.

9 And their brethren according to their generations nine hundreth, fiftie and ſixe, all theſe men were ‖ chiefe fathers in the houſeholds of their fathers.

10 ¶ And of the Prieſtes, Iedaiah, and Iehoiarib, and Iachin,

11 And Azariah the ſonne of Hilkiah, the ſonne of Meſhullam, the ſonne of Zadok, the ſonne of Meraioth, the ſonne of Ahitub, the [c] chiefe of the houſe of God,

12 And Adaiah the ſonne of Ieroham, the ſonne of Paſhhur, the ſonne of Malchiiah, & Maaſai the ſonne of Adiel, the ſonne of Iahzerah, the ſonne of Meſhullam, the ſonne of Meſhillemith, the ſonne of Immer,

13 And their brethren the chiefe of the houſholdes of their fathers a thouſand ſeuen hundreth and threeſcore valiant men, for the [d] worke of the ſeruice of the houſe of God.

14 ¶ And of the Leuites, Shemaiah the ſonne of Haſhub, the ſonne of Azrikam, the ſonne of Haſhabiah, of the ſonnes of Merari,

15 And Bakbakkar, Heresh, and Galal, and Mattaniah the ſonne of Micha, the ſon of Zichri, the ſonne of Aſaph,

16 And Obadiah the ſonne of Shemaiah, the ſonne of Galal, the ſonne of Ieduthun, and Berechiah the ſonne of Aſa, the ſonne of Elkanah, that dwelt in the villages of the Netophathites.

17 ¶ And the porters were Shallum, and Akkub, and Talmon, and Ahiman, & their brethren: Shallum was the chiefe.

18 For they were porters to this time by companies of the children of Leui vnto the [e] Kings gate Eaſtward.

19 And Shallum the ſonne of Kore the ſonne of Ebiaſaph the ſonne of Korah, and his brethren the Korathites (of the houſe of their father) were ouer the worke, and office to keepe the gates of the [f] Tabernacle: ſo their families were ouer the hoſt of the Lord, keeping the entrie.

20 And Phinehas the ſonne of Eleazar, was their guide, and the Lord was with him.

21 Zechariah the ſonne of Meſhelemiah was the porter of the doore of the Tabernacle of the Congregation.

22 All theſe were choſen for porters of the gates, two hundreth and twelue, which were numbred according to their genealogies by their towns. Dauid eſtabliſhed theſe and Samuel the Seer ‖ in their perpetuall office.

23 So they and their children had the ouerſight of the gates of the houſe of the Lord, euen of the houſe of the Tabernacle by wardes.

24 The porters were in foure quarters, Eaſtward, Weſtward, Northward, and Southward.

25 And their brethren which were in their townes, came at [g] ſeuen dayes from time to time with them.

26 For theſe foure chiefe porters were in perpetuall office, & were of the Leuites, and had charge of the ‖ chambers, and of the treaſures in the houſe of God.

27 And they lay round about the houſe of God, becauſe the charge was theirs, and they cauſed it to be opened euery morning.

28 And certaine of them had the rule of the miniſtring veſſels: for they brought them in by tale, and brought them out by tale.

29 Some of them alſo were appointed ouer the inſtruments, and ouer all the veſſels of the Sanctuary, and of the [h] floure, and the wine, and the oyle, and the incenſe, and the ſweete odours.

30 And certaine of the ſonnes of the Prieſts made oyntments of ſweete odours.

31 And Matithiah one of the Leuites which was the eldeſt ſonne of Shallum the Korhite, had the charge of the thinges that were made in the frying pan.

32 And other of their brethren the ſonnes of Kohath had the ouerſight of the * ſhewbread to prepare it euery Sabbath.

33 And theſe are the ſingers, the chiefe fathers of the Leuites, which dwelt in yͤ chambers, [i] and had none other charge: for they had to do in that buſineſſe day and night.

34 Theſe were the chiefe fathers of the Leuites according to their generations, and the principall which dwelt at Ieruſalem.

35 * And in Gibeon dwelt ‖ the father of Gibeon, Ieiel, and the name of his wife was Maachah.

36 And his eldeſt ſonne was Abdon, then Zur, and Kiſh, and Baal, and Ner, and Nadab,

37 And Gedor, and Ahio, and Zechariah, and Mikloth.

38 And Mikloth begate Shimeam: they alſo dwelt with their brethren at Ieruſalem, euen by their brethren.

39 And * Ner begate Kiſh, and Kiſh begate Saul, and Saul begate Ionathan, and Malchiſhua, and Abinadab, and Eſhbaal.

40 And the ſonne of Ionathan was Merib-baal: and Merib-baal begate Micah.

41 And the ſonnes of Micah were Pithon, and Melech, and Tahrea.

42 And Ahaz begate [k] Iarah, and Iarah begate Alemeth, and Azmaueth, and Zimri, and Zimri begate Moza.

43 And Moza begate Binea, whoſe ſonne was Rephaiah, and his ſonne was Eleaſah, and his ſonne Azel.

44 And Azel had ſix ſonnes, whoſe names are theſe, Azrikam, Bocheru, & Iſmael, and Sheariah, and Obadiah, and Hanan: theſe are the ſonnes of Azel.

CHAP. X.

1 *The battell of Saul againſt the Philiſtims,*
4 *In which he dieth.* 6 *And his ſonnes alſo.*
13 *The cauſe of Sauls death.*

Then * the Philiſtims fought againſt Iſrael: and the men of Iſrael fledde before the Philiſtims, and fell downe

‖ *Or, chiefe of the families.*

[c] That is, he was the hie Prieſt.

[d] To ſerue in the Temple, euery one according to his office.

[e] So called, becauſe the King came into the Temple thereby, and not the common people.

[f] Their charge was, that none ſhould enter into thoſe places which were onely appointed for the Prieſts to miniſter in.

‖ *Or, for their fidelitie.*

[g] They ſerued weekely, as Eze. 4.10.

‖ *Or, opening the doores.*

[h] Whereof the meate offering was made, Leuit. 2.1.

Exod. 25.30.

[i] But were continually occupied in ſinging praiſes to God.

Chap. 1.22.

‖ *Or, Abigibeon.*

1.Sam. 14.51. chap. 8.33.

[k] Who was alſo called Iehoadah, Chap. 8.36.

1.Sam. 13.1.

ſlaine in mount Gilboa.

2 And the Philiſtims purſued after Saul and after his ſonnes, and the Philiſtims ſmote Ionathan, and Abinadab, and Malchiſhua the ſonnes of Saul.

3 And the battel was ſore againſt Saul, and the archers ‡ hit him, and he was ‡ wounded of the archers.

‡ Eb. founde.

4 Then ſayd Saul to his armour bearer, Drawe out thy ſworde, and thruſt mee through therewith, leſt theſe vncircumciſed come and mocke at me: but his armour bearer would not, for he was ſore afraid: therefore Saul tooke the ſword and fell vpon it.

5 And when his armour bearer ſaw that Saul was dead, hee fell likewiſe vpon the ſword, and died.

6 So Saul dyed and his three ſonnes, and all his houſe, they dyed together.

7 And when all the men of Iſrael that were in the valley, ſaw how they fled, and that Saul and his ſonnes were dead, they forſooke their cities, and fled away, and the Philiſtims came and dwelt in them.

8 And on the morrowe when the Philiſtims came to ſpoyle them that were ſlaine, they found Saul and his ſonnes ‡ lying in mount Gilboa.

‡ Ebr. fallen.

9 And when they had ſtript him, they tooke his head and his armour, and ſent them into the land of the Philiſtims round about, to publiſh it vnto the idoles, and to the people.

10 And they layde vp his armour in the houſe of their God, and ſet vp his head in the houſe of [a] Dagon.

11 ¶ When all they of Iabeſh Gilead heard all that the Philiſtims had done to Saul,

12 Then they aroſe (all the valiant men) and tooke the body of Saul, and the bodies of his ſonnes, and brought them to Iabeſh, and buried the bones of them vnder an Oke in Iabeſh, and faſted ſeuen dayes.

13 So Saul dyed for his tranſgreſſion, that he committed againſt the Lord, * euen againſt the word of the Lord, which hee kept not, and in that he ſought and aſked counſell of a ‖ * familiar ſpirit,

1. Sam. 15. 23.

‖ Or, witch, and ſorcereſſe.

1. Sam. 28. 8.

14 And aſked not of the Lord: therefore he ſlew him, and turned the kingdome vnto Dauid the ſonne of Iſhai.

CHAP. XI.

3 After the death of Saul is Dauid anointed in Hebron. 5 The Iebuſites rebell againſt Dauid, frō whom he taketh the tower of Zion. 6 Ioab is made captaine. 10 His valiant men.

Then * all Iſrael [a] gathered themſelues to Dauid vnto Hebron, ſaying, Beholde, we are thy bones and thy fleſh.

2. Sam. 5. 1.

2 And in time paſt, euen when Saul was King, thou leddeſt Iſrael out and in: and the Lorde thy God ſayde vnto thee, Thou ſhalt feede my people Iſrael, and thou ſhalt bee captaine ouer my people Iſrael.

3 So came all the Elders of Iſrael to the king to Hebron, and Dauid made a couenant with them in Hebron, before the Lord. And they anointed Dauid king ouer Iſrael, * according to the word of the Lord by the hand of Samuel.

1. Sam. 16. 13.

4 ¶ And Dauid and all Iſrael went to Ieruſalem, which is Iebus, where were the Iebuſites, the inhabitants of the land.

5 And the inhabitants of Iebus ſayd to Dauid, Thou ſhalt not come in hither. Neuertheleſſe Dauid tooke the tower of Zion, which is the citie of Dauid.

6 And Dauid ſayde, * Whoſoeuer ſmiteth the Iebuſites firſt, ſhalbe the chiefe and captaine. So Ioab the ſonne of Zeruiah went firſt vp, and was captaine.

2. Sam. 5. 8.

7 And Dauid dwelt in the tower; therefore they called it the citie of Dauid.

8 * And hee built the citie on euery ſide, from Millo euen round about: and Ioab repayred the reſt of the citie.

2. Sam. 5. 9.

9 And Dauid proſpered, and grew: for the Lord of hoſtes was with him.

10 ¶ * Theſe alſo are the chiefe of the valiant men that were with Dauid, and ioyned their force with him in his kingdome with all Iſrael, to make him king ouer Iſrael, according to the word of the Lord.

2. Sam. 23. 8.

11 And this is the number of the valiant men whom Dauid had, Iaſhobeam the ſon of Hachmoni, the [b] chiefe among thirty: he lift vp his ſpeare againſt three hundreth, whom he ſlew at one time,

12 And after him was Eleazer the ſonne of ‖ Dodo the Ahohite, which was one of the three valiant men.

13 Hee was with Dauid at Paſ-dammim, and there the Philiſtims were gathered together to battell: and there was a parcell of ground full of barley, and the people fled before the Philiſtims.

14 And they ſtoode in the middes of the fielde, and [c] ſaued it, and ſlewe the Philiſtims: ſo the Lord gaue a great victorie.

15 ¶ And three of the [d] thirtie captaines went to a rocke to Dauid, into the caue of Adullam. And the armie of the Philiſtims camped in the valley of Rephaim.

16 And when Dauid was in the hold, the Philiſtims garriſon was at Beth-lehem.

17 And Dauid longed, and ſayde, * Oh, that one would giue me to drinke of the water of the well of Beth-lehem that is at the gate.

2. Sam. 23. 15.

18 Then theſe three brake thorowe the hoſte of the Philiſtims, and drew water out of the well of Beth-lehem that was by the gate, and tooke it, and brought it to Dauid: but Dauid would not drinke of it, but powred it for an oblation to the Lord,

19 And ſayd, Let not my God ſuffer mee to do this: ſhould I drinke the [e] blood of theſe mens liues? for they haue brought it with the ieopardie of their liues: therefore hee would not drinke it: theſe things did theſe three mightie men.

20 ¶ And Abiſhai the brother of Ioab, he was chiefe of the three, and he lift vp his ſpeare againſt three hundreth, & ſlew them, and had the name among the three.

21 Among the three hee was more honourable then two, and hee was their captaine: * but he attained not vnto the firſt three.

2. Sam. 23. 19.

22 Benaiah the ſonne of Iehoiada (the

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[a] Which was the idole of the Philiſtims, and from the belly downeward had the forme of a fiſh, and vpward of a man.

[a] This was after the death of Iſh-boſheth Sauls ſonne, when Dauid had reigned ouer Iudah ſeuen yeeres and ſixe moneths in Hebron, 2. Sam. 5. 5.

[b] Meaning, the moſt excellent and beſt eſteemed for his valiantneſſe: ſome reade, the chiefe of the Princes.

‖ Or, his vncle.

[c] This act is referred to Shammah, 2. Sam. 23. 11. which ſeemeth was the chiefeſt of theſe.

[d] That is, Eleazar and his two companion.

[e] That is, this water for the which they ventured their blood.

ſonne of a valiant man) which had don many actes, and was of Kabzeel, hee ſlewe two ‖ ſtrong men of Moab: he went downe alſo and ſlewe a Lion in the middes of a pit in time of ſnowe.

‖ Or, Lions.

23 And he ſlewe an Egyptian, a man of great ſtature, euen fiue cubites long, and in the Egyptians hand was a ſpeare like a weauers beame: and hee went downe to him with a ſtaffe, and plucked the ſpeare out of the Egyptians hand, and ſlewe him with his owne ſpeare.

24 Theſe things did Benaiah the ſonne of Iehoiada, and had the name among the three worthies.

25 Beholde, he was honourable among thirtie, but hee attained not vnto the [f] firſt three. * And Dauid made him of his counſell.

[f] Meaning, thoſe three which brought the water to Dauid.

* 2.Sam.23.23.

26 ¶ Theſe alſo were valiant men of war, Aſahel the brother of Ioab, Elhanan the ſonne of Dodo of Beth-lehem.

27 [g] Shammoth the Harodite, Helez the Pelonite,

[g] Called alſo Shemoah, 2.Sam.23.25.

28 Ira the ſonne of Ikkeſh the Tekoite, Abiezer the Antothite,

29 [h] Sibbecai the Huſathite, Ilai the Ahohite,

[h] He is alſo called Mebunnai, 2.Sam.23.27.

30 Maharai the Netophathite, Heled the ſonne of Baanah the Netophathite,

31 Ithai the ſonne of Ribai of Gibeah, of the children of Beniamin, Benaiah the Pirathonite,

32 Hurai of the riuers of Gaaſh, Abiel the Arbathite,

33 Azmaueth the Baharumite, Elihaba the Shaalbonite,

34 The ſonnes of Haſhem the Gizonite, Ionathan the ſonne of Shageth the Harite,

35 Ahiam the ſonne of Sacar the Hararite, Eliphal the ſonne of Ur,

36 Hepher the Mecherathite, Ahiiah the Pelonite,

37 Hezro the Carmelite, Narai the ſonne of Ezbai,

38 Ioel the brother of Nathan, Mibhar the ſonne of Haggeri,

39 Zelek the Ammonite, Nahrai the Berothite, the armour bearer of Ioab, the ſon of Zeruiah,

40 Ira the Ithrite, Garib the Ithrite,

41 Uriah the Hittite, Zabad the ſonne of Ahlai,

42 Adina the ſonne of Shiza the Reubenite, a captaine of the Reubenites, and thirtie with him.

43 Hanan the ſon of Maachah, and Ioſhaphat the Mithnite,

44 Uzia the Aſhterathite, Shama and Ieſel the ſonnes of Otham the Aroerite,

45 Iediael the ſonne of Shimri, and Ioha his brother the Tizite,

46 Eliel the Mahauite, and Ieribai and Ioſhauiah the ſonnes of Elnaam, and Ithmah the Moabite,

47 Eliel and Obed, and Iaaſiel the Meſobaite.

CHAP. XII.

1 Who they were that went with Dauid when he fled from Saul. 14 Their valiantnes. 23 They that came vnto him vnto Hebron out of euery tribe to make him king.

THeſe alſo are they that came to Dauid to [a] Ziklag, while he was yet kept cloſe, becauſe of Saul the ſonne of Kiſh: and they were among the valiant and helpers of the battel.

[a] To take his part againſt Saul who perſecuted him.

2 They were weaponed with bowes, and could vſe the right and the left hande with ſtones and with arrowes and with bowes, and were of Sauls [b] brethren, euen of Beniamin.

[b] That is, of the tribe of Beniamin, whereof Saul was, and wherein were excellent throwers with ſlings, Iudges.29.16.

3 The chiefe were Ahiezer, and Ioaſh the ſonnes of Shemaah a Gibeathite, and Ieziel, and Pelet the ſonnes of Aſmaueth, Berachah and Iehu the Antothite.

4 And Iſhmaiah the Gibeonite, a valiant man among thirtie, and aboue the thirtie, and Ieremiah, and Iehaziel, and Iohanan, and Ioſhabad the Gederathite,

5 Eluzai, and Ierimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite,

6 Elkanah, and Iſhiah, and Azariel, and Ioezer, and Iaſhobeam of Hakorehim,

7 And Ioelah, and Zebadiah, the ſonnes of Ieroham of ‖ Gedor.

‖ Or, Gedua.

8 And of the Gadites there ſeparated themſelues ſome vnto Dauid into the holde of the wilderneſſe, valiant men of warre, and men of armes, and apt for battel, which could handle ‖ ſpeare and ſhielde, and their faces were like the faces of Lions, and were like the Roes in the mountaines in ſwiftneſſe,

‖ Or, buckler

c Meaning, fierce and terrible.

9 Ezer the chiefe, Obadiah the ſecond, Eliab the third,

10 ‖ Miſhmanah the fourth, Ieremiah the fift,

‖ Or, Maſhmanah.

11 Attai the ſixt, Eliel the ſeuenth,

12 Ionathan the eight, Elzabad the ninth,

13 Ieremiah the tenth, Macbannai the eleuenth.

14 Theſe were the ſonnes of Gad, Captaines of the hoſte: one of the leaſt could reſiſt an hundreth, and the greateſt a thouſand.

15 Theſe are they that went ouer Iorden in the [d] firſt moneth when he had filled ouer all his bankes, and put to flight all them of the valley, toward the Eaſt and the Weſt.

[d] Which the Ebrewes called Niſan or Abib, conteining halfe March and halfe April, when Iorden was wont to ouerflow his bankes, reade Ioſh.3.15.

16 And there came of the children of Beniamin, and Iudah vnto the holde vnto Dauid,

17 And Dauid went out to meete them, and anſwered, and ſayde vnto them, If ye be come peaceably vnto mee to helpe mee, mine heart ſhall be knit vnto you, but if you come to betray me to mine aduerſaries, ſeeing there is no wickedneſſe in mine hands, the God of our fathers beholde it, and rebuke it.

18 And the [e] ſpirit came vpon Amaſai, which was the chiefe of thirtie, and hee ſayd, Thine are wee, Dauid, and with thee, O ſonne of Iſhai. Peace, peace be vnto thee, and peace bee vnto thine helpers: for thy God helpeth thee. Then Dauid receiued them, and made them captaines of the Gariſon.

[e] The ſpirit of boldnes and courage moued him to ſpeake thus.

19 ¶

19 ¶ And of Manaſſeh ſome fell to Dauid, when hee came with the Philiſtims againſt Saul to battel, but they [f] helped them not: for the princes of the Philiſtims *by aduiſement ſent him away, ſaying, He will fall to his maſter Saul || for our heads.

[f] They came onely to helpe Dauid, and not to ſuccour the Philiſtims, which were enemies to their countrey.

1.*Sam.*29.4.

||*Or, on the ieopardie of our heads.*

20 As he went to Ziklag, there fell to him of Manaſſeh, Adnah, and Iozabad, and Iediael, and Michael, and Iozabad, and Elihu, and Ziltai, heads of the thouſands that were of Manaſſeh.

21 And they helped Dauid againſt [g] that band: for they were all valiant men, & were captaines in the hoſte.

[g] To wit, of the Amalekites, which had burned the citie Ziklag, 1.Sam. 30.1,9.

22 For at that time day by day there came to Dauid to helpe him, vntill it was a great hoſte, like the hoſte of [h] God.

[h] Meaning, mighty or ſtrong: for the Ebrewes ſay a thing is of God, when it is excellent.

23 And theſe are the numbers of the captaines that were armed to battell, and came to Dauid to Hebron to turne the kingdome of Saul to him, according to the word of the Lord.

24 The children of Iudah that bare ſhield and || ſpeare, were ſixe thouſand & eight hundreth armed to the warre.

||*Or, buckler.*

25 Of the children of Simeon valiant men of warre, ſeuen thouſand & an hundreth.

26 Of the children of Leui, foure thouſand and ſixe hundreth.

27 And Iehoiada was the chiefe of them of [i] Aaron: and with him three thouſand and ſeuen hundreth.

[i] Of the Leuites which came by deſcent of Aaron.

28 And Zadok a yong man very valiant, and of his fathers houſholde came two and twentie captaines.

29 And of the children of Beniamin the brethren of Saul three thouſand: for a great part of them vnto that time [k] kept the ward of the houſe of Saul.

[k] That is, the greateſt number tooke Sauls part.

30 And of the children of Ephraim twentie thouſand, and eight hundred valiant men and famous men in the houſhold of their fathers.

31 And of the halfe tribe of Manaſſeh eighteene thouſand, which were appointed by name to come and make Dauid King.

32 And of the children of Iſſachar, which were men that had vnderſtanding of the [l] times, to know what Iſrael ought to doe: the heads of them were two hundreth, and all their brethren were at their cōmandement.

[l] Men of good experience, which knew at all times what was to be done.

33 Of Zebulun that went out to battell, expert in warre, and in all inſtruments of warre, fiftie thouſand || which could ſet the battell in aray: they were not of a ‡ double heart.

||*Or, ſet themſelues in aray.*

‡*Ebr. heart and heart.*

34 And of Naphtali a thouſande captaines, and with them with ſhielde & ſpeare ſeuen and thirtie thouſand.

35 And of Dan expert in battel, eight and twentie thouſand and ſixe hundreth.

36 And of Aſher that went out to the battell and were trained in the warres, fourtie thouſand.

37 And of the other ſide of Iorden of the Reubenites, and of the Gadites, and of the halfe tribe of Manaſſeh with al inſtruments of warre to fight with, an hundreth and twentie thouſand.

38 [m] All theſe men of warre || that could leade an armie, came with || vpright heart to Hebron to make Dauid King ouer all Iſrael: and all the reſt of Iſrael was of one accord to make Dauid King:

[m] So that his whole hoſte were three hundreth twentie and two thouſand, two hundred, twenty and two.

||*Or fight in their aray.*

||*Or, with a good courage.*

39 And there they were with Dauid three dayes, eating and drinking: for their [n] brethren had prepared for them.

[n] The reſt of the Iſraelites.

40 Moreouer, they that were neere them vntill Iſſachar, and Zebulun, and Naphtali brought bread vpon aſſes, and on camels, and on mules, & on oxen, euen meate, floure, figges, and raiſins, and wine and oyle, and beeues and ſheepe aboundantly: for there was ioy in Iſrael.

CHAP. XIII.

7 The Arke is brought againe from Kiriath-iearim to Ieruſalem. 9 Vzza dieth becauſe hee touched it.

AND Dauid counſelled with the captaines of thouſands and of hundreths, and with all the gouernours.

2 And Dauid ſaid to all the Congregation of Iſrael, If it ſeeme good to you, and that it proceedeth of the Lord out God, wee will ſende to and fro vnto our brethren, that are left in all the lande of Iſrael (for with them are the Prieſtes and the Leuites in the cities and their ſuburbes) that they may aſſemble themſelues vnto vs.

3 And we wil bring againe the [a] Arke of our God to vs: for wee ſought not vnto it in the dayes of Saul.

[a] His firſt care was to reſtore Religion, which had in Sauls dayes bene corrupted and neglected.

4 And all the Congregation anſwered, Let vs doe ſo: for the thing ſeemed good in the eyes of all the people.

5 ¶ *So Dauid gathered all Iſrael together from || Shihor in Egypt, euen vnto the entring of Hamath, to bring the Arke of God from [b] Kiriath-iearim.

2.*Sam.*6.2.

||*Or, Nilus.*

[b] That is, from Gibea, where the inhabitants of Kiriath-iearim had placed it in the houſe of Abinadab, 2.Sam. 6.3.

6 And Dauid went vp and all Iſrael to || Baalath, in Kiriath-iearim, that was in Iudah, to bring vp from thence the Arke of God the Lorde that dwelleth betweene the Cherubims, where his Name is called on.

||*Or, Baala, reade 2.Sam.6.2.*

7 And they carried the Arke of God in a new cart out of the houſe of Abinadab: and Vzza and Ahio [c] guided the cart.

[c] The ſonnes of Abinadab.

8 And Dauid and all Iſrael played before [d] God with all their might, both with ſongs and with harps, and with violes, and with timbrels and with cymbales, and with trumpets.

[d] That is, before the Arke, where God ſhewed himſelfe: ſo that the ſigne is taken for the thing ſignified, which is common to all ſacraments both in the olde and new Teſtament.

9 ¶ And when they came vnto the threſhing floore of [e] Chidon, Vzza put forth his hande to holde the Arke, for the oxen did ſhake it.

[e] Called alſo Nachon, 2.Sam.6 6.

10 But the wrath of the Lord was kindled againſt Vzza, and he ſmote him, becauſe he layd his hand vpon the Arke: ſo he died there [f] before God.

[f] Before the Arke for vſurping that which did not apperteine to his vocation: for this charge was giuen to the Prieſtes, Numb.4.15. ſo that here all good intentions are condemned, except they be commanded by the word of God.

11 And Dauid was angry, becauſe the Lord had made a breach in Vzza, and he called the name of that place Perez Vzza vnto this day.

12 And Dauid feared God that day, ſaying, How ſhall I bring in to mee the Arke of God?

13 Therfore Dauid brought not the Arke to him into the citie of Dauid, but cauſed

it to turne into the houſe of [g] Obed Edom the Gittite.

g Who was a Leuite, and called Gittite, becauſe he had dwelt at Gath.

14 So the Arke of God remained in the houſe of Obed Edom, euen in his houſe three moneths: and the Lord bleſſed the houſe of Obed Edom, and all that he had.

CHAP. XIIII.

1 Hiram ſendeth wood and workemen to Dauid. 4 The names of his children. 8. 14 By the counſel of God he goeth againſt the Philiſtims, and ouercommeth them. 15 God fighteth for him.

THen * ſent Hiram the King of ‡ Tyrus meſſengers to Dauid, and cedar trees, with maſons and carpenters to build him an houſe.

2.Sam.5.11.
‡ *Ebr. Zor.*

2 Therefore Dauid knew that the Lord had confirmed him King ouer Iſrael, and that his kingdom was lift vp on hie, becauſe of his [a] people Iſrael.

a Becauſe of Gods promiſe made to the people of Iſrael.

3 ¶ Alſo Dauid tooke moe wiues at Ieruſalem, and Dauid begate moe ſonnes and daughters.

4 And theſe are the names of the children which hee had at Ieruſalem, Shammua, and Shobab, Nathan, and Salomon,

5 And Ibhar, & Eliſhua, and [b] Elpalet,

6 And Nogah, & Nepheg, and Iaphia,

7 And Eliſhama, and ‖ Beeliada, and Eliphalet.

b Elpalet and Nogah are not mentioned, 2.Sam.5.14. ſo there are but eleuen, and here thirteene.
‖ *Or, Eliada.*

8 But when the Philiſtims heard that Dauid was anoynted King ouer Iſrael, all the Philiſtims came vp to ſeeke Dauid. And when Dauid heard, hee went out againſt them.

9 And the Philiſtims came and ſpread themſelues in the valley of Rephaim.

10 Then Dauid aſked counſell at God, ſaying, Shall I goe vp againſt the Philiſtims, and wilt thou deliuer them into mine hand? And the Lord ſaid vnto him, Goe vp: for I will deliuer them into thine hand.

11 So they came vp to Baal-perazim, and Dauid ſmote them there: and Dauid ſayd, God hath diuided mine enemies with mine hand, as waters are diuided: therefore they called the name of that place, [c] Baal-perazim.

c That is, the valley of diuiſions, becauſe the enemies were diſperſed there like waters.

12 And there they had left their gods: and Dauid ſayde, Let them euen be burnt with fire.

13 Againe the Philiſtims came and ſpred themſelues in the valley.

14 And when Dauid aſked againe counſell at God, God ſaid to him, Thou ſhalt not goe vp after them, but turne away from them, that thou mayeſt come vpon them ouer againſt the mulberie trees.

15 And when thou heareſt the noyſe of one going in the tops of the mulberie trees, then goe out to battell: for God is gone forth before thee, to ſmite the hoſte of the Philiſtims.

16 So Dauid did as God had commanded him: and they ſmote the hoſt of the Philiſtims from Gibeon euen to Gezer.

17 And the fame of Dauid went out into all lands, and the Lord brought the feare of him vpon all nations.

CHAP. XV.

1 Dauid prepareth an houſe for the Arke. 4 The number and order of the Leuites. 16 The ſingers are choſen out among them. 25 They bring againe the Arke with ioy. 29 Dauid dancing before it, is deſpiſed of his wife Michal.

AND Dauid made him houſes in the [a] citie of Dauid, and prepared a place for the Arke of God, and pitched for it a tent.

a That was in the place of the citie called Zion, 2.Sam 5.7,9.

2 Then Dauid ſaid, * None ought to carry the Arke of God but the Leuites: for the Lorde hath choſen them to beare the Arke of the Lord, and to miniſter vnto him for euer.

Num.4.2,20.

3 ¶ And Dauid gathered all Iſrael together to Ieruſalem to bring vp the [b] Arke of the Lord vnto his place, which he had ordeined for it.

b From the houſe of Obed Edom. Sam 6.10,12.

4 And Dauid aſſembled the ſonnes of Aaron, and the Leuites.

5 Of the ſonnes of Kohath, Uriel the chiefe, and his ‖ brethren ſixe ſcore.

‖ *Or, kinſemen.*

6 Of the ſonnes of Merari, Aſaiah the chiefe, and his brethren two hundreth and twentie.

7 Of the ſonnes of Gerſhom, Ioel the chiefe, and his brethren an hundreth and thirtie.

8 Of the ſonnes of [c] Elizaphan, Shemaiah the chiefe, & his brethren two hundreth.

9 Of the ſonnes of [d] Hebron, Eliel the chiefe, and his brethren fourſcore.

c Who was the ſonne of Uzziel, the fourth ſonne of Kohath, Exod.6.18,22. and num.3.30.

d The thirde ſonne of Kohath, Exod.6.18.

10 Of the ſonnes of Uzziel, Amminadab the chiefe, and his brethren an hundreth and twelue.

11 ¶ And Dauid called Zadok and Abiathar the Prieſts, and of the Leuites, Uriel, Aſaiah, and Ioel, Shemaiah, and Eliel, and Amminadab:

12 And hee ſayd vnto them, Yee are the chiefe fathers of the Leuites: [e] ſanctifie your ſelues, and your brethren, and bring vp the Arke of the Lorde God of Iſrael vnto the place that I haue prepared for it.

e Prepare your ſelues, and be pure, abſteine from all things wherby ye might be polluted, and ſo not able to come to the Tabernacle.

13 For * becauſe yee were not there at the firſt, the Lord our God made a breach among vs: for we ſought him not after due [f] order.

Chap.13.10.
f According as he hath appointed in the Law.

14 So the Prieſts and the Leuites ſanctified themſelues to bring vp the Arke of the Lord God of Iſrael.

15 ¶ And the ſonnes of the Leuites bare the arke of God vpon their ſhoulders with the barres, as Moſes had commanded, * according to the word of the Lord.

Exod.25.14,15.

16 And Dauid ſpake to the chiefe of the Leuites, that they ſhould appoint certaine of their brethren to ſing with [g] inſtruments of muſicke, with violes and harpes, and cymbales, that they might make a ſound, and lift vp their voyce with ioy.

g Theſe inſtruments and other ceremonies, which they obſerued, were inſtructions of their infancie, which continued to the comming of Chriſt.

17 So the Leuites appointed Heman the ſonne of Ioel, and of his brethren Aſaph the ſonne of Berechiah, & of the ſonnes of Merari their brethren, Ethan yͤ ſonne of Kuſhaiah.

18 And with them their brethren in the [h] ſecond degree, Zechariah, Ben, & Iaaziel, and Shemiramoth, and Iehiel, and Unni, Eliab, and Benaiah, & Maaſeiah, and Mattithiah, and Eliphaleh, and Mikneah, and Obed Edom, and Ieiel the porters.

h Which were inferiour in dignitie.

19 So Heman, Aſaph and Ethan were ſingers to make a ſound with cymbales of braſſe,

20 And Zechariah, and Aziel, and Shemiramoth, and Iehiel, and Unni, and Eliab,

Eliad, and Maaſeiah, and Benaiah with violes on [i] Alamoth,

21 And Mattithiah, and Elipheleh, and Mikneah, and Obed Edom, and Ieiel, and Azariah, with harpes vpon [k] Sheminith Ienazzeah.

22 But Chenaniah the chiefe of the Leuites [l] had the charge, bearing the burden in the charge, for he was able to inſtruct.

23 And Berechiah and Elkanah were porters for the Arke.

24 And Shecaniah, & Iehoſhaphat, and Nethaneel, and Amaſai, and Zechariah, and Benaiah, and Eliezer the Prieſts did blow with trumpets before the Arke of God, and Obed Edom and Ieiiah were porters [m] for the Arke.

25 * So Dauid and the Elders of Iſrael and the captains of thouſands went to bring vp the Arke of the couenant of the Lorde from the houſe of Obed Edom with ioy.

27 And becauſe that God [n] helped the Leuites that bare the Arke of the couenant of the Lorde, they offered * ſeuen bullocks and ſeuen rammes.

27 And Dauid had on him a linnen garment, as all the Leuites that bare the Arke, and the ſingers, and Chenaniah that had the chiefe charge of the ſingers: and vpon Dauid was a linnen [p] Ephod.

28 Thus all Iſrael brought vp the Arke of the Lordes couenant with ſhouting, and ſound of cornet, and with trumpets, and with cymbals, making a ſound with violes and with harpes.

29 And when the Arke of the [q] Couenant of the Lorde came into the citie of Dauid, Michal the daughter of Saul looked out at a window, and ſaw king Dauid dancing and playing, and * ſhe deſpiſed him in her heart.

CHAP. XVI.

1 The Arke being placed, they offer ſacrifices. 4 Dauid ordeineth Aſaph and his brethren to miniſter before the Lord. 8 Hee appointeth a notable Pſalme to be ſung in prayſe of the Lord.

SO * they brought in the Arke of God, and ſet it in the midſt of the Tabernacle that Dauid had pitched for it, and they offered burnt offerings and peace offerings before God.

2 And when Dauid had made an end of offring the burnt offering and the peace offerings, hee [a] bleſſed the people in the Name of the Lord.

3 And hee dealt to euery one of Iſrael both man and woman, to euery one a cake of bread, and a piece of fleſh, and a bottle of wine.

4 And he appointed certaine of the Leuites to miniſter before the Arke of ẏ Lord, and to [b] rehearſe and to thanke and prayſe the Lord God of Iſrael.

5 Aſaph the chiefe, and next vnto him Zechariah, Ieiel, and Shemiramoth, and Iehiel, and Mattithiah, and Eliab, and Benaiah, and Obed Edom, euen Ieiel with inſtruments, violes and harpes, and Aſaph to make a ſound with cymbales,

6 And Benaiah and Iahaziel Prieſtes, with trumpets continually before the Arke of the couenant of God.

7 Then at that time Dauid did [c] appoint at the beginning to giue thanks to the Lord by the hand of Aſaph and his brethren.

8 * Praiſe ẏ Lord, & call vpon his Name: declare his [d] workes among the people.

9 Sing vnto him, ſing praiſe vnto him, and talke of all his [e] wonderfull workes.

10 Reioyce in his holy Name: let the hearts of them that ſeeke the Lord, reioyce.

11 Seeke the Lord & his ſtrength: ſeeke his face continually.

12 Remember his merueilous workes that he hath done, his wonders, & the [f] iudgements of his mouth,

13 O ſeede of Iſrael his ſeruant, O the children of Iaakob his [g] choſen.

14 Hee is the Lord our God: his iudgements are thorowout all the earth.

15 Remember his couenant for euer, and the worde, which he commanded to a thouſand generations:

16 * Which he made with Abraham, and his othe to Izhak:

17 And hath confirmed it to Iaakob for a Lawe, and to Iſrael for an euerlaſting couenant,

18 Saying, To thee will I giue the land of Canaan, the ‡ lot of your inheritance,

19 When ye were [h] few in number, yea, a very few, and ſtrangers therein,

20 And walked about from nation to nation, and from one kingdome to another people,

21 Hee ſuffered no man to doe them wrong: but rebuked [i] kings for their ſakes, ſaying,

22 Touch not mine [k] anointed, and doe my [l] Prophets no harme.

23 * Sing vnto the Lord all the earth: declare his ſaluation from day to day.

24 Declare his glory among the nations, and his wonderfull workes among all people.

25 For the Lord is great and much to be prayſed, and hee is to bee feared aboue all gods.

26 For all the gods of the people are [m] idoles, but the Lord made the heauens.

27 Praiſe & glory are before him: power and beautie are in his place.

28 Giue vnto the Lord, ye families of the people: giue vnto the Lord glory and power.

29 Giue vnto the Lorde the glory of his Name: bring an offering and come before him, and worſhip the Lorde in the glorious Sanctuarie.

30 [n] Tremble ye before him, all the earth: ſurely the worlde ſhall bee ſtable and not moue.

31 Let the [o] heauens reioyce, and let the earth be glad, and let them ſay among the nations, The Lord reigneth.

32 Let the ſea roare, and all that therein is: let the field be ioyfull and all that is in it.

33 Let the trees of the wood then reioyce

[i] This was an inſtrument of muſick, or a certaine tune, whereunto they accuſtomed to ſing Pſalmes.

[k] Which was the eight tune, ouer the which he that was moſt excellent had charge.

[l] To wit, to appoint Pſalmes & ſongs to them that ſung.

[m] With Berechiah and Elkanah, verſe 23.

2 Sam.6.12.

[n] That is, gaue them ſtrength to execute their office.

[o] Beſides the bullocke and the fat beaſt, which Dauid offered at euery ſixt paſe, 2.Sam.6.13.

[p] Reade 2. Sam. 6.14.

[q] It was ſo called becauſe it put the Iſraelites in remembrance of the Lords couenant made with them.

2.Sam.6.16.

2.Sam.6.17.

[a] He called vpon the Name of God, deſiring him to proſper the people, and giue good ſucceſſe to their beginnings.

[b] To wit, Gods benefits toward his people.

[c] Dauid gaue them this Pſalme to praiſe ẏ Lord, ſignifying that in all our enterpriſes the Name of God ought to be praiſed and called vpon.

Pſal.105.1. iſa.12.4.

[d] Whereof this is the chiefeſt, that he hath choſen himſelfe a Church to call vpon his Name.

[e] Who of his wonderfull prouidence hath choſen a few of the flocke of Abraham to be his children.

[f] In ouercomming Pharaoh, which iudgements were declared by Gods mouth to Moſes.

[g] Meaning hereby, that the promiſe of adoption onely apperteineth to the Church.

Gen.22.16,17, 18.luke 1.73. hebr.6.17.

‡ Eb. coard, whereby parcels of lãds were meaſured.

[h] Meaning, from the time that Abraham entred, vnto the time, that Iaakob went into Egypt for famine.

[i] As Pharaoh & Abimelech.

[k] Mine elect people, & them whom I haue ſanctified.

[l] To whom God declared his word, and they declared it to their poſteritie.

Pſal 95.1.

[m] His ſtrong faith appeareth herein, that though all the world would follow idoles, yet he would cleaue to the liuing God.

[n] Humble your ſelues vnder the mightie hand of God.

[o] Hee exhorteth the dumbe creatures to reioyce with him in conſidering the greatneſſe of the Grace of God.

at the preſence of the Lord: for he commeth to [p] iudge the earth.

34 Praiſe the Lord, for he is good, for his mercie endureth for euer.

35 And ſay ye, Saue vs, O God, our ſaluation, and gather vs, and deliuer vs from the heathen, that we may prayſe thine holy Name, and [q] glory in thy prayſe.

36 Bleſſed be the Lord God of Iſrael for euer and euer: and let all people ſay, [r] So be it, and prayſe the Lord.

37 ¶ Then he left there before the Arke of the Lords couenant Aſaph & his brethren to miniſter continually before the Arke, that which was to be done euery day:

38 And Obed Edom and his brethren, threeſcore and eight: and Obed Edom the ſonne of Ieduthun, and Hoſah were porters.

39 And Zadok the Prieſt and his brethren the Prieſtes were before the Tabernacle of the Lorde, in the high place that was at Gibeon,

40 To offer burnt offrings vnto ẏ Lord, vpon the burnt offring altar continually, in the morning and in the euening, euen according vnto all that is written in the lawe of the Lord, which he commanded Iſrael,

41 And with them [ſ] were Heman, & Ieduthun, and the reſt that were choſen (which were appointed by names) to prayſe the Lord, becauſe his mercy endureth for euer:

42 Euen with them were Heman and Ieduthun, to make a ſound with the cornets and with the cymbals, with excellent inſtruments of muſicke: and the ſonnes of Ieduthun were at the gate.

43 And al the people departed, euery man to his houſe: and Dauid returned to [t] bleſſe his houſe.

[p] To reſtore all things to their eſtate.

[q] He eſteemeth this to be the chiefeſt felicity of man.

[r] He willeth all the people both in heart & mouth to conſent to theſe prayſes.

[ſ] With Zadok and the reſt of the Prieſts.

[t] Declaring that after our duetie to God we are chiefly bound to our owne houſe, for the which as for all other things, we ought to pray vnto God, & inſtruct our families to praiſe his Name.

CHAP. XVII.

3 Dauid is forbidden to build an houſe vnto the Lord. 12 Chriſt is promiſed vnder the figure of Salomon. 18 Dauid giueth thankes, 23 and prayeth vnto God.

NOw * afterwarde when Dauid dwelt in his houſe, he ſayd to Nathan the Prophet, Behold, I dwell in an houſe of [a] cedar trees, but the Arke of the Lordes couenant remayneth vnder [b] curtaines.

2 Then Nathan ſaid to Dauid, Do [c] all that is in thine heart: for God is with thee.

3 And the ſame [d] night euen the word of God came to Nathan, ſaying,

4 Go, and tell Dauid my ſeruant, Thus ſayth the Lorde, Thou ſhalt not build me an houſe to dwell in:

5 For I haue dwelt in no houſe, ſince the day that I brought out the children of Iſrael vnto this day, but I haue bene from [e] tent to tent, and from habitation to habitation.

6 Whereſoeuer I haue [f] walked with all Iſrael, ſpake I one worde to any of the Iudges of Iſrael (whom I commanded to feede my people) ſaying, Why haue yee not built me an houſe of Cedar trees?

7 Now therefore thus ſhalt thou ſay vnto my ſeruant Dauid, Thus ſaith the Lord of hoſtes, I tooke thee from the ſheepecoate [g] and from following the ſheepe, that thou ſhouldeſt bee a prince ouer my people Iſrael.

8 And I haue bene with thee whitherſoeuer thou haſt walked, and haue deſtroyed all thine enemies out of thy ſight, and haue ‖ made thee a name, like the name of the great men that are in the earth:

9 (Alſo I will appoint a place for my people Iſrael, and [h] will plant it, that they may dwell in their place, & mooue no more: neither ſhall the ‡ wicked people ‖ vexe them any more, as at the beginning,

10 And ſince the time that I commaunded Iudges ouer my people Iſrael) And I will ſubdue all thine enemies: therefore I ſay vnto thee, that the Lord will [i] build thee an houſe.

11 And when thy dayes ſhall be fulfilled to goe with thy fathers, then will I raiſe vp thy ſeede after thee, which ſhall bee of thy ſonnes, and will ſtabliſh his kingdome.

12 He ſhall build me an houſe, and I will ſtabliſh his throne for [k] euer.

13 I will be his father, and he ſhalbe my ſonne, and I will not take my mercie away from him, as I tooke it from him that was before [l] thee.

14 But I wil eſtabliſh him in mine houſe, and in my kingdome for euer, and his throne ſhalbe eſtabliſhed for euer,

15 According to all theſe wordes, and according to all this viſion. So Nathan ſpake to Dauid.

16 ¶ And Dauid the King [m] went in, and ‖ ſate before the Lorde, and ſayde, Who am I, O Lorde God, and what is mine houſe, that thou haſt brought mee [n] hitherto?

17 Yet thou eſteeming this a ſmal thing, O God, haſt alſo ſpoken cõcerning the houſe of thy ſeruant for a great while, and haſt regarded me according to the eſtate of a man of [o] hie degree, O Lord God.

18 What can Dauid deſire more of thee for the honour of thy ſeruant? for thou knoweſt thy ſeruant.

19 O Lorde, for thy ſeruants ſake, euen according to thine [p] heart haſt thou done all this great thing to declare all magnificence.

20 Lord, there is none like thee, neither is there any God beſides thee, according to all that we haue heard with our eares.

21 Moreouer, what one nation in the earth is like thy people Iſrael, whoſe God went to redeeme them to be his people, and to make thy ſelfe a Name, and to doe great and terrible things by caſting out nations from before thy people, whom thou haſt deliuered out of Egypt?

22 For thou haſt ordeined the people Iſrael to be thine owne people for euer, and thou Lord art become their God.

23 Therefore nowe Lorde, let the thing that thou haſt ſpoken concerning thy ſeruant and concerning his houſe, be confirmed for euer, and doe as thou haſt ſayd,

24 And let thy Name bee ſtable and magnified for euer, that it may bee ſayde, The Lorde of hoſtes, God of Iſrael, is the

2 Sam 7.2.

[a] Well built and faire.

[b] That is, in tents couered wͭ ſkins.

[c] As yet God had not reueiled to the Prophet what he purpoſed concerning Dauid: therefore ſeeing God fauoured Dauid, he ſpake what he thought.

[d] After that Nathan had ſpoken to Dauid.

[e] That is, in a tent which remoued to and fro.

[f] Meaning, wherſoeuer his Arke went, which was a ſigne of his preſence.

[g] Of a ſhepheard of ſheepe I made thee a ſhepheard of men, ſo that thou cameſt not to this dignitie through thine owne merites, but by my pure grace.

‖ *Or, gotten thee fame.*

[h] Make them ſure that they ſhall not remoue.

‡ *Ebr ſonnes of iniquitie.*

‖ *Or, conſume.*

[i] Will giue thee great poſteritie.

[k] That is, vnto the comming of Chriſt: for then theſe figures ſhould ceaſe.

[l] Which was Saul.

[m] He went into the tent where the Arke was, ſhewing what we ought to doe when we receiue any benefits of the Lord.

‖ *Or, remained.*

[n] Meaning, to this kingly eſtate.

[o] Thou haſt promiſed a kingdom that ſhall continue to me and my poſteritie and that Chriſt ſhall proceede of me.

[p] Freely, and according to the purpoſe of thy will, without any deſeruing.

God of [q] Iſrael, and let the houſe of Dauid thy ſeruant be eſtabliſhed before thee.

25 For thou, O my God, haſt [r] reuealed vnto the eare of thy ſeruant, that thou wilt build him an houſe: therefore thy ſeruant hath ‡ bene bold to pray before thee.

26 Therefore nowe Lorde (for thou art [ſ] God, and haſt ſpoken this goodneſſe vnto thy ſeruant)

27 Nowe therefore it hath pleaſed thee to bleſſe the houſe of thy ſeruant, that it may be before thee for euer: for thou, O Lord, haſt bleſſed it, and it ſhall be bleſſed for euer.

CHAP. XVIII.

1 The battell of Dauid againſt the Philiſtims, 2 and againſt Moab, 3 Zobah, 5 Aram, 12 and Edom.

AND after this Dauid ſmote the Philiſtims, and ſubdued them, and tooke [a] Gath, and the villages thereof out of the hand of the Philiſtims.

2 And he ſmote Moab, and the Moabites became Dauids ſeruants, and ‖ brought gifts.

3 ¶ And Dauid ſmote ‖ Hadarezer king of Zobah vnto Hamath, as he went to ſtabliſh his border by the riuer ‖ Perath.

4 And Dauid tooke from him a thouſand charets, and ſeuen thouſand horſemen, and twenty thouſand footmen, and * deſtroyed all the charets, but he reſerued of them an hundreth charets.

5 ¶ Then came the Aramites of Damaſcus to ſuccour Hadarezer king of Zobah, but Dauid ſlewe of the Aramites two and twenty thouſand.

6 And Dauid put a gariſon in Aram of ‖ Damaſcus, and the Aramites became Dauids ſeruants, and brought gifts: and the Lord [b] preſerued Dauid whereſoeuer he went.

7 And Dauid tooke the ſhields of gold that were of the ſeruants of Hadarezer, and brought them to Ieruſalem.

8 And from [c] Tibhath, and from Chun (cities of Hadarezer) brought Dauid exceeding much braſſe, wherewith Salomon made the * braſen Sea, and the pillars and the veſſels of braſſe.

9 ¶ Then Tou king of Hamath heard how Dauid had ſmitten all the hoſte of Hadarezer king of Zobah:

10 Therefore hee ſent [d] Hadoram his ſonne to king Dauid to ſalute him, and to reioyce with him, becauſe hee had fought againſt Hadarezer, and beaten him (for Tou had warre with Hadarezer) who brought all veſſels of golde, and ſiluer, and braſſe.

11 And king Dauid did dedicate them vnto the Lord, with the ſiluer and gold that he brought from all the nations, from [e] Edom, and from Moab, and from the children of Ammon, and from the Philiſtims, and from Amalek.

12 ¶ And Abiſhai the ſonne of Zeruiah ſmote of Edom in the ſalt valley [f] eighteene thouſand.

13 And he put a gariſon in Edom, and all the Edomites became Dauids ſeruants: and the Lord preſerued Dauid whereſoeuer he went.

14 So Dauid reigned ouer all Iſrael, and executed iudgement and iuſtice to all his people.

15 And Ioab the ſonne of Zeruiah was ouer the hoſte, and Iehoſhaphat the ſonne of Ahilud Recorder.

16 And Zadok the ſonne of Ahitub, and Abimelech the ſonne of Abiathar were the Prieſts, and ‖ Shauſha the Scribe,

17 * And Benaiah the ſonne of Iehoiada was ouer the [g] Cherethites and the Pelethites: and the ſonnes of Dauid were chiefe about the king.

CHAP. XIX.

4 Hanun king of the children of Ammon doeth great iniuries to the ſeruaunts of Dauid. 6 Hee prepareth an armie againſt Dauid, 15 and is ouercome.

AFter this alſo * Nahaſh the king of the children of Ammon died, and his ſonne reigned in his ſtead.

2 And Dauid ſayd, I will ſhew kindnes vnto Hanun the ſonne of Nahaſh, becauſe his [a] father ſhewed kindneſſe vnto me. And Dauid ſent meſſengers to comfort him for his father. So the ſeruants of Dauid came into the lande of the children of Ammon to Hanun to comfort him.

3 And the princes of the children of Ammon ſayde to Hanun, Thinkeſt thou that Dauid doth honour thy father that hee hath ſent comforters vnto thee? Are not his ſeruants come to thee to [b] ſearch, to ſeeke, and to ſpie out the land?

4 Wherefore Hanun tooke Dauids ſeruants, and [c] ſhaued them, and cut off [d] their garments by the halfe vnto the buttockes, and ſent them away.

5 And there went certaine and tolde Dauid concerning the men: and hee ſent to meete them (for the men were exceedingly aſhamed) and the King ſayd, Tarie at Iericho vntil your beards be growen: then returne.

6 ¶ When the children of Ammon ſaw that they ‖ ſtanke in the ſight of Dauid, then ſent Hanun and the children of Ammon a thouſand talents of ſiluer to hire them charets and horſemen out of * Aram Naharaim, and out of Aram Maachah, and out of [e] Zobah.

7 And they hired them two and thirtie thouſand charets, and the king of Maachah and his people which came and pitched before [f] Medeba: and the children of Ammon gathered themſelues together from their cities, and came to the battell.

8 ¶ And when Dauid heard, he ſent Ioab and all the hoſte of the valiant men.

9 And the children of Ammon came out, and ſet their battell in aray at the gate of the citie. And the kings that were come, were by themſelues in the field.

10 When Ioab ſawe that the front of the battell was againſt him before and behinde, then hee choſe out of all the choiſe of Iſrael, and ſet himſelfe in aray to meete the Aramites.

11 And

[q] That is, hee ſheweth himſelfe indeed to bee their God, by deliuering them from dangers, and preſeruing them.

[r] Thou haſt declared vnto me by Nathan the Prophet.

‡ *Ebr. hath found.*

[ſ] And canſt not breake promiſe.

[a] Which 2.Sam. 8.1. is called the bridle of bondage, becauſe it was a ſtrong towne, and kept the countrey round about in ſubiection.

‖ *Or, paid tribute.*

‖ *Or, Hadadezer.*

‖ *Or, Euphrates.*

2 Sam. 8.4.

‖ *Or, Darmeſek.*

[b] That is, in all things that he enterpriſed.

[c] Which 2.Sam. 8.8. are called Betah and Berothai.

1.King. 7.23. iere. 52.20.

[d] Called alſo Ioram, 2.Samuel 8.10.

[e] Becauſe the Edomites and the Syrians ioyned their power together, it is ſaid 2.Sam. 8.12. that the Aramites were ſpoyled.

[f] Which is vnderſtood that Ioab ſlew twelue thouſand, as is in the title of the threeſcore Pſalm, and Abiſhai the reſt.

‖ *Or, Seraiah.*

2.Sam. 8.17,18.

[g] Reade 2.Sam. 8.18.

2.Sam. 10.2.

[a] Becauſe Nahaſh had receiued Dauid and his company, when Saul perſecuted him, he would now ſhew pleaſure to his ſonne for the ſame.

[b] Thus the malicious euer interprete the purpoſe of the godly in the worſt ſence.

[c] They ſhaued off the halfe of their beards, 2.Sam. 10.4.

[d] To put them to ſhame and villenie, whereas the ambaſſadours ought to haue bene honoured: and becauſe the Iewes vſed to weare ſide garments & beards, they thus diſſigured thē, to make them odious to others.

‖ *Or, had made themſelues to be abhorred of Dauid.*

2.Sam. 10.6,8.

[e] Which were fiue in all.

[f] Which was a citie of the tribe of Reuben beyond Iorden.

11 And the reſt of the people he deliuered vnto the hand of Abiſhai his brother, and they put themſelues in aray againſt the children of Ammon,

12 And hee ſayd, If Aram be too ſtrong for me, then thou ſhalt ſuccour me: and if the children of Ammon preuaile againſt thee, then I will ſuccour thee.

13 Be ſtrong, and let vs ſhewe our ſelues valiant for our [g] people, and for the cities of our God, and let the Lord doe that which is good in his owne ſight.

g He declareth, that where the cauſe is euill, the courage cannot be valiant, and that in good cauſes men ought to be couragious, and commit the ſucceſſe to God.

14 So Ioab and the people that was with him, came neere before the Aramites vnto the battell, and they fled before him.

15 And when the children of Ammon ſaw that the Aramites fled, they fled alſo before Abiſhai his brother, and entred into the citie: ſo Ioab came to Ieruſalem.

16 ¶ And when the Aramites ſaw that they were diſcomfited before Iſrael, they ſent meſſengers and cauſed the Aramites to come foorth that were beyond the [h] riuer: and Shophach the captaine of the hoſte of Hadarezer went before them.

h That is, Euphrates.

17 And when it was ſhewed Dauid, hee gathered all Iſrael, and went ouer Iorden, and came vnto them, and put himſelfe in aray againſt them: and when Dauid had put himſelfe in battell aray to meete the Aramites, they fought with him.

18 But the Aramites fled before Iſrael, and Dauid deſtroyed of the Aramites [i] ſeuen thouſand charets, and fourty thouſand footmen, and killed Shophach the captaine of the hoſte.

i For this place reade 2.Sam.10.18.

19 And when the ſeruants of Hadarezer ſaw that they fell before Iſrael, they made peace with Dauid, and ſerued him. And the Aramites would no more ſuccour the children of Ammon.

CHAP. XX.

1 Rabbah deſtroyed. 3 The Ammonites tormented. 4 The Philiſtims are thriſe ouercome with their gyants.

AND * when the yeere was expired, in the time that Kings goe out a warfare, Ioab caried out the ſtrength of the armie, and deſtroyed the countrey of the children of Ammon, and came and beſieged [a] Rabbah (but Dauid taried at Ieruſalem) and Ioab ſmote Rabbah and deſtroyed it.

2.*Sam.*11.1.

a Which was the chiefe citie of the Ammonites.

2 *Then Dauid tooke the crowne of their King from off his head, and found it the weight of a [b] talent of golde, with precious ſtones in it: and it was ſet on Dauids head, and he brought away the ſpoyle of the citie exceeding much.

2.*Sam.*12.29,30.

b Which mounteth about the value of ſeuen thouſand and ſeuenty crownes, which is about threeſcore pound weight.

3 And hee caried away the people that were in it, and cut them with ſawes, and with harrowes of yron, and with axes: euen thus did Dauid with all the cities of the children of Ammon. Then Dauid and all the people came againe to Ieruſalem.

4 ¶ *And after this alſo, there aroſe warre at ‖ Gezer with the Philiſtims: then Sibbechai the Huſhathite ſlewe ‖ Sippai, of the children of ‖ Haraphath, and they were ſubdued.

2.*Sam.*21.18.

‖*Or, Gob,* 2.*Sam.*21.18.

‖*Or, Saph.*

‖*Or, Rephaim, or the gyants.*

5 And there was yet another battel with the Philiſtims: and Elhanan the ſonne of Iair ſlewe [c] Lahmi, the brother of Goliath the Gittite, whoſe ſpeare ſtaffe was like a weauers beame.

c Reade 2.Sam.21.*19.*

6 And yet againe there was a battell at Gath, where was a man of a great ſtature, and his fingers were by [d] ſixes, euen foure and twenty, and was alſo the ſonne of Haraphah.

d Meaning, that he had ſixe apiece on hands and feete.

7 And when he reuiled Iſrael, Iehonathan the ſonne of Shimea Dauids brother did ſlay him.

8 Theſe were borne vnto Haraphah at Gath, and fell by the hand of Dauid, and by the hands of his ſeruants.

CHAP. XXI.

1 Dauid cauſeth the people to be numbred. 14 and there die ſeuenty thouſand men of the peſtilence.

AND [a] Satan ſtood vp againſt Iſrael, and prouoked Dauid to number Iſrael.

a He tempted Dauid in ſetting before his eyes his excellencie and glory, his power and victories: reade 2.Sam.24.1.

2 Therefore Dauid ſayd to Ioab, and to the rulers of the people, Goe, and number Iſrael from [b] Beer-ſheba euen to Dan, and bring it to me, that I may know the number of them.

b That is, from South to North.

3 And Ioab anſwered, The Lord encreaſe his people an hundreth times ſo many as they be, O my lord the king: are they not all my lords ſeruants? wherefore doeth my lord require this thing? why ſhould he be a cauſe of [c] treſpaſſe to Iſrael?

c It was a thing indifferent and vſual to number the people, but becauſe he did it of an ambitious minde, as though his ſtrength ſtood in his people, God puniſhed him.

4 Neuertheleſſe the kings word preuailed againſt Ioab. And Ioab departed and went thorow all Iſrael, and returned to Ieruſalem.

5 And Ioab gaue the number & ſumme of the people vnto Dauid: & all Iſrael were [d] eleuen hundred thouſand men that drewe ſworde: and Iudah was [e] foure hundreth and ſeuentie thouſand men that drewe ſword.

d Ioab partly for griefe, and partly through negligence, gathered not the whole ſumme as it is here declared.

e In Samuel is mention of thirtie thouſand more: which was either by ioyning to them ſome of the Beniamites, which were mixed with Iudah, or as the Ebrewes write, here the chiefe and princes are left out.

6 But the Leuites and Beniamin counted he not among them: for the Kings word was abominable to Ioab.

7 ¶ And God was diſpleaſed with this thing: therefore he ſmote Iſrael.

8 Then Dauid ſayd vnto God, I haue ſinned greatly, becauſe I haue done this thing: but now I beſeech thee, remooue the iniquity of thy ſeruant: for I haue done very fooliſhly.

9 And the Lord ſpake vnto Gad Dauids ‖ Seer, ſaying,

‖*Or, Prophet.*

10 Goe and tell Dauid, ſaying, Thus ſayth the Lord, I offer thee three things: chuſe thee one of them, that I may doe it vnto thee.

11 So Gad came to Dauid, and ſaid vnto him, Thus ſaith the Lord, Take to thee

12 Either three yeeres famine, or three moneths to bee deſtroyed before thine aduerſaries, and the ſworde of thine enemies ‖ to take thee, or elſe the ſworde of the Lorde and peſtilence in the lande three dayes, that the Angel of the Lorde may deſtroy thorowout all the coaſtes of

‖*Or, ſmite thee.*

Iſrael: Now therefore aduiſe thee, what word I ſhall bring againe to him that ſent mee.

13 And Dauid ſayd vnto Gad, I am in a wonderfull ſtrait: let mee now fall into the hand of the Lord: for his mercies are exceeding great, and let me not fall into the hand of man.

14 So the Lord ſent a peſtilence in Iſrael, and there fell of Iſrael ſeuentie thouſand men.

15 ¶ And God ſent the Angel into Ieruſalem to deſtroy it. And [f] as he was deſtroying, the Lorde beheld, and [g] repented of the euill, and ſayd to the Angel that deſtroyed, It is now enough, let thine hand ceaſe. Then the Angel of the Lorde ſtoode by the threſhing floore of ‖ Ornan the Iebuſite.

16 And Dauid lift vp his eyes, and ſaw the Angel of the Lorde ſtand betweene the earth and the heauen with his ſword drawen in his hand, and ſtretched out toward Ieruſalem. Then Dauid and the Elders of Iſrael, which were clothed in ſacke, fell vpon their faces.

17 And Dauid ſayd vnto God, Is it not I that commanded to number the people? It is euen I that haue ſinned and haue committed euill, but theſe ſheepe, what haue they done? O Lord my God, I beſeech thee, let thine hand be on me, and on my fathers houſe, and not on [h] thy people for their deſtruction.

18 ¶ Then the Angel of the Lorde commanded Gad to ſay to Dauid, that Dauid ſhould goe vp, and ſet vp an altar vnto the Lorde in the threſhing floore of Ornan the Iebuſite.

19 So Dauid went vp according to the ſaying of Gad, which hee had ſpoken in the Name of the Lord.

20 And Ornan turned about, and ſaw the Angel, and his foure ſonnes that were with him, [i] hid themſelues, and Ornan threſhed wheate.

21 And as Dauid came to Ornan, Ornan looked and ſaw Dauid, and went out of the threſhing floore, and bowed himſelfe to Dauid with his face to the ground.

22 And Dauid ſayd to Ornan, Giue me the place of thy threſhing floore, that I may build an [k] altar therein vnto the Lord: giue it mee for ſufficient money, that the plague may be ſtayed from the people.

23 Then Ornan ſayd vnto Dauid, Take it to thee, and let my Lord the king doe that which ſeemeth him good: loe, I giue thee bullocks for burnt offerings, and threſhing inſtruments for wood, and wheat for meat offering, I giue it all.

24 And king Dauid ſayd to Ornan, Not ſo: but I will buy it for ſufficient [l] money: for I will not take that which is thine for the Lord, nor offer burnt offerings without coſt.

25 So Dauid gaue to Ornan for that place [m] ſixe hundreth ſhekels of golde by weight.

26 So Dauid built there an altar vnto the Lord, and offered burnt offrings & peace offerings, and called vpon the Lord, and hee [n] anſwered him by fire from heauen vpon the altar of burnt offering.

27 And when the Lord had ſpoken to the Angel, he put vp his ſword againe into his ſheath.

28 At that time when Dauid ſawe that the Lorde had heard him in the threſhing floore of Ornan the Iebuſite, then he ſacrificed there.

29 (But the tabernacle of the Lord which Moſes had made in the wilderneſſe, and the altar of burnt offering were at that ſeaſon in the hie place at Gibeon.

30 And Dauid could not goe before it to aſke counſell at God: for he was afrayed of the ſword of the Angel of the Lord.)

CHAP. XXII.

2 Dauid prepareth things neceſſary for the building of the Temple. 6 He commandeth his ſonne Salomon to build the Temple of the Lord, which thing he himſelfe was forbidden to doe. 9 Vnder the figure of Salomon Chriſt is promiſed.

AND Dauid ſayd, This is the [a] houſe of the Lord God, and this is the altar for the burnt offering of Iſrael.

2 And Dauid commanded to gather together the [b] ſtrangers that were in the land of Iſrael, and he ſet maſons to hew and poliſh ſtones to build the houſe of God.

3 Dauid alſo prepared [c] much yron for the nailes of the doores and of the gates, and for the ioynings, and abundance of braſſe paſſing weight,

4 And cedar trees without number: for the Zidonians and they of Tyrus brought much cedar wood to Dauid.

5 And Dauid ſayd, Salomon my ſonne is young and tender, and wee muſt build an houſe for the Lord, magnificall, excellent, and of great fame and dignitie thorowout all countreys. I will therefore now prepare for him. So Dauid prepared very much before his death.

6 Then hee called Salomon his ſonne, and charged him to build an houſe for the Lord God of Iſrael.

7 And Dauid ſayd to Salomon, * My ſonne, I purpoſed with my ſelfe to build an houſe to the Name of the Lord my God,

8 But the word of the Lord came to me, ſaying, [d] * Thou haſt ſhed much blood, and haſt made great battels: thou ſhalt not build an houſe vnto my Name: for thou haſt ſhed much blood vpon the earth in my ſight.

9 Beholde, a ſonne is borne vnto thee, which ſhall be a man of reſt: for I will giue him reſt from all his enemies round about: therefore his name is Salomon: and I will ſend peace and quietneſſe vpon Iſrael in his dayes.

10 * He ſhall build an houſe for my Name, and hee ſhall be my ſonne, and I will be his Father, and I will eſtabliſh the throne of his kingdome vpon Iſrael for euer.

11 Now therefore my ſonne, the Lord ſhal be with thee, and thou ſhalt [e] proſper, and thou ſhalt build an houſe to the Lord thy God, as he hath ſpoken of thee.

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[f] Reade 2.Sam. 24.16.

[g] When God draweth backe his plagues, he ſeemeth to repent, reade Gen. 6.6.

‖ Or, *Araunah.*

[h] Thus he both ſheweth a true repentance and a fatherly care toward his people, which deſireth God to ſpare them, and to puniſh him and his.

[i] If man hide himſelfe at the ſight of an Angel, which is a creature, how much leſſe is a ſinner able to appeared before the face of God?

[k] Thus he did by the commandement of God, as verſe 18. for els it had bene abominable except he had either Gods word, or reuelation.

[l] That is, as much as it is worth: for hauing enough of his owne, and yet to haue taken of another mans goods to offer vnto the Lord, it had bene theft, and not acceptable to God.

[m] Reade 2.Sam. 24.24.

[n] God declared that he heard his requeſt in that he ſent downe fire from heauen: for elſe they might vſe no fire in ſacrifice, but of that which was reſerued ſtill vpon the altar, Leuit.6.13. and came downe from heauen, Leuit.9.24. as appeared by the puniſhment of Nadab and Abihu, Leuit.10.1.

[a] That is, the place where in he will be worſhipped.

[b] Meaning, cunning mē of other nations which dwelt among the Iewes.

[c] To wit, which weighed fiftie ſhekels of gold, 2.Chron.3.9.

2.*Sam.*7.13. *Chap.*28.3.

[d] This declareth how greatly God deteſteth ẙ ſhedding of blood, ſeeing Dauid for this cauſe is ſtayed to build the Temple of the Lord, albeit he enterpriſed no warre, but by Gods commandement and againſt his enemies.

2.*Sam.*7.13. 1.*king*.5.5.

[e] He ſheweth that there can be no proſperitie, but when the Lord is with

12 Onely the Lorde giue thee [f] wiſedome and vnderſtanding, and giue thee charge ouer Iſrael, euen to keepe the Law of the Lord thy God.

13 Then thou ſhalt proſper, if thou take heede to obſerue the ſtatutes and the iudgements which the Lord commanded Moſes for Iſrael: bee ſtrong and of good courage: feare not, neither be afrayd.

14 For beholde, according to my [g] pouertie haue I prepared for the houſe of the Lord an hundreth thouſand talents of golde, and a thouſand thouſand talents of ſiluer, and of braſſe and of yron paſſing weight: for there was abundance: I haue alſo prepared timber and ſtone, and thou mayeſt prouide more thereto.

15 Moreouer, thou haſt workemen with thee enowe, ‖hewers of ſtone, and workemen for timber, and all men expert in euery worke.

16 Of golde, of ſiluer, and of braſſe, and of yron, there is no number: [h] Up therefore, and be doing, and the Lord will be with thee.

17 Dauid alſo commaunded all the princes of Iſrael to helpe Salomon his ſonne, ſaying,

18 Is not the Lord your God with you, and hath giuen you reſt on euery ſide? for he hath giuen the [i] inhabitants of the land into mine hand, and the lande is ſubdued before the Lord, and before his people.

19 Now ſet [k] your hearts and your ſoules to ſeeke the Lord your God, and ariſe, and builde the Sanctuarie of the Lord God to bring the Arke of the couenant of the Lord, and the holy veſſels of God into the houſe built for the Name of the Lord.

CHAP. XXIII.

1 Dauid being olde, ordeineth Salomon king. 3 He cauſeth the Leuites to be numbred, and aſſigneth them to their offices. 13 Aaron and his ſonnes are for the high Prieſt. 14 The ſonnes of Moſes.

SO when Dauid was olde & full of dayes, * hee made Salomon his ſonne king ouer Iſrael.

2 And he gathered together all the princes of Iſrael with the Prieſtes and the Leuites.

3 And the Leuites were numbred from the age of thirtie yeere and aboue, and their number according to their ſumme was eight and thirty thouſand men.

4 Of theſe foure and twentie thouſand were ſet ‖ to aduaunce the worke of the houſe of the Lord, & ſixe thouſand were ouerſeers and Iudges.

5 And foure thouſand were porters, and foure thouſand praiſed the Lord with inſtruments which ‡ he made to praiſe the Lord.

6 *So Dauid diuided offices vnto them, to wit, to the ſonnes of Leui, to * Gerſhon, Kohath, and Merari.

7 Of the Gerſhonites were ‖Laadan and Shimei.

8 The ſonnes of Laadan, the chiefe was Iehiel, and Zetham, and Ioel; three.

9 The ſonnes of Shimei, Shelomith and Haziel, and Haran, three: theſe were the chiefe fathers of Laadan.

10 Alſo the ſonnes of Shimei were Iahath, Zina, Ieuſh, and Beriah: theſe foure were the ſonnes of Shimei.

11 And Iahath was the chiefe, and ‖ Zizah the ſecond, but Ieuſh and Beriah had not many ſonnes: therefore they were in the families of their father, counted but as one.

12 ¶ The ſonnes of Kohath were Amram, Izhar, Hebron, and Uzziel, foure.

13 * The ſonnes of Amram, Aaron, and Moſes: and Aaron was ſeparated to [a] ſanctifie the moſt holy place, he and his ſonnes for euer to burne incenſe before the Lord, to miniſter to him, and to bleſſe in his Name for euer.

14 ¶ Moſes alſo the man of God, and his children were named with the [b] tribe of Leui.

15 The ſonnes of Moſes were Gerſhom, and Eliezer.

16 Of the ſonnes of * Gerſhom was Shebuel the chiefe.

17 And the ſonne of Eliezer was Rahabiah the [c] chiefe: for Eliezer had none other ſonnes: but the ſonnes of Rehabiah were very many.

18 The ſonne of Izhar was Shelomith the chiefe.

19 The ſonnes of Hebron were Ieriah the firſt, Amariah the ſecond, Iahaziel the third, and Iekamiam the fourth.

20 The ſonnes of Uzziel were Michah the firſt, and Iſhiah the ſecond.

21 ¶ The ſonnes of Merari were Mahli and Muſhi. The ſonnes of Mahli, Eleazar and Kiſh.

22 And Eleazar died, and had no ſonnes, but daughters, & their [d] brethren the ſonnes of Kiſh tooke them.

23 The ſonnes of Muſhi were Mahli, and Eder, and Ierimoth, three.

24 Theſe were the ſonnes of Leui according to the houſe of their fathers, euen the chiefe fathers according to their offices, according to the number of names and their ſumme that did the worke for the ſeruice of the houſe of the Lord from the age of [e] twenty yeeres and aboue.

25 For Dauid ſayde, The Lord God of Iſrael hath giuen reſt vnto his people, that they may dwell in Ieruſalem for euer.

26 And alſo the Leuites ſhall no more beare the Tabernacle and all the veſſels for the ſeruice thereof.

27 Therefore according to the laſt wordes of Dauid, the Leuites were numbred from twenty yeere and aboue,

28 And their office was vnder the hand of the ſonnes of Aaron, for the ſeruice of the houſe of the Lord in the courts, and chambers, and in the [f] purifying of al holy things, and in the worke of the ſeruice of the houſe of God,

29 Both for the ſhewbread, and for the fine floure, for the meate offering, and for the vnleauened cakes, and for the fried things, and for that which was roſted, and for all meaſures and ciſe,

30 And for to ſtand euery morning, to

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[f] Theſe are onely the meanes whereby kings gouerne their ſubiects aright, and whereby the realmes doe proſper and flouriſh.

[g] For Dauid was poore in reſpect of Salomon.

‖ *Or, maſons and carpenters.*

[h] That is, goe about it quickly.

[i] The nations round about.

[k] For elſe he knew that God would plague them, and not proſper their labours, except they ſought with all their hearts to ſet foorth his glory.

1.King.1.30.

‖ *Or, to haue care ouer.*

‡ *Eb. I made, meaning Dauid.*

Chap.6.1.

Exod.6.17.

‖ *Or, Libni, chap.6.17.*

‖ *Or, Zina.*

Exod.2.2. and 6.20. heb.5.4.5.

[a] That is, to ſerue in the moſt holy place, and to conſecrate the holy things.

[b] They were but of the order of the Leuites, and not of the Prieſts, as Aarons ſonnes.

Exod.2.22. and 18.3.

[c] The Scripture vſeth to call chiefe or the firſt borne, although he be alone and there be none borne after, Matt.1.25.

[d] Meaning, their couſins.

[e] Dauid did chuſe the Leuites twiſe, firſt at the age of thirtie, as verſe 3. and againe afterward at twentie, as the neceſſitie of the office did require: at the beginning they had no charge in the Temple, before they were fiue and twenty yere old, and had none after fifty, Num.4.3.

[f] In waſhing and cleanſing all the holy veſſels.

giue thanks and to praiſe the Lord, and likewiſe at euen,

31 And to offer all burnt offerings vnto the Lord, in the Sabbaths, in the moneths, and at the appointed times, according to the number and according to their cuſtome continually before the Lord.

32 And that they ſhould keepe the charge of the Tabernacle of the Congregation, and the charge of the holy place, and the charge of the ſonnes of Aaron their brethren in the ſeruice of the houſe of the Lord.

CHAP. XXIIII.

Dauid aſſigneth offices vnto the ſonnes of Aaron.

These are alſo the * diuiſions of the ſonnes of Aaron. The ſonnes of Aaron were Nadab, and Abihu, Eleazar, and Ithamar.

Leuit 10.4,6. numb.3 4. and 26 60.

2 But Nadab and Abihu died [a] before their father, and had no children: therefore Eleazar and Ithamar executed the Prieſts office.

[a] Whiles their father yet liued.

3 And Dauid diſtributed them, euen Zadok of the ‖ ſonnes of Eleazar, and Ahimelech of the ſonnes of Ithamar according to their offices in their miniſtration.

‖ *Or, couſins.*

4 And there were found mo of the ſonnes of Eleazar by the ‡ number of men, then of the ſonnes of Ithamar, and they diuided them, to wit, among the ſonnes of Eleazar, ſixteene heads, according to the houſhold of their fathers, and among the ſonnes of Ithamar, according to the houſhold of their fathers, eight.

‡ *Ebr. heads.*

5 Thus they diſtributed them by lot the one from the other, and ſo the rulers of the Sanctuary, and the rulers of the houſe of God, were of the ſonnes of Eleazar, and of the ſonnes of Ithamar.

6 And Shemaiah the ſonne of Nethaneel the Scribe of the Leuites, wrote them before the King and the Princes, and Zadok the prieſt, and Ahimelech the ſonne of Abiathar, and before the chiefe fathers of the Prieſts and of the Leuites, one family being reſerued for Eleazar, and another reſerued for Ithamar.

7 And the firſt [b] lot fell to Iehoiarib, and the ſecond to Iedaiah,

[b] This lot was ordained to take away all occaſion of enuie or grudging of one againſt another.

8 The third to Harim, the fourth to Seorim,

9 The fift to Malchiiah, the ſixt to Miiamin,

10 The ſeuenth to Hakkoz, the eight to [c] Abiiah.

[c] Zacharie the father of Iohn Baptiſt was of this courſe or lot of Abia, Luke 1.5.

11 The ninth to Ieſhua, the tenth to Shecaniah,

12 The eleuenth to Eliaſhib, the twelfth to Iakim,

13 The thirteenth to Huppa, the foureteenth to Ieſhebeab,

14 The fifteenth to Bilgah, the ſixteenth to Immer,

15 The ſeuenteenth to Hezer, the eighteenth to Happizzer,

16 The nineteenth to Pethahiah, the twentieth to Iehezekel,

17 The one and twentie to Iachin, the two and twenty to Gamul,

18 The three and twenty to Deliah, the foure and twenty to Maaziah.

19 These were their orders according to their offices, when they entred into the houſe of the Lord according to their cuſtome vnder the [d] hand of Aaron their father, as the Lord God of Iſrael had commaunded him.

[d] By the dignity that God gaue to Aaron.

20 ¶ And of the ſonnes of Leui that remained of the ſonnes of Amram, was Shubael, of the ſonnes of Shubael, Iedaiah,

21 Of Rehabiah, euen of the ſonnes of Rehabiah, the firſt Iſhiiah,

22 Of Izhari, Shelomoth, of the ſonnes of Shelomoth, Iahath.

23 And his ſonnes Ieriah the firſt, Amariah the ſecond, Iahaziel the third, and Iekameam the fourth,

24 The ſonne of Uzziel, was Michah, the ſonne of Michah was Shamir,

25 The brother of Michah, was Iſhiiah, the ſonne of Iſhiiah, Zechariah,

26 The ſonnes of Merari, were Mahli, and Muſhi, the ſonne of Iaaziah, was Beno,

27 The ſonnes of Merari, of Iaaziah were Beno, and Shoham, and Zaccur, and Ibri.

28 Of Mahli came Eleazar, which had no ſonnes.

29 Of Kiſh, the ſonne of Kiſh was Ierahmeel,

30 And the ſonnes of [e] Muſhi were Mahli, and Eder, and Ierimoth: theſe were ſonnes of the Leuites after the houſholde of their fathers.

[e] Which was the ſecond ſonne of Merari.

31 And theſe alſo caſt [f] lots with their brethren the ſonnes of Aaron before King Dauid, and Zadok and Ahimelech and the chiefe fathers of the Prieſtes, and of the Leuites, euen the chiefe of the families againſt their brethren.

[f] That is, euery one had that dignitie, which fell vnto him by lot.

CHAP. XXV.

The ſingers are appointed, with their places and lots.

So Dauid and the captaines of the armie [a] ſeparated for the miniſterie of the ſonnes of Aſaph, and Heman, and Ieduthun, who ſhould ſing propheſies with harpes, with violes, and with cymbals, and their number was euen of the men for the office of their miniſtery, to wit,

[a] The ſingers were diuided into 24. courſes, ſo that euery courſe or order conteined twelue, and in all there were 288. as verſe 7.

2 Of the ſonnes of Aſaph, Zaccur, and Ioſeph, and Nethaniah, and Aſharelah the ſonnes of Aſaph were vnder the hand of Aſaph, which ſang propheſies by the ‡ commiſsion of the king.

‡ *Ebr. hands.*

3 Of Ieduthun the ſonnes of Ieduthun, Gedaliah, and Zeri, and Ieſhaiah, Haſhabiah, and Mattithiah, [b] ſix, vnder the handes of their father: Ieduthun ſang [c] propheſies with an harpe, for to giue thankes and to praiſe the Lord.

[b] Whereof one is not here numbred.

[c] Meaning, Pſalmes & ſongs to praiſe God.

4 Of Heman, the ſonnes of Heman, Bukkiah, Mattaniah, Uzziel, Shebuel, and Ierimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamti ezer, Ioſhbekaſhah, Mallothi, Hothir and Mahazioth.

5 All theſe were the ſonnes of Heman the Kings ‖ Seer in the words of God to lift vp the ‖ horne: and God gaue to Heman foureteene ſonnes and three daughters.

‖ *Or, Prophets.*

‖ *Or, power, meaning of the king.*

6 All theſe were vnder the ‖ hand of their father,

‖ *Or, gouernment.*

father, ſinging in the houſe of the Lord with cymbals, violes and harpes, for the ſeruice of the houſe of God, and Aſaph, & Ieduthun, and Heman were at the Kings ‡ commandement.

‡ Ebr. hand.

7 So was their number with their brethren that were inſtructed in the ſongs of the Lord, euen of all that were cunning, two hundreth fourescore and eight.

8 And they caſt lots, [d] charge againſt charge, aſwell [e] ſmall as great, the cunning man as the ſchollar.

[d] Who ſhould be in euery company and courſe.

[e] Without reſpect to age or cunning.

9 And the firſt lot fell to [f] Ioſeph, which was of Aſaph, the ſecond to Iedaiah, who with his brethren & his ſonnes were twelue.

[f] So that he ſerued in the firſt turne, and the reſt euery one at his turne followed orderly.

10 The third to Zaccur, hee, his ſonnes, and his brethren were twelue.

11 The fourth to ‖ Izri, hee, his ſonnes, and his brethren were twelue.

‖ Or, the Zerites.

12 The fift to Nethaniah, hee, his ſonnes and his brethren twelue.

13 The ſixt to Bukkiah, hee, his ſonnes, and his brethren twelue.

14 The ſeuenth to Ieſharelah, hee, his ſonnes, and his brethren twelue.

15 The eight to Ieſhaiah, hee, his ſonnes, and his brethren twelue.

16 The ninth to Mattaniah, hee, his ſonnes, and his brethren twelue.

17 The tenth to Shimei, hee, his ſonnes, and his brethren twelue.

18 The eleuenth to Azareel, he, his ſonnes, and his brethren twelue.

19 The twelft to Aſhabiah, he, his ſonnes and his brethren twelue.

20 The thirteenth to Shubael, hee, his ſonnes, and his brethren twelue.

21 The fourteenth to Mattithiah, hee, his ſonnes, and his brethren twelue.

22 The fifteenth to Ierimoth, hee, his ſonnes, and his brethren twelue.

23 The ſixteenth to Hananiah, hee, his ſonnes, and his brethren twelue.

24 The ſeuenteenth to Ioſhbekaſhah, he, his ſonnes and his brethren twelue.

25 The eighteenth to Hanani, hee, his ſonnes, and his brethren twelue.

26 The nineteenth to Mallothi, hee, his ſonnes, and his brethren twelue.

27 The twentieth to Eliathah, hee, his ſonnes, and his brethren twelue.

28 The one and twentieth to Hothir, he, his ſonnes, and his brethren twelue.

29 The two and twentieth to Giddalti, he, his ſonnes, and his brethen twelue.

30 The three and twentieth to Mahazioth, he, his ſonnes, and his brethren twelue.

31 The foure & twentieth to Romamtiezer, he, his ſonnes, and his brethren twelue.

CHAP. XXVI.

1 The porters of the Temple are ordained, euery man to the gate which he ſhould keepe, 20 And ouer the treaſure.

CONcerning the ‖ diuiſions of the porters, of the Korhites, Meſhelemiah the ſonne of Kore of the ſonnes of [a] Aſaph.

‖ *Or, courſes and turnes.*

[a] This Aſaph was not the notable muſitian, but another of that name, called alſo Ebiaſaph, Chap. 6.23, 37. and 9, 19, and alſo Iaſaph.

2 And the ſonnes of Meſhelemiah, Zechariah the eldeſt, Iediael the ſecond, Zebadiah the third, Iathniel the fourth.

3 Elam the fift, Iehohanan the ſixt, and Eliehoenai the ſeuenth.

4 And of the ſonnes of Obed Edom, Shemaiah the eldeſt, Iehozabad the ſecond, Ioah the third, and Sacar the fourth, and Nethaneel the fift.

5 Ammiel the ſixt, Iſſachar the ſeuenth, Peulthai ÿ eight: for God had [b] bleſſed him.

[b] In giuing him many children.

6 And to Shemaiah his ſonne, were ſonnes borne that [c] ruled in the houſe of their father: for they were men of might.

[c] Or, like their fathers houſe, meaning, worthy men and valiant.

7 The ſonnes of Shemaiah were Othni, and Rephael, and Obed, Elzabad and his brethren ſtrong men: Elihu alſo, and Semachiah.

8 All theſe were of the ‖ ſonnes of Obed Edom, they and their ſonnes and their brethren mighty & [d] ſtrong to ſerue, euen threeſcore and two of Obed Edom.

‖ *Or, Nephewes.*

[d] And meete to ſerue in the office of the portership.

9 And of Meſhelemiah ſonnes and brethren, eighteene mighty men.

10 And of Hoſah of the ſonnes of Merari, the ſonnes were Shimri the chiefe, and (though he was not the eldeſt, yet his father made him the chiefe)

11 Helkiah the ſecond, Tebaliah ÿ third, and Zechariah the fourth: all the ‖ ſonnes and the brethren of Hoſah were thirteene.

‖ *Or, couſins.*

12 Of theſe were the ‖ diuiſions of the porters of the chiefe men, hauing the charge [e] againſt their brethren, to ſerue in the houſe of the Lord.

‖ *Or, courſes.*

[e] According to their turnes, aſwell the one as the other.

13 And they caſt lottes both ſmall and great for the houſe of their fathers, for euery gate.

14 And the lot on the Eaſt ſide fell to ‖ Shelemiah: then they caſt lots for Zechariah his ſonne, [f] a wiſe counſeller, and his lot came out Northward:

‖ *Or, Meſhelemiah.*

[f] One expert and meete to keepe that gate.

15 To Obed Edom Southward, and to his ſonnes the houſe of [g] Aſuppim:

[g] This was an houſe where they vſed to reſort to conſult of things concerning the Temple, as a Conuocation houſe.

16 To Shuppim, and to Hoſah Weſtward with the gate [h] of Shallecheth by the paued ſtreete that goeth vpward, ward ouer againſt ward.

[h] Whereat they vſed to caſt out the filth of the citie.

17 Eaſtward were ſixe Leuites, and Northward foure a day, and Southward foure a day, and toward Aſuppim, [i] two and two.

[i] Meaning, two one day, and two another.

18 In [k] Parbar toward the Weſt were foure by the paued ſtreete, and two in Parbar.

[k] Which was an houſe wherein they kept the inſtruments of the Temple.

19 Theſe are the diuiſions of the Porters of the ſonnes of Kore, and of the ſonnes of Merari.

20 ¶ And of the Leuites Ahiiah was ouer the treaſures of the houſe of God, and ouer the treaſures of the dedicate things.

21 Of the ſonnes of Laadan the ſonnes of the Gerſhunnites deſcending of Laadan, the chiefe fathers of Laadan were Gerſhunni and Iehieli.

22 The ſonnes of Iehieli were Zethan and Ioel his brother appointed ouer the treaſures of the houſe of the Lord.

23 Of the [l] Amramites, of the Izharites, of the Hebronites, and of the Ozielites.

[l] Theſe alſo had charge ouer the treaſures.

24 And Shebuel the ſon of Gerſhom the ſonne of Moſes, a ruler ouer the treaſures.

25 And of his ‖ brethren, which came of Eliezer, was Rehabiah his ſonne, and

‖ *Or, couſins.*

Ieſhaiah his ſonne, and Ioram his ſonne, and Zichri his ſonne, and Shelomith his ſonne.

26 Which Shelomith and his brethren were ouer all the treaſures of the dedicate things, which Dauid the king, & the chiefe fathers, the captaines ouer thouſandes and hundreds, and the captaines of the army had [m] dedicated.

[m] According as the Lord commanded, Num. 31.28.

27 (For of the battels and of the ſpoiles they did dedicate to maintaine the houſe of the Lord.)

28 And all that Samuel the Seer had dedicate, and Saul the ſonne of Kiſh, and Abner the ſonne of Ner, and Ioab the ſonne of Zeruiah, and whoſoeuer had dedicate any thing, it was vnder the hand of Shelomith, and his brethren.

29 Of the Izharites was Chenaniah and his ſonnes, for the buſineſſe [n] without ouer Iſrael, for officers and for iudges.

[n] Meaning, of things that were out of the citie.

30 Of the Hebronites, Haſhabiah and his brethren, men of actiuitie, a thouſand and ſeuen hundreth were officers for Iſrael beyond Iorden Weſtward, in all the buſineſſe of the Lord, and for the ſeruice [o] of the king.

31 Among the Hebronites was Iediah the chiefeſt, euen the Hebronites, by his generations according to the families. And in the fortieth yeere of the reigne of Dauid they were ſought for: and there were found among them men of actiuitie at Iazer in Gilead.

32 And his [p] brethren men of actiuity, two thouſand and ſeuen hundreth chiefe fathers, whome King Dauid made rulers ouer the Reubenites, and the Gadites, and the halfe tribe of Manaſſeh, for euery matter perteining to [q] God, and for the kings buſineſſe.

[p] To wit, the couſins of Iediah.

[q] Both in ſpirituall and temporall things.

CHAP. XXVII.

Of the Princes and Rulers that miniſtred vnto the King.

THE children of Iſrael alſo after their number, euen the chiefe fathers and captaines of thouſands and of hundreths, and their officers that ſerued the king by diuers ‡ courſes, [a] which came in and went out, moneth by moneth, throwout all the moneths of the yeere: in euery courſe were foure and twentie thouſand.

‡ *Ebr. diuiſions, or bands.*

[a] Which executed their charge and office, which is meant by comming in and going out.

2 Ouer the firſt courſe of the firſt moneth was Iaſhobeam the ſonne of Zabdiel: and in his courſe were foure & twentie thouſand.

3 Of the ſonnes of Perez was the chiefe ouer all the princes of the armies for the firſt moneth.

4 And ouer the courſe of the ſecond moneth was Dodai, an Ahohite, and this was his courſe, and Mikloth was [b] a captaine, and in his courſe were foure & twentie thouſand.

[b] That is, Dodais liuetenant.

5 The captaine of the third hoſte for the third moneth was Benaiah the ſonne of Iehoiada the chiefe Prieſt: & in his courſe were foure and twenty thouſand.

6 This Benaiah was mightie among * thirtie & aboue the thirtie, and in his courſe was Amizabad his ſonne.

* 2.*Sam.* 23.20. 22,23.

7 The fourth for the fourth moneth was Aſahel the brother of Ioab, & Zebadiah his ſonne after him: and in his courſe were foure and twentie thouſand.

8 The fift for the fift moneth was prince Shamhuth the Izrahite: and in his courſe foure and twentie thouſand.

9 The ſixt for the ſixt moneth was Ira the ſonne of Ikkeſh the Tekoite: and in his courſe foure and twentie thouſand.

10 The ſeuenth for the ſeuenth moneth was Helez the Pelonite, of the ſonnes of Ephraim: and in his courſe foure and twenty thouſand.

11 The eight for the eight moneth was Sibbecai the Huſhathite of the Zarhites: and in his courſe foure and twentie thouſand.

12 The ninth for the ninth moneth was Abiezer the Anethothite of the ſonnes of ‖ Iemini: and in his courſe foure and twenty thouſand.

‖ *Or, Beniamite*

13 The tenth for the tenth moneth was Maharai, the Netophathite of the Zarhites: and in his courſe foure and twenty thouſand.

14 The eleuenth for the eleuenth moneth was Benaiah the Pirathonite of the ſonnes of Ephraim: and in his courſe foure & twenty thouſand.

15 The twelft for the twelft moneth was Heldai the Netophathite, of Othniel: and in his courſe foure and twenty thouſand.

16 ¶ Moreouer [c] the rulers ouer the tribes of Iſrael were theſe: ouer the Reubenites was ruler, Eliezer the ſonne of Zichri: ouer the Shimeonites, Shephatiah the ſonne of Maachah:

[c] Meaning, beſide theſe twelue captaines.

17 Ouer the Leuites, Haſhabiah the ſonne of Kemuel: ouer them of Aharon, and Zadok:

18 Ouer Iudah, Elihu of the brethren of Dauid: ouer Iſſachar, Omri the ſonne of Michael:

19 Ouer Zebulun, Iſhmaiah the ſonne of Obadiah: ouer Naphtali, Ierimoth the ſonne of Azriel:

20 Ouer the ſonnes of Ephraim, Hoſhea the ſonne of Azazziah: ouer the halfe tribe of Manaſſeh, Ioel the ſonne of Pedaiah:

21 Ouer the [d] other halfe of Manaſſeh in Gilead, Iddo the ſonne of Zechariah: ouer Beniamin, Iaaſiel the ſonne of Abner:

[d] Which is beyond Iorden, in reſpect of Iudah: alſo one captaine was ouer the Reubenites and the Gadites.

22 Ouer Dan, Azariel the ſonne of Ieroham: theſe are the princes of the tribes of Iſrael.

23 ¶ But Dauid tooke not the number of them from twenty yeere olde and vnder, because the Lord had ſayd that he would increaſe Iſrael like vnto the ſtarres of the heauens.

24 And * Ioab the ſonne of Zeruiah began to number: but hee finiſhed it not, [e] becauſe there came wrath for it againſt Iſrael, neither was the number put into the [f] Chronicles of king Dauid.

* *Chap.* 21.7.

[e] And the commandement of the king was abominable to Ioab, chap. 21.6.

[f] The Ebrewes make both theſe bookes of Chronicles but one, and at this verſe make the mids of the booke, as touching the number of verſes.

25 And ouer the Kings treaſures was Azmaueth the ſonne of Adiel: and ouer the treaſures in the fieldes, in the cities and in the villages and in the towers was

Iehonathan the ſonne of Vzziah:

26 And ouer the workemen in the fielde that tilled the ground, was Ezri the ſonne of Chelub:

27 And ouer them that dreſſed the vines, was Shimei the Ramathite: and ouer that which appertained to the vines, and ouer the ſtore of the wine was Zabdi the Shiphmite:

28 And ouer the oliue trees and mulbery trees that were in the valleys, was Baal Hanan the Gederite: and ouer the ſtore of the oile was Ioaſh:

29 And ouer the oxen that fed in Sharon, was Shetrai the Sharonite: and ouer the oxen in the valleys was Shaphat the ſonne of Adlai:

30 And ouer the camels was Obil the Iſhmaelite: and ouer the aſſes was Iehdeiah the Meronothite:

31 And ouer the ſheepe was Iaziz, the Hagarite: all theſe were the rulers of the ſubſtance that was king Dauids.

32 And Iehonathan Dauids vncle a man of counſell and of vnderſtanding (for he was a [g] ſcribe) and Iehiel the ſonne of Hachmoni were the kings [h] ſonnes.

33 And Ahitophel was the kings counſeller, and Huſhai the Archite the kings friend.

34 And [i] after Ahitophel was Iehoiada the ſonne of Benaiah & Abiathar: and captaine of the kings armie was Ioab.

CHAP. XXVIII.

3 Becauſe Dauid was forbidden to builde the Temple, he willeth Salomon and the people to performe it, 8 exhorting him to feare the Lord.

NOwe Dauid aſſembled all the princes of Iſrael: the princes of the tribes, and the captaines of the bands that ſerued the king, and the captaines of thouſands, and the captaines of hundreths, and the rulers of all the ſubſtance & poſſeſſion of the king, and of his ſonnes, with the ‖ Eunuches, and the mighty, and all the men of power vnto Ieruſalem.

2 And king Dauid ſtoode vp vpon his feet, and ſaid, Heare ye me, my brethren & my people: I purpoſed to haue built an houſe of [a] reſt for the Arke of the couenant of the Lord, and for a * footſtoole of our God, and haue made ready for the building,

3 But God ſayd vnto me, * Thou ſhalt not build an houſe for my Name, becauſe thou haſt bene a man of warre, and haſt ſhed blood.

4 Yet as the Lord God of Iſrael choſe me before all the houſe of my father, to be king ouer Iſrael for euer (for in Iudah would he chuſe a prince, and of the houſe of [b] Iudah is the houſe of my father, and among the ſons of my father he delighted in me to make me king ouer all Iſrael.)

5 * So of all my ſonnes (for the Lorde hath giuen me many ſonnes, hee hath euen choſen Salomon my ſonne to ſit vpon the throne of the kingdome of the Lord ouer Iſrael.

6 And hee ſayd vnto me, Salomon thy ſonne, he ſhall build mine houſe & my courts: for I haue choſen him to be my ſonne, and I will be his father.

[g] That is, a man learned in the word of God.

[h] To be their ſchoolemaſters and teachers.

[i] After that Ahitophel had hanged himſelfe, 2.Sam.17.23. Iehoiada was made counſeller.

‖ *Or, chiefe ſeruants.* *Gen.37.36.*

[a] Where the Arke ſhould remaine and remoue no more to and fro. *Pſal.99.5.* *2.Sam.7.5,13.* *chap.22.8.*

[b] According to the propheſie of Iaakob, Gene. 49.8. *Wiſd.9.7.*

7 I will ſtabliſh therefore his kingdome for euer, if he endeuour himſelfe to doe my commaundements, and my iudgements, as [c] this day.

8 Now therefore in the ſight of all Iſrael the Congregation of the Lord, and in the audience of our God, keepe and ſeeke for all the commandements of the Lord your God, that ye may poſſeſſe this [d] good land, & leaue it for an inheritance for your children after you [e] for euer.

9 And thou, Salomon my ſonne, know thou the God of thy father, and ſerue him with a perfect heart, & with a willing mind: * For the Lord ſearcheth all hearts, & vnderſtandeth all the imaginations of thoughts: if thou ſeeke him, hee will be found of thee: but if thou forſake him, he will caſt thee off for euer.

10 Take heed nowe, for the Lord hath choſen thee to build [f] the houſe of the Sanctuary: be ſtrong therefore, and [g] do it.

11 ¶ Then Dauid gaue to Salomon his ſonne the paterne of the porche and of the houſes thereof, and of the cloſets thereof, and of the galleries thereof, and of the chambers thereof that are within, and of the houſe of the Mercy ſeat,

12 And the paterne of all that ‡ he had in his minde for the courts of the houſe of the Lord, and for all the chambers round about, for the treaſures of the houſe of God, and for the treaſures of the dedicate things,

13 And for the courſes of the Prieſts, and of the Leuites, and for all the worke for the ſeruice of the houſe of the Lord, and for all the veſſels of the miniſterie of the houſe of the Lord.

14 He gaue of golde by weight, for the veſſels of golde, for all the veſſels of all maner of ſeruice, and all the veſſels of ſiluer by weight, for all maner of veſſels of al maner of ſeruice.

15 The weight alſo of golde for the [h] candleſticks, and gold for their lamps, with the weight for euery candleſticke, and for the lamps thereof, and for the candleſticks of ſiluer by the weight of the candleſticke, and the lamps thereof, according to the vſe of euery candleſticke,

16 And the weight of the gold for the tables of ſhewbread, for euery table, and ſiluer for the tables of ſiluer,

17 And pure gold for the fleſhhookes, and the bowles, and ‖ plates, and the baſins, gold in weight for euery baſin, & for ſiluer baſins, by weight for euery baſin,

18 And for the altar of incenſe pure golde by weight, and golde for the paterne of [i] the charet of the Cherubs that ſpread themſelues, and couered the Arke of the couenant of the Lord:

19 All, ſayd he, by writing ſent to mee [k] by the hand of the Lord which made mee vnderſtand all the workemanſhip of the paterne.

20 And Dauid ſayde to Salomon his ſonne, Be ſtrong, and of a valiant courage and do it: feare not, nor be afraid: for the Lord God, euen my God is with thee: he will not leaue thee nor forſake thee, till thou haſt finiſhed all the worke for the ſeruice of the houſe

[c] If he continu to keepe my law, and depart not therefrom, as he doth hitherto.

[d] To wit, of Canaan.

[e] He declareth that nothing can ſeparate them from the commoditie of this land, both for themſelues and their poſteritie, but their ſinnes and iniquitie.

1.Sam.16.7. pſal. 7.9, 10. ier.11,20 and 17,10 and 20.12.

[f] Meaning, for his Arke.

[g] Put it in execution.

‡ *Ebr. that were in his ſpirit with him.*

[h] That is, the ten Candleſticks, 1.King.17.49.

‖ *Or, cofferings.*

[i] Meaning, of the Mercy ſeat which couered the arke, which was called ye charet, becauſe the Lord declared himſelfe there.

[k] For all this was left in writing in the booke of the Law, Exo.25.40, which booke the king was bound to put in execution, Deut.17.19.

houſe of the Lord.

21 Beholde alſo, the companies of the Prieſts and the Leuites for all the ſeruice of the houſe of God, euen they ſhall be with thee for the whole worke, [l] with euery free heart that is ſkilfull in any maner of ſeruice. The princes alſo and all the people wil be ‡ wholy at thy commandement.

CHAP. XXIX.

2 The offring of Dauid and of the princes for the building of the Temple. 10 Dauid giueth thanks to the Lord. 20 He exhorteth the people to do the ſame. 22 Salomon is created King. 28 Dauid dieth, and Salomon his ſonne reigneth in his ſtead.

Moreouer Dauid the King ſayde vnto all the Congregation, God hath choſen Salomon mine onely ſonne yong and tender, and the worke is great: for this houſe is not for man, but for the [a] Lord God.

2 Nowe I haue prepared with all my power for the houſe of my God, golde for veſſels of golde, and ſiluer for them of ſiluer, and braſſe for things of braſſe, yron for things of yron, and wood for things of wood, and Onyx ſtones, and ſtones to be ſet, and carbuncle ſtones, and of diuers colours, and all precious ſtones, and marble ſtones in abundance.

3 Moreouer, becauſe I haue [b] delight in the houſe of my God, I haue of mine owne golde and ſiluer, which I haue giuen to the houſe of my God, beſide all that I haue prepared for the houſe of the Sanctuarie,

4 Euen [c] three thouſand talents of gold of the golde of Ophir, and ſeuen thouſande talents of fined ſiluer to ouerlay the walles of the houſes.

5 The golde for the things of golde, and the ſiluer for things of ſiluer, and for all the worke by the handes of artificers: and who is [d] willing ‖ to fill his hande to day vnto the Lord?

6 So the princes of the families, and the princes of the tribes of Iſrael, and the captaines of thouſands and of hundreths, with the Rulers of the Kings worke, offered willingly,

7 And they gaue for the ſeruice of the houſe of God, fiue thouſand talents of gold, and ten thouſand pieces, and ten thouſande talents of ſiluer, and eighteene thouſand talents of braſſe, and one hundreth thouſand talents of yron.

8 And they with whom precious ſtones were [e] found, gaue them to the treaſure of the houſe of the Lorde, by the hand of Iehiel the Gerſhunnite.

9 And the people reioyced when they offered willingly: for they offered willingly vnto the Lord, with a [f] perfect heart. And Dauid the King alſo * reioyced with great ioy.

10 Therefore Dauid bleſſed the Lord before all the Congregation, and Dauid ſayde, Bleſſed be thou, O Lord God of [g] Iſrael our father, for euer and euer.

11 Thine, O Lord, is greatneſſe, & power, and glory, and victorie, and prayſe: for all that is in heauen and in earth is thine: thine is the kingdome, O Lorde, and thou excellest as head ouer all.

12 Both riches and honour come of thee, and thou reigneſt ouer all, and in thine hand is power and ſtrength, and in thine hand it is to make great, & to giue ſtrength vnto all.

13 Nowe therefore our God wee thanke thee, and praiſe thy glorious Name.

14 But who am I, and what is my people, that wee ſhould be able to offer willingly after this ſort? for all thinges [h] come of thee: and of thine owne hand we haue giuen thee.

15 For we are [i] ſtrangers before thee, and ſoiourners, like all our fathers: our dayes are like the ſhadow vpon the earth, and there is none ‡ abiding.

16 O Lord our God, all this abundance that we haue prepared to build thee an houſe for thine holy Name, is of thine hand, and al is thine.

17 I know alſo, my God, that thou * trieſt the heart, and haſt pleaſure in righteouſnes: I haue offered willingly in the vprightneſſe of mine heart all theſe things: now alſo haue I ſeene thy people which are founde here, to offer vnto thee willingly with ioy.

18 O Lord God of Abraham, Izhak and Iſrael our fathers, keepe this for euer in the [k] purpoſe, and the thoughts of the heart of thy people, and prepare their hearts vnto thee.

19 And giue vnto Salomon my ſonne a perfite heart to keepe thy commandements, thy teſtimonies and thy ſtatutes, and to doe all things, and to builde the houſe which I haue prepared.

20 ¶ And Dauid ſaid to all the Congregation, Nowe bleſſe the Lorde your God. And all the Congregation bleſſed the Lorde God of their fathers, and bowed downe their heads, and worſhipped the Lorde, and the [l] King.

21 And they offered ſacrifices vnto the Lorde, and on the morrowe after that day, they offered burnt offerings vnto the Lorde, euen a thouſande yong bullockes, a thouſand rammes, and a thouſande ſheepe, with their [m] drinke offerings, and ſacrifices in abundance for all Iſrael.

22 And they did eate, and drinke before the Lorde the ſame day with great ioy, and they made Salomon the ſonne of Dauid King the ſecond time, and anoynted him Prince before the Lorde, and Zadok for the hie Prieſt.

23 So Salomon ſate on the [n] throne of the Lorde, as King in ſtead of Dauid his father, and proſpered: and all Iſrael obeyed him.

24 And all the princes & men of power, and all the ſonnes of King Dauid ‡ ſubmitted themſelues vnder King Salomon.

25 And the Lord magnified Salomon in dignitie, in the ſight of all Iſrael, and gaue him ſo glorious a kingdome, as no King had before him in Iſrael.

26 ¶ * Thus Dauid the ſonne of Iſhai reigned ouer all Iſrael.

27 And the ſpace that hee reigned ouer Iſrael, was fourtie yeere: ſeuen yeere reigned hee in Hebron, and thre and thirtie yeere

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[l] That is, euery one will be ready to helpe thee with thoſe gifts that God hath giuen him.

‡ *Ebr. at all thy words.*

[a] And therefore it ought to be excellent in all points.

[b] His great zeale toward the furtherance of the Temple made him to ſpare no expenſes, but to beſtow his owne peculiar treaſure.

[c] He ſheweth what he had of his owne ſtore for the Lords houſe.

[d] He was not onely liberall himſelfe, but prouoked others to ſet foorth the worke of God.

‖ *Or, to offer.*

[e] Meaning, them that had any.

[f] That is, with a good courage, and without hypocriſie.

Pſal.122.1.

[g] Which didſt reueile thy ſelfe to our father Iakob.

[h] We gaue thee nothing of our owne, but that which we haue receiued of thee: for whether the gifts be corporall or ſpirituall, we receiue them all of God, and therefore muſt giue him the glory.

[i] And therefore haue this land but lent to vs for a time.

‡ *Ebr. waiting for them to returne.*

1.Sam.16.7. chap.28.9.

[k] Continue them in this good minde, that they may ſerue thee willingly.

[l] That is, did reuerence to the King.

[m] Meaning all kinde of licour which they mingled with their ſacrifices, as wine, oyle, &c.

[n] This declareth that the Kings of Iudah were figures of Chriſt, who was the true anoynted, and to whom God gaue the chiefe gouernement of all things.

‡ *Ebr. gaue the hand.*

1.King.2.11.

reigned he in Ieruſalem.

28 And he died in a good age, ful of daies, riches, and honour, and Salomon his ſonne reigned in his ſtead.

29 Concerning the actes of Dauid the King, firſt and laſt, beholde, they are written in the booke of Samuel the Seer, and in the booke of [o] Nathan the Prophet, and in the booke of Gad the Seer,

30 With all his reigne and his power, and [p] times that went ouer him, and ouer Iſrael, and ouer all the kingdoms of the earth.

o The bookes of Nathan and Gad are thought to haue bene loſt in the captiuitie.

p Meaning the troubles and griefes.

The ſecond booke of the Chronicles.

THE ARGVMENT.

THis ſecond booke conteineth briefly in effect that, which is comprehended in the two bookes of the Kings: that is, from the reigne of Salomon to the deſtruction of Ieruſalem, and the carying away of the people captiue into Babylon. In this ſtory are certaine things declared and ſet forth more copiouſly then in the bookes of the Kings, & therefore ſerue greatly to the vnderſtanding of the Prophets. But three things are here chiefly to be conſidered. Firſt, that the godly Kings, when they ſawe the plagues of God prepared againſt their countrey for ſinne, had recourſe to the Lord, and by earneſt prayer were heard, and the plagues remooued. The ſecond, howe it is a thing that greatly offendeth God, that ſuch as feare him and profeſſe his Religion, ſhould ioyne in amitie with the wicked. And thirdly, how the good rulers euer loued the Prophets of God, and were very zealous to ſet forth his Religion throughout al their dominions, & contrariwiſe the wicked hated his miniſters, depoſed them, and for the true Religion and word of God, ſet vp idolatry, and ſerued God according to the fantaſie of men. Thus haue we hitherto the chiefe actes from the beginning of the world to the building againe of Ieruſalem, which was the two and thirtieth yeere of Darius, and containe in the whole, three thouſand fiue hundreth, threeſcore and eighteene yeeres, and ſixe moneths.

CHAP. I.

6 The offering of Salomon at Gibeon. 8 Hee prayeth vnto God to giue him wiſedome. 11 Which he giueth him and more. 14 The number of his charets and horſes, 15 And of his riches.

THen Salomon the ſonne of Dauid was confirmed in his kingdome: and the Lord his God was with him, and magnified him highly.

2 And Salomon [a] ſpake vnto all Iſrael, to the captaines of thouſands, and of hundreths, and to the Iudges, and to all the gouernours in all Iſrael, euen the chiefe fathers.

3 So Salomon and all the Congregation with him went to the high place that was at [b] Gibeon: for there was the Tabernacle [c] of the Congregation of God which Moſes the ſeruant of the Lorde had made in the wilderneſſe.

4 But the Arke of God had Dauid brought vp from Kiriath-iearim, when Dauid had made preparation for it: for hee had pitched a tent for it in Ieruſalem.

5 Moreouer the [d] braſen Altar *that Bezaleel the ſonne of Vri, the ſonne of Hur had made, did he ſet before the Tabernacle of the Lord: and Salomon and the Congregation ſought it.

6 And Salomon offered there before the Lord vpon the braſen Altar that was in the Tabernacle of the Congregation: *euen a thouſand burnt offerings offered he vpon it.

7 ¶ The ſame night did God appeare vnto Salomon, and ſayde vnto him, Aſke what I ſhall giue thee.

8 And Salomon ſayde vnto God, Thou haſt ſhewed great mercy vnto Dauid my father, and haſt made mee to reigne in his ſtead.

9 Nowe therefore, O Lorde God, let thy promiſe vnto Dauid my father bee [e] true: for thou haſt made mee King ouer a great people, like to the duſt of the earth.

10 Giue mee now wiſedome and knowledge, that I may [f] goe out and goe in before this people: for who can iudge this thy great people?

11 And God ſayde to Salomon, Becauſe this was in thine heart, and thou haſt not aſked riches, treaſures, nor honour, nor the [g] liues of thine enemies, neither yet haſt aſked long life, but haſt aſked for thee wiſedome and knowledge, that thou mighteſt iudge my people, ouer whom I haue made thee King,

12 Wiſedome and knowledge is graunted vnto thee, and I will giue thee riches, and treaſures and honour, ſo that there hath not bene the like among the Kings which were before thee, neither after thee ſhall there be the like.

13 Then Salomon came from the hie place that was at Gibeon, to Ieruſalem from before the Tabernacle of the Congregation, and reigned ouer Iſrael.

14 *And Salomon gathered the charets and horſemen: and hee had a thouſande and foure hundreth charets, and twelue thouſande horſemen, whom hee placed in the [h] charet cities, and with the King at Ieruſalem.

15 And the King gaue ſiluer and gold at Ieruſalem as [i] ſtones, and gaue cedar trees as the wilde figge trees, that are abundantly in the plaine.

16 Alſo Salomon had horſes brought out of Egypt and *fine linnen: [k] the Kings marchants receiued the fine linnen for a price.

17 They came vp alſo and brought out of Egypt ſome charet, woorth ſixe hundreth ſhekels of ſiluer, that is, an horſe for an hundreth and fiftie: and thus they brought horſes to all the Kings of the Hittites, and to the Kings of Aram by their ‡ meanes.

CHAP.

‡Or eſtabliſhed and ſtrong, read 1.King.2.46.

a That is, hee proclaimed a ſolemne ſacrifice, and commanded that all ſhould be at the ſame.

b Read 1.King.3.4.

c So called, becauſe that God thereby ſhewed certaine ſignes to the Congregation of his preſence.

d Which was for the burnt offerings, Exod.27.1.

Exod.38.1,2.

1.King.3.4.

e Performe thy promiſe made to my father concerning me.

f That I may gouerne this people, reade 1.Chron.27.1, and 1.King.3.7.

g That is, to be reuenged on thine enemies.

1.King 10.26.

h Which were cities appointed to keepe and maintaine the charets.

i He cauſed ſo great plentie that it was no more eſteemed then ſtones.

Iſa.19.9. ezek.27.7.

k Reade 1.King.10.28.

‡Ebr. hands.

CHAP. II.

2 The number of Salomons workemen to build the Temple. 3 Salomon ſendeth to Huram the king of Tyrus for wood and workemen.

THen Salomon determined to build an houſe for the Name of the Lord, and an ‖ houſe for his kingdome.

2 And Salomon told out ſeuentie thouſand that bare burdens, and foureſcore thouſand men to hewe ſtones in the mountaine, and three thouſand and a ſixe hundred to ouerſee them.

3 And Salomon ſent to ‖ Huram the king of Tyrus, ſaying, As thou haſt done to Dauid my father, and diddeſt * ſende him Cedar trees to build him an houſe to dwell in, ſo do to me.

4 Beholde, I build an houſe vnto the Name of the Lorde my God, to ſanctifie it vnto him, and to burne ſweete incenſe before him, and for the continuall ſhew bread, and for the burnt offerings of the morning, and euening, on the Sabbath dayes, and in the newe moneths, and in the ſolemne feaſts of the Lorde our God: this is a perpetuall thing for Iſrael.

5 And the houſe which I build, is great: for great is our God aboue all gods.

6 Who is hee then that can bee able to build him an houſe, when the heauens, and the heauen of heauens can not conteine him? who am I then that I ſhould builde him an houſe? but I do it to burne b incenſe before him.

7 Send me now therfore a cunning man that can worke in golde, in ſiluer, & in braſſe, and in yron, and in purple, and ‖ crimoſin, and blue ſilke, and that can graue in grauen worke with the cunning men that are with me in Iudah and in Ieruſalem, whom Dauid my father hath prepared.

8 Send me alſo Cedar trees, firre trees and c Algummim trees from Lebanon: for I know that thy ſeruants can ſkill to hewe timber in Lebanon: and behold, my ſeruants ſhalbe with thine,

9 That they may prepare me timber in abundance: for the houſe which I do build, is great and wonderfull.

10 And beholde, I will giue to thy ſeruants the cutters and the hewers of timber, twenty thouſand ‖ meaſures of beaten wheat, and twentie thouſande meaſures of barley, and twentie thouſande baths of wine, and twenty d thouſand baths of oyle.

11 Then Huram king of Tyrus anſwered in writing which hee ſent to Salomon, Becauſe the Lord hath loued his people, hee hath made thee king ouer them.

12 Huram ſaid moreouer, Bleſſed be the Lord God of Iſrael, which made the heauen and the earth, and that hath giuen vnto Dauid the king a e wiſe ſonne that hath diſcretion, prudence and vnderſtanding to build an houſe for the Lord, and a palace for his kingdome.

13 Nowe therefore I haue ſent a wiſe man, and of vnderſtanding, of my father Hurams,

14 The ſonne of a woman of the f daughters of Dan: and his father was a man of Tyrus, and he can ſkill to worke in golde, in ſiluer, in braſſe, in iron, in ſtone, and in timber, in purple, in blue ſilke, and in fine linnen, and in crimoſin, and can graue in all grauen workes, and broyder in all broydered worke that ſhall be giuen him, with thy cunning men, and with the cunning men of my lord Dauid thy father.

15 Nowe therefore the wheate and the barley, the oyle, and the wine, which my lord hath ſpoken of, let him ſende vnto his ſeruants.

16 And wee will cut wood in Lebanon as much as thou ſhalt neede, and will bring it to thee in ‖ raftes by the ſea to ‖ Iapho, ſo thou mayeſt carie them to Ieruſalem.

17 ¶ And Salomon numbred all the ſtrangers that were in the land of Iſrael, after the numbring that his father Dauid had numbred them: and they were found an hundreth and three and fiftie thouſand, and ſixe hundreth.

18 And he ſet ſeuentie thouſand of them to the burden, and foureſcore thouſand to hew ſtones in the mountaine, and three thouſand and ſixe hundreth ouerſeers to cauſe the people to worke.

‖Or, palace.

a Which is to be vnderſtood of all ſort of officers, and ouerſeers: for els the chiefe officers were but 3300. as 1.King. 5.16.

‖Or, Hiram.

2.Sam.5.11.

b That is, to doe the ſeruice which he hath commanded, ſignifying that none is able to honour and ſerue God in that perfection as his maieſtie deſerueth.

‖Or, ſkarlet.

c Some take it for braſill, or the wood called Ebenum, others for corall.

‖Or, Almuggim.

‖Ebr. Corim.

d Of Bath reade 1 King 7.26. it is called alſo Epha: but Epha is to meaſure dry things, as Bath is a meaſure for liquors.

e The very heathen confeſſed that it was a ſingular gift of God, when he gaue to any nation a king that was wiſe and of vnderſtanding, albeit it appeareth that this Hiram had the true knowlege of God.

f It is alſo written that ſhe was of the tribe of Naphtali, 1 King 7.14. which may bee vnderſtood that by reaſon of the confuſion of tribes, which then began to be, they maried in diuers tribes ſo that by her father ſhe might be of Dan, and by her mother of Naphtali.

‖Or, ſhips.

‖Or, Ioppe.

CHAP. III.

1 The Temple of the Lorde and the porch are builded, with other things thereto belonging.

SO * Salomon beganne to build the houſe of the Lorde in Ieruſalem, in Mount a Moriah which had beene declared vnto Dauid his father, in the place that Dauid prepared in the threſhing floore of * Ornan the Iebuſite.

2 And hee beganne to build in the ſecond moneth and the ſecond day, in the fourth yere of his reigne.

3 And theſe are the meaſures, whereon Salomon grounded to build the houſe of God: the length of cubites after the firſt b meaſure was threeſcore cubites, and the breadth twentie cubites:

4 And the porch, that was before the length in the front c of the breadth was twentie cubites, and the height was an d hundreth and twentie, and he ouerlayd it within with pure gold.

5 And the greater houſe hee ſieled with firre tree which hee ouerlayde with good golde, and graued thereon palme trees and chaines.

6 And he ouerlayde the houſe with precious ſtone for beautie: and the golde was gold of e Paruaim.

7 The houſe, I ſay, the beames, poſtes, and walles thereof, and the doores thereof ouerlayde hee with golde, and graued Cherubims vpon the walles.

8 ¶ Hee made alſo the houſe of the moſt holy place: the length thereof was in the front of the breadth of the houſe, twentie cubites, and the breadth thereof twentie cubites: and he ouerlayd it with the beſt gold, of ſixe hundreth talents.

9 And the weight of the nailes was fiftie ſhekels of golde, and he ouerlayd the chambers with golde.

1.Kings 6.1.

a Which is the mountaine where Abrahā thought to haue ſacrificed his ſonne, Gen. 22.2.

2.Sam.24.16,23

b According to the whole length of the Temple, comprehending the moſt holy place with the reſt.

c It contained as much as did the breadth of the Temple, 1. King 6.3.

d From the foundation to the top: for in the booke of Kings mention is made, from the foundation to the firſt ſtages.

e Some thinke it is that place which is called Peru.

10 ¶ And in the houſe of the moſt holy place hee made two Cherubims wrought like children, and ouerlaid them with gold.

11 *And the wings of the Cherubims were twentie cubites long: the one wing was fiue cubites, reaching to the wall of the houſe, and the other wing fiue cubites, reaching to the wing of the other Cherub.

12 Likewiſe the wing of the other Cherub was fiue cubites, reaching to the wall of the houſe, and the other wing fiue cubites, ioyning to the wing of the other Cherub.

13 The wings of the Cherubims were ſpread abroad twentie cubites: they ſtoode on their feete, and their faces were towarde the houſe.

14 ¶ He made alſo [f] the vaile of blue ſilke, and purple, and crimoſin, and fine linnen, and wrought Cherubims thereon.

15 ¶ And he made before the houſe two pillars [g] of fiue and thirtie cubits hie: and the chapiter that was vpon the top of ech of them, was fiue cubits.

16 He made alſo chaines for the Oracle, and put them on the heads of the pillars, and made an [h] hundreth pomegranates, and put them among the chaines.

17 And hee ſet vp the pillars before the Temple, one on the right hande, & the other on the left, and called that on the right hand Iachin, and that on the left hand Boaz.

CHAP. IIII.

1 The altar of braſſe. 2 The molten Sea. 6 The caldrons. 7 The candleſtickes, &c.

AND he made an altar of braſſe twenty cubites long, and twenty cubites broad, and ten cubites high.

2 And he made a molten [a] Sea of ten cubites from brim to brim, round in compaſſe, and fiue cubites high: and a line of thirtie cubites did compaſſe it about.

3 And vnder [b] it was the faſhion of oxen, which did compaſſe it round about, [c] tenne in a cubite compaſſing the Sea about: two rowes of oxen were caſt when it was molten.

4 It ſtood vpon the twelue oxen: three looked toward the North, and three looked toward the Weſt, and three looked toward the South, and three looked towarde the Eaſt, and the Sea ſtoode about vpon them, and all their hinder parts were inward.

5 And the thickeneſſe thereof was an hand breadth, and the brim thereof was like the worke of a brimme of a cup, with floures of ‖ Lilies: it conteined [d] three thouſand baths.

6 ¶ He made alſo ten caldrons, and put fiue on the right hande, and fiue on the left, to waſh in them, and to clenſe in them that which appertained to the burnt offerings: but the Sea was for Prieſtes to waſh in.

7 ¶ And he made tenne candleſtickes of golde, (according to [e] their forme) and put them in the Temple, fiue on the right hand, and fiue on the left.

8 ¶ And hee made ten tables, and put them in the Temple, fiue on the right hand, and fiue on the left: and hee made an hundreth baſens of gold.

9 And he made the court of the Prieſts, and the great [f] Court, and doores for the Court, and ouerlayed the doores thereof with braſſe.

10 And he ſet the Sea on the right ſide Eaſtward toward the South.

11 And Huram made ‖ pots, and beſoms, and baſens, and Huram finiſhed the worke that he ſhould make for king Salomon for the houſe of God,

12 To wit, two pillars, and the bowles and the chapiters on the top of the two pillars, & two grates to couer the two bowles of the chapiters, which were vpon the top of the pillars:

13 And foure hundreth pomegranates for the two grates, two rowes of pomegranates for euery grate to couer the two bowles of the chapiters, which were vpon the pillars.

14 Hee made alſo baſes, and made caldrons vpon the baſes:

15 And a Sea, and twelue bulles vnder it:

16 Pots alſo and beſoms, and fleſhhooks, and all theſe veſſels made Huram his [h] father to king Salomon for the houſe of the Lord, of ſhining braſſe.

17 In the plaine of Iorden did the king caſt them in clay betweene Succoth and Zeredathah.

18 And Salomon made all theſe veſſels in great abundance: for the weight of braſſe could not be reckoned.

19 And Salomon made all the veſſels that were for the houſe of God: the golden altar alſo & the tables whereon the [h] ſhew-bread ſtood.

20 Moreouer the candleſticks with their lamps to burne them after the maner, before the Oracle, of pure gold:

21 And the flowres, and the lamps, and the ſnuffers of gold, which was fine gold:

22 And the ‖ hookes, and the baſens, and the ſpoones, and the aſhpans of pure golde: the entry alſo of the houſe and doores thereof within, euen of the moſt holy place: and the doores of the houſe, to wit, of the Temple were [i] of gold.

CHAP. V.

1 The things dedicated by Dauid, are put in the Temple. 2 The Arke is brought into the Temple. 10 What was within it. 12 They ſing praiſe to the Lord.

SO * was all the worke finiſhed that Salomon made for the houſe of the Lorde: and Salomon brought in the things that Dauid his father had dedicated, with the ſiluer and the golde, and all the veſſels, and put them among the treaſures of the houſe of God.

2 Then Salomon aſſembled the Elders of Iſrael, and all the heads of the tribes, the chiefe fathers of the children of Iſrael vnto Ieruſalem to bring vp the Arke of the couenant of the Lord from the [a] citie of Dauid, which is Zion.

3 And all the men of Iſrael aſſembled vnto the King at the [b] feaſt: it was in the

ſeuenth

1.King.6.24.

[f] Which ſeparated the Temple from the moſt holy place.

[g] Euery one was eighteene cubites long, but ẏ halfe cubite could not be ſeene: for it was hid in the roundneſſe of the chapiter, and therefore he giueth to euery one but 17. and an halfe.

[h] For euery pillar an hundred, reade 1. Kings.7.20.

[a] A great veſſell of braſſe, ſo called becauſe of the great quantity of water, which it conteined, 1.King 7.23.

[b] Meaning, vnder the brim of the veſſell, as 1.King.7.24.

[c] In the length of euery cubite were ten heads or knops which in all are 300.

‖*Or, floure delices.*

[d] In the firſt booke of Kings chap 7.26. mention is onely made of two thouſand: but the leſſe number was taken there, and here according as the meaſures prooued afterward is declared.

[e] Euen as they ſhould be made.

[f] Called alſo the porch of Salomon, Acts 3.11. It is alſo taken for the Temple where Chriſt preached, Mat. 21.23.

‖*Or, caldrons.*

[g] Whom Salomon reuerenced for the gifts that God had giuen him, as a father: he had the ſame name alſo that Huram the king of Tyrus had: his mother was a Ieweſſe, and his father a Tyrian. Some reade, for his father, the authour of this worke.

[h] In Ebrew, the bread of the faces, becauſe they were ſet before the Arke, where the Lord ſhewed his preſence.

‖*Or, inſtruments of muſicke.*

[i] That is, couered with plates of gold.

1.Kings.7.51. and 8.1.

[a] Reade.2.Sam.6.12.

[b] When the things were dedicate and brought into the Temple.

ſeuenth [c] moneth.

[c] Called in Ebrew Ethanim, conteining part of September, and part of October, 1.King.8,2. which moneth the Iewes called the firſt moneth, becauſe they ſay that the world was created in that moneth, and after they came from Egypt they began at March: but becauſe this opinion is vncertaine, we make March euer the firſt, as beſt writers doe.

4 And all the elders of Iſrael came, and the Leuites tooke vp the Arke.

5 And they caried vp the Arke, and the Tabernacle of the Congregation: and all the holy veſſels that were in the Tabernacle, thoſe did the Prieſts and Leuites bring vp.

6 And King Salomon and all the Congregation of Iſrael that were aſſembled vnto him, were before the Arke, offering ſheepe and bullockes, which could not be tolde nor numbred for multitude.

7 So the Prieſtes brought the Arke of the Couenant of the Lord vnto his place, into the Oracle of the houſe, into the moſt holy place, euen vnder the wings of the Cherubims.

8 For the Cherubims ſtretched out their wings ouer the place of the Arke, and the Cherubims couered the Arke, & the barres thereof aboue.

9 And they drewe out the barres, that the endes of the barres might bee ſeene out of the Arke before the Oracle, but they were not ſeene ‖ without: and there they are vnto this day.

‖ *Or, without the Oracle.*

10 Nothing was in the Arke, ſaue [d] the two Tables, which Moſes gaue at Horeb, where the Lord made a Couenant with the children of Iſrael, when they came out of Egypt.

[d] For Aarons rod and Manna were taken thence before it was brought to this place.

11 And when the Prieſtes were come out of the Sanctuary (for all the Prieſtes that were preſent, were [e] ſanctified and did not waite by courſe.

[e] Were prepared to ſerue the Lord.

12 And the Leuites the ſingers of all ſorts, as of Aſaph, of Heman, of Ieduthun, and of their ſonnes & of their brethren, being clad in fine linen, ſtoode with cymbals, and with violes and harps at the Eaſt ende of the Altar, and with them an hundred and twentie Prieſts blowing with trumpets:

13 And they were [f] as one, blowing trumpets, and ſinging, and made one ſound to be heard in prayſing and thanking the Lorde, and when they lift vp their voyce with trumpets and with cymbals, and with inſtruments of muſicke, and when they praiſed the Lord, ſinging, [g] For hee is good, becauſe his mercy laſteth for euer) then the houſe, euen the houſe of the Lorde was filled with a cloude,

[f] They agreed all in one tune.

[g] This was the effect of their ſongs, as Pſal. 118.1 and Pſal. 136.1.

14 So that the prieſts could not ſtand to miniſter, because of the cloude: for the glory of the Lord had filled the houſe of God.

CHAP. VI.

3 Salomon bleſſeth the people. 4 He prayſeth the Lord. 14 He prayeth vnto God for thoſe that ſhall pray in the Temple.

Then *Salomon [a] ſayd, The Lord hath ſayd, that he would dwell in the darke cloude:

1.King.8.12.

[a] After that he had ſeene the glory of the Lord in the cloud.

2 And I haue built thee an houſe to dwell in, an habitation for thee to dwell in for euer.

3 And the king turned his face, and bleſſed all the Congregation of Iſrael, (for all the Congregation of Iſrael ſtood there.)

4 And he ſaid, Bleſſed be the Lord God of Iſrael, who ſpake with his mouth vnto Dauid my father, and hath with his ‖ hand fulfilled it, ſaying,

‖ *Or, power.*

5 Since the day that I brought my people out of the land of Egypt, I choſe no citie of all the tribes of Iſrael to build an ‖ houſe, that my Name might be there, neither choſe I any man to bee a ruler ouer my people Iſrael:

‖ *Or, Temple.*

6 But I haue choſen Ieruſalem, that my Name might be there, and haue choſen Dauid to be ouer my people Iſrael.

7 *And it was in the heart of Dauid my father to builde an houſe vnto the Name of the Lord God of Iſrael,

2.Sam.7.5.

8 But the Lord ſaid to Dauid my father, Whereas it was in thine heart to builde an houſe vnto my Name, thou didſt well that ‡ thou waſt ſo minded.

‡ *Ebr. that it was in thine heart.*

9 Notwithſtanding thou ſhalt not build the houſe, but thy ſonne which ſhall come out of thy loines, he ſhall build an houſe vnto my Name.

10 And the Lorde hath perfourmed his word that he ſpake: and I am riſen vp in the roume of Dauid my father, and am ſet on the throne of Iſrael, as the Lorde promiſed, and haue built an houſe to the Name of the Lord God of Iſrael.

11 And I haue ſet the Arke there, wherein is the [b] Couenant of the Lorde, that hee made with the children of Iſrael.

[b] Meaning, the two Tables, wherein is conteined the effect of the Couenant, that God made with our fathers.

12 ¶ And the King [c] ſtood before the Altar of the Lord in the preſence of all the congregation of Iſrael, and ſtretched out his handes,

13 (For Salomon had made a braſen ſcaffold and ſet it in the mids of the court, of fiue cubites long, and fiue cubites broad, and three cubites of height, and vpon it he ſtood, and kneeled downe vpon his knees before all the Congregation of Iſrael, and [d] ſtretched out his hands toward heauen)

[c] On a ſcaffold that was made for that purpoſe, that he praying for the whole people might be heard of all, as 1.King.8.22.

[d] Both to giue thankes for the great benefits of God beſtowed vpon him, and alſo to pray for the perſeuerance and proſperitie of his people.

14 And ſayde, O Lorde God of Iſrael, *there is no God like thee in heauen nor in earth, which keepeſt couenant, and mercy vnto thy ſeruants, that walke before thee with all their heart.

2.Mac.2.8.

15 Thou that haſt kept with thy ſeruant Dauid my father, that thou haſt promiſed him: for thou ſpakeſt with thy mouth, and haſt fulfilled it with thine ‖ hand, as appeareth this day.

‖ *Or, in effect, or by thy power.*

16 Therefore now Lorde God of Iſrael, keepe with thy ſeruant Dauid my father, that thou haſt promiſed him, ſaying, Thou ‡ ſhalt not want a man in my ſight, that ſhall ſit vpon the throne of Iſrael: ſo that thy ſonnes take heede to their wayes, to walke in my Law, as thou haſt walked before me.

‡ *Ebr. a man ſhall not be cut off.*

17 And now, O Lorde God of Iſrael, let thy word be verified, which thou ſpakeſt vnto thy ſeruant Dauid.

18 (Is it true in deed that God will dwel with man on earth? Beholde, the *heauens, and the heauens of heauens are not able to conteine thee: how much more vnable is this houſe, which I haue built?)

1.King.8.27.

19 But haue thou reſpect to the prayer of thy ſeruant, and to his ſupplication, O Lorde my God, to heare the cry and prayer

which thy ſeruant prayeth before thee,

20 That thine[e] eyes may be open toward this houſe day and night, euen towarde the place, whereof thou haſt ſaid, that thou wouldeſt put thy Name there, that thou mayeſt hearken vnto the prayer, which thy ſeruant prayeth in this place.

e That thou mayeſt declare in effect, that thou haſt a continuall care ouer this place.

21 Heare thou therefore the ſupplication of thy ſeruant, and of thy people Iſrael, which they pray in this place: & heare thou in the place of thine habitation, euen in heauen, and when thou heareſt, be mercifull.

22 ¶ *When a man ſhall ſinne againſt his[f] neighbour, and he lay vpon him an othe to cauſe him to ſweare, and the ‡ ſwearer ſhal come before thine Altar in this houſe,

1.*King*.8.31.

f By reteining any thing from him, or els by denying that which he hath left him to keepe, or doe him any wrong.

‡ *Ebr. othe.*

23 Then heare thou in heauen, and doe, and iudge thy ſeruants, in recompenſing the wicked to bring his way[g] vpon his head, and in iuſtifying the righteous, to giue him according to his righteouſneſſe.

g Meaning, to giue him that which he hath deſerued.

24 ¶ And when thy people Iſrael ſhall be ouerthrowen before the enemie, becauſe they haue ſinned againſt thee, and turne againe and ‖ confeſſe thy Name, and pray, and make ſupplication before thee in this houſe,

‖ *Or, praiſe.*

25 Then heare thou in heauen, and bee mercifull vnto the ſinne of thy people Iſrael, and bring them againe vnto the lande which thou gaueſt to them and to their fathers.

26 When heauen ſhall be ſhut vp, & there ſhall be no raine, becauſe they haue ſinned againſt thee, and ſhall pray in this place, and confeſſe thy Name, and ‖ turne from their ſinne, when thou doeſt afflict them,

‖ *Or, toward this place.*

27 Then heare thou in heauen, and pardon the ſinne of thy ſeruants, & of thy people Iſrael (when thou haſt taught them the good way wherein they may walk) and giue raine vpon thy land, which thou haſt giuen vnto thy people for an inheritance.

28 ¶ *When there ſhall bee famine in the land, when there ſhalbe peſtilence, blaſting, or mildeaw, when there ſhalbe graſhopper, or caterpiller, when their enemie ſhall beſiege them ‡ in the cities of their land, or any plague or any ſickneſſe,

*Chap.*20.9.

‡ *Ebr. in the land of their gates.*

29 Then what prayer and ſupplication ſoeuer ſhall bee made of any man, or of all thy people of Iſrael, when euery one ſhall know his owne plague, and his owne diſeaſe, and ſhall ſtretch forth his handes towarde this houſe,

30 Heare thou then in heauen, thy dwelling place, and be mercifull, and giue euery man according vnto all his wayes, as thou doeſt know his[h] heart (for thou only knoweſt the hearts of the children of men)

h He declareth that the prayers of hypocrites can not be heard, nor of any but of them, which pray vnto God with an vnfained faith and in true repentance.

31 That they may feare thee, and walke in thy wayes as long as they liue in the land which thou gaueſt vnto our fathers.

32 ¶ Moreouer, as touching the ſtranger which is not of thy people Iſrael, who ſhall come out of a farre countrey for thy great Names ſake, and thy mighty hand, and thy ſtretched out arme: when they ſhal come and[i] pray in this houſe,

i He ſheweth that before God there is no acception of perſon, but all people that feareth him, and worketh righteouſnes, is accepted, Acts 10.35.

33 Heare thou in heauen thy dwelling place, and do according to all that the ſtranger calleth for vnto thee, that all the people of the earth may know thy Name, and feare thee like thy people Iſrael, and that they may know, that thy Name is called vpon in this houſe which I haue built.

34 ¶ When thy people ſhall goe out to battel againſt their enemies, by the way that[k] thou ſhalt ſend them, and they pray to thee, ‖ in the way towarde this citie, which thou haſt choſen, euen towarde the houſe which I haue built to thy Name,

k Meaning, that none ought to enterpriſe any warre, but at the Lords commandement, that is, which is lawfull by his word.

‖ *Or, according to the maner of this citie.*

35 Then heare thou in heauen their prayer and their ſupplication, and iudge their cauſe.

36 If they ſinne againſt thee (* for there is no man that ſinneth not) and thou be angry with them and deliuer them vnto the enemies, and they take them and cary them away captiue vnto a land farre or neere,

1.*King*.8.46. *ecclus*.7.22. 1 *iohn* 1.8.

37 If they ‖ turne againe to their heart in the lande whither they bee caried in captiues, and turne and pray vnto thee in the land of their captiuitie, ſaying, We haue ſinned, wee haue tranſgreſſed and haue done wickedly,

‖ *Or, repent.*

38 If they turne againe to thee with all their heart, & with all their ſoule in the land of their captiuitie, whither they haue caried them captiues, and pray toward their land, which thou gaueſt vnto their fathers, and toward the citie which thou haſt choſen, and toward the houſe which I haue built for thy Name,

39 Then heare thou in heauen, in the place of thine habitation their prayer and their ſupplication, and ‖ iudge their cauſe, and be merciful vnto thy people, which haue ſinned againſt thee.

‖ *Or, maintaine their right.*

40 Now my God, I beſeech thee, let thine eyes bee open, and thine eares attent vnto the prayer that is made in this place.

41 Now therefore ariſe, O Lord God, to come into thy[l] reſt, thou, and the Arke of thy ſtrength: O Lord God, let thy Prieſtes bee clothed with[m] ſaluation, and let thy Saints reioyce in goodneſſe.

*Pſal.*132.8.

l That is, into thy Temple.

m Let them be preſerued by thy power, and made vertuous and holy.

42 O Lorde God, refuſe not the face of[n] thine anoynted: remember the mercies promiſed to Dauid thy ſeruant.

n Heare my prayer, which am thine anoynted King.

CHAP. VII.

1 The fire conſumeth the ſacrifice. 2 The glory of the Lord filleth the Temple. 12 He heareth his prayer, 17 And promiſeth to exalt him and his throne.

AND * when Salomon had made an ende of praying,[a] fire came downe from heauen, and conſumed the burnt offring and the ſacrifices: and the glory of the Lord filled the houſe,

2.*Mac*.2.10.

a Hereby God declared that he was pleaſed with Salomons prayer.

2 So that the Prieſts could not enter into the houſe of the Lord, becauſe the glory of the Lord had filled the Lords houſe.

3 And when all the children of Iſrael ſaw the fire, and the glory of the Lorde come downe vpon the houſe, they bowed themſelues with their faces to the earth vpon the pauement, and worſhipped, and praiſed the Lord, ſaying, For he is good, becauſe his mercie laſteth for euer.

4 * Then the king & all the people offred

1.*King*.8.62, 63.

ſacrifices before the Lord,

5 And King Salomon offered a ſacrifice of two and twentie thouſand bullockes, and an hundreth and twentie thouſand ſheepe. So the king and all the people dedicated the houſe of God.

6 And the Prieſts waited on their offices, and the Leuites with the inſtruments of muſicke of the Lord, which king Dauid had made to prayſe the Lorde, becauſe his mercy laſteth for euer: when Dauid prayſed God ‡ by them, the Prieſtes alſo blew trumpets ouer againſt them: and all they of Iſrael ſtood by.

‡Ebr. by their hands,

7 Moreouer Salomon halowed the middle of the court thas was before the houſe of the Lord: for there hee had prepared burnt offerings, and the fat of the peace offerings, becauſe the braſen altar which Salomon had made, was not able to receiue the burnt offering, and the meate offering, and the fat.

8 And Salomon made [b] a feaſt at that time of ſeuen dayes, & all Iſrael with him, a very great congregation, from the entring in of Hamath, vnto the riuer of Egypt.

9 And in the eight day they [c] made a ſolemne aſſembly: for they had made the dedication of the altar ſeuen dayes, and the feaſt ſeuen dayes.

10 And the [d] three and twentieth day of the ſeuenth moneth, he ſent the people away into their tents, ioyous and with glad heart becauſe of the goodneſſe that the Lord had done for Dauid and for Salomon, and for Iſrael his people.

[b] The feaſt of the Tabernacles which was kept in the ſeuenth moneth.

[c] They aſſembled to heare the word of God after that they had remained ſeuen dayes in the boothes or Tabernacles.

[d] They had leaue to depart the two and twentieth day, 1. King. 8.66. but they went not away till the next day.

11 * So Salomon finiſhed the houſe of the Lord, and the kings houſe, and all that came into Salomons heart, to make in the houſe of the Lord: and he proſpered in his houſe.

12 ¶ And the Lord * appeared to Salomon by night, and ſaid to him, I haue heard thy prayer, and haue choſen this place for my ſelfe to be an houſe of ſacrifice.

1. King. 9.1.
Numb. 12.6.

13 If I ſhut the heauen that there be no raine, or if I commaund the graſhopper to deuoure the lande, or if I ſend peſtilence among my people,

14 If my people, among whom my Name is called vpon, doe humble themſelues and pray, and ſeeke my preſence, and turne from their wicked wayes, then will I heare in heauen, and bee mercifull to their ſinne, and will [e] heale their land:

[e] I will cauſe the peſtilence to ceaſe and deſtroy the beaſts that hurt the fruits of the earth, and ſend raine in due ſeaſon.

15 Then mine eyes ſhalbe open, and mine eares attent vnto the prayer made in this place.

16 For I haue now choſen and ſanctified this houſe, that my Name may be there for euer: and mine eyes and mine heart ſhall be there perpetually.

17 And if thou wilt walke before me, as Dauid thy father walked, to doe according vnto all that I haue commaunded thee, and ſhalt obſerue my ſtatutes and my iudgements,

18 Then will I ſtabliſh the throne of thy kingdome, according as I made the couenant with Dauid thy father, ſaying, * Thou ſhalt not want a man to be ruler in Iſrael.

Chap. 6.16.

19 But if ye turne away, and forſake my ſtatutes and my commandements which I haue ſet before you, and ſhall goe and ſerue other gods, and worſhip them,

20 Then will I plucke them vp out of my land which I haue giuen them, and this houſe which I haue [f] ſanctified for my Name, will I caſt out of my ſight, and will make it to bee a prouerbe and a common talke among all people.

[f] Which thing declareth that God had more reſpect to their ſaluation, then to the aduancement of his owne glory: and whereas men abuſe thoſe things, which God hath appointed to ſet foorth his praiſe, he doeth withdraw his graces thence.

21 And this houſe which is moſt hie, ſhall be an aſtoniſhment to euery one that paſſeth by it, ſo that hee ſhall ſay, Why hath the Lorde done thus to this lande, and to this houſe?

22 And they ſhall anſwere, Becauſe they forſooke the Lorde God of their fathers, which brought them out of the lande of Egypt, and haue taken holde on other gods, and haue worſhipped them, and ſerued them, therefore hath he brought all this euill vpon them.

CHAP. VIII.

2 The cities that Salomon built. 7 People that were made tributarie vnto him. 12 His ſacrifices. 17 He ſendeth to Ophir.

AND * after [a] twentie yeere when Salomon had built the houſe of the Lord, and his owne houſe,

1. King 9.10.

2 Then Salomon built the cities that Huram [b] gaue to Salomon, and cauſed the children of Iſrael to dwell there.

3 And Salomon went to Hamath Zobah, and ouercame it.

4 And hee built Tadmor in the wilderneſſe, and repayred all [c] the cites of ſtore which he built in Hamath.

5 And he built [d] Beth-horon the vpper, and Beth-horon the nether, cities defenced with walles, gates and barres:

6 Alſo Baalath, and all the cities of ſtore that Salomon had, and all the charet cities and the cities of the horſemen, and euery pleaſant place that Salomon had a minde to build in Ieruſalem, and in [e] Lebanon, and throughout all the lande of his dominion.

[a] Signifying that he was twentie yeere in building them.

[b] That is, which Hiram gaue againe to Salomon becauſe they pleaſed him not: and therfore called them Cabul, that is, dirt or filth, 1. Kin. 9.13.

[c] Meaning, of munitions and treaſures for the warre.

[d] That is, he repaired and fortified them: for they were built long before by Sherah a noble woman of the tribe of Ephraim, 1. Chron. 6.68. and 7.24.

[e] Reade 1. King. 7.2.

7 And all the people that were left of the Hittites, and the Amorites, and Perizzites, and the Hiuuites, and the Iebuſites, which were not of Iſrael.

8 But of their children which were left after them in the land, whom the children of Iſrael had not conſumed, euen them did Salomon make ‡ tributaries vntill this day.

‡Ebr. to come vp to tribute.

9 But of the children of Iſrael did Salomon make no ſeruants for his worke: for they were men of warre, and his chiefe princes, and the captaines of his charets and of his horſemen.

10 So theſe were the chiefe of the officers which Salomon had, euen [f] two hundreth and fiftie that bare rule ouer the people.

[f] For in all there were 3300 but here he meaneth of them that had the principall charge, reade 1. King. 9.23.

11 ¶ Then Salomon brought vp the daughter of Pharaoh out of the citie of Dauid, into the houſe that he had built for her: for he ſaide, My wife ſhall not dwell in the houſe of Dauid king of Iſrael: for it is holy, becauſe that the Arke of the Lord came vnto it.

12 ¶ Then Salomō offred burnt offrings

vnto the Lorde, on the * altar of the Lorde which he had built before the porch,

Chap.4.1.

13 To * offer according to the commaundement of Moſes ‖ euery day, in the Sabbaths, and the newe moones, and in the ſolemne feaſtes, [g] three times in the yeere, that is, in the feaſt of the vnleauened bread, and in the feaſt of the weekes, and in the feaſt of the Tabernacles.

Exod.29.39.
‖*Or, after the maner of euery day.*
g Reade Leuit. 23.

14 And he ſet the courſes of the Prieſts to their offices, according to the order of Dauid his father, and the Leuites in their watches, for to prayſe and miniſter before the Prieſts euery day, and the porters by * their courſes, at euery gate: for ſo was the commandement of Dauid the man of God.

1.*Chron*.24.1.

15 And they declined not from the commaundement of the King, concerning the Prieſts and the Leuites, touching al things, and touching the treaſures.

16 ¶ Nowe Salomon had made prouiſion for all the [h] worke, from the day of the foundation of the houſe of the Lord, vntill it was finiſhed: ſo the houſe of the Lord was perfite.

h Both for the matter, and alſo for the workemanſhip.

17 Then went Salomon to Ezion-geber, and to Eloth by the [i] ſea ſide in the land of Edom.

i Meaning, the red ſea.

18 And Huram ſent him by the handes of his ſeruants, ſhips, and ſeruants that had knowledge of the ſea: and they went with the ſeruants of Salomon to Ophir, and brought thence [k] foure hundreth and fiftie talents of golde, and brought them to king Salomon.

k Which ſumme is thought to mount to three millions and ſixe hundreth thouſand crownes: for here is mention made of thirtie moe, then are ſpoken of 1. King.9.28.

CHAP. IX.

1. 9 The Queene of Sheba commeth to ſee Salomon, and bringeth gifts. 13 His yerely reuenues. 30 The time of his reigne. 31 His death.

AND * when the Queene of Sheba heard of the fame of Salomon, ſhee came to [a] proue Salomon with hard queſtions at Ieruſalem with a very great traine, and camels that bare ſweete odours, and much golde, and precious ſtones: and when ſhe came to Salomon, ſhe communed with him of all that was in her heart.

1.*King*.10.1.
matth.12.42.
luke 11.31.
a To know whether his wiſdome were ſo great as the report was.

2 And Salomon declared her all her queſtions, and there was [b] nothing hid from Salomon, which he declared not vnto her.

b There was no queſtion ſo hard that he did not ſolue.

3 Then the Queene of Sheba ſawe the wiſedome of Salomon, and the houſe that he had built,

4 And the meate of his table, and the ſitting of his ſeruants, and the order of his waiters, and their apparell, and his butlers, and their apparell, and his ‖ burnt offrings, which hee offered in the houſe of the Lord, and ſhe was ‡ greatly aſtonied.

‖*Or, galleries whereby he went vp.*
‡*Eb. there was no more ſpirit in her.*
‖*Or, actes.*

5 And ſhe ſayd to the king, It was a true word wich I heard in mine owne land of thy ‖ ſayings, and of thy wiſedome:

6 Howbeit I beleeued not their report, vntill I came, and mine eyes had ſeene it: and beholde, the one halfe of thy great wiſedome was not told me: for thou exceedeſt the fame that I heard.

7 Happy are thy men, and happie are theſe thy ſeruants, which ſtand before thee alway and heare thy wiſedome.

8 Bleſſed bee the Lord thy God, which loued thee, to ſet thee on his [c] throne as King, in the ſtead of the Lorde thy God: becauſe thy God loueth Iſrael, to eſtabliſh it for euer, therefore hath hee made thee king ouer them, to execute iudgement and iuſtice.

c Meaning, that the Iſraelites were Gods peculiar people, and that kings are the liuetenants of God which ought to grant vnto him the ſuperioritie, and miniſter iuſtice to all.

9 Then ſhee gaue the king ſixeſcore talents of golde, & of ſweete odours exceeding much, and precious ſtones: neither was there ſuch ſweet odours ſince, as the Queene of Sheba gaue vnto king Salomon.

10 And the ſeruants alſo of Huram, and the ſeruants of Salomon which brought golde from Ophir, brought [d] Algummim wood and precious ſtones.

d Reade Chap. 2,8, and 1.king. 10.11.

11 And the king made of the Algummim wood [e] ſtaires in the houſe of the Lord, and in the kings houſe, and harpes and violes for ſingers: and there was no ſuch ſeene before in the land of Iudah.

e Or, pillars: meaning, the garniſhing and trimming of the ſtaires or pillars.

12 And King Salomon gaue to the Queene of Sheba, euery pleaſant thing that ſhee aſked, [f] beſides for that which ſhee had brought vnto the king: ſo ſhee returned and went to her owne countrey, both ſhe, and her ſeruants.

f That is, which the king gaue her for recompenſe of that treaſure which ſhe brought.

13 ¶ Alſo the weight of golde that came to Salomon in one yeere, was ſixe hundreth, threeſcore and ſixe talents of gold,

14 Beſides that which chapmen and merchants brought: and all the kings of Arabia, and the princes of the countrey brought gold and ſiluer to Salomon.

15 And king Salomon made two hundreth targets of beaten golde, and [g] ſixe hundreth ſhekels of beaten golde went to one target,

g Which ſumme mounteth to 2400. crownes of the ſunne, *Budeus de aſſe.*

16 And three hundreth ſhields of beaten golde: three hundreth [h] ſhekels of golde went to one ſhielde, and the king put them in the houſe of the wood of Lebanon.

h Or, pounds, called *mine*, whereof euery one ſeemed to make an hundreth ſhekels.

17 And the king made a great throne of yuorie, and ouerlayd it with pure golde.

18 And the throne had ſixe ſteps, with a footeſtoole of golde [i] faſtened to the throne, and ſtayes on either ſide on the place of the ſeate, and two lyons ſtanding by the [k] ſtayes.

i That is, the ſteps and the footeſtoole were faſtened to the throne.
k Vpon the pommels, or knops.

19 And twelue lions ſtoode there on the ſixe ſteps on either ſide: there was not the like made in any kingdome.

20 And all King Salomons drinking veſſels were of gold, and all the veſſels of the houſe of the wood of Lebanon were of pure gold: for ſiluer was nothing eſteemed in the dayes of Salomon.

21 For the kings ſhips went to Tarſhiſh with the ſeruants of Huram, euery three yeere once came the ſhips of [l] Tarſhiſh, and brought gold, and ſiluer, yuory, and apes, and peacockes.

l Which countrey of the beſt writers, is thought to be Cilicia, reade 1. King.10.22.

22 So king Salomon excelled all the kings of the earth in riches and wiſedome.

23 And all the kings of the earth ſought the preſence of Salomon, to heare his wiſedome that God had put in his heart.

24 And they brought euery man his preſent, veſſels of ſiluer, and veſſels of gold, and raiment, armour, and ſweete odours, horſes, and mules from yeere to yeere.

25 And Salomon had [m] foure thouſand ſtalles of horſes and charets, and twelue thouſand horſemen, whom hee beſtowed in the charet cities, and with the king at Ieruſalem.

26 And hee reigned ouer all the Kings from the ||Riuer euen vnto the land of the Philiſtims, and to the border of Egypt.

27 And the King gaue ſiluer in Ieruſalem, [n] as ſtones, and gaue cedar trees as the wilde figge trees, that are abundant in the plaine.

28 And they brought vnto Salomon horſes out of Egypt, and out of all lands.

29 Concerning the reſt of the acts of Salomon firſt and laſt, are they not written in the booke of Nathan the Prophet, and in the propheſie of Ahiiah the Shilonite, and in the viſions of ||Ieedo the Seer [o] againſt Ieroboam the ſonne of Nebat?

30 And Salomon reigned in Ieruſalem ouer all Iſrael fortie yeeres.

31 And Salomon *ſlept with his fathers, and they buried him in the city of Dauid his father: and Rehoboam his ſonne reigned in his ſtead.

[m] That is, ten horſes in euery ſtable, which in all mount to fortie thouſand, as 1.King.4.26.

||Or, Euphrates.

[n] The abundance of theſe temporall treaſures in Salomons kingdome, is a figure of the ſpirituall treaſures, which the elect ſhall enioy in the heauens vnder the true Salomon Chriſt.

||Or, Iddo.

[o] That is, which propheſied againſt him.

1.King.11.42, 43.

CHAP. X.

4. 14 The rigor of Rehoboam. 13 He followeth lewd counſell. 16 The people rebell.

Then *Rehoboam [a] went to Shechem: for to Shechem came all Iſrael to make him king.

2 And when Ieroboam the ſonne of Nebat heard it, (which was in Egypt, whither hee had fled from the preſence of Salomon the king) he returned out of Egypt.

3 And they ſent and called him: ſo came Ieroboam and all Iſrael, and communed with Rehoboam, ſaying,

4 Thy father [b] made our yoke grieuous: now therefore make thou the grieuous ſeruitude of thy father, and his ſore yoke that he put vpon vs, lighter, & we will ſerue thee.

5 And he ſayd to them, Depart yet three dayes, then come againe vnto me. And the people departed.

6 And king Rehoboam tooke counſell with the olde men that had ſtood before Salomon his father, while he yet liued, ſaying, What counſell giue yee that I may anſwere this people?

7 And they ſpake vnto him, ſaying, If thou be kind to this people, and pleaſe them, and ſpeake louing words to them, they will be thy ſeruants for euer.

8 But hee left the counſell of the ancient men that they had giuen him, and tooke counſell of the yong men that were brought vp with him, and [c] waited on him.

9 And he ſaid vnto them, What counſell giue yee, that wee may anſwere this people, which haue ſpoken to me, ſaying, Make the yoke which thy father did put vpon vs, lighter?

10 And the yong men that were brought vp with him, ſpake vnto him, ſaying, Thus ſhalt thou anſwere the people that ſpake to thee, ſaying, Thy father made our yoke heauie, but make thou it lighter for vs: thus ſhalt thou ſay vnto them, My [d] leaſt part ſhal be bigger then my fathers loines.

11 Now whereas my father did burden you with a grieuous yoke, I will yet encreaſe your yoke: my father hath chaſtiſed you with roddes, but I will correct you with ||ſcourges.

12 ¶ Then Ieroboam and all the people came to Rehoboam the third day, as the King had appointed, ſaying, Come againe to me the third day.

13 And the king anſwered them ſharply: and king Rehoboam left the counſell of the ancient men,

14 And ſpake to them after the counſell of the yong men, ſaying, My father made your yoke grieuous, but I will increaſe it: my father chaſtiſed you with rods, but I will correct you with ſcourges.

15 So the king hearkened not vnto the people: for it was the [e] ordinance of God, that the Lord might performe his ſaying, which he had ſpoken ‡by Ahiiah the Shilonite to Ieroboam the ſonne of Nebat.

16 So when all Iſrael ſaw that the king would not heare them, the people anſwered the king, ſaying, † What portion haue we in Dauid? for we haue none inheritance in the ſonne of Iſhai. O Iſrael, euery man to your tents: now ſee to thine owne houſe, Dauid. So all Iſrael departed to their tents.

17 Howbeit Rehoboam reigned ouer the children of Iſrael, that dwelt in the cities of Iudah.

18 Then king Rehoboam ſent Hadoram that was ||ouer the tribute, and the children of Iſrael ſtoned him with ſtones, that he died: then king Rehoboam ‡ made ſpeed to get him vp to his charet, to flee to Ieruſalem.

19 And Iſrael rebelled againſt the houſe of Dauid vnto this day.

1.King.12.1.

[a] After the death of Salomon.

[b] That is, handled vs rudely. It ſeemeth, that God hardened their hearts, ſo that they thus murmured without cauſe: which declareth alſo the inconſtancie of the people.

[c] Or, that ſtood by him, that is, which were of his counſell and ſecrets.

[d] Or, litle finger, meaning, that he was of farre greater power then was his father.

||Or, ſcorpions.

[e] Gods will impoſeth ſuch a neceſsitie to the ſecond cauſes, that nothing can be done but according to the ſame, and yet mans will worketh as of it ſelfe, ſo that it cannot be excuſed in doing euil, by alleaging that it is Gods ordinance.

‡Ebr. by the hand.

1.King.12.16.

||Or, receiuer.

‡Ebr. ſtrengthened himſelfe.

CHAP. XI.

4 Rehoboam is forbidden to fight againſt Ieroboam. 5 Cities which be built. 21 He hath eighteene wiues, and threeſcore concubines, and by them eight and twentie ſonnes, and threeſcore daughters.

And * when Rehoboam was come to Ieruſalem, he gathered of the houſe of Iudah and [a] Beniamin nineſcore thouſand choſen men of warre to fight againſt [b] Iſrael, and to bring the kingdome againe to Rehoboam.

2 But the word of the Lord came to Shemaiah, the man of God, ſaying,

3 Speake vnto Rehoboam the ſonne of Salomon king of Iudah, and to all Iſrael, that are in Iudah, and Beniamin, ſaying,

4 Thus ſayth the Lord, Ye ſhall not goe vp, nor fight againſt your brethren: returne euery man to his houſe: for this thing is done of me. They obeyed therefore the word of the Lord, & returned from going againſt Ieroboam.

5 And Rehoboam dwelt in Ieruſalem, and [c] built ſtrong cities in Iudah.

6 He built alſo Beth-lehem, and Etam, and Tecoa,

7 And Beth-zur, and Shoco, and Adullam,

1.King.12.20, 21.

[a] That is, the halfe tribe of Beniamin: for the other halfe was gone after Ieroboam.

[b] Meaning, the ten tribes which rebelled.

[c] Or, repaired them, and made them ſtrong, to be more able to reſiſt Ieroboam.

8 And Gath, and Mareſhah, and Ziph,

9 And Adoraim, and Lachiſh, and Azekah,

10 And Zorah, and Aialon, and Hebron, which were in Iudah and Beniamin, ſtrong cities.

11 And he ‖ repaired the ſtrong holds and put captaines in them, and ſtore of vitaile, and oyle and wine.

‖Or, ſtrengthened

12 And in all cities hee put ſhields and ſpeares, and made them exceeding ſtrong: ſo Iudah and Beniamin were his.

13 ¶ And the Prieſtes and the Leuites that were in all Iſrael, ‡ reſorted vnto him out of all their coaſts.

‡Ebr ſtood.

14 For the Leuites left their ſuburbes, and their poſſeſſion, and came to Iudah and to Ieruſalem: *for Ieroboam & his ſonnes had caſt them out from miniſtring in the Prieſts office vnto the Lord.

Chap.13.9.

15 *And he ordeined him prieſts for the high places, and for the [d] deuils, and for the calues which he had made.

1.King.12.31.

d Meaning, idoles, reade Iſa.44.15.

16 And after the Leuites there came to Ieruſalem of all the tribes of Iſrael, ſuch as ſet their [e] hearts to ſeeke the Lord God of Iſrael, to offer vnto the Lord God of their fathers.

e Which were zealous of true religion, and feared God.

17 So they ſtrengthened the kingdom of Iudah, and made Rehoboam the ſonne of Salomon mighty, three yeere long: for three yere they [f] walked in the way of Dauid, and Salomon.

f So long as they feared God, and ſet foorth his word, they proſpered,

18 ¶ And Rehoboam tooke him Mahalath the daughter of Ierimoth the ſonne of Dauid to wife, and Abihail the daughter of Eliab the ſonne of Iſhai,

19 Which bare him ſonnes, Ieuſh, and Shemariah, and Zaham.

20 And after her hee tooke Maakah the daughter of Abſalom, which bare him Abiiah, and Atthai, and Ziza, and Shelomith.

21 And Rehoboam loued Maakah the daughter of Abſalom aboue all his wiues and his concubines: for hee tooke eighteene wiues, and threeſcore concubines, and begate eight and twentie ſonnes, and threeſcore daughters.

22 And Rehoboam made [g] Abiiah the ſonne of Maakah the chiefe ruler among his brethren: for he thought to make him king.

g Called alſo Abijam, who reigned three yeere, 1.King. 15.2.

23 And he taught him: and diſperſed all his ſonnes throughout all the countreys of Iudah & Beniamin vnto euery ſtrong citie: and he gaue them abundance of vitaile, and [h] deſired many wiues.

h He gaue himſelfe to haue many wiues.

CHAP. XII.

1 Rehoboam forſaketh the Lord, and is puniſhed by Shiſhak. 5 Shemaiah reprooueth him. 6 Hee humbleth himſelfe 7 God ſendeth him ſuccour. 9 Shiſhak taketh his treaſures. 13 His reigne and death. 16 Abiiah his ſonne ſucceedeth him.

AND when ‖ Rehoboam had eſtabliſhed the kingdome and made it ſtrong, hee forſooke the Law of the Lord, and [a] all Iſrael with him.

‖*Or, when* the Lord *had eſtabliſhed* Rehoboams *kingdome.*

a For ſuch is the incōſtancy of the people, ẏ for the moſt part they follow the vices of their gouernors,

2 Therefore in the fift yeere of king Rehoboam, Shiſhak the king of Egypt came vp againſt Ieruſalem (becauſe they had tranſgreſſed againſt the Lord)

3 With twelue hundred charets, and threeſcore thouſand horſemen, and the people were without number, that came with him from Egypt, euen the Lubims, [b] Sukkiims, and the ‖ Ethiopians.

b Which were a people of Africa called the Troglodites, becauſe they dwelt in holes.

‖*Or, blacke Mores.*

4 And hee tooke the ſtrong cities which were of Iudah, and came vnto Ieruſalem.

5 ¶ Then came Shemaiah the Prophet to Rehoboam, and to the princes of Iudah, that were gathered together in Ieruſalem, becauſe of Shiſhak, and ſayd vnto them, Thus ſaith the Lord, Ye haue forſaken me, [c] therefore haue I alſo left you in the hands of Shiſhak.

c Signifying, that no calamitie can come vnto vs, except we forſake God, and that he neuer leaueth vs till we haue caſt him off.

6 Then the princes of Iſrael, and the King humbled themſelues, and ſayd, The Lord is [d] iuſt.

d And therefore doeth iuſtly puniſh you for your ſinnes.

7 And when the Lorde ſawe that they humbled themſelues, the word of the Lord came to Shemaiah, ſaying, They haue humbled themſelues, therefore I will not deſtroy them, but I will ſend them deliuerance ſhortly, and my wrath ſhall not ‡ bee powred out vpon Ieruſalem by the hand of Shiſhak.

‡*Eb. drop downe.*

8 Neuertheleſſe they ſhalbe his ſeruants: ſo ſhall they know my [e] ſeruice, and the ſeruice of the kingdomes of the earth.

e Hee ſheweth that Gods puniſhments are not to deſtroy his vtterly, but to chaſtiſe them, to bring them to the knowledge of themſelues, and to knowe how much better it is to ſerue God then tyrants.

9 ¶ Then Shiſhak king of Egypt came vp againſt Ieruſalem, and tooke the treaſures of the houſe of the Lord, and the treaſures of the kings houſe: hee tooke euen all, & he caried away the ſhields of gold, *which Salomon had made.

Chap.9.15,16.

10 In ſteade whereof King Rehoboam made ſhields of braſſe, and committed them to the hands of the chiefe of the guard, that waited at the doore of the kings houſe.

11 And when the king entred into the houſe of the Lord, the guard came and bare them & brought them againe vnto the guard chamber.

12 And becauſe he [f] humbled himſelfe, the wrath of the Lord turned from him, that hee would not deſtroy all together. And alſo in Iudah the things proſpered.

f Which declareth that God ſeeketh not the death of a ſinner, but his conuerſion, Eze.18.32. and 33.11.

13 *So king Rehoboam was ſtrong in Ieruſalem and reigned: for Rehoboam was one and fortie yeere olde, when he began to reigne, and reigned [g] ſeuenteene yeeres in Ieruſalem, the citie which the Lord had choſen out of all the tribes of Iſrael to put his Name there. And his mothers name was Naamah an Ammoniteſſe.

1.*King*.14.21.

g That is, twelue yeeres after that he had bene ouercome by Shiſhak, verſe 2.

14 And hee did euill: for he prepared not his heart to ſeeke the Lord.

15 The acts alſo of Rehoboam firſt and laſt, are they not written in the ‡ booke of Shemaiah the Prophet, & Iddo the Seer, in rehearſing the genealogie? and there was warre alway betweene Rehoboam and Ieroboam.

‡*Ebr. ſayings.*

16 And Rehoboam ſlept with his fathers, and was buried in the citie of Dauid, and ‖ Abiiah his ſonne reigned in his ſtead.

‖*Or, Abiiam.*

CHAP. XIII.

1 Abiiah maketh warre againſt Ieroboam. 4 Hee ſheweth the occaſion. 12 Hee truſteth in the Lord, & ouercommeth Ieroboam. 21 Of his wiues and children.

IN the eighteenth yeere of king Ieroboam, began Abiiah to reigne ouer [a] Iudah.

2 Hee reigned three yeere in Ieruſalem: (his mothers name alſo was [b] Michaiah the daughter of [c] Uriel of Gibea) and there was warre betweene Abiiah and Ieroboam.

3 And Abiiah ſet the battel in aray with the armie of valiant men of war, euen foure hundreth thouſand choſen men. Ieroboam alſo ſet the battell in aray againſt him with eight hundreth thouſand choſen men, which were ſtrong and valiant.

4 And Abiiah ſtood vp vpon mount [d] Zemeraim, which is in mount Ephraim, & ſaid, O Ieroboam, and all Iſrael, heare you me,

5 Ought you not to know that the Lord God of Iſrael hath giuen the kingdome ouer Iſrael to [e] Dauid for euer, euen to him and to his ſonnes by a couenant [f] of ſalt?

6 And Ieroboam the ſonne of Nebat the ſeruant of Salomon the ſonne of Dauid is riſen vp, and hath *rebelled againſt his lord:

7 And there are gathered to him [g] vaine men and ‡ wicked, & made themſelues ſtrong againſt Rehoboam the ſonne of Salomon: for Rehoboam was [h] but a childe, and || * tender hearted, and could not reſiſt them.

8 Now therefore ye thinke that ye be able to reſiſt againſt the kingdom of the Lord, which is in the hands of the ſonnes of Dauid, and ye be a great multitude, and the golden calues are with you which Ieroboam made you for gods.

9 * Haue ye not driuen away the Prieſts of the Lord the ſonnes of Aaron and the Leuites, & haue made you Prieſts like the people of other countreys? whoſoeuer commeth to ‡ conſecrate with a [i] young bullocke and ſeuen rammes, the ſame may be a Prieſt of them that are no gods.

10 But wee belong vnto the Lorde our God, and haue not forſaken him, and the Prieſtes the ſonnes of Aaron miniſter vnto the Lord, and the Leuites in their office.

11 And they burne vnto the Lorde euery [k] morning and euery euening burnt offrings and ſweete incenſe, and the bread is ſet in order vpon the pure table, and the candleſticke of golde with the lampes thereof, to burne euery euening: for wee keepe the watch of the Lord our God: but yee haue forſaken him.

12 And behold, this God [l] is with vs as a captaine, and his Prieſts with the ſounding trumpets, to crie an alarme againſt you. O yee children of Iſrael, fight not againſt the Lord God of your fathers: for yee ſhall not proſper.

13 ¶ But Ieroboam cauſed an ambuſhment [m] to compaſſe, and come behinde them when they were before Iudah, and the ambuſhment behinde them.

14 Then Iudah looked, and beholde, the battel was before and behinde them, and they cried vnto the Lord, and the Prieſtes blew with the trumpets,

15 And the men of Iudah gaue a ſhout: and euen as the men of Iudah ſhouted, God || ſmote Ieroboam and alſo Iſrael before Abiiah and Iudah.

16 And ẏ children of Iſrael fled before Iudah, & God deliuered them into their hand.

17 And Abiiah & his people ſlew a great ſlaughter of them, ſo that there fell downe wounded of Iſrael fiue hundreth thouſand choſen men.

18 So the children of Iſrael were brought vnder at that time: and the children of Iudah preuailed [n] becauſe they ſtayed vpon the Lord God of their fathers.

19 And Abiiah purſued after Ieroboam, and tooke cities from him, euen Beth-el, and the ‡ villages thereof, and Ieſhanah with her villages, and Ephron with her villages.

20 And Ieroboam recouered no ſtrength againe in the dayes of Abiiah, but the Lord plagued him, and he died.

21 So Abiiah waxed mightie, and maried foureteene wiues, and begate two & twenty ſonnes, and ſixteene daughters.

22 The reſt of the acts of Abiiah, and his maners and his ſayings are written in the ſtory of the Prophet Iddo.

CHAP. XIIII.

3 Aſa deſtroyeth idolatry, and commandeth his people to ſerue the true God. 11 He prayeth vnto God when he ſhould goe to fight. 12 He obteineth the victory.

SO * Abiiah ſlept with his fathers, & they buried him in the citie of Dauid, and Aſa his ſonne reigned in his ſtead: in whoſe dayes the land was quiet ten yeere.

2 And Aſa did that was good and right in the eyes of the Lord his God.

3 For hee tooke away the altars of the ſtrange gods & the hie places, & brake downe the images, and cut downe the [a] groues,

4 And commanded Iudah to ſeeke the Lord God of their fathers, and to doe according to the Law and the commandement.

5 And he tooke away out of all the cities of Iudah the hie places, & the images: therefore the kingdome was [b] quiet before him.

6 Hee built alſo ſtrong cities in Iudah, becauſe the land was in reſt, and hee had no warre in thoſe yeeres: for the Lord had giuen him reſt.

7 Therefore hee ſayd to Iudah, Let vs build theſe cities, & make walles about, and towers, gates, and barres, whiles the land is [c] before vs: becauſe wee haue ſought the Lord our God, we haue ſought him, and he hath giuen vs reſt on euery ſide: ſo they built and proſpered.

8 And Aſa had an armie of Iudah that bare ſhields and ſpeares, three hundred thouſand, and of Beniamin that bare ſhields and drew bowes, two hundred & fourescore thouſand: all theſe were valiant men.

9 ¶ And there came out againſt them Zerah [d] of Ethiopia with an hoſt of ten hundreth thouſand, and three hundreth charets, and came vnto [e] Mareſhah.

10 Then Aſa went out before him, and they ſet the battell in aray in the valley of Zephathah beſide Mareſhah.

11 And Aſa cried vnto the Lord his God,

and

[a] He meaneth Iudah and Beniamin.

[b] Or Maacha, 1.King.15.2.

[c] Called alſo Abſalom, for Abſhalom was her grandfather, 1.King.15.2.

[d] Which was one of the toppes of mount Ephraim.

[e] And therefore whoſoeuer doeth vſurpe it, or take it from that ſtocke, tranſgreſſeth the ordinance of the Lord: thus like an hypocrite he alledgeth ẏ word of God for his aduantage.

[f] That is, perpetuall, becauſe the thing, which is ſalted, is preſerued from corruption: he meaneth alſo that it was made ſolemnely, and confirmed by offering of ſacrifices, whereas they vſed ſalt according as was ordeined, Num.18.19.

1.*King*.11.26.

[g] This worde in the Chalde tongue is Racha, which our Sauiour vſeth, Matt.5.22.

‡*Ebr. children of Belial.*

[h] Meaning, in heart & courage.

||*Or, faint hearted* *Leuit*.26.36.

1.*King*.12.31. *chap*.11.14.

‡*Ebr. fill his hand*

[i] Hee ſheweth the nature of idolaters which take no triall of the vocation, life, and doctrine of their miniſters, but thinke the moſt vileſt and greateſt beaſts ſufficient to ſerue their turne.

[k] As it was appointed in the Law, Exod. 29. 39. [l] Becauſe their cauſe was good, and approoued by the Lord, they doubted not of the ſucceſſe & victory. [m] Contemning the good counſell which came of the Spirit of God, he thought to haue ouercome by deceit.

||*Or, gaue him the ouerthrow.*

[n] He ſheweth that they ſtay of all kingdomes and aſſurance of victories depend vpon our truſt and confidence in the Lord.

‡*Ebr. daughters.*

1.*King*.15.8.

[a] Which were planted contrary to the Law, Deut.16.21.

[b] He ſheweth that the reſt and quietnes of kingdomes ſtandeth in aboliſhing idolatry, and aduancing true religion.

[c] Whiles wee haue the full gouernement thereof.

[d] The king of Ethiopia or Egypt.

[e] Which was a citie in Iudah, Ioſhua 15.44. where Michaiah the Prophet was borne.

and ſayd, Lord, * it is nothing with thee to helpe ‖ with many, or with no power: helpe vs, O Lorde our God: for wee reſt on thee, and in thy Name are we come againſt this multitude: O Lord, thou art our God, [f] let not man preuaile againſt thee.

12 ¶ So the Lord ſmote the Ethiopians before Aſa and before Iudah, and the Ethiopians fled.

13 And Aſa and the people that was with him, purſued them vnto Gerar. And the Ethiopians hoſte was ouerthrowen, ſo that there was no life in them: for they were deſtroyed before the Lorde, and before his hoſte: and they caried away a mighty great ſpoile.

14 And they ſmote all the cities round about Gerar: for the [g] feare of the Lorde came vpon them, and they ſpoiled all the cities, for there was exceeding much ſpoile in them.

15 Yea, and they ſmote the tents of cattell, and caried away plenty of ſheepe and camels, and returned to Ieruſalem.

1.Sam 14.6.

‖*Or, againſt many without power.*

[f] Thus the children of God neither truſt in their owne power or policie, neither feare the ſtrength and ſubtiltie of their enemies, but conſider the cauſe, & ſee whether their enterpriſes tend to Gods glory, and thereupon aſſure themſelues of the victorie by him, which is only almighty, and can turne all fleſh into duſt wͭ the breath of his mouth.

[g] The Lord had ſtriken them with feare.

CHAP. XV.

1 The exhortation of Azariah 8 Aſa purgeth his country of idolatry. 11 He ſacrificeth with the people. 14 They ſweare together to ſerue the Lord. 16 He depoſeth his mother for her idolatry.

THen the Spirit of God came vpon [a] Azariah the ſonne of Obed.

2 And he went out to meete Aſa, and ſaid vnto him, O Aſa, and all Iudah and Beniamin, heare yee me. The Lord is with you, while ye be with him: and if ye ſeeke him, he will be found of you, but if ye forſake him, he will forſake you.

3 Now for a long ſeaſon Iſrael hath bene without the [b] true God, and without Prieſt to teach, and without the Law.

4 But whoſoeuer returned in his affliction to the Lorde God of Iſrael, and ſought him, he [c] was found of them.

5 And in that time there was no peace to him that did goe out and goe in: but great troubles were to all the inhabitants of the earth.

6 For nation was deſtroyed of nation, and citie of citie: for God troubled them with all aduerſitie.

7 Be ye ſtrong therfore, and let not your hands be weake: for your [d] worke ſhall haue a reward.

8 ¶ And when Aſa heard theſe wordes, and the propheſie of Obed the Prophet, hee was encouraged, and tooke away the abominations out of all the land of Iudah, and Beniamin, and out of the cities which he had taken of mount Ephraim, and he renued the altar of the Lord, that was before the porch of the Lord.

9 And he gathered all Iudah and Beniamin, and the ſtrangers with them out of Ephraim, and Manaſſeh, and out of Simeon: for there fell many to him out of Iſrael, when they ſaw that the Lord his God was with him.

10 So they aſſembled to Ieruſalem in the [e] third moneth, in the fifteenth yeere of the reigne of Aſa.

[a] Who was called Obed as his father was, verſ. 8.

[b] For the ſpace of twelue yeeres vnder Rehoboam, and three yeeres vnder Abijah, religion was neglected, and idolatrie planted.

[c] Hee ſheweth, that notwithſtanding the wickedneſſe of tyrants and their rage, yet God hath his, whom he heareth in their tribulation, as he deliuered him frō Zerah king of the Ethiopians, Chap. 14.9,12. and out of all other dangers, when they called vpon the Lord.

[d] Your confidence and truſt in God ſhall not be fruſtrate.

[e] Called Shiuan, conteyning part of May, and part of Iune.

11 And they offered vnto the Lord the ſame time of the [f] ſpoile which they had brought, euen ſeuen hundred bullocks, and ſeuen thouſand ſheepe.

12 And they made a couenant to ſeeke the Lord God of their fathers, with all their heart, and with all their ſoule.

13 And [g] whoſoeuer will not ſeeke the Lord God of Iſrael, ſhall be ſlaine, whether he were ſmall or great, man or woman.

14 And they ſware vnto the Lord with a loud voice, and with ſhouting and with trumpets, and with cornets.

15 And all Iudah reioyced at the oth: for they had ſworne vnto the Lord with all their heart, and ſought him with a whole deſire, and he was [h] found of them. And the Lord gaue them reſt round about.

16 ¶ And king Aſa depoſed * Maachah his [i] mother from her regencie, becauſe ſhee had made an idole in a groue: And Aſa brake downe her idole, and ſtamped it, and burnt it at the brooke Kidron.

17 But the hie places were not [k] taken away out of [l] Iſrael: yet the heart of Aſa was [m] perfit all his dayes.

18 Alſo he brought into the houſe of God the things that his father had dedicate, and that he had dedicate, ſiluer, and golde, and veſſels.

19 And there was no warre vnto the fiue and thirtieth yeere of the reigne of Aſa.

[f] Which they had taken of the Ethiopians.

[g] Theſe were the wordes of their couenant, which commanded all idolaters to be put to death according to the Law of God, Deut. 13.5,9,15.

[h] So long as they ſerued him aright, ſo long did he preſerue & proſper them.

1.King.15.13.

[i] Or, grandmother: and herein he ſhewed that he lacked zeale: for ſhe ought to haue died both by yͤ Couenant, as verſe 13. and by the Lawe of God: but he gaue place to fooliſh pitie, and would alſo ſeeme after a ſort to ſatisfie the Law.

[k] Which partly came through lacke of zeale in him, partly through the negligence of his officers, and partly by the ſuperſtition of the people, that all were not taken away.

[l] Becauſe that God was called the God of Iſrael by reaſon of his promiſe to Iaakob: therefore is Iſrael ſometime taken for Iudah, becauſe Iudah was his chiefe people.

[m] In reſpect of his predeceſſours.

CHAP. XVI.

2 Aſa for feare of Baaſha king of Iſrael, maketh a couenant with Ben-hadad king of Aram. 7 He is reproued by the Prophet, 10 whom he putteth in priſon. 12 He putteth his truſt in the phyſicians. 13 His death.

IN the ſixe and thirtieth yeere of the reigne of Aſa came [a] * Baaſha king of Iſrael vp againſt Iudah, and built [b] Ramah to let none paſſe out or goe in to Aſa king of Iudah.

2 Then Aſa brought out ſiluer and gold out of the treaſures of the houſe of the Lord, and of the kings houſe, and ſent to Ben-hadad king of Aram that dwelt at ‖ Damaſcus, ſaying,

3 There is a couenant betweene me and thee, and betweene my father, and thy father: beholde, I haue ſent thee ſiluer and golde: come, [c] breake thy league with Baaſha king of Iſrael, that he may depart from me.

4 And Ben-hadad hearkened vnto king Aſa, and ſent the captaines of the armies which he had, againſt the cities of Iſrael. And they ſmote Iion, and Dan, & Abel-maim, and all the ſtore cities of Naphtali.

5 And when Baaſha heard it, hee left building of Ramah, and let his worke ceaſe.

6 Then Aſa the king tooke all Iudah, and caried away the ſtones of Ramah,

and

[a] Who reigned after Nadab the ſonne of Ieroboam.

1.King.15.17.

[b] He fortified it with walles and ditches: it was a city in Beniamin nere to Gibeon.

‖*Or, Darmeſek.*

[c] He thought to repulſe his aduerſarie by an vnlawfull meanes, that is, by ſeeking helpe of infidels, as they that ſeeke the Turks amity, thinking thereby to make themſelues more ſtrong.

and the timber thereof, wherewith Baaſha did build, and he built therewith Geba and Mizpah.

7 ¶ And at the ſame time Hanani the ‖ Seer came to Aſa King of Iudah, and ſaid vnto him, Becauſe thou haſt reſted vpon the King of Aram, and not reſted in the Lorde thy God, therefore is the hoſte of the King of Aram eſcaped out of thine hand.

8 * The Ethiopians and the Lubims, were they not a great hoſte with charets and horſemen, exceeding many? yet becauſe thou diddeſt reſt vpon the Lord, he deliuered them into thine hand.

9 * For the eyes of the Lorde behold all the earth to ſhew himſelfe ſtrong with them that are of perfite heart toward him: thou haſt then done fooliſhly in this: therefore from henceforth thou ſhalt haue warres.

10 Then Aſa was wroth with the Seer, and put him into a ‡ priſon: for hee was [d] diſpleaſed with him, becauſe of this thing. And Aſa oppreſſed certaine of the people at the ſame time.

11 And behold, the actes of Aſa firſt and laſt, loe, they are written in the booke of the Kings of Iudah and Iſrael.

12 ¶ And Aſa in the nine and thirtieth yeere of his reigne was ‖ * diſeaſed in his feete, and his diſeaſe was ‖ [e] extreme: yet hee ſought not the Lord in his diſeaſe, but to the [f] Phyſicians.

13 So Aſa ſlept with his fathers, and died in the one and fourtieth yeere of his reigne.

14 And they buried him in one of his ſepulchres, which hee had made for himſelfe in the citie of Dauid, and layd him in the bed, which they had filled with ſweete odours and diuers kindes of ſpices, made by the arte of the Apothecary: and they burnt odours for him with an exceeding great fire.

‖ *Or, Prophet.*

Chap. 14.9.

2. Macca. 9.5. and 12.22.

‡ *Eb. priſon houſe*

[d] Thus in ſtead of turning to God by repentance, he diſdeined the admonition of the Prophet, and puniſhed him as the wicked doe when they be told of their faults.

‖ *Or, gowtie, or ſwollen.*

1. King. 15.33.

‖ *Or, to the top of his head.*

[e] God plagued his rebellion, and hereby declareth that it is nothing to begin well except we ſo continue to the end, that is, zealous of Gods glory, and put our whole truſt in him.

[f] He ſheweth that it is in vaine to ſeeke to the Phiſicians, except firſt wee ſeeke to God to purge our ſinnes, which are the chiefe cauſe of al our diſeaſes, & after vſe the helpe of the Phiſician, as a meane by whom God worketh.

CHAP. XVII.

5 Iehoſhaphat truſting in the Lord, proſpereth in riches and honour. 6 He aboliſheth idolatrie, 7 and cauſeth the people to bee taught. 11 Hee receiueth tribute of ſtrangers. 13 His munitions, and men of warre.

AND Iehoſhaphat his ſonne reigned in his ſtead, and preuailed againſt Iſrael.

2 And hee put gariſons in all the ſtrong cities of Iudah, and ſet bands in the land of Iudah, and in the cities of Ephraim, which Aſa his father had taken.

3 And the Lord was with Iehoſhaphat, becauſe he walked in the [a] firſt wayes of his father Dauid, and ſought not [b] Baalim,

4 But ſought the Lorde God of his father, and walked in his commandements, and not after the ‡ trade of Iſrael.

5 Therfore the Lord ſtabliſhed the kingdome in his hand, and all Iudah brought preſents to Iehoſhaphat, ſo that hee had of riches and honour in abundance.

6 And hee [c] lift vp his heart vnto the wayes of the Lorde, and hee tooke away moreouer the hie places and the groues out of Iudah.

7 ¶ And in the third yeere of his reigne he ſent his princes, Ben-hail, and Obadiah, and Zechariah, and Nethaneel, and Michaiah, that they ſhould [d] teach in the cities of Iudah,

8 And with them Leuites, Shemaiah, and Nethaniah, and Zebadiah, and Aſahel, and Shemiramoth, and Iehonathan, and Adoniiah, and Tobiiah, and Tob-adoniiah, Leuites, and with them Eliſhama and Iehoram Prieſts.

9 And they taught in Iudah, and had the booke of the law of the Lord with them, and went about throughout all the cities of Iudah, and taught the people.

10 And the feare of the Lord fell vpon all the kingdomes of the lands that were round about Iudah, and they [e] fought not againſt Iehoſhaphat.

11 And ſome of the Philiſtims brought Iehoſhaphat giftes, and tribute ſiluer, & the Arabians brought him flockes, ſeuen thouſand and ſeuen hundred rammes, and ſeuen thouſand and ſeuen hundred hee goates.

12 So Iehoſhaphat proſpered and grew vp on hie: and he built in Iudah palaces and cities of ſtore.

13 And he had great workes in the cities of Iudah, and men of warre, and valiant men in Ieruſalem.

14 And theſe are the numbers of them after the houſe of their fathers. In Iudah were captaines of thouſands, Adnah the captaine, and ‡ with him of valiant men three hundreth thouſand.

15 And ‖ at his hand Iehohanan a captaine, and with him two hundreth and fourescore thouſand.

16 And at his hand Amaſiah the ſonne of Zichri, which [f] willingly offred himſelfe vnto the Lord, and with him two hundred thouſand valiant men.

17 And of Beniamin, Eliada a valiant man, and with him armed men with bow and ſhield two hundred thouſand.

18 And at his hand Iehozabad, and with him an hundred and fourescore thouſand armed men to the warre.

19 Theſe [g] waited on the King, beſides thoſe which the king put in the ſtrong cities throwout all Iudah.

[a] That is, his vertues: meaning, before hee had committed with Bath-ſheba and againſt Vriah.

[b] Sought not helpe at ſtrange gods.

‡ *Ebr. worke.*

[c] He gaue himſelfe wholy to ſerue the Lord.

[d] He knew it was in vaine to profeſſe religion, except ſuch were appointed, which could inſtruct the people in the ſame, and had authority to put away all idolatry.

[e] Thus God proſpereth all ſuch that with a pure heart ſeeke his glory, and keepeth their enemies in feare that they cannot be able to execute their rage againſt them.

‡ *Ebr. in his hand.*

‖ *Or, next to him.*

[f] Meaning, which was a Nazarite, Num. 6.

[g] That is, they were as his ordinary guard.

CHAP. XVIII.

1 Iehoſhaphat maketh affinitie with Ahab. 10 Foure hundreth Prophets counſell Ahab to go to warre. 16 Michaiah is againſt them. 23 Zidkiah ſmiteth him. 25 The king putteth him in priſon. 29 The effect of his propheſie.

AND * Iehoſhaphat had riches and honour in abundance, but hee was ioyned in [a] affinitie with Ahab.

2 And after certaine [b] yeeres hee went downe to Ahab to Samaria: & Ahab ſlew ſheepe & oxen for him in great number, and for the people that he had with him, and entiſed him to goe vp vnto [c] Ramoth Gilead.

3 And Ahab king of Iſrael ſayd vnto Iehoſhaphat King of Iudah, Wilt thou goe with me to Ramoth Gilead? And hee anſwered him, I am as thou art, and my people

1. King. 22.3.

[a] For Ioram Ieſhoſhaphats ſonne maried Ahabs daughter.

[b] That is, the third yeere, 1. King. 22.2.

[c] To recouer it out of the hand of the Syrians.

people as thy people, and we will ioyne with thee in the warre.

4 And Iehoſhaphat ſayd vnto the king of Iſrael, Aſke counſell, I pray thee, at the [d] word of the Lord this day.

5 Therefore the king of Iſrael gathered of [e] Prophets foure hundred men, and ſayd vnto them, Shall wee goe to Ramoth Gilead to battell, or ſhall I ceaſe? And they ſaid, Goe vp: for God ſhall deliuer it into the kings hand.

6 But Iehoſhaphat ſayd, Is there here neuer a Prophet more of the Lord that wee might inquire of him?

7 And the king of Iſrael ſayd vnto Iehoſhaphat, There is yet one man, by whom we may aſke counſell of the Lorde, but I [f] hate him: for hee doeth not propheſie good vnto me, but alway euil: it is Michaiah the ſonne of Imla. Then Iehoſhaphat ſayd, Let not the king ſay [g] ſo.

8 And the King of Iſrael called an Eunuch, and ſayd, Call quickly Michaiah the ſonne of Imla.

9 ¶ And the king of Iſrael, and Iehoſhaphat king of Iudah ſate either of them on his throne clothed in their [h] apparell: they ſate euen in the threſhing floore at the entring in of the gate of Samaria: and all the prophets propheſied before them.

10 And Zidkiah the ſonne of Chenaanah made him [i] hornes of yron, and ſayd, Thus ſayth the Lord, With theſe ſhalt thou puſh the Aramites, vntill thou haſt conſumed them.

11 And all the prophets propheſied ſo, ſaying, Goe vp to Ramoth Gilead, and proſper: for the Lord ſhall deliuer it into the hand of the king.

12 ¶ And the meſſenger that went to call Michaiah, ſpake to him, ſaying, Behold, the words of the Prophets declare good to the king with one [k] accord: let thy word therefore, I pray thee, bee like one of theirs, and ſpeake thou good.

13 And Michaiah ſayd, As the Lord liueth, whatſoeuer my God ſayth, that will I ſpeake.

14 ¶ So hee came to the King, and the King ſayd vnto him, Michaiah, ſhall wee goe to Ramoth Gilead to battell, or ſhall I leaue off? And hee ſayd, [l] Goe yee vp, and proſper, and they ſhall be deliuered into your hand.

15 And the king ſayd to him, How oft ſhal I charge thee, that thou tell me nothing but trueth in the Name of the Lord?

16 Then he ſayd, I ſaw all Iſrael ſcattered in the mountaines, as ſheepe that haue no ſhepheard: and the Lord ſayd, [m] Theſe haue no maſter: let them returne euery man to his houſe in peace.

17 And the king of Iſrael ſayd to Iehoſhaphat, Did I not tell thee, that hee would not propheſie good vnto me, but euill?

18 Againe he ſaid, Therefore heare ye the word of the Lord: I ſaw the Lorde ſit vpon his throne, and all the [n] hoſte of heauen ſtanding at his right hand, and at his left.

19 And the Lord ſayd, Who ſhall ‖ perſwade Ahab king of Iſrael, that hee may goe vp and fall at Ramoth Gilead? And one ſpake and ſayd thus, and another ſayd that.

20 Then there came forth a ſpirit, and ſtood before the Lord, and ſayde, I will perſwade him. And the Lorde ſayd vnto him, Wherein?

21 And he ſayd, I will goe out, and bee a falſe ſpirite in the mouth of all his prophets. And [o] hee ſayd, Thou ſhalt perſwade, and ſhalt alſo preuaile: goe forth and doe ſo.

22 Now therefore behold, the Lord hath put a [p] falſe ſpirit in the mouth of theſe thy prophets, and the Lorde hath determined euill againſt thee.

23 Then Zidkiah the ſonne of Chenaanah came neere, and ſmote Michaiah vpon the [q] cheeke, and ſayd, By what way went the ſpirit of the Lorde from mee, to ſpeake with thee?

24 And Michaiah ſayd, Behold, thou ſhalt ſee that day, when thou ſhalt goe from chamber to chamber to hide thee.

25 And the king of Iſrael ſayd, Take ye Michaiah, and carie him to Amon the gouernour of the citie, and to Ioaſh the kings ſonne,

26 And ſay, Thus ſayth the king, Put this man in the priſon houſe, and feede him with bread of [r] affliction, and with water of affliction, vntill I returne in peace.

27 And Michaiah ſayd, If thou returne in peace, the Lord hath not ſpoken by mee. And ‖ he ſayd, Heare, all ye people.

28 So the king of Iſrael, and Iehoſhaphat the king of Iudah went vp to Ramoth Gilead.

29 And the king of Iſrael ſayd vnto Iehoſhaphat, I will [ſ] change my ſelfe, and enter into the battell: but put thou on thine apparel. So the king of Iſrael changed himſelfe, and they went into the battell.

30 And the king of Aram had commanded the captaines of the charets that were with him, ſaying, Fight you not with ſmall nor great, but againſt the king of Iſrael onely.

31 And when the captaines of the charets ſaw Iehoſhaphat, they ſayde, It is the king of Iſrael: and they compaſſed about him to fight. But Iehoſhaphat [t] cryed, and the Lord helped him, and mooued them to depart from him.

32 For when the captaines of the charets ſaw that he was not the king of Iſrael, they turned backe from him.

33 Then a certaine man drewe a bowe ‡ mightily, and ſmote the king of Iſrael betweene the ioynts ‖ of his brigandine: therefore he ſayd to his charetman, Turne thine hand, and carie me out of the hoſte: for I am hurt.

34 And the battell increaſed that day: and the king of Iſrael [u] ſtood ſtill in his charet againſt the Aramites vntill euen, and died at the time of the ſunne going downe.

CHAP. XIX.

4 After Iehoſhaphat was rebuked by the Prophet, he called againe the people to the honouring of the Lord. 5 He appointeth iudges and miniſters, 9 and exhorteth them to feare God.

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[d] Heare the aduice of ſome Prophet, to know whether it be Gods will.

[e] Which were the prophets of Baal, ſignifying that the wicked eſteeme of none but flatterers and ſuch as wil beare with their inordinate affections.

[f] Yet the true miniſters of God ought not to ceaſe to doe their duetie, though the wicked magiſtrates cannot abide them to ſpeake the trueth.

[g] Meaning, that he ought not to refuſe to heare any that was of God.

[h] That is, in their maieſtie and royall apparell.

[i] Reade 1. King. 22.11.

[k] Thinking, that whereas foure hundred prophets had agreed in one thing, that he being but one man, and in leaſt eſtimation durſt not gainſay it.

[l] He ſpake thus by deriſion of the falſe prophets, as the king well perceiued.

[m] He propheſieth how the people ſhould be diſperſed, and Ahab ſlaine.

[n] Meaning, his Angels.

‖ *Or, deceiue.*

[o] That is, the Lord.

[p] To them that will not beleeue the trueth, God ſendeth ſtrong deluſion, that they ſhould beleeue lies, 2. Theſ. 2.10.

[q] By this crueltie his ambition and hypocriſie was diſcouered: thus the hypocrites boaſt of the ſpirit which they haue not, and declare their malice againſt them, in whom the true ſpirit is.

[r] Keepe him ſtreictly in priſon, and let him feele hunger & thirſt.

‖ *Or, Michaiah.*

[ſ] Thus the wicked thinke by their owne ſubtiltie to eſcape Gods iudgements, which he threatneth by his word.

[t] He cried to the Lord by acknowledging his fault in going with this wicked king to warre againſt the word of the Lord by his Prophet, and alſo by deſiring mercie for the ſame.

‡ *Ebr. in his ſimplicitie, or ignorantly.*

‖ *Or, betweene the habergine.*

[u] He diſſembled his hurt, that his ſouldiers might fight more couragiouſly.

AND Iehoſhaphat the King of Iudah returned † ſafe to his houſe in Ieruſalem.

2 And Iehu the ſonne of Hanani the Seer went out to meet him, and ſaid to king Iehoſhaphat, ᵃ Wouldeſt thou helpe the wicked, and loue them that hate the Lord? therefore for this thing the wrath † of the Lord is vpon thee.

3 Neuertheleſſe, good thinges are found in thee: becauſe thou haſt taken away the groues out of the land, & haſt prepared thine heart to ſeeke God.

4 ¶ So Iehoſhaphat dwelt at Ieruſalem, and returned and went ᵇ thorowe the people from Beer-ſheba to mount Ephraim, and brought them againe vnto the Lord God of their fathers.

5 And he ſet Iudges in the land thorowout all the ſtrong cities of Iudah, citie by citie,

6 And ſayde to the Iudges, Take heede what yee doe: for yee execute not the iudgements of man, but of the Lord, and he will be ᶜ with you in the cauſe and iudgement.

7 Wherefore nowe let the feare of the Lord be vpon you: take heed, and doe it: for there is no ᵈ iniquitie with the Lorde our God, neither * reſpect of perſons, nor receyuing of reward.

8 Moreouer, in Ieruſalem did Iehoſhaphat ſet of the Leuites, and of the Prieſts, and of the chiefe of the families of Iſrael, for the iudgement and cauſe of the Lorde: and they ᵉ returned to Ieruſalem.

9 And hee charged them, ſaying, Thus ſhall ye do in the feare of the Lord faithfully, and with a perfit heart.

10 And in euery cauſe that ſhall come to you of your brethren that dwell in their cities, betweene ᶠ blood and blood, betweene law and precept, ſtatutes and iudgements, ye ſhall iudge them, and admoniſh them that they treſpaſſe not againſt the Lorde, that ᵍ wrath come not vpon you and vpon your brethren. Thus ſhall yee doe and treſpaſſe not.

11 And beholde, Amariah the Prieſt ſhall bee the chiefe ouer you in all matters of the Lord, and Zebadiah the ſonne of Iſhmael, a ruler of the houſe of Iudah, ſhall be for all the ʰ kings affaires, and the Leuites ſhalbe officers ⁱ before you. Be of courage, and doe it, and the Lord ſhalbe with the ᵏ good.

† Ebr. in peace.
a He declareth that the wrath and iudgement of God is ouer all ſuch that ſupport the wicked, and rather ſhew not indeed that they are enemies to all ſuch as hate the Lord.
† Ebr. wrath from the Lord.
b He viſited all his countrey, and brought his people from idolatry to ỹ knowledge of the true God.
c Both to preſerue you, if you doe iuſtly, or to puniſh you, if you doe the contrary.
d He wil declare by the ſharpneſſe of the puniſhment that he hateth all iniquitie.
* Deut.10.17. iob.34.19. acts 10.34. rom.2.11. gal.2.6 epheſ.6.9. col.3.25. 1.pet.1.17.
e The Prieſts and Leuites which ſhould iudge matters according to the word of the Lord.
f That is, to try whether the murther was done at vnwares, or els on ſet purpoſe, Numb.35.11. deut.4.41.
g Meaning, that God would puniſh them moſt ſharply, if they would not execute iuſtice aright.
h Shall be chiefe ouerſeer of the publike affaires of the realme.
i They ſhall haue the handling of inferiour cauſes.
k God will aſſiſt them to do iuſtice.

C H A P. XX.

3 Iehoſhaphat and the people pray vnto the Lord. 22 The marueilous victory that the Lorde gaue him againſt his enemies. 30 His reigne and acts.

AFter this alſo came the children of Moab and the children of Ammon, and with them of the ᵃ Ammonites againſt Iehoſhaphat to battell.

2 Then there came that tolde Iehoſhaphat, ſaying, There commeth a great multitude againſt thee from beyond the ᵇ ſea, out of Aram: and beholde, they bee in Hazazon Tamar, which is En-gedi.

3 And Iehoſhaphat feared, and ſet himſelfe ᶜ to ſeeke the Lord, and proclaimed a faſt throughout all Iuda.

4 And Iudah gathered themſelues together to aſke counſel of the Lord: they came euen out of all the cities of Iudah to enquire of the Lord.

5 And Iehoſhaphat ſtood in the congregation of Iudah and Ieruſalem in the houſe of the Lord before the new court,

6 And ſaid, O Lord God of our fathers, art not thou God in heauen? and reigneſt not thou on all the kingdoms of the heathen? and in thine hand is power and might, and none is able to withſtand thee.

7 Diddeſt not thou, our God, caſt out the inhabitants of this land before thy people Iſrael, and ᵈ gaueſt it to the ſeede of Abraham thy friend for euer?

8 And they dwelt therein, and haue built thee a Sanctuary therein for thy Name, ſaying,

9 * If euill come vpon vs, as the ᵉ ſword of iudgement, or peſtilence, or famine, wee will ſtand before this houſe, and in thy preſence, (for thy Name ᶠ is in this houſe) and will crie vnto thee in our tribulation, and thou wilt heare and helpe.

10 And now behold, the children of * Ammon and Moab, and mount Seir, by whom thou wouldeſt not let Iſrael goe, when they came out of the land of Egypt: but they turned aſide from them, and deſtroyed them not:

11 Behold, I ſay, they reward vs, in comming to caſt vs out of thine inheritance, which thou haſt cauſed vs to inherit.

12 O our God, wilt thou not iudge them? for there is no ſtrength in vs to ſtand before this great multitude that commeth againſt vs, neither do we know what to do: but our eyes ᵍ are toward thee.

13 And all Iudah ſtood ʰ before the Lord with their yong ones, their wiues, and their children.

14 And Iahaziel the ſonne of Zechariah the ſonne of Benaiah, the ſonne of Ieiel, the ſonne of Mattaniah, a Leuite of the ſonnes of Aſaph was there, ⁱ vpon whom came the Spirit of the Lord, in the mids of the Congregation.

15 And he ſayd, Hearken ye, all Iudah, and ye inhabitants of Ieruſalem, and thou, king Iehoſhaphat: thus ſaith the Lord vnto you, Feare you not, neither bee afraid for this great multitude: for the ᵏ battell is not yours, but Gods.

16 To morrow goe yee downe againſt them: beholde, they come vp by the clift of Ziz, and yee ſhall finde them at the end of the brooke before the wilderneſſe of Ieruel.

17 Ye ſhal not need to fight in this battel: * ſtand ſtill, moue not, and behold the ‖ ſaluation of the Lord toward you: O Iudah and Ieruſalem, feare ye not, neither bee afrayd: to morow goe out againſt them, and the Lord will be with you.

18 ¶ Then

a That is, which counterfeited the Ammonites in language and apparell. The Hebrewes thinke that they were the Amalekites, but as may appeare by the tenth verſe, they were the Idumeans of mount Seir.
b Called the dead ſea, where God deſtroied the fiue cities for ſinne.
c This declareth what the feare of the godly is, which is as a pricke to ſtirre them to prayer, and to depend on the Lorde, whereas it mooueth the wicked either to ſeeke after worldly meanes and policies, or els to fall into deſpaire.
d He groundeth his prayer vpon Gods power, whereby he is able to helpe, and alſo on his mercy, which he will continue toward his, foraſmuch as he hath once choſen them, and begunne to ſhew his grace toward them.
* 1.King.8.37. chap.6.28.
e Meaning, warre, which commeth by Gods iuſt iudgements for our ſinnes.
f That is, it is here called vpon, and thou declareſt thy preſence and fauour.
* Deut.2.9.ech. 13.8.
g We onely put our truſt in thee, and wait for our deliuerance from heauen.
h That is, before the Arke of the couenant.
i Which was mooued by the Spirit of God to propheſie.
k They fight againſt God and not againſt you: therefore he will fight for you.
* Exod.14.13.14.
‖ Or, deliuerance.

18 Then Iehoſhaphat [l] bowed downe with his face to the earth, and all Iudah and the inhabitants of Ieruſalem fell downe before the Lord, worſhipping the Lord.

19 And the Leuites of the children of the Kohathites, and of the children of the Korhites ſtood vp to praiſe the Lorde God of Iſrael with a loud voyce on high.

20 And when they aroſe early in the morning, they went foorth to the wilderneſſe of Tekoa: and as they departed, Iehoſhaphat ſtood and ſayd, Heare yee me, O Iudah, and yee inhabitants of Ieruſalem: put your truſt in the Lorde your God, and yee ſhall be aſſured: beleeue his [m] Prophets, and ye ſhall proſper.

21 And when hee had conſulted with the people, and appoynted ſingers vnto the Lorde, and them that ſhould praiſe him that is in the beautifull Sanctuarie, in going foorth before the men of armes, and ſaying, [n] Praiſe ye the Lord, for his mercy laſteth for euer.

22 And when they began to ſhout and to praiſe, the Lord layed ambuſhments againſt the children of Ammon, Moab, and [o] mount Seir, which were come againſt Iudah, and they ſlew one another.

23 For the children of Ammon, & Moab roſe againſt the inhabitants of mount Seir, to ſlay and to deſtroy them: and when they had made an end of the inhabitants of Seir, euery one helped [p] to deſtroy another.

24 And when Iudah came toward Mizpah in the wilderneſſe, they looked vnto the multitude: and beholde, the carkaſſes were fallen to the earth, and none eſcaped.

25 And when Iehoſhaphat and his people came to take away the ſpoile of them, they found among them in abundance both of ſubſtance, and alſo of bodies laden with precious iewels, which they tooke for themſelues, til they could cary no more: they were three dayes in gathering of the ſpoyle: for it was much.

26 And in the fourth day they [q] aſſembled themſelues in the valley of Berachah: for there they bleſſed the Lord: therfore they called the name of that place, The valley of Berachah vnto this day.

27 Then euery man of Iudah and Ieruſalem returned with Iehoſhaphat their head, to goe againe to Ieruſalem with ioye: for the Lord had made them to reioyce ouer their enemies.

28 And they came to Ieruſalem with viols, and with harpes, and with trumpets, euen vnto the houſe of the Lord.

29 And the [r] feare of God was vpon all the kingdoms of the earth, when they had heard that the Lord had fought againſt the enemies of Iſrael.

30 So the kingdome of Iehoſhaphat was quiet, and his God gaue him reſt on euery ſide.

31 ¶ And * Iehoſhaphat reigned ouer Iudah, and was fiue and thirtie yeere olde, when he began to reigne: and reigned fiue and twentie yeere in Ieruſalem, and his mothers name was Azubah the daughter of Shilhi.

32 And he walked in the [s] way of Aſa his father, and departed not therefrom, doing that which was right in the ſight of the Lord.

33 Howbeit the high places were not [t] taken away: for the people had not yet prepared their hearts vnto the God of their fathers.

34 Concerning the reſt of the acts of Iehoſhaphat firſt and laſt, beholde, they are written in the booke of Iehu the ſonne of Hanani, which * is mentioned in the booke of the kings of Iſrael.

35 ¶ Yet after this did Iehoſhaphat king of Iudah ioyne himſelfe with Ahaziah king of Iſrael, who was giuen to do euill.

36 And hee ioyned with him to * make ſhips to goe to Tarſhiſh: and they made the ſhips in E[illegible]n Gaber.

37 Then Eliezer the ſone of Dadauah of Mareſhah prophecied againſt Iehoſhaphat, ſaying, Becauſe thou haſt [u] ioyned thy ſelfe with Ahaziah, the Lorde hath broken thy works: and the ſhips were broken, that they were not able to goe to Tarſhiſh.

CHAP. XXI.

1 Iehoſhaphat dieth. 3 Iehoram ſucceedeth him, 4 which killeth his brethren. 6 Hee was brought to idolatrie, 11 and ſeduceth the people. 16 He is oppreſſed of the Philiſtims. 18 His miſerable end.

Iehoſhaphat then ſlept with his fathers, and was buried with his fathers in the citie of Dauid: and Iehoram his ſonne reigned in his ſtead.

2 And he had brethren the ſonnes of Iehoſhaphat, Azariah, and Iehiel, and Zechariah, and Azariah, and Michael, and Shephatiah. All theſe were the ſonnes of Iehoſhaphat king of [a] Iſrael.

3 And their father gaue them great gifts of ſiluer and of gold, and of precious things, with ſtrong cities in Iudah, but the kingdome gaue he to Iehoram: for hee was the eldeſt.

4 * And Iehoram roſe vp vpon the kingdome of his father, & made himſelfe ſtrong, and [b] ſlew all his brethren with the ſword, and alſo of the princes of [c] Iſrael.

5 Iehoram was two and thirtie yeere olde, when he began to reigne, and he reigned eight yeere in Ieruſalem.

6 And hee walked in the way of the kings of Iſrael, as the houſe of Ahab had done: for hee had the daughter of Ahab to [d] wife, and hee wrought euill in the eyes of the Lord.

7 Howbeit the Lord would not deſtroy the houſe of Dauid, becauſe of the * couenant that hee had made with Dauid, and becauſe hee had promiſed to giue a light to him, and to his ſonnes for euer.

8 ¶ In his dayes Edom rebelled from vnder the hand of Iudah, and made a king ouer them.

9 And Iehoram went foorth with his princes, and all his charets with him: and he roſe

l Declaring his faith and obedience to the word of the Lord, and giuing thanks for the deliuerance promiſed.

m Giue credit to their words and doctrine.

n This was a Pſalm of thankſgiuing which they vſed commonly to ſing when they praiſed the Lord for his benefits, and was made by Dauid, Pſal.136.

o Meaning, the Idumeans, which dwelt in mount Seir.

p Thus the Lord according to Iehoſhaphats prayer declared his power, when he deliuered his, by cauſing their enemies to kill one another.

q To giue thanks to the Lord for the victorie, and therfore the valley was called Berachah, that is, bleſſing, or thankeſgiuing, which was alſo called the valley of Iehoſhaphat, Ioel 3.2,12. becauſe the Lord iudged the enemies according to Iehoſhaphats prayer.

r He declareth hereby, that the workes of God bring euer comfort or deliuerance to his, and feare or deſtruction to his enemies.

* 1.Kings.22.42.

s Meaning, in his vertues and thoſe wayes wherein he followed God.

t If the great care and diligence of this good king was not able vtterly to aboliſh all ſuperſtition and idolatry out of this people, but that they would ſtill reteine their filth and idolatrie, how much leſſe are they able to reforme euill, which either haue little zeale or not ſuch as he had: though herein he was not to be excuſed?

* 1.King.16.1. * 1.King.22.48,49.

u Thus God would not ſuffer his to ioyne in ſocietie with idolaters and wicked men.

a Reade chap.15,17. how by Iſrael is meant Iudah.

* 2.King.8,16.

b Becauſe the wicked liue euer in feare, and alſo are ambitious, they become cruell, and ſpare not to murther them, whom by nature they ought moſt to cheriſh and defend.

c Meaning, of Iudah and Beniamin.

d So that we ſee how it cannot be that we ſhould ioyne with the wicked & ſerue God.

* 2.Sam.7.12,16. 1.king.2.4.& 9.5. 2.king.8.19. chap.6.16.

roſe vp by night, and ſmote Edom, which had compaſſed him in, and the captaines of the charets.

10 But Edom rebelled from vnder the hand of Iudah vnto this day. Then did [e] Libnah rebell at the ſame time from vnder his hand, becauſe hee had forſaken the Lord God of his fathers.

11 ¶ Moreouer, he made hie places in the mountaines of Iudah, and cauſed the inhabitants of Ieruſalem to commit [f] fornication, and compelled Iudah thereto.

12 And there came a writing to him from [g] Eliiah the Prophet, ſaying, Thus ſaith the Lorde God of Dauid thy father, Becauſe thou haſt not walked in the wayes of Iehoſhaphat thy father, nor in the wayes of Aſa King of Iudah,

13 But haſt walked in the way of the Kings of Iſrael, and haſt made Iudah and the inhabitants of Ieruſalem to goe a whoring, as the houſe of Ahab went a whoring, and haſt alſo ſlaine thy brethren of thy fathers houſe, which were better then thou,

14 Beholde, with a great plague will the Lord ſmite thy people, and thy children, and thy wiues, and all thy ſubſtance.

15 And thou ſhalt bee in great diſeaſes in the diſeaſe of thy bowels, vntill [h] thy bowels fall out for the diſeaſe, day by day.

16 ¶ So the Lord ſtirred vp againſt Iehoram the ſpirit of the Philiſtims, and the Arabians that were beſide the [i] Ethiopians.

17 And they came vp into Iudah, and brake into it, and caried away all the ſubſtance that was found in the Kings houſe, and his ſonnes alſo, and his wiues, ſo that there was not a ſonne left him, ſaue [k] Iehoahaz, the yongeſt of his ſonnes.

18 And after all this, the Lord ſmote him in his bowels with an incureable diſeaſe.

19 And in proceſſe of time, euen after the ende of two yeeres, his guttes fell out with his diſeaſe: ſo he died of ſore diſeaſes: and his people made no burning for him like the burning of his fathers.

20 When he began to reigne, he was two and thirtie yeere olde, and reigned in Ieruſalem eight yeere, [l] and liued without being deſired: yet they buried him in the citie of Dauid, but not among the ſepulchres of the Kings.

CHAP. XXII.

1 *Ahaziah reigneth after Iehoram,* 9 *Iehu king of Iſrael killeth Ahaziah.* 10 *Athaliah putteth to death all the kings linage.* 11 *Ioaſh eſcapeth.*

AND * the inhabitants of Ieruſalem made Ahaziah his yongeſt ſonne King in his ſtead: for the armie that came with [a] the Arabians to the campe, had ſlaine all the eldeſt: therefore Ahaziah the ſonne of Iehoram King of Iudah reigned.

2 Two and [b] fourtie yeere old was Ahaziah when he began to reigne, and he reigned [c] one yeere in Ieruſalem: and his mothers name was Athaliah the daughter [d] of Omri.

3 Hee walked alſo in the wayes of the houſe of Ahab: for his mother counſelled him to doe wickedly.

4 Wherefore hee did euill in the ſight of the Lorde, like the houſe of Ahab: for they were his [e] counſellers after the death of his father, to his deſtruction.

5 And he walked after their counſel, and went with Iehoram the ſonne of Ahab king of Iſrael to fight againſt Hazael King of Aram at Ramoth Gilead: and the Aramites ſmote Ioram.

6 ¶ And he returned to be healed in Izreel, becauſe of the wounds wherewith they had wounded him at Ramah, when hee fought with Hazael king of Aram. Now Azariah the ſonne of Iehoram king of Iudah went downe to ſee Iehoram the ſonne of Ahab at Izreel, becauſe he was diſeaſed.

7 And the deſtruction of Ahaziah [f] came of God in that hee went to Ioram: for when he was come, hee went forth with Iehoram againſt Iehu the ſonne of Nimſhi, * whome the Lord had anoynted to deſtroy the houſe of Ahab.

8 Therefore when Iehu ‖ executed iudgment vpon the houſe of Ahab, and found the princes of Iudah and the ſonnes of the brethren of Ahaziah that wayted on Ahaziah, he ſlew them alſo.

9 And hee ſought Ahaziah, and they caught him where he was hid in Samaria, and brought him to Iehu, and ſlewe him, and buried him, becauſe, ſayde they, hee is the ſonne of [g] Iehoſhaphat, which ſought the Lorde with all his heart. So the houſe of Ahaziah was not able to reteine the kingdome.

10 ¶ * Therefore when Athaliah the mother of Ahaziah ſawe that her ſonne was dead, ſhe aroſe and [h] deſtroyed all the Kings ſeede of the houſe of Iudah.

11 But Iehoſhabeath the daughter of the King, tooke Ioaſh the ſonne of Ahaziah, and ſtale him from among the Kings ſonnes, that ſhould bee ſlaine, and put him and his nurſe in the bed chamber: ſo Iehoſhabeath the daughter of King Iehoram the wife of Iehoiada the Prieſt (for ſhe was the ſiſter of Ahaziah) hid him from Athaliah: ſo ſhe ſlew him not.

12 And hee was with them hidde in the [i] houſe of God ſixe yeeres, whiles Athaliah reigned ouer the [k] land.

CHAP. XXIII.

1 *Ioaſh the ſonne of Ahaziah is made King.* 15 *Athaliah is put to death.* 17 *The Temple of Baal is deſtroyed.* 19 *Iehoiada appointeth miniſters in the Temple.*

AND * [a] in the ſeuenth yeere Iehoiada waxed bolde, and tooke the captaines of hundreths, to wit, Azariah the ſonne of Ieroham, and Iſhmael the ſonne of Iehohanan, and Azariah the ſonne of Obed, and Maaſiah the ſonne of Adaiah, and Eliſhaphat the ſonne of Zichri in couenant with him.

2 And they went about in Iudah, and gathered the Leuites out of all the cities of Iudah, and the chiefe fathers [b] of Iſrael: and they came to Ieruſalem.

3 And all the Congregation made a couenant with the King in the houſe of God:

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[e] Reade 2.King. 8.22.

[f] Meaning idolatrie, becauſe that the idolater breaketh promiſe with God, as doth the adulтereſſe to her husband.

[g] Some thinke that this was Eliſha, ſo called, becauſe he had the Spirit in abundance, as had Eliiah.

[h] Wee ſee this example dayly practiſed vpon them that fall away from God, and become idolaters and murtherers of their brethren.

[i] There were other Arabians in Africa Southward toward Egypt.

[k] Called alſo Ahaziah, as Chap. 22.1. or Azariah verſ.6. following.

[l] That is, as ſome write, he was not regarded, but depoſed for his wickedneſſe and idolatrie: ſo that his ſonne reigned 22. yeeres (his father yet liuing) without honour, and after his fathers death, he was confirmed to reigne ſtill, as Chap. 22. 2.

* 2.King.8.24.

[a] Meaning the Philiſtims.

[b] Reade Chap. 21.10.

[c] That is, after the death of his father.

[d] She was Ahabs daughter, who was the ſonne of Omri.

[e] He ſheweth that it muſt needes follow that the rulers are ſuch as their counſellers be, & that there cannot be a good King, that ſuffreth wicked counſellers.

[f] Hereby we ſee how nothing can come to any, but by Gods prouidence and as he hath appointed, and therefore hee cauſeth al meanes to ſerue to his will.

* 2.*King*.9.7.

‖ *Or, tooke vengeance.*

[g] This was the iuſt plague of God, becauſe he ioyned himſelfe with Gods enemies: yet God to declare the worthineſſe of Iehoſhaphat his grandfather, moued them to giue him the honour of buriall.

* 2 *King*.11.1.

[h] To the intent that there ſhould be none to make title to the crowne, and ſo ſhe might vſurpe the gouernement.

[i] Meaning in the chamber where the Prieſts & Leuites ſlept, which kept their courſes weekely in the Temple.

[k] To wit, of Iudah.

* 2.*King*.11.4.

[a] Of the reigne of Athaliah, or after the death of Ahaziah.

[b] Meaning, of Iudah and Beniamin: reade why they are called Iſrael, Chap.15. 17.

And he ſayd vnto them, Beholde, the Kings ſonne muſt reigne, *as the Lord hath ſayd to the ſonnes of Dauid.

2 Sam.7.12,16.
1 king.2 4.
chap.21.7.

4 This is it that ye ſhall doe, The third part of you that come on the Sabbath of the Prieſtes, and the Leuites, ſhall be porters of the doores,

5 And another thirde part towarde the Kings houſe, and another thirde part at * the gate of the [c] foundation, and all the people ſhalbe in the courts of the houſe of the Lord.

2 King.11.6.
c Which was the chiefe gate of the Temple toward the Eaſt.

6 But let none come into the houſe of the Lord ſaue the Prieſtes, and the Leuites that miniſter: they ſhall goe in, for they are holy: but all the people ſhall keepe the watch of the Lord.

7 And the Leuites ſhall compaſſe the King round about, and euery man with his weapon in his hand, and he that entreth [d] into the houſe ſhall bee ſlaine, and bee you with the King, when hee commeth in, and when he goeth out.

d Meaning, to make any tumult, or to hinder their enterpriſe.

8 ¶ So the Leuites and all Iudah did according to all thinges that Iehoiada the Prieſt had commaunded, and tooke euery man his men that came on the Sabbath, with thē that went out on the Sabbath: for Iehoiada the Prieſt did not diſcharge the courſes.

e Which had finiſhed their courſe on the Sabbath, and ſo the other part entred to keepe their turne.

9 And Iehoiada the Prieſt deliuered to the captaines of hundrethes, ſpeares, and ſhieldes, and bucklers which had bene King Dauids, and were in the houſe of God.

10 And hee cauſed all the people to ſtand (euery man with his weapon in his hande) from the right ſide of the houſe, to the left ſide of the houſe by the Altar and by the [f] houſe round about the King.

f Meaning the moſt holy place where the Arke ſtood.

11 Then they brought out the Kings ſon, and put vpon him the crowne, and gaue him the [g] teſtimonie, and made him King. And Iehoiada and his ſonnes anoynted him, and ſaid, God ſaue the King.

g That is, the booke of the Lawe, or as ſome reade, they put vpon him his royall apparell.

12 ¶ But when Athaliah heard the noiſe of the people running and praiſing the king, ſhee came to the people into the houſe of the Lorde.

13 And when ſhe ‖ looked, behold, the king ſtood by his pillar at the entring in, and the princes and the trumpets by the King, and all the people of the land reioyced, and blew the trumpets, and the ſingers were with inſtruments of muſicke, and they that coulde ſing prayſe: then Athaliah rent her clothes, and ſayd, [h] Treaſon, treaſon.

‖ *Or, ſaw the King ſtanding.*
h Declaring her vile impudencie, which hauing vniuſtly, and by murther vſurped the crowne, would ſtill haue defeated the true poſſeſſour, and therefore called true obedience treaſon.

14 Then Iehoiada the Prieſt brought out the captaines of hundreths that were gouernours of the hoſte, & ſayd vnto them, Haue her foorth of the ranges, and he that [i] followeth her, let him die by the ſworde: for the Prieſt had ſaide, Slay her not in the houſe of the Lord.

i To ioyne with her partie, and to mainteine her authoritie.

15 So they layd hands on her: and when ſhe was come to the entring of the horſegate by the Kings houſe, they ſlew her there.

16 ¶ And Iehoiada made a [k] couenant betweene him, and all the people, and the king, that they would be the Lords people.

k That they would only ſerue him & renounce all idolatrie.

17 And all the people went to the houſe of Baal, and [l] deſtroyed it, and brake his altars and his images, and ſlewe [m] Mattan the Prieſt of Baal before the altars.

l According to their couenant made to the Lord.
m As the Lord commanded in his Law both for the perſon and alſo the city. Deut.13.9. and 15.

18 And Iehoiada appointed officers for the houſe of the Lord, vnder the ‖ hands of the Prieſtes, and Leuites, whom Dauid had diſtributed for the houſe of the Lorde, to offer burnt offrings vnto the Lord, * as it is written in the Law of Moſes, with reioycing and ſinging by the appointment of Dauid.

‖ *Or, charge.*
*Num.*28.3.

19 And hee ſet porters by the gates of the houſe of the Lorde, that none that was vncleane in any thing, ſhould enter in.

20 And hee tooke the captaines of hundreths, and the noble men, and the gouernours of the people, and all the people of the land, and he cauſed the King to come downe out of the houſe of the Lorde, and they went through [n] the hie gate of the Kings houſe, and ſet the king vpon the throne of the kingdome.

n Which was the principall gate, that the King might be ſeene of all the people.

21 Then all the people of the land reioyced, and the citie was quiet, [o] after that they had ſlaine Athaliah with the ſworde.

o For where a tyrant and an idolater reigneth, there can be no quietneſſe: for the plagues of God are euer among ſuch people.

CHAP. XXIIII.

4 Ioaſh repaireth the houſe of the Lorde. 17 After the death of Iehoiada he falleth to idolatry. 21 Hee ſtoneth to death Zechariah the Prophet. 25 Ioaſh is killed of his owne ſeruants. 27 After him reigneth Amaziah.

IOaſh * was ſeuen yeere old, when he began to reigne, and hee reigned fourtie yeere in Ieruſalem, and his mothers name was Zibiah of Beer-ſheba.

2 King 12.1.

2 And Ioaſh did vprightly in the ſight of the Lorde, all the dayes of [a] Iehoiada the Prieſt.

a Who was a faithfull counſeller, and gouerned him by the word of God.

3 And Iehoiada ‖ tooke him two wiues, and he begate ſonnes and daughters.

‖ *Or, gaue him two wiues.*

4 ¶ And afterward it came into Ioaſh minde to renew the houſe of the Lord.

5 And he aſſembled the Prieſtes and the Leuites, and ſayd to them, Goe out vnto the cities of Iudah, and gather of all [b] Iſrael money to repaire the houſe of your God, from yeere to yeere, and haſte the thing: but the Leuites haſted not.

b He meaneth not the tenne tribes, but onely the two tribes of Iudah and Beniamin.

6 Therefore the King called Iehoiada the [c] chiefe, and ſayde vnto him, Why haſt thou not required of the Leuites to bring in out of Iudah and Ieruſalem * the taxe of Moſes the ſeruant of the Lorde, and of the Congregation of Iſrael, for the Tabernacle of the teſtimonie?

c For he was the hie Prieſt.
*Exod.*30.13.

7 For [d] wicked Athaliah, and her children brake vp the houſe of God: and all the thinges that were dedicate for the houſe of the Lord, did they beſtow vpon Baalim.

d The Scripture doeth terme her thus, becauſe ſhee was a cruel murderer, and a blaſphemous idolatreſſe.

8 Therefore the King commanded, *and they made a cheſt, and ſet it at the gate of the houſe of the Lord without.

2 *King.*12.1.

9 And they made proclamation through Iudah and Ieruſalem, to bring vnto the Lord * the taxe of Moſes the ſeruant of God, layd vpon Iſrael in the wilderneſſe.

*Exod.*30.13.

10 And all the princes and all the people reioyced, and brought in, and caſt into the cheſt, vntill they had finiſhed.

11 And when it was time, [e] they brought the cheſt vnto the Kings officer by the hande of the Leuites: and when they ſawe that there was much ſiluer, then the Kings

e Such as were faithfull men, whom the King had appointed for that matter.

kings Scribe (and one appoynted by the high Prieſt) came and emptied the cheſt, and tooke it, and carried it to his place againe: thus they did day by day, and gathered ſiluer in abundance.

12 And the king & [f] Jehoiada gaue it to ſuch as did the labour and worke in the houſe of the Lord, and hired Maſons and carpenters to repaire the houſe of the Lord: they gaue it alſo to workers of yron and braſſe, to repaire the houſe of the Lord.

13 So the workemen wrought, and the worke ‡ amended through their hands: and they reſtored the houſe of God to his ſtate, and ſtrengthened it.

14 And when they had finiſhed it, they brought the reſt of the ſiluer before the king and Jehoiada, and he made therof [g] veſſels for the houſe of the Lord, euen veſſels to miniſter, both morters and incenſe cups, and veſſels of gold and of ſiluer: and they offred burnt offrings in the houſe of the Lord continually all the dayes of Jehoiada.

15 ¶ But Jehoiada waxed old, and was full of dayes, and dyed. An hundreth and thirty yeere olde was he when he died.

16 And they buried him in the citie of Dauid with the [h] Kings, becauſe hee had done good in Iſrael, and towars God and his houſe.

17 ¶ And after the death of Jehoiada, came the [i] princes of Judah, and did reuerence to the king, and the king hearkened unto them.

18 And they left the houſe of the Lorde God of their Fathers, & ſerued groues and idoles: and wrath came vpon Judah and Jeruſalem, becauſe of this their treſpaſſe.

19 And God ſent prophets among them, to bring them againe to the Lorde: and they [k] made proteſtation among them, but they would not heare.

20 And the Spirite of God came vpon Zechariah the ſonne of Jehoiada the Prieſt which ſtoode [l] aboue the people, and ſayde vnto them, Thus ſayeth God, Why tranſgreſſe ye the commaundements of the Lord? ſurely ye ſhall not proſper: becauſe yee haue forſaken the Lord, he hath alſo forſaken you.

21 Then they conſpired againſt him, and ſtoned him with ſtones at the [m] commandement of the king, in the court of the houſe of the Lord.

22 Thus Joaſh the king remembred not the kindeneſſe which Jehoiada his father had done to him, but ſlewe his ſonne. And when hee dyed, he ſayd, The Lorde [n] looke vpon it, and require it.

23 ¶ And when the yeere was out, the hoſte of Aram came vp againſt him, & they came againſt Judah and Jeruſalem, and deſtroyed all the princes of the people from among the people, and ſent all the ſpoyle of them vnto the king of Damaſcus.

24 Though the armie of Aram came with a ſmall company of men, yet the Lord deliuered a very great armie into their hande, becauſe they had forſaken the Lorde God of their fathers: and they [o] gaue ſentence againſt Joaſh.

25 And when they were departed from him, (for they left him in great diſeaſes) his owne ſeruants conſpired againſt him for the blood of the [p] children of Jehoiada the Prieſt, and ſlew him on his bed, and he died, & they buried him in the city of Dauid: but they buried him not in the ſepulchres of the kings.

26 And theſe are they that conſpired againſt him, Zabad the ſonne of Shimrath an Ammoniteſſe, and Jehozabad the ſonne of Shimrith a Moabiteſſe.

27 But his [q] ſonnes, and the ſumme of the taxe gathered by him, and the [r] foundation of the houſe of God, beholde, they are writtē in the ſtory of the booke of the Kings. And Amaziah his ſon reigned in his ſtead.

CHAP. XXV.

3 Amaziah putteth them to death which ſlewe his father. 10 Hee ſendeth backe them of Iſrael. 11 He ouercommeth the Edomites. 14 Hee falleth to idolatry. 17 And Ioaſh King of Iſrael ouercommeth Amaziah. 27 He is ſlaine by a conſpiracie.

AMaziah was fiue and twenty yeere old, when he began to reigne, and he reigned nine an twentie yeere in * Jeruſalem: and his mothers name was Jehoaddan, of Jeruſalem.

2 And he did [a] vprightly in the eyes of the Lord, but not with a perfit heart.

3 And when the kingdome was eſtabliſhed vnto him, he ſlew his ſeruants that had ſlaine the king his father.

4 But he ſlew not their children, but did as it is written in the Law, and in the booke of Moſes, where the Lord commanded, ſaying, * The fathers ſhall not die for the [b] children, neither ſhal the children die for the fathers, but euery man ſhall die for his owne ſinne.

5 ¶ And Amaziah aſſembled Judah, and made them captaines ouer thouſands, and captaines ouer hundreds, according to the houſes of their Fathers, throwout all Judah and Beniamin: and hee numbred them from [c] twentie yeere old & aboue, and found among them three hundred thouſand choſen men to goe forth to the warre, and to handle ſpeare and ſhield.

6 Hee hired alſo an hundred thouſande valiant men [d] out of Iſrael for an hundreth talents of ſiluer.

7 But a man of God came to him, ſaying, O king, let not the armie of Iſrael goe with thee: for the Lord is not [e] with Iſrael, neither with all the houſe of Ephraim.

8 If [f] not, goe thou on, do it, make thy ſelfe ſtrong to the battell, but God ſhal make thee fall before the enemie: for God hath power to helpe, and to caſt downe.

9 And Amaziah ſaid to the man of God, What ſhall wee doe then for the hundreth talents, which I haue giuen to the hoſte

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[f] Signifying, that this thing was done by aduiſe & counſell, and not by any one mans affection.

‡ *Ebr a medicine was vpon the worke, meaning, it was repaired*

[g] For the wicked kings his predeceſſors and Athaliah had deſtroied the veſſels of the Temple, or turned them to the vſe of their idoles.

[h] Signifying, that they could not honour him too much, who had ſo excellently ſerued in the worke of the Lord, and in the affaires of the common wealth.

[i] Which were flatterers, and knew now that the king was deſtitute of him who did watch ouer him as a father, and therefore brought him to moſt vile idolatry.

[k] They tooke heauen & earth and all creatures to witneſſe, that except they returned to the Lord, he would moſt grieuouſly puniſh their infidelitie and rebellion, Nehe. 9.26.

[l] In a place aboue the people, to the intent that he might be heard.

[m] There is no rage ſo cruell and beaſtly, as of them whoſe hearts God hath hardened, & which delight more in ſuperſtition and idolatry, then in the true ſeruice of God, and pure ſimplicitie of his worde.

[n] Reuenge my death, and require my blood at your hands: or he ſpeaketh this by propheſie, becauſe hee knew that God would do it. This Zacharie is alſo called the ſonne of Barachie, Matth. 23.35. becauſe his progenitors were Iddo, Barachiah, Iehoiada. &c.

[o] That is, reproued and checked him, and handled him rigorouſly.

[p] Meaning, Zacharie, which was one of Iehoiadahs ſonnes, and a Prophet of the Lord.

[q] That is, concerning his ſonnes, &c.

[r] That is, the reparation.

* 2 *King*. 14. 2.

[a] Meaning, in reſpect of his predeceſſors, albeit he had his imperfections.

* *Deut*. 24. 16. 2. *king*. 14. 6. *iere*. 31. 30. *ezek*. 18. 20.

[b] That is, for that faule, wherefore the childe is puniſhed, except he be culpable of the ſame.

[c] So many as were able men to beare weapons, & go to the warre.

[d] That is, out of the ten tribes, which had ſeparated themſelues before, both frō God and their true king.

[e] And therefore to thinke to haue helpe of them, whom the Lord fauoureth not, is to caſt off the helpe of the Lord.

[f] If thou wilt not giue credit to my words.

of Iſrael? Then the man of God anſwered, The Lorde is able to [g] giue thee more then this.

10 So Amaziah ſeparated them, to wit, the armie that was come to him out of Ephraim, to returne to their place: wherefore their wrath was kindled greatly againſt Iudah, and they returned to their places with great anger.

11 Then Amaziah was encouraged, and led foorth his people, and went to the ſalt valley, and ſmote of the children of [h] Seir, ten thouſand.

12 And other ten thouſand did the children of Iudah take aliue, and caried them to the top of a [i] rocke, and caſt them downe from the top of the rocke, and they all burſt to pieces.

13 But the men of the [k] armie, which Amaziah ſent away, that they ſhould not goe with his people to battell, fell vpon the cities of Iudah from Samaria vnto Bethhoron, and ſmote three thouſand of them, and tooke much ſpoyle.

14 Nowe after that Amaziah was come from the ſlaughter of the Edomites, hee brought the gods of the children of Seir, and ſet them vp to be his gods, and [l] worſhipped them, and burned incenſe vnto them.

15 Wherefore the Lord was wroth with Amaziah, and ſent vnto him a Prophet, which ſaid vnto him, Why haſt thou ſought the gods of the people, which were not able to [m] deliuer their owne people out of thine hand?

16 And as he talked with him, [n] he ſaide vnto him, Haue they made thee the kings counſeller? ceaſe thou: why ſhoulde they [o] ſmite thee? And the Prophet ceaſed, but ſaid, I know that God hath determined to deſtroy thee, becauſe thou haſt done this, and haſt not obeyed my counſell.

17 ¶ Then Amaziah king of Iudah tooke counſell, and ſent to Ioaſh the ſonne of Iehoahaz, the ſonne of Iehu king of Iſrael, ſaying, Come, [p] let vs ſee one another in the face.

18 But Ioaſh king of Iſrael ſent to Amaziah king of Iudah, ſaying, The thiſtle that is in Lebanon, ſent to the Cedar that is in Lebanon, ſaying, * Giue thy daughter to my ſonne to wife: and the wilde beaſt that was in Lebanon, went and trode done the thiſtle.

19 Thou thinkeſt: loe, thou haſt ſmitten Edom, and thine heart lifteth thee vp to brag: abide now at home: why doeſt thou prouoke to thine hurt, that thou ſhouldeſt fal, and Iudah with thee?

20 But Amaziah would not heare: for [q] it was of God, that he might deliuer them into his hande, becauſe they had ſought the gods of Edom.

21 So Ioaſh the king of Iſrael went vp: and hee, and Amaziah king of Iudah, ſawe one another in the face at Bethſhemeſh, which is in Iudah.

22 And Iudah was put to the worſe before Iſrael, and they fled euery man to his tents.

23 But Ioaſh the king of Iſrael tooke Amaziah king of Iudah, the ſonne of Ioaſh, the ſonne of Iehoahaz in Bethſhemeſh, and brought him to Ieruſalem, and brake downe the wall of Ieruſalem, from the gate of Ephraim vnto the corner gate, foure hundreth cubites.

24 And he tooke all the gold and the ſiluer, and all the veſſels that were found in the houſe of God with [r] Obed Edom, and in the treaſures of the kings houſe, and the children that were in hoſtage, and returned to Samaria.

25 ¶ And Amaziah the ſonne of Ioaſh king of Iudah liued after the death of Ioaſh ſonne of Iehoahaz king of Iſrael, fifteene yeere.

26 Concerning the reſt of the actes of Amaziah firſt and laſt, are they not written in the booke of the kings of Iudah and Iſrael?

27 Now after the time that Amaziah did turne away from the Lord, * they wrought treaſon againſt him in Ieruſalem: and whē he was fled to Lachiſh, they ſent to Lachiſh after him, and ſlew him there.

28 And they brought him vpon horſes, and buried him with his fathers in the citie of Iudah.

CHAP. XXVI.

1.5. Vzziah obeying the Lord, proſpereth in his enterpriſes. 16 He waxeth proud and vſurpeth the Prieſts office. 19 The Lord plagueth him. 20 The Prieſts driue him out of the Temple, and exclude him out of the Lords houſe. 23 His buriall, and his ſucceſſour.

Then * all the people of Iudah tooke [a] Vzziah which was ſixteene yeere olde, and made him king in the ſtead of his father Amaziah.

2 Hee built [b] Eloth, and reſtored it to Iudah, after that the king ſlept with his fathers.

3 * Sixteene yeere old was Vzziah, when he began to reigne, and he reigned two and fiftie yeere in Ieruſalem, and his mothers name was Iecoliah of Ieruſalem.

4 And he did vprightly in the ſight of the Lord, according to all that his father Amaziah did.

5 And hee ſought God in the dayes of [c] Zechariah (which vnderſtood the viſions of God) and when as [d] he ſought the Lorde, God made him to proſper.

6 For he went foorth and fought againſt the Philiſtims, and brake downe the wall of Gath, and the wall of Iabneh, and the wall of Aſhdod, and built cities in Aſhdod, and among the Philiſtims.

7 And God helped him againſt the Philiſtims, & againſt the Arabians that dwelt in Gur-baal and Hammeunim.

8 And the Ammonites gaue [e] gifts to Vzziah, and his name ſpred to the entring in of Egypt: for he did moſt valiantly.

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[g] He ſheweth that if we depend onely vpon God, we ſhall not need to be troubled with theſe worldly reſpects: for hee will giue at all times that which ſhalbe neceſſary, if we obey his word.

[h] For the Idumeans whom Dauid had brought to ſubiection, rebelled vnder Iehoram Iehoſhaphats ſoone.

[i] In the 2.King, 14.7. this rocke is called the citie Sela.

[k] That is, the hundred thouſand of Iſrael.

[l] Thus where he ſhould haue giuen the praiſe to God for his benefits and great victorie, he fell from God, and did moſt vilely diſhonour him.

[m] He prooueth that whatſoeuer cannot ſaue himſelfe, nor his worſhippers, is no God but an idole.

[n] Meaning, the king.

[o] So hard it is for the carnall man to be admoniſhed of his fault, that he contemneth, mocketh, and threatneth him that warneth him: yea, impriſoneth him and putteth him to death, as chap. 16.10. and 18.26 and 24.21.

[p] That is, let vs trie the matter hand to hand: for he was offended, that the armie of the Iſraelites, whom he had in wages, and diſmiſſed by the counſell of the Prophet, had deſtroyed certaine of the cities of Iudah. 2.*King*.14 9.

[q] Thus God oft times plagueth by thoſe meanes wherein men moſt truſt, to teach them to haue their recourſe onely to him: and to ſhew his iudgements, mooueth their hearts to follow that which ſhall be their deſtruction.

[r] Meaning, the ſucceſſours of Obed Edom: for the houſe bare the name of the chiefe father.

* 2.*King*.14.19.

* 2.*King*.14.21.

[a] Called alſo Azariah.

[b] He fortified it, & made it ſtrong: this citie was alſo called Elath and Elanon, neere to the red Sea.

* 2.*King*.15.2.

[c] This was not that Zechariah which was the ſonne of Iehoiada, but ſome other Prophet of that name.

[d] For God neuer forſaketh any that ſeeke vnto him, and therefore man is the cauſe of his owne deſtruction.

[e] That is, they payed tribute in ſigne of ſubiectiō

9 Moreouer Vzziah built towers in Ieruſalem at the corner gate, and at the valley gate, and at the * [f] turning, and made them ſtrong.

10 And hee built towers in the wilderneſſe, and digged many ‖ ciſternes: for he had much cattel both in the valleys and plaines, plowmen, and dreſſers of vines in the mountaines, and in [g] Carmel: for hee loued huſbandry.

11 Vzziah had alſo an hoſte of fighting men that went out to warre by bands, according to the count of the number vnder the hand of Ieiel the ſcribe, and Maaſeiah the ruler, and vnder the hand of Hananiah, one of the Kings captaines.

12 The whole [h] number of the chiefe of the families of the valiant men were two thouſand and ſixe hundreth.

13 And vnder their hand was the armie for warre, three hundreth ſeuen thouſand, and fiue hundreth that fought valiantly to helpe the King againſt the enemie.

14 And Vzziah prepared them throwout all the hoſte, ſhieldes, and ſpeares, and helmets, and brigandines, and bowes, and ſtones to ſling.

15 He made alſo very ‡ artificiall engins in Ieruſalem to be vpon the towers and vpon the corners, to ſhoote arrowes, and great ſtones: and his name ſpred farre abroad, becauſe God did helpe him marueilouſly, till he was mightie.

16 ¶ But when he was ſtrong, his heart [i] was lift vp to his deſtruction: for he tranſgreſſed againſt the Lord his God, and went into the Temple of the Lorde to burne incenſe vpon the Altar of incenſe.

17 And Azariah the Prieſt went in after him, and with him fourescore Prieſts of the Lord, valiant men.

18 And they withſtood Vzziah the King, and ſayde vnto him, * It perteineth not to thee, Vzziah, to burne incenſe vnto the Lord, but to the Prieſts, the ſonnes of Aaron, that are conſecrated for to offer incenſe: [k] go forth of the Sanctuary: for thou haſt tranſgreſſed, and thou ſhalt haue none honour of the Lord God.

19 Then Vzziah was wroth, and had incenſe in his hand to burne it: and while hee was wroth with the Prieſtes, the leproſie roſe vp in his forehead before the Prieſtes in the houſe of the Lorde beſide the incenſe Altar.

20 And when Azariah the chiefe Prieſt with all the Prieſtes looked vpon him, beholde, hee was leprous in his forehead, and they cauſed him haſtily to depart thence: and hee was euen compelled to goe out, becauſe the Lord had ſmitten him.

21 * And Vzziah the king was a leper vnto the day of his death, and dwelt as a leper in an [l] houſe apart, becauſe hee was cut off from the houſe of the Lord: and Iotham his ſonne ruled ouer the Kings houſe, and iudged the people of the land.

22 Concerning the reſt of the acts of Vzziah, firſt and laſt, did Iſaiah the Prophet the ſonne of Amoz write.

23 So Vzziah ſlept with his fathers, and they buried him with his fathers in the fielde of the buriall, which perteined to the Kings: for they ſayd, He [m] is a leper. And Iotham his ſonne reigned in his ſtead.

Nehe.3.19,24.

f Whereas the wall or tower turneth.

‖ Or, pittes.

g That is, in mount Carmel, or as the word ſignifieth, in the fruitfull field: it is alſo taken for a greene eare of corne, when it is ful, as Leuit. 2.14.

h Of the chiefe officers of the kings houſe, or of the captaines and ſergeants for warre.

‡ *Ebr. engins by the inuention of an inuentiue man.*

i Thus proſperitie cauſeth men to truſt in themſelues and by forgetting him, which is the authour thereof, procure their owne perdition.

Num. 18.7.

k Though his zeale ſeemed to be good and alſo his intention, yet becauſe they were not gouerned by the worde of God, he did wickedly and was therefore both iuſtly reſiſted and alſo puniſhed.

2.*King*.15.5.

l According to the commandement of the Lord, Leuit. 13.46.

m And therefore was buried apart in the ſame field, but not in yͤ ſame ſepulchre with his predeceſſours.

CHAP. XXVII.

1 *Iotham reigneth, and ouercommeth the Ammonites.* 8 *His reigne and death.* 9 *Ahaz his ſonne reigneth in his ſtead.*

Iotham * was fiue and twentie yeere olde when he began to reigne, and reigned ſixteene yeere in Ieruſalem, and his mothers name was Ieruſhah the daughter of Zadok.

2 And he did vprightly in the ſight of the Lord according to all that his father Vzziah did, ſaue that he entred not into the [a] Temple of the Lorde, and the people did yet [b] corrupt their wayes.

3 He built the high [c] gate of the houſe of the Lord, and he built very much on the wall of the caſtle.

4 Moreouer, he built cities in the mountaines of Iudah, and in the forreſts he built palaces and towers.

5 And hee fought with the King of the children of Ammon, and preuailed againſt them. And the children of Ammon gaue him the ſame yeere an hundreth talents of ſiluer, and ten thouſand ‡ meaſures of wheate, and ten thouſand of barley: this did the children of Ammon giue him ‖ both in the ſecond yere and the third.

6 So Iotham became mighty [d] becauſe hee directed his way before the Lorde his God.

7 Concerning the reſt of the acts of Iotham, and all his warres and his wayes, loe, they are written in the booke of the Kings of Iſrael and Iudah.

8 He was fiue and twenty yere old when he began to reigne, and reigned ſixteene yere in Ieruſalem.

9 And Iotham ſlept with his fathers, and they buried him in the citie of Dauid: and Ahaz his ſonne reigned in his ſtead.

CHAP. XXVIII.

1 *Ahaz an idolater is giuen into the hands of the Syrians, and the King of Iſrael.* 9 *The Prophet reproueth the Iſraelites crueltie.* 18 *Iudah is moleſted with enemies.* 13 *Ahaz increaſeth his idolatrie.* 26 *His death and ſucceſſour.*

Ahaz * was twentie yeere olde when hee beganne to reigne, and reigned ſixteene yeere in Ieruſalem, and did not vprightly in the ſight of the Lord, like Dauid his ‖ father.

2 But [a] hee walked in the wayes of the kings of Iſrael, and made euen molten images for [b] Baalim.

3 Moreouer, he burnt incenſe in the valley of Ben-hinnom, and ‖ burnt his ſonnes with fire, after the abominations of the heathen whom the Lord had caſt out before the children of Iſrael.

4 He ſacrificed alſo and burnt incenſe in the high places, and on hilles, and vnder euery greene tree.

5 Wherefore the Lorde his God deliuered him into the hand of the King of the Aramites, and they ſmote him, and tooke of

2.*King*.15.33.

a To wit, to offer incenſe againſt the word of God, which thing is ſpoken in the commendation of Iotham.

b They were not cleane purged from idolatrie.

c Which was ſixe ſcore cubits hie, and was for the height called Ophel: it was at the Eaſt gate, and mention is made of it, Chap. 3 4.

‡ *Ebr. Corim.*

‖ *Or, yeerely.*

d He ſheweth that all proſperitie commeth of God, who neuer faileth, when we put our truſt in him.

2.*King*.16.2.

‖ *Or, Predeceſſor.*

a He was an idolater like them.

b As the idolaters haue certaine chiefe idoles, who are as patrons: (as were theſe Baalim) ſo haue they others which are inferiour, and doe repreſent the great idoles.

‖ *Or, made them paſſe thorow the fire, as chap.* 33 6. *leuit*. 18.21.

his, ‡ many priſoners, and brought them to Damaſcus: and he was alſo deliuered into the hand of the King of Iſrael, which ſmote him with a great ſlaughter.

6 For [c] Pekah the ſonne of Remaliah ſlew in Iudah ſixe ſcore thouſand in one day, ‡ all valiant men, becauſe they had forſaken the Lord God of their fathers.

7 And Zichri a ‖ mighty man of Ephraim ſlew Maaſeiah the Kings ſonne, and Azrikam the gouernour of the houſe, and Elkanah the ſecond after the King.

8 And the children of Iſrael tooke priſoners of their brethren, [d] two hundreth thouſand of women, ſonnes and daughters, and carried away much ſpoyle of them, & brought the ſpoyle to Samaria.

9 ¶ But there was a Prophet of the Lords, (whoſe name was Oded) and he went out before the hoſte that came to Samaria, and ſayde vnto them, Beholde, [e] becauſe the Lord God of your fathers is wroth with Iudah, he hath deliuered them into your hand, and yee haue ſlaine them in a rage, that reacheth vp to heauen,

10 And now yee purpoſe to keepe vnder the children of Iudah and Ieruſalem, as ſeruants, and handmaids vnto you: but are not you ſuch, that [f] ſinnes are with you before the Lord your God?

11 Now therefore heare mee, and deliuer the captiues againe, which yee haue taken priſoners of your brethren: for the fierce wrath of the Lord is toward you.

12 Wherefore certaine of the chiefe of the children of [g] Ephraim, Azariah the ſonne of Iehohanan, Berechiah the ſonne of Meſhillemoth, and Iehizkiah the ſonne of Shallum, and Amaſa the ſonne of Hadlai, ſtoode vp againſt them that came from the warre,

13 And ſayd vnto them, Bring not in the captiues hither: for this ſhal be [h] a ſinne vpon vs againſt the Lord: yee intend to adde more to our ſinnes and to our treſpaſſe, though our treſpaſſe be great, & the fierce wrath of God is againſt Iſrael.

14 So the army left the captiues and the ſpoyle before the Princes and all the Congregation.

15 And the men that were [i] named by name, roſe vp and tooke the priſoners, and with the ſpoyle clothed all that were naked among them, and arayed them, and ſhodde them, and gaue them meate and gaue them drinke, and [k] anoynted them and caryed all that were feeble of them vpon aſſes, and brought them to Iericho the city of Palme trees to their [l] brethren: ſo they returned to Samaria.

16 ¶ At that time did king Ahaz ſend vnto the [m] Kings of Aſſhur to helpe him.

17 (For the Edomites came moreouer, and ſlew of Iudah, & caried away captiues.

18 The Philiſtims alſo inuaded the cities in the lowe countrey, and towarde the South of Iudah, and tooke Bethſhemeſh, and Aialon, and Gederoth & Shocho, with the villages thereof, and Timnah, with her villages, and Gimzo, with her villages: and they dwelt there.

19 For the Lorde had humbled Iudah, becauſe of Ahaz King of [n] Iſrael: for he had brought vengeance vpon Iudah & had grieuouſly tranſgreſſed againſt the Lord)

20 And Tilgath Pilneeſer King of Aſſhur came vnto him, who troubled him and did not ſtrengthen him.

21 For Ahaz ‡ tooke a portion * out of the houſe of the Lord, and out of the kings houſe and of the Princes, and gaue vnto the King of Aſſhur: yet it helped him not.

22 And in the time of his tribulation did he yet treſpaſſe more againſt the Lord, (this is King Ahaz)

23 For he ſacrificed vnto the gods of Damaſcus, which [o] plagued him, and he ſayd, Becauſe the gods of the kings of Aram helped them, I will ſacrifice vnto them, and they wil [p] helpe me: yet they were his ruine, and of all ‖ Iſrael.

24 And Ahaz gathered the veſſels of the houſe of God, and brake the veſſels of the houſe of God, and ſhut vp the doores of the houſe of the Lorde, and made him altars in euery corner of Ieruſalem.

25 And in euery citie of Iudah hee made hie places, to burne incenſe vnto other gods, and prouoked to anger the Lord God of his fathers.

26 Concerning the reſt of his actes, and all his wayes firſt and laſt, beholde, they are written in the booke of the Kings of Iudah and Iſrael.

27 And Ahaz ſlept with his fathers, and they buried him in the citie ‖ of Ieruſalem, but brought him not vnto the [q] ſepulchres of the Kings of Iſrael: and Hezekiah his ſonne reigned in his ſtead.

CHAP. XXIX.

3. 5 Hezekiah repaireth the Temple, and aduertiſeth the Leuites of the corruption of Religion. 12 The Leuites prepare the Temple. 20 The King and his princes ſacrifice in the Temple. 25 The Leuites ſing praiſes. 31 The oblation of the people.

Hezekiah * began to reigne, when he was fiue and twentie yeere olde, and reigned nine and twentie yeere in Ieruſalem: and his mothers name was ‖ Abiiah the daughter of Zechariah.

2 And he did vprightly in the ſight of the Lord, according to all that Dauid his father had done.

3 Hee opened the [a] doores of the houſe of the Lorde in the firſt yeere, and in the [b] firſt moneth of his reigne, and repaired them.

4 And he brought in the Prieſts and the Leuites, and gathered them into the Eaſt ſtreete,

5 And ſayde vnto them, Heare me, yee Leuites: ſanctifie now your ſelues, and ſanctifie the houſe of the Lorde God of your fathers, and carry foorth [c] the filthineſſe out of the Sanctuary.

6 For our fathers haue treſpaſſed, and done euill in the eyes of the Lorde our God, and haue forſaken him, and turned away their faces from the Tabernacle of ẏ Lord, and turned their backes.

7 They haue alſo ſhut the doores of the porche, and quenched the lampes, and haue neyther burnt incenſe, nor offered

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‡ *Ebr. a great captiuitie.*

[c] Who was king of Iſrael.

‡ *Ebr. ſonnes of ſtrength.*

‖ *Or, tyrant.*

[d] Thus by the iuſt iudgement of God Iſrael deſtroyed Iudah.

[e] For they thought they had ouercome them by their own valiantneſſe, and did not conſider that God had deliuered them into their hands, becauſe Iudah had offended him.

[f] May not God aswell puniſh you for your ſinnes, as he hath done theſe men for theirs, ſeeing yours are greater?

[g] Which tribe was now greateſt, and had moſt authoritie.

[h] God will not ſuffer this ſinne, which we commit againſt him, to be vnpuniſhed.

[i] Whoſe names were rehearſed before, verſ. 12.

[k] Either for their wounds or wearineſſe.

[l] To them of the tribe of Iudah.

[m] To Tilgath Pilneeſer, and thoſe Kings that were vnder his dominion, 2.Kin. 16.7.

[n] He meaneth Iudah, becauſe Ahaz forſooke the Lord, and ſought helpe of the infidels: reade of Iſrael taken for Iudah, chap. 15 17.

‡ *Ebr. diuided.*

* 2.*King*. 16.8.

[o] As he falſly ſuppoſed.

[p] Thus the wicked meaſure Gods fauour by proſperitie and aduerſity: for if idolaters proſper, they make their idoles gods, not conſidering that God puniſheth them oftimes whom he loueth, and giueth his enemies good ſucceſſe for a time, whom afterward he will deſtroy.

‖ *Or, Iudah and Beniamin.*

‖ *Or, in Ieruſalem.*

[q] They buried him not in the city of Dauid where were ẏ ſepulchres of the Kings.

* 2.*Kings* 18.1.

‖ *Or, Abi.*

[a] Which Ahaz had ſhut vp, chap. 28.24.

[b] This is a notable example for all princes, firſt to eſtabliſh the pure Religion of God, and to procure that the Lord may be honoured and ſerued aright.

[c] Meaning all the idoles, altars, groues, and whatſoeuer was occupied in their ſeruice, and wherewith the Temple was polluted.

burnt offerings in the Sanctuarie vnto the God of Iſrael.

8 [d] Wherefore the wrath of the Lorde hath bene on Iudah and Ieruſalem: and he hath made them a ‖ ſcattering, a deſolation, and an hiſſing, as you ſee with your eyes.

9 For loe, our Fathers are fallen by the ſword, and our ſonnes, and our daughters, and our wiues are in captiuitie for the ſame cauſe.

10 Nowe ‡ I purpoſe to make a couenant with the Lord God of Iſrael, that hee may [e] turne away his fierce wrath from vs.

11 Nowe my ſonnes, be not deceiued: for the Lord hath * choſen you to ſtande before him, to ſerue him, and to be his miniſters, and to burne incenſe.

12 ¶ Then the Leuites aroſe, Mahath the ſonne of Amaſhai, and Ioel the ſonne of Azariah of the ſonnes of the Cohathites: and of the ſonnes of Merari, Kiſh the ſonne of Abdi, and Azariah the ſonne of Iehalelel: and of the Gerſhonites, Ioah the ſonne of Zimmah, and Eden the ſonne of Ioah:

13 And of the ſonnes of Elizaphan, Shimri, and Iehiel: and of the ſonnes of Aſaph, Zechariah, and Mattaniah:

14 And of the ſonnes of Heman, Iehiel, and Shimei: and of the ſonnes of Ieduthun, Shemaiah, and Uzziel.

15 And they gathered their brethren, and ſanctified themſelues, and came according to the commandement of the king, and ‖ by the words of the Lord, for to clenſe the houſe of the Lord.

16 And the Prieſtes went into the inner parts of the houſe of the Lord, to [f] clenſe it, and brought out all the vncleanneſſe that they found in the Temple of the Lord, into the court of the houſe of the Lorde: and the Leuites tooke it, to carrie it out vnto the brooke Kidron.

17 They began the firſt day of the [g] firſt moneth to ſanctifie it, and the eight day of the moneth came they to the porch of the Lorde: ſo they ſanctified the houſe of the Lord in eight dayes, and in the ſixteenth day of the firſt moneth they made an end.

18 ¶ Then they went in to Hezekiah the King, and ſayd, Wee haue cleanſed all the houſe of the Lord, and the altar of burnt offering, with all the veſſels thereof, and the ‖ ſhewbread table, with all the veſſels thereof:

19 And all the veſſels which king Ahaz had caſt aſide when hee reigned, and tranſgreſſed, haue we prepared and ſanctified: and beholde, they are before the altar of the Lord.

20 ¶ And Hezekiah the king [h] roſe early, and gathered the Princes of the citie, and went vp to the houſe of the Lord.

21 And they brought ſeuen bullocks, and ſeuen rammes, and ſeuen lambes, and ſeuen hee goates, for a * ſinne offring for the kingdome, and for the Sanctuarie, and for Iudah. And hee commanded the Prieſts the ſonnes of Aaron, to offer them on the altar of the Lord.

22 So they ſlewe the bullockes, and the Prieſtes receiued the blood, and [i] ſprinkled it vpon the altar: they ſlew alſo the rammes, and ſprinkled the blood vpon the altar, and they ſlew the lambes, and they ſprinkled the blood vpon the altar.

23 Then they brought the hee goates for the ſinne offering before the King and the Congregation, [k] and they layd their hands vpon them,

24 And the Prieſts ſlew them, and with the blood of them they cleanſed the altar to reconcile all Iſrael: for the king had commanded for all Iſrael the burnt offring and the ſinne offering.

25 Hee appointed alſo the Leuites in the houſe of the Lorde with cymbales, with violes, and with harpes, * according to the commaundement of Dauid, and Gad the Kings Seer, and Nathan the Prophet: for the [l] commaundement was by the hand of the Lorde, and by the hande of his Prophets.

26 And the Leuites ſtoode with the inſtruments of Dauid, and the Prieſtes with the trumpets.

27 And Hezekiah commaunded to offer the burnt offering vpon the Altar: and when the burnt offering began, the ſong of the [m] Lorde beganne with the trumpets, and the inſtruments [n] of Dauid King of Iſrael.

28 And all the Congregation worſhipped, ſinging a ſong, and they blew the trumpets: all this continued vntill the burnt offering was finiſhed.

29 And when they had made an ende of offering, the king and all that were preſent with him, bowed themſelues, and worſhipped.

30 ¶ Then Hezekiah the king and the princes commaunded the Leuites to praiſe the Lord with the [o] words of Dauid, and of Aſaph the Seer: ſo they prayſed with ioy, and they bowed themſelues and worſhipped.

31 And Hezekiah ſpake, and ſayde, Now yee haue ‡ conſecrate your ſelues to the Lord: come neere and bring the ſacrifices and offerings of prayſe into the houſe of the Lord. And the Congregation brought ſacrifices, and offerings of prayſes, and euery man that was willing in heart, offered burnt offerings.

32 And the number of the burnt offrings, which the congregation brought, was ſeuentie bullocks, an hundreth rammes, and two hundreth lambes: all theſe were for a burnt offering to the Lord:

33 And for [p] ſanctification ſixe hundreth bullockes, and three thouſand ſheepe.

34 But the Prieſtes were too fewe, and were not able to ſlay all the burnt offerings, therefore their brethren the Leuites did help them, till they had ended the worke, and vntill other Prieſts were ſanctified; for the Leuites were [q] more vpright in heart to ſanctifie themſelues, then the Prieſts.

35 And alſo the burnt offrings were many with the * fat of the peace offerings, and the drinke offerings of the burnt offering: ſo the ſeruice of the houſe of the Lord was ſet in order.

[d] He ſheweth that the contempt of religion is the cauſe of all Gods plagues.

‖ *Or, a nodding of the head and mockerie.*

‡ *Ebr. it is in mine heart.*

[e] He prooueth by the iudgements of God vpon thoſe that haue contemned his word, that there is no way to auoyd his plagues, but by conforming themſelues to his will.

Numb.18.6.

‖ *Or, concerning the things of the Lord.*

[f] From the pollutions and filth that Ahaz had brought in.

[g] Which conteined part of March and part of April.

‖ *Or, table where the bread was ſet in order.*

[h] By this maner of ſpeech the Ebrewes meane a certaine diligence and ſpeede to do a thing, and when there is no delay.

Leuit 4.14.

[i] For without ſprinkling of blood nothing could be ſanctified, Heb.9.21. exod.24.8.

[k] That is, the King and the Elders, as Leuit.4.15. for they that offered a ſinne offering, muſt lay their hands vpon it, to ſignifie that they had deſerued that death, and alſo that they did conſecrate it to God to be thereby ſanctified, Exod.29.10.

1.Chron.16.4.

[l] This thing was not appointed of man, but it was the commandement of God.

[m] The Pſalme which Dauid had appointed to be ſung for thankeſgiuing.

[n] Which Dauid had appointed to prayſe the Lord with.

[o] With that Pſalme whereof mention is made 1.Chron.16.8.

‡ *Ebr. filled your hands.*

[p] That is, for the holy offerings.

[q] Meaning, were more zealous to ſet forward the religion.

Leuit.3.2,3.

36 Then Hezekiah reioyced, and all the people, that God had made the people ſo [r] readie: for the thing was done ſuddenly.

CHAP. XXX.

1. 13 The keeping of the Paſſeouer by the kings commandement. 6 He exhorteth Iſrael to turne to the Lord. 18 He prayeth for the people. 24 His oblation and the princes. 27 The Leuites bleſſe the people.

AND Hezekiah ſent to all Iſrael, and Iudah, and alſo wrote letters to [a] Ephraim and Manaſſeh, that they ſhould come to the houſe of the Lord at Ieruſalem, to keepe the Paſſeouer vnto the Lord God of Iſrael.

2 And the king and his princes, and all the Congregation had taken counſell in Ieruſalem to keepe the Paſſeouer in the [b] ſecond moneth.

3 For they could not keepe it at this time, becauſe there were not Prieſts enowe ſanctified, neither was the people gathered to Ieruſalem.

4 And the thing pleaſed the king, and all the Congregation.

5 And they decreed to make proclamation thorowout all Iſrael from [c] Beer-ſheba euen to Dan, that they ſhould come to keepe the Paſſeouer vnto the Lord God of Iſrael at Ieruſalem: for they had not done it of a great time, [d] as it was written.

6 ¶ So the poſtes went with letters by the commiſſion of the king and his princes, thorowout all Iſrael and Iudah, and with the commandement of the king, ſaying, Ye children of Iſrael, turne againe vnto yͤ Lord God of Abraham, Izhak, and Iſrael, and [e] he will returne to the remnant that are eſcaped of you out of the hands of the kings of Aſhur.

7 And be not ye like your fathers, & like your brethren, which treſpaſſed againſt the Lord God of their fathers: and therefore he made them deſolate as ye ſee.

8 Be not ye now ſtifnecked like your fathers, but [f] giue the hand to the Lord, and come into his Sanctuarie, which hee hath ſanctified for euer, and ſerue the Lord your God, and the fierceneſſe of his wrath ſhall turne away from you.

9 For if ye returne vnto the Lord, your brethren and your children ſhall finde mercie before them that led them captiues, and they ſhall [g] returne vnto this land: for the Lord your God is gracious and mercifull, and will not turne away his face from you, if ye conuert vnto him.

10 ¶ So the poſts went from citie to city thorow the land of Ephraim and Manaſſeh, euen vnto Zebulun: but they [h] laughed them to ſcorne, and mocked them.

11 Neuertheleſſe, diuers of Aſher, and Manaſſeh, and of Zebulun ſubmitted themſelues, and came to Ieruſalem.

12 And the hand of God was in Iudah, ſo that hee gaue them one [i] heart to doe the commandement of the king, and of the rulers, according to the word of the Lord.

13 And there aſſembled to Ieruſalem much people, to keepe the feaſt of the vnleauened bread in the ſecond moneth, a very great aſſembly.

14 ¶ And they aroſe, and tooke away the [k] altars that were in Ieruſalem: and all thoſe for incenſe tooke they away, and caſt them into the brooke Kidron.

15 Afterward they ſlewe the Paſſeouer the foureteenth day of the ſecond moneth: and the Prieſtes and Leuites were [l] aſhamed, and ſanctified themſelues, and brought the burnt offerings into the houſe of the Lord.

16 And they ſtoode in their place after the maner, according to the Lawe of Moſes the man of God: and the Prieſts ſprinkled the [m] blood, receiued of the hands of the Leuites.

17 Becauſe there were many in the congregation that were not ſanctified, therefore the Leuites had the charge of the killing of the Paſſeouer for all that were not cleane, to ſanctifie it to the Lord.

18 For a multitude of the people, euen a multitude of Ephraim, and Manaſſeh, Iſſachar and Zebulun had not clenſed themſelues, yet did eate the Paſſeouer, but not as it was written: wherefore Hezekiah prayed for them, ſaying, The [n] good Lord be mercifull toward him,

19 That prepareth his whole heart to ſeeke the Lord God, the God of his fathers, though he be not clenſed, according to the purification of the Sanctuarie.

20 And the Lorde heard Hezekiah, and [o] healed the people.

21 And the children of Iſrael that were preſent at Ieruſalem, kept the feaſt of the vnleauened breade ſeuen dayes with great ioy, and the Leuites, and the Prieſts prayſed the Lord day by day, ſinging with loud inſtruments vnto the Lord.

22 And Hezekiah ‡ ſpake comfortably vnto all the Leuites that had good knowledge to ſing vnto the Lord: and they did eate in that feaſt ſeuen dayes, and offered peace offrings, and prayſed the Lord God of their fathers.

23 And the whole aſſembly tooke counſell to keepe it other ſeuen dayes. So they kept it ſeuen dayes with ioy.

24 For Hezekiah king of Iudah had giuen to the Congregation a [p] thouſand bullocks, and ſeuen thouſand ſheepe. And the princes had giuen to the Congregation a thouſand bullocks, and ten thouſand ſheepe: and many Prieſts were ſanctified.

25 And all the Congregation of Iudah reioyced with the Prieſtes and the Leuites, and all the Congregation that came out of Iſrael, and the ſtrangers that came out of the land of Iſrael, and that dwelt in Iudah.

26 So there was great ioy in Ieruſalem: for ſince the time of Salomon the ſonne of Dauid king of Iſrael, there was not the like thing in Ieruſalem.

27 Then the Prieſts and the Leuites aroſe, and [q] bleſſed the people, and their voice was heard, and their prayer came vp vnto heauen, to his holy habitation.

CHAP.

[r] He ſheweth that religion can not proceede, except God touch the heart of the people.

[a] Meaning, all Iſrael whom Tilgath Pilneeſar had not taken away into the captiuitie, 2.Kings 15.29.

[b] Though they ought to haue done it in the firſt moneth, as Exod. 12.18. Numb. 9. 3. yet, if any were not cleane, or els had a long iourney, they might deferre it vnto the ſecond moneth, as Num 9. 10,11.

[c] From one ende of the land to the other, North and South.

[d] In ſuch ſort and perfection as God had appointed.

[e] He will haue compaſſion on them, and preſerue them.

[f] Submit your ſelues to the Lord, and rebell no more.

[g] God will not onely preſerue you, but through your repentance reſtore your brethren, which for their ſinnes he gaue into the hands of the enemies.

[h] Though the wicked mocke at the ſeruants of God, by whom he called them to repentance, as Gen. 19.14. yet the word ceaſeth not to fructifie in the hearts of Gods elect.

[i] He ſheweth the cauſe why ſome obey and ſome mocke at Gods calling, to wit, becauſe his ſpirit is with the one ſort, and mooueth their heart, and the other are left to themſelues.

[k] Which declareth that we muſt put away thoſe things wherewith God is offended, before we can ſerue him aright.

[l] Seeing their owne negligence (who ſhould haue bene moſt prompt) and the readineſſe of the people, Chap. 29.36.

[m] To wit, of the Lambe of the Paſſeouer.

[n] He knew that faith and ſinceritie of heart was more agreeable to God, then the obſeruation of theſe ceremonies, and therefore he prayed vnto God to pardon this fault vnto the people, which did not offend of malice, but of ignorance.

[o] That is, did accept them as purified.

‡ *Ebr. ſpake to the heart.*

[p] This great liberalitie declareth how Kings, Princes, and all they to whom God hath giuen wherewith, ought to be moſt readie to beſtow it in ſetting foorth of Gods glory.

[q] According to that which is written, Num. 6. 23. when they ſhould diſmiſſe the people.

CHAP. XXXI.

1 The people deſtroy idolatry. 2 Hezekiah appointeth Prieſts and Leuites, 4 and prouideth for their liuing. 13 He ordeineth ouerſeers to diſtribute to euery one his portion.

AND when all theſe things were finiſhed, all Iſrael that were found in the cities of Iudah, went out and [a] brake the images, and cut downe the groues, and brake downe the hie places, and the altars thorowout all Iudah and Beniamin, in Ephraim alſo and Manaſſeh, vntill they had made an ende: afterward all the [b] children of Iſrael returned euery man to his poſſeſſion, into their owne cities.

[a] According to the commandement of ẏ Lord, Deut.7.25.ioſh.7.1. 2.mac.12.40.

[b] That is, all they which came to the Paſſeouer.

2 And Hezekiah appointed the courſes of the Prieſts and Leuites, by their turnes, euery man according to his office, both Prieſts and Leuites, for the burnt offering and peace offerings, to miniſter and to giue thankes, and to prayſe in the gates of the [c] tents of the Lord.

[c] That is, in the Temple where they aſſembled as in a tent.

3 (And the Kings portion was of his owne ſubſtance for the burnt offerings, euen for the burnt offerings of the morning and of the euening, and the burnt offerings for the Sabbaths, and for the new moones, and for the ſolemne feaſtes, * as it is written in the Law of the Lord)

Num.28.3,9.

4 Hee commanded alſo the people that dwelt in Ieruſalem, to giue a [d] part to the Prieſtes, and Leuites, that they might bee [e] encouraged in the Law of the Lord.

[d] The tithes and firſt fruits for the maintenance of the Prieſts and Leuites.

[e] That their minds might not bee entangled with prouiſion of worldly things, but that they might wholly, & cheerefully ſerue the Lord.

5 ¶ And when the commandement was ‖ ſpred, the children of Iſrael brought abundance of firſt fruits of corne, wine, and oyle, and hony, and of all the increaſe of the field, and the tithes of all things brought they abundantly.

‖*Or, publiſhed.*

6 And the children of Iſrael and Iudah that dwelt in the cities of Iudah, they alſo brought the tithes of bullokes and ſheepe, and the holy tithes [f] which were conſecrate vnto the Lord their God, and layd them on [g] many heapes.

[f] Which they had dedicate to the Lord by a vowe.

[g] For the reliefe of the Prieſts, Leuites, widowes, pupils, fatherles, ſtrangers, & ſuch as were in neceſſitie.

7 In the third moneth they began to lay the foundation of the heapes, and finiſhed them in the ſeuen moneth.

8 ¶ And when Hezekiah and the Princes came and ſaw the heapes, they [h] bleſſed the Lord and his people Iſrael.

[h] They praiſed the Lord, and prayed for all proſperitie to his people.

9 And Hezekiah queſtioned with the Prieſtes and the Leuites concerning the heapes.

10 And Azariah the chiefe Prieſt of the houſe of Zadok anſwered him, and ſayde, Since the people began to bring the offerings vnto the houſe of the Lord, wee haue [i] eaten and haue bene ſatiſfied, and there is left in abundance: for the Lord hath bleſſed his people, and this abundance that is left.

[i] He ſheweth that this plenteous liberalitie is expedient for the maintenance of the miniſters, and that God therefore proſpereth his people, and increaſeth by his bleſſing that which is giuen.

11 ¶ And Hezekiah commaunded to prepare chambers in the houſe of the Lord: and they prepared them,

12 And caried in the firſt fruites, and the tithes, and the dedicate things faithfully: and ouer them was Conaniah the Leuite, the chiefe, and Shimei his brother the ſecond.

13 And Iehiel, and Azariah, and Nahath, and Aſahel, and Ierimoth, and Iozabad, and Eliel, and Iſmachiah, and Mahath, and Benaiah were ouerſeers ‡ by the appointment of Conaniah, and Shimei his brother, and by the commandement of Hezekiah the King, and of Azariah the chiefe of the houſe of God.

‡*Ebr. by the hand*

14 And Kore the ſonne of Imnah the Leuite, porter toward the Eaſt, was ouer the things that were willingly offered vnto God, to diſtribute the oblations of the Lord, and the holy things that were conſecrate.

15 And at his hand were Eden, and Miniamin, and Ieſhua, and Shemaiah, Amariah, and Shechaniah, in the cities of the Prieſtes, to diſtribute with fidelitie to their brethren by courſes both to the great and ſmall,

16 Their dayly portion: beſide their generation being males [k] from three yeere old and aboue, euen to all that entred into the houſe of the Lorde to their office in their charge, according to their courſes:

[k] Who had alſo a portion and allowance in this diſtribution.

17 Both to the generation of the Prieſts after the houſe of their fathers, and to the Leuites, from twenty yeere olde and aboue, according to their charge in their courſes:

18 And to the generation of all their children, their wiues, and their ſonnes and their daughters throughout all the Congregation: for by their [l] fidelitie are they partakers of the holy things.

[l] Meaning, that either by the faithfull diſtributions of the officers, euery one had their part in the things that were offered, or elſe that their wiues and children were relieued, becauſe the Leuites were faithfull in their office, and ſo depended on them.

19 * Alſo to the ſonnes of Aaron, the Prieſts, which were in the fields and ſuburbs of their cities, in euery citie the men that were appointed by names, ſhould giue portions to all the males of the Prieſts, and to all the generation of the Leuites.

20 And thus did Hezekiah thorowout all Iudah, and did wel and vprightly, and truely before the Lord his God.

21 And in all the workes that hee began for the ſeruice of the houſe of God, both in the Lawe and in the commandements, to ſeeke his God, hee did it with all his heart, and proſpered.

CHAP. XXXII.

1 Saneherib inuadeth Iudah. 3 Hezekiah prepareth for the warre. 7 He exhorteth the people to put their truſt in the Lord. 9 Saneherib blaſphemeth God. 20 Hezekiah prayeth. 23 The Angel deſtroyeth the Aſſyrians: and the king is ſlain. 25 Hezekiah is not thankfull toward the Lorde. 33 His death.

AFter theſe things faithfully deſcribed, * Saneherib King of Aſſhur came and entred into Iudah, and beſieged the ſtrong cities, and thought to ‡ winne them for himſelfe.

2.King.18.13. iſa.30.1.ecclus.48.18.

‡*Ebr. breake them vp.*

2 When Hezekiah ſaw that Saneherib was come, and that ‡ his purpoſe was to fight againſt Ieruſalem,

‡*Ebr. face.*

3 Then he tooke counſell with his princes and his nobles, to ſtop the water of the fountaines without the citie: and they did helpe him.

4 So many of the people aſſembled themſelues, and ſtopt all the fountaines, and

the riuer that ranne through the middes of the countrey, ſaying, Why ſhould the Kings of Aſſhur come, and finde much water?

5 And ‡ hee tooke courage, and built all the broken wall, and made vp the towers, and another wall without, and repayred [a] Millo in the [b] citie of Dauid, and made many [c] darts and ſhields.

6 And hee ſet captaines of warre ouer the people, and aſſembled them to him in the broad place of the gate of the citie, and ‡ ſpake comfortably vnto them, ſaying,

7 Be ſtrong and couragious: feare not, neither bee afrayd for the King of Aſſhur, neither for all the multitude that is with him: * for there be mo with vs, then is with him.

8 With him is an [d] arme of fleſh, but with vs is the [e] Lorde our God for to helpe vs, and to fight our battels. Then the people were confirmed by the wordes of Hezekiah king of Iudah.

9 *After this did Saneherib king of Aſſhur ſend his ſeruants to Ieruſalem (while he was [f] againſt Lachiſh, and all his dominion with him) vnto Hezekiah king of Iudah, and vnto all Iudah that were at Ieruſalem, ſaying,

10 Thus ſayth Saneherib the King of Aſſhur, Wherein doe ye truſt, that ye will remaine in Ieruſalem, during the ſiege?

11 Doth not Hezekiah entiſe you to giue ouer your ſelues vnto death by famine and by thirſt, ſaying, The Lorde our God ſhall deliuer vs out of the hande of the King of Aſſhur?

12 Hath not the ſame Hezekiah taken away his high places and his [g] altars, and commanded Iudah and Ieruſalem, ſaying, Ye ſhall worſhip before one altar, and burne incenſe vpon it?

13 Know yee not what I and my fathers haue done vnto all the people of other countreys? Were the gods of the nations of other lands able to deliuer their land out of mine hand?

14 Who is hee of all the [h] gods of thoſe nations (that my fathers haue deſtroyed) that could deliuer his people out of mine hand, that your God ſhould bee able to deliuer you out of mine hand?

15 Nowe therefore let not Hezekiah deceiue you, nor ſeduce you after this ſort, neither beleeue ye him: for none of all the gods of any nation or kingdome was able to deliuer his people out of [i] mine hande, and out of the hand of my fathers: how much leſſe ſhall your gods deliuer you out of mine hand?

16 And his ſeruaunts ſpake yet more againſt the Lorde God, and againſt his [k] ſeruant Hezekiah.

17 Hee wrote alſo letters, blaſpheming the Lorde God of Iſrael, and ſpeaking againſt him, ſaying, As the gods of the nations of other countries could not deliuer their people out of mine hand, ſo ſhall not the God of Hezekiah deliuer his people out of mine hand.

18 Then they [l] cryed with a loude voyce in the Iewes ſpeach vnto the people of Ieruſalem that were on the wall, to feare them and to aſtoniſh them, that they might take the citie.

19 Thus they ſpake againſt the God of Ieruſalem, as againſt the gods of the people of the earth, euen the [m] workes of mans hands.

20 But Hezekiah the king, and the Prophet Iſaiah the ſonne of Amoz [n] prayed againſt this, and cried to heauen.

21 And the Lord ſent an Angel which deſtroyed all the valiant men, and the princes and [o] captaines of the hoſte of the king of Aſſhur: ſo hee returned ‡ with ſhame to his owne land. And when hee was come into the houſe of his god, they that came foorth of his [p] owne bowels, ſlew him there with the ſword.

22 So the Lord ſaued Hezekiah and the inhabitants of Ieruſalem from the hand of Saneherib king of Aſſhur, and from the hand of all other, and ‖ maintained them on euery ſide.

23 And many brought offerings vnto the Lord to Ieruſalem, and preſents to Hezekiah king of Iudah, ſo that he was [q] magnified in the ſight of al nations from thenceforth.

24 * In thoſe dayes Hezekiah was ſicke vnto the death, and prayed vnto the Lord, who ſpake vnto him, and gaue him [r] a ſigne.

25 But Hezekiah did not render according to the rewarde beſtowed vpon him: for his heart [ſ] was lift vp, and wrath came vpon him, and vpon Iudah and Ieruſalem.

26 Notwithſtanding Hezekiah humbled himſelfe (after that his heart was lifted vp) hee & the inhabitants of Ieruſalem, and the wrath of the Lorde came not vpon them in the dayes of Hezekiah.

27 Hezekiah alſo had exceeding much riches and honour, and hee gate him treaſures of ſiluer and of gold, and of precious ſtones, and of ſweete odours, and of ſhieldes, and of all pleaſant veſſels.

28 And of ſtorehouſes for the increaſe of wheat and wine, and oyle, and ſtalles for all beaſts, and ‖ rowes for the ‖ ſtables.

29 And he made him cities, and had poſſeſſion of ſheepe and oxen in abundance: for God had giuen him ſubſtance exceeding much.

30 This ſame Hezekiah alſo ſtopped the vpper water ſprings of [t] Gihon, and ledde them ſtreight vnderneath toward the citie of Dauid Weſtward. So Hezekiah proſpered in all his workes.

31 But becauſe of the ambaſſadours of the princes of Babel, which ſent vnto him to enquire of the wonder that was done in the land, God left him to [u] trie him, and to know all that was in his heart.

32 Concerning the reſt of the actes of Hezekiah, and his goodneſſe, beholde, they are written in the viſion of Iſhaiah the

Prophet,

‡ *Ebr. hee was ſtrengthened.*

[a] He made a double wall.

[b] Reade 2.Sam. 5.9.

[c] Some reade, ſwords or daggers.

‡ *Ebr. he ſpake to their heart.*

2.*King*.6.16.

[d] That is, the power of man.

[e] This declareth that Hezekiah did euer put his truſt in God, and yet made himſelfe ſtrong and vſed lawfull meanes, leſt hee ſhould ſeeme to tempt God.

2.*King*.18.17.

[f] While he beſieged Lachiſh.

[g] Thus the wicked put no difference betweene true religion and falſe, God and idols: for Hezekiah onely deſtroyed idolatry and placed true religion: thus the Papiſts ſlander the ſeruants of God: for when they deſtroy idolatry, they ſay that they aboliſh religion.

[h] This is his blaſphemie, that he will compare the liuing God to vile idoles.

[i] When man hath proſperity, he ſwelleth in pride, and thinketh himſelfe able to reſiſt and ouercome euen God himſelfe.

[k] Herein we ſee that when the wicked ſpeake euill of the ſeruants of God, they care not to blaſpheme God himſelfe: for if they feared God, they would loue his ſeruants.

[l] Their words are written, 2.King.18.19.

[m] Which were inuented, made, and authorized by man.

[n] This ſheweth what is the beſt refuge in al troubles and dangers.

[o] To the number of an hundred fourescore and fiue thouſand, as 2.King.19.35,36.

‡ *Ebr. with ſhame of face.*

[p] Meaning, Adramelech, and Sharezer his ſonnes.

‖ *Or, gouerned.*

[q] Thus after trouble God ſendeth comfort to all them that patiently waite on him, & conſtantly put their truſt in his mercies.

2.*King*.20.1. *Iſa*.38.1.

[r] To confirme his faith in Gods promiſe, who declared to him by his Prophet that his life ſhould be prolonged fifteene yeere.

[ſ] He was lifted vp with the pride of his victory and treaſures, & ſhewed them for an oſtentation to the ambaſſadors of Babylon.

‖ *Or, ranges, and partitions.*

‖ *Or, rackes.*

[t] Which alſo was called Siloe, whereof mention is made, Iſa.8.6. iohn 9.7.

[u] Here we ſee the cauſe, why the faithfull are tempted, which is to trie whether they haue faith or no, and ỷ they may feele the preſence of God, who ſuffereth them not to bee ouercome by tentations, but in their weakeneſſe miniſtreth ſtrength.

Prophet, the ſonne of Amoz, in the booke of the kings of Iudah and Iſrael.

33 So Hezekiah ſlept with his fathers, and they buried him in the higheſt ſepulchre of the ſonnes of Dauid: and all Iudah and the inhabitants of Ieruſalem did him honour at his death: and Manaſſeh his ſonne reigned in his ſtead.

CHAP. XXXIII.

1 Manaſſeh an idolater. 9 He cauſeth Iudah to erre. 11 He is led away priſoner into Babylon. 12 Hee prayeth to the Lord, and is deliuered. 14 Hee aboliſheth idolatry, 16 and ſetteth vp true religion. 20 Hee dieth, and Amon his ſonne ſucceedeth, 24 whom his owne ſeruants ſlay.

Manaſſeh was twelue yeere old, *when he began to reigne, and he reigned fiue and fifty yeere in Ieruſalem:

2.King.21.1.

2 And he did euil in the ſight of the Lord, like the abominatiōs of the heathen,* whom the Lorde had caſt out before the children of Iſrael.

Deut.18.9.

3 For hee went backe and built the high places,* which Hezekiah his father had broken downe: * and he ſet vp altars for Baalim, and made groues, and worſhipped all the hoſt of the heauen, and ſerued them.

2.King.18.4. Ier.32.34. 2.kin.17.10.

4 Alſo he built altars in the houſe of the Lord, whereof the Lord had ſayd, * In Ieruſalem ſhall my Name be for euer.

2.King.21.4.

5 And hee built altars for all the hoſte of the heauen in the two courtes of the houſe of the Lord.

6 [a] And hee cauſed his ſonnes to paſſe thorow the fire in the valley of Ben-hinnom: he gaue himſelfe to witchcraft, and to charming, and to ſorcerie, and he vſed them that had familiar ſpirits, and ſoothſayers: he did very much euil in the ſight of the Lord to anger him.

[a] Reade 2.King.16.3.

7 He put alſo the carued image, which he had made, in the houſe of God: whereof God had ſaid to Dauid, & to Salomon his ſonne, * In this houſe and in Ieruſalem, which I haue choſen before all the tribes of Iſrael, will I put my Name for euer.

1.King.8 29.and 9.3.2.king.21.7. and 23.27.

8 Neither will * I make the foote of Iſrael to remooue any more out of the land which I haue appointed for your fathers, ſo that they take heed, and do all that I haue commaunded them, according to the Lawe and ſtatutes and iudgements by the [b] hand of Moſes.

2.Sam.7.10.

[b] By the charge giuen to Moſes.

9 So Manaſſeh made Iudah and the inhabitants of Ieruſalem to erre, and to doe woorſe then the heathen, whom the Lords had deſtroyed before the children of Iſrael.

10 ¶ And the Lord ſpake [c] to Manaſſeh and to his people, but they would not regard.

[c] Meaning, by his Prophets, but their hearts were not touched to beleeue and repent, without the which the preaching of, the word taketh no place.

11 Wherefore the Lorde brought vpon them the captaines of the hoſte of the king of Aſhur, which tooke Manaſſeh, and put him in fetters, and bound him in chaines, and caried him to Babel.

12 And when hee was in tribulation, hee prayed to the Lord his God, & humbled himſelfe greatly before the God of his fathers.

13 And prayed vnto him: and God was [d] entreated of him, and heard his prayer, and brought him againe to Ieruſalem into his kingdome: then Manaſſeh knewe that the Lord was God.

[d] Thus affliction giueth vnderſtanding: for he that hated God in his proſperitie, now in his miſerie ſeeketh vnto him.

14 Nowe after this he built a wall without the citie of Dauid, on the Weſt ſide of [e] Gihon in the valley, euen at the entrie of the fiſh gate, and compaſſed about [f] Ophel, and raiſed it very high, and put captaines of warre in all the ſtrong cities of Iudah.

[e] Reade Chap. 32.30.

[f] Reade Chap. 27.3.

15 And hee tooke away the ſtrange gods and the image out of the houſe of the Lord, and all the altars that hee had built in the mount of the houſe of the Lord, and in Ieruſalem, and caſt them out of the citie.

16 And hee prepared the [g] altar of the Lord, and ſacrificed thereon peace offrings, and of thankes, and commaunded Iudah to ſerue the Lord God of Iſrael.

[g] Which Salomon had cauſed to be made.

17 Neuertheleſſe, the people did ſacrifice ſtill in the high places, but vnto the [h] Lord their God.

[h] Thus by ignorance they were deceiued, thinking it nothing to keepe the altars, ſo that they worſhipped God: but it is idolatry to worſhip God any otherwiſe then he hath appointed.

18 ¶ Concerning the reſt of the actes of Manaſſeh, and his [i] prayer vnto his God, and the wordes of the Seers, that ſpake to him in the Name of the Lorde God of Iſrael, behold, they are written in the booke of the kings of Iſrael.

[i] Which albeit that it is not conteined in the Ebrew, yet becauſe it is heere mentioned, & is written in the Greeke, we haue placed it in the ende of this booke.

19 And his prayer, and how God was intreated of him, and all his ſinne, and his treſpaſſe, and the places wherein he built high places, and ſet groues and images (before he was humbled) beholde, they are written in the booke of the ‖ Seers.

‖*Or, Hozai.*

20 So Manaſſeh ſlept with his fathers, and they buried him in his own [k] houſe, and Amon his ſonne reigned in his ſtead.

[k] Becauſe hee had ſo horribly offended againſt the Lord, they did not bury him in the ſepulchres of the kings, but in the garden of the kings houſe.

21 ¶ Amon was two and twentie yeere olde when hee began to reigne, and reigned two yeere in Ieruſalem.

22 But hee did euill in the ſight of the Lord, as did Manaſſeh his father: for Amon ſacrificed to al the images, which Manaſſeh his father had made, and ſerued them.

23 And hee humbled not himſelfe before the Lord, as Manaſſeh his father had humbled himſelfe: but this Amon treſpaſſed more and more.

24 And his ſeruants * conſpired againſt him, and ſlew him in his owne houſe.

2.King.21.23.

25 But the people of the lande ſlewe all them that had conſpired againſt king Amon: and the people of the land made Ioſiah his ſonne king in his ſtead.

CHAP. XXXIIII.

1 Ioſiah deſtroyeth the idoles, 8 and reſtoreth the Temple. 14 The booke of the Lawe is found. 21 Hee ſendeth to Huldah the Propheteſſe for counſell. 27 God heareth his prayer. 31 He maketh a couenant with God.

Ioſiah * was eight yeere olde when hee began to reigne, and hee reigned in Ieruſalem one and thirtie yeere.

2King.22.1.

2 And he did vprightly in the ſight of the Lord, and walked in the wayes of [a] Dauid his father, and bowed neither to the right hand nor to the left.

[a] Hee followed Dauid in all points that hee followed the Lord.

3 And in the eight yeere of his reigne

(when he was yet a [b] childe) he beganne to ſeeke after the God of Dauid his father, and in the twelft yeere he began to purge Iudah and Ieruſalem from the high places and the groues, and the carued images and molten images.

4 And they brake downe [c] in his ſight the altars of Baalim, and hee cauſed to cut downe the images that were on high vpon them: he brake alſo the groues, and the carued images, and the molten images, and ſtampt them to powder, and ſtrawed it vpon the graues of them that had ſacrificed vnto them.

5 Alſo he burnt the [d] bones of the prieſts vpon their altars, and purged Iudah and Ieruſalem.

6 And in the cities of Manaſſeh, and Ephraim, and Simeon, euen vnto Naphtali, with their maules they brake all round about.

7 And when he had [e] deſtroyed the altars and the groues, and had broken and ſtamped to powder the images, & had cut downe all the idoles throwout all the land of Iſrael, he returned to Ieruſalem.

8 ¶ *Then in the eighteenth yeere of his reigne when hee had purged the land and the Temple, he ſent Shaphan the ſonne of Azaliah, and Maaſeiah the Gouernour of the citie, and Ioah the ſonne of Ioahaz the Recorder, to repaire the houſe of the Lorde his God.

9 And when they came to Hilkiah the high Prieſt, they deliuered the money that was brought into the houſe of God, which the Leuites that kept the doore had gathered at the hand of Manaſſeh, and Ephraim, and of all the reſidue of Iſrael, and of all Iudah and Beniamin, and || of the inhabitants of Ieruſalem.

10 And they put it in the handes of them that ſhould doe the worke, and had the ouerſight in the houſe of the Lorde: and they gaue it to the workemen that wrought in the houſe of the Lord, to repaire and amend the houſe.

11 Euen to the workemen and to the builders gaue they it, to buy hewed ſtone and timber for couples and for beames of the [f] houſes, which the kings of Iudah had deſtroyed.

12 And the men did the worke [g] faithfully, and the ouerſeers of them were Iahath and Obadiah the Leuites, of the children of Merari, and Zechariah, and Meſhullam, of the children of the Kohathites to ſet it forward: and of the Leuites all that could ſkill of inſtruments of muſicke.

13 And they were ouer the bearers of burdens, & them that ſet forward all the workemen in euery worke: and of the Leuites were ſcribes, and officers and porters.

14 ¶ And when they brought out the money that was brought into the houſe of the Lord, Hilkiah the Prieſt found the [h] booke of the Law of the Lord giuen by the hand of Moſes.

15 Therefore Hilkiah anſwered, and ſaid to Shaphan the chancellour, I haue found the booke of the Lawe in the houſe of the Lord: and Hilkiah gaue the booke to Shaphan.

16 And Shaphan caried the booke to [i] the king, and brought the king word againe, ſaying, All that is committed to the hand of thy ſeruants, that do they.

17 For they haue gathered the money that was found in the houſe of the Lord, and haue deliuered it into the hands of the ouerſeers, and to the hands of the workemen.

18 Alſo Shaphan the chanceller declared to the king, ſaying, Hilkiah the Prieſt hath giuen me a booke: and Shaphan read it before the king.

19 And when the king had heard the words of the Law, he [k] tare his clothes.

20 And the king commaunded Hilkiah and Ahikam the ſonne of Shaphan, and Abdon the ſonne of Micah, and Shaphan the chancellour, and Aſaiah the kings ſeruant, ſaying,

21 Go and enquire of the Lord for me, and for the reſt in Iſrael and Iudah, concerning the wordes of this booke that is found: for great is the wrath of the Lord that is fallen vpon vs, becauſe our [l] fathers haue not kept the word of the Lord, to doe after all that is written in this booke.

22 Then Hilkiah and they that the king had appointed, went to Huldah the Propheteſſe the wife of Shallum, the ſonne of || Tokhath, the ſonne of || Haſrah keeper of the [m] wardrobe (and ſhe dwelt in Ieruſalem within the [n] colledge) and they communed hereof with her.

23 And ſhe anſwered them, Thus ſayth the Lord God of Iſrael, Tell ye the [o] man that ſent you to me,

24 Thus ſayth the Lord, Behold, I will bring euill vpon this place, and vpon the inhabitants thereof, euen all the curſes, that are written in the booke which they haue read before the king of Iudah:

25 Becauſe they haue forſaken mee, and burnt incenſe vnto other gods, to anger mee with all the workes of their [p] hands, therefore ſhall my wrath fall vpon this place, and ſhall not be quenched.

26 But to the king of Iudah, who ſent you to enquire of the Lord, ſo ſhall ye ſay vnto him, Thus ſayth the Lord God of Iſrael, The words which thou haſt heard, ſhal come to paſſe.

27 But becauſe thine heart did [q] melt, and thou didſt humble thy ſelfe before God, when thou heardeſt his words againſt this place, and againſt the inhabitants thereof, & humbledſt thy ſelfe before mee, and tareſt thy clothes, and wepteſt before me, I haue alſo heard it, ſayth the Lord.

28 Beholde, I will gather thee to thy fathers, and thou ſhalt be put in thy graue in peace, and thine eyes ſhall not ſee all the euill which I wil bring vpon this [r] place, and vpon the inhabitants of the ſame. Thus they brought the king word againe.

29 ¶ Then the king ſent and gathered all the Elders of Iudah and Ieruſalem.

30 And the king went vp into the houſe of the Lord, and all the men of Iudah, and the inhabitants of Ieruſalem, and the

Prieſts

[b] When he was but ſixteene yere olde, he ſhewed himſelfe zealous of Gods glory, and at twentie yeere olde he aboliſhed idolatry, and reſtored the true religion.

[c] Which ſheweth that he would ſee the reformation with his owne eyes.

[d] Reade 2.King.23.16.

[e] This great zeale of this godly King the holy Ghoſt ſetteth forth as an example and patterne to other kings and rulers, to teach them what God requireth of them.

2.*King*.22,3.

|| *Or, they returned to Ieruſalem.*

meaning Shaphan,&c.

[f] For there were many portions and pieces annexed to the Temple.

[g] Meaning, that they were in ſuch credit for their fidelitie, that they made none accounts of that which they receiued, 2.Kings 22.7,9.

[h] Reade 2.Kings 22.8.

[i] For the king was commanded to haue continually a copie of this booke, and to reade therein day and night, Deut,17,18.

[k] For ſorow that the word of God had bene ſo long ſuppreſſed, and the people kept in ignorance, conſidering alſo the curſes conteined therein againſt the tranſgreſſours.

[l] Thus the godly doe not onely lament their owne ſinnes, but alſo that their fathers and predeceſſours haue offended God.

|| *Or, Tikuah.*

|| *Or, Harhas.*

[m] Meaning, either of the prieſts apparel, or of the kings.

[n] Reade hereof, 2.king.22.15.

[o] That is, to the king.

[p] This ſhe ſpeaketh in contempt of the idolaters, who contrary to reaſon and nature make that a god which they haue made and framed with their owne hands.

[q] This declareth what is the end of Gods threatnings, to call his to repentance, and to aſſure the vnrepentant of their deſtruction.

[r] It may appeare that very fewe were touched with true repentance, ſeeing that God ſpared them for a time, onely for yͤ kings ſake.

Prieſts and the Leuites, and all the people from the greateſt to the [f] ſmalleſt, & he read in their eares all the wordes of the booke of the couenant that was found in the houſe of the Lord.

31 And the king ſtood by his pillar, and made a couenant before the Lord, to walke after the Lord, and to keepe his commandements, and his teſtimonies, and his ſtatutes, with all his heart, and with all his ſoule, and that hee would accompliſh the wordes of the couenant written in the ſame booke.

32 And hee cauſed all that were found in Jeruſalem and Beniamin to ſtand to it: and the inhabitants of Jeruſalem did according to the couenant of God, euen the God of their fathers.

33 So Joſiah tooke away all the abominations out of all the countreys that perteined to the children of Iſrael, and compelled all [e] that were found in Iſrael, to ſerue the Lord their God: ſo all his dayes they turned not backe from the Lord God of their fathers.

CHAP. XXXV.

1 Ioſiah keepeth the Paſſeouer. 2 Hee ſetteth forth Gods ſeruice 20 He fighteth againſt the king of Egypt, and dieth. 24 The people bewaile him.

MOreouer * Joſiah kept a Paſſeouer vnto the Lord in Jeruſalem, and they ſlew the [a] Paſſeouer in the fourteenth day of the firſt moneth.

2 And he appointed the Prieſts to their charges, and encouraged them to the ſeruice of the houſe of the Lord,

3 And hee ſayde vnto the Leuites that [b] taught all Iſrael, and were ſanctified vnto the Lorde, Put the holy Arke in the houſe which Salomon the ſonne of Dauid King of Iſrael did build: it ſhall be no more a [c] burden vpon your ſhoulders: ſerue now the Lord your God and his people Iſrael,

4 And prepare your ſelues by the houſes of your fathers according to your courſes, as * Dauid the King of Iſrael hath written, and according to the writing of Salomon his ſonne,

5 And ſtand in the Sanctuary according to the diuiſion of the families of your brethren ‖ the children of the people, and after the diuiſion of the familie of the Leuites:

6 So kill the Paſſeouer, & ſanctifie your ſelues, and [d] prepare your brethren that they may doe according to the worde of the Lord by the hand of Moſes.

7 Joſiah alſo gaue to the ‡ people ſheepe, lambes, and kids, all for the Paſſeouer, euen to all that were preſent, to the number of thirty thouſand, & three thouſand bullocks: theſe were of the kings ſubſtance.

8 And his Princes offered willingly vnto the people, to the Prieſtes and to the Leuites: Hilkiah, and Zechariah, and Jehiel, rulers of the houſe of God, gaue vnto the Prieſts for the Paſſeouer, euen two thouſand and ſixe hundred ſheepe, and three hundred bullocks.

9 [e] Conaniah alſo and Shemaiah and Nethaneel his brethren, and Haſhabiah and Jeiel, and Joſabad, chiefe of the Leuites gaue vnto the Leuites for the Paſſeouer, fiue thouſand ſheepe, and fiue hundreth bullocks.

10 Thus the ſeruice was prepared, and the Prieſtes ſtood in their places, alſo the Leuites in their orders, according to the Kings commandement:

11 And they ſlew the Paſſeouer, and the Prieſtes [f] ſprinckled the blood with their hands, and the Leuites flayed them.

12 And they tooke away from the [g] burnt offring to giue it according to the diuiſions of the families of the children of the people to offer vnto the Lord, as it is written in the booke of Moſes, and ſo of the bullocks.

13 And * they roſted the Paſſeouer with fire, according to the cuſtome, but the ſanctified things they ſod in pots, pans, and caldrons, and diſtributed them quickly to all the people.

14 Afterward alſo they prepared for themſelues & for the Prieſts: for the Prieſts the ſonnes of Aaron were occupied in offering of burnt offerings, and the fatte vntill night: therefore the Leuites prepared for themſelues, and for the Prieſtes the ſonnes of Aaron.

15 And the ſingers the ſonnes of Aſaph ſtood in their ſtanding * according to the commandement of Dauid, and Aſaph, and Heman, and Jeduthun the Kings [h] Seer: and the porters at euery gate, who might not depart from their ſeruice: therfore their brethren the Leuites prepared for them.

16 So all the ſeruice of the Lorde was prepared the ſame day to keepe the Paſſeouer, & to offer burnt offrings vpon the altar of the Lord, according to the commaundement of King Joſiah.

17 And the children of Iſrael that were preſent, kept the Paſſeouer the ſame time, and the feaſt of the vnleauened bread ſeuen dayes.

18 And there was no Paſſeouer kept like that in Iſrael, from the dayes of Samuel the Prophet: neither did all the Kings of Iſrael keepe ſuch a Paſſeouer as Joſiah kept and the Prieſts & the Leuites, and all Judah and Iſrael that were ‡ preſent, and the Inhabitants of Jeruſalem.

19 This Paſſeouer was kept in [i] the eighteenth yeere of the reigne of Joſiah.

20 ¶ * After all this, when Joſiah had prepared the Temple, Necho king of Egypt came vp to fight againſt [k] Carchemiſh by ‖ Perath, and Joſiah went out againſt him.

21 But hee ſent meſſengers to him, ſaying, What haue I to doe with thee, thou king of Judah? I come not againſt thee this day, but againſt the houſe ‡ of mine enemie, and God commaundeth mee to make haſte: leaue off to come againſt God, which is with me, leſt he deſtroy thee.

22 But Joſiah would not turne his face from him, but [l] changed his apparell to fight with him, and hearkened not vnto the wordes of Necho, which were of the mouth of God, but came to fight in the valley of Megiddo.

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[f] Foraſmuch as neither yong nor old could be exempted from the curſes conteined therin, if they did tranſgreſſe, he knew it appertained to all, & was his duety to ſee it read to all ſorts, that euery one might learne to auoid thoſe puniſhments by ſeruing God aright.

[e] Becauſe he had charge ouer al, & muſt anſwere for euery one yͤ periſhed, he thought it his duety to ſee that all ſhould make profeſſion to receiue the word of God.

2 King.23.21.

[a] The Scripture vſeth in ſundry places to call the lambe the Paſſeouer, which was but the ſigne of the Paſſeouer, becauſe in all ſacraments the ſignes haue yͤ names of the things which are ſignified.

[b] So that the Leuites charge was not only to miniſter in the Temple, but alſo to inſtruct the people in the word of God.

[c] As it was before the Temple was built; therefore your office onely is now to teach the people, and to praiſe God.

1.Chr.23.24,25,26.chapters,&c.

‖ *Or, the people.*

[d] Exhort euery one to examine themſelues that they be not vnmeete to eate of the Paſſeouer.

‡ *Ebr. ſonnes of the people.*

[e] So that euery one, and of all ſortes, gaue of that they had, a liberall portion to the ſeruice of God.

[f] Meaning, of the lambe, which was called the Paſſeouer: for only the Prieſts might ſprinckle, and in neceſſitie the Leuites might kill the ſacrifice.

[g] They reſerued for the people that which was not expedient to be offered, that euery man might offer peace offerings, & ſo haue his portion.

Exod.12.8.

1.Chron.25.1.

[h] Meaning hereby his Prophet becauſe he appointed the Pſalmes & Propheſies which were to be ſung.

‡ *Ebr. found.*

[i] Which was in the ſixe & twentieth yeere of his age.

2.King.23.29.

[k] Which was a citie of the Aſſyrians, and Ioſiah fearing leſt hee paſſing thorow Iudah, would haue taken his kingdome, made warre againſt him, and conſulted not with the Lord.

‖ *Or, Euphrates.*

‡ *Ebr. of my battel*

[l] That is, armed himſelfe, or diſguiſed himſelfe becauſe he might not be knowen.

23 And the ſhooters ſhot at King Ioſiah: then the King ſayd to his ſeruants, Carie me away, for I am very ſicke.

24 So his ſeruants tooke him out of that charet, and put him in the ſecond charet which hee had, and when they had brought him to Ieruſalem, hee died, and was buried in the ſepulchres of his fathers: and all Iudah and Ieruſalem [m] mourned for Ioſiah.

25 And Ieremiah lamented Ioſiah, and all ſinging men and ſinging women mourned for Ioſiah in their lamentations to this day, and made the ſame for an ordinance vnto Iſrael: and beholde, they are written in the [n] Lamentations.

26 Concerning the reſt of the actes of Ioſiah and his goodneſſe, doing as it was written in the Law of the Lord,

27 And his deedes, firſt and laſt, behold, they are written in the booke of the Kings of Iſrael and Iudah.

CHAP. XXXVI.

1 After Ioſiah reigned Iehoahaz. 4 After Iehoahaz, Iehoiakim. 8 After him Iehoiachin 11 After him Zedekiah, 14.17 in whoſe time all the people were caried away to Babel, for contemning the admonitions of the Prophets, 22 and were reſtored againe the ſeuentieth yeere after by King Cyrus.

2.King.23.30.

Then * the people of the land tooke Iehoahaz the ſonne of Ioſiah, and made him king in his fathers ſtead in Ieruſalem.

2 Iehoahaz was three and twenty yeere old when he began to reigne, and he reigned three [a] moneths in Ieruſalem.

3 And the king of Egypt tooke him away at Ieruſalem, and condemned the land in an [b] hundred talents of ſiluer, and a talent of gold.

4 ¶ And the king of Egypt made Eliakim his brother King ouer Iudah and Ieruſalem, and turned his name to Iehoiakim: and Necho tooke Iehoahaz his brother, and caried him to Egypt.

5 Iehoiakim was fiue and twenty yeere olde when he began to reigne, and hee reigned eleuen yeere in Ieruſalem, and did [c] euil in the ſight of the Lord his God.

6 Againſt him came vp Nebuchad-nezzar king of Babel, and bound him with chaines to carie him to Babel.

2.King.24.13.

7 Nebuchad-nezzar alſo * caried of the veſſels of the houſe of the Lorde to Babel, and put them in his Temple at Babel.

8 Concerning the reſt of the acts of Iehoiakim, and his abominations which hee did, and [d] that which was found vpon him, beholde, they are written in the booke of the kings of Iſrael and Iudah: and Iehoiachin his ſonne reigned in his ſtead.

9 ¶ Iehoiachin was [e] eight yere old when he began to reigne, and he reigned three moneths and ten dayes in Ieruſalem, and did euill in the ſight of the Lord.

10 And when the yeere was out, King Nebuchad-nezzar ſent and brought him to Babel with the precious veſſels of the houſe of the Lord, and he made Zedekiah his ‖ brother king of Iudah and Ieruſalem.

‖ Or, vncle.

2.Kin.14.17,19. Ierem.52.2.

11 Zedekiah was one and twenty yeere old when he began to reigne, and reigned eleuen yeere in Ieruſalem.

12 * And hee did euill in the ſight of the Lord his God, and humbled not himſelfe before Ieremiah the Prophet at the commandement of the Lord.

13 But he rebelled moreouer againſt Nebuchad-nezzar, which had cauſed him to ſweare by God: and hee hardened his necke and made his heart obſtinate that he might not returne to the Lord God of Iſrael.

14 All the chiefe of the Prieſtes alſo, and of the people treſpaſſed wonderfully, according to all the abominations of the heathen, and polluted the houſe of the Lord which he had ſanctified in Ieruſalem.

15 Therefore the Lorde God of their fathers ſent to them ‡ by his meſſengers, [f] riſing early and ſending: for he had compaſſion on his people, and on his habitation.

‡ Ebr. by the hand of his.

16 But they mocked the meſſengers of God, and deſpiſed his wordes, and miſuſed his Prophets, vntill the wrath of the Lord aroſe againſt his people, and till there was no [g] remedie.

17 For hee brought vpon them the King of the Caldeans, who ſlewe their yong men with the ſword [h] in the houſe of their Sanctuarie, and ſpared neither yong man, nor virgine, ancient, nor aged: God gaue all into his hand,

18 And all the veſſels of the houſe of God, great and ſmall, and the treaſures of the houſe of the Lorde, and the treaſures of the king, and of his princes: all theſe caried hee to Babel.

19 And they burnt the houſe of God, and brake downe the wall of Ieruſalem, and burnt all the palaces therof with fire, and all the precious veſſels thereof to deſtroy all.

20 And they that were left by the ſword, caried he away to Babel, and they were ſeruants to him and to his ſonnes, vntill the kingdome of the [k] Perſians had rule,

21 To fulfill the word of the Lord by the [l] mouth of Ieremiah, vntill the land had her fill of her Sabbaths: for all the dayes that ſhe lay deſolate, ſhee kept Sabbath, to fulfill ſeuentie yeeres.

Ier.25.13.& 29.10.1.eſdr.2.1.

22 ¶ * But in the [m] firſt yeere of Cyrus king of Perſia (when the word of the Lord ſpoken by the mouth of Ieremiah, was finiſhed) the Lord ſtirred vp the ſpirit of Cyrus king of Perſia, and he made a Proclamation thorow all his kingdome, and alſo by writing, ſaying,

23 Thus ſayth Cyrus king of Perſia, All the kingdoms of the earth hath the Lord God of heauen giuen me, and he hath commanded me to build him an houſe in Ieruſalem, that is in Iudah. Who is among you of all his people, with whom the Lord his God is? let him goe vp.

[m] The people ſo much lamented the loſſe of this good King, that after when there was any great lamentation, this was ſpoken of as a prouerbe, reade Zech.12.11.

[n] Which ſome thinke Ieremie made, wherein hee lamenteth the ſtate of the Church after this kings death.

[a] For three moneths after the death of Ioſiah, came Necho to Ieruſalem, and ſo the plagues began, which Huldah and the Prophets forewarned ſhould come vpon Ieruſalem.

[b] To pay this as a yeerely tribute.

[c] Becauſe he and the people turned not to God by his firſt plague, he brought a new vpon him, and at length rooted them out.

[d] He meaneth ſuperſtitious markes, which were found vpon his body when he was dead: which thing declared how deepely idolatry was rooted in his heart, ſeeing hee bare the markes in his fleſh.

[e] That is, hee began his reigne at eight yeere old, and reigned ten yeeres when his father was aliue, and after his fathers death, which was the eighteenth yeere of his age, hee reigned alone three moneths and ten dayes.

[f] By this phraſe the Scripture meaneth, oftentimes, and diligently, as Iere.11.7.& 25.3.and 26.5.& 32.33.

[g] Til God could no longer ſuffer their ſinnes, but muſt needes puniſh them.

[h] Whither they fled, thinking to haue bene ſaued for the holineſſe thereof.

[i] Which is not becauſe God approoueth him which yet is the miniſter of his iuſtice, but becauſe God would by his iuſt iudgement puniſh this people: for this King was led with ambition and vaineglory, whereunto were ioyned fury and cruelty: therefore his worke was condemnable, notwithſtanding it was iuſt & holy on Gods part, who vſed this wicked inſtrument to declare his iuſtice.

[k] When Cyrus king of Perſia had made the Babylonians ſubiect.

[l] Who threatned the vengeance of God, & ſeuenty yeeres captiuitie, which he calleth the Sabbaths, or reſt of the land, Iere 25.11.

[m] In the firſt yere that he reigned ouer the Caldeans, Ezra.1.1.

[n] God had ſo forewarned by his Prophet aboue an hundred yeeres before Cyrus was borne, Iſa.44.28. that Ieruſalem and the Temple ſhould be built againe by Cyrus his annointed: ſo called becauſe God vſed his ſeruice for a time to deliuer his Church.

¶ THE

The Prayer of Manaſſeh king of the Iewes.

This prayer is not in the Hebrew, but is tranſlated out of the Greeke.

O Lorde almightie, God of our fathers, Abraham, Iſaac, and Iacob, and of their righteous ſeed, which haſt made heauen and earth with all their ornament, which haſt bound the ſea by the word of thy commandement, which haſt ſhut vp the deepe, and ſealed it by thy terrible and glorious Name, whom all do feare, and tremble before thy power: for the maieſty of thy glory cannot be borne, and thine angry threatning toward ſinners is importable, but thy mercifull promiſe is vnmeaſureable and vnſearchable. For thou art the moſt high Lord, of great compaſſion, long ſuffering, and moſt mercifull, and repenteſt for mans miſeries. Thou, O Lord, according to thy great goodneſſe haſt promiſed [a] repentance and forgiueneſſe to them that ſinne againſt thee, and for thine infinite mercies haſt appointed repentance vnto ſinners that they may be ſaued. Thou therefore, O Lord, that art the God of the iuſt, haſt not appointed repentance to the iuſt, as to Abraham, and Iſaac, and Iacob, which haue not [b] ſinned againſt thee, but thou haſt appointed repentance vnto me, that am a ſinner: for I haue ſinned aboue the number of the ſand of the ſea. My tranſgreſſions, O Lord, are multiplied: my tranſgreſſions are exceeding many: and I am not worthy to beholde and ſee the height of the heauens, for the multitude of mine vnrighteouſneſſe. I am bowed downe with many yron bands, that I cannot lift vp mine head, neither haue any releaſe. For I haue prouoked thy wrath, and done euill before thee. I did not thy will, neither kept I thy commandements, I haue ſet vp abominations, and haue multiplied offences. Now therefore I bow the knee of mine heart, beſeeching thee of grace. I haue ſinned, O Lord, I haue ſinned, and I acknowledge my tranſgreſſions: but I humbly beſeech thee, forgiue me, O Lord, forgiue me, and deſtroy me not with my tranſgreſſions. Be not angry with me for euer by reſeruing euil for me, neither condemne me into the lower parts of the earth. For thou art the God, euen the God of them that repent: and in me thou wilt ſhew all thy goodnes: for thou wilt ſaue me that am vnworthy, according to thy great mercy: therefore I will prayſe thee for euer all the dayes of my life. For all the power of the heauens prayſe thee, and thine is the glory for euer and euer. Amen.

a Thou haſt promiſed that repentance ſhall be the way for them to returne to thee.

b He ſpeaketh this in compariſon of himſelfe, and thoſe holy fathers which haue their commendation in the Scriptures, ſo that in reſpect of himſelfe he calleth their ſinnes nothing, but attributeth vnto them righteouſnes.

Ezra.

THE ARGVMENT.

AS the Lorde is euer mercifull vnto his Church, and doeth not puniſh them, but to the intent they ſhould ſee their owne miſeries, and be exerciſed vnder the croſſe, that they might contemne the world, and aſpire vnto the heauens: ſo after that he had viſited the Iewes, and kept them now in bondage ſeuenty yeres in a ſtrange countrey, among infidels and idolaters, he remembred his tender mercies and their infirmities, and therefore for his owne ſake raiſed them vp a deliuerer, and moued both the heart of the chiefe ruler to pitie them, and alſo by him puniſhed ſuch, which had kept them in ſeruitude. Notwithſtanding, leſt they ſhould grow into a contempt of Gods great benefit, he keepeth them ſtill in exerciſe, and raiſeth domeſticall enemies, which indeuour as much as they can to hinder their moſt worthy enterpriſes: yet by the exhortation of the Prophets they went forward by little and little till their worke was finiſhed. The authour of this booke was Ezra, who was Prieſt and Scribe of the Law, as Chap.7.6. Hee returned to Ieruſalem the ſixt yeere of Darius, who ſucceeded Cyrus, that is, about fiftie yeeres after the returne of the firſt vnder Zerubbabel, when the Temple was built. He brought with him a great company, and much treaſures, with letters to the kings officers for all ſuch things as ſhould be neceſſary for the Temple: and at his comming he redreſſed that which was amiſſe, and ſet the things in good order.

CHAP. I.

1 Cyrus ſendeth againe the people that was in captiuity, 8 and reſtoreth them their holy veſſels.

2.Chron.36 22. 1.eſd.2.1.ier.25.12.and 29.10.

NOwe * in the [a] firſt yeere of Cyrus king of Perſia (that the word of the Lord, ſpoken by the [b] mouth of Ieremiah, might bee accompliſhed) the Lord ſtirred vp the [c] ſpirit of Cyrus king of Perſia, and he made a proclamation thorow all his kingdome, and alſo by writing, ſaying,

2 Thus ſayeth Cyrus king of Perſia, The Lord God of heauen hath giuen me [d] al the kingdomes of the earth, and hee hath commanded me to build him an houſe in Ieruſalem, which is in Iudah.

3 Who is he among you of all his people with whome his God is? let him goe vp to Ieruſalem, which is in Iudah, and build the houſe of the Lord God of Iſrael: he is the God which is in Ieruſalem.

4 And euery one that remaineth in any place (where he ſoiourneth) [e] let the men of his place relieue him with ſiluer and with golde, and with ſubſtance, and with cattell, [f] and with a willing offering, for the houſe of God that is in Ieruſalem.

5 Then the chiefe fathers of Iudah and Beniamin, and the Prieſts and Leuites roſe vp, with all them whoſe ſpirit God had raiſed to goe vp to build the houſe of the Lord which is in Ieruſalem.

6 And

a After that he and Darius had wonne Babylon.

b Who promiſed them deliuerance after that ſeuenty yeeres were paſt, Iere.25.12.

c That is, moued him, and gaue him heart.

d For he was chiefe monarch, and had many nations vnder his dominion, which this heathen king confeſſeth to haue receiued of the liuing God.

e If any through pouerty were not able to returne, the kings commiſſion was that he ſhould be furniſhed with neceſſaries.

f Which they themſelues ſhould ſend toward the reparation of the Temple.

6 And all [g] they that were about them, ſtrengthened their hands with veſſels of ſiluer, with gold, with ſubſtance, and with cattel, and with precious things, beſides all that was willingly offered.

7 Alſo the king Cyrus brought forth the veſſels of the houſe of the Lord, * which Nebuchad-nezzar had taken out of Ieruſalem, and had put them in the houſe of his god.

8 Euen them did Cyrus king of Perſia bring forth by the hand of Mithredath the treaſurer, and counted them vnto [h] Sheſhbazzar the prince of Iudah.

9 And this is the number of them, thirty baſins of golde, a thouſand baſins of ſiluer, nine and twenty [i] kniues,

10 Thirtie bowles of golde, and of ſiluer bowles of the ſecond ſort, foure hundred and ten, and of other veſſels, a thouſand.

11 All the veſſels of gold and ſiluer were fiue thouſande and foure hundred. Sheſhbazzar brought vp all [k] with them of the captiuitie that came vp from Babel to Ieruſalem.

g The Babylonians and Caldeans gaue them theſe preſents: thus rather then the children of God ſhould want for their neceſſities, he would ſtir vp the heart of the very infidels to helpe them.

2.*King*.25.13. 2.*chron*.36.7. *iere*.27.19,20. *dan*.1,2.

h So the Caldeans called Zerubbabel, who was the chiefe gouernour, ſo that the preeminence ſtill remained in the houſe of Dauid.

i Which ſerued to kill the beaſtes that were offered in ſacrifice. k With the Iewes, that had bene kept captiues in Babylon.

CHAP. II.

The number of them that returned from the captiuitie.

These * alſo are the ſonnes [a] of the prouince that went vp out of the captiuitie (whome Nebuchad-nezzar king of Babel had caried away into Babel) and returned to Ieruſalem, and to Iudah, euery one vnto his citie,

2 Which came with [b] Zerubbabel, to wit, Ieſhua, Nehemiah, Seraiah, Reelaiah, [c] Mordecai, Bilſhan, Miſpar, Biguai, Rehum, Baanah. The number of the men [d] of the people of Iſrael was,

3 The ſonnes of Paroſh, two thouſand, an hundred ſeuenty and two:

4 The ſonnes of Shephatiah, three hundred ſeuenty and two:

5 The ſonnes of Arah, ſeuen hundred and ſeuenty and fiue:

6 The ſonnes of ‖ Pahath Moab, of the ſonnes of Ieſhua and Ioab, two thouſand, eight hundreth and twelue:

7 The ſonnes of Elam, a thouſand, two hundreth and foure and fifty:

8 The ſonnes of Zattu, nine hundred and fiue and forty:

9 The ſonnes of Zaccai, ſeuen hundred and threeſcore:

10 The ſonnes of Bani, ſixe hundred and two and fortie:

11 The ſonnes of Bebai, ſixe hundred and three and twenty:

12 The ſonnes of Azgad a thouſand, two hundred and two and twenty:

13 The ſonnes of Adonicam, ſixe hundred threeſcore and ſixe:

14 The ſonnes of Biguai, two thouſand and ſixe and fifty:

15 The ſonnes of Adin, foure hundred and foure and fifty:

16 The ſonnes of Ater of [e] Hizkiah, ninety and eight:

17 The ſonnes of Bezai, three hundred and three and twentie:

18 The ſonnes of Iorah an hundred and twelue:

19 The ſonnes of Haſhum, two hundred and three and twenty:

20 The ſonnes of Gibbar ninety & fiue:

21 [f] The ſonnes of Beth-lehem, an hundred and three and twenty:

22 The men of Netophah, ſixe and fifty:

23 The men of Anathoth, an hundred an eight and twenty:

24 The ſonnes of Azmaueth, two and forty:

25 The ſonnes of Kiriath-arim, of Chephirah, and Beeroth, ſeuen hundred & three and forty:

26 The ſonnes of Haramah and Gaba, ſixe hundred and one and twentie:

27 The men of Michmas, an hundred and two and twenty:

28 The ſonnes of Beth-el, and Ai, two hundred and three and twenty:

29 The ſonnes of Nebo, two and fifty:

30 The ſonnes of Magbiſh, an hundred and ſixe and fifty:

31 The ſonnes of the other Elam, a thouſand, and two hundred, and foure and fifty:

32 The ſonnes of Harim, three hundred and twenty:

33 The ſonnes of Lod hadid, and Ono, ſeuen hundred and fiue and twenty:

34 The ſonnes of Iericho, three hundred and fiue and forty:

35 The ſonnes of Senaah, three thouſand ſixe hundred and thirty.

36 ¶ The [g] Prieſts: of the ſonnes of Iedaiah of the houſe of Ieſhua, nine hundred ſeuenty and three:

37 The ſonnes of Immer, a thouſand and two and fifty:

38 The ſonnes of Paſhur, a thouſand two hundred and ſeuen and forty:

39 The ſonnes of Harim, a thouſand and ſeuenteene.

40 ¶ † The Leuites: the ſonnes of Ieſhua, and Kadmiel of the ſonnes of Hodauiah, ſeuenty and foure.

41 ¶ † The ſingers: the ſonnes of Aſaph, an hundred and eight and twenty.

42 ¶ † The ſonnes of the Porters: the ſonnes of Shallum, the ſonnes of Ater, the ſonnes of Talmon, the ſonnes of Akkub, the ſonnes of Hatita, the ſonnes of Shobai: all were an hundred and nine and thirty.

43 ¶ The [h] Nethinims: the ſonnes of Ziha, the ſonnes of Haſupha, the ſonnes of Tabbaoth,

44 The ſonnes of Keros, the ſonnes of Siaha, the ſonnes of Padon,

45 The ſonnes of Lebanah, the ſonnes of Hagabah, the ſonnes of Akkub,

46 The ſonnes Hagab, the ſonnes of Shamlai, the ſonnes of Hanan,

47 The ſonnes of Giddel, the ſonnes of Gahar, the ſonnes of Reaiah,

48 The ſonnes of Rezin, the ſonnes of Nekoda, the ſonnes of Gazzam,

49 The ſonnes of Uzza, the ſonnes of Paſeah, the ſonnes of Beſai,

50 The ſonnes of Aſnah, the ſonnes of Meunim,

Nehem.7.6. 1.*eſdr*.5 7.

a Meaning Iudea, which was a prouince, that is, a countrey which was in ſubiection.

b Zerubbabel was chiefe captaine, and Ieſhua the high Prieſt: but Nehemiah a man of great authoritie went not now, but came after 64. yeeres.

c This was not that Mordecai which was Eſters kinſman.

d Meaning, of the common people.

‖ *Or, of the duke of Moab.*

e Which were of the poſterity of Hezekiah.

f That is, inhabitants: for ſo this word (ſonne) ſignifieth, when it is ioyned with the names of places.

g Before he hath declared the two tribes of Iudah & Beniamin, & now commeth to the tribe of Leui, and beginneth at the Prieſts.

† The Leuites.

† The Singers.

† The Porters.

h So called becauſe they were giuen to the Temple, to cut wood and beare water for the vſe of the ſacrifices, and came of the Gibeonites, which were appointed to this vſe by Ioſhua, Ioſh. 9.23.

Meunim, the ſonnes of Nephuſim,

51 The ſonnes of Bakbuk, the ſonnes of Hakupa, the ſonnes of Harhur,

52 The ſonnes of Bazluth, the ſonnes of Mehida, the ſonnes of Harſha,

53 The ſonnes of Barcos, the ſonnes of Siſera, the ſonnes of Thamah,

54 The ſonnes of Neziah, the ſonnes of Hatipha,

55 The ſonnes of Salomons [i] ſeruants: the ſonnes of Sotai, the ſonnes of Sophereth, the ſonne of Peruda,

56 The ſonnes of Jaalah, the ſonnes of Darkon, the ſonnes of Giddel,

57 The ſonnes of Shephatiah, the ſonnes of Hattil, the ſonnes of Pochereth Hazzebaim, the ſonnes of Ami.

58 All the Nethinims, and the ſonnes of Salomons ſeruants were three hundreth ninetie and two.

59 ¶ And theſe went vp from Telmelah, and from Telharſha, Cherub, Addan, and Jmmer, but they could not diſcerne their fathers houſe, and their ſeede, whether they were of Jſrael.

60 The ſonnes of Delaiah, the ſonnes of Tobiah, the ſonnes of Nekoda, ſixe hundreth and two and fiftie.

61 And of the ſonnes of the Prieſtes, the ſonnes of Habaiah, the ſonnes of Coz, the ſonnes of [k] Barzillai: which tooke of the daughters of Barzillai the Gileadite to wife, and was called after their name.

62 Theſe ſought their writing of the genealogies, but they were not founde: therefore were they put from the Prieſthood.

63 And [l] Tirſhatha ſaid vnto them, that they ſhould not eate of the moſt holy thing, till there roſe vp a Prieſt with [m] Vrim and Thummim.

64 The whole Congregation together was two and fourtie thouſand, three hundreth and threeſcore.

65 Beſides their ſeruants & their mayds: of whom were ſeuen thouſand, three hundreth and ſeuen and thirtie: and among them were two hundreth ſinging men and ſinging women.

66 Their horſes were ſeuen hundreth and ſixe and thirtie: their mules two hundreth and fiue and fourtie:

67 Their camels foure hundreth and fiue and thirtie: their aſſes, ſixe thouſand ſeuen hundreth and twentie.

68 And certaine of the chiefe fathers, when they came to the houſe of the Lorde, which was in Jeruſalem, they offered willingly for the houſe of God, to ſet it vp vpon his foundation.

69 They gaue after their abilitie vnto the treaſure of the worke, euen one and threeſcore thouſand [n] drammes of golde, and fiue thouſand [o] pieces of ſiluer, and an hundreth Prieſts garments.

70 So the Prieſtes and the Leuites, and a certaine of the people, and the ſingers, and the porters, and the Nethinims dwelt in their citie, and all Jſrael in their cities.

[i] Which came of them that Salomon had appointed for the worke of the Temple.

[k] Of him is made mention, 2.Sam.17.27. and 19.31. & becauſe the Prieſts office was had in contempt, theſe would haue changed their eſtate by their name, and ſo by Gods iuſt iudgement loſt both the eſtimation of the world, and the dignitie of their office.

[l] This is a Chalde name, and ſignifieth him that hath authoritie ouer others.

[m] Reade Exod. 28.30.

[n] Which mount to of our money 24826.li.13.ſhil. 4 d. eſteeming the French crowne at 6. ſhil. 4.d. for the dramme is the eight part of an ounce, & the ounce the eight part of a marke.

[o] Which are called *minæ*, and conteine a piece two markes: ſo 5000.*minæ* make 550000. frankes, which mount to of our mony 69666.li. 13.ſhil.4.d. ſo that the whole ſumme was 94493.li.6.ſhil. 8.d.

CHAP. III.

1 They builde the Altar of God. 6 They offer to the Lorde. 7 They prepare for the Temple. 11 And ſing vnto the Lord.

And [*] when the [a] ſeuenth moneth was come, and the children of Jſrael were in their cities, the people aſſembled themſelues as one man vnto Jeruſalem.

2 Then ſtoode vp Jeſhua the ſonne of Jozadak, and his brethren the Prieſtes, and Zerubbabel the [b] ſonne of Shealtiel, and his brethren, and builded the Altar of the God of Jſrael, to offer burnt offerings thereon, as it is written in the Lawe of Moſes, the man of God,

3 And they ſet the Altar vpon [c] his baſes (for feare was among them, becauſe of the people of thoſe countreyes) therefore they offered burnt offerings thereon vnto the Lord, euen burnt offerings in the morning, and at euen.

4 They kept alſo the feaſt of the Tabernacles, as it is written, and the burnt offering [*] dayly, by number according to the cuſtome day by day,

5 And afterward [d] the continuall burnt offering, both in the new moneths and in all the feaſt dayes that were conſecrate vnto the Lorde, and in all the oblations willingly offered vnto the Lord.

6 From the firſt day of the ſeuenth moneth began they to offer burnt offerings vnto the Lord: but the foundation of the Temple of the Lord was not layd.

7 They gaue money alſo vnto the maſons, and to the workemen, and meate and drinke and oyle vnto them of Sidon and of Tyrus to bring them Cedar wood from Lebanon to the ſea vnto ‖ Japho, according to the graunt that they had of Cyrus King of Perſia.

8 ¶ And in the ſecond yeere of their comming vnto the houſe of God in Jeruſalem in the [e] ſecond moneth beganne Zerubbabel the ſonne of Shealtiel, and Jeſhua the ſonne of Jozadak, and the remnant of their brethren the Prieſtes and the Leuites, and all they that were come out of the captiuity vnto Jeruſalem, and appointed the Leuites from twentie yeere olde and aboue, to ſet forward the worke of the houſe of the Lord.

9 And Jeſhua [f] ſtoode with his ſonnes, and his brethren, and Kadmiel with his ſonnes, and the ſonnes of Judah together to ſet forwarde the workemen in the houſe of God, and the ſonnes of Henadad with their ſonnes, and their brethren the Leuites.

10 And when the builders layd the foundation of the Temple of the Lorde, they appointed the Prieſtes in their apparell with trumpets, and the Leuites the ſonnes of Aſaph with Cymbals, to prayſe the Lorde, [*] after the ordinance of Dauid King of Jſrael.

11 Thus they ſang when they gaue praiſe, and when they gaue thankes vnto the Lord, For hee is good, for his mercy endureth for euer toward Jſrael. And all the people ſhouted with a great ſhoute, when they prayſed the Lord, becauſe the foundation of the houſe of the Lord was layd.

12 Many alſo of the Prieſtes and the Leuites and the chiefe of the fathers, ancient

1.Eſdr.5.47.

[a] Called Tiſhri, which anſwereth to part of September, and part of October.

[b] Meaning, nephew: for hee was the ſonne of Pedaiah, reade 1.Chron.3.19.

[c] In the place where Salomon had placed it.

Exod.23.16.

[d] That is, after the feaſt of Tabernacles.

‖ *Or, Ioppe.*

[e] Which moneth conteined part of April and part of May: for in the meane ſeaſon they had prouided for things neceſſary for the worke.

[f] They gaue them exhortations, and encouraged euery man forward in the worke.

1.Chron.16.7,8.

men which had ſeene the firſt houſe, (when the foundation of this houſe was layd before their eyes) [g] wept with a loude voyce, and many ſhouted aloud for ioy,

13 So that the people could not diſcerne the ſound of the ſhout for ioy, from the noyſe of the weeping of the people: for the people ſhouted with a loude cry, and the noyſe was heard farre off.

CHAP. IIII.

2 The building of the Temple is hindered, and how. 11 Letters to Artaxerxes, & the anſwere.

BVt [a] the aduerſaries of Iudah and Beniamin heard, that the children of the captiuitie builded the Temple vnto the Lorde God of Iſrael.

2 And they came to Zerubbabel, & to the chiefe fathers, and ſaid vnto them, We will build with you: for wee ſeeke the Lord your God, as yee doe, and we haue ſacrificed vnto him, ſince the time of Eſar haddon King of Aſſhur, which brought vs vp hither.

3 Then Zerubbabel, and Ieſhua, and the reſt of the chiefe fathers of Iſrael, ſayd vnto them, It is not for you, but for vs to builde the houſe vnto our God: [b] for wee our ſelues together will build it vnto the Lord God of Iſrael, as King Cyrus the King of Perſia hath commanded vs.

4 Wherefore the people of the land ‡ diſcouraged the people of Iudah, and troubled them in building,

5 And they [c] hired counſellers againſt them, to hinder their deuice, all the dayes of Cyrus king of Perſia, euen vntill the reigne of Darius King of Perſia.

6 And in the reigne of [d] Ahaſhueroſh (in the beginning of his reigne) wrote they an accuſation againſt the inhabitants of Iudah and Ieruſalem.

7 And in the dayes of [e] Artahſhaſhte, Mithredath, Tabeel, & the reſt of their companions wrote when it was peace, vnto Artahſhaſhte King of Perſia, and the writing of the letter was the Aramites writing, and the thing declared was in the language of the Aramites.

8 Rehum the ‖ chanceller, and Shimſhai the Scribe wrote a letter againſt Ieruſalem to Artahſhaſhte the King, in this ſort.

9 Then wrote Rehum the chanceller, and Shimſhai the Scribe, and their companions, [f] Dinaie, and Apharſathcaie, Tarpelaie, Apharſaie, Archeuaie, Bablaie, Shuſhanchaie, Dehaue, Elmaie,

10 And the reſt of the people whom the great and noble [g] Aſnapper brought ouer and ſet in the cities of Samaria, and other that are beyond the [h] Riuer and [i] Cheeneth.

11 ¶ This is the copy of the letter that they ſent vnto King Artahſhaſhte, THY SERVANTS the men beyonde the Riuer and Cheeneth, ſalute thee.

12 Be it knowen vnto the King, that the Iewes which came vp from thee to vs, are come vnto Ieruſalem (a citie rebellious and wicked) and builde, and lay the foundations of the walles, and haue ioyned the foundations.

13 Be it knowen now vnto the king, that if this citie be built, and the foundations of the walles layd, they will not giue tolle, tribute, nor [k] cuſtome: ſo ſhalt thou hinder the Kings tribute.

14 Now therefore becauſe ‡ we haue bene brought vp in the Kings palace, it was not meete for vs to ſee the Kings diſhonour: for this cauſe haue wee ſent and certified the King,

15 That one may ſearch in the booke of the Chronicles of thy fathers, and thou ſhalt finde in the booke of the Chronicles, and perceiue that this city is rebellious and noyſome vnto Kings and prouinces, and that they haue moued ſedition of old time, for the which cauſe this citie was deſtroyed.

16 We certifie the King therefore, that if this citie be builded, and the foundation of the walles layd, by this meanes the portion beyond the Riuer ſhall not be thine.

17 ¶ The King ſent an anſwere vnto Rehum the Chancellour, and Shimſhai the Scribe, and to the reſt of their companions that dwelt in Samaria, and vnto the other beyonde the Riuer, [l] Shelam, and [m] Cheeth.

18 ¶ The letter which yee ſent vnto vs, hath bene openly read before me,

19 And I haue commaunded and they haue ſearched, and found, that this citie of olde time hath made inſurrection againſt Kings, and hath rebelled, and rebellion hath bene committed therein.

20 There haue bene mightie Kings alſo ouer Ieruſalem, which haue ruled ouer all beyond the Riuer, and tolle, tribute, and cuſtome was giuen vnto them.

21 Make ye now a decree that thoſe men may ceaſe, and that the citie be not built til I haue giuen another commandement.

22 Take heed now that ye faile not to do this: why ſhould domage growe to hurt the King?

23 When the copy of King Artahſhaſhtes letter was read before Rehum & Shimſhai the Scribe, and their companions, they went vp in all the haſte to Ieruſalem vnto the Iewes, and cauſed them to ceaſe by force and power.

24 Then [n] ceaſed the worke of the houſe of God, which was in Ieruſalem, and did ſtay vnto the ſecond yere of Darius king of Perſia.

CHAP. V.

1 Haggai and Zechariah do propheſie. 3 The worke of the Temple goeth forward contrary to the minde of Tatnai. 6 His letters to Darius.

THen ‖ * Haggai a Prophet, and Zechariah the ſonne of Iddo a Prophet, propheſied vnto the Iewes that were in Iudah and Ieruſalem, in the Name of the God of Iſrael, euen vnto them.

2 Then Zerubbabel the ſonne of Shealtiel, and Ieſhua the ſonne of Iozadak

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[g] Becauſe they ſaw that it was nothing ſo glorious as the Temple, which Salomon had built, notwithſtanding Aggeus comforteth them, and propheſieth that it ſhalbe more beautifull then the firſt: meaning the ſpirituall Temple, which are the members of Chriſts body.

[a] Meaning, the inhabitants of Samaria, whom the King of Aſſyria had placed in the ſtead of the ten tribes, 2.king.17.24 and 19.37. theſe profeſſed God, but worſhipped idoles alſo, and therefore were the greateſt enemies to the true ſeruants of God.

[b] For they perceiued what their pretence was, to wit, to erect idolatrie in ſtead of true Religion.

‡ *Ebr. made their hands weake.*

[c] They bribed the gouernours vnder the King to hinder their worke. Thus they that halt, cannot abide that God ſhould be purely ſerued.

[d] He was alſo called Artaxerxes, which is a Perſian name. Some thinke it was Cambyſes Cyrus ſonne, or Darius, as verſ 5.

[e] Called Artaxerxes, which ſignifieth in the Perſian tongue, an excellent warrier.

‖ *Or, counſellour.*

[f] Theſe were certaine people which the Aſſyrians placed in Samaria in ſtead of the ten tribes.

[g] Some thinke it was Saneherib, but rather Salmanaſar. [h] To wit, Euphrates, & he meaneth in reſpect of Babel ŷ they dwelt beyond it. [i] Which were a certaine people ŷ enuied the Iewes.

[k] Meaning, the gifts that are wont to be giuen to Kings when they paſſe by any countrey.

‡ *Ebr. in the Chalde, We haue eaten the ſalt of the Palace.*

[l] Some reade for Shelam, ſalutation or greeting.

[m] Called alſo Cheeneth, as verſe 10.

[n] Not altogether: for the Prophets exhorted them to continue, but they vſed leſſe diligence becauſe of the troubles.

‖ *Or, Haggeus.*

* *Hag. 1.1. 1. eſdr. 6.1.*

aroſe, and began to build the houſe of God at Jeruſalem, & with them were the Prophets of God, which [a] helped them.

[a] Which encouraged them to go forward, and accuſed them that they were more carefull to build their owne houſes, then zealous to build the Temple of God.

3 ¶ At the ſame time came to them Tatnai, which was captaine beyond the riuer, and Shether-boznai and their companions, and ſayde thus vnto them, Who hath giuen you commandement to build this houſe, and to lay the foundations of theſe walles?

4 [b] Then ſayd wee vnto them after this maner, What are the names of the men that build this building?

[b] That is, the enemies asked this, as verſe. 10.

5 But the [c] eye of their God was vpon the Elders of the Jewes, that they could not cauſe them to ceaſe, till the matter came to Darius: and then they anſwered by letters thereunto.

[c] His fauour and the ſpirit of ſtrength.

6 The copie of the letter, that Tatnai captaine beyond the Riuer, and Shether-boznai and his companions, Apharſechaie, (which were beyond the Riuer) ſent vnto king Darius.

7 They ſent a letter vnto him wherein it was written thus, VNTO DARIVS the king, all peace.

8 Be it knowen vnto the king, that we went into the Prouince of Judea, to the houſe of the great GOD, which is builded with ‖ great ſtones, and beames are laid in the wals, and this worke is wrought ſpeedily, and proſpereth in their hands.

‖ *Or, marble.*

9 Then aſked we thoſe Elders, and ſaid vnto them thus, Who hath giuen you commandement to build this houſe, and to lay the foundation of theſe wals?

10 We aſked their names alſo, that wee might certifie thee, and that we might write the names of the men that were their rulers.

11 But they anſwered vs thus, and ſaid, We are the ſeruants of the God of heauen and earth, and builde the houſe that was built of olde and many yeeres agoe, which a [d] great king of Iſrael *builded, and founded it.

[d] To wit, Salomon.

1.King 6.2.
1.chron.3.2.
2.King.24.12. and 25.9.

12 But after that our fathers had prouoked the God of heauen vnto wrath, *he gaue them ouer into the hand of Nebuchadnezzar king of Babel the Caldean, and he deſtroyed this houſe, and caried the people away captiue vnto Babel.

13 But in the [e] firſt yeere of Cyrus king of Babel, king Cyrus made a decree to build this houſe of God.

[e] Read Chap.1. 1,2.

14 And the veſſels of golde and ſiluer of the houſe of God, which Nebuchadnezzar tooke out of the Temple that was in Jeruſalem, and brought them into the Temple of Babel, thoſe did Cyrus the king take out of the Temple of Babel, and they gaue them vnto one [f] Sheſhbazzar by his name, whom he had made captaine.

[f] Read chap. 1.8.

15 And he ſaid vnto him, Take theſe veſſels & go thy way, and put them in the Temple that is in Jeruſalem, and let the houſe of God be built in his place.

16 Then came the ſame Sheſhbazzar and layde the foundation of the houſe of God, which is in Jeruſalem, and ſince that time euen vntill now, hath it bene in building, yet is it not finiſhed.

17 Now therefore if it pleaſe the king, let there bee ſearch made in the houſe of ẏ kings [g] treaſures, which is there in Babel, whether a decree hath bene made by king Cyrus, to build this houſe of God in Jeruſalem, and let the king ſende his minde concerning this.

[g] Meaning, in the library, or places where lay the regiſters, or records of times.

CHAP. VI.

At the commandement of Darius king of Perſia, after the Temple was builded and dedicate, the children of Iſrael keepe the feaſt of vnleauened bread.

THen *king Darius gaue commandement, and they made ſearch in the ‡ library of the treaſures, which were there layde vp in Babel.

1.Eſdr 6.21.
‡ *Ebr. houſe of bookes.*

2 And there was found in a [a] coffer (in the palace that was in the prouince of the Medes) a volume, and therein was it thus written, as a memoriall,

[a] Wherein were the actes of the kings of Medes and Perſians.

3 IN THE FIRST yeere of King Cyrus, King Cyrus made a decree for the houſe of God in Jeruſalem, Let the houſe be built, euen the place where they offered ſacrifices, and let the wals thereof bee ioyned together: let the height thereof be threeſcore cubites, and the breadth thereof threeſcore cubites,

4 Three ‖ orders of ‖ great ſtones, and one order of timber, and let the expences be giuen of the Kings houſe.

‖ *Or, rowes, or courſes.*
‖ *Or, marble.*

5 And alſo let them render the veſſels of the houſe of God (of golde and ſiluer, which Nebuchadnezzar tooke out of the Temple which was in Jeruſalem, and brought vnto Babel) and let [b] him goe vnto the Temple that is in Jeruſalem to his place, & put them in the houſe of God.

[b] Meaning, Zerubbabel, to whom he giueth charge.

6 Therefore Tatnai captaine beyond the riuer, and Shethar Boznai, (and their companions Apharſecaie, which are beyond the riuer) be ye farre [c] from thence.

[c] Meddle not with them, neither hinder them.

7 Suffer yee the worke of this houſe of God, that the captaine of the Jewes and the Elders of the Jewes may build this houſe of God in his place.

8 For I haue giuen a commaundement what ye ſhall doe to ẏ Elders of theſe Jewes for the building of this houſe of God, that of the reuenues of the king, which is of the tribute beyond the riuer, there be incontinently expenſes giuen vnto theſe men that they [d] ceaſe not.

[d] For lacke of money.

9 And that which they ſhall haue neede of, let it bee giuen vnto them day by day, whether it be young bullockes, or rammes or lambes for the burnt offerings of the God of heauen, wheate, ſalt, wine and oyle, according to the appointment of the Prieſtes that are in Jeruſalem, that there bee no fault,

10 That they may haue to offer ſweete odours vnto the God of heauen, and pray for the kings life, and for his ſonnes.

11 And I haue made a decree, that whoſoeuer ſhall alter this ſentence, the wood ſhall be pulled downe from his houſe, and ſhall be ſet vp, and hee ſhall bee hanged thereon,

and his houſe ſhall bee made a dunghill for this.

12 And the GOD that hath cauſed his Name [e] to dwell there, deſtroy all kings and people that put to their hande to alter, and to deſtroy this houſe of God, which is in Jeruſalem. I Darius haue made a decree, let it be done with ſpeede.

13 ¶ *Then Tatnai the captaine beyond the riuer, & Shethar Boznai and their companions, according to that which Darius had ſent, ſo they did ſpeedily.

14 So the Elders of the Jewes builded, & they proſpered by the propheſying of [f] Haggai the Prophet, and Zechariah the ſonne of Iddo, and they builded and finiſhed it, by the appointment of the God of Iſrael, and by the commandement of Cyrus and Darius, and Artahſhaſhte king of Perſia.

15 And this houſe was finiſhed the third day of the moneth [g] Adar, which was [h] the ſixt yeere of the reigne of king Darius.

16 ¶ And the children of Iſrael, ẏ Prieſts and the Leuites, and the reſidue of the children of the captiuitie, kept the dedication of this houſe of God with ioy:

17 And offered at the dedication of this houſe of God an hundreth bullockes, two hundreth rammes, foure hundreth lambes, and twelue goates, for the ſinne of all Iſrael, according to the number of the tribes of Iſrael.

18 And they ſet the Prieſts in their order, and the Leuites in their courſes, ouer the ſeruice of God in Jeruſalem, as it is written in the * booke of Moſes.

19 And the children of the captiuitie kept the Paſſeouer on the fourteenth day of the firſt moneth.

20 (For the Prieſtes and Leuites were purified all together) and they killed the Paſſeouer for all the children of the captiuitie, and for their brethren the Prieſts, and for themſelues.

21 So the children of Iſrael which were come againe out of captiuitie, and all ſuch as had [i] ſeparated themſelues vnto them, from the filthines of the heathen of the land, to ſeeke the Lord God of Iſrael, did eat,

22 And they kept the feaſt of vnleauened bread ſeuen dayes with ioy: for the Lord had made them glad, and turned the heart of the king of [k] Aſſhur vnto them, to ‡ encourage them in the worke of the houſe of God, euen the God of Iſrael.

CHAP. VII.

1 By the commandement of the king, Ezra and his companions come to Jeruſalem. 27 He giueth thankes to God.

NOwe after theſe things in the reigne of [a] Artahſhaſhte king of Perſia, was Ezra the ſonne of Seraiah, the ſonne of Azariah, the ſonne of Hilkiah,

2 The ſonne of Shallum, the ſonne of Zadok, the ſonne of Ahitub,

3 The ſonne of Amaria, the ſonne of Azariah, the ſonne of Meraioth,

4 The ſonne of Zeraiah, the ſonne of Vzzi, the ſonne of Bukki,

5 The ſonne of Abiſhua, the ſonne of Phinehas, the ſonne of Eleazar, the ſonne of [b] Aaron the chiefe Prieſt.

6 Thus Ezra came vp from Babel, and was a [c] Scribe prompt in the lawe of Moſes, which the Lorde God of Iſrael had giuen, and the king gaue him all his requeſt according to the hande of the Lord his God which was vpon him.

7 And there went vp certaine of the children of Iſrael, and of the Prieſtes, and the Leuites, and the ſingers, & the porters, and the Nethinims vnto Jeruſalem, in the ſeuenth yeere of king Artahſhaſhte.

8 And he came to Jeruſalem in the [d] fift moneth, which was in the ſeuenth yeere [e] of the King.

9 For vpon the firſt day of the firſt moneth began he to goe vp from Babel, and on the firſt day of the fift moneth came he to Jeruſalem, according to the good hande of his God that was vpon him.

10 For Ezra had prepared his heart to ſeeke the Law of the Lord, and to doe it, and to teach the precepts and iudgements in Iſrael.

11 ¶ And this is the copie of the letter that king Artahſhaſhte gaue vnto Ezra the Prieſt and ſcribe, euen a writer of the words of the commandements of the Lord, and of his ſtatutes ouer Iſrael.

12 ARTAHSHASHTE king of kings to Ezra the Prieſt and perfite Scribe of the Lawe of the God of heauen, and to [f] Cheeneth.

13 I haue giuen commandement, that euery one that is willing in my kingdome of the people of Iſrael, and of the Prieſtes, and Leuites [g] to go to Jeruſalem with thee, ſhall go.

14 Therefore art thou ſent of the king and his ſeuen counſellers, to [h] inquire in Judah and Jeruſalem, according to the Law of thy God, which is [i] in thine hand,

15 And to carie the ſiluer and the golde, which the king and his counſellers willingly offer vnto the God of Iſrael (whoſe habitation is in Jeruſalem)

16 And all the ſiluer and golde that thou canſt finde in all the Prouince of Babel, with the free offering of the people, and that which the Prieſtes offer willingly to the houſe of their God which is in Jeruſalem,

17 That thou mayeſt buy ſpeedily with this ſiluer, bullockes, rammes, lambes, with their meate offerings, and their drinke offerings: and thou ſhalt offer them vpon the altar of the houſe of your God, which is in Jeruſalem.

18 And whatſoeuer it pleaſeth thee and thy brethren to do with the reſt of the ſiluer and golde, do ye it according to the will of your [k] God.

19 And the veſſels that are giuen thee for the ſeruice of the houſe of thy God, thoſe deliuer thou before God in Jeruſalem.

20 And the reſidue that ſhall be needfull for the houſe of thy God, which ſhall be meet for thee to beſtow, thou ſhalt beſtow it out of the kings treaſure houſe,

21 And I king Artahſhaſhte haue giuen

com-

[e] Who hath appointed that place to haue his name called vpon there.

1.Edr.7.1.

[f] Whom God ſtirred vp to aſſure them that he would giue their worke good ſucceſſe.

[g] This is the twelfth moneth, and containeth part of February, & part of March,

[h] And the two and fourtieth after their firſt returne.

Num.3,6. and 8 9.

[i] Which were of the heathen, and forſaked their idolatry to worſhip the true God.

[k] Meaning, Darius, who was king of the Medes, Perſians, and Aſſyrians.

‡ *Ebr. to ſtrengthē their hands.*

[a] The Ebrewes write that diuers of the kings of Perſia were called by this name, as Pharaoh was a common name to the kings of Egypt, and Ceſar to the Emperours Romane.

[b] Ezra deduceth his kinred, till he commeth to Aaron, to prooue that he came of him.

[c] Hee ſheweth here what a ſcribe is, who had charge to write the Law, and to expound it: whom Marke calleth a ſcribe, Marke.12.28. Matthew and Luke call him a Lawyer, or Doctor of the Law, Matth.23 35. Luke.10.25.

[d] That contained part of Iuly and part of Auguſt.

[e] Of king Darius.

[f] Some take this for the name of a people, ſome for time or continuance, meaning that the king wiſhed him long life.

[g] Which remained as yet in Babylon, & had no returned with Zerubbabel.

[h] To examine who liued according to the Law.

[i] Whereof thou art expert.

[k] As ye knowe beſt may ſerue to Gods glory.

commandement to all the treaſurers which are beyond the [l] Riuer, that whatſoeuer Ezra the Prieſt and Scribe of the Law of the God of heauen ſhall require of you, that it be done incontinently,

[l] Which was the riuer Euphrates, and they were beyond it in reſpect of Babylon.

22 Vnto an hundreth talents of ſiluer, vnto an hundreth ‡ meaſures of wheate, and vnto an hundreth baths of wine, and vnto an hundreth [m] baths of oyle, and ſalt without writing.

‡*Ebr.Corim.*

[m] Reade 1.Kin. 9.26.& 2.chro. 2.10.

23 Whatſoeuer is by the commandement of the God of heauen, let it be done ſpeedily for the houſe of the God of heauen: for why ſhould hee be wroth [n] againſt the Realme of the King, and his children?

[n] This declareth that the feare of Gods iudgements cauſed him to vſe this liberalitie, and not the loue that he bare to Gods glory, or affection to his people.

24 And wee certifie you, that vpon any of the Prieſtes, Leuites, ſingers, porters, Nethinims, or miniſters in this houſe of God, there ſhal no gouernour lay vpon them tolle, tribute, nor cuſtome.

25 And thou Ezra (after the wiſedome of thy God, that is in thine hand) [o] ſet iudges and arbiters, which may iudge all the people that is beyonde the Riuer, euen all that know the Lawe of thy God, and teach yee them that know it not.

[o] He gaue Ezra full authoritie to reſtore all things according to the word of God, to puniſh them that reſiſted and would not obey.

26 And whoſoeuer will not doe the Law of thy God, and the kings law, let him haue iudgement without delay, whether it be vnto death, or to baniſhment, or to confiſcation of goods, or to impriſonment.

27 [p] Bleſſed bee the Lord God of our fathers, which ſo hath put in the kings heart, to beautifie the houſe of the Lorde that is in Ieruſalem,

[p] Thus Ezra gaue God thanks for that he gaue him ſo good ſucceſſe in his affaires by reaſon of the king.

28 And hath inclined mercie towarde mee, before the King and his counſellours, and before all the Kings mightie Princes: and I was comforted by the hande of the Lorde my God, which was vpon mee, and I gathered the chiefe of Iſrael to goe vp with mee.

CHAP. VIII.

1 The number of them that returned to Ieruſalem with Ezra. 21 He cauſeth them to faſt. 24 Hee admoniſheth the Prieſts of their duetie. 31 What they did when they came to Ieruſalem.

THeſe *are now the chiefe fathers of them, and the genealogie of them that came vp with me from Babel, in the reigne of king [a] Artahſhaſhte.

1.Eſd.8.29.

[a] Reade Chap. 7.1.

2 Of the ſonnes of Phinehas, Gerſhom: of the ſonnes of Ithamar, Daniel: of the ſonnes of Dauid, Hattuſh:

3 Of the ſonnes of Shechaniah, of the ſonnes of Pharoſh, Zechariah, and with him the count of the males, an hundreth and fiftie.

4 Of the ſonnes of ‖ Pahath Moab, Elihoenai, the ſonne of Zerahiah, and with him two hundreth males.

‖*Or, captaine of Moab.*

5 Of the ſonnes of Shechaniah, the ſonne of Iahaziel, and with him, three hundreth males.

6 And of the ſonnes of Adin, Ebed the ſonne of Ionathan, and with him fiftie males.

7 And of the ſonnes of Elam, Ieſhaiah the ſonne of Athaliah, and with him ſeuentie males.

8 And of the ſonnes of Shephatiah, Zebadiah, the ſonne of Michael, and with him foureſcore males.

9 Of the ſonnes of Ioab, Obadiah the ſonne of Iehiel, and with him two hundreth and eighteene males.

10 And of the ſonnes of Shelomith the ſonne of Ioſiphiah, and with him an hundreth and threeſcore males.

11 And of the ſonnes of Bebai, Zechariah, the ſonne of Bebai, and with him eight and twentie males.

12 And of the ſonnes of Azgad, Iohanan the ſonne of Hakkatan, and with him an hundreth and ten males.

13 And of the ſonnes of Adonikam, that were the [b] laſt, whoſe names are theſe: Eliphelet, Iehiel and Shemaiah, and with them threeſcore males.

[b] That came to goe with Ezra.

14 And of the ſonnes of Biguai, Vthai, and Zabbud, and with them ſeuentie males.

15 And I gathered them to the [c] Riuer that goeth toward Ahaua, and there abode wee three dayes: then I viewed the people, and the Prieſts, and found there none of the ſonnes of Leui.

[c] To that place of Euphrates, where Ahaua the Riuer entreth into it, looke 1.Eſd.8.41.

16 Therefore ſent I to Eliezer, to Ariel, to Shemeiah, and to Elnathan, and to Iarib, and to Elnathan, and to Nathan, and to Zechariah, and to Meſhullam the chiefe, and to Ioiarib, and to Elnathan, men of vnderſtanding.

17 And I gaue them commandement to Iddo the [d] chiefeſt at the place of Caſiphia, and I ‡ tolde them the wordes that they ſhould ſpeake to Iddo, and to his brethren the Nethinims at the place of Caſiphia, that they ſhould cauſe the miniſters of the houſe of our God to come vnto vs.

[d] He was the chiefeſt that taught there the Law of God vnto the Leuites.

‡*Ebr. put words in their mouth.*

18 So by the good hande of our God, which was vpon vs, they brought vs a man of vnderſtanding of the ſonnes of Mahali the ſonne of Leui the ſonne of Iſrael, and Sherebiah with his ſonnes and his brethren, euen eighteene.

19 Alſo Haſhabiah, and with him Ieſhaiah of the ſonnes of Merari, with his brethren, and their ſonnes twentie.

20 And of the [e] Nethinims, whom Dauid had ſet, and the Princes for the ſeruice of the Leuites: two hundreth and twentie of the Nethinims, which all were named by name.

[e] Reade Chap. 2.43.

21 And there at the Riuer, by Ahaua, I proclaimed a faſt, that wee might humble [f] our ſelues before our God, and ſeeke of him a right way for vs, and for our children, and for all our ſubſtance.

[f] Hee ſheweth that the ende of faſting is to humble the body to the ſpirit, which muſt proceede of the heart liuely touched, or els it is but hypocriſie.

22 For I was [g] aſhamed to require of the king an armie and horſemen, to helpe vs againſt the enemie in the way, becauſe we had ſpoken to the king, ſaying, the hande of our God is vpon all them that ſeeke him in goodneſſe, but his power and his wrath is againſt all them that forſake him.

[g] He thought it better to commit himſelfe to the protection of God, then by ſeeking theſe ordinary meanes to giue an occaſion to others to thinke that he did doubt of Gods power.

23 So wee faſted, and beſought our God for this: and he was intreated of vs.

24 Then I ſeparated twelue of the chiefe of the Prieſts, Sherebiah, and Haſhabiah, and ten of their brethren with them,

25 And weighed them the ſiluer and the golde, and the veſſels, euen the offering of

the houſe of our God, which the King and his counſellers, and his princes, and all Iſrael that were preſent had offered.

26 And I weighed vnto their hand ſixe hundreth and fiftie [h] talents of ſiluer, and in ſiluer veſſell, an hundreth talents, and in gold, an hundreth talents:

[h] Reade 1.King. 9.14.

27 And twentie baſins of golde, of a thouſand [i] drammes, and two veſſels of ſhining braſſe very good, and precious as gold.

[i] Reade Chap. 2.69.

28 ¶ And I ſayd vnto them, Ye are conſecrate vnto the Lorde, and the veſſels are conſecrate, and the golde and the ſiluer are freely offered vnto the Lorde God of your fathers.

29 Watch yee, and keepe them vntill yee weigh them before the chiefe Prieſtes and the Leuites, and the chiefe fathers of Iſrael in Ieruſalem in the chambers of the houſe of the Lord.

30 So the Prieſts and the Leuites receiued the weight of the ſiluer, and of the gold, and of the veſſels to bring them to Ieruſalem, vnto the houſe of our God.

31 ¶ Then wee departed from the riuer of Ahaua on the twelfth day of the firſt moneth, to goe vnto Ieruſalem, and the hande of our God was vpon vs, and deliuered vs from the hand of the enemie, and of ſuch as layd [k] waite by the way.

[k] This declared that their iourney was full of danger, and yet God deliuered them according to their prayer.

32 And wee came to Ieruſalem, and abode there three dayes.

33 And on the fourth day was the ſiluer weighed, and the gold and the veſſell in the houſe of our God by the hand of Meremoth the ſonne of Vriah the Prieſt, and with him was Eleazar the ſonne of Phinehas, and with them was Iozabad, the ſonne of Ieſhua, and Noadiah the ſonne of Binnui the [l] Leuites,

[l] This was a token of a good conſcience and of his integritie, that he would haue witneſſes of his fidelitie.

34 By number and by weight of euery one, and all the weight was written at the ſame time.

35 Alſo the children of the captiuitie, which were come out of captiuitie, offered burnt offeringes vnto the God of Iſrael, twelue bullockes for all Iſrael, ninetie and ſixe rammes, ſeuentie and ſeuen lambes, and twelue hee goates for ſinne: all was a burnt offering of the Lord.

36 And they deliuered the Kings commiſſion vnto the Kings officers, and to the captaines beyond the riuer: and they promoted the people and the houſe of God.

CHAP. IX.

1 Ezra complaineth on the people that had turned themſelues from God, and had married with the Gentiles. 5 He prayeth vnto God.

When * as theſe things were done, the rulers came to mee, ſaying, The people of Iſrael, and the Prieſtes and the Leuites are not [a] ſeparated from the people of the lands (as touching their abominations) to wit, of the Canaanites, the Hittites, the Perizzites, the Iebuſites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

1.Eſd.8.67.

[a] From the time they came home vnder Zerubbabel vntill ẏ comming of Ezra, they had degenerate contrary to the Law of God, & married where it was not lawful, Deut.7.3.

2 For they haue taken their daughters to themſelues, and to their ſonnes, and they haue mixed the holy ſeede with the people of the landes, and the hand of the [b] princes and rulers hath bene chiefe in this treſpaſſe.

[b] That is, the gouernours are the chiefe beginners hereof.

3 But when I heard this ſaying, I rent my clothes and my garment, and pluckt off the haire of mine head, and of my beard, and ſate downe [c] aſtonied.

[c] As one doubting whether God would continue his benefites towards vs, or els deſtroy this which he had begun.

4 And there aſſembled vnto mee all that feared the wordes of the God of Iſrael, becauſe of the tranſgreſſion of them of the captiuitie. And I ſate downe aſtonied vntill the * euening ſacrifice.

Exod.29.39. num.28.3,4.

5 And at the euening ſacrifice I aroſe vp from mine heauineſſe, and when I had rent my clothes and my garment, I fell vpon my knees, and ſpread out mine hands vnto the Lord my God,

6 And ſayd, O my God, I am confounded and aſhamed to lift vp mine eyes vnto thee, my God: for our iniquities are increaſed ouer [d] our head, & our treſpaſſe is growen vp vnto [e] the heauen.

[d] That is, we are drowned in ſinne.

[e] They ſo exceede, that they cannot growe greater.

7 From the dayes of our fathers haue wee bene in a great treſpaſſe vnto this day, and for our iniquities, haue wee, our Kings, and our Prieſts bene deliuered into the hand of the kings of the landes, vnto the ſworde, into captiuitie, into a ſpoyle, and into confuſion of face, as appeareth this day.

8 And now for a little ſpace, grace hath beene ſhewed from the Lorde our God, in cauſing a remnant to eſcape, and in giuing vs a [f] naile in his holy place, that our God may light our eyes, and giue vs a little reuiuing in our ſeruitude.

[f] In giuing vs a reſting place. It is a ſimilitude taken of them that remaine ſtill in a place, which ſmite nailes to hang things vpon, Iſa.22.23.

9 For though we were bondmen, yet our God hath not forſaken vs in our bondage, but hath inclined mercie vnto vs in the ſight of the Kings of Perſia, to giue vs life, and to erect the houſe of our God, and to redreſſe the deſolate places thereof, and to giue vs a wall in Iudah and Ieruſalem.

10 And now, our God, what ſhall we ſay after this? for wee haue forſaken thy commandements,

11 Which thou haſt commaunded by thy ſeruants the Prophets, ſaying, * The land whereunto yee goe to poſſeſſe it, is an vncleane land, becauſe of the filthineſſe of the people of the lands, which by their abominations, and by their vncleanneſſe haue filled it from corner to corner.

Exod.22 32. and 34 12,15,16, deut.7.23.

12 Now therefore ſhall yee not giue your daughters vnto their ſonnes, neither ſhall yee take their daughters vnto your ſonnes, nor ſeeke their * peace and wealth for euer, that ye may be ſtrong and eate the goodneſſe of the land, and leaue it for an inheritance to your ſonnes for euer.

Deut.23 6.

13 And after all that is come vpon vs for our euill deeds, and for our great treſpaſſes, (ſeeing that thou our God haſt ſtayed vs from being beneath [g] for our iniquities, and haſt giuen vs ſuch deliuerance)

[g] Haſt not vtterly caſt vs downe and deſtroyed vs for our ſinnes, Deut.28. 13.

14 Should we returne to breake thy commandements, and ioyne in affinitie with the people of ſuch abominations? wouldeſt not thou bee angrie toward vs till thou haddeſt conſumed vs, ſo that there ſhould be no remnant nor any eſcaping?

15 O Lord God of Iſrael, thou art iuſt, for

wee haue bene [h] reſerued to eſcape, as appeareth this day: beholde, we are before thee in our treſpaſſe: therefore we cannot ſtand before thee becauſe of it.

h He ſheweth that God is iuſt in puniſhing his people, and yet mercifull in reſeruing a reſidue to whom he ſheweth fauour.

CHAP. X.

1 The people repent and turne, and put away their ſtrange wiues.

While * Ezra prayed thus, and [a] confeſſed himſelfe weeping, and falling downe before the houſe of God, there aſſembled vnto him of Iſrael a very great congregation of men, and women, and children: for the people wept with a great lamentation.

1.Eſd.8.90.

a He confeſſed his ſinnes, and the ſinnes of the people.

2 Then Shechaniah the ſonne of Iehiel one of the ſonnes of Elam, anſwered, and ſayd to Ezra, Wee haue treſpaſſed againſt our God, and haue taken ſtrange wiues of the people of the lande, yet nowe there is [b] hope in Iſrael concerning this.

3 Now therefore let vs make a couenant with our God, to put away [c] all the wiues (and ſuch as are borne of them) according to the counſell of the Lorde, and of thoſe that feare the commandements of our God, and let it be done according to the Law.

4 Ariſe: for the matter [d] belongeth vnto thee: wee alſo will be with thee: be of comfort and do it.

b Meaning, that God would receiue them to mercy.

c Which are ſtrangers, and maried contrary to the Law of God.

d Becauſe God hath giuen thee authoritie, and learning to perſwade the people herein, and to command them.

5 ¶ Then aroſe Ezra, and cauſed the chiefe Prieſtes, the Leuites, and all Iſrael to ſweare, that they would doe according to this word. So they ſware.

6 * And Ezra roſe vp from before the houſe of God, and went into the chamber of Iohanan the ſonne of Eliaſhib: hee went euen thither, but hee did neither eate bread, nor drinke water: for he mourned, becauſe of the tranſgreſſion of them of the captiuity.

1.Eſd.9.1.

7 And they cauſed a proclamation to goe throughout Iudah and Ieruſalem, vnto ‡ all them of the captiuity, that they ſhould aſſemble themſelues vnto Ieruſalem,

‡ Ebr. ſonnes of the captiuity.

8 And whoſoeuer would not come within three dayes according to the counſel of the Princes and Elders, al his ſubſtance ſhould bee ‖ forfeite, and hee ſhould bee ſeparate from the Congregation of them of the captiuitie.

‖ Or, condemned.

9 ¶ Then all the men of Iudah and Beniamin aſſembled themſelues vnto Ieruſalem within three dayes, which was the twentieth day of the [e] ninth moneth, and all the people ſate in the ſtreete of the houſe of God, trembling for this matter, and for the [f] raine.

10 And Ezra the Prieſt ſtoode vp and ſayd vnto them, Ye haue tranſgreſſed, and haue taken ſtrange wiues, to [g] increaſe the treſpaſſe of Iſrael.

11 Now therefore [h] giue prayſe vnto the Lord God of your fathers, and do his will, and ſeparate your ſelues from the people of the land, and from the ſtrange wiues.

12 And all the Congregation anſwered, and ſayd with a loud voyce, So will we doe according to thy words vnto vs.

13 But the people are many, and it is a rainie weather, and we are not able to ſtand without, neither is it the worke of one day or two: for we are many that haue offended in this thing.

e Which conteined part of Nouember, and part of December.

f For the ſeaſon was giuen to raine, and ſo the weather was more ſharpe and colde, and alſo their conſcience touched them.

g Ye haue laid one ſinne vpon another.

h Read. Ioſh. 7.19.

14 Let our rulers ſtand therefore [i] before all the Congregation, and let al them which haue taken ſtrange wiues in our cities, come at the time appointed, and with them the Elders of euery citie and the Iudges thereof, till the fierce wrath of our God for this matter turne away from vs.

i Let them be appointed to examine this matter.

15 Then were appointed Ionathan the ſonne of Aſah-el, and Iahaziah the ſonne of Tikuah ouer this matter, and Meſhullam and Shabbethai the Leuites helped them.

16 And they of the captiuitie did ſo and [k] departed, euen Ezra the Prieſt, and the men that were chiefe fathers to the family of their fathers by name, and ſate downe in the firſt day of the tenth moneth to examine the matter.

17 And vntill the firſt day of the firſt moneth they were finiſhing the buſineſſe with all the men that had taken ſtrange wiues.

k They went to the chiefe cities to ſit on this matter, which was three moneths in finiſhing.

18 And of the ſonnes of the prieſtes there were men founde, that had taken ſtrange wiues, to wit, of the ſonnes of Ieſhua, the ſonne of Iozadak, and of his brethren, Maaſeiah, Eliezer, and Iarib, and Gedaliah.

19 And they gaue [l] their handes, that they would put away their wiues, and they that had treſpaſſed, gaue a ramme for their treſpaſſe.

l As a token that they would keepe promiſe and do it.

20 And of the ſonnes of Immer, Hanani, and Zebadiah.

21 And of the ſonnes of Harim, Maaſeiah, and Eliiah, and Shemaiah, and Iehiel, and Vzziah.

22 And of the ſonnes of Paſhur, Elioenai, Maaſeiah, Iſhmael, Nethaneel, Iozabad, and Elaſah.

23 And of the Leuites, Iozabad, and Shimei, and Kelaiah, (which is Kelitah) Pethahiah, Iudah, and Eliezer.

24 And of the ſingers, Eliaſhib. And of the porters, Shallum, and Telem, and Vri.

25 And of [m] Iſrael: of the ſonnes of Paroſh, Ramiah, and Ieſiah, and Malchiah, and Miamin, and Eleazar, and Malchiiah, and Benaiah.

m Meaning, of the common people: for before he ſpake of the Prieſts and Leuites.

26 And of the ſonnes of Elam, Mattaniah, Zechariah, and Iehiel, and Abdi, and Ieremoth, and Eliah.

27 And of the ſonnes of Zattu, Elioenai, Eliaſhib, Mattaniah, and Ierimoth, and Zabad, and Aziza.

28 And of the ſonnes of Bebai, Iehohanan, Hananiah, Zabbai, Athlai.

29 And of the ſonnes of Bani, Meſhullam, Malluch, and Adaiah, Iaſhub, and Sheal, Ieramoth.

30 And of the ſonnes of ‖ Pahath Moab, Adna, and Chelal, Benaiah, Maaſeiah, Mattaniah, Bezaleel, and Binnui, and Manaſſeh.

‖ Or, the captaine of Moab.

31 And of the ſonnes of Harim, Eliezer, Iſhiiah, Malchiah, Shemaiah, Shimeon,

32 Beniamin, Malluch, Shamariah.

33 Of the ſonnes of Haſhum, Mattenai, Mattattah, Zabad, Eliphelet, Ieremai, Manaſſeh, Shimei.

34 Of the ſonnes of Bani, Maadai, Amram, and Vel.
35 Banaiah, Bediah, Chelluh,
36 Vaniah, Meremoth, Eliaſhib,
37 Mattaniah, Mattanai, and Iaaſa,
38 And Banni, and Bennui, Shimei,
39 And Shelemiah, and Nathan, and Adaiah,
40 Machnadebai, Shaſhai, Sharai,
41 Azareel, and Shelemiah, Shemariah,
42 Shallum, Amariah, Ioſeph.
43 Of the ſonnes of Nebo, Ieiel, Mattithiah, Zabad, Zebina, Iadau, and Ioel, Benaiah.
44 All theſe had taken ſtrange wiues: and among them were women that had [a] children.

[a] Which alſo were made illegitimate, becauſe the marriage was vnlawfull.

Nehemiah.

THE ARGVMENT.

GOD doeth in all ages and at all times ſet vp worthy perſons for the commoditie and profite of his Church, as nowe within the compaſſe of ſeuentie yeeres he raiſed vp diuers excellent men for the preſeruation of his people, after their returne from Babylon: as Zerubbabel, Ezra, and Nehemiah. Whereof the firſt was their captaine to bring them home, and prouided that the Temple was builded: the ſecond reformed their maners, and planted religion: and the third builded vp the walles, deliuered the people from oppreſſion, and prouided that the law of God was put in execution among them. He was a godly man and in great authoritie with the King, ſo that the King fauoured him greatly, and gaue him moſt ample letters for the accompliſhment of all things which he could deſire. This booke is alſo called of the Latines the ſecond of Ezra, becauſe he was the writer thereof.

CHAP. I.

4 Nehemiah bewaileth the calamitie of Ieruſalem. 5 He confeſſeth the ſinnes of the people, and prayeth God for them.

The wordes of Nehemiah the ſonne of Hachaliah. In the moneth [a] Chiſleu, in the twentieth yeere, as I was in the palace of Shuſhan,

2 Came Hanani one of my [b] brethren, he and the men of Iudah: and I aſked them concerning the Iewes that were deliuered, which were of the reſidue of the captiuitie, and concerning Ieruſalem.

3 And they ſaide vnto mee, The reſidue that are left of the captiuitie there in the [c] prouince, are in great affliction and in reproch, and the wall of Ieruſalem is broken downe, and the gates thereof are burnt with fire.

[a] Which conteineth part of Nouember, and part of December, and was their ninth moneth.
[b] A Iewe as I was.
[c] Meaning in Iudea.

4 And when I heard theſe wordes, I ſate downe and wept, and mourned certaine dayes, and I faſted and prayed before the God of heauen,

5 And ſaid, *O Lord God of heauen, the great and terrible God, that keepeth couenant and mercy for them that loue him, and obſerue his commandements,

Dan.9.4.

6 I pray thee, let thine eares be attent, and thine eyes open, to heare the prayer of thy ſeruant, which I pray before thee daily, day and night for the children of Iſrael thy ſeruants, and confeſſe the ſinnes of the children of Iſrael, which we haue ſinned againſt thee, both I and my fathers houſe haue ſinned:

7 Wee haue ‡ grieuouſly ſinned againſt thee, and haue not kept the cōmandements, nor the ſtatutes, nor the iudgements which thou commandedſt thy ſeruant Moſes.

‡Ebr.corrupted.

8 I beſeech thee, remember the worde that thou commandedſt thy ſeruant Moſes, ſaying, Ye will tranſgreſſe, and I *will ſcatter you abroad among the people.

Deut.29.21,28.

9 But if ye turne vnto me, and keepe my cōmandements, and doe them, *though your ſcattering were to the vttermoſt part of the heauen, yet will I gather you from thence, and wil bring you vnto the place that I haue choſen, to place my name there.

Deut.30.4.

10 Nowe theſe are thy ſeruants and thy people, whome thou haſt redeemed by thy power, and by thy mighty hand.

11 O Lord, I beſeech thee, let thine eare nowe hearken to the prayer of thy ſeruant, and to the prayer of thy ſeruants, who deſire to [d] feare thy Name, and I pray thee, cauſe thy ſeruant to proſper this day, and giue him fauour in the preſence of this [e] man: for I was the kings butler.

[d] That is, to worſhip thee.
[e] To wit, the King Artahſhaſhte.

CHAP. II.

1 After Nehemiah had obtained letters of Artaxerxes, 11 He came to Hieruſalem. 17 And builded the wals.

NOw in the moneth [a] Niſan in the twentieth yeere of King [b] Artahſhaſhte, the wine ſtoode before him, and I tooke vp the wine, and gaue it vnto the king. Nowe I was not before time ſad in his preſence.

2 And the King ſayd vnto mee, Why is thy countenance ſad, ſeeing thou art not ſicke? this is nothing but ſorowe of heart. Then was I ſore afraid,

3 And I ſaide to the King, God ſaue the King for euer: why ſhoulde not my countenance be ſad, when the citie and houſe of the ſepulchres of my fathers lieth waſte, and the gates thereof are deuoured with fire?

[a] Which was the firſt moneth of the yeere, and containeth part of March, and part of April.
[b] Who is alſo called Darius: reade Ezra 7.1. and was the ſonne of Hyſtaſpis.

4 And the King ſaid vnto me, For what thing doeſt thou require? Then I prayed [c] to the God of heauen.

5 And ſaide vnto the King, If it pleaſe the king, and if thy ſeruant haue founde fauour in thy ſight, I deſire that thou wouldeſt ſend mee to Iudah vnto the citie of the ſepulchres of my fathers, that I may build it.

[c] I deſired God in mine heart to proſper mine enterpriſe.

6 And the king ſaid vnto me (the Queene alſo ſitting by him) How long ſhall thy iourney bee? and when thou wilt come againe? So it pleaſed the King, and he ſent me, and I ſet him a time.

7 After I ſaid vnto the king, If it pleaſe the king, let them giue me letters to the captaines beyond the ‖ Riuer, that they may conuey me ouer, till I come into Iudah,

‖Or, Euphrates.

8 And letters vnto Aſaph the keeper of the Kings ‖ parke, that he may giue me timber to build the gates of the palace (which appertained to the houſe) and for the walles of the citie, and for the houſe that I ſhall enter into. And the king gaue me according to [d] the good hand of my God vpon me.

9 ¶ Then came I to the captaines beyond the riuer, and gaue them the kings letters. And the king had ſent captaines of the armie and horſemen with me.

10 But [e] Sanballat the Horonite, & Tobiah a ſeruant an Ammonite heard it, and it grieued them ſore, that there was come a man which ſought the wealth of the children of Iſrael.

11 So I came to Ieruſalem, & was there three dayes.

12 And I aroſe in the night, I and a few men with me: for I told no man what God had put in mine heart to doe at Ieruſalem, and there was not a beaſt with me, ſaue the beaſt whereon I rode.

13 And I went out by night by the gate of the valley, and came before the Dragon well, and to the dung port, and viewed the walles of Ieruſalem, how they were broken downe, and the ports thereof deuoured with the fire.

14 Then I went forth vnto the gate of the ‖ fountaine, and to the Kings fiſhpoole, and there was no roome for the beaſt that was vnder me to paſſe.

15 Then went I vp in the night by the brooke, and viewed the wall, and turned backe, and comming backe, I entred by the gate of the valley and returned.

16 And the rulers knew not whither I was gone, nor what I did, neither did I as yet tell it vnto the Iewes, nor to the Prieſts, nor to the noble men, nor to the rulers, nor to the reſt that laboured in the worke.

17 Afterward I ſaid vnto them, Yee ſee the miſerie that yee are in, how Ieruſalem lyeth waſte, and the gates thereof are burnt with fire: come and let vs build the wall of Ieruſalem, that we be no more a [f] reproch.

18 Then I tolde them of the hand of my God (which was good ouer me) and alſo of the Kings wordes, that hee had ſpoken vnto mee. And they ſayde, Let vs riſe, and build. So they [g] ſtrengthened their hand to good.

19 But when Sanballat the Horonite, and Tobiah the ſeruant an Ammonite, and [h] Geſhem the Arabian heard it, they mocked vs, and deſpiſed vs, and ſayd, What a thing is this that ye doe? Will ye [i] rebell againſt the King?

20 Then anſwered I them, and ſayde to them, The God of heauen, hee will proſper vs, & we his ſeruants will riſe vp and build: but as for you, yee haue no portion nor right, nor [k] memoriall in Ieruſalem.

‖ Or, paradiſe.

[d] As God mooued me to aske, and as he gaue me good ſucceſſe therein.

[e] Theſe were great enemies to the Iewes, and laboured alwayes both by force & ſubtiltie to ouercome them, and Tobiah becauſe his wife was a Ieweſſe, had aduertiſement euer of their affaires, and ſo wrought them great trouble.

‖ Or, conduit.

[f] That is, contemned of other nations, as though God had forſaken vs.

[g] They were encouraged, & gaue themſelues to do wel, and to trauel in this woorthy enterpriſe.

[h] Theſe were three chiefe gouernours vnder the king of Perſia beyond Euphrates.

[i] Thus the wicked, when they will burden the children of God, euer lay treaſon vnto their charge, both becauſe it maketh them moſt odious to the world, and alſo ſtirreth the hatred of Princes moſt againſt them.

[k] Neither ye are of the number of the children of God (to whom he hath appointed this citie onely) neither did any of your predeceſſors euer feare God.

CHAP. III.

The number of them that builded the walles.

Then aroſe Eliaſhib the high Prieſt with his brethren the Prieſtes, and they built the ſheepe gate: they [a] repaired it, and ſet vp the doores thereof: euen vnto the towre of Meah repaired they it, and vnto the tower of Hananeel.

2 And next vnto him builded the men of Iericho, and beſide him Zaccur the ſonne of Imri.

3 But the fiſh port did the ſonnes of Senaah builde, which alſo layde the beames thereof, and ſet on the doores thereof, the locks thereof, and the barres thereof.

4 And next vnto them fortified Meremoth the ſonne of Vriiah, the ſonne of Hakkoz: and next vnto them fortified Meſhullam, the ſonne of Berechiah, the ſonne of Meſhezabeel: and next vnto them fortified Zadok, the ſonne of Baana:

5 And next vnto them fortified the Tekoites: but the great men of them [b] put not their necks to the worke of their lords.

6 And the gate of the * old fiſhpoole fortified Iehoiada the ſonne of Paſeah, & Meſhullam the ſonne of Beſodaiah: they layde the beames thereof, and ſet on the doores thereof, and the locks thereof, and the barres thereof.

7 Next vnto them alſo fortified Melatiah the Gibeonite, and Iadon the Meronothite, men of Gibeon, and Miſpah, vnto the [c] throne of the Duke, which was beyond the Riuer.

8 Next vnto him fortified Vzziel the ſonne of Harhshiah ‖ of the goldſmiths: next vnto him alſo fortified Hananiah, the ſonne ‖ of Harakkaim, and they repaired Ieruſalem vnto the broad wall.

9 Alſo next vnto them fortified Rephaiah, the ſonne of Hur, the ruler of the halfe part of Ieruſalem.

10 And next vnto him fortified Iedaiah the ſonne of Harumaph, euen ouer againſt his houſe: and next vnto him fortified Hattuſh, the ſonne of Haſhabniah.

11 Malchiiah the ſonne of Harim, and Haſhub the ſonne of Pahath Moab fortified the ſecond ‖ portion, and the tower of the fornaces.

12 Next vnto him alſo fortified Shallum, the ſonne of Halloeſh, the ruler of the halfe part of Ieruſalem, he, and his daughters.

13 The valley gate fortified Hanum, and the inhabitants of Zanuah: they built it, and ſet on the doores thereof, the lockes thereof, and the barres thereof, euen a thouſand cubites on the wall vnto the dung port.

14 But the dung port fortified Malchiah the ſonne of Rechab, the ruler of ẏ fourth part of Beth-haccarem: he built it, and ſet on the doores thereof, the lockes thereof, and the barres thereof.

15 But the gate of the fountaine fortified Shallum, the ſonne of Col-hozeh, the ruler of the fourth part of Mizpah: he builded it, and couered it, and ſet on the doores thereof, the locks thereof, and the barres therof, and the wall vnto the fiſhpoole of ‖ Shelah by the kings garden, and vnto the ſteps that goe downe from the citie of Dauid.

16 After him fortified Nehemiah the ſonne of Azbuk, the ruler of the halfe part of Beth-zur, vntill the other ſide ouer againſt the

[a] In Ebrew, they ſanctified it, that is, they finiſhed it, and ſo dedicated it to the Lord by prayer, in deſiring him to maintaine it.

[b] The rich and mightie would not obey them, which were appointed officers in this worke, neither would they helpe thereunto.

Iſa.22.11.

[c] Vnto the place where the Duke was woont to ſit in iudgement, who gouerned the countrey in their abſence.

‖ Or, Zorephim.

‖ Or, of the Apothecaries.

‖ Or, meaſure.

‖ Or, Silee.

the ſepulchres of Dauid, and to the fiſhpoole that was repaired, and vnto the houſe of the mightie.

17 After him fortified the Leuites, Rehum the ſonne of Bani, and next vnto him fortified Aſhabiah the ruler of the halfe part of Keilah in his quarter.

18 After him fortified their brethren: Banai, the ſonne of Henadad the ruler of the halfe part of Keilah:

19 And next vnto him fortified Ezer, the ſonne of Ieſhua the ruler of Mizpah, the other portion ouer againſt the going vp to the [d] corner of the armour.

20 After him was earneſt Baruch the ſonne of Zacchai, & fortified another portion from the corner vnto the doore of the houſe of Eliaſhib, the high Prieſt.

21 After him fortified Merimoth, the ſonne of Uriah, the ſonne of Hakkoz, another portion from the doore of the houſe of Eliaſhib, euen as long as the houſe of Eliaſhib extended.

22 After him alſo fortified the Prieſts the men of [e] the plaine.

23 After them fortified Beniamin, and Haſhub ouer againſt their houſe: after him fortified Azariah the ſonne of Maaſeiah, the ſonne of Ananiah by his houſe.

24 After him fortified Binnui, the ſonne of Henadad another portion, from the houſe of Azariah vnto the turning and vnto the corner.

25 Palal, the ſonne of Uzai, from ouer againſt the corner, & the high tower that lyeth out from the kings houſe, which is beſide the court of the priſon. After him, Pedaiah the ſonne of Paroſh.

26 And the [f] Nethinims that dwelt in the fortreſſe vnto the place ouer againſt the water gate, Eaſtward, and to the tower that lyeth out.

27 After him fortified the Tekoites another portion ouer againſt the great tower that lyeth out, euen to the wall of the fortreſſe.

28 From aboue the horſegate foorth fortified the Prieſts, euery one ouer againſt his houſe.

29 After them fortified Zadok the ſonne of Immer ouer againſt his houſe: and after him fortified Shemaiah, the ſonne of Shechaniah the keeper of the Eaſt gate.

30 After him fortified Hananiah, the ſonne of Shelemiah, and Hanun, the ſonne of Zalaph, the [g] ſixt, another portion: after him fortified Meſhullam, the ſonne of Berechiah ouer againſt his chamber.

31 After him fortified Malchiah the goldſmiths ſonne, vntill the houſe of the Nethinims, and of the marchants ouer againſt the gate [h] Miphkad, and to the chamber in the corner.

32 And betweene the chamber of the corner vnto the ſheepegate, fortified the goldſmiths and the marchants.

d Where the weapons and armour of the citie lay.

e Which dwelt in the plaine countrey by Iorden and Iericho.

f Reade Ezra, Chap. 2 43.

g Meaning, the ſixt of his ſonnes.

h Which was the place of iudgement or execution.

CHAP. IIII.

7 The building of Ieruſalem is hindred, 15 But God breaketh their enterpriſe. 17 The Iewes build with one hand, & hold their weapons in the other.

But when Sanballat heard that we builded the wall, then was he wroth and ſore greiued, and mocked the Iewes,

2 And ſaid before his [a] brethren and the armie of Samaria, thus he ſayd, What doe theſe [b] weake Iewes? wil they fortifie themſelues? will they ſacrifice? will they finiſh it in a day? will they make theſe ſtones whole againe out of the heapes of duſt, ſeeing they are burnt?

3 And Tobiah the Ammonite was beſide him, and ſayde, Although they build, yet if a foxe goe vp, he ſhall euen breake downe their ſtony wall.

4 [c] Heare, O our God (for we are deſpiſed) and turne their ſhame vpon their owne head, & giue them vnto a praye [d] in the land of their captiuitie,

5 And couer not their [e] iniquitie, neither let their ſinne be put out in thy preſence: for they haue prouoked vs before the builders.

6 So we built the wall, and all the wall was ioyned vnto the ‖ halfe thereof, and the heart of the people was to worke.

7 ¶ But when Sanballat and Tobiah, and the Arabians, and the Ammonites, and the Aſhdodims heard that the walles of Ieruſalem were repaired (for the breaches began to bee ſtopped) then they were very wroth,

8 And conſpired altogether to come and to fight againſt Ieruſalem, and to ‡ hinder them.

9 Then wee prayed vnto our God, and ſet watchmen by them day and night, becauſe of them.

10 And Iudah ſayde, The ſtrength of the bearers is weakened, and there is much earth, ſo that wee are not able to build the wall.

11 Alſo our aduerſaries had ſayd, They ſhall not know, neither ſee, till we come into the mids of them and ſlay them, and cauſe the worke to ceaſe.

12 But when the Iewes (which dwelt beſide them) came, they tolde vs [f] ten times, [g] From all places whence yee ſhall returne, they will be vpon vs.

13 Therefore ſet I in the lower places behind the wall vpon the tops of the ſtones, and placed the people by their families with their ſwordes, their ſpeares and their bowes.

14 Then I beheld, and roſe vp, and ſayd vnto the princes, and to the rulers, and to the reſt of the people, Bee not afraide of them: [h] remember the great Lord, and fearefull, and fight for your brethren, your ſonnes, and your daughters, your wiues, and your houſes.

15 And when our enemies heard that it was knowen vnto vs, then God brought their counſell to nought, and wee turned all againe to the wall, euery one vnto his worke.

16 And from that day, halfe of the yong men did the labour, and the other halfe part of them held the ſpeares, and ſhieldes, and bowes, and habergins: and the rulers ſtood [i] behind all the houſe of Iudah.

17 They that builded on the wall, & they

that

a Of his companions that dwelt in Samaria.

b Thus the wicked, that conſider not that Gods power is euer in a readineſſe for the defence of his, mocke them as though they were weake & feeble.

c This is the remedie that the children of God haue againſt the deriſion & threatnings of their enemies, to flee to God by prayer.

d Let them be ſpoyled and lead away captiue.

e Let thy plagues declare to the world, that they ſet themſelues againſt thee, and againſt thy Church: thus he prayeth onely hauing reſpect to Gods glory, and not for any priuate affection or grudge.

‖ *Or, halfe height.*

‡ *Ebr. make to ſtay, Meaning, the people.*

f That is, oftentimes.

g They which brought the tidings, ſayd thus, When you leaue your worke, and goe either to eate or to reſt, your enemies will aſſaile you.

h Who is euer at hand to deliuer his out of danger, and therfore ſeeing they ſhould fight for ỹ maintenance of Gods glory, and for the preſeruation of their owne liues and of theirs: he encourageth them to play the valiant men.

i To ouerſee them and to encourage them to their worke.

UMI

that bare burdens, and they that laded, did the worke with one hand, and with the other held the ſword.

18 For euery one of the builders had his ſword girded on his loynes, and ſo builded: and he that blew the trumpet, was beſide me.

19 Then ſayde I vnto the Princes, and to the rulers, and to the reſt of the people, The worke is great and large, and wee are ſeparated vpon the wall, one farre from another.

20 In what place therefore yee heare the ſound of the trumpet, [k] reſort ye thither vnto vs: our God ſhall fight for vs.

21 So wee laboured in the worke, and halfe of them helde the ſpeares from the appearing of the morning, till the ſtarres came foorth.

22 And at the ſame time ſayde I vnto the people, Let euery one with his ſeruant lodge within Jeruſalem, that they may be a watch for vs in the night, and labour in the day.

23 So neither I, nor my brethren, nor my ſeruauntes, nor the men of the warde, (which followed me) none of vs did put off our clothes, ſaue euery one put them off [l] for waſhing.

CHAP. V.

1 The people are oppreſſed and in neceſſitie. 6 Nehemiah remedieth it. 14 He tooke not the portion of others that had ruled before, leſt hee ſhould grieue the people.

NOwe there was a great crie of the people, and of their wiues [a] againſt their brethren the Jewes.

2 For there were that ſayde, Wee, our ſonnes and our daughters are many, therefore wee take vp [b] corne, that wee may eate and liue.

3 And there were that ſayde, Wee muſt gage our lands, and our vineyards, and our houſes, and take vp corne for the famine.

4 There were alſo that ſayd, Wee haue borowed money for the Kings [c] tribute vpon our lands and our vineyards,

5 And now our fleſh is as [d] the fleſh of our brethren, and our ſonnes as their ſonnes: and loe, we bring into ſubiection our ſonnes and our daughters, as ſeruants, and there be of our daughters nowe in ſubiection, and there is no power [e] in our hands: for other men haue our lands and our vineyards.

6 Then was I very angry when I heard their crie and theſe words.

7 And I thought in my minde, and I rebuked the Princes, and the rulers, and ſaid vnto them, You lay [f] burdens euery one vpon his brethren: and I ſet a great [g] aſſembly againſt them,

8 And I ſaid vnto them, We (according to our abilitie) haue redeemed our brethren the Jewes, which were ſolde vnto the heathen: and will you ſel your brethren againe, or ſhall they bee [h] ſold vnto vs? Then helde they their peace and could not anſwere.

9 [i] I ſayd alſo, That which yee doe, is not good. Ought ye not to walke in the feare of our God, for the [k] reproch of the heathen our enemies?

10 For euen I, my brethren, and my ſeruants do lend them money and corne: I pray you, let vs leaue off this ‖ burden.

11 Reſtore, I pray you, vnto them this day their landes, their vineyardes, their oliues, and their houſes, and remit the hundreth part of the ſiluer and of the corne, of the wine and of the oyle [l] that yee exact of them.

12 Then ſaid they, We wil reſtore it, and will not require it of them: wee will doe as thou haſt ſaide. Then I called the Prieſts, and cauſed them to ſweare, that they ſhould doe according to this promiſe.

13 So I ſhooke my lap, and ſaid, So let God ſhake out euery man that will not performe this promiſe, from his houſe, and from his labour: euen thus let him be ſhaken out, and emptied. And all the congregation ſaid, Amen, and praiſed the Lord: and the people did according to this promiſe.

14 And from the time that the King gaue mee charge to be gouernour in the land of Judah from the twentieth yeere, euen vnto the two and thirtieth yeere of King Artahſhaſhte, that is, twelue yeere, I, and my brethren haue not eaten the [m] bread of the gouernour.

15 For the former gouernours that were before mee, had bene chargeable vnto the people, and had taken of them bread and wine, beſides fourtie ſhekels of ſiluer: yea, and their ſeruants bare rule ouer the people: but ſo did not I, becauſe of the feare of God.

16 But rather I fortified a portion in the worke of this wall, and wee bought no land, and all my ſeruants came thither together vnto the worke.

17 Moreouer there were at my table an hundreth and fiftie of the Jewes, and rulers which came vnto vs from among the heathen that are about vs.

18 And there was prepared daily an oxe, and ſixe choſen ſheepe, and birdes were prepared for mee, and ‖ within ten dayes wine for all in [n] abundance. Yet for all this I required not the bread of the gouernour: for the bondage was grieuous vnto this people.

19 Remember mee, O my God, in goodneſſe, according to all that I haue done for this people.

CHAP VI.

8 Nehemiah anſwereth with great wiſedome, and zeale to his aduerſarie. 11 Hee is not diſcouraged by the falſe prophets.

ANd when Sanballat, and Tobiah, and Geſhem the Arabian, and the reſt of our enemies heard that I had built the wall, and that there were no more [a] breaches therein (though at that time I had not ſet vp the doores vpon the gates)

2 Then ſent Sanballat and Geſhem vnto mee, ſaying, Come thou that wee may meete together in the villages in the plaine

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[k] Meaning, to reſiſt their enemies, if neede required.

[l] That is, when they purified themſelues, or elſe when they waſhed their clothes.

[a] Againſt the rich, which oppreſſed them.

[b] This is the complaint of the people, ſhewing to what extremitie they were brought vnto.

[c] To pay our tribute to the king of the Perſians, which was exacted yeerely of vs.

[d] By nature the rich is no better then the poore.

[e] Wee are not able to redeeme them, but for pouerty are conſtrained to hire them to others.

[f] You preſſe them with vſurie, and ſeeke how to bring all things into your hands.

[g] Both becauſe they ſhould be mooued with pitie, ſeeing how many were by them oppreſt, and alſo heare the iudgement of others, which ſhould be as it were witneſſes of their dealing towarde their brethren. [h] Seeing God hath once deliuered them from the bondage of the Heathen, ſhall wee make them our ſlaues?

[i] Meaning, Nehemiah.

[k] Who by this occaſion will blaſpheme the name of God, ſeeing that our acts are no better then theirs.

‖ *Or, vſurie.*

[l] Which ye take of them for the loane.

[m] I receiued not that portion and diet, which the gouernours, that were before me, exacted, wherein he declareth that he rather ſought the wealth of the people then his owne commoditie.

‖ *Or, once in ten dayes.*

[n] Whereas at other times they had by meaſure, at this time they had moſt liberally.

[a] That is, that they were ioyned together, as Chap.4 6.

of Ono, and they thought to doe me euill.

3 Therefore I ſent meſſengers vnto them, ſaying, I haue a great worke to doe, and I cannot come downe: [b] why ſhould the worke ceaſe, whiles I leaue it, and come downe to you?

4 Yet they ſent vnto mee foure times after this ſort. And I anſwered them after the ſame maner.

5 Then ſent Sanballat his ſeruant after this ſort vnto me the fift time, with an open letter in his hand,

6 Wherein was written, It is reported among the heathen, and ‖ Gaſhum hath ſaid it, that thou and the Iewes thinke to rebell, for the which cauſe thou buildeſt the wall, and thou wilt bee their King according to theſe [c] words.

7 Thou haſt alſo ordeined [d] the Prophets to preach of thee at Ieruſalem, ſaying, There is a King in Iudah: and now according to theſe words it ſhal come to the Kings eares: come now therefore, and let vs take counſell together.

8 Then I ſent vnto him, ſaying, It is not done according to theſe wordes that thou ſayeſt: for thou fayneſt them of thine owne heart.

9 For all they afrayed vs, ſaying, Their handes ſhall bee weakened from the worke, and it ſhall not be done: now therefore ‡ incourage thou me.

10 ¶ And I came to the houſe of Shemaiah, the ſonne of Delaiah the ſonne of Mehetabeel, and hee was [e] ſhut vp, and hee ſayd, Let vs come together into the Houſe of God in the middes of the Temple, and ſhut the doores of the Temple: for they will come to ſlay thee: yea, in the night will they come to kill thee.

11 Then I ſayd, [f] Should ſuch a man as I, flee? Who is hee, beeing as I am, that would goe into the Temple to liue? I will not goe in.

12 And loe, I perceiued, that God had not ſent him, but that hee pronounced this propheſie againſt me: for Tobiah and Sanballat had hired him.

13 Therefore was hee hired that I might bee afraid, and doe thus, and ſinne, and that they might haue an euill report that they might reproch me.

14 My God, remember thou Tobiah and Sanballat according vnto theſe their workes, and Noadiah the [g] Propheteſſe alſo, and the reſt of the Prophets that would haue put me in feare.

15 ¶ Notwithſtanding the wall was finiſhed on the fiue and twentieth day of [h] Elul, in two and [i] fiftie dayes.

16 And when all their enemies heard thereof, euen all the heathen that were about vs, they were afrayde, and their courage failed them: for they knewe that this worke was wrought by our God.

17 And in theſe dayes were there many of the Princes of Iudah, whoſe [k] letters went vnto Tobiah, and thoſe of Tobiah came vnto them.

18 For there were many in Iudah, that were ſworne vnto him: for he was the ſonne in law of Shechaniah, the ſonne of Arah: and his ſonne Iehonathan had the daughter of Meſhullam, the ſonne of Berechiah.

19 Yea, they ſpake in his praiſe before me, and told him my wordes, and Tobiah ſent letters to put me in feare.

CHAP. VII.

1 After the wall once builded, is the watch appointed. 6 They that returned from the captiuitie are numbered.

NOw * when the wall was builded, and I had ſet vp the doores, and the porters and the ſingers, and the Leuites were appointed,

2 Then I commanded my brother Hanani, and Hananiah the prince of the palace in Ieruſalem (for he was doubtleſſe a faithfull man, and feared God aboue many)

3 And I ſayd vnto them, Let not the gates of Ieruſalem be opened, vntill yͤ heate of the ſunne: and while [a] they ſtand by, let them ſhut the doores, and ‡ make them faſt: and I appointed wardes of the inhabitants of Ieruſalem, euery one in his ward, and euery one ouer againſt his houſe.

4 Now the citie was large and great, and the people were few therein, and the houſes were not builded.

5 And my God put it into mine heart, and I gathered the princes, and the rulers, and the people to count their genealogies: and I found a booke of the genealogie of them, * which came vp at the firſt, and found written therein,

6 Theſe are the [b] ſonnes of the prouince that came vp from the captiuitie that was caried away (whom Nebuchad-nezzar king of Babel had caried away) and they returned to Ieruſalem and to Iudah euery one vnto his citie.

7 They which came with Zerubbabel, Ieſhuah, Nehemiah, [c] Azariah, Raamiah, Nahamani, Mordecai, Bilſhan, Miſpereth, Biguai, Nehum, Baanah. This is the number of the men of the people of Iſrael.

8 The ſonnes of Paroſh, two thouſand an hundreth ſeuenty and two.

9 The ſonnes of Shephatiah, three hundreth ſeuenty and two.

10 The ſonnes of Arah, ſixe hundreth fiftie and two.

11 The ſonnes of ‖ Pahath Moab of the ſonnes of Ieſhua, and Ioab, two thouſand, eight hundreth and eighteene.

12 The ſonnes of Elam, a thouſand, two hundreth fifty and foure.

13 The ſonnes of Zattu, eight hundreth and fiue and fourtie.

14 The ſonnes of Zacchai, ſeuen hundreth and threeſcore.

15 The ſonnes of Binnui, ſixe hundreth and eight and fourtie.

16 The ſonnes of Bebai, ſixe hūdreth and

[b] Meaning, that if he ſhould obey their requeſt, the worke, which God had appointed, ſhould ceaſe: ſhewing hereby that we ſhould not commit our ſelues to the handes of the wicked.

‖ *Or, Geſhem.*

[c] As the ſame goeth.

[d] Thou haſt bribed, and ſet vp falſe prophets to make thy ſelfe king, and ſo to defraude the king of Perſia of that ſubiection, which you owe vnto him.

‡ *Ebr. ſtrengthen thou mine hand.*

[e] As though he would be ſecret, to the intent that he might pray vnto God with greater libertie, and receiue ſome reuelation, which in him was but hypocriſie.

[f] He doubted not but God was able to preſerue him, and knew that if he had obeyed this counſell, hee ſhould haue diſcouraged all the people: thus God giueth power to his, to reſiſt falſe prophecies, though they ſeeme to haue neuer ſo great probabilitie.

[g] Very griefe cauſed him to pray againſt ſuch which vnder the pretence of being the miniſters of God, were aduerſaries to his glory, and went about to ouerthrowe his Church, declaring alſo hereby that where there is one true miniſter of God, the diuell hath a great ſort of hirelings.

[h] Which was the ſixt moneth, and contained part of Auguſt, and part of September.

[i] After that I had ſent Sanballat his anſwere.

[k] Thus the Church of God hath euermore enemies within it ſelfe, which are more dangerous then the outward and profeſſed enemie.

Ecclus. 49.13.

[a] To wit, they that are mentioned. verſe 2.

‡ *Ebr. hold them, meaning, till the bars were put in.*

Ezra. 2.2.

[b] That is, the inhabitants of Iudah.

[c] Azariah in Ezra is called Seraiah: and Raamiah, Reeliah, Chap. 2.2.

‖ *Or, the captaine of Moab.*

eight and twenty.

17 The ſonnes of Azgad, two thouſand three hundreth and two and twenty.

18 The ſonnes of Adonikam, ſix hundreth threeſcore and ſeuen.

19 The ſonnes of Biguai, two thouſand threeſcore and ſeuen.

20 The ſonnes of Adin, ſix hundreth and fiue and fiftie.

21 The ſonnes of Ater of Hizkiah, ninety and eight.

22 The ſonnes of Haſhum, three hundreth and eight and twentie.

23 The ſonnes of Bezai, three hundreth and foure and twentie.

24 The ſonnes of Hariph, an hundreth and twelue.

25 The [d] ſonnes of Gibeon, ninetie and fiue.

[d] That is, the inhabitants of Gibeon,

26 The men of Beth-lehem and Netophah, an hundreth fourescore and eight.

27 The men of Anathoth, an hundreth and eight and twenty.

28 The men of Beth-aſmaueth, two and fortie.

29 The men of Kiriath-iearim, Chephirah and Beeroth, ſeuen hundreth, and three and fortie.

30 The men of Ramah and Gaba, ſixe hundreth and one and twenty.

31 The men of Michmas, an hundreth and two and twentie.

32 The men of Beth-el and Ai, an hundreth and three and twenty.

33 The men [e] of the other Nebo, two and fiftie.

[e] For there were two cities of this name,

34 The ſonnes of the other Elam, a thouſand two hundreth and foure and fiftie.

35 The ſonnes of Harim, three hundreth and twentie.

36 The ſonnes of Jericho, three hundreth and fiue and fortie.

37 The ſonnes of Lod-hadid and Ono, ſeuen hundreth and one and twenty.

38 The ſonnes of Senaah, three thouſand nine hundreth and thirty.

39 The Prieſtes: the ſonnes of Jedaiah of the houſe of Jeſhua, nine hundreth ſeuenty and three.

40 The ſonnes of Jmmer, a thouſand and two and fiftie.

41 The ſonnes of Paſhur, a thouſand two hundreth and ſeuen and fortie.

42 The ſonnes of Harim, a thouſand and ſeuenteene.

43 ¶ The Leuites: the ſonnes of Jeſhua of Kadmiel, and of the ſonnes of ‖ Hoduiah, ſeuentie and foure.

‖ *Or, Hodaiah.*

44 ¶ The ſingers: the children of Aſaph, an hundreth and eight and fortie.

45 The Porters: the ſonnes of Shallum, the ſonnes of Ater, the ſonnes of Talmon, the ſonnes of Akkub, the ſonnes of Hatita, the ſonnes of Shobai, an hundreth and eight and thirtie.

46 ¶ The [f] Nethinims: the ſonnes of Ziha, the ſonnes of Haſhupha, the ſonnes of Tabaoth,

[f] Reade Ezra. 2.58.

47 The ſonnes of Keros, the ſonnes of Sia, the ſonnes of Padon,

48 The ſonnes of Lebana, the ſonnes of Hagaba, the ſonnes of Shalmai,

49 The ſonnes of Hanan, the ſonnes of Giddel, the ſonnes of Gahar,

50 The ſonnes of Reaiah, the ſonnes of Rezin, the ſonnes of Nekoda,

51 The ſonnes of Gazzam, the ſonnes of Uzza, the ſonnes of Paſeah,

52 The ſonnes of Beſai, the ſonnes of Meunim, the ſonnes of Nephiſheſim,

53 The ſonnes of Bakbuk, the ſonnes of Hacupha, the ſonnes of Harhur,

54 The ſonnes of Bazlith, the ſonnes of Mehida, the ſonnes of Harſha,

55 The ſonnes of Barkos, the ſonnes of Siſera, the ſonnes of Tamah,

56 The ſonnes of Neziah, the ſonnes of Hatipha,

57 The ſonnes of Salomons ſeruants, the ſonnes of Sotai, the ſonnes of Sophereth, the ſonnes of Perida,

58 The ſonnes of Jaala, the ſonnes of Darkon, the ſonnes of Giddel,

59 The ſonnes of Shephatiah, the ſonnes of Hattil, the ſonnes of Pochereth of Zebaim, the ſonnes of Amon.

60 All the Nethinims, and the ſonnes of Salomons ſeruants were three hundreth, ninetie and two.

61 ¶ And theſe came vp from Tel-melah, Tel-hareſha, Cherub, Addon, and Jmmer: but they could not ſhew their fathers houſe, nor their ſeede, or if they were of Iſrael.

62 The ſonnes of Delaiah: the ſonnes of Tobiah, the ſonnes of Nekoda, ſixe hundreth and two and fortie.

63 And of the Prieſts: the ſonnes of Habaiah, the ſonnes of Hakkoz, the ſonnes of Barzillai, which tooke one of the daughters of Barzillai the Gileadite to wife, and was named after their name,

64 Theſe ſought their writing in the genealogies, but it was not found: therefore they were put from the Prieſthood.

65 And [g] the Tirſhatha ſayd vnto them, that they ſhould not eate of the moſt holy till there roſe vp a Prieſt with * Urim and Thummim.

[g] Meaning, Nehemiah: for Tirſhatha in the Chalde tongue ſignifieth a butler.

* *Exod. 28.30.*

66 All the Congregation together was two and forty thouſand three hundreth and threeſcore,

67 Beſides their ſeruants & their maids, which were ſeuen thouſand, three hundreth and ſeuen and thirty: and they had two hundreth and fiue and forty ſinging men & ſinging women.

68 Their horſes were ſeuen hundreth and ſixe and thirty, and their mules two hundreth and fiue and forty.

69 The camels foure hundreth and fiue and thirtie, and ſixe thouſand ſeuen hundreth and twenty aſſes.

70 And certain of the chiefe fathers gaue vnto the worke. The Tirſhatha gaue to the treaſure, a thouſand [h] drammes of gold, fifty baſins, fiue hundreth and thirtie Prieſtes garments.

[h] Reade Ezra. 2.69.

71 And ſome of the chiefe fathers gaue vnto the treaſure of the worke, twenty thouſand drammes of golde, and two thouſand and two hundreth ‖ pieces of ſiluer.

‖ *Or, mines.*

72 And the reſt of the people gaue twentie thouſand drams of golde, and two thouſand pieces of ſiluer, and threeſcore and ſeuen Prieſts garments.

73 And the Prieſts and Leuites, and the porters and the ſingers and the reſt of the people, and the Nethinims, and all Iſrael dwelt in their cities; and when the [i] ſeuenth moneth came, the children of Iſrael were in their cities.

[i] Which conteineth part of September, and part of October.

CHAP. VIII.

2 Ezra gathereth together the people, and readeth to them the Law. 12 They reioyce in Iſrael for the knowledge of the word of God. 15 They keepe the feaſt of Tabernacles or booths.

AND all the people aſſembled themſelues ‡ together, in the ſtreete that was before the water gate, and they ſpake vnto Ezra the [a] Scribe, that he would bring the booke of the Law of Moſes, which the Lord had commanded to Iſrael.

‡*Ebr. as one man.*

[a] Reade Ezra 7.6

2 And Ezra the Prieſt brought the Law before the Congregation both of men and women, and of all that [b] could heare and vnderſtand it, in the firſt day of the ſeuenth moneth,

[b] Which had age and diſcretion to vnderſtand

3 And he read therein in the ſtreete that was before the water gate (from the morning vntill the [c] midday) before men and women, and them that vnderſtoode it, and the eares of all the people hearkened vnto the booke of the Law.

[c] This declareth the great zeale that the people had to heare the word of God.

4 And Ezra the Scribe ſtood vpon a pulpit of wood, which he had made for the preaching, and beſide him ſtood Mattithiah, and Shema, and Anaiah, and Vriiah, and Hilkiah, and Maaſeiah on his right hand, and on his left hand Pedaiah, and Miſhael, and Malchiah, and Haſhum, and Haſhbadana, Zechariah, and Meſhullam.

5 And Ezra opened the booke before all the people: for he was [d] aboue all the people: and when he opened it, all the people ſtood vp.

[d] To the intent that his voice might be the better heard.

6 And Ezra praiſed the Lord the great God, and all the people anſwered, Amen, Amen, with lifting vp their hands: and they bowed themſelues, and worſhipped the Lord with their faces toward the ground.

7 Alſo Ieſhua, and Bani, & Sherebiah, Iamin, Akkub, Shabbethai, Hodiiah, Maaſeiah, Kelita, Azariah, Ioſabad, Hanan, Pelaiah, and the Leuites cauſed the people to vnderſtand the Law, and the people ſtood in their place.

8 And they read in the booke of the Law of God diſtinctly, & gaue the ſenſe, and cauſed them to vnderſtand the reading.

9 Then Nehemiah (which is Tirſhatha) and Ezra the Prieſt and Scribe, and the Leuites that inſtructed the people, ſaid vnto all the people, This day is holy vnto the Lord your God: mourne not, neither weepe: for all the people [e] wept, when they heard the words of the Law.

[e] In conſidering their offences againſt the Law. Therfore the Leuites doe not reprooue them for mourning, but aſſure them of Gods mercies foraſmuch as they are repentant.

10 He ſayd alſo vnto them, Go and eate of the fat, and drinke the ſweete, and ſend part vnto them, for whom none is [f] prepared: for this day is holy vnto our Lord: be ye not ſorie therefore: for the [g] ioy of the Lord is your ſtrength.

[f] That is, remember the poore.

[g] Reioyce in the Lord, and he will giue you ſtrength

11 And the Leuites made ſilence throughout all the people, ſaying, Holde your peace: for the day is holy, be not ſad therefore.

12 Then all the people went to eate and to drinke, and to ſend away part, & to make great ioy, becauſe they had vnderſtoode the words that they had taught them.

13 And on the ſecond day, the chiefe fathers of all the people, the Prieſtes and the Leuites were gathered vnto Ezra the Scribe, that he alſo might inſtruct them in the words of the Law.

14 And they found written in the Lawe, (that the Lord had commaunded by Moſes) that the children of Iſrael ſhould dwell in * boothes in the feaſt of the ſeuenth moneth,

Leuit.23.34.

15 And that they ſhould cauſe it to be declared and proclaimed in all their cities, and in Ieruſalem, ſaying, Goe foorth vnto the mount, and bring oliue branches, and pine branches, and branches of ‖ myrtus, & palme branches, and branches of thicke trees, to make boothes, as it is written.

‖*Or, goodly branches, as Leuit. 23.40.*

16 So the people went forth and brought them and made them boothes, euery one vpon the [h] roofe of his houſe, & in their courtes, and in the courtes of the houſe of God, and in the ſtreete by the watergate, & in the ſtreet of the gate of Ephraim.

[h] For their houſes were made flat aboue, reade Deut. 22.8.

17 And al the Congregation of them that were come againe out of the captiuitie, made boothes, and ſate vnder the booths: for ſince the [i] time of Ioſhua the ſonne of Nun vnto this day, had not the children of Iſrael done ſo, and there was very great ioy.

[i] Which was almoſt a thouſand yeeres,

18 And he read in the booke of the Lawe of God euery day, from the firſt day vnto the laſt day. And they kept the feaſt ſeuen dayes, and on the eight day a ſolemne aſſembly according vnto the maner.

CHAP. IX.

1 The people repent, and forſake their ſtrange wiues. 5 The Leuites exhort them to prayſe God, 6 Declaring his wonders, 26 And their ingratitude, 30 And Gods great mercies toward them.

IN the foure & twentieth day of this [a] moneth, the children of Iſrael were aſſembled with * faſting, and with ſackcloth, and earth vpon them.

[a] Meaning, the ſeuenth.

1.Eſdr.9.4.

2 (And they that were of the ſeede of Iſrael were ſeparated from al the ‡ ſtrangers) and they ſtood and confeſſed their ſinnes and the iniquities of their fathers.

‡*Ebr. ſtrange children.*

3 And they ſtood vp in their place and read in the booke of the Lawe of the Lorde their God foure times on the day, and they [b] confeſſed and worſhipped the Lorde their God foure times.

[b] They made confeſſion of their ſinnes and vſed prayers.

4 Then ſtood vp vpon the ſtaires of the Leuites Ieſhua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani and Chenani, and cried with a loud voice vnto the Lord their God.

5 And the Leuites ſaid, euen Ieſhua and Kadmiel, Bani, Haſhabniah, Sherebiah, Hodiiah, Shebaniah and Pethahiah, Stand vp, and prayſe the Lord your God

for euer and euer, and let them praiſe thy glorious Name, O God, which excelleth aboue all thankſgiuing and praiſe.

6 Thou art Lord alone: thou haſt made heauen, and the heauen of all heauens, with all their hoſte, the earth, and all things that are therein, the ſeas, & all that are in them, and thou preſerueſt them all, and the hoſte of the heauen worſhippeth thee.

7 Thou art, O Lord, the God that haſt choſen Abram, and broughteſt him out of * Ur in Chaldea, * and madeſt his name Abraham,

Gene.11.31.
Gen.17.5.

8 And foundeſt his heart faithfull before thee, * and madeſt a couenant with him, to giue vnto his ſeede the land of the Canaanites, Hittites, Amorites, and Perizzites, and Iebuſites, and Girgaſhites, and haſt perfourmed thy wordes, becauſe thou art iuſt.

Gen.15.18.

9 * Thou haſt alſo conſidered the affliction of our fathers in Egypt, and heard their crie by the red ſea,

Exod.3.7.and 14.10.

10 And ſhewed tokens and wonders vpon Pharaoh, and on all his ſeruants, and on all the people of his land: for thou kneweſt that they dealt proudly againſt them: therefore thou madeſt thee a name, as appeareth this day.

11 * For thou didſt breake vp the ſea before them, and they went thorowe the mids of the ſea on dry land: and thoſe that purſued them, haſt thou caſt into the bottomes as a ſtone, in the mighty waters:

Exod.14.22.

12 And * leddeſt them in the day with a pillar of a cloud, and in the night with a pillar of fire, to giue them light in the way that they went.

Exod.13.21.

13 * Thou cameſt downe alſo vpon mount Sinai, and ſpakeſt vnto them from heauen, and gaueſt them right iudgements, and true lawes, ordinances, and good commandements,

Exod.19.18,20, and 20.1,

14 And declaredſt vnto them thine holy Sabbath, and commandedſt them precepts, and ordinances, and lawes, by the hand of Moſes thy ſeruant:

15 * And gaueſt them bread from heauen for their hunger, * and broughteſt forth water for them out of the rocke for their thirſt: and * promiſedſt them that they ſhould goe in, and take poſſeſſion of the lande, for the which thou haddeſt lift vp thine hand for to giue them.

Exod.16.15.
Exod.17.6.
Deut.1.8.

16 But they and our fathers behaued themſelues proudly, & hardened their necke, ſo that they hearkened not vnto thy commandements,

17 But refuſed to obey, and would not remember thy marueilous workes that thou haddeſt done for them, but hardened their neckes, and had in their heads to returne to their bondage by their rebellion: but thou, O God of mercies, gracious and full of compaſſion, of long ſuffering and of great mercy, yet thou forſookeſt them not.

18 Moreouer, when they made them a molten calfe (and ſaid, This is thy God that brought thee vp out of the lande of Egypt) and committed great blaſphemies,

19 Yet thou for thy great mercies forſookeſt them not in the wilderneſſe: * the pillar of the cloude departed not from them by day to leade them the way, neither the pillar of fire by night, to ſhew them light, and the way whereby they ſhould go.

Exod.13.22.
numb.14.14.
1.cor.10.1.

20 Thou gaueſt alſo thy good Spirit to inſtruct them, & withheldeſt not thy MAN from their mouth, and gaueſt them water for their thirſt.

21 Thou didſt alſo feed them fortie yeres in the wildernes: they lacked nothing: * their clothes waxed not olde, and their feet [c] ſwelled not.

Deut 8 4.

22 And thou gaueſt them kingdoms and people, and [d] ſcatteredſt them into corners: ſo they poſſeſſed * the land of Sihon and the land of the king of Heſhbon, and the land of Og king of Baſhan.

c Though the way was tedious and long.

d Meaning, the heathen whom he droue out.

Numb 21.26.

23 And thou diddeſt multiplie their children like the ſtarres of the heauen, & broughteſt them into the land, whereof thou hadſt ſpoken vnto their fathers, that they ſhould go, and poſſeſſe it.

24 So the children went in, and poſſeſſed the land, and thou ſubduedſt before them the inhabitants of the land, euen the Canaanites, and gaueſt them into their handes, with their kings and the people of the land, that they might doe with them what they would.

25 And they tooke their ſtrong cities and the fat land, and poſſeſſed houſes, full of all goods, ciſternes digged out, vineyards and oliues, and trees for food in abundance, and they did eate, and were filled, and became fat, and liued in pleaſure through thy great goodneſſe.

26 Yet they were diſobedient, & rebelled againſt thee, and caſt thy law behinde their backes, and ſlew thy Prophets (which [e] proteſted among them to turne them vnto thee) and committed great blaſphemies.

e Taking heauen and earth to witneſſe, that God would deſtroy them, except they returned, as 2.Chron. 24.19.

27 Therefore thou deliueredſt them into the hande of their enemies that vexed them: yet in the time of their affliction, when they cried vnto thee, thou heardeſt them from the heauen, and through thy great mercies thou gaueſt them ſauiours, who ſaued them out of the hand of their aduerſaries.

28 But when they had [f] reſt, they returned to doe euill before thee: therefore lefteſt thou them in the hand of their enemies, ſo that they had the dominion ouer them, yet when they conuerted, and cried vnto thee, thou heardeſt them from heauen, and deliueredſt them according to thy great mercies many times,

f He declareth how Gods mercies euer contended with the wickedneſſe of the people, who euer in their proſperitie forgate God.

29 And proteſtedſt among them that thou mighteſt bring them againe vnto thy Lawe: but they behaued themſelues proudly, and hearkened not vnto thy commandements, but ſinned againſt thy iudgements (* which a man ſhould do and liue in them) and [g] pulled away the ſhoulder, & were ſtiffenecked, and would not [h] heare.

Leuit.18.5.ezek. 20.11 rom.10. 5.galat.3.12.

g Which is a ſimilitude taken of oxen, that ſhrinke at the yoke or burthen, as Zech. 7.11.

30 Yet thou ‡ diddeſt forbeare them many yeeres, and proteſtedſt among them by

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h When thou didſt admoniſh them by thy Prophets. ‡ Ebr. thou didſt prolong vpon them many yeeres.

thy Spirit, euen by the hande of thy Prophets, but they would not heare: therefore gaueſt thou them into the hand of the people of the lands.

31 Yet for thy great mercies thou haſt not conſumed them, neither forſaken them: for thou art a gracious and mercifull God.

32 Now therefore our God, * thou great God mightie and terrible, that keepeſt couenant and * mercy, let not all the affliction that hath come vnto vs, ſeeme a little before thee, that is, to our Kings, to our Princes, and to our Prieſtes, and to our Prophets, and to our fathers, and to all thy people, ſince the time of the kings of [i] Aſhur vnto this day.

Exod.34.6,7.

Pſal.143.1,2.

33 Surely thou art iuſt in all that is come vpon vs: for thou [k] haſt dealt truely, but we haue done wickedly.

i By whom we were led away into captiuitie, and haue bene appointed to be ſlaine, as Eſter 3.13.

k He confeſſeth that all theſe things came to them iuſtly for their ſinnes, but hee appealeth frō Gods iuſtice, to his mercies.

34 And our Kings and our Princes, our Prieſts and our fathers haue not done thy Lawe, nor regarded thy commaundements nor thy proteſtations, wherewith thou haſt [l] proteſted among them.

l That thou wouldeſt deſtroy them, except they would returne to thee, as verſe 26.

35 And they haue not ſerued thee in their kingdome, and in thy great goodneſſe that thou ſhewedſt vnto them, and in the large and fatte land which thou diddeſt ſet before them, and haue not conuerted from their euill works.

36 Beholde, wee are ſeruants this day, and the lande that thou gaueſt vnto our fathers, to eate the [m] fruite thereof, and the goodneſſe thereof, beholde, we are ſeruants therein.

m That is, to be the Lords therof.

37 And it yeeldeth much fruite vnto the kings whom thou haſt ſet ouer vs, becauſe of our ſinnes: and they haue dominion ouer our bodies and ouer our cattel at their pleaſure, and we are in great affliction.

38 Nowe becauſe of all this we make [n] a ſure couenant, and write it, and our princes, our Leuites and our Prieſts ſeale vnto it.

n Thus by affliction they promiſe to keepe Gods commandements, whereunto they could not be brought by Gods great benefites.

CHAP. X.

1 *The names of them that ſealed the couenant betweene God and the people.*

NOw they that ſealed were Nehemiah the ‖ Tirſhatha the ſonne of Hachaliah, and Zidkiiah,

‖ *Or, butler.*

2 Seraiah, Azariah, Ieremiah,
3 Paſhur, Amariah, Malchiah,
4 Hattuſh, Shebaniah, Malluch,
5 Harim, Merimoth, Obadiah,
6 Daniel, Ginnethon, Baruch,
7 Meſhullam, Abiiah, Miamin,
8 Maaziah, Bilgai, Shemaiah: theſe are [a] the Prieſts.

a Which ſubſcribed to keepe the promiſe.

9 ¶ And the Leuites: Ieſhua the ſonne of Azaniah, Binnui, of the ſonnes of Henadad, Kadmiel.

10 And their brethren Shebaniah, Hodiiah, Kelita, Pelaiah, Hanan,
11 Micha, Rehob, Haſhabiah,
12 Zaccur, Sherebiah, Shebaniah,
13 Hodiah, Bani, Beninu.

14 ¶ The chiefe of the people were Parosh, ‖ Pahath Moab, Elam, Zattu, Bani,

‖ *Or, captaine of Moab.*

15 Bunni, Azgad, Bebai,
16 Adoniah, Biguai, Adin,
17 Ater, Hizkiiah, Azzur,
18 Hodiah, Haſhum, Bezai,
19 Hariph, Anathoth, Nebai,
20 Magpiaſh, Meſhullam, Hezir,
21 Meſhezabeel, Zadok, Iaddua,
22 Pelatiah, Hanan, Anaiah,
23 Hoſhea, Hananiah, Haſhub,
24 Hallohesh, Pileha, Shobek,
25 Rehum, Haſhabnah, Maaſeiah,
26 And Abiiah, Hanan, Anan,
27 Malluch, Harim, Baanah.

28 And the reſt of the people, the Prieſts, the Leuites, the Porters, the Singers, the [b] Nethinims, and all that were [c] ſeparated from the people of the landes vnto the Law of God, their wiues, their ſonnes, and their daughters, all that could vnderſtand.

b Reade Ezra.2,43.

c Which being idolaters, forſooke their wickedneſſe, and gaue themſelues to ſerue God.

29 The chiefe of them [d] receiued it for their brethren, and they came to the [e] curſe and to the othe to walke in Gods Lawe, which was giuen by Moſes the ſeruaunt of God, to obſerue and doe all the commaundements of the Lord our God, and his iudgements and his ſtatutes:

d They made the othe in the name of the whole multitude.

e Whereunto they gaue themſelues, if they brake the Law, as Deut.28.15.

30 And that wee woulde not giue our daughters to the people of the land, neither take their daughters for our ſonnes.

31 And if the people of the land brought ware on the Sabbath, or any victuals to ſell, [f] that wee would not take it of them on the Sabbath, and on the holy dayes: * and that wee would let the ſeuenth yeere be free, and the debts of euery ‡ perſon.

f Which notwithſtanding they brake ſoone after, as Chap.13.15.

Leuit.25.4.deut.15.1.

‡ *Ebr.hand.*

32 And wee made ſtatutes for our ſelues, to giue by the yeere, the third part of a ſhekel, for the ſeruice of the houſe of our God,

33 For the [g] ſhewbread, and for the dayly offering, and for the dayly burnt offering, the Sabbaths, the newe moones, for the ſolemne feaſts, and for the things that were ſanctified, and for the ſinne offrings to make an atonement for Iſrael, and for all the worke of the houſe of our God.

g This declareth wherefore they gaue this third part of the ſhekel, which was beſides the halfe ſhekel, that they were bound to pay, Exod.30.13.

34 We caſt alſo lottes for the offering of the wood, euen the Prieſtes, the Leuites and the people, to bring it into the houſe of our God, ‖ by the houſe of our fathers, yeerely at the times appointed, to burne it vpon the altar of the Lord our God, as it is written in the Law,

‖ *Or, into the houſe of.*

35 And to bring the firſt fruites of our land, and the firſt of all the fruits of all trees, yeere by yeere, into the houſe of the Lord,

36 And the firſt borne of our ſonnes and of our cattell, as it is [h] written in the Lawe, and the firſt borne of our bullockes and of our ſheepe, to bring it into the houſe of our God, vnto the Prieſtes that miniſter in the houſe of our God,

h By this rehearſall is meant that there was no part nor ceremonie in the Lawe, whereunto they did not binde themſelues by couenant.

37 And that wee ſhould bring the firſt fruit of our dough, and our offerings, and the fruit of euery tree, of wine, and of oyle, vnto the Prieſtes, to the chambers of the houſe of our God: and the tithes of our land vnto the Leuites, that the Leuites might haue the tithes in all the cities of our [i] trauaile.

i Whereſoeuer we laboured, or trauailed, there the tithes were due vnto the Lord both by the Law, and according to the othe and couenant that we made.

38 And the Prieſt, the ſonne of Aaron, ſhall be with the Leuites, when the Leuites take tithes, and the Leuites ſhall * bring vp the tenth part of the tithes vnto the houſe of our God, vnto the chambers of the

Numb.18.26.

the treaſure houſe.

39 For the children of Iſrael, and the children of Leui ſhall bring vp the offerings of the corne, of the wine, and of the oyle, vnto the chambers: and there ſhal be the veſſels of the Sanctuary, and the Prieſts that miniſter, and the porters, and the ſingers, and [k] wee will not forſake the houſe of our God.

k We will not leaue it deſtitute of that, that ſhall be neceſſary for it.

CHAP. XI.

1 Who dwelled in Ieruſalem after it was builded, 21 And who in the cities of Iudah.

AND the rulers of the people dwelt in Ieruſalem: the other people alſo caſt lots, [a] to bring one out of tenne, to dwell in Ieruſalem the holy citie, and nine parts to bee in the cities.

a Becauſe their enemies dwelt round about them, they prouided that it might be repleniſhed with men, and vſed this policie, becauſe there were few that offred themſelues willingly.

2 And the people thanked all the men that were willing to dwell in Ieruſalem.

3 Theſe now are the chiefe of the prouince, that dwelt in Ieruſalem, but in the cities of Iudah, euery one dwelt in his owne poſſeſſion in their cities of Iſrael, the Prieſts and the Leuites, and the Nethinims, and the ſonnes of Salomons ſeruants.

4 And in Ieruſalem dwelt certaine of the children of Iudah, and of the children of Beniamin. Of the ſonnes of Iudah, Athaiah, the ſonne of Vzziah, the ſonne of Zechariah, the ſonne of Amariah, the ſonne of Shephatiah, the ſonne of Mahaleel, of the ſonnes of [b] Perez,

b Which came of Perez the ſonne of Iudah.

5 And Maaſeiah the ſonne of Baruch, the ſonne of Col hozeh, the ſonne of Hazaiah, the ſonne of Adaiah, the ſonne of Ioiarib, the ſonne of Zechariah, the ſonne of ‖ Shiloni.

‖ *Or, of a Shilonite.*

6 All the ſonnes of Perez that dwelt at Ieruſalem, were foure hundred three ſcore and eight valiant men.

7 Theſe alſo are the ſonnes of Beniamin, Sallu the ſonne of Meſhullam, the ſonne of Ioed, the ſonne of Pedaiah, the ſonne of Kolaiah, the ſonne of Maaſeiah, the ſonne of Ithiel, the ſonne of Ieſhaiah.

8 And after him Gabai, Sallai, nine hundred and twentie and eight.

9 And Ioel the ſonne of Zichri was gouernour ouer them: and Iudah the ſonne of Senuah, was the ſecond ouer the citie:

10 Of the Prieſts, Iedaiah, the ſonne of Ioiarib, Iachin.

11 Seraiah, the ſonne of Hilkiah, the ſonne of Meſhullam, the ſonne of Zadok, the ſonne of Meraioth, the ſonne of Ahitub [c] was chiefe of the houſe of God.

c That is, was the hie Prieſt.

12 And their brethren [d] that did the worke in the Temple, were eight hundred twentie and two: and Adaiah the ſonne of Ieroham, the ſonne of Pelaliah, the ſonne of Amzi, the ſonne of Zechariah, the ſonne of Paſhur, the ſonne of Malchiah:

d That ſerued and miniſtred in the Temple.

13 And his brethren, chiefe of the fathers two hundred and two and fourtie: and Amaſhſai, the ſonne of Azareel, the ſonne of Ahazai, the ſonne of Meſhilemoth, the ſonne of Immer:

14 And their brethren valiant men, an hundred & eight and twenty: and their ouerſeer was Zabdiel the ſonne of ‖ Hagedolim.

‖ *Or, of one of the great men.*

15 And of the Leuites, Shemaiah the ſonne of Haſhub, the ſonne of Azrikam, the ſonne of Haſhabiah, the ſonne of Bunni.

16 And Shabbethai, and Iozabad of the chiefe of the Leuites were ouer the workes of the houſe of God without.

17 And Mattaniah the ſonne of Micha, the ſonne of Zabdi, the ſonne of Aſaph was the chiefe to [e] begin the thankeſgiuing and prayer: and Bakbukiah the ſecond of his brethren, and Abda the ſonne of Shammua, the ſonne of Galal, the ſonne of Ieduthun.

e That is, he began the Pſalme, and was the Chaunter.

18 All the Leuites in the holy citie were two hundred fourescore and foure.

19 And the porters Akkub, Talmon and their brethren that kept the [f] gates, were an hundred twentie and two.

f Meaning, of the Temple.

20 And the [g] reſidue of Iſrael of the Prieſts, and of the Leuites dwelt in all the cities of Iudah, euery one in his inheritance.

g Of them, which dwelt not in Ieruſalem.

21 And the Nethinims dwelt in the ‖ fortreſſe, and Ziha, and Giſpa were ouer the Nethinims.

‖ *Or, Ophel.*

22 And the ouerſeer of the Leuites in Ieruſalem was Vzzi the ſonne of Bani, the ſon of Aſhabiah, the ſonne of Mattaniah, the ſon of Micha: of the ſonnes of Aſaph ſingers were ouer the worke of the houſe of God.

23 For it was the Kings commandement concerning them, that faithfull prouiſion ſhould be for the ſingers euery day.

24 And Pethahiah the ſonne of Meſhezabeel, of the ſonnes of Zerah, the ſonne of Iudah [h] was at the Kings hand in al matters concerning the people.

h Was chiefe about the King for all his affaires.

25 And in the villages in their landes, ſome of the children of Iudah dwelt in Kiriath-arba, and in the villages thereof, and in Dibon, and in the villages thereof, and in Iekabzeel, and in the villages thereof,

26 And in Ieſhua, and Moladah, and in Beth-palet,

27 And in Hazer-ſhual, and in Beer-ſheba, and in the villages thereof,

28 And in Ziklag, and in Mechonah, and in the villages thereof,

29 And in En-rimmon, and in Zareah, and in Iarmuth,

30 Zanoah, Adullam, & in their villages, in Lachiſh, and in the fields thereof, at Azekah, and in the villages thereof: and they dwelt from Beer-ſheba vnto the valley of Hinnom.

31 And the ſonnes of Beniamin from Geba, in Michmaſh, and Aia, and Beth-el, and in the villages thereof,

32 Anathoth, Nob, Ananiah,

33 Hazor, Ramah, Gittaim,

34 Hadid, Zeboim, Neballat,

35 Lod, & Ono, in the carpenters valley.

36 And of the Leuites were diuiſions in Iudah and in Beniamin.

CHAP. XII.

1 The Prieſtes and Leuites which came with Zerubbabel vnto Ieruſalem, are numbred, 27 And the wall dedicated.

THeſe alſo are the Prieſtes and the Leuites that [a] went vp with Zerubbabel, the ſonne of Shealtiel, and Ieſhua: to wit, Seraia, Ieremiah, Ezra,

a From Babylon to Ieruſalem.

2 Amariah, Malluch, Hattuſh,

3 Shecaniah, Rehum, Merimoth,

4 Iddo, Ginnetho, Abiiah,

5 Miamin, Maadiah, Bilgah,

6 Shemaiah, and Ioiarib, Iedaiah,

7 Sallu, Amok, Hilkiah, Iedaiah: theſe were the [b] chiefe of the Prieſtes, and of their brethren in the dayes of Ieſhua.

8 And the Leuites, Ieſhua, Binnui, Kadmiel, Sherebiah, Iudah, Mattaniah, [c] were ouer the thankeſgiuings, hee, and his brethren.

9 And Bakbukiah and Unni, and their brethren were about them in the [d] watches.

10 And Ieſhua begate Ioiakim: Ioiakim alſo begate Eliaſhib, and Eliaſhib begate Ioiada.

11 And Ioiada begat Ionathan, and Ionathan begate Iaddua.

12 And in the dayes of Ioiakim were theſe the chiefe fathers of the Prieſtes: vnder [e] Seraiah was Meraiah, vnder Ieremiah, Hananiah,

13 Under Ezra, Meſhullam, vnder Amariah, Iehohanan,

14 Under Melicu, Ionathan, vnder Shebaniah, Ioſeph,

15 Under Harim, Adna, vnder Meraioth, Helkai,

16 Under Iddo, Zechariah, vnder Ginnithon, Meſhullam,

17 Under [f] Abiiah, Zichri, vnder Miniamin, and vnder Moadiah, Piltai,

18 Under Bilgah, Shammua, vnder Shemaiah, Iehonathan,

19 Under Ioiarib, Mattenai, vnder Iedaiah, Uzzi,

20 Under Sallai, Kallai, vnder Amok, Eber,

21 Under Hilkiah, Haſhabiah, vnder Iedaiah, Nethaneel.

22 In the dayes of Eliaſhib, Ioiada, and Iohanan, & Iaddua were the chiefe fathers of the Leuites written, and the Prieſtes in the reigne of Darius the Perſian.

23 The ſonnes of Leui, the chiefe fathers were written in the booke of the Chronicles euen vnto the dayes of Iohanan the ſonne of Eliaſhib.

24 And the chiefe of the Leuites were Haſhabiah, Sherebiah, & Ieſhua the ſonne of Kadmiel, and their brethren about them to giue prayſe and thankes, according to the ordinance of Dauid the man of God, warde ouer [g] againſt warde.

25 Mattaniah and Bakbukiah, Obadiah, Meſhullam, Talmon, and Akkub were porters keeping the ward at the threſholds of the gates.

26 Theſe were in the dayes of Ioiakim the ſonne of Ieſhua, the ſonne of Iozadak, and in the dayes of Nehemiah the captaine, and of Ezra the Prieſt and Scribe.

27 And in the dedication of the wall at Ieruſalem they ſought the Leuites out of all their places to bring them to Ieruſalem to keepe their dedication and gladneſſe, both with thankeſgiuings and with ſongs, cymbals, violes, and with harpes.

28 Then the ‡ ſingers gathered themſelues together both from the plaine countrey about Ieruſalem, and from the villages of [h] Netophathi,

29 And from the houſe of Gilgal, and out of the countries of Geba, and Azmaueth: for the ſingers had built them villages round about Ieruſalem.

30 And the Prieſtes and Leuites were purified, and cleanſed the people, and the gates, and the wall.

31 And [i] I brought vp the princes of Iudah vpon the wal, and appointed two great companies to giue thanks, and the one went on the right hande of the wall towarde the doung gate.

32 And after them went Hoſhaiah, and halfe of the princes of Iudah,

33 And Azariah, Ezra and Meſhullam,

34 Iudah, Beniamin, and Shemaiah, and Ieremiah,

35 And of the Prieſts ſonnes with trumpets, Zechariah the ſonne of Ionathan, the ſonne of Shemaiah, the ſonne of Mattaniah, the ſonne of Michaiah, the ſonne of Zaccur, the ſonne of Aſaph.

36 And [k] his brethren, Shemaiah, and Azareel, Milalai, Gilalai, Maai, Nethaneel, and Iudah, Hanani, with the muſicall inſtruments of Dauid the man of God: and Ezra the Scribe went before them.

37 And to the gate of the fountaine, euen ouer againſt them went they vp by [l] the ſtaires of the city of Dauid, at the going vp of the wall beyond the houſe of Dauid, euen vnto the water gate Eaſtward.

38 And the ſecond company of them that gaue thankes, went on the other ſide, and I after them, and the halfe of the people was vpon the wall, and vpon the tower of the furnaces euen vnto the broad wall.

39 And vpon the gate of Ephraim, and vpon the old gate, and vpon the fiſh gate, and the tower Hananeel, and the tower of Meah, euen vnto the ſheepe gate: and they ſtood in the gate of the ward.

40 So ſtood the two companies (of them that gaue thanks) in the houſe of God, and I and the halfe of the rulers with me.

41 The Prieſts alſo, Eliakim, Maaſeiah, Miniamin, Michaiah, Elioenai, Zechariah, Hananiah, with trumpets,

42 And Maaſeiah, and Shemaiah, and Eleazar, and Uzzi, and Iehohanan, and Malchiiah, and Elam, and Ezer: and the ſingers ‡ ſang loud, hauing Izrahiah which was the ouerſeer.

43 And the ſame day they offered great ſacrifices and reioyced: for God had giuen them great ioy, ſo that both the women and the children were ioyfull: and the ioy of Ieruſalem was heard farre off.

44 Alſo at the ſame time were men appointed [m] ouer the chambers of the ſtore for the offerings (for the firſt fruits, and for the tithes) to gather in to them out of the fields of the cities the portions of the Lawe for the Prieſtes and the Leuites: for Iudah reioyced for the Prieſtes and for the Leuites, that ſerued.

45 And both the ſingers and the Leuites kept the ward of their God, and the ward of the purification, according to the commandement of Dauid, and Salomon his ſonne.

46 *For in the dayes of Dauid & Aſaph,

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[b] Next in dignitie to the hie Prieſts, & which were of the ſtocke of Aaron.

[c] Had charge of them that ſang the Pſalmes.

[d] They kept their wards and watches according to their turnes, as 1. Chron. 23.6.

[e] That is, next to Seraiah, or rather of that order, which was called after the name of Seraiah.

[f] Whereof was Zacharie Iohn Baptiſts father.

[g] That is, one after another, and euery one in his courſe.

‡ *Ebr ſonnes of the ſingers.*

[h] Which were a certaine family, and had their poſſeſſions in the fieldes, 1. Chron. 2.54.

[i] Meaning, Nehemiah.

[k] That is, the brethren of Zaccur.

[l] Which was the going vp to the mount Sion, which is called the citie of Dauid.

‡ *Ebr. cauſed to heare.*

[m] Which were chambers appointed by Hezekiah to put in the tithes, and ſuch things, 2. Chron. 31.11. and now were repaired againe for the ſame vſe.

1. *Chron.* 15.16.

of old were chiefe ſingers, and ſongs of praiſe and thankeſgiuing vnto God.

47 And in the dayes of Zerubbabel, and in the dayes of Nehemiah did all Iſrael giue portions vnto the ſingers and porters, euery day his portion, and they gaue the holy things vnto the Leuites, and the Leuites [n] gaue the holy things vnto the ſonnes of Aaron.

n That is, the tenth part of the tithes.

CHAP. XIII.

1 The Law is read. 3 They ſeparate from them all ſtrangers. 15 Nehemiah reprooueth them that breake the Sabbath. 30 An ordinãce to ſerue God.

AND on that day did they read in ÿ booke of Moſes, in the audience of the people, and it was found written therein, that the Ammonite, and the Moabite, *ſhould not enter into the Congregation of God,

Deut. 23. 3.

2 Becauſe they met not the children of Iſrael with bread and with water, *but hired Balaam againſt them, that hee ſhould curſe them: and our God turned the curſe into a bleſſing.

Num. 22. 5, 6.

3 Now when they had heard the Lawe, they ſeparated from Iſrael [a] all thoſe that were mixed.

a That is, all ſuch which had ioined in vnlawfull mariage, and alſo thoſe with whom God had forbidden them to haue ſocietie.

4 ¶ And before [b] this had the prieſt Eliaſhib the ouerſight of the chamber of the houſe of our God, being [c] kinſman to Tobiah:

b That the ſeparation was made.

c He was ioyned in affinitie with Tobiah the Ammonite and enemy of the Iewes.

5 And he had made him a great chamber, and there had they aforetime laid the offerings, the incenſe, and the veſſels, and the tithes of corne, of wine, & of oyle (appointed for the Leuites, and the ſingers, and the porters) and the offrings of the Prieſts.

6 But in all this time was not I in Ieruſalem: for in the two and thirtieth yeere [d] of Artahſhaſhte king of Babel, came I vnto the king, and ‖ after certaine dayes I obtained of the king.

d Called alſo Darius, Ezra. 7. 1.

‖ *Or, at the yeeres end.*

7 And when I was come to Ieruſalem, I vnderſtood [e] the euill that Eliaſhib had done for Tobiah, in that he had made him a chamber in the court of the houſe of God,

e Thus we ſee to what inconueniences the people fall into, when they are deſtitute of one that hath the feare of God, ſeeing that their chiefe gouernour was but a while abſent, and yet they fel into ſuch great abſurdities: as appeareth alſo, Exod. 32. 1.

8 And it grieued me ſore: therfore I caſt foorth all the veſſels of the houſe of Tobiah out of the chamber.

9 And I commanded them to clenſe the chambers: and thither brought I againe the veſſels of the houſe of God with the meat offring and the incenſe.

10 And I perceiued that the portions of the Leuites had not bene giuen, & that euery one was fled to his lande, euen the Leuites and ſingers that executed the worke.

11 Then reproued I the rulers, and ſaid, Why is the houſe of God forſaken? And I aſſembled them, and ſet them in their place.

12 Then brought all Iudah the tithes of corne and of wine, and of oyle vnto the treaſures.

13 And I made treaſurers ouer the treaſures, Shelemiah the Prieſt, and Zadok the Scribe, and of the Leuites, Pedaiah, and vnder their hand Hanan the ſonne of Zaccur the ſonne of Mattaniah: for they were counted faithfull, and their office was to diſtribute vnto their brethren.

14 Remember mee, O my God, herein, and wipe not out my [f] kindneſſe that I haue ſhewed on the houſe of my God, and on the offices thereof.

f He proteſteth that hee did his duty with a good conſcience, yet he doth not iuſtifie himſelfe herein, but deſireth God to fauour him, and to be mercifull vnto him for his owne goodnes ſake, as verſe 22. and 31.

15 In thoſe dayes ſawe I in Iudah, them that trode wine preſſes on the Sabbath, and that brought in ſheaues, and which laded aſſes alſo with wine, grapes, and figges, and all burthens, and brought them into Ieruſalem vpon the Sabbath day: and [g] I proteſted to them in the day that they ſolde victuals.

g I declared vnto them, that God would not ſuffer ſuch trangreſſors of his law to be vnpuniſhed.

16 There dwelt men of Tyrus alſo therein, which brought fiſh and all wares, & ſolde on the Sabbath vnto the children of Iudah euen in Ieruſalem.

17 Then reproued I the rulers of Iudah, and ſayd vnto them, What euill thing is this that ye doe, and breake the Sabbath day?

18 Did not your fathers [h] thus, and our God brought al this plague vpon vs, & vpon this citie? yet yee increaſe the wrath vpon Iſrael, in breaking the Sabbath.

h Was not this a great cauſe why God plagued vs in times paſt? meaning, that if they tranſgreſſed now in the ſame againe, their plague ſhould be greater.

19 And when the gates of Ieruſalem began to bee [i] darke before the Sabbath, I commanded to ſhut the gates, and charged, that they ſhould not be opened till after the Sabbath, and ſome of my ſeruants ſet I at the gates, that there ſhould no burden bee brought in on the Sabbath day.

i About the time that the Sunne went downe: for the Sabbath laſted from ÿ ſunne going downe of the one day to the ſunne ſetting of the o[illegible]

20 So the chapmen and merchants of all merchandize remained once or twiſe all night without Ieruſalem.

21 And I proteſted among them and ſaid vnto them, Why tary ye all night about the wall? If ye doe it once againe, I will lay hands vpon you. From that time came they no more on the Sabbath.

22 ¶ And I ſayd vnto the Leuites that they ſhould clenſe themſelues, and that they ſhould come and keepe the [k] gates to ſanctifie the Sabbath day. Remember me, O my God, concerning this, and pardon me according to thy great mercy.

k Mean[illegible] the Templ[illegible] none that was vncleane, ſhould enter.

23 In thoſe dayes alſo I ſaw Iewes that maried wiues of [l] Aſhdod, of Ammon, and of Moab.

l Which was a citie of the Philiſtims, & they had maried wiues thereof, and ſo had corrupted their ſpeech and religion.

24 And their children ſpake halfe in the ſpeech of Aſhdod, and could not ſpeake in the Iewes language, and according to the language of the one people, and of the other people.

25 Then I reproued them, and [m] curſed them, and ſmote certaine of them and pulled off their haire, and tooke an oth of them by God, Ye ſhall not giue your daughters vnto their ſonnes, neither ſhall yee take of their daughters vnto your ſonnes, nor for your ſelues.

m That is, I did excommunicate them, and driue them out of the Congregation.

26 *Did not Salomon the king of Iſrael ſinne by theſe things? yet among many nations was there no king like him: for he was *beloued of his God, & God had made him king ouer Iſrael: *Yet ſtrange women cauſed him to ſinne.

1. King. 3. 7, 12.

2. Sam. 12. 24, 25.

1. King. 11. 1, 4.

ecclus 47. 19, 20.

27 Shall we then obey vnto you, to do all this great euill, and to tranſgreſſe againſt our God, euen to marrie ſtrange wiues?

28 And one of the ſonnes of Ioiada the ſonne of Eliaſhib the high Prieſt was the ſonne in law of Sanballat the Horonite: but I chaſed him from me.

29 Remember them, O my God, [n] that defile

n Puniſh them according to their fault, & euil example, which they haue giuen to the reſt of thy people contrary to their vocation.

the Prieſthoode, and the couenant of the Prieſthood and the Leuites.

30 Then cleanſed I them from all ſtrangers, & appointed the wards of the Prieſtes and of the Leuites, euery one in his office,

31 And for the offering of the wood at times appointed, and for the firſt fruits. Remember me, O my God, [o] in goodneſſe.

Eſter.

THE ARGVMENT.

BEcauſe of the diuerſitie of names, whereby they vſed to name their kings, and the ſupputation of yeeres, wherein the Ebrewes & the Grecians do vary, diuers authors write diuerſly as touching this Ahaſhuerosh, but it ſeemeth, Dan. 6, 1. and 9. 1. that he was Darius king of the Medes, and ſonne of Aſtyages, called alſo Ahaſhuerosh, which was a name of honour, and ſignified great and chiefe, as chiefe head. Herein is declared the great mercies of God toward his Church, who neuer faileth them in their greateſt dangers, but when all hope of worldly helpe faileth, he euer ſtirreth vp ſome by whom he ſendeth comfort and deliuerance. Herein alſo is deſcribed the ambition, pride, and crueltie of the wicked when they come to honour, and their ſudden fall when they are at higheſt: and how God preſerueth and preferreth them which are zealous of his glory, and haue a care and loue toward their brethren.

CHAP. I.

3 King Ahaſhuerosh maketh a royall feaſt, 12 Whereunto the Queene Vaſhti will not come: 19 for which cauſe ſhe is diuorced. 20 The kings decree touching the preeminence of man.

IN the dayes of [a] Ahaſhuerosh (this is Ahaſhuerosh that reigned from India euen vnto Ethiopia, ouer an [b] hundred and ſeuen and twentie prouinces)

2 In thoſe dayes when the king Ahaſhuerosh [c] ſate on his throne, which was in the palace of * Shuſhan,

3 In the third yere of his reigne he made a feaſt vnto all his princes and his ſeruants, euen the power of Perſia and Media, and to the captaines and gouernours of the prouinces which were before him,

4 That hee might ſhewe the riches and glory of his kingdom, and the honour of his great maieſtie many dayes, euen an hundred and fourescore dayes.

5 And when theſe dayes were expired, the king made a feaſt to all the people that were found in the palace of Shuſhan, both vnto great and ſmal, ſeuen dayes, in the court of the garden of the kings palace,

6 Vnder an hanging of white, greene, and blew clothes, faſtened with cordes of fine linnen and purple, in ſiluer rings, and pillars of marble: the [d] beds were of gold, and of ſiluer vpon a pauement of porphyre, and marble and alabaſter, and blew colour.

7 And they gaue them drinke in veſſels of gold, and changed veſſell after veſſell, and royall wine in abundance according to the [e] power of the king.

8 And the drinking was by an order, none might [f] compell: for ſo the king had appointed vnto all the officers of his houſe, that they ſhould doe according to euery mans pleaſure.

9 ¶ The queene Vaſhti made a feaſt alſo for the women in the royall houſe of king Ahaſhuerosh.

10 Vpon the [g] ſeuenth day, when the king was mery with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the ſeuen eunuches, (that ſerued in the preſence of king Ahaſhuerosh)

11 To bring Queene Vaſhti before the king with the crowne royall, that hee might ſhew the people and the princes her beautie: for ſhe was faire to looke vpon.

12 But the Queene Vaſhti refuſed to come at the kings word, ‡ which he had giuen in charge to the eunuches: therefore the king was very angry, and his wrath kindled in him.

13 Then the king ſayde to the wiſe men, [h] that knew the times (for ſo was the kings maner towards all that knewe the law and the iudgement:

14 And the next vnto him was Carſhena, Shethar, Admatha, Tarſhiſh, Meres, Marſena and Memucan the ſeuen princes of Perſia and Media, which ſawe the [i] kings face, and ſate the firſt in the kingdome)

15 What ſhall we doe vnto the Queene Vaſhti according to the law, becauſe ſhe did not according to the word of the king Ahaſhuerosh by the commiſſion of the eunuches?

16 Then Memucan anſwered before the king and the princes, The Queene Vaſhti hath not onely done [k] euill againſt the king, but againſt all the princes, and againſt al the people that are in all the prouinces of king Ahaſhuerosh.

17 For the [l] act of the Queene ſhall come abroad vnto all women, ſo that they ſhall deſpiſe their huſbands in their owne eyes, and ſhall ſay, The king Ahaſhuerosh commanded Vaſhti the Queene to be brought in before him, but ſhe came not.

18 So ſhall the [m] princeſſes of Perſia and Media this day ſay vnto all the kings princes, when they heare of the act of the queene: thus ſhall there bee much deſpitefulneſſe and wrath.

19 If it pleaſe the king, let a royal decree proceed from him, & let it be written among the ſtatutes of Perſia, and Media (and let it not be tranſgreſſed) that Vaſhti come [n] no more before king Ahaſhuerosh: & let the king giue her royall eſtate vnto her companion that is better then ſhe.

20 And when ẏ decree of the king which ſhall be made, ſhall be publiſhed throughout all his kingdom (though it be [o] great) all the women ſhall giue their huſbands honor both great and ſmall.

21 And this ſaying pleaſed the king and

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[o] That is, to ſhew mercy vnto me.

[a] Called alſo Darius, who was now the ſoueraine Monarch, and had the gouernement of the Medes, Perſians and Caldeans. Some thinke he was Darius Hyſtaſpis ſonne, called alſo Artaxerxes.

[b] Daniel chap 6. 1. maketh mention but of ſixe ſcore, leauing out the number that is vnperfit, as the Scripture in diuers places vſeth.

[c] That is, had reſt and quietneſſe.

*Nehem. 1. 1.

[d] Which they vſed in thoſe countreis in ſtead of tables.

[e] As was beſeeming for ſo magnificall a king.

[f] None might be compelled to drinke more then it pleaſed him.

[g] Which was the laſt day of the feaſt that the king made for the people, as verſe 5.

‡ *Ebr. which was in the hand of the eunuches.*

[h] That had experience of things as they had learned by diligent marking in continuance of time.

[i] Which were his chiefe counſellers, that might haue alwayes acceſſe to him.

[k] By her diſobedience ſhe hath giuen an example to all women to doe the like to their huſbands.

[l] That is, her diſobedience.

[m] Meaning, that they would take firſt occaſion hereof to doe the like, and that the reſt of women would by continuance doe the ſame.

[n] Let her be diuorced, and an other made Queene.

[o] For he had vnder him an hundreth twenty and ſeuen countries.

the princes, and the King did according to the word of Memucan.

22 For he ſent letters into all the prouinces of the King, into euery prouince according to the writing thereof, and to euery people, after their language, that euery man ſhould [p] beare rule in his owne houſe, and that hee ſhould publiſh it in the language of the ſame people.

[p] That is, that the wife ſhould be ſubiect to the husband, and at his commandement.

CHAP. II.

2 After the Queene is put away, certaine yong maydes are brought to the King. 17 Eſter pleaſeth the King, and is made Queene. 22 Mordecai diſcloſeth vnto the King thoſe that would betray him.

After theſe thinges, when the wrath of King Ahaſhueroſh was appeaſed, he [a] remembred Vaſhti, and what ſhee had done, and what was decreed [b] againſt her.

[a] That is, hee called the matter againe into communication.

[b] By the ſeuen wiſe men of his counſell.

2 And the kings ſeruants that miniſtred vnto him, ſayde, Let them ſeeke for the king beautifull yong virgins,

3 And let ẏ king appoint officers through all the prouinces of his kingdome, and let them gather all the beautifull yong virgins vnto the palace of Shuſhan, into the houſe of the women, vnder the hande of Hege the Kings eunuch [c] keeper of the women, to giue them their things [d] for purification.

[c] The abuſe of theſe countreyes was ſo great, that they inuented many meanes to ſerue the luſts of princes, and therefore, as they ordeined wicked lawes, that the King might haue whoſe daughters he would, ſo they had diuers houſes appointed, as one for them whiles they were virgins, another when they were concubines, and for the Queenes another.

[d] Reade what this purification was, verſe.12.

4 And the mayd that ſhall pleaſe the king, let her reigne in the ſtead of Vaſhti. And this pleaſed the King, and he did ſo.

5 ¶ In the citie of Shuſhan, there was a certaine Iewe, whoſe name was Mordecai the ſonne of Iair, the ſonne of Shimei, the ſonne of Kiſh a man of Iemini,

6 Which had beene caried away from Ieruſalem * with the captiuitie that was caried away with Ieconiah King of Iudah (whom Nebuchad-nezzar King of Babel had caried away)

* 2.King.24.15.

7 And hee nouriſhed Hadaſſah, that is Eſter, his vncles daughter: for ſhee had neither father nor mother, and the mayde was faire, and beautifull to looke on: and after the death of her father and her mother, Mordecai tooke her for his owne daughter.

8 And when the Kings commandement and his decree was publiſhed, and many maydes were brought together to the palace of Shuſhan, vnder the hande of Hege, Eſter was brought alſo vnto the Kinges houſe vnder the hand of Hege the keeper of the women.

9 And the mayde pleaſed him, and ſhee found fauour in his ſight: therefore hee cauſed her things for purification to bee giuen her ſpeedily, and her ‡ ſtate, and ſeuen comely maydes to bee giuen her out of the Kings houſe, and hee gaue change to her and to her maydes of the beſt in the houſe of the women.

‡ Ebr. portions.

10 But Eſter ſhewed not her people and her kinred: for Mordecai had charged her, that ſhe ſhould not tell it.

11 And Mordecai walked [e] euery day before the court of the womens houſe, to know if Eſter did well, and what ſhould bee done with her.

[e] For though ſhe was taken away by a cruell law, yet he ceaſed not to haue a fatherly care ouer her, and therefore did reſort oft times to heare of her.

12 And when the courſe of euery mayde came, to goe in to King Ahaſhueroſh, after that ſhe had bene twelue moneths according to the maner of the women (for ſo were the dayes of their purifications accompliſhed, ſixe moneths with oyle of myrrhe, and ſixe moneths with ſweete odours, and in the purifying of the women:

13 And thus went the maydes vnto the King) whatſoeuer ſhe required, was [f] giuen her, to go with her out of the womens houſe vnto the Kings houſe.

[f] What apparel ſhe asked of the Eunuch, that was he bound to giue her.

14 In the euening ſhe went, and on the morow ſhe returned into the ſecond houſe of the women vnder the hande of Shaaſhgaz the Kings eunuch, which kept the concubines: ſhee came in to the King no more, except ſhe pleaſed the King, and that ſhee were called by name.

15 Nowe when the courſe of Eſter the daughter of Abihail the vncle of Mordecai (which had taken her as his owne daughter) came, that ſhe ſhould goe in to the King, ſhee deſired nothing, but what ‖ Hege the Kinges eunuch the keeper of the women [g] ſaid: and Eſter found fauour in the ſight of all them that looked vpon her.

‖ Or, Hegai.

[g] Wherein her modeſtie appeared, becauſe ſhe ſought not apparell to commend her beautie, but ſtood to the Eunuches eppointment.

16 ¶ So Eſter was taken vnto king Ahaſhueroſh into his houſe royall in the tenth moneth, which is the [h] moneth Tebeth, in the ſeuenth yeere of his reigne.

[h] Which conteined part of December and part of Ianuary.

17 And the King loued Eſter aboue all the women, and ſhee found grace and fauour in his ſight more then all the virgins: ſo that he ſet the crowne of the kingdome vpon her head, and made her Queene in ſtead of Vaſhti.

18 Then the King made a great feaſt vnto all his princes, and his ſeruant, which was [i] the feaſt of Eſter, and gaue reſt [k] vnto the prouinces, and gaue gifts, according to [l] the power of a King.

[i] That is, made for her ſake.

[k] He releaſed their tribute.

[l] That is, great and magnificall.

19 And when the virgins were gathered the [m] ſecond time, then Mordecai ſate in the Kings gate.

[m] That is, at the mariage of Eſter, which was the ſecond mariage of the king.

20 Eſter had not yet ſhewed her kinred, nor her people, as Mordecai had charged her: for Eſter did after the word of Mordecai, as when ſhe was nouriſhed with him.

21 ¶ In thoſe dayes when Mordecai ſate in the kings gate, two of ẏ kings eunuches, Bigthan and Tereſh, which kept the doore, were wroth, and ſought to lay [n] hand on the King Ahaſhueroſh.

[n] Meaning, to kill him.

22 And the thing was knowen to Mordecai, and hee tolde it vnto Queene Eſter, and Eſter certified the king therof in Mordecais name: and when inquiſition was made, it was found ſo: therefore they were both hanged on a tree: & it was written in the booke of the [o] chronicles before the king.

[o] In the Chronicles of the Medes and Perſians, as Chap.10.2.

CHAP. III.

1 Haman after hee was exalted, obtayned of the king, that all the Iewes ſhould be put to death, becauſe Mordecai had not done him worſhip as other had.

After theſe things did King Ahaſhueroſh promote Haman the ſonne of Hammedatha the Agagite, and exalted him, and ſet his ſeate aboue all the Princes that were with him.

2 And all the Kings ſeruants that were at the Kings gate, bowed their knees, and

reuerenced Haman: for the king had ſo commanded concerning him: but Mordecai [a] bowed not the knee, neither did reuerence.

3 Then the Kings ſeruants which were at the Kings gate, ſayde vnto Mordecai, Why tranſgreſſeſt thou the Kings commandement?

4 And albeit they ſpake dayly vnto him, yet he would not heare them: therefore they [b] tolde Haman, that they might ſee howe Mordecais matters would ſtand: for he had tolde them, that he was a Iew.

5 And when Haman ſawe that Mordecai bowed not the knee vnto him, nor did reuerence vnto him, then Haman was full of wrath.

6 Nowe hee ‡ thought it too little to lay handes onely on Mordecai: and becauſe they had ſhewed him the people of Mordecai, Haman ſought to deſtroy all the Iewes, that were throughout the whole Kingdome of Ahaſhueroſh, euen the people of Mordecai.

7 In the firſt moneth (that is the moneth [c] Niſan) in the twelfth yeere of King Ahaſhueroſh, they caſt Pur (that is a lot) [d] before Haman, from day to day, and from moneth to moneth, vnto the twelfth moneth, that is the moneth [e] Adar.

8 Then Haman ſaid vnto King Ahaſhueroſh, There is a people ſcattered, and diſperſed among the people in all the prouinces of thy kingdome, and their lawes are diuers from all people, and they doe not obſerue the [f] Kings lawes: therefore it is not the Kings profite to ſuffer them.

9 If it pleaſe the King, let it bee written that they may be deſtroyed, and I will ‡ pay ten thouſand talents of ſiluer by the handes of them that haue the charge of this buſines to bring it into the Kings treaſurie.

10 Then the King tooke his ring from his hand and gaue it vnto Haman the ſonne of Hammedatha the Agagite, the Iewes aduerſary.

11 And the King ſaid vnto Haman, Let the ſiluer be thine, and the people to do with them as it pleaſeth thee.

12 Then were the kings ‖ Scribes called on the thirteenth day of the firſt moneth, and there was written (according to all that Haman commaunded) vnto the Kinges officers, and to the captaines that were ouer euery prouince, and to the rulers of euery people, and to euery prouince, according to the writing thereof, and to euery people according to their language: in the name of king Ahaſhueroſh was it written, and ſealed with the Kings ring.

13 And the letters were ſent ‡ by poſtes into all the Kings prouinces, to roote out, to kill and to deſtroy all the Iewes, both yong and old, children and women, in one day vpon the thirteenth day of the twelfth moneth, (which is the moneth Adar) and to ſpoyle them as a pray.

14 The contents of the writing was, that there ſhould bee giuen a commandement in all prouinces, and publiſhed vnto all people, that they ſhould bee ready againſt the ſame day.

[a] The Perſians maner was to kneele downe and reuerence their King, and ſuch as he appointed in chiefe authoritie, which Mordecai would not doe to this ambitious and proud man.

[b] Thus we ſee that there is none ſo wicked, but they haue their flatterers to accuſe the godly.

‡ *Ebr. deſpiſed in his eyes.*

[c] Which anſwereth to part of March and part of Aprill.

[d] To know what moneth and day ſhould be good to enterpriſe this thing, that it might haue good ſucceſſe: but God diſappointed their lots and expectation.

[e] Conteining part of February, and part of March.

[f] Theſe be the two arguments, which commonly the worldlings and the wicked vſe toward princes againſt the godly, that is, the contempt of their lawes and diminiſhing of their profit: without reſpect how God is either pleaſed or diſpleaſed.

‡ *Ebr. weigh.*

‖ *Or, ſecretaries.*

‡ *Ebr. the handes of poſtes.*

15 And the poſts compelled by the Kings commaundement went foorth, and the commaundement was giuen in the palace at Shuſhan: and the King and Haman ſate drinking, but the [g] city of Shuſhan was in perplexitie.

CHAP. IIII.

5 Mordecai giueth the Queene knowledge of the cruell decree of the King againſt the Iewes. 16 She willeth that they pray for her.

NOwe when Mordecai perceiued all that was done, Mordecai rent his clothes, and put on ſackecloth and aſhes, and went out into the middes of the citie, and cryed with a great cry and a bitter.

2 And hee came euen before the Kings [a] gate, but hee might not enter within the Kings gate, being clothed with ſackcloth.

3 And in euery prouince, and place, whither the Kings charge and his commiſſion came, there was great ſorrowe among the Iewes, and faſting, & weeping, and mourning, and ‡ many lay in ſackcloth & in aſhes.

4 ¶ Then Eſters maids & her eunuches came and tolde it her: therefore the Queene was very heauie, and ſhee ſent rayment to clothe Mordecai, and to take away his ſackcloth from him, but he receiued it not.

5 Then called Eſter Hatach one of the Kings eunuches, whom hee ‡ had appointed to ſerue her, and gaue him a commandement vnto Mordecai, to know what it was, and why it was.

6 So Hatach went foorth to Mordecai vnto the ſtreete of the citie which was before the Kings gate.

7 And Mordecai tolde him of all that which had come vnto him, & of the ‡ ſumme of the ſiluer that Haman had promiſed to pay vnto the Kings treaſures, becauſe of the Iewes for to deſtroy them.

8 Alſo he gaue him the ‖ copy of the writing & commiſſion that was giuen at Shuſhan, to deſtroy them, that hee might ſhew it vnto Eſter, and declare it vnto her, and to charge her, that ſhe ſhould go in to the king, and make petition and ſupplication before him for her people.

9 ¶ So when Hatach came, hee told Eſter the words of Mordecai.

10 Then Eſter ſayde vnto Hatach, and commanded him to ſay vnto Mordecai,

11 All the Kings ſeruants and the people of the Kings prouinces doe know, that whoſoeuer, man or woman, that commeth to the King into the inner court, which is not called, there is a law of his, that he ſhall die, except him to whom the King holdeth out the golden rod, that hee may liue. Now I haue not bene called to come vnto the King theſe thirtie dayes.

12 And they certified Mordecai of Eſters words.

13 And Mordecai ſayde, that they ſhould anſwere Eſter thus, Thinke not with thy ſelfe, that thou ſhalt eſcaps in the Kings houſe, more then all the Iewes.

14 For if thou holdeſt thy peace at this time, ‡ comfort and deliuerance [b] ſhall appeare to the Iewes out of another place, but thou and thy fathers houſe ſhall periſh: and

[g] To wit, the Iewes that were in Shuſhan.

[a] Becauſe he would aduertiſe Eſter of this cruel proclamation.

‡ *Ebr. ſackcloth, and aſhes were ſpread for many.*

‡ *Ebr. had cauſed to ſtand before her.*

‡ *Ebr. declaration*

‖ *Or, contents.*

‡ *Ebr. breathing.*

[b] Thus Mordecai ſpake in the confidence of that faith, which all Gods children ought to haue: which is, that God will deliuer them, though all worldly meanes faile.

and who knoweth whether thou art come to the kingdome for [c] ſuch a time?

c For to deliuer Gods Church out of theſe preſent dangers.

15 Then Eſter commaunded to anſwere Mordecai,

16 Goe, and aſſemble all the Iewes that are found in Shuſhan, and faſt ye for me, and eate not, nor drinke in three dayes, day nor night. I alſo and my maydes will faſt likewiſe, and ſo will I goe in to the king, which is not according to the law: and if I periſh, [d] I periſh.

d I will put my life in danger and referre the ſucceſſe to God, ſeeing it is for his glory, and the deliuerance of his Church.

17 So Mordecai went his way, and did according to all that Eſter had commanded him.

CHAP. V.

1 Eſter entreth in to the king, and biddeth him and Haman to a feaſt. 14 Haman prepareth a gallowes for Mordecai.

AND on the third [a] day Eſter put on her royall apparell, and ſtood in the court of the kings palace within, ouer againſt the kings houſe: and the king ſate vpon his roial throne in the kings palace ouer againſt the gate of the houſe.

a To wit, after that the Iewes had begun to faſt.

2 And when the king ſawe Eſter the Queene ſtanding in the court, ſhe found fauour in his ſight: and the king [b] helde out the golden ſcepter that was in his hand: ſo Eſter drew neere, and touched the top of the ſcepter.

b Which was a ſigne that her comming was agreeable vnto him, as Chap. 4.11.

3 Then ſayde the king vnto her, What wilt thou Queene Eſter? and what is thy requeſt? it ſhall bee euen giuen [c] thee to the halfe of the kingdome.

c Meaning hereby, that whatſoeuer ſhe asked, ſhould be granted, as Mar. 6. 23.

4 Then ſaid Eſter, If it pleaſe the king, let the king and Haman come this day vnto the banket, that I haue prepared for him.

5 And the king ſayd, Cauſe Haman to make haſte that hee may doe as Eſter hath ſayd. So the king and Haman came to the banket, that Eſter had prepared.

6 And the king ſayd vnto Eſter, at the banket of [d] wine, What is thy petition, that it may be giuen thee? and what is thy requeſt? it ſhall euen be performed vnto the halfe of the kingdome.

d Becauſe they vſed to drinke exceſſiuely in their bankets, they called the banket by the name of that which was moſt in vſe or eſteemed.

7 Then anſwered Eſter, and ſaid, My petition and my requeſt is,

8 If I haue found fauour in the ſight of the king, and if it pleaſe the king to giue mee my petition, and to performe my requeſt, let the king and Haman come to the banket that I ſhall prepare for them, and I will do to morrow according to the kings [e] ſaying.

e I will declare what thing I demand.

9 ¶ Then went Haman foorth the ſame day ioyfull and with a glad heart. But when Haman ſawe Mordecai in the kings gate, that hee ſtoode not vp, nor mooued for him, then was Haman full of indignation at Mordecai.

10 Neuertheleſſe Haman refrained himſelfe: and when hee came home, he ſent and called for his friends, and Zereſh his wife.

11 And Haman told them of the glory of his riches, and the multitude of his children, and al the things wherein the king had [f] promoted him, and howe that hee had ſet him aboue the princes and ſeruants of the king.

f Thus the wicked when they are promoted, inſtead of acknowledging their charge and humbling themſelues, waxe ambitious, diſdainefull, and cruell.

12 Haman ſaid moreouer, Yea, Eſter the Queene did let no man come in with the king to the banket that ſhee had prepared, ſaue me: and to morowe am I bidden vnto her alſo with the king.

13 But all this doeth nothing auaile me, as long as I ſee Mordecai the Iewe ſitting at the kings gate.

14 Then ſayd Zereſh his wife and all his friends vnto him, Let them make a tree of fiftie [g] cubites hie, and to morowe ſpeake thou vnto the king, that Mordecai may bee hanged thereon: then ſhalt thou go ioyfully with the king vnto the banket. And ẏ thing pleaſed Haman, and he cauſed to make the tree.

g Meaning, the higheſt that could be found.

CHAP. VI.

1 The king turneth ouer the Chronicles, and findeth the fidelity of Mordecai, 10 And commandeth Haman to cauſe Mordecai to bee had in honour.

THe ſame night ‡ the king ſlept not, and he commanded to bring the booke of the Records and the Chronicles: and they were read before the king.

‡ Ebr. the kings ſleepe departed.

2 Then it was found written that Mordecai * had told of Bigtana, and Tereſh two of the kings eunuches, keepers of the doore, who ſought to lay handes on the king Ahaſhueroſh.

Chap. 2.22.

3 Then the king ſaid, What honour and dignity hath beene giuen to Mordecai [a] for this? And the kings ſeruants that miniſtred vnto him, ſayd, There is nothing done for him.

a For he thought it vnworthy his eſtate to receiue a benefite, and not reward it.

4 And the king ſaid, Who is in the court? (Nowe Haman was come into the inner court of the kings houſe, that hee might ſpeake vnto the king to [b] hang Mordecai on the tree that he had prepared for him.)

b Thus while the wicked imagine the deſtruction of others they themſelues fall into the ſame pit.

5 And the kings ſeruants ſaid vnto him, Behold, Haman ſtandeth in the court. And the king ſaid, Let him come in.

6 And when Haman came in, the king ſaid vnto him, What ſhall be done vnto the man, whom the king will honour? Then Haman thought in his heart, To whome would the king do honour more then to me?

7 And Haman anſwered the king, The man whome the king would honour,

8 Let them bring for him royall apparel, which the king vſeth to weare, and the [c] horſe that the king rideth vpon, & that the crowne royall may be ſet vpon his head.

c Meaning hereby, that the king ſhould make him next vnto himſelfe, as Ioſeph hereby was knowen to be next to Pharaoh, Gen. 41.42.

9 And let the raiment and the horſe be deliuered by the hand of one of the kings moſt noble princes, and let them apparel the man (whom the king will honour) and cauſe him to ride vpon the horſe through the ſtreete of the citie, and proclaime before him, Thus ſhal it be done vnto the man, whom the king will honour.

10 Then the king ſaid to Haman, Make haſte, take the raiment and the horſe as thou haſt ſaid, and do ſo vnto Mordecai the Iew, that ſitteth at the kings gate: let nothing faile of all that thou haſt ſpoken.

11 So Haman tooke the raiment and the horſe, and arayed Mordecai, and brought him on horſebacke through the ſtreete of the citie, and proclaimed before him, Thus ſhal it be done to the man whome the king will honour.

12 And Mordecai came againe to the kings gate, but Haman haſted home mourning, and his head couered.

13 And Haman told Zereſh his wife, and all his friendes all that had befallen him. Then ſaid his wiſe men, and Zereſh his wife vnto him, If Mordecai be of the ſeed of the Iewes, before whom thou haſt begun to fal, thou ſhalt not preuaile againſt him, [d] but ſhalt ſurely fall before him.

14 And while they were yet talking with him, came the Kings eunuches and haſted to bring Haman vnto the banket that Eſter had prepared.

CHAP. VII.

3 The Queene biddeth the king and Haman againe, and prayeth for her ſelfe and her people. 6 She accuſeth Haman, and he is hanged on the gallowes which he had prepared for Mordecai.

So the king and Haman came to banket with the Queene Eſter.

2 And the king ſayd againe vnto Eſter on the ſecond day at the banket of [a] wine, What is thy petition, Queene Eſter, that it may be giuen thee? and what is thy requeſt? It ſhall be euen perfourmed vnto the halfe of the kingdome.

3 And Eſter the Queene anſwered, and ſayd, If I haue found fauour in thy ſight, O king, and if it pleaſe the king, let my life be giuen mee at my petition, and my people at my requeſt.

5 For we are ſolde, I, and my people, to be deſtroyed, to be ſlaine and to periſh: but if wee were ſold for ſeruants, and for handmaydes, I would haue helde my tongue: although the aduerſarie could not [b] recompence the kings loſſe.

5 Then King Ahaſhueroſh anſwered, and ſayde vnto the Queene Eſter, Who is hee? and where is hee that ‡ preſumeth to doe thus?

6 And Eſter ſayde, The aduerſary and enemie is this wicked Haman. Then Haman was afraide before the king and the Queene.

7 And the king aroſe from the banket of wine in his wrath, and went into the palace garden: but Haman ſtood vp, to make requeſt for his life to the Queene Eſter: for he ſaw that there was a [c] miſchiefe prepared for him of the king.

8 And when the king came againe out of the palace garden, into the houſe where they dranke wine, Haman was [d] fallen vpon the bed whereon Eſter ſate: therefore the king ſayd, Will he force the Queene alſo before me in the houſe? As the word went out of the kings mouth, they [e] couered Hamans face.

9 And Harbonah one of the eunuches ſayde in the preſence of the king, Beholde, there ſtandeth yet the tree in Hamans houſe fiftie cubites hie, which Haman had prepared for Mordecai, that ſpake [f] good for the king. Then the king ſaid, Hang him thereon.

10 So they hanged Haman on the tree, that he had prepared for Mordecai: then was the kings wrath pacified.

[d] Thus God ſometime putteth in the mouth of the very wicked, to ſpeake that thing which he hath decreed ſhal come to paſſe.

[a] Reade Chap. 5.6.

[b] Haman could not ſo much profite the king by this his malice, as he ſhould hinder him by the loſſe of the Iewes, and the tribute which he hath of them.

‡ *Ebr. filleth his heart.*

[c] His conſcience did accuſe him that as he had conſpired the death of innocents, ſo the vengeance of God might fall vpon him for the ſame.

[d] He fell downe at the beds feete or couch whereupon ſhe ſate, and made requeſt for his life.

[e] This was the maner of the Perſians, when one was out of the kings fauour.

[f] Which diſcouered the conſpiracie againſt the King, Chap. 2. 21, 22.

CHAP. VIII.

1 After the death of Haman was Mordecai exalted. 14 Comfortable letters are ſent vnto the Iews.

The ſame day did king Ahaſhueroſh giue the houſe of Haman the aduerſarie of the Iewes vnto the Queene Eſter. And Mordecai [a] came before the king: for Eſter told what he was [b] vnto her.

2 And the king tooke off his ring, which he had taken from Haman, and gaue it vnto Mordecai: and Eſter ſet Mordecai ouer the houſe of Haman.

3 And Eſter ſpake yet more before the king, and fell downe at his feete weeping, and beſought him that hee would put away the [c] wickedneſſe of Haman the Agagite, and his deuiſe that he had imagined againſt the Iewes.

4 And the king helde out the golden [d] ſcepter toward Eſter. Then aroſe Eſter, and ſtoode before the king,

5 And ſaid, If it pleaſe the king, and if I haue found fauour in his ſight, and the thing be acceptable before the king, and I pleaſe him, let it be written, that the letters of the deuiſe of Haman the ſonne of Ammedatha the Agagite, may be called againe, which he wrote to deſtroy the Iewes, that are in all the kings prouinces.

6 For how can I ſuffer and ſee the euill, that ſhall come vnto my people? Or howe can I ſuffer and ſee the deſtruction of my kinred?

7 And the king Ahaſhueroſh ſaid vnto the Queene Eſter, and to Mordecai the Iewe, Beholde, I haue giuen Eſter the houſe of Haman, whom they haue hanged vpon the tree becauſe he ‖ laid hand vpon the Iewes.

8 Write ye alſo for the Iewes, as it liketh you in the kings name, and ſeale it with the kings ring (for the writings written in the kings name, and ſealed with the kings ring, may no [e] man reuoke.)

9 Then were the kings ſcribes called at the ſame time, euen in the third moneth, that is the moneth [f] Siuan, on the three and twentieth day thereof: and it was written, according to all as Mordecai commanded vnto the Iewes, and to the princes, and captaines, and rulers of the prouinces, which were from India euen vnto Ethiopia, an hundreth and ſeuen and twentie prouinces, vnto euery prouince, according to the [g] writing thereof, and to euery people after their ſpeech, and to the Iewes, according to their writing, and according to their language.

10 And he wrote in the king Ahaſhueroſh name, and ſealed it with the kings ring: and hee ſent letters by poſtes on horſebacke, and that rode on beaſts of price, as Dromedaries, and ‖ colts of mares.

11 Wherein the king granted the Iewes (in what cities ſoeuer they were) to gather themſelues together, and to ſtand for [h] their life, and to roote out, to ſlay and to deſtroy all the power of the people and of the prouinces that vexed them, both children and women, and to ſpoyle their goods:

12 Vpon one day in all the prouinces of king Ahaſhueroſh, euen in the thirteenth day

[a] That is, was receiued into the kings fauour and preſence.

[b] That he was her vncle, and had brought her vp.

[c] Meaning, that he ſhould aboliſh the wicked decrees, which hee had made for the deſtruction of the Iewes.

[d] Reade Chap 4. 2.

‖ *Or, went about to ſlay the Iewes.*

[e] This was the law of the Medes and Perſians, as Dan 6. 15. notwithſtanding the king reuoked the former decree granted to Haman, for Eſters ſake.

[f] Which conteineth part of May and part of Iune.

[g] That is, in ſuch letters and language, as was vſuall in euery prouince.

‖ *Or, mules.*

[h] That is, to defend themſelues againſt all that would aſſaile them.

day of the twelue moneth, which is the moneth [i] Adar.

[i] Which hath part of Februarie, and part of March.

13 The copy of the writing was, how there ſhould be a commandement giuen to all and euery prouince, publiſhed among all the people, and that the Iewes ſhould bee ready againſt that day to [k] auenge themſelues on their enemies.

[k] The king gaue them libertie to kill all that did oppreſſe them.

14 So the poſtes rode vpon beaſts of price, and dromedaries, and went forth with ſpeed, to execute the kings commaundement, and the decree was giuen at Shuſhan the palace.

15 And Mordecai went out from the King in royall apparell of blue and white, and with a great crowne of gold, and with a garment of fine linen and purple, and the city of Shuſhan reioyced and was glad.

16 And vnto the Iewes was come [l] light and ioy and gladneſſe, and honour.

[l] He ſheweth by theſe words that folow, what this light was.

17 And in all and euery prouince, and in all and euery citie & place, where the kings commaundement and his decree came, there was ioy and gladneſſe to the Iewes, a feaſt and good day, and many of the people of the land [m] became Iewes: for the feare of the Iewes fell vpon them.

[m] Conformed themſelues to the Iewes religion.

CHAP. IX.

1 At the commandement of the king the Iewes put their aduerſaries to death. 14 The ten ſonnes of Haman are hanged. 17 The Iewes keepe a feaſt in remembrance of their deliuerance.

SO in the twelfth moneth, which is the moneth Adar, vpon the thirteenth day of the ſame, when the kings commandement and his decree drewe neere to be put in execution, in the day that the enemies of the Iewes hoped to haue power ouer them (but it [a] turned contrary: for the Iewes had rule ouer them that hated them)

[a] This was by Gods great prouidence, who turneth the ioy of the wicked into ſorow, and the teares of the godly into gladneſſe.

2 The Iewes gathered themſelues together into their cities, throwout all the prouinces of the king Ahaſhueroſh, to lay hand on ſuch as ſought their hurt, & no man could withſtand them: for the feare of them fell vpon all people.

3 And all the rulers of the prouinces, and the princes and the captaines, and the officers of the king [b] exalted the Iewes: for the feare of Mordecai fell vpon them.

[b] Did them honour and ſhewed them friendſhip.

4 For Mordecai was great in the kings houſe, and the report of him went through all the prouinces: for this man Mordecai waxed greater and greater.

5 Thus the Iewes ſmote all their [c] enemies with ſtrokes of the ſword and ſlaughter, and deſtruction, & did what they would vnto thoſe that hated them.

[c] Which had conſpired their death by the permiſſion of the wicked Haman.

6 And at Shuſhan the palace ſlewe the Iewes and deſtroyed [d] fiue hundred men,

[d] Beſides thoſe three hundreth, that they ſlewe the ſecond day, as verſe 15.

7 And Parſhandatha, and Dalphon, and Aſpatha,

8 And Poratha, and Adalia, and Aridatha,

9 And Parmaſhta, and Ariſai, and Aridai, and Vaizatha,

10 The ten ſonnes of Haman, the ſonne of Ammedatha, the aduerſary of the Iewes ſlew they: but they laid not their hands [e] on the ſpoile.

[e] Whereby they declared that this was Gods iuſt iudgement vpon the enemies of his Church, foraſmuch as they ſought not their owne gaine, but to execute his vengeance.

11 On the ſame day came the number of thoſe that were ſlaine, vnto the palace of Shuſhan before the king.

12 And the King ſayd vnto the Queene Eſter, The Iewes haue ſlaine in Shuſhan the palace and deſtroyed fiue hundreth men, and the ten ſonnes of Haman: what haue they to doe in the reſt of the Kings prouinces? and what is thy petition, that it may bee giuen thee? or what is thy requeſt moreouer, that it may bee performed?

13 Then ſayd Eſter, If it pleaſe the king, let it be granted alſo to morrow to the Iewes that are in Shuſhan, to doe according [f] vnto this dayes decree, that they may hang vpon the tree Hamans tenne ſonnes.

[f] This ſhe requireth, not for deſire of vēgeance, but with zeale to ſee Gods iudgements executed againſt his enemies.

14 And the King charged to doe ſo, and the decree was giuen at Shuſhan, and they hanged Hamans ten ſonnes.

15 ¶ So the Iewes that were in Shuſhan aſſembled themſelues vpon the foureteenth day of the moneth Adar, & ſlew three hundreth men in Shuſhan, but on the ſpoyle they layd not their hand.

16 And the reſt of the Iewes that were in the kings prouinces aſſembled themſelues and ſtood for [g] their liues, and had reſt from their enemies, and ſlew of them that [h] hated them, ſeuentie and fiue thouſand: but they layd not their hand on the ſpoyle.

[g] Reade Chap. 8.11.

[h] Meaning, that they layd hands on none, that were not the enemies of God.

17 This they did on the [i] thirteenth day of the Moneth Adar, and reſted the fourteenth day thereof, and kept it a day of feaſting and ioy.

[i] Meaning, in all places ſauing in Shuſhan.

18 But the Iewes that were in Shuſhan aſſembled themſelues on the thirteenth day, and on the fourteenth thereof, and they reſted on the fifteenth of the ſame, and kept it a day of feaſting and ioy.

19 Therefore the Iewes of the villages that dwelt in the vnwalled townes, [k] kept the foureteenth day of the moneth Adar with ioy and feaſting, euen a ioyfull day, and euery one ſent preſents vnto his neighbour.

[k] As the Iewes doe euen to this day, calling it in the perſians language Purim, that is, the day of lots.

20 ¶ And Mordecai wrote [l] theſe words, and ſent letters vnto all the Iewes that were through all the prouinces of the king Ahaſhueroſh, both neere and farre,

[l] The Iewes gather hereof that Mordecai wrote this ſtory, but it ſeemeth that he wrote but onely theſe letters, and decrees that follow.

21 Inioyning them that they ſhoulde keepe the fourteenth day of the moneth Adar, and the fifteenth day of the ſame, euery yeere.

22 According to the dayes wherein the Iewes reſted from their enemies, and the moneth, which was turned vnto them from ſorrow to ioy, and from mourning into a ioyfull day, to keepe them the dayes of feaſting and ioy, and [m] to ſend preſents euery man to his neighbour, and gifts to the poore.

[m] He ſetteth before our eyes the vſe of this feaſt, which was for the remembrance of Gods deliuerāce, the maintenace of mutual frie- ſhip, and of th

23 And the Iewes promiſed to do as they had begun, and as Mordecai had written vnto them,

24 Becauſe Haman the ſonne of Hammedatha the Agagite all the Iewes aduerſarie, had imagined againſt the Iewes to deſtroy them, and had [n] caſt Pur (lot) to conſume and deſtroy them,

25 And when [o] ſhe came before the king, hee commanded by letters, Let his wicked [p] deuiſe (which hee imagined againſt the Iewes) turne vpon his owne head, and let them hang him and his ſonnes on the tree.

26 Therefore they called theſe dayes Purim, by the name of Pur, and becauſe of all the wordes of this letter, and of that which they had ſeene beſides this, and of that which had come vnto them.

27 The Iewes alſo ordeined and promiſed for them and for their ſeede, and for all that ioyned vnto them, that they would not ‖ faile to obſerue thoſe [q] two dayes euery yeere, according to their writing, and according to their ſeaſon,

28 And that theſe dayes ſhould bee remembred and kept throughout euery generation and euery family, and euery prouince, and euery citie: euen theſe dayes of Purim ſhould not faile among the Iewes, and the memoriall of them ſhould not periſh from their ſeede.

29 And the Queene Eſter the daughter of Abihail & Mordecai the Iew wrote with all ‖ authority (to confirme this letter of Purim the ſecond time)

30 And he ſent letters vnto al the Iewes to the hundreth and ſeuen and twenty prouinces of the kingdom of Ahaſhueroſh, with [r] words of peace and trueth,

31 To confirme the dayes of Purim, according to their ſeaſons, as Mordecai yͤ Iew and Eſter the Queene had appointed them, and as they had promiſed for ‡ themſelues, and for their ſeed with [ſ] faſting and prayer.

32 And the decree of Eſter confirmed theſe wordes of Purim, and was written in the booke.

[o] That is, Eſter.

[p] Theſe are the words of the kings commandement to diſanul Hamans wicked enterpriſe.

‖ *Or, tranſgreſſe.*

[q] Meaning, the fourteenth and the fifteenth day of the moneth Adar.

‖ *Or, ſtrength, or efficacie.*

[r] Which were letters declaring vnto them quietnes, & aſſurance, and putting them out of doubt and feare.

‡ *Ebr. ſoules.*

[ſ] That they would obſerue this feaſt with faſting and earneſt prayer, which in Ebrew is ſignified by this word (their crie.)

CHAP. X.

The eſtimation and authoritie of Mordecai.

AND the king Ahaſhueroſh layd a tribute vpon the land, and vpon the yles of the ſea.

2 And all the actes of his power, and of his might, and the declaration of the dignitie of Mordecai, wherewith the king magnified him, are they not written in the booke of the Chronicles of the kings of Media and Perſia?

3 For Mordecai the Iewe was the ſecond vnto King Ahaſhueroſh, and great among the Iewes, and [a] accepted among the multitude of his brethren, who procured the wealth of his people, and ſpake peaceably to all his ſeede.

[a] Theſe three points are here ſet foorth as commendable, and neceſſary for him that is in authority: to haue the fauour of the people, to procure their wealth, and to be gentle and louing toward them.

Iob.

THE ARGVMENT.

IN this hiſtorie is ſet before our eyes the example of a ſingular patience. For this holy man Iob was not onely extremely afflicted in outward things and in his body, but alſo in his mind and conſcience, by the ſharpe tentations of his wife, and chiefe friends: which by their vehement wordes, and ſubtill diſputations brought him almoſt to deſpaire: for they ſet foorth God as a ſeuere Iudge, and mortall enemie vnto him which had caſt him off, therefore in vaine hee ſhould ſeeke vnto him for ſuccour. Theſe friends came vnto him vnder pretence of conſolation, and yet they tormented him more then did all his affliction. Notwithſtanding he did conſtantly reſiſt them, and at length had good ſucceſſe. In this ſtory wee haue to marke that Iob maintaineth a good cauſe, but handleth it euill: againe, his aduerſaries haue an euill matter, but they defend it craftily. For Iob held that God did not alway puniſh men according to their ſinnes, but that hee had ſecret iudgements, whereof man knewe not the cauſe, and therefore man could not reaſon againſt God therein, but hee ſhould be conuicted. Moreouer, hee was aſſured that God had not reiected him, yet through his great torments and affliction, hee braſteth foorth into many inconueniences both of wordes and ſentences, and ſheweth himſelfe as a deſperate man in many things, and as one that would reſiſt God: and this is his good cauſe which hee doeth not handle well. Againe, the aduerſaries maintaine with many goodly arguments, that God puniſheth continually according to the treſpaſſe, grounding vpon Gods prouidence, his iuſtice, and mans ſinnes, yet their intention is euill: for they labour to bring Iob into deſpaire, and ſo they maintaine an euill cauſe. Ezekiel commendeth Iob as a iuſt man, Ezek. 14. 14. and Iames ſetteth out his patience for an example, Iames 5. 11.

CHAP. I.

1 *The holineſſe, riches, and care of Iob for his children.* 10 *Satan hath permiſſion to tempt him.* 13 *He tempteth him by taking away his ſubſtance and his children.* 20 *His faith and patience.*

THere was a man in the lande of [a] Vz called Iob, & this man [b] was an vpright and iuſt man, [c] one that feared God, and eſchewed euill.

2 And hee had ſeuen ſonnes, and three daughters.

3 His [d] ſubſtance alſo was ſeuen thouſand ſheepe, and three thouſand camels, and fiue hundreth yoke of oxen, and fiue hundreth ſhe aſſes, and his family was very great, ſo that this man was the greateſt of all the ‡ men of [e] the Eaſt.

4 And his ſonnes went and banqueted in their houſes, euery one his day, and ſent, and called their three ſiſters to eate and to drinke with them.

5 And whē the dayes of their banqueting were

[a] That is, of the countrey of Idumea, as Lament. 4 ., or bordering
upon: for the land was called by the name of Vz the ſonne of
he ſonne of Seir, Gen. 36. 28. [b] Foraſmuch as hee was a
not a Iew and yet is pronounced vpright, and without
ong the heathen God hath his. [c] Hereby an vpright and iuſt man.

[d] His children & riches are declared to commend his vertue in his proſperity, & his patience & conſtancie, when God had taken them from him.

‡ *Ebr. children.*

[e] Meaning, the Arabians, Chaldeans, Idumeans, &c.

were gone about, Iob ſent, and [f] ſanctified them, and roſe vp earely in the morning, and [g] offered burnt offeringes according to the number of them all. For Iob thought, It may bee that my ſonnes haue ſinned, and [h] blaſphemed God in their hearts: thus did Iob [i] euery day.

6 ¶ Nowe on a day when the [k] children of God came and ſtoode [l] before the Lorde, Satan [m] came alſo among them.

7 Then the Lorde ſayde vnto Satan, Whence [n] commeſt thou? And Satan anſwered the Lord, ſaying, [o] From compaſſing the earth to and fro, and from walking in it.

8 And the Lord ſayd vnto Satan, Haſt thou not conſidered my ſeruant Iob, howe none is like him in the earth, an vpright and iuſt man, one that feareth God, and eſcheweth euill?

9 Then Satan anſwered the Lord, and ſayd, Doth Iob feare God for [p] nought?

10 Haſt thou not made an [q] hedge about him and about his houſe, and about all that hee hath on euery ſide? thou haſt bleſſed the worke of his hands, and his ſubſtance is increaſed in the land.

11 But ſtretch out nowe thine hand, and [r] touch all that he hath, to ſee if hee will not blaſpheme thee to thy [ſ] face.

12 Then the Lord ſayd vnto Satan, Lo, all that hee hath is in [t] thine hand: onely vpon himſelfe ſhalt thou not ſtretch out thine hand. So Satan departed from the [u] preſence of the Lord.

13 ¶ And on a day, when his ſonnes and his daughters were eating, and drinking wine in their eldeſt brothers houſe,

14 There came a meſſenger vnto Iob, and ſayd, The oxen were plowing, and the aſſes feeding in their places,

15 And the [x] Sabeans came violently, and tooke them: yea, they haue ſlaine the ſeruants with the edge of the ſword: but I onely am eſcaped alone to tell thee.

16 And whiles he was yet ſpeaking, another came, & ſaid, The [y] fire of God is fallen from the heauen, & hath burnt vp the ſheepe and the ſeruants, and deuoured them: but I onely am eſcaped alone to tell thee.

17 And whiles hee was yet ſpeaking, another came, and ſayde, The Caldeans ſet out three bandes, and fell vpon the camels, and haue taken them, and haue ſlaine the ſeruants with the edge of the ſword: but I onely am eſcaped alone to tell thee.

18 And whiles he was yet ſpeaking, came another, and ſayde, Thy [z] ſonnes, and thy daughters were eating, and drinking wine in their eldeſt brothers houſe,

19 And behold, there came a great winde from beyond the wilderneſſe, and ſmote the foure corners of the houſe, which fell vpon the children, and they are dead, and I onely am eſcaped alone to tell thee.

20 Then Iob aroſe, and [a] rent his garment, and ſhaued his head, and fell downe vpon the ground, and worſhipped,

21 And ſayd, * Naked came I out of my mothers wombe, and naked ſhall I returne [b] thither: the Lord hath giuen, and the Lord hath taken it: [c] bleſſed bee the Name of the Lord.

22 In all this did not Iob ſinne, nor charge God [d] fooliſhly.

[f] That is, commanded them to be ſanctified: meaning, that they ſhould conſider the faults, that they had committed, and reconcile themſelues for the ſame.

[g] That is, he offered for euery one of his children an offering of reconciliation, which declared his religion toward God, and the care that he had toward his children.

[h] In Ebrew it is, and bleſſed God, which is ſometime taken for blaſpheming and curſing, as here, and 1.King.21.10. and 13 &c.

[i] While the feaſt laſted.

[k] Meaning, the Angels which are called the ſonnes of God, becauſe they are willing to execute his will.

[l] Becauſe our infirmitie cannot cōprehend God in his maieſtie, he is ſet forth vnto vs as a King, that our capacitie may bee able to vnderſtand that which is ſpoken of him.

[m] This declareth that although Satan be aduerſarie to God, yet he is compelled to obey him, and to doe him all homage, without whoſe permiſſion and appointment hee can doe nothing. [n] This queſtion is asked for our infirmitie: for God knewe whence hee came. [o] Heerein is deſcribed the nature of Satan, which is euer raging for his pray, 1.Pet.5.8. [p] Hee feareth thee not for thine owne ſake, but for the commodity that hee receiueth by thee. [q] Meaning, the grace of God, which ſerued Iob, as a rampart, againſt all temptations. [r] This ſignifieth that Satan is not able to touch vs, but it is God that muſt do it. [ſ] Satan noteth the vice, whereunto men are commonly ſubiect: that is, to hide their rebellion, and to be content with God in the time of proſperity, which vice is diſcloſed in the time of their aduerſity. [t] God giueth not Satan power ouer man to gratifie him, but to declare that hee hath no power ouer man, but that which God giueth him. [u] That is, went to execute that which God had permitted him to doe: for els he can neuer goe out of Gods preſence. [x] That is, the Arabians. [y] Which thing was alſo done by the craft of Satan, to tempt Iob the more grieuouſly, foraſmuch as he might ſee, that not onely men were his enemies, but that God made warre againſt him.

[z] This laſt plague declareth, that when one plague is paſt, which ſeemeth hard to be borne, God can ſend vs another farre more grieuous, to trie his, and teach them obedience.

[a] Which came not of impatiencie, but declareth that the children of God are not inſenſible like blocks, but that in their patience they feele affliction and griefe of mind: yet they keepe a meane herein, and rebell not againſt God, as the wicked do. *Eccle.5.14 1.tim.6.7.* [b] That is, into the belly of the earth, which is the mother of all. [c] Hereby he confeſſeth that God is iuſt and good, although his hand be ſore vpon him. [d] But declared that God did all things according to iuſtice and equitie.

CHAP. II.

6 Satan hath permiſſion to afflict Iob. 9 His wife tempteth him to forſake God. 11 His three friends viſit him.

AND on a day the [a] children of God came and ſtood before the Lord, and [b] Satan came alſo among them, and ſtood before the Lord.

2 Then the Lorde ſayde vnto Satan, Whence commeſt thou? And Satan anſwered the Lord, and ſaid, From compaſſing the earth to and fro, and from walking in it.

3 And the Lord ſayd vnto Satan, Haſt thou not conſidered my ſeruant Iob, howe none is like him in the earth, * an vpright and iuſt man, one that feareth God, and eſcheweth euill? for yet hee continueth in his vprightneſſe, [c] although thou mouedſt me againſt him, to deſtroy him [d] without cauſe.

4 And Satan anſwered the Lord, and ſayd, [e] Skinne for ſkinne, and all that euer a man hath, will he giue for his life.

5 But ſtretch now out thine hand, and touch his [f] bones, and his fleſh, to ſee if he wil not blaſpheme thee to thy face.

6 Then the Lord ſayd vnto Satan, Lo, he is in thine hand, but [g] ſaue his life.

7 ¶ So Satan departed frō the preſence of the Lord, & ſmote Iob with ſore [h] boiles,

[a] That is, the Angels, as Chap.1.6.

[b] Reade Chap.1.6.

Ezek.14.14. chap.1.1.

[c] He prooueth Iobs integritie by this, that he ceaſed not to feare God when his plagues were grieuouſly vpon him.

[d] That is, when thou haddeſt nought againſt him, or when thou waſt not able to bring thy purpoſe to paſſe.

[e] Hereby he meant that a mans owne skin is dearer vnto him then another mans. [f] Meaning his owne perſon. [g] Thus Satan can goe no further in puniſhing, then God hath limited him. [h] This ſore was moſt vehement, wherewith alſo God plagued the Egyptians, Exod.9.9. and threatneth to puniſh the rebellious people, Deut.28.27. So that this tentation was moſt grieuous: for if Iob had meaſured Gods fauour by the vehemency of his diſeaſe, hee might haue thought that God had caſt him off.

from the ſole of his foote vnto the crowne.

8 And hee tooke a [i] potſheard to ſcrape him, and he ſate downe among the aſhes.

9 Then ſaid his [k] wife vnto him, Doeſt thou [l] continue yet in thine vprightneſſe? [m] Blaſpheme God, and die.

10 But he ſayd vnto her, Thou ſpeakeſt like a fooliſh woman: what? ſhall wee receiue good at the hand of God, and not [n] receiue euil? In all this did not Iob ſinne with his [o] lips.

11 Nowe when Iobs three [p] friendes heard of all this euill that was come vpon him, they came euery one from his owne place, to wit, Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they were agreed together to come to lament with him, and to comfort him.

12 So when they lift vp their eyes afarre off, they knew him not: therefore they lift vp their voyces and wept, and euery one of them rent his garment, and ſprinkled [q] duſt vpon their heades towarde the heauen.

13 So they ſate by him vpon the ground ſeuen dayes, and ſeuen nightes, and none ſpake a worde vnto him: for they ſawe that the griefe was very [r] great.

[i] As deſtitute of all other helpe and meanes, and wonderfully afflicted with the ſorrow of his diſeaſe.

[k] Satan vſeth the ſame inſtrument againſt Iob, as he did againſt Adam.

[l] Meaning, what gaineſt thou to ſerue God, ſeeing he thus plagueth thee as though hee were thine enemie? This is the moſt grieuous tentation of the faithfull, when their faith is aſſailed, and when Satan goeth about to perſwade them, that they truſt in God in vaine.

[m] For death was appointed to the blaſphemer, and ſo ſhe meant that hee ſhould be ſoone rid out of his paine. [n] That is, to be patient in aduerſitie, as wee reioyce when hee ſendeth proſperitie, and ſo to acknowledge him to be both mercifull and iuſt. [o] Hee ſo bridleth his affections, that his tongue, through impatiencie, did not murmure againſt God. [p] Which were men of authoritie, wiſe and learned, and as the Septuagint write, Kings, and came to comfort him, but when they ſaw how he was viſited, they conceiued an euill opinion of him, as though he had bene an hypocrite, and ſo iuſtly plagued of God for his ſinnes. [q] This was alſo a ceremonie, which they vſed in thoſe countreyes, as the renting of their clothes in ſigne of ſorrow, &c. [r] And therefore thought that hee would not haue hearkened to their counſell.

CHAP. III.

1 Iob complaineth and curſeth the day of his birth. 11 Hee deſireth to die, as though death were the ende of all mans miſerie.

AFterward [a] Iob opened his mouth, and [b] curſed his day.

2 And Iob cried out, and ſayd,

3 Let the day [c] periſh wherein I was borne, and the night when it was ſayde, There is a man childe conceiued.

4 Let that day be darkeneſſe, let not God [d] regard it from aboue, neither let the light ſhine vpon it,

5 But let darkeneſſe, and the [e] ſhadow of death ſtaine it: let the cloud remaine vpō it, and let them make it fearefull as a bitter day.

6 Let darkeneſſe poſſeſſe that night, let it not be ioyned vnto the dayes of the yere, nor let it come vnto the count of the moneths.

7 Yea, deſolate be that night, and let no ioy be in it.

8 Let them that curſe the day, (being [f] ready to renue their mourning) curſe it.

9 Let the ſtarres of that twilight bee dimme through darkeneſſe of it: let it looke for light, but haue none: neither let it [g] ſee ‡ the dawning of the day,

10 Becauſe it ſhut not vp the doores of my mothers wombe: nor hidde ſorrow from mine eyes.

11 [h] Why died not I in the birth? or why died not I when I came out of the wombe?

12 Why did the knees preuent mee? and why did I ſucke the breaſts?

13 For ſo ſhould I nowe haue [i] lien and beene quiet, I ſhoud haue ſlept then, and bene at reſt,

14 With the kings and counſellers of the earth, which haue builded themſelues [k] deſolate places:

15 Or with the princes that had gold, and haue filled their houſes with ſiluer.

16 Or why was I not hid, as an vntimely birth, either as infants, which haue not ſeene the light?

17 The wicked [l] haue there ceaſed from their tyrannie, and there they that laboured valiantly, are at reſt.

18 The [m] priſoners reſt together, and heare not the voice of the oppreſſour.

19 There are ſmal and great, and the ſeruant is free from his maſter.

20 Wherefore is the light giuen to him that is in miſery? and [n] life vnto them that haue heauie hearts?

21 Which long for death, and if it come not, they woulde euen ſearch it more then treaſures:

22 Which ioy for gladneſſe, and reioyce when they can finde the graue.

23 Why is the light giuen to the man whoſe way is [o] hidde, and whom God hath hedged in?

24 For my ſighing commeth before I eate, and my roarings are powred out like the water.

25 For the thing I [p] feared, is come vpon me, and the thing that I was afrayd of, is come vnto me.

26 I had no peace, neither had I quietnes, neither had I reſt, [q] yet trouble is come.

[a] The ſeuen daies ended, chap. 2. 13

[b] Here Iob beginneth to feele his great imperfection in this battell betweene the ſpirit and the fleſh, Rom. 7. 18. and after a maner yeeldeth, yet in the end hee getteth victorie, though he was in the meane time greatly wounded.

[c] Men ought not to be weary of their life, and curſe it becauſe of the infirmities that it is ſubiect vnto, but becauſe they are giuen to ſinne and rebellion againſt God. [d] Let it bee put out of the number of dayes, and let it not haue the light of the ſunne to ſeparate it from the night. [e] That is, moſt obſcure darkeneſſe, which maketh them afrayd of death that are in it.

[f] Which curſe the day of their birth, let them lay that curſe vpon this night.

[g] Let it be alwayes night, and neuer ſee day.

‡Ebr. *the eye lids of the morning.*

[h] This and that which followeth, declareth that when man giueth place to his paſſions, he is not able to ſtay nor keepe meaſure, but runneth headlong into all euill, except God call him backe.

[i] The vehemencie of his afflictions made him to vtter theſe words, as though death were the end of all miſeries, & as if there were no life after this, which he ſpeaketh not as though it were ſo, but the infirmities of his fleſh cauſed him to braſt out into this errour of the wicked.

[k] Hee noteth the ambition of them, which for their pleaſure, as it were change the order of nature, and build in moſt barren places, becauſe they would hereby make their names immortall. [l] That is, by death the cruelty of the tyrants hath ceaſed. [m] All they that ſuſteine any kinde of calamitie and miſerie in this world: which he ſpeaketh after the iudgement of the fleſh. [n] He ſheweth that the benefits of God are not comfortable, except the heart be ioyfull, and the conſcience quieted. [o] That ſeeth not how to come out of his miſeries, becauſe he dependeth not on Gods prouidence. [p] In my proſperitie I looked euer for a fall, as is come now to paſſe. [q] The feare of troubles that ſhould enſue, cauſed my proſperity to ſeeme to me as nothing, and yet I am not exempted from trouble.

CHAP. IIII.

5 Iob is reprehended of impatiencie. 7 and vniuſtice, 17 and of the preſumption of his owne righteouſneſſe.

THen Eliphaz the Temanite anſwered, and ſayd,

2 If wee aſſay to commune with thee, wilt thou be grieued? but [a] who can withholde himſelfe from ſpeaking?

3 Beholde, thou haſt taught many, and

hast

[a] Seeing thine impaciencie.

[b] haſt ſtrengthened the wearie hands.

4 Thy wordes haue confirmed him that was falling, and thou haſt ſtrengthened the weake knees.

5 But nowe it is come vpon thee, & thou art grieued: it toucheth thee, and thou art troubled.

6 Is not this thy [c] feare, thy confidence, thy patience, and the vprightneſſe of thy wayes?

7 Remember, I pray thee: who euer periſhed being an [d] innocent? or where were the vpright deſtroyed?

8 As I haue ſeene, they that [e] plough iniquitie, and ſow wickednes reape the ſame.

9 With the [f] blaſt of God they periſh, and with the breath of his noſtrels are they conſumed.

10 The roaring of the [g] Lion, and the voice of the Lioneſſe, and the teeth of the Lions whelps are broken.

11 The Lion periſheth for lacke of pray, and the Lions whelps are ſcattered abroad.

12 But a thing was brought to mee [h] ſecretly, and mine eare hath receiued a little thereof.

13 In the thoughts of the viſions of the night, when ſleepe falleth on men,

14 Feare came vpon mee, & dread which made all my bones to [i] tremble.

15 And the winde paſſed before mee, and made the haires of my fleſh to ſtand vp.

16 Then ſtood one, and I knewe not his face: an image was before mine eyes, and in [k] ſilence heard I a voice, ſaying,

17 Shall man bee more [l] iuſt then God? or ſhall a man be more pure then his maker?

18 Behold, he found no ſtedfaſtnes in his ſeruants, and layd folly vpon his [m] Angels.

19 How much more in them that dwell in houſes of [n] clay, whoſe foundation is in the duſt, which ſhall be deſtroyed before the moth?

20 They bee deſtroyed from the [o] morning vnto the euening: they periſh for euer [p] without regard.

21 Doth not their dignitie go away with them? doe they not die, and that without [q] wiſedome?

b Thou haſt comforted others in their afflictions, and canſt not now comfort thy ſelfe.

c Thus he concludeth that Iob was but an hypocrite, and had no true feare, nor truſt in God.

d He concludeth that Iob was reprooued, ſeeing that God handled him ſo extremely, which is the argument that the carnall men make againſt the children of God.

e They that doe euil, cannot but receiue euill.

f He ſheweth that God needeth no great preparation to deſtroy his enemies: for he can doe it with the blaſt of his mouth.

g Though men according to their office doe not puniſh tyrants (whom for their crueltie he compareth to lions, and their children to their whelpes) yet God both is able, and his iuſtice will puniſh them.

h A thing that I knew not before, was declared vnto me by viſion: that is, that whoſoeuer thinketh himſelfe iuſt, ſhall be found a ſinner, when hee commeth before God. i In theſe viſions which God ſheweth to his creatures, there is euer a certaine feare ioyned, that the authoritie thereof might be had in greater reuerence. k When all things were quiet, or when the feare was ſomewhat aſſwaged, as God appeared to Elijah, 1.King 19.12. l Hee prooueth that if God did puniſh the innocent, the creature ſhould be more iuſt then the Creator, which were a blaſphemie. m If God find imperfection in his Angels, when they are not maintained by his power, how much more ſhall he lay folly to mans charge, when he would iuſtifie himſelfe againſt God? n That is, in this mortall body ſubiect to corruption, 2.Cor.5.1. o They ſee death continually before their eyes, and dayly approching towarde them. p No man for all this doth conſider it. q That is, before that any of them were ſo wiſe as to thinke on death.

CAHP. V.

1. 2 Eliphaz ſheweth the difference betweene the children of God and the wicked. 3 The fall of the wicked. 9 Gods power, who deſtroieth the wicked, and deliuereth his.

CAll now, if any will [a] anſwere thee, and to which of the ſaints wilt thou turne?

2 Doubtles [b] anger killeth the fooliſh, and enuie ſlayeth the idiot.

3 I haue ſeene the [c] fooliſh well rooted, & ſuddenly I [d] curſed his habitation, ſaying,

4 His [e] children ſhall bee farre from ſaluation, & they ſhalbe deſtroyed in the [f] gate, and none ſhall deliuer them.

5 The hungry ſhall eate vp his harueſt: yea, they ſhal take it from among yͤ [g] thorns, and the thirſtie ſhall drinke vp their ſubſtance.

6 For miſerie commeth not foorth of the duſt, [h] neither doth affliction ſpring out of the earth.

7 But man is borne vnto [i] trauaile, as the ſparkes flie vpward.

8 But I would enquire [k] at God, and turne my talke vnto God:

9 Which [l] doeth great things and vnſearchable, and marueilous things without number.

10 He [m] giueth raine vpon the earth, and powreth water vpon the ſtreetes.

11 And ſetteth vp on high them that bee lowe, that the ſorowfull may bee exalted to ſaluation.

12 He ſcattereth the deuiſes of the crafty: ſo that their handes cannot accompliſh that which they doe enterpriſe.

13 *He taketh the wiſe in their craftines, & the counſell of the wicked is made fooliſh.

14 They meete with [n] darkeneſſe in the day time, and [o] grope at noone day, as in the night.

15 But hee ſaueth the [p] poore from the ſword, from their [q] mouth, & from the hand of the violent man,

16 So that the poore hath his hope, but iniquitie ſhall [r] ſtop her mouth.

17 Behold, bleſſed is the man whom God correcteth: therefore refuſe not thou the chaſtiſing of the Almighty.

18 For hee maketh the wound, and bindeth it vp: hee ſmiteth, and his handes make whole.

19 He ſhall deliuer thee [ſ] in ſixe troubles, and in the ſeuenth the euill ſhall not touch thee.

20 In famine hee ſhall deliuer thee from death: and in battell from the power of the ſword.

21 Thou ſhalt be hid from the ſcourge of

a Hee willeth Iob to conſider the example of all them that haue liued or doe liue godly, whether any of them be like vnto him in raging againſt God as hee doeth.

b Murmuring againſt God in afflictions, increaſeth the paine and vttereth mans folly.

c That is, the ſinner that hath not the feare of God.

d I was not moued with his proſperity, but knew that God had curſed him and his.

e Though God ſometime ſuffer the fathers to paſſe in this world, yet his iudgements will light vpon their wicked children.

f By publique iudgement they ſhall bee condemned and none ſhall pitie them.

g Though there be but two or three eares left in the hedges, yet theſe ſhalbe taken from him.

h That is, the earth is not the cauſe of barrenneſſe, and mans miſery, but his owne ſinne.

i Which declareth that ſinne is euer in our corrupt nature: for before ſinne it was not ſubiect to paine and affliction. k If I ſuffered as thou doeſt, I would ſeeke vnto God. l He counſelleth Iob to humble himſelfe vnto God, to whom all creatures are ſubiect, and whoſe workes declare that man is inexcuſable, except hee glorifie God in all his workes. m He ſheweth by particular examples what the workes of God are. 1.*Cor*.3.19. n In things plaine and euident that ſhew themſelues fooles in ſtead of wiſe men. o This declareth that God puniſheth the worldly wiſe, as he threatned, Deu.28.29. p That is, he that humbleth himſelfe before God. q He compareth the ſlander of the wicked to ſharpe ſwords. r If the wicked be compelled at Gods works to ſtop their mouthes, much more they that profeſſe God. ſ He will ſend trouble after trouble, that his children may not for one time, but continually truſt in him: but they ſhal haue a comfortable iſſue, euen in the greateſt and the laſt, which is here called the ſeuenth.

the tongue, and thou ſhalt not bee afrayd of deſtruction when it commeth.

22 But thou ſhalt [t] laugh at deſtruction and dearth, and ſhalt not bee afrayd of the beaſt of the earth.

23 For the ſtones of the field [u] ſhall be in league with thee, and the beaſtes of the field ſhall be at peace with thee.

24 And thou ſhalt know that peace ſhall be in thy tabernacle, & thou ſhalt viſite thine habitation, and ſhalt not [x] ſinne.

25 Thou ſhalt perceiue alſo, that thy ſeed ſhall be great, and thy poſteritie as the graſſe of the earth.

26 Thou ſhalt goe to thy graue in [y] a ful age, as a ricke of corne commeth in due ſeaſon into the barne.

27 Lo, [z] thus haue we enquired of it, and ſo it is: heare this, and know it for thy ſelfe.

[t] Whereas the wicked lament in their troubles, thou ſhalt haue occaſion to reioyce.

[u] When we are in Gods fauour, all creatures ſhall ſerue vs.

[x] God ſhall ſo bleſſe thee, that thou ſhalt haue occaſion to reioyce in all things, and not to be offended.

[y] Though the children of God haue not alwayes this promiſe performed, yet God doeth recompenſe it otherwiſe to their aduantage.

[z] Wee haue learned theſe points by experience, that God puniſheth not the innocent, that man cannot compare in iuſtice with him, that the hypocrites ſhall not long proſper, and that the affliction which man ſuſteineth, commeth for his owne ſinne.

CHAP. VI.

1 *Iob anſwereth, that his paine is more grieuous then his fault.* 8 *He wiſheth death.* 14 *He complaineth of his friends.*

BUt Iob anſwered, and ſayd,

2 Oh that my griefe were well weighed, and my miſeries were layd together in the [a] balance!

3 For it would be now heauier then the ſand of the ſea: therefore my words are [b] ſwalowed vp.

4 For the arrowes of the Almightie are in mee, the venime whereof doth drinke vp my ſpirit, and the terrors of God [c] fight againſt me.

5 Doeth the [d] wilde aſſe bray when hee hath graſſe? or loweth the oxe when he hath fodder?

6 That which is [e] vnſauorie, ſhall it be eaten without ſalt? or is there any taſte in the white of an egge?

7 Such things as my ſoule refuſed to touch, as were ſorowes, are my meate.

8 Oh that I might haue my [f] deſire, and that God would graunt me the thing that I long for!

9 That is, that God would deſtroy me: that he would let his hand goe, and cut me off.

10 Then ſhould I yet haue comfort, (though I burne with ſorow, let him not ſpare) [g] becauſe I haue not denied the words of the Holy one.

11 What power haue I that I ſhould endure? or what is mine [h] end, if I ſhould prolong my life?

12 Is my ſtrength the ſtrength of ſtones? or is my fleſh of braſſe?

[a] To know whether I complaine without iuſt cauſe.

[b] My griefe is ſo great, that I lacke words to expreſſe it.

[c] Which declareth that he was not onely afflicted in body, but wounded in conſcience, which is the greateſt battell that the faithfull can haue.

[d] Thinke you that I crie without cauſe, ſeeing the bruit beaſts doe not complaine when they haue what they would?

[e] Can a mans taſte delite in that that hath no ſauour? meaning that none take pleaſure in affliction, ſeeing they cannot away with things that are vnſauorie to the mouth.

[f] Herein he ſinneth double, both in wiſhing through impatiencie to die, & alſo in deſiring of God a thing which was not agreeable to his will.

[g] That is, let me die at once, before I come to diſtruſt in Gods promiſe through mine impaciency.

[h] He feareth leſt he ſhould be brought to inconueniences, if his ſorowes ſhould continue,

13 Is it not ſo, that there is in mee no [i] helpe? & that ‖ ſtrength is taken from me?

14 He that is in miſerie ought to be comforted of his neighbour: but men haue forſaken the feare of the Almighty.

15 My brethren haue deceiued mee as a [k] brooke, and as the riſing of the riuers they paſſe away.

16 Which are blackiſh with ice, & wherein the ſnow is hid.

17 But in time they are dryed vp with heat, and are conſumed: and when it is hote, they faile out of their places,

18 Or they depart from their way & courſe, yea, they vaniſh and periſh.

19 They that goe to Tema, [l] conſidered them, and they that go to Sheba, waited for them.

20 But they were confounded: when they hoped, they came thither and were aſhamed.

21 Surely now are yee like [m] vnto it: yee haue ſeene my fearefull plague, and are afrayd.

22 Was it becauſe I ſayd, Bring vnto mee? or giue a reward to mee of your [n] ſubſtance?

23 And deliuer me frō the enemies hand, or ranſome me out of the hand of tyrants?

24 Teach me, & I will [o] hold my tongue: and cauſe me to vnderſtand wherein I haue erred.

25 How [p] ſtedfaſt are the words of righteouſneſſe? and what can any of you iuſtly reprooue?

26 Doe ye imagine to reproue [q] words, that the talke of the afflicted ſhould be as the wind?

27 Ye make your wrath to fall vpon the fatherleſſe, and dig a pit for your friend.

28 Nowe therefore bee content to [r] looke vpon me: for I will not lie before your face.

29 Turne, I pray you, let there bee none iniquitie: returne, I ſay, and yee ſhall ſee yet my righteouſneſſe in that behalfe. Is there iniquitie in my tongue? doth not my mouth feele ſorowes?

[i] Haue I not ſought to helpe my ſelfe as much as was poſſible?

‖ *Or, wiſedome, or law.*

[k] He compareth thoſe friends which comfort vs in our miſery, to a brooke which in ſummer when we neede waters, is drie, in winter is hard froſen, & in the time of raine, when we haue no need, ouerfloweth with water.

[l] They that paſſe thereby to goe into the hote countreys of Arabia, thinke to find water there, to quench their thirſt, but they are deceiued.

[m] That is, like to this brooke, which deceiueth them that thinke to haue water there in their need, as I looked for conſolation at your hands.

[n] He toucheth the worldlings, which for no neceſsitie will giue part of their goods, and much more theſe men, which would not giue him comfortable words.

[o] Shew me wherein I haue erred, and I will confeſſe my fault.

[p] He that hath a good conſcience, doeth not ſhrinke at the ſharpe words or reaſonings of others, except they be able to perſwade him by reaſon.

[q] Do you cauill at my words, becauſe I ſhould bee thought to ſpeake fooliſhly which am now in miſery?

[r] Conſider whether I ſpeake as one that is driuen to this impatiencie through very ſorow, or as an hypocrite as you condemne me.

CHAP. VII.

1 *Iob ſheweth the ſhortnes & miſery of mans life.*

IS there not an appointed time to man vpon earth? and are not his dayes as ẏ dayes of an [a] hireling?

2 As a ſeruant longeth for the ſhadowe, and as an hireling looketh for the end of his worke,

3 So haue I had as an inheritance the [b] moneths of vanitie, and painefull nights haue bene appointed vnto me.

4 If I layd mee downe, I ſayd, When

[a] Hath not an hired ſeruant ſome reſt & eaſe? then in this my continuall torment I am worſe then an hireling.

[b] My ſorowe hath continued from moneth to moneth, and I looked for hope in vaine.

ſhall I ariſe? and meaſuring the euening, I am euen full with toſſing to and fro vnto the dawning of the day.

5 My fleſh is [c] clothed with wormes and filthineſſe of the duſt, my ſkinne is rent, and become horrible.

6 My dayes are ſwifter then a [d] weauers ſhittle, and they are ſpent without hope.

7 Remember that my life is but a wind, and that mine eye ſhall not returne to ſee pleaſure.

8 The eye that hath ſeene me ſhal ſee me no more: thine eyes are vpon me, and I ſhall be no longer.

9 [e] As the cloud vaniſheth and goeth away, ſo hee that goeth downe to the graue ſhall [f] come vp no more.

10 He ſhall returne no more to his houſe, neither ſhall his place know him any more.

11 Therfore I wil not [g] ſpare my mouth, but will ſpeake in the trouble of my ſpirit, and muſe in the bitterneſſe of my minde.

12 Am I a ſea [h] or a whale fiſh, that thou keepeſt me in ward?

13 When I ſay, My couch ſhall relieue me, and my bed ſhall bring comfort in my meditation,

14 Then feareſt thou me [i] with dreames, and aſtoniſhed me with viſions.

15 Therefore my ſoule [k] chuſeth rather to be ſtrangled and to die, then to bee in my bones.

16 I abhorre it, I ſhall not liue alway: [l] ſpare me then, for my dayes are but vanitie.

17 What is man, that thou [m] doeſt magnifie him, and that thou ſetteſt thine heart vpon him?

18 And doeſt viſit him euery morning, and trieſt him euery moment?

19 Howe long will it be yer thou depart from me? thou wilt not let me alone whiles I may ſwallow my ſpittle.

20 I haue [n] ſinned, what ſhall I do vnto thee? O thou preſeruer of men, why haſt thou ſet me as a marke againſt thee, ſo that I am a burden vnto my ſelfe?

21 And why doeſt thou not pardon my treſpaſſe? and take away mine iniquity? for now ſhal I ſleepe in the duſt, and if thou ſeekeſt me in the morning, I ſhal [o] not be found.

[c] This ſignifieth that his diſeaſe was rare & moſt horrible.

[d] Thus he ſpeaketh in reſpect of the breuitie of mans life, which paſſeth without hope of returning: in conſideration whereof, he deſireth God to haue compaſſion on him.

[e] If thou behold mee in thine anger, I ſhall not be able to ſtand in thy preſence.

[f] Shall no more enioy this mortall life.

[g] Seeing I can by none other meanes comfort my ſelfe, I will declare my griefe by words: and thus he ſpeaketh as one ouercome with griefe of minde.

[h] Am not I a poore wretch? what needeſt thou then to lay ſo much paine on me?

[i] So that I can haue no reſt night nor day.

[k] Hee ſpeaketh as one ouercome with ſorow, and not of iudgement, or of the examination of his faith.

[l] Seeing my terme of life is ſo ſhort, let me haue ſome reſt and eaſe.

[m] Seeing that man of himſelfe is ſo vile, why doeſt thou giue him that honour to contend againſt him? Iob vſeth all kinds of perſuaſion with God, that he might ſtay his hand

[n] After all temptations faith burſteth forth, and leadeth Iob to repentance: yet it was not in ſuch perfection, that he could bridle himſelfe from reaſoning with God, becauſe he ſtill tried his faith.

[o] That is, I ſhalbe dead.

CHAP. VIII.

1 *Bildad ſheweth that Iob is a ſinner, becauſe God puniſheth the wicked, & preſerueth the good.*

Then anſwered Bildad the Shuhite, and ſayd,

2 Howe long wilt thou talke of theſe things? and how long ſhall the words of thy mouth [a] be as a mightie winde?

3 Doth God peruert iudgement? or doth the Almightie ſubuert iuſtice?

4 If thy ſonnes haue ſinned againſt him, and he hath ſent them into the place of their [b] iniquitie,

5 Yet if thou [c] wilt early ſeeke vnto God, and pray to the Almighty,

6 If thou be pure and vpright, then ſurely he will awake vp vnto thee, and hee will make the habitation of thy righteouſneſſe proſperous.

7 And though thy beginning [d] be ſmall, yet thy latter end ſhall greatly increaſe.

8 [e] Inquire therefore, I pray thee, of the former age, and prepare thy ſelfe to ſearch of their fathers.

9 (For we are but [f] of yeſterday, and are ignorant: for our dayes vpon earth are but a ſhadow)

10 Shal not they teach thee and tell thee, and vtter the words of their heart?

11 Can a [g] ruſh growe without mire? or can the graſſe grow without water?

12 Though it were in greene and not cut downe, yet ſhall it wither before any other herbe.

13 So are the paths of al that forget God, and the hypocrites hope ſhall periſh.

14 His confidence alſo ſhalbe cut off, and his truſt ſhalbe as the houſe of a [h] ſpider.

15 Hee ſhall leane vpon his houſe: but it ſhall not ſtand: hee ſhall hold him faſt by it, yet ſhall it not endure.

16 The [i] tree is greene before the ſunne, and the branches ſpread ouer the garden thereof.

17 The roots thereof are wrapped about the fountaine, and are folden about the houſe of ſtones.

18 If any plucke it from his place, and it [k] denie, ſaying, I haue not ſeene thee,

19 Behold, it wil reioice [l] by this meanes, that it may grow in another mold.

20 Beholde, God will not caſt away an vpright man, neither wil he take the wicked by the hand,

21 Till hee haue filled thy mouth with [m] laughter, and thy lips with ioy.

22 They that hate thee ſhall bee clothed with ſhame, and the dwelling of the wicked ſhall not remaine.

[a] He declareth that their words which would diminiſh any thing from the iuſtice of God, is but as a puffe of wind yͭ vaniſheth away.

[b] That is, hath rewarded them according to their iniquitie: meaning, that Iob ought to be warned by the example of his children, that he offend not God.

[c] That is, if thou turne betime, whiles God calleth thee to repentance.

[d] Though the beginnings bee not ſo pleaſant, as thou ſhouldeſt deſire, yet in the end thou ſhalt haue ſufficient occaſion to content thy ſelfe.

[e] He willeth Iob to examine all antiquity, & he ſhal find it true which he here ſayth.

[f] Meaning, that it is not enough to haue the experience of our ſelues, but to be confirmed by the examples of thē that went before vs.

[g] As a ruſh cannot grow without moiſtneſſe, ſo cannot the hypocrite, becauſe he hath not faith, which is moiſtened with Gods Spirit.

[h] Which is to day, and to morow ſwept away.

[i] He compareth the iuſt to a tree, which although it bee remooued out of one place to another, yet flouriſheth: ſo the affliction of the godly turneth to their profite.

[k] That is, ſo that there remaine nothing there to prooue whether the tree had growen there or no.

[l] To be planted in another place, where it may grow at pleaſure.

[m] If thou be godly, hee will giue thee occaſion to reioyce, and if not, thine affliction ſhall increaſe.

CHAP. IX.

1 *Iob declareth the mighty power of God, and that mans righteouſneſſe is nothing.*

Then Iob anſwered, and ſayd,

2 I know verely that it is ſo: for how ſhould man compared vnto God be [a] iuſtified?

3 If he would diſpute with him, he could not anſwere one thing of a [b] thouſand.

[a] Iob heere anſwereth to that point of Eliphaz and Bildads oration touching the iuſtice of God and his innocency, confeſſing God to be infinite in iuſtice, and man to bee nothing in reſpect.

[b] Of a thouſand things, which God could lay to his charge, man cannot anſwere him one.

4 He

4 Hee is wiſe in heart, and mightie in ſtrength: who hath bene fierce againſt him, and hath proſpered?

5 Hee remooueth the mountaines, and they feele not when hee ouerthroweth them in his wrath.

6 Hee [c] remooueth the earth out of her place, that the pillars thereof doe ſhake.

7 Hee commandeth the ſunne, and it riſeth not: hee cloſeth vp the ſtarres as vnder a ſignet.

8 Hee himſelfe alone ſpreadeth out the heauens, and walketh vpon the height of the ſea.

9 He maketh the ſtarres [d] Arcturus, Orion, and Pleiades, and the climates of the South.

10 He doeth great things, and vnſearchable: yea, marueilous things without number.

11 Loe, when he goeth [e] by me, I ſee him not: and when hee paſſeth by, I perceiue him not.

12 Behold, when he taketh a praye, [f] who can make him to reſtore it? who ſhall ſay vnto him, What doeſt thou?

13 God [g] will not withdraw his anger, and the moſt mighty helpes [h] doe ſtoope vnder him.

14 How much leſſe ſhall I anſwere him? or how ſhould I finde out [i] my wordes with him?

15 For though I were iuſt, yet could I [k] not anſwere, but I would make ſupplication to my iudge.

16 If I [l] cry, and hee anſwere mee, yet would I not beleeue that he heard my voice.

17 For he deſtroyeth me with a tempeſt, and woundeth me [m] without cauſe.

18 Hee will not ſuffer mee to take my breath, but filleth me with bitterneſſe.

19 If wee ſpeake of ſtrength, behold, he is [n] ſtrong: if we ſpeake of iudgement, who ſhall bring me in to pleade?

20 If I would iuſtifie my ſelfe, mine owne mouth ſhall condemne mee: [o] if I would be perfit, he ſhall iudge me wicked.

21 Though I were perfect, yet I know not my ſoule: therefore abhorre I my life.

22 This is one poynt: therefore I ſayd, He deſtroyeth the [p] perfect and the wicked.

23 If the ſcourge ſhould ſuddenly [q] ſlay, ſhould God [r] laugh at the puniſhment of the innocent?

24 The earth is giuen into the hand of the wicked: he [ſ] couereth the faces of the Iudges thereof: if not, where [t] is hee? or who is he?

25 My dayes haue beene more ſwift then a poſte: they haue fled, and haue ſeene no good thing.

26 They are paſſed as with the moſt ſwift ſhippes, and as the eagle that flieth to the pray.

27 If [u] I ſay, I will forget my complaint, I will ceaſe from my wrath, and comfort me,

28 Then I am afrayd of all my ſorrowes, knowing that thou wilt not iudge me innocent.

29 If I be wicked, why [x] labour I thus in vaine?

30 If I [y] waſh my ſelfe with ſnowe water, and purge mine hands moſt cleane,

31 Yet ſhalt thou plunge mee in the pit, and mine owne [z] clothes ſhall make mee filthy.

32 For hee is not a man as I am, that I ſhould anſwere him, if we come together to iudgement.

33 Neither is there any vmpire [a] that might lay his hand vpon vs both.

34 Let him take his rod away from me, and let not his feare aſtoniſh me:

35 Then will I ſpeake, and feare him not: [b] but becauſe I am not ſo, I hold me ſtill.

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[c] He declareth what is the infirmitie of man by the mightie and incomprehenſible power that is in God, ſhewing what he could doe, if he would ſet foorth his power.

[d] Theſe are the names of certaine ſtarres, whereby he meaneth, that all ſtarres both knowen and vnknowen, are at his appointment.

[e] I am not able to comprehend his works, which are common, and daily before mine eyes, much leſſe in thoſe things which are hid and ſecret.

[f] He ſheweth that when God doeth execute his power, hee doeth it iuſtly, foraſmuch as none can controle him.

[g] God will not be appeaſed for ought that man can ſay for himſelfe for his iuſtification.

[h] That is, all the reaſons that men cā lay to approue their cauſe.

[i] How ſhould I be able to anſwere him by eloquence? whereby he noteth his friends, that albeit they were eloquent in talke, yet they felt not in heart that which they ſpake.

[k] Meaning, in his own opinion: ſignifying that man will ſometime flatter himſelfe to be righteous, which before God is abomination.

[l] Whiles I am in my pangs, I cannot but burſt foorth into many inconueniences, although I know ſtill that God is iuſt.

[m] I am not able to feele my ſinnes ſo great, as I feele the weight of his plagues: and this hee ſpeaketh to condemne his dulneſſe, and to iuſtifie God.

[n] After he hath accuſed his owne weakneſſe, he continueth to iuſtifie God & his power.

[o] If I would ſtande in mine owne defences, yet God hath iuſt cauſe to condemne me, if he examine mine heart and conſcience.

[p] If God puniſh according to his iuſtice, he will deſtroy aſwell them that are counted perfect, as them that are wicked.

[q] To wit, the wicked.

[r] This is ſpoken according to our apprehenſion, as though hee would ſay, If God deſtroy but the wicked, as Chap. 5. 3. why ſhould he ſuffer the innocents to be ſo long tormented by them?

[ſ] That they cannot ſee to doe iuſtice.

[t] That can ſhew the contrary?

[u] I thinke not to fall into theſe affections, but my ſorrowes bring me to theſe manifolde infirmities, and my conſcience condemneth me.

[x] Why doth not God deſtroy me at once? thus he ſpeaketh according to the infirmity of the fleſh.

[y] Though I ſeeme neuer ſo pure in mine owne eyes, yet is all but corruption before God.

[z] Whatſoeuer I would vſe to couer my filthineſſe with, ſhal diſcloſe mee ſo much more.

[a] Which might make an accord betweene God and mee, ſpeaking of impatiencie, and yet confeſſing God to be iuſt in puniſhing him.

[b] Signifying that Gods iudgements keepe him in awe.

CHAP. X.

1 Iob is weary of his life, and ſetteth out his fragilitie before God. 20 Hee deſireth him to ſtay his hand. 22 A deſcription of death.

My ſoule is cut off [a] though I liue: I will leaue my [b] complaint vpon my ſelfe, and will ſpeake in the bitterneſſe of my ſoule.

2 I will ſay vnto God, [c] Condemne me not: ſhewe mee wherefore thou contendeſt with me.

3 Thinkeſt thou it [d] good to oppreſſe me, and to caſt off the [e] labour of thine hands, and to fauour the [f] counſell of the wicked?

4 Haſt thou [g] carnall eyes? or doeſt thou ſee as man ſeeth?

5 Are thy dayes as mans [h] dayes? or thy yeeres as the time of man,

6 That thou inquireſt of mine iniquity, and ſearcheſt out my ſinne?

7 Thou knoweſt that I cannot do [i] wickedly: for none can deliuer mee out of thine hand.

8 Thine [k] hands haue made me, and faſhioned mee wholy round about, and wilt

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[a] I am more like to a dead man, then to one that liueth.

[b] I will make an ample declaration of my torments, accuſing my ſelfe, and not God.

[c] He would not that God ſhould proceed againſt him by his ſecret iuſtice, but by the ordinarie meanes that he puniſheth others.

[d] Is it agreeable to thy iuſtice to do me wrong?

[e] Wilt thou be without compaſſion?

[f] Wilt thou gratifie the wicked, and condemne me?

[g] Doeſt thou this of ignorance?

[h] Art thou inconſtant and changeable, as the times, to day a friend, to morow an enemie?

[i] By affliction thou keepeſt me as in a priſon, and reſtraineſt mee from doing euill, neither can any ſet mee at libertie.

[k] In theſe eight verſes following he deſcribeth the mercy of God in the wonderfull creation of man: and thereon groundeth that God ſhould not ſhew himſelfe rigorous againſt him.

thou deſtroy me?

9 Remember, I pray thee, that thou haſt made me as [l] the clay, and wilt thou bring me into duſt againe?

10 Haſt thou not powred mee out as milke? and turned me to cruds like cheeſe?

11 Thou haſt clothed me with ſkinne and fleſh, and ioyned mee together with bones and ſinewes.

12 Thou haſt giuen me life, and [m] grace: and thy [n] viſitation hath preſerued my ſpirit.

13 Though thou haſt hidde theſe things in thine heart, yet I know [o] that it is ſo with thee.

14 If I haue ſinned, then thou wilt ſtraitly looke vnto mee, and wilt not holde me guiltleſſe of mine iniquitie.

15 If I haue done wickedly, woe vnto mee: if I haue done righteouſly, I will not [p] lift vp mine head, being full of confuſion, becauſe I ſee mine affliction.

16 But let it increaſe: hunt thou me as a lion: returne and ſhew thy ſelfe [q] marueilous vpon me.

17 Thou renueſt thy plagues againſt me, and thou increaſeſt thy wrath againſt mee: [r] changes and armies of ſorowes are againſt mee.

18 Wherefore then haſt thou brought me out of the wombe? Oh that I had periſhed, and that none eye had ſeene me,

19 And that I were as I had not bene, but brought from the wombe to the graue!

20 Are not my dayes few? let him [s] ceaſe, and leaue off from me, that I may take a litle comfort,

21 Before I goe and ſhall not [t] returne, euen to the land of darkeneſſe, and ſhadow of death:

22 Into a land, I ſay, darke as darkneſſe it ſelfe, and into the ſhadow of death, where is none [u] order, but the light is there as darknes.

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[l] As brittle as a pot of clay.

[m] That is, reaſon and vnderſtanding, and many other gifts whereby man excelleth all earthly creatures.

[n] That is, thy fatherly care and prouidence, whereby thou preſerueſt me, and without yͤ which I ſhould periſh ſtraightway.

[o] Though I be not fully able to comprehend theſe things, yet I muſt needes confeſſe that it is ſo.

[p] I will alway walke in feare & humilitie, knowing that none is iuſt before thee.

[q] Iob being ſore aſſaulted in this battell betweene the fleſh and the ſpirit, braſteth out into theſe affections, wiſhing rather ſhort dayes then long paine.

[r] That is, diuerſitie of diſeaſes, & in great abundance, ſhewing that God hath infinite meanes to puniſh man.

[s] Hee wiſheth that God would leaue off his affliction, conſidering his great miſerie and the breuitie of his life.

[t] Hee ſpeaketh thus in the perſon of a ſinner, that is ouercome with paſſions and with the feeling of Gods iudgements, and therefore cannot apprehend in that ſtate the mercies of God and comfort of the reſurrection.

[u] No diſtinction betweene light and darkeneſſe, but where all is very darkneſſe it ſelfe.

CHAP. XI.

1 Iob is vniuſtly reprehended of Zophar. 7 God is incomprehenſible. 14 He is mercifull to the repentant. 18 Their aſſurance that liue godly.

THen anſwered Zophar the Naamathite, and ſaid,

2 Should not the multitude of wordes be anſwered? or ſhould a great [a] talker bee iuſtified?

3 Should men holde their peace at thy lies? and when thou mockeſt others, ſhall none make thee aſhamed?

4 For thou haſt ſayd, [b] My doctrine is pure, and I am cleane in thine eyes.

5 But oh, that God would ſpeake and open his lips againſt thee!

6 That he might ſhew thee the [c] ſecrets of wiſedome, how thou haſt deſerued double, according to right: know therefore that God hath forgotten thee for thine iniquitie.

7 Canſt thou by ſearching find out God? canſt thou finde out the Almighty to his perfection?

8 The heauens are hie, what canſt thou doe? [d] it is deeper then the hell, how canſt thou know it?

9 The meaſure thereof is longer then the earth, and it is broader then the ſea.

10 If he cut off, and [e] ſhut vp, or gather together, who can turne him backe?

11 For he knoweth vaine men, and ſeeth iniquitie, and him that vnderſtandeth nothing.

12 Yet vaine man would be wiſe, though man new borne is like a wild aſſe [f] colt.

13 If thou [g] prepare thine heart, and ſtretch out thine hands toward him:

14 If iniquitie be in thine [h] hand, put it farre away, and let no wickedneſſe dwell in thy tabernacle.

15 Then truely ſhalt thou lift vp thy [i] face without ſpot, and ſhalt bee ſtable, and ſhalt not feare,

16 But thou ſhalt forget thy miſery, and remember it as waters that are paſt.

17 Thine age alſo ſhall appeare more cleare then the noone day: thou ſhalt ſhine and be as the morning.

18 And thou ſhalt be bolde, becauſe there is hope: and thou ſhalt dig pits, and ſhalt lie downe ſafely.

19 * For when thou takeſt thy reſt, none ſhall make thee afraid: yea, many ſhall make ſute vnto thee.

20 But the eies of the [k] wicked ſhal faile, and their refuge ſhall periſh, and their hope ſhalbe ſorow of minde.

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[a] Should he perſwade by his great talke, that he is iuſt?

[b] He chargeth Iob with this, that he ſhould ſay, that the thing which he ſpake, was true, and that he was without ſinne in the ſight of God.

[c] Which is, not to ſtand in iuſtifying of thy ſelfe: he ſignifieth that man will neuer be ouercome, whiles he reaſoneth with another, and therefore God muſt breake off the controuerſie, and ſtop mans mouth.

[d] That is, this perfection of God: and if man bee not able to comprehend yͤ height of the heauen, the depth of hell, the length of yͤ earth, the bredth of the ſea, which are but creatures: how can he attaine to the perfection of the Creator?

[e] If God ſhould turne the ſtate of things, and eſtabliſh a new order in nature, who could controll him?

[f] That is, without vnderſtanding: ſo that whatſoeuer gifts he hath afterward, come of God, & not of nature.

[g] If thou repent, pray vnto him.

[h] Renounce thine owne euill workes, and ſee that they offend not God, ouer whom thou haſt charge.

[i] He declareth what quietneſſe of conſcience and ſucceſſe in all things ſuch ſhall haue, which turne to God by true repentance. *Leuit.26.5,6.*

[k] He ſheweth that contrary things ſhall come vnto them that doe not repent.

CHAP. XII.

2 Iob accuſeth his friends of ignorance. 7 He declareth the might and power of God, 17 and how he changeth the courſe of things.

THen Iob anſwered and ſayd,

2 In deede becauſe that yee are the people onely, [a] wiſedome muſt die with you.

3 But I haue vnderſtanding as well as you, and am not inferior vnto you: yea, who knoweth not ſuch things?

4 * I am [b] as one mocked of his neighbour, who calleth vpon God, and he [c] heareth him: the iuſt and the vpright is laughed to ſcorne.

5 [d] Hee that is ready to fall, is as a lampe deſpiſed in the opinion of the rich.

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[a] Becauſe you feele not that which you ſpeak, you thinke the whole ſtandeth in words, and ſo flatter your ſelues as though none knew any thing, or could know but you.

Pro.14.2.

[b] He reproueth theſe his friends of two faults: the one, that they thought they had better knowledge then indeede they had, and the other, that in ſtead of true conſolation, they did deride and deſpiſe their friend in his aduerſitie.

[c] The which neighbour being a mocker, and a wicked man, thinketh that no man is in Gods fauour but he, becauſe hee hath all things that he deſireth.

[d] As the rich eſteeme not a light or torch, that goeth out, ſo is hee deſpiſed that falleth from proſperitie to aduerſitie.

6 The tabernacles of robbers doe proſper, and they are in ſafetie, that prouoke God, ‡ whom God hath enriched with his hand.

7 Aſke now the beaſtes, and they ſhall teach thee, and the foules of the heauen, and they ſhall tell thee:

8 Or ſpeake to the earth, and it ſhal ſhew thee: or the fiſhes of the ſea, and they ſhall declare vnto thee.

9 Who is ignorant of all theſe, but that the hand of the Lord hath made theſe?

10 In whoſe hand is the ſoule of euery liuing thing, and the breath of all ‖ mankind.

11 Doth not the eares [e] diſcerne ỽ words? and the mouth taſte meate for it ſelfe?

12 Among the [g] ancient is wiſedome, and in the length of dayes is vnderſtanding.

13 With him is wiſedome and ſtrength: he hath counſell and vnderſtanding.

14 Behold, he will breake downe, and it cannot be built: he ſhutteth a man vp, and he cannot be looſed.

15 Beholde, he withholdeth the waters, and they drie vp: but when he ſendeth them out, they deſtroy the earth.

16 With him is ſtrength and wiſedome: hee that is deceiued, and that [h] deceiueth, are his.

17 Hee cauſeth the counſellers to goe as ſpoiled, and maketh the iudges fooles.

18 [i] Hee looſeth the [k] collar of kings, and girdeth their loynes with a girdle.

19 He leadeth away the princes, as a pray, and ouerthroweth the mightie.

20 Hee taketh away the ſpeech from the [l] faithfull counſellers, and taketh away the iudgement of the ancient.

21 He powreth contempt vpon princes, & maketh the ſtrength of the mightie weake.

22 He diſcouereth the deepe places from their darkeneſſe, and bringeth foorth the ſhadow of death to light.

23 Hee [m] increaſeth the people, and deſtroyeth them: he inlargeth the nations, and bringeth them in againe.

24 Hee taketh away the hearts of them that are the chiefe ouer the people of the earth, and maketh them to wander in the wilderneſſe out of the way.

25 They grope in the darke without light: and he maketh them to ſtagger like a drunken man.

CHAP. XIII.

1 Iob compareth his knowledge with the experience of his friends. 16 The penitent ſhalbe ſaued, and the hypocrite condemned. 20 He prayeth vnto God that he would not handle him rigorouſly.

LOe, mine eye hath ſeene all this: mine eare hath heard and vnderſtood it.

2 I know alſo as much as you know: I am not inferiour vnto you.

3 But I will ſpeake to the Almightie, and I deſire [a] to diſpute with God.

4 For indeede ye forge lies, and all you are [b] phyſicians of no value.

5 Oh, that you would hold your tongue, that it might bee imputed to you for wiſedome!

6 Now heare my diſputation, and giue eare to the arguments of my lips.

7 Will yee ſpeake [c] wickedly for Gods defence, and talke deceitfully for his cauſe?

8 Will yee accept his perſon? or will yee contend for God?

9 Is it well that hee ſhould ſeeke of you? will you make a lie for him, as one lieth for a man?

10 He will ſurely reprooue you, if yee doe ſecretly accept any perſon.

11 Shall not his excellency make you afraid? and his feare fall vpon you?

12 Your [d] memories may bee compared vnto aſhes, and your bodies to bodies of clay.

13 Holde your tongues in my preſence, that I may ſpeake, and let come vpon what will.

14 Wherefore doe I [e] take my fleſh in my teeth, and put my ſoule in mine hand?

15 Loe, though he ſlay me, yet will I truſt in him, and I will reprooue my wayes in his ſight.

16 Hee ſhall be my ſaluation alſo: for the [f] hypocrite ſhall not come before him.

17 Heare diligently my wordes, and marke my talke.

18 Beholde now: if I prepare mee to iudgement, I know that I ſhall bee [g] iuſtified.

19 Who is he that will pleade [h] with me? for if I now hold my tongue, I [i] die.

20 But do not theſe two things vnto me: then will I not hide my ſelfe from thee:

21 [k] Withdraw thine hand from me, and let not thy feare make me afraid.

22 Then call thou, and I will anſwere: or let me ſpeake, and anſwere thou me.

23 How many are [l] mine iniquities and ſinnes? ſhewe mee my rebellion, and my ſinne.

24 Wherefore hideſt thou thy face, and takeſt me for thine enemie?

25 Wilt thou breake a leafe driuen to and fro? and wilt thou purſue the drie ſtubble?

26 For thou writeſt bitter things againſt mee, and makeſt me to poſſeſſe [m] the iniquities of my youth.

27 Thou putteſt my feete alſo in the [n] ſtockes, and lookeſt narrowly vnto all my pathes, and makeſt the print thereof in the ‡ heeles of my feete.

28 Such one conſumeth like a rotten thing, and as a garment that is moth eaten.

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‡ *Ebr. to whome God hath brought in with his hand.*

[e] He declareth to them that did diſpute againſt him, that their wiſdome is common to all, and ſuch as the very bruit beaſts doe dayly teach.

‖ *Or, fleſh.*

[f] He exhorteth them to be wiſe in iudging, and as well to know the right vſe why God hath giuen them eares, as he hath done a mouth.

[g] Though men by age, and continuance of time attaine to wiſedome, yet it is not comparable to Gods wiſedome, nor able to comprehend his iudgements, wherein he anſwereth to that, which was alledged, Chap. 8.8.

[h] He ſheweth that there is nothing done in this world without Gods will & ordinance: for elſe he ſhould not be almighty.

[i] He taketh wiſdome from them.

[k] He abateth the honour of Princes, and bringeth them into the ſubiection of others.

[l] He cauſeth that their words haue no credite, which is, when he will puniſh ſinne.

[m] In this diſcourſe of Gods wonderfull workes, Iob ſheweth that whatſoeuer is done in this world, both in the order, and change of things, is by Gods will and appointment: wherein he declareth that hee thinketh well of God, and is able to ſet foorth his power in words, as they that reaſoned againſt, were.

[a] For although he knewe that God had a iuſtice which was manifeſt in his ordinary working, and another in his ſecret counſell, yet would he vtter his affection to God, becauſe he was not able to vnderſtand the cauſe why he did thus puniſh him.

[b] You doe not well apply your medicine to the diſeaſe.

[c] He condemneth their zeale which had not knowledge, neither regarded they to comfort him, but alway grated on Gods iuſtice, as though it was not euidently ſeene in Iob, except they had vndertaken the probation thereof.

[d] Your fame ſhall come to nothing.

[e] Is not this a manifeſt ſigne of mine affliction, and that I doe not complaine without cauſe, ſeeing that I am thus tormented as though I ſhould teare mine owne fleſh, and put my life in danger?

[f] Whereby he declareth that he is not an hypocrite, as they charged him.

[g] That is, cleared, and not caſt off for my ſinnes, as you reaſon.

[h] To proue that God doeth thus puniſh me for my ſinnes.

[i] If I defend not my cauſe, euery man will condemne mee.

[k] Hee ſheweth what theſe two things are.

[l] His pangs thus mooue him to reaſon with God, not denying but that he had ſinned: but he deſired to vnderſtand what were his great ſinnes, that had deſerued ſuch rigour, wherein he offended, that hee woulde know a cauſe of God why hee did puniſh him.

[m] Thou puniſheſt mee now for the faults that I committed in my youth.

[n] Thou makeſt me thy priſoner, and doeſt ſo preſſe me that I cannot ſtirre hand nor foote.

‡ *Ebr. rootes.*

CHAP.

CHAP. XIIII.

1 Iob deſcribeth the ſhortneſſe and miſery of the life of man. 14 Hope ſuſtaineth the godly. 22 The condition of mans life.

MAn [a] that is borne of woman, is of ſhort continuance, and full of trouble.

2 Hee ſhooteth foorth as a flower, and is cut downe: he vaniſheth alſo as * a ſhadow, and continueth not.

3 And yet thou openeſt thine eyes vpon ſuch[b] one, and cauſeſt me to enter into iudgment with thee.

4 * Who can bring a cleane thing out of filthineſſe? there is not one.

5 Are not his dayes determined? the number of his moneths are with thee: thou haſt appointed his bounds, which he cannot paſſe.

6 Turne from him that he may ceaſe vntill his deſired day, [c] as an hireling.

7 For there is hope of a tree, if it bee cut downe, that it will yet ſprout, and the branches thereof will not ceaſe.

8 Though the roote of it waxe old in the earth, and the ſtocke thereof be dead in the ground,

9 Yet by the ſent of water it wil bud, and bring foorth boughs like a plant.

10 [d] But man is ſicke, and dieth, and man periſheth, and where is he?

11 As the waters paſſe from the ſea, and as the flood decayeth and drieth vp,

12 So man ſleepeth and riſeth not: for he ſhall not wake againe, nor be raiſed from his ſleepe till the heauen be no more.

13 Oh that thou wouldeſt hide mee in the graue, and keepe mee ſecret, vntill thy [e] wrath were paſt, and wouldeſt giue mee terme, and [f] remember me!

14 If a man die, ſhall he liue againe? All the dayes of mine appointed time will I waite, till [g] my changing ſhall come.

15 Thou ſhalt call mee, and I ſhall [h] anſwere thee: thou loueſt the worke of thine owne hands.

16 But nowe thou * numbreſt my ſteps, and doeſt not delay my ſinnes.

17 Mine iniquitie is ſealed vp, as in a [i] bagge, and thou addeſt vnto my wickedneſſe.

18 And ſurely as the mountaine that falleth, commeth to nought, and the [k] rock that is remoued from his place:

19 As the water breaketh the ſtones, when thou ouerfloweſt the things which growe in the duſt of the earth: ſo thou deſtroyeſt the hope of man.

20 Thou preuaileſt alway againſt him, ſo that he paſſeth away: Hee changeth his face when thou caſteſt him away.

21 And he knoweth not if his ſonnes ſhal be honourable, neither ſhall he vnderſtand concerning them, whether they ſhall bee of lowe degree:

22 But while his [l] fleſh is vpon him, hee ſhall bee ſorowfull, and while his ſoule is in him, it ſhall mourne.

CHAP. XV.

1 Eliphaz reprehendeth Iob, becauſe he aſcribeth wiſedom & pureneſſe to himſelfe. 16 He deſcribeth the curſe that falleth on the wicked, reckoning Iob to be one of the number.

THen anſwered Eliphaz the Temanite, and ſayd,

2 Shall a wiſe man ſpeake words of the [a] winde, and fill his belly [b] with the Eaſt winde?

3 Shal he diſpute with words not comely? or with talke that is not profitable?

4 Surely thou haſt caſt off [c] feare, and reſtraineſt prayer before God.

5 For thy mouth declareth thine iniquitie, ſeeing thou haſt choſen [d] the tongue of the craftie.

6 Thine owne mouth condemneth thee, and not I, and thy lips teſtifie againſt thee.

7 Art thou the [e] firſt man that was borne? and waſt thou made before the hilles?

8 Haſt thou heard the ſecret counſell of God, and doeſt thou reſtraine wiſedome to [f] thee?

9 What knoweſt thou that wee knowe not? and vnderſtandeſt that is not in vs?

10 With vs are both ancient and very aged men, farre older then thy father.

11 Seeme the conſolations of God [g] ſmall vnto thee? is this thing ſtrange vnto thee?

12 Why doeth thine heart [h] take thee away, and what doe thine eyes meane,

13 That thou anſwereſt to God ‡ at thy pleaſure, and bringeſt ſuch words out of thy mouth?

14 What is man, that he ſhould be cleane? and hee that is borne of a woman, that hee ſhould be [i] iuſt?

15 Behold, he found no ſtedfaſtneſſe in his ſaints: yea, the heauens are not cleane in his ſight.

16 Howe much more is man abominable, and filthy, which [k] drinketh iniquitie like water?

17 I will tell thee: heare me, and I will declare that which I haue ſeene:

18 Which wiſe men haue tolde, as they haue heard of their fathers, and haue not kept it ſecret:

19 To whom alone the land was [l] giuen, and no ſtranger paſſed thorow them.

20 The wicked man is continually as one that trauaileth of childe, and the number of [m] yeeres is hid from the tyrant.

21 A ſound of feare is in his eares, and in his proſperitie the deſtroyer ſhall come vpon him.

22 Hee beleeueth not to returne out of [n] darknes: for he ſeeth the ſword before him.

23 Hee wandreth [o] to and fro for bread

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[a] Taking occaſion of his aduerſaries words, hee deſcribeth the ſtate of mans life from his birth to his death.

Chap.8.9. pſal.144.4.

[b] His meaning is, that ſeeing that man is ſo fraile a creature, God ſhould not handle him ſo extremely: where in Iob ſheweth the wickednes of the fleſh, when it is not ſubiect to the Spirit.

Pſal.51.5,7.

[c] Vntill the time that thou haſt appointed for him to die, which he deſireth, as the hireling waiteth for the end of his labour to receiue his wages.

[d] He ſpeaketh not here, as though he had not hope of the immortalitie, but as a man in extreme paine, when reaſon is ouercome by affections and torments.

[e] Hereby he declareth that the feare of Gods iudgement was the cauſe why he deſired to die.

[f] That is, releaſe my paines, and take mee to mercie.

[g] Meaning, vnto the day of the reſurrection when hee ſhould bee changed and renued.

[h] Though I be afflicted in this life, yet in the reſurrection I ſhall feele thy mercies, and anſwere when thou calleſt mee.

Prouerbs 5.21.

[i] Thou layeſt them all together, and ſuffereſt none of my ſinnes vnpuniſhed.

[k] He murmureth through the impacience of the fleſh againſt God, as though he vſed as great ſeueritie againſt him as againſt the hard rockes, or waters that ouerflowe, ſo that hereby all the occaſion of his hope is taken away.

[l] Yet whiles he liueth, he ſhalbe in paine and miſerie.

[a] This is, vaine words, and without conſolation?

[b] Meaning, with matters that are of none importance, which are forgottē aſſoone as they are vttered, as the Eaſt wind drieth vp the moiſture aſſoone as it falleth.

[c] He chargeth Iob as though his talke cauſed men to caſt off the feare of God and prayer.

[d] Thou ſpeakeſt as doe the mockers and contemners of God.

[e] That is, the moſt ancient, and ſo by reaſon the moſt wiſe?

[f] Art thou onely wiſe?

[g] Hee accuſeth Iobs pride, and ingratitude, that will not be comforted by God, nor by their counſell.

[h] Why doeſt thou ſtand in thine owne conceit?

‡ *Eb. in thy ſpirit.*

[i] His purpoſe is to proue that Iob as an vniuſt man and an hypocrite is puniſhed for his ſinnes, like as hee did before, Chap. 4.18.

[k] Which hath a deſire to ſinne, as he that is thirſtie to drinke.

[l] Who by their wiſedome ſo gouerned, that no ſtanger inuaded them, and ſo the land ſeemed to be giuen to them alone.

[m] The cruell man is euer in danger of death, and is neuer quiet in conſcience.

[n] Out of that miſerie where into he once falleth.

[o] God doeth not onely impoueriſh the wicked ofttimes: but euen in their proſperity he puniſheth them with a greedineſſe euermore to gather: which is as a beggerie.

where hee may : hee knoweth that the day of darkeneſſe is prepared at hand.

24 Affliction and [p] anguiſh ſhall make him afraid : they ſhall preuaile againſt him as a king ready to the battell.

25 For hee hath ſtretched out his hand againſt God, and made himſelfe ſtrong againſt the Almightie.

26 Therefore God ſhall runne vpon him, euen vpon his necke, and againſt the moſt thicke part of his ſhield,

27 Becauſe he hath couered his face with [q] his fatneſſe, and hath collops in his flanke.

28 Though hee dwell [r] in deſolate cities, and in houſes which no man inhabiteh, but are become heapes,

29 Hee ſhall not be rich, neither ſhall his ſubſtance continue, neither ſhall he prolong the [ſ] perfection thereof in the earth.

30 Hee ſhall neuer depart out of darkenes : the flame ſhal drie vp his branches, and hee ſhall goe away with the breath of his mouth.

31 He [t] beleeueth not that he erreth in vanitie : therefore vanitie ſhall be his change.

32 His branch ſhal not be greene, but ſhal be cut off before his day.

33 God ſhall deſtroy him as the vine her ſowre [u] grape, and ſhall caſt him off, as the oliue doth her flower.

34 For the congregation of the hypocrite ſhall be deſolate, and fire ſhall deuoure the houſes of [x] bribes.

35 For they [y] conceiue miſchiefe, and bring foorth vanitie, and their belly hath prepared deceit.

[p] He ſheweth what weapons God vſeth againſt the wicked which liſt vp themſelnes againſt him, to wit, terour of conſcience, and outward afflictions.

[q] That is, he was ſo puft vp with great proſperitie and abundance of all things, that he forgate God: noting that Iob in his felicitie had not the true feare of God.

[r] Though hee build and repaire ruinous places to get him fame, yet God ſhall bring al to nought, and turne his great proſperity into extreme miſery.

[ſ] Meaning, that his ſumptuous buildings ſhould neuer come to perfection.

[t] Hee ſtandeth ſo in his owne conceit, that he will giue no place to good counſel, therefore his owne pride ſhall bring him to deſtruction.

[u] As one that gathereth grapes before they bee ripe.

[x] Which were built or maintained by powling and briberie.

[y] And therefore all their vaine deuices ſhall turne to their owne deſtruction.

CHAP. XVI.

1 Iob moued by the importunity of his friends, 7 Counteth in what extremitie he is, 19 And taketh God to witneſſe of his innocencie.

BUt Iob anſwered, and ſayd,

2 I haue oft times heard ſuch things: miſerable comforters are ye all.

3 Shall there bee none end of words of [a] winde? or what maketh thee bolde ſo to [b] anſwere?

4 I could alſo ſpeake as yee doe: (but would God your [c] ſoule were in my ſoules ſtead) I could keepe you companie in ſpeaking, and could [d] ſhake mine head at you,

5 But I would ſtrengthen you [e] with my mouth, and the comfort of my lips ſhould aſſwage you ſorow.

6 Though I ſpeake, my ſorow [f] cannot be aſſwaged : though I ceaſe, what releaſe haue I?

7 But now [g] he maketh mee wearie : O God, thou haſt made all my [h] congregation deſolate,

[a] Which ſerue for vaine oſtentation, and for no true comfort.

[b] For Eliphaz did reply againſt Iobs anſwere.

[c] I would you felt that which I doe.

[d] That is, mocke at your miſerie, as you doe at mine.

[e] If this were in my power, yet would I comfort you, and not doe as yee doe to mee.

[f] If they would ſay, Why doeſt thou not then comfort thy ſelfe? he anſwereth that the iudgements of God are more heauie, then hee is able to aſſwage either by words or ſilence.

[g] Meaning, God.

[h] That is, deſtroyed moſt of my familie.

8 And haſt made me full of [i] wrinckles, which is a witneſſe thereof, and my leannes riſeth vp in mee, teſtifying the ſame in my face.

9 [k] His wrath hath torne mee, and he hateth mee, and gnaſhed vpon mee with his teeth : mine enemie hath ſharpened his eyes againſt me.

10 They haue opened their mouthes vpon me, and ſmitten mee on the [l] cheeke in reproch : they gathered themſelues together againſt me.

11 God hath deliuered mee to the vniuſt, and hath made mee to turne out of the way by the [m] hands of the wicked.

12 I was in wealth, but he hath brought mee to nought : hee hath taken mee by the necke, and beaten me, and ſet me as a marke for himſelfe.

13 His [n] archers compaſſe mee round about : hee cutteth my reines, and doeth not ſpare, and powreth my gall [o] vpon the ground.

14 Hee hath broken mee with one breaking vpon another, and runneth vpon mee lik a giant.

15 I haue ſowed a ſackecloth vpon my ſkinne, and haue abaſed mine [p] horne vnto the duſt.

16 My faces is withered with weeping, and the ſhadow of death is vpon mine eyes,

17 Though there bee no wickedneſſe in [q] mine hands, and my prayer [r] be pure.

18 O earth, couer not thou my [ſ] blood, and let my crying find no place.

19 For loe, nowe my [t] witneſſe is in the heauen, and my record is on hie.

20 My friendes [u] ſpeake eloquently againſt mee : but mine eye powreth out teares vnto God.

21 Oh that a man might [x] pleade with God, as man with his neighbour!

22 For the yeres accounted come, and I ſhall go the way, whence I ſhal not returne.

[i] In token of ſorow and griefe.

[k] That is, God by his wrath: and in this diuerſitie of words and his ſtile, he expreſſeth howe grieuous the hand of God was vpon him.

[l] That is, hath handled me moſt contemptuouſly: for ſo ſmiting on the cheeke ſignified, 1. King. 22, 24. mat. 14. 65.

[m] They haue led me whither they would.

[n] His manifold afflictions.

[o] I am wounded to the heart.

[p] Meaning, his glory was brought lowe.

[q] Signifying, that he is not able to comprehend the cauſe of this his grieuous puniſhment.

[r] That is, vnfained, and without hypocriſie.

[ſ] Let my ſinne be knowen, if I be ſuch a ſinner as mine aduerſaries accuſe mee, and let me finde no fauour.

[t] Though man condeme mee, yet God is witneſſe of my cauſe.

[u] Vſe painted words in ſtead of true conſolation.

[x] Thus by his great torments he is caried away, and braſteth out into paſſions, and ſpeaketh vnaduiſedly, as though God ſhould intreate man more gently, ſeeing hee hath but a ſhort time here to liue.

CHAP. XVII.

1 Iob ſaith that he conſumeth away, & yet doth patiently abide it. 10 He exhorteth his friends to repentance, 13 ſhewing that hee looketh but for death.

MY breath is corrupt : my dayes are cut off, and the graue is readie for me.

2 There are none but [a] mockers with mee, and mine eye continueth in [b] their bitterneſſe.

3 [c] Lay downe now and put me in ſurety for thee : who is hee, that will [d] touch mine hand?

4 For thou haſt hid their heart from [e] vnderſtanding : therefore ſhalt thou not ſet them vpon hie.

[a] In ſtead of comfort, being now at deaths doore, he had but them that mocked at him, and diſcouraged him.

[b] I ſee ſtill that they ſeeke but to vexe me.

[c] He reaſoneth with God as a man beſide himſelfe, to the intent that his cauſe might bee brought to light.

[d] And anſwere for thee?

[e] That theſe mine afflictions are thy iuſt iudgements, though man know not the cauſe.

5 [f] For the eyes of his children ſhall faile, that ſpeaketh flattery to his friends.

6 Hee hath alſo made me a [g] byworde of the people, and I am as a tabret [h] before them.

7 Mine eye therefore is dumbe for griefe, and all my ſtrength is like a ſhadow.

8 The righteous ſhalbe aſtonied at [i] this, and the innocent ſhall be mooued againſt the hypocrite.

9 But the righteous will hold his [k] way, and he whoſe handes are pure, ſhall increaſe his ſtrength.

10 All [l] you therfore turne you, and come now, and I ſhall not finde one wiſe among you.

11 My dayes are paſt, mine enterpriſes are broken, and the thoughts of mine heart

12 Haue changed the [m] night for the day, and the light that approched, for darkeneſſe.

13 Though I hope, [n] yet the graue ſhall bee mine houſe, and I ſhall make my bed in the darke.

14 I ſhall ſay to corruption, Thou art my [o] father, and to the worme, Thou art my mother and my ſiſter.

15 Where is then now my hope? or who ſhall conſider the thing that I hoped for?

16 [p] They ſhall goe downe into the bottome of the pit: ſurely it ſhall lie together in the duſt.

[f] He that flattereth a man, and onely iudgeth him happie in his proſperitie, ſhall not himſelfe onely, but in his poſteritie be puniſhed.

[g] God hath made all the world to ſpeake of me, becauſe of mine afflictions.

[h] That is, as a continuall ſound in their eares.

[i] To wit, when they ſee the godly puniſhed: but in the ende they ſhall come to vnderſtanding, and know what ſhalbe the reward of the hypocrite.

[k] That is, will not be diſcouraged, conſidering that the godly are puniſhed as well as the wicked.

[l] Iob ſpeaketh to them three, that came to comfort him.

[m] That is, haue brought me ſorrow in ſtead of comfort.

[n] Though I ſhould hope to come from aduerſitie to proſperitie, as your diſcourſe pretendeth.

[o] I haue no more hope in father, mother, ſiſter, or any worldly thing: for the duſt and wormes ſhall be to me in ſtead of them.

[p] All worldly hope, and proſperitie faile, which you ſay, are onely ſignes of Gods fauour: but ſeeing that theſe things periſh, I ſet mine hope in God, and in the life euerlaſting.

CHAP. XVIII.

1 Bildad rehearſeth the paines of the vnfaithful and wicked.

Then anſwered Bildad the Shuhite, and ſayd,

2 When will [a] yee make an ende of your wordes? [b] cauſe vs to vnderſtand, and then we will ſpeake.

3 Wherefore are we counted as beaſtes, and are vile in your ſight?

4 Thou art [c] as one that teareth his ſoule in his anger. Shall the [d] earth bee forſaken for thy ſake? or the rocke remooued out of his place?

5 Yea, the light of the wicked ſhall bee [e] quenched, and the ſparke of his fire ſhal not ſhine.

6 The light ſhall bee darke in his dwelling, and his candle ſhalbe put out with him.

7 The ſteps of his ſtrength ſhall bee reſtreined, and his owne counſell ſhall caſt him downe.

8 For he is taken in the net by his feete, and he [f] walketh vpon the ſnares.

9 The grenne ſhal take him by the heele, and the thiefe ſhall come vpon him.

10 A ſnare is layd for him in the ground, and a trap for him in the way.

11 Fearefulneſſe ſhall make him afrayd on euery ſide, and ſhall driue him to his feete.

12 His ſtrength ſhall be [g] famine: and deſtruction ſhall be readie at his ſide.

13 It ſhall deuoure the inner partes of his ſkinne, and the [h] firſt borne of death ſhall deuoure his ſtrength.

14 His hope ſhall bee rooted out of his dwelling, and ſhall cauſe him to goe to the [i] king of feare.

15 Feare ſhall dwell in his houſe (becauſe it is not [k] his) [l] and brimſtone ſhal be ſcattered vpon his habitation.

16 His rootes ſhall bee dried vp beneath, and aboue ſhall his branch be cut downe.

17 His remembrance ſhall periſh from the earth, and hee ſhall haue no name in the ſtreete.

18 They ſhal driue him out of the [m] light vnto darkeneſſe, and chaſe him out of the world.

19 Hee ſhall neyther haue ſonne nor nephewe among his people, nor any poſteritie in his dwellings.

20 The poſteritie ſhall be aſtonied at his [n] day, and feare ſhall come vpon the auncient.

21 Surely ſuch are the habitations of the wicked, and this is the place of him that knoweth not God.

[a] Which count your ſelues iuſt as Chap. 12.4

[b] Whom you take to be but beaſts, as Chap. 12.7.

[c] That is, like a mad man.

[d] Shall God change the order of nature for thy ſake, by dealing with thee otherwiſe then he doeth with all men?

[e] When the wicked is in his proſperitie, then God changeth his ſtate: and this is his ordinary working for their ſinnes.

[f] Meaning, that the wicked are in cotinuall danger.

[g] That which ſhould nouriſh him ſhall be conſumed by famine.

[h] That is, ſome ſtrong and violent death ſhall conſume his ſtrength: or as the Ebrew word ſignifieth, his members or parts.

[i] That is, with moſt great feare.

[k] Meaning, not truely come by.

[l] Though all the world would fauour him, yet God would deſtroy him and his.

[m] He ſhall fall from proſperitie to aduerſitie.

[n] When they ſhall ſee what came vnto him.

CHAP. XIX.

2 Iob reproueth his friendes, 15 and reciteth his miſeries and grieuous paines. 25 He aſſureth himſelfe of the generall reſurrection.

But Iob anſwered, and ſayd,

2 How long will ye vexe my ſoule, and torment me with words?

3 Yee haue nowe [a] ten times reproched mee, and are not aſhamed: ye are impudent toward me.

4 And though I had in deede erred, mine [b] errour remaineth with me.

5 But in deede if you will aduance your ſelues againſt mee, and rebuke mee for my reproch,

6 Knowe nowe, that God hath [c] ouerthrowen mee, and hath compaſſed mee with his net.

7 Behold, I cry out of violence, but I haue none anſwere: I crie, but there is no iudgement.

8 Hee hath hedged vp my way that I cannot [d] paſſe, and hee hath ſet darkeneſſe in my paths.

9 He hath ſpoiled me of mine honour, and taken the [e] crowne away from mine head.

10 Hee hath deſtroyed mee on euery ſide, and I am gone: and he hath remoued mine hope like a [f] tree.

11 And he hath kindled his wrath againſt me, and counted me as one of his enemies.

12 His [g] armies came together, and made their way vpon mee, and camped about my tabernacle.

13 Hee hath remoued my brethren farre from mee, and alſo mine acquaintance were ſtrangers vnto me.

14 My neighbours haue forſaken me, and my familiars haue forgotten me.

15 [h] They that dwell in mine houſe, and my maydes tooke mee for a ſtranger: for I was a ſtranger in their ſight.

16 I called my ſeruant, but he would not

[a] That is, many times, as Nehe. 4.12.

[b] That is, I my ſelfe ſhalbe puniſhed for it, or you haue not yet confuted it.

[c] He braſteth out againe into his paſſions, and declareth ſtill, that his affliction commeth of God, though hee be not able to feele the cauſe in himſelfe.

[d] Meaning, out of his afflictions.

[e] Meaning, his children, and whatſoeuer was deare vnto him in this world.

[f] Which is plucked vp, and hath no more hope to grow.

[g] His manifold afflictions.

[h] Mine houſehold ſeruants: by all theſe loſſes Iob ſheweth, that touching the fleſh he had great occaſion to be moued.

anſwere, though I prayed him with my mouth.

17 My breath was ſtrange vnto my wife, though I prayed her for the childrens ſake of mine [i] owne body.

18 The wicked alſo deſpiſed me, and when I roſe, they ſpake againſt me.

19 All my ſecret friendes abhorred mee, and they whom I loued, are turned againſt mee.

20 My bone [k] cleaueth to my ſkinne, and to my fleſh, and I haue eſcaped with the [l] ſkinne of my teeth.

21 Haue pitie vpon me: haue [m] pitie vpon mee, (O yee my friends) for the hand of God hath touched me.

22 Why doe yee perſecute mee as [n] God? and are not ſatiſfied with my [o] fleſh?

23 Oh that my wordes were nowe written! Oh that they were written euen in a booke!

24 And grauen with [p] an yron pen in lead, or in ſtone for euer!

25 For I am ſure, that my [q] Redeemer liueth, and he ſhal ſtand the laſt on the earth.

26 And though after my ſkinne wormes deſtroy this body, yet ſhall I ſee God [r] in my fleſh.

27 Whom I my ſelfe ſhall ſee, and mine eyes ſhall beholde, and none other for mee, though my reines are conſumed within me.

28 But yee ſayde, Why is hee perſecuted? And there was [ſ] a deepe matter in me.

29 Be ye afraid of the ſword: for ỳ ſword will bee [t] auenged of wickedneſſe, that yee may know that there is a iudgement.

[i] Which were hers and mine.
[k] Beſides theſe great loſſes and moſt cruell vnkindneſſe, he was touched in his owne perſon as followeth.
[l] All my fleſh was conſumed.
[m] Seeing I haue theſe iuſt cauſes to complaine, condemne me not as an hypocrite, ſpecially ye which ſhould comfort me.
[n] Is it not ynough that God doeth puniſh me, except you by reproches increaſe my ſorrow?
[o] To ſee my body puniſhed, except ye trouble my minde?
[p] He proteſteth that notwithſtanding his ſore paſſions, his religion is perfite, and that he is not a blaſphemer, as they iudged him.
[q] I doe not ſo iuſtifie my ſelfe before the worlde, but I know that I ſhall come before the great Iudge, who ſhall be my deliuerer and Sauiour.
[r] Herein Iob declareth plainely that hee had a full hope, that both the ſoule and body ſhould enioy the preſence of God in the laſt reſurrection.
[ſ] Though his friends thought that hee was but perſecuted of God for his ſinnes, yet hee declareth that there was a deeper conſideration: to wit, the triall of his faith and patience, and ſo to be an example for other.
[t] God will be reuenged of this haſtie iudgement, whereby you condemne me.

CHAP. XX.

1 Zophar ſheweth that the wicked & the couetous ſhal haue a ſhort ende, 22 Though for a time they flouriſh.

Then anſwered Zophar the Naamathite, and ſayd,

2 Doubtleſſe my thoughtes cauſe mee to anſwere, and therefore I make haſte.

3 I haue heard the [a] correction of my reproch: therefore the ſpirit of mine vnderſtanding cauſeth me to anſwere.

4 Knoweſt not thou this of olde? and ſince God placed man vpon the earth,

5 That the reioycing of the wicked is ſhort, and that the ioy of hypocrites is but a moment?

6 Though [b] his excellencie mount vp to the heauen, and his head reach vnto the cloudes,

7 Yet ſhall hee periſh for euer, like his dung, and they which haue ſeene him ſhall ſay, Where is he?

8 He ſhal flee away as a dreame, and they ſhall not finde him, and ſhall paſſe away as a viſion of the night,

9 So that the eye which had ſeene him, ſhall doe ſo no more, and his place ſhall ſee him no more.

10 His children ſhall [c] flatter the poore, and his hands ſhall [d] reſtore his ſubſtance.

11 His bones are full of the ſinne of his youth, and [e] it ſhall lie downe with him in the duſt.

12 When wickednes [f] was ſweete in his mouth, and he hid it vnder his tongue,

13 And fauoured it, and would not forſake it, but kept it cloſe in his mouth,

14 Then his meate in his bowels was turned: the gall of Aſpes was in the mids of him.

15 Hee hath deuoured ſubſtance, and hee ſhall vomite it: for God ſhall drawe it out of his belly.

16 He ſhall ſucke the [g] gall of Aſpes, and the vipers tongue ſhall ſlay him.

17 Hee ſhall not ſee the [h] riuers, nor the floods and ſtreames of honie and butter.

18 He ſhall reſtore the labour, and ſhal deuoure no more: euen according to the ſubſtance ſhalbe his exchange, [i] and he ſhall enioy it no more.

19 For he hath vndone many: he hath forſaken the poore, and hath ſpoyled houſes which he builded not.

20 Surely hee ſhall feele no quietneſſe in his body, neither ſhal he reſerue of that which he deſired.

21 There ſhall none of his [k] meate be left: therefore none ſhall hope for his goods.

22 When he ſhall be filled with his abundance, he ſhall be in paine, and the hande [l] of all the wicked ſhall aſſaile him.

23 Hee ſhall be about to fill his belly, but God ſhall ſende vpon him his fierce wrath, [m] and ſhall cauſe to raine vpon him, euen vpon his meate.

24 He ſhall flee from the yron weapons, and the bow of ſteele ſhal ſtrike him through.

25 The arrowe is drawen out, and commeth foorth of the [n] body, and ſhineth of his gall, ſo feare commeth vpon him.

26 [o] All darkeneſſe ſhall be hid in his ſecret places: the fire that is not [p] blowen, ſhall deuoure him, and that which remaineth in his tabernacle, ſhall be deſtroyed.

27 The heauen ſhall declare his wickedneſſe, and the earth ſhall riſe vp againſt him.

28 The [q] increaſe of his houſe ſhall goe away: it ſhall flowe away in the day of his wrath.

29 This is the portion of the wicked man from [r] God, and the heritage that hee ſhall haue of God for his [ſ] words.

[a] He declareth that two things moued him to ſpeake: to wit, becauſe Iob ſeemed to touch him, and becauſe he thought he had knowledge ſufficient to confute him.
[b] His purpoſe is to proue Iob to be a wicked man, & an hypocrite, becauſe God puniſhed him, and changed his proſperitie into aduerſitie.
[c] Whereas the father through ambition and tyrannie oppreſſed the poore, ỳ children through pouertie and miſerie ſhall ſeeke fauour at the poore.
[d] So that the thing, which he hath taken away by violence, ſhall be reſtored againe by force.
[e] Meaning, that he ſhall cary nothing away with him, but his ſin.
[f] As poyſon that is ſweete in the mouth bringeth deſtruction, when it commeth into the body: ſo all vice at the firſt is pleaſant, but afterward God turneth it to deſtruction.
[g] He compareth euil gotten goods to the venime of Aſpes, which ſerpent is moſt dangerous: noting that Iobs great riches were not truely come by, and therefore God did plague him iuſtly for the ſame.
[h] Though God giue to all other abundance of his bleſſings, yet he ſhall haue no part thereof.
[i] That is, theſe raueners and ſpoylers of the poore ſhall enioy their theft but for a time: for after, God will take it from them, and cauſe them to make reſtitution, ſo that it is but an exchange.
[k] Hee ſhall leaue nothing to his poſteritie.
[l] The wicked ſhall neuer be in reſt: for one wicked man ſhall ſeeke to deſtroy another.
[m] Some reade, vpon his fleſh, alluding to Iob, whoſe fleſh was ſmitten with a ſcab.
[n] Some reade, of the quiuer.
[o] All feare and ſorrow ſhall light vpon him, when he thinketh to eſcape.
[p] That is, fire from heauen, or the fire of Gods wrath.
[q] Meaning, the children of the wicked ſhall flowe away like riuers, and bee diſperſed in diuers places.
[r] Thus God will plague the wicked.
[ſ] Againſt God, thinking to excuſe himſelfe, and to eſcape Gods hand.

CHAP. XXI.

7 Iob declareth how the proſperitie of the wicked maketh them proud, 15 Inſomuch that they blaſpheme God. 16 Their deſtruction is at hand. 23 None ought to be iudged wicked for affliction, neither good for proſperitie.

BUt Iob anſwered, and ſaid,

2 Heare diligently my wordes, and this [a] ſhall be in ſtead of your conſolations.

3 Suffer mee that I may ſpeake, and when I haue ſpoken, mocke on.

4 Doe I direct my talke to man? If it [b] were ſo, how ſhould not my ſpirit bee troubled?

5 Marke me, and bee abaſhed, and lay your hand vpon your [c] mouth.

6 Euen when I remember, I am afraid, and feare taketh hold on my fleſh.

7 Wherefore doe the wicked [d] liue, and waxe olde, and groweth in wealth?

8 Their ſeed is eſtabliſhed in their ſight with them, and their generation before their eyes.

9 Their houſes are peaceable without feare, and the rod of God is not vpon them.

10 Their bullocke gendreth, and faileth not: their cowe calueth, and caſteth not her calfe.

11 They ſend foorth their children [e] like ſheepe, and their ſonnes dance.

12 They take the tabret and harpe, and reioyce in the ſound of Organs.

13 They ſpend their dates in wealth, and ſuddenly [f] they goe downe to the graue.

14 They ſay alſo vnto God, Depart from vs: for we deſire not the [g] knowledge of thy wayes.

15 Who is the Almightie, that we ſhould ſerue him? and what profit ſhould wee haue, if we ſhould pray vnto him?

16 Lo, their wealth is not in their [h] hand: therefore let the counſell of the wicked [i] bee farre from me.

17 How oft ſhall the candle of the wicked bee put out? and their deſtruction come vpon them? hee will diuide their liues in his wrath.

18 They ſhall bee as ſtubble before the winde, and as chaffe that the ſtorme carieth away.

19 God will lay vp the ſorow of the father for his children: when he rewardeth him, he ſhall know it.

20 [k] His eyes ſhall ſee his deſtruction, and hee ſhall drinke of the wrath of the Almightie.

21 For what pleaſure hath he in his houſe after him, when the number of his moneths is cut off?

22 Shall any teach [l] God knowledge, who iudgeth the hieſt things?

23 One [m] dieth in his full ſtrength, being in all eaſe and proſperitie.

24 His breaſtes are full of milke, and his bones run full of marrow.

25 And another [n] dieth in the bitterneſſe of his ſoule, and neuer eateth with pleaſure.

26 They ſhall ſleepe both in the [o] duſt, and the wormes ſhall couer them.

27 Behold, I know your thoughts, and the enterpriſes, wherewith ye doe me wrong.

28 For yee ſay, Where is the Princes [p] houſe? and where is the tabernacle of the wickeds dwelling?

29 May yee not [q] aſke them that goe by the way? and ye cannot denie their ſignes.

30 But the wicked is kept vnto the day of [r] deſtruction, and they ſhall bee brought foorth to the day of wrath.

31 Who ſhall declare his way [ſ] to his face? and who ſhall reward him for that hee hath done?

32 Yet ſhall hee be brought to the graue, and remaine in the heape.

33 The [t] ſlimie valley ſhalbe ſweete vnto him, and euery man ſhall draw after him, as before him there were innumerable.

34 How then comfort [u] yee me in vaine, ſeeing in your anſweres there remaine but lies?

[a] Your diligent marking of my words, ſhalbe to me a great conſolation.

[b] As though he would ſay, I doe not talke with man, but with God, who will not anſwere me, and therefore my mind muſt needs be troubled.

[c] He chargeth them as though they were not able to comprehend this his feeling of Gods iudgement, and exhorteth them therefore to ſilence.

[d] Iob proueth againſt his aduerſaries, that God puniſheth not ſtraightwaies the wicked, but oft times giueth them long life & proſperitie, ſo that we muſt not iudge God iuſt or vniuſt by the things that appeare to our eye.

[e] They haue ſtore of children, luſtie and healthfull: and in theſe points he anſwereth to that which Zophar alledged before.

[f] Not being tormented with long ſickneſſe.

[g] They deſire nothing more then to bee exempt from all ſubiection that they ſhould beare to God: this Iob ſheweth his aduerſaries, that if they reaſon onely by ẏ which is ſeene by common experience, the wicked that hate God, are better delt withall, then they that loue him.

[h] It is not their owne, but God onely lendeth it vnto them.

[i] God keepe me from their proſperitie.

[k] When God recompenſeth his wickedneſſe, he ſhall know that his proſperitie was but vanitie.

[l] Who ſendeth to the wicked proſperitie, and puniſheth the godly.

[m] Meaning, the wicked.

[n] To wit, the godly.

[o] As concerning their bodies: and this he ſpeaketh according to the common iudgement.

[p] Thus they called Iobs houſe in deriſion, concluding that it was deſtroied becauſe he was wicked.

[q] Which through long trauelling haue experience and tokens hereof, to wit, that the wicked doe proſper, and the godly liue in affliction.

[r] Though the wicked flouriſh here, yet God wil puniſh him in the laſt day.

[ſ] Though men doe flatter him, and none dare reprooue him in this worlde, yet death is a token, that God will bring him to an account.

[t] He ſhalbe glad to lie in a ſlimie pit, which before could not be content with a royal palace.

[u] Saying, that the iuſt in this world haue proſperitie, and the wicked aduerſitie.

CHAP. XXII.

2 Eliphaz affirmeth that Iob is puniſhed for his ſinnes. 6 Hee accuſeth him of vnmercifulneſſe. 13 And that he denied Gods prouidence. 21 He exhorteth him to repentance.

THen Eliphaz the Temanite anſwered, and ſaid.

2 May a man be [a] profitable vnto God, as he that is wiſe, may be profitable to himſelfe?

3 * Is it any thing to the Almightie, that thou art righteous? or is it profitable to him, that thou makeſt thy wayes vpright?

4 Is it for feare [b] of thee that he will accuſe thee? or goe with thee into iudgement?

5 Is not thy wickednes great, and thine iniquities innumerable?

6 For thou haſt taken the [c] pledge from thy brother for nought, & ſpoyled the clothes of the naked.

7 To ſuch as were wearie, thou haſt not giuen water to drinke, and haſt withdrawen bread from the hungrie.

8 But the mightie man [d] had the earth, and he that was in authoritie dwelt in it.

9 Thou haſt caſt out widowes empty, and the armes of [e] the fatherleſſe were broken.

10 Therfore ſnares are round about thee, and feare ſhall ſuddenly trouble thee:

11 Or darknes that thou ſhouldeſt not ſee, and [f] abundance of waters ſhall couer thee.

12 Is not God on [g] hie in the heauen? and

[a] Though man were iuſt, yet God could haue no profit of this his iuſtice: and therefore when hee puniſheth him, he hath no regard to his iuſtice, but to his ſinne.

* Chap 35.7.

[b] Leſt thou ſhouldeſt reprooue or hurt him?

[c] Thou haſt bene cruell and without charitie, and wouldeſt doe nothing for the poore, but for thine owne aduantage.

[d] When thou waſt in power and authoritie, thou didſt not iuſtice but wrong.

[e] Thou haſt not onely not ſhewed pitie, but oppreſſed them.

[f] That is, manifold afflictions.

[g] He accuſeth Iob of impietie & contempt of God, as though he would ſay, If thou paſſe not for men, yet conſider the height of Gods maieſtie.

beholde the height of the [h] ſtarres howe hie they are.

13 But thou ſayeſt, Howe ſhould God [i] knowe? can hee iudge through the darke cloud?

14 The cloudes hide him that hee cannot ſee, and he walketh in the circle of heauen.

15 Haſt thou marked ẏ way of the world, [k] wherein wicked men haue walked?

16 Which were [l] cut downe before the time, whoſe foundation was as a riuer that ouerflowed:

17 Which ſaid vnto God, Depart from vs, and asked what the Almightie could doe for them.

18 Yet he [m] filled their houſes with good things: but let the counſell of the wicked bee farre from me.

19 The righteous ſhall ſee them, and ſhal reioyce, [n] and the innocent ſhall laugh them to ſcorne.

20 Surely [o] our ſubſtance is hid: but the fire hath deuoured the remnant of [p] them.

21 Therefore acquaint thy ſelfe, I pray thee, [q] with him, and make peace: thereby thou ſhalt haue proſperitie.

22 Receiue, I pray thee, the Lawe of his mouth, and lay vp his wordes in thine heart.

23 If thou returne to the Almightie, thou ſhalt be [r] built vp, and thou ſhalt put iniquitie farre from thy Tabernacle.

24 Thou ſhalt lay vp gold for [ſ] duſt, and the gold of Ophir, as the ſtones of the riuers.

25 Yea, the Almightie ſhalbe thy defence, and thou ſhalt haue plentie of ſiluer.

26 And thou ſhalt then delight in the Almightie, and lift vp thy face vnto God.

27 Thou ſhalt make thy praier vnto him, and he ſhall heare thee, and thou ſhalt render thy vowes.

28 Thou ſhalt alſo decree a thing, and he ſhal eſtabliſh it vnto thee, and the [t] light ſhal ſhine vpon thy waies.

29 [u] When others are caſt downe, then ſhalt thou ſay, I am lifted vp: and God ſhall ſaue the humble perſon.

30 The innocent ſhal deliuer the [x] Iland, and it ſhall bee preſerued by the pureneſſe of thine hands.

[h] That ſo much the more by that excellent worke thou maieſt feare God, and reuerence him.

[i] He reproueth Iob as though he denied Gods prouidence, and that he could not ſee the things that were done in this world.

[k] How God hath puniſhed them from the beginning?

[l] He proueth Gods prouidence by the puniſhment of the wicked, whom he taketh away before they can bring their wicked purpoſes to paſſe.

[m] He anſwereth to that which Iob had ſaid, Chap. 21.7. that the wicked haue proſperitie in this world: deſiring that hee might not be partaker of the like.

[n] The iuſt reioyce at the deſtruction of the wicked for two cauſes: firſt, becauſe God ſheweth himſelfe iudge of the world, and by this meanes continueth his honour and glorie: ſecondly, becauſe God ſheweth that he hath care ouer his, in that hee puniſheth their enemies.

[o] That is, the ſtate and preſeruation of the godly is hid vnder Gods wings.

[p] Meaning, of the wicked.

[q] He exhorteth Iob to repentance, and to returne to God.

[r] God will reſtore vnto thee all thy ſubſtance.

[ſ] Which ſhall be in abundance like duſt.

[t] That is, the fauour of God.

[u] God will deliuer his, when the wicked are deſtroyed round about them, as in the floud, and in Sodome.

[x] God will deliuer a whole countrey from perill, euen for the iuſt mans ſake.

CHAP. XXIII.

2 Iob affirmeth that he both knoweth & feareth the power & ſentence of the Iudge, 10 And that he is not puniſhed onely for his ſinnes.

But Iob anſwered and ſaid,

2 Though my talke bee this day in [a] bitterneſſe, and my plague greater then my groning,

3 Would God yet I knew how to finde him, I would enter vnto his place.

4 I would pleade the cauſe before him, and fill my mouth with arguments.

5 I would knowe the wordes, that hee would anſwere mee, and would vnderſtand what he would ſay vnto me.

6 Would he [b] plead againſt me with his great power? No, but he would [c] put ſtrength in me.

7 [d] There the righteous might reaſon with him, ſo I ſhould bee deliuered for euer from my Iudge.

8 [e] Behold, if I goe to the Eaſt, he is not there: if to the Weſt, yet I cannot perceiue him:

9 If to the North where hee worketh, yet I cannot ſee him: he wil hide himſelfe in the South, and I cannot behold him.

10 But hee knoweth my [f] way, and trieth me, and I ſhall come forth like the gold.

11 My foote hath followed his ſteps: his way haue I kept, and haue not declined.

12 Neither haue I departed from the commandement of his lips, & I haue [g] eſteemed the wordes of his mouth more then mine appointed foode.

13 Yet hee is in one minde, and who can [h] turne him? yea, hee doeth what his minde deſireth.

14 For he wil performe that, which is decreed of me, and many [i] ſuch things are with him.

15 Therefore I am troubled at his preſence, and in conſidering it, I am afraid of him.

16 For God [k] hath ſoftned mine heart, and the Almightie hath troubled me.

17 For I am not cut off in [l] darkneſſe, but he hath hid the darkneſſe from my face.

[a] He ſheweth the iuſt cauſe of his complaining, and as touching that Eliphaz had exhorted him to returne to God, Chap. 22.21. hee declareth that he deſireth nothing more: but it ſeemed that God would not be found of him.

[b] Vſing his abſolute power, and ſaying, Becauſe I am God, I may doe what I will.

[c] Of his mercie he would giue me power to anſwere him.

[d] When hee of his mercie hath giuen ſtrength to maintaine their cauſe.

[e] Meaning, that if hee conſider Gods iuſtice, hee is not able to comprehend his iudgements, on what ſide or part ſoeuer he turneth himſelfe.

[f] God hath this preeminence aboue me, that he knoweth my way: to wit, that I am innocent, and I am not able to iudge of his workes: hee ſheweth alſo his confidence, that God doeth viſite him for his profit.

[g] His worde is more precious vnto me, then the meate wherewith the body is ſuſtained.

[h] Iob confeſſeth that at this preſent he felt not Gods fauour, and yet was aſſured, that he had appointed him to a good ende.

[i] In many points man is not able to attaine to Gods iudgements.

[k] That I ſhould not be without feare.

[l] He ſheweth the cauſe of his feare, which is, that he being in trouble, ſeeth none ende, neither yet knoweth the cauſe.

CHAP XXIIII.

2 Iob deſcribeth the wickedneſſe of men, and ſheweth what curſe belongeth to the wicked, 12 How all things are gouerned by Gods prouidence, 17 And the deſtruction of the wicked.

How ſhould not the times bee [a] hid from the Almightie, ſeeing that they which know him, ſee not his [b] dayes?

2 Some remoue the land markes, that rob the flockes, and feede thereof.

3 They lead away the Aſſe of the fatherleſſe, and take the widowes oxe to pledge.

4 They make the poore to turne out of the way, ſo that the poore of the earth hide themſelues [c] together.

5 Behold, others as wilde Aſſes in the wilderneſſe, goe foorth to their buſineſſe, and [d] riſe earely for a praie: the wilderneſſe

[a] Thus Iob ſpeaketh in his paſſions and after the iudgement of the fleſh, that is, that he ſeeth not the things that are done at times, neither yet hath a peculiar care ouer all, becauſe he puniſheth not the wicked, nor reuengeth the godly.

[b] When he puniſheth the wicked, and rewardeth the good.

[c] And for crueltie and oppreſſion dare not ſhew their faces.

[d] That is, ſpare no diligence.

[e] giueth him and his children foode.

6 They reape [f] his prouiſion in the field, but they gather the late [g] vintage of the wicked.

7 They cauſe the naked to lodge without garment, and without couering in the colde.

8 They are wet with the ſhowers of the mountaines, [h] and they embrace the rocke for want of a couering.

9 They plucke the fatherleſſe [i] from the breaſt, and take the pledge [k] of the poore.

10 They cauſe him to goe naked without clothing, and take the gleaning from the hungry.

11 They that make oyle [l] betweene their walles, and treade their wine preſſes, ſuffer thirſt.

12 Men [m] cry out of the citie, & the ſoules of the ſlaine [n] cry out: yet God doeth [o] not charge them with folly.

13 Theſe are they that abhorre the [p] light: they know not the wayes thereof, nor continue in the paths thereof.

14 The murtherer riſeth early, & killeth the poore and the needie: and in the night he is as a thiefe.

15 The eie alſo of the [q] adulterer waiteth for the twilight, and ſaith, None eye ſhall ſee me, and diſguiſeth his face.

16 They dig through houſes in the darke, which they marked for themſelues in the day: they know not the light.

17 But the morning is euen to them as the ſhadow of death: if one knowe them, they are in the terrours of the ſhadowe of death.

18 He is ſwift vpon the [r] waters: their [ſ] portion ſhall be curſed in the earth: he will not behold the way of the vineyards.

19 As the dry ground and heate conſume the ſnow waters, ſo ſhall the graue [t] the ſinners.

20 [u] The pitiful man ſhal forget him: the worme ſhall feele his ſweetneſſe: he ſhalbe no more remembred, and the wicked ſhall bee broken like a tree.

21 He [x] doeth euil intreat the barren, that doeth not beare, neither doeth hee good to the widow.

22 Hee draweth alſo the [y] mighty by his power, and when he riſeth vp, none is ſure of life.

23 Though men giue him aſſurance to be in ſafetie, yet his eyes are vpon their wayes.

24 They are exalted for a little, but they are gone, and are brought lowe as all others: they are deſtroyed, and cut off as the top of an eare of corne.

25 But if it be not [z] ſo, where is hee? or who will prooue me a liar, & make my words of no value?

e He and his liue by robbing and murthering.

f Meaning, the poore mans.

g Signifying, that one wicked man will not ſpoile another, but for neceſſitie.

h The poore are driuen by the wicked into rocks and holes, where they can not lye drye for the raine.

i That is, they ſo powle and pill the poore widow, that ſhe cannot haue to ſuſtaine her ſelfe, that ſhe may be able to giue her childe ſucke.

k That is, his garment, wherewith he ſhould be couered or clad.

l In ſuch places, which are appointed for that purpoſe: meaning that thoſe that labour for the wicked are pined for hunger.

m For the great oppreſſion and extortion.

n Cry out & call for vengeance.

o God doth not condemne the wicked, but ſeemeth to paſſe ouer it by his long ſilence.

p That is, Gods worde, becauſe they are reprooued thereby.

q By theſe particular vices, and the licence thereunto, he would prooue that God puniſheth not the wicked, and rewardeth the iuſt. r Hee fleeth to the waters for his ſuccour. ſ They thinke that all the world is bent againſt them, and dare not goe by the hie way. t As the dry ground is neuer full with waters, ſo will they neuer ceaſe ſinning, till they come to the graue. u Though God ſuffer the wicked for a time, yet their ende ſhalbe moſt vile deſtruction, and in this point Iob commeth to himſelfe, and ſheweth his confidence. x He ſheweth why the wicked ſhall not be lamented, becauſe he did not pitie others. y He declareth that after that the wicked haue deſtroyed the weakeſt, they will doe like to the ſtronger, and therefore are eaſily preuented by Gods iudgements.

z That is, that contrary to your reaſoning no man can giue a perfect reaſon of Gods iudgements, let mee be reproued.

CHAP. XXV.

Bildad prooueth that no man is cleane nor without ſinne before God.

Then anſwered Bildad the Shuhite, and ſayd,

2 [a] Power and feare is with him, that maketh peace in his hie places.

3 Is there any number in his armies? and vpon whom [b] ſhall not his light ariſe?

4 And how may a man be [c] iuſtified with God? or how can he be cleane, that is borne of woman?

5 Beholde, hee will giue no light to the moone, [d] and the ſtarres are vncleane in his ſight.

6 How much more man, a worme, euen the ſonne of man, which is but a worme?

a His purpoſe is to prooue that albeit God try & afflict the iuſt, yet ſoone after he ſendeth proſperitie, and becauſe he did not ſo to Iob, he concludeth that he is wicked.

b Who can hide him from his preſence? c That is, be iuſt in reſpect of God? d If God ſhew his power, the moone and ſtarres cannot haue that light, which is giuen them, much leſſe can man haue any excellencie, but of God.

CHAP. XXVI.

Iob ſheweth that man cannot helpe God, and prooueth it by his miracles.

But Iob anſwered, and ſaid,

2 [a] Whome helpeſt thou? him that hath no power? saueſt thou the arme that hath no ſtrength?

3 Whom counſelleſt thou? him that hath no wiſedome? thou [b] ſheweſt right well as the thing is.

4 To whome doeſt thou declare theſe words? or whoſe ſpirit [c] cōmeth out of thee?

5 The [d] dead things are formed vnder the waters, and neere vnto them.

6 The graue is [e] naked before him, and there is no couering for [f] deſtruction.

7 He ſtretcheth out the [g] North ouer the emptie place, and hangeth the earth vpon nothing.

8 He bindeth the waters in his cloudes, and the cloud is not broken vnder them.

9 He holdeth backe the face of his throne: [h] and ſpreadeth his cloud vpon it.

10 He hath ſet bounds about the waters, vntill the [i] day and night come to an end.

11 The [k] pillars of heauen tremble and quake at his reproofe.

12 The ſea is calme by his power, and by his vnderſtanding hee ſmitteth the pride thereof.

13 His Spirite hath garniſhed the heauens, and his hand hath formed the crooked [l] ſerpent.

14 Loe, theſe are part of his wayes: but [m] how little a portion heare we of him? and

a Thou concludeſt nothing: for neither thou helpeſt me, which am deſtitute of al helpe, neither yet ſpeakeſt ſufficiently on Gods behalfe, who hath no neede of thy defence.

b But thou doeſt not apply it to the purpoſe.

c That is, moueth thee to ſpeake this?

d Iob beginneth to declare ỹ force of Gods power & prouidence in the mines & mettals in the deepe places of the earth.

e There is nothing hid in the bottome of the earth, but hee ſeeth it.

f Meaning the graue wherein things putrifie.

g Hee cauſeth the whole heauen to turne about the North pole. h That is, he hideth the heauens, which are called his throne. i So long as this world endureth. k Not that heauen hath pillars to vphold it, but he ſpeaketh by a ſimilitude, as though he would ſay, The heauen it ſelfe is not able to abide his reproch. l Which is a figure of ſtarres faſhioned like a ſerpent, becauſe of the crookedneſſe. m If theſe fewe things, which we ſee dayly with our eyes, declare his great power and prouidence, how much more would they appeare, if wee were able to comprehend all his works?

who can vnderſtand his fearefull power?

CHAP. XXVII.

3 The conſtancie and perfectnes of Iob. 13 The reward of the wicked and of the tyrants.

MOreouer Iob proceeded and continued his parable, ſaying,

2 The liuing God hath taken away my [a] iudgement: for the almightie hath put my ſoule in bitterneſſe.

3 Yet ſo long as my breath is in me, and the Spirit of God in my noſtrels,

4 My lippes ſurely ſhall ſpeake no wickedneſſe, [b] and my tongue ſhall vtter no deceite.

5 God forbid, that I ſhould [c] iuſtifie you: vntill I die, I will neuer take away mine [d] innocencie from my ſelfe.

6 I will keepe my righteouſnes, and wil not forſake it: mine heart ſhall not reprooue me of my [e] dayes.

7 Mine enemie ſhall bee as the wicked, and hee that riſeth againſt mee, as the vnrighteous.

8 For what [f] hope hath the hypocriſte when hee hath heaped vp riches, if God take away his ſoule?

9 Will God heare his cry, when trouble commeth vpon him?

10 Will hee ſet his delite on the Almightie? will he call vpon God at all times?

11 I will teach you what is in the hand of [g] God, and I will not conceale that which is with the Almightie.

12 Behold, all ye your ſelues [h] haue ſeene it: why then doe you thus vaniſh [i] in vanitie?

13 This is the [k] portion of a wicked man with God, and the heritage of tyrants, which they ſhall receiue of the Almightie.

14 If his children bee in great number, the ſword ſhall deſtroy them, and his poſteritie ſhall not be ſatiſfied with bread.

15 His remnant ſhall be buried in death, and his widowes [l] ſhall not weepe.

16 Though hee ſhould heape vp ſiluer as the duſt, and prepare rayment as the clay,

17 Hee may prepare it, but the iuſt ſhall put it on, and the innocent ſhall deuide the ſiluer.

18 Hee buildeth his houſe as the [m] moth, and as a lodge that the watchman maketh.

19 When the rich man ſleepeth, [n] he ſhall not bee gathered to his fathers: they opened their eyes, and he was gone.

20 Terrours ſhall take him as waters, and a tempeſt ſhall cary him away by night.

21 The Eaſt winde ſhall take him away, and he ſhall depart: and it ſhal hurle him out of his place.

22 And God ſhall caſt vpon him and not ſpare, though hee would faine flee out of his hand.

23 Euery man ſhal clap their hands at him, and hiſſe at him out of their place.

CHAP. XXVIII.

Iob ſheweth that the wiſedome of God is vnſearchable.

THe ſiluer ſurely hath his veine, [a] and the gold his place, where they take it.

2 Iron is taken out of the duſt, and braſſe is molten out of the ſtone.

3 God putteth an end to darkneſſe, [b] and he trieth the perfection of all things: he ſetteth a boud of darkeneſſe, and of the ſhadow of death.

4 The flood breaketh out againſt the [c] inhabitant, and the waters [d] forgotten of the foot, being higher then man, are gone away.

5 Out of the ſame earth commeth [e] bread, and vnder it, as it were fire is turned vp.

6 The ſtones thereof are a place [f] of ſaphirs, and the duſt of it is gold.

7 There is a path which no foule hath knowen, neither hath the kites eye ſeene it.

8 The lyons whelps haue not walked it, nor the lyon paſſed thereby.

9 He putteth his hand vpon the [g] rockes, & ouerthroweth the mountaines by the roots.

10 He breaketh riuers in the rockes, and his eye ſeeth euery precious thing.

11 He bindeth the floods that they do not ouerflow, and the thing that is hid, bringeth he to light.

12 But where is wiſedome found? [h] and where is the place of vnderſtanding?

13 Man knoweth not [i] the price thereof: for it is not found in the land of the liuing.

14 The depth ſaith, It is not in me: the ſea alſo ſaith, It is not with me.

15 [k] Gold ſhall not be giuen for it, neither ſhall ſiluer be weighed for the price thereof.

16 It ſhall not be valued with the wedge of gold of Ophir, nor with the precious onix, nor the ſaphir.

17 The gold nor the chriſtall ſhalbe equal vnto it, nor the exchange ſhall be for plate of fine gold.

18 No mention ſhall bee made of corall, nor of the [l] gabiſh: for wiſedome is more precious then pearles.

19 The topaz of Ethiopia ſhall not be equall vnto it, neither ſhall it be valued with the wedge of pure gold.

20 Whence then commeth wiſedom? and where is the place of vnderſtanding?

21 Seeing it is hid from the eyes of all the liuing, and is hid from the [m] foules of the heauen?

22 Deſtruction and death ſay, We haue heard the fame thereof with our eares:

23 But God vnderſtandeth the [n] way thereof, and he knoweth the place thereof.

24 For he beholdeth the ends of yͤ world, and ſeeth all that is vnder heauen,

25 To make the weight of the windes, and to weigh the waters by meaſure.

26 When he made a decree for the raine, and a way for the lightning of the thunders,

27 Then did he ſee it, and counted it: hee prepared it and alſo conſidered it.

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[a] He hath ſo ſore afflicted me, that men cannot iudge of mine vprightneſſe: for they iudge onely by outward ſignes.

[b] Howſoeuer men iudge of me, yet will I not ſpeake contrary to that which I haue ſayd, and ſo doe wickedly in betraying the trueth.

[c] Which condemne me as a wicked man, becauſe the hand of God is vpon me.

[d] I will not confeſſe that God doeth thus puniſh me for my ſinnes.

[e] Of my life paſt.

[f] What aduantage hath the diſſembler to gaine neuer ſo much, ſeeing he ſhal loſe his own ſoule?

[g] That is, what God reſerueth to himſelfe, and whereof he giueth not the knowledge to al.

[h] That is, theſe ſecret iudgements of God, and yet doe not vnderſtand them.

[i] Why maintaine you then this errour?

[k] Thus will God order the wicked, and puniſh him euen vnto his poſteritie.

[l] None ſhall lament him.

[m] Which breedeth in another mans poſſeſſion or garment, but is ſoone ſhaken out.

[n] He meaneth that the wicked tyrants ſhall not haue a quiet death, nor be buried honourably.

[a] His purpoſe is to declare that man may attaine in this world to diuers ſecrets of nature, but man is neuer able to comprehend the wiſdome of God.

[b] There is nothing but it is compaſſed within certain limits and hath an end, but Gods wiſedome.

[c] Meaning, him that dwelleth thereby.

[d] Which a man cannot wade through.

[e] That is, corne, and vnderneath is brimſtone or cole, which eaſily conceiueth fire.

[f] He alludeth to the mines and ſecrets of nature which are vnder the earth, whereinto neither foules nor beaſts can enter.

[g] After that he hath delared the wiſedom of God, in the ſecrets of nature, he deſcribeth his power.

[h] Though Gods power and wiſedome may be vnderſtood in earthly things, yet his heauenly wiſedome cannot be attained vnto.

[i] It is too hie a thing for man to attaine vnto in this world.

[k] It can neither be bought for gold nor precious ſtones, but is onely the gift of God.

[l] Which is thought to be a kinde of precious ſtone.

[m] Meaning, that there is no natural meanes, wherby man might attaine to the heauenly wiſedome: which hee meaneth by the foules that flie hie.

[n] He maketh God onely the author of this wiſedome, and the giuer thereof.

28 And vnto man he ſayd, Beholde, * the [o] feare of the Lorde is wiſedome, and to depart from euill is vnderſtanding.

CHAP. XXIX.

1 Iob complaineth of the proſperitie of the time paſt. 7. 21 His authority 12 Iuſtice and equitie.

SO Iob proceeded and continued his parable, ſaying,

2 Oh that I were as ‡ in times paſt, when God preſerued me!

3 When his [a] light ſhined vpon mine head: and when by his light I walked thorow the [b] darkeneſſe,

4 As I was in the dayes of my youth, when [c] Gods prouidence was vpon my tabernacle:

5 When the Almightie was yet with me, and my children round about me:

6 When I waſhed my paths [d] with butter, and when the rocke powred mee out riuers of oyle:

7 When I went out to the gate, euen to the iudgement ſeate, and when I cauſed them to prepare my ſeate in the ſtreete.

8 The yong men ſawe me, & [e] hid themſelues, and the aged aroſe, and ſtood vp.

9 The princes ſtaied talke, and laid their hand on their [f] mouth.

10 The voyce of princes was hid, & their tongue cleaued to the roofe of their mouth.

11 And when the [g] eare heard me, it bleſſed mee: and when the eye ſawe mee, it gaue witneſſe to [h] me.

12 For I deliuered the [i] poore that cried, and the fatherleſſe, and him that had none to helpe him.

13 [k] The bleſſing of him that was ready to periſh, came vpon mee, and I cauſed the widowes heart to reioyce.

14 I put [l] on iuſtice, and it couered mee: my iudgement was as a robe, and a crowne.

15 I was the eyes to the blinde, and I was the feete to the lame.

16 I was a father vnto the poore, and when I knew not the cauſe, I ſought it out diligently.

17 I brake alſo the chawes of the vnrighteous man, and pluckt the pray out of his teeth.

18 Then I ſaid, I ſhall die in my [m] neſt, and I ſhal multiply my dayes as the ſand.

19 For my roote is [n] ſpread out by the water, and the dew ſhall lie vpon my branch.

20 My glorie ſhal renue toward me, and my bow ſhall be reſtored in mine hand.

21 Vnto me men gaue eare, and waited, and held their tongue at my counſell.

22 After my words they replied not, and my talke [o] dropped vpon them.

23 And they wayted for mee, as for the raine, and they opened their mouth [p] as for the latter raine.

24 If I [q] laughed on them, they beleeued it not: neither did they cauſe the light of my countenance [r] to fall.

25 I appointed out [f] their way, and did ſit as chiefe, and dwelt as a king in the armie, and like him that comforteth the mourners.

CHAP. XXX.

1 Iob complaineth that hee is contemned of the moſt contemptible, 11.21. becauſe of his aduerſitie and affliction. 23 Death is the houſe of all fleſh.

BVT now they that are yonger then I, [a] mocke me: yea, they whoſe fathers I haue refuſed to ſet with the [b] dogges of my flockes.

2 For whereto ſhould the ſtrength of their hands haue ſerued mee, ſeeing age [c] periſhed in them?

3 For pouertie and famine they were ſolitarie, fleeing into the wilderneſſe, which is darke, deſolate and waſte.

4 They cut vp ‖ nettles by the buſhes, and the iuniper rootes was their meate.

5 They were [d] chaſed forth from among men: they ſhouted at them, as at a thiefe.

6 Therefore they dwelt in the cliftes of riuers, in the holes of the earth and rockes.

7 They roared among the buſhes, & vnder the thiſtles they gathered themſelues.

8 They were the children of fooles, and the children of villaines, which were more vile then the earth.

9 And now am I their [e] ſong, and I am their talke.

10 They abhorre mee, and flee farre from me, and ſpare not to ſpit in my face.

11 Becauſe that God hath looſed my [f] cord and humbled mee, [g] they haue looſed the bridle before me.

12 The youth riſe vp at my right hand: they haue puſht my feete, and haue troden on me as on the [h] paths of their deſtruction.

13 They haue deſtroyed my pathes: they tooke pleaſure at my calamitie, they had none [i] helpe.

14 They came as a great breach of waters, and [k] vnder this calamitie they come on heapes.

15 Feare is turned vpon mee: and they purſue my ſoule as the winde, and mine health paſſeth away as a cloude.

16 Therefore my ſoule is nowe [l] powred out vpon mee, and the dayes of affliction haue taken hold on me.

17 [m] It pierceth my bones in the night, and my ſinewes take no reſt.

18 For the great vehemencie is my garment changed, which compaſſeth me about as the collar of my coat.

19 [n] Hee hath caſt me into the mire, and I am become like aſhes and duſt.

20 When I cry vnto thee, thou doeſt not heare mee, neither regardeſt mee, when I ſtand vp.

21 Thou turneſt thy ſelfe [o] cruelly againſt mee, and art enemie vnto mee with the ſtrength of thine hand.

22 Thou takeſt mee vp and cauſeſt me to ride vpon the [p] winde, and makeſt my

‖ ſtrength

Prouer.1.7.

[o] He declareth that man hath ſo much of this heauenly wiſedome, as hee ſheweth by fearing God, and departing from euill.

‡Ebr. monethes before.

[a] When I felt his fauour.

[b] I was free from affliction.

[c] That is, ſeemed by euident tokens to be more preſent with me.

[d] By theſe ſimilitudes he declareth the great proſperitie that he was in, ſo that he had none occaſion to be ſuch a ſinner as they accuſed him.

[e] Being aſhamed of their lightnes, and afraid of my grauitie.

[f] Acknowledging my wiſedome.

[g] All that heard me, prayſed me.

[h] Teſtifying, yͭ I did good iuſtice.

[i] Becauſe his aduerſaries did ſo much charge him with wickednes, he is compelled to render a count of his life.

[k] That is, I did ſuccour him that was in diſtreſſe, & ſo he had cauſe to praiſe me.

[l] I delited to do iuſtice, as others did to weare coſtly apparell.

[m] That is, at home in my bed wͭout all trouble, and vnquietneſſe.

[n] My felicitie doth increaſe.

[o] That is, was pleaſant vnto them.

[p] As the drie ground thirſteth for the raine.

[q] That is, they thought it not to bee a ieſt, or they thought not that I would condeſcend vnto them.

[r] They were afraid to offend me, and cauſe me to be angrie.

[f] I had them at commandement.

[a] That is, mine eſtate is changed, and whereas before the anciene men were glad to doe me reuerence, the young men now contemne me.

[b] Meaning, to be my ſhepheards, or to keepe my dogges.

[c] That is, their fathers died for famine before they came to age.

‖Or, mallowes.

[d] Iob ſheweth that theſe that mocked him in his afflictions, were like to their fathers, wicked & lewd fellowes, ſuch as he here deſcribeth.

[e] They make ſongs of me, and mocke at my miſerie.

[f] God hath taken from me the force, credit, and authority, wherewith I kept them in ſubiection.

[g] He ſaid that the yong men when they ſaw him, hid themſelues, as Chap. 29 8. and now in his miſerie they were impudent and licencious.

[h] That is, they ſought by all meanes how they might deſtroy me.

[i] They need none to helpe them.

[k] By my calamitie they tooke an occaſion againſt me.

[l] My life faileth me, and I am as halfe dead.

[m] Meaning ſorow.

[n] That is, God hath brought me into contempt.

[o] He ſpeaketh not thus to accuſe God, but to declare the vehemencie of his affliction, whereby he was caried beſide himſelfe.

[p] He compareth his afflictions to a tempeſt or whirlwinde.

‖ ſtrength to faile.

23 Surely I knowe that thou wilt bring me to death, and to the houſe appointed for all the liuing.

24 Doubtleſſe none can ſtretch his hand [q] vnto the graue, though they crie in his deſtruction.

25 Did not I weepe with him that was in trouble? was not my ſoule in heauineſſe for the poore?

26 Yet when I looked for good, [r] euill came vnto me: and when I waited for light, there came darkeneſſe.

27 My bowels did boyle without reſt: for the dayes of affliction are come vpon me.

28 I went mourning without [ſ] ſunne: I ſtood vp in the congregation [t] and cryed.

29 I am a brother to the [u] dragons, and a companion to the oſtriches.

30 My ſkinne is blacke vpon me, and my bones are burnt with [x] heate.

31 Therefore mine harpe is turned to mourning, and mine organes into the voyce of them that weepe.

CHAP. XXXI.

1 *Job reciteth the innocencie of his liuing, and number of his vertues, which declareth what ought to be the life of the faithfull.*

I Made a couenant with mine [a] eyes: why then ſhould I thinke on [b] a maide?

2 For what portion ſhould I haue of God from aboue? and what inheritance of the Almightie from on hie?

3 Is not deſtruction to the wicked, and ſtrange puniſhment to [c] the workers of iniquitie?

4 Doeth not he beholde my wayes, and tell all my ſteps?

5 If I haue walked in vanitie, or if my foote hath made haſte to deceite,

6 Let God weigh me in the iuſt balance, and he ſhall know mine [d] vprightneſſe.

7 If my ſtep hath turned out of the way, or mine heart hath [e] walked after mine eye, or if any blot hath cleaued to mine handes,

8 Let mee ſowe, and let another [f] eate: yea, let my plants be rooted out.

9 If mine heart hath bene deceiued by a woman, or if I haue layed waite at the doore of my neighbour,

10 Let my wife [g] grinde vnto another man, & let other men bow downe vpon her:

11 For this is a wickedneſſe, and iniquity to be condemned:

12 Yea, this is a fire that ſhall deuoure [h] to deſtruction, and which ſhall root out all mine increaſe.

13 If I did contemne the iudgement of my ſeruant, and of my maide, when they [i] did contend with me,

14 What then ſhall I doe when [k] God ſtandeth vp? and when hee ſhall viſite me, what ſhall I anſwere?

15 He that hath made me in the wombe, hath hee not made [l] him? hath not hee alone faſhioned vs in the wombe?

16 If I reſtrained the poore of their deſire, or haue cauſed the eyes of the widowe [m] to faile,

17 Or haue eaten my morſels alone, and the fatherleſſe hath not eaten thereof,

18 (For from my youth hee hath growen vp with me [n] as with a father, and from the mothers wombe I haue bene a guide vnto her)

19 If I haue ſeene any periſh for want of clothing, or any poore without couering,

20 If his loynes haue not bleſſed mee, becauſe hee was warmed with the fleece of my ſheepe,

21 If I haue lift [o] vp mine hand againſt the fatherleſſe, when I ſawe that I might helpe him in the gate,

22 Let mine [p] arme fall from my ſhoulder, & mine arme be broken from the bone.

23 For Gods puniſhment was [q] fearefull vnto mee, and I could not bee deliuered from his highneſſe.

24 If I made golde mine hope, or haue ſayde to the wedge of golde, Thou art my confidence,

25 If I reioyced becauſe my ſubſtance was great, or becauſe mine hand had gotten much,

26 If I did behold the [r] Sunne, when it ſhined, or the moone walking in her brightneſſe,

27 If mine heart did flatter me in ſecret, or my mouth did kiſſe mine [ſ] hand,

28 (This alſo had bene an iniquitie to bee condemned: for I had denyed the God [t] aboue)

29 If I reioyced at his deſtruction that hated me, or was mooued to ioy when euill came vpon him,

30 Neither haue I ſuffered my mouth to ſinne by wiſhing a curſe vnto his ſoule.

31 Did not the men of my [u] tabernacle ſay, Who ſhall giue vs of his fleſh? wee can not be ſatiſfied.

32 The ſtranger did not lodge in the ſtreete, but I opened my doores vnto him that went by the way.

33 If I haue hid [x] my ſinne, as Adam, concealing mine iniquitie in my boſome,

34 Though I could haue made afraid a great multitude, yet the moſt contemptible of the families did [y] feare me: ſo I kept [z] ſilence, and went not out of the doore.

35 Oh, that I had ſome to heare mee! behold my [a] ſigne that the Almightie will witneſſe for me: though mine aduerſary ſhould write a booke againſt me,

36 Would not I take it vpon my ſhoulder, and binde it as [b] a crowne vnto me?

37 I will tell him the number of my goings, and goe vnto him as to [c] prince.

38 If my lande [d] cry againſt mee, or the furrowes thereof complaine together,

39 If I haue eaten the fruites thereof

‖ Or, wiſedome, or law.

[q] None can deliuer me thence, though they lamẽt at my death.

[r] In ſtead of comforting, they mocked at me.

[ſ] Not delighting in any worldly thing, no not ſo much as in the vſe of the ſunne.

[t] Lamenting them that were in affliction, and mouing others to pitie them.

[u] I am like the wilde beaſtes that deſire moſt ſolitarie places.

[x] With the heate of affliction.

[a] I kept mine eyes from all wanton lookes.

[b] Would not God then haue puniſhed me?

[c] Iob declareth that the feare of God was a bridle to ſtay him from all wickedneſſe.

[d] He ſheweth wherein his vprightneſſe ſtandeth, that is, in as much as he was blameleſſe before men, and ſinned not againſt the ſecond Table.

[e] That is, hath accompliſhed the luſt of mine eye.

[f] According to the curſe of the Law, Deut. 28. 33.

[g] Let her be made a ſlaue.

[h] He ſheweth that albeit man neglect the puniſhment of adulterie, yet the wrath of God will neuer ceaſe till ſuch bee deſtroyed.

[i] When they thought themſelues euill intreated by me.

[k] If I had oppreſſed others, how ſhould I haue eſcaped Gods iudgement?

[l] He was mooued to ſhewe pitie vnto ſeruants, because they were Gods creatures as he was.

[m] By long waiting for her requeſt.

[n] He nouriſheth the fatherles, and mainteined the widowes cauſe.

[o] To oppreſſe him and doe him iniurie.

[p] Let me rot in pieces.

[q] I refrained not from ſinning for feare of men, but becauſe I feared God.

[r] If I was proud of my worldly proſperitie, and felicity, which is meant by the ſhining of the Sunne and brightneſſe of the Moone.

[ſ] If mine owne doings delighted me.

[t] By putting confidence in any thing, but in him alone.

[u] My ſeruants mooued me to be reuenged of mine enemie, yet did I neuer wiſh him hurt.

[x] And not confeſſed it freely: whereby it is euident that he iuſtified himſelfe before men and not before God.

[y] That is, I reuerenced the moſt weake and contemned, and was afraid to offend them.

[z] I ſuffered them to ſpeake euill of me, and went not out of my houſe to reuenge it.

[a] This is a ſufficient token of my righteouſneſſe, that God is my witneſſe and will iuſtifie my cauſe.

[b] Should not this booke of his accuſations bee a prayſe and commendation to me?

[c] I will make him account of all my life without feare.

[d] As though I had withholden their wages that laboured in it.

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without ſiluer: or if I haue grieued [e] the ſoules of the maſters thereof,

40 Let thiſtles grow in ſtead of wheate, and cockle in the ſtead of barley.

THE [f] WORDS OF IOB ARE ENDED.

CHAP. XXXII.

1 Elihu reproueth them of folly. 8 Age maketh not a man wiſe, but the Spirit of God.

SO theſe three men ceaſed to anſwere Iob, becauſe he ‡ eſteemed himſelfe iuſt.

2 Then the wrath of Elihu the ſonne of Barachel the [a] Buzite, of ẏ family of [b] Ram, was kindled: his wrath, I ſay, was kindled againſt Iob, becauſe hee iuſtified himſelfe [c] more then God.

3 Alſo his anger was kindled againſt his three friends, becauſe they could not find an anſwere, and yet condemned Iob.

4 (Now Elihu had waited till Iob had ſpoken: for [d] they were more ancient in yeres then he)

5 So when Elihu ſawe that there was none anſwere in the mouth of the three men, his wrath was kindled.

6 Therefore Elihu the ſonne of Barachel the Buzite, anſwered and ſayde, I am yong in yeeres, and ye are ancient: therefore I doubted, and was afrayde to ſhewe you mine opinion.

7 For I ſayd, The [e] dayes ſhall ſpeake, and the multitude of yeeres ſhall teach wiſedome.

8 Surely there is a ſpirit in man, [f] but the inſpiration of the Almighty giueth vnderſtanding.

9 Great men are not alway wiſe, neither doe the aged alway vnderſtand iudgement.

10 Therefore I ſay, Heare me, and I will ſhew alſo mine opinion.

11 Behold, I did wait vpon your words, and hearkened vnto your knowledge, whiles you ſought out [g] reaſons.

12 Yea, when I had conſidered you, loe, there was none of you that reproued Iob, nor anſwered his words:

13 Leſt ye ſhould ſay, We haue [h] found wiſedome: for God hath caſt him downe, and no man.

14 Yet hath [i] hee not directed his words to me, neither will I anſwere [k] him by your words.

15 Then they fearing, anſwered no more, but left off their talke.

16 When I had waited (for they ſpake not, but ſtood ſtill, and anſwered no more)

17 Then anſwered I in my turne, and I ſhewed mine opinion.

18 For I am full of [l] matter, and the ſpirit within me compelleth me.

19 Behold, my belly is as the wine, which hath no vent, and like the newe bottels that braſt.

20 Therefore will I ſpeake, that I may take breath: I will open my lips, and will anſwere.

21 I will not now accept the perſon of man, [m] neither will I giue titles to man.

22 For I may not giue [n] titles, leſt my Maker ſhould take me away ſuddenly.

CHAP. XXXIII.

5 Elihu accuſeth Iob of ignorance. 14 He ſheweth that God hath diuers meanes to inſtruct man and to draw him from ſinne. 19. 29 He afflicteth man, and ſuddenly deliuereth him. 26 Man being deliuered, giueth thankes to God.

WHerefore, Iob, I pray thee, heare my talke, and hearken vnto all my words.

2 Behold now I haue opened my mouth: my tongue hath ſpoken in my mouth.

3 My words are in the vprightneſſe of mine heart, and my lips ſhall ſpeake pure knowledge.

4 The [a] Spirit of God hath made mee, and the breath of the Almighty hath giuen me life.

5 If thou canſt giue me anſwere, prepare thy ſelfe, and ſtand before me.

6 Behold, I am according to thy wiſh in [b] Gods ſtead: I am alſo formed of the clay.

7 Beholde, my terrour ſhall not feare thee, neither ſhall mine hand [c] be heauie vpon thee.

8 Doubtleſſe thou haſt ſpoken in mine eares, and I haue heard the voyce of thy words:

9 I am [d] cleane, without ſinne: I am innocent, and there is none iniquity in me.

10 Loe, he hath found occaſions againſt me, and counted me for his enemie.

11 Hee hath put my feete in the ſtockes, and looketh narrowly vnto all my pathes.

12 Beholde, in this haſt thou not done right: I will anſwere thee, that God is greater then man.

13 Why doeſt thou ſtriue againſt him? for hee doeth not [e] giue account of all his matters.

14 For God ſpeaketh [f] once or twiſe, and one ſeeth it not.

15 In dreames and [g] viſions of the night, when ſleepe falleth vpon men, & they ſleepe vpon their beds,

16 Then hee openeth the eares of men, euen by their corrections, which hee [h] had ſealed,

17 That hee might cauſe man to turne away from his enterpriſe, and that he might hide the [i] pride of man,

18 And keepe backe his ſoule from the pit, and that his life ſhould not paſſe by the ſword.

19 Hee is alſo ſtricken with ſorowe vpon his bed, and the griefe of his bones is ſore.

20 So that his [k] life cauſeth him to abhorre bread, and his ſoule dainty meate.

21 His fleſh faileth that it cannot bee ſeene, and his bones which were not ſeene, clatter.

22 So his ſoule draweth to the graue, and his life [l] to the buriers.

23 If there be a [m] meſſenger with him or

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[e] Meaning, that he was no briber nor extortioner.

[f] That is, the talke which he had with his three friends.

‡ Ebr. was iuſt in his owne eyes.

[a] which came of Buz the ſonne of Nahor Abrahams brother.

[b] Or, as the Chalde paraphraſt readeth, Abram.

[c] By making him ſelfe innocent, and by charging God of rigour.

[d] That is, the three mentioned before.

[e] Meaning, the ancient which haue experience.

[f] It is a ſpeciall gift of God that man hath vnderſtanding, and commeth neither of nature nor by age.

[g] To proue that Iobs affliction came for his ſinnes.

[h] And flatter your ſelues, as though you had ouercome him.

[i] To wit, Iob.

[k] He vſeth almoſt the like arguments, but without tanting and reproches.

[l] I haue conceiued in my mind great ſtore of reaſons.

[m] I will neither haue regard to riches, credite, nor authoritie, but will ſpeake the very trueth.

[n] The Ebrew word ſignifieth, to change the name, as to call a foole a wiſe man: meaning that he would not cloke the trueth to flatter men.

[a] I confeſſe the power of God, and am one of his, therefore thou oughteſt to heare me.

[b] Becauſe Iob had wiſhed to diſpute his cauſe with God, Chap. 16.21. ſo that he might doe it without feare, Elihu ſaith he will reaſon in Gods ſtead, whom he needeth not to feare, becauſe he is a man made of the ſome matter that he is.

[c] I will not handle thee ſo roughly as theſe others haue done.

[d] He repeateth Iobs wordes, whereby he proteſted his innocencie in diuers places, but ſpecially in the 13. 16. and 30. chapters.

[e] The cauſe of his iudgements is not alwaies declared to man.

[f] Though God by ſundry examples of his iudgements ſpeake vnto man, yet the reaſon thereof is not knowen: yea, and though God ſhould ſpeake, yet hee is not vnderſtoode.

[g] God ſaith he, ſpeaketh commonly, either by viſions to teach vs the cauſe of his iudgements, or els by afflictions, or by his meſſengers.

[h] That is, determined to ſend vpon them.

[i] He ſheweth for what end God ſendeth afflictions: to beate downe mans pride, and to turne from euill.

[k] That is, his painefurll and miſerable life.

[l] To them that ſhall bury him.

[m] A man ſent of God to declare his will.

an interpreter, one of a thouſand [o] to declare vnto man his righteouſneſſe,

24 Then will he haue [o] mercy vpon him, and will ſay, [p] Deliuer him, that he goe not downe into the pit: for I haue receiued a reconciliation.

25 Then ſhall his fleſh bee [q] as freſh as a childes, and ſhall returne as in the dayes of his youth.

26 He ſhall pray vnto God, and he will be fauourable vnto him, and he ſhal ſee his face with ioy: for hee will render vnto man his [r] righteouſneſſe.

27 Hee looketh vpon men, and if one ſay, I haue ſinned, and [ſ] peruerted righteouſnes, and it did not profit [t] me,

28 [u] Hee will deliuer his ſoule from going into the pit, and his life ſhall ſee the light.

29 Loe, all theſe things will God worke [x] twiſe or thriſe with a man,

30 That hee may turne backe his ſoule from the pit, to be illuminate in the light of the liuing.

31 Marke well, O Iob, and heare mee: keepe ſilence, and I will ſpeake.

32 If there be [y] matter, anſwere me, and ſpeake: for I deſire [z] to iuſtifie thee.

33 If thou haſt not, heare mee: hold thy tongue, and I will teach thee wiſedome.

CHAP. XXXIIII.

5 Elihu chargeth Iob, that hee called himſelfe righteous. 12 He ſheweth that God is iuſt in his iudgements. 24 God deſtroyeth the mighty. 30 By him the hypocrite reigneth.

MOreouer Elihu anſwered, and ſayd,

2 Heare my wordes, yee [a] wiſe men, and hearken vnto mee, yee that haue knowledge.

3 For the eare trieth the wordes, as the mouth taſteth meate.

4 Let vs ſeeke [b] iudgement among vs, & let vs know among our ſelues what is good.

5 For Iob hath ſayde, I am righteous, and God hath taken [c] away my iudgement.

6 Should I lie in my [d] right? my wound of the arrowe is [e] grieuous without my ſinne.

7 What man is like Iob, that drinketh [f] ſcornefulneſſe like water?

8 Which goeth in the [g] company of them that worke iniquitie, and walketh with wicked men?

9 For he hath ſayd, It [h] profiteth a man nothing, that he ſhould [i] walke with God,

10 Therefore hearken vnto mee, ye men of wiſedome, God forbid that wickedneſſe ſhould bee in God, and iniquitie in the Almighty.

11 For he will render vnto man according to his worke, and cauſe euery one to find according to his way.

12 And certainely God will not doe wickedly, neither will the Almighty peruert iudgement.

13 Whom * hath hee appointed ouer the earth beſide himſelfe, or who hath placed the whole world?

14 If [k] he ſet his heart vpon man, and gather vnto himſelfe his ſpirit [l] and his breath,

15 All fleſh ſhall periſh together, and man ſhall returne vnto duſt.

16 And if thou haſt vnderſtanding, heare this, and hearken to the voyce of my words.

17 Shall he that hateth iudgement, [m] gouerne? and wilt thou iudge him wicked that is moſt iuſt?

18 Wilt thou ſay vnto a King, Thou art [n] wicked? or to princes, Ye are vngodly?

19 How much leſſe to him that accepteth not the perſon of princes, and regardeth not the rich, more then the poore? for they be all the worke of his hands.

20 They ſhall die ſuddenly, [o] and the people ſhall be troubled at midnight, [p] and they ſhall paſſe foorth and take away the mighty without hand.

21 For his eyes are vpon the wayes of man, and he ſeeth all his goings.

22 There is no darkeneſſe nor ſhadow of death, that the workers of iniquitie might be hid therein.

23 For hee will not lay on man ſo much, that he ſhould [q] enter into iudgement with God.

24 Hee ſhall breake the mighty without [r] ſeeking, and ſhal ſet vp other in their ſtead.

25 Therfore ſhal he declare their [ſ] works: hee ſhall turne the [t] night, and they ſhall be deſtroyed.

26 Hee ſtriketh them as wicked men in the places of the [u] ſeers,

27 Becauſe they haue turned backe from him, and would not conſider all his wayes:

28 So that they haue cauſed the voyce of the poore to [x] come vnto him, and hee hath heard the crie of the afflicted.

29 And when hee giueth quietneſſe, who can make trouble? and when hee hideth his face, who can behold him, whether it be vpon nations, or vpon a man onely?

30 Becauſe the [y] hypocrite doth reigne, and becauſe the people are ſnared.

31 Surely it appertaineth vnto God [z] to ſay, I haue pardoned, I will not deſtroy.

32 [a] But if I ſee not, teach thou me: if I haue done wickedly, I will doe no more.

33 Will hee performe the thing through [b] thee? for thou haſt reprooued [c] it, becauſe

[n] A ſingular man, and as one choſen out of a thouſand, which is able to declare the great mercies of God vnto ſinners: wherein mans righteouſnes ſtandeth, which is through the iuſtice of Ieſus Chriſt and faith therein.

[o] He ſheweth that it is a ſure token of Gods mercie toward ſinners, when he cauſeth his word to be preached vnto them.

[p] That is, the miniſter ſhall by the preaching of the word pronounce vnto him the forgiueneſſe of his ſinnes.

[q] He ſhall feele Gods fauour and reioyce: declaring hereby, wherein ſtandeth the true ioy of the faithfull: and that God will reſtore him to health of body, which is a token of his bleſſing.

[r] God will forgiue his ſinnes, and accept him as iuſt.

[ſ] That is, done wickedly.

[t] But my ſinne hath bene the cauſe of Gods wrath toward me.

[u] God will forgiue the penitent ſinner.

[x] Meaning, oft times, euen as oft as a ſinner doth repent.

[y] If thou doubt of any thing, or ſee occaſion to ſpeake againſt it.

[z] That is, to ſhew thee wherein mans iuſtification conſiſteth.

[a] Which are eſteemed wiſe of the world.

[b] Let vs examine the matter vprightly.

[c] That is, hath afflicted me without meaſure.

[d] Should I ſay, I am wicked, being an innocent?

[e] I am ſorer puniſhed, then my ſinne deſerueth.

[f] Which is compelled to receiue the reproch & ſcornes of many for his fooliſh words.

[g] Meaning, that Iob was like to the wicked, becauſe he ſeemed not to glorifie God and ſubmit himſelfe to his iudgements.

[h] He wreſteth Iobs words, who ſayd that Gods children are ofttimes puniſhed in this world, and the wicked go free.

[i] That is, liue godly, as Gene. 5. 22.

* Chap. 36. 23.

[k] To deſtroy him.

[l] The breath of life which he gaue man.

[m] If God were not iuſt, how could he gouerne the world?

[n] If man of nature feare to ſpeake euill of ſuch as haue power, then much more ought they to be afraid to ſpeake euill of God.

[o] When they looke not for it.

[p] The meſſengers or viſitation that God ſhall ſend.

[q] God doth not afflict man aboue meaſure, ſo that he ſhould haue occaſion to contend with him.

[r] For all his creatures are at hand to ſerue him, ſo that he needeth not to ſeeke for any other army.

[ſ] Make them manifeſt that they are wicked.

[t] Declare the things that are hid.

[u] Meaning, openly in the ſight of all men.

[x] By their cruelty and extortion.

[y] When tyrants ſit in the throne of iuſtice, which vnder pretence of executing iuſtice, are but hypocrites and oppreſſe the people, it is a ſigne that God hath drawen back his countenance and fauour from that place.

[z] Only it belongeth to God to moderate his corrections, and not vnto man.

[a] Thus Elihu ſpeaketh in the perſon of God, as it were mocking Iob, becauſe he would bee wiſer then God.

[b] Will God vſe thy counſell in doing his workes?

[c] Thus he ſpeaketh in the perſon of God, as though Iob ſhould chuſe and refuſe affliction at his pleaſure.

that thou haſt choſen, and not I: now ſpeake what thou knoweſt.

34 Let men of vnderſtanding tel me, and let a wiſe man hearken vnto me.

35 Iob hath not ſpoken of knowledge, neither were his wordes according to wiſedome.

36 I deſire that Iob may be [d] tried, vnto the ende touching the anſweres for wicked men.

37 For he [e] addeth rebellion vnto his ſin: he clappeth his hands among vs, and multiplieth his words againſt God.

CHAP. XXXV.

6 Neither doeth godlineſſe profit, or vngodlineſſe hurt God, but man. 13 The wicked cry vnto God, and are not heard.

ELihu ſpake moreouer, and ſayd,

2 Thinkeſt thou this right, that thou haſt ſayde, I am [a] more righteous then God?

3 For thou haſt ſayd, What profiteth it thee, and what auaileth it mee, to purge mee from my ſinne?

4 Therefore will I anſwere thee, and thy [b] companions with thee.

5 Looke vnto the heauen, and ſee, and behold the [c] clouds which are higher then thou.

6 If thou ſinneſt, what doeſt thou [d] againſt him, yea, when thy ſinnes be many, what doeſt thou vnto him?

7 If thou be righteous, what giueſt thou vnto him? or what receiueth hee at thine hand?

8 Thy wickedneſſe may hurt a man as thou art: and thy righteouſneſſe may profite the ſonne of man.

9 They cauſe many that are oppreſſed to [e] crie, which crie out for the violence of the mighty.

10 But none ſayeth, Where is God that made me, which giueth ſongs in the night?

11 Which teacheth vs more then the beaſts of the earth, and giueth vs more wiſdome then the foules of the heauen.

12 Then they cry becauſe of the violence of the wicked, but [f] he anſwereth not.

13 Surely God wil not heare vanity, neither will the Almightie regard it.

14 Although thou ſayeſt to God, Thou wilt not regard it, [g] yet iudgement is before him: truſt thou in him.

15 But now becauſe his anger hath not viſited, nor called to count the euil with great extremitie,

16 Therefore Iob [h] openeth his mouth in vaine, and multiplieth wordes without knowledge.

CHAP. XXXVI.

1 Elihu ſheweth the power of God, 6 and his iuſtice: 9 And wherefore he puniſheth. 13 The propertie of the wicked.

ELihu alſo proceeded and ſayd,

2 Suffer me a little, and I will inſtruct thee: for I haue yet to ſpeake on Gods behalfe.

3 I will fetch [a] my knowledge afarre off, and will attribute righteouſneſſe vnto my Maker.

4 For truely my words ſhall not be falſe, and he that is [b] perfit in knowledge, ſpeaketh with thee.

5 Behold, the mightie God caſteth away none that is [c] mightie and valiant of courage.

6 [d] He maintaineth not the wicked, but he giueth iudgement to the afflicted.

7 He withdraweth not his eyes from the righteous, but they are with [e] Kings in the throne, where he placeth them for euer: thus they are exalted.

8 And if they be bound in fetters and tied with the cords of affliction,

9 Then will he ſhew them their [f] worke and their ſinnes, becauſe they haue bene proud.

10 He openeth alſo their eare to diſcipline, and commaundeth them that they returne from iniquitie.

11 *If they obey and ſerue him, they ſhall end their dayes in proſperitie, and their yeeres in pleaſures.

12 But if they will not obey, they ſhall paſſe by the ſword, and periſh [g] without knowledge.

13 But the hypocrites [h] of heart increaſe the wrath: for they [i] call not when he bindeth them.

14 Their ſoule dieth in [k] youth, and their life among the whoremongers.

15 He deliuereth the poore in his affliction, and openeth their eare in trouble.

16 Euen ſo would he haue taken thee out of the ſtrait place into a broad place and not ſhut vp beneath: and [l] that which reſteth vpon thy table, had bene full of fat.

17 But thou art full of the [m] iudgement of the wicked, though iudgement and equitie maintaine all things.

18 [n] For Gods wrath is, leſt he ſhould take thee away in thine abundance: for no multitude of gifts can deliuer thee.

18 Will he regard thy riches? hee regardeth not golde, nor all them that excell in ſtrength.

20 [o] Be not carefull in the night, how he deſtroyeth the people out of their place.

21 Take thou heede: looke not to [p] iniquitie: for thou haſt choſen it rather then affliction.

22 Beholde, God exalteth by his power: what teacher is like him?

23 Who hath appointed to him his way? or who can ſay, Thou haſt done wickedly?

24 Remember that thou magnifie his worke, which men behold.

25 All men ſee it, and men beholde it [q] afarre off.

26 Beholde, God is excellent, [r] and wee know him not, neither can the number of his yeeres be ſearched out.

27 When

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d That he may ſpeake as much as he can, that we may anſwere him and all the wicked that ſhall vſe ſuch arguments.

e He ſtandeth ſtubburnly in the maintenance of his cauſe.

a Iob neuer ſpake theſe words: but becauſe he mainteined his innocency, it ſeemed as though hee would ſay, that God tormented him without iuſt cauſe.

b Such as are in the like errour.

c If thou canſt not controll the clouds, wilt thou preſume to inſtruct God?

d Neither doeth thy ſin hurt God, nor thy iuſtice profit him: for he will be glorified without thee.

e The wicked may hurt man & cauſe him to cry, who if he ſought to God, which ſendeth comfort, ſhould be deliuered.

f Becauſe they pray not in faith as feeling Gods mercies.

g God is iuſt, howſoeuer thou iudgeſt of him.

h For if he did puniſh thee as thou deſerueſt, thou ſhouldeſt not be able to open thy mouth.

a He ſheweth that when wee ſpeake of God, we muſt lift our ſpirits more hie then our naturall ſenſe is able to reach.

b Thou ſhalt perceiue that I am a faithfull inſtructer, and that I ſpeake to thee in the name of God.

c Strong & conſtant, & of vnderſtanding: for theſe are the gifts of God, & he loueth them in man: but foraſmuch as God puniſhed now Iob, it is a ſigne that theſe are not in him.

d Therefore he will not preſerue the wicked: but to the humble & afflicted heart he will ſhew grace.

e He preferreth the godly to honour.

f He will moue their hearts to feele their ſinnes, that they may come to him by repentance, as he did Manaſſeh.

*Iſa.1.19.

g That is, in their folly or obſtination, and ſo ſhall be cauſe of their own deſtruction.

h Which are maliciouſly bent againſt God, and flatter themſelues in their vices.

i When they are in affliction, they ſeeke not to God for ſuccour, as Aſa, 2.Chro,16.12. Reu.16.11.

k They die of ſome vile death, and that before they come to age.

l If thou hadſt bene obedient to God, he would haue brought thee to libertie and wealth.

m Thou art altogether after the maner of the wicked: for thou doeſt murmure againſt the iuſtice of God. n God doth puniſh thee, leſt thou ſhouldeſt forget God in thy wealth, and ſo periſh. o Bee not thou curious in ſeeking the cauſes of Gods iudgements, when he deſtroyeth any. p And ſo murmure againſt God through impatiencie. q The workes of God are ſo manifeſt, that a man may ſee them afarre off, and know God by the ſame. r Our infirmitie hindreth vs ſo, that we cannot attaine to the perfit knowledge of God.

27 When he reſtraineth the drops of water, the raine [ſ] powreth downe by the vapour thereof,

28 Which raine the cloudes doe drop and let fall abundantly vpon man.

29 Who can knowe the diuiſions of the cloudes, and the thunders of his [t] tabernacle?

30 Beholde, he ſpreadeth his light vpon [u] it, and couereth the [x] bottome of the ſea.

31 For thereby hee iudgeth [y] the people, and giueth meate abundantly.

32 He couereth the light with the clouds, and commandeth them to goe [z] againſt it.

33 [a] His companion ſheweth him thereof, and there is anger in riſing vp.

[ſ] That is, the raine commeth of thoſe droppes of water, which he keepeth in the cloudes.

[t] Meaning, of the clouds, which he calleth the Tabernacle of God.

[u] Vpon the cloude.

[x] That men can not come to the knowledge of the ſprings thereof.

[y] Hee ſheweth that the raine hath double vſe: the one that it declareth Gods iudgements, when it doeth ouerflow any places, and the other that it maketh the land fruitfull.

[z] That is, one cloud to daſh againſt another.

[a] The cold vapour ſheweth him: that is, the cloude of the hote exhalation, which being taken in the cold cloud, mounteth vp toward the place where the fire is, and ſo anger is ingendred: that is, noiſe and thunder claps.

CHAP. XXXVII.

2 Elihu prooueth that the vnſearchable wiſedome of God is maniſeſt by his works, 4 as by the thunders, 6 the ſnow, 9 the whirlewinde, 11 and the raine.

AT this alſo my heart is [a] aſtonied, and is moued out of his place.

2 Heare the [b] ſound of his voyce, and the noiſe that goeth out of his mouth.

3 He directeth it vnder the whole heauen, and his light vnto the ends of the world.

4 After it a noiſe ſoundeth: he thundreth with the voice of his maieſty, and he wil not ſtay [c] them when his voyce is heard.

5 God thundreth marueilouſly with his voyce: he worketh great things, which wee know not.

6 For he ſaith to the ſnow, Be thou vpon the earth: [d] likewiſe to the ſmall raine and to the great raine of his power.

7 With the force thereof he [e] ſhutteth vp euery man, that all men may knowe his works.

8 Then the beaſts goe into the den, and remaine in their places.

9 The whirlewind commeth out of the South, and the cold from the [f] Northwind.

10 At the breath of God the froſt is giuen, and the breadth of the waters [g] is made narow.

11 He maketh alſo the clouds to [h] labour, to water the earth, and ſcattereth the cloud of [i] his light.

12 And it is turned about by his gouernment, that they may doe whatſoeuer he commandeth them vpon the whole world:

13 Whether it be for [k] puniſhment, or for his land, or of mercy, he cauſeth it to come.

14 Hearken vnto this, O Iob; ſtand and conſider the wondrous works of God.

[a] At the marueiling of the thunder and lightnings: whereby hee declareth that the faithfull are liuely touched with the maieſtie of God, when they behold his works.

[b] That is, the thunder, whereby he ſpeaketh to men to waken their dulneſſe, & to bring them to the conſideration of his workes.

[c] Meaning, the raines and thunders.

[d] So that neither ſmall raine nor great, ſnow nor any thing els commeth without Gods appointment.

[e] By raines and thunders God cauſeth men to keepe themſelues within their houſes.

[f] In Ebrew it is called the ſcattering winde, becauſe it driueth away the cloudes, and purgeth the aire.

[g] That is, frozen vp and dried.

[h] Gather the vapours and moue to and fro to water the earth.

[i] That is, the cloud that hath lightning in it.

[k] Raine, cold, heate, tempeſts and ſuch like are ſent of God, either to puniſh man or to profit the earth, or to declare his fauour toward man, as Chap. 36 31.

15 Didſt thou know when God diſpoſed them, and cauſed the [l] light of his cloud to to ſhine?

16 Haſt thou knowen the [m] variety of the cloud, and the wondrous works of him that is perfit in knowledge?

17 Or how thy clothes are [n] warme, when he maketh the earth quiet through ẏ South wind?

18 Haſt thou ſtretched out the heauens, which are ſtrong, and as a molten [o] glaſſe?

19 Tell vs what we ſhall ſay vnto him: for wee cannot diſpoſe our matter becauſe of [p] darkeneſſe.

20 Shall it be [q] told him when I ſpeake? or ſhall man ſpeake when hee ſhall bee [r] deſtroyed?

21 And now men ſee not the light, [ſ] which ſhineth in the cloudes, but the wind paſſeth and clenſeth them.

22 The [t] brightneſſe commeth out of the North: the praiſe thereof is to God, which is terrible.

23 It is the Almightie: we cannot find him out: hee is excellent in power and iudgement, and abundant in iuſtice: he [u] afflicteth not.

24 Let men therefore feare him: for hee will not regard any that are wiſe in their owne conceit.

[l] That is, the lightening to breake foorth in the clouds?

[m] Which is ſometime changed into raine, or ſnow, or haile, or ſuch like.

[n] Why thy clothes ſhould keepe thee warme, whē the South winde bloweth, rather then when any other winde bloweth?

[o] For their cleereneſſe.

[p] That is, our ignorance: ſignifying that Iob was ſo preſumptuous that hee would controll the workes of God.

[q] Hath God need that any ſhould tell him when man murmureth againſt him?

[r] If God would deſtroy a man, ſhould hee repine?

[ſ] The cloud ſtoppeth the ſhining of the ſunne, that man cannot ſee it till the winde haue chaſed away the cloude: and if man bee not able to attaine to the knowledge of theſe things, how much leſſe of Gods iudgements?

[t] In Hebrew, gold: meaning faire weather and cleare as gold.

[u] Meaning, without cauſe.

CHAP. XXXVIII.

God ſpeaketh to Iob, and declareth the weakeneſſe of man in the conſideration of his creatures, by whoſe excellencie the power, iuſtice, and prouidence of the Creator is knowen.

THen anſwered the Lord vnto Iob out of the [a] whirlewind, and ſaid,

2 Who is this that [b] darkeneth the counſell by words without knowledge?

3 Gird vp now thy loynes like a man: I [c] will demaund of thee, and declare thou vnto me.

4 Where waſt thou when I layed the [d] foundatious of the earth? declare, if thou haſt vnderſtanding,

5 Who hath layed the meaſures thereof, if thou knoweſt: or who hath ſtretched the line ouer it:

6 Wherupon are the foundations thereof ſet: or who layd the corner ſtone thereof:

7 When the ſtars of the morning [e] prayſed me together, and all the [f] children of God reioyced:

8 Or who hath ſhutte vp the ſea with doores, when it iſſued and came foorth as out of the wombe:

9 When I made the clouds as a couering

[a] That his words might haue greater maieſtie, and that Iob might know with whom he had to doe.

[b] Which by ſeeking out the ſecret counſell of God by mans reaſon, maketh it more obſcure, and ſheweth his owne folly.

[c] Becauſe he had wiſhed to diſpute with God, Chap. 13 3. God reaſoneth with him to declare his raſhneſſe.

[d] Seeing he could not iudge of thoſe things, which were done ſo long before hee was borne, hee was not able to comprehend all Gods works: much leſſe the ſecret cauſes of his iudgements.

[e] The ſtarres and dumbe creatures are ſayd to prayſe God, becauſe his power, wiſedome and goodneſſe is maniſeſt and knowen therein.

[f] Meaning, the Angels.

thereof, and darkeneſſe as the [g] ſwadling bands thereof:

10 When I eſtabliſhed my commandement vpon it, and ſet barres and doores,

11 And ſayd, Hitherto ſhalt thou come, but no farther, and here [h] ſhall it ſtay thy proud waues.

12 Haſt thou commanded the [i] morning ſince thy dayes? haſt thou cauſed the morning to know his place,

13 That it might take hold of the corners of the earth, and that the wicked might be [k] ſhaken out of it?

14 It is turned as clay to faſhion, [l] and all ſtand vp as a garment.

15 And from the wicked their light ſhall be taken away, & the hie arme ſhalbe broken.

16 Haſt thou entred into the bottoms of the ſea? or haſt thou walked to ſeeke out the [m] depth?

17 Haue the gates of death bene opened vnto thee? or haſt thou ſeene the gates of the ſhadow of death?

18 Haſt thou perceiued the breadth of the earth? tell if thou knoweſt all this.

19 Where is the way where light dwelleth? and where is the place of darkeneſſe,

20 That thou [n] ſhouldeſt receiue it in the bounds therof, and that thou ſhouldeſt know the paths to the houſe thereof?

21 Kneweſt thou it, becauſe thou waſt then borne, and becauſe the number of thy dayes is great?

22 Haſt thou entred into the treaſures of the ſnow? or haſt thou ſeene the treaſures of the haile,

23 Which I haue [o] hid againſt the time of trouble, againſt the day of warre and battell?

24 By what way is the light parted, which ſcattereth the Eaſt winde vpon the earth?

25 Who hath diuided the ſpowtes for the raine? or the way for the lightning of the thunders,

26 To cauſe it to raine on the earth where no man is, and in the wilderneſſe where there is no man,

27 To fulfill the wilde and waſte place, and to cauſe the bud of the herbe to ſpring foorth?

28 Who is the father of the raine? or who hath begotten the drops of the dew?

29 Out of whoſe wombe came the yce? who hath engendred the froſt of the heauen?

30 The waters are hid [p] as with a ſtone: and the face of the depth is frozen.

31 Canſt thou reſtraine the ſweete influences of [q] the Pleiades? or looſe the bands of [r] Orion?

32 Canſt thou bring foorth [s] Mazzaroth in their time? canſt thou alſo guide [t] Arcturus with his ſonnes?

33 Knoweſt thou the courſe of heauen, or canſt thou ſet [u] the rule thereof in the earth?

34 Canſt thou lift vp thy voyce to the cloudes, that the abundance of water may couer thee?

35 Canſt thou ſend the lightnings that they may walke, and ſay vnto thee, Loe, here we are?

36 Who hath put wiſedome in the [x] reines? or who hath giuen the heart vnderſtanding?

37 Who can number the clouds by wiſedome? or who can cauſe to ceaſe the [y] bottels of heauen,

38 When the earth groweth into hardneſſe, [z] and the clots are faſt together?

CHAP. XXXIX.

1 The bountie and prouidence of God, which extendeth euen to the yong rauens, giueth man full occaſion to put his confidance in God. 37 Iob confeſſeth and humbleth himſelfe.

Wilt [a] thou hunt the praye for the Lyon? or fill the appetite of the Lyons whelpes,

2 When they couch in their places, and remaine in the couert to lie in waite?

3 Who prepareth for the rauen his meat, when his birds [b] cry vnto God, wandering for lacke of meate?

4 Knoweſt thou the time when the wilde goates bring foorth young? or doeſt thou marke when the [c] hindes doe calue?

5 Canſt thou number the moneths that they [d] fulfill? or knoweſt thou the time when they bring forth?

6 They bowe themſelues: they [e] bruiſe their yong, and caſt out their ſorowes.

7 Yet their yong ware [f] fat, and grow vp with corne: they goe foorth and returne not vnto them.

8 Who hath ſet the wild aſſe at liberty? or who hath looſed the bonds of the wilde aſſe?

9 It is I which haue made the wilderneſſe his houſe, and the [f] ſalt places his dwellings.

10 He derideth the multitude of the city: he heareth not the cry of the driuer.

11 Hee ſeeketh out the mountaine for his paſture, and ſearcheth after euery greene thing.

12 Will the Unicorne [g] ſerue thee? or will he tary by thy crib?

13 Canſt thou binde the Unicorne with his band to labour in the furrow? or will he plow the valleyes after thee?

14 Wilt thou truſt in him, becauſe his ſtrength is great, and caſt off thy labour vnto him?

15 Wilt thou beleeue him, that he wil bring home thy ſeed, and gather it vnto thy barne?

16 Haſt thou giuen the pleaſant wings vnto the peacocks? or wings and feathers vnto the oſtrich?

17 Which leaueth his egges in the earth, and maketh [h] them hote in the duſt,

18 And forgetteth that the foote might ſcatter them, or that the wilde beaſt might breake them.

19 Hee ſheweth himſelfe cruell vnto his yong ones, as they were not his, and is without feare, as if he trauailed [i] in vaine.

20 For God hath depriued him of [k] wiſdome, and hath giuen him no part of vnderſtanding.

21 When [l] time is, hee mounteth on hie: he mocketh the horſe and his rider.

22 Haſt thou giuen the horſe ſtrength? or

[g] As though the great ſea were but as a litle babe in the hands of God to turne to & fro.

[h] That is, Gods decree and commandement, as verſ.10.

[i] To wit, to riſe, ſince thou waſt borne.

[k] Who hauing in the night bene giuen to wickedneſſe, cannot abide the light, but hide themſelues.

[l] The earth which ſeemed in the night to haue no forme, by the riſing of the ſunne is as it were created anew, and all things therin clad with new beauty.

[m] If thou art not able to ſeeke out the depth of the ſea, how much leſſe art thou able to comprehend the counſell of God?

[n] That thou mighteſt appoint it his way and limits.

[o] To puniſh mine enemies with them, as Exod.9.18. Ioſh.10.11.

[p] The yce couereth it, as though it were paued with ſtone.

[q] Which ſtarres ariſe when the ſunne is in Taurus, which is the ſpring time, and bring flowres.

[r] Which ſtarre bringeth in winter.

[s] Certaine ſtarres ſo called: ſome thinke they were the twelue ſignes.

[t] The North ſtarre, with thoſe that are about him?

[u] Canſt thou cauſe the heauenly bodies to haue any power ouer the earthly bodies?

[x] In the ſecret parts of man.

[y] That is, the cloudes wherein the water is conteined as in bottels.

[z] For when God doeth not open theſe bottels, the earth commeth to this inconuenience.

[a] After he had declared Gods workes in the heauens, hee ſheweth his marueilous prouidence in earth, euen toward the bruite beaſts.

[b] Reade Pſalme 147.9.

[c] He chiefly maketh mention of wilde goates and hindes, becauſe they bring forth their yong with moſt difficultie.

[d] That is, how long they goe with yong?

[e] They bring forth with great difficultie.

[f] That is, the barren ground where no good fruits grow.

[g] Is it poſſible to make the Vnicorne tame? ſignifying, that if man cannot rule a creature, that it is much more impoſſible that he ſhould appoynt the wiſedome of God, whereby he gouerneth all the world.

[h] They write that the oſtrich couereth her egges in the ſand, and becauſe the countrey is hote, and the ſunne ſtill keepeth them warme, they are hatched.

[i] If he ſhould take care for them.

[k] That is, to haue a care and naturall affection toward his yong.

[l] When the yong oſtrich is growen vp, ſhe outrunneth the horſe.

couered his necke with [m] neying?

23 Haſt thou made him afrayde as the graſhopper? his ſtrong neying is fearfull.

24 He [n] diggeth in the valley, and reioyceth in his ſtrength: he goeth foorth to meete the harneſſed man.

25 He mocketh at feare, & is not afrayde, and turneth not backe from the ſword,

26 Though the quiuer rattle againſt him, the glittering ſpeare and the ſhield.

27 He [o] ſwalloweth the ground for fierceneſſe and rage, and hee beleeueth not that it is the noyſe of the trumpet.

28 He ſayeth among the trumpets, Ha, ha: he ſmelleth the battell afarre off, and the noyſe of the captaines, and the ſhouting.

29 Shall the hauke flie by thy wiſedome, ſtretching out his wings toward the [p] South?

30 Doeth the eagle mount vp at thy commandement, or make his neſt on hie?

31 She abideth & remaineth in the rocke, euen vpon the top of the rocke, & the tower.

32 From thence ſhe ſpieth for meate, and her eyes behold afarre off.

33 His young ones alſo ſucke vp blood: and where the ſlaine are, there is ſhe.

34 Moreouer the Lord ſpake vnto Iob, and ſayd,

35 Is this to [q] learne, to ſtriue with the Almightie? he that reprooueth God, let him anſwere to it.

36 ¶ Then Iob anſwered ẏ Lord, ſaying,

37 Behold, I am [r] vile: what ſhall I anſwere thee? I will lay mine hand vpon my mouth.

38 Once haue I ſpoken, but I will anſwere no more, yea twiſe, but I wil proceede no further.

CHAP. XL.

2 How weake mans power is, being compared to the workes of God: 10 Whoſe power appeareth in the creation, and gouerning of the great beaſts.

AGaine, the Lorde anſwered Iob out of the * whirlewind, and ſayd,

2 Gird vp now thy loynes like a man: I will demaund of thee, and declare thou vnto me.

3 Wilt thou diſanull [a] my iudgement? or wilt thou condemne me, that thou mayeſt be iuſtified?

4 Or haſt thou an arme like God? or doeſt thou thunder with a voyce like him?

5 Decke thy ſelfe now with [b] maieſtie and excellencie, and aray thy ſelfe with beautie and glory.

6 Caſt abroad the indignation of thy wrath, and behold euery one that is proud, and abaſe him.

7 Looke on euery one that is arrogant, and bring him lowe: and deſtroy the wicked in their place.

8 Hide them in the duſt together, and binde [c] their faces in a ſecret place.

9 Then will I confeſſe vnto thee alſo, that thy right hand can [d] ſaue thee.

10 ¶ Behold now [e] Behemoth, (whom I made [f] with thee) which eateth [g] graſſe as an oxe.

[m] That is, giuen him courage? which is meant by neying and ſhaking his mane: for with his breath he couereth his necke.

[n] He beateth with his hoofe.

[o] He ſo riddeth the ground, that it ſeemeth nothing vnder him.

[p] That is, when colde commeth, to flie into the warme countreys.

[q] Is this the way for a man that will learne, to ſtriue with God? which thing he reproueth in Iob.

[r] Whereby he ſheweth that he repented, and deſired pardon for his faults.

Chap. 38.1.

[a] Signifying, that they that iuſtifie themſelues, condemne God as iniuſt.

[b] Meaning, that theſe were proper vnto God, and belonged to no man.

[c] Cauſe them to die if thou canſt.

[d] Prouing hereby that whoſoeuer attributeth to himſelfe power and abilitie to ſaue himſelfe, maketh himſelfe God.

[e] This beaſt is thought to be the elephant, or ſome other, which is vnknowen.

[f] Whom I made as wel as thee.

[g] This commendeth the prouidence of God toward man: for if he were giuen to deuoure as a lyon, nothing were able to reſiſt him or content him.

11 Beholde now, his ſtrength is in his loynes, & his force is in the nauil of his belly.

12 When he taketh pleaſure, his tayle is like a Cedar: the ſinewes of his ſtones are wrapt together.

13 His bones are like ſtaues of braſſe, and his ſmall bones like ſtaues of yron.

14 [h] He is the chiefe of the wayes of God: [i] he that made him, will make his ſword to approch vnto him.

15 Surely the mountains bring him forth graſſe, where all the beaſtes of the field play.

16 Lieth he vnder the trees in the couert of the reede and fennes?

17 Can the trees couer him with their ſhadow? or can the willowes of the riuer compaſſe him about?

18 Beholde, hee ſpoyleth the riuer, [k] and haſteth not: he truſteth that he can draw vp Iorden into his mouth.

19 He taketh it with his eyes, & thruſteth his noſe through whatſoeuer meeteth him.

20 ¶ Canſt thou draw out [l] Liuiathan with an hooke, and with a line which thou ſhalt caſt downe vnto his tongue?

21 Canſt thou caſt an hooke into his noſe? canſt thou pierce his iawes with an angle?

22 Will hee make many [m] prayers vnto thee, or ſpeake thee faire?

23 Will he make a couenant with thee? and wilt thou take [n] him as a ſeruant for euer?

24 Wilt thou play with him, as with a bird? or wilt thou bind him for thy maides?

25 Shall the companions banquet with him? ſhall they diuide him among the merchants?

26 Canſt thou fill the baſket with his ſkinne? or the fiſh panier with his head?

27 Lay thine hand vpon him: remember [o] the battell, and doe no more ſo.

28 Behold, [p] his hope is in vaine, for ſhal not one periſh euen at the ſight of him?

CHAP. XLI.

1 By the greatneſſe of this monſter Liuiathan, God ſheweth his greatneſſe, and his power, which nothing can reſiſt.

NOne is ſo fierce that dare ſtirre him vp. Who is he then ẏ can ſtand before me?

2 Who hath preuented me that I ſhould [b] make an ende? All vnder heauen is mine.

3 I will not keepe ſilence concerning [c] his partes, nor his power, nor his comely proportion.

4 Who can diſcouer the face [d] of his garment? or who ſhall come to him with a double [e] bridle?

5 Who ſhal [f] open the doores of his face? his teeth are fearefull round about.

6 The maieſtie of his ſcales is like ſtrong ſhields, and are ſure ſealed.

7 One is ſet to another, that no winde can come betweene them.

8 One is ioyned to another: they ſticke together, that they cannot be ſundred.

9 His neeſings [g] make the light to ſhine, and his eyes are like the eye lids of the morning.

10 Out of his mouth goe lampes, and ſparkes of fire leape out.

11 Out of his noſthrils commeth out ſmoke,

[h] He is one of the chiefeſt workes of God among the beaſts.

[i] Though man dare not come neere him, yet God can kill him.

[k] He drinketh at leaſure, and feareth no body.

[l] Meaning, the whale.

[m] Becauſe he feareth leſt thou ſhouldeſt take him.

[n] To doe thy buſineſſe, and be at thy commandement?

[o] If thou once conſider the danger, thou wilt not meddle with him.

[p] To wit, that truſteth to take him.

[a] If none dare ſtand againſt a whale, which is but a creature, who is able to compare ẇ God the Creator?

[b] Who hath taught me to accompliſh my worke?

[c] The parts and members of the whale.

[d] That is, who dare pull off his skinne?

[e] Who dare put a bridle in his mouth?

[f] Who dare look in his mouth?

[g] That is, caſteth out flames of fire.

as out of a boyling pot or caldron.

12 His breath maketh the coales burne: for the flame goeth out of his mouth.

13 In his necke remaineth ſtrength, and [h] labour is reiected before his face.

14 The members of his body are ioined: they are ſtrong in themſelues, and cannot be moued.

15 His heart is as ſtrong as a ſtone, and as hard as the nether milſtone.

16 The mighty are afraid of his maieſty, and for feare they faint in themſelues.

17 When the ſword doth touch him, hee will not riſe vp, nor for the ſpeare, dart nor harbergion.

18 He eſteemeth yron as ſtraw, and braſſe as rotten wood.

19 The archer cannot make him flee: the ſtones of the ſling are turned into ſtubble vnto him.

20 The darts are counted as ſtraw: and he laugheth at the ſhaking of the ſpeare.

21 Sharpe ſtones [i] are vnder him, and he ſpreadeth ſharpe things vpon the mire.

22 He maketh the depth to [k] boyle like a pot, & maketh the ſea like a pot of oyntment.

23 He maketh a path to [l] ſhine after him: one would thinke yͤ depth as an hoare head.

24 In the earth there is none like him: he is made without feare.

25 He beholdeth [m] all hie things: he is a King ouer all the children of pride.

h Nothing is painefull or hard vnto him.

i His ſkin is ſo hard that he lieth with as great eaſe on the ſtones, as in the mire.

k Either he maketh the ſea to ſeeme as it boiled by the wallowing, or els hee ſpouteth water in ſuch abundance, as it would ſeeme that yͤ ſea boiled.

l That is, a white froth and ſhining ſtreame before him.

m He deſpiſeth all other beaſtes and monſters, & is the proudeſt of all others.

CHAP. XLII.

6 The repentance of Iob. 9 He prayeth for his friends. 12 His goods are reſtored double vnto him. 13 His children, age, and death.

Then Iob anſwered the Lord, and ſayd,

2 I knowe that thou canſt doe all things, and that there is no [a] thought hid from thee.

3 Who is he that hideth counſel without [b] knowledge? therefore haue I ſpoken that I vnderſtood not, euen things too wonderfull for me, [c] and which I knew not.

4 Heare, I beſeech thee, & I will ſpeake: I will demaund of thee, [d] and declare thou vnto me.

5 I haue [e] heard of thee by the hearing of the eare, but now mine eye ſeeth thee.

6 Therefore I abhorre my ſelfe, and repent in duſt as aſhes.

7 ¶ Now after that the Lord had ſpoken theſe wordes vnto Iob, the Lord alſo ſayd vnto Eliphaz the Temanite, My wrath is kindled againſt thee, and againſt thy two friends: for yee haue not ſpoken of mee the thing that is [f] right, like my ſeruant [g] Iob.

8 Therefore take vnto you now ſeuen bullocks, and ſeuen rammes, and goe to my ſeruant Iob, and offer vp for your ſelues a burnt offering, and my ſeruant Iob ſhall [h] pray for you: for I will accept him, leaſt I ſhould put you to ſhame, becauſe ye haue not ſpoken of me the thing which is right, like my ſeruant Iob.

9 So Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite went, and did according as the Lord had ſayd vnto them, and the Lord accepted Iob.

10 ¶ Then the Lord turned the [i] captiuitie of Iob, when he prayed for his friends: alſo the Lord gaue Iob twiſe ſo much as hee had before.

11 Then came vnto him all his [k] brethren, and all his ſiſters, and all they that had bene of his acquaintance before, & did eate bread with him in his houſe, and had compaſſion of him, and comforted him for all the euill, that the Lord brought vp vpon him, and euery man gaue him a ‖ piece of money, and euery one an earering of golde.

12 So the Lord bleſſed the laſt dayes of Iob more then the firſt: for he had [l] fourteene thouſand ſheepe, and ſixe thouſand camels, and a thouſand yoke of oxen, & a thouſand ſhe aſſes.

13 Hee had alſo ſeuen ſonnes, and three daughters.

14 And hee called the name of one [m] Iemimah, and the name of the ſecond [n] Keziah, and the name of the third [o] Keren-happuch.

15 In all the land were no women found ſo faire as the daughters of Iob, and their father gaue them inheritance among their brethren.

16 And after this liued Iob an hundreth and forty yeeres, and ſaw his ſonnes, and his ſonnes ſonnes, euen foure generations.

17 So Iob died, being old, & ful of dayes.

f You tooke in hand an euill cauſe, in that you condemned him by his outward afflictions, & not comforted him with my mercies.

g Who had a good cauſe, but handled it euill.

h When you haue reconciled your ſelues to him for the faults that you haue committed againſt him, hee ſhall pray for you, and I will heare him.

i He deliuered him out of the affliction wherein he was.

k That is, all his kindred, reade Chap. 19.13.

‖ *Or, lambe, or money ſo marked.*

l God made him twiſe ſo rich in cattell as he was afore, and gaue him as many children as he had taken from him.

m That is, of long life, or beautifull as the day.

n As pleaſant as Caſſia, or ſweete ſpice.

o That is, the horne of beauty.

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a No thought ſo ſecret, but thou doeſt ſee it, nor any thing that thou thinkeſt, but thou canſt bring it to paſſe.

b Is there any but I? for this God layd to his charge, cha. 38.2.

c I confeſſe herein mine ignorance, and that I ſpake I wiſt not what.

d He ſheweth that he will be Gods ſcholler to learne of him.

e I knew thee onely before by hearesay: but now thou haſt cauſed me to feele what thou art to me, that I may reſigne my ſelfe ouer vnto thee.

The * Pſalmes of Dauid.

* Or, praiſes, according to the Hebrewes: and were chiefly inſtituted to praiſe and giue thanks to God for his benefits. They are called the Pſalmes or Songs of Dauid, becauſe the moſt part were made by him.

THE ARGVMENT.

THis booke of Pſalmes is ſet foorth vnto vs by the holy Ghoſt, to be eſteemed as a moſt precious treaſure, wherein all things are contained that appertaine to true felicitie, aſwell in this life preſent as in the life to come. For the riches of true knowledge, and heauenly wiſedome are here ſet open for vs to take thereof moſt abundantly. If we would know the great and high maieſtie of God, here we may ſee the brightneſſe thereof ſhine moſt cleerely. If we would ſeeke his incomprehenſible wiſdome, here is the ſchoole of the ſame profeſſion. If we would comprehend his ineſtimable bountie, and approch neere thereunto, and fill our hands with that treaſure, here wee may haue a moſt liuely and comfortable taſte thereof. If wee would know wherein ſtandeth our ſaluation, and howe to attaine to life euerlaſting, heere is Chriſt our onely Redeemer and Mediatour moſt euidently deſcribed. The rich man may learne the true vſe of his riches. The poore man may find full contentation. He that will reioyce, ſhall knowe the true ioy, and how to keepe meaſure therein. They that are afflicted and oppreſſed, ſhall ſee wherein ſtandeth their comfort, and how they ought to prayſe God when hee ſendeth them deliuerance. The wicked and the perſecuters of the children of God ſhall ſee howe the hand of God is euer againſt them: and though he ſuffer them to proſper for a while, yet he brideleth them, in ſo much as they cannot touch an haire of ones head, except hee permit them, and how in the end their deſtruction is moſt miſerable. Briefly, here wee haue moſt preſent remedies againſt all temptations and troubles of minde and conſcience, ſo that being well practiſed herein, we may be aſſured againſt all dangers in this life, liue in the true feare & loue of God, and at length attaine to that incorruptible crowne of glory, which is layd vp for them that loue the comming of our Lord Ieſus Chriſt.

PSAL. I.

Whether it was Eſdras, or any other that gathered the Pſalmes into a booke, it ſeemeth he did ſet this Pſalme firſt in maner of a Preface, to exhort al godly men to ſtudy & meditate the heauenly wiſdome. For the effect hereof is, 1 *That they bee bleſſed, which giue themſelues wholy al their life to the holy Scriptures:* 4 *And that the wicked contemners of God, though they ſeeme for a while happy, yet at length ſhall come to miſerable deſtruction.*

BLeſſed is the man that doeth not walke in the [a] counſell of the wicked, nor ſtand in the way of ſinners, nor ſit in the ſeate of the ſcornefull:

2 But his delight is in the * Law of the Lord, and in his [b] Lawe doeth he meditate day and night.

3 For he ſhall be like a * tree planted by the riuers of waters, that wil bring forth her fruit in due ſeaſon: whoſe leafe ſhal not fade, ſo [c] whatſoeuer he ſhall doe, ſhall proſper.

4 [d] The wicked are not ſo, but as the chaffe, which the winde driueth away.

5 Therefore the wicked ſhall not ſtande in the [e] iudgement, nor ſinners in the aſſembly of the righteous.

6 For the Lord [f] knoweth the way of the righteous, and the way of the wicked ſhall periſh.

a When a man hath giuen once place to euil coũſel, or to his own concupiſcence, he beginneth to forget himſelfe in his ſinne, and ſo falleth into contempt of God, which contempt is called the ſeate of the ſcorners.

Deut.6.6. ioſh.1.8. prou.6.20.

b In the holy Scriptures.

Iere.17.8.

c Gods children are ſo moiſtened euer with his grace, that whatſoeuer commeth vnto them, tendeth to their ſaluation. d Though the wicked ſeeme to beare the ſwinge in this world, yet the Lord driueth them downe that they ſhall not riſe nor ſtand in the companie of the righteous. e But tremble when they feele Gods wrath. f Doeth approoue and proſper, like as not to know, is to reprooue and reiect.

PSAL. II.

1 *The Prophet Dauid reioiceth that notwithſtanding his enemies rage, yet God will continue his kingdome for euer, and aduance it euen to the end of the world,* 10 *and therefore exhorteth Kings & rulers, that they would humbly ſubmit themſelues vnder Gods yoke, becauſe it is in vaine to reſiſt God. Herein is figured Chriſts kingdome.*

WHy doe the [a] Heathen * rage, and the people murmure in vaine?

2 The Kings of the earth band themſelues, & the princes are aſſembled together againſt the Lord, and againſt his ‖ Chriſt.

3 [b] Let vs breake their bandes, and caſt their cordes from vs.

4 * But he that dwelleth in the heauē, ſhall laugh: the Lord ſhall haue them in deriſion.

5 [c] Then ſhal he ſpeake vnto them in his wrath, & vexe them in his ſore diſpleaſure, ſaying,

6 Euen I haue ſet my King vpon Zion mine holy mountaine.

7 I will declare the [d] decree: that is, the Lorde hath ſayd vnto mee, * Thou art my Sonne: this [e] day haue I begotten thee.

8 Aſke of mee, and I ſhall giue thee the heathen for thine inheritance, and the [f] ends of the earth for thy poſſeſſion.

9 * Thou ſhalt cruſh them with a ſcepter of yron, and breake them in pieces like a potters veſſell.

10 [g] Be wiſe now therefore, ye Kings: be learned ye Iudges of the earth.

11 Serue the Lord in feare, and reioice in trembling.

12 [h] Kiſſe the ſonne, leſt he be angry, & ye [i] periſh in the way, when his wrath ſhall ſuddenly burne: bleſſed are all that truſt in him.

a The conſpiracy of the Gentiles, the murmuring of the Iewes, and power of Kings cannot preuaile againſt Chriſt.

Acts.4.25.

‖ *Or, anointed.*

b Thus the wicked ſay, that they will caſt off the yoke of God, and of his Chriſt.

Prou.1.26. c Gods plagues will declare that in reſiſting his Chriſt, they fought againſt him.

d To ſhew that my vocation to the kingdome is of God.

Act.13.23,33. hebr.1.5.

e That is to ſay as touching mans knowledge, becauſe it was the firſt time that Dauid appeared to be elected of God. So it is applied to Chriſt in his firſt comming and manifeſtation to the world. f Not onely the Iewes, but the Gentiles alſo. *Reuel.2.27.* g He exhorteth all rulers to repent in time. h In ſigne of homage. i When the wicked ſhall ſay, Peace and reſt, ſeeming yet to be but in the midway of their purpoſes, then ſhall deſtruction ſuddenly come, 1. Theſ.5.3.

PSAL. III.

1 *Dauid driuen forth of his kingdom, was greatly tormented in minde for his ſinnes againſt God:* 4 *And therefore calleth vpon God, and waxeth bolde through his promiſes againſt the great railings and terrors of his enemies, yea againſt death it ſelfe, which he ſaw preſent before his eyes.* 7 *Finally, he reioyceth for the good ſucceſſe that God gaue him, and all the Church.*

¶ A Pſalme of Dauid, when he fled from his ſonne Abſalom.

LOrd, how are mine aduerſaries [a] increaſed? how many riſe againſt me?

2 Many ſay to my ſoule, There is no helpe for him in God. [b] Selah.

3 But thou Lord art a buckler for mee: my glory, and the lifter vp of my head.

4 I did cal vnto the Lord with my voice, and he heard mee out of his holy mountaine. Selah.

5 I layd me downe and ſlept, and roſe vp againe: for the Lord ſuſtained me.

6 I wil not be afraid for [c] ten thouſand of the people, that ſhould beſet me round about.

7 O Lord, ariſe: helpe me, my God: for thou haſt ſmitten all mine enemies vpon the cheeke bone: thou haſt broken the teeth of the wicked.

8 [d] Saluation belongeth vnto the Lord, and thy bleſſing is vpon thy people. Selah.

a This was a token of his ſtable faith, that for all his trouble, he had his recourſe to God.

b Selah here ſignifieth a lifting vp of the voice, to cauſe vs to conſider the ſentence as a thing of great importance.

c When he conſidered the truth of Gods promiſe, and tried the ſame, his faith increaſed marueilouſly.

d Be the danger neuer ſo great or many, yet God hath euer meanes to deliuer his.

PSAL. IIII.

1 *When Saul perſecuted him, he calleth vpon God, truſting moſt aſſuredly in his promiſe, & therfore boldly reprooueth his enemies, who wilfully reſiſted his dominion,* 7 *and finally preferreth the fauour of God before all worldly treaſures.*

¶ [a] To

¶ [a] To him that excelleth on Neginoth.
A Pſalme of Dauid.

HEare mee when I call, [b] O God of my righteouſneſſe: thou haſt ſet me at libertie, when I was [c] in diſtreſſe: haue mercy vpon me, and hearken vnto my prayer.

2 O ye [d] ſonnes of men, how long will ye turne my glory into ſhame, [e] louing vanitie, and ſeeking lyes? Selah.

3 For be yee ſure that the Lord hath choſen to himſelfe [f] a godly man: the Lord will heare when I call vnto him.

4 [g] Tremble, and ſinne not: examine your owne heart vpon your bed, and be [h] ſtil. Selah.

5 [i] Offer the ſacrifices of righteouſneſſe, and truſt in the Lord.

6 Many ſay, Who will ſhew vs any [k] good? but Lorde, lift vp the light of thy countenance vpon vs.

7 Thou haſt giuen me more ioy of heart, then they haue had, when their wheate and their wine did abound.

8 I will lay mee downe, and alſo ſleepe in peace: for thou Lord, [l] onely makeſt mee dwell in ſafetie.

a Among them that were appointed to ſing the Pſalmes, and to play on the inſtruments, one was appointed chiefe to ſet the tune, and to begin: who had the charge becauſe he was moſt excellent, and he beganne this Pſalme on the inſtrument called Neginoth, or in a tune ſo called.
b Thou that art the defender of my iuſt cauſe.
c Both of minde and body.
d Ye that thinke your ſelues noble in this world.
e Though your enterpriſes pleaſe you neuer ſo much, yet God will bring them to nought.
f A King that walketh in his vocation.
g For feare of Gods iudgements.
h Ceaſe your rage.
i Serue God purely and not with outward ceremonies.
k The multitude ſeeke worldly wealth, but Dauid ſetteth his felicitie in Gods fauour.
l This word in Ebrew may be referred to God, as it is here tranſlated, or to Dauid, ſignifying, that he ſhould dwell as ioyfully alone, as if hee had many about him, becauſe the Lord is with him.

PSAL. V.

1 Dauid oppreſſed with the crueltie of his enemies, and fearing greater dangers, calleth to God for ſuccour, ſhewing how requiſite it is that God ſhould puniſh the malice of his aduerſaries. 7 After being aſſured of proſperous ſucceſſe, he conceiueth comfort, 12 Concluding that when God ſhall deliuer him, others alſo ſhall be partakers of the ſame mercies.

¶ To him that excelleth vpon || Nehiloth.
A Pſalme of Dauid.

HEare my wordes, O Lord: vnderſtand my [a] meditation.

2 Hearken vnto the voyce of my cry, my King and my God: for vnto thee doe I pray.

3 Heare my voyce in the morning, O Lord: for in the morning will I directe mee vnto thee, and I will [b] waite.

4 For thou art not a God that loueth [c] wickedneſſe: neither ſhall euill dwell with thee.

5 [d] The fooliſh ſhall not ſtande in thy ſight: for thou hateſt all them that worke iniquitie.

6 Thou ſhalt deſtroy them that ſpeake lyes: the Lord will abhorre the bloody man and deceitfull.

7 But I [e] will come into thine houſe in the multitude of thy mercie: and in thy feare will I worſhippe toward thine holy Temple.

8 Leade mee, O Lord, in thy righteouſneſſe, [f] becauſe of mine enemies: make thy way plaine before my face.

9 For no conſtancie is in their mouth: within they are very corruption: their * throat is an open ſepulchre, and they flatter with their tongue.

10 Deſtroy them, O God: || let them [g] fall from their counſels: caſt them out for the multitude of their iniquities, becauſe they haue rebelled againſt thee.

11 And [h] let all them, that truſt in thee, reioyce and triumph for euer, and couer thou them: and let them that loue thy Name, reioyce in thee.

12 For thou Lord wilt || bleſſe the righteous, and with fauour [i] wilt compaſſe him, as with a ſhield.

||Or, a muſical inſtrument or tune.
a That is, my vehement prayer & ſecret complaint and ſighings.
b With patience and truſt till I be heard.
c Seeing that God of nature hateth wickedneſſe, he muſt needes puniſh the wicked and ſaue the godly.
d Which runne moſt ragingly after their carnall affections.
e In the deepeſt of his tentations he putteth his full confidence in God.
f Becauſe thou art iuſt, therefore leade me out of the dangers of mine enemies.
Rom.3.13.
||Or, cauſe them to erre.
g Let their deuices come to nought.
h Thy fauour toward me ſhall confirme ẏ faith of all others.
||Or, giue good ſucceſſe.
i So that he ſhall be ſafe from all dangers.

PSAL. VI.

1 When Dauid by his ſinnes had prouoked Gods wrath, and now felt not onely his hand againſt him, but alſo conceiued the horrors of death euerlaſting, hee deſireth forgiueneſſe, 6 Bewayling that if God tooke him away in his indignatiō, he ſhould lacke occaſion to prayſe him as hee was woont to doe, whiles he was among men. 9 Then ſuddenly feeling Gods mercie, he ſharpely rebuketh his enemies, which reioyced in his affliction.

¶ To him that excelleth on Neginoth vpon the eight tune. A Pſalme of Dauid.

O Lord, * [a] rebuke me not in thine anger, neither chaſtiſe me in thy wrath.

2 Haue mercy vpon mee, O Lord, for I am weake: O Lord heale me, for [b] my bones are vexed.

3 [c] My ſoule is alſo ſore troubled: but Lord how long wilt thou delay?

4 Returne, O Lorde: deliuer my ſoule: ſaue me for thy mercies ſake.

5 For in [d] death there is no remembrance of thee: in the graue who ſhall prayſe thee?

6 I fainted in my mourning: I cauſe my bed euery night to ſwimme, and water my couch with my teares.

7 || Mine eye is dimmed for deſpite, and ſunke in becauſe of all mine enemies.

8 [e] Away from me all ye workers of iniquitie: for the Lord hath heard the voyce of my weeping.

9 The Lord hath heard my petition: the Lord will receiue my prayer.

10 All mine enemies ſhall be confounded and ſore vexed: they ſhall be turned backe, and put to ſhame [f] ſuddenly.

Iere.10.24.
a Though I deſerue deſtruction, yet let thy mercie pitie my frailtie.
b For my whole ſtrength is abated.
c His conſcience is alſo touched with the feare of Gods iudgement.
d He lamenteth that occaſion ſhould be taken from him to praiſe God in the congregation.
||Or, mine eye is eaten as it were with wormes.
e God ſendeth comfort & boldneſſe in affliction, that wee may triumph ouer our enemies.
f When the wicked thinke that the godly ſhall periſh, God deliuereth them ſuddenly, and deſtroyeth their enemies.

PSAL. VII.

1 Being falſly accuſed by Chuſh one of Sauls kinſemen, he calleth to God to be his defender: 3 To whom hee commendeth his innocencie, 9 Firſt ſhewing that his conſcience did not accuſe him of any euill towards Saul: 10 Next that it touched Gods glory to awarde ſentence againſt the wicked. 12 And ſo entring into the conſideration of Gods mercies and promiſe, hee waxeth bolde, and derideth the vaine enterpriſes of his enemies, 16 Threatning that it ſhall fall on their owne necke which they haue purpoſed for others.

¶ || Shigaion of Dauid, which he ſang vnto the Lord, concerning the || wordes of * Chuſh the ſonne of Iemini.

||Or, kind of tune.
||Or, accuſation.
2.Sam.16.7.

O Lorde my God, in thee I put my truſt: ſaue me from all that perſecute me, and deliuer me,

2 Leſt [a] he deuoure my ſoule like a lyon, and teare it in pieces, while there is none to helpe.

3 O Lorde my God, if I haue done [b] this thing, if there bee any wickedneſſe in mine hands,

4 [c] If I haue rewarded euill vnto him that had peace with mee, (yea, I haue deliuered him that vexed me without cauſe)

5 Then let the enemie perſecute my ſoule and take it: yea, let him tread my life downe vpon the earth, and lay mine [d] honour in the duſt. Selah.

6 Ariſe, O Lord, in thy wrath, and lift vp thy ſelfe againſt the rage of mine enemies, & awake for me according to the [e] iudgement that thou haſt appoynted.

7 So ſhal the congregation of the people compaſſe thee about: for their ſakes therefore [f] returne on hie.

8 The Lord ſhal iudge the people: iudge thou me, O Lord, according to my [g] righteouſneſſe, and according to mine innocencie, that is in me.

9 O let the malice of the wicked come to an end: but guide thou the iuſt: for the righteous God tryeth the [h] hearts and reines.

10 My defence is in God, who preſerueth the vpright in heart.

11 God iudgeth the righteous, and him that contemneth God, [i] euery day.

12 Except [k] hee turne, hee hath whet his ſworde: he hath bent his bowe and made it readie.

13 Hee hath alſo prepared him deadly weapons: hee will ordaine his arrowes for them that perſecute me.

14 * Behold, hee ſhall trauaile with wickedneſſe: for hee hath conceiued miſchiefe, but he ſhall bring forth a lie.

15 He hath made a pit and digged it, and is fallen into the pit, that he made.

16 His miſchiefe ſhall returne vpon his owne head, and his crueltie ſhall fall vpon his owne pate.

17 I wil prayſe the Lord according to his [l] righteouſneſſe, and will ſing prayſe to the Name of the Lord moſt High.

a Hee deſireth God to deliuer him from yͤ rage of cruell Saul.

b Wherewith Chuſh chargeth mee.

c If I reuerenced not Saul for affinities ſake, & preſerued his life, 1.Sam.26.8,9.

d Let me not onely die, but be diſhonored for euer.

e In promiſing me the kingdom.

f Not onely for mine, but for thy Church ſake declare thy power.

g As touching my behauiour toward Saul and mine enemies.

h Though they pretend a iuſt cauſe againſt me, yet God ſhall iudge their hypocriſie.

i He doeth continually call the wicked to repentance by ſome ſignes of his iudgements.

k Except Saul turne his minde, I die: for hee hath both men and weapons to deſtroy me. Thus conſidering his great danger, he magnifieth Gods grace.

Iſai 59.4.
iob 15.35.

l In keeping faithfully his promiſe with me.

PSAL. VIII.

1 The Prophet conſidering the excellent liberalitie and fatherly prouidence of God towards man, whom he made as it were a god ouer all his works, doeth not only giue great thankes, but is aſtoniſhed with the admiration of the ſame, as one nothing able to compaſſe ſuch great mercies.

¶ To him that excelleth on ‖ Gittith. A Pſalme of Dauid.

O Lord our Lorde, how ‖ excellent is thy Name in all the world! which haſt ſet thy glory aboue the heauens.

2 Out of the [a] mouth of babes and ſucklings haſt thou ‖ ordeined ſtrength, becauſe of thine enemies, that thou mighteſt ‖ ſtill the enemie and the auenger.

3 When I behold thine heauens, euen the workes of thy fingers, the moone and the ſtarres which thou haſt ordeined,

4 What is [b] man, ſay I, that thou art mindfull of him? and the ſonne of man, that thou viſiteſt him?

5 For thou haſt made him a little lower then [c] God, and crowned him with glory and worſhip.

6 Thou haſt made him to haue dominion in the workes of thine hands: thou haſt put all things vnder his feete:

7 All [d] ſheepe and oxen: yea, and the beaſtes of the field:

8 The foules of the ayre, and the fiſh of the ſea, and that which paſſeth through the paths of the ſeas.

9 O Lord our Lord, how excellent is thy Name in all the world!

‖ *Or, kinde of inſtrument, or tune.*

‖ *Or, noble, or marueilous.*

a Though the wicked would hide Gods prayſes, yet the very babes are ſufficient witneſſes of the ſame. ‖ *Or, eſtabliſhed.* ‖ *Or, confound.*

b It had bene ſufficient for him to haue ſet forth his glory by the heauens, though he had not come ſo lowe as to man which is but duſt.

c Touching his firſt creation.

d By the temporall gifts of mans creation, he is led to conſider the benefites which he hath by his regeneration through Chriſt.

PSAL. IX.

1 After he had giuen thanks to God for the ſundry victories that he had ſent him againſt his enemies, and alſo proued by manifold experience how ready God was at hand in all his troubles: 14 He being now likewiſe in danger of new enemies, deſireth God to helpe him according to his woont, 17 And to deſtroy the malicious arrogancie of his aduerſaries.

¶ To him that excelleth vpon ‖ Muth Labben. A Pſalme of Dauid.

I Will prayſe the Lorde with my [a] whole heart: I will ſpeake of all thy marueilous workes.

2 I will be glad, and reioyce in thee: I will ſing prayſe to thy Name, O moſt high,

3 For that mine enemies are turned backe: they ſhall fall, & periſh at thy preſence.

4 For [b] thou haſt maintained my right and my cauſe: thou art ſet in the throne, and iudgeſt right.

5 Thou haſt rebuked the heathen: thou haſt deſtroyed the wicked: thou haſt put out their name for euer and euer.

6 [c] O enemie, deſtructions are come to a perpetuall ende, and thou haſt deſtroyed the cities: their memoriall is periſhed with them.

7 But the Lord ‖ ſhal ſit for euer: he hath prepared his throne for iudgement.

8 For he ſhall iudge the world in righteouſneſſe, and ſhall iudge the people with equitie.

9 The Lord alſo will be a refuge for the [d] poore, a refuge in due time, euen in affliction.

10 And they that know thy Name, will truſt in thee: for thou, Lord, haſt not failed them that ſeeke thee.

11 Sing prayſes to the Lord, which dwelleth in Zion: ſhew the people his workes.

12 For [e] when he maketh inquiſition for blood, hee remembreth it, and forgetteth not the complaint of the poore.

13 Haue mercy vpon me, O Lord: conſider my trouble, which I ſuffer of them that hate me, thou that lifteſt mee vp from the gates of death,

14 That I may ſhewe all thy prayſes within the [f] gates of the daughter of Zion, and reioyce in thy ſaluation.

15 The

‖ *Or, kinde of inſtrument, or tune: or, for the death of Labben or Goliath.*

a God is not prayſed, except the whole glory be giuen to him alone.

b Howſoeuer the enemie ſeeme for a time to preuaile, yet God preſerueth the iuſt.

c A deriſion of the enemie that mindeth nothing but deſtruction: but the Lord wil deliuer his, and bring him into iudgement.

‖ *Or, reigne as iudge.*

d Our miſeries are meanes to cauſe vs to feele Gods preſent care ouer vs.

e Though God reuengeth not ſuddenly the wrong done to his, yet he ſuffereth not the wicked vnpuniſhed.

f In the open aſſembly of the Church.

15 The heathen are g ſunken downe in the pit, that they made: in the net that they hid, is their foote taken.

16 h The Lorde is knowen by executing iudgement: the wicked is ſnared in the worke of his owne hands. ‖ Higgaion. Selah.

17 The wicked ſhall turne into hell, and all nations that forget God.

18 For the poore ſhall not bee alway forgotten: the hope i of the afflicted ſhall not periſh for euer.

19 Up Lorde: Let not man preuaile: let the heathen be iudged in thy ſight.

20 Put them in feare, O Lord, that the heathen may know that they are but k men. Selah.

g For God ouerthroweth the wicked in their enterpriſes.

h The mercy of God toward his Saints muſt be declared, and the fall of the wicked muſt alwayes be conſidered.

‖ *Or, this is worthy to be noted.*

i God promiſeth not to helpe vs before we haue felt the croſſe.

k Which they cannot learne without the feare of thy iudgement.

PSAL. X.

1 He complaineth of the fraud, rapine, tyrannie, and all kinds of wrong, which worldly men vſe, aſſigning the cauſe thereof, that wicked men, being as it were drunken with worldly proſperitie, and therefore ſetting apart all feare and reuerence toward God, thinke they may doe all things without controwling 15 Therfore he calleth vpon God to ſend ſome remedie againſt theſe deſperate euils, 16 and at length comforteth himſelfe with hope of deliuerance.

Why ſtandeſt thou farre off, O Lorde, and hideſt thee in a due time, euen in affliction?

2 The wicked with pride doth perſecute the poore: let them bee taken in the craftes that they haue imagined.

3 For the wicked hath b made boaſt of his owne hearts deſire, and the couetous bleſſeth himſelfe: he contemneth the Lord.

4 The wicked is ſo proud that he ſeeketh not for God: he thinketh alwaies, There is no God.

5 His waies alway proſper: thy iudgements are high aboue his ſight: therefore ‖ defieth he all his enemies.

6 Hee ſaieth in his heart, I ſhall ‖ neuer be moued, c nor be in danger.

7 His mouth is full of curſing, and deceit, and fraude: vnder his tongue is miſchiefe and iniquitie.

8 d He lieth in wait in the villages: in the ſecret places doeth he murther the innocent: his eyes are bent againſt the poore.

9 He lieth in wait ſecretly, euen as a lion in his den: hee lieth in waite to ſpoyle the poore: hee doeth ſpoile the poore, when hee draweth him into his net.

10 Hee croucheth and boweth: therefore heapes of the e poore doe fall by his might.

11 Hee hath ſayd in his heart, God hath forgotten, he hideth away his face, and will neuer ſee.

12 f Ariſe, O Lorde God: lift vp thine hand: forget not the poore.

13 Wherfore doeth the wicked contemne God? he ſaieth in his heart, Thou wilt not g regard.

a So ſoone as we enter into affliction, we thinke God ſhould help vs, but that is not alwayes his due time.

b The wicked man reioyceth in his owne luſt: he boaſteth when he hath that he would: he braggeth of his wit & wealth, & bleſſeth himſelfe, and thus blaſphemeth the Lord.

‖ *Or, ſnuffeth at.*

‖ *Or, not be moued becauſe he was neuer in euil.*

c The euill ſhall not touch me, Iſa.28.15. or els he ſpeaketh thus, becauſe he neuer felt euill.

d He ſheweth that the wicked haue many meanes to hide their crueltie, and therefore ought more to be feared.

e By the hypocriſie of them that haue authoritie, the poore are deuoured.

f Hee calleth to God for helpe, because wickedneſſe is ſo farre ouergrowen, that God muſt nowe helpe or neuer.

g Therefore thou muſt needes puniſh this their blaſphemie.

14 Yet thou haſt ſeene it: for thou beholdeſt miſchiefe and wrong, that thou mayeſt h take it into thine handes: the poore committeth himſelfe vnto thee: for thou art the helper of the fatherleſſe.

15 Breake thou the arme of the wicked and malicious: ſearch his wickedneſſe, and thou ſhalt finde i none.

16 The Lord is King for euer and euer: the k Heathen are deſtroyed foorth of his land.

17 Lord, thou haſt heard the deſire of the poore: thou prepareſt their heart: thou bendeſt thine eare to them.

18 l To iudge the fatherleſſe and poore, that earthly man ‖ cauſe to feare no more.

h To iudge betweene the right and the wrong.

i For thou haſt vtterly deſtroyed him.

k The hypocrites, or ſuch as liue not after Gods law, ſhalbe deſtroied.

l God helpeth when mans helpe ceaſeth.

‖ *Or, deſtroy no more man vpon the earth.*

PSAL. XI.

1 This Pſalme containeth two parts. In the firſt Dauid ſheweth how hard aſſaults of tentations he ſuſtained, and in how great anguiſh of minde hee was when Saul did perſecute him. 4 Then next he reioyceth that God ſent him ſuccour in his neceſſitie, declaring his iuſtice as well in gouerning the good, and the wicked men, as the whole world.

¶ To him that excelleth. A Pſalme of Dauid.

In the Lorde put I my truſt: howe ſay yee then to my ſoule, a Flee to your mountaine as a bird?

2 For loe, the wicked bend their bow, and make ready their arrowes vpon the ſtring, that they may ſecretly ſhoot at them, which are vpright in heart.

3 For the b foundations are caſt downe: what hath the c righteous done?

4 The Lord is in his holy palace: the Lords throne is in the heauen: his eyes d will conſider: his eye lids will trie the children of men.

5 The Lord will trie the righteous: but the wicked and him that loueth iniquitie, doeth his ſoule hate.

6 Upon the wicked he ſhal raine ſnares, e fire, and brimſtone, and ſtormie tempeſt: that is f the portion of their cup.

7 For the righteous Lord loueth righteouſneſſe: his countenance doeth behold the iuſt.

a This is the wicked counſell of his enemies to him and his companions, to driue him from the hope of Gods promiſe.

b All hope of ſuccour is taken away.

c Yet am I innocent and my cauſe good.

d Though all things in earth be out of order, yet God will execute iudgement from heauen.

e As in the deſtruction of Sodome and Gomorrha.

f Which they ſhall drinke euen to the dregs, Ezek.23.34.

PSAL. XII.

1 The Prophet lamenting the miſerable eſtate of the people, and the decay of all good order, deſireth God ſpeedily to ſend ſuccour to his children. 7 Then comforting himſelfe and others with the aſſurance of Gods helpe, he commendeth the conſtant veritie that God obſerueth in keeping his promiſes.

¶ To him that excelleth vpon the eight tune. A Pſalme of Dauid.

Helpe Lord, for there is not a a godly man left: for the faithfull are failed from among the children of men.

2 They ſpeake deceitfully euery one with his neighbour, b flattering with their lips, and ſpeake with a double heart.

3 The Lord cut off all flattering lips, and the tongue that ſpeaketh proud things:

a Which dare defend the trueth, and ſhew mercy to the oppreſſed.

b He meaneth yͤ flatterers of the court, which hurt him, more wͭ their tongues thē with their weapons.

4 Which haue ſayd, [c] With our tongue wil wee preuaile: our lips are our owne: who is Lord ouer vs?

5 [d] Now for the oppreſſion of the needie, and for the ſighs of the poore, I will vp, ſaith the Lord, and will [e] ſet at libertie him, whom the wicked hath ſnared.

6 The words of the Lord are pure words, as the ſiluer, tried in a fornace of earth, fined ſeuen fold.

7 Thou wilt keepe [f] thē, O Lord: thou wilt preſerue him from this generation for euer.

8 The wicked walke on euery ſide: when they are exalted, [g] it is a ſhame for the ſonnes of men.

[c] They thinke themſelues able to perſwade whatſoeuer they take in hand.

[d] The Lord is moued with the complaints of his, & deliuereth in the end from all dangers.

[e] Becauſe the Lords word and promiſe is true & vnchangeable, he will performe it, and preſerue the poore from this wicked generation.

[f] That is, thine, though he were but one man.

[g] For they ſuppreſſe the godly, and maintaine the wicked.

PSAL. XIII.

1 Dauid as it were ouercome with ſundry and new afflictions, fleeth to God as his onely refuge, 3 and ſo at the length being encouraged through Gods promiſes, he conceiueth moſt ſure confidence againſt the extreme horrors of death.

¶ To him that excelleth. A Pſalme of Dauid.

How long wilt thou forget me, O Lorde, [a] for euer? howe long wilt thou hide thy face from me?

2 How long ſhall I take [b] counſell within my ſelfe, hauing wearineſſe daily in mine heart? how long ſhall mine enemie be exalted aboue me?

3 Beholde, and heare mee, O Lord my God: lighten mine eyes, that I ſleepe not in death:

4 Leſt mine enemie ſay, I haue [c] preuailed againſt him: and they that afflict me, reioyce when I ſlide.

5 But I truſt in thy [d] mercie: mine heart ſhall reioyce in thy ſaluation: I will ſing to the Lorde, becauſe hee hath [e] dealt louingly with me.

[a] He declareth that his afflictions laſted a long time, and that his faith fainted not.

[b] Changing my purpoſe as the ſicke man doeth his place.

[c] Which might turn to Gods diſhonour, if he did not defend his.

[d] The mercie of God is the cauſe of our ſaluation.

[e] Both by the benefits paſt, and by others to come.

PSAL. XIIII.

1 He deſcribeth the peruerſe nature of men, which were ſo growen to licenciouſneſſe, that God was brought to vtter contempt. 7 For the which thing although he was greatly grieued, yet being perſwaded that God would ſend ſome preſent remedie, he comforteth himſelfe and others.

¶ To him that excelleth. A Pſalme of Dauid.

The * foole hath ſaid in his heart, [a] There is no God: they haue [b] corrupted, and done an abominable worke: there is none that doeth good.

2 The Lord looked downe from heauen vpon the children of men, to ſee if there were any that would vnderſtand and ſeeke God.

3 [c] All are gone out of the way: they are all corrupt: there is none that doth good, no not one.

4 Doe not all the workers of iniquitie knowe that they eate vp my people, as they eat bread? they call not vpon the Lord.

5 [d] There they ſhall be taken with feare, becauſe God is in the generation of the iuſt.

6 You haue made [e] a mocke at the counſell of the poore, becauſe the Lord is his truſt.

7 Oh giue ſaluation vnto [f] Iſrael out of Zion: when the Lord turneth the captiuitie of his people, then Iaakob ſhall reioyce, and Iſrael ſhalbe glad.

¶ *Note that of this Pſalme, the 5.6.& 7. verſes, which are put into the common tranſlation, & may ſeeme vnto ſome to bee left out in this, are not in the ſame Pſalme in the Hebrew text, but are rather put in, more fully to expreſſe the maners of the wicked: and are gathered out of the 5.140, and 10. Pſalmes, the 59. of the Prophet Iſaiah, and the 36. Pſalme, and are alleaged by S. Paul, and placed together in the 3. to the Romanes.*

Pſal.53.1.

[a] He ſheweth that the cauſe of all wickedneſſe is to forget God.

[b] There is nothing but diſorder and wickedneſſe among them.

[c] Dauid here maketh compariſon betweene the faithfull and the reprobate: but S.Paul ſpeaketh the ſame of all men naturally, Rom.3.10.

[d] Where they thinke themſelues moſt ſure.

[e] You mocke them that put their truſt in God.

[f] He praieth for ẏ whole Church whō he is aſſured God will deliuer: for none but he onely can doe it.

PSAL. XV.

1 This Pſalme teacheth on what condition God did chuſe the Iewes for his peculiar people, and wherfore he placed his Temple among them, which was to the intent that they by liuing vprightly & godly might witneſſe that they were his ſpecial and holy people.

¶ A Pſalme of Dauid.

Lorde, who ſhall dwell in thy Tabernacle? who ſhall reſt in thine holy mountaine?

2 He that [a] walketh vprightly and worketh righteouſneſſe, and ſpeaketh the trueth in his heart.

3 Hee that ſlaundereth not with his tongue, nor doeth euill to his neighbour, nor receiueth a falſe report againſt his neighbour.

4 [b] In whoſe eyes a vile perſon is contemned, but he honoureth them that feare the Lord; hee that ſweareth to his owne hinderance and changeth not.

5 Hee that [c] giueth not his money vnto vſurie, nor taketh reward againſt the innocent: he that doeth theſe things, [d] ſhal neuer be mooued.

[a] Firſt God requireth vprightneſſe of life, next doing well to others, and thirdly trueth & ſimplicity in our words.

[b] He that flattereth not the vngodly in their wickedneſſe.

[c] To the hinderance of his neighbour.

[d] That is, ſhall not be caſt forth of the Church as hypocrites.

PSAL. XVI.

1 Dauid prayeth God for ſuccour, not for his workes, but for his faiths ſake, 4 Proteſting that he hateth all idolatrie, taking God onely for his comfort and felicitie, 8 who ſuffereth his to lacke nothing.

¶ ‖ Mitchtam of Dauid.

Preſerue mee, O God: for in thee doe I [a] truſt.

2 O my ſoule, thou haſt ſaid vnto the Lord, Thou art my Lord: my [b] weldoing extendeth not to thee,

3 But to the Saints that are in the earth, and to the excellent: all my delight is in them.

4 The [c] ſorowes of them, that offer to another God, ſhall be multiplied: [d] their offerings of blood will I not offer, neither make * mention of their names with my lips.

5 The Lorde is the portion of mine inheritance and of my cup: thou ſhalt maintaine my lot.

6 The [e] lines are fallen vnto me in pleaſant places, yea, I haue a faire heritage.

7 I will praiſe the Lord, who hath giuen

‖*Or, a certaine tune.*

[a] He ſheweth that we cannot call vpon God, except we truſt in him.

[b] Though wee cannot enrich God, yet we muſt beſtowe Gods gifts to the vſe of his children.

[c] As griefe of conſcience and miſerable deſtruction.

[d] He would neither by outward profeſſion, nor in heart, nor in mouth conſent to their idolatries, Exod.23.13.

[e] Wherewith my portion is meaſured.

me counsell: my [f] reines also teach me in the nights.

8 I haue set the Lord alwaies before me:
2 for he is at my right hand: therefore I [g] shall not slide.

9 Wherefore [h] mine heart is glad, and my tongue reioiceth: my flesh also doeth rest in hope.

10 For thou [i] wilt not leaue my soule in the graue: neither wilt thou suffer thine holy One to see corruption.

11 Thou wilt shew me the path of life: in thy [k] presence is the fulnesse of ioy: and at thy right hand there are pleasures for euermore.

[f] God teacheth me continually by secret inspiration.

[g] The faithfull are sure to perseuere to the end.

[h] That is, I reioice both in body and in soule.

[i] That is, chiefly meant of Christ, by whose resurrection all his members haue immortalitie.

[k] Where God fauoureth, there is perfect felicitie.

PSAL. XVII.

1 Here he complaineth to God of the cruel pride and arrogancy of Saul, and the rest of his enemies, who thus raged without any cause giuen on his part. 6 Therefore he desireth God to reuenge his innocencie, and deliuer him.

¶ The prayer of Dauid.

HEare [a] the right, O Lorde, consider my cry: hearken vnto my prayer of lips vnfained.

2 Let my [b] sentence come forth from thy presence, and let thine eyes behold equitie.

3 Thou hast [c] prooued and visited mine heart in the night: thou hast tried mee, and foundest nothing: for I was purposed that my [d] mouth should not offend.

4 Concerning the works of men, by the [e] words of thy lips I kept me from the paths of the cruell man.

5 Stay my steps in thy pathes, that my feete doe not slide.

6 I haue called vpon thee: [f] surely thou wilt heare me, O God: incline thine eare to me, and hearken vnto my words.

7 Shew thy marueilous mercies, thou that art the Sauiour of them that trust in thee, from such as [g] resist thy right hand.

8 Keepe me as the apple of the eye: hide me vnder the shadow of thy wings,

9 From the wicked that oppresse mee, from mine enemies, which compasse me round about for [h] my soule.

10 They are inclosed in their owne [i] fat, and they haue spoken proudely with their mouth.

11 They haue compassed vs nowe in our steps: they haue set their eyes to bring down to the ground:

12 Like as a Lion that is greedy of praye, and as it were a Lions whelpe lurking in secret places.

13 Up Lord, [k] disappoint him: cast him downe: deliuer my soule from the wicked ‖ with thy sword,

14 From men by thine [l] hand, O Lord, from men ‖ of the worlde, who haue their [m] portion in this life, whose bellies thou fillest with thine hid treasure: their children haue enough, and leaue the rest of their substance for their children.

15 But I will behold [n] thy face in righteousnesse, and when I [o] awake, I shalbe satisfied with thine image.

[a] My righteous cause.

[b] The vengeance that thou shalt shew against mine enemies.

[c] When the spirit examined my conscience.

[d] I was innocent toward mine enemie both in deed & thought.

[e] Though the wicked prouoked me to doe euill for euil, yet thy word kept me backe.

[f] He was assured that God would not refuse his request.

[g] For all rebell against thee, which trouble thy Church.

[h] For their crueltie cannot be satisfied but with my death.

[i] They are puft vp with pride, as the stomacke that is choked with fat.

[k] Stop his rage.

‖ *Or, which is thy sword.*

[l] By thine heauenly power.

‖ *Or, whose tyrannie hath too long endured.*

[m] And feele not the smart that Gods children ofttimes doe.

[n] This is the ful felicitie, comforting against all assaults, to haue the face of God and fauourable countenance opened vnto vs.

[o] And am deliuered out of my great troubles.

PSAL. XVIII.

1 This Psalme is the first beginning of his gratulation and thanksgiuing in the entring into his kingdome, wherein he extolleth and praiseth most highly the marueilous mercies and grace of God, who hath thus preserued and defended him. 32 Also hee setteth foorth the image of Christes kingdome, that the faithfull may be assured that Christ shall alwayes conquere and ouercome by the vnspeakeable power of his Father, though all the whole world should striue thereagainst.

¶ To him that excelleth. A Psalme of Dauid the seruant of the Lord, which spake vnto the Lord the wordes of this song (in the day that the Lord deliuered him from the hand of all his enemies, & from the hand of Saul) and sayd,

I Will loue thee dearely, O Lorde my strength.

2 * [a] The Lord is my rocke, and my fortresse, and hee that deliuereth mee, my God and my strength: in him will I trust, my shield, the horne also of my saluation, and my refuge.

3 I will call vpon the Lorde, which is worthy to be [b] praised: so shall I be safe from mine enemies.

4 The [c] sorowes of death compassed me, and the floods of wickednesse made mee afrayd.

5 The ‖ sorowes of the graue haue compassed mee about: the snares of death ouertooke me.

6 But in my trouble did I call vpon the Lord, and cried vnto my God: he heard my voice out of his Temple, & my crie did come before him, euen into his eares.

7 [d] Then the earth trembled, and quaked: the foundations also of the mountaines mooued and shooke, because he was angry.

8 Smoke went out of his nostrels, and a [e] consuming fire out of his mouth: coales were kindled thereat.

9 Hee bowed the heauens also and came downe, and [f] darkenesse was vnder his feet.

10 And hee rode vpon [g] Cherub and did flie, and hee came flying vpon the wings of the winde.

11 Hee made darkenesse his [h] secret place, and his pauillion round about him, euen darkenesse of waters, and cloudes of the aire.

12 At the brightnesse of his presence his cloudes passed, hailestones and coales of fire.

13 The Lord also thundred in the heauen, and the Highest gaue [i] his voyce, hailestones and coales of fire.

14 Then hee sent out [k] his arrowes and scattered them, and he increased lightenings and destroyed them.

* *2.Sam.22.2.*

[a] He vseth this diuersitie of names to shewe that as the wicked haue many meanes to hurt, so God hath many wayes to helpe.

[b] For none can obtaine their requests of God, that ioyne not his glory with their petition.

[c] He speaketh of the dangers and malice of his enemies, from the which God had deliuered him.

‖ *Or, cordes, or, cables.*

[d] A description of the wrath of God against his enemies after he had heard his prayers.

[e] He sheweth how horrible Gods iudgements shall be to the wicked.

[f] Darkenesse signifieth the wrath of God, as the cleare light signifieth Gods fauour.

[g] This is described at large, Psal. 104.

[h] As a king angry with the people will not shew himselfe vnto them.

[i] Thundred, lightned, and hailed.

[k] His lightnings.

15 And the chanels of waters were ſeene, and the [l] foundations of the world were diſcouered at thy rebuking, O Lord, at the blaſting of the breath of thy noſtrels.

16 He hath ſent downe from aboue, and taken me: hee hath drawen me out of many [m] waters.

17 He hath deliuered me from my [n] ſtrong enemie, and from them which hate mee: for they were [o] too ſtrong for mee.

18 They preuented mee in the day of my calamitie: but the Lord was my ſtay.

19 He brought me foorth alſo into a large place: [p] he deliuered mee becauſe he fauoured me.

20 The Lord rewarded me according to my [q] righteouſneſſe: according to the pureneſſe of mine hands he recompenſed me:

21 Becauſe I kept the wayes of the Lord, and did not wickedly againſt my God.

22 For all his lawes were before me, and I did not caſt away his [r] commaundements from me.

23 I was vpright alſo with him, & haue kept me from my [ſ] wickedneſſe.

24 Therefore the Lord rewarded me according to my righteouſnes, & according to the pureneſſe of mine hands in his ſight.

25 With the [t] godly thou wilt ſhewe thy ſelfe godly: with the vpright man thou wilt ſhew thy ſelfe vpright.

26 With the pure thou wilt ſhew thy ſelfe pure, and with the froward thou wilt ſhewe thy ſelfe froward.

27 Thus thou wilt ſaue the poore people, and wilt [u] caſt downe the proud lookes.

28 Surely thou wilt light my candle: the Lord my God will lighten my darkeneſſe.

29 For by thee I haue [x] broken through an hoſt, and by my God I haue leaped ouer a wall.

30 The way of God is vncorrupt: the [y] word of the Lord is tried in the fire: he is a ſhield to all that truſt in him.

31 For who is God beſides the Lord? and who is mighty ſaue our God?

32 God girdeth mee with ſtrength, and maketh my [z] way vpright.

33 He maketh my feete like hindes feete, and ſetteth me vpon mine [a] high places.

34 Hee teacheth mine hands to fight: ſo that a bowe of ‖ braſſe is broken with mine armes.

35 Thou haſt alſo giuen me the [b] ſhield of thy ſaluation, and thy right hand hath ſtayed me, and thy [c] louing kindnes hath cauſed me to increaſe.

36 Thou haſt enlarged my ſteps vnder me, and mine heeles haue not ſlid.

37 [d] I haue purſued mine enemies, and taken them, and haue not turned againe till I had conſumed them.

38 I haue wounded them, that they were not able to riſe: they are falle vnder my feet.

39 For thou haſt girded me with ſtrength to battell: them, that roſe againſt me, thou haſt ſubdued vnder me.

40 And thou haſt [e] giuen mee the neckes of mine enemies, that I might deſtroy them that hate me.

41 They [f] cryed, but there was none to ſaue them, euen vnto the Lord, but he anſwered them not.

42 Then I did beate them ſmall as the duſt before the winde: I did tread them flat as the clay in the ſtreetes.

43 Thou haſt deliuered me from the contentions of the people: thou haſt made mee the head of the [g] heathen: a people, whom I haue not [h] knowen, ſhall ſerue me.

44 As ſoone as they heare, they ſhall obey me: the ſtranger ſhall [i] bee in ſubiection to me.

45 Strangers ſhall [k] ſhrinke away, and feare in their priuie chambers.

46 Let the Lorde liue, and bleſſed be my ſtrength, and the God of my ſaluation bee exalted.

47 It is God that giueth me power to auenge me, & ſubdueth the people vnder me.

48 O my deliuerer from mine enemies, euen thou haſt ſet me vp from them, that roſe againſt me: thou haſt deliuered me from the [l] cruell man.

49 Therefore [m] I will prayſe thee, O Lord, among the nations, and will ſing vnto thy Name.

50 Great deliuerances giueth he vnto his king, and ſheweth mercy to his anointed, euen to Dauid, and to his [n] ſeed for euer.

[l] That is, the deepe bottoms were ſeene, when the red ſea was diuided.

[m] Out of ſundry and great dangers.

[n] To wit, Saul.

[o] Therefore God ſent me ſuccour.

[p] The cauſe of Gods deliuerance is his onely fauour and loue to vs.

[q] Dauid was ſure of his righteous cauſe and good behauiour toward Saul and his enemies, and therefore was aſſured of Gods fauour and deliuerance.

[r] For all his dangers he exerciſed himſelfe in the Law of God.

[ſ] I neuer gaue place to their wicked tentations, nor to mine owne affections.

[t] Here he ſpeaketh of God according to our capacitie, who ſheweth mercie to his, and puniſheth the wicked, as is ſayd alſo, Leuit. 26. 21, 24.

[u] When their ſinne is come to the full meaſure.

[x] He attributeth it to God, that he both gate the victorie in the field, and alſo deſtroyed the cities of his enemies.

[y] Be the dangers neuer ſo many or great, yet Gods promiſe muſt take effect.

[z] Hee giueth good ſucceſſe to all mine enterpriſes.

[a] As towers and forts, which he tooke out of the hands of Gods enemies.

‖ *Or, ſteele.*

[b] To defend me from all dangers.

[c] He attributeth the beginning, continuance and increaſe in well doing onely to Gods fauour.

[d] Dauid declareth that he did nothing beſides his vocation, but was ſtirred vp by Gods Spirit to execute his iudgements.

[e] Thou haſt giuen them into mine hands to be ſlaine.

[f] They that reiect the cry of the afflicted, God will alſo reiect them, when they cry for helpe: for either paine or feare cauſe thoſe hypocrites to cry.

[g] Which dwell round about me.

[h] The kingdome of Chriſt is in Dauids kingdom prefigured: who by the preaching of his word bringeth all to his ſubiection.

[i] Or, lie: ſignifying a ſubiection conſtrained and not voluntary.

[k] Feare ſhal cauſe them to be afraid and come forth of their ſecret holes and holdes to ſeeke pardon.

[l] That is, Saul who of malice perſecuted him.

[m] This prophecie appertaineth to the kingdome of Chriſt, and vocation of the Gentiles, as Rom. 15. 9.

[n] This did not properly appertaine to Salomon, but to Ieſus Chriſt.

PSAL. XIX.

1 To the intent he might mooue the faithfull to a deeper conſideration of Gods glory, he ſetteth before their eyes the moſt exquiſite workemanſhip of the heauens with their proportion and ornaments: 8 And afterward calleth them to the Law, wherin God hath reueiled himſelfe more familiarly to his choſen people. The which peculiar grace, by cōmending the Law, he ſetteth foorth more at large.

¶ To him that excelleth. A Pſalme of Dauid.

The * [a] heauens declare the glory of God, and the firmament ſheweth the worke of his hands.

2 [b] Day vnto day vttereth the ſame, and night vnto night teacheth knowledge.

3 There is no ſpeach nor [c] language, where their voyce is not heard.

4 Their [d] line is gone foorth through all the earth, and their words into the endes of the world: in them hath hee ſet a tabernacle for the ſunne.

5 Which commeth foorth as a bridegrome out of his [e] chamber, & reioyceth like

a mightie

* Rom. 1. 20.

[a] He reprocheth vnto man his ingratitude, ſeeing the heauens, which are dumbe creatures, ſet foorth Gods glory.

[b] The continuall ſucceſſe of the day and night is ſufficient to declare Gods power and goodneſſe.

[c] The heauens are a Schoolemaſter to all nations, be they neuer ſo barbarous.

[d] The heauens are as a line of great capital letters to ſhewe vnto vs Gods glory.

[e] Or, vaile. The maner was, that the bride and bridgrome ſhould ſtand vnder a vaile together, and after come foorth with great ſolemnitie, and reioycing of the aſſembly.

a mightie man to runne his race.

6 His going out is from the ende of the heauen, and his compaſſe is vnto the endes of the ſame, and none is hid from the heate thereof.

7 The [f] Law of the Lord is perfect, conuerting the ſoule: the teſtimonie of the Lord is ſure, & giueth wiſedome vnto the ſimple.

8 The ſtatutes of the Lord are right, and reioyce the heart: the commandement of the Lord is pure, and giueth light vnto the eyes.

9 The feare of the Lorde is cleane, and endureth for euer: the iudgements of the Lord are [g] trueth: they are righteous [h] altogether,

10 And more to bee [i] deſired then golde, yea, then much fine golde: ſweeter alſo then honie, and the honie combe.

11 Moreouer by them is thy ſeruant made circumſpect, and in keeping of them there is great [k] reward.

12 Who can vnderſtand his [l] faultes? cleanſe me from ſecret faults.

13 Keepe thy ſeruant alſo from [m] preſumptuous ſinnes: let them not reigne ouer me: [n] ſo ſhall I be vpright, and made cleane from much wickedneſſe.

14 Let the wordes of my mouth, and the [o] meditation of mine heart be acceptable in thy ſight, O Lord, my ſtrength, and my redeemer.

f Though the creatures cannot ſerue, yet this ought to be ſufficient to leade vs vnto him.
g So that al mans inuentions & intentions are lies.
h Euery one without exception.
i Except Gods worde be eſteemed aboue all worldly things, it is contemned.
k For God accepteth our indeuour, though it be farre vnperfect.
l Then there is no reward of duetie, but of grace: for where ſinne is, there death is the reward.
m Which are done purpoſely and of malice.
n If thou ſuppreſſe my wicked affections by thine holy Spirit.
o That I may obey thee in thought, word and deede.

PSAL. XX.

1 *A prayer of the people vnto God, that it would pleaſe him to heare their king, and receiue his ſacrifice which he offred before he went to battell againſt the Ammonites.*

¶ To him that excelleth. A Pſalme of Dauid.

The [a] Lord heare thee in the day of trouble: the [b] Name of the God of Iaakob defend thee:

2 Send thee helpe from the Sanctuary, and ſtrengthen thee out of Zion.

3 Let him remember all thine offerings, and [c] turne thy burnt offerings into aſhes. Selah:

4 And grant thee according to thine heart, and fulfill all thy purpoſe:

5 That we may reioyce in thy [d] ſaluation, and ſet vp the banner in the Name of our God, when the Lord ſhall performe all thy petitions.

6 Now [e] knowe I that the Lorde will helpe his anointed, and will heare him from his [f] Sanctuary by the mighty helpe of his right hand.

7 Some truſt in charets, and ſome in horſes: but we will remember the Name of the Lord our God.

8 [g] They are brought downe and fallen, but we are riſen, and ſtand vpright.

9 Saue Lord: [h] let the King heare vs in the day that we call.

a Hereby kings are alſo admoniſhed to call to God in their affaires.
b The vertue, power, and grace of God.
c In token that they are acceptable vnto him.
d Granted to the King, in whoſe wealth our felicitie ſtandeth
e The Church feeleth that God hath heard their petition.
f As by the viſible Sanctuarie Gods familiaritie appeared toward his people, ſo by the heauenly is meant his power and maieſtie.
g The worldlings that put not their onely truſt in God.
h Let the king bee able to deliuer vs by thy ſtrength, when we ſeeke vnto him for ſuccour.

PSAL. XXI.

1 *Dauid in the perſon of the people praiſeth God for the victorie, attributing it to God, & not to the ſtrength of man. Wherein the holy Ghoſt directeth the faithfull to Chriſt, who is the perfection of this kingdome.*

¶ To him that excelleth. A Pſalme of Dauid.

The King ſhall [a] reioyce in thy ſtrength, O Lord: yea, howe greatly ſhall hee reioyce in thy ſaluation!

2 Thou haſt giuen him his hearts deſire, and haſt not denied him the requeſt of his lips. Selah.

3 For thou [b] diddeſt preuent him with liberall bleſſings, and diddeſt ſet a crowne of pure gold vpon his head.

4 [c] He aſked life of thee, and thou gaueſt him a long life for euer and euer.

5 His glory is great in thy ſaluation: dignitie and honour haſt thou laid vpon him.

6 For thou haſt ſet him as [d] bleſſings for euer: thou haſt made him glad with the ioy of thy countenance.

7 Becauſe the king truſteth in the Lord, and in the mercie of the moſt High, hee ſhall not ſlide.

8 [e] Thine hand ſhall finde out all thine enemies, and thy right hand ſhall finde out them that hate thee.

9 Thou ſhalt make them like a fierie ouen in time of thine anger: the Lorde ſhall deſtroy them in his [f] wrath, and the fire ſhal deuoure them.

10 Their fruitt ſhalt thou deſtroy from the earth, and their ſeede from the children of men.

11 For they [g] intended euill againſt thee, and imagined miſchiefe, but they ſhall not preuaile.

12 Therefore ſhalt thou put them [h] apart, and the ſtrings of thy bowe ſhalt thou make ready againſt their faces.

13 [i] Bee thou exalted, O Lorde, in thy ſtrength: ſo will we ſing & praiſe thy power.

a When he ſhall ouercome his enemies, and ſo be aſſured of his vocation.
b Thou declaredſt thy liberall fauor toward him before he praied.
c Dauid did not onely obtaine life but alſo aſſurance that his poſteritie ſhould reigne for euer.
d Thou haſt made him thy bleſſings to others, and a perpetuall example of thy fauour for euer.
e Here he deſcribeth the power of Chriſtes kingdom, againſt the enemies thereof.
f This teacheth vs patiently to endure the croſſe till God deſtroy the aduerſary.
g They layed as it were their nets to make Gods power to giue place to their wicked enterpriſes.
h As a marke to ſhoote at.
i Mainteine thy Church againſt thine aduerſaries, that we may haue ample occaſion to prayſe thy Name.

PSAL. XXII.

1 *Dauid complaineth becauſe he was brought into ſuch extremitie, that he was paſt all hope: but after hee had rehearſed the ſorowes and griefes wherewith he was vexed, 10 He recouereth himſelfe from the bottomles pit of tentations, & groweth in hope. And here vnder his owne perſon hee ſetteth forth the figure of Chriſt, whom he did foreſee by the ſpirit of prophecie, that he ſhould marueilouſly and ſtrangely be deiected & abaſed, before his Father ſhould raiſe and exalt him againe.*

¶ To him that excelleth vpon ‖ Aieleth Haſhahar. A Pſalme of Dauid.

My [a] God, my God, why haſt thou forſaken mee, and art ſo farre from mine health, and from the words of my [b] roaring?

2 O my God, I crie by day, but thou heareſt not, and by night, but ‖ I haue no audience.

3 But thou art holy, and doeſt inhabite

‖Or, the hinde of the morning, and this was the name of ſome common ſong.
a Here appeareth that horrible conflict which he ſuſteined betweene faith and deſperation.
b Being tormented with extreme anguiſh.
‖Or, I ceaſe not.

the [c] prayſes of Iſrael.

4 Our fathers truſted in thee: they truſted, and thou didſt deliuer them.

5 They called vpon thee, and were deliuered: they truſted in thee, and were not confounded.

6 But I am a [d] worme, and not a man: a ſhame of men, and the contempt of the people.

7 All they that ſee me, haue me in deriſion: they make a mow and nod the head, ſaying,

8 ‡ * He truſted in the Lord, let him deliuer him: let him ſaue him, ſeeing hee loueth him.

9 But thou diddeſt draw mee out of the [e] wombe: thou gaueſt me hope, euen at my mothers breaſts.

10 I was caſt vpon thee, euen from [f] the wombe: thou art my God from my mothers belly.

11 Be not farre from me, becauſe trouble is neere: for there is none to helpe me.

12 Many yong buls haue compaſſed me: mightie [g] Bulles of Baſhan haue cloſed me about.

13 They gape vpon me wͭ their mouthes, as a ramping and roaring lion.

14 I am like [h] water powred out, and all my bones are out of ioynt: mine heart is like waxe: it is molten in the middes of my bowels.

15 My ſtrength is dryed vp like a potſheard, and my tongue cleaueth to my iawes, and thou [i] haſt brought me into the duſt of death.

16 For dogges haue compaſſed mee, and the aſſembly of the wicked haue incloſed mee: they [k] pierced mine handes and my feete.

17 I may tell all my bones: yet they behold, and looke vpon me.

18 They part my garments among them, and caſt lots vpon my veſture.

19 But bee not thou farre off, O Lorde, my ſtrength: haſten to helpe me.

20 Deliuer my ſoule from the ſword: my [l] deſolate ſoule from the power of the dog.

21 [m] Saue me from the lyons mouth, and anſwere me in ſauing mee from the hornes of the vnicornes.

22 * I will declare thy Name vnto my brethren: in the mids of the Congregation will I prayſe thee, ſaying,

23 [n] Praiſe the Lorde, yee that feare him: magnifie ye him, all the ſeede of Iaakob, and feare yee him, all the ſeede of Iſrael.

24 For he hath not deſpiſed nor abhorred the affliction of the [o] poore: neither hath he hid his face from him, but when hee called vnto him, he heard.

25 My praiſe ſhall be of thee in the great congregation: my [p] vowes will I performe before them that feare him.

26 [q] The poore ſhall eate and be ſatiſfied: they that ſeeke after the Lorde, ſhall prayſe him: your heart ſhall liue for euer.

27 All the endes of the worlde ſhall remember themſelues, and turne to the Lord: and all the kinreds of the nations ſhall worſhip before thee.

28 For the kingdome is the Lords, and he ruleth among the nations.

29 All they that be fat [r] in the earth, ſhall eate and worſhip: all they that goe downe into the duſt, ſhall bowe before him, [ſ] euen he that cannot quicken his owne ſoule.

30 [t] Their ſeede ſhall ſerue him: it ſhall be counted vnto the Lord for a generation.

31 They ſhall come, and ſhall declare his righteouſneſſe vnto a people that ſhall bee borne, becauſe he hath [u] done it.

[c] He meaneth the place of prayſing, euen the Tabernacle: or els it is ſo called, becauſe he gaue the people continually occaſion to prayſe him.

[d] And ſeeming moſt miſerable of all creatures, which was meant of Chriſt. And herein appeareth the vnſpeakeable loue of God toward man, that he would thus abaſe his Sonne for our ſakes.

‡ *Ebr. rolled vpon God.*

Matth.27.43.

[e] Euen from my birth thou haſt giuen me occaſion to truſt in thee.

[f] For except Gods prouidence preſerue the infants, they ſhould periſh a thouſand times in the mothers wombe.

[g] He meaneth, that his enemies were ſo fatte, proud and cruel, that they were rather beaſtes then men.

[h] Before hee ſpake of the crueltie of his enemies, and now he declareth the inward griefes of the minde, ſo that Chriſt was tormented, both in ſoule and body.

[i] Thou haſt ſuffered me to be without all hope of life.

[k] Thus Dauid complaineth as though he were nailed by his enemies both hands and feete: but this was accompliſhed in Chriſt.

[l] My life that is ſolitarie, left alone and forſaken of all, Pſal 35.17. and 25,16.

[m] Chriſt is deliuered with a more mightie deliuerance by ouercomming death, then if hee had not taſted death at all. *Heb.* 2.14.

[n] Hee promiſeth to exhort the Chnrch, that they by his example might praiſe the Lord.

[o] The poore afflicted are comforted by this example of Dauid, or Chriſt.

[p] Which were ſacrifices of thankſgiuing, which they offered by Gods commandement, when they were deliuered out of any great danger.

[q] He doth allude ſtill to the ſacrifice.

[r] Though the poore be firſt named, as verſe 26. yet the wealthy are not ſeparated from the grace of Chriſts kingdome.

[ſ] In whom there is no hope that he ſhal recouer life: ſo neither poore nor rich, quicke nor dead ſhall be reiected from his kingdome.

[t] Meaning the poſteritie, which the Lord keepeth as a ſeed to the Church to continue his prayſe among men.

[u] That is, God hath fulfilled his promiſe.

PSAL. XXIII.

1 *Becauſe the Prophet had prooued the great mercies of God at diuers times, and in ſundry maners, he gathereth a certaine aſſurance, fully perſwading himſelfe that God wil continue the very ſame goodneſſe towards him for euer.*

¶ A Pſalme of Dauid.

The Lorde is my * ſhepheard, [a] I ſhall not want.

2 He maketh me to reſt in greene paſture, and leadeth me by the ſtill waters.

3 He [b] reſtoreth my ſoule, and leadeth me in the [c] paths of righteouſnes for his Names ſake.

4 Yea, though I ſhould walke through the valley of the [d] ſhadowe of death, I will feare no euill: for thou art with me; thy rod and thy ſtaffe, they comfort me.

5 Thou doeſt prepare a [e] table before me in the ſight of mine aduerſaries: thou doeſt [f] anoint mine head with oyle, and my cup runneth ouer.

6 Doubtles, kindnes and mercy ſhall follow me all the dayes of my life, & I ſhall remaine a long ſeaſon in the [g] houſe of the Lord.

* *Iſa.*40.11. *iere.*23.5. *ezek.*34.23. *iohn* 10.11. 1.*pet.*2.25.

[a] He hath care ouer me, and miniſtreth vnto me all things.

[b] He comforteth or refreſheth me.

[c] Plaine, or ſtreight wayes.

[d] Though hee were in danger of death, as the ſheepe that wandreth in the dark valley without his ſhepheard.

[e] Albeit his enemies ſought to deſtroy him, yet God deliuereth him, and dealeth moſt liberally with him in deſpite of them.

[f] As was the maner of great feaſts.

[g] He ſetteth not his felicitie in the pleaſures of this world, but in the feare and ſeruice of God.

PSAL. XXIIII.

1 *Albeit the Lord God hath made, and gouerneth all the world, yet toward his choſen people his gracious goodneſſe doth moſt abundantly appeare, in that among them he wil haue his dwelling place. Which though it was appointed among the children of Abraham, yet onely they doe enter aright into this Sanctuary, which are the true worſhippers of God, purged from the ſinfull filth of this world.* 7 *Finally he magnifieth Gods grace for the building of the Temple, to the end he might ſtirre vp all the faithful to the true ſeruice of God.*

¶ A Pſalme of Dauid.

The earth * is the Lords, & all that therein is: the world & they that dwell therein.

* *Deut.*10.14. *iob* 28.24. 1.*cor.*10.26.

2 For he hath founded it vpon the [a] ſeas: and eſtabliſhed it vpon the floods.

3 Who ſhall aſcend into the mountaine of the Lord? and who ſhall ſtand in his holy place?

4 Euen he that hath innocent hands, and a pure heart: which hath not lift vp his minde vnto vanitie, nor ſworne deceitfully.

5 He ſhall receiue a bleſſing from ỹ Lord, and righteouſneſſe from the God of his ſaluation.

6 This is the [b] generation of them that ſeeke him, of them that ſeeke thy face, this is Iaakob. Selah.

7 [c] Lift vp your heads, yee gates, and be ye lift vp ye euerlaſting doores, and the king of glory ſhall come in.

8 Who is this King of glory? the Lord, ſtrong and mighty, euen the Lord mighty in battell.

9 Lift vp your heads, yee gates, and lift vp your ſelues, ye euerlaſting doores, and the King of glory ſhall come in.

10 Who is this King of glory? the Lord of hoſtes, he is the King of glory. Selah.

[a] He noteth two things: the one that the earth to mans iudgement ſeemeth aboue the waters: and next, that God miraculouſly preſerueth the earth, that it is not drowned with the waters which naturally are about it.

[b] Though circumciſion ſeparate the carnall ſeed of Iaakob from the Gentiles, yet he that ſeeketh God, is the true Iaakob and the very Iſraelite.

[c] Dauid deſireth the building vp of the Temple, wherein the glory of God ſhould appeare, and vnder the figure of this Temple, hee alſo prayeth for the ſpirituall Temple, which is eternal, becauſe of the promiſe which was made to the Temple, as it is written, Pſal. 132. 14.

PSAL. XXV.

1 The Prophet touched with the conſideration of his ſinnes, and alſo grieued with the cruell malice of his enemies, 6 Prayeth to God moſt feruently to haue his ſinnes forgiuen, 7 Eſpecially ſuch as he had committed in his youth. He beginneth euery verſe according to the Ebrew letters, two or three except.

¶ A Pſalme of Dauid.

Vnto thee, [a] O Lord, lift I vp my ſoule.

2 My God, I [b] truſt in thee: let me not be confounded: let not mine enemies reioyce ouer me.

3 * So all that hope in thee, ſhall not be aſhamed: but let them be confounded, that tranſgreſſe without cauſe.

4 [c] Shew me thy wayes, O Lord, and teach me thy pathes.

5 Lead me forth in thy trueth, and teach me: for thou art the God of my ſaluation: in thee doe I truſt [d] all the day.

6 Remember, O Lord, thy tender mercies, and thy louing kindneſſe: for they haue bene for euer.

7 Remember not the [e] ſinnes of my youth, nor my rebellions, but according to thy kindneſſe remember thou mee, euen for thy goodneſſe ſake, O Lord.

8 Gracious and righteous is the Lorde: therefore will hee [f] teach ſinners in the way.

9 Them that be meeke, will he [g] guide in iudgement, and teach the humble his way.

10 All the pathes of the Lorde are mercy and trueth vnto ſuch as keepe his couenant and his teſtimonies.

[a] I put not my truſt in any worldly thing.

[b] That thou wilt take away mine enemies, which are thy rods.

Iſa. 28. 26, rom. 10. 11.

[c] Retaine me in the faith of thy promiſe, that I ſwarue not on any ſide.

[d] Conſtantly, and againſt all tentations.

[e] He confeſſeth that his manifold ſinnes were the cauſe that his enemies did thus perſecute him, deſiring that the cauſe of the euill may be taken away, to the intent that the effect may ceaſe.

[f] That is, call them to repentance. [g] He will gouerne and comfort them that are truely humbled for their ſinnes.

11 For thy [h] Names ſake, O Lord, bee mercifull vnto mine iniquitie, for it is great.

12 What [i] man is hee that feareth the Lord? him will he teach the way that he ſhall [k] chuſe.

13 His ſoule ſhall dwell [l] at eaſe, and his ſeed ſhall inherit the land.

14 The [m] ſecret of the Lord is reuealed to them that feare him: & his couenant to giue them vnderſtanding.

15 Mine eyes are euer toward the Lord: for he will bring my feet out of the net.

16 Turne thy face vnto me, & haue mercy vpon me: for I am deſolate and poore.

17 The ſorowes of mine heart [n] are enlarged: draw me out of my troubles.

18 Looke vpon mine affliction and my trauell, and forgiue all my ſinnes.

19 Beholde mine [o] enemies, for they are many, and they hate me with cruell hatred.

20 Keepe my ſoule, and deliuer me: let me not be confounded, for I truſt in thee.

21 Let [p] mine vprightnes and equity preſerue me: for mine hope is in thee.

22 Deliuer Iſrael, O God, out of all his troubles.

[h] And for none other reſpect.

[i] Meaning, the number is very ſmall.

[k] He will direct ſuch with his ſpirit to follow the right way.

[l] He ſhal proſper both in ſpirituall and corporall things.

[m] His counſell conteined in his word, whereby he declareth that he is the protector of the faithfull.

[n] My griefe is increaſed becauſe of mine enemies crueltie.

[o] The greater that his afflictions were, and the more that his enemies increaſed, the more neere felt hee Gods helpe. [p] Foraſmuch as I haue behaued my ſelfe vprightly toward mine enemies, let them knowe that thou art the defender of my iuſt cauſe.

PSAL. XXVI.

1 Dauid oppreſſed with many iniuries, finding no helpe in the world, calleth for ayde from God: and aſſured of his integrity toward Saul, deſireth God to be his iudge, and to defend his innocancie. 6 Finally he maketh mention of his ſacrifice, which he will offer for his deliuerance, and deſireth to be in the company of the faithfull in the Congregation of God, whence he was baniſhed by Saul, promiſing integritie of life, and open prayſes and thankeſgiuing.

¶ A Pſalme of Dauid.

Iudge me, [a] O Lord, for I haue walked in mine innocencie: my truſt hath beene alſo in the Lord: therefore ſhall I not ſlide.

2 Proue me, O Lord, and trie me: examine my [b] reines, and mine heart.

3 For thy [c] louing kindneſſe is before mine eyes: therefore haue I walked in thy trueth.

4 I haue not [d] haunted with vaine perſons, neither kept company with the diſſemblers.

5 I haue hated the aſſembly of the euill, and haue not companied with the wicked.

6 I will [e] waſh mine hands in innocencie, O Lord, and compaſſe thine altar,

7 That I may declare with the voyce of thankeſgiuing, and ſet foorth all thy wonderous workes.

8 O Lord, I haue loued the habitation of thine houſe, and the place where thine honour dwelleth.

9 [f] Gather not my ſoule with the ſinners, nor my life with the bloody men:

[a] He fleeth to God to be the Iudge of his iuſt cauſe, ſeeing there is no equitie among men.

[b] My very affections and inward motions of the heart.

[c] He ſheweth what ſtayed him, that hee did not recompenſe euill for euill.

[d] He declareth that they cannot walke in ſimplicitie before God, that delight in the company of the vngodly.

[e] I will ſerue thee with a pure affection, and with the godly that ſacrifice vnto thee. [f] Deſtroy mee not in the ouerthrowe of the wicked.

10 In whoſe hands is [g] wickedneſſe, and their right hand is full of bribes.

11 But I will walke in mine innocencie: redeeme me therefore, & be mercifull vnto me.

12 My foote ſtandeth in [h] vprightneſſe: I will prayſe thee, O Lord, in the Congregations.

g Whoſe cruell hands do execute the malicious deuiſes of their hearts.

h I am preſerued from mine enemies by the power of God, and therefore will prayſe him openly.

PSAL. XXVII.

1 Dauid maketh this Pſalme, being deliuered from great perils, as appeareth by the prayſes and thankeſgiuing annexed: 6 Wherein we may ſee the conſtant faith of Dauid againſt the aſſaults of all his enemies, 7 And alſo the end wherefore he deſireth to liue and to bee deliuered, onely to worſhip God in his Congregation.

¶ A Pſalme of Dauid.

The Lord is my [a] light and my ſaluation, whom ſhall I feare? the Lorde is the ſtrength of my life, of whom ſhall I be afraid?

2 When the wicked, euen mine enemies and my foes came vpon mee to eate vp my fleſh, they ſtumbled and fell.

3 Though an hoſte pitched againſt mee, mine heart ſhould not bee afraide: though warre bee raiſed againſt me, I will truſt in [b] this.

4 [c] One thing haue I deſired of the Lord, that I will require, euen that I may dwell in the houſe of the Lord all the dayes of my life, to behold the beauty of the Lord, and to viſite his Temple.

5 For in the time of trouble he ſhall hide me in his Tabernacle: in the ſecret place of his pauillion ſhall he hide me, and ſet me vp vpon a rocke.

6 [d] And now ſhall he lift vp mine head aboue mine enemies round about me: therefore will I offer in his Tabernacle ſacrifices of ioy: I will ſing and prayſe the Lord.

7 Hearken vnto my voyce, O Lord, when I crie: haue mercy alſo vpon me and heare me.

8 When thou ſaydeſt, [e] Seeke ye my face, mine heart anſwered vnto thee, O Lord, I will ſeeke thy face.

9 Hide not therefore thy face from me, nor caſt thy ſeruant away in diſpleaſure: thou haſt bene my ſuccour: leaue me not, neither forſake me, O God of my ſaluation.

10 [f] Though my father and my mother ſhould forſake mee, yet the Lord will gather me vp.

11 Teach me thy way, O Lord, and lead me in a right path, becauſe of mine enemies.

12 Giue me not vnto the [g] luſt of mine aduerſaries: for there are falſe witneſſes riſen vp againſt me, & ſuch as ſpeake cruelly.

13 I ſhould haue fainted, except I had beleeued to ſee the [h] goodneſſe of the Lord in the land of the liuing.

14 [i] Hope in the Lord: be ſtrong, and he ſhall comfort thine heart, and truſt in the Lord.

a Becauſe he was aſſured of good ſucceſſe in all his dangers, and that his ſaluation was ſurely layd vp in God, he feared not the tyrannie of his enemies.

b That God will deliuer me, and giue my faith the victory.

c The loſſe of countrey, wife, and all worldly commodities grieue me not in reſpect of this one thing, that I may not prayſe thy name in the mids of the congregation.

d Dauid aſſured himſelfe by the Spirit of propheſie, that hee ſhould ouercome his enemies, and ſerue God in his Tabernacle.

e He groundeth vpon Gods promiſe, and ſheweth that he is moſt willing to obey his commandement.

f He magnifieth Gods loue toward his, which farre paſſeth the moſt tender loue of parents towards their children.

g But either pacifie their wrath, or bridle their rage. h In this preſent life before I die, as Iſa. 38. 11. i He exhorteth himſelfe to depend on the Lord, ſeeing he neuer failed in his promiſes.

PSAL. XXVIII.

1 Being in great feare and heauines of heart to ſee God diſhonoured by the wicked, he deſireth to bee rid of them, 4 And cryeth for vengeance againſt them: and at length aſſureth himſelfe that God hath heard his prayer. 9 Vnto whoſe tuition he commendeth all the faithfull.

¶ A Pſalme of Dauid.

Vnto thee, O Lorde, doe I cry: O my ſtrength, be not deafe toward me, leſt, if thou anſwere me not, I be [a] like them that goe downe into the pit.

2 Heare the voice of my petitions, when I cry vnto thee, whẽ I hold vp mine hands toward thine [b] holy Oracle.

3 [c] Draw me not away with the wicked, and with the workers of iniquitie: which ſpeake friendly to their neighbours, when malice is in their hearts.

4 [d] Reward the according to their deeds, and according to the wickedneſſe of their inuentions: recompenſe them after the worke of their hands: render them their reward.

5 For they regard not the workes of the Lord, nor the operation of his hands: therefore [e] breake them downe, and build them not vp.

6 [f] Praiſed be the Lord, for he hath heard the voyce of my petitions.

7 The Lord is my ſtrength, & my ſhield: mine heart truſted in him, and I was helped: therefore mine heart ſhall reioyce, and with my ſong will I praiſe him.

8 The Lord is [g] their ſtrength, & he is the ſtrength of the deliuerances of his anointed.

9 Saue thy people, & bleſſe thine inheritance: feed them alſo, & exalt them for euer.

a He counteth himſelf as a dead mã, til God ſhew his fauour toward him, and graunt him his petition.

b He vſed this outward meanes to helpe the weakeneſſe of his faith: for in that place was the Arke, and there God promiſed to ſhew the tokens of his fauour.

c Deſtroy not the good with the bad.

d Hee thus prayeth in reſpect of Gods glory, and not for his owne cauſe, being aſſured that God would puniſh the perſecuters of his Church.

e Let them be vtterly deſtroyed, as Malac. 1. 4. f Becauſe he felt the aſſurance of Gods helpe in his heart, his mouth was opened to ſing his prayſes. g Meaning, his ſouldiers, who were as meanes, by whom God declared his power.

PSAL. XXIX.

1 The Prophet exhorteth the princes and rulers of the world, (which for the moſt part thinke there is no God) 3 At the leaſt to feare him for the thunders and tempeſts, for feare whereof all creatures tremble. 11 And though thereby God threateneth ſinners, yet is he alwayes mercyfull to his, and mooueth them thereby to prayſe his Name.

¶ A Pſalme of Dauid.

Giue vnto ẏ Lord, ye [a] ſonnes of the mighty: giue vnto the Lord glory & ſtrength.

2 Giue vnto the Lord glory due vnto his Name: worſhip the Lorde in the glorious Sanctuary.

3 The [b] voice of the Lord is vpon the waters: the God of glory maketh it to thunder: the Lord is vpon the great waters.

4 The voyce of the Lord is mighty: the voyce of the Lord is glorious.

5 The [c] voyce of the Lord breaketh the cedars: yea, the Lord breaketh the cedars of Lebanon.

6 Hee maketh them alſo to leape like a calfe: Lebanon alſo & [d] Shirion like a yong Vnicorne.

7 The voyce of the Lorde diuideth the

a He exhorteth the proud tyrants to humble themſelues vnder Gods hand, and not to be inferior to bruit beaſts and dumbe creatures.

b The thunderclaps that are heard out of the clouds ought to make the wicked to tremble for feare of Gods anger.

c That is, the thunderbolt breaketh the moſt ſtrong trees, and ſhall men thinke their power to be able to reſiſt God? d Called alſo Hermon.

[e]flames of fire.

8 The voice of the Lord maketh the wilderneſſe to tremble: the Lorde maketh the wilderneſſe of [f]Kadeſh to tremble.

9 The voyce of the Lorde maketh the hindes to [g]calue, and [h]diſcouereth the foreſts: therefore in his [i]Temple doeth euery man ſpeake of his glory.

10 The Lord ſitteth vpon the [k]flood, and the Lord doeth remaine King for euer.

11 The Lord ſhall giue ſtrength vnto his people: the Lord ſhall bleſſe his people with peace.

e It cauſeth the lightnings to ſhoote and glide.
f In places moſt deſolate, where as ſeemeth there is no preſence of God.
g For feare maketh them to caſt their calues.
h Maketh the trees bare, or pierceth the moſt ſecret places.
i Though the wicked are nothing mooued with theſe ſights, yet the faithful prayſe God.
k To moderate the rage of the tempeſt and waters, that they deſtroy not all.

PSAL. XXX.

1 When Dauid was deliuered from great danger, he rendred thanks to God, exhorting others to doe the like, and to learne by his example, that God is rather mercifull then ſeuere & rigorous towards his children, 7 And alſo that the fall from proſperitie to aduerſitie is ſudden. 8 This done, he returneth to prayer, promiſing to prayſe God for euer.

¶ *A Pſalme or ſong of the *dedication of the [a]houſe of Dauid.

2.Sam.7.2.
Deut.20.5.

I Will magnifie thee, O Lorde: [b]for thou haſt exalted mee, and haſt not made my foes to reioyce ouer me.

2 O Lorde my God, I cryed vnto thee, and thou haſt [c]reſtored me.

3 O Lorde, thou haſt brought vp my [d]ſoule out of the graue: thou haſt reuiued me from them that goe downe into the pit.

4 Sing prayſes vnto the Lord, yee [e]his Saints, and giue thankes [f]before the remembrance of his Holineſſe.

5 *For he endureth but a while in his anger: but in his fauour is life: weeping may abide at euening, but ioy commeth in the morning.

Pſal.145.8.
iſa.54.7,8.
2.cor.4.17.

6 And in my [g]proſperitie I ſayd, I ſhall neuer be mooued.

7 For thou Lord of thy goodneſſe haddeſt made my [h]mountaine to ſtand ſtrong: but thou diddeſt hide thy face, and I [i]was troubled.

8 Then cried I vnto thee, O Lord, and prayed vnto my Lord.

9 What profit is there in my blood, when I goe downe to the pit? ſhall the duſt [k]giue thankes vnto thee? or ſhall it declare thy trueth?

10 Heare, O Lord, and haue mercy vpon me: Lord, be thou mine helper.

11 Thou haſt turned my mourning into ioy: thou haſt looſed my ſacke and girded me with gladneſſe.

12 Therefore ſhall my [l]tongue praiſe thee and not ceaſe: O Lord my God, I will giue thanks vnto thee for euer.

a After that Abſalom had polluted it with moſt filthy fornicatiō.
b He condemneth them of great ingratitude, which doe not prayſe God for his benefits.
c Reſtored from the rebellion of Abſalom.
d Meaning, that he eſcaped death moſt narrowly.
e The word ſignifieth them that haue receiued mercie, and ſhew mercy liberally vnto others.
f Before his tabernacle.
g I put too much confidence in my quiet ſtate, as Ier. 31.18. 2.chron. 32.24,25.
h I thought thou hadſt eſtabliſhed me in Zion moſt ſurely.
i After that thou hadſt withdrawen thine helpe, I felt my miſery.
k Dauid meaneth that the dead are not profitable to the Congregation of the Lord here in earth: therefore he would liue to praiſe his Name, which is the end of mans creation.
l Becauſe thou haſt preſerued mee, that my tongue ſhould praiſe thee, I will not be vnmindfull of my duety.

PSAL. XXXI.

1 Dauid deliuered from ſome great danger, firſt rehearſeth what meditation he had by the power of faith, when death was before his eyes, his enemy being ready to take him. 15 Then he affirmeth that the fauour of God is alwayes ready to thoſe that feare him. 20 Finally, hee exhorteth all the faithfull to truſt in God, & to loue him, becauſe he preſerueth & ſtrēgtheneth thē, as they may ſee by his example.

¶ To him that excelleth. A Pſalme of Dauid.

Pſal.71.1.

In thee, O Lord, haue I put my truſt: let me neuer be confounded: deliuer me in thy [a]righteouſneſſe.

2 Bowe downe thine eare to me: make haſte to deliuer mee: bee vnto mee a ſtrong rocke, and an houſe of defence to ſaue me.

3 For thou art my rock and my fortreſſe: therefore for thy Names ſake direct me and guide me.

4 Drawe mee out of the [b]net, that they haue layed priuily for mee: for thou art my ſtrength.

5 Into thine [c]hand I commend my ſpirit: for thou haſt redeemed me, O Lord God of trueth.

6 I haue hated them that giue themſelues to deceitfull vanities: for I [d]truſt in the Lord.

7 I will be glad and reioyce in thy mercy: for thou haſt ſeene my trouble: thou haſt knowen my ſoule in aduerſities,

8 And thou haſt not ſhut me vp in ẏ hand of the enemie, but haſt ſet my feete at [e]large.

9 Haue mercy vpon me, O Lord: for I am in trouble: mine [f]eye, my ſoule and my belly are conſumed with griefe.

10 For my life is waſted with heauineſſe, and my yeeres with mourning: my ſtrength faileth for my paine, and my bones are conſumed.

11 I was a [g]reproch among all mine enemies, but eſpecially among my neighbours: and a feare to mine acquaintance, [h]who ſeeing me in the ſtreete, fled from me.

12 I am forgotten, as a dead man out of minde: I am like a broken veſſell.

13 For I haue heard the railing of [i]great men: feare was on euery ſide, while they conſpired together againſt me, and conſulted to take my life.

14 But I truſted in thee, O Lord: I ſaid, [k]Thou art my God.

15 My [l]times are in thine hand: deliuer mee from the hande of mine enemies, and from them that perſecute me.

16 Make thy face to ſhine vpon thy ſeruant, and ſaue me through thy mercy.

17 Let me not be confounded, O Lord: for I haue called vpon thee: let the wicked bee put to confuſion, & [m]to ſilence in the graue.

18 Let the lying lippes bee made dumbe, which cruelly, proudly, and ſpitefully ſpeake againſt the righteous.

19 Howe great is thy goodneſſe, which thou [n]haſt layd vp for them that feare thee! and done to them that truſt in thee, euen before the ſonnes of men!

a For then God declareth himſelfe iuſt, whē he preſerueth his, according as hee hath promiſed.
b Preſerue mee from the crafty counſels and ſubtill practiſes of mine enemies.
c Hee deſireth God not onely to take care for him in this life, but that his ſoule may be ſaued after this life.
d This affection ought to be in all Gods children, to hate whatſoeuer thing is not grounded vpon a ſure truſt in God, as deceitfull and vaine.
e Largeneſſe ſignifieth comfort, as ſtraitneſſe, ſorowe and perill.
f Meaning, that his ſorowe and torment had continued a great while.
g Mine enemies had drawen all men to their part againſt me, euen my chiefe friends.
h They were afraid to ſhewe me any token of friendſhip.
i They that were in authoritie, condemned me as a wicked doer.
k I had this teſtimonie of conſcience, that thou wouldeſt defend mine innocencie.
l Whatſoeuer changes come, thou gouerneſt them by thy prouidence.
m Let death deſtroy them, to the intent that they may hurt no more.
n The treaſures of Gods mercy are alwayes layd vp in ſtore for his children, albeit at all times they doe not enioy them.

20 Thou doeſt hide them ‡ [o] priuily in thy preſence from the pride of men: thou keepeſt them ſecretly in thy tabernacle from the ſtrife of tongues.

21 Bleſſed be the Lord: for he hath ſhewed his marueilous kindeneſſe toward mee in a [p] ſtrong citie.

22 Though I ſaid in mine [q] haſte, I am caſt out of thy ſight, yet thou heardeſt the voyce of my prayer, when I cryed vnto thee.

23 Loue ye the Lord all his ‖ Saints: for the Lord preſerueth the faithful, and rewardeth abundantly the proud doer.

24 All ye that truſt in ẏ Lord, be [r] ſtrong, and he ſhall ſtabliſh your heart.

‡ *Ebr. in the ſecret of thy face.*

[o] That is, in a place where they ſhall haue thy comfort, and be hid ſafely frō the enemies pride.

[p] Meaning, there was no citie ſo ſtrong to preſerue him, as the defence of Gods fauour.

[q] And ſo by my raſhneſſe and infidelitie deſerue to haue bene forſaken.

‖ *Or, ye that feele his mercies.*

[r] Be conſtant in your vocation, and God will confirme you with heauenly ſtrength.

PSAL. XXXII.

1 *Dauid puniſhed with grieuous ſickneſſe for his ſinnes, counteth them bleſſed, to whom God doth not impute their tranſgreſſions.* 5 *And after that hee had confeſſed his ſinnes and obteined pardon,* 6 *Hee exhorteth the wicked men to liue godly,* 11 *And the good to reioyce.*

¶ A Pſalme of Dauid to giue [a] inſtruction.

Bleſſed is he whoſe wickedneſſe is [b] forgiuen, and whoſe ſinne is couered.

2 Bleſſed is the man, vnto whom the Lord imputeth not iniquitie, and in whoſe ſpirit there is no guile.

3 When I held my [c] tongue, my bones conſumed, or when I [d] roared all the day,

4 (For thine hand is heauie vpon mee, day and night: and my moyſture is turned into the drought of Summer. Selah)

5 Then I [e] acknowledged my ſinne vnto thee, neither hidde I mine iniquitie: for I thought, I will confeſſe againſt my ſelfe my wickedneſſe vnto the Lord, and thou forgaueſt the puniſhment of my ſinne. Selah.

6 Therefore ſhal euery one that is godly, make his prayer vnto thee in a [f] time when thou mayeſt be found: ſurely in the flood of great waters [g] they ſhal not come neere him.

7 Thou art my ſecret place: thou preſerueſt mee from trouble: thou compaſſeſt me about with ioyfull deliuerance. Selah.

8 I will [h] inſtruct thee, and teach thee in the way that thou ſhalt goe, and I will guide thee with mine eye.

9 Bee not like an horſe, or like a mule, which vnderſtand not: whoſe [i] mouthes thou doeſt binde with bit and bridle, leaſt they come neere thee.

10 Many ſorowes ſhall come to the wicked: but he that truſteth in the Lord, mercy ſhall compaſſe him.

11 Be glad ye righteous, and [k] reioyce in the Lord, and bee ioyfull all yee, that are vpright in heart.

[a] Concerning the free remiſſion of ſinnes, which is the chiefeſt point of our faith.

[b] To be iuſtified by faith, is to haue our ſinnes freely remitted, and to be reputed iuſt, Rom. 4. 6.

[c] Betweene hope and deſpaire.

[d] Neither by ſilence or crying found I eaſe: ſignifying, that before the ſinner be reconciled to God, he feeleth a perpetuall torment.

[e] Hee ſheweth ẏ as Gods mercie is the onely cauſe of forgiuenes of ſinnes, ſo the meanes thereof are repentance and confeſſion, which proceede of faith.

[f] When neceſſity causeth him to ſeeke to thee for helpe, Iſa. 55. 6.

[g] To wit, the waters and great dangers.

[h] Dauid promiſeth to make the reſt of Gods children pertakers of the benefits, which hee felt, and that he will diligently looke and take care to direct them in the way of ſaluation.

[i] If men can rule bruite beaſtes, thinke they that God will not bridle and tame their rage?

[k] Hee ſheweth, that peace and ioy of conſcience in the holy Ghoſt is the fruite of faith.

PSAL. XXXIII.

1 *He exhorteth good men to praiſe God, for that he hath not onely created all things, & by his prouidence gouerneth the ſame, but alſo is faithful in his promiſes.* 10 *He vnderſtandeth mans heart, and ſcattereth the counſell of the wicked,* 16 *ſo that no man can bee preſerued by any creature or mans ſtrength: but they, that put their confidence in his mercy, ſhall be preſerued from all aduerſities.*

Reioice in the Lord, O ye righteous: for it [a] becometh vpright men to be thankfull.

2 Praiſe the Lord with harpe: ſing vnto him with viole, and [b] inſtrument of ten ſtrings.

3 Sing vnto him a new ſong: ſing cheerfully with a loud voyce.

4 For the [c] word of the Lord is righteous, and all his [d] workes are faithfull.

5 He [e] loueth righteouſnes & iudgement: the earth is full of the goodnes of the Lord.

6 By the word of the Lord were the heauens made, and all the hoſte of them by the breath of his mouth.

7 Hee [f] gathereth the waters of the ſea together as vpon an heape, and layeth vp the depths in his treaſures.

8 Let all the earth feare the Lord: let all them that dwell in the world, feare him.

9 For hee ſpake, and it was done: hee commanded, and it ‖ ſtood.

10 The Lorde breaketh the [g] counſell of the heathen, and bringeth to nought the deuices of the people.

11 The counſell of the Lorde ſhall ſtand for euer, and the thoughts of his heart thorowout all ages.

12 Bleſſed is that nation, whoſe [h] God is the Lord: euen the people, that hee hath choſen for his inheritance.

13 The Lord [i] looketh downe from heauen, and beholdeth all the children of men.

14 From the habitation of his dwelling he beholdeth all them that dwell in ẏ earth.

15 He [k] faſhioneth their hearts euery one, and vnderſtandeth all their workes.

16 The [l] king is not ſaued by the multitude of an hoſte, neither is the mighty man deliuered by great ſtrength.

17 A horſe is a vaine helpe, and ſhall not deliuer any by his great ſtrength.

18 Beholde, [m] the eye of the Lord is vpon them that feare him, and vpon them, that truſt in his mercy,

19 To deliuer their ſoules from death, and to preſerue them in famine.

20 [n] Our ſoule waiteth for the Lord: for he is our helpe and our ſhield.

21 Surely our heart ſhall reioyce in him, because we truſted in his holy Name.

22 Let thy mercy, O Lord, be vpon vs, as we truſt in thee.

[a] It is the duety of the Godly to ſet foorth the praiſes of God for his mercy and power ſhewed toward them.

[b] To ſing on inſtruments was a part of the ceremoniall ſeruice of the Temple, which doeth no more appertaine vnto vs then the ſacrifices, cenſings and lights.

[c] That is, counſel or commandement in gouerning the world.

[d] That is, the effect & execution.

[e] Howſoeuer the world iudgeth of Gods works, yet he doth all things according to iuſtice and mercy.

[f] By the creation of the heauens and beautifull ornament, with the gathering alſo of the waters, he ſetteth foorth the power of God, that all creatures might feare him.

‖ *Or, was created.*

[g] No counſell can preuaile againſt God, but he defeateth it, and it ſhall haue euill ſucceſſe.

[h] He ſheweth that all our felicitie ſtandeth in this, that the Lord is our God.

[i] He prooueth that all things are gouerned by Gods prouidence, and not by fortune.

[k] Therefore he knoweth their wicked enterpriſes.

[l] If kings and the mighty of the world cannot bee ſaued by worldly meanes, but onely by Gods prouidence, what haue others to truſt in, that haue not like meanes?

[m] God ſheweth that toward his of his mercie, which man by no meanes is able to compaſſe.

[n] Thus he ſpeaketh in the name of the whole Church, which onely depend on Gods prouidence.

CHAP. XXXIIII.

1 *After Dauid had eſcaped Achiſh, according as it is written in the 1. Sam 21. 12. whom in this title he calleth Abimelech, (which was a generall name to all the kings of the Philiſtims) he praiſeth God for his deliuerance,* 3 *Prouoking all others by*

his example to truſt in God, to feare and ſerue him: 14 Who defendeth the godly with his Angels, 15 And vtterly deſtroyeth the wicked in their ſinnes.

¶ A Pſalme of Dauid, when hee changed his behauiour before Abimelech, who droue him away, and he departed.

I Will [a] alway giue thankes vnto the Lord: his praiſe ſhalbe in my mouth continually.

2 My ſoule ſhall glory in the Lorde: the [b] humble ſhall heare it, and be glad.

3 Praiſe ye the Lord with me, and let vs magnifie his Name together.

4 I ſought the Lord, and hee heard mee: yea, he deliuered me out of all my [c] feare.

5 They [d] ſhall looke vnto him, and run to him: and their faces ſhall not be aſhamed, ſaying,

6 This poore man cried, and the Lorde heard him, and ſaued him out of all his troubles.

7 The [e] Angel of the Lorde pitcheth round about them, that feare him, and deliuereth them.

8 Taſte ye, & ſee, how gracious the Lord is: bleſſed is the man that truſteth in him.

9 Feare the Lord, ye his Saints: for nothing wanteth to them that feare him.

10 The [f] lyons doe lacke, and ſuffer hunger, but they which ſeeke the Lorde, ſhall [g] want nothing that is good.

11 Come children, hearken vnto mee: I will teach you the [h] feare of the Lord.

12 *What man is hee that deſireth life, and loueth long dayes for to [i] ſee good?

13 Keepe thy tongue from euill, and thy lips, that they ſpeake no guile.

14 Eſchewe euill, and doe good: ſeeke peace, and follow after it.

15 The eies of the Lord are vpon the righteous, and his eares are open vnto their crie.

16 But the [k] face of the Lorde is againſt them that doe euill, to cut off their remembrance from the earth.

17 The righteous cry, and the Lord heareth them, and deliuereth them out of all their troubles.

18 The Lord is neere vnto them that are of a [l] contrite heart, and will ſaue ſuch as be afflicted in ſpirit.

19 Great are the troubles of the righteous: but the Lord deliuereth him out of them all.

20 [m] He keepeth all his bones: not one of them is broken.

21 But malice ſhall ſlay the [n] wicked: and they that hate the righteous, ſhall periſh.

22 The Lorde [o] redeemeth the ſoules of his ſeruants: and none that truſt in him, ſhall periſh.

a He promiſeth neuer to become vnmindefull of Gods great benefit for his deliuerance.
b They that are beaten downe with the experience of their owne euils.
c Which I conceiued for the dangers wherein I was.
d They ſhall be bold to flee to thee for ſuccour, when they ſhall ſee thy mercies toward me.
e Though Gods power be ſufficient to gouerne vs, yet for mans infirmitie he appointeth his Angels to watch ouer vs.
f The godly by their patient obedience profit more then they, which rauine and ſpoile.
g If they abide the laſt triall.
h That is, the true religion and worſhip of God.
1.Pet.3.10.
i Seeing all men naturally deſire felicitie, he wondereth why they caſt themſelues willingly into miſerie.
k The anger of God doeth not onely deſtroy the wicked, but alſo aboliſheth their name for euer.
l When they ſeeme to be ſwallowed vp with afflictions, then God is at hand to deliuer thẽ. m And as Chriſt ſaith, all the haires of his head. n Their wicked enterpriſes ſhall turne to their owne deſtruction. o For when they ſeeme to bee ouercome with great dangers and death it ſelfe, then God ſheweth himſelfe their redeemer.

PSAL. XXXV.

1 So long as Saul was enemy to Dauid, all that had any authoritie vnder him, to flatter their king (as is the courſe of the world) did alſo moſt cruelly perſecute Dauid: againſt whom he prayeth God to pleade and to auenge his cauſe, 8 that they may be taken in their nets and ſnares, which they layd for him, that his innocencie may be declared, 27 and that the innocent, which taketh part with him, may reioyce and prayſe the Name of the Lorde, that thus deliuereth his ſeruant. 28 And ſo he promiſeth to ſpeake forth the iuſtice of the Lorde, and to magnifie his Name all the dayes of his life.

¶ A Pſalme of Dauid.

PLeade thou my [a] cauſe, O Lorde, with them that ſtriue with mee: fight thou againſt them that fight againſt me.

2 [b] Lay hand vpon the ſhield and buckler, and ſtand vp for mine helpe.

3 Bring out alſo the ſpeare, and ſtop the way againſt them that perſecute me: ſay vnto my [c] ſoule, I am thy ſaluation.

4 Let them bee confounded and put to ſhame, that ſeeke after my ſoule: let them be turned backe and brought to confuſion, that imagine mine hurt.

5 Let them be as chaffe before the wind, and let the Angel of the Lord [d] ſcatter them.

6 Let their way bee darke and ſlipperie: and let the Angel of the Lord perſecute thẽ.

7 For [e] without cauſe they haue hid the pit and their net for me: without cauſe haue they digged a pit for my ſoule.

8 Let deſtruction come vpon [f] him at vnwares, and let his net that hee hath layd priuily, take him: let him fall into [g] the ſame deſtruction.

9 Then my ſoule ſhall be ioyfull in the Lord: it ſhall reioyce in his ſaluation.

10 All my [h] bones ſhall ſay, Lord, who is like vnto thee, which deliuereſt the poore from him that is too ſtrong for him! yea, the poore, and him that is in miſerie, from him that ſpoileth him!

11 [i] Cruell witneſſes did riſe vp: they asked of me things that I knew not.

12 They rewarded mee euill for good, to [k] haue ſpoiled my ſoule.

13 Yet I, when they were ſicke, I was clothed with a ſacke: I humbled my ſoule with faſting: and my [l] prayer was turned vpon my boſome.

14 I behaued my ſelfe as to my friend, or as to my brother: I humbled my ſelfe, mourning as one that bewaileth his mother.

15 But in mine [m] aduerſity they reioyced, and gathered themſelues together: the abiects aſſembled themſelues againſt mee, and I knew not: they tare [n] me and ceaſed not,

16 With the falſe ſcoffers at [o] bankets, gnaſhing their teeth againſt me.

17 Lord, how long wilt thou behold this? deliuer my ſoule from their tumult, euen my deſolate ſoule from the lions.

18 So will I giue thee thankes in a great congregation: I will prayſe thee among much people.

19 Let not them that are mine enemies,

a He deſireth God to vndertake his cauſe againſt them that did perſecute him and ſlander him.
b Albeit God can with his breath deſtroy all his enemies, yet the holy Ghoſt attributeth vnto him theſe outward weapons, to aſſure vs of his preſent power.
c Aſſure me againſt theſe tentations, that thou art the authour of my ſaluation.
d Smite them with the ſpirit of giddineſſe, that their enterpriſes may be fooliſh, and they receiue iuſt reward.
e Shewing, that we may not call God to be a reuenger, but only for his glory, and when our cauſe is iuſt.
f When he promiſeth to himſelfe peace.
g Which he prepared againſt the children of God.
h He attributeth his deliuerance onely to God, prayſing him therefore both in ſoule and body.
i That would not ſuffer me to purge my ſelfe.
k To haue taken from me all comfort, and brought me into deſpaire. l I prayed for them with inward affection, as I would haue done for my ſelfe, or, I declared mine affection, with bowing downe mine head. m When they ſawe me ready to ſlip, and as one that halted for infirmitie. n With their railing words. o The word ſignifieth cakes: meaning that the proud courtiers at their daintie feaſts, ſcoffe, raile, and conſpire his death.

vniuſtly reioyce ouer mee, neither let them [p] winke with the eye, that hate mee without a cauſe.

20 For they ſpeake not as friendes: but they imagine deceitfull wordes againſt the ||quiet on the land.

21 And they gaped on mee with their mouthes, ſaying, Aha, aha, [q] our eye hath ſeene.

22 Thou haſt ſeene it, O Lord: keepe not ſilence: be not farre from me, O Lord.

23 Ariſe and wake to my iudgement, euen to my cauſe, my God, and my Lord.

24 Iudge mee, O Lorde my God, according to thy [r] righteouſneſſe, and let them not reioyce ouer me.

25 Let them not ſay in their hearts, [ſ] O our ſoule reioyce: neither let them ſay, Wee haue deuoured him.

26 Let them bee confounded, and put to ſhame [t] together, that reioyce at mine hurt: let them be clothed [u] with confuſion & ſhame, that lift vp themſelues againſt me.

27 But let them be ioyfull and glad, [x] that loue my righteouſneſſe: yea, let them ſay alway, Let the Lorde be magnified, which loueth the [y] proſperitie of his ſeruant.

28 And my tongue ſhall vtter thy righteouſneſſe, and thy praiſe euery day.

p In token of contempt and mocking.

||Or, clefts of the earth: meaning himſelfe & others in their miſeries.

p They reioyced as though they had now ſeene Dauid ouerthrowen.

r It is the iuſtice of God to giue to the oppreſſours affliction and torment, and to the oppreſſed ayd and reliefe, 2 Theſſ. 1.6.

ſ Becauſe we haue that which we ſought for, ſeeing he is deſtroyed.

t That is, at once, were they neuer ſo many or mightie.

u This prayer ſhal alwayes be verified againſt them that perſecute the faithfull. x That at leaſt fauour my right, though they be not able to helpe me. y He exhorteth the Church to praiſe God for the deliuerance of his ſeruants, and for the deſtruction of his aduerſaries.

PSAL. XXXVI.

1 The Prophet grieuouſly vexed by the wicked, doeth complaine of their malicious wickednes. 6 Then he turneth to conſider the vnſpeakable goodnes of God towards all creatures: 9 But ſpecially towards his children, that by the faith thereof hee may be comforted & aſſured of his deliuerance by this ordinarie courſe of Gods worke, 13 who in the end deſtroyeth the wicked and ſaueth the iuſt.

¶ To him that excelleth. A Pſalme of Dauid the ſeruant of the Lord.

Wickedneſſe ſaith to the wicked man, [a] euen in mine heart, that there is no feare of God before his eyes.

2 For he [b] flattereth himſelfe in his owne eyes, while his iniquitie is found woorthy to be hated.

3 The wordes of his mouth are iniquity and [c] deceit: hee hath left off to vnderſtand and to doe good.

4 Hee [d] imagineth miſchiefe vpon his bed: hee ſetteth himſelfe vpon a way, that is not good, and doth not abhorre euill.

5 Thy [e] mercy, O Lord, reacheth vnto the heauens, & thy faithfulnes vnto the cloudes.

6 Thy righteouſneſſe is like the ‡ mighty mountaines: thy iudgements are like a great [f] deepe: thou, Lord, doeſt ſaue man & beaſt.

7 Howe excellent is thy mercie, O God! therefore the children of men truſt vnder the ſhadow of thy wings.

8 They ſhalbe [g] ſatiſfied with the fatnes of thine houſe, and thou ſhalt giue them drinke out of the riuer of thy pleaſures.

9 For with thee is the well of life, and in thy light ſhall we ſee light.

10 Extende thy louing kindneſſe vnto them that [h] know thee, and thy righteouſneſſe vnto them that are vpright in heart.

11 Let not the [i] foot of pride come againſt me, and let not the hande of the wicked men moue me.

12 [k] There they are fallen that worke iniquitie: they are caſt downe, and ſhall not be able to riſe.

a I ſee euidently by his deedes, that ſinne puſheth forward the reprobate from wickedneſſe to wickedneſſe, albeit he go about to couer his impietie.

b Though all other deteſt his vile ſinne, yet he himſelfe ſeeth it not.

c The reprobate mocke at wholeſome doctrine, and put not difference betweene good and euill. d By deſcribing at large the nature of the reprobate, hee admoniſheth the godly to beware of theſe vices. e Though wickedneſſe ſeemeth to ouerflow all the worlde, yet by thine heauenly prouidence thou gouerneſt heauen and earth. ‡*Ebr. the mountaines of God: for whatſoeuer is excellent, is thus called.* f The depth of thy prouidence gouerneth all things, and diſpoſeth them, albeit the wicked ſeeme to ouerwhelme the world.

g Onely Gods children haue enough of all things both concerning this life and the life to come.

h He ſheweth who are Gods children, to wit, they that know him and leade their liues vprightly.

i Let not the proud aduance himſelfe againſt mee, neither the power of the wicked driue mee away. k That is, in their pride, wherein they flatter themſelues.

PSAL. XXXVII.

1 This Pſalme conteineth exhortation & conſolation of the weake, that are grieued at the proſperitie of the wicked, and the affliction of the godly. 7 For how proſperouſly ſoeuer the wicked doe liue for the time, he doth affirme their felicitie to be vaine and tranſitorie, becauſe they are not in the fauour of God, but in the end they are deſtroyed as his enemies, 11 and how miſerably that the righteous ſeemeth to liue in the world, yet his end is peace, and he is in the fauour of God, he is deliuered from the wicked, and preſerued.

¶ A Pſalme of Dauid.

Fret not [a] thy ſelfe becauſe of the wicked men, neither be enuious for the euil doers.

2 For they ſhal ſoone be [b] cut downe like graſſe, and ſhall wither as the greene herbe.

3 [c] Truſt thou in the Lord & do good: dwel in the land, and thou ſhalt be fed aſſuredly.

4 And delight thy ſelfe in the Lord, and he ſhall giue thee thine hearts deſire.

5 [d] Commit thy way vnto the Lord, and truſt in him, and he ſhall bring it to paſſe.

6 And he ſhall bring forth thy righteouſneſſe as the light, and thy [e] iudgement as the noone day.

7 Wait patiently vpon the Lord, & hope in him: fret not thy ſelfe for him [f] which proſpereth in his way: nor for the man that bringeth his enterpriſes to paſſe.

8 Ceaſe from anger, and leaue off wrath: fret not thy ſelfe [g] alſo to doe euill.

9 For euil doers ſhalbe cut off, & they that wait vpon ẏ Lord, they ſhal inherit the land.

10 [h] Therefore yet a little while, and the wicked ſhall not appeare, and thou ſhalt looke after his place, and he ſhall not be found.

11 But * meeke men ſhall poſſeſſe the earth, and ſhal haue their delight in the multitude of peace.

12 [i] The wicked practiſeth againſt the

a He admoniſheth vs neither to vexe our ſelues for the proſperous eſtate of the wicked, neither to deſire to be like them to make our ſtate the better.

b For Gods iudgement cutteth downe their ſtate in a moment.

c To truſt in God, and to doe according to his will, are ſure tokens that his prouidence will neuer faile vs.

d Be not led by thine owne wiſdome, but obey God, and he will finiſh his worke in thee.

e As the hope of the day light cauſeth vs not to be offended with the darkeneſſe of the night: ſo ought we patiently to truſt that God will cleare our cauſe, and reſtore vs to our right. f When God ſuffereth the wicked to proſper, it ſeemeth to the fleſh that hee fauoureth their doings, Iob. 21.7, &c. g Meaning, except he moderate his affections, he ſhall be led to do as they do. h He correcteth the impatiencie of our nature, which cannot abide till the fulnes of Gods time be come. *Matth. 5.5.* i The godly are aſſured that the power & craft of the wicked ſhall not preuaile againſt them, but fall on their owne neckes, and therefore ought patiently to abide Gods time, and in the meane while bewaile their ſins, and offer vp their teares as a ſacrifice of their obedience.

iuſt, and gnaſheth his teeth againſt him.

13 But the Lord ſhall laugh him to ſcorne: for he ſeeth that his day is comming.

14 The wicked haue drawen their ſword, and haue bent their bow, to caſt downe the poore and needy, and to ſlay ſuch as be of vpright conuerſation.

15 But their ſworde ſhall enter into their owne heart, and their bowes ſhal be broken.

16 [k] A ſmall thing vnto the iuſt man is better, then great riches to the wicked and mighty.

17 For the armes of the wicked ſhall bee broken: but yͤ Lord vpholdeth the iuſt men.

18 The Lord [l] knoweth the dayes of vpright men, and their inheritance ſhal be perpetuall.

19 They ſhall not bee confounded in the perilous time, and in the dayes of famine they ſhall haue [m] enough.

20 But the wicked ſhall periſh, and the enemies of the Lord ſhall be conſumed as the [n] fat of Lambes: euen with the ſmoke ſhall they conſume away.

21 The wicked borroweth and payeth not againe: but the righteous is mercifull, and [o] giueth.

22 For ſuch as be bleſſed of God, ſhall inherit the land, & they that bee curſed of him, ſhall be cut off.

23 [p] The pathes of man are directed by the Lord: for he loueth his way.

24 Though he [q] fall, hee ſhall not be caſt off: for the Lord putteth vnder his hand.

25 I haue bene yong, and am olde: yet I ſawe neuer the righteous forſaken, nor his [r] ſeed begging bread.

29 But hee is euer mercifull and lendeth, and his ſeed enioyeth the bleſſing.

27 Flee from euill and do good, and dwel for euer.

28 For the Lord loueth iudgement, and forſaketh not his ſaints: they ſhall be preſerued for euermore: but the ſeed of the wicked ſhall be cut off.

29 The righteous men ſhall inherit the land, and dwell therein [ſ] for euer.

30 The [t] mouth of the righteous will ſpeake of wiſedome, and his tongue wil talke of iudgement.

31 For the law of his God is in his heart, and his ſteps ſhall not ſlide.

32 The wicked watcheth the righteous, and ſeeketh to ſlay him.

33 But the Lord will not leaue him in his hande, nor condemne him, when his is [u] iudged.

34 Wait thou on the Lord, and keepe his way, and hee ſhall exalt thee, that thou ſhalt inherit the land: when the wicked men ſhal periſh, thou ſhalt ſee.

35 I haue ſeene the wicked ſtrong, and ſpreading himſelfe like a greene bay tree.

36 Yet he [x] paſſed away, and loe, he was gone, and I ſought him, but he could not bee found.

37 [y] Marke the vpright man, and behold the iuſt: for the end of that man is peace.

38 But the tranſgreſſors ſhall be deſtroyed together, and the end of the wicked ſhalbe cut off.

39 But the [z] ſaluation of the righteous men ſhall bee of the Lord: hee ſhall bee their ſtrength in the time of trouble.

40 For the Lord ſhall helpe them, and deliuer them: hee ſhall deliuer them from the wicked, and ſhall ſaue them, becauſe they truſt in him.

PSAL. XXXVIII.

1 Dauid lying ſicke of ſome grieuous diſeaſe, acknowledgeth himſelfe to bee chaſtiſed of the Lord for his ſinnes, and therefore prayeth God to turne away his wrath. 5 He vttereth the greatnes of his griefe by many words and circumſtances, as wounded with the arrowes of Gods ire, forſaken of his friends, euill intreated of his enemies. 22 But in the ende with firme confidence he commendeth his cauſe to God, and hopeth for ſpeedy helpe at his hand.

¶ A Pſalme of Dauid for [a] remembrance.

O Lord, rebuke me not in thine [b] anger, neither chaſtiſe me in thy wrath.

2 For thine [c] arrowes haue light vpon me, and thine hand lieth vpon me.

3 There is nothing ſound in my fleſh, becauſe of thine anger: neither is there reſt in my bones, becauſe of my [d] ſinne.

4 For [e] mine iniquities are gone ouer mine head, and as a weighty burden they are too heauy for me.

5 My wounds are putrified, and corrupt becauſe of my [f] fooliſhneſſe.

6 I am bowed, and crooked very ſore: I goe ‖ mourning all the day.

7 For my reines are full of burning, and there is nothing ſound in my fleſh.

8 I am weakened and ſore broken: I roare for the very griefe of mine heart.

9 Lord, I powre my whole deſire before thee, and my ſighing is not hid from thee.

10 Mine heart ‡ panteth: my ſtrength faileth mee, and the light of mine eyes, euen [h] they are not mine owne.

11 My louers and my friends ſtand aſide from my plague, and my [i] kinſmen ſtand afarre off.

12 They alſo, that ſeeke after my life, lay ſnares, and they that go about to do me euil, talke wicked things, & imagine deceit continually.

13 But I as [k] a deafe man heard not, and am as a dumbe man, which openeth not his mouth.

14 Thus am I as a man, that heareth not, and in whoſe mouth are no reproofes.

15 For on thee, O Lord, do I wait: thou wilt heare me, my Lord, my God.

16 For I ſaid, Heare me, leſt they reioyce

[k] For they are dayly fed as with Manna from heauen, and haue ſufficient, when the wicked haue neuer enough, but euer hunger.

[l] God knoweth what dangers hang ouer his, and by what meanes to deliuer them.

[m] For God will giue them contented minds, and that which ſhalbe neceſſary.

[n] They ſhall vaniſh away ſuddenly: for they are fed for the day of ſlaughter.

[o] God ſo furniſheth him with his bleſſing, that he is able to helpe others.

[p] God proſpereth the faithfull, becauſe they walke in his wayes with an vpright conſcience.

[q] When God doeth exerciſe his faith with diuers tentations.

[r] Though the iuſt man die, yet Gods bleſſings are extended to his poſterity, and though God ſuffer ſome iuſt man to lacke temporal benefits, yet he recompenſeth him with ſpiritual treaſures.

[ſ] They ſhall continually be preſerued vnder Gods wings, and haue at leaſt inward reſt.

[t] Theſe three points are required of the faithfull, that their talke be godly, that Gods Law be in their heart, and that their life be vpright.

[u] For though it bee ſometime ſo expedient both for Gods glory and their ſaluation, yet he will approue their cauſe, and reuenge their wrong.

[x] So that the proſperity of the wicked is but a cloud, which vaniſheth away in a moment.

[y] He exhorteth the faithfull to marke diligently the examples both of Gods mercies, and alſo of his iudgements.

[z] He ſheweth that the patient hope of the godly is neuer in vaine, but in the ende hath good ſucceſſe, though for a time God prooue them by ſundry tentations.

[a] To put himſelfe and others in mind of Gods chaſtiſement for ſinne.

[b] He deſireth not to be exempted from Gods rod, but that he would ſo moderate his hand, that he might be able to beare it.

[c] The ſickeneſſe, wherewith thou haſt viſited me.

[d] Dauid acknowledgeth God to be iuſt in his puniſhments, becauſe his ſinnes had deſerued much more.

[e] He confeſſeth his ſinnes, Gods iuſtice, and maketh prayer his refuge.

[f] That rather giue place to mine owne luſts, then to the will of God.

‖ *Or, blacke, as one that is diſfigured and conſumed with ſickeneſſe.*

[g] This example warneth vs neuer to deſpaire, be yͤ torment neuer ſo great: but alwayes to crie vnto God with ſure truſt for deliuerance.

‡ *Ebr. runneth about, or, is toſſed to & fro: meaning, that he was deſtitute of all helpe and counſell.*

[h] My ſight faileth me for very ſorow.

[i] Partly for feare, and partly for pride they denied all duety and friendſhip.

[k] For I can haue no audience before men, and therefore patiently wait for the helpe of God.

ouer me: for [l] when my foote ſlippeth, they extoll themſelues againſt me.

17 Surely I am ready to [m] halt, and my ſorow is euer before me.

18 When I declare my paine, and am ſorie for my ſinne,

19 Then mine [n] enemies are aliue, and are mighty, and they that hate me wrongfully are many.

20 They alſo that reward euill for good, are mine aduerſaries, becauſe I followe [o] goodneſſe.

21 Forſake me not, O Lord, be not thou farre from me, my God.

22 Haſte thee to helpe mee, O my Lord, my [p] ſaluation.

[l] That is, if they ſee that thou ſuccour me not in time, they will mocke and triumph, as though thou hadſt forſaken me.

[m] I am without hope to recouer my ſtrength.

[n] In my greateſt miſery they moſt reioyce.

[o] He had rather haue the hatred of all the world, then to faile in any part of his duety to Godward.

[p] Which art the authour of my ſaluation: and this declareth that hee prayed with ſure hope of deliuerance.

PSAL. XXXIX.

1 Dauid vttereth with what great griefe & bitternes of minde he was driuen to theſe outragious complaints of his infirmities. 2 For he confeſſeth that when hee had determined ſilence, hee braſt forth yet into words that he would not, through the greatneſſe of his griefe. 4 Then he rehearſeth certaine requeſts which taſte of the infirmity of man, 8 and mixeth them with many prayers: but all doe ſhewe a minde wonderfully troubled, that it may plainely appeare howe hee did ſtriue mightily againſt death and deſperation.

¶ To the excellent muſitian [a] Ieduthun. A Pſalme of Dauid.

I Thought, [b] I wil take heed to my wayes, that I ſinne not with my tongue: I will keepe my mouth bridled, while the wicked is in my ſight.

2 I was dumbe and ſpake nothing: I kept ſilence euen from good, [c] and my ſorow was more ſtirred.

3 Mine heart was hote within me, and while I was muſing, the fire kindled, and [d] I ſpake with my tongue, ſaying,

4 Lord, let me know mine ende, and the meaſure of my dayes, what it is: let mee know how long I haue to liue.

5 Beholde, thou haſt made my dayes as an hand breadth, and mine age as nothing in reſpect of thee: ſurely euery man in his beſt ſtate is altogether [e] vanity. Selah.

6 Doubtleſſe man walketh in a ſhadow, and diſquieteth himſelfe in vaine: he heapeth vp riches, and cannot tell who ſhall gather them.

7 And now Lord, what wait I for? mine hope is euen in thee.

8 Deliuer me frō all my tranſgreſſions, and make me not a rebuke vnto the [f] fooliſh.

9 I ſhould haue bene dumb, and not haue opened my mouth, becauſe [g] thou didſt it.

10 Take thy plague away from me: for I am conſumed by the ſtroke of thine hand.

11 When thou with rebukes doeſt chaſtiſe man for iniquity, thou as a moth [h] makeſt his [i] beauty to conſume: ſurely euery man is vanitie. Selah.

12 Heare my prayer, O Lord, and hearken vnto my cry: keepe not ſilence at my teares, for I am a ſtranger with thee, and a ſoiourner as all my fathers.

13 Stay thine anger from me, that I may recouer my ſtrength, [k] before I goe hence, and be not.

[a] This was one of the chiefe ſingers, 1. Chron. 16.41.

[b] Albeit he had appointed with himſelfe patiently to haue taried Gods leaſure, yet the vehemencie of his paine cauſed him to breake his purpoſe.

[c] Though when the wicked ruled, he thought to haue kept ſilence, yet his zeale cauſed him to change his minde.

[d] He confeſſeth that he grudged againſt God, conſidering ỷ greatneſſe of his ſorowes and the ſhortneſſe of his life.

[e] Yet Dauid offended in that that he reaſoned with God, as though that he were too ſeuere toward his weake creature.

[f] Make me not a mocking ſtocke to the wicked, or wrap mee not vp with the wicked, when they are put to ſhame.

[g] Seeing my troubles came of thy prouidence, I ought to haue endured them patiently.

[h] Though thine open plagues light not euermore vpō them, yet thy ſecret curſe continually freteth thē.

[i] The word ſignifieth all that he deſireth, as health, force, ſtrength, beautie, and in whatſoeuer he hath delight, ſo that the rod of God taketh away all that is deſired in this world.

[k] For his ſorrow cauſed him to thinke that God would deſtroy him vtterly: whereby we ſee howe hard it is for the very Saintes to keepe a meaſure in their words, when death and deſpaire aſſaile them.

PSAL. XL.

1 Dauid deliuered from great danger, doeth magnifie and prayſe the grace of God for his deliuerance, and commendeth his prouidence towards all mankinde. 5 Then doeth hee promiſe to giue himſelfe wholly to Gods ſeruice, aud ſo declareth how God is truely worſhipped. 14 Afterward he giueth thanks and praiſeth God, and hauing complained of his enemies, with good courage he calleth for ayde and ſuccour.

¶ To him ỷ excelleth. A Pſalme of Dauid.

I Waited [a] patiently for the Lord, and hee inclined vnto me, and heard my crie.

2 Hee brought me alſo out of the [b] horrible pit, out of the mirie clay, and ſet my feete vpon the rocke, and ordered my goings.

3 And he hath put in my mouth [c] a new ſong of prayſe vnto our God: many ſhall ſee it and feare, and ſhall truſt in the Lord.

4 Bleſſed is the man that maketh the Lord his truſt, & regardeth [d] not the proud, nor ſuch as turne aſide to lies.

5 [e] O Lord my God, thou haſt made thy wonderfull workes ſo many, that none can count in order to thee thy thoughts toward vs: I would declare, and ſpeake of them, but they are moe then I am able to expreſſe.

6 Sacrifice & offring thou didſt not deſire: (for [f] mine eares haſt thou prepared) burnt offring & ſin offring haſt thou not required.

7 [g] Then ſaid I, Loe, I come: for in the roll of the booke it is written of me,

8 I deſired to doe thy good will, O my God: yea, thy Law is within mine heart.

9 I haue declared thy righteouſneſſe in the great [h] Congregation: loe, I will not refraine my lips: O Lord, thou knoweſt.

10 I haue not hidde thy righteouſneſſe within mine heart, but I haue declared thy [i] trueth and thy ſaluation: I haue not concealed thy mercie and thy trueth from the great Congregation.

11 Withdraw not thou thy tender mercy from mee, O Lord: let thy mercy and thy trueth alway preſerue me.

12 For innumerable troubles haue compaſſed mee: my ſinnes haue taken ſuch holde vpon mee, that I am not able to looke vp: yea, they are moe in number

then

[a] Though God deferred his help, yet he patiently abode, till he was heard.

[b] He deliuered me from moſt great dangers.

[c] That is, a ſpeciall occaſion to praiſe him: for Gods benefits are ſo many occaſions for vs to praiſe his name.

[d] To follow their example, which he muſt needs do that truſteth not only in the Lord.

[e] Dauid goeth from one kinde of Gods fauor, to the contemplation of his prouidence ouer all, & confeſſeth that his counſels towards vs are farre aboue our capacities: we cannot ſo much as tell them in order.

[f] Thou haſt opened mine eares to vnderſtand the ſpirituall meaning of the ſacrifices: and here Dauid eſteemeth the ceremonies of the lawe nothing in reſpect of the ſpirituall ſeruice.

[g] When thou hadſt opened mine eares and heart, I was ready to obey thee, being aſſured that I was written in the booke of thine elect for this end.

[h] In the Church aſſembled in the Sanctuary.

[i] Dauid heere numbreth three degrees of our ſaluation: Gods mercie, whereby he pitieth vs: his righteouſnes, which ſignifieth his continuall protection, and his trueth, whereby appeareth his conſtant fauour, ſo that hereof proceedeth our ſaluation.

then the haires of mine head: therefore mine heart hath [k] failed me.

13 Let it pleaſe thee, O Lord, to deliuer me: make haſte, O Lord, to helpe me.

14 Let them bee [l] confounded and put to ſhame together, that ſeeke my ſoule to deſtroy it: let them bee driuen backeward and put to rebuke that deſire mine hurt.

15 Let them be [m] deſtroyed for a reward of their ſhame, which ſay vnto mee, Aha, aha.

16 Let all them that ſeeke thee, reioyce, & be glad in thee: and let them that loue thy ſaluation, ſay alway, [n] The Lord be prayſed.

17 Though I be poore & needy, the Lord thinketh on mee: thou art mine helper and my deliuerer: my God, make no tarying.

[k] As touching the iudgement of the fleſh, I was vtterly deſtitute of all counſell: yet faith inwardly mooued mine heart to pray.

[l] He deſireth that Gods mercie may contend for him againſt the rage of his enemies.

[m] Let the ſame ſhame and confuſion light vpon them, which they intended to haue brought vpon me.

[n] As the faithfull alwayes prayſe God for his benefites: ſo the wicked mocke Gods children in their afflictions.

P S A L. XLI.

1 Dauid being grieuouſly afflicted, bleſſeth them, that pitie his caſe, 9 And complaineth of the treaſon of his owne friends and familiars, as came to paſſe in Iudas, Iohn 14.18. After he feeling the great mercies of God gently chaſtiſing him, and not ſuffering his enemies to triumph againſt him, 13 Giueth moſt hearty thanks to God.

¶ To him that excelleth. A Pſalme of Dauid.

BLeſſed is hee that [a] iudgeth wiſely of the poore: the Lorde ſhall deliuer him in the time of trouble.

2 The Lord wil keepe him, and preſerue him aliue: he ſhall be bleſſed vpon the earth, and thou wilt not deliuer him vnto the will of his enemies.

3 The Lord wil ſtrengthen him vpon the [b] bed of ſorow: thou haſt turned all his [c] bed in his ſickneſſe.

4 Therefore I ſayd, Lord, haue mercy vpon mee: heale my ſoule, for I haue ſinned againſt thee.

5 Mine enemies [d] ſpeake euill of me, ſaying, When ſhall he die, and his name periſh?

6 And if hee come to ſee me, he ſpeaketh [e] lies, but his heart heapeth iniquitie within him, and when he commeth forth, he telleth it.

7 All they that hate mee, whiſper together againſt mee: euen againſt me doe they imagine mine hurt.

8 [f] A miſchiefe is light vpon him, and he that lyeth, ſhall no more riſe.

9 Yea, my ‖ familiar friend, whome I truſted, which did eate of my bread, [g] hath lifted vp the heele againſt me.

10 Therefore, O Lord, haue mercie vpon me, and raiſe me vp: ſo I ſhall reward them.

11 By this I knowe that thou fauoureſt me, becauſe mine enemie doeth not triumph againſt me.

12 And as for mee, thou vpholdeſt mee [h] in mine integritie, and doeſt ſet mee before thy [i] face for euer.

13 Bleſſed bee the Lorde God of Iſrael world without end. [k] So be it, euen ſo be it.

[a] Not condemning him as accurſed, whom God doeth viſite, knowing that there are diuers cauſes why God layeth his hand vpon vs: yea, and afterward he reſtoreth vs.

[b] Which for ſorow and griefe of minde caſteth himſelfe vpon his bed.

[c] Thou haſt reſtored him in his ſicke bed and ſent him comfort.

[d] That is, curſe me, and cannot haue their cruell hate quenched, but with my ſhamefull death.

[e] For pretending to comfort me, he conſpireth my death in his heart, and braggeth thereof.

[f] The enemies thought by his ſharpe puniſhments that God was become his mortall enemy.

‡ *Ebr. The man of my peace.*

[g] As Dauid felt his falſhood, and as it was chiefly accompliſhed in Chriſt, Iohn 13.18. ſo ſhall his members continually prooue the ſame.

[h] Meaning, either in proſperitie of life, or in the true feare of God againſt all tentations.

[i] Shewing me euident ſignes of thy fatherly prouidence.

[k] By this repetition hee ſtirreth vp the faithfull to prayſe God.

P S A L. XLII.

1 The Prophet grieuouſly complayneth, that being letted by his perſecutours, he could not be preſent in the congregation of Gods people, proteſting that although he was ſeparate in body from them, yet his heart was thitherward affectioned. 7 And laſt of all he ſheweth, that he was not ſo farre ouercome with theſe ſorrowes and thoughts. 8 But that he continually put his confidence in the Lord.

¶ To him that excelleth. A Pſalme to giue inſtruction, [a] committed to the ſonnes of Korah.

AS the hart brayeth for the riuers of water, ſo [b] panteth my ſoule after thee, O God.

2 My ſoule thirſteth for God, euen for the liuing God: when ſhall I come and appeare before the preſence of God?

3 [c] My teares haue bene my meate day and night, while they dayly ſay vnto mee, Where is thy God?

4 When I remembred [d] theſe things, I powred out my very heart, becauſe I had gone with the multitude, and ledde them into the houſe of God with the voyce of ſinging, and prayſe, as a multitude that keepeth a feaſt.

5 Why art thou caſt downe, my ſoule, and vnquiet within me? [e] waite on God: for I will yet giue him thankes for the helpe of his preſence.

6 My God, my ſoule is caſt downe within mee, [f] becauſe I remember thee from the land of Iorden, and Hermonim, and from the Mount Mizar.

7 One [g] deepe calleth another deepe by the noyſe of thy water ſpoutes: all thy waues and thy floods are gone ouer me.

8 The Lorde [h] will graunt his louing kindneſſe in the day, and in the night ſhall I ſing of him, euen a prayer vnto the God of my life.

9 I will ſay vnto God, which is my rocke, Why haſt thou forgotten mee? Why goe I mourning, when the enemie oppreſſeth mee?

10 My [i] bones are cut aſunder, while mine enemies reproch me, ſaying dayly vnto me, Where is thy God?

11 [k] Why art thou caſt downe, my ſoule? and why art thou diſquieted within mee? wayte on God: for I will yet giue him thankes: hee is my preſent helpe, and my God.

[a] As a treaſure to be kept of them, which were of the number of the Leuites.

[b] By theſe ſimilitudes of thirſt and panting, he ſheweth his feruent deſire to ſerue God in his Temple.

[c] As others take pleaſure in eating and drinking, ſo he was altogether giuen to weeping.

[d] That is, how I led the people to ſerue thee in thy Tabernacle, and now ſeeing my contrary eſtate, I die for ſorow.

[e] Though he ſuſteined grieuous aſſaults of the fleſh to caſt him into deſpaire, yet his faith grounded on Gods accuſtomed mercies, getteth the victorie.

[f] That is, when I remember thee in this land of my baniſhment among the mountaines.

[g] Afflictions came ſo thicke vpon me, that I felt my ſelfe as ouerwhelmed: whereby hee ſheweth there is no ende of our miſerie, till God bee pacified, and ſend remedie.

[h] He aſſureth himſelfe of Gods helpe in time to come.

[i] That is, I am moſt grieuouſly tormented.

[k] This repetition doth declare that Dauid did not ouercome at once: to teach vs to be conſtant, forasmuch as God will certainely deliuer his.

P S A L. XLIII.

1 He prayeth to be deliuered from them which conſpire againſt him, that he might ioyfully prayſe God in his holy congregation.

IUdge [a] mee, O God, and defende my cauſe againſt the vnmercifull [b] people: deliuer me from the deceitfull and wicked man.

2 For thou art the God of my ſtrength: why haſt thou put mee away? why goe I ſo mourning, when the enemie oppreſſeth mee?

3 Sende thy [c] light and thy trueth: let them leade me: let them bring me vnto thine holy Mountaine and to thy Tabernacles.

4 Then [d] will I goe vnto the altar of God, euen vnto the God of my ioy and gladneſſe: and vpon the harpe wil I giue thanks vnto thee, O God, my God.

5 Why art thou caſt downe, my ſoule? and why art thou diſquieted within mee? [e] waite on God: for I will yet giue him thankes, he is my preſent helpe, and my God.

a He deſireth God to vndertake his cauſe againſt the enemies, but chiefly that he would reſtore him to the Tabernacle.
b That is, the cruell company of mine enemies.
c To wit, thy fauour, which appeareth by the performance of thy promiſes.
d He promiſeth to offer a ſolemne ſacrifice of thankſgiuing in token of his great deliuerance.
e Whereby he admoniſheth the faithfull not to relent, but conſtantly to waite on the Lord, though their troubles be long and great.

P S A L. XLIIII.

1 The faithful remember the great mercy of God toward his people. 9 After they complaine, becauſe they feele it no more. 17 Alſo they alledge the couenant made with Abraham, for the keeping whereof they ſhew what grieuous things they ſuffered. 23 Finally they pray vnto God not to contemne their affliction, ſeeing the ſame redoundeth to the contempt of his honour.

¶ To him that excelleth. A Pſalme to giue instruction, committed to the ſonnes of Korah.

WEe haue heard with our [a] eares, O God: our fathers haue tolde vs the workes, that thou haſt done in their dayes, in the olde time:

2 How thou haſt driuen out the [b] heathen with thine hand, and planted [c] them: how thou haſt deſtroyed the [d] people, and cauſed [e] them to grow.

3 For they inherited not the land by their owne ſworde, neither did their owne arme ſaue them: but thy right hand, and thine arme, and the light of thy countenance, becauſe thou diddeſt [f] fauour them.

4 Thou art my King, O God: ſend helpe vnto [g] Iaakob.

5 [h] Through thee haue wee thruſt backe our aduerſaries: by thy Name haue wee troden downe them that roſe vp againſt vs.

6 For I doe not truſt in my bow, neither can my ſword ſaue me.

7 But thou haſt ſaued vs from our aduerſaries, and haſt put them to confuſion that hate vs.

8 Therefore will wee prayſe God continually, and will confeſſe thy Name for euer. Selah.

9 But now thou art farre off, and putteſt vs to [i] confuſion, and goeſt not foorth with our armies.

10 Thou makeſt vs to turne backe from the aduerſarie, and they, which hate vs, ſpoyle || for themſelues.

11 * Thou giueſt vs [k] as ſheepe to bee eaten, and doeſt ſcatter vs among the nations.

12 Thou ſelleſt thy people [l] without gaine, and doeſt not increaſe their price.

13 Thou makeſt vs a reproch to our neighbours, a ieſt and a laughing ſtocke to them that are round about vs.

14 Thou makeſt vs a prouerbe among the nations, and a nodding of the head among the people.

15 My [m] confuſion is dayly before me, and the ſhame of my face hath couered me,

16 For the voyce of the ſlanderer and rebuker, for the enemie and [n] auenger.

17 All this is come vpon vs, yet doe wee not [o] forget thee, neither deale wee falſely concerning thy couenant.

18 Our heart is not turned backe: neither our ſteps gone out of thy paths,

19 Albeit thou haſt ſmitten vs down into the place of || Dragons, and couered vs with the ſhadow of death.

20 If wee haue forgotten the Name of our God, and holden vp our handes to a [p] ſtrange God,

21 Shall not God [q] ſearch this out? for he knoweth the ſecrets of the heart.

22 Surely for thy ſake [r] are wee ſlaine continually, and are counted as ſheepe for the ſlaughter.

23 Up, why ſleepeſt thou, O Lord? awake, be not farre off for euer.

24 Wherefore hideſt thou thy face? and forgetteſt our miſerie and our affliction?

25 For our ſoule is [ſ] beaten downe vnto the duſt: our bellie cleaueth vnto the ground.

26 Riſe vp for our ſuccour, and redeeme vs for thy [t] mercies ſake.

a This Pſalme ſeemeth to haue bene made by ſome excellent Prophet for the vſe of the people, when the Church was in extreme miſerie, either at their returne from Babylon, or vnder Antiochus, or in ſuch like affliction.
b That is, the Canaanites.
c To wit, our fathers.
d Of Canaan.
e That is, our fathers.
f Gods free mercie and loue is the onely fountaine and beginning of the Church, Deut. 4.37.
g Becauſe thou art our King, therefore deliuer thy people from their miſerie.
h Becauſe they and their forefathers made both one Church, they apply that to themſelues, which before they did attribute to their fathers.
i As they confeſſed before, that their ſtrength came of God, ſo now they acknowledge that this affliction came by his iuſt iudgement.
|| Or, at their pleaſure.
Rom. 8.36.
k Knowing God to be authour of this calamitie, they murmure not, but ſeeke remedie at his handes, who wounded them.
l As ſlaues which are ſold for a low price, neither lookeſt thou for him that offereth moſt, but takeſt the firſt chapman.
m I dare not lift vp mine head for ſhame.
n Meaning, the proud and cruell tyrant.
o They boaſt not of their vertues, but declare that they reſt vpon God in the middes of their afflictions: who puniſhed not now their ſinnes, but by hard afflictions called them to the conſideration of the heauenly ioyes.
|| Or, whales: *meaning the bottomleſſe ſeas of tentations. here we ſee the power of faith which can be ouercome by no perils.*
p They ſhew that they honoured God aright, becauſe they truſted in him alone.
q They take God to witneſſe, that they were vpright to himward.
r The faithfull make this their comfort, that the wicked puniſh them not for their ſinnes, but for Gods cauſe, Matt. 5.10. 1. Pet. 4.14
ſ There is no hope of recouery, except thou put to thine hand, and raiſe vs vp.
t Which is the onely and ſufficient ranſome to deliuer both body and ſoule from all kinde of ſlauery and miſery.

P S A L. XLV.

1 The maieſtie of Salomon, his honour, ſtrength, beauty, riches and power are praiſed, and alſo his mariage with the Egyptian being an heathen woman is bleſſed, 10 If that ſhee can renounce her people, and the loue of her countrey, and giue her ſelfe wholly to her husband. Under the which figure the wonderfull maieſtie and increaſe of the kingdom of Chriſt, and the Church his ſpouſe now taken of the Gentiles is deſcribed.

¶ To him that excelleth on [a] Shoſhannim a ſong of [b] loue to giue inſtruction, committed to the ſonnes of Korah.

MIne heart will vtter foorth a good matter: I will intreate in my workes of the King: my tongue is as ẏ pen of a ſwift writer.

2 Thou art [c] fairer then the children of men: grace is powred in thy lippes, becauſe God hath bleſſed thee for euer.

a This was a certaine tune or an inſtrument.
b Of ẏ perfit loue that ought to be betweene the husband & the wife.
c Salomōs beautie & eloquence to win fauor with his people, and his power to ouercome his enemies, is here deſcribed.

3 Gird thy ſword vpon thy thigh, O moſt mightie, to wit, thy worſhip and thy glory.

4 And proſper with thy glory: [d] ride vpon the word of trueth and of meekeneſſe and of righteouſneſſe: ſo thy right hand ſhall teach thee terrible things.

5 Thine arrowes are ſharpe to pierce the heart of the kings enemies: therefore the people ſhall fall vnder thee.

6 Thy [e] throne, O God, is for euer and euer: the ſcepter of thy kingdome is a ſcepter of righteouſneſſe.

7 Thou loueſt righteouſneſſe, and hateſt wickednes, becauſe God, euen thy God hath [f] anointed thee with the oyle of gladneſſe aboue thy fellowes.

8 All thy garments ſmell of myrrhe and aloes, and Caſſia, when thou commeſt out of the yuorie palaces, [g] where they haue made thee glad.

9 Kings daughters were among thine honourable wiues: vpon thy right hand did ſtand the [h] Queene in a veſture of golde of Ophir.

10 [i] Hearken, O daughter, and conſider, and incline thine eare: forget alſo thine own people and thy fathers houſe.

11 So ſhall the king haue pleaſure in thy beautie: for hee is thy Lord, and reuerence thou him.

12 And the [k] daughter of ‖ Tyrus with the rich of the people ſhall do homage before thy face with preſents.

13 The Kings daughter is all glorious [l] within: her clothing is of broidered gold.

14 She ſhall be brought vnto the King in raiment of needle worke: the virgins that follow after her, and her companions ſhall bee brought vnto thee.

15 With ioy and gladneſſe ſhall they bee brought, and ſhall enter into the Kings palace.

16 In ſtead of thy fathers ſhall thy [m] children bee: thou ſhalt make them princes [n] through all the earth.

17 I will make thy [o] Name to be remembred through all generations: therefore ſhal yͤ people giue thanks vnto thee world without end.

[d] He alludeth to them that ride in chariots in their triumphs, ſhewing that the quiet ſtate of a kingdome ſtandeth in trueth, meekeneſſe and iuſtice, not in worldly pompe and vanitie.

[e] Vnder this figure of this kingdome of iuſtice is ſet forth the euerlaſting kingdome of Chriſt.

[f] Hath eſtabliſhed thy kingdome as the figure of Chriſt, which is the peace and ioy of the Church.

[g] In the which palace the people made thee ioyfull to ſee them giue thanks & reioyce for thee.

[h] Though he had many kings daughters among his wiues, yet he loued Pharaohs daughter beſt.

[i] Vnder the figure of Pharaohs daughter, he ſheweth that the Church muſt caſt off all carnall affections to obey Chriſt onely.

[k] He ſignifieth that diuers of them that be rich ſhalbe benefactors to the Church, albeit they giue not perfect obedience to the Goſpel. ‖ *Or, Zor.* [l] There is nothing fained nor hypocritical, but ſhe is glorious both within and without: and howbeit the Church hath not at all times this outward glory, the fault is to be imputed onely to their owne ingratitude. [m] They ſhall haue greater graces then their fathers. [n] Hee ſignifieth the great compaſſe of Chriſts kingdome, which ſhal be ſufficient to enrich all his members. [o] This muſt onely be referred to Chriſt, and not to Salomon.

PSAL. XLVI.

1 A ſong of triumph or thankſgiuing for the deliuerance of Ieruſalem, after Senacherib with his army was driuen away, or ſome other like ſudden & maruelous deliuerance by the mightie hand of God. 8 Whereby the Prophet commending this great benefit doeth exhort the faithful to giue thẽ ſelues wholly into the hand of God, doubting nothing but that vnder his protection they ſhall bee ſafe againſt al the aſſaults of their enemies, becauſe this is his delight to aſſwage the rage of the wicked, when they are moſt buſie againſt the iuſt.

¶ To him that excelleth vpon [a] Alamoth. A ſong committed to the ſonnes of Korah.

GOD is our ‖ hope and ſtrength, and helpe in [b] troubles, ready to be found.

2 Therefore will not we [c] feare, though the earth be moued, and though the Mountaines fall into the mids of the ſea.

3 Though the waters thereof [d] rage & be troubled, and the mountaines ſhake at the ſurges of the ſame, Selah:

4 Yet there is a [e] Riuer, whoſe ſtreames ſhall make glad the citie of God: euen the Sanctuarie of the Tabernacles of the moſt High.

5 God is in the mids of it: therefore ſhal it not be moued: God ſhal helpe it [f] very early.

6 When the nations raged, and the kingdomes were moued, God ‡ thundred, and the earth melted.

7 The Lord of hoſtes is [g] with vs: the God of Iaakob is our refuge. Selah.

8 Come, and beholde the workes of the Lord, [h] what deſolations hee hath made in the earth.

9 Hee maketh warres to ceaſe vnto the ends of the world: he breaketh the bow and cutteth the ſpeare, and burneth the chariots with fire.

10 Be [i] ſtill and knowe that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hoſts is with vs: the God of Iaakob is our refuge. Selah.

[a] Which was either a muſicall inſtrument or a ſolemne tune, vnto the which this Pſalme was ſung.

‖ *Or, protection.*

[b] In all maner of troubles God ſheweth his ſpeedie mercie and power in defending his.

[c] That is, we will not be ouercome with feare.

[d] Though the afflictions rage neuer ſo much, yet the riuers of Gods mercies bring ſufficient comfort to his.

[e] The riuer of Shiloah, which paſſeth through Ieruſalem: meaning, though the defence ſeeme neuer ſo ſmall, yet if God haue appointed it, it is ſufficient.

[f] Alwayes when neede requireth. ‡ *Ebr. gaue his voice.* [g] They are aſſured that God can and will defend his Church from all dangers and enemies. [h] To wit, how oft he hath deſtroied his enemies, and deliuered his people. [i] He warneth them that perſecute the Church, to ceaſe their crueltie: for els they ſhall feele that God is too ſtrong for them, againſt whom they fight.

PSAL. XLVII.

1 The Prophet exhorteth all people to the worſhip of the true & euerliuing God, commending the mercie of God toward the poſterity of Iaakob: 9 And after propheſieth of the kingdom of Chriſt in the time of the Goſpell.

¶ To him that excelleth. A Pſalme committed to the ſonnes of Korah.

ALL people [a] clap your handes, ſing loude vnto the Lord with a ioyfull voice.

2 For the Lord is high, & terrible: a great king ouer all the earth.

3 He hath [b] ſubdued the people vnder vs, and the nations vnder our feet.

4 He hath choſen [c] our inheritance for vs: euen the glory of Iaakob, whom hee loued. Selah.

5 God is gone vp with triumph, euen the Lord, with the [d] ſound of the trumpet.

6 Sing prayſes to God, ſing prayſes: ſing praiſes vnto our king, ſing praiſes.

7 For God is the king of al the earth: ſing prayſes euery one that hath [e] vnderſtanding.

[a] Here is figured Chriſt, vnto whõ all his ſhould giue willing obedience, and who would ſhew himſelfe terrible to the wicked.

[b] He hath made the Iewes, who were the keepers of the law and Prophets, ſcholemaſters to the Gentiles, yͭ they ſhould with gladneſſe obey them. [c] God hath choſen vs aboue all other nations to enioy a moſt glorious inheritance. [d] Hee doeth allude vnto the trumpets that were blowen at ſolemne feaſtes: but he doeth further ſignifie the triumph of Chriſt and his glorious aſcenſion into the heauens. [e] He requireth that vnderſtanding be ioined with ſinging, leſt the Name of God be prophaned with vaine crying.

8 God reigneth ouer the Heathen: God ſitteth vpon his holy throne.

9 The princes of the people are gathered vnto the people of the God of Abraham: for the ſhields of the world belong to God: hee [f] is greatly to be exalted.

f He prayſeth Gods highnes, for ẏ he ioyneth the great Princes of the world (whom he calleth ſhields) to the fellowſhip of his Church.

PSAL. XLVIII.

1 A notable deliuerance of Ieruſalem from the hand of many Kings is mentioned, for the which thanks are giuen to God, & the ſtate of that citie is praiſed, that hath God ſo preſently at al times ready to defend them. This Pſalme ſeemeth to be made in the time of Ahaz, Ioſhaphat, Aſa or Ezekiah: for in their times chiefly was the citie by forren Princes aſſaulted.

¶ [a] A ſong or Pſalme committed to the ſonnes of Korah.

Great is the Lord, and greatly to be praiſed in the [b] Citie of our God, euen vpon his holy mountaine.

2 Mount Zion, lying Northward, is faire in ſituation: it is the [c] ioy of the whole earth, and the citie of the great King.

3 In the palaces thereof God is knowen for a [d] refuge.

4 For loe, the kings were [e] gathered and went together.

5 When they ſaw [f] it, they marueiled: they were aſtonied, and ſuddenly driuen backe.

6 Feare came there vpon them, and ſorow, as vpon a woman in trauell.

7 As with an Eaſtwind thou breakeſt the ſhips [g] of Tarſhiſh, ſo were they deſtroyed.

8 As we haue [h] heard, ſo haue wee ſeene in the Citie of the Lord of hoſtes, in the citie of our God: God will ſtabliſh it for euer. Selah.

9 Wee waite for thy louing kindnes, O God, in the mids of thy Temple.

10 O God, according vnto thy Name, ſo is thy praiſe vnto the [i] worlds end: thy right hand is full of righteouſneſſe.

11 Let [k] mount Zion reioice, & the daughters of Iudah be glad, becauſe of thy iudgements.

12 [l] Compaſſe about Zion, and go round about it, and tell the towers thereof.

13 Marke well the wall thereof: behold her towers, that ye may tell your poſterity.

14 For this God is our God for euer and euer: he ſhalbe our guide vnto the death.

a Some put this difference betweene a ſong & Pſalme, ſaying, that it is called a ſong, when there is no inſtrument, but the voice: & the Pſalme, the contrary. The ſong of ẏ Pſalme is when the inſtruments begin, and the voice foloweth: ẏ Pſalme of the ſong, the contrary.

b Albeit God ſhew his wonders through all the world, yet he will be chiefly praiſed in his Church.

c Becauſe the word of ſaluation came thence to all them that ſhould beleeue.

d Except God were the defence thereof, neither ſituation, nor munition could preuaile.

e They conſpired and went againſt Gods people.

f The enemies were afraide at the ſight of the citie. g That is, Cilicia, or of the Sea called Mediterraneum. h To wit, of our fathers, ſo haue we prooued: or, God hath performed his promiſe. i In all places where thy Name ſhalbe heard of, men ſhal praiſe thee, when they heare of thy marueilous workes. k Let Ieruſalem and the cities of Iudea reioyce for thy iuſt iudgements againſt thine enemies. l For in this outward defence and ſtrength, Gods bleſſings did alſo appeare: but the chiefe is to be referred to Gods fauour and ſecret defence, who neuer leaueth his.

PSAL. XLIX.

1 The holy Ghoſt calleth all men to the conſideration of mans life, 7 Shewing them not to be moſt bleſſed that are moſt wealthy, & therfore not to be feared: but contrariwiſe he lifteth vp our minds to conſider how all things are ruled by Gods prouidence: 14 Who as he iudgeth theſe worldly miſers to euerlaſting torments, 15 So doeth hee preſerue his, and will rewarde them in the day of the reſurrection, 2.Theſſ.1.6.

¶ To him that excelleth. A Pſalme committed to the ſonnes of Korah.

Heare [a] this, all ye people: giue eare, all ye that dwell in the world,

2 As wel low as hie, both rich and poore.

3 My mouth ſhal ſpeake of wiſdom, and the meditation of my heart is of knowledge.

4 I will encline mine eare to a parable, and vtter my graue matter vpon the harpe.

5 Wherefore ſhould [b] I feare in the euill dayes, when iniquitie ſhall compaſſe mee about, as at mine heeles?

6 They truſt in their [c] goods, and boaſt themſelues in the multitude of their riches.

7 Yet a man can by no meanes redeeme his brother: hee cannot giue his ranſome to God,

8 (So [d] precious is the redemption of their ſoules, [e] and the continuance for euer)

9 That he may liue ſtill for euer, and not ſee the graue.

10 For hee ſeeth that wiſe men [f] die, and alſo that the ignorant and fooliſh periſh, and leaue their riches for [g] others.

11 Yet they thinke their houſes, and their habitations ſhall continue for euer, euen from generation to generation, & call their lands by their names.

9

12 But man ſhal not continue in honour: he is like the [h] beaſts that die.

13 This their way vttereth their fooliſhneſſe: yet their poſteritie [i] delight in their talke. Selah.

14 [k] Like ſheep that lie in graue: [l] death deuoureth them, and the righteous ſhal haue domination ouer them in the [m] morning: for their beautie ſhall conſume, when they ſhall go from their houſe to graue.

15 But God ſhall deliuer my ſoule from the power of the graue: ‖ for hee will receiue me. Selah.

16 Be not thou afraid when one is made rich, and when the glory of his houſe is increaſed.

17 * For he ſhal take nothing away when he dieth, neither ſhall his pompe deſcend after him.

18 For while he liued, ‡ he reioiced himſelfe: and [n] men will praiſe thee, when thou makeſt much of thy ſelfe.

19 ‖ [o] He ſhal enter into the generation of his fathers, [p] and they ſhall not liue for euer.

20 Man is in honor, and [q] vnderſtandeth not: he is like to beaſts that periſh.

a He will intreat how God gouerneth the world by his prouidence, which cannot be perceiued by the iudgement of the fleſh.

b Though wickedneſſe reigne and enemies rage, ſeeing God will execute his iudgements againſt the wicked in time conuenient.

c To truſt in riches is meere madnes, ſeeing they can neither reſtore life, nor prolong it.

d That is, ſo rare, or not to be found, as propheſie was precious in the dayes of Eli, 1.Sam.3.1.

e Meaning, it is impoſſible to liue for euer: alſo that life and death are onely in Gods hands.

f In that that death maketh no difference betweene the perſons.

g That is, not to their children, but to ſtrangers. Yet the wicked profite not by theſe examples, but ſtill dreame an immortalitie in earth.

‖ *Or, labour that their name may be famous in earth.*

h As touching the death of the body. i They ſpeake and doe the ſame thing that their fathers did. k As ſheepe are gathered into the fold, ſo ſhall they be brought to the graue. l Becauſe they haue no part of life euerlaſting. m Chriſts comming is as the morning, when the elect ſhall reigne with Chriſt their head ouer the wicked. ‖*Or, becauſe he hath receiued me. Iob.27.19. 1 tim.6.7.* ‡*Eb. he bleſſed his ſoule.* n The flatterers praiſe them that liue in delights and pleaſures. ‖ *Or, his ſoule.* o And not paſſe the terme appointed for life. p Both they and their fathers ſhall liue here but a while, & at length die for euer. q Hee condemneth mans ingratitude, who hauing receiued excellent gifts of God, abuſeth them like a beaſt to his owne condemnation.

PSAL. L.

1 Becauſe the Church is alway full of hypocrites, 8 Which do imagine that God will be worſhipped with

with outward ceremonies only, without the heart: and eſpecially the Iewes were of this opinion, becauſe of their figures and ceremonies of the Law, thinking that their ſacrifices were ſufficient. 21 *Therefore the Prophet doeth reproue this groſſe error, and pronounceth the Name of God to bee blaſphemed, where holines is ſet in ceremonies.* 23 *For hee declareth the worſhip of God to bee ſpirituall, whereof are two principall parts, inuocation and thankeſgiuing.*

A Pſalme of [a] Aſaph.

The God of gods, euen the Lord hath ſpoken and called the [b] earth from the riſing vp of the Sunne vnto the going downe thereof.

2 Out of Zion, which is the [c] perfection of beautie, hath God ſhined.

3 Our God ſhall come & ſhall not keepe ſilence: [d] a fire ſhall deuoure before him, and a mighty tempeſt ſhall bee mooued round about him.

4 He ſhall call the heauen aboue, and [e] the earth, to iudge his people.

5 Gather my [f] Saints together vnto me, thoſe that make a couenant with mee with [g] ſacrifice.

6 And the heauens ſhall declare his righteouſnes: for God is iudge himſelfe. Selah.

7 Heare, O my people, & I will ſpeake: heare, O Iſrael, and I will teſtifie vnto thee: for I am God, euen thy God.

8 I will not [h] reproue thee for thy ſacrifices, or thy burnt offering, that haue not bene continually before mee.

9 I will take no bullocke out of thine houſe, nor goats out of thy folds.

10 [i] For all the beaſtes of the forreſt are mine, and the beaſtes on a thouſand mountaines.

11 I knowe all the foules on the mountaines: and the wilde beaſts of the field are mine.

12 If I bee hungry, I will not tell thee: for the world is mine, and all that therein is.

13 [k] Will I eat the fleſh of buls? or drink the blood of goats?

14 Offer vnto God prayſe, and [l] pay thy vowes vnto the moſt High,

15 And call vpon mee in the day of trouble: ſo wil I deliuer thee, and thou ſhalt glorifie me.

16 But vnto ẏ wicked ſaid God, [m] What haſt thou to doe to declare mine ordinances, that thou ſhouldeſt take my couenant in thy mouth,

17 Seeing thou hateſt [n] to bee reformed, and haſt caſt my words behind thee?

18 For when thou ſeeſt a thiefe [o] thou runneſt with him, and thou art partaker with the adulterers.

19 Thou giueſt thy mouth to euill, & with thy tongue thou forgeſt deceit.

20 Thou [p] ſitteſt, & ſpeakeſt againſt thy brother, and ſlandereſt thy mothers ſonne.

21 Theſe things haſt thou done, & I held my tongue: therefore thou thoughteſt that I was like thee: but I will reproue thee, and [q] ſet them in order before thee.

22 O conſider this, yee that forget God, leſt I teare you in pieces, and there bee none that can deliuer you.

23 He that offreth [r] praiſe, ſhal glorifie me: and to him that [ſ] diſpoſeth his way aright, will I [t] ſhew the ſaluation of God.

[a] Who was either the author, or a chiefe ſinger, to whom it was committed.

[b] To plead againſt his diſſembling people, before heauen and earth.

[c] Becauſe God had choſen it to haue his Name there called vpon, and alſo his image ſhined there in the doctrine of the Law.

[d] As when God gaue his Law in mount Sinai, he appeared terrible with thunder and tempeſt, ſo wil he appeare terrible to take account for the keeping thereof.

[e] As witneſſes againſt the hypocrites.

[f] God in reſpect of his elect, calleth the whole body holy, ſaints, and his people.

[g] Which ſhould know that ſacrifices are ſeales of the couenant betweene God and his people, and not ſet religion therein.

[h] For I paſſe not for ſacrifices, except the true vſe be there, which is to confirme your faith in my promiſes.

[i] Though hee did delight in ſacrifice, yet had he no neede of mans helpe thereunto.

[k] Though mans life for the infirmitie thereof hath need of food, yet God whoſe life quickeneth all the world, hath no need of ſuch means.

[l] Shewe thy ſelfe mindefull of Gods benefites by thankeſgiuing.

[m] Why doeſt thou faine to be my people, and talkeſt of my couenant, ſeeing thou art but an hypocrite?

[n] And to liue according to my word.

[o] He ſheweth what are the fruits of them that contemne Gods word.

[p] He noteth the crueltie of hypocrites, which ſpare not in their talke or iudgement, their owne mothers ſonne.

[q] I will write all thy wicked deeds in a roll, & make thee to reade and acknowledge them whether thou wilt or no.

[r] Vnder the which is conteined faith and inuocation.

[ſ] As God hath appointed.

[t] That is, declare my ſelfe to be his Sauiour.

PSAL. LI.

1 *When Dauid was rebuked by the Prophet Nathan for his great offences, he did not only acknowledge the ſame to God with proteſtation of his naturall corruption and iniquity, but alſo left a memoriall thereof to his poſteritie.* 7 *Therefore firſt hee deſireth God to forgiue his ſinnes,* 10 *And to renew in him his holy Spirit,* 13 *With promiſe that he will not be vnmindful of thoſe great graces.* 18 *Finally, fearing leſt God would puniſh the whole Church for his fault, hee requireth that he would rather increaſe his graces toward the ſame.*

¶ To him that excelleth. A Pſalme of Dauid, when the Prophet Nathan [a] came vnto him, after hee had gone in to Bathſheba.

Haue mercy vpon me, O God, [b] according to thy louing kindnes: according to the multitude of thy compaſſions put away mine iniquities.

2 Waſh mee [c] throughly from mine iniquitie, and clenſe me from my ſinne.

3 For I [d] know mine iniquities, and my ſinne is euer before me.

4 Againſt thee, againſt thee only haue I ſinned, and done euill in thy ſight, that thou mayeſt be iuſt when thou [e] ſpeakeſt, and pure when thou iudgeſt.

5 Behold, I was borne in iniquitie, and in ſinne hath my mother conceiued me.

6 Beholde, thou [f] loueſt trueth in the inward affections: therefore haſt thou taught mee wiſedome in the ſecret of mine heart.

7 Purge me with * hyſſope, and I ſhall be cleane: waſh mee, and I ſhall be whiter then ſnow.

8 Make mee to heare [g] ioy and gladnes, that the [h] bones, which thou haſt broken, may reioyce.

9 Hide thy face from my ſinnes, and put away all mine iniquities.

10 [i] Create in me a cleane heart, O God,

[a] To reproue him becauſe he had committed ſo horrible ſinnes, and lien in the ſame without repentance more then a whole yeere.

[b] As his ſinnes were manifold and great, ſo he requireth that God would giue him the feeling of his excellent and abundant mercies.

[c] My ſinnes ſticke ſo faſt in me, that I haue neede of ſome ſingular kinde of waſhing.

[d] My conſcience accuſeth me, ſo that I can haue no reſt, till I be reconciled.

[e] When thou giueſt ſentence againſt ſinners, they muſt needes confeſſe thee to bee iuſt, and themſelues ſinners.

[f] Hee confeſſeth that God, who loueth pureneſſe of heart, may iuſtly deſtroy man, who of nature is a ſinner, much more him whom he had inſtructed in his heauenly wiſedome.

Leuit. 14.6.

[g] He meaneth Gods comfortable mercies toward repentant ſinners.

[h] By the bones, he vnderſtandeth all ſtrength of ſoule and body, which by cares and mourning are conſumed.

[i] He confeſſeth that when Gods Spirit is colde in vs, to haue it againe reuiued is as a new creation.

and renew a right ſpirit within me.

11 Caſt mee not away from thy preſence, and take not thy holy Spirit from me.

12 Reſtore to me the ioy of thy ſaluation, and ſtabliſh me with thy [k] free Spirit.

13 Then ſhall I teach thy [l] wayes vnto the wicked, and ſinners ſhall be conuerted vnto thee.

14 Deliuer mee from [m] blood, O God, which art the God of my ſaluation, and my tongue ſhall ſing ioyfully of thy righteouſneſſe.

15 [n] Open thou my lips, O Lord, and my mouth ſhall ſhew forth thy praiſe.

16 For thou deſireſt no ſacrifice, though I would giue it: thou delighteſt not in burnt offering.

17 The ſacrifices of God are a [o] contrite ſpirit: a broken & a contrite heart, O God, thou wilt not deſpiſe.

18 Be fauourable vnto [p] Zion for thy good pleaſure: build the walles of Ieruſalem.

19 Then ſhalt thou accept the ſacrifices of [q] righteouſnes, euen the burnt offring and oblation: then ſhall they offer calues vpon thine altar.

[k] Which may aſſure me that I am drawen out of the ſlauerie of ſinne.

[l] He promiſeth to endeuour that others by his example may turne to God.

[m] From the murder of Vriah, and the others that were ſlaine with him, 2.Sam. 11.17.

[n] By giuing me occaſion to praiſe thee, when thou ſhalt forgiue my ſinnes.

[o] Which is a wounding of the heart, proceeding of faith, which ſeeketh vnto God for mercy.

[p] He prayeth for the whole Church, becauſe through his ſinne it was in danger of Gods iudgement.

[q] That is, iuſt and lawful, applied to their right end, which is the exerciſe of faith and repentance.

PSAL. LII.

1 Dauid deſcribeth the arrogant tyranny of his aduerſary Doeg, who by falſe ſurmiſes cauſed Ahimelech with the reſt of the Prieſts to be ſlaine. 5 Dauid propheſieth his deſtruction, 6 And encourageth the faithful to put their confidence in God, whoſe iudgements are moſt ſharpe againſt his aduerſaries. 9 And finally he rendreth thanks to God for his deliuerance. In this Pſalme is liuely ſet forth the kingdome of Antichriſt.

¶ To him that excelleth. A Pſalme of Dauid to giue inſtruction. When Doeg the Edomite came and ſhewed Saul, and ſayd to him, Dauid is come to the houſe of Ahimelech.

Why boaſteſt thou thy ſelfe in thy wickedneſſe, O [a] man of power? the louing kindnes of God endureth dayly.

2 Thy tongue imagineth [b] miſchiefe, & is like a ſharpe raſor, that cutteth deceitfully.

3 Thou doeſt loue euill more then good, and lies, more then to ſpeake the ‡ trueth. Selah.

4 Thou loueſt all wordes that may deſtroy, O deceitfull tongue!

5 So ſhall God [c] deſtroy thee for euer: he ſhall take thee and plucke thee out of thy tabernacle, [d] and roote thee out of the land of the liuing. Selah.

6 The [e] righteous alſo ſhall ſee it, [f] and feare, and ſhall laugh at him, ſaying,

7 Beholde the man that tooke not God for his ſtrength, but truſted vnto the multitude of his riches, & put his ſtrength ‖ in his malice.

8 But I ſhal be like a [g] greene oliue tree in the houſe of God: for I truſted in the mercy of God for euer and euer.

9 I will alway prayſe thee, for that thou haſt done [h] this, & I will ‖ hope in thy Name, becauſe it is good before thy Saints.

[a] O Doeg, which haſt credit with the tyrant Saul, and haſt power to murder the Saints of God.

[b] Thy malice mooueth thee by craftie flatteries and lies to accuſe and deſtroy the innocents.

‡ *Ebr. righteouſneſſe.*

[c] Though God forbeare for a time, yet at length he will recompenſe thy falſehood.

[d] Albeit thou ſeeme to bee neuer ſo ſure ſetled.

[e] For the eyes of the reprobate are ſhut vp at Gods iudgements.

[f] With ioyfull reuerence, ſeeing that he taketh their part againſt the wicked.

‖ *Or, in his ſubſtance.*

[g] He reioyceth to haue a place among the ſeruants of God, that he may grow in the knowledge of godlineſſe.

[h] Execute his vengeance.

‖ *Or, waite vpon thy grace and promiſe.*

PSAL. LIII.

1 He deſcribeth the crooked nature, 4 The cruelty, 5 And puniſhment of the wicked, when they looke not for it, 6 And deſireth the deliuerance of the godly, that they may reioyce together.

¶ To him that excelleth on [a] Mahalath. A Pſalme of Dauid to giue inſtruction.

The foole hath ſayd in his heart, There is [b] no God, they haue corrupted and done abominable wickedneſſe: there is none that doeth good.

2 God looked downe from heauen vpon the children of men, to ſee if there were any that would vnderſtand and [c] ſeeke God.

3 *Euery one is gone backe: they are altogether corrupt: there is none that doeth good, no not one.

4 Do not the [d] workers of iniquity know that they eat vp my people as they eat bread? they call not vpon God.

5 There they were afraid for feare, where no [e] feare was: for God hath ſcattered the [f] bones of him that beſieged thee: thou haſt put them to confuſion, becauſe God hath caſt them off.

6 Oh giue ſaluation vnto Iſrael out of Zion: when God turneth the captiuitie of his people, then Iaakob ſhall reioyce, and Iſrael ſhall be glad.

[a] Which was an inſtrument or kind of note.

[b] Whereas no regard is had of honeſtie, or diſhoneſtie, of vertue nor of vice, there the Prophet pronounceth ỳ the people haue no God.

[c] Whereby he condemneth all knowledge and vnderſtanding that tendeth not to ſeeke God.

Rom. 3.10.

[d] Dauid pronounceth Gods vengeance againſt cruell gouernours, who hauing charge to defend and preſerue Gods people, doe moſt cruelly deuoure them.

[e] When they thought there was none occaſion to feare, the ſudden vengeance of God lighted vpon them.

[f] Be the enemies power neuer ſo great, nor the danger ſo fearefull, yet God deliuereth his in due time.

PSAL. LIIII.

1 Dauid brought into great danger by the reaſon of the Ziphims, 5 Calleth vpon the Name of God to deſtroy his enemies, 6 Promiſing ſacrifice and free offrings for ſo great deliuerance.

¶ To him that excelleth on Neginoth. A Pſalme of Dauid to giue inſtruction. When the Ziphims came and ſayd vnto Saul, *Is not Dauid hid among vs?

1. Sam. 23.19.

Saue mee, O God, [a] by thy Name, and by thy power iudge me.

2 O God, heare my prayer: hearken vnto the words of my mouth.

3 For [b] ſtrangers are riſen vp againſt me, and [c] tyrants ſeeke my ſoule: they haue not ſet God before them. Selah.

4 Beholde, God is my helper: the Lord is with * them that vphold my ſoule.

5 Hee ſhall reward euill vnto mine enemies: O cut them off in thy [e] trueth.

6 Then I will ſacrifice [f] freely vnto thee: I will prayſe thy Name, O Lord, becauſe it is good.

[a] He declareth that when all meanes do faile, God will deliuer, euen as it were by miracle, them that call vnto him with an vpright conſcience.

[b] To wit, the Ziphims.

[c] Saul and his armie, which were like cruell beaſts, and could not bee ſatisfied, but by his death.

[d] Be they neuer ſo few, as he was with Ionathan.

[e] According to thy faithfull promiſe for my defence.

[f] For hypocrites ſerue God for feare, or vpon conditions.

7 For hee hath deliuered mee out of all trouble, and mine eye hath [g] ſeene my deſire vpon mine enemies.

g We may lawfully reioyce for Gods iudgements againſt the wicked, if our affections be pure.

PSAL. LV.

1 Dauid being in great heauineſſe and diſtreſſe complaineth of the crueltie of Saul, 13 And of the falſhood of his familiar acquaintance, 17 Vttering moſt ardent affections to mooue the Lord to pitie him. 22 After being aſſured of deliuerance, he ſetteth forth the grace of God as though he had already obteined his requeſt.

¶ To him that excelleth on Neginoth. A Pſalme of Dauid to giue inſtruction.

1 Heare [a] my prayer, O God, and hide not thy ſelfe from my ſupplication.

2 Hearken vnto me, and anſwere me: I mourne in my prayer, and make a noyſe,

3 For the [b] voyce of the enemie, and for the vexation of the wicked, becauſe [c] they haue brought iniquitie vpon me, and furiouſly hate me.

4 Mine heart trembleth within me, and the terrors of death are fallen vpon me.

5 Feare and trembling are come vpon me, and an horrible feare hath [d] couered me.

6 And I ſaid, Oh that I had wings like a doue: then would I [e] flie away and reſt.

7 Behold, I would take my flight farre off, and lodge in the wilderneſſe. Selah.

8 Hee would make haſte for my deliuerance [f] from the ſtormie wind and tempeſt.

9 Deſtroy, O Lord, and [g] diuide their tongues: for I haue ſeene cruelty and ſtrife in the citie.

10 Day and night they goe about it vpon the walles thereof: both [h] iniquitie and miſchiefe are in the middes of it.

11 Wickedneſſe is in the mids thereof: deceit and guile depart not from her ſtreetes.

12 Surely mine [i] enemie did not defame me: for I could haue borne it: neither did mine aduerſarie exalt himſelfe againſt me: for I would haue hid me from him.

13 But it was thou, O man, euen my [k] companion, my guide and my familiar:

14 Which delited in conſulting together, and went into the houſe of God as companions.

15 Let death ſeaſe vpon them: let them [l] goe downe quicke into the graue: for wickednes is in their dwellings, euen in the mids of them.

16 But I will cal vnto God, and the Lord will ſaue me.

17 Euening and morning, and at noone wil I pray,[m] and make a noyſe, and hee will heare my voyce.

18 Hee hath deliuered my ſoule in peace from the battell, that was againſt mee: for [n] many were with me.

19 God ſhall heare and afflict them, euen he that reigneth of olde: Selah. becauſe they [o] haue no changes, therefore they feare not God.

20 He [p] laid his hand vpon ſuch, as be at peace with him, and he brake his couenant.

21 The wordes of his mouth were ſofter then butter, yet warre was in his heart: his words were more gentle then oyle, yet they were ſwords.

22 Caſt thy ‖ burden vpon the Lord, and he ſhall nouriſh thee: hee will not ſuffer the righteous to fall for [q] euer.

23 And thou, O God, ſhalt bring them downe into the pit of corruption: the bloodie and deceitfull men ſhall not liue [r] halfe their dates: but I will truſt in thee.

a The earneſtneſſe of his prayer declareth the vehemencie of his griefe, inſomuch as he is compelled to burſt out into cries.

b For the threatnings of Saul and his adherents.

c They haue defamed me as a wicked perſon: or they haue imagined my deſtruction.

d There was no part of him that was not aſtonied with extreme feare.

e Feare had driuen him to ſo great diſtreſſe, that he wiſhed to be hidde in ſome wilderneſſe and to be baniſhed from that kingdome, which God had promiſed that he ſhould enioy.

f From the cruel rage and tyranny of Saul.

g As in the confuſion of Babylon, when the wicked conſpired againſt God.

h All lawes and good orders are broken, and only vice and diſſolution reigneth vnder Saul.

i If mine open enemie had ſought mine hurt, I could the better haue auoyded him. k Which was not only ioyned to me in friendſhip and counſell in worldly matters, but alſo in religion. l As Korah, Dathan, and Abiram. m Which ſignifieth a feruent mind and ſure truſt to obtaine his petition, which thing made him earneſt at all times in prayer. n Euen the Angels of God fought on my ſide againſt mine enemies, 2. Kings 6.16. o But their proſperous eſtate ſtill continueth.

p I did not prouoke him, but was at peace with him, yet he made warre againſt me.

‖ *Or, gift: to wit, which thou wouldeſt that God ſhould giue thee.*

q Though for their bettering and tryall he ſuffer them to ſlip for a time.

r Though they ſometime liue longer, yet their life is curſed of God, vnquiet, and worſe then any death.

PSAL. LVI.

1 Dauid being brought to Achiſh the King of Gath, 1. Sam. 21. 12. complaineth of his enemies, demandeth ſuccour, 3 Putteth his truſt in God and in his promiſes, 12 And promiſeth to performe his vowes, which he had taken vpon him, whereof this was the effect, to praiſe God in his Church.

¶ To him that excelleth: A Pſalme of Dauid on Michtam, concerning the [a] dumbe doue in a farre countrey, when the Philiſtims tooke him in Gath.

1 Be mercifull vnto me, O God, for [b] man would ſwallow me vp: he fighteth continually and vexeth me.

2 Mine enemies would dayly ſwallow me vp: for many fight againſt mee, O thou moſt High.

3 When I was afraid, I truſt in thee.

4 I will reioyce in God, becauſe of his [c] worde, I truſt in God, and will not feare what fleſh can doe vnto me.

5 Mine owne [d] words grieue me dayly: all their thoughts are againſt me to doe me hurt.

6 [e] They gather together, & keepe themſelues cloſe: they marke my ſteppes, becauſe they waite for my ſoule.

7 [f] They thinke they ſhall eſcape by iniquitie: O God, caſt theſe people downe in thine anger.

8 Thou haſt counted my wandrings: put my [g] teares into thy bottell: are they not in thy regiſter?

9 When I crie, then mine enemies ſhall turne backe: this I know, for God is wͭ me.

10 I will reioyce in God, becauſe of his word: in the Lorde will I reioyce becauſe of his word.

11 In God doe I truſt: I will not bee afraid what man can doe vnto me.

12 [h] Thy vowes are vpon me, O God: I will render praiſes vnto thee.

13 For thou haſt deliuered my ſoule from death, and alſo my feete from falling, that I may [i] walke before God in the [k] light of the liuing.

a Being chaſed by the fury of his enemies into a ſtrange countrey, hee was as a dumbe doue, not ſeeking reuengeance.

b He ſheweth that it is either now time, or neuer, that God helpe him, for all the world is againſt him, and ready to deuoure him.

c He ſtayeth his conſcience vpon Gods promiſe, though he ſee not preſent helpe.

d All my counſels haue euill ſucceſſe, and turne to mine owne ſorow.

e As all the world againſt one man, and cannot be ſatiate, except they haue my life.

f They thinke not onely to eſcape puniſhment, but the more wicked they are, the more impudent they waxe. g If God keepe the teares of his Saints in ſtore, much more will hee remember their blood to auenge it: and though tyrants burne the bones, yet can they not blotte the teares and blood out of Gods regiſter. h Hauing receiued that which I required, I am bound to pay my vowes of thankeſgiuing, as I promiſed. i As mindfull of his great mercies, and giuing him thankes for the ſame. k That is, in this life, and light of the ſunne.

PSAL.

PSAL. LVII.

1 Dauid being in the deſert of Ziph, where the inhabitants did betray him, and at length in the ſame caue with Saul, 2 Calleth moſt earneſtly vnto God with full confidence that hee will performe his promiſe, & take his cauſe in hand: 5 Alſo that hee will ſhew his glory in the heauens and the earth againſt his cruell enemies. 9 Therefore doeth he render laud and prayſe.

To him that excelleth. [a] Deſtroy not.
A Pſalme of Dauid on Michtam,
* when he fled from Saul
in the caue.

Haue mercie vpon mee, O God, haue mercie vpon mee: for my ſoule truſteth in thee, and in the ſhadowe of thy wings will I ‖ truſt, till theſe [b] afflictions ouerpaſſe.

2 I will call vnto the moſt high GOD, euen to the God, that [c] perfourmeth his promiſe toward me.

3 Hee will ſend from [d] heauen, and ſaue mee from the reproofe of him that would ſwallow mee. Selah. God will ſend his mercy and his trueth.

4 My ſoule is among lions: I lie among the children of men, that are ſet on fire: whoſe teeth are [e] ſpeares and arrowes, and their tongue a ſharpe ſword.

5 [f] Exalt thy ſelfe, O God, aboue the heauen, and let thy glory be vpon all the earth.

6 They haue layde a net for my ſteppes: [g] my ſoule is preſſed downe: they haue digged a pit before mee, and are fallen into the middes of it. Selah.

7 Mine heart is [h] prepared, O God, mine heart is prepared: I will ſing & giue praiſe.

8 Awake my [i] tongue, awake viole and harpe: I will awake early.

9 I will prayſe thee, O Lord, among the people, and I will ſing vnto thee among the nations.

10 For thy mercie is great vnto the heauens, and thy trueth vnto the [k] cloudes.

11 Exalt thy ſelfe, O God, aboue the heauens, and let thy glory be vpon all the earth.

[a] This was either the beginning of a certaine ſong, or the words which Dauid vttered, when he ſtayed his affection.

1.*Sam.*24.4.

‖ *Or, dwell moſt ſafely.*

[b] He compareth the afflictions, which God layeth vpon his children, to a ſtorme that commeth and goeth.

[c] Who leaueth not his workes begun, vnperfect.

[d] He would rather deliuer me by a miracle, then that I ſhould be ouercome.

[e] He meaneth their calumnies and falſe reports.

[f] Suffer me not to be deſtroyed to the contempt of thy Name.

[g] For very feare, ſeeing the great dangers on all ſides.

[h] That is, wholly bent to giue thee praiſe for my deliuerance.

[i] He ſheweth that both his heart ſhall praiſe God, and his tongue ſhall confeſſe him, and alſo that he will vſe other meanes to prouoke himſelfe forward to the ſame.

[k] Thy mercies doe not onely appertaine to the Iewes, but alſo to the Gentiles.

PSAL. LVIII.

1 He deſcribeth the malice of his enemies, the flatterers of Saul, who both ſecretly and openly ſought his deſtruction, from whom he appealeth to Gods iudgement, 10 Shewing that the iuſt ſhal reioice, when they ſee the puniſhment of the wicked to the glory of God.

To him that excelleth. Deſtroy not.
A Pſalme of Dauid on Michtam.

Is it true? O [a] Congregation, ſpeake yee iuſtly? O ſonnes of men, iudge yee vprightly?

2 Yea, rather ye imagine miſchiefe in your heart: [b] your hands execute cruelty vpon the earth.

3 The wicked [c] are ſtrangers from the wombe: euen from the belly haue they erred, and ſpeake lies.

4 Their poiſon is euen like the poyſon of a ſerpent: like the deafe [d] addar that ſtoppeth his eare.

5 Which heareth not the voice of the inchanter, though hee be moſt expert in charming.

6 Breake their [e] teeth, O God, in their mouthes: breake the iawes of the yoong lyons, O Lord.

7 Let them [f] melt like the waters, let them paſſe away: when hee ſhooteth his arrowes, let them be as broken.

8 Let him conſume like a ſnaile that melteth, and like the vntimely fruit of a woman, that hath not ſeene the ſunne.

9 [g] As raw fleſh before your pots feele the fire of thornes: ſo let him cary them away as with a whirlewind in his wrath.

10 The righteous ſhall [h] reioice when he ſeeth the vengeance: hee ſhall waſh his feete in the [i] blood of the wicked.

11 And men ſhall ſay, [k] Verely there is fruit for the righteous: doubtleſſe there is a God that iudgeth in the earth.

[a] Ye counſellers of Saul, who vnder pretence of conſulting for the common wealth, conſpire my death being an innocent.

[b] Ye are not aſhamed to execute that crueltie publikely, which ye haue imagined in your hearts?

[c] That is, enemies to the people of God, euen from their birth.

[d] They paſſe in malice and ſubtiltie, the crafty ſerpent which could preſerue himſelfe by ſtopping his eare from the inchanter.

[e] Take away all occaſions and meanes whereby they hurt.

[f] Conſidering Gods diuine power, he ſheweth that God in a moment can deſtroy their force whereof they brag.

[g] As fleſh is taken raw out of the pot before the water ſeethe: ſo hee deſireth God to deſtroy their enterpriſes before they bring them to paſſe.

[h] With a pure affection.

[i] Their puniſhment and ſlaughter ſhall be ſo great.

[k] Seeing God gouerneth all by his prouidence, he muſt needs put difference betweene the godly and the wicked.

PSAL. LIX.

1 Dauid being in great danger of Saul, who ſent to ſlay him in his bed, prayeth vnto God: 3 Declareth his innocencie, and their furies. 5 Deſiring God to deſtroy all thoſe that ſinne of malicious wickedneſſe. 11 Whom though he keepe aliue for a time to exerciſe his people, yet in the end hee will conſume them in his wrath, 13 That he may bee knowen to bee the God of Iaakob to the end of the world. 26 For this he ſingeth prayſes to God, aſſured of his mercies.

To him that excelleth. Deſtroy not. A Pſalme of Dauid on [a] Michtam. * When Saul ſent and they did watch the houſe to kill him.

O My God, [b] deliuer me from mine enemies: defend me from them that riſe vp againſt me.

2 Deliuer mee from the wicked doers, and ſaue me from the bloody men.

3 For loe, they haue layed waite for my ſoule: the mighty men are gathered againſt me, not for mine [c] offence, nor for my ſinne, O Lord.

4 They runne and prepare themſelues without a fault on my part: ariſe therefore to aſſiſt me, and behold.

5 Euen thou, O Lord God of hoſtes, O God of Iſrael, awake to viſite all the heathen, and bee not [d] mercifull vnto all that tranſgreſſe maliciouſly. Selah.

6 They goe to and fro in the euening: they barke like [e] dogges, and goe about the citie.

[a] Reade Pſal.16.

1.*Sam.*19.11.

[b] Though his enemies were euen at hand to deſtroy him, yet he aſſured himſelfe that God had wayes ynow in his hand to deliuer him.

[c] For I am innocent to themwards, and haue not offended them.

[d] Seeing it appertaineth to Gods iudgements to puniſh the wicked, he deſireth God to execute his vengeance on the reprobate, who maliciouſly perſecute his Church.

[e] He compareth their cruelty to hungry dogs, ſhewing that they are neuer weary in doing euill.

7 Behold, they [f] bragge in their talke, and ſwordes are in their lips: for who, ſay they, doth heare?

8 But thou, O Lord, ſhalt haue them in deriſion, and thou ſhalt laugh at all the heathen.

9 [g] Hee is ſtrong: but I will waite vpon thee: for God is my defence.

10 My mercifull God will [h] preuent me: God will let me ſee my deſire vpon mine enemies.

11 Slay them [i] not, leſt my people forget it: but ſcatter them abroad by thy power, and put them downe, O Lord our ſhield,

12 For the ſinne of their mouth, and the words of their lips: and let them be [k] taken in their pride, euen for their periury and lies, that they ſpeake.

13 [l] Conſume them in thy wrath: conſume them that they bee no more: and let them know that God ruleth in Iaakob, euen vnto the ends of the world. Selah.

14 And in the euening they [m] ſhall goe to and fro, and barke like dogges, and go about the citie.

15 They ſhall runne heere and there for meate: and ſurely they ſhall not bee ſatiſfied, though they tarry all night.

16 But I will ſing of thy [n] power, and will praiſe thy mercie in the morning: for thou haſt bene my defence and refuge in the day of my trouble.

17 Unto thee, O my [o] Strength, will I ſing: for God is my defence, and my mercifull God.

[f] They boaſt openly of their wicked deuiſes, and euery word is as a ſword: for they neither feare God, nor are aſhamed of men.

[g] Though Saul haue neuer ſo great power, yet I know that thou doeſt bridle him: therefore will I patiently hope on thee.

[h] He will not faile to ſuccour me, when neede requireth.

[i] Altogether, but by litle and litle, that the people, ſeeing oftentimes thy iudgements, may be mindfull of thee.

[k] That in their miſery and ſhame they may be as glaſſes and examples of Gods vengeance.

[l] When thy time ſhall come, and when they haue ſufficiently ſerued for an example of thy vengeance vnto other.

[m] He mocketh at their vaine enterpriſes, being aſſured that they ſhall not bring their purpoſe to paſſe.

[n] Which didſt vſe the policie of a weake woman to confound their enemies ſtrength, as 1. Sam. 19. 12.

[o] Confeſſing himſelfe to be voide of all vertue and ſtrength, he attributeth the whole to God.

PSAL. LX.

1 Dauid being now king ouer Iudah, & hauing had many victories, ſheweth by euident ſignes, that God elected him king, aſſuring the people that God will proſper them, if they approue the ſame. 11 After he prayeth vnto God to finiſh that, that he hath begunne.

¶ To him that excelleth vpon [a] Shuſhan Eduth, or Mitchtam. A Pſalme of Dauid to teach. *When he fought againſt Aram Naharaim, and againſt ‖Aram [b] Zobah, when Ioab returned and ſlewe twelue thouſand Edomites in the ſalt valley.

O God, thou haſt caſt vs out, thou haſt [c] ſcattered vs, thou haſt beene angry, turne againe vnto vs.

2 Thou haſt made the land to tremble, and haſt made it to [d] gape: heale the breaches thereof, for it is ſhaken.

3 Thou haſt [e] ſhewed thy people heauie things: Thou haſt made vs to drinke the wine of giddineſſe.

4 But nowe thou haſt giuen a [f] banner to them that feare thee, that it may be diſplayed becauſe of thy trueth. Selah.

5 That thy beloued may bee deliuered, helpe with thy right hand and heare me.

6 God hath ſpoken in his [g] holines: therefore I will reioyce: I ſhall diuide Shechem, and meaſure the valley of Succoth.

7 Gilead ſhalbe mine, and Manaſſeh ſhal be mine: Ephraim alſo ſhalbe the [h] ſtrength of mine head: [i] Iudah is my lawgiuer.

8 Moab ſhall be my [k] waſhpot: ouer Edom wil I caſt out my ſhoe: [l] Paleſtina ſhew thy ſelfe ioyfull for me.

9 Who will leade mee into the [m] ſtrong citie? who will bring me vnto Edom?

10 Wilt not thou, O God, which haddeſt caſt vs off, and didſt not goe foorth, O God, with our armies?

11 Giue vs help againſt trouble: for vayne is the helpe of man.

12 Through God we ſhall doe valiantly: for he ſhall tread downe our enemies.

[a] Theſe were certaine ſongs after the note whereof this Pſalme was ſung.

2. *Sam* 8. 1. *and* 10. 1. 1. *chron.* 18. 3.

‖*Or, Syria, called Meſopotamia.*

[b] Balled alſo Sophene, which ſtandeth by Euphrates.

[c] For when Saul was not able to reſiſt the enemie, the people fled hither and thither: for they could not be ſafe in their owne houſes.

[d] As cleft with an earthquake.

[e] Thou haſt handled thy people ſharply in taking from them ſenſe and iudgement, in that they ayded Saul the wicked King, and purſued him, to whom God had giuen the iuſt title of the realme.

[f] In making me king, thou haſt performed thy promiſe, which ſeemed to haue loſt the force.

[g] It is ſo certaine, as if it were ſpoken by an oracle, that I ſhall poſſeſſe theſe places which Saul had left to his children.

[h] For it was ſtrong and well peopled.

[i] Dauid meaneth that in this tribe his kingdom ſhal be eſtabliſhed, Gene. 49. 10.

[k] In moſt vile ſubiection.

[l] For thou wilt diſſemble, and faine as though thou wereſt glad.

[m] He was aſſured that God would giue him the ſtrong cities of his enemies, wherein they thought themſelues ſure.

PSAL. LXI.

1 Whether that he were in danger of the Ammonites, or being purſued of Abſalom, here he crieth to be heard, & deliuered, 7 And confirmed in his kingdome. 8 He promiſeth perpetuall prayſes.

¶ To him that excelleth on Neginoth.

¶ A Pſalme of Dauid.

Heare my cry, O God: giue eare vnto my prayer.

2 From [a] the endes of the earth will I cry vnto thee: when mine heart is oppreſt, bring mee vpon the rocke that is [b] higher then I.

3 For thou haſt beene my hope, and a ſtrong tower againſt the enemie.

4 I will dwell in thy Tabernacle for euer, and my truſt ſhall be vnder the couering of thy wings. Selah.

5 For thou, O God, [c] haſt heard my deſires: thou haſt giuen an heritage vnto thoſe that feare thy Name,

6 Thou ſhalt giue the king a [d] long life: his yeeres ſhall be as many ages.

7 Hee ſhall dwell before God for euer: prepare [e] mercie and faithfulneſſe, that they may preſerue him.

8 So will I alway ſing prayſe vnto thy Name in performing daily my vowes.

[a] From ẏ place, where I was baniſhed, being driuen out of the citie and Temple by my ſonne Abſalom.

[b] Vnto the which without thy help I cannot attaine.

[c] There is nothing that doeth more ſtrength[e]n our faith, then the remẽbrance of Gods ſuccour in times paſt.

[d] This chiefly is referred to Chriſt who liueth eternally, not onely in himſelfe, but alſo in his members.

[e] For the ſtabilitie of my kingdome ſtandeth in thy mercy and trueth.

PSAL. LXII.

This Pſalme partly cõtaineth meditations, whereby Dauid incourageth himſelfe to truſt in God, againſt the aſſaults of tentations. And becauſe our minds are eaſily drawen from God by the allurements of the world, he ſharply reproueth this vanitie, to the intent he might cleaue faſt to the Lord.

¶ To the excellent Muſician *Ieduthun.

A Pſalme of Dauid.

Yet [a] my ſoule keepeth ſilence vnto God: of him commeth my ſaluation.

1. *Chro.* 16. 41.

[a] Though Satan tempted him to murmure againſt God, yet he bridled his affections, and reſting vpon Gods promiſe, beareth his croſſe patiently.

2 [b] Yet

2 [b] Yet he is my ſtrength and my ſaluation, and my defence: therefore I ſhall not much be mooued.

3 How long will yee imagine miſchiefe againſt a [c] man? ye ſhalbe all ſlaine: ye ſhall be as a bowed wall, or as a [d] wall ſhaken.

4 Yet they conſult to caſt him downe from his dignitie: their delight is in lies, they bleſſe with their mouthes, but curſe with their hearts. Selah.

5 [e] Yet my ſoule keepe thou ſilence vnto God: for mine hope is in him.

6 Yet is he my ſtrength, and my ſaluation, and my defence: therefore I ſhall not bee mooued.

7 In God is my ſaluation & my [f] glory, the rocke of my ſtrength: in God is my truſt.

8 Truſt in him alway, ye people: [g] powre out your hearts before him, for God is our hope. Selah.

9 Yet the children of men are vanitie, the chiefe men are lies: to lay them vpon a balance they are altogether lighter then vanitie.

10 Truſt not in oppreſſion nor in robberie: [h] be not vaine: if riches increaſe, ſet not your heart thereon.

11 God ſpake [i] once or twiſe, I haue heard it, that power belongeth vnto God,

12 And to thee, O Lord, mercy: for thou [k] rewardeſt euery one according to his worke.

b It appeareth by the oft repetition of this word, that the Prophet abode manifold tentations, but by reſting on God and by patience he ouercame them all.
c He meaneth himſelfe, being the man whom God had appointed to the kingdome.
d Though yee ſeeme to be in honour, yet God will ſuddenly deſtroy you.
e Dauid was greatly mooued with theſe troubles: therefore he ſtirreth vp himſelfe to truſt in God.
f Theſe vehement and often repetitions were neceſſary to ſtrengthen his faith againſt the horrible aſſaults of Satan.
g Hee admoniſheth vs of our wicked nature, which rather hide our ſorrowe, and bite on the bridle, then vtter our griefe to God to obteine remedie.
h Giue your ſelues wholly to God by putting away all things that are contrary to his Law.
i He hath plainely borne witneſſe of his power, ſo that none needeth to doubt thereof.
k So that the wicked ſhall feele thy power, and the godly thy mercy.

PSAL. LXIII.

1 Dauid after he had bene in great danger by Saul in the deſert of Ziph, made this Pſalme, 3 Wherin he giueth thanks to God for his wonderful deliuerance, in whoſe mercies he truſted, euen in the mids of his miſeries, 9 Propheſying the deſtruction of Gods enemies: 11 And contrariwiſe happineſſe to all them that truſt in the Lord.

¶ A Pſalme of Dauid. When he was in the [a] wilderneſſe of Iudah.

O God, thou art my God, early will I ſeeke thee: my ſoule [b] thirſteth for thee: my fleſh longeth greatly after thee in a barren and dry land without water.

2 Thus [c] I behold thee as in the Sanctuary, when I behold thy power and thy glory.

3 For thy louing kindneſſe is better then life: therefore my lips ſhall prayſe thee.

4 Thus will I magnifie thee all my life, and lift vp mine hands in thy Name.

5 My ſoule ſhalbe ſatiſfied, as with [d] marow and fatneſſe, and my mouth ſhall praiſe thee with ioyfull lips,

6 When I remember thee on my bed, and when I thinke vpon thee in the night watches.

7 Becauſe thou haſt beene my helper, therefore vnder the ſhadowe of thy wings will I reioyce.

8 My ſoule [e] cleaueth vnto thee: for thy right hand vpholdeth me.

9 Therefore they that ſeeke my ſoule to deſtroy it, they ſhall go into the loweſt parts of the earth.

10 [f] They ſhall caſt him downe with the edge of the ſword, and they ſhall be a portion for foxes.

11 But the king ſhall reioyce in God, and all that [g] ſweare by him ſhall reioyce in him: for the mouth of them that ſpeake lies, ſhalbe ſtopped.

a To wit, of Ziph, 1.Sam.23.14.
b Though he was both hungry and in great diſtreſſe, yet he made God his ſufficiencie, and aboue all meat and drinke.
c In this miſery I exerciſe my ſelfe in the contemplation of thy power and glory, as if I were in thy Sanctuary.
d The remembrance of thy fauour is more ſweete vnto me then all the pleaſures and dainties of the world.
e He aſſureth himſelfe by the Spirit of God to haue the gift of conſtancie.
f He propheſieth of the deſtruction of Saul, and them that take his part, whoſe bodies ſhall not be buried, but be deuoured with wild beaſts.
g All that ſweare by God aright, or profeſſe him, ſhall reioyce in this worthy King.

PSAL. LXIIII.

1 Dauid prayeth againſt the furie and falſe reports of his enemies. 7 He declareth their puniſhment and deſtruction, 10 To the comfort of the iuſt, and the glory of God.

¶ To him that excelleth. A Pſalme of Dauid.

Heare my [a] voice, O God, in my prayer: preſerue my life from feare of the enemie.

2 Hide mee from the [b] conſpiracie of the wicked, and from the [c] rage of the workers of iniquitie.

3 Which haue whet their tongue like a ſworde, and ſhot for their arrowes [d] bitter words:

4 To ſhoot at the vpright in ſecret: they ſhoote at him ſuddenly, and [e] feare not.

5 They [f] encourage themſelues in a wicked purpoſe: they commune together to lay ſnares priuily, and ſay, Who ſhall ſee them?

6 They haue ſought out iniquities, and haue accompliſhed that which they ſought out, euen euery one [g] his ſecret thoughts, and the depth of his heart.

7 But God wil ſhoote an arrow at them ſuddenly: their ſtrokes ſhalbe at once.

8 They ſhall cauſe their owne tongue to fall vpon them: and whoſoeuer ſhal ſee them, ſhall [h] flee away.

9 And all men ſhal ſee it, and declare the worke of God, and they ſhall vnderſtande, what he hath wrought.

10 But the righteous [i] ſhall be glad in the Lord, and truſt in him: and all that are vpright of heart, ſhall reioyce.

a In that he calleth to God with his voice, it is a ſigne that his prayer was vehement, and that his life was in danger.
b That is, from their ſecret malice.
c To wit, their outward violence.
d Falſe reports and ſlanders.
e To be without feare of God, and reuerence of man, is a ſigne of reprobation.
f The more that the wicked ſee Gods children in miſerie, the more bold and impudent are they in oppreſſing them.
g There is no way ſo ſecret and ſubtile to doe hurt, which they inuented not for his deſtruction.
h To ſee Gods heauy iudgements againſt them, and how he hath caught them in their owne ſnares.
i When they ſhall conſider that he will be fauourable to them, as hee was to his ſeruant Dauid.

PSAL. LXV.

1 A praiſe and thankeſgiuing vnto God by the faithfull, who are ſignified by Zion, 4 For the chuſing, preſeruation and gouernance of them, 9 And for the plentifull bleſſings powred forth vpon all the earth, but ſpecially toward his Church.

¶ To him that excelleth. A Pſalme or ſong of Dauid.

O God, [a] praiſe waiteth for thee in Zion, and vnto thee ſhal yͤ vow be performed.

2 Becauſe thou heareſt the prayer, vnto thee ſhall [b] all fleſh come.

a Thou giueſt daily new occaſion to thy Church to prayſe thee.
b Not onely the Iewes, but alſo the Gentiles in the kingdome of Chriſt.

12

3 Wicked deeds [c] haue preuailed againſt mee: but thou wilt bee mercifull vnto our tranſgreſsions.

4 Bleſſed is hee, whom thou chuſeſt, and cauſeſt to come to thee: hee ſhall dwell in thy courtes, and wee ſhall bee ſatiſfied with the pleaſures of thine Houſe, euen of thine holy Temple.

5 O God of our ſaluation, thou wilt [d] anſwere vs with fearefull ſignes in thy righteouſneſſe, O thou the hope of all the endes of the earth, and of them that are farre off in the [e] ſea.

6 He eſtabliſheth the mountaines by his power: and is girded about with ſtrength.

7 He appeaſeth the [f] noiſe of the ſeas, and the noiſe of the waues thereof, and the tumults of the people.

8 They alſo, that dwell in the vttermoſt parts of the earth, ſhalbe afraid of thy ſignes: thou ſhalt make ‡ the Eaſt and the Weſt to reioyce.

9 Thou [g] viſiteſt the earth, and matereſt it: thou makeſt it very rich: the [h] Riuer of God is full of water: thou prepareſt them corne: for ſo thou appointeſt [i] it.

10 Thou [k] watereſt abundantly the furrowes thereof: thou cauſeſt the raine to deſcend into the valleys thereof: thou makeſt it ſoft with ſhowres, & bleſſeſt the bud thereof.

11 Thou crowneſt the yeere with thy goodneſſe, and thy ſteps drop fatneſſe.

12 They drop vpon the paſtures of the wilderneſſe: and the hilles ſhal be compaſſed with gladneſſe.

13 The paſtures are clad with ſheepe: the valleys alſo ſhal be couered with corne: therefore they ſhout for ioy, [l] and ſing.

c He imputeth it to his ſinnes, and to the ſinnes of the people, that God, who was accuſtomed to aſſiſt them, withdraweth his ſuccour from them.

d Thou wilt declare thy ſelfe to be the preſeruer of thy Church, in deſtroying thine enemies, as thou didſt in the red ſea.

e As of all barbarous nations and farre off.

f He ſheweth that there is no part nor creature in the world, which is not gouerned by Gods power and prouidence.

‡ *Ebr. the going forth of the morning and of the euening.*

g To wit, with raine.

h That is, Shiloah, or, the raine.

i Thou haſt appointed the earth to bring forth food to mans vſe.

k By this deſcription hee ſheweth that all the order of nature is a teſtimonie of Gods loue toward vs, who cauſeth all creatures to ſerue our neceſſitie.

l That is, the dumbe creatures ſhall not onely reioyce for a time for Gods benefites, but ſhall continually ſing.

PSAL. LXVI.

1 He prouoketh all men to praiſe the Lord, & to conſider his works. 6 He ſetteth forth the power of God to affray the rebels, 10 and ſheweth how God hath deliuered Iſrael from great bondage and afflictions. 13 He promiſeth to giue ſacrifice, 16 and prouoketh all men to heare what God hath done for him, and to praiſe his Name.

¶ To him that excelleth. A ſong or Pſalme.

REioyce in God, [a] all ye inhabitants of the earth.

2 Sing foorth the glory of his Name, make his praiſe glorious.

3 Say vnto God, How terrible art thou in thy works! through the greatneſſe of thy power ſhall thine enemies be [b] in ſubiection vnto thee.

4 All the world ſhal worſhip thee, & ſing vnto thee, euen ſing of thy Name. Selah.

5 [c] Come and behold the works of God: he is terrible in his doing toward [d] the ſonnes of men.

a He propheſieth that all nations ſhall come to the knowledge of God, who then was only knowen in Iudea.

b As the faithfull ſhall obey God willingly, ſo the infidels for feare ſhall diſſemble thẽſelues to be ſubiect.

c He toucheth the ſlouthful dulneſſe of man, who is cold in the conſideration of Gods works.

d His prouidence is wonderfull in maintaining their eſtate.

6 He hath turned the ſea into drie land: they paſſed thorow the riuer on foote: there did we reioyce in him.

7 He ruleth the world with his power: his eyes beholde the nations: the rebellious ſhall not [e] exalt themſelues. Selah.

8 Prayſe our God, yee people, and make the voyce of his praiſe to be heard.

9 Which [f] holdeth our ſoules in life, and ſuffereth not our feet to ſlip.

10 For thou, O God, haſt proued vs, thou haſt tried vs as ſiluer is tryed.

11 Thou haſt brought vs into the ſnare, and layd a ſtrait chaine vpon our loynes.

12 Thou haſt cauſed men to ride ouer our heads: wee went into fire and into water, but thou broughteſt vs out into a wealthy place.

13 I wil go into thine [h] houſe with burnt offrings, and will pay thee my vowes,

14 Which my lips haue promiſed, & my mouth hath ſpoken in mine affliction.

15 I will offer vnto thee the burnt offerings of fat rammes with incenſe: I will prepare bullocks and goats. Selah.

16 [i] Come and hearken, all yee that feare God, and I will tell you what hee hath done to my ſoule.

17 I called vnto him with my mouth, and he was exalted with my tongue.

18 [k] If I regard wickedneſſe in mine heart, the Lord will not heare me.

19 But God hath heard me, and conſidered the voyce of my prayer.

20 Praiſed be God, which hath not put backe my prayer, nor his mercy from me.

e He prooueth that God will extend his grace alſo to the Gentiles, becauſe he puniſheth among them ſuch as will not obey his calling.

f He ſignifieth ſome ſpeciall benefit, that God hath ſhewed to his Church of the Iewes, in deliuering them from ſome great danger: whereof, or of the like hee promiſeth that the Gentiles ſhal be partakers.

g The condition of the Church is here deſcribed, which is to be led by Gods prouidence into troubles, to be ſubiect vnder tyrants, and to enter into manifold dangers.

h The duetie of the faithfull is here deſcribed, which are neuer vnmindfull to render God praiſe for his benefits.

i It is not enough to haue receiued Gods benefites, and to be mindfull thereof, but alſo we are bound to make others to profite thereby, and praiſe God.

k If I delight in wickedneſſe, God will not heare me: but if I confeſſe it, he will receiue me.

PSAL. LXVII.

1 A prayer of the Church to obtaine the fauour of God, and to be lightened with his countenance, 2 to the end that his way and iudgements may be knowen throughout the earth. 7 And finally is declared the kingdome of God, which ſhould bee vniuerſally erected at the comming of Chriſt.

¶ To him that excelleth on Neginoth.
A Pſalme or ſong.

GOd bee mercifull vnto vs, and bleſſe vs, and [a] cauſe his face to ſhine among vs, (Selah)

2 That [b] they may know thy way vpon earth, and thy ſauing health among all nations.

3 Let the people praiſe thee, O God: let all the people praiſe thee.

4 [c] Let the people bee glad and reioyce: for thou ſhalt iudge the people righteouſly, and gouerne the nations vpon the earth. Selah.

5 Let the people prayſe thee, O God: let all the people praiſe thee.

6 Then ſhall [d] the earth bring foorth her

a That is, moue our hearts with his holy Spirit, that wee may feele his fauour toward vs.

b That both Iewes and Gentiles may know Gods couenant made with them.

c By theſe oft repetitions, hee ſheweth that the people can neuer reioyce ſufficiently, and giue thankes for the great benefits that they ſhall receiue vnder the kingdome of Chriſt.

d He ſheweth that where God fauoureth, there ſhall be abundance of all other things.

increaſe, and God, euen our God ſhal bleſſe vs.

12

7 God ſhall bleſſe vs, and all the endes of the earth ſhall [c] feare him.

PSAL. LXVIII.

1 In this Pſalme Dauid ſetteth forth as in a glaſſe the wonderfull mercies of God toward his people: 5 Who by all meanes and moſt ſtrange ſortes declared himſelfe to them 15 And therefore Gods Church by reaſon of his promiſes, graces and victories doth excell without compariſon all worldly things. 34 Hee exhorteth therefore all men to praiſe God for euer.

¶ To him that excelleth. A Pſalme or ſong of Dauid.

GOD [a] will ariſe, and his enemies ſhall be ſcattered: they alſo that hate him, ſhal flee before him.

2 As the ſmoke vaniſheth, ſo ſhalt thou driue them away: and as waxe melteth before the fire, ſo ſhall the wicked periſh at the preſence of God.

3 [b] But the righteous ſhalbe glad and reioyce before God: yea, they ſhall leape for ioy.

4 Sing vnto God, and ſing praiſes vnto his name: exalt him, that rideth vpon the heauens, in his name [c] Iah, and reioyce before him.

5 He is a Father of the fatherleſſe, and a Iudge of the widowes, euen God in his holy habitation.

6 God [d] maketh the ſolitarie to dwell in families, and deliuereth them that were priſoners in the ſtocks: but the rebellious ſhall dwell in a [e] drie land.

7 [f] O God, when thou wenteſt forth before thy people: when thou wenteſt thorow the wilderneſſe, (Selah)

8 The earth ſhooke, and the heauens dropped at the preſence of this God: euen Sinai was mooued at the preſence of God, euen the God of Iſrael.

9 Thou, O God, ſenteſt a gracious raine vpon thine inheritance, and thou didſt refreſh it when it was weary.

10 Thy congregation dwelled therein: for thou, O God, haſt of thy [g] goodneſſe prepared it for the poore.

11 The Lord gaue matter to the [h] women to tell of the great armie.

12 Kings of the armies did flee: they did flee, and [i] ſhe that remained in the houſe, diuided the ſpoyle.

13 Though ye haue lien among [k] pots, yet ſhall ye be as the wings of a Doue that is couered with ſiluer, and whoſe feathers are like yellow gold.

14 When the Almighty ſcattered kings [l] in it, it was white as the ſnow in Zalmon.

15 [m] The mountaine of God is like the mountaine of Baſhan: it is an high mountaine, as mount Baſhan.

16 [n] Why leape ye, ye high mountaines? as for this Mountaine, God delighteth to dwell in it: yea, the Lord will dwell in it for euer.

17 The Charets of GOD are twentie thouſand thouſand Angels, and the Lorde is among them, as in the Sanctuary of Sinai.

18 Thou art gone vp on high: thou haſt [o] led captiuity captiue, & receiued gifts for men: yea, euen the rebellious haſt thou led, that the Lord God might dwell there.

19 Praiſed be the Lord, euen the God of our ſaluation, which ladeth vs dayly with benefits. Selah.

20 This is our God, euen the God that ſaueth vs: and to the Lorde God belong the [p] iſſues of death.

21 Surely God will wound the head of his enemies, and the hairie pate of him that walketh in his ſinnes.

22 The Lord hath ſaid, I will bring my people againe from [q] Baſhan: I will bring them againe from the depths of the ſea:

23 That thy foot may bedipped in blood, and the tongue of thy dogges in the blood of the enemies, euen in [r] it.

24 They haue ſeene, O God, thy [ſ] goings, the goings of my God, and my King, which art in the Sanctuarie.

25 The [t] ſingers went before, the players of inſtruments after: in the middes were the maydes playing with timbrels.

26 Praiſe ye God in the aſſemblies, & the Lord, ye that are of the fountaine [u] of Iſrael.

27 There was [x] litle Beniamin with their [y] ruler, and the princes of Iudah with their aſſembly, the princes of Zebulun, and the princes of Naphtali.

28 Thy God hath appointed thy ſtrength: ſtabliſh, O God, that, which thou haſt wrought in vs,

29 [z] Out of thy temple vpon Ieruſalem: and kings ſhall bring preſents vnto thee.

30 Deſtroy the company of the ſpearemen, and multitude of the mightie bulles with the calues of the people, that [a] treade vnder feete pieces of ſiluer: ſcatter the people that delight in warre.

31 Then ſhall the princes come out [b] of Egypt: Ethiopia ſhall haſte to ſtretch her hands vnto God.

32 Sing vnto God, O yee kingdomes of the earth: ſing praiſe vnto the Lord, (Selah)

33 To him that rideth vpon the moſt hie heauens, which were from the beginning: behold, he will ſend out by his [c] voyce a mighty ſound.

34 Aſcribe the power to God: for his ma-

c When they feele his great benefits both ſpirituall and corporall towards them.

a The Prophet ſheweth that albeit God ſuffreth the wicked tyrants to oppreſſe his Church for a time, yet at length he will be reuenged of them.

b He ſheweth that when God declareth his power againſt the wicked, that it is for the commoditie and ſaluation of his Church, which praiſe him therefore.

c Iah and Iehouah are the names of God, which doe ſignifie his eſſence and maieſtie incomprehenſible, ſo that hereby is declared, that all idols are but vanitie, and that the God of Iſrael is the onely true God.

d He giueth children to them that be childleſſe, and increaſeth their families.

e Which is barren of Gods bleſſings, which before they had abuſed.

f He teacheth that Gods fauour peculiarly belongeth to his Church, as appeareth by their wonderful deliuerance out of Egypt.

g God bleſſed yͤ land of Canaan becauſe he had choſen that place for his Church.

h The faſhion then was, that women ſang ſongs after the victorie, as Miriam, Deborah, Iudith and others.

i The pray was ſo great, that not onely the ſouldiers, but women alſo had part thereof.

k Though God ſuffer his Church for a time to lie in blacke darkeneſſe, yet he will reſtore it and make it moſt ſhining and white.

l In the land of Canaan, where his Church was.

m Zion the Church of God doeth excell all worldly things, not in pompe and outward ſhew, but by the inward grace of God, which there remaineth, becauſe of his dwelling there.

n Why boaſt ye of your ſtrength & beauty againſt this mountaine of God?

o As God ouercame the enemies of his Church, tooke them priſoners, and made them tributaries: ſo Chriſt, which is God manifeſted in fleſh, ſubdued Satan and ſinne vnder vs, & gaue vnto his Church moſt liberall gifts of his ſpirit, Eph. 4.8.

p In moſt extreme dangers God hath infinite wayes to deliuer his.

q As he deliuered his Church once from Og of Baſhan, & other tyrants, and from the dangers of the red ſea: ſo will he ſtill do as oft as neceſſitie requireth.

r That is, in the blood of that great ſlaughter, where dogges ſhall lap blood.

ſ That is, how thou, which art chiefe king, goeſt out with thy people to warre, and giueſt them the victorie.

t He deſcribeth the order of the people, when they went to the Temple to giue thankes for the victorie.

u Which come of the Patriarke Iaakob.

x Beniamin is called little, becauſe he was the yongeſt ſonne of Iaakob.

y Who was ſome chiefe ruler of the tribe.

z Declare out of thine holy palace thy power for the defence of thy Church Ieruſalem.

a Hee deſireth that the pride of the mighty may be deſtroyed, which accuſtomed to garniſh their ſhooes with ſiluer: and therefore for their glittering pompe, thought themſelues aboue all men.

b He propheſied that the Gentiles ſhall come to the true knowledge and worſhip of God.

c By his terrible thunders he will make himſelfe to be knowen the God of all the world.

ieſtie

ſeſty is vpon Iſrael, and his ſtrength is in the clouds.

35 O God, thou art [d] terrible out of thine holy [e] places: the God of Iſrael is hee that giueth ſtrength and power vnto the people: praiſed be God.

PSAL. LXIX.

1 The complaints, prayers, feruent zeale and great anguiſh of Dauid is ſet forth as a figure of Chriſt and all his members: 21 The malicious crueltie of the enemies, 22 and their puniſhment alſo, 26 where Iudas and ſuch traitours are accurſed. 30 He gathereth courage in his affliction, and offereth praiſes vnto God, 32 which are more acceptable then all ſacrifices whereof all the afflicted may take comfort. 35 Finally hee doth prouoke all creatures to prayſes, prophecying of the kingdome of Chriſt, and the preſeruation of the Church, where all the faithfull, 37 and their ſeed ſhall dwell for euer.

¶ To him that excelleth vpon [a] Shoſhannim. A Pſalme of Dauid.

Saue me O God: for the [b] waters are entred euen to my ſoulle.

2 I ſticke faſt in the deepe mire, where no [c] ſtay is: I am come into deepe waters, and the ſtreames runne ouer me.

3 I am wearie of crying: my throte is drie: mine [d] eyes faile, whiles I waite for my God.

4 They that hate mee without a cauſe, are moe then the haires of my head: they that would deſtroy mee, and are mine enemies [e] falſly, are mightie, ſo that I reſtored that which I [f] tooke not.

5 O God, thou knoweſt my [g] fooliſhnes, and my faults are not hid from thee.

6 Let not them that truſt in thee, O Lord God of hoſtes, be aſhamed for [h] me: let not thoſe that ſeeke thee, bee confounded through me, O God of Iſrael.

7 For thy ſake haue I ſuffered reproofe: ſhame hath couered my face.

8 I am become a ſtranger vnto my brethren, euen an aliant vnto my mothers ſonnes.

9 [i] For the zeale of thine houſe hath eaten me, and the rebukes of them that rebuked thee, are fallen vpon me.

10 I [k] wept, and my ſoule faſted, but that was to my reproofe.

11 I put on a ſacke alſo: and became a prouerbe vnto them.

12 They that [l] ſate in the gate, ſpake of me, and the drunkards ſang of me.

13 But Lord, I make my prayer vnto thee in an [m] acceptable time, euen in the multitude of thy mercie: O God, heare me in the trueth of thy ſaluation.

14 Deliuer mee out of the mire, that I ſinke not: let mee bee deliuered from them that hate me, and out of the [n] deepe waters.

15 Let not the water flood drowne mee, neither let the deepe ſwallow me vp: and let not the pit ſhut her mouth vpon me.

16 Heare mee, O Lorde, for thy louing kindneſſe is good: turne vnto me according to the multitude of thy tender mercies.

17 And [o] hide not thy face from thy ſeruant, for I am in trouble: make haſte and heare me.

18 Draw neere vnto my ſoule, & redeeme it: deliuer me, becauſe of mine enemies.

19 Thou haſt knowen my reproofe and my ſhame, and my diſhonour: all mine [p] aduerſaries are before thee.

20 Rebuke hath broken mine heart, and I am full of heauineſſe, and [q] I looked for ſome to haue pitie on me, but there was none: and for comforters, but I found none.

21 For they gaue me gall in my meat, and in my thirſt they gaue me vineger to drinke.

22 Let their [r] table be a ſnare before them, and their proſperitie their ruine.

23 Let their eyes bee blinded, that they ſee not: and make their [ſ] loynes alway to tremble.

24 Powre out thine anger vpon them, and let thy wrathfull diſpleaſure take them.

25 *Let their [t] habitation be void, and let none dwell in their tents.

26 For they perſecute him, whome thou haſt ſmitten: and they adde vnto the ſorrow of them, whom thou haſt wounded.

27 Lay [u] iniquity vpon their iniquity, and let them not come into thy righteouſneſſe.

28 Let them be put out of the [x] booke of life, neyther let them bee written with the righteous.

29 When I am poore, and in heauineſſe, thine helpe, O God, ſhall exalt me.

30 I will prayſe the name of God with a ſong, and magnifie him with thankeſgiuing.

31 This alſo ſhall pleaſe the Lorde better then a [y] yong bullocke, that hath hornes and hoofes.

32 The humble ſhall ſee this, and they that ſeeke God, ſhall be glad, and your heart ſhal liue.

33 For the Lord heareth the poore, and deſpiſeth not his [z] priſoners.

34 Let heauen and earth praiſe him: the ſeas and all that moueth in them.

35 For God will ſaue Zion, and build the cities of Iudah, that men may dwell there, and haue it in poſſeſſion.

36 The [a] ſeede alſo of his ſeruants ſhall inherit it: and they that loue his Name, ſhal dwell therein.

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[d] In ſhewing fearefull iudgements againſt thine enemies, for the ſaluation of thy people.

[e] Hee alludeth to the Tabernacle which was diuided into three parts.

[a] Of Shoſhannim, reade Pſal. 45.

[b] Dauid ſignifieth by the waters in what great dangers he was, out of the which God did deliuer him.

[c] No firmitie or ſtableneſſe to ſettle my feete.

[d] Though his ſenſes failed him, yet his faith was conſtant and incouraged him ſtill to pray.

[e] Condemning me guiltleſſe.

[f] They iudged me poore innocent as a thiefe, and gaue my goods to others, as though I had ſtollen them.

[g] Though I be guiltie to theeward, yet am I innocent toward them.

[h] Let not mine euill intreatie of the enemies be an occaſion, that the faithfull fall from thee.

[i] When I ſaw thine enemies pretend thy Name onely in mouth, & in their life denie the ſame, thine holy ſpirit thruſt mee forward, to reproue them, and defend thy glory.

[k] My zeale moued me to lament, and pray for my ſaluation.

[l] The more he ſought to winne the to God, the more they were againſt him, both poore and rich.

[m] Knowing that albeit I ſuffer now trouble, yet thou haſt a time, wherein thou haſt appointed my deliuerance.

[n] Hee ſheweth a liuely faith in that that he aſſureth himſelfe that God is fauourable to him, when he ſeemeth to bee angrie: and at hand, when he ſeemeth to be farre off.

[o] Not that he feared that God would not heare him, but that care made him to thinke that God deferred long.

[p] Thou ſeeſt that I am beſet as a ſheepe among many wolues.

[q] He ſheweth that it is in vaine to put our truſt in men in our great neceſſities, but that our comfort onely dependeth on God, for man rather increaſeth our ſorowes, then diminiſheth the, Iob. 19.29.

[r] He deſireth God to execute his iudgements againſt the reprobate, which cannot by any meanes be turned, Rom. 11.9.

[ſ] Take both iudgement and power from them.

*Actes 1.20.

[t] Puniſh not onely them, but their poſteritie, which ſhalbe like vnto them.

[u] By their continuance and increaſing their ſinnes, let it be knowen that they be of the reprobate.

[x] They which ſeemed by their profeſſion to haue beene written in thy booke, yet by their fruits proue the contrary, let them be knowen as reprobate.

[y] There is no ſacrifice, which God more eſteemeth then thankeſgiuing for his benefits.

[z] For as hee deliuered his ſeruant Dauid, ſo will he doe all that are in diſtreſſe, and call vpon him.

[a] Vnder the temporal promiſe of the land of Canaan, he comprehendeth the promiſe of life euerlaſting to the faithful and their poſterity.

PSAL. LXX.

1 He prayeth to be right ſpeedily deliuered. 2 He deſireth the ſhame of his enemies, [illegible] and the ioyfull comfort of all thoſe that ſeeke the Lord.

¶ To him that excelleth. A Pſalme of Dauid, to put in [a] remembrance.

O *God, [b] haſte thee to deliuer mee: make haſte to helpe me, O Lord.

2 Let them bee [c] confounded and put to ſhame, that ſeeke my ſoule: let them be turned backeward and put to rebuke, that deſire mine hurt.

3 Let them be turned backe for a reward of their [d] ſhame, which ſayde, Aha, aha.

4 But let all thoſe that ſeeke thee, bee ioyfull and glad in thee, and let all that loue thy ſaluation, ſay alwayes, God be praiſed.

5 Now I am [e] poore and needy: O God, make haſte to me: thou art mine helper, and my deliuerer: O Lord, make no tarying.

PSAL. LXXI.

1 He prayeth in faith, eſtabliſhed by the word of the promiſe, 5 and confirmed by the worke of God from his youth. 10 He complaineth of the crueltie of his enemies, 17 and deſireth God to continue his graces toward him, 22 promiſing to be mindfull and thankefull for the ſame.

IN *[a] thee, O Lord, I truſt: let mee neuer be aſhamed.

2 Reſcue me and deliuer me in thy [b] righteouſneſſe: encline thine eares vnto me, and ſaue me.

3 Be thou my ſtrong rocke, whereunto I may alway reſort: thou [c] haſt giuen commaundement to ſaue mee: for thou art my rocke, and my fortreſſe.

17 4 Deliuer mee, O my God, out of the hand [d] of the wicked: out of the hand of the euill and cruell man.

5 For thou art my hope, O Lorde God, euen my [e] truſt from my youth.

6 Vpon thee haue I beene ſtayed from the wombe: thou art hee that tooke mee out of my mothers bowels: my praiſe ſhall be alwayes of thee.

7 I am become as it were [f] a monſter vnto many: but thou art my ſure truſt.

8 Let my mouth be filled with thy praiſe, and with thy glory euery day.

9 Caſt me not off in the time of [g] age: forſake me not when my ſtrength faileth.

10 For mine enemies ſpeake of mee, and they that lay waite for my ſoule, take their counſell together,

11 Saying, [h] God hath forſaken him: purſue and take him, for there is none to deliuer him.

12 Goe not farre from me, O God: [i] my God, haſte thee to helpe me.

13 Let them be confounded and conſumed that are againſt my ſoule: let them bee couered with reproofe and confuſion, that ſeeke mine hurt.

14 But I will wait continually, and will praiſe thee more and more.

15 My mouth ſhall dayly rehearſe thy righteouſneſſe, and thy ſaluation: [k] for I know not the number.

16 I will go [l] forward in the ſtrength of the Lord God, and will make mention of thy righteouſneſſe, euen of thine onely.

17 O God, thou haſt taught me from my youth, euen vntill now: therefore will I tell of thy wondrous workes,

18 [m] Yea, euen vnto mine olde age and gray head, O God: forſake mee not, vntill I haue declared thine arme vnto this generation, & thy power to all them that ſhall come.

19 And thy [n] righteouſneſſe, O God, I wil exalt on hie: for thou haſt done great things: [o] O God, who is like vnto thee!

20 Which haſt ſhewed me great troubles and [p] aduerſities, but thou wilt returne and reuiue me, & wilt come againe, and take me vp from the depth of the earth.

21 Thou wilt increaſe mine honour, and returne and comfort me.

22 Therefore will I prayſe thee for thy [q] faithfulneſſe, O God, vpon inſtrument and viole: vnto thee will I ſing vpon the harpe, O holy one of Iſrael.

23 My lips will reioyce when I ſing vnto thee, and my [r] ſoule, which thou haſt deliuered.

24 My tongue alſo ſhal talke of thy righteouſnes dayly: for they are confounded and brought vnto ſhame, that ſeeke mine hurt.

PSAL. LXXII.

1 He praieth for the proſperous eſtate of the kingdome of Salomon, who was the figure of Chriſt, 4 vnder whō ſhalbe righteouſnes, peace & felicity. 10 vnto whom all kings and nations ſhall doe homage, 17 whoſe name and power ſhall endure for euer, and in whom all nations ſhalbe bleſſed.

¶ A Pſalme [a] of Salomon.

GIue thy [b] iudgements vnto the king, O God, and thy righteouſnes to the kings [c] ſonne.

2 Then ſhall he iudge thy people in righteouſneſſe, and thy poore with equitie.

3 The [d] mountaines and the hilles ſhall bring peace to the people by iuſtice.

4 Hee ſhall [e] iudge the poore of the people: hee ſhall ſaue the children of the needie, and ſhall ſubdue the oppreſſour.

5 They ſhall [f] feare thee as long as the ſunne and moone endureth, from generation to generation.

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[a] Which might put him in remembrance of his deliuerance, Pſal.40.13.

[b] He teacheth vs to be earneſt in prayer, though God ſeeme to ſtay: for at his time he will heare vs.

[c] He was aſſured that the more they raged, the neerer they were to deſtruction, and hee the neerer to his deliuerance.

[d] Hereby wee are taught not to mocke at others in their miſerie, leſt the ſame fal on our owne neckes.

[e] Becauſe hee had felt Gods helpe before, hee groundeth on experience, and boldly ſeeketh vnto him for ſuccour.

Pſal.31.1.

[a] He prayeth to God with full aſſurance of faith, that he will deliuer him from his aduerſaries.

[b] By declaring thy ſelfe true of promiſe.

[c] Thou haſt infinite meanes, and al creatures are at thy commandement: therefore ſhew ſome ſigne whereby I ſhall be deliuered.

[d] That is, from Abſalom, Ahithophel and that conſpiracie.

[e] He ſtrengtheneth his faith by the experience of Gods benefits, who did not only preſerue him in his mothers belly, but tooke him thence, and euer ſince hath preſerued him.

[f] All the world wondereth at me becauſe of my miſeries, aſwell they in authoritie, as the common people: yet being aſſured of thy fauour I remained ſtedfaſt.

[g] Thou that diddeſt helpe me in my youth, when I had more ſtrength, helpe mee ſo much the more in mine old age and weakeneſſe.

[h] Thus the wicked both blaſpheme God, and triumph againſt his Saints, as though he had forſaken them, if he ſuffer them to fall into their hands.

[i] In calling him his God, he putteth backe the falſe reports of the aduerſaries, that ſayd, God had forſaken him.

[k] Becauſe thy benefits toward me are innumerable, I cannot but continually meditate and rehearſe them.

[l] I will remaine ſtedfaſt, being vpholden with the power of God.

[m] He deſireth that as he hath begun, he would ſo continue his benefits, that his liberalitie may haue perfect praiſe.

[n] Thy iuſt performance of thy promiſe.

[o] His faith breaketh thorow all tentations, and by this exclamation he praiſeth the power of God.

[p] As he confeſſeth that God is the onely authour of his deliuerance: ſo he acknowledgeth that theſe euils were ſent vnto him by Gods prouidence.

[q] Hee confeſſeth that his long tariance was well recompenſed, when God performed his promiſe.

[r] For there is no true praiſing of God, except it come from the heart: and therefore he promiſeth to delight in nothing, but wherein God may be glorified.

[a] Compoſed by Dauid as touching the reigne of his ſonne Salomon.

[b] Endue the king with the ſpirit of wiſedome and iuſtice that he reigne not as doe the worldly tyrants.

[c] To wit, to his poſteritie.

[d] When iuſtice reigneth, euen the places moſt barren ſhal be enriched with thy bleſſings.

[e] He ſheweth wherefore the ſword is committed to kings: to wit, to defend the innocent, and ſuppreſſe the wicked.

[f] The people ſhall imbrace thy true religion, when thou giueſt a King, that ruleth according to thy word.

6 Hee ſhall come [g] downe like the raine vpon the mowen graſſe, and as the ſhowers that water the earth.

7 In his dayes ſhall the righteous flouriſh, and abundance of peace ſhall be ſo long as the moone endureth.

8 His dominion ſhall bee alſo from [h] ſea to ſea, and from the riuer vnto the endes of the land.

9 They that dwel in the wildernes ſhal kneele before him, and his enemies ſhal licke the duſt.

10 The kings of [i] Tarſhiſh and of the yles ſhal bring preſents: the kings [k] of Sheba and Seba ſhall bring gifts.

11 Yea, all kings ſhall worſhip him: all nations ſhall ſerue him.

12 For he ſhall deliuer the poore when he crieth: the needy alſo and him that hath no helper.

13 Hee ſhall be mercifull to the poore and needie, and ſhall preſerue the ſoules of the poore.

14 He ſhal redeeme their ſoules from deceit and violence, and [l] deare ſhall their blood be in his ſight.

15 Yea, he ſhall liue, and vnto him ſhall they giue of the [m] golde of Sheba: they ſhall alſo pray for him continually, and dayly bleſſe him.

16 An handfull of corne ſhall bee [n] ſowen in the earth, euen in the toppe of the Mountaines, and the fruit thereof ſhall ſhake like the trees of Lebanon: and the children ſhall flouriſh out of the citie like the graſſe of the earth.

17 His name ſhall be for euer: his name ſhal endure as long as the Sunne: all nations ſhall bleſſe [o] him, and be bleſſed in him.

18 Bleſſed be the Lord God, euen the God of Iſrael, which onely doeth [p] wonderous things.

19 And bleſſed be his glorious Name for euer: and let all the earth be filled with his glory. So be it, euen ſo be it.

HERE END THE [q] prayers of Dauid the ſonne of Iſhai.

g As this is true in all godly Kings, ſo is it chiefly verified in Chriſt, who with his heauenly dew maketh his Church euer to flouriſh.

h That is, from the red ſea, to the ſea called Syriacum, and from Euphrates forward: meaning, that Chriſtes kingdom ſhould be large and vniuerſall.

i Of Cilicia and of all other countreyes beyond the ſea, which he meaneth by the yles.

k That is, of Arabia that rich countrey, whereof Sheba was a part bordering vpon Ethiopia.

l Though tyrants paſſe not to ſhed blood, yet this godly King ſhall preſerue his ſubiects from all kind of wrong.

m God will both proſper his life, and alſo make the people moſt willing to obey him.

n Vnder ſuch a King ſhall bee moſt great plentie both of fruit, and alſo of the increaſe of mankind. o They ſhall pray to God for his continuance, and know that God doeth proſper them for his ſake. p He confeſſeth that except God miraculouſly preſerue his people, that neither the King nor the Kingdome can continue. q Concerning his ſonne Salomon.

PSAL. LXXIII.

1 The Prophet teacheth by his example that neither the worldly proſperity of the vngodly, 14 Nor yet the affliction of the good, ought to diſcourage Gods children: but rather ought to moue vs to conſider our Fathers prouidence, and to cauſe vs to reuerence Gods iudgements, 19 Forſomuch as the wicked vaniſh away, 24 And the godly enter into life euerlaſting, 28 In hope whereof he reſigneth himſelfe into Gods hands.

¶ A Pſalme committed to Aſaph.

Yet [a] God is good to Iſrael: euen to the pure in heart.

2 As for me, my feete were almoſt gone: my ſteps had welneere ſlipt.

3 For I freted at the fooliſh, when I ſaw the proſperitie of the wicked.

4 For there are [b] no bandes in their death, but they are luſtie and ſtrong.

5 They are not in trouble as other men, neither are they plagued with other men.

6 [c] Therefore pride is as a chaine vnto them, and cruelty couereth them as a garment.

7 Their eyes ſtand out for fatneſſe: ‡ they haue more then heart can wiſh.

8 They are licentious, and ſpeake wickedly of their oppreſſion: they talke preſumptuouſly.

9 They [d] ſet their mouth againſt heauen, and their tongue walketh through the earth.

10 Therefore his [e] people turne hither: for waters of a full cup are wrung out to them.

11 And they [f] ſay, How doth God knowe it? or is there knowledge in the moſt High?

12 Loe, theſe are the wicked, yet proſper they alway, and increaſe in riches.

13 Certainely I haue cleanſed my heart in vaine, and waſhed mine hands in innocencie:

14 For dayly haue I bene puniſhed, and chaſtened euery morning.

15 If I ſay, [g] I will iudge thus, beholde the generation of thy children: I haue treſpaſſed.

16 Then thought I to know this, but it was too painefull for me,

17 Vntill I went into the [h] Sanctuary of God: then vnderſtood I their end.

18 Surely thou haſt ſet them in ſlippery places, & caſteſt them downe into deſolation.

19 How ſuddenly are they deſtroyed, periſhed and [i] horribly conſumed!

20 As a dreame when one awaketh! O Lord, when [k] thou raiſeſt vs vp, thou ſhalt make their image deſpiſed.

21 Certainely mine heart was vexed, and I was pricked in my reines:

22 So fooliſh was I and ignorant: I was a [l] beaſt before thee.

23 Yet I was alway [m] with thee: thou haſt holden me by my right hand.

24 Thou wilt guide me by thy counſell, and afterward receiue me to glory.

25 Whome haue I in [n] heauen but thee? and I haue deſired none in the earth with thee.

26 My fleſh faileth, and mine heart alſo: but God is the ſtrength of mine heart, and my [o] portion for euer:

27 For lo, they that withdraw themſelues from thee, ſhall periſh: thou deſtroyeſt all them that [p] go a whoring from thee.

a As it were betweene hope and deſpaire he braſteth forth into this affection, being aſſured that God would continue his fauour toward ſuch as were godly indeede, and not hypocrites.

b The wicked in this life liue at pleaſure, and are not drawen to death like priſoners: that is, by ſickeneſſe, which is deaths meſſenger.

c They glory in their pride, as ſome do in their chaines: and in cruelty, as ſome doe in apparel.

‡ *Ebr. they paſſe the deſires of the heart.*

d They blaſpheme God and feare not his power, and raile vpon men, becauſe they eſteeme themſelues aboue all others.

e Not onely the reprobate, but alſo the people of God often times fall backe, ſeeing the proſperous eſtate of the wicked, and are ouerwhelmed with ſorrowes, thinking that God conſidereth not aright the ſtate of the godly.

f Thus the fleſh mooueth euen the goldy to diſpute with God touching their poore eſtate, and the proſperity of the wicked.

g If I giue place to this wicked thought, I offend againſt thy prouidence, ſeeing thou diſpoſeſt all things moſt wiſely, and preſerueſt thy children in their greateſt dangers. h Vntill I entred into thy ſchoole, and learned by thy worde and holy ſpirit, that thou ordereſt all things moſt wiſely and iuſtly. i By thy fearefull iudgement. k When thou openeſt our eyes to conſider thy heauenly felicity, wee contemne all their vaine pompe. l For the more that man goeth about by his owne reaſon to ſeeke out Gods iudgements, the more doeth hee declare himſelfe a beaſt. m By faith I was aſſured, that thy prouidence did watch alwayes ouer me to preſerue me. n He ſought neither helpe nor comfort of any ſaue of God onely. o He teacheth vs to denie our ſelues, to haue God our whole ſufficiencie, and onely contentment. p That is, forſake thee to ſeeke others.

28 As for me, it is good for me [q] to draw neere to God: therefore I haue put my truſt in the Lord God, that I may declare all thy workes.

[q] Though all the world ſhrinke from God, yet he promiſeth to truſt in him, and to magnifie his workes.

PSAL. LXXIIII.

1 The faithfull complaine of the deſtruction of the Church and true religion, 2 Vnder the name of Zion, & the Temple deſtroyed: 11 And truſting in the might and free mercies of God, 20 By his couenant, 21 They require helpe and ſuccour for the glory of Gods holy Name, for the ſaluation of his poore afflicted ſeruants, 23 And the confuſion of his proud enemies.

¶ A Pſalme to giue inſtruction, committed to Aſaph.

O God, [a] why haſt thou put vs away for euer? why is thy wrath kindled againſt the ſheepe of thy paſture?

2 Thinke vpon thy Congregation, which thou haſt poſſeſſed of old, and on the [b] rod of thine inheritance which thou haſt redeemed, and on this mount Zion, wherein thou haſt dwelt.

3 Lift vp thy ‖ ſtrokes, that thou mayeſt for euer deſtroy euery enemie that doeth euil to the Sanctuary.

4 Thine aduerſaries roare in the mids of thy Congregation, and [c] ſet vp their banners for ſignes.

5 He that [d] lifted the axes vpon the thicke trees, was renowmed, as one that brought a thing to perfection:

6 But now they breake downe the carued worke thereof with axes and hammers.

7 They haue caſt thy Sanctuary into the fire, and raſed it to the ground, and haue defiled the dwelling place of thy Name.

8 They ſaid in their [e] hearts, Let vs deſtroy them altogether: they haue burnt all the Synagogues of God in the land.

9 We ſee not our ſignes: there is not one Prophet more, nor any with vs that knoweth [f] how long.

10 O God, how long ſhall the aduerſary reproch thee? ſhal the enemie blaſpheme thy Name for euer?

11 Why withdraweſt thou thy hande, euen thy right hande? drawe it out of thy boſome, and [g] conſume them.

12 Euen God is my king of old, working ſaluation [h] in the mids of the earth.

13 Thou diddeſt diuide the ſea by thy power: thou brakeſt the heads of the [i] dragons in the waters.

14 Thou brakeſt the head of [k] Liuiathan in pieces, and gaueſt him to be [l] meate for the people in the wilderneſſe.

15 Thou brakeſt vp the fountaine and riuer: thou drieds vp mighty riuers.

16 The [m] day is thine, and the night is thine: thou haſt prepared the light & the ſun.

[a] The Church of God being oppreſſed by the tyranny either of the Babylonians, or of Antiochus, prayeth to God, by whoſe hand this yoke was layd vpon them for their ſinnes.
[b] Which inheritance thou haſt meaſured out for thy ſelfe as with a line or rod.
‖ *Or, feet.*
[c] They haue deſtroyed the true religion, & ſpread their banners in ſigne of defiance.
[d] He commendeth the Temple for the coſtly matter, the excellent workemanſhip, and beauty thereof, which notwithſtanding the enemies did deſtroy.
[e] They encouraged one another to cruelty, that not onely Gods people might be deſtroyed, but alſo his religion vtterly in all places ſuppreſſed.
[f] They lament that they haue no Prophet among them to ſhew them how long their miſeries ſhould endure.
[g] They ioyne their deliuerance with Gods glory & power, knowing that the puniſhment of the enemie ſhould bee their deliuerance.
[h] Meaning, in the ſight of all the worlde.
[i] To wit, Pharaohs armie.
[k] Which was a great monſter of the ſea, or whale, meaning Pharaoh.
[l] His deſtruction did reioyce them as meat refreſheth the body.
[m] Seeing that God by his prouidence gouerneth and diſpoſeth all things, hee gathereth that he will take care chiefly for his children.

17 Thou haſt ſet all the borders of the earth: thou haſt made ſummer and winter.

18 Remember this, that the enemie hath reproched the Lord, and the fooliſh people hath blaſphemed thy Name.

19 Giue not the ſoule of thy [n] turtle doue vnto the beaſt, and forget not the Congregation of thy poore for euer.

20 Conſider thy couenant: for [o] the darke places of the earth are ful of the habitations of the cruell.

21 Oh let not the oppreſſed returne aſhamed, but let the poore and needy prayſe thy Name.

22 Ariſe, O God: maintaine thine [p] owne cauſe: remember thy dayly reproch by the fooliſh man.

23 Forget not the voice of thine enemies: for the tumult of them, that riſe againſt thee, ‖ aſcendeth continually.

[n] He meaneth the Church of God, which is expoſed as a pray to the wicked.
[o] That is, all places where thy word ſhineth not, there reigneth tyranny and ambition.
[p] He ſheweth that God cannot ſuffer his Church to be oppreſſed, except he loſe his owne right.
‖ *Or, increaſeth more and more.*

PSAL. LXXV.

1 The faithful do prayſe the Name of the Lord, 2 which ſhal come to iudge at the time appointed, 8 When the wicked ſhalbe put to confuſion, and drinke of the cuppe of his wrath. 10 Their pride ſhalbe abated, and the righteous ſhalbe exalted to honor.

¶ To him that excelleth. [a] Deſtroy not. A Pſalme or ſong committed to Aſaph.

We will prayſe thee, O God, we wil prayſe thee, for thy Name is neere: therefore [b] they will declare thy wonderous workes.

2 [c] When I ſhal take a conuenient time, I will iudge righteouſly.

3 The earth and all the inhabitants thereof are diſſolued: but I wil eſtabliſh the pillars [d] of it. Selah.

4 I ſayd vnto the fooliſh, Bee not ſo fooliſh, & to the wicked, Lift not vp the horne.

5 Lift not vp your [e] horne on hie, neither ſpeake with a ſtiffe necke.

6 For to come to preferment is neither from the Eaſt, nor from the Weſt, nor from the South.

7 But God is the Iudge: he maketh low and he maketh hie.

8 For in the hande of the Lord is a [f] cup, and the wine is red: it is full mixt, and he powreth out of the ſame: ſurely all the wicked of the earth ſhall wring out and drinke the dregs thereof.

9 But I will declare for euer, and ſing prayſes vnto the God of Iaakob.

10 All the hornes of the wicked alſo will I breake: but the hornes of the [g] righteous ſhall be exalted.

[a] Reade Pſalme 57.1.
[b] Hee declareth how the faithfull ſhall euer haue iuſt occaſion to praiſe God, foraſmuch as in their neede they ſhall feele his power at hand to helpe them.
[c] When I ſee my time (ſayth God) to helpe your miſeries, I wil come and ſet all things in good order.
[d] Though all things be brought to ruine, yet I can reſtore, and preſerue them.
[e] The Prophet warneth the wicked that they would not ſet themſelues againſt Gods people, ſeeing that God at his time deſtroyeth them that rule wickedly.
[f] Gods wrath is compared to a cuppe of ſtrong and delicate wine, wherewith the wicked are made ſo drunke, that by drinking till they come to the very dregges, they are vtterly deſtroyed.
[g] The godly ſhall better proſper by their innocent ſimplicity, then the wicked ſhall by all their craft and ſubtilty.

PSAL. LXXVI.

1 This Pſalme ſetteth foorth the power of God and care for the defence of his people in Ieruſalem, in the deſtruction of the armie of Saneherib: 11 And exhorteth the faithfull to bee thankefull for the ſame.

¶ To him that excelleth on Neginoth. A Pſalme or ſong committed to Aſaph.

God is [a] knowen in Iudah: his Name is great in Iſrael.

2 For in [b] Shalem is his Tabernacle, and his dwelling in Zion.

3 There brake hee the arrowes of the bow, the ſhield, and the ſword, and the battell. Selah.

4 Thou art more bright and puiſſant, then [c] the mountaines of praye.

5 The ſtout hearted are ſpoyled: they haue ſlept their ſleepe, and all the men of ſtrength haue not [d] found their hands.

6 At thy rebuke, O God of Iaakob, both the chariot and horſe are caſt aſleepe.

7 Thou, euen thou art to be feared: and who ſhall ſtand in thy [e] ſight, when thou art angry?

8 Thou diddeſt cauſe thy iudgement to bee heard from heauen: therefore the earth feared and was ſtill,

9 When thou, O God, aroſe to iudgement, to [f] helpe all the meeke of the earth. Selah.

10 Surely the [g] rage of man ſhall turne to thy prayſe: the remnant of the rage ſhalt thou reſtraine.

11 Vow and performe vnto the Lord your God, all yee that be [h] round about him: let them bring preſents vnto him that ought to be feared.

12 Hee ſhall [i] cut off the ſpirit of princes: he is terrible to the kings of the earth.

a He declareth that Gods power is euidently ſeene in preſeruing his people, and deſtroying his enemies.

b Which afterward was called Ieruſalem.

c He compareth the kingdomes full of extortion and rapine, to the mountaines that are full of rauening beaſts.

d God hath taken their ſpirits & ſtrength from them, as though their hands were cut off.

e God with a looke is able to deſtroy all the power and actiuitie of the enemies, were they neuer ſo many or mightie.

f To reuenge the wrongs done to thy Church.

g For the end ſhall ſhew that the enemie was able to bring nothing to paſſe: alſo thou ſhalt bridle their rage, that they ſhall not compaſſe their purpoſe.

h To wit, the Leuites that dwell about the Tabernacle, or the people, among whom he doeth dwell.

i The Ebrew word ſignifieth, to vintage, or gather grapes: meaning that he ſhall make the counſels and enterpriſes of wicked tyrants fooliſh and vaine.

PSAL. LXXVII.

1 The Prophet in the name of the Church rehearſeth the greatneſſe of his affliction, and his grieuous tentations, 6 whereby he was driuen to this end to conſider his former conuerſation, 11 and the continuall courſe of Gods works in the preſeruation of his ſeruants, and ſo hee confirmeth his faith againſt theſe tentations.

¶ For the excellent muſician *Ieduthun. A Pſalme committed to Aſaph.

Pſal. 39 & 62. 1. chron. 16. 41.

My [a] voyce came to God, when I cryed: my voyce came to God, and hee heard mee.

2 In the day of my trouble I ſought the Lord: ‖ my ſore ranne and ceaſed not in the night: my ſoule refuſed comfort.

3 I did thinke vpon God, and was [b] troubled: I prayed, and my ſpirit was full of anguiſh.

4 Thou keepeſt mine eyes [c] waking: I was aſtonied and could not ſpeake.

5 Then I conſidered the dayes of old, and the yeeres of ancient time.

6 I called to remembrance my [d] ſong in the night: I communed with mine owne heart, and my ſpirite ſearched [e] diligently.

7 Wil the Lord abſent himſelfe for euer? and will he ſhew no more fauour?

8 Is his [f] mercie cleane gone for euer? doeth his promiſe faile for euermore?

9 Hath God forgotten to be mercifull? hath hee ſhut vp his tender mercies in diſpleaſure? Selah.

10 And I ſayd, This is my [g] death: yet I remembred the yeeres of the right hand of the moſt High.

11 I remembred the workes of the Lord: certainely I remembred thy woonders of olde.

12 I did alſo meditate all thy works: and did deuiſe of thine acts, ſaying,

13 Thy way, O God, is [h] in the Sanctuarie: who is ſo great a [i] God as our God!

14 Thou art the God that doeſt woonders: thou haſt declared thy power among the people.

15 Thou haſt redeemed thy people with thine arme, euen the ſonnes of Iaakob and Ioſeph. Selah.

16 The [k] waters ſaw thee, O God: the waters ſaw thee, and were afrayd: yea, the depths trembled.

17 The clouds powred out water: the heauens gaue a [l] ſound: yea, thine arrowes went abroad.

18 The voyce of thy thunder was round about: the lightenings lightned the world: the earth trembled and ſhooke.

19 Thy way is in the Sea, and thy paths in the great waters, and thy footeſteps are not [m] knowen.

20 Thou diddeſt leade thy people like ſheepe by the hand of Moſes and Aaron.

a The Prophet teacheth vs by his example, to flee vnto God for helpe, in our neceſſities.

‖Or, mine hand was ſtretched out.

b He ſheweth that we muſt patiently abide, although God deliuer vs not out of our troubles at the firſt crie.

c Meaning, that his ſorowes were as watchmen that kept his eyes from ſleeping.

d Of thankeſgiuing which I was accuſtomed to ſing in my proſperitie.

e Both the cauſes why I was chaſtened, and when my ſorowes ſhould haue an end.

f As if he ſhould ſay, It is impoſſible: whereby he exhorteth himſelfe to patience.

g Though I firſt doubted of my life, yet conſidering that God had his yeeres, that is, change of times, and was accuſtomed alſo to lift vp them, whom he hath beaten, I tooke heart againe.

h That is, in heauen, whereunto we muſt aſcend by faith, if we will know the wayes of God.

i He condemneth all that worſhip any thing ſaue the onely true God, whoſe glory appeareth through the world.

k He declareth wherein the power of God was declared, when he deliuered the Iſraelites thorow the red ſea.

l That is, thundered and lightened.

m For when thou hadſt brought ouer thy people, the water returned to her courſe, and the enemies that thought to haue followed them, could not paſſe thorow, Exod. 14. 28, 29.

PSAL. LXXVIII.

1 Hee ſheweth how God of his mercie choſe his Church of the poſteritie of Abraham, 8 reproching the ſtubburne rebellion of their fathers, that the children might not only vnderſtand, 11 that God of his free mercy made his couenant with their anceſtours, 17 but alſo ſeeing them ſo malicious and peruerſe, might be aſhamed, and ſo turne wholy to God. In this Pſalme the holy Ghoſt hath comprehended as it were the ſumme of all Gods benefites, to the intent the ignorant and groſſe people might ſee in few wordes the effect of the whole hiſtories of the Bible.

¶ A Pſalme to giue [a] inſtruction, committed to Aſaph.

Heare my [b] doctrine, O my people: incline your eares vnto the wordes of my mouth.

2 I will open my mouth in a parable: I will declare high ſentences of olde.

3 Which wee haue heard and knowen, and our [c] fathers haue told vs.

4 We wil not hide them from their children, but to the generation to come we will ſhew the prayſes of the Lord, his power alſo, and his wonderfull workes that he hath done:

a Reade Pſal. 32.

b The Prophet vnder the name of a teacher calleth the people his, and the doctrine his, as Paul calleth ẏ Goſpel his, whereof he was but the preacher, as Rom. 2. 16. and 16. 25.

c Which were ẏ people of God.

5 How hee eſtabliſhed a [d] teſtimonie in Iaakob, & ordeined a Law in Iſrael, which he commanded our fathers, that they ſhould teach their children:

6 That the [e] poſteritie might know it, & the children which ſhould be borne, ſhould ſtand vp, and declare it to their children:

7 That they might [f] ſet their hope on God, and not forget the workes of God, but keepe his commandements:

8 And not to be as their [g] fathers, a diſobedient and rebellious generation: a generation that ſet not their heart aright, and whoſe ſpirit was not faithfull vnto God.

9 The children of [h] Ephraim being armed, and ſhooting with the bowe, turned backe in the day of battell.

10 They kept not the couenant of God, but refuſed to walke in his law,

11 And forgate his actes, and his wonderfull workes that he had ſhewed them.

12 He did marueilous things in the ſight of their [i] fathers in the land of Egypt: euen in the field of Zoan.

13 *He diuided the ſea, and led them thorow: hee made alſo the waters to ſtand as an heape.

14 *In the day time alſo hee ledde them with a cloude, and all the night with a light of fire.

15 *He claue the rocks in the wilderneſſe, & gaue them drinke as of the great depths.

16 *He brought floods alſo out of the ſtony rocke, ſo that hee made the waters to deſcend like the riuers.

17 Yet they [k] ſinned ſtill againſt him, and prouoked the Higheſt in the wilderneſſe,

18 And tempted God in their hearts in [l] requiring meate for their luſt.

19 *They ſpake againſt God alſo, ſaying, Can God [m] prepare a table in the wilderneſſe?

20 *Beholde, hee ſmote the rocke, that the water guſhed out, and the ſtreames ouerflowed: can hee giue bread alſo? or prepare fleſh for his people?

21 Therefore the Lorde heard and was angry, and the *fire was kindled in Iaakob, and alſo wrath came vpon Iſrael,

22 Becauſe they beleeued not in God, and [n] truſted not in his helpe.

23 Yet he had commanded the [o] cloudes aboue, and had opened the doores of heauen,

24 And had rained downe MAN vpon them for to eate, and had giuen them of the wheate of heauen.

25 *Man did eate the bread of Angels: he ſent them meate enough.

26 Hee cauſed the [p] Eaſt winde to paſſe in the heauen, and through his power hee brought in the South winde.

27 He rained fleſh alſo vpon them as duſt, and fethered foule as the ſand of the ſea.

/5 28 And hee made it fall in the middes of their campe, euen round about their habitations.

29 So they did eate and were well filled: for he gaue them their deſire.

30 They were not turned from their [q] luſt, but the meat was yet in their mouthes,

31 When the wrath of God came euen vpon them, and ſlew [r] the ſtrongeſt of them, and ſmote downe the choſen men in Iſrael.

32 For all this, they [ſ] ſinned ſtill, and beleeued not his wonderous workes.

33 Therefore their dayes did he conſume in vanitie, and their yeeres haſtily.

34 And when hee [t] ſlewe them, they ſought him, and they returned, and ſought God early.

35 And they remembred that God was their ſtrength, and the moſt high God their redeemer.

36 But they flattered him with their mouth, and diſſembled with him with their tongue.

37 For their [u] heart was not vpright with him: neither were they faithfull in his couenant.

38 Yet he being mercifull [x] forgaue their iniquitie, and deſtroyed them not, but oft times called backe his anger, and did not ſtirre vp all his wrath.

39 For hee remembred that they were fleſh: yea, a winde that paſſeth and commeth not againe.

40 How oft did they prouoke him in the wilderneſſe? and grieue him in the deſert?

41 Yea, they [y] returned, and tempted God, and [z] limited the holy one of Iſrael.

42 They [a] remembred not his hand, nor the day when he deliuered them from the enemie,

43 Nor him that ſet his ſignes in Egypt, and his wonders in the field of Zoan,

44 And turned their riuers into blood, and their floods, that they could not drinke.

45 Hee ſent [b] a ſwarme of flies among them, which deuoured them, and frogges which deſtroyed them.

46 Hee [c] gaue alſo their fruites vnto the caterpiller, and their labour vnto the graſhopper.

47 Hee deſtroyed their vines with haile, and their wilde figtrees with the haileſtone.

48 He gaue their cattell alſo to the haile, and their flocks to the thunder bolts.

49 Hee caſt vpon them the fierceneſſe of his anger, indignation and wrath, and vexation by the ſending out of [d] euill angels.

50 He made a way to his anger: he ſpared

d By the teſtimonie and law, he meaneth the law written, which they were commanded to teach their children, Deut 6.7.

e Hee ſheweth wherein the children ſhould be like their fathers, that is, in mainteining Gods pure religion.

f He ſheweth wherein the vſe of this doctrine ſtandeth: in faith, in the meditation of Gods benefits, and in obedience.

g Though theſe fathers were the ſeede of Abraham and the choſen people, yet he ſheweth by their rebellion, prouocation, falſhood and hypocriſie, that the children ought not to follow their examples.

h By Ephraim he meaneth alſo the reſt of the tribes, becauſe they were moſt in number: whoſe puniſhment declareth that they were vnfaithfull to God, and by their multitude and authoritie had corrupt all others.

i He prooueth that not onely the poſteritie, but alſo their forefathers were wicked and rebellious to God,

*Exod.*14.21.
*Exod.*14.24.
*Exod.*17.6.
*numb.*20.11.
*Pſalm.*105.41. 1.*Cor.*10.4. *wiſd.*11.4.

k Their wicked malice could bee ouercome by no benefites, which were great and many. l Then to require more then is neceſſarie, and to ſeparate Gods power from his will, is to tempt God. *Numb.*11.1. m Thus when we giue place to ſinne, we are mooued to doubt of Gods power, except he will alwayes be ready to ſerue our luſt. *Exod.*17.16. *numb.*20.11. *pſal.*105.41. 1.*cor.*10.4. *Numb.*11.1. n That is, in his Fatherly prouidence, whereby he careth for his, and prouideth ſufficiently. o So that they had that, which was neceſſarie and ſufficient: but their luſt made them to couet that which they knewe God had denied them. *John* 6.31. 1.*cor*.10.3.

p God vſed the meanes of the winde to teach them, that all elements were at his commandement, and that no diſtance of place could let his working.

q Such is the nature of concupiſcence, that the more it hath, the more it luſteth.

r Though other were not ſpared, yet chiefly they ſuffered, which truſted in their ſtrength againſt God.

ſ This ſinne by continuance, maketh men inſenſible, ſo that by no plagues they can be amended.

t Such was their hypocriſie, that they ſought vnto God for feare of puniſhment, though in their heart they loued him not.

u Whatſoeuer commeth not from the pure fountaine of the heart, is hypocriſie.

x Becauſe hee would euer haue ſome remnant of a Church to praiſe his Name in earth, he ſuffered not their ſinnes to ouercome his mercy.

y That is, they tempted him oftimes.

z As they all doe that meaſure the power of God by their capacitie.

a The forgetfulneſſe of Gods benefites is the roote of rebellion and all vice.

b This word ſignifieth a confuſed mixture of flies and venemous wormes. Some take it for all ſortes of Serpents: ſome for all wilde beaſtes. c Hee repeateth not here all the miracles that God did in Egypt, but certaine which might bee ſufficient to conuince the people of malice and ingratitude. d So called, either of the effect, that is, of puniſhing the wicked, or elſe becauſe they were wicked ſpirits, whom God permitted to vexe men.

not their ſoule from death, but gaue their life to the peſtilence,

51 And ſmote all the firſt borne in Egypt, euen the [e] beginning of their ſtrength in the tabernacles of [f] Ham.

52 But he made his people to go out like ſheepe, and led them in the wilderneſſe like a flocke.

53 Yea, he caried them out ſafely, and they [g] feared not, and the Sea couered their enemies.

54 And hee brought them vnto the borders of his [h] Sanctuarie: euen to this Mountaine, which his right hand purchaſed.

55 *Hee caſt out the heathen alſo before them, and cauſed them to fall to the lot of his inheritance, and made the tribes of Iſrael to dwell in their tabernacles.

56 Yet they tempted, and prouoked the moſt high God, & kept not his teſtimonies,

57 But turned backe and dealt [i] falſely like their fathers: they turned like a deceitfull bow.

58 And they [k] prouoked him to anger with their high places, and mooued him to wrath with their grauen images.

59 God heard this and was wroth, and greatly abhorred Iſrael,

60 So that hee [l] forſooke the habitation of Shilo, euen the Tabernacle where hee dwelt among men,

61 And deliuered his [m] power into captiuitie, and his beauty into the enemies hand.

62 And hee gaue vp his people to the ſword, and was angry with his inheritance.

63 The fire [n] deuoured their choſen men, and their maids were not [o] praiſed.

64 Their Prieſts fell by the ſword, and their [p] widowes lamented not.

65 But the Lorde awaked as one out of ſleepe, and as a ſtrong man that after his [q] wine crieth out,

66 And ſmote his enemies in the hinder parts, and put them to a perpetuall ſhame.

67 Yet he refuſed the tabernacle of [r] Ioſeph, and choſe not the tribe of Ephraim:

68 But choſe the tribe of Iudah, and mount Zion which he loued.

69 And hee [ſ] built his Sanctuarie as an hie palace like the earth, which he eſtabliſhed for euer.

70 Hee choſe Dauid alſo his ſeruant, and tooke him from the ſheepefolds.

71 Euen from behinde the Ewes with yong brought hee him to feede his people in Iaakob, and his inheritance in Iſrael.

72 So [t] he fed them according to the ſimplicitie of his heart, and guided them by the diſcretion of his hands.

[e] The firſt borne are ſo called, as Gene.49.3.

[f] That is, Egypt: for it was called Mizraim or Egypt of Mizraim, that was the ſonne of Ham.

[g] That is, they had none occaſion to feare, forasmuch as God deſtroyed their enemies, and deliuered them ſafely.

[h] Meaning, Canaan, which God had conſecrate to himſelfe, and appointed to his people.

*Ioſh.11.16. and 13.6.

[i] Nothing more diſpleaſeth God in the children, then when they continue in that wickednes, which their fathers had begun.

[k] By ſeruing God otherwiſe then he had appointed.

[l] For their ingratitude he ſuffered the Philiſtims to take the Arke, which was the ſigne of his preſence, from among them.

[m] The Arke is called his power and beautie, becauſe thereby he defended his people, and beautifully appeared vnto them.

[n] They were ſuddenly deſtroyed, 1.Sam.4.10.

[o] They had no mariage ſongs: that is, they were not maried.

[p] Either they were ſlaine before, or taken priſoners of their enemies, and ſo were forbidden.

[q] Becauſe they were drunken in their ſinnes, they iudged Gods patience to be a ſlumbring, as though he were drunken: therefore he anſwering their beaſtly iudgement, ſaith, hee will awake and take ſudden vengeance.

[r] Shewing that hee ſpared not altogether the Iſraelites, though he puniſhed their enemies.

[ſ] By building the Temple and eſtabliſhing the kingdome, hee declareth that the ſignes of his fauour were among them.

[t] Hee ſheweth wherein a Kings charge ſtandeth: to wit, to prouide faithfully for his people, to guide them by counſell, and defend them by power.

PSAL. LXXIX.

1 The Iſraelites complaine to God for the great calamitie & oppreſſion that they ſuffered by Gods enemies, 8 and confeſſing their ſinnes, flee to Gods mercies with full hope of deliuerance, 10 becauſe their calamities were ioyned with the contempt of his Name, 13 for the which they promiſe to bee thankefull.

¶ A Pſalme committed to Aſaph.

O God, [a] the Heathen are come into thine inheritance: thine holy Temple haue they defiled, and made Ieruſalem heapes of ſtones.

2 The [b] dead bodies of thy ſeruants haue they giuen to bee meate vnto foules of the heauen: and the fleſh of thy Saints vnto the beaſts of the earth.

3 Their blood haue they ſhed like waters round about Ieruſalem, and there was none to [c] bury them.

4 We are a reproch to our [d] neighbours, euen a ſcorne and deriſion vnto them that are round about vs.

5 Lord, how long wilt thou be angry, for euer? ſhall thy ielouſie [e] burne like fire?

6 *Powre out thy wrath vpon the heathen that haue not knowen thee, and vpon the kingdoms that haue not called vpon thy Name.

7 For they haue deuoured Iaakob, and made his dwelling place deſolate.

8 Remember not againſt vs the [f] former iniquities, but [g] make haſte, and let thy tender mercies preuent vs: for we are in great miſerie.

9 Helpe vs, O God of our [h] ſaluation, for the glory of thy Name, and deliuer vs, and be mercifull vnto our ſinnes for thy Names ſake.

10 Wherefore ſhould the heathen ſay, Where is their God? let them be knowen among the heathen in our ſight by the vengeance of the blood of thy ſeruants that is ſhed.

11 Let the ſighing of the [i] priſoners come before thee: according to thy mightie arme preſerue [k] the children of death,

12 And render to our neighbours ſeuen fold into their boſome their reproch, wherewith they haue reproched thee, O Lord.

13 So wee thy people, and ſheepe of thy paſture ſhall praiſe thee for euer: and from generation to generation [l] wee will ſet forth thy praiſe.

[a] The people cry vnto God againſt the barbarous tyranny of the Babylonians, who ſpoiled Gods inheritance, polluted his Temple, deſtroied his religion, and murthered his people.

[b] The Prophet ſheweth to what extremites God ſuffereth ſometime his Church to fall, to exerciſe their faith before he ſet to his hand to deliuer them.

[c] Their friends and kinsfolkes durſt not bury them for feare of the enemies.

[d] Whereof ſome came of Abraham, but were degenerate: and others were open enemies to thy religion, but they both laughed at our miſeries.

[e] Wilt thou vtterly conſume vs for our ſinnes, before thou takeſt vs to mercie?

*Iere.10.17.

[f] Which we and our fathers haue committed.

[g] And ſtay not till we haue recompenſed for our ſinnes.

[h] Seeing we haue none other Sauiour, neither can wee helpe our ſelues, and alſo by our ſaluation thy Name ſhal be praiſed, therefore, O Lord, helpe vs.

[i] Who though in reſpect of God they were iuſtly puniſhed for their ſinnes, yet in conſideration of their cauſe, were vniuſtly murthered.

[k] Which were captiues among their enemies, and could looke for nothing but death.

[l] We ought to deſire no benefite of God, but on this condition to praiſe his Name, Iſa 43.21.

PSAL. LXXX.

1 A lamentable prayer to God to helpe the miſeries of his Church, 8 deſiring him to conſider their firſt eſtate, when his fauour ſhined towards them, to the intent that he might finiſh that worke which he had begunne.

¶ To him that excelleth on Shoſhannim Eduth. A Pſalme committed to Aſaph.

[a] This Pſalme was made as a prayer to deſire God to be mercifull to the ten tribes.

[b] Moue their hearts that they may returne to worſhip God aright: that is, in the place where thou haſt appointed.

[c] Ioyne thy whole people & all thy tribes together againe.

[d] The faithfull feare Gods anger, when they perceiue that their prayers are not forthwith heard.

[e] Our neighbors haue continuall ſtrife and warre againſt vs.

[f] Becauſe that repentance onely cōmeth of God, they moſt inſtantly and oft times cal to God for it, as a meane whereby they ſhall be ſaued.

[g] Seeing that of thy mercy thou haſt made vs a moſt deare poſſeſſion to thee, & we through our ſinnes are made open for wilde beaſts to deuoure vs, declare againe thy loue, & finiſh the worke that thou haſt begun.

‡ *Ebr. Cedars of God.*

HEare, [a] O thou Shepheard of Iſrael, thou that leadeſt Ioſeph like ſheepe: ſhewe thy brightneſſe, thou that ſitteſt betweene the [b] Cherubims.

2 Before Ephraim and Beniamin and Manaſſeh ſtirre vp thy ſtrength, and come to helpe vs.

3 [c] Turne vs againe, O God, and cauſe thy face to ſhine, that we may be ſaued.

4 O Lord God of hoſtes, how long wilt thou bee [d] angry againſt the prayer of thy people?

5 Thou haſt fed them with the bread of teares, & giuen them teares to drinke with great meaſure.

6 Thou haſt made vs a [e] ſtrife vnto our neighbours, and our enemies laugh at vs among themſelues.

7 [f] Turne vs againe, O God of hoſtes: cauſe thy face to ſhine, and we ſhall be ſaued.

8 Thou haſt brought a [g] vine out of Egypt: thou haſt caſt out the heathen, and planted it.

9 Thou madeſt roome for it, and diddeſt cauſe it to take roote, and it filled the land.

10 The mountaines were couered with the ſhadowe of it: and the boughes thereof were like the ‡ goodly cedars.

11 She ſtretched out her branches vnto the Sea, and her boughs vnto the [h] Riuer.

12 Why haſt thou then broken downe her hedges, ſo that all they, which paſſe by the way haue plucked her?

13 The wilde [i] bore out of the wood hath deſtroied it, and the wilde beaſts of the field hath eaten it vp.

14 Returne wee beſeech thee, O God of hoſtes: looke downe [k] from heauen and beholde and viſite this vine,

15 And the vineyard, that thy right hand hath planted, and the yong vine, which thou madeſt [l] ſtrong for thy ſelfe.

16 It is burnt with fire, and cut downe: and they periſh at the [m] rebuke of thy countenance.

17 Let thine hand bee vpon the [n] man of thy right hande, and vpon the ſonne of man, whō thou madeſt ſtrong for thine owne ſelfe.

18 So will not we go backe frō thee: [o] reuiue thou vs, & we ſhal call vpon thy Name.

19 Turne vs againe, O Lord God of hoſts: cauſe thy face to ſhine, and wee ſhalbe ſaued.

[h] To wit, Euphrates. [i] That is, aſwell they that hate oure Religion, as they that hate our perſons. [k] They gaue not place to temptation, knowing that albeit there were no helpe in earth, yet God was able to ſuccour them from heauen. [l] So that no power can preuaile againſt it, and which as a yong bud thou raiſeſt vp againe as out of the burnt aſhes. [m] Only when thou art angry, and not with the ſword of the enemie. [n] That is, vpon this vine, or people, whom thou haſt planted with thy right hand, that they ſhould be as one man or one body [o] For none can call vpon God, but ſuch as are raiſed vp, as it were, from death to life, and regenerate by the holy Spirit.

PSAL. LXXXI.

1 *An exhortation to praiſe God both in heart and voice for his benefits,* 8 *and to worſhip him only.* 11 *God condemneth their ingratitude,* 12 *& ſheweth what great benefits they haue loſt through their owne malice.*

To him that excelleth vpon [a] Gittith. A Pſalme committed to Aſaph.

[a] An inſtrumēt of muſicke brought from Geth.

SIng [b] ioyfully vnto God our ſtrength: ſing loud vnto the God of Iaakob.

2 Take the ſong, and bring forth the timbrell, the pleaſant harpe with the viole.

3 Blow the trumpet in the [c] new moone, euen in the time appointed, at our feaſt day.

4 For this is a ſtatute for Iſrael, and a Law of the God of Iaakob.

5 He ſet this in [d] Ioſeph for a teſtimonie, when hee came out of the lande of Egypt, where I heard a language, that [e] I vnderſtood not.

6 I haue withdrawen his ſhoulder from the burden, and his hands haue left the [f] pots.

7 Thou calledſt in affliction, and I deliuered thee, and [g] anſwered thee in the ſecret of the thunder: I proued thee at the waters of ‖ Meribah. Selah.

8 [h] Heare, O my people, and I will proteſt vnto thee: O Iſrael, if thou wilt hearken vnto me,

9 And wilt haue no ſtrange god in thee, neither worſhip any ſtrange God,

10 (For I am the Lord thy God, which brought thee out of the land of Egypt) [i] open thy mouth wide, and I will fill it.

11 But my people woulde not heare my voice, and Iſrael would none of me.

12 So I gaue them vp vnto the hardneſſe of their heart, and they haue walked in their owne counſels.

13 [k] Oh that my people had hearkened vnto me, and Iſrael had walked in my waies!

14 I woulde ſoone haue humbled their enemies, and turned mine hande [l] againſt their aduerſaries.

15 The haters of the Lorde ſhould haue bene ſubiect vnto him, & their time [m] ſhoulde haue endured for euer.

16 And God would haue fed them with the [n] fat of wheate, and with hony out of the rocke would I haue ſufficed thee.

[b] It ſeemeth that this Pſalme was appointed for ſolemne feaſts and aſſemblies of the people to whom for a time theſe ceremonies were ordained, but now vnder the Goſpel are aboliſhed.

[c] Vnder this feaſt he comprehendeth all other ſolemne daies.

[d] That is, in Iſrael: for Ioſephs family was counted the chiefe before that Iudah was preferred.

[e] God ſpeaketh in the perſon of the people, becauſe he was their leader.

[f] If they were neuer able to giue ſufficient thanks to God for this deliuerance from corporall bondage, how much more are we indebted to him for our ſpiritual deliuerance from the tyranny of Satan and ſinne?

[g] By a ſtrange and wonderfull faſhion.

‖ *Or, contention, Exod. 17. 7.* [h] He condemneth all aſſemblies, where the people are not attentiue to heare Gods voice, and to giue obedience to the ſame. [i] God accuſeth their incredulitie, becauſe they opened not their mouthes to receiue Gods benefits in ſuch abundance as he powreth them out. [k] God by his worde calleth all, but his ſecret election appointeth who ſhall heare with fruit. [l] If their ſinnes had not letted. [m] If the Iſraelites had not broken couenant with God, hee would haue giuen them victorie againſt their enemies. [n] That is, with moſt fine wheat and abundance of hony.

PSAL. LXXXII.

1 *The Prophet declaring God to be preſent among the Iudges & Magiſtrates,* 2 *reproueth their partialitie,* 3 *and exhorteth them to do iuſtice,* 5 *But ſeeing none amendment,* 8 *he deſireth God to vndertake the matter, and execute iuſtice himſelfe.*

A Pſalme committed to Aſaph.

GOd ſtandeth in the aſſembly of [a] gods: he iudgeth among gods.

2 Howe long will ye iudge vniuſtly, and accept the perſons of the [b] wicked? Selah.

3 Doe right to the poore and fatherleſſe: doe iuſtice to the poore and needy.

4 Deliuer the poore and [c] needy: ſaue them from the hand of the wicked.

5 They know not & vnderſtand nothing:

[a] The Prophet ſheweth that if Princes & Iudges do not their duty, God, whoſe authoritie is aboue thē, wil take vengeance on them.

[b] For theeues & murderers find fauor in iudgmēt, when the cauſe of the godly cannot be heard. [c] Not onely when they cry for helpe, but when their cauſe requireth ayd and ſupport.

they walke in darkenes, albeit all the [d] foundations of the earth be mooued.

6 I haue ſayd, Yee are gods, and ye all are children of the moſt High.

7 [e] But yee ſhall die as a man, and yee princes ſhall fall like others.

8 O God, ariſe, therefore iudge thou the earth: for thou ſhalt [f] inherite all nations.

PSAL. LXXXIII.

1 The people of Iſrael pray vnto the Lord to deliuer them from their enemies both at home and farre off, which imagined nothing but their deſtruction. 9 And they deſire that all ſuch wicked people may, according as God was accuſtomed, be ſtricken with the ſtormie tempeſt of Gods wrath, 18 that they may know that the Lord is moſt high vpon the earth.

¶ A ſong or Pſalme committed to Aſaph.

Keepe [a] not thou ſilence, O God: bee not ſtill, and ceaſe not, O God.

2 For loe, thine [b] enemies make a tumult: and they that hate thee, haue lifted vp the head.

3 They haue taken crafty counſel againſt thy people, and haue conſulted againſt thy [c] ſecret ones.

4 They haue ſaid, Come, and let vs [d] cut them off from being a nation, and let the name of Iſrael be no more in remembrance.

5 For they haue conſulted together [e] in heart, and haue made a league [f] againſt thee:

6 The tabernacles of Edom, and the Iſhmaelites, Moab and the Agarims:

7 Gebal and Ammon, and Amalech, the Philiſtims with the inhabitants of ‖ Tyrus:

8 Aſhur alſo is ioyned with them: they haue bene an arme to the children [g] of Lot. Selah.

9 Doe thou to them as vnto the [h] Midianites: as to Siſera, and as to Iabin at the riuer of Kiſhon.

10 They periſhed at En-dor, and were [i] dung for the earth.

11 Make them, euen their princes like [k] Oreb and like Zeeb: yea, all their princes like Zeba and like Zalmunna.

12 Which haue ſaid, Let vs take for our poſſeſſion the [k] habitations of God.

13 O my God, make them like vnto a [l] wheele, and as the ſtubble before the winde.

14 As the fire burneth the forreſt, and as the flame ſetteth the mountaines on fire:

15 So perſecute them with thy tempeſt, and make them afraid with thy ſtorme.

16 Fill their faces with ſhame, that they may [m] ſeeke thy Name, O Lord.

17 Let them be confounded and troubled for euer: yea, let them bee put to ſhame and periſh.

18 That they may [n] knowe that thou, which art called Iehouah, art alone, euen the moſt high ouer all the earth.

PSAL. LXXXIIII.

1 Dauid driuen forth of his countrey, 2 Deſireth moſt ardently to come againe to the Tabernacle of the Lord & the aſſembly of the Saints to prayſe God, 4 Pronouncing them bleſſed that may ſo doe. 6 Then he prayſeth the courage of the people, that paſſe thorow the wildernes to aſſemble themſelues in Zion. 10 Finally with praiſe of this matter and confidence of Gods goodnes, he endeth the Pſalme.

¶ To him that excelleth vpon Gittith. A Pſalme committed to the ſonnes of Korah.

O [a] Lorde of hoſtes, howe amiable are thy Tabernacles!

2 My ſoule longeth, yea, and fainteth for the [b] courtes of the Lord: for mine heart and my fleſh reioyce in the liuing God.

3 Yea, the ſparrow hath found her an houſe, and the ſwallow a neſt for her, where ſhee may lay her young: euen by thine [c] altars, O Lorde of hoſtes, my King and my God.

4 Bleſſed are they that dwell in thine houſe: they will euer prayſe thee. Selah.

5 Bleſſed is the man, whoſe [d] ſtrength is in thee, and in whoſe heart are thy wayes.

6 They going through the vale of [e] Baca, make welles therein: the raine alſo couereth the pooles.

7 They goe from [f] ſtrength to ſtrength, till euery one appeare before God in Zion.

8 O Lord God of hoſtes, heare my prayer: hearken, O God of Iaakob. Selah.

9 Behold, O God, our ſhield, and looke vpon the face of thine [g] Anointed.

10 For [h] a day in thy courtes is better then a thouſand otherwhere: I had rather bee a doore keeper in the houſe of my God, then to dwel in the Tabernacles of wickedneſſe.

11 For the Lorde God is the Sunne and ſhield vnto vs: the Lorde will giue grace and glorie, and no [i] good thing will he withhold from them that walke vprightly.

12 O Lorde of hoſtes, bleſſed is the man that truſteth in thee.

PSAL. LXXXV.

1 Becauſe God withdrew not his rods from his Church after their returne from Babylon, firſt they put him in mind of their deliuerance, to the intent that he ſhould not leaue the worke of his grace vnperfite. 5 Next they complaine of their long afflictions:

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d That is, all things are out of order either by their tyranny or careleſſe negligence.

e No title of honour ſhall excuſe you, but you ſhall bee ſubiect to Gods iudgement, and render account as well as other men.

f Therefore no tyrant ſhall plucke thy right and authoritie from thee.

a This Pſalme ſeemeth to haue bene compoſed, as a forme of prayer againſt the dangers that the Church was in, in the dayes of Iehoſhaphat.

b Hee calleth them Gods enemies, which are enemies to his Church.

c The elect of God are his ſecret ones: for he hideth them in the ſecret of his tabernacle, and preſerueth them from all dangers.

d They were not content to take the Church as priſoner, but ſought vtterly to deſtroy it.

e By all ſecret meanes.

f They thought to haue ſubuerted thy counſell, wherein the perpetuitie of the Church was eſtabliſhed.

‖ *Or, Zor.*

g The wickedneſſe of the Ammonites and Moabites is deſcribed, in that they prouoked theſe other nations to fight againſt the Iſraelites their brethren.

h By theſe examples, they were confirmed that God would not ſuffer his people to be vtterly deſtroyed, Iudg. 7.21. and 4.15.

i Troden vnder feete as mire. *Iudg. 7.25. and* 8.21.

k That is, Iudea; for where his Church is, there dwelleth he among them.

l Becauſe the reprobate could by no meanes bee amended, he prayeth that they may be vtterly deſtroyed, be vnſtable, and led with all windes.

m That is, be compelled by thy plagues to confeſſe thy power.

n Though they beleeue not, yet they may proue by experience, that it is in vaine to reſiſt againſt thy counſell in eſtabliſhing thy Church.

a Dauid complaineth that he cannot haue acceſſe to the Church of God to make profeſſion of his faith and to profite in religion.

b For none but the Prieſts could enter into the Sanctuarie, and the reſt of the people into the courts.

c So that the poore birds haue more libertie then I.

d Who truſteth nothing in himſelfe, but in thee onely, and learneth of thee to rule his life.

e That is, of mulberie trees which was a barren place, ſo that they which paſſed through, muſt digge pits for water: ſignifying that no lets can hinder them that are fully bent to come to Chriſtes Church, neither yet that God will euer faile them.

f They are neuer wearie, but increaſe in ſtrength and courage till they come to Gods houſe.

g That is, for Chriſtes ſake, whoſe figure I repreſent.

h He would wiſh to liue but one day rather in Gods Church, then a thouſand among the worldlings.

i But will from time to time increaſe his bleſſings toward his more and more.

fliction: 8 And thirdly they reioyce in hope of felicitie promiſed: 9 For their deliuerance was a figure of Chriſts kingdome, vnder the which ſhould be perfect felicitie.

¶ To him that excelleth. A Pſalme committed to the ſonnes of Korah.

LORD, thou haſt bene [a] fauourable vnto thy land: thou haſt brought againe the captiuitie of Iaakob.

2 Thou haſt forgiuen the iniquity of thy people, and [b] couered all their ſinnes. Selah.

3 Thou haſt withdrawen all thine anger, and haſt turned backe from the [c] fierceneſſe of thy wrath.

4 Turne vs, O God of our ſaluation, and releaſe thine anger towards vs.

5 Wilt thou be angry with vs [d] for euer? and wilt thou prolong thy wrath from one generation to another?

6 Wilt thou not turne againe and quicken vs, that thy people may reioyce in thee?

7 Shewe vs thy mercie, O Lorde, and grant vs thy [e] ſaluation.

8 I will hearken what the Lorde God will ſay: for hee will ſpeake [f] peace vnto his people, and to his Saints, that they turne not againe vnto folly.

9 Surely his ſaluation is neere to them that feare him, that glory may dwell in our land.

10 Mercie and trueth ſhall meete: righteouſnes and peace ſhall kiſſe one another.

11 [g] Trueth ſhall budde out of the earth, and righteouſneſſe ſhall looke downe from heauen.

12 Yea, the Lord ſhall giue good things, and our land ſhall giue her increaſe.

13 [h] Righteouſneſſe ſhall goe before him, and ſhall ſet her ſteps in the way.

[a] They confeſſe that Gods free mercie was the cauſe of their deliuerance, becauſe he loued the land which he had choſen.

[b] Thou haſt buried them that they ſhall not come into iudgement.

[c] Not onely in withdrawing thy rod, but in forgiuing our ſinnes, and in touching our hearts to confeſſe them.

[d] As in times paſt they had felt Gods mercies: ſo now being oppreſſed by the long continuance of euils, they pray vnto God, that according to his nature he would be merciful vnto them.

[e] He confeſſeth that our ſaluation commeth onely of Gods mercie. [f] He will ſend all proſperitie to his Church, when he hath ſufficiently corrected them. Alſo by his puniſhments the faithfull ſhall learne to beware that they returne not to like offences. [g] Though for a time God thus exerciſe them with his rods, yet vnder the kingdome of Chriſt they ſhould haue peace and ioy. [h] Iuſtice ſhall then flouriſh and haue free courſe and paſſage in euery place.

PSAL. LXXXVI.

1 Dauid ſore afflicted and forſaken of all, prayeth feruently for deliuerance: ſometime rehearſing his miſeries, 5 Sometimes the mercies receiued, 11 Deſiring alſo to be inſtructed of the Lord, that hee may feare him and glorifie his Name. 14 He complaineth alſo of his aduerſaries, and requireth to be deliuered from them.

¶ A prayer of Dauid.

INcline [a] thine eare, O Lord, and heare me: for I am poore and needie.

2 Preſerue thou my ſoule, for I am [b] mercifull: my God, ſaue thou thy ſeruaunt, that truſteth in thee.

3 Be mercifull vnto me, O Lorde: for I [c] cry vnto thee continually.

4 Reioyce the ſoule of thy ſeruaunt: for vnto thee, O Lord, doe I lift vp my ſoule.

5 For thou Lord, art good & [d] mercifull, and of great kindeneſſe vnto all them, that call vpon thee.

6 Giue eare, Lord, vnto my prayer, and [e] hearken to the voyce of my ſupplication.

7 In the day of my trouble I will call vpon thee: for thou heareſt me.

8 Among the gods there is none like thee, O Lord, and there [f] is none that can doe like thy works.

9 All nations, whome thou haſt made, ſhall come, and [g] worſhippe before thee, O Lord, and ſhall glorifie thy Name.

10 For thou art great, and doeſt wonderous things: thou art God alone.

11 [h] Teach me thy way, O Lorde, and I will walke in thy trueth: knit mine heart vnto thee, that I may feare thy Name.

12 I will prayſe thee, O Lorde my God, with all mine heart: yea, I will glorifie thy Name for euer.

13 For great is thy mercy toward mee, and thou haſt deliuered my ſoule from [i] the loweſt graue.

14 O God, the proude are riſen againſt me, and the aſſemblies of violent men haue [k] ſought my ſoule, and haue not ſet thee before them.

15 But thou, O Lord, art a pitifull God and mercifull, ſlowe to anger, and great in kindnes and trueth.

16 Turne vnto me, and haue mercie vpon mee: giue thy ſtrength vnto thy ſeruant, and ſaue the [l] ſonne of thy handmayd.

17 Shewe a token of thy goodneſſe toward me, that they which hate me, may ſee it, and bee aſhamed, becauſe thou, O Lord, haſt holpen me and comforted me.

[a] Dauid perſecuted of Saul, thus prayed, leauing the ſame to the Church as a monument, how to ſeeke redreſſe againſt their miſeries.

[b] I am not enemie to them, but pitie them, though they be cruell toward me. [c] Which was a ſure token that he beleeued that God would deliuer him. [d] He doeth confeſſe that God is good to all, but onely mercifull to poore ſinners.

[e] By crying and calling continually, hee ſheweth how we may not be wearie, though God grant not forthwith our requeſt, but that we muſt earneſtly and often call vpon him.

[f] He condemneth all idols, foraſmuch as they can doe no workes to declare that they are gods.

[g] This prooueth that Dauid prayeth in the Name of Chriſt the Meſſias of whoſe kingdome hee doeth here propheſie.

[h] He confeſſeth himſelfe ignorant till God hath taught him, and his heart variable and ſeparate from God, till God ioyne it to him, and confirme it in his obedience. [i] That is, from moſt great danger of death: out of the which none, but onely the mighty hande of God, could deliuer him. [k] He ſheweth that there can be no moderation nor equitie, where proud tyrants reigne, and that the lacke of Gods feare is a priueledge to all vice and crueltie. [l] Hee boaſteth not of his owne vertues, but confeſſeth that God of his free goodneſſe hath euer bene mercifull vnto him, and giuen him power againſt his enemies, as to one of his owne houſhold.

PSAL. LXXXVII.

1 The holy Ghoſt promiſeth that the condition of the Church, which was in miſerie after the captiuitie of Babylon, ſhould bee reſtored to great excellencie, 4 ſo that there ſhould bee nothing more comfortable, then to be numbred among the members thereof.

¶ A Pſalme or ſong committed to the ſonnes of Korah.

GOd laid his [a] foundations among the holy mountaines.

2 The Lorde loueth the gates of Zion aboue all the habitations of Iaakob.

3 [b] Glorious things are ſpoken of thee, O citie of God. Selah.

4 I will make mention of [c] Rahab and Babel among them that know me: beholde Paleſtina & Tyrus with Ethiopia, [d] There is he borne.

[a] God did chuſe that place among the hilles to ſtabliſh Ieruſalem and his Temple.

[b] Though thy glorious eſtate doe not yet appeare, yet waite with patience, and God will accompliſh his promiſe. [c] That is, Egypt, and theſe other countreys ſhall come to the knowledge of God. [d] It ſhall be ſayd of him, that is regenerate and come to the Church, that hee is as one that was borne in the Church.

5 And of Zion it ſhalbe ſaid, [e] Many are borne in her: and he, euen the moſt High ſhal ſtabliſh her.

6 The Lord ſhal count, when he [f] writeth the people, He was borne there. Selah.

7 As well the ſingers as the players on inſtruments ſhall praiſe thee: [g] all my ſprings are in thee.

e Out of all quarters they ſhall come into the Church, and be counted as citizens.

f When he calleth by his word them into the Church, whom hee had elected and written in his booke.

g The Prophet ſetteth his whole affections and comfort in the Church.

PSAL. LXXXVIII.

1 A grieuous complaint of the faithfull ſore afflicted by ſickeneſſe, perſecutions, and aduerſitie, 7 Being as it were left of God without any conſolation: 13 Yet he calleth on God by faith, and ſtriueth againſt deſperation, 18 complaining himſelfe to be forſaken of all earthly helpe.

¶ A ſong or Pſalme of [*] Heman the Ezrahite, to giue inſtruction, committed to the ſonnes of Korah for him that excelleth vpon Mahalath [a] Leannoth.

1.King.4.31. pſal.53.

O Lorde God of my ſaluation, I crie day and night [b] before thee.

2 Let my prayer enter into thy preſence: incline thine eare vnto my cry.

3 For my ſoule is filled with euils, and my life draweth neere to the graue.

4 I am counted among them that goe downe vnto the pit, and am as a man without ſtrength:

5 [c] Free among the dead, like the ſlaine lying in the graue, whom thou remembreſt no more, and they are cut off from thine [d] hand.

6 Thou haſt layde me in the loweſt pit, in darkeneſſe, and in the deepe.

7 Thine indignation lieth vpon me, and thou haſt vexed mee with all thy [e] waues. Selah.

8 Thou haſt put away mine [f] acquaintance farre from me, and made me to be abhorred of them: [g] I am ſhut vp, and cannot get foorth.

9 [h] Mine eye is ſorowfull through mine affliction: Lord, I call dayly vpon thee: I ſtretch out mine hands vnto thee.

10 Wilt thou ſhewe [i] a miracle to the dead? or ſhall the dead riſe and prayſe thee? Selah.

11 Shall thy louing kindneſſe be declared in the graue? or thy faithfulneſſe in deſtruction?

12 Shall thy wonderous workes bee knowen in the darke? and thy righteouſneſſe in the land [k] of obliuion?

13 But vnto thee haue I cryed, O Lorde, and earely ſhall my prayer come before thee.

14 Lord, why doeſt thou reiect my ſoule, and hideſt thy face from me?

15 I am afflicted, and at the poynt of death: [l] from my youth I ſuffer thy terrors,

a That is, to humble. It was the beginning of a ſong, by the tune whereof this Pſalme was ſung.

b Though many crie in their ſorowes, yet they cry not earneſtly to God for remedie as he did: whom he confeſſed to be the authour of his Saluation.

c For he that is dead, is free from all cares and buſineſſe of this life: and thus he ſaith, becauſe he was vnprofitable for all matters concerning mans life, and as it were cut off from this world.

d That is, from thy prouidence and care, which is meant according to the iudgement of the fleſh.

e The ſtormes of thy wrath haue ouerwhelmed me.

f He attributeth the loſſe and diſpleaſure of his friends to Gods prouidence, whereby hee partly puniſheth and partly tryeth his.

doubting of my life.

16 Thine indignations go ouer me, and thy feare hath cut me off.

17 They came round about me daily like water, and compaſſed me together.

18 My louers and friends haſt thou put away from me, and mine acquaintance [‡] hid themſelues.

‡Ebr. were in darkeneſſe.

PSAL. LXXXIX.

1 With many wordes doeth the Prophet prayſe the goodneſſe of God, 23 for his teſtament and couenant that he had made between him & his elect by Ieſu Chriſt the ſonne of Dauid: 38 Then doeth he complaine of the great ruine, and deſolation of the kingdome of Dauid, ſo that to the outward appearance the promiſe was broken. 46 Finally hee prayeth to be deliuered from his afflictions, making mention of the ſhortnes of mans life, & confirming himſelfe by Gods promiſes.

¶ A Pſalme to giue inſtruction, of Ethan the Ezrahite.

I Will [a] ſing the mercies of the Lorde for euer: with my mouth will I declare thy trueth from generation to generation.

2 For I [b] ſayd, Mercy ſhalbe ſet vp for euer: thy trueth ſhalt thou [c] ſtabliſh in the very heauens.

3 [d] I haue made a couenant with my choſen: I haue ſworne to Dauid my ſeruant,

4 Thy ſeede will I ſtabliſh for euer, and ſet vp thy throne from generation to generation. Selah.

5 O Lord, euen the [e] heauens ſhall praiſe thy wonderous worke: yea, thy trueth in the [f] Congregation of the Saints.

6 For who is equall to the Lorde in the heauen? and who like the Lord among the [g] ſonnes of the gods?

7 God is very terrible in the aſſembly of the [h] Saints, and to be reuerenced aboue all that are about him.

8 O Lord God of hoſtes, who is like vnto thee, which art a mightie Lorde, and thy trueth is about thee!

9 [i] Thou ruleſt the raging of the ſea: when the waues thereof ariſe, thou ſtilleſt them.

10 Thou haſt beaten downe Rahab as a man ſlaine: thou haſt ſcattered thine enemies with thy mighty arme.

11 The heauens are thine, the earth alſo is thine: thou haſt laid the foundation of the world, and all that therein is.

12 Thou haſt created the North and the South: [k] Tabor and Hermon ſhall reioyce in thy Name.

13 Thou haſt a mightie arme: ſtrong is thine hand, and high is thy right hand.

14 [l] Righteouſnes and equitie are the ſta-

a Though the horrible confuſion of things might cauſe them to deſpaire of Gods fauour, yet the manifolde examples of his mercies cauſe them to truſt in God, though to mans iudgement they ſaw none occaſion.

b As he that ſurely beleeued in heart.

c As thine inuiſible heauen is not ſubiect to any alteration and change: ſo ſhall the trueth of thy promiſe be vnchangeable.

d The Prophet ſheweth what was the promiſe of God, whereon he grounded his faith.

e The Angels ſhall praiſe thy power and faithfulneſſe in deliuering thy Church.

f That is, in the heauens.

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g I ſee none ende of my ſorowes. h Mine eyes and face declare my ſorowes. i Hee ſheweth that the time is more conuenient for God to helpe, when men call vnto him in their dangers, then to tarie till they be dead, and then raiſe them vp againe. k That is, in the graue, where onely the body lieth without al ſenſe and remembrance. l I am euer in great dangers and ſorowes, as though my life ſhoulde vtterly be cut off euery moment.

g Meaning, the Angels. h If the Angels tremble before Gods maieſtie and infinite iuſtice, what earthly creature by oppreſſing the Church, dare ſet himſelfe againſt God? i For as hee deliuered the Church, by the red Sea, and by deſtroying Rahab, that is, the Egyptians: ſo will hee eftſoones deliuer it, when the dangers bee great. k Tabor is a mountaine Weſtward from Ieruſalem, and Hermon Eaſtward: ſo the Prophet ſignifieth that all partes and places of the world ſhall obey Gods power for the deliuerance of his Church. l Whereby hee iudgeth the world, and ſheweth himſelfe a mercifull Father and faithfull protectour vnto his.

bliſhment of thy throne: mercie and trueth goe before thy face.

15 Bleſſed is the people, that can [m] reioyce in thee: they ſhall walke in the light of thy [n] countenance, O Lord.

16 They ſhall reioyce continually in thy Name, and in thy righteouſneſſe ſhall they exalt themſelues.

17 For thou art ẏ [o] glory of their ſtrength, and by thy fauour our hornes ſhalbe exalted.

18 For our [p] ſhield apperteineth to ẏ Lord, and our king to the holy one of Iſrael.

19 Thou ſpakeſt then in a viſion vnto [q] thine Holy one, and ſaydeſt, I haue layde helpe vpon one that is [r] mightie: I haue exalted one choſen out of the people.

20 I haue found Dauid my ſeruant: with mine holy oyle haue I anoynted him.

21 Therefore mine hand ſhall be eſtabliſhed with him, and mine arme ſhall ſtrengthen him.

22 The enemie ſhall not oppreſſe him, neither ſhall the wicked hurt him.

23 But I will [ſ] deſtroy his foes before his face, and plague them that hate him.

24 My trueth alſo and my [t] mercy ſhalbe with him, and in my Name ſhall his [u] horne be exalted.

25 I will ſet his hand alſo in the ſea, and his right hand in the [x] floods.

26 He ſhall crie vnto mee, Thou art my [y] Father, my God and the rocke of my ſaluation.

27 Alſo I will make him my firſt borne, higher then the kings of the earth.

28 My mercy will I keepe for him for euermore, and my couenant ſhall ſtand faſt with him.

29 His ſeede alſo will I make to endure [z] for euer, & his throne as the dayes of heauen.

30 But if his children forſake my Law, and walke not in my iudgements:

31 * If they breake my ſtatutes, and keepe not my commandements:

32 Then will I viſit their tranſgreſſion with the rod, and their iniquitie wͭ ſtrokes.

33 * Yet my louing kindnes wil I not take from him, neither will I falſifie my trueth.

34 My couenant will I not breake, nor [b] alter the thing that is gone out of my lips.

35 I haue ſworne once by mine holineſſe, ‡ that I will not faile Dauid, ſaying,

36 His ſeede ſhall endure for euer, and his throne ſhalbe as the ſunne before me.

37 He ſhall be eſtabliſhed for euermore as the moone, and as a faithfull [c] witneſſe in the heauen. Selah.

38 But thou haſt reiected and abhorred, thou haſt bene angry with thine Anointed.

39 Thou haſt [d] broken the couenant of thy ſeruant, and prophaned his [e] crowne, caſting it on the ground.

40 Thou haſt broken downe all his walles: thou haſt laid his fortreſſes in ruine.

41 All that goe by the way ſpoile him: he is a rebuke vnto his neighbours.

42 Thou haſt ſet vp the right hande of his enemies, and made all his aduerſaries to reioyce.

43 Thou haſt alſo turned the edge of his ſword, and haſt not made him to ſtand in the battell.

44 Thou haſt cauſed his dignitie to decay, and caſt his throne to the ground.

45 The dayes of his [f] youth haſt thou ſhortened, and couered him with ſhame, Selah.

46 [g] Lord, howe long wilt thou hide thy ſelfe, for euer? ſhal thy wrath burne like fire?

47 Remember [h] of what time I am: wherefore ſhouldeſt thou create in vaine all the children of men?

48 What man liueth, and ſhall not ſee death? ſhall hee deliuer his ſoule from the hand of the graue? Selah.

49 Lorde, where are thy former mercies, which thou ſwareſt vnto Dauid in thy trueth?

50 Remember, O Lord, the rebuke of thy ſeruants, which I beare in my [i] boſome of all the mighty people.

51 For [k] thine enemies haue reproched thee, O Lord, becauſe they haue reproched the [l] footſteps of thine Anointed.

52 Prayſed be the Lord for euermore. So be it, euen ſo be it.

PSAL. XC.

1 Moſes in his prayer ſetteth before vs the eternall fauour of God toward his, 3 who are neither admoniſhed by the breuitie of their life, 7 nor by his plagues to be thankeful, 12 therefore Moſes prayeth God to turne their hearts & continue his mercies toward them, and their poſteritie for euer.

¶ A prayer of Moſes the [a] man of God.

LORD, thou haſt bene our [b] habitation from generation to generation.

2 Before the [c] mountaines were made, and before thou hadſt formed the earth, and the world, euen from euerlaſting to euerlaſting thou art our God.

18 3 Thou [d] turneſt man to deſtruction: againe thou ſayeſt, Returne, yee ſonnes of Adam.

4 [e] For a thouſand yeres in thy ſight are as yeſterday when it is paſt, and as a watch in the night.

5 Thou haſt [f] ouerflowed them: they are as a ſleepe: in the morning hee groweth like the graſſe:

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[m] Feeling in their conſcience that God is their father.

[n] They ſhall be preſerued by thy fatherly prouidence.

[o] In that they are preſerued and continue, they ought to giue the prayſe and glory onely to thee.

[p] In that that our king hath power to defend vs, it is the gift of God.

[q] To Samuel and to others, to aſſure that Dauid was thy choſen one.

[r] Whom I haue both choſen and giuen him ſtrength to execute his office, as verſe 21.

[ſ] Though there ſhall be euermore enemies againſt Gods kingdome, yet he promiſeth to ouercome them.

[t] I will mercifully performe my promiſes to him, notwithſtanding his infirmities and offences.

[u] His power, glory & eſtate.

[x] He ſhall enioy the land round about.

[y] His excellent dignity ſhall appeare herein, that he ſhalbe named the ſonne of God, and the firſt borne, wherin he is a figure of Chriſt.

[z] Though for the ſinnes of the people the ſtate of this kingdome decayed: yet God reſerued ſtill a roote, till he had accompliſhed this promiſe in Chriſt. *2.Sam.7.14.*

[a] Though the faithfull anſwere not in all poynts to their profeſſion, yet God will not breake his couenant with them.

[b] For God in promiſing hath reſpect to his mercy, and not to mans power in performing.

‡ *Ebr. If I lie vnto Dauid: which is a maner of othe.*

[c] As long as the Sunne and the Moone endure, they ſhall be witneſſes to me of this promiſe.

[d] Becauſe of the horrible confuſion of things, the Prophet complaineth to God, as though he ſaw not the performance of his promiſe. And thus diſcharging his cares on God, he reſiſteth doubt and impatience.

[e] By this hee meaneth the horrible diſſipation and renting of the kingdome, which was vnder Ieroboam: or els by the ſpirit of propheſie, Ethan ſpeaketh of thoſe great miſeries, which came ſoone afterward to paſſe at the captiuitie of Babylon.

[f] He ſheweth that the kingdome fell before it came to perfection, or was ripe.

[g] The Prophet in ioining prayer with his complaint, ſheweth that his faith neuer failed.

[h] Seeing mans life is ſhort, and thou haſt created man to beſtow thy benefits vpon him, except thou haſte to helpe, death will preuent thee.

[i] He meaneth, that Gods enemies did not onely ſlander him behind his backe, but alſo mocked him to his face, and as it were caſt their iniurie in his boſome.

[k] So hee calleth them that perſecute the Church.

[l] They laugh at vs, which patiently wait for the comming of thy Chriſt.

[a] Thus the Scripture vſeth to call the Prophets.

[b] Thou haſt bene as an houſe and defence vnto vs in all our troubles and trauels now this foure hundred yeeres.

[c] Thou haſt choſen vs to be thy people before the foundations of the world were layd.

[d] Moſes by lamenting the frailtie and ſhortneſſe of mans life, moueth God to pitie.

[e] Though man thinke his life long, which is in deede moſt ſhort, yea, though it were a thouſand yeeres: yet in Gods ſight it is as nothing, and as the watch that laſteth but three houres.

[f] Thou takeſt them away ſuddenly as with a flood.

6 In the morning it flouriſheth & groweth, but in the euening it is cut downe and withereth.

7 For we are [g] conſumed by thine anger, and by thy wrath are we troubled.

8 Thou haſt ſet our iniquities before thee, and our ſecret ſinnes in the light of thy countenance.

9 For all our dayes are paſt in thine anger: wee haue [h] ſpent our yeeres as a thought.

10 The time of our life is threeſcore yeres and tenne, and if they be of ſtrength, [i] foureſcore yeeres: yet their ſtrength is but labour and ſorrow: for it is cut off quickly, and wee flee away.

11 [k] Who knoweth the power of thy wrath? for according to thy feare is thine anger.

12 Teach vs ſo to number our dayes, that wee may apply our heartes vnto [l] wiſedome.

13 Returne (O Lord, [m] how long?) and be ǁ pacified toward thy ſeruants.

14 Fill vs with thy mercy in the morning: ſo ſhall we reioyce and be glad all our dayes.

15 Comfort vs according to the dayes that thou haſt afflicted vs, and according to the yeeres that we haue ſeene euill.

16 [n] Let thy worke bee ſeene toward thy ſeruants, & thy glory vpon their [o] children.

17 And let the [p] beauty of the Lorde our God be vpon vs, and [q] direct thou the worke of our hands vpon vs, euen direct the worke of our hands.

[g] Thou calleſt vs by thy rods to conſider the ſhortneſſe of our life, and for our ſinnes, thou abbridgeſt our dayes.

[h] Our dayes are not onely ſhort, but miſerable, foraſmuch as our ſinnes dayly prouoke thy wrath.

[i] Meaning, according to the common ſtate of life.

[k] If mans life for the breuitie be miſerable, much more if thy wrath lie vpon it, as they which feare thee, onely know.

[l] Which is, by conſidering the ſhortneſſe of our life, and by meditating the heauenly ioyes.

[m] Meaning, wilt thou be angry?

ǁ *Or, take comfort in thy ſeruants.* [n] Euen thy mercy, which is thy chiefeſt worke. [o] As Gods promiſes appertained aſwell to their poſteritie, as to them, ſo Moſes prayeth for the poſteritie. [p] Meaning, that it was obſcured, when hee ceaſed to doe good to his Church. [q] For except thou guide vs with thine holy Spirit, our enterpriſes can haue no good ſucceſſe.

PSAL. XCI.

1 Here is deſcribed in what aſſurance hee liueth that putteth his whole truſt in God, and committeth himſelfe wholly to his protection in all tentations. 14 A promiſe of God to thoſe that loue him, know him, and truſt in him, to deliuer them, and giue them immortall glory.

Who ſo dwelleth in the [a] ſecret of the moſt High, ſhall abide in the ſhadow of the Almighty.

2 [b] I will ſay vnto the Lorde, O mine hope, and my fortreſſe: he is my God, in him will I truſt.

3 Surely hee will deliuer thee from the [c] ſnare of the hunter, and from the noyſome peſtilence.

4 He will couer thee vnder his wings, and thou ſhalt bee ſure vnder his feathers: his [d] trueth ſhalbe thy ſhield and buckler.

5 [e] Thou ſhalt not be afraid of the feare of the night, nor of the arrowe that flieth by day:

6 Nor of the peſtilence the walketh in the darkneſſe: nor of the plague that deſtroyeth at noone day.

7 A thouſand ſhal fall at thy ſide, and ten thouſand at thy right hand, but it ſhall not come neere thee.

8 Doubtleſſe with thine [f] eyes ſhalt thou behold and ſee the reward of the wicked.

9 For thou haſt ſayde, The Lord is mine hope: thou haſt ſet the moſt High for thy refuge.

10 There ſhall none euill come vnto thee, neither ſhall any plague come neere thy tabernacle.

11 [g] For hee ſhall giue his Angels charge ouer thee, to keepe thee in all thy wayes.

12 They ſhall beare thee in their hands, that thou hurt not thy foote againſt a ſtone.

13 Thou ſhalt walke vpon the lion and aſpe: the [h] yong lyon and the dragon ſhalt thou treade vnder thy feete.

14 [i] Becauſe he hath loued mee, therefore will I deliuer him: I will exalt him becauſe he hath knowen my Name.

15 Hee ſhall call vpon mee, and I will heare him: I will be with him in trouble: I will deliuer him, and glorifie him.

16 With [k] long life will I ſatiſfie him, and ſhew him my ſaluation.

[a] He that maketh God his defence and truſt, ſhall perceiue his protection to be a moſt ſure ſafegard.

[b] Being aſſured of this protection, he prayeth vnto the Lord.

[c] That is, Gods helpe is moſt ready for vs whether Satan aſſaile vs ſecretly, which he calleth a ſnare: or openly, which is here meant by the peſtilence. [d] That is, his faithfull keeping of promiſe to helpe thee in thy neceſſitie. [e] The care that God hath ouer his is moſt ſufficient to defend them from all dangers.

[f] The godly ſhall haue ſome experience of Gods iudgements againſt the wicked euen in this life, but fully they ſhall ſee it at that day, when all things ſhall be reueiled.

[g] God hath not appointed euery man one Angel, but many to be miniſters of his prouidence to keepe his and defend them in their vocation, which is the way to walke in without tempting God.

[h] Thou ſhalt not onely be preſerued from all euil, but ouercome it whether it be ſecret or open. [i] To aſſure the faithfull of Gods protection, hee bringeth in God to confirme the ſame. [k] For hee is contented with that life, that God giueth: for by death the ſhortneſſe of this life is recompenſed with immortalitie.

PSAL. XCII.

1 This Pſalme was made to be ſung on the Sabbath, to ſtirre vp the people to acknowledge God, and to praiſe him in his works: the Prophet reioyceth therein. 6 But the wicked is not able to conſider that the vngodly, when he is moſt flouriſhing, ſhall moſt ſpeedily periſh. 2 In the ende is deſcribed the felicitie of the iuſt, planted in the houſe of God to praiſe the Lord.

¶ A Pſalme or ſong for the [a] Sabbath day.

It is a good thing to praiſe the Lord, and to ſing vnto thy Name, O moſt High,

2 To declare thy louing kindnes in the [b] morning, and thy trueth in the night,

3 Vpon an [c] inſtrument of ten ſtrings, and vpon the viole, with the ſong vpon the harpe.

4 For thou, Lord, haſt made mee glad by thy [d] works, and I will reioyce in the works of thine hands.

5 O Lord, how glorious are thy works! and thy thoughts are very deepe.

6 An [e] vnwiſe man knoweth it not, and a foole doeth not vnderſtand this,

7 (When the wicked grow as the graſſe, and all the workers of wickedneſſe doe flouriſh) that they ſhall be deſtroyed for euer.

8 But thou, O Lord, art [f] moſt High for euermore.

9 For loe, thine enemies, O Lord: for lo, thine enemies ſhall periſh: all the workers of iniquitie ſhall be deſtroyed.

[a] Which teacheth that the vſe of the Sabbath ſtandeth in praiſing God, and not onely in ceaſing from worke.

[b] For Gods mercy and fidelity in his promiſes toward his, binde them to praiſe him continually, both day and night.

[c] Theſe inſtruments were then permitted, but at Chriſts comming aboliſhed.

[d] He ſheweth what is the vſe of the Sabbath day: to wit, to meditate Gods workes. [e] That is, the wicked conſider not Gods workes, nor his iudgements againſt them, and therefore moſt iuſtly periſh. [f] Thy iudgements are moſt conſtant againſt the wicked, and paſſe our reach.

10 [g] But thou ſhalt exalt mine horne, like the Unicornes, and I ſhall be anointed with freſh oyle.

11 Mine eye alſo ſhal ſee my deſire againſt mine enemies: and mine eares ſhall heare my wiſh againſt the wicked, that riſe vp againſt me.

12 The righteous ſhall [h] flouriſh like a palme tree, and ſhall growe like a Cedar in Lebanon.

13 Such as bee planted in the houſe of the Lorde, ſhall flouriſh in the courts of our God.

14 They ſhall ſtill bring foorth fruite in their [i] age: they ſhall be fat and flouriſhing,

15 To declare that the Lord my rocke is righteous, and that none iniquitie is in him.

PSAL. XCIII.

1 *He praiſeth the power of God in the creation of the world, and beateth downe all people which lift them vp againſt his Maieſtie,* 5 *And prouoketh to conſider his promiſes.*

The Lorde [a] reigneth, and is clothed with maieſtie: the Lord is clothed, and girded with power: the world alſo ſhall bee eſtabliſhed, that it cannot be moued.

2 Thy [b] throne is eſtabliſhed of olde: thou art from euerlaſting.

3 [c] The floods haue lifted vp, O Lorde: the floods haue lifted vp their voyce: the floods lift vp their waues.

4 The waues of the ſea are maruellous through the noyſe of many waters, yet the Lord on high is more mightie.

5 Thy [d] teſtimonies are very ſure: holines becommeth thine houſe, O Lord, for euer.

PSAL. XCIIII.

1 *He praieth vnto God againſt the violence and arrogancie of tyrants,* 10 *Warning them of Gods iudgements.* 12 *Then doth he comfort the afflicted by the good iſſue of their afflictions, as hee felt in himſelfe, and did ſee in others, and by the ruine of the wicked,* 23 *Whom the Lord will deſtroy.*

O Lord God [a] the auenger, O God, the auenger, ſhew thy ſelfe [b] clearely.

2 Exalt thy ſelfe, O iudge of the world, and render a reward to the proud.

3 Lord, how long ſhall the wicked, how long ſhall the wicked triumph?

4 They prate and ſpeake fiercely: all the workers of iniquitie vaunt themſelues.

5 They [d] ſmite downe thy people, O Lord, and trouble thine heritage.

6 They ſlay the widowe and the ſtranger, and murther the fatherleſſe.

7 [e] Yet they ſay, The Lord ſhall not ſee: neither will the God of Iaakob regard it.

8 Underſtand ye vnwiſe among the people: and ye fooles, when will ye be wiſe?

9 He that [f] planted the eare, ſhall he not heare? or he that formed the eye, ſhall he not ſee?

10 Or hee that chaſtiſeth the [g] nations, ſhall he not correct? hee that teacheth man knowledge, ſhall he not know?

11 The Lorde knoweth the thoughts of man, that they are vanitie.

12 Bleſſed is the man, whom thou [h] chaſtiſeſt, O Lord, and teacheſt him in thy Law.

13 That thou mayeſt giue him reſt from the dayes of euill, whiles the pit is digged for the wicked.

14 Surely the Lord will not faile his people, neither will he forſake his inheritance.

15 For [i] iudgement ſhall returne to iuſtice, and all the vpright in heart ſhall follow after it.

16 Who will riſe vp with me againſt the wicked? or who will take my part againſt the workers of iniquitie?

17 If the Lord had not [k] holpen mee, my ſoule had almoſt dwelt in ſilence.

18 When I ſayd, [l] My foote ſlideth, thy mercy, O Lord, ſtayed me.

19 In the multitude of my [m] thoughts in mine heart, thy comforts haue reioyced my ſoule.

20 Hath the throne of iniquity [n] felowſhip with thee, which forgeth wrong for a law?

21 They gather them together againſt the ſoule of the righteous, and condemne the innocent blood.

22 But the Lorde is my refuge, and my God is the rocke of mine hope.

23 And hee will recompence them their wickednes, and [o] deſtroy them in their owne malice: yea, the Lord our God ſhall deſtroy them.

PSAL. XCV.

1 *An earneſt exhortation to praiſe God,* 4 *for the gouernment of the world, and the election of his Church.* 8 *An admonition not to follow the rebellion of the old fathers, that tempted God in the wilderneſſe:* 11 *For the which they might not enter into the land of promiſe.*

Come, let vs reioyce vnto the Lord: let vs ſing [a] aloud vnto the rocke of our ſaluation.

2 Let vs come before his face with praiſe: let vs ſing loud vnto him with Pſalmes.

3 For the Lorde is a great God, and a great King aboue all [b] gods.

4 In whoſe hand are the deepe places of the earth, and the [c] heights of the mountains are his:

5 To whom the Sea belongeth: for hee made it, and his hands formed the dry land.

6 Come, let vs [d] worſhip and fall downe,

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[g] Thou wilt ſtrengthen them with all power, and bleſſe them with all felicitie.

[h] Though the faithfull ſeeme to wither and be cut downe by the wicked: yet they ſhall grow againe and flouriſh in the Church of God, as the cedars do in mount Lebanon.

[i] The children of God ſhal haue a power aboue nature, and their age ſhall bring foorth moſt freſh fruites.

[a] As God by his power and wiſedome hath made and gouerneth the world: ſo muſt the ſame be our defence againſt all enemies & dangers.

[b] Wherein thou ſitteſt and gouerneſt the world.

[c] Gods power appeareth in ruling the furious waters.

[d] Beſides Gods power and wiſedome in creating, and gouerning, his great mercy alſo appeareth in that he hath giuen his people his word and couenant.

[a] Whoſe office it is to take vengeance on the wicked.

[b] Shew by effect that thou art Iudge of the world to puniſh the wicked.

[c] That is, bragge of their cruelty and oppreſſion: or, eſteeme themſelues aboue all others.

[d] Seeing the Church was then ſo ſore oppreſſed, it ought not to ſeeme ſtrange to vs, if we ſee it ſo now, and therefore wee muſt call to God to take our cauſe in hand.

[e] Hee ſheweth that they are deſperate in malice, foraſmuch as they feared not God, but gaue themſelues wholly to doe wickedly.

[f] He ſheweth that it is impoſſible but God ſhould heare, ſee, and vnderſtand their wickednes.

[g] If God puniſh whole nations for their ſinnes, it is meere folly for any one man, or els a fewe to thinke that God will ſpare them.

[h] God hath care ouer his, and chaſtiſeth them for their wealth, that they ſhould not periſh for euer with the wicked.

[i] God wil reſtore the ſtate and gouernement of things to their right vſe, and then the godly ſhall follow him cheerefully.

[k] He complaineth of them, which would not helpe him to reſiſt the enemies: yet was aſſured that Gods helpe would not faile.

[l] When I thought there was no way but death.

[m] In my trouble and diſtreſſe I euer found thy preſent helpe.

[n] Though the wicked Iudges pretend iuſtice in oppreſſing the Church, yet they haue not that authoritie of God.

[o] It is a great token of Gods iudgement, when the malice of the wicked is broken, but moſt, when they are deſtroyed in their owne malice.

[a] He ſheweth that Gods ſeruice ſtandeth not in dead ceremonies, but chiefly in the ſacrifice of praiſe and thankeſgiuing.

[b] Euen the Angels (who in reſpect of men are thought as gods) are nothing in his ſight: much leſſe the idoles, which mans braine inuenteth.

[c] All things are gouerned by his prouidence.

[d] By theſe three wordes hee ſignifieth one thing, meaning, that they muſt wholly giue themſelues to ſerue God.

and

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and kneele before the Lord our maker.

7 For he is our God, and we are the people of his paſture, and the ſheepe of his [e] hand: to day, if yee will heare his voyce,

8 [f] Harden not your heart, as ‖ in Meribah, and as in the day of ‖ Maſſah in the wilderneſſe.

9 Where your fathers * tempted me, proued me, though they had ſeene my worke.

10 Fortie yeeres haue I contended with this generation, and ſayd, They are a people that [g] erre in heart, for they haue not knowen my wayes.

11 Wherefore I ſware in my wrath, ſaying, Surely they ſhal not enter into my [h] reſt.

e That is, the flocke whom he gouerneth with his owne hand. Hee ſheweth wherein they are Gods flocke: that is, if they heare his voyce.

f By the contemning of Gods word.

‖ *Or, in ſtriſe: whereof the place was ſo called.* ‖ *Or, tentation, reade Exodus* 17.7. *Exod.* 17.2. *num.* 14.22. g They were without iudgment and reaſon. h That is, into the land of Canaan, where he promiſed them reſt.

PSAL. XCVI.

1 *An exhortation both to the Iewes & Gentiles to prayſe God for his mercie. And this ſpecially ought to bee referred to the kingdome of Chriſt.*

Sing [a] vnto the Lord a new ſong: ſing vnto the Lord, all the earth.

2 Sing vnto the Lorde, and prayſe his Name: declare his ſaluation from day to day.

3 Declare his glory among all nations, and his wonders among all people.

4 For the Lord is [b] great and much to be praiſed: he is to be feared aboue all gods.

5 For all the gods of the people are ‖ idols: but the Lord [c] made the heauens.

6 [d] Strength and glory are before him: power and beautie are in his Sanctuary.

7 Giue vnto the Lorde, yee families of the people: giue vnto the Lorde glory and [e] power.

8 Giue vnto the Lorde the glorie of his Name: bring [f] an offering, and enter into his courts.

9 Worſhip the Lord in the glorious ſanctuarie: tremble before him all the earth.

10 Say among the [g] nations, The Lorde reigneth: ſurely the world ſhall be ſtable, and not mooue, and hee ſhall iudge the people [h] in righteouſneſſe.

11 Let the heauens reioyce, and let the earth be glad: let the ſea roare, and all that therein is.

12 Let the field be ioyfull, & all that is in it: let all the [i] trees of the wood then reioyce

13 Before the Lord: for he commeth, for he commeth to iudge the earth: he wil iudge the world with righteouſneſſe, and the people in his trueth.

a The Prophet ſheweth that the time ſhall come, that all nations ſhall haue occaſion to praiſe the Lord for the reueiling of his Goſpel.

b Seeing he will reueile himſelfe to all nations contrary to their owne expectation, they ought all to worſhip him contrary to their owne imaginations, and onely as he hath appointed.

‖ *Or, vanities.*

c Then the idols, or whatſoeuer made not the heauens, are not God.

d God cannot be knowen, but by his ſtrength and glory: the ſignes whereof appeare in his ſanctuary.

e As by experience ye ſee that it is onely due vnto him. f By offering vp your ſelues wholly vnto God, declare that you worſhip him onely. g He propheſieth that the Gentiles ſhall bee partakers with the Iewes of Gods promiſe. h He ſhall regenerate them anewe with his Spirit, and reſtore them to the image of God. i If the inſenſible creatures ſhall haue cauſe to reioyce, when God appeareth, much more we, from whom he hath taken malediction and ſinne.

PSAL. XCVII.

1 *The Prophet exhorteth all to reioyce for the comming of the kingdome of Chriſt,* 7 *dreadfull to the rebels and idolaters,* 8 *and ioyfull to the iuſt, whom he exhorteth to innocencie,* 12 *to reioycing and thankeſgiuing.*

The [a] Lord reigneth: let the earth reioice: let the [b] multitude of the yles be glad.

2 [c] Cloudes and darkeneſſe are round about him: righteouſneſſe and iudgement are the foundation of his throne.

3 There ſhall go a fire before him, and burne vp his enemies round about.

4 His lightnings gaue light vnto the world: the earth ſaw it, and was [d] afrayd.

5 The mountaines melted like waxe at the preſence of the Lorde, at the preſence of the Lord of the whole earth.

6 The heauens declare his righteouſneſſe, and all his people ſee his glory.

7 [e] Confounded bee all they that ſerue grauen images, & that glory in idoles: worſhip him [f] all ye gods.

8 Zion heard of it, and was glad: and the [g] daughters of Iudah reioyced, becauſe of thy iudgements, O Lord.

9 For thou Lorde art moſt high aboue all the earth: thou art much exalted aboue all gods.

10 Ye that [h] loue the Lord, hate euill: he preſerueth the ſoules of his Saints: he will deliuer them from the hand of the wicked.

11 [i] Light is ſowen for the righteous, and ioy for the vpright in heart.

12 Reioyce ye righteous in the Lord, and giue thanks for his defence.

a He ſheweth that where God reigneth, there is all felicity and ſpirituall ioy.

b For the Goſpel ſhall not be onely preached in Iudea, but thorow all yles and countries.

c He is thus deſcribed to keepe his enemies in feare, which commonly contemne Gods power.

d This feare bringeth not the wicked to true obedience, but maketh them to run away from God.

e He ſignifieth that Gods iudgemēts are in a readineſſe to deſtroy the idolaters.

f Let all that which is eſteemed in the world, fall downe before him. g The Iewes ſhall haue occaſion to reioyce, that the Gentiles are made partakers with them of Gods fauour. h He requireth two things of his children: the one, that they deteſt vice, the other, that they put their truſt in God for their deliuerance. i Though Gods deliuerance appeare not ſuddenly, yet it is ſowen and layd vp in ſtore for them. k Bee mindfull of his benefits, and onely truſt in his defence.

PSAL. XCVIII.

1 *An earneſt exhortation to all creatures to praiſe the Lord for his power, mercie, and fidelitie in his promiſe by Chriſt,* 13 *by whom he hath communicated his ſaluation to all nations.*

¶ A Pſalme.

Sing [a] vnto the Lord a newe ſong: for hee hath done marueilous things: * his right hand, and his holy [b] arme haue gotten him the victorie.

2 The Lord declared his [c] ſaluation: his righteouſneſſe hath hee reueiled in the ſight of the nations.

3 Hee hath [d] remembred his mercy and his trueth toward the houſe of Iſrael: all the ends of the earth haue ſeene the ſaluation of our God.

4 All the earth, ſing yee loude vnto the Lord: cry out and reioyce, and ſing praiſes.

5 Sing praiſe to the Lord vpon the harpe, euen vpon the harpe with a ſinging voice.

6 With [e] ſhalmes and ſound of trumpets ſing loud before the Lord the king.

7 Let the ſea roare, and all that therein is, the world, and they that dwell therein.

8 Let the floods clap their hands, and let the mountaines reioyce together

9 Before the Lord: for hee is come to iudge the earth: with righteouſneſſe ſhall he iudge the world, and the people with equity.

a That is, ſome ſong newly made in token of their wōderful deliuerance by Chriſt.

Iſa. 59.16.

b He preſerueth his Church miraculouſly.

c For the deliuerance of his Church.

d God was mooued by none other meanes to gather his church of the Iewes and Gentiles, but becauſe he would performe his promiſe.

e By this repetition and earneſt exhortation to giue praiſes with inſtruments, and alſo of the dumbe creatures, hee ſignifieth that the world is neuer able to praiſe God ſufficiently for their deliuerance.

PSAL. XCIX.

1 He commendeth the power, equitie and excellencie of the kingdome of God by Chriſt ouer the Iewes and Gentiles, 5 and prouoketh them to magnifie the ſame, and to ſerue the Lord, 6 Following the example of the ancient fathers, Moſes, Aaron, Samuel, who calling vpon God, were heard in their prayers.

THe Lord reigneth, let the [a] people tremble: he ſitteth betweene the * Cherubims, let the earth be moued.

2 The Lord is great in Zion, and hee is hie aboue all the people.

3 They ſhall [b] prayſe thy great and fearefull Name (for it is holy,)

4 And the kings power, that loueth iudgment: for thou haſt prepared equity: thou haſt executed iudgement and iuſtice in Iaakob.

5 Exalt the Lord our God, and fal downe before his [c] footſtoole: for he is holy.

6 Moſes and Aaron were among his Prieſtes, [d] and Samuel among ſuch as call vpon his Name: theſe called vpon the Lord, and he heard them.

7 He ſpake vnto them in the cloudie pillar: they kept his teſtimonies, and the Lawe that he gaue them.

8 Thou heardeſt them, O Lord our God: thou was a fauourable God vnto them, though thou didſt take vengeance for [e] their inuentions.

9 Exalt the Lorde our God, and fall downe before his holy Mountaine: for the Lord our God is holy.

[a] When God deliuereth his Church, all the enemies ſhall haue cauſe to tremble.

* *Exod.* 25,22.

[b] Though the wicked rage againſt God, yet the godly ſhall praiſe his Name and mighty power.

[c] That is, before his Temple or Arke, where he promiſed to heare when they worſhipped him, as now he promiſeth his ſpirituall preſence, whereſoeuer his Church is aſſembled.

[d] Vnder theſe three he comprehendeth the whole people of Iſrael, with whom God made his promiſe.

[e] For the more liberally that God dealeth with his people, the more doth he puniſh them that abuſe his benefits.

PSAL. C.

1 Hee exhorteth all to ſerue the Lord, 3 who hath choſen vs, and preſerued vs: 4 and to enter into his aſſemblies to prayſe his name.

¶ A Pſalme of praiſe.

SIng [a] ye loud vnto the Lord, all the earth.

2 Serue the Lord with gladneſſe: come before him with ioyfulneſſe.

3 Know yee that euen the Lorde is God: he hath [b] made vs, and not wee our ſelues: we are his people, & the ſheepe of his paſture.

4 [c] Enter into his gates with prayſe, and into his courts with reioycing: prayſe him, and bleſſe his Name.

5 For the Lorde is good: his mercie is [d] euerlaſting, and his trueth is from generation to generation.

[a] He propheſieth that Gods benefit in calling the Gentiles, ſhall be ſo great that they ſhall haue wonderfull occaſion to prayſe his mercy and reioyce.

[b] Hee chiefly meaneth, touching the ſpirituall regeneration, whereby we are his ſheepe and people.

[c] He ſheweth that God will not be worſhipped, but by that meanes which he hath appointed.

[d] He declareth that we ought neuer to bee weary in praiſing him, ſeeing his mercies toward vs laſt for euer.

PSAL. CI.

1 Dauid deſcribeth what gouernement hee will obſerue in his houſe and kingdome. 5 Hee wil puniſh and correct by rooting forth the wicked, 6 and cheriſhing the godly perſons.

¶ A Pſalme of Dauid.

I Will [a] ſing mercie and iudgement: vnto thee, O Lord, will I ſing.

2 I will doe wiſely in the perfect way [b] till thou commeſt to me: I will walke in the vprightneſſe of mine heart in the midſt of mine houſe.

3 I will ſet no wicked thing before mine eyes: I hate [c] the worke of them that fall away: it ſhall not cleaue vnto me.

4 A froward heart ſhal depart from me: I will know none euill.

5 Him that priuily [d] ſlandereth his neighbour, will I deſtroy: him that hath a proud looke and hie heart, I cannot ſuffer.

6 Mine eyes ſhalbe vnto the [e] faithful of the land, that they may dwell ẇ me: he that walketh in a perfect way, he ſhall ſerue me.

7 There ſhall no deceitfull perſon dwell within mine houſe: he that telleth lies, ſhall not remaine in my ſight.

8 [f] Betimes will I deſtroy all the wicked of the land, that I may cut off all the workers of iniquitie from the city of the Lord.

[a] Dauid conſidereth what maner of king he would be when God ſhould place him in the throne, promiſing openly, that he would be mercifull and iuſt.

[b] Though as yet thou deferreſt to place me in the kingly dignity, yet will I giue my ſelfe to wiſedome and vprightneſſe, being a priuate man.

[c] He ſheweth that magiſtrates doe not their dueties, except they be enemies to all vice.

[d] In promiſing to puniſh theſe vices, which are moſt pernitious in them that are about kings, he declareth that he will puniſh all.

[e] He ſheweth what is the true vſe of the ſword: to puniſh the wicked, and to maintaine the good.

[f] Magiſtrates muſt immediatly puniſh vice, leſt it grow to further inconueniences: and if heathen Magiſtrates are bound to do this, how much more they that haue the charge of the Church of God?

PSAL. CII.

1 It ſeemeth that this prayer was appointed to the faithfull to pray in the captiuity of Babylon. 16 A conſolation for the building of the Church: 18 Whereof foloweth the praiſe of God to be publiſhed vnto all poſterity. 22 The conuerſion of the Gentiles, 28 and the ſtabilitie of the Church.

¶ A prayer [a] of the afflicted, when hee ſhall be in diſtreſſe, and powre foorth his meditation before the Lord.

O Lord, heare my prayer, and let my [b] cry come vnto thee.

2 Hide not thy face from me in the time of my trouble: incline thine eares vnto me: when I call make haſte to heare me.

3 For my daies are [c] cõſumed like ſmoke, and my bones are burnt like an hearth.

4 Mine heart is ſmitten, and withereth like graſſe, becauſe I forgate [d] to eate my bread.

5 For the voice of my groning my bones doe cleaue to my ſkinne.

6 I am like a [e] pelican of the wildernes: I am like an owle of the deſerts.

7 I watch and am as a ſparrowe alone vpon the houſe top.

8 Mine enemies reuile mee dayly, and they that rage againſt mee, haue [f] ſworne againſt me.

9 Surely I haue [g] eaten aſhes as bread, and mingled my drinke with weeping,

10 Becauſe of thine [h] indignation and thy wrath: for thou haſt heaued me vp, and caſt me downe.

11 My dayes are like a ſhadow that fadeth, and I am withered like graſſe.

12 But thou, O Lord, doeſt [i] remaine for

[a] Whereby is ſignified, that albeit we be in neuer ſo great miſeries, yet there is euer place left for prayer.

[b] He declareth that in our prayer we muſt liuely feele that which we deſire, and ſtedfaſtly beleeue to obteine.

[c] Theſe exceſſiue kinds of ſpeech ſhew how much the affliction of the Church ought to wound the hearts of the godly.

[d] My ſorowes were ſo great, that I paſſed not for mine ordinarie food.

[e] Euer mourning and ſolitary, caſting out fearefull cries.

[f] Haue conſpired my death.

[g] I haue not riſen out of my mourning to take my refection.

[h] He ſheweth that the afflictions did not only thus moue him, but chiefly the feeling of Gods diſpleaſure.

[i] Howſoeuer we be fraile: yet thy promiſe is ſure, and the remembrance thereof ſhall confirme vs for euer.

euer, and thy remembrance from generation to generation.

13 Thou wilt ariſe, and haue mercy vpon Zion: for the time to haue mercie thereon, for the [k] appointed time is come.

14 For thy ſeruants delight in the [l] ſtones thereof, and haue pitie on the duſt thereof.

15 Then the heathen ſhal feare the Name of the Lord, and all the Kings of the earth thy glory.

16 When the Lorde ſhall builde vp Zion, and ſhall appeare [m] in his glory,

17 And ſhall turne vnto the prayer of the deſolate, and not deſpiſe their prayer.

18 This ſhall be written for the generation to come: and the people which ſhall bee [n] created, ſhall praiſe the Lord.

19 For hee hath looked downe from the height of his Sanctuary: out of the heauen did the Lord behold the earth,

20 20 That hee might heare the mourning of the priſoner, and deliuer the [o] children of death:

21 That they may declare the name of the Lord in Zion, and his praiſe in Jeruſalem,

22 When the people ſhall be gathered [p] together, & the kingdomes to ſerue the Lord.

23 Hee [q] abated my ſtrength in the way, and ſhortened my dayes.

24 And I ſayde, O my God, take me not away in the middes of my dayes: thy yeeres endure from generation to generation.

25 Thou haſt aforetime layd the foundation of the earth, & the heauens are the worke of thine handes.

26 [r] They ſhall periſh, but thou ſhalt endure: euen they all ſhall waxe olde as doeth a garment: as a veſture ſhalt thou change them, and they ſhall be changed.

27 But thou art the ſame, and thy yeeres ſhall not faile.

28 The children of thy ſeruants ſhal continue, & their ſeed ſhal ſtand [ſ] faſt in thy ſight.

PSAL. CIII.

1 Hee prouoketh al to praiſe the Lorde, which hath pardoned his ſinnes, deliuered him from deſtruction, & giue̅ him ſufficient of al good things. 10 Then hee addeth the tender mercies of God, which hee ſheweth like a moſt tender father towards his children. 14 The frailtie of mans life. 20 An exhortation to men and Angels to praiſe the Lord.

¶ A Pſalme of Dauid.

My ſoule, [a] prayſe thou the Lord, and all that is within me, praiſe his holy Name.

2 My ſoule, praiſe thou the Lorde, & forget not all his benefits.

3 Which [b] forgiueth all thine iniquitie, and healeth all thine infirmities.

4 Which redeemeth thy life from the [c] graue, and crowneth thee with mercie and compaſſions.

5 Which ſatiſfieth thy mouth with good things: and thy [d] youth is renued like the eagles.

6 The Lord executeth righteouſnes and iudgment to all that are oppreſſed.

7 He made his wayes knowen vnto [e] Moſes, & his works vnto the children of Iſrael.

8 The Lord is full of compaſſion & mercie, ſlow to anger, and of great kindneſſe.

9 He wil not alway [f] chide, neither keepe his anger for euer.

10 He hath not [g] dealt with vs, after our ſinnes, nor rewarded vs according to our iniquities.

11 For as high as the heauen is aboue the earth, ſo great is his mercie toward them that feare him.

12 As farre as [h] the Eaſt is from the Weſt: ſo farre hath he remooued our ſinnes from vs.

13 As a father hath compaſſion on his children, ſo hath the Lorde compaſſion on them that feare him.

14 For he knoweth whereof we be made: he remembreth that we are but duſt.

15 The dayes of [i] man are as graſſe: as a flower of the field, ſo flouriſheth he.

16 For the winde goeth ouer it, and it is gone, and the place thereof ſhall know it no more.

17 But the louing kindneſſe of the Lorde endureth for euer and euer vpon them that feare him, and his [k] righteouſneſſe vpon childrens children,

18 Unto them that keepe his [l] couenant, and thinke vpon his commandements to do them.

19 The Lord hath prepared his throne in heauen, and his kingdome ruleth ouer all.

20 Praiſe the Lord, ye [m] his Angels, that excell in ſtrength, that doe his commandement in obeying the voyce of his word.

21 Praiſe the Lorde, all yee his hoſts, yee his ſeruants that doe his pleaſure.

22 Praiſe the Lorde, all yee his works, in all places of his dominion: my ſoule, praiſe thou the Lord.

PSAL. CIIII.

1 An excellent Pſalme to praiſe God for the creation of the worlde, and the gouernance of the ſame by his marueilous prouidence. 35 wherein the Prophet prayeth againſt the wicked, who are occaſions that God diminiſhed his bleſſings.

My ſoule, praiſe thou the Lorde: O Lorde my God, thou art exceeding great, thou art [a] clothed with glory and honour.

2 Which couereth himſelfe with light as with a garment, and ſpreadeth the heauens like a curtaine:

[k] That is, the ſeuentie yeeres, which by the Prophet Ieremie thou diddeſt appoint, Iere. 29. 12.

[l] The more that the Church is in miſery and deſolation, the more ought the faithfull to loue and pitie it.

[m] That is, when he ſhall haue drawen his Church out of the darkneſ of death.

[n] The deliuerance of the Church is a moſt excellent benefit, and therefore hee compareth it to a new creation: for in their baniſhment the body of the Church ſeemed to haue bene dead, which by deliuerance was as it were created anew.

[o] Who now in their baniſhment could looke for nothing but death.

[p] He ſheweth that Gods name is neuer more praiſed then when religion flouriſheth, and the Church increaſeth: which thing is chiefly accompliſhed vnder the kingdome of Chriſt.

[q] The Church lament that they ſee not the time of Chriſt, which was promiſed, but haue but fewe yeeres and ſhort dayes.

[r] If heauen and earth periſh, much more man ſhall periſh: but the Church by reaſon of Gods promiſe endureth for euer.

[ſ] Seeing thou haſt choſen the Church out of the world, and ioyned it to thee, it cannot but continue for euer: for thou art euerlaſting.

[a] He wakeneth his dulneſſe to praiſe God, ſhewing that both vnderſtanding and affections, minde and heart are too little to ſet foorth his praiſe.

[b] This is the beginning and chiefeſt of all benefits: remiſſion of ſinne.

[c] For before that we haue remiſſio̅ of our ſinnes, we are as dead men in the graue.

[d] As the Eagle, when her beake ouergroweth, ſucketh blood, and ſo is renued in ſtrength, euen ſo God miraculouſly giueth ſtrength to his Church aboue all mans expectation.

[e] As to his chiefe miniſter, and next to his people.

[f] Hee ſheweth firſt his ſeuere iudgement, but ſo ſoone as the ſinner is humbled, he receiueth him to mercy.

[g] Wee haue proued by continuall experience, that his mercie hath euer preuailed againſt our offences.

[h] As great as the world is, ſo full is it of ſignes of Gods mercies toward his faithful, when he hath remooued their ſinnes.

[i] He declareth that man hath nothing in himſelfe to mooue God to mercie, but onely the confeſſion of his infirmitie and miſerie.

[k] His iuſt and faithfull keeping of his promiſe.

[l] To whom he giueth grace to feare him, and to obey his word.

[m] In that that we, which naturally are ſlow to praiſe God, exhort the Angels which willingly do it, wee ſtirre vp our ſelues to conſider our duetie, and awake out of our ſluggiſhneſſe.

[a] The Prophet ſheweth that we need not to enter into the heauens to ſeeke God, forasmuch as all the order of nature, with the proprietie and placing of the elements, are moſt liuely mirrours to ſee his maieſtie in.

b As the Prophet here ſheweth that all viſible powers are ready to ſerue God: ſo the Apoſtle to the Heb. 1,7. beholdeth in this glaſſe, how the very Angels alſo are obedient to his commandement.

c Thou makeſt the ſea to be an ornament vnto the earth.

d If by thy power thou diddeſt not bridle the rage of the waters, it were not poſſible but the whole world ſhould be deſtroyed.

e If God prouide for ẏ very beaſts, much more will he extend his prouident care to man.

f There is no part of the world ſo barren where moſt euident ſignes of Gods bleſſings appeare not.

g From ẏ clouds.

h He deſcribeth Gods prouident care ouer man, who doeth not onely prouide neceſſary things for him, as herbs and other meat: but alſo things to reioyce, and comfort him, as wine and oyle, or ointments.

‖ *Or, does, roes, & ſuch like.*

i As to ſeparate the night from the day, and to note dayes, moneths and yeeres.

k That is, by his courſe either far or nere, it noteth ſummer, winter, and other ſeaſons.

3 Which layeth the beames of his chambers in the waters, and maketh the cloudes his chariot, and walketh vpon the wings of the winde.

4 Which [b] maketh the ſpirits his meſſengers, and a flaming fire his miniſters.

5 He ſet the earth vpon her foundations, ſo that it ſhall neuer moue.

6 Thou coueredſt it with the [c] deepe, as with a garment: the [d] waters would ſtand aboue the mountaines.

7 But at thy rebuke they flee: at the voice of thy thunder they haſte away.

8 And the mountaines aſcend, and the valleys deſcend to the place which thou haſt eſtabliſhed for them.

9 But thou haſt ſet them a bound, which they ſhall not paſſe: they ſhall not returne to couer the earth.

10 Hee ſendeth the ſprings into the valleys, which run betweene the mountaines.

11 They ſhal giue drinke to all the [e] beaſts of the field, and the wilde aſſes ſhall quench their thirſt.

12 By theſe [f] ſprings ſhal the foules of the heauen dwell, and ſing among the branches.

13 Hee watereth the mountaines from his [g] chambers, and the earth is filled with the fruit of thy works.

14 Hee cauſeth graſſe to grow for the cattell, and herbe for the vſe of [h] man, that hee may bring forth bread out of the earth,

15 And wine that maketh glad the heart of man, and oyle to make the face to ſhine, and bread that ſtrengtheneth mans heart.

16 The high trees are ſatiſfied, euen the cedars of Lebanon, which he hath planted.

17 That the birds may make their neſts there: the ſtorke dwelleth in the firre trees.

18 The high mountaines are for the ‖ goats: the rocks are a refuge for the conies.

19 He appointeth the [i] moone for certaine ſeaſons: [k] the ſunne knoweth his going downe.

20 Thou makeſt darkeneſſe, and it is night, wherein all the beaſtes of the forreſt creepe forth.

21 The lyons roare after their pray, and ſeeke their meat [l] at God.

22 When the ſunne riſeth, they retire, and couch in their dennes.

23 [m] Then goeth man forth to his worke, and to his labour vntill the euening.

24 O Lorde, howe manifolde are thy workes! in wiſedome haſt thou made them all: the earth is full of thy riches.

25 So is the ſea great and wide: for therein are things creeping innumerable, both ſmall beaſts and great.

26 There goe the ſhips, yea, that ‖ Leuiathan, whom thou haſt made to play therein.

27 [o] All theſe waite vpon thee, that thou mayeſt giue them food in due ſeaſon.

28 Thou giueſt it to them, and they gather it: thou openeſt thine hand, and they are filled with good things.

29 But if thou [p] hide thy face, they are troubled: if thou take away their breath, they die, and returne to their duſt.

30 Againe, if thou [q] ſend forth thy ſpirite, they are created, and thou renueſt the face of the earth.

31 Glorie be to the Lord for euer: let the Lord reioyce in his works.

32 Hee looketh on the earth and it trembleth: he toucheth the mountaines, and they [r] ſmoke.

33 I will ſing vnto the Lorde all my life: I will prayſe my God, while I liue.

34 Let my wordes bee acceptable vnto him: I will reioyce in the Lord.

35 Let the ſinners bee [s] conſumed out of the earth, and the wicked till there bee no more: O my ſoule, praiſe thou the Lorde. Praiſe ye the Lord.

PSAL. CV.

1 Hee praiſeth the ſingular grace of God, who hath of all the people of the world choſen a peculiar people to himſelfe, & hauing choſen thẽ, neuer ceaſeth to do them good, euen for his promiſe ſake.

PRaiſe the Lord, and call vpon his Name: [a] declare his works among the people.

2 Sing vnto him, ſing prayſe vnto him, and talke of all his wondrous works.

3 Reioyce in his holy name: let the heart of them that ſeeke the Lord, reioyce.

4 Seeke the Lorde and his [b] ſtrength: ſeeke his face continually.

5 Remember his [c] marueilous workes, that hee hath done, his wonders and the [d] iudgements of his mouth,

6 Yee ſeede of Abraham his ſeruant, yee children of Iaakob, [illegible]

7 He is the Lorde our [illegible] ments are thorow all the earth.

8 Hee hath alway remembred his couenant and promiſe, that hee made to a thouſand generations,

9 Euen that which he [e] made with Abraham, and his othe vnto Izhak:

10 And ſince hath confirmed it to Iaakob for a lawe, and to Iſrael for an euerlaſting couenant,

11 Saying, [f] Unto thee will I giue the land of Canaan, the lot of your inheritance.

12 Albeit they were fewe in number, yea, very few, and ſtrangers in the land,

13 And walked about from nation to nation, from one kingdome to another people,

14 Yet ſuffered hee no man to doe them wrong, but reproued [g] Kings for their ſakes, ſaying,

15 Touch not mine [h] anoynted, and doe

p As by thy preſence all things haue life: ſo, if thou withdraw thy bleſſings, they all periſh.

q As the death of creatures ſheweth that we are nothing of our ſelues: ſo their generation declareth that we receiue all things of our Creator.

r Gods mercifull face giueth ſtrength to the earth, but his ſeuere countenance burneth the mountaines.

s Who infect the worlde, and ſo cause God that he cannot reioyce in his works.

a Foraſmuch as the Iſraelites were exempted from the common condemnation of the world, and were elected to bee Gods people, the Prophet willeth them to ſhewe them[illegible]ues mindefull by thankeſgiuing.

b By the ſtrength and face, he meaneth the Arke where God declared his power and his preſence.

c Which he hath wrought in the deliuerance of his people.

d Becauſe his power was thereby as liuely declared, as if he ſhould haue declared it by mouth.

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l That is, they onely finde meate according to Gods prouidence who careth euen for the bruit beaſtes. m To wit, when the day ſpringeth: for the light is as it were a ſhielde to defend man againſt the tyrannie and fierceneſſe of beaſts. n Hee confeſſeth that no tongue is able to expreſſe Gods workes, nor minde to comprehend them. ‖ *Or, whales.* o God is a moſt nouriſhing Father, who prouideth for all creatures their dayly food.

e The promiſe which God made to Abraham to be his God, and the God of his ſeede after him, hee renued and repeated it againe to his ſeede after him. f He ſheweth that they ſhould not enioy the land of Canaan by any other meanes, but by reaſon of his couenant made with their fathers. g That is, the King of Egypt and the King of Gerar, Gen. 12. 17. and 20. 3. h Thoſe whome I haue ſanctified to be my people.

my [i] Prophets no harme.

16 Moreouer he called a famine vpon the land, and vtterly brake the [k] ſtaffe of bread.

17 But he ſent a man before them: Ioſeph was ſold for a ſlaue.

18 They held his feete in the ſtockes, and he was layd in yrons,

19 Vntill [l] his appointed time came, and the counſell of the Lord had tried him.

20 The King ſent and looſed him: euen the ruler of the people deliuered him.

21 He made him lorde of his houſe, and ruler of all his ſubſtance,

22 That hee ſhould binde his [m] Princes vnto his will, and teach his ancients wiſedome.

23 Then Iſrael came to Egypt, and Iaakob was a ſtranger in the land of Ham.

24 And hee increaſed his people exceedingly, and made them ſtronger then their oppreſſours.

25 [n] Hee turned their heart to hate his people, and to deale craftily with his ſeruants.

26 Then ſent hee Moſes his ſeruant, and Aaron whom he had choſen.

27 They ſhewed among them the meſſage of his ſignes, and wonders in the land of Ham.

28 He ſent darkenes and made it darke: and they were not [o] diſobedient vnto his commiſſion.

29 *Hee turned their waters into blood, and ſlew their fiſh.

30 *Their land brought forth frogs, euen in their Kings chambers.

31 Hee [p] ſpake, and there came ſwarmes of flies and lice in all their quarters.

32 Hee gaue them [q] haile for raine, and flames of fire in their land.

33 Hee ſmote their vines alſo and their figge trees, & brake downe the trees in their coaſtes.

34 [r] He ſpake, and the graſhoppers came, and caterpillers innumerable,

35 And did eat vp all the graſſe in their lande, and deuoured the fruite of their ground.

36 *Hee ſmote alſo all the firſt borne in their lande, euen the beginning of all their ſtrength.

37 He brought them forth alſo with ſiluer and golde, and there was none [s] feeble among their tribes.

38 Egypt was glad at their [t] departing: for the feare of them had fallen vpon them.

39 He ſpred a cloud to be a couering, and fire to giue light in the night.

40 They [u] aſked, and he brought quailes, and he filled them with the bread of heauen.

41 He opened the rocke, and the waters flowed out, and ranne in the dry places like a riuer.

42 For he remembred his [x] holy promiſe to Abraham his ſeruant.

43 And he brought forth his people with [y] ioy, and his choſen with gladneſſe,

44 And gaue them the landes of the heathen, and they tooke the labours of the people in poſſeſſion,

45 That they might [z] keepe his ſtatutes, and obſerue his lawes. Praiſe ye the Lord.

PSAL. CVI.

1 The people diſperſed vnder Antiochus doe magnifie the goodneſſe of God among the iuſt and repentant: 4 Deſiring to be brought againe into the land by Gods mercifull viſitation. 8 And after the manifold maruailes of God wrought in their deliuerance forth of Egypt, and the great ingratitude of the people rehearſed, 47 they do pray and deſire to be gathered from among the heathen, to the intent they may prayſe the Name of the God of Iſrael.

¶ Prayſe ye the Lord.

PRaiſe [a] ye the Lord, becauſe hee is good, for his mercie endureth for euer.

2 Who can expreſſe the noble acts of the Lord, or ſhew forth all his praiſe?

3 Bleſſed are they that [b] keepe iudgment, and do righteouſneſſe at all times.

4 Remember me, O Lord, with the [c] fauour of thy people: viſit mee with thy ſaluation,

5 That I may ſee the felicity of thy choſen, and reioyce in the ioy of thy people, and glory with thine inheritance.

6 We haue [d] ſinned with our fathers: we haue committed iniquity, & done wickedly.

7 Our fathers vnderſtood not thy wonders in Egypt, neither remembred they the multitude of thy mercies, but rebelled at the Sea, euen at the red Sea.

8 Neuertheleſſe, he [e] ſaued them for his Names ſake, that he might make his power to be knowen.

9 And he rebuked the red ſea, and it was dried vp, and he led them in the deepe, as in the wilderneſſe.

10 And hee ſaued them from the aduerſaries hand, and deliuered them frō the hande of the enemie.

11 *And the waters couered their oppreſſours: not one of them was left.

12 Then [f] beleeued they his wordes, and ſang prayſe vnto him.

13 But incontinently they forgate his workes: they waited not for his [g] counſell,

14 But luſted with concupiſcence in the wilderneſſe, and tempted God in the deſert.

15 Then he gaue them their deſire: but he ſent [h] leanneſſe into their ſoule.

16 They enuied Moſes alſo in the tents, and Aaron the holy one of the Lord.

17 Therefore the earth opened and [i] ſwallowed vp Dathan, and couered the company of Abiram.

[i] Meaning, the old fathers, to whom God ſhewed himſelfe plainely, and who were ſetters forth of his word.

[k] Either by ſending ſcarcitie, or by taking away the ſtrength and nouriſhment thereof.

[l] So long he ſuffered aduerſity, as God had appointed, and till he had tried ſufficiently his patience.

[m] That the very princes of the countrey ſhould be at Ioſephs commandement and learne wiſedome at him.

[n] So it is in God, either to mooue the hearts of the wicked to loue or to hate Gods children.

[o] Meaning, Moſes and Aaron.

Exod 7.20.

Exod. 8 6.

[p] So that this vermine came not by fortune, but as God had appointed, and his Prophet Moſes ſpake.

[q] It was ſtrange to ſee raine in Egypt, much more it was fearefull to ſee haile.

[r] He ſheweth that all creatures are armed againſt man, when God is his enemie: as at his commandement the graſhoppers deſtroyed the land.

Exod. 12. 29.

[s] When their enemies felt Gods plagues, his children by his prouidence were exempted.

[t] For Gods plagues cauſed them rather to depart with the Iſraelites then with their liues.

[u] Not for neceſſity, but for ſatisfying of their luſt.

[x] Which he confirmeth to the poſteritie, in whome after a ſort the dead liue and enioy the promiſes.

[y] When the Egyptians lamented, and were deſtroyed.

[z] This is the end why God preſerueth his Church, becauſe they ſhould worſhip, and cal vpon him in this world.

[a] The Prophet exhorteth the people to praiſe God for his benefits paſt, that thereby their mindes may be ſtrengthened againſt all preſent troubles and deſpaire.

[b] He ſheweth, that it is not enough to praiſe God with mouth, except the whole heart agree therunto, and all our life be thereunto framed.

[c] Let the good will that thou beareſt to thy people, extend vnto me, that thereby I may be receiued into the number of thine.

[d] By earneſt confeſſion, aſwell of their owne, as of their fathers ſinnes, they ſhew that they had hope that God according to his promiſe would pitie them.

[e] The ineſtimable goodneſſe of God appeareth in this, that he would change the order of nature rather then his people ſhould not be deliuered, although they were wicked.

Exod. 14 27.

[f] The wonderfull works of God cauſed them to beleeue for a time, and to praiſe him.

[g] They would preuent his wiſedome and prouidence.

[h] The abundance that God gaue them profited not, but made them pine away, becauſe God curſed it.

[i] By the greatneſſe of the puniſhment the hainous offence may bee conſidered: for they that riſe againſt Gods miniſters, rebell againſt him.

18 And the fire was kindled in their aſſembly: the flame burnt vp the wicked.

19 They made a calfe in Horeb, and worſhipped the molten image.

20 Thus they turned their [k] glory into the ſimilitude of a bullocke, that eateth graſſe.

21 They forgate God their Sauiour, which had done great things in Egypt,

22 Wonderous workes in the lande of Ham, and fearefull things by the red ſea.

23 Therefore he minded to deſtroy them, had [l] not Moſes his choſen ſtoode in the breach before him to turne away his wrath, leſt he ſhould deſtroy them.

24 Alſo they contemned that [m] pleaſaunt land, and beleeued not his word,

25 But murmured in their tentes, and hearkened not vnto the voyce of the Lord.

26 Therefore [n] hee lifted vp his hand againſt them, to deſtroy them in the wilderneſſe,

27 And to deſtroy their ſeede among the nations, and to ſcatter them throughout the countreyes.

28 They ioyned themſelues alſo vnto [o] Baal-peor, and did eate the offerings of the [p] dead.

29 Thus they [q] prouoked him vnto anger with their owne inuentions, and the plague brake in vpon them.

30 But [r] Phinehas ſtood vp, and executed iudgement, and the plague was ſtayed.

31 * And it was [ſ] imputed vnto him for righteouſneſſe from generation to generation for euer.

32 They angred him alſo at the waters of * Meribah, ſo that [t] Moſes was puniſhed for their ſakes,

33 Becauſe they vexed his ſpirit, ſo that he ſpake vnaduiſedly with his lips.

34 Neither deſtroyed they the people, as the Lord had commanded them.

35 But were mingled among the heathen, and learned their workes,

36 And ſerued their idoles, which were their ruine.

37 Yea, they offred their [u] ſonnes, and their daughters vnto deuils,

38 And ſhed innocent blood, euen the blood of their ſonnes, & of their daughters, whom they offered vnto the idoles of Canaan, and the land was defiled with blood.

39 Thus were they ſtained with their owne workes, and went a [x] whoring with their owne inuentions.

40 Therefore was the wrath of the Lord kindled againſt his people, and he abhorred his owne inheritance.

41 And hee gaue them into the hande of the heathen: and they that hated them, were lords ouer them.

42 Their enemies alſo oppreſſed them, and they were humbled vnder their hand.

43 Many [y] a time did hee deliuer them, but they prouoked him by their counſels: therefore they were brought downe by their iniquity.

44 Yet he ſaw when they were in affliction, and he heard their cry.

45 And hee remembred his couenant toward them, and [z] repented according to the multitude of his mercies,

46 And gaue them fauour in the ſight of all them that led them captiues.

47 Saue vs, O Lord our God, and [a] gather vs from among the heathen, that wee may prayſe thine holy Name, and glory in thy prayſe.

48 Bleſſed be the Lord God of Iſrael for euer and euer, and let all the people ſay, So be it. Praiſe ye the Lord.

[a] Gather thy Church, which is diſperſed, and giue vs conſtancie vnder the croſſe, that with one conſent we may all prayſe thee.

PSAL. CVII.

1 The Prophet exhorteth all thoſe that are redeemed by the Lord, & gathered vnto him to giue thanks 9 for this mercifull prouidence of God gouerning all things at his good pleaſure, 20 ſending good and euill, proſperity and aduerſity to bring men vnto him. 44 Therefore as the righteous thereat reioyce, ſo ſhall the wicked haue their mouthes ſtopped.

Praiſe [a] the Lord, becauſe he is good: for his mercy endureth for euer.

2 Let them, [b] which haue bene redeemed of the Lord, ſhew how hee hath deliuered them from the hand of the oppreſſour,

22 3 And gathered them out of the landes, from the Eaſt and from the Weſt, from the North and from the ‖ South.

4 When they wandered in the deſert and wilderneſſe out of the way, and found no city to dwell in,

5 [c] Both hungry, and thirſtie, their ſoule fainted in them.

6 Then they cryed vnto the Lord in their trouble, and hee deliuered them from their diſtreſſe,

7 And led them foorth by the right way, that they might goe to a citie of habitation.

8 Let them therefore confeſſe before the Lord his louing kindneſſe, and his wonderfull works before the ſonnes of men.

9 For hee ſatiſfied the thirſtie ſoule, and filled the hungry ſoule with goodneſſe.

10 They that dwell in darkeneſſe and in the ſhadow of death, being bound in miſery and yron,

11 Becauſe they [d] rebelled againſt the words of the Lord, and deſpiſed the counſell of the moſt High,

12 When hee humbled their heart with heauineſſe, then they fell downe, and there was no helper.

13 Then they [e] cryed vnto the Lorde in their trouble, and hee deliuered them from their diſtreſſe.

[k] He ſheweth that all idolaters renounce God to be their glory, when in ſtead of him they worſhip any creature, much more wood, ſtone, metall, or calues.

[l] If Moſes by his interceſſion had not obteined Gods fauour againſt their rebellions.

[m] That is, Canaan, which was as it were an earneſt peny of the heauenly inheritance.

[n] That is, he ſware. Sometime alſo it meaneth, to puniſh.

[o] Which was the idole of the Moabites.

[p] Sacrifices offered to the dead idoles.

[q] Signifying, that whatſoeuer man inuenteth of himſelfe to ſerue God by, is deteſtable and prouoketh his anger.

[r] When all other neglected Gods glory, he in his zeale killed the adulterers, and preuented Gods wrath.

Num 25.12.

[ſ] This act declared his liuely faith, and for his faiths ſake, was accepted.

Num.20.13. pſal.95.8.

[t] If ſo notable a Prophet of God eſcape not puniſhment, though others prouoked him to ſinne, how much more ſhall they be ſubiect to Gods iudgements, which cauſe Gods children to ſinne?

[u] He ſheweth howe monſtrous a thing idolatry is, which can winne vs to things abhorring to nature, whereas Gods word cannot obtaine moſt ſmal things.

[x] Then true chaſtitie is to cleaue wholly and onely vnto God.

[y] The Prophet ſheweth that neither by menaces nor promiſes we can come to God, except we be altogether newly reformed, and that his mercy ouercouer and hide our malice.

[z] Not that God is changeable in himſelfe, but that then he ſeemeth to vs to repent, when he altereth his puniſhment, and forgiueth vs.

[a] This notable ſentence was in the beginning vſed, as the foote or tenour of the ſong, which was oftentimes repeated.

[b] As this was true in the Iewes, ſo is there none of Gods elect, that feele not his helpe in their neceſſitie.

‖ *Or, from the ſea meaning the red ſea, which is on the South part of the land.*

[c] He ſheweth that there is none affliction ſo grieuous, out of the which God wil not deliuer his, and alſo exhorteth them, that are deliuered, to be mindfull of ſo great a benefit.

[d] Then the true way to obey God, is to follow his expreſſe commandement: alſo hereby al are exhorted to deſcend into themſelues, forasmuch as none are puniſhed, but for their ſinnes.

[e] He ſheweth that the cauſe why God doeth puniſh vs extremely, is becauſe wee can be brought vnto him by none other meanes.

14 Hee brought them out of darkeneſſe, and out of the ſhadow of death, and brake their bands aſunder.

15 Let them therefore confeſſe before the Lord his louing kindneſſe, and his wonderfull workes before the ſonnes of men.

16 For hee hath broken the [f] gates of braſſe, and braſt the barres of yron aſunder.

17 [g] Fooles by reaſon of their tranſgreſſion, & becauſe of their iniquities are afflicted.

18 Their ſoule abhorreth all meate, and they are brought to deaths doore.

19 Then they cry vnto the Lord in their trouble, and hee deliuereth them from their diſtreſſe.

20 [h] Hee ſendeth his worde and healeth them, and deliuereth them from their [i] graues.

21 Let them therefore confeſſe before the Lord his louing kindneſſe, and his wonderfull workes before the ſonnes of men,

22 And let them offer ſacrifices of [k] praiſe, and declare his works with reioycing.

23 They that goe downe to the [l] ſea in ſhips, and occupie by the great waters,

24 They ſee the workes of the Lord, and his wonders in the deepe.

25 For he commaundeth and raiſeth the ſtormie winde, and it lifteth vp the waues thereof.

26 They mount vp to the heauen, and deſcend to the deepe, ſo that their ſoule [m] melteth for trouble.

27 They are toſſed to and fro, and ſtagger like a drunken man, and all their [n] cunning is gone.

28 Then they cry vnto the Lord in their trouble, and hee bringeth them out of their diſtreſſe.

29 He turneth the ſtorme to calme, ſo that the waues thereof are ſtill.

30 When they are [o] quieted, they are glad, and hee bringeth them vnto the hauen where they would be.

31 Let them therefore confeſſe before the Lord his louing kindneſſe, and his wonderfull works before the ſonnes of men.

32 And let them exalt him in the [p] Congregation of the people, and prayſe him in the aſſembly of the Elders.

33 Hee turneth the floods into a wilderneſſe, and the ſprings of waters into drineſſe,

34 And a fruitfull land into ‖barrenneſſe, for the wickednes of them that dwel therein.

35 Againe he [q] turneth the wilderneſſe into pooles of water, and the drie lande into water ſprings.

36 And there he placeth the hungry, and they build a city to dwell in,

37 And ſow the fields, & plant vineyards, which bring forth fruitfull [r] increaſe.

38 For he bleſſeth them, and they multiply exceedingly, and hee diminiſheth not their cattell.

39 [ſ] Againe men are diminiſhed, and brought low by oppreſſion, euill, and ſorow.

40 He powreth [t] contempt vpon princes, and cauſeth them to erre in deſert places out of the way.

41 Yet he raiſeth vp the poore out of miſerie, and maketh him families like a flocke of ſheepe.

42 The [u] righteous ſhall ſee it, & reioyce, and all iniquity ſhall ſtop her mouth.

43 Who is wiſe, that hee may obſerue theſe things? for they ſhall vnderſtand the louing kindneſſe of the Lord.

[f] When there ſeemeth to mans iudgement no recouery, but all things are brought to deſpaire, then God chiefly ſheweth his mightie power.

[g] They that haue no feare of God, by his ſharpe rods are brought to call vpon him, & ſo finde mercie.

[h] By healing them he declareth his good wil toward them.

[i] Meaning, their diſeaſes, which had almoſt brought them to the graue and corruption.

[k] Praiſe & confeſſion of Gods benefits are the true ſacrifices of the godly.

[l] He ſheweth by the ſea, what care God hath ouer man, for in that that he deliuereth them from the great dangers of the ſea, he deliuereth them, as it were from a thouſand deaths.

[m] Their feare and danger is ſo great.

[n] When their arte and meanes faile them, they are compelled to confeſſe that onely Gods prouidence doth preſerue them.

[o] Though before euery drop ſeemeth to fight one againſt another, yet at his commandement they are as ſtill, as though they were froſen.

[p] This great benefit ought not onely to be conſidered particularly, but magnified in all places, and aſſemblies. ‖*Or, ſaltneſſe.* [q] For the loue that he beareth to his Church, hee changeth the order of nature for their commoditie. [r] Continuall increaſe and yeerely. [ſ] As God by his prouidence doth exalt men, ſo doth he alſo humble them by afflictions to know themſelues.

[t] For their wickednes & tyranny he cauſeth ẏ people & ſubiects to contemne them.

[u] They, whoſe faith is lightened by Gods Spirit, ſhal reioyce to ſee Gods iudgements againſt the wicked & vngodly.

PSAL. CVIII.

This Pſalme is compoſed of two other Pſalmes before, the ſeuen and fiftieth and the ſixtieth. The matter here conteined is, 1 That Dauid giueth himſelfe with heart and voyce to prayſe the Lord, 7 And aſſureth himſelfe of the promiſe of God concerning his kingdome ouer Iſrael, and his power againſt other nations: 11 Who though he ſeeme to forſake vs for a time, yet he alone will in the end caſt downe our enemies.

¶ A ſong or Pſalme of Dauid.

O God, mine heart is [a] prepared, ſo is ‖my tongue: I will ſing and giue prayſe.

2 Awake viole and harpe: I will awake early.

3 I will praiſe thee, O Lord, among the [b] people, and I wil ſing vnto thee among the nations.

4 For thy mercy is great aboue the heauens, and thy trueth vnto the cloudes.

5 [c] Exalt thy ſelfe, O God, aboue the heauens, and let thy glory bee vpon all the earth,

6 That thy beloued may bee deliuered: [d] helpe with thy right hand and heare mee.

7 God hath ſpoken in his [e] holines: therefore I will reioyce, I will diuide Shechem, and meaſure the valley of Succoth.

8 Gilead ſhall be mine, & Manaſſeh ſhall be mine: Ephraim alſo ſhalbe the ſtrength of mine head: Iuda is my law giuer.

9 * Moab ſhall be my waſhpot: ouer Edom will I caſt out my ſhoe: vpon Paleſtina will I triumph.

10 Who will leade me into the ſtrong citie? who will bring me vnto Edom?

11 [f] Wilt not thou, O God, which haddeſt forſaken vs, and didſt not goe forth, O God, with our armies?

12 Giue vs helpe againſt trouble: for vaine is the helpe of man.

13 Through God we ſhall doe valiantly: for he ſhall tread downe our enemies.

[a] This earneſt affection declareth that he is free from hypocriſie, and that ſluggiſhnes ſtayeth him not.

‖*Or, my glory, becauſe it chiefly ſetteth forth the glory of God.*

[b] He propheſieth of the calling of the Gentiles: for except they were called, they could not heare the goodneſſe of God.

[c] Let all the world ſee thy iudgements, in that that thou art God ouer all, and ſo confeſſe that thou art glorious.

[d] When God by his benefits maketh vs partakers of his mercies, he admoniſheth vs to be earneſt in prayer, to deſire him to continue and finiſh his graces. [e] As hee hath ſpoken to Samuel concerning me, ſo will he ſhew himſelfe conſtant and holy in his promiſe, ſo that theſe nations following ſhall be ſubiect vnto me. *Pſalm.60.8.* [f] From the ſixt verſe of this Pſalme vnto the laſt, reade the expoſition in the 60 Pſalme, and fift verſe.

PSAL. CIX.

1 Dauid being falſly accuſed by flatterers vnto Saul, prayeth God to helpe him and to deſtroy his enemies. 8 And vnder them he ſpeaketh of Iudas the traitour vnto Ieſus Chriſt, and of all the like enemies of the children of God: 27 And deſireth ſo to be deliuered, that his enemies may knowe the worke to be of God. 30 Then doeth he promiſe to giue prayſes vnto God.

❡ To him that excelleth. A Pſalme of Dauid.

HOlde not thy tongue, O God of my [a] praiſe.

2 For the mouth of the wicked, and the mouth full of deceit are opened vpon mee: they haue ſpoken to mee with a lying tongue.

3 They compaſſed mee about alſo with wordes of hatred, and fought againſt mee without a cauſe.

4 For my friendſhip they were mine aduerſaries, [b] but I gaue my ſelfe to prayer.

5 And they haue rewarded me euill for good, and hatred for my friendſhip.

6 [c] Set thou the wicked ouer him, and let the aduerſarie ſtand at his right hand.

7 When he ſhall bee iudged, let him bee condemned, and let his [d] prayer bee turned into ſinne.

8 Let his dayes bee few, and let another take his [e] charge.

9 Let his children be fatherleſſe, and his wife a widow.

10 Let his children bee vagabonds and beg and ſeeke bread, comming out of their places deſtroyed.

11 Let [f] the extortioner catch all that hee hath, and let the ſtranger ſpoyle his labour.

12 Let there be none to extend mercy vnto him: neither let there be any to ſhew mercie vpon his fatherleſſe children.

13 Let his poſteritie be deſtroyed, and in the generation following let their name bee put out.

14 [g] Let the iniquitie of his fathers bee had in remembrance with the Lorde: and let not the ſinne of his mother bee done away.

15 But let them alway be before the Lord, that he may cut off their memoriall from the earth.

16 Becauſe [h] hee remembred not to ſhew mercie, but perſecuted the afflicted and poore man, and the ſorowfull hearted, to ſlay him.

17 As hee loued curſing, [i] ſo ſhall it come vnto him, and as hee loued not bleſſing, ſo ſhall it be farre from him.

18 As hee clothed himſelfe with curſing like a raiment, ſo ſhall it come into his bowels like water, and like oyle into his bones.

19 Let it bee vnto him as a garment to couer him, and for a girdle, wherewith hee ſhall be alway girded.

20 Let this be the reward of mine aduerſarie [k] from the Lorde, and of them, that ſpeake euill againſt my ſoule.

21 But thou, O Lorde my God, deale with me according vnto thy [l] Name: deliuer me, (for thy mercy is good)

22 Becauſe I am poore and needie, and mine heart is wounded within me.

23 I depart like the ſhadow that declineth, and am ſhaken off as the [m] graſhopper.

24 My knees are weake through faſting, and my fleſh [n] hath loſt all fatneſſe.

25 I became alſo a rebuke vnto them: they that looked vpon mee, ſhooke their heads.

27 26 Helpe me, O Lord my God: [o] ſaue me according to thy mercie.

27 And they ſhall knowe, that this is thine hand, and that thou, Lord, haſt done it.

28 Though they [p] curſe, yet thou wilt bleſſe: they ſhall ariſe and bee confounded, but thy ſeruant ſhall reioyce.

29 Let mine aduerſaries be clothed with ſhame, and let them couer themſelues with their confuſion, as with a cloke.

30 I will giue thankes vnto the Lorde greatly with my [q] mouth, and prayſe him among the multitude.

31 For hee will ſtand at the right hand of the poore, to ſaue him from them that would [r] condemne his ſoule.

[a] Though all the world condemne me, yet thou wilt approue mine innocencie, and that is a ſufficient prayſe to me.

[b] To declare that I had none other refuge, but in thee in whom my conſcience was at reſt.

[c] Whether it were Doeg or Saul, or ſome familiar friend, that had betrayed him, he prayeth not of priuate affection, but moued by Gods ſpirit, that God would take vengeance vpon him.

[d] As to the elect all things turne to their profite: ſo to the reprobate, euen thoſe things that are good, turne to their damnation.

[e] This was chiefly accompliſhed in Iudas, Actes 1.20.

[f] He declareth that the curſe of God lieth vpon the extortioners: who thinking to enrich their children by their vnlawfull gotten goods, are by Gods iuſt iudgement depriued of all.

[g] Thus puniſheth the Lord to the third and fourth generation the wickedneſſe of the parents in their wicked children.

[h] He ſheweth that God accuſtometh to plague them after a ſtrange ſort, that ſhew themſelues cruell toward other.

[i] Thus giueth the Lorde to euery man the thing, wherein hee delighteth, that the reprobate cannot accuſe God of wrong, when they are giuen vp to their luſtes and reprobate mindes.

[k] For being deſtitute of mans helpe, hee fully truſted in the Lorde, that hee would deliuer him.

[l] As thou art named mercifull, gracious and long ſuffering, ſo ſhew thy ſelfe in effect.

[m] Meaning, that he hath no ſtay nor aſſurance in this world.

[n] For hunger, that came of ſorow, hee was leane, and his naturall moiſture failed him.

[o] The more grieuous that Satan aſſailed him, the more earneſt, and inſtant was he in prayer.

[p] They ſhall gaine nothing by curſing me.

[q] Not onely in confeſſing it ſecretly in my ſelfe, but alſo in declaring it before all the Congregation.

[r] Hereby hee ſheweth that he had not to doe with them, that were of little power, but with the iudges and princes of the world.

PSAL. CX.

1 Dauid propheſieth of the power and euerlaſting kingdome giuen to Chriſt, 4 And of his Prieſthood, which ſhould put an end to the Prieſthood of Leui.

❡ A Pſalme of Dauid.

THe [a] Lord ſaid vnto my Lord, Sit thou at my right hand, vntill I make thine enemies thy footeſtoole.

2 The Lorde ſhall ſend the rodde of thy power out of [b] Zion: bee thou ruler in the middes of thine enemies.

3 Thy people ſhall come willingly at the time of aſſembling [c] thine armie in holy beautie: the youth of thy wombe ſhall bee as the morning dewe.

4 The Lord ſware, and will not repent, Thou art a Prieſt for euer after the order of [d] Melchi-zedek.

5 The Lord that is at thy right hand, ſhal wound kings in the day of his wrath.

6 He ſhall be iudge among the heathen: he ſhall fill all with dead bodies, and ſmite the [e] head ouer great countreys.

7 Hee ſhall [f] drinke of the brooke in the way: therefore ſhall he lift vp his head.

[a] Ieſus Chriſt in the two and twentie of Mat, verſe 44 giueth the interpretation hereof, and ſheweth that this cannot properly be applyed vnto Dauid, but to himſelfe.

[b] And thence it ſhall ſtretch through the world: and this power chiefly ſtandeth in the preaching of his word.

[c] By thy word thy people ſhall bee aſſembled into thy Church, whoſe increaſe ſhall bee ſo abundant and wonderfull, as the droppes of the dewe.

[d] As Melchizedek the figure of Chriſt was both King and Prieſt: ſo the effect cannot be accompliſhed in any King, ſaue onely in Chriſt, Hebrewes 7.16.

[e] No power ſhall be able to reſiſt him.

[f] Vnder this ſimilitude of a captaine, that is ſo griedie to deſtroy his enemies, that hee will not ſcarce drinke by the way, he ſheweth how God will deſtroy his enemies.

PSAL, CXI.

1 He giueth thankes to the Lord for his mercifull workes toward his Church, 10 And declareth wherein true wiſedome and right knowledge conſiſteth.

Praiſe ye the Lord.

I Will [a] praiſe the Lord with my whole heart in the aſſembly and Congregation of the iuſt.

2 The works of the Lord are [b] great, and ought to bee ſought out of all them that loue them.

3 His worke is beautifull and glorious, and his righteouſneſſe endureth for euer.

4 He hath made his wonderfull works to be had in remembrance: the Lord is merciful and full of compaſſion.

5 Hee hath giuen [c] a ‖ portion vnto them that feare him: he wil euer be mindful of his couenant.

6 He hath ſhewed to his people the power of his workes in giuing vnto them the heritage of the heathen.

7 The [d] workes of his hands are trueth and iudgement: all his ſtatutes are true.

8 They are eſtabliſhed for euer and euer, and are done in trueth and equitie.

9 Hee ſent redemption vnto his people: hee hath commanded his couenant for euer: holy and fearefull is his Name.

10 [e] The beginning of wiſedome is the feare of the Lord: all they that obſerue [f] them haue good vnderſtanding: his praiſe endureth for euer.

a The Prophet declareth that he will praiſe God both priuately and openly, and that from the heart, as he that conſecrateth himſelfe wholly and onely vnto God. b He ſheweth that Gods works are a ſufficient cauſe wherefore we ſhould praiſe him, but chiefly his benefits toward his Church. c God hath giuen to his people all that was neceſſarie for them, and will do ſtill euen for his couenants ſake: and in this ſenſe the Hebrew word is taken, Prou.30.8.and 31.15. ‖ *Or, pray, and foode.* d As God promiſed to take the care of his Church: ſo in effect doth he declare himſelfe iuſt and true in the gouernment of the ſame. e They onely are wiſe that feare God, and none haue vnderſtanding, but they that obey his word. f To wit, his commandements, as verſe 7.

PSAL. CXII.

1 *Hee praiſeth the felicitie of them that feare God,* 10 *And condemneth the curſed ſtate of the contemners of God.*

Praiſe ye the Lord.

BLeſſed is the man that [a] feareth the Lord, and delighteth greatly in his commandements.

2 His ſeed ſhal be mighty vpon earth, the generation of the righteous ſhall be bleſſed.

3 [b] Riches & treaſures ſhalbe in his houſe, and his righteouſneſſe endureth for euer.

4 Vnto the [c] righteous ariſeth light in darkenes: he is mercifull and full of compaſſion and righteous.

5 A good man is mercifull and [d] lendeth, & will meaſure his affaires by iudgement.

6 Surely he ſhall neuer be mooued: but the righteous ſhall be had in euerlaſting remembrance.

7 He will not be afraid of euill tidings: for his heart is fixed, and beleeueth in the Lord.

8 His heart is ſtabliſhed: therefore he will not feare, vntill he ſee his deſire vpon his enemies.

9 He hath [e] diſtributed and giuen to the poore: his righteouſnes remaineth for euer: his [f] horne ſhall be exalted with glory.

10 The wicked ſhall ſee it and bee angry: he ſhal gnaſh with his teeth, and [g] conſume away: the deſire of the wicked ſhall periſh.

a Hee meaneth that reuerent feare which is in the children of God, which cauſeth them to delite onely in the word of God. b The godly ſhal haue abundance & contentment, becauſe their heart is ſatiſfied in God onely. c The faithful in all their aduerſities know that all ſhall go wel with them: for God will be mercifull and iuſt. d Hee ſheweth what is the fruit of mercy: to lend freely & not for gaine, and ſo to meaſure his doings, that he may be able to helpe where neede requireth and not to beſtow all on himſelfe. e The godly pinch not nigardly, but diſtribute liberally, as the neceſſitie of the poore requireth and as his power is able. f His power and proſperous eſtate. g The bleſſings of God vpon his children ſhall cauſe the wicked to die for enuie.

PSAL. CXIII.

1 *An exhortation to praiſe the Lord for his prouidence,* 7 *In that that contrary to the courſe of nature he worketh in his Church.*

Praiſe ye the Lord.

PRaiſe, O ye ſeruants of the Lord, [a] praiſe the Name of the Lord.

2 Bleſſed be the Name of the Lord, from henceforth and for euer.

3 The Lords Name is praiſed from the riſing of the ſunne, vnto the going downe of the ſame.

4 The Lord is high aboue all [b] nations, and his glory aboue the heauens.

5 Who is like vnto the Lord our God, that hath his dwelling on high,

6 Who abaſeth himſelfe to behold things in the heauen and in the earth!

7 He rayſeth the needie out of the duſt, and lifteth vp the [c] poore out of the dung,

8 That he may ſet him with the princes, euen with his princes of his people.

9 He maketh the barren woman to dwel with a familie, and a ioyfull mother of children. Praiſe ye the Lord.

a By this often repetition, hee ſtirreth vp our cold dulneſſe to praiſe God, ſeeing his works are ſo wonderfull, and that we are created for the ſame cauſe. b If Gods glory ſhine through all the world, and therefore of all ought to be praiſed, what great condemnation were it to his people, among whom chiefly it ſhineth if they ſhould not earneſtly extoll his name? c By preferring the poore to high honour, and giuing the barren children, he ſheweth that God worketh not onely in his Church by ordinary meanes, but alſo by miracles.

PSAL. CXIIII.

1 *How the Iſraelites were deliuered forth of Egypt & of the wōderful miracles that God wrought at that time. Which put vs in remēbrance of Gods great mercy toward his Church, who whē the courſe of nature faileth preſerueth his miraculouſly.*

WHen * Iſrael went out of Egypt, and the houſe of Iaakob from the [a] barbarous people,

2 Iudah was [b] his ſanctification, and Iſrael his dominion.

3 The Sea ſaw it and fled: Iorden was turned backe.

4 The [c] mountaines leaped like rammes, and the hils as lambes.

5 What ayled thee, O Sea, that thou fleddeſt? O Iorden, why waſt thou turned backe?

6 Yee mountaines, why leaped yee like rammes, and ye hils as lambes?

7 The [d] earth trembled at the preſence of the Lord, at the preſence of the God of Iaakob:

8 Which [e] turneth the rocke into water-pooles, & the flint into a fountaine of water.

Exod.13.3. a That is, from them that were of a ſtrange language. b The whole people were witneſſes of his holy maieſtie, in adopting them, and of his mighty power in deliuering them. c Seeing that theſe dead creatures felt Gods power, and after a ſort ſawe it, much more his people ought to conſider it and glorifie him for the ſame. d Ought then his people to be inſenſible, when they ſee his power and maieſtie? e That is, cauſed miraculouſly water to come out of the rocke in moſt abundance, Exod.17.6.

PSAL. CXV.

1 *A prayer of the faithful oppreſſed by idolatrous tyrants, againſt whō they deſire that God wold ſuccour thē,* 9 *Truſting moſt conſtantly that God wil preſerue thē in this their need, ſeeing that he hath adopted & receiued them to his fauor,* 18 *Promiſing finally that they will not bee vnmindfull of ſo*

great a benefit, if it wold pleaſe God to heare their prayer, and deliuer them by his omnipotent power.

NOt [a] vnto vs, O Lord, not vnto vs, but vnto thy Name giue the glory, for thy louing mercie, and for thy trueths ſake.

2 Wherfore ſhal the heathen ſay, [b] Where is now their God?

3 But our God is in heauen: hee doeth whatſoeuer he [c] will.

4 Their idoles are ſiluer and gold, euen the worke of mens hands.

5 They haue a mouth and ſpeake not: they haue eyes and ſee not.

6 They haue eares and heare not: they haue noſes and ſmell not.

7 They haue [e] hands and touch not: they haue feete, and walke not: neither make they a ſound with their throat.

8 They that make them are [f] like vnto them: ſo are all that truſt in them.

9 O Iſrael truſt thou in the Lord: for he is their helpe and their ſhield.

10 [g] O houſe of Aaron, truſt yee in the Lord: for he is their helpe and their ſhield.

11 Yee that feare the Lord, truſt in the Lord: for he is their helper and their ſhield.

12 The Lord hath bene mindful of vs: he wil bleſſe, he [h] wil bleſſe the houſe of Iſrael, he will bleſſe the houſe of Aaron.

13 He wil bleſſe them that feare the Lord, both ſmall and great.

14 The Lord will increaſe his graces toward you, euen toward you and toward your children.

15 Ye are bleſſed of the Lord, which [i] made the heauen and the earth.

16 The [k] heauens, euen the heauens are the Lords: but hee hath giuen the earth to the ſonnes of men.

17 The dead praiſe not the Lord, neither any that [l] goe downe into the place of ſilence.

18 But wee will praiſe the Lorde from hencefoorth and for euer. Praiſe yee the Lord.

a Becauſe God promiſed to deliuer them, not for their ſakes, but for his name, Iſa. 48. 11. therefore they ground their prayer vpon this promiſe.

b When the wicked ſee that God accompliſheth not his promiſe, as they imagine, they thinke there is no God.

c No impediments can let his worke, but he vſeth euen the impediments to ſerue his will.

d Seeing that neither the matter nor the forme can commend the idoles, it foloweth that there is nothing why they ſhould bee eſteemed.

e He ſheweth what great vanitie it is to aſke helpe of them, which not onely haue no helpe in them, but lacke ſenſe and reaſon.

f As much without ſenſe, as blockes and ſtones.

g For they were appointed by God, as inſtructers and teachers of faith and religion for others to follow.

h That is, hee will continue his graces toward his people.

i And therefore doth ſtill gouerne and continue all things therein.

k And they declare enough his ſufficiencie, ſo that the world ſerueth him nothing, but to ſhewe his fatherly care toward men.

l Though the dead ſet foorth Gods glory, yet he meaneth here, that they praiſe him not in his Church and Congregation.

PSAL. CXVI.

1 Dauid being in great danger of Saul in the deſert of Maon, perceiuing the great and ineſtimable loue of God toward him, magnifieth ſuch great mercies, 13 And proteſteth that he will be thankfull for the ſame.

I [a] Loue the Lord, becauſe he hath heard my voice and my prayers.

2 For he hath inclined his eare vnto me, when I did call vpon him [b] in my dayes.

3 When the ſnares of death compaſſed me, and the griefes of the graue caught me: when I found trouble and ſorow,

4 Then I called vpon the Name of the Lord, ſaying, I beſeech thee, O Lord, deliuer my ſoule.

5 The Lord is [c] mercifull and righteous, and our God is full of compaſſion.

6 The Lord preſerueth the ſimple: I was in miſerie and he ſaued me.

7 Returne vnto thy reſt, O [d] my ſoule: for the Lord hath bene beneficiall vnto thee.

8 Becauſe thou haſt deliuered my ſoule from death, mine eyes from teares, and my feete from falling,

9 I ſhall [e] walke before the Lord in the land of the liuing.

10 [f] I beleeued, therefore did I ſpeake: for I was ſore troubled.

11 I ſaid in my [g] feare, All men are liars.

12 What ſhall I render vnto the Lorde for all his benefits to me?

24 13 I will [h] take the cup of ſaluation, and call vpon the Name of the Lord.

14 I will pay my vowes vnto the Lord, euen now in the preſence of all his people.

15 Precious in the ſight of the Lord is the [i] death of his Saints.

16 Behold, Lord: for I am thy ſeruant, I am thy ſeruant, and the ſonne of thine handmaid: thou haſt broken my bonds.

17 I wil offer to thee a ſacrifice of praiſe, and will call vpon the Name of the Lord.

18 I will pay my [k] vowes vnto the Lord, euen now in the preſence of all his people,

19 In the courts of the Lords houſe, euen in the mids of thee, O Ieruſalem. Praiſe ye the Lord.

a He granteth that no pleaſure is ſo great, as to feele Gods helpe in our neceſſitie, neither that any thing more ſtirreth vp our loue toward him.

b That is, in conuenient time to ſeeke helpe, which was when hee was in diſtreſſe.

c He ſheweth forth the fruit of his loue in calling vpon him, confeſſing him to be iuſt and mercifull, and to help them that are deſtitute of ayde and counſell.

d Which was vnquieted before, now reſt vpon the Lord: for he hath bene beneficial toward thee.

e The Lord will preſerue me, and ſaue my life.

f I felt all theſe things, and therefore was mooued by faith to confeſſe them, 2. Cor. 4. 13.

g In my great diſtreſſe I thought God would not regarde man, which is but lies and vanitie, yet I ouercame this tentation, and felt the contrary.

h In the Lawe they vſed to make a banquet, when they gaue ſolemne thankes to God, and to take the cup and drinke in ſigne of thankeſgiuing.

i I perceiue that God hath a care ouer his, ſo that he both diſpoſeth their death, and taketh an account.

k I will thanke him for his benefits: for that is a iuſt payment, to confeſſe that we owe all to God.

PSAL. CXVII.

1 He exhorteth the Gentiles to praiſe God, becauſe he hath accompliſhed as well to them as to the Iewes the promiſe of life euerlaſting by Jeſus Chriſt.

ALl * nations, prayſe ye the Lord: all yee people, prayſe him.

2 For his louing kindneſſe is great toward vs, and the [a] trueth of the Lord endureth for euer. Praiſe ye the Lord.

Rom. 15. 11.

a That is, the moſt certaine & continuall teſtimonies of his Fatherly grace.

PSAL. CXVIII.

1 Dauid reiected of Saul and of the people, at the time appointed obtained the kingdome. 4 For the which he biddeth all them that feare the Lord, to be thankeful. And vnder his perſon in all this was Chriſt liuely ſet forth, who ſhould be of his people reiected.

PRaiſe [a] ye the Lord, becauſe he is good: for his mercy endureth for euer.

2 Let Iſrael now ſay, That his mercie endureth for euer.

3 Let the houſe of Aaron now ſay, That his mercie endureth for euer.

4 Let them that feare the Lord, now ſay, That his mercie endureth for euer.

5 I called vpon the Lord in [b] trouble, and

a Becauſe God by creating Dauid King, ſhewed his mercy toward his afflicted Church, the Prophet doeth not onely himſelfe thank God, but exhorteth all the people to do the ſame.

b We are here taught, that the more that troubles oppreſſe vs, the more we ought to be inſtant in prayer.

the Lord heard me, and ſet me at large.

6 The Lord is with me: therefore I will not feare what [c] man can doe vnto me.

7 The Lord is with me among them that helpe mee: therefore ſhall I ſee my deſire vpon mine enemies.

8 It is better to truſt in the Lord, then to haue confidence [d] in man.

9 It is better to truſt in the Lord, then to haue confidence in princes.

10 All nations haue compaſſed mee: but in the Name of the Lorde ſhall I deſtroy them.

11 They haue compaſſed mee, yea, they haue compaſſed me: but in the Name of the Lord I ſhall deſtroy them.

12 They came about mee like bees, but they were quenched as a fire of thornes: for in the Name of the Lord I ſhall deſtroy them.

13 [e] Thou haſt thruſt ſore at mee, that I might fall: but the Lord hath holpen me.

14 The Lord is my ſtrength and [f] ſong: for he hath bene my deliuerance.

15 The [g] voice of ioy and deliuerance ſhall be in the Tabernacles of the righteous, ſaying, The right hand of the Lord hath done valiantly.

16 The right hande of the Lord is exalted: [h] the right hand of the Lord hath done valiantly.

17 I ſhall not die, but liue, and declare the workes of the Lord.

18 The Lord hath chaſtened me ſore, but he hath not deliuered me to death.

19 Open ye vnto mee the [i] gates of righteouſnes, that I may go into them, and praiſe the Lord.

20 This is the gate of the Lorde: the righteous ſhall enter into it.

21 I will praiſe thee: for thou haſt heard me, and haſt bene my deliuerance.

22 *The ſtone, which the builders [k] refuſed, is the head of the corner.

23 This was the Lords doing, and it is marueilous in our eyes.

24 This is the [l] day, which the Lord hath made: let vs reioyce and be glad in it.

25 [m] O Lord, I pray thee, ſaue now: O Lord I pray thee, now giue proſperitie.

26 Bleſſed be he, that commeth in the Name of the Lord: [n] wee haue bleſſed you out of the houſe of the Lord.

27 The Lord is mighty, and hath giuen vs [o] light: binde the ſacrifice with cordes vnto the hornes of the altar.

28 Thou art my God, and I will praiſe thee, euen my God: therefore I will exalt thee.

29 Praiſe ye the Lord, becauſe he is good: for his mercy endureth for euer.

c Being exalted to this eſtate, he aſſured himſelfe to haue man euer to be his enemie: yet he doubted not, but God would maintaine him, becauſe he had placed him.

d He ſheweth that he had truſted in vaine, if he had put his confidence in man, to haue bene preferred to the kingdome, and therefore he put his truſt in God, and obteined.

e He noteth Saul his chiefe enemie.

f In that he was deliuered, it came not of himſelfe, nor of the power of man, but onely of Gods fauour: therefore he will praiſe him.

g He promiſeth both to render graces himſelfe, and to cauſe others to doe the ſame, becauſe that in his perſon the Church was reſtored.

h So that all that are both farre & neere, may ſee his mighty power.

i He willeth the doores of the Tabernacle to be opened that he may declare his thankfull mind.

*Iſa.28.16. matt. 21.42. acts 4.11. rom.9.33. 1.pet. 2.6,7.

k Though Saul and the chiefe powers refuſed me to be king, yet God hath preferred me aboue them all. l Wherein God hath ſhewed chiefly his mercy in appointing mee king, and deliuering his Church. m The people pray for the proſperity of Dauids kingdome, who was the figure of Chriſt. n Which are the Prieſts, and haue the charge thereof, as Numb.6.23. o Becauſe he hath reſtored vs from darkeneſſe to light, we will offer ſacrifices and prayſes vnto him.

PSAL. CXIX.

1 The Prophet exhorteth the children of God to frame their liues according to his holy word. 123 Alſo he ſheweth wherein the true ſeruice of God ſtandeth: that is, when we ſerue him according to his word, and not after our owne fantaſies.

ALEPH.

Bleſſed are [a] thoſe that are vpright in their way, and walke in the way of the Lord.

2 Bleſſed are they that keepe his teſtimonies, and ſeeke him with their whole heart.

3 Surely they worke [b] none iniquity, but walke in his wayes.

4 Thou haſt commanded to keepe thy precepts diligently.

5 [c] Oh that my wayes were directed to keepe thy ſtatutes!

6 Then ſhould I not bee confounded when I haue reſpect vnto all thy commandements.

7 I will prayſe thee with an vpright [d] heart, when I ſhall learne the [e] iudgements of thy righteouſneſſe.

8 I will keepe thy ſtatutes: forſake mee not [f] ouer long.

a Here they are not called bleſſed which thinke themſelues wiſe in their owne iudgement, nor which imagine to themſelues a certaine holines, but they whoſe conuerſation is without hypocriſie.

b For they are ruled by Gods ſpirit, & imbrace no doctrine but his.

c David acknowledgeth his imperfection, deſiring God to reforme it, that his life may be conformable to Gods word. d For true religion ſtandeth in ſerning God without hypocriſie. e That is, thy precepts, which conteine perfect righteouſnes. f He refuſeth not to bee tried by tentations, but he feareth to faint, if God ſuccour not his infirmity in time.

BETH.

9 Wherewith ſhall a [a] young man redreſſe his way? in taking heed thereto according to thy word.

10 With my whole heart haue I ſought thee: let me not wander from thy commandements.

11 I haue [b] hid thy promiſe in mine heart, that I might not ſinne againſt thee.

12 Bleſſed art thou, O Lord: teach mee thy ſtatutes.

13 With my lippes haue I declared all the iudgements of thy mouth.

14 I haue had as great [c] delight in the way of thy teſtimonies, as in all riches.

15 I will meditate in thy precepts, and conſider thy wayes.

16 I will delight in thy ſtatutes, and I will not forget thy word.

a Becauſe youth is moſt giuen to licentiouſneſſe, he chiefly warneth them to frame their liues betime to Gods word.

b If Gods word be grauen in our hearts, we ſhall be more able to reſiſt the aſſaults of Satan: and therefore the Prophet deſireth God to inſtruct him dayly more and more therein. c The Prophet doeth not boaſt of his vertues, but ſetteth foorth an example for others to follow Gods word and leaue worldly vanities.

GIMEL.

17 Be beneficiall vnto thy ſeruant, that I may [a] liue and keepe thy word.

18 Open mine eyes, that I may ſee the wonders of thy Law.

19 I am a [b] ſtranger vpon earth: hide not thy commandements from me.

20 Mine heart breaketh for the deſire to thy iudgements alway.

21 Thou [c] haſt deſtroyed the proud: curſed are they that doe erre from thy commandements.

a He ſheweth that we ought not to deſire to liue, but to ſerue God, and that we cannot ſerue him aright, except he open our eyes and mindes.

b Seeing mans life in this world is but a paſſage, what ſhould become of him, if thy word were not his guide? c In all ages thou haſt plagued all ſuch, which maliciouſly and contemptuouſly depart from thy trueth.

22 Remooue

22 Remoue from me ſhame & contempt: for I haue kept thy teſtimonies.

23 [d]Princes alſo did ſit, & ſpeake againſt me: but thy ſeruant did meditate in thy ſtatutes.

24 Alſo thy teſtimonies are my delight, and my counſellers.

[d] When the powers of the world gaue falſe ſentence againſt me, thy word was a guide and counſeller to teach me what to do, and to comfort me.

DALETH.

25 My ſoule cleaueth to the [a]duſt: quicken me according to thy word.

26 I haue [b]declared my wayes, and thou heardeſt me: teach me thy ſtatutes.

27 Make mee to vnderſtand the way of thy precepts, & I will meditate in thy wonderous works.

28 My ſoule melteth for heauineſſe: raiſe me vp according vnto thy [c]word.

29 Take from me the [d]way of lying, and grant me graciouſly thy Law.

30 I haue choſen the way of trueth, and thy iudgements haue I layd before me.

31 I haue cleaued to thy teſtimonies, O Lord: confound me not.

32 I will runne the way of thy commandements, when thou [e]ſhalt inlarge mine heart.

[a] That is, it is almoſt brought to the graue, and without thy word I cannot liue.

[b] I haue confeſſed mine offences, and now depend wholly on thee.

[c] If God did not maintaine vs by his word, our life would drop away like water.

[d] Inſtruct me in thy word, whereby my mind may be purged from vanitie, and taught to obey thy will.

[e] By this hee ſheweth that we can neither chuſe good, cleaue to Gods word, nor runne forward in his way, except he make our hearts large to receiue his grace, and willing to obey.

HE.

33 Teach [a]me, O Lord, the way of thy ſtatutes, and I will keepe it vnto the end.

34 Giue me vnderſtanding, and I will keepe thy Law: yea, I will keepe it with my whole [b]heart.

35 Direct me in the path of thy commandements: for therein is my delight.

36 Incline mine heart vnto thy teſtimonies, and not to [c]couetouſnes.

37 Turne away mine [d]eyes from regarding vanitie, and quicken me in thy way.

38 Stabliſh thy promiſe to thy ſeruant, becauſe he feareth thee.

39 Take away [e]my rebuke that I feare: for thy iudgements are good.

40 Beholde, I deſire thy commaundements: [f]quicken me in thy righteouſneſſe.

[a] He ſheweth that he cannot follow on to the end, except God teach him oft times, and leade him forward.

[b] Not onely in outward conuerſation, but alſo with inward affection.

[c] Hereby meaning all other vices, becauſe that couetouſnes is the roote of all euill.

[d] Meaning, all his ſenſes.

[e] Let me not fall to thy diſhonour, but let mine heart ſtil delight in thy gracious word.

[f] Giue me ſtrength to continue in thy word euer to the end.

VAV.

41 And let thy [a]louing kindneſſe come vnto me, O Lord, & thy ſaluation according to thy promiſe.

42 So ſhall I [b]make anſwere vnto my blaſphemers: for I truſt in thy word.

25 43 And take not the word of trueth vtterly out of my mouth: for I waite for thy iudgements.

44 So ſhall I alway keepe thy lawe for euer and euer.

45 And I will [c]walke at libertie: for I ſeeke thy precepts.

46 I will ſpeake alſo of thy teſtimonies before [d]kings, and will not be aſhamed.

47 And my delight ſhall bee in thy commandements, which I haue loued.

48 Mine hands alſo will I lift vp vnto thy commandements, which I haue loued, and I will meditate in thy ſtatutes.

[a] He ſheweth that Gods mercie and loue is the firſt cauſe of our ſaluation.

[b] By truſting in Gods word, he aſſureth himſelfe to be able to confute the ſlanders of his aduerſaries.

[c] They that ſimply walke after Gods word, haue no lets to entangle them, whereas they that doe contrary, are euer in nets and ſnares.

[d] He ſheweth that the children of God ought not to ſuffer their fathers glory to be obſcured by the vaine pompe of Princes.

ZAIN.

49 Remember [a]the promiſe made to thy ſeruant, wherein thou haſt cauſed mee to truſt.

50 It is my comfort in my trouble: for thy promiſe hath quickened me.

51 The [b]proud haue had me exceedingly in deriſion: yet haue I not declined from thy Law.

52 I remembred thy [c]iudgements of old, O Lord, and haue bene comforted.

53 [d]Feare is come vpon me for the wicked, that forſake thy Law.

54 Thy ſtatutes haue bene my ſongs in the houſe of my [e]pilgrimage.

55 I haue remembred thy Name, O Lord, in the [f]night, and haue kept thy Law.

56 [g]This I had becauſe I kept thy precepts.

[a] Though hee feele Gods hand ſtill to lie vpon him, yet he reſteth on his promiſe and comforteth himſelfe therein.

[b] Meaning the wicked, which contemne Gods word, and tread his religion vnder foote.

[c] That is, the examples, whereby thou declareſt thy ſelfe to be iudge of ẏ world.

[d] That is, a vehement zeale to thy glory, and indignation againſt the wicked.

[e] In the courſe of this life and ſorowful exile.

[f] Euen when other ſleepe.

[g] That is, all theſe benefits.

CHETH.

57 O Lord, that art my [a]portion, I haue determined to keepe thy words.

58 I made my ſupplication in thy preſence with my whole heart: be mercifull vnto me according to thy promiſe.

59 I haue conſidered my [b]wayes, & turned my feete into thy teſtimonies.

60 I made haſte, & delayed not to keepe thy commandements.

61 The bands of the wicked haue [c]robbed me: but I haue not forgotten thy Law.

62 At midnight wil I riſe to giue thanks vnto thee, becauſe of thy righteous iudgements.

63 I am [d]companion of all them that feare thee, and keepe thy precepts.

64 The earth, O Lorde, is full of thy mercy: [e]teach me thy ſtatutes.

[a] I am perſwaded that to keepe thy law is an heritage and great gaine for me.

[b] He ſheweth that none can embrace the word of God, except he conſider his owne imperfections & waies.

[c] They haue gone about to draw me into their company.

[d] Not onely in mutuall conſent, but alſo with ayd and ſuccour.

[e] For the knowledge of Gods word is a ſingular token of his fauour.

TETH.

65 O Lorde, thou haſt dealt [a]graciouſly with thy ſeruant according vnto thy word.

66 Teach mee good iudgement & knowledge: for I haue beleeued thy commandements.

67 Before I was [b]afflicted, I went aſtray: but now I keepe thy word.

68 Thou art good and gracious: teach me thy ſtatutes.

69 The proud haue imagined a lie againſt me: but I will keepe thy precepts with my whole heart.

[a] Hauing proued by experience that God was true in his promiſe, he deſireth that he would increaſe in him knowledge and iudgement.

[b] So Ieremie ſaith that before the Lord touched him, hee was like a calfe vntamed: ſo that the vſe of Gods rods is to call vs home to God.

70 [e] Their heart is fat as greaſe: but my delight is in thy law.

71 It is [d] good for mee that I haue bene afflicted, that I may learne thy ſtatutes.

72 The Law of thy mouth is better vnto me, then thouſands of gold and ſiluer.

[e] Their heart is indurate and hardened, puffed vp with proſperitie and vaine eſtimation of themſelues.

[d] He confeſſeth that before that he was chaſtened, he was rebellious, as a man by nature is.

IOD.

73 Thine handes haue [a] made me and faſhioned me: giue me vnderſtanding therefore, that I may learne thy commaundements.

74 So they that [b] feare thee, ſeeing me, ſhall reioyce, because I haue truſted in thy word.

75 I know, O Lord, that thy iudgements are right, and that thou haſt afflicted mee ‡ iuſtly.

76 I pray thee that thy mercie may comfort mee according to thy promiſe vnto thy ſeruant.

77 Let thy tender mercies come vnto mee, that I may [c] liue: for thy Law is my delight.

78 Let the proude be aſhamed: for they haue dealt wickedly, and falſely with me: but I meditate in thy precepts.

79 Let ſuch as feare thee [d] turne vnto me, and they that [e] know thy teſtimonies.

80 Let mine heart be vpright in thy ſtatutes, that I be not aſhamed.

[a] Because God leaueth not his worke, that he hath begun, he deſireth a new grace, that is, that he would continue his mercies.

[b] When God ſheweth his grace toward any, he teſtifieth to others, that he faileth not them that truſt in him.

‡ *Ebr. in trueth.*

[c] He declareth that when he felt not Gods mercies, he was as dead.

[d] That is, be comforted by mine example.

[e] Hee ſheweth that there can be no true feare of God without the knowledge of his word.

CAPH.

81 My ſoule [a] fainteth for thy ſaluation: yet I waite for thy word.

82 Mine eyes faile for thy promiſe, ſaying, When wilt thou comfort me?

83 For I am like a [b] bottle in the ſmoke: yet doe I not forget thy ſtatutes.

84 How many are the [c] dayes of thy ſeruant? When wilt thou execute iudgement on them that perſecute me?

85 The proud haue [d] digged pits for me which is not after thy law.

86 Al thy commandements are true: they perſecute me falſly: [e] helpe me.

87 They had almoſt conſumed [f] me vpon the earth: but I forſooke not thy precepts.

88 Quicken me according to thy louing kindneſſe: ſo ſhall I keepe the teſtimonie of thy mouth.

[a] Though my ſtrength faile me, yet my ſoule groneth and ſigheth, reſting ſtill in thy word.

[b] Like a skin bottle or bladder that is parched in the ſmoke.

[c] How long wilt thou afflict thy ſeruant?

[d] They haue not onely oppreſſed me violently, but alſo craftily conſpired againſt me.

[e] He aſſureth himſelfe, that God will deliuer his and deſtroy ſuch as vniuſtly perſecute them.

[f] Finding no helpe in earth, he lifteth vp his eyes to heauen.

LAMED.

89 O Lord, thy word endureth for euer in [a] heauen.

90 Thy trueth is from generation to generation: thou haſt layd the foundation of the earth, and it abideth.

91 They [b] continue euen to this day by thine Ordinances: for all are thy ſeruants.

92 Except thy lawe had bene my delite, I ſhould nowe haue periſhed in mine affliction.

93 I will neuer forget thy precepts: for by them thou haſt quickened me.

94 I am [c] thine, ſaue mee: for I haue ſought thy precepts.

95 The wicked haue waited for mee to deſtroy mee: but I will conſider thy teſtimonies.

96 I haue [d] ſeene an end of al perfection: but thy commandement is exceeding large.

[a] Because none ſhould eſteeme Gods word, according to the changes of things in this world, he ſheweth that it abideth in heauen, and therefore is immutable.

[b] Seeing the earth and all creatures remaine in that eſtate, wherein thou haſt created them, much more thy trueth remaineth conſtant and vnchangeable.

[c] He proueth by effect, that he is Gods childe, becauſe he ſeeketh to vnderſtand his word.

[d] There is nothing ſo perfect in earth, but it hath an end: onely Gods word laſteth for euer.

MEM.

97 Oh how loue I thy lawe! [a] it is my meditation continually.

98 By thy commaundements thou haſt made me wiſer then mine enemies: for they are euer with me.

99 I haue had more [b] vnderdanding then all my teachers: for thy teſtimonies are my meditation.

100 I vnderſtood more then the ancient, becauſe I kept thy precepts.

101 I haue refrained my feet from euery euill way, that I might keepe thy word.

102 I haue not declined from thy iudgements: for [c] thou didſt teach me.

103 How ſweete are thy promiſes vnto my mouth! yea, more then honie vnto my mouth.

104 By thy precepts I haue gotten vnderſtanding: therefore I hate all the wayes of falſhood.

[a] He ſheweth that we cannot loue Gods word, except we exerciſe our ſelues therein and practiſe it.

[b] Whoſoeuer doeth ſubmit himſelfe onely to Gods word, ſhall not onely be ſafe againſt the practiſes of his enemies, but alſo learne more wiſedome, then they that profeſſe it, and are men of experience.

[c] So then of our ſelues we can doe nothing, but when God doeth inwardly inſtruct vs with his Spirit, we feele his graces ſweeter then hony.

NVN.

105 Thy worde is a [a] lanterne vnto my feete, and a light vnto my path.

106 I haue [b] ſworne and will performe it, that I will keepe thy righteous iudgements.

107 I am very ſore afflicted: O Lorde, quicken me according to thy word.

108 O Lord, I beſeech thee, accept the [c] free offerings of my mouth, and teach mee thy iudgements.

109 My [d] ſoule is continually in mine hand: yet doe I not forget thy Law.

110 The wicked haue layde a ſnare for me: but I ſwarued not from thy precepts.

111 Thy teſtimonies haue I taken as an [e] heritage for euer: for they are the ioy of mine heart.

112 I haue applyed mine heart to fulfill thy ſtatutes alway, euen vnto the end.

[a] Of our ſelues we are but darkeneſſe, and cannot ſee, except we be lightened with Gods word.

[b] So al the faithful ought to bind thẽſelues to God by a ſolemne oth and promiſe, to ſtirre vp their zeale to imbrace Gods word.

[c] That is, my prayer & thankſgiuing, which ſacrifice Hoſea calleth the calues of the lips, Chap. 14. verſe 2.

[d] That is, I am in continuall danger of my life.

[e] I eſteemed no worldly things, but made thy word mine inheritance.

SAMECH.

113 I hate [a] vaine inuentions: but thy Law doe I loue.

114 Thou art my refuge and ſhield, and I truſt in thy word.

115 [b] Away from me, yee wicked: for I will keepe the commandements of my God.

[a] Whoſoeuer wil imbrace Gods word aright, muſt abhorre all fantaſies and imaginations both of himſelfe and of others.

[b] And hinder me not to keepe the Law of the Lord.

116 Stabliſh mee according to thy promiſe, that I may liue, and diſappoint me not of mine hope.

117 [c] Stay thou mee, and I ſhall be ſafe, & I will delight continually in thy ſtatutes.

118 Thou haſt troden downe all them that depart from thy ſtatutes: for their [d] deceit is vaine.

119 Thou haſt taken away all the wicked of the earth like [e] droſſe: therefore I loue thy teſtimonies.

120 My fleſh [f] trembleth for feare of thee, and I am afraid of thy iudgements.

c He deſireth Gods continuall aſſiſtance, leſt he ſhould faint in this race, which he had begunne.

d The craftie practiſes of them that contemne thy law, ſhall be brought to nought.

e Which infected thy people, as droſſe doeth the mettall.

f Thy iudgements doe not onely teach me obedience, but cauſe mee to feare, conſidering mine owne weakeneſſe, which feare cauſeth repentance.

A I N.

121 I haue executed iudgement and iuſtice: leaue me not to mine oppreſſours.

122 [a] Anſwere for thy ſeruant in that, which is good, and let not the proude oppreſſe me.

26 123 Mine eyes haue failed in waiting for thy ſaluation, and for thy iuſt promiſe.

124 Deale with thy [b] ſeruant according to thy mercy, and teach me thy ſtatutes.

125 I am thy ſeruant: graunt mee therefore vnderſtanding, that I may knowe thy teſtimonies.

126 It is [c] time for thee, Lord, to worke: for they haue deſtroyed thy Law.

127 Therfore loue I thy comandements aboue gold, yea, aboue much fine gold.

128 Therefore I eſteeme all thy precepts moſt iuſt, and hate all falſe [d] wayes.

a Put thy ſelfe betweene mine enemies and me, as if thou were my pledge.

b He boaſteth not that he is Gods ſeruant, but hereby putteth God in mind that as he made him his by his grace, ſo he would continue his fauour toward him.

c The Prophet ſheweth that when the wicked haue brought all things to confuſion, and Gods word to vtter contempt, then it is Gods time to helpe, and ſend remedie.

d That is, whatſoeuer diſſenteth from the purity of thy word.

P E.

129 Thy teſtimonies are [a] wonderfull: therefore doth my ſoule keepe them.

130 The entrance into thy [b] wordes ſheweth light, and giueth vnderſtanding to the ſimple.

131 I opened my mouth and [c] panted, becauſe I loued thy commandements.

132 Looke vpon me and be mercifull vnto me, as thou vſeſt to doe vnto thoſe that loue thy Name.

133 Direct my ſteps in thy word, and let none iniquitie haue dominion ouer me.

134 Deliuer mee from the oppreſſion of men, and I will keepe thy precepts.

135 Shewe the light of thy countenance vpon thy ſeruant, and teach me thy ſtatutes.

136 Mine eyes guſh [d] out with riuers of water, becauſe they keepe not thy Law.

a Conteyning high and ſecret myſteries, ſo that I am moued with admiration and reuerence.

b The ſimple idiots that ſubmit themſelues to God, haue their eyes opened, and their mindes illuminated ſo ſoone as they beginne to read Gods word.

c My zeale toward thy word was ſo great.

d He ſheweth what ought to bee the zeale of Gods children, when they ſee his word contemned.

TSADDI.

137 Righteous art thou, O Lord, and iuſt are thy iudgements.

138 Thou haſt commanded [a] iuſtice by thy teſtimonies and trueth eſpecially.

139 *My zeale hath euen conſumed me, becauſe mine enemies haue forgotte thy words.

140 Thy worde is proued [b] moſt pure, and thy ſeruant loueth it.

141 I am [c] ſmall and deſpiſed: yet doe I not forget thy precepts.

142 Thy righteouſneſſe is an euerlaſting righteouſneſſe, and thy Law is trueth.

143 Trouble and anguiſh are come vpon mee: yet are thy commaundements my delight.

144 The righteouſneſſe of thy teſtimonies is euerlaſting: grant mee vnderſtanding, and I ſhall [d] liue.

a We cannot confeſſe God to be righteous, except we liue vprightly and truely as hee hath comanded.

Pſal.69.9. iohn 2.17.

b Gold hath neede to be fined, but thy word is perfection it ſelfe.

c This is the true triall, to prayſe God in aduerſity.

d So that the life of man without the knowledge of God is death.

K O P H.

145 I haue [a] cried with my whole heart: heare mee, O Lord, and I will keepe thy ſtatutes.

146 I called vpon thee: ſaue mee, and I will keepe thy teſtimonies.

147 I preuented the morning light, and cried: for I waited on thy word.

148 Mine eyes preuented the night watches to meditate in thy word.

149 Heare my voice according to thy louing kindneſſe: O Lord, quicken mee according to thy ‖ iudgement.

150 They drawe neere, that follow after [c] malice, and are farre from thy Law.

151 Thou art neere, O Lord: for all thy commandements are true.

152 I haue knowen long ſince [d] by thy teſtimonies, that thou haſt eſtabliſhed them for euer.

a Hee ſheweth that all his affections and whole heart were bent to Godward for to haue helpe in his dangers.

b He was more earneſt in the ſtudie of Gods word, then they that kept the watch, were in their charge.

‖*Or, cuſtome.*

c He ſheweth the nature of the wicked to be to perſecute againſt their conſcience.

d His faith is grounded vpon Gods word, that he would euer be at hand when his children be oppreſſed.

R E S H.

153 Behold mine affliction, and deliuer me: for I haue not forgotten thy Law.

154 Pleade my cauſe, and deliuer mee: quicken mee according to thy [a] word.

155 Saluation is farre from the wicked, becauſe they ſeeke not thy ſtatutes.

156 Great are thy tender mercies, O Lord: quicken me according to thy [b] iudgements.

157 My perſecuters and mine oppreſſors are many, yet doe I not ſwarue from thy teſtimonies.

158 I ſawe the tranſgreſſours and was [c] grieued, becauſe they kept not thy word.

159 Conſider, O Lord, how I [d] loue thy precepts: quicken mee according to thy louing kindneſſe.

160 The [e] beginning of thy worde is trueth, and all the iudgements of thy righteouſneſſe endure for euer.

a For without Gods promiſe there is no hope of deliuerance.

b According to thy promiſe made in the law, which becauſe the wicked lack, they can haue no hope of ſaluation.

c My zeale conſumed me when I ſaw their malice and contempt of thy glory.

d It is a ſure ſigne of our adoption, when wee loue the law of God.

e Since thou firſt promiſedſt, euen to the end all thy ſayings are true.

S C H I N.

161 Princes haue [a] perſecuted me without cauſe, but mine heart ſtood in awe of thy words.

162 I reioyce at thy worde, as one that findeth a great ſpoile.

163 I hate falſhood and abhorre it, but thy Law doe I loue.

164 [b] Seuen times a day doe I prayſe thee, becauſe of thy righteous iudgements.

165 They

a The threatnings and perſecutions of princes could not cauſe me to ſhrinke to confeſſe thee, whom I more feare then men.

b That is, often & ſundry times.

165 They,[c] that loue thy Law, ſhal haue great proſperitie, and they ſhall haue none hurt.

166 Lord, I haue[d] truſted in thy ſaluation, and haue done thy commandements.

167 My ſoule hath kept thy teſtimonies: for I loue them exceedingly.

168 I haue kept thy precepts & thy teſtimonies: [e] for all my wayes are before thee.

[c] For their conſcience aſſureth them, that they pleaſe thee, whereas they that loue not thee, haue the contrary.
[d] He ſheweth that we muſt firſt haue faith, before we can worke and pleaſe God.
[e] I had no reſpect of men, but ſet thee alwayes before mine eyes, as the iudge of my doings.

T A V.

169 Let my complaint come before thee, O Lord, and giue me vnderſtanding,[a] according vnto thy word.

170 Let my ſupplication come before thee, and deliuer mee according to thy promiſe.

171 My lips ſhall[b] ſpeake praiſe, when thou haſt[c] taught me thy ſtatutes.

172 My tongue ſhall intreate of thy word: for all thy commandements are righteous.

173 Let thine hand helpe me: for I haue choſen thy precepts.

174 I haue longed for thy ſaluation, O Lord, and thy Law is my delite.

175 Let my ſoule liue, and it ſhall prayſe thee, and thy[d] iudgements ſhall helpe mee.

176 I haue[e] gone aſtray like a loſt ſheep: ſeeke thy ſeruant, for I doe not forget thy commandements.

[a] As thou haſt promiſed to be the ſchoolemaſter vnto all them that depend vpon thee.
[b] The word ſignifieth to powre foorth continually.
[c] All his prayer and deſire is, to profite in the word of God.
[d] That is, thy prouident care ouer me, and wherewith thou wilt iudge mine enemies.
[e] Being chaſed to and fro by mine enemies, and hauing no place to reſt in.

P S A L. CXX.

1 The prayer of Dauid being vexed by the falſe reports of Sauls flatterers, 5 and therefore he lamenteth the long abode among thoſe infidels, 7 Who were giuen to all kinde of wickedneſſe and contention.

¶ A ſong of[a] degrees.

I Called vnto the Lord in my[b] trouble, and he heard me.

2 Deliuer my ſoule, O Lord, from lying lips, and from a deceitfull tongue.

3 What doth thy deceitful tongue bring vnto thee? or what doth it auaile thee?

4 It is as the[d] ſharpe arrowes of a mightie man, and as the coles of iuniper.

5 Wo is to me that I remaine in[e] Meſhech, and dwell in the tents of[f] Kedar.

6 My ſoule hath too long dwelt with him that hateth peace.

7 I ſeeke[g] peace, and when I ſpeake thereof, they are bent to warre.

[a] That is, of lifting vp the tune and riſing in ſinging.
[b] Albeit the children of God ought to reioyce when they ſuffer for righteouſnes ſake, yet it is a great griefe to the fleſh to heare euill for well doing.
[c] Hee aſſureth himſelf that God would turne their craft to their owne deſtruction.
[d] Hee ſheweth that there is nothing ſo ſharpe to pearce, nor ſo hot to ſet on fire as a ſlanderous tongue.
[e] Theſe were people of Arabia, which came of Iaphet, Gen. 10.2.
[f] That is, of the Iſhmaelites.
[g] He declareth what he meaneth by Meſhech, and Kedar: to wit, the Iſraelites which had degenerate from their godly fathers, and hated and contended againſt the faithfull.

P S A L. CXXI.

1 This Pſalme teacheth that the faithfull ought onely to looke for helpe at God, 7 Who only doth maintaine, preſerue and proſper his Church.

¶ A ſong of degrees.

I Will lift vp mine eyes || vnto the mountaines, from whence mine helpe ſhall come.

2 Mine helpe commeth from the Lorde, which hath made the[a] heauen and the earth.

3 He will not ſuffer thy foote to ſlip: for he that keepeth thee, will not[b] ſlumber.

4 Beholde, hee that keepeth Iſrael, will neither ſlumber nor ſleepe.

5 The Lord is thy keeper: the Lorde is thy ſhadow at thy right hand.

6 The Sunne ſhall not[c] ſmite thee by day, nor the Moone by night.

7 The Lord ſhall preſerue thee from all euill: he ſhall keepe thy ſoule.

8 The Lorde ſhall preſerue thy[d] going out, and thy comming in from hencefoorth and for euer.

|| *Or, aboue the mountaines: meaning, that there is nothing ſo high in this world, wherein he can truſt but onely in God.*
[a] He accuſeth mans ingratitude, which cannot depend on Gods power.
[b] He ſheweth that Gods prouidence not onely watcheth ouer his Church in generall, but alſo ouer euery member thereof.
[c] Neither heate nor colde, nor any incommoditie ſhalbe able to deſtroy Gods Church: albeit for a time they may moleſt it.
[d] Whatſoeuer thou doeſt enterpriſe, ſhal haue good ſucceſſe.

P S A L. CXXII.

1 Dauid reioiceth in the name of the faithfull that God hath accompliſhed his promiſe, & placed his Arke in Zion. 5 For the which he giueth thāks, 8 And prayeth for the proſperitie of the Church.

¶ A ſong of degrees, or Pſalme of Dauid.

I *[a] Reioyced, when they ſaid to mee, Wee will goe into the houſe of the Lord.

4 Our[b] feete ſhall ſtand in thy gates, O Ieruſalem.

3 Ieruſalem is builded as a citie, that is[c] compact together in it ſelfe:

4 Whereunto the[d] Tribes, euen the Tribes of the Lord goe vp, according to the teſtimonie of Iſrael, to praiſe the Name of the Lord.

5 For there are thrones ſet for iudgment, euen the thrones of the houſe of[e] Dauid.

6 Pray for the peace of Ieruſalem: let them proſper that loue thee.

7 Peace be within thy[f] walles, and proſperity within thy palaces.

8 For my[g] brethren and neighbours ſakes, I will wiſh thee now proſperity.

9 Becauſe of the houſe of the Lorde our God, I will procure thy wealth.

* *1.Chron.29.9.*
[a] He reioyceth that God had appointed a place, where the Arke ſhould ſtill remaine.
[b] Which were wont to wander to and fro as the Arke remoued.
[c] By the artificiall ioining and beauty of the houſes, he meaneth the concord and loue that was betweene the citizens.
[d] All the tribes according to Gods couenant ſhall come and pray there.
[e] In whoſe houſe God placed the throne of iuſtice, & made it a figure of Chriſts kingdome.
[f] The ſauour of God proſper thee both within and without.
[g] Not onely for mine owne ſake, but for all the faithfull.

P S A L. CXXIII.

2 A prayer of the faithful, which were afflicted either in Babylon, or vnder Antiochus by the wicked worldlings and contemners of God.

¶ A ſong of degrees.

I Lift vp mine eyes to thee, that dwelleſt in the heauens.

2 Behold, as the eyes of[a] ſeruants looke vnto the hande of their maſters, and as the eyes of a maiden vnto the hand of her miſtreſſe: ſo our eyes waite vpon the Lorde our God, vntill he haue mercie vpon vs.

[a] He compareth the condition of the godly to ſeruants that are deſtitute of all helpe, aſſuring that when all other helpes faile, God is euer at hand & like himſelfe.

3 Haue mercie vpon vs, O Lorde, haue mercie vpon vs: for wee haue [b] ſuffered too much contempt.

4 Our ſoule is filled too full of the mocking of the wealthy, and of the deſpitefulneſſe of the proud.

b He declareth that when the faithfull are ſo full that they can no more endure the oppreſſions and ſcornings of the wicked, there is alway helpe aboue, if with hungry deſires they call for it.

PSAL. CXXIIII.

1 The people of God eſcaping a great perill, do acknowledge themſelues to bee deliuered, not by their owne force, but by the power of God. 4 They declare the greatneſſe of the peril, 6 And praiſe the Name of God.

¶ A ſong of degrees, or Pſalme of Dauid.

If the Lord had not [a] bene on our ſide (may Iſrael now ſay)

2 If the Lord had not beene on our ſide, when men roſe vp againſt vs,

3 They had then ſwallowed vs vp [b] quick, when their wrath was kindled againſt vs.

4 Then the [c] waters had drowned vs, and the ſtreame had gone ouer our ſoule:

5 Then had the ſwelling waters gone ouer our ſoule.

6 Praiſed be the Lorde, which hath not giuen vs as a pray vnto their teeth.

7 Our ſoule is eſcaped, euen as a bird out of the [d] ſnare of the foulers: the ſnare is broken, and we are deliuered.

8 Our helpe is in the Name of the Lord, which hath made heauen and earth.

a He ſheweth that God was ready to helpe at neede, and that there was none other way to be ſaued, but by his onely meanes.

b So vnable were we to reſiſt.

c He vſeth moſt proper ſimilitudes to expreſſe the great danger, that the Church was in, and out of the which God miraculouſly deliuered them.

d For the wicked did not onely furiouſly rage againſt the faithfull, but craftily imagine to deſtroy them.

PSAL CXXV.

1 He deſcribeth the aſſurance of the faithfull in their afflictions, 4 And deſireth their wealth, 5 And the deſtruction of the wicked.

¶ A ſong of degrees.

They that truſt in the Lorde, ſhall bee as mount Zion, which cannot be [a] remoued, but remaineth for euer.

2 As the mountaines are about Ieruſalem: ſo is the Lorde about his people from henceforth, and for euer.

3 For the [b] rod of the wicked ſhall not reſt on the lot of the righteous, leſt the righteous put forth their hand vnto wickednes.

4 Doe well, O Lord, vnto thoſe that bee good and true in their hearts.

5 [c] But theſe that turne aſide by their crooked wayes, them ſhall the Lord lead with the workers of iniquity: but peace ſhalbe vpon Iſrael.

a Though the world be ſubiect to mutations, yet the people of God ſhall ſtand ſure, and be defended by Gods prouidence.

b Though God ſuffer his to be vnder the croſſe, leſt they ſhould imbrace wickedneſſe, yet this croſſe ſhal not ſo reſt vpon them, that it ſhould driue them from hope.

c He deſireth God to purge his Church from hypocrites and ſuch as haue no zeale of the trueth.

PSAL. CXXVI.

1 This Pſalme was made after the returne of the people from Babylon, and ſheweth that the meane of their deliuerance was wonderfull after the ſeuentie yeeres of captiuitie foreſpoken by Ieremie Chap. 25. 12 and 29. 10.

¶ A ſong of degrees, or Pſalme of Dauid.

When the Lord brought againe the captiuity of Zion, we were like them that [a] dreame.

a Their deliuerance was as a thing incredible, and therefore tooke away all excuſe of ingratitude.

2 Then was our mouth [b] filled with laughter, and our tongue with ioy: then ſaid they among the [c] heathen, The Lorde hath done great things for them.

3 The Lord hath done great things for vs, whereof we reioyce.

4 O Lorde, bring againe our captiuitie, as the [d] riuers in the South.

5 They that ſowe in teares, ſhall reape in ioy.

6 They went weeping and caried [e] precious ſeede: but they ſhall returne with ioy and bring their ſheaues.

b He ſheweth how the godly ought to reioyce, whē God gathereth his Church or deliuereth it.

c If the infidels confeſſe Gods wonderfull worke, the faithfull can neuer ſhew themſelues ſufficiently thankefull.

d It is no more impoſſible to God to deliuer his people, then to cauſe the riuers to runne in the wildernes and barren places.

e That is, ſeed which was ſcarce and deare: meaning, that they which truſted in Gods promiſe to returne, had their deſire.

PSAL. CXXVII.

1 He ſheweth that the whole eſtate of the world, both domeſticall and politicall ſtandeth by Gods meere prouidence and bleſſing, 3 And that to haue children well nurtured, is an eſpeciall grace and gift of God.

¶ A ſong of degrees, or Pſalme of Salomon.

Except the Lorde [a] builde the houſe, they labour in vaine that builde it: except the Lord keepe the [b] citie, the keeper watcheth in vaine.

2 It is in vaine for [c] you to riſe early, and to lie downe late, and eate the bread [d] of ſorowe: but he will ſurely giue [e] reſt to his beloued.

3 Beholde, children are the inheritance of the Lord, and the fruite of the wombe his reward.

4 As are the arrowes in the hand of the ſtrong man: ſo are the [f] children of youth.

5 Bleſſed is the man, that hath his quiuer full of them: for they [g] ſhall not bee aſhamed, when they ſpeake with their enemies in the gate.

a That is, gouerne, and diſpoſe all things pertaining to the family.

b The publique eſtate of the common wealth.

c Which watch and ward, and are alſo Magiſtrates, and rulers of the citie.

d Either that which is gotten by hard labour, or eaten with griefe of minde.

e Not exempting them from labour, but making their labours comfortable, and as it were a reſt.

f That is, indued with ſtrength and vertues from God: for theſe are ſignes of Gods bleſſings, and not the number.

g Such children ſhalbe able to ſtop their aduerſaries mouthes, when their godly life is maliciouſly accuſed before Iudges.

PSAL. CXXVIII.

1 Hee ſheweth that bleſſedneſſe appertaineth not to all vniuerſally, but to them onely that feare the Lord, and walke in his wayes.

¶ A ſong of degrees.

Bleſſed is euery one that feareth the Lord, and walketh in his [a] wayes.

2 When thou eateſt the labours of thine [b] handes, thou ſhalt be bleſſed, and it ſhall be well with thee.

3 Thy wife ſhall bee as the fruitfull vine on the ſides of thine houſe, and thy [c] children like the oliue plants round about thy table.

4 Loe, ſurely thus ſhall the man bee bleſſed that feareth the Lord.

5 The Lord out of Zion ſhal [d] bleſſe thee,

a God approueth not our life, except it be reformed according to his word.

b The world eſteemeth them happy, which liue in wealth and idleneſſe: but the holy Ghoſt approueth them beſt, that liue of the meane profite of their labours.

c Becauſe Gods fauour appeareth in none outward thing more then in increaſe of children, hee promiſeth to enrich the faithfull with this gift.

d Becauſe of the ſpirituall bleſſing which God hath made to his Church, theſe temporall things ſhalbe granted.

and thou ſhalt ſee the wealth of [c] Ieruſalem all the dayes of thy life.

6 Yea, thou ſhalt ſee thy childrens children, and peace vpon Iſrael.

c For excepe God bleſſed his Church publikely, this priuate bleſſing were nothing.

PSAL. CXXIX.

1 He admoniſheth the Church to reioyce though it be afflicted. 4 For by the righteous Lord it ſhall be deliuered. 6 and the enemies for all their glorious ſhew, ſhall ſuddenly be deſtroyed.

¶ A ſong of degrees.

They haue oftentimes afflicted mee from my youth (may Iſrael now ſay)

2 They haue often times afflicted mee from my youth: but they could not preuaile againſt me.

3 The plowers plowed vpon my backe, and made long furrowes.

4 But the [b] righteous Lorde hath cut the cordes of the wicked.

5 They that hate Zion, ſhall bee all aſhamed and turned backward.

6 [c] They ſhall bee as the graſſe on the houſe tops, which withereth afore it commeth forth.

7 Whereof the mower filleth not his hand, neither the gleaner his lap:

8 [d] Neither they which go by, ſay, The bleſſing of the Lorde bee vpon you, or, Wee bleſſe you in the name of the Lord.

a The Church now afflicted ought to remember, how her condition hath euer bene ſuch from the begioning to be moleſted moſt grieuouſly by the wicked; yet in time it hath euer bene deliuered.

b Becauſe God is righteous, he cannot but plague his aduerſaries, and deliuer his as oxen out of the plow.

c The enemies that liſt themſelues moſt hie, and as it were, approch neere to the ſunne, are conſumed with the heate of Gods wrath, becauſe they are not grounded in godly humilitie. d That is, the wicked ſhall periſh and none ſhall paſſe for them.

PSAL. CXXX.

1 The people of God from their bottomleſſe miſeries do cry vnto God, and are heard. 3 They confeſſe their ſinnes and flee vnto Gods mercie.

¶ A ſong of degrees.

Out of the [a] deepe places haue I called vnto thee, O Lord.

2 Lorde, heare my voyce: let thine eares attend to the voyce of my prayers.

3 If thou, O Lord, ſtraitly markeſt iniquities, O Lord, [b] who ſhall ſtand?

4 But mercie is with thee, that thou [c] mayeſt be feared.

5 I haue waited on the Lord: my ſoule hath waited, and I haue truſted in his word

6 My ſoule waiteth on the Lorde more then the morning watch watcheth for the morning.

7 Let Iſrael wait on the Lord: for with the Lord is [d] mercy, and with him is great redemption.

8 And hee ſhall redeeme Iſrael from all his iniquities.

a Being in great diſtres & ſorrow.

b He declareth that we cannot be iuſt before God, but by forgiueneſſe of ſinnes

c Becauſe of nature thou art mercifull: therefore the faithful reuerence thee.

d He ſheweth to whom the mercy of God doth appertaine: to Iſrael, that is, to the Church, and not to the reprobate.

PSAL. CXXXI.

1 Dauid charged with ambition & greedy deſire to reigne, proteſteth his humility & modeſty before God, and teacheth all men what they ſhould do.

¶ A ſong of degrees, or Pſalme of Dauid.

Lord, [a] mine heart is not hautie, neither are mine eyes loftie, neither haue I walked in great [b] matters and hid from me.

2 Surely I haue behaued my ſelf like one weaned from his mother, and kept ſilence: I am in my ſelfe as one that is [c] weaned.

3 Let Iſrael waite on the Lorde from henceforth and for euer.

a He ſetteth forth his great humilitie, as an example to all rulers and gouernours.

b Which paſſe the meaſure & limits of his vocation. c He was void of ambition & wicked deſires.

PSAL. CXXXII.

1 The faithfull grounding on Gods promiſe made vnto Dauid, deſire that hee would eſtabliſh the ſame, both as touching his poſterity and the building of the Temple, to pray there as was forespoken, Deut. 12. 5.

¶ A ſong of degrees.

Lord remember Dauid with all his [a] affliction.

2 Who ſware vnto the Lord, and vowed vnto the mightie God of Iaakob, ſaying,

3 I [b] will not enter into the Tabernacle of mine houſe, nor come vpon my palet, or bed,

4 Nor ſuffer mine eyes to ſleep, nor mine eye lids to ſlumber,

5 Until I find out a place for the [c] Lord, an habitation for the mightie God of Iaakob.

6 Loe, we heard of it in [d] Ephrathah, & found it in the fields of the foreſt.

7 We will enter into his Tabernacles, and worſhip before his footeſtoole.

8 Ariſe, O Lord, to come into thy [e] reſt, thou, and the Arke of thy ſtrength.

9 Let thy Prieſts be clothed with [f] righteouſneſſe, and let thy Saints reioyce.

10 For thy [g] ſeruant Dauids ſake refuſe not the face of thine Anoynted.

11 The Lord hath ſworne in trueth vnto Dauid, and he will not ſhrinke from it, ſaying, Of the fruit of thy body will I ſet vpon thy throne.

12 If thy ſonnes keepe my couenant, and my teſtimonies, that I ſhall teach them, their ſonnes alſo ſhall ſit vpon thy throne for [h] euer.

13 For the Lord hath choſen Zion, and loued to dwell in it, ſaying,

14 This is my reſt for euer: here will I dwell, for I haue a [i] delight therein.

15 I wil ſurely bleſſe her vitailes, and wil ſatiſfie her poore with bread,

16 And wil clothe her Prieſts with [k] ſaluation, and her Saints ſhall ſhout for ioy.

17 There wil I make the [l] horne of Dauid to bud: for I haue ordeined a light for mine Anointed.

18 His enemies wil I clothe with ſhame, but on him his crowne ſhall flouriſh.

a That is, with how great difficulty he came to the kingdom, and with howe great zeale and care he went about to build thy Temple.

b Becauſe the chiefe charge of the king was to ſet forth Gods glory, he ſheweth that he could take no reſt, neither would goe about any worldly thing, were it neuer ſo neceſſary, before he had executed his office.

c That is, the Arke, which was a ſigne of Gods preſence.

d The common bruite was that the Arke ſhould remaine in Ephrathah: that is, in Beth-lehem a plentifull place: but after, we perceiued that thou wouldeſt place it in Ieruſalem, which was barren as a forreſt, and compaſſed about only with hils.

e That is, Ieruſalem, becauſe that afterward his Arke ſhould remooue to none other place. f Let the effect of thy grace both appeare in the Prieſtes and in the people. g As thou firſt madeſt promiſe to Dauid, ſo continue it to his poſteritie, that whatſoeuer they ſhall aske for their people, it may be granted. h Becauſe this cannot bee accompliſhed but in Chriſt, it followeth that the promiſe was ſpiritual. i Meaning for his owne ſake, and not for the plentifulneſſe of the place: for he promiſeth to bleſſe it, declaring before, that it was barren. k That is, with my protection, whereby they ſhall be ſafe. l Though his force for a time ſeemed to be broken, yet he promiſeth to reſtore it.

PSAL. CXXXIII.

1 This Pſalme conteineth the commendation of brotherly amitie among the ſeruants of God.

¶ A ſong of degrees, or Pſalme of Dauid.

Beholde, howe good and howe comely a thing it is, brethren to dwell euen [a] together.

[a] together.

2 It is like to the precious [b] ointment vpon the head, that runneth downe vpon the beard, euen vnto Aarons beard, which went downe on the border of his garments:

3 And as the dewe of [c] Hermon, which falleth vpon the mountaines of Zion: for [d] there the Lorde appointed the bleſſing, and life for euer.

a Becauſe the greateſt part were againſt Dauid, though ſome fauored him, yet when he was eſtabliſhed king, at length they ioyned all together like brethren: and therefore he ſheweth by theſe ſimilitudes the commoditie of brotherly loue. b The oyntment was a figure of the graces, which come from Chriſt the head vnto his Church. c By Hermon and Zion he meaneth the plentifull countrey about Ieruſalem. d Where there is ſuch concord.

PSAL. CXXXIIII.

1 *Hee exhorteth the Leuites, watching in the Temple, to praiſe the Lord.*

A ſong of degrees.

Beholde, prayſe yee the Lorde, all yee [a] ſeruants of the Lord, yee that by night ſtand in the houſe of the Lord.

2 Lift vp your [b] hands to the Sanctuarie, and praiſe the Lord.

3 The Lorde that hath [c] made heauen and earth, bleſſe thee out of Zion.

a Ye that are Leuites, and chiefly appointed to this office. b For their charge was not onely to keepe the Temple, but to pray there and to giue God thankes. c And therefore hath all power, bleſſe thee with his fatherly loue declared in Zion. Thus the Leuites vſed to praiſe the Lord, and bleſſe the people.

PSAL. CXXXV.

1 *He exhorteth all the faithfull, of what eſtate ſoeuer they be, to prayſe God for his marueilous works,* 12 *and eſpecially for his graces towards his people, wherein hee hath declared his maieſty,* 15 *to the confuſion of all idolaters, & their idoles.*

Praiſe ye the Lord.

Praiſe the Name of the Lorde: yee ſeruants of the Lorde, praiſe him.

2 Yee that ſtande in the [a] houſe of the Lord, and in the [b] courts of the houſe of our God,

3 Prayſe ye the Lorde: for the Lorde is good: ſing prayſes vnto his Name: for it is a comely thing.

4 For the Lord hath [c] choſen Iaakob to himſelfe, and Iſrael for his chiefe treaſure.

5 For I know that the Lord is great, and that our Lord is aboue all gods.

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6 Whatſoeuer pleaſed the Lorde, that [d] did he in heauen and in earth, in the ſea, and in all the depths.

7 Hee bringeth vp the cloudes from the endes of the earth, and maketh the * lightnings with the raine: he draweth foorth the wind out of his treaſures.

8 * Hee ſmote the firſt borne of Egypt both of man and beaſt.

9 Hee hath ſent tokens & wonders into the mids of thee, O Egypt, vpon Pharaoh, and vpon all his ſeruants.

10 * Hee ſmote many nations, and ſlewe mightie kings:

11 As Sihon king of the Amorites, and Og king of Baſhan, and all the kingdomes of Canaan:

12 And [e] gaue their lande for an inheritance, euen an inheritance vnto Iſrael his people.

13 Thy name, O Lord, endureth for euer: O Lord, thy remembrance is from generation to generation.

14 For the Lord will [f] iudge his people, and be pacified towards his ſeruants.

15 The [g] idoles of the heathen are ſiluer and golde, euen the worke of mens hands.

16 They haue a mouth, and ſpeake not: they haue eyes, and ſee not.

17 They haue eares, and heare not, neither is there any breath in their mouth.

18 They that make them, are like vnto them: ſo are all that truſt in them.

19 Prayſe the Lord, yee houſe of Iſrael: praiſe the Lord, ye houſe of Aaron.

20 Praiſe the Lord, ye houſe of Leui: ye that feare the Lord, prayſe the Lord.

21 Praiſed be the Lord out of Zion, which dwelleth in Ieruſalem. Prayſe ye the Lord.

a Ye Leuites that are in his Sanctuary. b Meaning, the people: for the people and Leuites had their courtes, which were places of the Temple ſeparate. c That is, hath freely loued the poſteritie of Abraham. d He ioyneth Gods power with his will, to the intent that we ſhould not ſeparate them: and hereby he willeth Gods people to depend on his power, which he confirmeth by examples.

*Iere.*10.13.
*Exod.*12.29.
*Num.*21.24,23.

e He ſheweth what fruit the godly conceiue of Gods power, whereby they ſee how he deſtroieth his enemies, and deliuereth his people. f That is, gouern and defend his people. g By ſhewing what puniſhment God appointeth for the heathen idolaters, he warneth his people to beware ꝧ like offence, ſeeing that idoles haue neither power nor life, and that their deliuerance came not by idoles, but by the mightie power of God, read Pſal. 115. verſe 4.

PSAL. CXXXVI.

1 *A moſt earneſt exhortation to giue thanks vnto God for the creation and gouernance of all things, which ſtandeth in confeſſing that he giueth vs all of his meere liberalitie.*

Praiſe ye the Lord, becauſe he is good: for his mercie endureth for euer.

2 Praiſe yee the God of gods: for his mercy endureth for euer.

3 Praiſe yee the Lord of lordes: for his mercy endureth for euer.

4 Which onely doth great wonders: for his mercy endureth for euer:

5 Which by his wiſedome made the heauens: for his mercy endureth for euer:

6 Which hath ſtretched out the earth vpon the waters: for his [d] mercy endureth for euer:

7 Which made great lights: for his mercy endureth for euer:

8 As the ſunne to rule the day: for his mercy endureth for euer:

9 The moone and the ſtarres to gouerne the night: for his mercy endureth for euer:

10 Which ſmote Egypt with their firſt borne: (for his mercy endureth for euer)

11 And [c] brought out Iſrael from among them: (for his mercy endureth for euer)

12 With a mightie hand and [d] ſtretched out arme: (for his mercy endureth for euer)

13 Which diuided the red Sea in two parts: for his mercy endureth for euer:

14 And made Iſrael to paſſe thorow the middes of it: for his mercie endureth for euer:

15 And ouerthrewe Pharaoh and his hoſte in the red Sea: for his mercy endureth for euer:

16 Which led his people thorow the [e] wilderneſſe: for his mercy endureth for euer:

17 Which ſmote great Kings: for his mercy endureth for euer:

18 And ſlewe [f] mightie Kings: for his mercy endureth for euer:

a By this repetition he ſheweth that the leaſt of Gods benefits binde vs to thankeſgiuing: but chiefly his mercy, which is principally declared towards his Church. b This was a common kinde of thankeſgiuing, which the whole people vſed, when they had receiued any benefite of God, as 2. Chron. 7. 6. and 20. 21: meaning, that God was not onely mercifull to their fathers, but alſo continued the ſame to their poſteritie. c Gods mercifull prouidence toward man appeareth in all his creatures, but chiefly in that that he deliuered his Church from the thraldome of their enemies. d In doing ſuch a worke as was neuer done before, nor that any other could doe. e Where for the ſpace of fortie yeeres hee ſhewed infinite and moſt ſtrange wonders. f Declaring hereby that no power, nor authoritie, was ſo deare vnto him, as the loue of his Church.

19 As Sihon king of the Amorites: for his mercie endureth for euer:

20 And Og the king of Baſhan: for his mercy endureth for euer.

21 And gaue their land for an heritage: for his mercy endureth for euer:

22 Euen an heritage vnto Iſrael his ſeruant: for his mercy endureth for euer:

23 Which remembred vs in our [g] baſe eſtate: for his mercy endureth for euer:

24 And hath reſcued vs from our oppreſſours: for his mercy endureth for euer:

25 Which giueth food to all [h] fleſh: for his mercy endureth for euer.

26 [i] Prayſe ye the God of heauen: for his mercy endureth for euer.

[g] In our greateſt affliction & ſlauery, when we looked for nothing leſſe then to haue had any ſuccour.

[h] Seeing ỳ God prouideth, euen for ỳ beaſt: much more hath hee care ouer his.

[i] Seeing that all ages haue had moſt plaine teſtimonies of Gods benefits.

PSAL. CXXXVII.

1 The people of God in their baniſhment ſeeing Gods true religion decay, liued in great anguiſh and ſorow of heart: the which griefe the Chaldeans did ſo little pitie, 3 that they rather encreaſed the ſame dayly with taunts, reproches & blaſphemies againſt God. 7 Wherefore the Iſraelites deſire God, firſt to puniſh the Edomites, who prouoked the Babylonians againſt them, 8 and moued by the Spirit of God, propheſie the deſtructiō of Babylon, where they were handled ſo tyrannouſly.

By the riuers of Babel we [a] ſate, and there we wept, when we remembred Zion.

2 We hanged our harpes vpon the willowes in the mids [b] thereof.

3 Then they that led vs captiues, [c] required of vs ſongs and mirth, when we had hanged vp our harpes, ſaying, Sing vs one of the ſongs of Zion.

4 How ſhall we ſing, ſayde we, a ſong of the Lord in a ſtrange land?

5 [d] If I forget thee, O Ieruſalem, let my right hand forget to play.

6 If I doe not remember thee, let my tongue cleaue to the roofe of my mouth: yea, if I preferre not Ieruſalem to my [e] chiefe ioy.

7 Remember the children of [f] Edom, O Lord, in the [g] day of Ieruſalem, which ſayd, Raſe it, raſe it to the foundation thereof.

8 O daughter of Babel, worthie to be deſtroyed, bleſſed ſhall he bee that rewardeth thee as thou haſt ſerued vs.

9 [h] Bleſſed ſhall hee bee that taketh and daſheth thy children againſt the ſtones.

[a] That is, we abode a longtime: & albeit that the cōutrey was pleaſant, yet could it not ſtay our teares, nor turne vs from the true ſeruice of our God.

[b] To wit, of that countrey.

[c] The Babylonians ſpake thus in mocking vs, as though by our ſilence we ſhould ſignifie that we hoped no more in God.

[d] Albeit the faithfull are touched with their particular griefs, yet the common ſorow of the Church is moſt grieuous vnto them, and is ſuch as they cannot but remember and lament.

[e] The decay of Gods religion in their countrey was ſo grieuous, that no ioy could make them glad, except it were reſtored.

[f] According as Ezekiel 25.13. & Ier. 49.7. verſe propheſied: and Obadiah verſe 10. ſheweth that the Edomites, which came of Eſau, conſpired with the Babylonians againſt their brethren and kinſefolke.

[g] When thou didſt viſit Ieruſalem.

[h] Hee alludeth to Eſaies propheſie, chap. 13. and 16. verſe, promiſing good ſucceſſe to Cyrus and Darius, whom ambition moued to fight againſt Babylon: but God vſed them as his rods to puniſh his enemies.

PSAL. CXXXVIII.

1 Dauid with great courage prayſeth the goodneſſe of God toward him, the which is ſo great, 4 that it is knowen to forreine Princes, who ſhall prayſe the Lord together with him. 6 And hee is aſſured to haue like comfort of God in the time following, as he hath had heretofore.

¶ A Pſalme of Dauid.

I Will prayſe thee with my whole heart: euen before the [a] gods will I prayſe thee.

2 I will worſhippe towarde thine holy [b] Temple, and prayſe thy Name, becauſe of thy louing kindneſſe and for thy trueth: for thou haſt magnified thy Name aboue all things by thy word.

3 When I called, then thou heardeſt me, and haſt [c] encreaſed ſtrength in my ſoule.

4 All the [d] Kings of the earth ſhal prayſe thee, O Lord: for they haue heard the words of thy mouth.

5 And they ſhall ſing of the wayes of the Lord, becauſe the glory of the Lord is great.

6 For the Lord is hie: yet hee beholdeth the lowly, but the proude hee knoweth [e] a farre off.

7 Though I walke in the middes of trouble, yet wilt thou reuiue mee: thou wilt ſtretch forth thine hand vpon the wrath of mine enemies, and thy right hand ſhall ſaue mee.

8 The Lord will [f] performe his worke toward mee: O Lorde, thy mercie endureth for euer: forſake not the works of thine hands.

[a] Euen in the preſence of Angels, and of them that haue authoritie among men.

[b] Both ỳ Temple and ceremoniall ſeruice at Chriſts comming were aboliſhed: ſo that now God will be worſhipped only in ſpirit & trueth, Iohn 4.23.

[c] Thou haſt ſtrengthened me againſt mine outward and inward enemies.

[d] All the world ſhal confeſſe that thou haſt wonderfully preſerued me, and performed thy promiſe.

[e] Diſtance of place cannot hinder God to ſhewe mercie to his, and to iudge the wicked, though they thinke that he is farre off.

[f] Though mine enemies rage neuer ſo much, yet the Lorde which hath begun his worke in me, will continue his grace to the end.

PSAL. CXXXIX.

1 Dauid to cleanſe his heart from all hypocriſie, ſheweth that there is nothing ſo hidde, which God ſeeth not. 13 Which hee confirmeth by the creation of man. 14 After declaring his zeale and feare of God, he proteſteth to be enemie to all them that contemne God.

¶ To him that excelleth. A Pſalme of Dauid.

O Lord, thou haſt tried me, & knowen me.

2 Thou knoweſt my [a] ſitting and my riſing: thou vnderſtandeſt my thought afarre off.

3 Thou [b] compaſſeſt my paths, and my lying downe, and art accuſtomed to all my wayes.

4 For there is not a word in my [c] tongue, but loe, thou knoweſt it wholly, O Lord.

5 Thou holdeſt mee ſtrait behind and before, and layeſt thine [d] hand vpon me.

6 Thy knowledge is too wonderfull for me: it is ſo hie that I cannot attaine vnto it.

7 Whither ſhall I goe from thy [e] Spirit? or whither ſhall I flee from thy preſence?

8 If I aſcend into heauen, thou art there: if I lie downe in hell, thou art there.

9 Let me take the wings of the morning, and dwel in the vtmoſt parts of the ſea:

10 Yet thither ſhal thine [f] hand leade me, and thy right hand hold me.

11 If I ſay, Yet the darkeneſſe ſhall hide me, euen the night ſhalbe [g] light about me.

12 Yea, the darkeneſſe hideth not from thee: but the night ſhineth as the day: the darkeneſſe and light are both alike.

[a] He confeſſeth that neither our actions, thoughts, or any part of our life can be hid from God, though he ſeeme to be farre off.

[b] So that they are euidently knowen to thee.

[c] Thou knoweſt my meaning before I ſpeake.

[d] Thou ſo guideſt mee with thine hand, that I can turne no way but where thou appointeſt me.

[e] From thy power & knowledge?

[f] Thy power doth ſo faſt hold me, that I can eſcape by no meanes from thee.

[g] Though darkeneſſe be an hinderance to mans ſight, yet it ſerueth thine eyes as well as the light.

13 For thou haſt [h] poſſeſſed my reines: thou haſt couered mee in my mothers wombe.

14 I wil praiſe thee, for I am [i] fearefully and wonderfully made: marueilous are thy works, and my ſoule knoweth it well.

15 My bones are not hidde from thee, though I was made in a ſecret place, and faſhioned [k] beneath in the earth.

16 Thine eyes did ſee mee, when I was without forme: [l] for in thy booke were all things written, which in continuance were faſhioned, when there was none of them before.

17 Howe [m] deare therefore are thy thoughts vnto me, O God! how great is the ſumme of them!

18 If I ſhould count them, they are moe then the ſand: when I awake, [n] I am ſtill with thee.

19 Oh that thou wouldeſt ſlay, O God, the wicked and bloodie men, to whom I ſay, Depart ye from me:

20 Which ſpeake wickedly of thee, and being thine enemies are lifted vp in vaine.

21 Doe not I [o] hate them, O Lorde, that hate thee? and doe not I earneſtly contend with thoſe that riſe vp againſt thee?

22 I hate them with an vnfeined hatred, as they were mine vtter enemies.

23 Trie mee, O God, and knowe mine heart, prooue me and know my thoughts,

24 And conſider if there bee any [p] way of wickedneſſe in me, and leade me in the [q] way for euer.

h Thou haſt made me in all parts, and therefore muſt needs know me.

i Conſidering thy wonderfull worke in forming me, I can not but praiſe thee, and feare thy mightie power.

k That is, in my mothers wombe: which he compareth to the inward parts of the earth.

l Seeing that thou diddeſt know me before I was compoſed of either fleſh or bone, much more now muſt thou know me when thou haſt faſhioned me.

m How ought we to eſteeme the excellent declaration of thy wiſedome in the creation of man!

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n I continually ſee newe occaſions to meditate thy wiſedome and to praiſe thee. o Hee teacheth vs boldly to contemne all the hatred of the wicked, and friendſhip of the worlde, when they would let vs to ſerue God ſincerely. p Or any hainous way or rebellious meaning, that though hee were ſubiect to ſinne, yet was hee not giuen to wickedneſſe, and to prouoke God by rebellion. q That is, continue thy fauour towards me to the end.

PSAL. CXL.

1 Dauid complaineth of the crueltie, falſhood and iniuries of his enemies. 8 Againſt the which hee prayeth vnto the Lorde, and aſſureth himſelfe of his helpe and ſuccour. 12 Wherefore he prouoketh the iuſt to prayſe the Lorde, and to aſſure themſelues of his tuition.

¶ To him that excelleth. A Pſalme of Dauid.

DEliuer me, O Lord, from the euill man: preſerue me from the [a] cruell man:

2 Which imagine euill things in their [b] heart, and make warre continually.

3 They haue ſharpened their tongues like a ſerpent: [c] adders poiſon is vnder their lippes. Selah.

4 Keepe [d] me, O Lorde, from the handes of the wicked: preſerue mee from the cruell man, which purpoſeth to cauſe my ſteps to ſlide.

5 The proud haue layde a ſnare for mee, and ſpread a net with cords in my pathway, and ſet grennes for me. Selah.

6 Therefore I ſayd vnto the Lord, Thou art my God: heare, O Lord, the voyce of my prayers.

7 O Lord God the ſtrength of my ſaluation, thou [e] haſt couered mine head in the day of battell.

8 Let not the wicked haue his deſire, O Lord: [f] performe not his wicked thought, leſt they be proud. Selah.

9 As for [g] the chiefe of them, that compaſſe mee about, let the miſchiefe of their owne lips come vpon them.

10 Let coales fall vpon them: let [h] him caſt them into the fire, and into the deepe pits that they riſe not.

11 For the backbiter ſhall not bee eſtabliſhed vpon the earth: euill ſhall [i] hunt the cruell man to deſtruction.

12 I know that the Lord will auenge the afflicted, and iudge the poore.

13 Surely the righteous ſhall prayſe thy Name, & the iuſt ſhal [k] dwel in thy preſence.

a Which perſecuteth me of malice and without cauſe.

b That is, by their falſe cauillations and lies they kindle the hatred of the wicked againſt me.

c He ſheweth what weapons the wicked vſe, when power and force faile them.

e He calleth to God with liuely faith, being aſſured of his mercies, becauſe he had beforetime prooued, that God helped him euer in his dangers.

f For it is in Gods hand to ouerthrow the counſels and enterpriſes of the wicked.

g It ſeemeth that he alludeth to Saul.

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d He declareth what is the remedie of the godly, when they are oppreſſed by the worldlings.

h To wit, God: for Dauid ſaw that they were reprobate, and that there was no hope of repentance in them. i Gods plague ſhall light vpon him in ſuch ſort, that hee ſhall not eſcape. k That is, ſhall bee defended and preſerued by thy fatherly prouidence and care.

PSAL. CXLI.

1 Dauid beeing grieuouſly perſecuted vnder Saul, only fleeth vnto God to haue ſuccour, 3 deſiring him to bridle his affections, that he may patiently abide til God take vengeance of his enemies.

¶ A Pſalme of Dauid.

O Lord, I [a] call vpon thee: haſte thee vnto me: heare my voyce, when I crie vnto thee.

2 Let my prayer bee directed in thy ſight as incenſe, and the [b] lifting vp of mine hands as an euening ſacrifice.

3 Set a watch, O Lord, before my mouth, and keepe the [c] doore of my lips.

4 Incline not mine heart to euill, that I ſhould commit wicked works with men that worke iniquitie: and let me not eate of their [d] delicates.

5 Let the righteous ſmite mee: for that is a benefit: and let [e] him reprooue mee, and it ſhall be a precious oyle, that ſhall not breake mine head: for within a while I ſhall euen [f] pray in their miſeries.

6 When their iudges ſhal be caſt downe in ſtonie places, they ſhall [g] heare my words, for they are ſweete.

7 Our bones lie ſcattered at the [h] graues mouth, as he that heweth wood or diggeth in the earth.

8 But mine eyes looke vnto thee, O Lord God: in thee is my truſt: leaue not my ſoule deſtitute.

9 Keepe mee from the ſnare, which they haue layde for me, and from the grennes of the workers of iniquitie.

10 Let the wicked fall into [i] his nets [k] together, whiles I eſcape.

a Hee ſheweth that there is none other refuge in our neceſſities, but onely to flee vnto God for comfort of ſoule.

b He meaneth his earneſt zeale and geſture, which he vſed in prayer, alluding to the ſacrifices, which were by Gods commandement offered in the old Law.

c He deſireth God to keepe his thoughts and wayes eyther from thinking or executing vengeance.

d Let not their proſperitie allure me to be wicked as they are.

e He could abide all corrections, that came of a louing heart.

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f By patience I ſhall ſee the wicked ſo ſharpely handled, that I ſhall for pitie pray for them. g The people which followed their wicked rulers in perſecuting the Prophet, ſhall repent and turne to God, when they ſee their wicked rulers puniſhed. h Here appeareth that Dauid was miraculouſly deliuered out of many deaths, as 2.Cor.1.9,10. i In Gods nets, whereby hee catcheth the wicked in their owne malice. k So that none of them eſcape.

PSAL. CXLII.

1 The Prophet neither aſtonied with feare, nor caried away with anger, nor forced by deſperatiō, would kill Saul: but with a quiet minde directed his earneſt prayer to God, who did preſerue him.

¶ A Pſalme of Dauid to giue inſtruction, and a prayer when he was in the caue.

I Cryed vnto the Lord with my voyce: with my voyce I [a] prayed vnto the Lord.

2 I powred out my meditation before him, and declared mine affliction in his preſence.

3 Though my ſpirit ‡ was in perplexity in me, yet thou kneweſt my path: in the way wherein I walked, haue they priuily laide a ſnare for me.

4 I looked vpon my right hand, and beheld, but there was none that would know me: all refuge failed me, and none cared for my ſoule.

5 Then cryed I vnto thee, O Lord, and ſaid, Thou art mine [b] hope, and my portion in the land of the liuing.

6 Hearken vnto my cry, for I am brought very low: deliuer me from my perſecuters, for they are too ſtrong for me.

7 Bring my ſoule out of [c] priſon, that I may prayſe thy Name: then ſhall the righteous [d] come about me, when thou art beneficiall vnto me.

a Dauids patience and inſtant prayer to God condemneth their wicked rage, which in their troubles either deſpaire and murmure againſt God, or elſe ſeeke to others, then to God to haue redreſſe in their miſeries.

‡ *Ebr. was folden or wrapped in me: meaning, as a thing that would haue none iſſue.*

‖ *Or, ſought for my ſoule.*

b Though all meanes failed him, yet he knew that God would neuer forſake him. c For he was on all ſides beſet with his enemies, as though hee had bene in a moſt ſtrait priſon. d Either to reioyce at my wonderfull deliuerance, or to ſet a crowne vpon mine head.

PSAL. CXLIII.

1 An earneſt prayer for remiſſion of ſinnes, acknowledging that the enemies did thus cruelly perſecute him by Gods iuſt iudgements. 8 He deſireth to be reſtored to grace, 10 To be gouerned by his holy ſpirit, that he may ſpend the remnant of his life in the true feare and ſeruice of God.

¶ A Pſalme of Dauid.

Heare my prayer, O Lord, and hearken vnto my ſupplication: anſwer me in thy [a] trueth and in thy [b] righteouſneſſe.

2 (And enter not into iudgement with thy ſeruant: for in thy [c] ſight ſhall none that liueth be iuſtified.)

3 For the enemie hath perſecuted my ſoule, hee hath ſmitten my life downe to the earth: he hath laide me in the darkeneſſe, as they that haue bene dead [d] long agoe:

4 And my ſpirite was in perplexity in me, and mine [e] heart within me was amazed.

5 Yet do I remember the time [f] paſt: I meditate in all thy workes, yea, I doe meditate in the works of thine hands.

6 I ſtretch forth mine hand vnto thee: my ſoule deſireth after thee, as the thirſtie land, Selah.

7 Heare me ſpeedily, O Lord, for my ſpirit faileth: hide not thy face from me, els I ſhall be like vnto them that goe downe into the pit.

8 Let me heare thy louing kindnes in the [g] morning, for in thee is my truſt: [h] ſhew me the way that I ſhould walke in, for I lift vp my ſoule vnto thee.

9 Deliuer me, O Lord, from mine enemies: for [i] I hid me with thee.

10 Teach me to [k] doe thy will: for thou art my God: let thy good Spirit leade mee vnto the land of righteouſneſſe.

11 Quicken me, O Lord, for thy Names ſake, and for thy righteouſneſſe bring my ſoule out of trouble.

12 And for thy mercie [m] ſlay mine enemies, and deſtroy all them that oppreſſe my ſoule: for I am thy [n] ſeruant.

a That is, as thou haſt promiſed to be faithfull in thy promiſe to all that truſt in thee.

b That is, according to thy free goodneſſe, wherby thou defendeſt thine.

c He knew that his afflictions were Gods meſſengers to call him to repentance for his ſinnes, though toward his enemies he was innocent, and that in Gods ſight all men are ſinners. d He acknowledgeth that God is the onely and true phyſition to heale him: and that he is able to raiſe him to life though he were dead long ago, and turned to aſhes. e So that onely by faith and by the grace of Gods ſpirit hee was vpholden. f To wit, thy great benefits of olde, and the manifold examples of thy fauour toward thine.

g That is, ſpe dily and in due ſeaſon.

h Let thine holy ſpirit counſel me how to com foorth of theſe great cares and troubles.

i I hid my ſelfe vnder ẏ ſhadow of thy wings, tha I might be defended by thy powe

k He confeſſeth that both the knowledge and obedience of Gods will commeth by the ſpirit of God, who teacheth vs by his word, giueth vnderſtanding by his ſpirit, and frameth our hearts by his grace to obey him. l That is, iuſtly and aright: for ſo ſoone as we decline from Gods wil, we fal into errour. m Which ſhall be a ſigne of thy fatherly kindneſſe toward me. n Reſigning my ſelfe wholly vnto thee, and truſting in thy protection.

PSAL. CXLIIII.

1 He prayſeth the Lord with great affection and humility for his kingdom reſtored, & for his victories obtained, 5 demanding helpe and the deſtruction of the wicked, 9 promiſing to acknowledge the ſame with ſongs of prayſes, 15 and declareth wherein the felicity of any people conſiſteth.

¶ A Pſalme of Dauid.

Bleſſed be the Lorde my ſtrength, which [a] teacheth my hands to fight, and my fingers to battell.

2 He is my goodneſſe and my fortreſſe, my tower, and ‡ my deliuerer, my ſhield, and in him I truſt, which ſubdueth my [b] people vnder me.

3 Lorde, what is man that thou [c] regardeſt him! or the ſonne of man that thou thinkeſt vpon him!

4 Man is like to vanity: his dayes are like a ſhadow that vaniſheth.

5 [d] Bow thine heauens, O Lorde, and come downe: touch the mountaines, and they ſhall ſmoke.

6 [e] Caſt forth the lightning and ſcatter them: ſhoote out thine arrowes, and conſume them.

7 Send thine hand from aboue: deliuer mee and take me out of the great [f] waters, and from the hand of ſtrangers,

8 Whoſe mouth talketh vanity: & their right hand is a right hand [g] of falſhood.

9 I will ſing a [h] new ſong vnto thee, O God, and ſing vnto thee vpon a viole, and an inſtrument of ten ſtrings.

10 It is hee that giueth deliuerance vnto

a Who of a poore ſhepheard hath made me a valiant warriour and mightie conquerour.

‡ *Ebr. my deliuerance vnto me: for the Prophet cannot ſatisfie himſelfe with any words.*

b He confeſſeth that neither by his owne authoritie, power, nor policie, his kingdome was quiet, but by a ſecret grace of God.

c To giue vnto God iuſt prayſe, is to confeſſe our ſelues to be vnworthy of ſo excellent benefits, and that he beſtoweth them vpon vs of his free mercie. d He deſireth God to continue his graces, and to ſend helpe for the preſent neceſſity. e By theſe maner of ſpeaches he ſheweth that all the lets in the world cannot hinder Gods power, which hee apprehendeth by faith. f That is, deliuer me from the tumults of them that ſhould be my people, but are corrupt in their iudgement and enterpriſes, as though they were ſtrangers. g For though they ſhake hands, yet they keepe no promiſe. h That is, a rare and excellent ſong, as thy great benefits deſerue.

Kings, and reſcueth Dauid his ſeruant from the hurtfull ſword.

11 Reſcue me, and deliuer mee from the hand of ſtrangers, whoſe mouth talketh vanitie, and their right hand is a right hand of falſhood:

12 That our [k] ſonnes may be as the plants growing vp in their youth, and our daughters as the corner ſtones, grauen after the ſimilitude of a palace:

13 That our [l] corners may bee full, and abounding with diuers ſortes, and that our ſheepe may bring forth thouſands and tenne thouſand in our ſtreetes:

14 That our [m] oxen may be ſtrong to labour: that there be none inuaſion, nor going out, nor no crying in our ſtreetes.

15 Bleſſed are the people, that be [n] ſo, yea, bleſſed are ẏ people, whoſe God is the Lord.

[i] Though wicked kings bee called Gods ſeruants, as Cyrus, Iſai. 45. 1. foraſmuch as he vſeth them to execute his iudgements: yet Dauid becauſe of Gods promiſe, and they that rule godly, are properly ſo called, becauſe they ſerue not their owne affections, but ſet forth Gods glory.

[k] He deſireth God to continue his benefits toward his people, counting the procreation of children & their good education among the chieſeſt of Gods benefits.

[l] That the very corners of our houſes may be full of ſtore for the great abundance of thy bleſſings.

[m] Hee attributeth not onely the great commodities, but euen the leaſt alſo to Gods fauour.

[n] And if God giue not to all his children all theſe bleſſings, yet he recompenſeth them with better things.

PSAL. CXLV.

This Pſalme was compoſed, when the kingdome of Dauid flouriſhed, 1 Wherein hee deſcribeth the wonderfull prouidence of God, aſwell in gouerning man, as in preſeruing all the reſt of his creatures. 17 He prayſeth God for his iuſtice & mercie, 18 But ſpecially for his louing kindeneſſe toward thoſe that call vpon him, that feare him, and loue him: 21 For the which he promiſeth to praiſe him for euer.

A Pſalme of Dauid of prayſe.

O My God and King, [a] I will extoll thee, and will bleſſe thy Name for euer and euer.

2 I will bleſſe thee dayly, and prayſe thy Name for euer and euer.

3 [b] Great is the Lord, and moſt worthy to be prayſed, and his greatneſſe is incomprehenſible.

4 Generation ſhall prayſe thy workes vnto [c] generation, and declare thy power.

5 I wil meditate of the beauty of thy glorious maieſty, and thy wonderfull workes,

6 And they ſhall ſpeake of the power of thy [d] fearefull actes, and I will declare thy greatneſſe.

7 They ſhal breake out into the mention of thy great goodneſſe, and ſhall ſing aloude of thy righteouſneſſe.

8 *The Lord is gracious and [e] mercifull, ſlow to anger, and of great mercy.

9 The Lord is good to all, and his mercies are ouer all his works.

10 All thy workes prayſe thee, O Lorde, and thy Saints bleſſe thee.

[a] He ſheweth what ſacrifices are pleaſant and acceptable vnto God: euen praiſe and thankeſgiuing, and ſeeing that God ſtill continueth his benefits towards vs, we ought neuer to be weary in praiſing him for the ſame.

[b] Hereby he declareth that all power is ſubiect vnto God, and that no worldly promotion ought to obſcure Gods glory.

[c] Foraſmuch as the end of mans creation, and of his preſeruation in this life, is to prayſe God, therefore he requireth that not onely we our ſelues doe this, but cauſe all other to doe the ſame.

[d] Of thy terrible iudgements againſt the wicked.

Exod. 34. 6.

[e] He deſcribeth after what ſort God ſheweth himſelfe to all his creatures, though our ſinnes haue prouoked his vengeance againſt all: to wit, mercifull, not onely in pardoning the ſinnes of his elect, but in doing good euen to the reprobate, albeit they cannot feele the ſweete comfort of the ſame.

11 [f] They ſhew the glory of thy kingdom, and ſpeake of thy power,

12 To cauſe his [g] power to be knowen to the ſonnes of men, and the glorious renowne of his kingdome.

13 Thy *kingdome is an euerlaſting kingdome, and thy dominion endureth throwout all ages.

14 The Lord vpholdeth al that [h] fal, and lifteth vp all that are ready to fall.

15 The eyes of [i] all wait vpon thee, and thou giueſt them their meate in due ſeaſon.

16 Thou openeſt thine hande and filleſt all things liuing of thy good pleaſure.

17 The Lorde is [k] righteous in all his wayes, and holy in all his works.

18 The Lorde is neere vnto all that call vpon him: yea, to all that call vpon him in [l] trueth.

19 He wil fulfill the [m] deſire of them that feare him: he alſo will heare their crie, and will ſaue them.

20 The Lorde preſerueth all them that loue him: but he wil deſtroy all the wicked.

21 My mouth ſhall ſpeake the prayſe of the Lorde, and all [n] fleſh ſhall bleſſe his holy Name for euer and euer.

[f] The prayſe of thy glory appeareth in all thy creatures: and though the wicked would obſcure the ſame by their ſilence, yet the faithfull are euer mindfull of the ſame.

[g] He ſheweth that all things are out of order, but only where God reigneth.

Dan. 7. 14. luk. 1. 33.

[h] Who being in miſerie and affliction, would faint and fall away, if God did not vphold them, and therefore they ought to reuerence him, that reigneth in heauen, and ſuffer themſelues to be gouerned by him.

[i] To wit, aſwell of man as of beaſt.

[k] He praiſeth God, not onely for that he is beneficiall to all his creatures, but alſo in that that he iuſtly puniſheth the wicked, and mercifully examineth his by the croſſe, giuing them ſtrength and deliuering them.

[l] Which onely appertaineth to the faithfull: and this vertue is contrary to infidelity, doubting, impatience, and murmuring.

[m] For they will aske or wiſh for nothing, but according to his will, 1. Iohn 5. 14.

[n] That is, all men ſhall be bound to praiſe him.

PSAL. CXLVI.

1 Dauid declareth his great zeale that he hath to prayſe God, 3 and teacheth not to truſt in man, but onely in God almightie, 7 which deliuereth the afflicted, 9 defendeth the ſtrangers, comforteth the fatherleſſe and the widowes, 10 and reigneth for euer.

Prayſe ye the Lord.

Prayſe thou the Lord, O my [a] ſoule.

2 I will prayſe the Lorde during my life: as long as I haue any being, I wil ſing vnto my God.

3 Put not your truſt in [b] princes, nor in the ſonne of man, for there is none helpe in him.

4 His breath departeth, and he returneth to his earth: then his [c] thoughts periſh.

5 Bleſſed is he, that hath the God of Iaakob for his helpe, whoſe hope is in the Lorde his God.

6 Which made [d] heauen and earth, the ſea, and all that therein is: which keepeth his fidelity for euer:

7 Which executeth iuſtice for the oppreſſed: which giueth bread to the hungry: the Lord looſeth the priſoners.

8 The Lorde giueth ſight to the blinde: the Lord raiſeth vp the crooked: the Lorde

[a] He ſtirreth vp himſelfe and all his affections to prayſe God.

[b] That God haue the whole praiſe: wherein he forbiddeth all vaine confidence, ſhewing that of nature we are more inclined to put our truſt in creatures, then in God the Creator.

[c] As their vaine opinions, whereby they flattered themſelues, and ſo imagined wicked enterpriſes.

[d] Hee incourageth the godly to truſt onely in the Lorde, both for that his power is able to deliuer them from all danger, and for his promiſe ſake his will is moſt ready to do it.

[e] Whoſe faith and patience for a while hee trieth, but at length hee puniſheth the aduerſaries, that he may be knowen to be Iudge of the world.

[f] loueth the righteous.

9 The Lord keepeth the [g] ſtrangers: he relieueth the fatherleſſe and widow: but he ouerthroweth the way of the wicked.

10 The Lord ſhall [h] reigne for euer: O Zion, thy God endureth from generation to generation. Prayſe ye the Lord.

f Though he viſite them by affliction, hunger, impriſonment and ſuch like, yet his fatherly loue & pitie neuer faileth them, yea, rather to his theſe are ſignes of his loue. g Meaning, all them, that are deſtitute of worldly meanes & ſuccour. h He aſſureth the Church that God reigneth for euer for the preſeruation of the ſame.

PSAL. CXLVII.

1 The Prophet prayſeth the bountie, wiſedome, power, iuſtice, and prouidence of God vpon all his creatures, 2 But ſpecially vpon his Church, which hee gathereth together after their diſperſion, 19 Declaring his word and iudgement ſo vnto them, as he hath done to none other people.

PRayſe yee the Lorde, for it is good to ſing vnto our God: for it is a [a] pleaſant thing, and praiſe is comely.

2 The Lord doth build vp [b] Jeruſalem, and gather together the diſperſed of Iſrael.

3 Hee healeth thoſe that are [c] broken in heart, and bindeth vp their ſores.

4 He [d] counteth the number of the ſtarres, and calleth them all by their names.

5 Great is our Lorde, and great is his power: his wiſedome is infinite.

6 The Lorde relieueth the meeke, and abaſeth the wicked to the [e] ground.

7 Sing vnto the Lord with prayſe: ſing vpon the harpe vnto our God,

8 Which [f] couereth the heauen with cloudes, and prepareth raine for the earth, and maketh the graſſe to growe vpon the mountaines:

9 Which giueth to beaſtes their foode, and to the yong rauens that [g] crie.

10 He hath not pleaſure in the [h] ſtrength of an horſe, neither deliteth hee in the legges of man.

11 But the Lord deliteth in them that feare him, and attend vpon his mercie.

12 Praiſe the Lord, O Jeruſalem: praiſe thy God, O Zion.

13 For hee hath made the barres of thy gates [i] ſtrong, and hath bleſſed thy children within thee.

14 He ſetteth peace in thy borders, and ſatiſfieth thee with the ‡ floure of wheate.

15 He ſendeth forth his [k] commandement vpon earth, and his worde runneth very [l] ſwiftly.

16 He giueth ſnow like wooll, and ſcattereth the hoare froſt like aſhes.

17 Hee caſteth foorth his yce like morſels: who can abide the cold thereof?

18 Hee ſendeth his worde and melteth them: he cauſeth his winde to blowe, and the waters flow.

19 Hee ſheweth his [m] worde vnto Iaakob, his ſtatutes and his iudgements vnto Iſrael.

20 Hee hath not dealt ſo with euery nation, neither haue they [n] knowen his iudgement. Prayſe ye the Lord.

a He ſheweth wherin we ought to exerciſe our ſelues cōtinually, and to take our paſtime: to wit, in prayſing God. b Becauſe the Lorde is the founder of the Church, it can not be deſtroyed, though the members thereof be diſperſed, and ſeeme as it were for a time to be cut off. c With affliction, or ſorow for ſinne. d Though it ſeeme to man incredible that God ſhould aſſemble his Church, being ſo diſperſed: yet nothing can be too hard to him, that can number and name all the ſtarres. e For the more high that yͤ wicked clime, the greater is their fall in the ende. f He ſheweth by the example of Gods mightie power, goodneſſe and wiſedome, that we can neuer want moſt iuſt occaſion to prayſe God. g For their crying is as it were a confeſſion of their neede, which cannot be relieued, but by God onely: then if God ſhew himſelfe mindfull of the moſt contemptible foules, can he ſuffer them to die with famine, whō he hath aſſured of life euerlaſting? h Though to vſe lawfull meanes is both profitable and pleaſeth God, yet to put our truſt in them, is to defraud God of his honour. i He doeth not onely furniſh his Church of all things neceſſary, but preſerueth alſo the ſame, and maketh it ſtrong againſt all outward force. ‡Ebr. fat. k His ſecret working in all creatures is as a commandement to keepe them in order, and to giue them moouing and force. l For immediatly and without reſiſting, all things obey him.

m As before he called Gods ſecret working in all his creatures his word: ſo he meaneth here, by his word, the doctrine of life euerlaſting, which he hath left to his Church, as a moſt precious treaſure. n The cauſe of this difference is Gods free mercie, which hath elected his in his Sonne Chriſt Ieſus to ſaluation: and his iuſt iudgement, whereby hee hath appointed the reprobate to eternall damnation.

PSAL. CXLVIII.

1 He prouoketh all creatures to prayſe the Lord in heauen and earth and all places, 14 Specially his Church, for the power that he hath giuen to the ſame after that hee had choſen them and ioyned them vnto him.

¶ Prayſe ye the Lord.

PRayſe yee the Lorde from the heauen: prayſe ye him in the hie places.

2 Prayſe yee him, all yee [a] his Angels: prayſe him all his armie.

3 Prayſe yee him, [b] ſunne and moone: prayſe ye him all bright ſtarres.

4 Prayſe yee him, [c] heauens of heauens, and [d] waters that be aboue the heauens.

5 Let them prayſe the name of the Lord: for he commanded, and they were created.

6 And hee hath eſtabliſhed them for euer and euer: he hath made an ordinance, which ſhall not paſſe.

7 Prayſe ye the Lord from the earth, yee [e] dragons and all depths:

8 [f] Fire and haile, ſnow and vapours, ſtormie winde, which execute his word:

9 Mountaines and all hilles, fruitfull trees and all cedars:

10 Beaſts and all cattell, creeping things and feathered foules:

11 [g] Kings of the earth and all people, princes and all iudges of the world:

12 Yong men and maidens, alſo old men and children:

13 Let them prayſe the name of the Lord: for his name onely is to bee exalted, and his praiſe aboue the earth and the heauens.

14 For he hath exalted the [h] horne of his people, which is a prayſe for all his Saints, euen for the [i] children of Iſrael, a people that is neere vnto him. Praiſe ye the Lord.

a Becauſe they are members of the ſame body, he ſetteth them before our eyes, which are moſt willing hereunto, and by their prompt obedience teach vs to doe our duetie. b In that Gods glorie ſhineth in theſe inſenſible creatures, this their beautie is as a continual prayſing of God. c Not that there are diuers heauens: but becauſe of the ſpheres & of the ſituation of the fixed ſtarres and planets, he comprehendeth by this word the whole heauen. d That is, the raine which is in the middle region of the ayre, which he here comprehendeth vnder the name of the heauens. e Meaning, the great and monſtrous fiſhes, as whales and ſuch like. f Which come not by chaunce or fortune, but by Gods appointed ordinance. g For the greater giftes that any hath receiued, and the more high that one is preferred, the more bound is he to prayſe God for the ſame: but neither hie nor low condition or degree can bee exempted from this duetie. h That is, the dignitie, power and glory of his Church. i By reaſon of his couenant made with Abraham.

PSAL. CXLIX.

1 An exhortation to the Church to praiſe the Lord for his victorie and conqueſt, that he giueth his Saints againſt all mans power.

¶ Prayſe ye the Lord.

SIng yee vnto the Lorde [a] a new ſong: let his prayſe bee heard in the Congregation of Saints.

a For his rare & manifold benefits beſtowed on his Church.

2 Let Iſrael reioyce in him that [b] made him, and let the children of Zion reioyce in their [c] King.

3 Let them prayſe his Name with the flute: let them ſing prayſes vnto him with the timbrell and harpe.

4 For the Lord hath pleaſure in his people: hee will make the meeke glorious by deliuerance.

5 Let the Saints bee ioyfull with glory: let them ſing loude vpon their [d] beds.

6 Let the high Actes of God bee in their mouth, and a two edged ſworde in their handes,

7 [e] To execute vengeance vpon the heathen, and corrections among the people:

8 To binde [f] their kings in chaines, and their nobles with fetters of yron,

9 That they may execute vpon them the iudgement that is [g] written: this honour ſhall be to al his Saints. Prayſe ye the Lord.

b In that that they were preferred before all other nations, it was as a new creation, and therefore Pſal. 95.7 they were called the ſheepe of Gods hands. c For God as he is the Creator of the ſoule and body, ſo will he that both two ſerue him, and that his people be continually ſubiect vnto him as to their moſt lawfull King. d He alludeth to that continuall reſt and quietneſſe, which they ſhould haue, if they would ſuffer God to rule them. e This is chiefly accompliſhed in the kingdome of Chriſt, when Gods people for iuſt cauſes execute Gods iudgements againſt his enemies: and it giueth no libertie to any to reuenge their priuate iniuries. f Not onely the people, but the Kings that were their enemies, ſhould be deſtroyed. g Hereby God bindeth the handes and mindes of all his to enterpriſe no further then he appointeth.

PSAL. CL.

1 An exhortation to prayſe the Lorde without ceaſe by all maner of wayes, for all his mightie and wonderfull workes.

¶ Prayſe ye the Lord.

Prayſe ye God in his [a] Sanctuary: prayſe ye him in the [b] firmament of his power.

2 Prayſe yee him in his mightie Actes: prayſe yee him according to his excellent greatneſſe.

3 Prayſe yee him in the ſounde of the [c] trumpet: prayſe ye him vpon the viole and the harpe.

4 Prayſe ye him with timbrel and flute: prayſe yee him with virginalles and organs.

5 Prayſe yee him with ſounding cymbals: prayſe yee him with high ſounding cymbals.

6 Let euery thing that hath [d] breath prayſe the Lord. Prayſe ye the Lord.

a That is, in the heauen. b For his wonderful power appeareth in the firmament, which in Ebrew is called a ſtretching out, or ſpreading abroad, wherein the mig[illegible]ke of God ſ[illegible]eth. c Exhorting the people onely to reioyce in prayſing God, he maketh mention of thoſe inſtruments, which by Gods commandement were appointed in the olde Lawe, but vnder Chriſt the vſe thereof is aboliſhed in the Church. d Hee ſheweth that all the order of nature is bound to this duetie, and much more Gods children, who ought neuer to ceaſe to prayſe him, till they bee gathered into that Kingdome, which hee hath prepared for his, where they ſhall ſing euerlaſting prayſe.

The * Prouerbes of Salomon.

*This word Prouerbe or Parable, ſignifieth a graue and notable ſentence, worthy to be kept in memorie: and is ſometime taken in the euill part for a mocke or ſcoffe.

THE ARGVMENT.

The wonderful loue of God toward his Church is declared in this booke: foraſmuch as the ſumme and effect of the whole Scriptures is here ſet forth in theſe briefe ſentences, which partly conteine doctrine, and partly manners, and alſo exhortations to both. Whereof the nine firſt Chapters are as a preface full of graue ſentences, and deepe myſteries, to allure the hearts of men to the diligent reading of the parables that followe: which are left as a moſt precious iewell to the Church of thoſe three thouſand parables mentioned, 1.King.4.32. and were gathered and committed to writing by Salomons ſeruants, and indited by him.

CHAP. I.

1 The power and vſe of the word of God. 7 Of the feare of God and knowledge of his word. 10 We may not conſent to the intiſings of ſinners 20 Wiſedome complaineth that ſhe is contemned. 24 The puniſhment of them that contemne her.

The Parables of Salomon the ſonne of Dauid king of Iſrael,

2 To know wiſdom, [a] and inſtruction, to vnderſtand the wordes [b] of knowledge,

3 To receiue [c] inſtruction to doe wiſely by [d] iuſtice and iudgement and equitie,

4 To giue vnto the [e] ſimple ſharpeneſſe of witte, and to the childe knowledge and diſcretion.

5 A wiſe man ſhall heare and increaſe in learning, and a man of [f] vnderſtanding ſhal attaine vnto wiſe counſels,

6 To vnderſtand a parable, and the interpretation, the wordes of the wiſe, and their darke ſayings.

7 ¶ * The feare of the Lord is the beginning of knowledge: but fooles deſpiſe wiſdome and inſtruction. Pſal. 111.10. ecclus.1.16.

8 My ſonne, heare thy [g] fathers inſtruction, and forſake not thy [h] mothers teaching.

9 For they ſhall be ‡ a comely ornament vnto thine head, ‡ as chaines for thy necke.

10 ¶ My ſonne, if [i] ſinners do intiſe thee, conſent thou not.

11 If they ſay, Come with vs, wee will lay wayte for [k] blood, and lie priuily for the innocent without a cauſe:

12 Wee will ſwallow them vp aliue like a [l] graue euen whole, as thoſe that goe downe into the pit:

13 We ſhall finde all precious riches, and fill our houſes with ſpoyle:

a That is, what we ought to know & follow, and what we ought to refuſe. b Meaning, the word of God, wherein is ẏ only true knowledge. c To learne to ſubmit our ſelues to the correction of thoſe that are wiſe. d By liuing iuſtly, and rendring to euery man that which apperteineth vnto him. e To ſuch as haue not diſcretion to rule themſelues. f As he ſheweth that theſe parables, conteining the effect of religion as touching maners and doctrine, do apperteine to the ſimple people: ſo doth he declare, that the ſame are alſo neceſſarie for them that are wiſe and learned.

g He ſpeaketh this in the Name of God, which is the vniuerſall Father of all creatures, or in the Name of the paſtour of the Church, who is as a father. h That is, of the Church, wherein the faithfull are begotten by the incorruptible ſeede of Gods worde.

‡Ebr. Increaſe of grace. i To wit, the wicked, which haue not the feare of God. k He ſpeaketh not onely of the ſhedding of blood with hand, but of all craftie practiſes which tend to the detriment of our neighbour. l As the graue is neuer ſatiate, ſo the auarice of the wicked and their crueltie hath none ende.

14 Caſt in thy lot among vs: we will all haue one [m] purſe.

15 My ſonne, walke not thou in the way with them: refraine thy foote from their [n] path.

16 For their feete run to euill, and make haſte to ſhed blood.

17 Certainly as without cauſe the net is ſpred before the eyes of all that hath wings:

18 So they lay wait for blood, and lie priuily for their [o] liues.

19 Such are the wayes of euery one that is greedy of gaine: he would take away the [p] life of the owners thereof.

20 ¶ [q] Wiſedome crieth without: ſhe vttereth her voice in the [r] ſtreetes.

21 She calleth in the hie ſtreete, among the preaſe in the entrings of the gates, and vttereth her words in the citie, ſaying,

22 O ye [ſ] fooliſh, how long will yee loue fooliſhnes? and the ſcorneful take their pleaſure in ſcorning? and the fooles hate knowledge?

23 Turne you at my correction: loe, I will powre out my mind vnto you, and make you vnderſtand my words.

24 Becauſe I haue called, and ye refuſed: I haue ſtretched out mine hand, and none would regard:

25 But yee haue deſpiſed all my counſell, and would none of my correction:

26 I wil alſo [t] laugh at your deſtruction, and mocke when your feare commeth:

27 When [u] your feare commeth like ſudden deſolation, & your deſtruction ſhal come, like a whirlewind: when affliction and anguiſh ſhall come vpon you,

28 Then ſhall they call vpon mee, but I will not anſwere: they ſhall ſeeke me early, but they ſhall not [x] find me.

29 Becauſe they hated knowledge, & did not chuſe the feare of the Lord:

30 They would none of my counſell, but [y] deſpiſed my correction.

31 Therefore ſhall they eate of the [z] fruit of their owne way, and bee filled with their owne deuiſes.

32 For [a] eaſe ſlaieth the fooliſh, and the proſperity of fooles deſtroyeth them.

33 But he that obeyeth mee, ſhall dwell ſafely, and be quiet from feare of euill.

[m] He ſheweth whereby the wicked are allured to ioyne together, becauſe they haue euery one part of the ſpoile of the innocent.

[n] That is, haue nothing at all to do with them.

[o] He ſheweth that there is no cauſe to moue theſe wicked to ſpoile the innocent, but their auarice & cruelty.

[p] Whereby he concludeth that the couetous man is a murtherer.

[q] This wiſedom is the eternall word of God.

[r] So that none can pretend ignorance.

[ſ] Wiſedom reprooueth three kinds of men: the fooliſh or ſimple, which erre of ignorance, and the mockers, that cannot ſuffer to be taught, & the fooles which are drowned in worldly luſts & hate the knowledge of godlineſſe.

[t] This is ſpoken according to our capacitie, ſignifying that the wicked which mocke and ieſt at Gods word, ſhal haue the iuſt reward of their mocking.

[u] That is, your deſtruction, which thing you feared.

[x] Becauſe they ſought not with an affection to God, but for eaſe of their owne griefs.

[y] Shewing that without faith and obedience wee can not call vpon God aright.

[z] They ſhall feele what commoditie their wicked life ſhall giue them.

[a] That is, the proſperity and ſenſualitie wherein they delight.

CHAP. II.

1 Wiſedome exhorteth to obey her. 5 She teacheth the feare of God. 6 Shee is giuen of God 10 She preſerueth from wickedneſſe.

MY ſonne, if thou wilt receiue my words, and [a] hide my commandements within thee,

2 And cauſe thine eares to hearken vnto wiſedome, and encline [b] thine heart to vnderſtanding,

3 (For if thou calleſt after knowledge, [c] and crieſt for vnderſtanding:

4 If thou ſeekeſt her as ſiluer, & ſearcheſt for her as for [d] treaſures,

5 Then ſhalt thou vnderſtand the feare of the Lord, & find the [e] knowledge of God.

6 For the Lord giueth wiſedome, out of his mouth commeth knowledge and vnderſtanding.

7 He ‖ preſerueth the ſtate of yͤ righteous, he is a ſhield to them that walke vprightly,

8 That they may keepe the wayes of iudgement: and hee preſerueth the way of his ſaints)

9 Then ſhalt thou vnderſtand righteouſnes, and iudgement, and equitie, and euery good path.

10 ¶ When wiſedome entreth into thine heart, and knowledge delighteth thy ſoule,

11 Then ſhall [f] counſell preſerue thee, and vnderſtanding ſhall keepe thee,

12 And deliuer thee from the euill way, & from the man that ſpeaketh froward things,

13 And from them that leaue the [g] wayes of righteouſneſſe, to walke in the wayes of darkeneſſe:

14 Which reioyce in doing euill, and delite [h] in the frowardneſſe of the wicked,

15 Whoſe wayes are crooked, and they are lewd in their paths.

16 And it ſhal deliuer thee frō the ſtrange [i] women, euen from the ſtranger, which flattereth with her words.

17 Which forſaketh the [k] guide of her youth, & forgetteth the [l] couenant of her God.

18 Surely her [m] houſe tendeth to death, and her paths vnto [n] the dead.

19 All they that goe vnto her, returne not againe, neither take they hold of the wayes of life.

20 Therfore walke thou in yͤ way of good men, and keepe the wayes of the righteous.

21 For the iuſt ſhal dwel in the [o] land, and the vpright men ſhall remaine in it.

22 But the wicked ſhalbe cut off from the earth, and the tranſgreſſors ſhall be rooted out of it.

[a] That is, keepe thē in thine heart.

[b] If thou giue thy ſelfe to the true knowledge of God without hypocriſie.

[c] Meaning that we muſt ſeeke the knowledge of God with care and diligence.

[d] Shewing that no labour muſt be ſpared.

[e] This (ſaith he) is the true wiſedome to know and feare God.

‖Or, *hideth the ſaluation.*

[f] The word of God ſhall teach thee and counſell thee how to gouerne thy ſelfe.

[g] That is, the word of God, which is the only light to followe their owne fantaſies which are darkeneſſe.

[h] When they ſee any giuen to euill as they are.

[i] Meaning, that wiſedome, which is the word of God, ſhall preſerue vs from all vices: naming the vice of whoredome whereunto man is moſt prone.

[k] That is, her huſband, which is her head and guide to gouerne her, from whom ſhee ought not to depart, but remaine in his ſubiection.

[i] Whis is the promiſe made in marriage.

[m] Her acquaintance with her familiars, and them that haunt her.

[n] To them that are deade in body and ſoule.

[o] They ſhall enioy the temporall and ſpirituall promiſes of God, as the wicked ſhall be void of them.

CHAP. III.

1 The word of God giueth life. 5 Truſt in God, 7 Feare him. 9 Honour him. 11 Suffer his correction. 22 To them that follow the worde of God, all things ſhall ſucceed well.

MY ſoule, forget not thou my lawe, but let thine heart * keepe my commaundements.

2 For they ſhal increaſe the length of thy [a] daies and the yeeres of life, and thy proſperitie.

3 Let not [b] mercy and truth forſake thee: bind them on thy [c] necke, and write them vpon the table of thine [d] heart.

* *Deut.* 8. 1. & 30. 16.

[a] Long life is the bleſſing of God which he giueth to his ſo farre foorth as it is expedient for them.

[b] By mercy and trueth he meaneth the commandements of the firſt and ſecond Table: or elſe the mercy and faithfulneſſe that we ought to vſe towarde our neighbours.

[c] Keepe them as a moſt precious iewel.

[d] Haue them euer in remembrance.

4 So ſhalt thou finde fauour & good vnderſtanding in the ſight of God and man.

5 ¶ Truſt in the Lord wᵗ all thine heart, and leane not vnto thine owne wiſedome.

6 In all thy wayes acknowledge him, and he ſhall direct thy wayes.

7 ¶ Be not wiſe in thine owne eyes: but feare the Lord and depart from euill.

8 So health ſhall be vnto thy [e] nauell, and marow vnto thy bones.

9 [f] Honor the Lord with thy riches, and with the firſt fruits of thine increaſe.

10 So ſhall thy barnes be filled with abundance, and thy preſſes ſhall [g] burſt with new wine.

11 ¶ My ſonne, refuſe not the chaſtening of the Lord, neither be grieued with his correction.

12 * For the Lord correcteth him, whom he loueth, euen as the father doeth the childe in whom he delighteth.

13 Bleſſed is the man that findeth wiſedome, and the man that getteth vnderſtanding.

14 For the merchandiſe thereof is better then the merchandiſe of ſiluer, and the gaine thereof is better then gold.

15 It is more precious then pearles: and all things that thou canſt deſire, are not to be compared vnto her.

16 Length of dayes is in her right hande, [h] and in her left hand riches and glory.

17 Her wayes are wayes of pleaſure, and all her paths proſperity.

18 She is a tree [i] of life to them that lay hold on her, and bleſſed is he that retaineth her.

19 The Lorde by wiſedome hath layd the [k] foundation of the earth, and hath eſtabliſhed the heauens through vnderſtanding.

20 By his knowledge the depths are broken vp, & the clouds drop downe the deaw.

21 My ſonne, let not theſe things depart from thine eyes, but obſerue wiſedome and counſell.

22 So they ſhall bee life to thy ſoule, and grace vnto thy ‖ necke.

23 Then thou ſhalt walke ſafely by thy way: and thy foot ſhall not ſtumble.

24 If thou ſleepeſt, thou ſhalt not bee afraid, and when thou ſleepeſt, thy ſleepe ſhall be ſweete.

25 Thou ſhalt not feare for any ſudden feare, neither for the [l] deſtruction of the wicked, when it commeth.

26 For the Lord ſhalbe for thine aſſurance, and ſhall preſerue thy foot from taking.

27 ¶ Withhold not thy good from [m] the owners thereof, though there bee power in thine hand to do it.

28 Say not vnto thy neighbour, Go and come againe, & to morrow will I giue thee, if thou now haue it.

29 ¶ Intend none hurt againſt thy neighbour, ſeeing he doeth dwell [n] without feare by thee.

30 ¶ Striue not with a man cauſeleſſe, when he hath done thee no harme.

31 ¶ Bee not [o] enuious for the wicked man, neither chuſe any of his wayes.

32 For the froward is abomination vnto the Lord: but his [p] ſecret is with the righteous.

33 The curſe of the Lord is in the houſe of the wicked: but he bleſſeth the habitation of the righteous.

34 With the ſcornefull [q] he ſcorneth, but he giueth grace vnto the humble.

35 The wiſe ſhal inherit glory: but fooles diſhonour, though they be exalted.

CHAP IIII.

1 Wiſedome and her fruites ought to bee ſearched. 14 The way of the wicked muſt be refuſed. 20 By the word of God, the heart, eyes, & courſe of life, muſt be guided.

Heare, O yee children, the inſtruction of a [a] father, and giue eare to learne vnderſtanding.

2 For I doe giue you a good doctrine: therefore forſake ye not my Law.

3 For I was my fathers ſonne, tender and [b] deare in the ſight of my mother,

4 When [c] he taught me, & ſaid vnto me, Let thine heart hold faſt my words: keepe my commandements, and thou ſhalt liue.

5 Get wiſedom, get vnderſtanding: forget not, neither decline from the wordes of my mouth.

6 Forſake her not, & ſhe ſhal keepe thee: loue her, and ſhe ſhall preſerue thee.

7 [d] Wiſedom is the beginning: get wiſedome therefore: and aboue all thy poſſeſſion get vnderſtanding.

8 Exalt her, & ſhe ſhal exalt thee: ſhe ſhal bring thee to honour, if thou imbrace her.

9 She ſhal giue a comely ornament vnto thine head, yea, ſhe ſhall giue thee a crowne of glory.

10 ¶ Heare, my ſonne, and receiue my words, & the yeeres of thy life ſhall be many.

11 I [e] haue taught thee in the day of wiſdome, and led thee in the paths of righteouſneſſe.

12 When thou goeſt, thy gate ſhall not be [f] ſtraite, and when thou runneſt, thou ſhalt not fall.

13 Take hold of inſtruction, & leaue not: keepe her, for ſhe is thy life.

14 ¶ Enter not into the way of the wicked, and walke not in the way of euill men.

15 Auoid it, and go not by it: turne from it, and paſſe by.

16 For they cannot [g] ſleepe, except they haue done euill, and their ſleepe departeth, except they haue cauſed ſome to fall.

17 For they eat the bread of [h] wickednes, and drinke the wine of violence.

18 But the way of the righteous ſhineth as the light, that [i] ſhineth more and more vnto the perfect day.

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[e] By this part he comprehendeth the whole body, as by health he meaneth all the benefits promiſed in the Law both corporall and ſpirituall.

[f] As was commanded in the Law, Exod.23.19. Deut.26.2. and by this they acknowledged that God was the giuer of all things, and that they were ready to beſtow all at his commandement.

[g] For to the faithfull diſtributer, God giueth in great abundance.

* *Heb.*12.3. *reue.*3.19.

[h] Meaning, that he that ſeeketh wiſedom, that is, ſuffereth himſelfe to be gouerned by the word of God, ſhall haue all proſperity both corporall and ſpirituall.

[i] Which bringeth forth ſuch fruite that they that eate thereof, haue life: and he alludeth to the tree of life in Paradiſe.

[k] Hereby he ſheweth that this wiſedom, whereof he ſpeaketh, is euerlaſting, becauſe it was before al creatures, & that all things euen the whole world were made by it.

‖ *Or, throat, read Chap.*1.9.

[l] For when God deſtroyeth the wicked, he will ſaue his, as he did Lot in Sodome.

[n] Not onely from them to whome the poſſeſſion belongeth, but alſo thou ſhalt not keepe it from them, which haue need of the vſe thereof.

[n] That is, putteth his truſt in thee.

[o] Deſire not to be like vnto him.

[p] That is, his couenant & fatherly affectiō which is hid and ſecret from the world.

[q] He will ſhewe by his plagues that their ſcornes ſhall turn to their own deſtruction, as Chap.1.26.

[a] He ſpeaketh this in the perſon of a preacher and miniſter which is as a father vnto the people, read Chap.1.8.

[b] In Hebrew, it is Onely: for though ſhe had three others, as 1. Chro.3.5. yet, ſo tenderly ſhe loued Salomon, that he was vnto her, as her onely ſonne.

[c] Meaning, Dauid his father.

[d] He ſheweth that we muſt firſt begin at Gods word, if ſo be we will that other things proſper with vs, contrary to the iudgement of the world, which make it their laſt ſtudy, or els care not for it at all.

[e] Salomon declareth what care his father had to bring him vp in the true feare of God: for this was Dauids proteſtation.

[f] Thou ſhalt walke at libertie without offence.

[g] Meaning, that to doe euill is more proper and naturall to the wicked, then to ſleepe, eate or drinke.

[h] Gotten by wicked meanes and cruel oppreſſion.

[i] Signifying, that the godly increaſe dayly in knowledge and perfection, till they come to full perfection, which is, when they ſhal be ioyned to their head in the heauens.

19 The way of the wicked is as the darkneſſe: they knowe not wherein they ſhall fall.

20 ¶ My ſonne, hearken vnto my words, incline thine eare vnto my ſayings.

21 Let them not depart from thine eyes, but keepe them in the mids of thine heart.

22 For they are life vnto thoſe that finde them, and health vnto all their [k] fleſh.

23 Keepe thine heart with all diligence: for thereout commeth [l] life.

24 Put away frō thee a froward mouth, and put wicked lips farre from thee.

25 Let thine eyes behold the right, and let thine eye lids direct thy way before thee.

26 [m] Ponder the path of thy feet, and let all thy wayes be ordered aright.

27 Turne not to the right hand, nor to the left, but remooue thy foote from euill.

CHAP. V.

3 Whoredome forbidden, 9 And prodigalitie. 15 He willeth a man to liue on his labours, and to helpe others. 18 To loue his wife. 22 The wicked taken in their owne wickedneſſe.

My ſonne, hearken vnto my wiſedome, and incline thine eare vnto my ‖ knowledge,

2 That thou mayeſt regard counſel, and thy lips obſerue knowledge.

3 For the lips [a] of a ſtrange woman drop as an hony combe, and her mouth is more ſoft then [b] oyle.

4 But the end of her is bitter as wormewood, and ſharpe as a two edged ſword.

5 Her [c] feete go downe to death, and her ſteps take hold on hell.

6 She weigheth not the way of life: her paths are [d] moueable: thou canſt not know them.

7 Heare yee mee now therefore, O children, and depart not from the wordes of my mouth.

8 Keepe thy way farre from her, & come not neere the doore of her houſe,

9 Leſt thou giue thine [e] honour vnto others, and thy yeeres to the cruell:

10 Leſt the ſtranger ſhould be filled with thy ſtrength, & thy [f] labours bee in the houſe of a ſtranger,

11 And thou mourne at thine end, (when thou haſt conſumed thy fleſh and thy body)

12 And ſay, How haue I hated inſtruction, and mine heart deſpiſed correction!

13 And haue not obeyed the voyce of them that taught mee, nor inclined mine eare to them that inſtructed me!

14 I was almoſt brought into all euill in the mids of the Congregation & [g] aſſembly.

15 ¶ Drinke the water of [h] thy ciſterne, and of the riuers out of the middes of thine owne well.

16 Let thy fountaines flow forth, and the riuers of waters in the ſtreetes.

17 But let them be thine, euen [i] thine onely, and not the ſtrangers with thee.

18 Let thy [k] fountaine bee bleſſed, and reioyce with the wife of thy [l] youth:

19 Let her be as the louing hinde and pleaſant roe: let her breaſtes ſatiſfie thee at all times, and delight in her loue continually.

20 For why ſhouldeſt thou ‖ delight, my ſonne, in a ſtrange woman, or imbrace the boſome of a ſtranger?

21 For the wayes of man are before the [m] eyes of the Lord, and hee pondereth all his paths.

22 His own iniquities ſhall take the wicked himſelfe, and he ſhall be holden with the cords of his owne ſinne.

23 Hee ſhall [n] die for fault of inſtruction, and ſhall goe aſtray through his great folly.

CHAP. VI.

1 Inſtruction for ſureties. 6 The ſlothful & ſluggiſh is ſtirred to work 12 He deſcribeth the nature of the wicked. 16 The things that God hateth 20 To obſerue the word of God. 24 To flee adultery.

My ſonne, if thou bee ſurety for thy neighbour, and haſt ſtriken handes with the ſtranger,

2 Thou art [a] ſnared with the wordes of thy mouth: thou art euen taken with the words of thine owne mouth.

3 Doe this now, my ſonne, and deliuer thy ſelfe, ſeeing thou art come into the hand of thy neighbour, goe and humble thy ſelfe, and ſolicite thy friends.

4 Giue no ſleepe to thine eyes, nor ſlumber to thine eye lids.

5 Deliuer thy ſelfe as a Doe from the hand of the hunter, and as a birde from the hand of the fouler.

6 ¶ Goe to [b] the piſmire, O ſluggard: behold her wayes, and be wiſe.

7 For ſhee hauing no guide, gouernour, nor ruler,

8 Prepareth her meate in the ſummer, and gathereth her food in harueſt.

9 How long wilt thou ſleepe, O ſluggard? when wilt thou ariſe out of thy ſleepe?

10 * Yet a little ſleepe, a little ſlumber, [c] a little folding of the hands to ſleepe.

11 Therefore thy pouertie commeth as one that [d] trauelleth by the way, and thy neceſſitie like [e] an armed man.

12 The vnthriftie man [f] and the wicked man walketh with a froward mouth.

13 Hee maketh a ſigne with his eyes: hee ‡ ſignifieth with his feete: hee [g] inſtructeth with his fingers.

14 Lewd things are in his heart: he imagineth euill at all times, and raiſeth vp contentions.

15 Therefore ſhall his deſtruction come ſpeedily: he ſhalbe deſtroyed ſuddenly without recouery.

16 ¶ These ſixe things doeth the Lorde hate: yea, his ſoule abhorreth ſeuen:

17 The hautie eyes, a lying tongue, and the hands that ſhed innocent blood,

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[k] That is, they ſhall haue health of body: vnder the which all other bleſſings promiſed in the law are contained.

[l] For as the heart is either pure or corrupt, ſo is the whole courſe of mans life.

[m] Keepe a meaſure in all thy doings.

‖Or, vnderſtanding.

[a] That is, an harlot which giueth herſelfe to another then to her husband.

[b] By oyle and honie he meaneth flattering and craftie intiſements.

[c] All her doings lead to deſtruction.

[d] She hath euer new meanes to allure to wickedneſſe.

[e] That is, thy ſtrength and goods to her that will haue no pitie vpon thee: as is read of Samſon, and the prodigall ſonne.

[f] The goods gotten by thy trauel.

[g] Although I was faithfully inſtructed in the trueth, yet had I almoſt fallen to vtter ſhame and deſtruction, notwithſtanding my good bringing vp in the aſſembly of the godly.

[h] Hee teacheth vs ſobrietie, exhorting vs to liue of our owne labours, and to be beneficiall to the godly that want.

[i] Diſtribute them not to the wicked and infidels, but reſerue them for thy ſelfe, thy familie, and them that are of the houſehold of faith.

[k] Thy children which ſhall come of thee in great abundance, ſhewing that God bleſſeth mariage, and curſeth whoredome.

[l] Which thou didſt marrie in thy youth.

‖Or, goe aſtray with a ſtranger?

[m] He declareth that except man doe ioyne to his wife both in heart and in outward conuerſation, that he ſhal not eſcape the iudgements of God.

[n] Becauſe he will not giue eare to Gods word and be admoniſhed.

[a] He forbiddeth vs not to become ſurety one for an other, according to the rule of charitie, but that we conſider for whom and after what ſort, ſo that the creditor may not be defrauded.

[b] If the word of God cannot inſtruct thee, yea learne at the little piſmire to labour for thy ſelfe, and not to burden others.

Chap. 24.33.

[c] He expreſſeth liuely the nature of the ſluggards, which though they ſleepe neuer ſo long, yet haue neuer ynough, but euer ſeeke occaſions thereunto.

[d] That is, ſuddenly, and when thou lookeſt not for it.

[e] It ſhall come in ſuch ſort as thou art not able to reſiſt it.

[f] He ſheweth to what inconuenience the idle perſons & ſluggards come by calling them vnthriftie, or the men of Belial, and ſlanderous.

‡ Ebr. ſpeaketh.

[g] Thus all his geſture tendeth to wickedneſſe.

18 An heart that imagineth wicked enterpriſes,[h] feete that bee ſwift in running to miſchiefe,

19 A falſe witnes that ſpeaketh lies, and him that raiſeth vp contentions among ‖brethren.

20 ¶ My ſonne, keepe thy fathers commandement, and forſake not thy mothers inſtruction.

21 Bind them alway vpon thine[i] heart, and tie them about thy necke.

22 It ſhall leade thee, when thou walkeſt: it ſhall watch for thee when thou ſleepeſt, and when thou wakeſt it ſhal talke with thee.

23 For the[k] commandement is a lantern, and inſtruction a light: and[l] corrections for inſtruction are the way of life,

24 To keepe thee from the wicked woman, and from the flatterie of the tongue of a ſtrange woman.

25 Deſire not her beautie in thine heart, neither let her take thee with her[m] eye lids.

26 For becauſe of the whoriſh woman, a man is brought to a morſel of bread, and a woman will hunt for the precious life of a man.

27 [n]Can a man take fire in his boſome, and his clothes not be burnt?

28 Or can a man goe vpon coales, and his feete not be burnt?

29 So he that goeth in to his neighbours wife, ſhall not be innocent, whoſoeuer toucheth her.

30 Men doe not[o] deſpiſe a thiefe, when he ſtealeth, to ſatiſfie his[p] ſoule, becauſe hee is hungry.

31 But if he be found, he ſhal reſtore ſeuen fold, or he ſhall giue all the ſubſtance of his houſe.

32 But he that committeth adultery with a woman, he ‡is deſtitute of vnderſtanding: he that doeth it, deſtroyeth his owne ſoule.

33 He ſhall find[q] a wound and diſhonour, and his reproch ſhall neuer be put away.

34 For ielouſie is the rage of a man: therfore hee will not[r] ſpare in the day of vengeance.

35 Hee cannot beare the ſight of any ranſome: neither will hee conſent, though thou augment the gifts.

CHAP. VII.

1 *An exhortation to wiſedome and to the word of God,* 5 *Which will preſerue vs from the harlot,* 6 *Whoſe maners are deſcribed.*

My ſonne, keepe my wordes, and hide my commandements with thee.

2 Keepe my commandements, and thou ſhalt liue, and mine inſtruction as the[a] apple of thine eyes.

3 Bind them vpon thy fingers, and write them vpon the table of thine heart.

4 Say vnto wiſedome, Thou art my ſiſter: and cal vnderſtanding thy kinſwoman,

5 That they may keepe thee from the ſtrange woman, euen from the ſtranger that is ſmooth in her words.

6 ¶ [b]As I was in the windowe of mine houſe, I looked through my window,

7 And I ſaw among the fooles, and conſidered among the children a yong man deſtitute of vnderſtanding,

8 Who paſſed through the ſtreete by her corner, and went toward her houſe,

9 In the twilight in the euening, when the night began to be[c] blacke and darke.

10 And behold, there met him a woman with an harlots ‖behauiour, and ‖ ſubtill in heart.

11 (She[d] is babbling and lowd: whoſe feete cannot abide in her houſe.

12 Now ſhe is without, now in the ſtreets, and lieth in waite at euery corner)

13 So ſhe caught him and kiſſed him, and ‡ with an impudent face ſaid vnto him,

14 I haue[e] peace offerings: this[f] day haue I payd my vowes.

15 Therefore came I foorth to meet thee, that I might ſeeke thy face: and I haue found thee.

16 I haue deckt my bed with ornaments, ‖ carpets and laces of Egypt.

17 I haue perfumed my bed with myrrhe, aloes, and cynamom.

18 Come, let vs take our fill of loue vntill the morning: let vs take our pleaſure in daliance.

19 For mine huſband is not at home: he is gone a iourney farre off.

20 He hath taken with him ‡ a bag of ſiluer, & will come home at the day appointed.

21 Thus with her great craft ſhee cauſed him to yeeld, and with her flattering lips ſhe entiſed him.

22 And hee followed her ſtraightwayes, as an[g] oxe that goeth to the ſlaughter, and [h] as a foole to the ſtocks for correction,

23 Till a dart ſtrike thorow his liuer, as a bird haſteth to the ſnare, not knowing that ‡ he is in danger.

24 ¶ Heare me now therfore, O children, and hearken to the words of my mouth.

25 Let not thine heart decline to her wayes: wander thou not in her paths.

26 For ſhe hath cauſed many to fal down wounded, and the[i] ſtrong men are all ſlaine by her.

27 Her houſe is the way * vnto the graue, which goeth downe vnto the chambers of death.

CHAP. VIII.

1 *Wiſedome declareth her excellencie,* 11 *Riches,* 15 *Power,* 22 *Eternitie.* 32 *Shee exhorteth all to loue and follow her.*

Doeth * not[a] wiſedome cry? and vnderſtanding vtter her voyce?

2 She ſtandeth in the top of the high places by the way in the place of the paths.

3 She

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[h] Meaning, the raging affections which cary a man away in ſuch ſort that he cannot tell what he doeth.

‖Or, neighbours.

[i] Reade Chap. 3.3.

[k] By the commandement he meaneth the word of God: and by the inſtruction, the preaching and declaration of the ſame, which is committed to the Church.

[l] And reprehenſions when the word is preached bring vs to life.

[m] With her wanton lookes and geſture.

[n] Meaning, that ſhe will neuer ceaſe till ſhee haue brought thee to beggery, and then ſeeke thy deſtruction.

[o] He approueth not theft, but ſheweth that it is not ſo abominable as whoredom, foraſmuch as theft might be redeemed: but adultery was a perpetuall infamie, and death by the Law of God.

[p] Meaning, for very neceſſitie.

‡*Ebr. faileth in heart.*

[q] That is, death appointed by the Law.

[r] He ſheweth that man by nature ſeeketh his death that hath abuſed his wife, and ſo concludeth, that neither Gods Law nor the law of nature admitteth any ranſome for the adultery.

[a] By this diuerſitie of words he meaneth that nothing ought to be ſo deare vnto vs, as the word of God, nor that we looke on any thing more, nor mind any thing ſo much.

[b] Salomon vſeth this parable to declare their folly that ſuffer themſelues to be abuſed by harlots.

[c] He ſheweth that there was almoſt none ſo impudent, but they were afrayd to be ſeene, and alſo their owne conſciences did accuſe them, which cauſed them to ſeeke the night to couer their filthineſſe.

‖*Or, garment.*

‖*Or, lud.*

[d] He deſcribeth certaine conditions, which are peculiar to harlots.

‡*Ebr. ſhe ſtrengthened her face.*

[e] Becauſe that in peace offrings a portion returned to them that offered, ſhe ſheweth him that ſhe hath meate at home to make good cheare with: or els ſhe would vſe ſome cloke of holineſſe, till ſhe had gotten him in her ſnares.

[f] Which declareth that harlots outwardly will ſeeme holy and religious: both becauſe they may the better deceiue others, and alſo thinking by obſeruing of ceremonies and offerings to make ſatiſfaction for their ſinnes.

‖*Or, carued worke.*

‡*Ebr. in his hand.*

[g] Which thinking hee goeth to the paſture, goeth willingly to his owne deſtruction.

[h] Which goeth cheerefully, not knowing that he ſhall be chaſtiſed.

‡*Ebr. it is for his life.*

[i] Neither wit nor ſtrength can deliuer them that fall into the hands of the harlot.

Chap. 2.18.

Chap. 1.20.

[a] Salomon declareth that man is cauſe of his own perdition, & that he can pretend no ignorance, foraſmuch as God calleth to all men by his word, and by his works, to follow vertue and to flee from vice.

3 Shee cryeth beſides [b] the gates before the citie at the entrie of the doores,

4 O men, I call vnto you, and vtter my voyce to the children of men.

5 O ye fooliſh men, vnderſtand wiſdome, and ye O fooles, be wiſe in heart.

6 Giue eare, for I will ſpeake of excellent thinges, and the opening of my lippes ſhall teach things that be right.

7 For my mouth ſhall ſpeake the trueth, and my lippes abhorre wickedneſſe.

8 All the words of my mouth are righteous: there is no lewdneſſe, nor frowardneſſe in them.

9 They are all [c] plaine to him that will vnderſtand, and ſtreight to them that would finde knowledge.

10 Receiue mine inſtruction, and not ſiluer, and knowledge rather then fine gold.

11 For wiſedome is better then precious ſtones: and all pleaſures are not to bee compared vnto her.

12 I wiſedome dwel with [d] prudence, and I finde forth knowledge and counſels.

13 The feare of the Lord is to hate [e] euill, as pride, and arrogancie, and the euill way: and a mouth that ſpeaketh lewd things, I doe hate.

14 I haue counſell and wiſedome: I am vnderſtanding, and I haue ſtrength.

15 By mee Kings [f] reigne, and Princes decree iuſtice.

16 By mee princes rule, and the nobles, and all the iudges of the earth.

17 I loue them that loue me: and they that ſeeke me [g] earely, ſhall finde me.

18 Riches and honour are with me: [h] euen durable riches and righteouſneſſe.

19 My fruite is better then golde, euen then fine golde, and my reuenues better then fine ſiluer.

20 I cauſe to walke in the way of righteouſneſſe, and in the middes of the paths of [i] iudgement,

21 That I may cauſe them that loue me, to inherite ſubſtance, and I will fill their treaſures.

22 The Lord hath poſſeſſed me in the beginning of his way: I was [k] before his works of old.

23 I was ſet vp from euerlaſting, from the beginning, and before the earth.

24 When there were no depths, was I begotten, when there were no fountaines abounding with water.

25 Before the mountaines were ſetled: and before the hils, was I begotten.

26 Hee had not yet made the earth, nor the open places, nor the height of the duſt in the world.

27 When hee prepared the heauens, I was [l] there, when hee ſet the compaſſe vpon the deepe,

28 When hee eſtabliſhed the cloudes aboue, when hee confirmed the fountaines of the deepe,

29 When hee gaue his decree to the ſea, that the waters ſhould not paſſe his commandement, when he appointed the foundations of the earth,

30 Then was I with him as [m] a nouriſher, and I was daily his delight reioycing alway before him,

31 And tooke my [n] ſolace in the compaſſe of [o] his earth: and my delight is with the children of men.

32 Therefore now hearken, O children, vnto mee: for bleſſed are they that keepe my wayes.

33 Heare inſtruction, and be ye wiſe, and refuſe it not: bleſſed is the man that heareth me, watching dayly at my gates, and giuing attendance at the poſts of my doores.

34 For hee that findeth me, findeth life, and ſhall obteine fauour of the Lord.

35 But he that ſinneth againſt me, hurteth his owne ſoule: & al that hate me, loue death.

[b] Where the people did moſt reſort, and which was the place of iuſtice.

[c] Meaning that the word of God is eaſie vnto all that haue a deſire vnto it, & which are not blinded by the prince of this world.

[d] That is, except a man haue wiſedome, which is the true knowledge of God, he can neither be prudēt, nor good counſeller.

[e] So that he that doeth not hate euill, feareth not God.

[f] Whereby he declareth that honours, dignitie or riches come not of mans wiſedome or induſtrie, but by the prouidence of God.

[g] That is, ſtudie the word of God diligently, and with a deſire to profite.

[h] Signifying, that he chiefly meaneth the ſpiritual treaſures and heauenly riches.

[i] For there can be no true iuſtice or iudgement, which is not directed by this wiſedome.

[k] He declareth hereby the diuinitie and eternitie of this wiſedome which he magnifieth and praiſeth through this booke: meaning thereby the eternall ſonne of God Ieſus Chriſt our Sauiour whō S. Iohn calleth the word that was in the beginning, Iohn 1.1.

[l] He declareth the eternitie of the Sonne of God, which is ment by this worde Wiſedome, who was before all time, and euer preſent with the Father.

[m] Some reade a chiefe worker ſignifying that this wiſdome, euen Chriſt Ieſus was equall with God his Father, and created, preſerueth, and ſtill worketh with him, as Ioh. 5.17.

[n] Whereby is declared that the worke of the creation was no paine, but a ſolace vnto the wiſedom of God.

[o] By earth he meaneth man, which is the worke of God in whome Wiſedome tooke pleaſure: in ſo much as for mans ſake the Diuine Wiſedome tooke mans nature, and dwelt among vs, and filled vs with vnſpeakeable treaſures: and this is that ſolace and paſtime whereof is here ſpoken.

CHAP. IX.

2 Wiſedome calleth all to her feaſt. 7 The ſcorner will not be corrected. 10 The feare of God. 13 The conditions of the harlot.

Wiſedome hath built her [a] houſe, and hewen out her [b] ſeuen pillars.

2 She hath killed her vitailes, drawen her wine, and [c] prepared her table.

3 Shee hath ſent foorth her [d] maydens, and cryeth vpon the higheſt places of the citie, ſaying,

4 Who ſo is [e] ſimple, let him come hither, and to him that is deſtitute of wiſedome, ſhee ſaith,

5 Come, and eate of my [f] meate, & drinke of the wine that I haue drawen.

6 Forſake your way, ye fooliſh, and ye ſhal liue: & walke in the way of vnderſtanding.

7 Hee that reprooueth a ſcorner, purchaſeth to himſelfe ſhame: and he that rebuketh the wicked, getteth himſelfe [g] a blot.

8 Rebuke not a [h] ſcorner, leſt he hate thee: but rebuke a wiſe man, and hee will loue thee.

2 Giue admonition to the wiſe, and he will be the wiſer: teach a righteous man, and he will increaſe in learning.

10 The beginning of wiſedom is the feare of the Lorde, and the knowledge of holy things, is [i] vnderſtanding.

11 For thy dayes ſhall bee multipled by mee, and the yeeres of thy life ſhall bee augmented.

12 If thou be wiſe, thou ſhalt be wiſe for [k] thy ſelfe, and if thou bee a ſcorner, thou

[a] Chriſt hath prepared him a Church.

[b] That is, many chiefe ſtayes and principall parts of his Church, as were the Patriarkes, Prophets, Apoſtles, Paſtors and Doctors.

[c] He compareth wiſedome with great princes that keepe openhouſe for all that come.

[d] Meaning, true preachers, which are not infected with mans wiſedome.

[e] Hee that knoweth his owne ignorance, and is voyd of malice.

[f] By the meate and drinke, is meant the word of God and the miniſtration of the Sacraments, whereby God nouriſheth his ſeruaunts in his houſe, which is the Church.

[g] For the wicked will contemne him and labour to defame him.

[h] Meaning, them that are incorrigible, which Chriſt calleth dogges or ſwine: or hee ſpeaketh this in compariſon, not that the wicked ſhould not be rebuked, but hee ſheweth their malice, and the ſmall hope of profite.

[i] He ſheweth what true vnderſtanding is, to knowe the will of God in his worde, which is meant by holy things.

[k] Thou ſhalt haue the chiefe profite and commoditie thereof.

alone ſhalt ſuffer.

13 ¶ A [l] fooliſh woman is troubleſome: ſhe is ignorant, and knoweth nothing.

14 But ſhe ſitteth at ẏ doore of her houſe, on a ſeate in the hie places of the citie,

15 To call them that paſſe by the way, that goe right on their way, ſaying,

16 Who ſo is ſimple, let him come hither, and to him that is deſtitute of wiſedome ſhe ſaith alſo,

17 Stollen waters are ſweete, and hid bread is pleaſant.

18 But hee knoweth not, that the dead are there, and that her gheſts are in the depth of hell.

[l] By the fooliſh woman, ſome vnderſtand the wicked preachers, who counterfaite the word of God, as appeareth verſe 16. which were the words of the true preachers, as verſ. 4. but their doctrine is but as ſtollen waters: meaning that they are but mens traditions, which are more pleaſant to the fleſh then the word of God: and therefore they themſelues boaſt thereof.

CHAP. X.

In this Chapter & all that follow vnto the thirtieth, the wiſe man exhorteth by diuers ſentences, which he calleth parables, to follow vertue, and flee vice: and ſheweth alſo what profite commeth of wiſedome, and what hinderance proceedeth of fooliſhneſſe.

THE PARABLES OF SALOMON.

A Wiſe * ſonne maketh a glad father: but a fooliſh ſonne is an heauineſſe to his mother.

2 The treaſures of [a] wickednes profite nothing: but righteouſnes deliuereth frõ death.

3 The Lord will [b] not famiſh the ſoule of the righteous: but he caſteth away the ſubſtance of the wicked.

4 A ‖ ſlouthfull hand maketh poore: but the hand of the diligent maketh rich.

5 Hee that gathereth in ſommer, is the ſonne of wiſedome: but hee that ſleepeth in harueſt, is the ſonne of confuſion.

6 Bleſſings are vpon the head of the righteous: but iniquitie ſhall couer the mouth of [c] the wicked.

7 The memoriall of the iuſt ſhalbe bleſſed: but the name of the wicked ſhall [d] rotte.

8 The wiſe in heart will receiue commandements: but the fooliſh in ‡ talke ſhall be beaten.

9 He that walketh vprightly, walketh ‖ boldly: but hee that peruerteth his wayes, ſhall be knowen.

10 Hee that [e] winketh with the eye, worketh ſorrow, and he that is [f] fooliſh in talke ſhall be beaten.

11 The mouth of the righteous man is a welſpring of life: but iniquity couereth the mouth of the wicked.

12 Hatred ſtirreth vp contentions: * but loue couereth all treſpaſſes.

13 In the lippes of him that hath vnderſtanding, wiſedome is founde, and [g] a rod ſhall be for the backe of him that is deſtitute of wiſedome.

14 Wiſe men lay vp knowledge: but the mouth of the foole is a preſent deſtruction.

15 The rich mans goods are his [h] ſtrong citie, but the feare of the needy is their pouerty.

16 The labour of the righteous tendeth to life: but the reuenues of the wicked to ſinne.

17 He that regardeth inſtruction, is in the way of life: but he that refuſeth correction, goeth out of the way.

Chap. 15.20.

[a] That is, wickedly gotten.

[b] Though he ſuffer the iuſt to want for a time, yet he will ſend him comfort in due ſeaſon.

‖Or, deceitfull.

[c] When their wickedneſſe ſhall be diſcouered, they ſhall be as dumbe, and not know what to ſay.

[d] Shall be vile and abhorred both of God and man contrary to their owne expectation, which thinke to make their name immortall.

‡Ebr. lips.

‖Or, ſurely.

[e] He that beareth a faire countenance, and imagineth miſchiefe in his heart, as Chap. 6.13.

[f] For the corruption of his heart is knowen by his talke.

1 Cor. 13.4. 1. Pet. 4.8.

[g] That is, God will finde him out to puniſh him.

[h] And ſo maketh him bold to doe euill, whereas pouerty bridleth the poore from many euill things.

18 He that diſſembleth hatred with lying lips, & he that inuenteth ſlander, is a foole.

19 In many wordes there cannot want iniquity: but he that refraineth his lips, is wiſe.

20 The tongue of the iuſt man is as fined ſiluer: but the heart of the wicked is little worth.

21 The lips of the righteous doe [i] feede many: but fooles ſhall die for want of wiſedome.

22 The bleſſing of the Lorde, it maketh rich, and he doeth adde [k] no ſorowes with it.

23 It is as a paſtime to a foole to doe wickedly: but wiſedome is vnderſtanding to a man.

24 That which the wicked feareth, ſhall come vpon him: but God will grant the deſire of the righteous.

25 As the whirlewinde paſſeth, ſo is the wicked no more: but the righteous is as an euerlaſting foundation.

26 As vineger is to the teeth, & as ſmoke to the eyes, ſo is the ſlothfull to them that [l] ſend him.

27 The feare of the Lord increaſeth the dayes: but the yeeres of the wicked [m] ſhalbe diminiſhed.

28 The patient abiding of the righteous ſhalbe gladneſſe: but the hope of the wicked ſhall periſh.

29 The way of the Lorde is ſtrength to the vpright man: but feare ſhall bee for the workers of iniquity.

30 The righteous ſhall [n] neuer bee remooued: but the wicked ſhall not dwell in the land.

31 The mouth of the iuſt ſhall be fruitful in wiſedome: but the tongue of the froward ſhall be cut out.

32 The lips of the righteous know what is acceptable: but the mouth of the wicked ſpeaketh froward things.

CHAP. XI.

FAlſe [a] balances are an abomination vnto the Lord: but a perfite ‡ weight pleaſeth him.

2 When pride commeth, then commeth [b] ſhame: but with the lowly is wiſedome.

3 The vprightneſſe of the iuſt ſhal guide them: but the frowardneſſe of the tranſgreſſors ſhall deſtroy them.

4 *Riches auaile not in the day of wrath: but righteouſneſſe deliuereth from death.

5 The righteouſneſſe of the vpright ſhall direct his way: but the wicked ſhall fall in his owne wickedneſſe.

6 The righteouſneſſe of the iuſt ſhall deliuer them: but the tranſgreſſors ſhall be taken in their owne wickedneſſe.

7 * When a wicked man dieth, his hope periſheth, and the hope of the vniuſt ſhall periſh.

8 The righteous eſcapeth out of trouble, and the wicked ſhall come in his [c] ſtead.

9 An [d] hypocrite with his mouth hurteth his neighbour: but the righteous ſhalbe deliuered by knowledge.

10 In the proſperity of the righteous the citie

[i] For they ſpeake trueth and edifie many by exhortations, admonition and counſel.

[k] Meaning, that all worldly things bring care, and ſorow, whereas they that feele the bleſſings of God, haue none.

[l] He is but a trouble & griefe to him that ſetteth him about any buſineſſe.

[m] The time of their proſperitie ſhall be ſhort becauſe of their great fall though they ſeeme to liue long.

[n] They enioy in this life by faith and hope, their euerlaſting life.

[a] Vnder this worde he condemneth all falſe weights, meaſures and deceite.

‡Ebr. ſtone.

[b] When man forgetteth himſelfe, and thinketh to be exalted aboue his vocation, then God bringeth him to confuſion.

Ezek 7.19. ecclus 5.1.

Wiſ. 5.15.

[c] That is, ſhall enter into trouble.

[d] A diſſembler that pretendeth friendſhip, but is a priuie enemie.

citie [e] reioyceth, and when the wicked periſh, there is ioy.

11 By the ‖ bleſſing of the righteous, the citie is exalted: but it is ſubuerted by the mouth of the wicked.

12 He that deſpiſeth his neighbour, is deſtitute of wiſedome: but a man of vnderſtanding will [f] keepe ſilence.

13 He that goeth about as a ſlanderer, diſcouereth a ſecret: but he that is of a faithfull heart, concealeth a matter.

14 Where no counſell is, the people fall: but where many [g] counſellers are, there is health.

15 Hee ſhall be ſore vexed, that is ſuretie for a [h] ſtranger, and he [i] that hateth ſuretiſhip, is ſure.

16 A ‖ gracious woman attaineth honor, and the ſtrong men attaine riches.

17 Hee that is mercifull, [k] rewardeth his owne ſoule: but he that troubleth his owne ‖ fleſh, is cruell.

18 The wicked worketh a deceitful work: but he that ſoweth righteouſnes, ſhall receiue a ſure reward.

19 As righteouſneſſe leadeth to life, ſo hee that followeth euill, ſeeketh his owne death.

20 They that are of a froward heart, are abomination to the Lorde: but they that are vpright in their way, are his delight.

21 [l] Though hand ioyne in hande, the wicked ſhall not be vnpuniſhed: but the ſeede of the righteous ſhall eſcape.

22 As a iewell of gold in a ſwines ſnoute: ſo is a faire woman, which ‖ lacketh diſcretion.

23 The deſire of the righteous is onely good: but the hope of the wicked [m] is indignation.

24 There is that ſcattereth, [n] & is more increaſed: but he that ſpareth more [o] then is right, ſurely commeth to pouertie.

25 The ‡ liberal perſon ſhall haue plenty: and he that watreth, ſhall alſo haue raine.

26 Hee that withdraweth the corne, the people wil curſe him: but bleſſing ſhalbe vpon the head of him that [p] ſelleth corne.

27 He that ſeeketh good things, getteth fauour: but he that ſeeketh euill, it ſhall come to him.

28 He that truſteth in his riches, ſhal fall: but the righteous ſhall floriſh as a leafe.

29 Hee that troubleth his owne [q] houſe, ſhall inherite the winde, and the foole ſhall be [r] ſeruant to the wiſe in heart.

30 The fruite of the righteous is as a tree of life, and he that [ſ] winneth ſoules, is wiſe.

31 Beholde, the righteous ſhalbe [t] recompenſed in the earth: how much more the wicked and the ſinner?

[e] The countrey is bleſſed, where there are godly men, and they ought to reioyce when the wicked are taken away.

‖ *Or, proſperitie.*

[f] Will not make light report of others.

[g] Where God giueth ſtore of men of wiſedome and counſell.

[h] Whoſe conuerſation he knoweth not.

[i] He that doeth not without iudgement and conſideration of the circumſtances put himſelfe in danger, as Chap. 6.1.

‖ *Or, modeſt.*

[k] Is both good to himſelfe and to others.

‖ *Or, neighbour.*

[l] Though they make neuer ſo many friends, or thinke themſeles neuer ſo ſure, yet they ſhall not eſcape.

‖ *Or, is of vncomely behauiour.*

[m] They can looke for nothing but Gods vengeance.

[n] Meaning them that giue liberally, whom God bleſſeth.

[o] That is, the niggard.

‡ *Ebr. the ſoule of bleſſing ſhall be made fat.*

[p] That prouideth for the vſe of them that are in neceſſitie.

[q] The couetous men that ſpare their riches to the hinderance of their families, ſhall be depriued thereof miſerably.

[r] For though the wicked bee rich, yet are they but ſlaues to the godly, which are the true poſſeſſors of the gifts of God. [ſ] That is, bringeth them to knowledge of God. [t] Shall bee puniſhed as hee deſerueth, 1. Pet. 4. 18.

CHAP. XII.

HE that loueth inſtruction, loueth knowledge: but hee that hateth correction, is a foole.

2 A good man getteth fauor of the Lord: but the man of wicked imaginations will he condemne.

3 A man cannot bee eſtabliſhed by wickedneſſe: but the [a] roote of the righteous ſhal not be moued.

4 A ‡ vertuous woman is the crowne of her huſband: but ſhee that maketh him aſhamed, is as corruption in his bones.

5 The thoughts of the iuſt are right: but the counſels of the wicked are deceitfull.

6 The talking of the wicked is to lie in waite for blood: but the mouth of the righteous will [b] deliuer them.

7 God ouerthroweth the wicked, and they are not: but the houſe of the righteous ſhall ſtand.

8 A man ſhall be commended for his wiſdome: but the froward of heart ſhall be deſpiſed.

9 Hee that is deſpiſed, [c] and is his owne ſeruant, is better then hee that boaſteth himſelfe and lacketh bread.

10 A righteous man [d] regardeth the life of his beaſt: but the mercies of the wicked are cruell.

11 * He that tilleth his land ſhall be ſatiſfied with bread: but hee that followeth the idle, is deſtitute of ‖ vnderſtanding.

12 The wicked deſireth the [e] nette of euils: but the [f] roote of the righteous giueth fruite.

13 The euil man is ſnared by the wickednes of his lips, but the iuſt ſhall come out of aduerſitie.

14 A man ſhall bee ſatiate with good things by the fruite of his mouth, and the recompenſe of a mans hands ſhal God giue vnto him.

15 The way of a foole is [g] right in his owne eyes: but hee that heareth counſell, is wiſe.

16 A foole in a day ſhall bee knowen by his anger: but hee that couereth ſhame is wiſe.

17 Hee that ſpeaketh trueth, will ſhewe righteouſneſſe: but a falſe witneſſe vſeth deceite.

18 * There is that ſpeaketh words like the prickings of [i] a ſworde: but the tongue of wiſe men is health.

19 The lip of trueth ſhall bee ſtable for euer: but a lying tongue varieth incontinently.

20 Deceite is in the heart of them that imagine euill: but to the counſellers of peace ſhall be ioy.

21 There ſhall none iniquitie come to the iuſt: but the wicked are full of euill.

22 The lying lips are an abomination to the Lorde: but they that deale truely are his delight.

13 A wiſe man concealeth knowledge, but the heart of the fooles publiſheth fooliſhnes.

24 * The hand of the diligent ſhall beare rule: but the idle ſhall be vnder tribute.

25 Heauineſſe in the heart of man doeth bring it downe: but a [k] good worke reioyceth it.

16 The righteous is [l] more excellent then his neighbour: but the way of the wicked

will

[a] They are ſo grounded in the fauour of God, that their roote ſhal proſper continually.

‡ *Ebr. ſtrong, or painefull.*

[b] As their conſcience is vpright, ſo ſhall they be able to ſpeake for themſelues againſt their accuſers.

[c] The poore man that is contemned, and yet liueth of his owne trauaile.

[d] Is mercifull euen to the very beaſt that doeth him ſeruice.

Chap. 28.19. *ecclus.* 20.27.

‖ *Or, defence.*

[c] Continually imagineth meanes how to doe harme to others.

[f] Meaning, their heart within, which is vpright, and doeth good to all.

[g] He ſtandeth in his owne conceit, and condemneth all others in reſpect of himſelfe.

[h] Which brideleth his affections.

Chap. 14.5.

[i] Which ſeeke nothing more then to prouoke others to anger.

Chap. 10.4.

[k] That is, words of comfort or a cheereful minde, which is declared by his words, reioyceth a man, as a couetous minde killeth him.

[l] That is, more liberall in giuing.

will deceiue them.

27 The deceitefull man roaſteth not that he [m] taketh in hunting: but the riches of the diligent man are precious.

28 Life is in the way of righteouſneſſe, and in that path way there is no death.

CHAP. XIII.

A Wiſe ſonne will obey the inſtruction of his father: but a ſcorner will heare no rebuke.

2 A man ſhall eate good things by the fruit [a] of his mouth: but the ſoule of the treſpaſſers ſhall ſuffer violence.

3 Hee that keepeth his mouth, keepeth his life: but he that openeth his lippes, deſtruction ſhalbe to him.

4 The ſluggard [b] luſteth, but his ſoule hath nought: but the ſoule of the diligent ſhall haue plentie.

5 A righteous man hateth lying words: but the wicked cauſeth ſlander and ſhame.

6 Righteouſnes preſerueth the vpright of ‡ life: but wickedneſſe ouerthroweth the ſinner.

7 There is that maketh himſelfe rich, and hath nothing, and that maketh himſelfe poore, hauing great riches.

8 A man will giue his riches for the ranſome of his life: but the poore [c] cannot heare the reproch.

9 The light of the righteous reioyceth: but the candle of the wicked ſhall be put out.

10 Onely by pride [d] doth man make contention: but with the well aduiſed is wiſedome.

11 The [e] riches of vanitie ſhall diminiſh: but he that gathereth with the [f] hande, ſhall increaſe them.

12 The hope that is deferred, is the fainting of the heart: but when the deſire commeth, it is as a tree of life.

13 He that deſpiſeth [g] the word, he ſhalbe deſtroyed: but he that feareth the commandement, he ſhall be rewarded.

14 The inſtruction of a wiſe man is as the welſpring of life, to turne away from the ſnares of death.

15 Good vnderſtanding maketh acceptable: but the way of the diſobedient is hated.

16 Euery wiſe man will worke by knowledge: but a foole will ſpread abroad folly.

17 *A wicked meſſenger falleth [h] into euill: but a faithfull ambaſſadour is preſeruation.

18 Pouertie and ſhame is to him that refuſeth inſtruction: but hee that regardeth correction, ſhall be honoured.

19 A deſire accompliſhed delighteth the ſoule: but it is an abomination to fooles to depart from euill.

20 He that walketh with the wiſe, ſhall be wiſe: but a companion of fooles ſhall bee [i] afflicted.

21 Affliction followeth ſinners: but vnto the righteous God will recompenſe good.

22 The good man ſhall giue inheritance vnto his childrens children: and the [k] riches of the ſinner is layd vp for the iuſt.

23 Much food is in the field of the [l] poore: but the field is deſtroyed without diſcretion.

24 *Hee that ſpareth his rodde, hateth his ſonne: but he that loueth him, chaſteneth him betime.

25 The righteous eateth to the contentation of his minde: but the belly of the wicked ſhall want.

[m] Although he get much by vnlawfull meanes, yet will he not ſpend it vpon himſelfe.

[a] If he vſe his tongue to Gods glorie, and the profite of his neighbour, God ſhall bleſſe him.

[b] He euer deſireth, but taketh no paines to get any thing.

‡ *Ebr. way.*

[c] For his pouertie, he is not able to eſcape the threatnings, which the cruel oppreſſours vſe againſt him.

[d] When as euery man contendeth to haue the preeminence, and will not giue place to another.

[e] That is, goods euill gotten.

[f] That is, with his owne labour.

[g] Meaning, the word of God, whereby he is admoniſhed of his duety.

Chap. 25.13.

[h] Bringeth many inconueniences, both to himſelfe and to others.

[i] As he is partaker of their wickedneſſe, and beareth with their vices, ſo ſhall he be puniſhed like as they are.

[k] Reade Iob 27.16,17.

[l] God bleſſeth the labour of the poore and conſumeth their goods which are negligent, becauſe they thinke they haue ynough.

Chap. 23.13.

Eccluſ. 30.1.

CHAP. XIII.

A Wiſe woman [a] buildeth the houſe: but the fooliſh deſtroyeth it with her owne hands.

2 *Hee that walketh in his [b] righteouſneſſe, feareth the Lord: but he that is lewde in his wayes deſpiſeth him.

3 In the mouth of the fooliſh is the [c] rod of pride: but the lippes of the wiſe preſerue them.

4 Where none [d] oxen are, there the crib is emptie: but much increaſe commeth by the ſtrength of the oxe.

5 A faithfull witneſſe will not lie: but a falſe record will ſpeake lies.

6 A ſcorner [e] ſeeketh wiſedome, and findeth it not: but knowledge is eaſie to him that will vnderſtand.

7 Depart from the fooliſh man, when thou perceiueſt not in him the lips of knowledge.

8 The wiſedome of the prudent is to vnderſtand his wayes: but the fooliſhnes of the fooles is deceit.

9 The foole maketh a mocke [f] of ſinne: but among the righteous there is fauour.

10 The heart knoweth the [g] bitterneſſe of his ſoule, and the ſtranger ſhal not meddle with his ioy.

11 The houſe of the wicked ſhall bee deſtroyed: but the tabernacle of the righteous ſhall floriſh.

12 *There is a way that ſeemeth right to a man: but the iſſues thereof are the waies of death.

13 Euen in laughing the heart is ſorowfull, [h] and the ende of that mirth is heauineſſe.

14 The heart that declineth, [i] ſhall be ſatiate with his owne wayes: but a good man ſhall depart from him.

15 The fooliſh will beleeue euery thing: but the prudent will conſider his ſteps.

16 A wiſe man feareth, & departeth from euill: but a foole rageth, and is careleſſe.

17 Hee that is haſtie to anger, committeth folly, and a ‡ buſie body is hated.

17 The fooliſh doe inherite folly: but the prudent are crowned with knowledge.

19 The euil ſhal bow before the good, and the wicked [k] at the gates of the righteous.

20 The poore is hated euen of his owne neighbour: but the friendes of the rich are many.

21 The ſinner deſpiſeth his neighbour: but hee that hath mercie vpon the poore, is bleſſed.

22 Doe not they erre that imagine euill? but to them that thinke on good things, ſhall be mercie and trueth.

23 In all labour there is aboundance: but the talke of the lips bringeth onely want.

24 The crowne of the wiſe is their riches,

[a] That is, taketh paine to profite her family and to doe that which concerneth her duetie in her houſe.

Iob 12.4.

[b] That is, in vprightneſſe of heart and without hypocriſie.

[c] His proude tongue ſhall cauſe him to be puniſhed.

[d] By the oxe is meant labour, and by the crib the barne: meaning, without labour there is no profite.

[e] For the maintenance of his owne ambition, and not for Gods glorie, as Simon Magus.

[f] Doeth not know the grieuouſnes thereof, nor Gods iudgements againſt the ſame.

[g] As a mans conſcience is witneſſe of his owne griefe: ſo another cannot feele the ioy and comfort which a man feeleth in himſelfe.

Chap. 16.25.

[h] He ſheweth that the allurement vnto ſinne ſeemeth ſweete, but the ende thereof is deſtruction.

[i] He that forſaketh God, ſhall be puniſhed, and made weary of his ſinnes wherein he delighted.

‡ *Ebr. the man of imaginations.*

[k] If this come not dayly to paſſe, we muſt conſider that it is becauſe of our ſinnes, which let Gods working.

and the follie of fooles is fooliſhneſſe.

25 A faithfull witneſſe deliuereth ſoules: but a deceiuer ſpeaketh lies.

26 In the feare of the Lorde is an aſſured ſtrength, and his children ſhall haue hope.

27 The feare of the Lord is as a wellſpring of life, to auoyd the ſnares of death.

28 In the multitude of the [l] people is the honour of a king, and for the want of people commeth the deſtruction of the prince.

[l] That is, the ſtrength of a king ſtandeth in many people.

29 Hee that is ſlowe to wrath, is of great wiſedome: but he that is of an haſtie minde, exalteth follie.

30 A ſound heart is the life of the ‖ fleſh: but enuie is the rotting of the bones.

‖ Or, body.

31 *He that oppreſſeth the poore, reprooueth him that made him: but hee honoureth him, that hath mercie on the poore.

Chap.17.5.

32 The wicked ſhall bee caſt away for his malice: but the righteous hath hope in his death.

33 Wiſedome reſteth in the heart of him that hath vnderſtanding, and is knowen [m] in the mids of fooles.

[m] Foraſmuch as they are conuict thereby, and put to ſilence.

34 Iuſtice exalteth a nation, ‖ but ſinne is a ſhame to the people.

‖ Or, and the mercie of the people is a ſacrifice for ſinne.

35 The pleaſure of a king is in a wiſe ſeruant: but his wrath ſhalbe toward him that is lewde.

CHAP. XV.

A *Soft anſwere putteth away wrath: but grieuous words ſtirre vp anger.

Chap.25.15.

2 The tongue of the wiſe vſeth knowledge aright: but the mouth of fooles *babbleth out fooliſhneſſe.

Verſe 28.

3 The eyes of the Lord in euery place behold the euill and the good.

4 A wholeſome tongue is as a tree of life: but the frowardneſſe thereof is the breaking of the minde.

5 A foole deſpiſeth his fathers inſtruction: but he that regardeth correction, is prudent.

6 The houſe of the righteous hath much treaſure: but in the reuenues of the wicked is [a] trouble.

[a] For though they haue much, yet it is full of trouble and care.

7 The lips of the wiſe doe ſpread abroad knowledge: but the heart of the fooliſh doeth not ſo.

8 The [b] ſacrifice of the wicked is abomination to the Lorde: but the prayer of the righteous is acceptable vnto him.

[b] That thing is abominable, before God, which the wicked think to be moſt excellent, and whereby they thinke moſt to be accepted.

9 The way of the wicked is abomination vnto the Lord: but hee loueth him that followeth righteouſneſſe.

10 Inſtruction is euil to him that [c] forſaketh the way, and hee that hateth correction, ſhall die.

[c] He that ſwarueth from the word of God, can not abide to be admoniſhed.

11 [d] Hell and deſtruction are before the Lorde: how much more the hearts of the ſonnes of men?

[d] There is nothing ſo deepe, or ſecret, that can be hid from the eyes of God, much leſſe mens thoughts.

12 A ſcorner loueth not him that rebuketh him, neither will he go vnto the wiſe.

13 *A ioyfull heart maketh a cheerefull countenance: but by the ſorow of the heart the minde is heauy.

Chap.17.22.

14 The heart of him that hath vnderſtanding, ſeeketh knowledge: but the mouth of the foole is fed with fooliſhneſſe.

15 All the dayes of the afflicted are euill: but a good ‡ conſcience is a continuall feaſt.

‡ Ebr. heart.

16 *Better is a litle ẇ the feare of ẏ Lord, then great treaſure and trouble therewith.

Pſal.37.16.

17 Better is a dinner of greene hearbes where loue is, then a ſtalled oxe and hatred therewith.

18 *An angry man ſtirreth vp ſtrife: but he that is ſlow to wrath, appeaſeth ſtrife.

Chap.29.22.

19 The way of a ſlouthfull man is as an hedge of [e] thornes: but the way of the righteous is plaine.

[e] That is, he euer findeth ſome let or ſtay, and dare not go forward.

20 *A wiſe ſonne reioyceth the father: but a fooliſh man deſpiſeth his mother.

Chap.10.1.

21 Fooliſhneſſe is ioy to him that is deſtitute of vnderſtanding: but a man of vnderſtanding walketh vprightly.

22 Without counſell thoughts come to nought: but [f] in the multitude of counſellers there is ſtedfaſtneſſe.

[f] Reade Chap. 11.14.

23 A ioy commeth to a man by the anſwer of his mouth: and howe good is a word [g] in due ſeaſon?

[g] If we will that our talk be comfortable, we muſt wait for time and ſeaſon.

24 The way of life is on high to the prudent, to auoid from hell beneath.

25 The Lord wil deſtroy the houſe of the proud men: but he will ſtabliſh the borders of the widow.

26 The thoughts of the wicked are abomination to the Lorde: but the pure haue [h] pleaſant words.

[h] That is, wholſome and profitable to the hearers.

27 He that is greedy of gaine, troubleth his owne houſe: but hee that hateth giftes, ſhall liue.

28 The heart of the righteous ſtudieth to anſwere: but the wicked mans mouth babbleth euill things.

29 The Lord is farre off from ẏ wicked: but he heareth the prayer of the righteous.

30 The light of the eyes reioyceth the heart, & a good name maketh the bones fat.

31 The eare that hearkeneth to the [i] correction of life, ſhall lodge among the wiſe.

[i] That ſuffereth himſelfe to be admoniſhed by Gods word, which bringeth life, and ſo amendeth.

32 He that refuſeth inſtruction, deſpiſeth his owne ſoule: but hee that obeyeth correction, getteth vnderſtanding.

33 The feare of the Lord is the inſtruction of wiſdome: and before honour goeth [k] humilitie.

[k] Meaning, that God exalteth none, but them that are truely humbled.

CHAP. XVI.

The [a] preparations of the heart are in man: but the anſwere of the tongue is of the Lord.

[a] He derideth the preſumption of man, who dare attribute to himſelfe any thing, as to prepare his heart, or ſuch like, ſeeing that he is not able to ſpeake a word, except God giue it him.

2 All the waies of a man are [b] cleane in his owne eyes: but ẏ Lord pondreth the ſpirits.

[b] He ſheweth hereby, that man flattereth himſelf in his doings, calling that vertue which God termeth vice.

3 ‡ Commit thy workes vnto the Lorde, and thy thoughts ſhalbe directed.

‡ Ebr. rolle.

4 The Lord hath made all things for his owne ſake: yea, euen the wicked for the day of [c] euill.

[c] So that the iuſtice of God ſhall appeare to his glorie, euen in the deſtruction of the wicked.

5 All that are proude in heart, are an abomination to the Lord: though *hand ioyne in hand, he ſhall not be vnpuniſhed.

Chap.11.21

6 By [d] mercie and trueth iniquitie ſhal bee forgiuen, and by the feare of the Lorde they depart from euill.

[d] Their vpright and repenting life ſhall be a token that their ſinnes are forgiuen.

7 When the wayes of a man pleaſe the Lord, he wil make alſo his enemies at peace with him.

8 *Better is a little with righteouſneſſe,

Chap.15.16. pſal.37.16.

then great reuenues without equitie.

9 The heart of man [e] purpoſeth his way: but the Lord doeth direct his ſteps.

10 A diuine ſentence ſhall be in the lips of the king: his mouth ſhall not tranſgreſſe in iudgement.

11 * A true weight and balance are of the Lorde: all the weights of the bagge are his [f] worke.

12 It is an abomination to kings to commit wickedneſſe: for the throne is ſtabliſhed [g] by iuſtice.

13 Righteous lippes are the delight of Kings, and the King loueth him that ſpeaketh right things.

14 The wrath of a King is as [h] meſſengers of death: but a wiſe man will pacifie it.

15 In the light of the Kings countenance is life: and his fauour is [i] as a cloude of the latter raine.

16 * Howe much better is it to get wiſedome then gold? and to get vnderſtanding, is more to be deſired then ſiluer.

17 The path of the righteous is to decline from euill, and he keepeth his ſoule that keepeth his way.

18 Pride goeth before deſtruction, and an high minde before the fall.

10 Better it is to be of humble mind with the lowly, then to diuide the ſpoiles with the proud.

20 Hee that is wiſe in his buſineſſe, ſhall finde good: and * hee that truſteth in the Lord, he is bleſſed.

21 The wiſe in heart ſhall be called prudent: and [k] the ſweetneſſe of the lippes ſhall increaſe doctrine.

22 Vnderſtanding is a welſpring of life vnto them that haue it: and the [l] inſtruction of fooles is follie.

23 The heart of the wiſe guideth his mouth wiſely, & addeth doctrine to his lips.

24 Faire wordes are as an hony combe, ſweetneſſe to the ſoule, & health to the bones.

25 * There is a way that ſeemeth right vnto man: but the iſſue thereof are the wayes of death.

26 The perſon that trauaileth, trauaileth for himſelfe: for his mouth ‡ craueth it of him.

27 A wicked man diggeth vp euill, and in his lips is like [m] burning fire.

28 A froward perſon ſoweth ſtrife: and a taleteller maketh diuiſion among princes.

29 A wicked man deceiueth his neighbour, and leadeth him into the way that is not good.

30 [n] Hee ſhutteth his eyes to deuiſe wickedneſſe: he mooueth his lips, and bringeth euill to paſſe.

31 Age is a crowne of glory, when it is found in the way of [o] righteouſneſſe.

32 He that is ſlow vnto anger, is better then the mightie man: and hee that ruleth his owne minde, is better then hee that winneth a city.

33 The lot is caſt into the lappe: but the whole diſpoſition thereof is [p] of the Lord.

CHAP. XVII.

Better is a drie morſell, if peace bee with it, then an houſe full of [a] ſacrifices with ſtrife.

2 * A diſcreet ſeruant ſhal haue rule ouer a lewd ſonne, and hee ſhall diuide the [b] heritage among the brethren.

3 As is the fining pot for ſiluer, and the fornace for gold, ſo the Lord trieth the hearts.

4 The wicked giueth heed to falſe lips, & a lyar harkeneth to the naughty tongue.

5 * He that mocketh the poore, reprocheth him that made him: and he that reioyceth at deſtruction, ſhal not be vnpuniſhed.

6 Childrens children are the crowne of the Elders: and the glory of the children are their fathers.

7 ‡ High talke becommeth not a foole, much leſſe a lying talke a prince.

8 A rewarde is as a ſtone pleaſant in the eyes of them that haue it: it proſpereth, whitherſoeuer it [c] turneth.

9 He that couereth a tranſgreſſion, ſeeketh loue: but hee that repeateth a matter ſeparateth the [d] prince.

10 A reproofe entreth more into him that hath vnderſtanding, then an hundred ſtripes into a foole.

11 A ſeditious perſon ſeeketh onely euill, and a cruel meſſenger [e] ſhall be ſent againſt him.

12 It is better for a man to meete a beare robbed of her whelpes, then [f] a foole in his folly.

13 * Hee that rewardeth euill for good, euill ſhall not depart from his houſe.

14 The beginning of ſtrife is as one that openeth the waters: therefore yer the contention be medled with, leaue off.

15 * He that iuſtifieth the wicked, and hee that condemneth the iuſt, euen they both are abomination to the Lord.

16 Wherefore is there a [g] price in the hand of the foole to get wiſdome, and he hath none heart?

17 A friende loueth at all times: and [h] a brother is borne for aduerſitie.

18 A man deſtitute of vnderſtanding [i] toucheth the hand, and becommeth ſuretie for his neighbour.

19 Hee loueth tranſgreſſion that loueth ſtrife: and hee that exalteth his [k] gate, ſeeketh deſtruction.

20 The froward heart findeth no good: and hee that hath a naughtie tongue ſhall fall into euill.

21 He that begetteth a foole, getteth himſelfe ſorow, and the father of a foole can haue no ioy.

22 * A ioyfull heart cauſeth good health: but a ſorowfull mind drieth the bones.

23 A wicked man taketh a gift out of the [l] boſome to wreſt the wayes of iudgement.

24 * Wiſedome is in the face of him that hath vnderſtanding: but the eyes of a foole are in the [m] corners of the world.

25 A fooliſh ſonne is a griefe vnto his father, and a * heauineſſe to her that bare him.

26 Surely it is not good to condemne the iuſt, nor that the princes ſhoulde ſmite ſuch [n] for equitie.

e He ſheweth the follie of man which thinketh that his wayes are in his owne hand, and yet is not able to remoue one foote except God giue force.

Chap. 11.1.

f If they be true and iuſt, they are Gods worke, and he delighteth therein, but otherwiſe if they be falſe, they are the worke of the deuill, & to their condemnation that vſe them.

g They are appointed by God to rule according to equitie and iuſtice.

h That is, he findeth out many meanes to execute his wrath.

i Which is moſt comfortable to the drie ground, Deut. 11, 14.

Chap. 8.10.

Pſal. 125.1.

k The ſweete words of conſolation, which come forth of a godly heart.

l Either that which ye wicked teach others, or els it is follie to teach them that are malitious.

Chap. 14.12.

‡ Ebr. boweth vpon him.

m For he conſumeth himſelfe and others.

n With his whole indeuour he laboureth to bring his wickednes to paſſe.

o That is, when it is ioyned with vertue; or els the elder that the wicked are, the more they are to be abhorred.

p So that there is nothing that ought to be attributed to fortune: for all things are determined in the counſell of God, which ſhall come to paſſe.

a For whereas were many ſacrifices, there were many portions giuen to the people, wherewith they feaſted.

Ecclus. 10.26.

b That is, ſhall be made gouernour ouer the children.

Chap. 14.31.

‡ Ebr. the lip of excellencie.

c The reward hath great force to gaine the hearts of men.

d He that admoniſheth the prince of his fault, maketh him his enemie.

e By the meſſenger is meant ſuch meanes as God vſeth to puniſh the rebels.

f Whereby he meaneth the wicked in his rage, who hath no feare of God.

Rom. 12.17.

1. Theſſ. 5.15.

1. Pet. 3.9.

Iſa. 5.23.

chap. 24.24.

g What auaileth it the wicked to be rich, ſeeing he ſetteth not his mind to wiſdome?

h So that he is more then a friend, euen a brother that helpeth in time of aduerſitie.

i Reade Chap. 6.1.

k Lifteth vp himſelfe aboue his degree.

Chap. 15.13.

l That is, ſecretly & out of the boſome of the rich.

Eccle. 2.14. and 8.1.

m That is, wander to and fro, and ſeeke not after wiſedome.

Chap. 10.1.

n For their well doing.

27 He that hath knowledge, ſpareth his words, and a man of vnderſtanding is of an excellent ſpirit.

28 Euen a foole (when hee holdeth his peace) is counted wiſe, and he that ſtoppeth his lips, prudent.

CHAP. XVIII.

FOr the deſire thereof he will [a] ſeparate himſelfe to ſeeke it, and occupie himſelfe in all wiſedome.

2 A foole hath no delight in vnderſtanding: but that his heart may be [b] diſcouered.

3 When the wicked commeth, then commeth [c] contempt, and with the vile man reproch.

4 The wordes of a mans mouth are like deepe [d] waters, and the welſpring of wiſedome is like a flowing riuer.

5 It is not good to [e] accept the perſon of the wicked, to cauſe the righteous to fall in iudgement.

6 A fooles lips come with ſtrife, and his mouth calleth for ſtripes.

7 A fooles mouth is his owne deſtruction, and his lips are a ſnare for his ſoule.

8 The words of a tale bearer are as flatterings, and they goe downe into the [f] bowels of the bellie.

9 He alſo that is ſlouthfull in his worke, is euen the brother of him that is a great waſter.

10 The Name of the Lorde is a ſtrong tower: the righteous runneth [g] vnto it, and is exalted.

11 *The rich mans riches are his ſtrong citie: and as an high wall in his imagination.

12 *Before deſtruction the heart of a man is hautie, and before glory goeth lowlineſſe.

13 *Hee that anſwereth a matter before he heare it, it is follie and ſhame vnto him.

14 The ſpirit of a man will ſuſteine his infirmitie: but [h] a wounded ſpirit, who can beare it?

15 A wiſe heart getteth knowledge, and the eare of the wiſe ſeeketh learning.

16 A mans gift [i] enlargeth him, and leadeth him before great men.

17 [k] He that is firſt in his owne cauſe, is iuſt: then commeth his neighbour, and maketh inquirie of him.

18 The lot [l] cauſeth contentions to ceaſe, and [m] maketh a partition among the mightie.

19 A brother offended, is harder to winne, then a ſtrong citie, and their contentions are like the [n] barre of a palace.

20 With the fruit of a mans mouth ſhall his bellie be ſatiſfied, and with the increaſe of his lips ſhall he be filled.

21 Death and life are in the power of the tongue, and they that [o] loue it, ſhall eate the fruit thereof.

a He that loueth wiſdome, will ſeparate himſelfe from all impediments, and giue himſelfe wholly to ſeeke it.

b That is, that he may talke licentiouſly of whatſoeuer commeth to minde.

c Meaning, ſuch one as contemneth all others.

d Which can neuer be drawen emptie, but bring euer profit.

e That is, to fauour him and ſupport him.

f They are ſoone beleeued, and enter moſt deepely.

g He ſheweth what is the refuge of the godly againſt all troubles.

Chap.10.15.
Chap.16.18.
Ecclus.11.8.

h The mind can well beare the infirmity of the body, but when the ſpirit is wounded, it is a thing moſt hard to ſuſteine.

i Getteth him liberty to ſpeake, and fauour of them that are moſt in eſtimation.

k He that ſpeaketh firſt, is beſt heard of the wicked iudge, but when his aduerſarie inquireth out the matter, it turneth to his ſhame.

l If a controuerſie can not otherwiſe be decided, it is beſt to caſt lots to know whoſe the thing ſhall be.

m Appeaſeth their controuerſie, which are ſo ſtout that can not otherwiſe be pacified.

n Which for the ſtrength thereof will not bowe nor yeeld.

o By the vſing of the tongue well or euill, commeth the fruit thereof either good or bad.

22 He that findeth a wife, findeth a good thing, and receiueth [p] fauour of the Lord.

23 The poore ſpeaketh with prayers: but the rich anſwereth roughly.

24 A man that hath friends, ought to ſhew himſelfe friendly: for a friend is neerer [q] then a brother.

CHAP. XIX.

BEtter *is the poore that walketh in his vprightnes, then he that abuſeth his lips, and is a foole.

2 For without knowledge the minde is not good, and he that haſteth with his feete, ſinneth.

3 The fooliſhneſſe of a man peruerteth his way, and his heart fretteth againſt the Lord.

4 Riches gather many friends: but the poore is ſeparated from his neighbour.

5 *A falſe witneſſe ſhall not bee vnpuniſhed: and hee that ſpeaketh lies, ſhall not eſcape.

6 Many reuerence the face of the prince, and euery man is friend to him that giueth gifts.

7 All the brethren of the poore doe hate him: how much more wil his friends depart farre from him? though he be inſtant [a] with words, yet they will not.

8 He that poſſeſſeth vnderſtanding, [b] loueth his owne ſoule, and keepeth wiſedome to finde goodneſſe.

9 A falſe witneſſe ſhall not bee vnpuniſhed: and he that ſpeaketh lies, ſhall periſh.

10 [c] Pleaſure is not comely for a foole, much leſſe for a ſeruant to haue rule ouer princes.

11 The diſcretion of a man deferreth his anger: and his glory is [d] to paſſe by an offence.

12 *The kings wrath is like the roaring of a lion: but his fauour is like the dew vpon the graſſe.

13 *A fooliſh ſonne is the calamitie of his father, *and the contentions of a wife are like a continuall [e] dropping.

14 Houſe and riches are the inheritance of the fathers: but a prudent wife commeth of the Lord.

15 Slouthfulneſſe cauſeth to fall aſleepe, and a deceitfull perſon ſhall be affamiſhed.

16 He that keepeth the commandement, keepeth his owne ſoule: but he that deſpiſeth his wayes, ſhall die.

17 Hee that hath mercy vpon the poore, lendeth vnto the Lord: and the Lorde will recompenſe him that which he hath giuen.

18 Chaſten thy ſonne while there is hope, and let not thy ſoule ſpare for his murmuring.

19 A man of much anger ſhall ſuffer puniſhment: and though thou [f] deliuer him, yet will his anger come againe.

20 Heare counſell, and receiue inſtruction, that thou mayeſt be wiſe in thy latter end.

21 Many deuices are in a [g] mans heart: but the counſell of the Lord ſhall ſtand.

p He that is ioyned with a vertuous woman in marriage, is bleſſed of the Lord, as Chap.19.14.

q That is, oftimes ſuch are found, which are more ready to doe pleaſure, then hee that is more bound by duetie.

Chap.28.6.

Deut.19.19.
dan.13.62.

a To haue comfort of them.

b He that is vpright in iudgement, findeth fauour of God.

c The free vſe of things is not to be permitted to him that cannot vſe them aright.

d That is, to couer it by charitie, and to do therein as may moſt ſerue to Gods glory.

Chap.20.2.
Chap.17.21.
Chap.21.9.

e As raine that droppeth and rotteth the houſe.

Chap.18.22.

f Though for a time he giue place to counſell, yet ſoone after will he giue place to his raging affections.

g Mans deuice ſhall not haue ſucceſſe, except God gouerne it, whoſe purpoſe is vnchangeable.

22 That that is to be deſired of a man, is his [h] goodneſſe, and a poore man is better then a liar.

23 The feare of the Lord leadeth to life: and he that is filled therewith, ſhall continue, and ſhall not be viſited with euill.

24 *The ſlouthfull hideth his hand in his boſome, and will not put it to his mouth againe.

25 *Smite a ſcorner, and [i] the fooliſh wil beware: and reproue the prudent, and hee will vnderſtand knowledge.

26 Hee that deſtroyeth his father, or chaſeth away his mother, is a lewde & ſhamefull childe.

27 My ſonne, heare no more the inſtruction, that cauſeth to erre from the wordes of knowledge.

28 A wicked witneſſe mocketh at iudgement, and the mouth of the wicked [k] ſwalloweth vp iniquitie.

29 But iudgements are prepared for the ſcorners, and ſtripes for the backe of the fooles.

CHAP. XX.

Wine [a] is a mocker, and ſtrong drinke is raging: and whoſoeuer is deceiued thereby, is not wiſe.

2 *The feare of the king is like the roaring of a lion: hee that prouoketh him vnto anger, [b] ſinneth againſt his owne ſoule.

3 It is a mans honour to ceaſe from ſtrife: but euery foole will be medling.

4 The ſlouthfull will not plow, becauſe of Winter: therefore ſhall he begge in Sommer, but haue nothing.

5 The counſell in the heart of [c] man is like deepe waters: but a man that hath vnderſtanding will draw it out.

6 Many men will boaſt, euery one of his owne goodneſſe: but who can finde a faithfull man?

7 Hee that walketh in his integritie, is iuſt: and bleſſed ſhall his children bee after him.

8 A King that ſitteth in the throne of iudgement, [d] chaſeth away all euill with his eyes.

9 *Who can ſay, I haue made mine heart cleane, I am cleane from my ſinne?

10 Diuers ‡ weights, and diuers meaſures, both [e] theſe are euen abomination vnto the Lord.

11 A childe alſo is knowen by his doings, whether his worke bee pure and right.

12 The Lord hath made both theſe, euen the eare to heare, and the eye to ſee.

13 Loue not ſleepe, leſt thou come vnto pouertie: open thine eyes, and thou ſhalt bee ſatiſfied with bread.

14 It is naught, it is naught, ſayeth the buyer: but when he is gone apart, hee boaſteth.

15 There is gold, and a multitude of precious ſtones: but the lips of knowledge are a precious iewel.

16 *Take his [f] garment, that is ſurety for a ſtranger, and a pledge of him for the ſtranger.

17 The bread of deceit is ſweet to a man: but afterward his mouth ſhall be filled with grauell.

18 Eſtabliſh the thoughts by counſell: and by counſell make warre.

19 He that goeth about as a ſlanderer, diſcouereth *ſecrets: therefore meddle not with him that flattereth with his lips.

20 *Hee that curſeth his father or his mother, his light ſhall be put out in obſcure darkeneſſe.

21 An heritage is haſtily gotten at the beginning, but the ende thereof ſhall not be bleſſed.

22 Say not thou, *I will recompenſe euill: but waite vpon the Lord, and hee ſhall ſaue thee.

23 *Diuers weights are an abomination vnto the Lorde, and deceitfull ballances are not good.

24 *The ſteppes of man are ruled by the Lorde: how can a man then vnderſtand his owne way?

25 It is a deſtruction for a man to [g] deuoure that which is ſanctified, and after the vowes to inquire.

26 A wiſe king ſcattereth the wicked, and cauſeth the [h] wheele to turne ouer them.

27 The [i] light of the Lorde is the breath of man, and ſearcheth all the bowels of the belly.

28 *Mercie and trueth preſerue the King: for his throne ſhalbe eſtabliſhed with mercie.

29 The beautie of yoong men is their ſtrength, and the glory of the aged is the gray head.

30 [k] The blewneſſe of the wound ſerueth to purge the euill, and the ſtripes within the bowels of the belly.

CHAP. XXI.

The [a] Kings heart is in the hand of the Lord, as the riuers of waters: he turneth it whitherſoeuer it pleaſeth him.

2 Euery *way of a man is right in his owne eyes: but the Lorde pondereth the hearts.

3 *To do iuſtice and iudgement is more acceptable to the Lord then ſacrifice.

4 A hautie looke, and a proude heart, which is the ‖ [b] light of the wicked, is ſinne.

5 The thoughts of the diligent doe ſurely bring abundance: but [c] whoſoeuer is haſtie, commeth ſurely to pouertie.

6 *The gathering of treaſures by a deceitfull tongue, is vanitie toſſed to and fro of them that ſeeke death.

7 The [d] robbery of the wicked ſhall deſtroy them: for they haue refuſed to execute iudgement.

8 The way of ſome is peruerted and ſtrange: but of the pure man, his worke is right.

[h] That is, that he be honeſt: for the poore man that is honeſt, is to be eſteemed aboue the rich which is not vertuous.

Chap.26.15.

Chap.21.11.

[i] That is, the ſimple, and ignorant men learne, when they ſee the wicked puniſhed.

[k] Taketh a pleaſure and delight therein, as gluttons and drunkards in delicate meates & drinks.

[a] By wine here is meant him that is giuen to wine, and ſo by ſtrong drinke.

Chap.19.12.

[b] Putteth his life in danger.

[c] It is hard to finde out: for it is as deepe waters, whoſe bottome cannot be found: yet the wiſeman will know a man either by his words or maners.

[d] Where righteous iudgement is executed, there ſinne ceaſeth, and vice dare not appeare.

1.King.8.46. 2.chron.6.36. eccleſ.7.22. 1.iohn.1.8.

‡*Ebr. ſtone and ſtone, ephah and ephah.*

[e] Reade Chap.16.11.

Chap 27.13.

[f] Teach him wit, that he caſt not himſelfe raſhly into danger.

Chap.11.13.

Exod.21.17. leuit.20.9. matth.15.4.

Deut.32.35. chap.17.13. and 24.29. rom.12.17. 1.theſ.5.15. 1 pet.3 9.

Chap.11.1. and verſ.10.

Iere.10.23.

[g] That is, to apply it, or take it to his owne vſe, which was appointed to Gods, and then inquire how they may be exempted from the fault.

[h] Which was a kinde of puniſhment then vſed.

[i] The word of God giueth life vnto man, and cauſeth vs to ſee and trie the ſecrets of our darke hearts, Hebr.4.12.

Chap.29.14.

[k] Sharpe puniſhment that pearceth euen the inward parts, is profitable for the wicked, to bring them to amendment.

[a] Though kings ſeeme to haue all things at commandement, yet are they not able to bring their owne purpoſes to paſſe any otherwiſe then God hath appointed: much leſſe are the inferiours able.

Chap.16.2.

Micah 6.1.

‖*Or, plowing.*

[b] That is, the thing whereby he is guided, or which he bringeth foorth as the fruit of his worke.

[c] Hee that goeth raſhly about his buſineſſe and without counſell.

Chap.13.11.

[d] Hee meaneth this chiefly of Iudges and Princes, which leaue that vocation whereunto God hath called them, and polle their ſubiects to maintaine their luſts.

Chap.19.13. and 25.24.

‖Or.in a great familie.

9 *It is better to dwel in a corner of the houſe top, then with a contentious woman in a ‖ wide houſe.

10 The ſoule of the wicked wiſheth euill: & his neighbour hath no fauour in his eyes.

e Reade Chap. 19.25.

11 [e]When the ſcorner is puniſhed, the fooliſh is wiſe: and when one inſtructeth the wiſe, he will receiue knowledge.

f Though the godly admoniſh them both by words and example of life, yet the wicked will not amend, till God deſtroy them.

12 The righteous [f]teacheth the houſe of the wicked: but God ouerthroweth the wicked for their euill.

13 Hee that ſtoppeth his eare at the crying of the poore, he ſhall alſo cry and not be heard.

g To doe a pleaſure to the angry man pacifieth him.

14 [g]A gift in ſecret pacifieth anger, and a gift in the boſome, great wrath.

15 It is ioy to the iuſt to doe iudgement: but deſtruction ſhall be to the workers of iniquitie.

16 A man that wandreth out of the way of wiſedome, ſhall remaine in the congregation of the dead.

17 He that loueth paſtime, ſhalbe a poore man: and he that loueth wine and oyle, ſhall not be rich.

h God ſhall cauſe that to fall on their owne heads, which they intended againſt the iuſt, by deliuering the iuſt, and putting the wicked in their places.

18 The [h]wicked ſhalbe a ranſome for the iuſt, and the tranſgreſſer for the righteous.

Ecclus 25.18,22

19 *It is better to dwel in the wildernes, then with a contentious and angry woman.

i Meaning, abundance of all things.

20 In the houſe of the wiſe is a pleaſant treaſure and [i]oyle: but a fooliſh man deuoureth it.

21 He that followeth after righteouſneſſe and mercie, ſhall find life, righteouſnes and glory.

k Wiſedome ouercommeth ſtrength & confidence in worldly things.

22 A [k]wiſe man goeth vp into the city of the mightie, and caſteth downe the ſtrength of the confidence thereof.

23 Hee that keepeth his mouth and his tongue, keepeth his ſoule from afflictions.

24 Proud, hauty and ſcorneful is his name that worketh in his arrogancie wrath.

l He thinketh to liue by wiſhing and deſiring all things, but will take no paine to get ought.

25 The deſire of the ſlouthfull [l]ſlayeth him: for his hands refuſe to worke.

26 Hee coueteth euermore greedily, but the righteous giueth and ſpareth not.

Chap.15.8.iſa 1.13.ecclus.34.21.

27 The *ſacrifice of the wicked is an abomination: how much more when he bringeth it with a wicked minde?

Chap.19.5.

m He may boldly teſtifie the truth that he hath heard.

28 *A falſe witneſſe ſhall periſh: but he that heareth, [m]ſpeaketh continually.

29 A wicked man hardeneth his face: but the iuſt, he will direct his way.

30 There is no wiſedome, neither vnderſtanding, nor counſell againſt the Lord.

31 The horſe is prepared againſt the day of battell: but ſaluation is of the Lord.

CHAP. XXII.

Ecclus.7.3.

a Which commeth by well doing.

A *Good name is to be choſen aboue great riches, and [a]louing fauour is aboue ſiluer and aboue gold.

Chap.29.13.

b Liue together and haue neede the one of the other.

2 *The rich and poore [b]meete together: the Lord is the maker of them all.

Chap.27.12. c That is, the puniſhment which is prepared for the wicked, and fleeth to God for ſuccour.

3 *A prudent man ſeeth the [c]plague, and hideth himſelfe: but the fooliſh goe on ſtill, and are puniſhed.

4 The reward of humilitie, and the feare of God is riches, and glory, and life.

5 Thornes and ſnares are in the way of the froward: but he that regardeth his ſoule will depart farre from them.

d Bring him vp vertuouſly, and he ſhall ſo continue.

6 Teach a child [d]in the trade of his way, and when hee is olde, hee ſhall not depart from it.

7 The rich ruleth the poore, and the borower is ſeruant vnto the man that lendeth.

e His authoritie whereby he did oppreſſe others, ſhall be taken from him.

8 Hee that ſoweth iniquitie, ſhall reape affliction, and the [e]rodde of his anger ſhall faile.

Ecclus.31.23.

f He that is mercifull and liberal.

9 *He that hath a good [f]eye, he ſhall be bleſſed: for hee giueth of his bread vnto the poore.

10 Caſt out the ſcorner, and ſtrife ſhall goe out: ſo contention and reproch ſhall ceaſe.

g Hee ſheweth that princes ſhould vſe their familiarity, whoſe conſcience is good, and their talke wiſe and godly.

11 Hee that loueth pureneſſe of heart for the grace of his lips, the [g]king ſhall bee his friend.

h Fauour them that loue knowledge.

12 The eyes of the Lord [h]preſerue knowledge: but he ouerthroweth the words of the tranſgreſſour.

i Hee derideth them that inuent vaine excuſes, becauſe they would not doe their duetie.

13 The ſlouthfull man ſayth, [i]A lion is without, I ſhall be ſlaine in the ſtreete.

k So God puniſheth one ſinne by another, when he ſuffereth the wicked to fall into the acquaintance of an harlot.

14 The mouth of ſtrange women is as a deepe pit: he with whom the Lord is angry [k]ſhall fall therein.

l He is naturally giuen vnto it.

15 Fooliſhnes is bound [l]in the heart of a childe: but the rod of correction ſhall driue it away from him.

16 Hee that oppreſſeth the poore to increaſe himſelfe, and giueth vnto the rich, ſhall ſurely come to pouerty.

17 ¶ Incline thine eare, and heare the words of the wiſe, and apply thine heart vnto my knowledge.

18 For it ſhall bee pleaſant, if thou keepe them in thy belly, and if they be directed together in thy lips.

m He ſheweth what the ende of wiſedome is: to wit, to direct vs to the Lord.

19 That thy confidence may be in [m]the Lorde, I haue ſhewed thee this day: thou therefore take heede.

n That is, ſundry times.

20 Haue not I written vnto thee [n]three times in counſels and knowledge,

21 That I might ſhew thee the aſſurance of the words of trueth to anſwere the words of trueth to them that ſend to thee?

‡Ebr. in the gate.

22 Robbe not the poore, becauſe hee is poore, neither oppreſſe the afflicted ‡in iudgement.

Chap.23.11.

23 For the Lord *will defend their cauſe and ſpoyle the ſoule of thoſe that ſpoile them.

o Haue not to doe with him: this is not able to rule his affections: for hee would hurt thee by his euill conuerſation.

24 Make [o]no friendſhip with an angry man, neither goe with the furious man,

25 Leaſt thou learne his wayes, and receiue deſtruction to thy ſoule.

p Which raſhly put themſelues in danger for others, as Chap. 6.1.

26 Bee not thou of them that [p]touch the hand, nor among them that are ſurety for debts.

27 If thou haſt nothing to pay, why cauſeſt thou that he ſhould take thy bed from vnder thee?

Deut.27.17. chap.23.10.

28 Thou ſhalt not *remooue the ancient bounds which thy fathers haue made.

29 Thou ſeeſt that a diligent man in his buſineſſe ſtandeth before kings, and ſtandeth not before the baſe ſort.

CHAP. XXIII.

WHen thou ſitteſt to eate with a ruler, [a] conſider diligently what is before thee,

2 [b] And put thy knife to thy throate, if thou be a man giuen to the appetite.

3 Be not deſirous of his dainty meates: [c] for it is a deceiueable meate.

4 Trauaile not to much to be rich: but ceaſe from thy [d] wiſedome.

5 Wilt thou caſt thine eies vpon it, which is nothing? for riches taketh her to her wings, as an eagle, and flieth into the heauen.

6 Eate thou not the breade of him that hath an [e] euill eye, neither deſire his daintie meates.

7 For as though hee thought it in his heart, ſo will hee ſay vnto thee, Eate and drinke: but his heart is not with thee.

8 Thou ſhalt vomit thy [f] morſels that thou haſt eaten, and thou ſhalt loſe thy ſweet words.

9 Speake not in the eares of a foole: for he will deſpiſe the wiſedome of thy words.

10 *Remooue not the ancient boundes, and enter not into the fieldes of the fatherleſſe.

11 For hee that redeemeth them, is mighty: he will *defend their cauſe againſt thee.

12 Applie thine heart to inſtruction, and thine eares to the words of knowledge.

13 *Withhold not correction from the childe: if thou ſmite him with the rod, he ſhal not die.

14 Thou ſhalt ſmite him with the rod, and ſhalt deliuer his ſoule from [g] hell.

15 My ſonne, if thine heart be wiſe, mine heart ſhall reioyce, and I alſo,

16 And my reines ſhall reioyce, when thy lips ſpeake righteous things.

17 *Let not thine heart be enuious againſt ſinners: but let it be in the feare of the Lord continually.

18 For ſurely there is an end, [h] and thy hope ſhall not be cut off.

19 O thou my ſonne, heare, and be wiſe, and guide thine heart in the [i] way.

20 Keepe not cōpanie with ‡ drunkards, nor with ‡ gluttons.

21 For the drunkard and the glutton ſhal be poore, and the ſleeper ſhalbe clothed with ragges.

22 Obey thy father that hath begotten thee, and deſpiſe not thy mother when ſhee is olde.

23 Buy [k] the trueth, but ſell it not: likewiſe wiſedome, and inſtruction, and vnderſtanding.

24 The father of the righteous ſhal greatly reioice, and he that begetteth a wiſe child, ſhall haue ioy of him.

25 Thy father and thy mother ſhall bee glad, and ſhe that bare thee, ſhall reioyce.

26 My ſonne, giue me [l] thine heart, and let thine eyes delight in my wayes.

27 *For a whore is as a deepe ditch, and a ſtrange woman is as a narrow pit.

28 *Alſo ſhe lieth in waite as for a pray, [m] and ſhe increaſeth the tranſgreſſers among men.

29 To whome is woe? to whom is ſorowe? to whom is ſtrife? to whom is murmuring? to whom are woundes without cauſe? and to whom is the rednesse of the eyes?

30 Euen to them that tarie long at the wine, to them that go, [n] and ſeeke mixt wine.

31 Looke not thou vpon the wine, when it is red, and when it ſheweth his colour in the cup, or goeth downe pleaſantly.

32 In the end thereof it will bite like a ſerpent, and hurt like a cockatrice.

33 Thine [o] eyes ſhall looke vpon ſtrange women, and thine heart ſhall ſpeake lewd things.

34 And thou ſhalt be as one that ſleepeth in the midſ of the [p] ſea, and as hee that ſleepeth in the top of the maſt.

35 They haue ſtricken mee, ſhalt thou ſay, but I was not ſicke: they haue beaten me, but I knew not, when I awoke: therefore will I [q] ſeeke it yet ſtill.

CHAP. XXIIII.

BEe *not thou enuious againſt euill men, neither deſire to be with them.

2 For their heart imagineth deſtruction, and their lips ſpeake miſchiefe.

3 Through wiſdome is an houſe builded, and with vnderſtanding it is eſtabliſhed.

4 And by knowledge ſhall the chambers be filled with all precious and pleaſant riches.

5 A wiſe man is ſtrong: for a man of vnderſtanding increaſeth his ſtrength.

6 *For with counſel thou ſhalt enterpriſe the war, and in the multitude of them that can giue counſell, is health.

7 Wiſdome is hie to a foole: therefore he cannot open his mouth in the [a] gate.

8 He that imagineth to do euil, men ſhall call him an author of wickedneſſe.

9 The wicked thought of a foole is ſinne, and the ſcorner is an abomination vnto men.

10 If thou bee [b] faint in the day of aduerſitie, thy ſtrength is ſmall.

11 Deliuer them that are drawen [c] to death: and wilt thou not preſerue them that are led to be ſlaine?

12 If thou ſay, Behold, we knew not of it: he that pondereth the hearts, doth not hee vnderſtand it? and hee that keepeth thy ſoule, knoweth hee it not? will not hee alſo recompenſe euery man according to his workes?

13 My ſonne, eate [d] hony, for it is good, and the honie combe, for it is ſweete vnto thy mouth:

14 So ſhall the knowledge of wiſedome be vnto thy ſoule, if thou finde it, and there ſhall be an ‖ ende, and thine hope ſhall not be cut off.

15 Lay no waite, O wicked man, againſt the houſe of the righteous, and ſpoyle not his reſting place.

16 For a iuſt man [e] falleth ſeuen times and riſeth againe: but the wicked fall into miſchiefe.

17 Be thou not glad when thine enemie

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[a] Eate with ſobrietie.

[b] Bridle thine appetite, as it were by force and violence.

[c] For oft times the rich, when they bid their inferiours to their tables, it is not for the loue they beare them, but for their owne ſecret purpoſes.

[d] Beſtow not the gifts that God hath giuen thee, to get worldly riches.

[e] That is, couetous, as contrary, a good eye is taken for liberall, as chap. 22.9.

[f] Hee will not ceaſe, till he hath done thee ſome harme, and his flattering words ſhall come to no vſe.

Deut. 27.17. *chap.* 22.28.

Chap. 22.23.

Chap. 13.24. *and* 19.18. *eccleſ.* 30.1.

[g] That is, from deſtruction.

Pſal. 37.1. *Chap.* 24.1.

[h] The proſperity of the wicked ſhall not continue.

[i] In the obſeruation of Gods commaundements.

‡ *Ebr. wine-bibbers.*

‡ *Ebr. deuourers of fleſh.*

[k] Spare no coſt for trueth ſake, neither depart from it for any gaine.

[l] Giue thy ſelfe wholly to wiſedome.

Chap. 22.14.

Chap. 7.12.

[m] She ſeduceth many, and cauſeth them to offend God.

[n] Which by arte make wine ſtronger, and more pleaſant.

[o] That is, drunkenneſſe ſhall bring thee to whoredome.

[p] In ſuch great danger ſhalt thou be.

[q] Though drunkenneſſe make them more inſenſible then beaſts, yet can they not refraine.

Pſal. 37.1. *chap.* 23.17.

Chap. 20.18.

[a] In the place where wiſedome ſhould bee ſhewed.

[b] Man hath no triall of his ſtrength, till he be in troubles.

[c] None can be excuſed, if he helpe not the innocent when he is in danger.

[d] As honie is ſweete and pleaſant to the taſte, ſo wiſedome is to the ſoule.

‖ *Or, reward.*

[e] He is ſubiect to many perils, but God deliuereth him.

falleth, and let not thine heart reioyce when he ſtumbleth,

18 Leſt the Lorde ſee it, and it diſpleaſe him, and he turne his wrath [f] from him.

19 * Fret not thy ſelfe becauſe of the malicious, neither be enuious at the wicked.

20 For there ſhall be none ende of plagues to the euill man: * the light of the wicked ſhall be put out.

21 My ſonne, feare the Lord, & the king, & meddle not with them that are ſeditious.

22 For their deſtruction ſhall riſe ſuddenly, and who knoweth the ruine of them [g] both?

23 ALSO THESE THINGS PERTEINE TO THE WISE, It is not good ‡ to haue reſpect of any perſon in iudgement.

24 He that ſayth to the wicked, * Thou art righteous, him ſhall the people curſe, and the multitude ſhall abhorre him.

25 But to them that rebuke him, ſhall be pleaſure, and vpon them ſhall come the bleſſing of goodneſſe.

26 They ſhall kiſſe the lippes of him that anſwereth vpright words.

27 Prepare thy worke without, and make ready thy things in the fielde, [h] and after, builde thine houſe.

28 Be not a witneſſe againſt thy neighbour without cauſe: for wilt thou deceiue with thy lips?

29 * Say not, I will doe to him, as hee hath done to mee, I [i] will recompenſe euery man according to his worke.

30 I paſſed by the fielde of the ſlouthfull, and by the vineyard of the man deſtitute of vnderſtanding.

31 And loe, it was all growen ouer with thornes, and nettles had couered the face thereof, and the ſtone wall thereof was broken downe.

32 Then I beheld, and I conſidered it well: I looked vpon it, and [k] receiued inſtruction.

33 Yet a little ſleepe, [l] a little ſlumber, a little folding of the hands to ſleepe:

34 So thy pouertie commeth as one that trauaileth by the way, and thy neceſſitie like an armed man.

CHAP. XXV.

1 THESE ARE ALSO PARABLES of Salomon, which the [a] men of Hezekiah king of Iudah [b] copied out.

2 The glory of God is to [c] conceale a thing ſecret: but the [d] Kings honour is to ſearch out a thing.

3 The heauens in height, and the earth in deepeneſſe, and the [e] Kings heart can no man ſearch out.

4 Take the [f] droſſe from the ſiluer, and there ſhall proceede a veſſell for the finer.

5 Take away the wicked from the king, and his throne ſhall bee ſtabliſhed in righteouſneſſe.

6 Boaſt not thy ſelfe before the king, and ſtand not in the place of great men.

7 * For it is better, that it be ſayde vnto thee, Come vp hither, then thou to bee put lower in the preſence of the prince whome thine eyes haue ſeene.

8 Goe not foorth haſtily to ſtrife, leſt thou know not what to doe in the end thereof, when thy neighbour hath put thee to ſhame.

9 Debate thy matter with thy neighbor, and diſcouer not the ſecret to another,

10 Leſt hee that heareth it, put thee to ſhame, and thine infamie doe not [h] ceaſe.

11 A worde ſpoken in his place, is like apples of gold with pictures of ſiluer.

12 Hee that reproueth the wiſe, and the obedient eare, is as a golden earering and an ornament of fine gold.

13 As the [i] colde of the ſnow in the time of harueſt, ſo is a faithfull meſſenger to them that ſend him: for hee refreſheth the ſoule of his maſters.

14 A man that boaſteth of falſe liberalitie, is like [k] clouds and winde without raine.

15 A prince is pacified by ſtaying of [l] anger, and a ſoft tongue breaketh the [m] bones.

16 If thou haue found honie, eate that is [n] ſufficient for thee, leſt thou be ouer full, and vomit it.

17 Withdraw thy foote from thy neighbours houſe, leſt he be wearie of thee, and hate thee.

18 A man that beareth falſe witneſſe againſt his neighbour, is like an hammer and a ſword, and a ſharpe arrow.

19 Confidence in an vnfaithfull man in time of trouble, is like a broken tooth and a ſliding foote.

20 Hee that taketh away the garment in the colde ſeaſon, is like vineger powred vpon [o] ‖ nitre, or like him that ſingeth ſongs to an heauie heart.

21 * If hee that hateth thee bee hungrie, giue him bread to eate, and if he be thirſtie, giue him water to drinke:

22 For thou ſhalt lay [p] coales vpon his head, and the Lord ſhall recompenſe thee.

23 As the North winde driueth away the raine, ſo doeth an angrie countenance the ſlandering tongue.

24 * It is better to dwell in a corner of the houſe top, then with a contentious woman in a wide houſe.

25 As are the cold waters to a wearie ſoule, ſo is good newes from a farre countrey.

26 A righteous man falling downe before the wicked, is like a troubled well, and a corrupt ſpring.

27 It is not good to eate much hony: * ſo to ſearch their owne glory is not glory.

28 A man that refraineth not his appetite, is like a citie which is [q] broken downe, and without walles.

CHAP. XXVI.

As the ſnowe in the ſummer, and as the raine in the harueſt are not meete, ſo is honour vnſeemely for a foole.

2 As the ſparrow by flying, and the ſwal-

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[f] To be auenged on thee.

Pſal.37.1.

chap.23.17.

Chap.13.9.

[g] Meaning either of the wicked, and ſeditious, as verſe 19. & 21. or of them that feare not God, nor obey their king.

‡ *Ebr. to know the face.*

*Chap.*17.15.

*iſa.*5.23.

[h] Be ſure of the meanes how to compaſſe it before thou take any enterpriſe in hand.

*Chap.*20.22.

[i] He ſheweth what is the nature of the wicked, to reuenge wrong for wrong.

[k] That I might learne by another mans fault.

[l] Reade Chap. 6.10.

[a] Whom Hezekiah appointed for this purpoſe.

[b] That is, gathered out of diuers bookes of Salomon.

[c] God doth not reueile the cauſe of his iudgements to man.

[d] Becauſe the king ruleth by the reueiled worde of God, the cauſe of his doings muſt appeare, and therefore hee muſt vſe diligence in trying out of cauſes. [e] Hee ſheweth that it is too hard for man to attaine to the reaſon of all the ſecret doings of the king: euen when hee is vpright, and doeth his duetie. [f] When vice is remooued from a King, he is a meete veſſell for the Lords vſe. [g] It is not ynough that hee be pure himſelfe, but that he put away others that be corrupted.

Luke 14.10.

[h] Leſt whereas thou thinkeſt by this meanes to haue an ende of the matter, it put thee to farther trouble.

[i] In the time of great heat when men deſire cold.

[k] Which haue an outward appearance, and are nothing within.

[l] By not miniſtring occaſion to prouoke him further.

[m] That is, the heart that is bent to anger, as Chap.15.1.

[n] Vſe moderately the pleaſures of this world.

[o] Which melteth it, and conſumeth it.

‖ *Or, alume.*

*Rom.*12.20.

[p] Thou ſhalt as it were by force ouercome him, inſomuch that his owne conſcience ſhall moue him to acknowledge thy benefites, and his heart ſhall be inflamed.

*Chap.*21.9.

*Eccluſ.*3.22.

[q] And ſo is in extreame danger.

low by flying eſcape, ſo the curſe that is cauſeleſſe, ſhall not come.

3 Unto the horſe belongeth a whippe, to the aſſe a bridle, and a rodde to the fooles backe.

4 Anſwere not a foole [a]according to his fooliſhneſſe, leſt thou alſo be like him.

5 Anſwere a foole [b]according to his fooliſhneſſe, leſt hee be wiſe in his owne ‡ conceite.

6 He that ſendeth a meſſage by the hand of a foole, is as hee that cutteth off [c]the feete, [d]and drinketh iniquitie.

7 As they that lift vp the legs of the lame, ſo is a parable in a fooles mouth.

8 As the cloſing vp of a precious ſtone in an heape of ſtones, ſo is hee that giueth glory to a foole.

9 As a thorne ſtanding [e]vp in the hand of a drunkard, ſo is a parable in the mouth of fooles.

10 [f]The excellent that formed al things, both rewardeth the foole and rewardeth the tranſgreſſers.

11 * As a dog turneth againe to his owne vomite, ſo a foole turneth to his fooliſhneſſe.

12 Seeſt thou a man wiſe in his owne conceite? [g]more hope is of a foole then of him.

13 The ſlouthfull man ſayeth, [h]A lyon is in the way: a lyon is in the ſtreetes.

14 As the doore turneth vpon his hinges, ſo doth the ſlouthfull man vpon his bed.

15 * The ſlouthfull hideth his hand in his boſome, and it grieueth him to put it againe to his mouth.

16 The ſluggard is wiſer in his owne conceite, then ſeuen men that can render a reaſon.

17 Hee that paſſeth by and medleth with the ſtrife that belongeth not vnto him, is as one that taketh a dog by the eares.

18 As hee that faineth himſelfe mad, caſteth firebrands, arrowes, & mortall things,

19 So dealeth the deceitful man [i]with his friend, and ſayth, Am not I in ſport?

20 Without wood the fire is quenched, and without a talebearer ſtrife ceaſeth.

21 * As the cole maketh burning coles, and wood a fire, ſo the contentious man is apt to kindle ſtrife.

22 * The words of a talebearer are as flatterings, and they goe downe into the bowels of the belly.

23 As ſiluer droſſe ouerlayed vpon a potſheard, ſo are burning lips, and [k]an euil heart.

24 Hee that hateth, will counterfaite with his lips, but in his heart hee layeth vp deceite.

25 Though hee ſpeake fauourably, beleeue him not: for there are [l]ſeuen abominations in his heart.

26 Hatred may bee couered by deceite: but the malice thereof ſhall be diſcouered in the [m]congregation.

27 * Hee that diggeth a pit, ſhall fall therein, and hee that rolleth a ſtone, it ſhall returne vnto him.

28 A falſe tongue hateth the afflicted, and a flattering mouth cauſeth ruine.

[a] Conſent not vnto him in his doings.

[b] Reprooue him as the matter requireth.

‡*Ebr. eyes.*

[c] To wit, of the meſſenger, whom he ſendeth.

[d] That is, receiueth dammage thereby.

[e] Whereby he both hurteth himſelfe and others.

[f] Meaning, God.

2.Pet.2.22.

[g] For the foole will rather be counſelled then he: alſo the foole ſinneth of ignorance, and the other of malice.

[h] Reade Chap. 22.13.

Chap.19.24.

[i] Which diſſembleth himſelfe to be that he is not.

Ecclus.28.10.

Chap.18.8.

[k] They will ſoone breake out and vtter themſelues.

[l] Meaning, many: he vſeth the number certaine for the vncertaine.

[m] In the aſſembly of the godly.

Eccles.10.8.

ecclus.27.26.

CHAP. XXVII.

Boaſt not thy ſelfe of to [a]morrowe: for thou knoweſt not what a day may bring foorth.

2 Let another man prayſe thee, and not thine owne mouth: a ſtranger, and not thine owne lips.

3 * A ſtone is heauie, and the ſand weightie: but a fooles wrath is heauier then them both.

4 Anger is cruell, and wrath is raging: but who can ſtand before [b]enuie?

5 Open rebuke is better then ſecret loue.

6 The woundes of a louer are faithfull, and the kiſſes of an enemie are [c]pleaſant.

7 * The perſon that is full, deſpiſeth an hony combe: but vnto the hungrie ſoule euery bitter thing is ſweet.

8 As a bird that wandreth from her neſt: ſo is a man that wandreth from his owne place.

9 As oyntment and perfume reioyce the heart, ſo doeth the ſweetneſſe of a mans friend by heartie counſell.

10 Thine owne friende and thy fathers friend forſake thou not: neither enter into thy brothers [d]houſe in the day of thy calamitie: for better is a neighbour that is neere, then a brother farre off.

11 My ſonne, bee wiſe, and reioyce mine heart, that I may anſwere him that reprocheth me.

12 [e]A prudent man ſeeth the plague, and hideth himſelfe: but the fooliſh goe on ſtill, and are puniſhed.

13 * Take his garment that is ſuretie for a ſtranger: and a pledge of him for the ſtranger.

14 Hee that ‡ prayſeth his friend with a loude voyce, riſing [f]early in the morning, it ſhall be counted to him as a curſe.

15 * A continuall dropping in the day of raine, and a contentious woman are alike.

16 He that hideth her, hideth the winde, and ſhe is as the oyle in his right hande, that vttereth it ſelfe.

17 Iron ſharpeneth iron, ſo doeth [g]man ſharpen the face of his friend.

18 He that keepeth the fig tree, ſhall eate the fruite thereof: ſo hee that wayteth vpon his maſter, ſhall come to honour.

19 As in water face anſwereth to face, [h]ſo the heart of man to man.

20 The graue and deſtruction can neuer be full, ſo * the eyes of man can neuer be ſatiſfied.

21 * As is the fining pot for ſiluer, and the fornace for gold, ſo is euery man according to his [i]dignitie.

22 Though thou ſhouldeſt bray a foole in a morter among wheate brayed with a peſtell: yet will not his fooliſhneſſe depart from him.

23 Bee diligent to know the ſtate of thy flocke, and take heede to the heards.

24 For riches remaine not alway, nor the crowne from generation to generation.

25 The hay diſcouereth it ſelfe, and the graſſe appeareth, and the herbes of the mountaines are gathered.

[a] Delay not the time, but take occaſion when it is offered.

Ecclus.22.15.

[b] For the enuious are obſtinate, and cannot be reconciled.

[c] They are flattering and ſeeme friendfull.

Job.6.6.

[d] Truſt not to any worldly helpe in the day of thy trouble.

[e] Reade Chap. 22.3.

Chap.20.16.

‡*Ebr. bleſſeth.*

[f] Haſtily and without cauſe.

Chap 19.13. and 21.9.

[g] One haſtie man prouoketh another to anger.

[h] There is no difference betweene man and man by nature, but onely the grace of God maketh the difference.

Ecclus.14.9.

Chap.17.3.

[i] That is, he is either knowen to be ambitious, and glorious, or humble and modeſt.

k This declareth the great goodneſſe of God towards man, and the diligence that hee requireth of him for the preſeruation of his gifts.

26 The [k] lambes are for thy clothing, and the goates are the price of the field.

27 And let the milke of the goates bee ſufficient for thy foode, for the foode of thy familie, and for the ſuſtenance of thy maids.

CHAP XXVIII.

a Becauſe their owne conſcience accuſeth them.

b The ſtate of the common weale is oftentimes changed.

The wicked [a] flee when none purſueth: but the righteous are bolde as a lyon.

2 For the tranſgreſſion of the land [b] there are many princes thereof: but by a man of vnderſtanding and knowledge, a realme likewiſe endureth long.

3 A poore man, if he oppreſſe the poore, is like a raging raine, that leaueth no food.

4 They that forſake the Law, prayſe the wicked: but they that keepe the Lawe, ſet themſelues againſt them.

5 Wicked men vnderſtande not iudgement: but they that ſeeke the Lord, vnderſtand all things.

Chap.19.1.

6 *Better is the poore that walketh in his vprightneſſe, then he that peruerteth his wayes, though he be rich.

7 He that keepeth the Law, is a childe of vnderſtanding: but he that feedeth the gluttons, ſhameth his father.

c For God will take away the wicked vſurer, and giue his goods to him that ſhall beſtow them well.

8 He that increaſeth his riches by vſury and intereſt, gathereth [c] them for him that will be mercifull vnto the poore.

d Becauſe it is not of faith, which is grounded of Gods word or Law, which the wicked contemne.

9 Hee that turneth away his eare from hearing the Lawe, euen his prayer ſhall bee [d] abominable.

10 Hee that cauſeth the righteous to goe aſtray by an euill way, ſhall fall into his owne pit, and the vpright ſhall inherit good things.

e And iudge that he is not wiſe.

11 The rich man is wiſe in his own conceit: but the poore that hath vnderſtanding, can try [e] him.

Chap.29.2.

f He is knowen by his doings to be wicked.

12 *When righteous men reioyce, there is great glory: but when the wicked come vp, the man [f] is tryed.

13 He that hideth his ſinnes, ſhal not proſper: but hee that confeſſeth, and forſaketh them, ſhall haue mercy.

g Which ſtandeth in awe of God and is afraid to offend him.

14 Bleſſed is the man that [g] feareth alway: but he that hardeneth his heart, ſhall fall into euill.

h For he can neuer be ſatiſfied, but euer oppreſſeth and ſpoileth.

15 As a roaring lyon, and an hungry beare, ſo is [h] a wicked ruler ouer the poore people.

16 A prince deſtitute of vnderſtanding, is alſo a great oppreſſor: but he that hateth couetouſneſſe, ſhall prolong his dayes.

i None ſhall be able to deliuer him.

17 A man that doeth violence againſt the blood of a perſon, ſhall flee vnto the graue, and they ſhall not [i] ſtay him.

18 He that walketh vprightly, ſhall be ſaued: but hee that is froward in his wayes, ſhall once fall.

Chap.12.11. eccluſ.20.27

19 *He that tilleth his land, ſhalbe ſatiſfied with bread: but hee that followeth the idle, ſhall be filled with pouerty.

Chap.13.11. and 20.21.

20 A faithfull man ſhall abound in bleſſings, and he * that maketh haſte to be rich, ſhall not be innocent.

k He will be abuſed for nothing.

21 To haue reſpect of perſons is not good: for that man will tranſgreſſe for a piece of [k] bread.

l Meaning him that is couetous.

22 A man with a wicked [l] eye haſteth to riches, and knoweth not that pouerty ſhall come vpon him.

23 Hee that rebuketh a man, ſhall finde more fauour at the length, then he that flattereth with his tongue.

24 Hee that robbeth his father and mother, and ſaieth, It is no tranſgreſſion, is the companion of a man that deſtroyeth.

m Shall haue all things in abundance.

25 He that is of a proud heart, ſtirreth vp ſtrife: but he that truſteth in the Lord, ſhall be [m] fat.

26 He that truſteth in his owne heart, is a foole: but hee that walketh in wiſedome, ſhall be deliuered.

27 Hee that giueth vnto the poore, ſhall not lacke: but hee that hideth his eyes, ſhall haue many curſes.

Chap.29.2.

28 *When the wicked riſe vp, men hide themſelues: but when they periſh, the righteous increaſe.

CHAP. XXIX.

A Man that hardeneth his necke, when he is rebuked, ſhall ſuddenly be deſtroyed and cannot be cured.

Chap.28.12,28.

‖Or, are increaſed.

2 *When the righteous ‖ are in authoritie, the people reioyce: but when the wicked beareth rule, the people ſigh.

Luke.15.13.

3 A man that loueth wiſedom, reioiceth his father: *but hee that feedeth harlots, waſteth his ſubſtance.

4 A king by iudgement maintaineth the countrey: but a man receiuing gifts, deſtroyeth it.

a He that giueth eare to the flatterer, is in danger as the bird is before the fouler.

5 A man that flattereth his neighbour, [a] ſpreadeth a net for his ſteps.

b He is euer ready to fall into the ſnare that he layeth for others.

6 In the tranſgreſſion of an euill man is his [b] ſnare: but the righteous doth ſing and reioyce.

7 The righteous knoweth the cauſe of the poore: but the wicked regardeth not knowledge.

8 Scornefull men bring a citie into a ſnare: but wiſe men turne away wrath.

c He can beare no admonition, in what ſort ſoeuer it is ſpoken.

9 If a wiſe man contend with a [c] fooliſh man, whether he be angry or laugh, there is no reſt.

10 Bloody men hate him that is vpright: but the iuſt haue care of his ſoule.

11 A foole powreth out all his minde: but a wiſe man keepeth it in till afterward.

12 Of a prince that hearkeneth to lies, all his ſeruants are wicked.

Chap.22.2.

13 *The poore and the vſurer meete together, and the Lord lighteneth both their eyes.

Chap.20.28.

14 A king that iudgeth the poore in truth, his throne ſhalbe eſtabliſhed for euer.

15 The rodde and correction giue wiſedome: but a childe ſet at liberty maketh his mother aſhamed.

16 When the wicked are increaſed, tranſgreſſion increaſeth: but the righteous ſhall ſee their fall.

17 Correct thy ſon, and he will giue thee reſt, and will giue pleaſures to thy ſoule.

d Where there are not faithfull miniſters of the word of God.

18 [d] Where there is no viſion, the people decay: but hee that keepeth the Lawe, is bleſſed.

19 A [e] ſeruant will not be chaſtiſed with words: though he vnderſtand, yet he will not ‖ anſwere.

[e] He that is of a ſeruile and rebellious nature.

‖Or, regard.

20 Seeſt thou a man haſtie in his matters? there is more hope of a foole, then of him.

21 He that delicately bringeth vp his ſeruant from youth, at length he will be euen as his ſonne.

22 *An angry man ſtirreth vp ſtrife, and a furious man aboundeth in tranſgreſſion.

Chap.15.18.

23 *The pride of a man ſhall bring him lowe: but the humble in ſpirit ſhall enioy glory.

Iob.22.29.

24 He that is a partner with a thiefe, hateth his owne ſoule: he heareth curſing, and declareth it not.

25 The feare of man bringeth a [f] ſnare: but hee that truſteth in the Lord, ſhall be exalted.

[f] He that feareth man more then God, falleth into a ſnare and is deſtroyed.

26 Many do ſeeke the face of the ruler: but euery mans [g] iudgement commeth from the Lord.

[g] He needeth not to flatter the ruler: for what God hath appointed, that ſhal come to him.

27 A wicked man is abomination to the iuſt, and he that is vpright in his way, is abomination to the wicked.

CHAP. XXX.

2 To humble our ſelues in conſideration of Gods works. 5 The word of God is perfit. 11 Of the wicked and hypocrites. 15 Of things that are neuer ſatiate. 18 Of others that are wonderfull.

¶ The words of [a] AGVR the ſonne of IAKEH.

[a] Who was an excellent man in vertue & knowledge in the time of Salomon.

The propheſie which the man ſpake vnto Ithiel, euen to [b] Ithiel, and Ucal.

[b] Which were Agurs ſcholers or friends.

2 Surely I am more [c] fooliſh then any man, and haue not the vnderſtanding of a man in me.

[c] Herein he declareth his great humility, who would not attribute any wiſedome to himſelfe, but all vnto God.

3 For I haue not learned wiſedome, nor attained to the knowledge of holy things.

4 Who hath aſcended vp to [d] heauen, and deſcended? Who hath gathered the winde in his fiſt? Who hath bound the waters in a garment? Who hath eſtabliſhed all the ends of the world? What is his name, and what is his ſonnes name, if thou canſt tell?

[d] Meaning, to know the ſecrets of God, as though he would ſay, None.

5 *Euery word of God is pure: hee is a ſhield to thoſe, that truſt in him.

Pſal.19 8.

6 *Put nothing vnto his words, leſt he reproue thee, and thou be found a lyar.

Deut.4.2. and 12.32.

7 Two [e] things haue I required of thee: denie me not them before I die.

[e] He maketh this requeſt to God.

8 Remooue farre from me vanity and lies: giue me not pouerty, nor riches: feede me with foode conuenient for me,

9 Leſt I bee full and denie thee, and ſay, [f] Who is the Lord? or leſt I be poore, and ſteale, and take the name of my God in vaine.

[f] Meaning, that they that put their truſt in their riches, forget God, and that by too much wealth men haue an occaſion to ye ſame.

10 Accuſe not a ſeruant vnto his maſter, leſt hee curſe thee, [g] when thou haſt offended.

[g] In accuſing him without cauſe.

11 There is a generation that curſeth their father, and doeth not bleſſe their mother.

12 There is a generation that are pure in their owne conceite, and yet are not waſhed from their filthineſſe.

13 There is a generation, whoſe eyes are haughtie, and their eye lids are lifted vp.

14 There is a generation, whoſe teeth are as ſwords, and their iawes as kniues to eat vp the afflicted out of the earth, & the poore from among men.

15 The horſeleach hath two [h] daughters which cry, Giue, giue. There be three things that will not be ſatiſfied: yea, foure that ſay not, It is inough.

[h] The leach hath two forkes in her tongue, which here he calleth her two daughters, whereby ſhe ſucketh the blood, and is neuer ſatiate: euen ſo are the couetous extortioners inſatiable.

16 The graue, and the barren wombe, the earth that cannot bee ſatiſfied with water, and the fire that ſaith not, It is enough.

17 The eye that mocketh his father, and deſpiſeth the inſtruction of his mother, let the rauens [i] of the valley picke it out, and the yong eagles eat it.

[i] Which haunt in the valley for carions.

18 There be three things hid from mee: yea, foure that I know not.

19 The way of an eagle in the aire, the way of a ſerpent vpon a ſtone, the way of a ſhip in the midſt of the ſea, and the way of a man with a maid.

20 Such is the way alſo of an adulterous woman: ſhee eateth and [k] wipeth her mouth, and ſaith, I haue not committed iniquitie.

[k] Shee hath her deſires, and after counterfaiteth as though ſhe were an honeſt woman.

21 For three things the earth is mooued: yea, for foure it cannot ſuſtaine her ſelfe:

22 For [l] a ſeruant when he reigneth, and a foole when he is filled with meat,

[l] Theſe comonly abuſe the ſtate whereunto they are called.

23 For the hatefull woman, when ſhee is married, and for a handmaid that is [m] heire to her miſtreſſe.

[m] Which is maried to her maſter, after the death of her miſtriſſe.

24 Theſe bee foure ſmall things in the earth, yet they are [n] wiſe and full of wiſedome:

[n] They containe great doctrine and wiſedome.

25 The piſmires a people not ſtrong, yet prepare they their meat in ſummer:

26 The conies a people not mightie, yet make they their houſes in the rocke:

27 The graſhopper hath no king, yet goe they forth all by bands:

28 The ſpider taketh holde [o] with her hands, and is in kings palaces.

[o] If man be not able to compaſſe theſe common things by his wiſdome, we cannot attribute wiſdom to man, but folly.

29 There be three things that order wel their going: yea, foure are comely in going.

30 A lion which is ſtrong among beaſts, and turneth not at the ſight of any:

31 A luſtie grayhound, and a goate, and a king againſt whom there is no riſing vp.

32 If thou haſt bene fooliſh in lifting thy ſelfe vp, and if thou haſt thought wickedly, lay thine hand [p] vpon thy mouth.

[p] Make a ſtay, and continue not in doing euill.

33 When one churneth milke, he bringeth forth butter: and he that wringeth his noſe, cauſeth blood to come out: ſo he that forceth wrath, bringeth forth ſtrife.

CHAP. XXXI.

2 He exhorteth to chaſtitie and iuſtice, 10 And ſheweth the conditions of a wiſe and worthy woman.

¶ 1 The words of King [a] LEMVEL: the [b] propheſie which his mother taught him.

[a] That is, of Salomon, who was called Lemuel, that is, of God, because God had ordained him to be King ouer Iſrael.

What my ſonne! and what the ſonne of [c] my wombe! and what, O ſonne of my deſires!

3 Giue not thy ſtrength vnto women, [d] nor

[b] The doctrine, which his mother Bath-ſheba taught him. [c] By this often repetition of one thing, ſhe declareth her motherly affection. [d] Meaning, that women are the deſtruction of Kings, if they haunt them.

thy wayes, which is to deſtroy Kings.

4 It is not for Kings, O Lemuel, it is not for kings to drinke wine, nor for princes [e] ſtrong drinke,

5 Leaſt he drinke, and forget the decree, and change the iudgement of all the children of affliction.

6 Giue ye ſtrong drinke vnto him that is ready to periſh, and wine vnto them that haue griefe of heart.

7 Let him drinke that he may forget [f] his pouertie, and remember his miſerie no more.

8 Open thy mouth for the [g] dumbe, in the cauſe of all the children of deſtruction.

9 Open thy mouth: iudge righteouſly, and iudge the afflicted, and the poore.

10 ¶ Who ſhal find a vertuous woman? for her price is farre aboue the pearles.

11 The heart of her huſband truſteth in her, and he ſhall haue no neede of [h] ſpoile.

12 Shee will doe him good, and not euill all the dayes of her life.

13 Shee ſeeketh wooll and flaxe, and laboureth cheerefully with her hands.

14 Shee is like the ſhips of marchants: ſhe bringeth her food from afarre.

15 And ſhee riſeth, while it is yet night: and giueth the ‖ portion to her houſhold, and the [i] ordinary to her maydes.

16 She conſidereth a fielde, and [k] getteth it: and with the fruit of her hands ſhe planteth a vineyard.

[e] That is, the King muſt not giue himſelfe to wantonneſſe, and neglect his office which is to execute iudgement.

[f] For wine doeth comfort the heart, as Pſal. 104.15.

[g] Defend their cauſe that are not able to helpe themſelues.

[h] He ſhall not neede to vſe any vnlawfull meanes to gaine his liuing.

‖ *Or, meate, as Pſal. 111.5.*

[i] She prepareth their meate betime.

[k] She purchaſeth it with the gaines of her trauell.

17 She girdeth her loines with ſtrength, and ſtrengtheneth her armes.

18 Shee feeleth that her marchandiſe is good: her candle is not put out by night.

19 She putteth her hands to the wheele, and her hands handle the ſpindle.

20 Shee ſtretcheth out her hand to the poore, and putteth foorth her handes to the needy.

21 She feareth not the ſnow for her familie: for all her familie is clothed with ‖ ſkarlet.

22 She maketh herſelfe carpets: fine linen and purple is her garment.

23 Her huſband is knowen in the [l] gates, when he ſitteth with the Elders of the land.

24 Shee maketh ‖ ſheetes, & ſelleth them, and giueth girdles vnto the merchant.

25 [m] Strength and honour is her clothing, and in the latter day ſhee ſhall reioyce.

26 She openeth her mouth with wiſedome, and the [n] law of grace is in her tongue.

27 She ouerſeeth the wayes of her houſehold, and eateth not the bread of idleneſſe.

28 Her children riſe vp, and [o] call her bleſſed: her huſband alſo ſhall prayſe her, ſaying,

29 Many daughters haue done vertuouſly: but thou ſurmounteſt them all.

30 Fauour is deceitfull, and beauty is vanitie: but a woman that feareth the Lord, ſhe ſhall be prayſed.

31 Giue [p] her of the fruite of her handes, and let her owne wordes prayſe her in the [q] gates.

‖ *Or, with double.*

[l] In the aſſemblies and places of iudgement.

‖ *Or, linnen cloth.*

[m] After that he had ſpoken of the apparell of the body, he now declareth the apparell of the ſpirit.

[n] Her tongue is as a booke whereby one might learne many good things: for ſhe delighteth to talke of the word of God.

[o] That is, doe her reuerence.

[p] Confeſſe her diligent labours and commend her therefore.

[q] Foraſmuch as the moſt honourable are clad in the apparel that ſhe made.

Eccleſiaſtes, or the Preacher.

THE ARGVMENT.

SAlomon, as a Preacher and one that deſireth to inſtruct all in the way of ſaluation, deſcribeth the deceiueable vanities of this world, that man ſhould not be addicted to any thing vnder the Sunne, but rather inflamed with the deſire of the heauenly life: therefore hee confuteth their opinions, which ſet their felicitie either in knowledge, or in pleaſures, or in dignitie and riches, ſhewing that mans true felicitie conſiſteth in that that he is vnited with God, and ſhall enioy his preſence: ſo that all other things muſt be reiected, ſaue in as much as they further vs to attaine to this heauenly treaſure, which is ſure and permanent, and cannot be found in any other ſaue in God alone.

CHAP. I.

2 All things in this world are full of vanitie, and of none endurance. 13 All mans wiſedome is but folly and griefe.

The wordes of the [a] Preacher, the ſonne of Dauid King in Ieruſalem.

2 [b] Vanitie of vanities, ſaith the Preacher: vanitie of vanities, all is vanitie.

3 What remaineth vnto man in all his [c] trauel, which he ſuffereth vnder the ſunne?

4 One generation paſſeth, and another generation ſucceedeth: but the earth remaineth for [d] euer.

5 The ſunne riſeth, and the ſunne goeth downe and draweth to his place, where hee riſeth.

6 The [e] wind goeth toward the South, and compaſſeth towarde the North: the winde goeth round about, and returneth by his circuits.

7 *All the riuers goe into the ſea, yet the ſea is not full: for the riuers goe vnto the place [f] whence they returne and goe.

8 All things are full of labour: man cannot vtter it: the eye is not ſatiſfied with ſeeing, nor the eare filled with hearing.

9 [g] What is it that hath bene? that that ſhall be: and what is it that hath bene done? that which ſhall be done: and there is no new thing vnder the ſunne.

10 Is there any thing, whereof one may

[a] Salomon is here called a Preacher, or one that aſſembleth the people, becauſe he teacheth the true knowledge of God, and how men ought to paſſe their life in this tranſitory world.

[e] By the ſunne, wind and riuers, he ſheweth that the greateſt labour and longeſt hath an ende, and therefore there can be no felicitie in this world.

*Ecclus. 40.11.

[f] The ſea which compaſſeth all the earth, filleth the veines thereof, the which powre out ſprings and riuers into the Sea againe.

[b] Hee condemneth the opinions of all men that ſet felicitie in any thing, but in God alone, ſeeing that in this world all things are as vanitie and nothing.

[c] Salomon doeth not condemne mans labour or diligence, but ſheweth that there is no full contentation in any thing vnder the heauen, nor in any creature, foraſmuch as all things are tranſitorie.

[d] One man dieth after another, and the earth remaineth longeſt, euen to the laſt day, which yet is ſubiect to corruption.

[g] He ſpeaketh of times and ſeaſons, and things done in them, which as they haue beene in times paſt, ſo come they to paſſe againe.

ſay, Behold this, it is newe? It hath bene already in the olde time that was befoꝛe vs.

11 There is no memoꝛie of the foꝛmer, neither ſhall there be a remembꝛance of the latter that ſhalbe, with them that ſhall come after.

12 ¶ [h] I the Pꝛeacher haue bene king ouer Iſrael in Ieruſalem:

13 And I haue giuen my heart to ſearch and finde out wiſedom by all things that are done vnder the heauen: (this ſoꝛe trauel hath God giuen to the ſonnes of men, [i] to humble them thereby)

14 I haue conſidered all the woꝛkes that are done vnder the ſunne: and behold, all is vanitie and vexation of the ſpirit.

15 That which is [k] crooked, can none make ſtreight: and that which faileth, can not be numbꝛed.

16 I thought in mine heart, and ſaid, Behold, I am become great, and excell in wiſedome all them that haue bene befoꝛe mee in Ieruſalem: and mine heart hath ſeene much wiſedome and knowledge.

17 And I gaue mine heart to know wiſedome and knowledge, [l] madnes and fooliſhneſſe: I knew alſo that this is a vexation of the ſpirit.

18 Foꝛ in the multitude of wiſedome is much [m] griefe: and he that increaſeth knowledge, increaſeth ſoꝛow.

CHAP. II.

Pleaſures, ſumptuous buildings, riches and poſſeſſions are but vanitie. 15 The wiſe and the foole haue both one end, touching the bodily death.

I ſaid in mine heart, Goe to nowe, I will pꝛoue [a] thee with ioy: therefoꝛe take thou pleaſure in pleaſant things: and behold, this alſo is vanitie.

2 I ſaid of laughter, Thou art mad: and of ioy, What is this that thou doeſt?

3 I ſought in mine heart ‡ to giue my ſelfe to wine, and to leade mine heart in [b] wiſedome, and to take holde of follie, till I might ſee where is that goodneſſe of the childꝛen of men, which they ‡ enioy vnder the ſunne, the whole number of the dayes of their life.

4 I haue made my great woꝛkes: I haue built me houſes: I haue planted mee vineyards.

5 I haue made me gardens & ‡ oꝛchards, and planted in them trees of all fruite.

6 I haue made me ciſternes of water, to water therewith the woods that grow with trees.

7 I haue gotten ſeruants and maydes, and had childꝛen borne in the [c] houſe: alſo I had great poſſeſſion of beeues and ſheepe aboue all that were befoꝛe mee in Ieruſalem.

8 I haue gathered vnto mee alſo ſiluer, and golde, and the chiefe treaſures of kings and Pꝛouinces: I haue pꝛouided mee men ſingers and women ſingers, and the [d] delights of the ſonnes of men: as a woman [e] taken captiue, and women taken captiues.

9 And I was great and increaſed aboue all that were befoꝛe mee in Ieruſalem: alſo my wiſedome [f] remained with me.

10 And whatſoeuer mine eyes deſired, I withheld it not from them: I withdꝛew not mine heart from any ioy: foꝛ mine heart reioyced in all my labour: and this was my [g] poꝛtion of all my trauell.

11 Then I looked on all my woꝛkes that mine handes had wꝛought, and on the trauaile that I had laboured to doe: and beholde, all is vanitie and vexation of the ſpirite: and there is no pꝛofite vnder the ſunne.

12 ¶ And I turned to behold [h] wiſedom, and madneſſe, and folly: (foꝛ who is the man that | will come after the King in things, which men now haue done?)

13 Then I ſawe that there is pꝛofite in wiſedome, moꝛe then in folly: as the light is moꝛe excellent then darkeneſſe.

14 * Foꝛ the wiſe mans [i] eyes are in his head, but the foole walketh in darkenes: yet I knowe alſo that the ſame [k] condition falleth to them all.

15 Then I thought in mine heart, It befalleth vnto mee, as it befalleth to the foole: why therefoꝛe doe I then labour to bee moꝛe wiſe? And I ſayd in mine heart, that this alſo is vanitie.

16 Foꝛ there ſhall be no remembꝛance of the wiſe, noꝛ of the foole [l] foꝛ euer: foꝛ that that now is, in the dayes to come ſhall all be foꝛgotten. And [m] howe dieth the wiſe man, as doeth the foole?

17 Therefoꝛe I hated life: foꝛ the woꝛke that is wꝛought vnder the ſunne is grieuous vnto me: foꝛ all is vanity, and vexation of the ſpirit.

18 I hated alſo all my labour, wherein I had trauelled vnder the ſunne, which I ſhall leaue to the man that ſhall bee after me.

19 And who knoweth whether hee ſhall bee wiſe oꝛ fooliſh? yet ſhall hee haue rule ouer all my labour, wherein I haue trauelled, and wherein I haue ſhewed my ſelfe wiſe vnder the ſunne. This is alſo vanitie.

20 Therfoꝛe I went about to make mine heart [n] abhoꝛre all the labour, wherein I had trauelled vnder the ſunne.

21 Foꝛ there is a man whoſe trauell is in wiſedome, and in knowledge and in equitie: yet to a man that hath not trauelled herein, ſhall he [o] giue his poꝛtion: this alſo is vanitie and a great griefe.

22 Foꝛ what hath man of all his trauell and griefe of his heart, wherein he hath trauelled vnder the ſunne?

23 Foꝛ all his dayes are ſoꝛowes, and

his

[h] He proueth that if any could haue attained to felicitie in this world by labour and ſtudie, he chiefly ſhould haue obtained it, becauſe he had gifts and aydes of God thereunto aboue all other.

[i] Man of nature hath deſire to know, and yet is not able to come to the perfection of knowledge, which is the puniſhment of ſin, to humble man, and to teach him to depend only vpon God.

[k] Man is not able by all his diligence to cauſe things to goe otherwiſe then they doe: neither can he number the faultes that are committed, much leſſe remedy them.

[l] That is, vaine things, which ſerued vnto pleaſure, wherein was no commoditie, but griefe and trouble of conſcience.

[m] Wiſedome and knowledge cannot be come by without great paine of body and mind: for when a man hath attained to the higheſt, yet is his mind neuer fully content: therefore in this world is no true felicitie.

[a] Salomon maketh this diſcourſe with himſelfe, as though he would try whether there were contentation in eaſe and pleaſures.

‡ *Ebr. draw my fleſh to wine.*

[b] Albeit I gaue my ſelfe to pleaſures, yet I thought to keepe wiſdome and the feare of God in mine heart, and gouerne mine affaires by the ſame.

‡ *Ebr. doe.*

‡ *Ebr. paradiſes.*

[c] Meaning, of the ſeruants or ſlaues, which he had bought: ſo the children borne in their ſeruitude, were the maſters.

[d] That is, whatſoeuer men take pleaſure in.

[e] Which were the moſt beautifull of them that were taken in warre, as Iudg. 5. 30. Some vnderſtand by theſe words, no women but inſtruments of muſicke.

[f] For al this God did not take his gift of wiſedome from me.

[g] This was the fruite of all my labour, a certaine pleaſure mixt with care, which he calleth vanitie in the next verſe.

[h] I bethought with my ſelfe whether it were better to follow wiſedome, or mine owne affections and pleaſures, which he calleth madneſſe.

| *Or, compare with the king.*

Prou. 17. 24.

[i] He foreſeeth things, which the foole cannot for lacke of wiſedome.

[k] For both dye and are forgotten, as verſe 16. or they both alike haue proſperitie or aduerſitie.

[l] Meaning, in this world.

[m] He wondereth that men forget a wiſe man being dead, aſſoone as they doe a foole.

[n] That I might ſeeke the true felicitie which is in God.

[o] Among other griefes this was not the leaſt, to leaue that which he had gotten by great trauell, to one that had taken no paine therefore, and whom hee knew not whether he were a wiſe man or a foole.

his trauaile griefe: his heart alſo taketh not reſt in the night: which alſo is vanitie.

24 There is no profite to man, but that hee eate and drinke, and [p] delight his ſoule with the profite of his labour: I ſawe alſo this, that it was of the hand of God.

25 For who could eate, and who could haſte to [q] outward things more then I?

26 Surely to a man that is good in his ſight, God giueth wiſedome, and knowledge, and ioy: but to the ſinner he giueth paine to gather, and to heape to giue to him that is good before God: this is alſo vanitie, and vexation of the ſpirit.

[p] When man hath all laboured, he can get no more then food and refreſhing, yet he confeſſeth alſo that this commeth of Gods bleſſing, as Chap.3.13.

[q] Meaning, to pleaſures.

CHAP. III.

1 All things haue their time. 14 The workes of God are perfite, and cauſe vs to feare him. 17 God ſhall iudge both the iuſt and vniuſt.

TO all things there is an [a] appointed time, and a time to euery purpoſe vnder the heauen.

2 A time to be borne, and a time to die: a time to plant, and a time to plucke vp that which is planted.

3 A time to ſlay, and a time to heale: a time to breake downe, and a time to builde.

4 A time to weepe, and a time to laugh: a time to mourne, and a time to daunce.

5 A time to caſt away ſtones, and a time to gather ſtones: a time to embrace, and a time to be farre from embracing.

6 A time to ſeeke, and a time to loſe: a time to keepe, and a time to caſt away.

7 A time to rende, and a time to ſewe: a time to keepe ſilence, and a time to ſpeake.

8 A time to loue, and a time to hate: a time of warre, and a time of peace.

9 What profite hath hee that worketh, of the thing wherein he trauaileth?

10 I haue ſeene the trauaile that God hath giuen to the ſonnes of men [b] to humble them thereby.

11 Hee hath made euery thing beautifull in his time: alſo hee hath ſet the [c] worlde in their heart, yet cannot man finde out the worke that God hath wrought from the beginning euen to the end.

12 I know that there is nothing good in them, but to reioyce: and to doe good in his life.

13 And alſo that euery man eateth and drinketh, and ſeeth the commodity of all his labour: this is the [d] gift of God.

14 I knowe that whatſoeuer God ſhall doe, it ſhall be for [e] euer: to it can no man adde, and from it can none diminiſh: for God hath done it, that they ſhould feare before him.

15 What is that that hath beene? that is nowe: and that that ſhall bee, hath nowe beene: for God [f] requireth that which is paſt.

16 And moreouer I haue ſeene vnder the ſunne the place of iudgement, where was wickedneſſe, and the place of iuſtice where was iniquity.

17 I thought in mine heart, God will iudge the iuſt and the wicked: for time is [g] there for euery purpoſe and for euery worke.

18 I conſidered in mine heart the ſtate of the children of men, that God had [h] purged them: yet to ſee to, they are in themſelues as beaſtes.

19 For the condition of the children of men, and the condition of beaſtes are euen as one [i] condition vnto them. As the one dieth, ſo dieth the other: for they haue all one breath, and there is no excellencie of man aboue the beaſt: for all is vanity.

20 All goe to one place, and all was of the duſt, and all ſhall returne to the duſt.

21 Who [k] knoweth whether the ſpirite of man aſcende vpward, and the ſpirite of the beaſt deſcende downeward to the earth?

22 Therefore I ſee that there is nothing better then that a man ſhould [l] reioyce in his affaires, because that is his portion. For who ſhall bring him to ſee what ſhall be after him?

[a] He ſpeaketh of this diuerſitie of time for two cauſes: firſt to declare that there is nothing in the world perpetuall: next to teach vs not to be grieued if we haue not all things at once according to our deſires, neither enioy them ſo long as we would wiſh.

[b] Reade Chap. 1.13.

[c] God hath giuen man a deſire and affection to ſeeke out the things of this world, and to labour therein.

[d] Reade Chap. 2.24. and theſe places declare that we ſhould do all things with ſobriety, and in the feare of God, foraſmuch as he giueth not his gifts to the intent that they ſhould be abuſed.

[e] That is, man ſhall neuer bee able to let Gods worke, but as he hath determined, ſo it ſhalll come to paſſe.

[f] God onely cauſeth that which is paſt to returne.

[g] Meaning, with God, howſoeuer man neglect his duety.

[h] And made them pure in their firſt creation.

[i] Man is not able by his reaſon and iudgement to put difference betweene man and beaſt, as touching thoſe things whereunto both are ſubiect: for the eye cannot iudge any otherwiſe of a man being dead, then of a beaſt, which is dead: yet by the word of God and faith wee eaſily know the diuerſitie, as verſe 21.

[k] Meaning, that reaſon cannot comprehend that which faith beleeueth herein.

[l] By the often repetition of this ſentence, as Chap.2.24. and 3.12,22. and 5.17. and 8.15 hee declareth that man by reaſon can comprehend nothing better in this life, then to vſe the giftes of God ſoberly and comfortably: for to know further is a ſpeciall gift of God reueiled by his ſpirit.

CHAP. IIII.

1 The innocent are oppreſſed. 4 Mens labours are full of abuſe and vanitie. 9 Mans ſocietie is neceſſary. 13 A yong man poore, and wiſe, is to be preferred to an old king, that is a foole.

SO [a] I turned, and conſidered all the oppreſſions that are wrought vnder the ſun, and beholde, the teares of the oppreſſed, and none comforteth them: and loe, the ſtrength is of the hand of them that oppreſſe them, and none comforteth them.

2 Wherefore I prayſed the [b] dead which now are dead, aboue the liuing which are yet aliue.

3 And I count him [c] better then them both, which hath not yet bene: for hee hath not ſeene the euill works which are wrought vnder the ſunne.

4 Alſo I beheld all trauaile, and al [d] perfection of workes, that this is the enuie of a man againſt his neighbour: this alſo is vanitie and vexation of ſpirit.

5 The foole foldeth his hands, and [e] eateth vp his owne fleſh.

6 Better is an handfull with quietneſſe, then two handfuls with labour and vexation of ſpirit.

7 Againe I returned, and ſawe vanitie vnder the ſunne.

8 There is one alone, and there is not a ſeconde, which hath neither ſonne nor brother, yet is there none ende of all his trauaile, neither can his eye bee ſatiſfied with riches: neither doeth hee thinke, For whome doe I trauaile and defraude my

[a] He maketh here another diſcourſe with himſelfe concerning the tyrannie of them that oppreſſed the poore.

[b] Becauſe they are no more ſubiect to their oppreſſions.

[c] He ſpeaketh according to the iudgement of the fleſh, which cannot abide to feele or ſee troubles.

[d] The more perfit that the worke is, the more is it enuied of the wicked.

[e] For idleneſſe he is compelled to deſtroy himſelfe.

ſoule of pleaſure: this alſo is vanitie, and this is an euill trauaile.

9 [f] Two are better then one: for they haue better wages for their labour.

10 For if they fall, the one will lift vp his fellow: but woe vnto him that is alone: for hee falleth, and there is not a ſecond to lift him vp.

11 Alſo if two ſleepe together, then ſhall they haue heate: but to one how ſhould there be heate?

12 And if one ouercome him, two ſhall ſtand againſt him: and a threefold [g] coard is not eaſily broken.

13 Better is a poore and wiſe childe, then an old and fooliſh King, which will no more be admoniſhed.

14 For out of the [h] priſon hee commeth forth to reigne: when as he that is [i] borne in his kingdome is made poore.

15 I beheld all the liuing, which walke vnder the ſunne, [k] with the ſecond childe, which ſhall ſtand vp in his place.

16 There is none [l] ende of all the people, nor of all that were before them, and they that come after, ſhall not reioyce in him: ſurely this is alſo vanitie and vexation of ſpirite.

17 Take heede to thy [m] foote when thou entreſt into the houſe of God, and bee more neere to heare, then to giue the ſacrifice of [n] fooles: for they knowe not that they doe euill.

[f] Foraſmuch as when man is alone, he can neither helpe himſelfe nor others, he ſheweth that men ought to liue in mutuall ſocietie, to the intent they may be profitable one to another, and that their things may increaſe.

[g] By this prouerbe he declareth how neceſſarie it is, that men ſhould liue in ſocietie.

[h] That is, from a poore and baſe eſtate, or out of trouble, and priſon, as Ioſeph did, Gen 41.14.

[i] Meaning, that is borne a king.

[k] Which follow and flatter the kings ſonne, or him that ſhall ſucceede: to enter into credit with them in hope of gaine.

[l] They neuer ceaſe by all meanes to creepe into fauour: but when they obteine not their greedy deſires, they thinke themſelues abuſed, as other haue bene in time paſt, and ſo care no more for him.

[m] That is, with what affection thou commeſt to heare the worde of God.

[n] Meaning, of the wicked, which thinke to pleaſe God with ceremonies, and haue neither faith nor repentance.

CHAP. V.

1 Not to ſpeake lightly, chiefly in Gods matters. 9 The couetous can neuer haue ynough. 11 The labourers ſleepe is ſweet. 14 Man when he dieth, taketh nothing with him. 18 To liue ioyfully, and with a contented mind, is the gift of God.

BEe not [a] raſh with thy mouth, nor let thine heart be haſtie to vtter a thing before God: for God is in the heauens, and thou art on the earth: therfore let thy words be [b] few.

2 For as a dreame commeth by the multitude of buſineſſe: ſo the voyce of a foole is in the multitude of words.

3 *When thou haſt vowed a vowe to God, deferre not to pay it: for he delighteth not in fooles: pay therefore thou that haſt [c] vowed.

4 It is better that thou ſhouldeſt not vowe, then that thou ſhouldeſt vowe and not pay it.

5 Suffer not thy mouth to make thy [d] fleſh to ſinne: neither ſay before the [e] Angel, that this is ignorance: wherefore ſhall God bee angry by thy voyce, and deſtroy the worke of thine hands?

6 For in the multitude of dreames, and vanities, are alſo many wordes: but feare thou God.

7 If in a countrey thou ſeeſt the oppreſſion of the poore, and the defrauding of iudgement and iuſtice, bee not aſtonied at the matter: for hee that is [f] higher then the higheſt, regardeth, and there be higher then they.

8 And the [g] abundance of the earth is ouer all: the King [h] alſo conſiſteth by the field that is tilled.

9 He that loueth ſiluer, ſhal not be ſatiſfied with ſiluer, and hee that loueth riches, ſhall be without the fruite thereof: this alſo is vanity.

10 When goods increaſe, they are increaſed that eat them: and what good commeth to the owners thereof, but the beholding thereof with their eyes?

11 The ſleepe of him that trauelleth, is ſweete, whether he eat little or much: but the [i] ſaciety of the rich will not ſuffer him to ſleepe.

12 There is an euill ſickeneſſe that I haue ſeene vnder the ſunne: to wit, riches [k] reſerued to the owners thereof for their euill.

13 And theſe riches periſh by euil trauaile, and he begetteth a ſonne, and in his [l] hand is nothing.

14 *As hee came foorth of his mothers belly, hee ſhall returne naked to goe as hee came, and ſhall beare away nothing of his labour, which he hath cauſed to paſſe by his hand.

15 And this alſo is an euill ſickneſſe, that in all points as he came, ſo ſhall he goe, and what profite hath hee that he hath trauailed for the [m] wind?

16 Alſo all his dayes he eateth in [n] darkeneſſe with much griefe, and in his ſorow and anger.

17 Behold then what I haue ſeene good, that it is comely [o] to eate, and to drinke, and to take pleaſure in all his labour, wherein hee trauaileth vnder the ſunne, the whole number of the dayes of his life, which God giueth him: for this is his portion.

18 Alſo to euery man to whom God hath giuen riches and treaſures, and giueth him power to eate thereof and to take his part, and to enioy his labour: this is the gift of God.

19 Surely hee will not much remember the dayes of his [p] life, becauſe God anſwereth to the ioy of his heart.

[a] Either in vowing or in praying; meaning, that we ſhould vſe all reuerence to Godward.

[b] He heareth thee not for thy many words ſake or often repetitions, but conſidereth thy faith and feruent minde.

Deut.23.21.

[c] He ſpeaketh of vowes, which are approoued by Gods word, and ſerue to his glory.

[d] Cauſe not thy ſelfe to ſinne by vowing raſhly: as they doe which make a vowe to liue vnmarried, and ſuch like.

[e] That is, before Gods meſſenger, when hee ſhall examine thy doing: as though thy ignorance ſhould be a iuſt excuſe.

[f] Meaning, that God will redreſſe theſe things, and therefore we muſt depend vpon him.

[g] The reuenues of the earth are to be preferred aboue all things, which appertaine to this life.

[h] Kings and princes cannot mainteine their eſtate without tillage, which thing commendeth the excellencie of tillage.

[i] That is, his great abundance of riches, or the ſurfeting which commeth by his great feeding.

[k] When couetous men heape vp riches, which turne to their deſtruction.

[l] He doeth not enioy his fathers riches.

Iob 1.21. *wiſd.*7.6. 1.*tim.*6.7.

[m] Meaning, in vaine, and without profite.

[n] In affliction and griefe of minde.

[o] Reade Chap. 3.22.

[p] He will take no great thought for the pains that he hath endured in time paſt.

CHAP. VI.

The miſerable eſtate of him to whom God hath giuen riches, and not the grace to vſe them.

THere is an euill, which I ſaw vnder the ſunne, and it is much among men.

2 A man to whome God hath giuen riches and treaſures and honour, and hee wanteth nothing for his ſoule of all that it deſireth: but [a] GOD giueth him not power to eate thereof, but a ſtrange man ſhall eate it vp: this is vanitie, and this

[a] He ſheweth that it is the plague of God when the rich man hath not a liberall heart to vſe his riches.

this is an euill ſickeneſſe.

3 If a man beget an hundreth children, and liue many yeeres, and the dayes of his yeeres be multiplied, and his ſoule be not [b] ſatiſfied with good things, and he be not [c] buried, I ſay that an vntimely fruite is better then he.

4 For [d] hee commeth into vanitie, and goeth into darkenes: and his name ſhall be couered with darkenes.

5 Alſo he hath not ſeene the Sunne, nor knowen it: therefore this hath more reſt then the other.

6 And if he had liued a thouſand yeeres twiſe tolde, and had ſeene no good, ſhall not all goe to one place?

7 All the labour of man is for his mouth: yet the [e] ſoule is not filled.

8 For what hath the wiſe man more then the foole? what hath the poore that [f] knoweth how to walke before the liuing?

9 The [g] ſight of the eye is better then to walke in the luſtes: this alſo is vanitie, and vexation of ſpirit.

10 What is that that hath bene? the name therof is now named: and it is knowen that it is man: and he cannot ſtriue with him that is [h] ſtronger then he.

[b] If hee can neuer haue enough.

[c] As we ſee oftentimes, that the couetous man either falleth into crimes that deſerue death, or is murthered or drowned, or hangeth himſelf, or ſuch like, and ſo lacketh the honour of burial, which is the laſt office of humanitie.

[d] Meaning the vntimely fruit whoſe life did neither profite nor hurt any.

[e] His deſire and affection.

[f] That knoweth to vſe his goods well in the iudgement of men.

[g] To bee content with that which God hath giuen, is better then to follow the deſires that neuer can bee ſatisfied.

[h] Meaning God, who will make him to feele that he is mortall.

CHAP. VII.

Diuers precepts to follow that which is good, and to auoyd the contrary.

Surely there be many things that increaſe vanitie: and what auaileth it a man?

2 For who knoweth what is [a] good for man in the life and in the number of the dayes of the life of his vanitie, ſeeing he maketh them as a * ſhadow? For who can ſhew vnto man, what ſhall be after him vnder the Sunne?

3 * A good name is better then a good ointment, and the day of [b] death, then the day that one is borne.

4 It is better to go to the houſe of [c] mourning, then to goe to the houſe of feaſting, becauſe this is the ende of all men: and the liuing ſhall lay it to his heart.

5 Anger is better then laughter: for by a ſad looke the heart is made better.

6 The heart of the wiſe is in the houſe of mourning: but the heart of fooles is in the houſe of mirth.

7 Better it is to heare the rebuke of a wiſe man, then that a man ſhould heare the ſong of fooles.

8 For like the noyſe of the [d] thornes vnder the pot, ſo is the laughter of the foole: this alſo is vanitie.

9 Surely oppreſſion maketh a wiſe man [e] madde: and the rewarde deſtroyeth the heart.

10 The [f] end of a thing is better then the beginning thereof, and the patient in ſpirit is better then the proud in ſpirit.

11 Bee not thou of an haſtie ſpirit to bee angry: for anger reſteth in the boſome of fooles.

12 Say not thou, Why is it that the former dayes were better then theſe? for thou doeſt not enquire [g] wiſely of this thing.

13 Wiſedome is good with an [h] inheritance, and excellent to them that ſee the Sunne.

14 For man ſhall reſt in the ſhadow of wiſedome, and in the ſhadow of ſiluer: but the excellencie of the knowledge of wiſedom giueth life to the poſſeſſors thereof.

15 Beholde the worke of God: for who can make * ſtraight that which he hath made crooked?

16 In the day of wealth be of good comfort, and in the day of affliction [i] conſider: God alſo hath made this contrary to that, to the intent that man ſhould [k] finde nothing after him.

17 I haue ſeene all things in the dayes of my vanitie: there is a iuſt man that periſheth in his [l] iuſtice, and there is a wicked man that continueth long in his malice.

18 Bee not thou iuſt [m] ouermuch, neither make thy ſelfe ouer wiſe: wherefore ſhouldeſt thou be deſolate?

19 Be not thou wicked [n] ouermuch, neither bee thou fooliſh: wherefore ſhouldeſt thou periſh not in thy time?

20 It is good that thou lay holde on [o] this: but yet withdrawe not thine hande from [p] that: for hee that feareth God, ſhall come forth of them all.

21 Wiſedome ſhall ſtrengthen the wiſe man more then ten mighty princes that are in the citie.

22 * Surely there is no man iuſt in the earth, that doeth good and ſinneth not.

23 Giue not thine [q] heart alſo to all the words that men ſpeake, leſt thou doe heare thy ſeruant curſing thee.

24 For often times alſo thine heart knoweth that thou likewiſe haſt ‖ curſed others.

25 All this haue I proued by wiſedome: I thought, I will be wiſe, but it went farre from me.

26 It is farre off, what may [r] it be? and it is a profound deepeneſſe, who can finde it?

27 I haue compaſſed about, both I and mine heart to knowe and to enquire and to ſearch wiſedome, and reaſon, and to knowe the wickednes of folly, and the fooliſhnes of madneſſe,

27 And I finde more bitter then death, the woman whoſe heart is as nets & ſnares, and her hands, as bands: he that is good before God, ſhall be deliuered from her, but the ſinner ſhall be taken by her.

29 Beholde, ſaith the preacher, this haue I found, ſeeking one by one to [ſ] finde the count:

30 And yet my ſoule ſeeketh, but I finde it not: I haue found one man of a thouſand: but a woman among them all haue I not found.

31 Onely

[a] There is no ſtate wherein man can liue to haue perfect quietneſſe in this life.

Iob 14.2.
Pſal. 144.4.
Prou. 22.1.

[b] He ſpeaketh thus after the iudgement of the fleſh, which thinketh death to be the end of all euils: or els, becauſe that this corporall death is the entring into life euerlaſting.

[c] Where wee may ſee the hand of God, & learne to examine our liues.

[d] Which crackle for a while and profit nothing.

[e] A man that is eſteemed wiſe, when he falleth to oppreſsion, becommeth like a beaſt.

[f] He noteth their lightnes which enterpriſe a thing, and ſuddenly leaue it off againe.

[g] Murmure not againſt God when he ſendeth aduerſities for mans ſinnes.

[h] He anſwereth to them that eſteeme not wiſedome, except riches be ioyned therewith, ſhewing that both are the gifts of God, but that wiſedome is farre more excellent, and may be without riches.

Chap. 1.15.

[i] Conſider wherefore God doeth ſend it, and what may comfort thee.

[k] That man ſhould be able to controll nothing in his workes.

[l] Meaning, that cruell tyrants put the godly to death, and let the wicked go free.

[m] Boaſt not too much of thine owne iuſtice and wiſedome.

[n] Tary not long when thou art admoniſhed to come out of the way of wickedneſſe.

[o] To wit, on theſe admonitions that goe before.

[p] Conſider what deſolation and deſtruction ſhall come, if thou do not obey them.

1 *King.* 8.46.
2 *chron.* 6.36.
prou. 20.9.
1 *iohn* 1.8.

[q] Credite them not, neither care for them.

‖ *Or, ſpoken euill of others.*

[r] Meaning, wiſedome.

[ſ] That is, to come to a concluſion.

31 Onely lo, this haue I found, that God hath made man righteous: but they haue ſought many [t] inuentions.

CHAP. VIII.

1 To obey Princes and Magiſtrates. 17 The works of God paſſe mans knowledge.

Who is as the wiſe man? & who knoweth the interpretation of a thing? the wiſedome of a man doeth make his [a] face to ſhine: and the [b] ſtrength of his face ſhall be changed.

2 I aduertiſe thee to take heede to the [c] mouth of the king, and to the worde of the othe of God.

3 [d] Haſte not to goe forth of his ſight: ſtand not in an euill thing: for hee will doe whatſoeuer pleaſeth him.

4 Where the worde of the king is, there is power, and who ſhall ſay vnto him, What doeſt thou?

5 Hee that keepeth the commandement, ſhall knowe none euill thing, and the heart of the wiſe ſhall know the [e] time and iudgement.

6 For to euery purpoſe there is a time and iudgement, becauſe the [f] miſery of man is great vpon him.

7 For hee knoweth not that which ſhall be: for who can tell him when it ſhall be?

8 Man is not lord [g] ouer the ſpirit to reteine the ſpirit: neither hath he power in the day of death, nor deliuerance in the battell, neither ſhall wickedneſſe deliuer the poſſeſſours thereof.

9 All this haue I ſeene, and haue giuen mine heart to euery work which is wrought vnder the Sunne, and I ſaw a time that man ruleth ouer man to his owne [h] hurt.

10 And likewiſe I ſaw the wicked buried, and [i] they returned, and they that came from the holy [k] place, were yet forgotten in the citie where they had done right: this alſo is vanitie.

11 Becauſe ſentence againſt an euil worke is not [l] executed ſpeedily, therefore the heart of the children of men is fully ſet in them to doe euill.

12 Though a ſinner do euill an hundreth times, and God prolongeth his dayes, yet I knowe that it ſhall bee well with them that feare the Lord, and do reuerence before him.

13 But it ſhall not be well to the wicked, neither ſhall he prolong his dayes: he ſhall be like a ſhadow, becauſe he feareth not before God.

14 There is a vanitie which is done vpon the earth, that there bee righteous men to whom it commeth according to the [m] worke of the wicked: and there be wicked men to whom it commeth according to the worke of the iuſt: I thought alſo that this is vanitie.

15 And I prayſed ioy: for there is no goodneſſe to man vnder the Sunne, ſaue [n] to eate and to drinke and to reioyce: for this is adioyned to his labour, the dayes of his life that God hath giuen him vnder the Sunne.

16 When I applied mine heart to know wiſedome, and to beholde the buſineſſe that is done on earth, that neither day nor night the eyes of man take ſleepe,

17 Then I behelde the whole worke of God, that man cannot finde out the worke that is wrought vnder the Sunne: for the which man laboureth to ſeeke it, and cannot find it: yea, and though the wiſe man thinke to know it, he cannot find it.

CHAP. IX.

1 By no outward thing can man knowe whom God loueth or hateth. 12 No man knoweth his end. 16 Wiſedome excelleth ſtrength.

I Haue ſurely giuen mine heart to all this, and to declare al this, that the iuſt, and the wiſe, and their workes are in the hande of God: and no man knoweth either loue or [a] hatred of all that is before them.

2 All things come alike to all: and the ſame condition is to the iuſt and to the wicked, to the good and to the pure, and to the polluted, and to him that ſacrificeth, and to him that ſacrificeth not: as is the good, ſo is the ſinner, he that ſweareth, as he that feareth an othe.

3 This is euill among all that is done vnder the Sunne, that there is one [b] condition to all, and alſo the heart of the ſonnes of men is ful of euill, and madneſſe is in their hearts whiles they liue, and after that, they goe to the dead.

4 Surely whoſoeuer is ioyned to all the liuing, there is hope: for it is better to a [c] liuing dog, then to a dead lion.

5 For the liuing know that they ſhal die, but the dead knowe nothing at all: neither haue they any more a reward: for their remembrance is forgotten.

6 Alſo their loue, and their hatred, and their enuie is now periſhed, and they haue no more portion for euer, in all that is done vnder the Sunne.

7 Go, eate thy bread with ioy, and drinke thy wine with a cheerefull heart: for God now [d] accepteth thy workes.

8 At all times let thy garments be [e] white, and let not oyle be lacking vpon thine head.

9 ‡ * Reioyce with the wife whom thou haſt loued all the dayes of the life of thy vanitie, which God hath giuen thee vnder the Sunne all the dayes of thy vanitie: for this is the portion in the life, and in thy trauell wherein thou laboureſt vnder the Sunne.

10 All that thine hand ſhall finde to doe, do it with all thy power: for there is neither worke nor inuention, nor knowledge, nor wiſedome in the graue whither thou goeſt.

11 I returned, and I ſaw vnder the ſunne that the race is not to the ſwift, nor the battell to the ſtrong, nor yet bread to the wiſe, nor alſo riches to men of vnderſtanding, neither yet fauour to men of knowledge: but time and [f] chance commeth to them all.

[t] And ſo are cauſe of their own deſtruction.

[a] That is, doeth get him fauour and proſperitie.

[b] Whereas before hee was proud and arrogant, he ſhall become humble and meeke.

[c] That is, that thou obey the king, and keepe the othe that thou haſt made for the ſame cauſe.

[d] Withdraw not thy ſelfe lightly from the obedience of thy prince.

[e] That is, when time is to obey, and how farre he ſhould obey.

[f] Man of himſelfe is miſerable, and therefore ought to doe nothing to increaſe the ſame, but to worke all things by wiſedome and counſell.

[g] Man hath no power to ſaue his owne life, and therefore muſt not raſhly caſt himſelfe into danger.

[h] As commeth oft times to tyrants and wicked rulers.

[i] That is, others as wicked as they.

[k] They that feared God, and worſhipped him according as he had appointed.

[l] Where iuſtice is delayed, there ſinne reigneth.

[m] Which are puniſhed as though they were wicked, as Chap. 7. 17.

[n] Reade Chap. 3. 22.

[a] Meaning, what things he ought to chuſe or refuſe: or man knoweth not by theſe outward things, that is, by proſperity or aduerſitie, whom God doth fauour or hate: for he ſendeth them as well to the wicked as to the godly.

[b] In outward things, as riches, and pouertie, ſickeneſſe and health, there is no difference betweene the godly and the wicked: but the difference is, that the godly are aſſured by faith of Gods fauor & aſſiſtance.

[c] He noteth the Epicures and carnall men, which made their bellie their God, and had no pleaſure but in this life, wiſhing rather to be an abiect, and vile perſon in this life, then a man of authority, and ſo to die, which is meant by the dogge and lyon.

[d] They flatter themſelues to be in Gods fauour, becauſe they haue all things in abundance.

[e] Reioyce, be merry, and ſpare for no coſt: thus ſpeake the wicked belly gods. ‡*Ebr. regard the life. Chap. 5. 18.* [f] Thus the worldlings ſay to proue that all things are lawfull for them, & attribute that to chance and fortune, which is done by the prouidence of God.

12 For neither doth man know his [g] time, but as the fiſhes which are taken in an euill net, and as the birdes that are caught in the ſnare: ſo are the children of men ſnared in the euill time when it falleth vpon them ſuddenly.

13 I haue alſo ſeene this wiſedome vnder the ſunne, and it is great vnto me:

14 A little citie and few men in it, and a great King came againſt it, and compaſſed it about, and builded forts againſt it.

15 And there was found therein a poore and wiſe man, and hee deliuered the citie by his wiſedome: but none remembred this poore man.

16 Then ſaid I, Better is wiſedome then ſtrength: yet the wiſedome of the poore is deſpiſed, and his words are not heard.

17 The words of the wiſe are more heard in quietneſſe, then the crie of him that ruleth among fooles.

18 Better is wiſedome then weapons of warre: but one ſinner deſtroyeth much good.

CHAP. X.

1 *The difference of fooliſhneſſe and wiſedome.* 11 *A ſlanderer is like a ſerpent that cannot bee charmed.* 16 *Of fooliſh kings and drunken princes,* 17 *And of good kings and princes.*

DEad flies cauſe to ſtinke, & putrifie the oyntment of the Apothecarie: ſo doeth a little follie him that is in eſtimation for wiſdome, and for glory.

2 The heart of a [a] wiſe man is at his right hand: but the heart of a foole is at his left hand.

3 And alſo when the foole goeth by the way, his heart faileth, and hee [b] telleth vnto all that he is a foole.

4 If the [c] ſpirit of him that ruleth, riſe vp againſt thee, leaue not thy place: for gentleneſſe pacifieth great ſinnes.

5 There is an euill that I haue ſeene vnder the ſunne, as an [d] errour that proceedeth from the face of him that ruleth.

6 Folly is ſet in great excellency, and the [e] rich ſet in the low place.

7 I haue ſeene ſeruants on horſes, & princes walking as ſeruants on the ground.

8 * He that diggeth a pit, ſhall fall into it, and hee that breaketh the hedge, a ſerpent ſhall bite him.

9 Hee that remoueth ſtones, ſhall hurt himſelfe thereby, and hee that cutteth wood, ſhall be in danger thereby.

10 If the yron be blunt, and one hath not whet the edge, hee muſt then put to more [f] ſtrength: but the excellencie to direct a thing is wiſedome.

11 If the ſerpent bite, when hee is not charmed: no better is a babler.

12 The wordes of the mouth of a wiſe man haue grace: but the lips of a foole deuoure himſelfe.

13 The beginning of the wordes of his mouth is fooliſhneſſe, and the latter ende of his mouth is wicked madneſſe.

14 For the foole multiplieth wordes, ſaying, Man knoweth not what ſhall be: and who can tell him what ſhall be after him?

15 The labour of the fooliſh doeth weary him: for he knoweth not to go into the [g] citie.

16 Woe to thee, O land, when thy king is a [h] childe, and thy princes [i] eat in the morning.

17 Bleſſed art thou, O land, when thy king is the ſonne [k] of nobles, and thy princes eate in time, for ſtrength and not for drunkenneſſe.

18 By ſlouthfulnes the roofe of the houſe goeth to decay: and by the idleneſſe of the hands, the houſe droppeth thorow.

19 They prepare bread for laughter, and wine comforteth the liuing, but ſiluer anſwereth to all.

20 Curſe not the King, no not in thy thought, neither curſe the rich in thy bed chamber: for the [l] foule of the heauen ſhall cary the voyce, and that which hath wings, ſhall declare the matter.

CHAP. XI.

1 *To be liberall to the poore.* 4 *Not to doubt of Gods prouidence.* 8 *All worldly proſperitie is but vanitie.* 9 *God will iudge all.*

CAſt thy bread vpon the [a] waters: for after many dayes thou ſhalt find it.

2 Giue a portion to ſeuen, and alſo to eight: for thou knoweſt not what euill ſhall be vpon the earth.

3 If the [b] clouds be full, they will powre foorth raine vpon the earth: and if the [c] tree doe fall toward the South, or toward the North, in the place that the tree falleth, there it ſhall be.

4 He that obſerueth [d] the winde, ſhall not ſowe, and he that regardeth the cloudse, ſhall not reape.

5 As thou knoweſt not which is the way of the ſpirit, nor how the bones doe growe in the wombe of her that is with childe: ſo thou knoweſt not the worke of God that worketh all.

6 In the morning ſowe thy ſeede, and in the euening let not thine hande [e] reſt: for thou knoweſt not whether ſhall proſper, this or [f] that, or whether both ſhall be alike good.

7 Surely the light is a pleaſant thing: and it is a good thing to the eyes to ſee the ſunne.

8 Though a man liue many yeeres, and in them all he reioyce, yet he ſhall remember the dayes of [g] darkeneſſe, becauſe they are many, all that commeth is vanitie.

9 [h] Reioyce, O yong man, in thy youth, and let thine heart cheere thee in the dayes of thy youth: and walke in the wayes of thine heart, and in the ſight of thine eyes: but know that for all theſe things, God will bring thee to iudgement.

10 Therefore take away [i] griefe out of thine heart, and cauſe euill [k] to depart from thy fleſh: for childhood and youth are vanitie.

CAHP. XII.

1 *To thinke on God in youth, and not to deferre till age.* 7 *The ſoule returneth to God.* 11 *Wiſedome is the gift of God, and conſiſteth in fearing him and keeping his commandements.*

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[g] That is, he doth not foreſee what ſhall come.

[a] So that he doth all things wel and iuſtly, whereas the foole doeth the contrary.

[b] By his doings he bewrayeth himſelfe.

[c] If thy ſuperior be angry with thee, be thou diſcreete, and not mooued.

[d] Meaning, that it is an euill thing when they that are in authoritie, faile, and doe not their duety.

[e] They that are rich in wiſedome and vertue.

Pſalm 7.16. prou.26,27. ecclus 27.26.

[f] Without wiſedom, whatſoeuer a man taketh in hand, turneth to his owne hurt.

[g] The ignorance and beaſtlineſſe of the wicked is ſuch, that they know not common things, and yet will they diſcuſſe hie matters.

[h] That is, without wiſedome and counſell.

[i] Are giuen to their luſts and pleaſures.

[k] Meaning, when he is noble for vertue and wiſedome, and with the gifts of God.

[l] Thou canſt not worke euill ſo ſecretly, but it ſhall be knowen.

[a] That is, be liberall to the poore, & though it ſeem to be as a thing ventured on the ſea, yet it ſhall bring thee profit.

[b] As the cloudes that are full, powre out raine, ſo the rich that haue abundance, muſt diſtribute it liberally.

[c] He exhorteth to be liberall, while we liue: for after, there is no power.

[d] He that feareth inconueniences, when neceſſitie requireth, ſhall neuer doe his duety.

[e] Be not wearie of well doing.

[f] That is, which of thy workes are moſt agreeable to God.

[g] That is, of affliction and trouble.

[h] He derideth them that ſet their delight in worldly pleaſures, as though God would not call them to an account.

[i] To wit, anger, and enuy.

[k] Meaning, carnall luſtes, whereunto youth is giuen.

REmember nowe thy Creatour in the dayes of thy youth, whiles the euill dayes come not, nor the yeeres approch wherein thou ſhalt ſay, I haue no pleaſure in them:

2 Whiles the ſunne is not darke, nor the light, nor the moone, nor the ſtarres, nor the [a] cloudes returne after the raine:

3 When the [b] keepers of the houſe ſhall tremble, and the [c] ſtrong men ſhall bowe themſelues, and the [d] grinders ſhall ceaſe, becauſe they are few, and they waxe darke that [e] looke out by the windowes:

4 And the [f] doores ſhall be ſhut without by the baſe ſound of the [g] grinding, and hee ſhal riſe vp at the voyce of the [h] bird: and all the [i] daughters of ſinging ſhalbe abaſed.

5 Alſo they ſhall be afrayd of the [k] high thing, and feare ſhall be in the [l] way, and the almond tree ſhall [m] flouriſh, and the [n] graſſehopper ſhall be a burden, and concupiſcence ſhall be driuen away: for man goeth to the houſe of his age, and the mourners go about in the ſtreete.

6 Whiles the [o] ſiluer coard is not lengthened, nor the golden [p] ewer broken, nor the [q] pitcher broken at the [r] well, nor the [s] wheele broken at the [t] ciſterne:

7 And duſt returne to the earth as it was, and the [u] ſpirit returne to God that gaue it.

8 Vanitie of vanities, ſayeth the Preacher, all is vanitie.

9 And the more wiſe the Preacher was, the more hee taught the people knowledge, and cauſed them to heare, & ſearched foorth, and prepared many parables.

10 The Preacher ſought to find out pleaſant words, and an vpright writing, euen the words of trueth.

11 The words of the wiſe are like goads, and like nailes [x] faſtened by the maſters of the aſſemblies, which are giuen by one [y] paſtour.

12 And of other things beſides theſe, my ſonne, take thou heede: for there is none ende in making many [z] bookes, and much reading is a wearineſſe of the fleſh.

13 Let vs heare the end of all: Feare God and keepe his commandements: for this is the whole duetie of man.

14 For God will bring euery worke vnto iudgement, with euery ſecret thing, whether it be good or euill.

[a] Before thou come to a continuall miſery: for when the cloudes remaine after the raine, mans griefe is increaſed.
[b] The handes which keepe the body.
[c] The legges.
[d] The teeth.
[e] The eyes.
[f] The lippes, or mouth.
[g] When the chawes ſhall ſcarce open and not be able to chew any more.
[h] Hee ſhall not be able to ſleepe.
[i] That is, the winde pipes, or the eares ſhall be deafe, and not able to heare ſinging.
[k] To climbe high, becauſe of their weakeneſſe, or they ſtoope downe, as though they were afraid leſt any thing ſhould hit them.
[l] They ſhall tremble as they goe, as though they were afrayd.
[m] Their head ſhall be as white as the bloſſoms of an almond tree.
[n] They ſhall bee able to beare nothing.
[o] Meaning, the marow of the backe bone and the ſinewes.
[p] The filme that couereth the braine, which is in colour like golde.
[q] That is, the veines.
[r] Meaning, the liuer.
[s] Which is the head.
[t] That is, the heart out of the which the head draweth the powers of life.
[u] The ſoule incontinently goeth either to ioy, or torment, and ſleepeth not as the wicked imagine.
[x] Which are well applied by the miniſters, whom he calleth maſters.
[y] That is, by God.
[z] Theſe things cannot be comprehended in bookes, or learned by ſtudie, but God muſt inſtruct thy heart that thou mayeſt onely know that wiſedome is the true felicitie, and the way thereunto is to feare God.

An‡ excellent ſong which was Salomons.

‡Ebr. a ſong of ſongs: ſo called becauſe it is the chiefeſt of thoſe 1005. which Salomon made, as is mentioned 1.King. 4.32.

THE ARGVMENT.

IN this ſong Salomon by moſt ſweete and comfortable allegories and parables deſcribeth the perfect loue of Ieſus Chriſt, the true Salomon and king of peace, and the faithful ſoule or his Church, which he hath ſanctified and appointed to be his ſpouſe, holy, chaſte, and without reprehenſion. So that here is declared the ſingular loue of the bridegrome toward the bride, and his great and excellent benefit; wherewith he doth inrich her of his pure bountie and grace without any of her deſeruing. Alſo the earneſt affection of the Church which is inflamed with the loue of Chriſt, deſiring to be more and more ioyned to him in loue, and not to be forſaken for any ſpot or blemiſh that is in her.

CHAP. I.

1 The familiar talke and myſticall communication of the ſpirituall loue between Ieſus Chriſt and his Church. 5 The domeſticall enemies that perſecute the Church.

LEt [a] him kiſſe mee with the kiſſes of his mouth: for thy loue is better then wine.

2 Becauſe of the [b] ſauour of thy good oyntments, thy name is as an oyntment powred out: therefore the [c] virgins loue thee.

3 [d] Draw me: we will runne after thee: the king hath brought mee into his [e] chambers: wee will reioyce and be glad in thee: we will remember thy loue more then wine: the righteous doe loue thee.

4 I am [f] blacke, O daughters of Ieruſalem, but comely, as the tents of [g] Kedar, and as the [h] curtaines of Salomon.

5 Regard ye me not becauſe I am [i] black: for the [k] ſunne hath looked vpon mee. The [l] ſonnes of my mother were angry againſt mee: they made me the keeper of the vines; but I [m] kept not mine owne vine.

6 Shew mee, [n] O thou, whom my ſoule loueth, where thou feedeſt, where thou lieſt at noone: for why ſhould I bee as ſhee that turneth aſide to the flockes of [o] thy companions?

[a] This is ſpoken in the perſon of the Church, or of the faithfull ſoule inflamed with the deſire of Chriſt, whom ſhe loueth.
[b] The feeling of thy great benefits.
[c] They that are pure in heart and conuerſation.
[d] The faithfull confeſſe that they cannot come to Chriſt, except they be drawen.
[e] Meaning the ſecret ioy that is not knowen to the world.
[f] The Church confeſſeth her ſpots and ſinne, but hath confidence in the fauour of Chriſt.
[g] Kedar was Iſhmaels ſonne, of whom came the Arabians that dwelt in tents.
[h] Which within were all ſet with precious ſtones and iewels.
[i] Conſider not the Church by the outward appearance.
[k] The corruption of nature through ſinne, and afflictions.
[l] Mine owne brethren, which ſhould haue moſt fauoured me.
[m] She confeſſeth her owne negligence.
[n] The ſpouſe feeling her fault, fleeth to her huſband onely for ſuccour.
[o] Whom thou haſt called to the dignitie of paſtours, and they ſet foorth their owne dreames in ſtead of thy doctrine.

7 [p] If thou know not, O thou the faireſt among women, get thee foorth by the ſteps of the flocke, and feede thy kiddes by the tents of the ſhepheards.

8 I haue compared thee, O my loue, to the troupe of horſes in the [q] charets of Pharaoh.

9 Thy cheekes are comely with rowes of ſtones, and thy necke with chaines.

10 Wee will make thee borders of golde with ſtuddes of ſiluer.

11 [r] Whiles the king was at his repaſt, my ſpikenard gaue the ſmell thereof.

12 My welbeloued is as a bundle of myrrhe vnto mee: hee ſhall lie betweene my [ſ] breaſts.

13 My welbeloued is as a cluſter of Camphire vnto me in the vines of Engedi.

14 My loue, behold, thou art [t] faire: beholde, thou art faire: thine eyes are like the doues.

15 My welbeloued, behold, thou art faire and pleaſant: alſo our [u] bed is greene:

16 The beames of our houſe are cedars, our rafters are of firre.

CHAP. II.

3 The Church deſireth to reſt vnder the ſhadow of Chriſt. 8 Shee heareth his voyce. 14 Shee is compared to the doue, 15 And the enemies to the foxes.

I Am the roſe of the field, and the lilie of the valleys.

2 Like a lilie among the thornes, ſo is my [a] loue among the daughters.

3 [b] Like the apple tree among the trees of the foreſt, ſo is my welbeloued among the ſonnes of men: vnder his ſhadow had I delite, and ſate downe: and his fruit was ſweet vnto my mouth.

4 Hee brought mee into the wine ſeller, and loue was his banner ouer me.

5 Stay me with flagons, and comfort me with apples: for I am ſicke of loue.

6 His left hand is vnder mine head, and his right hand doth imbrace me.

7 [c] I charge you, O daughters of Ieruſalem, by the roes and by the hindes of the fielde, that yee ſtirre not vp, nor waken my loue, vntill ſhe pleaſe.

8 [d] It is the voyce of my welbeloued: beholde, ſhee commeth leaping by the mountaines, and ſkipping by the hilles.

9 My welbeloued is like a roe, or a yong hart: loe, hee [e] ſtandeth behinde our wall, looking foorth of the windowes, ſhewing himſelfe through the [f] grates.

10 My welbeloued ſpake and ſayde vnto me, Ariſe, my loue, my faire one, and come thy way.

11 For behold, [g] winter is paſt: the raine is changed, and is gone away.

12 The flowers appeare in the earth: the time of the ſinging of birds is come, and the voyce of the turtles is heard in our land.

13 The figge tree hath brought forth her young figges: and the vines with their ſmall grapes haue caſt a ſauour: ariſe my loue, my faire one, and come away.

14 My doue, thou art in the [h] holes of the rocke, in the ſecret places of the ſtaires, ſhew me thy ſight, let me heare thy voyce: for thy voyce is ſweet, and thy ſight comely.

15 Take vs the foxes, the little [i] foxes, which deſtroy the vines: for our vines haue ſmall grapes.

16 My welbeloued is mine, and I am his: he feedeth among the lilies,

17 Vntill the day breake, and the ſhadowes flee away: returne my welbeloued, and bee like a [k] roe, or a young hart vpon the mountaines of Bether.

CHAP. III.

1 The Church deſireth to be ioyned inſeparably to Chriſt her husband. 6 Her deliuerance out of the wilderneſſe.

IN my bed by [a] night I ſought him that my ſoule loued: I ſought him, but I founde him not.

2 I will riſe therefore now, and goe about in the citie, by the ſtreetes and by the open places, and will [b] ſeeke him that my ſoule loueth: I ſought him, but I found him not.

3 The [c] watchmen that went about the citie, found me: to whom I ſayde, Haue you ſeene him whom my ſoule loueth?

4 When I had paſt a little from them, then I found him whom my ſoule loued: I tooke holde on him and left him not, till I had brought him vnto my mothers houſe, into the chamber of her that conceiued me.

5 [d] I charge you, O daughters of Ieruſalem, by the roes and by the hindes of the fielde, that yee ſtirre not vp, nor waken my loue vntill ſhe pleaſe.

6 Who is ſhee that commeth vp out of the [e] wilderneſſe like pillars of ſmoke perfumed with myrrhe and incenſe, and with all the ‡ ſpices of the merchant?

7 Beholde his [f] bed which is Salomons: threeſcore ſtrong men are round about it, of the valiant men of Iſrael.

8 They all handle the ſword, and are expert in warre, euery one hath his ſword vpon his thigh for the feare [g] by night.

9 King Salomon made himſelfe a ‖ palace of the trees of Lebanon.

10 He made the pillars thereof of ſiluer, and the pauement thereof of gold, the hangings thereof of purple, whoſe middes was paued with the loue of the daughters of Ieruſalem.

11 Come foorth, yee [h] daughters of Zion, and beholde the King Salomon with the [i] crowne, wherewith his mother crowned him in the day of his marriage, and in the day of the gladneſſe of his heart.

CHAP. IIII.

1 The praiſes of the Church. 7 She is without blemiſh in his ſight. 9 The loue of Chriſt towards her.

BEhold, thou art [a] faire, my loue: behold, thou art faire: thine eyes are like the doues: among thy lockes * thine haire is

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[p] Chriſt ſpeaketh to his Church, bidding them that are ignorant, to goe to the Paſtours to learne.

[q] For thy ſpirituall beautie and excellencie, there was no worldly treaſure to be compared vnto thee.

[r] The Church reioyceth that ſhe is admitted to the company of Chriſt.

[ſ] He ſhalbe moſt deare vnto me.

[t] Chriſt accepteth his Church, and commendeth her beautie.

[u] That is, the heart of the faithfull wherein Chriſt dwelleth by his ſpirit.

[a] Thus Chriſt preferreth his Church aboue all other things.

[b] The ſpouſe teſtifieth her great deſire toward her husband, but her ſtrength faileth her, & therefore ſhe deſireth to be comforted, and felt it.

[c] Chriſt chargeth them which haue to doe in the Church, as it were by a ſolemne othe, that they trouble not the quietnes thereof.

[d] This is ſpoken of Chriſt, who tooke vpon him our nature, to come to helpe his Church.

[e] Foraſmuch as his diuinitie was hid vnder the cloke of our fleſh.

[f] So that we can not haue full knowledge of him in this life.

[g] That is, ſinne and errour is driuen backe by the comming of Chriſt, which is here deſcribed by ſpring time, when all things flouriſh.

[h] Thou that art aſhamed of thy ſinnes, come and ſhew thy ſelfe vnto me.

[i] Suppreſſe the heretikes whiles they are yong, that is, when they beginne to ſhew their malice, and deſtroy the vine of the Lord.

[k] The Church deſireth Chriſt to bee moſt ready to helpe in all dangers.

[a] The Church by night, that is, in troubles, ſeeketh to Chriſt, but is not incontinently heard.

[b] Shewing that although we be not heard at the firſt, yet we muſt ſtill continue in prayer till we feele comfort.

[c] Which declareth that wee muſt ſeeke vnto all, of whome we hope to haue any ſuccour.

[d] Reade Chap. 2.7.

[e] This is referred to the Church of Iſrael, which was led by the wilderneſſe fortie yeeres.

‡ *Ebr. powder.*

[f] By the bed is meant the Temple, which Salomon made.

[g] He alludeth to the watch, which kept the Temple.

‖ *Or, charet.*

[h] All ye that are of the number of the faithfull.

[i] Chriſt become man was crowned by the loue of God with the glorious crowne of his diuinitie.

[a] Becauſe Chriſt delighteth in his Church, he commendeth all that is in her.

* *Chap. 6.4.*

like the [b] flocke of goats, which looke downe from the mountaine of Gilead.

2 Thy teeth are like a flocke of ſheepe in good order, which goe vp from the waſhing: which euery one bring out twinnes, and none is barren among them.

3 Thy lips are like a threed of ſkarlet, and thy talke is comely: thy temples are within thy lockes, as a piece of a pomegranate.

4 Thy necke is as the towre of Dauid built for defence: a thouſand ſhieldes hang therein, and all the targets of the ſtrong men.

5 Thy two [c] breaſtes are as two yong roes that are twinnes, feeding among the lilies.

6 Vntill the day breake, & the ſhadowes flee away, I will goe into the mountaine of myrrhe and to the mountaine of incenſe.

7 Thou art all faire, my loue, and there is no ſpot in thee.

8 [d] Come with mee from Lebanon, my ſpouſe, euen with mee from Lebanon, and looke from the toppe of Amanah, from the toppe of Shenir and Hermon, from the dennes of the lions and from the mountaines of the leopards.

9 My [e] ſiſter, my ſpouſe, thou haſt wounded mine heart: thou haſt wounded mine heart with one of thine [f] eyes, and with a chaine of thy necke.

10 My ſiſter, my ſpouſe, how faire is thy loue? howe much better is thy loue then wine? and the ſauour of thine oyntments then all ſpices?

11 Thy [g] lippes, my ſpouſe, drop as honie combes: honie and milke are vnder thy tongue, and the ſauour of thy garment is as the ſauour of Lebanon.

12 My ſiſter my ſpouſe is as a garden incloſed, as a ſpring ſhut vp, and a fountaine ſealed vp.

13 Thy plants are as an orchard of pomegranates with ſweete fruites, as camphire, ſpikenard,

14 Euen ſpikenard, and ſaffron, calamus, and cinamom, with all the trees of incenſe, myrrhe and aloes, with all the chiefe ſpices.

15 [h] O fountaine of the gardens, O wel of liuing waters, and the ſprings of Lebanon.

16 Ariſe, O [i] North, and come O South, and blow on my garden that the ſpices thereof may flow out: let my welbeloued come to his garden, and eate his pleaſant fruit.

CHAP. V.

1 Chriſt calleth his Church to the participation of all his treaſures. 2 Shee heareth his voyce. 3 Shee confeſſeth her nakedneſſe. 10 She praiſeth Chriſt her husband.

I Am come into my [a] garden, my ſiſter, my ſpouſe: I gathered my myrrhe with my ſpice: I ate mine hony combe with mine honie: I dranke my wine with my milke: eate, O friendes, drinke, and make you merie, O welbeloued.

2 [b] I ſleepe, but mine heart waketh, it is the voyce of my welbeloued that knocketh, ſaying, Open vnto mee, my ſiſter, my loue, my doue, my vndefiled: for mine head is full of dewe, and my lockes with the drops of the [c] night.

[b] He hath reſpect to the multitude of the faithfull, which are many in number.

[c] Wherein are knowledge, and zeale, two precious iewels.

[d] Chriſt promiſeth his Church to call his faithfull from all the corners of the world.

[e] Chriſt calleth his Church ſiſter, in reſpect that he had taken the fleſh of man.

[f] In that he made his Church beautifull and rich, he loued his gifts in her.

[g] Becauſe of thy confeſſion and thankeſgiuing.

[h] The Church confeſſeth that all her glory and beautie commeth of Chriſt, who is the true fountaine of all grace.

[i] She deſireth Chriſt to comfort her, and to powre the graces of his Spirit vpon her, which Spirit is meant by the North and South winde.

[a] The garden ſignifieth the kingdome of Chriſt, where he prepareth the banket for his elect.

[b] The ſpouſe ſaith that ſhe is troubled with the cares of worldly things, which is ment by ſleeping.

3 I haue put off my [d] coate, howe ſhall I put it on? I haue waſhed my feete, howe ſhall I defile them?

4 My welbeloued put in his hand by the hole of the doore, and ‡ mine heart was affectioned toward him.

5 I roſe vp to open to my welbeloued, and mine hands did drop downe myrrhe, and my [e] fingers pure myrrhe vpon the handles of the barre.

6 I opened to my welbeloued: but my welbeloued was gone and paſt: mine heart was gone when hee did ſpeake: I ſought him, but I could not find him: I called him, but he anſwered me not.

7 The [f] watchmen that went about the citie, found me: they ſmote me and wounded me: the watchmen of the walles tooke away my vaile from me.

8 I charge you, [g] O daughters of Ieruſalem, if yee finde my welbeloued, that you tell him that I am ſicke of loue.

9 [h] O the faireſt among women, what is thy welbeloued more then other welbeloued? what is thy welbeloued more then another louer, that thou doeſt ſo charge vs?

10 My welbeloued is white and ruddie, the chiefeſt of ten thouſand.

11 His [i] head is as fine gold, his locks curled, and blacke as a rauen.

12 His eyes are like doues vpon the riuers of waters, which are waſhed with milke, and remaine by the full veſſels.

13 His cheekes are as a bed of ſpices, and as ſweete flowres, and his lippes like lilies dropping downe pure myrrhe.

14 His handes as rings of golde ſet with the ‡ chryſolite, his bellie like white yuorie couered with Saphires.

15 His legges are as pillars of marble ſet vpon ſockets of fine golde: his countenance as Lebanon, excellent as the cedars.

16 His mouth is as ſweete things, and hee is wholy delectable: this is my welbeloued, and this is my louer, O daughters of Ieruſalem.

17 [k] O the faireſt among women, whither is thy welbeloued gone? whither is thy welbeloued turned aſide, that we may ſeeke him with thee?

CHAP. VI.

2 The Church aſſureth her ſelfe of the loue of Chriſt. 3 The prayſes of the Church. 8 Shee is but one and vndefiled.

My [a] welbeloued is gone downe into the garden to the beds of ſpices, to feede in the gardens, and to gather lilies.

2 I am my welbeloueds, and my welbeloued is mine, who feedeth among the lilies.

3 Thou art beautifull, my loue, as [b] Tirzah, comely as Ieruſalem, terrible as an armie with banners.

4 [c] Turne away thine eyes from me: for they ouercome mee: * thine heart is like a flocke of goates, which looke downe from Gilead.

5 Thy teeth are like a flocke of ſheepe, which goe vp from the waſhing, which euery one bring out twinnes, and none is barren among them.

6 Thy

[c] Declaring the long patience of the Lord toward ſinners.

[d] The ſpouſe confeſſeth her nakedneſſe, and that of her ſelfe ſhe hath nothing: or ſeeing that ſhe is once made cleane, ſhe promiſeth not to defile her ſelfe againe.

‡ *Ebr. my bowels were mooued towards him.*

[e] The ſpouſe which ſhould be anointed of Chriſt, ſhall not finde him if ſhe thinke to anoint him with her good works.

[f] Theſe are the falſe teachers, which wound the conſcience with their traditions.

[g] She asketh of them which are godly (foraſmuch as the law and ſaluation ſhould come out of Zion & Ieruſalem) that they would direct her to Chriſt.

[h] Thus ſay they of Ieruſalem.

[i] She deſcribeth Chriſt to be of perfect beautie and comelineſſe.

‡ *Ebr. Tarſhiſh.*

[k] Hearing of the excellencie of Chriſt, the faithfull deſire to know how to finde him.

[a] That is, is conuerſant here in earth among men.

[b] Which was a faire and ſtrong citie, 1. King 14. 17.

[c] This declareth the exceeding loue of Chriſt toward his Church.

* *Chap. 4. 1.*

6 Thy temples are within thy locks as a piece of a pomegranate.

7 There are [d] threeſcore Queenes and foureſcore concubines, and of the damſels without number.

8 But my doue is alone, and my vndefiled, ſhe is the onely daughter of her mother, and ſhe is deare to her that bare her: the daughters haue ſeene her and counted her bleſſed: euen the Queenes and the concubines, and they haue prayſed her.

9 [e] Who is ſhe that looketh foorth as the morning, faire as the moone, pure as the ſunne, terrible as an armie with banners?

10 I went downe to ẏ [f] garden of nuts, to ſee the fruits of the valley, to ſee if the vine budded, and if the pomegranates flouriſhed.

11 [g] I knew nothing, my ſoule ſet me [h] as the charets of my noble people.

12 Returne, returne, O [i] Shulamite, returne: returne that wee may behold thee. What ſhall you ſee in the Shulamite, but as the companie of an armie?

d Meaning, that the gifts are infinite which Chriſt giueth to his Church: or that his faithfull are many in number.

e He ſheweth ẏ the beginning of the Church was ſmall, but that it grew vp to a great multitude.

f He went down into the Synagogue to ſee what fruits came of the Law and the Prophets.

g I found nothing but rebellion.

h I ran as ſwift as the nobles of my people in their charets.

i O ye people of Ieruſalem: for Ieruſalem was called Shalem, which ſignifieth peace.

CHAP. VII.

1 The beautie of the Church in all her members. 10 She is aſſured of Chriſts loue toward her.

HOwe beautifull are thy [a] goings with ſhoes, O princes daughter! the ioynts of thy thighes are like iewels: the worke of the hand of a cunning workeman.

2 Thy nauil is as a round cup that wanteth not liquor: thy belly is as an heape of wheate compaſſed about with lilies.

3 [b] Thy two breaſts are as two young roes that are twinnes.

4 Thy necke is like a tower of Iuorie: thine eyes are like the fiſh pooles in Heſhbon by the gate of Bath-rabbim: thy noſe is as the tower of Lebanon, and looketh toward Damaſcus.

5 Thine head vpon thee is as ſcarlet, and the buſh of thine head like purple: the king is tied [c] in the ‖ rafters.

6 How faire art thou, and how pleaſant art thou, O my loue, in pleaſures!

7 This thy ſtature is like a palme tree, and thy breaſts like cluſters.

8 I ſaid, I wil go vp into the palme tree, I will take hold of her boughes: thy breaſts ſhall now be like the cluſters of the vine: and the ſauour of thy noſe like apples,

9 And the roofe of thy mouth like good wine, which goeth ſtreight to my welbeloued, and cauſeth the lips of the ancient to ſpeake.

10 [d] I am my welbelou͏eds, and his deſire is toward me.

11 Come, my welbeloued, let vs go foorth into the field: let vs remaine in the villages.

12 Let vs get vp early to the vines, let vs ſee if the [e] vine flouriſh, whether it hath budded the ſmal grape, or whether the pomegranates flouriſh: there wil I giue thee my loue.

13 The mandrakes haue giuen a ſmell, and in our gates are all ſweete things, new and olde: my welbeloued, I haue kept them for thee.

a He deſcribeth the comely beautie of the Church in euerie part, which is to bee vnderſtood ſpiritually.

b Read Chap. 4. 5

c Hee delighteth to come neere thee, & to be in thy companie.

‖ *Or, galeries.*

d This the ſpouſe ſpeaketh.

e If the people that are called to Chriſt bring foorth any fruit.

CHAP. VIII.

2 The Church will be taught by Chriſt. 3 She is vpholden by him. 6 The vehement loue wherewith Chriſt loueth her. 11 Shee is the vine that bringeth foorth fruit to the ſpirituall Salomon, which is Ieſus Chriſt.

OH [a] that thou wereſt as my brother that ſucked ẏ breaſts of my mother: I would find thee without, I would kiſſe thee, then they ſhould not deſpiſe ‖ thee.

2 I will leade thee, & bring thee into my mothers houſe: there thou ſhalt teach me, and I will cauſe thee to drinke ſpiced wine, and new wine of the pomegranate.

3 [b] His left hand ſhalbe vnder mine head, and his right hand ſhall imbrace me.

4 [c] I charge you, O daughters of Ieruſalem, that you ſtirre not vp, nor waken my loue, vntill ſhe pleaſe.

5 (Who is this that commeth vp out of the wilderneſſe, leaning vpon her welbeloued?) I raiſed thee vp vnder an apple tree: there thy mother conceiued thee: there ſhee conceiued that bare thee.

6 [d] Set me as a ſeale on thine heart, & as a ſignet vpon thine arme: for loue is ſtrong as death: ielouſie is cruell as the graue: the coles thereof are fierie coles, and a vehement flame.

7 Much water cannot quench loue, neither can the floods drowne it: If a man ſhould giue all the ſubſtance of his houſe for loue, they would greatly contemne it.

8 [e] We haue a little ſiſter, and ſhe hath no breaſts: what ſhall we do for our ſiſter when ſhe ſhall be ſpoken for?

9 [f] If ſhe be a wall, wee will build vpon her a ſiluer palace: and if ſhe be a doore, wee will keepe her in with boords of Cedar.

10 [g] I am a wall, and my breaſtes are as towers: then was I in his eyes as one that findeth peace.

11 [h] Salomon had a vine in Baal-hamon: hee gaue the vineyard vnto keepers: euerie one bringeth for the fruit thereof a thouſand pieces of ſiluer.

12 But my vineyard which is mine, is before me: to thee, O Salomon, apperteineth a thouſand pieces of ſiluer, and two hundreth to them that keepe the fruit thereof.

13 O thou that dwelleſt in the [i] gardens, the companions hearken vnto thy voice: cauſe me to heare it.

14 O my welbeloued, [k] flee away, and be like vnto the Roe, or to the yong Hart vpon the mountaines of ſpices.

a The Church called of the Gentiles ſpeaketh thus to the Church of Ieruſalem.

‖ *Or, me.*

b Reade Chap. 2. 6.

c Reade Chap. 3. 5.

d The ſpouſe deſireth Chriſt to be ioyned in perpetuall loue with him.

c The Iewiſh Church ſpeaketh this of the church of the Gentiles.

f If ſhe be ſure & faſt, ſhe is meet for the husband to dwell in.

g This Church promiſeth fidelitie & conſtancie.

h This is the vineyard of the Lord hired out, Matth. 21. 33.

i Chriſt dwelleth in his Church, whoſe voice the faithfull heare.

k The Church deſireth Chriſt that if he depart from them, yet that he would haſte to helpe them in their troubles.

Iſaiah.

THE ARGVMENT.

GOD, according to his promiſe, Deut. 18. 15. that hee would neuer leaue his Church deſtitute of a Prophet, hath from time to time accompliſhed the ſame: whoſe office was not onely to declare vnto the people the things to come, whereof they had a ſpeciall reuelation, but alſo to interprete and declare the Law, and to applie particularly the doctrine contained briefly therein, to the vtilitie and profit of thoſe, to whom they thought it chiefly to appertaine, and as the time and ſtate of things required. And principally in the declaration of the Law they had reſpect to three things, which were the ground of their doctrine: Firſt to the doctrine contained briefly in the two tables: ſecondly, to the promiſes and threatnings of the Law: and thirdly, to the couenant of grace and reconciliation, grounded vpon our Sauiour Ieſus Chriſt, who is the end of the Law. Whereunto they neither added nor diminiſhed, but faithfully expounded the ſenſe and meaning thereof. And according as God gaue them vnderſtanding of things, they applied the promiſes particularly for the comfort of the Church and the members thereof, and alſo denounced the menaces againſt the enemies of the ſame: not for any care or regard to the enemies, but to aſſure the Church of their ſafegard by the deſtruction of their enemies. And as touching the doctrine of reconciliation, they haue more cleerely intreated it then Moſes, and ſet foorth more liuely Ieſus Chriſt, in whom this couenant of reconciliation was made. In all theſe things Iſaiah did excell all the Prophets, and was moſt diligent to ſet out the ſame, with moſt vehement admonitions, reprehenſions, and conſolations: euer applying the doctrine, as hee ſaw that the diſeaſe of the people required. Hee declareth alſo many notable propheſies which hee had receiued of God, as touching the promiſe of the Meſſiah, his office and his kingdome. Alſo of the fauour of God toward his Church, the vocation of the Gentiles, and their vnion with the Iewes. Which are moſt principall points contained in this booke, and a gathering of his Sermons that he preached. Which after certaine dayes yͭ they had ſtood vpon the Temple doore (for the maner of the Prophets was to ſet vp the ſumme of their doctrine for certaine dayes, that the people might the better marke it, as Iſa. 8. 1. and Habbak. 2. 2.) the Prieſts tooke it downe and reſerued it among their regiſters: and ſo by Gods prouidence theſe bookes were preſerued as a monument to the Church for euer. As touching his perſon and time, he was of the Kings ſtocke (for Amos his father was brother to Azariah King of Iudah, as the beſt writers agree) and propheſied more then 64. yeeres, from the time of Vzziah vnto the reigne of Manaſſeh, whoſe father in law he was (as the Ebrewes write) and of whom he was put to death. And in reading of the Prophets, this one thing among other is to bee obſerued, that they ſpeake of things to come, as though they were now paſt, becauſe of the certaintie therof, and that they could not but come to paſſe, becauſe God had ordained them in his ſecret counſell, and ſo reuealed them to his Prophets.

CHAP. I.

2 Iſaiah reproueth the Iewes of their ingratitude and ſtubbornnes, that neither for benefits nor puniſhment would amend. 11 He ſheweth why their ſacrifices are reiected, & wherin Gods true ſeruice ſtandeth. 24 He propheſieth of the deſtruction of Ieruſalem, 25 and of the reſtitution thereof.

A [a] Viſion of Iſaiah, the ſonne of Amoz, which he ſaw [b] concerning Iudah and Ieruſalem in the dayes of [c] Vzziah, Iotham, Ahaz, and Hezekiah Kings of Iudah.

2 Heare, O [d] heauens, and hearken, O earth: for the Lord hath ſaid, I haue nouriſhed and brought vp [e] children, but they haue rebelled againſt me.

3 The [f] oxe knoweth his owner, and the aſſe his maſters crib, but Iſrael hath not knowen: my people hath not vnderſtood.

4 Ah, ſinfull nation, a people laden with iniquitie: a [g] ſeede of the wicked, corrupt children: they haue forſaken the Lord: they haue prouoked the [h] holy one of Iſrael to anger: they are gone backward.

5 Wherefore ſhould yee be [i] ſmitten any more? for yee fall away more and more: the whole [k] head is ſicke, and the whole heart is heauie.

6 From the [l] ſole of the foot vnto yͤ head, there is nothing whole therein, but wounds and ſwellings, and ſores full of corruption: they haue not bene wrapped, [m] nor bound vp nor mollified with oyle.

7 Your land is waſte: your cities are burnt with fire: ſtrangers deuoure your land in your preſence, and it is deſolate like the ouerthrow [n] of ſtrangers.

8 And the daughter of [o] Zion ſhall remaine like a cottage in a vineyard, like a lodge in a garden of cucumers, and like a beſieged citie.

9 Except the Lord of hoſtes [p] had reſerued vnto vs, euen a ſmall remnant, wee ſhould haue beene [q] as Sodome, and ſhould haue beene like vnto Gomorah.

10 Heare the word of the Lord, O [r] princes of Sodome: hearken vnto the Lawe of our God, O people of Gomorah.

11 What haue I to doe with the multitude of your ſacrifices, ſaith the Lord? I am ful of the burnt offerings of rams, and of the fat of fed beaſts: and I [ſ] deſire not the bloud of bullocks, nor of lambs, nor of goates.

12 When ye come to appeare before mee, who required this of your hands to tread in my courts?

13 Bring no moe oblations [t] in vaine: incenſe is an abomination vnto me: I cannot ſuffer your newe moones, nor Sabbaths, nor ſolemne dayes (it is iniquitie) nor ſolemne aſſemblies.

a That is, a reuelation, or propheſie, which was one of the two meanes, whereby God declared himſelfe to his ſeruants in olde time, as Numb. 12. 6. and therefore the Prophets were called Seers, 1. Sam. 9. 9.

b Iſaiah was chiefly ſent to Iudah and Ieruſalem, but not onely: for in this booke are propheſies concerning other nations alſo.

c Called alſo Azariah, 2. King. 15. 1. of theſe Kings, reade 2. King, from chap. 14 vnto chap. 21 and 2 Chro. from chap. 25. vnto chap. 33.

d Becauſe men were obſtinate and inſenſible, hee calleth to the dumbe creatures, which were more prompt to obey Gods word, as Deut. 32. 1.

e Hee declareth his great mercie toward the Iewes, foraſmuch as he choſe them aboue all other nations to bee his people and children, as Deut. 10. 15.

f The moſt bruit and dull beaſts doe more acknowledge their dutie toward their maſters, then my people doe toward me, of whom they haue receiued benefits without compariſon.

g They were not onely wicked, as were their fathers, but vtterly corrupt, and by their euill example infected others.

h That is, him that ſanctifieth Iſrael.

i What auaileth it to ſeeke to amend you by puniſhment, ſeeing the more I correct you, the more ye rebel?

k By naming the chiefe parts of the body he ſignifieth, that there was no part of the whole body of the Iewes free from his rods.

l Euerie part of the body, as well the leaſt as the chiefeſt was plagued.

m Their plagues were ſo grieuous that they were incurable, & yet they would not repent.

n Meaning, of them that dwell farre off, which becauſe they looke not for aduantage of that which remaineth, deſtroy all before them.

o That is, Ieruſalem.

p Becauſe that he will euer haue a Church to call vpon his Name.

q That is, all deſtroyed.

r Ye that for your vices deſerued all to bee deſtroyed as they of Sodom, ſaue that God of his mercie reſerued a little number, Lam. 3. 22.

ſ Although God commanded theſe ſacrifices for a time, as aydes and exerciſes of their faith: yet becauſe the people had not faith nor repentance, God deteſteth them, Pſalm. 50. 13. Iere. 6. 20. Amos 5. 21. Mich. 6. 7.

t Without faith and repentance.

14 My ſoule hateth your [w] newe moones and your appointed feaſtes: they are a burden vnto me: I am wearie to beare them.

15 And when you ſhall ſtretch out your hands, I will hide mine eyes from you: and though yee make many prayers, I will not heare: for your hands are full [x] of blood.

16 [y] Waſh you, make you cleane: take away the euill of your workes from before mine eyes: ceaſe to doe euill.

17 Learne to [z] do well: ſeeke iudgement, relieue the oppreſſed: iudge the fatherleſſe and defend the widowe.

18 Come now, [a] & let vs reaſon together, ſaith the Lorde: though your ſinnes were as crimſin, they ſhall bee made [b] white as ſnowe: though they were redde like ſcarlet, they ſhall be as wooll.

19 If ye [c] conſent and obey, yee ſhall eate the good things of the land.

20 But if ye refuſe and be rebellious, yee ſhall bee deuoured with the ſworde: for the mouth of the Lord hath ſpoken it.

21 Howe is the [d] faithfull citie become an harlot? It was full of iudgement, and iuſtice lodged therein, but nowe [e] they are murtherers.

22 Thy [f] ſiluer is become droſſe: thy wine is mixt with water.

23 Thy princes are rebellious & companions of [g] theeues: euery one loueth giftes, and followeth after rewards: they iudge not the fatherleſſe, neither doeth the widowes cauſe come before them.

24 Therefore ſaith the Lord God of hoſts, the [h] mightie one of Iſrael, Ah, I will [i] eaſe me of mine aduerſaries, and auenge mee of mine enemies.

25 Then I will turne mine hand vpon thee, and burne out thy droſſe, till it [k] be pure, and take away all thy tinne.

26 [l] And I will reſtore thy iudges as at the firſt, and thy counſellers as at the beginning: afterward ſhalt thou bee called a citie of righteouſneſſe, and a faithfull citie.

27 Zion ſhall be redeemed in iudgement, and they that returne in her, in [m] iuſtice.

w Your ſacrifices offred in the new moones and feaſts: hee condemneth hereby hypocrites, which thinke to pleaſe God with ceremonies, and they themſelues are voyde of faith and mercie.

x He ſheweth that where men be giuen to auarice, deceite, crueltie and extortion, which is ment by blood, there God will ſhew his anger, and not accept them, though they ſeeme neuer ſo holy, as Chap.59 3.

y By this outward waſhing, he meaneth the ſpirituall: exhorting the Iewes to repent and amend their liues.

z This kind of reaſoning by the ſecond table the Scriptures vſe in many places againſt the hypocrites, who pretend moſt holines and religion in worde, but when their charitie and loue toward their brethren ſhould appeare, they declare that they haue neither faith nor religion.

a To know if I doe accuſe you without cauſe. b Leaſt ſinners ſhould pretend any rigour on Gods part, hee onely willeth them to bee pure in heart, and he will forgiue all their ſinnes, were they neuer ſo many or great. c He ſheweth that whatſoeuer aduerſitie man endureth, it ought to be attributed to his owne incredulitie and diſobedience. d That is, Ieruſalem, which had promiſed fidelitie vnto mee, as a wife to her husband. e Giuen to couetouſneſſe and extortion, which he ſignified before by blood, verſe 15. f Whatſoeuer was pure in thee before, is now corrupt, though thou haue an outward ſhew. g That is they maintaine the wicked and the extortioners, and not onely doe not puniſh them, but are themſelues ſuch. h When God will ſhewe himſelfe mercifull to his Church, he calleth himſelfe, The holy one of Iſrael: but when he hath to doe with his enemies, hee is called Mightie, as againſt whom no power is able to reſiſt. i I will take vengeance of mine aduerſaries the Iewes, and ſo ſatisfie my deſire by puniſhing them. Which thing yet hee doeth with griefe, becauſe of his couenant. k Leſt the faithfull among them ſhould bee ouercome with this threatning, hee addeth this conſolation. l It is onely the worke of God to purifie the heart of man, which thing he doeth becauſe of his promiſe, made concerning the ſaluation of his Church. m By iuſtice is meant Gods faithfull promiſe, which is the cauſe of the deliuerance of his Church.

28 And the [n] deſtruction of the tranſgreſſours and of the ſinners ſhall bee together: and they that forſake the Lord, ſhall be conſumed.

29 For they ſhall bee confounded for the [o] okes, which ye haue deſired, and yee ſhall be aſhamed of the gardens, that yee haue choſen.

30 For ye ſhall bee as an oke, whoſe leafe fadeth: and as a garden that hath no water.

31 And the ſtrong ſhall be as [p] towe, and the maker thereof, as a ſparke: and they ſhal both burne together, and none ſhall quench them.

n The wicked ſhall not be partakers of Gods promiſe, Pſal. 92.9.

o That is, the trees & pleaſant places, where ye commit idolatrie, which was forbidden, Deut. 16.22.

p The falſe god, wherein ye put your confidence, ſhall be conſumed as eaſily, as a piece of towe.

CHAP. II.

2 The Church ſhall bee reſtored by Chriſt, and the Gentiles called. 6 The puniſhment of the rebellious, and obſtinate.

The word that Iſaiah the ſonne of Amoz ſaw vpon Iudah and Ieruſalem.

2 * It [a] ſhall be in the laſt dayes, that the mountaine of the houſe of the Lord ſhall bee prepared in the top of the mountaines, and [b] ſhalbe exalted aboue the hils, and all nations ſhall [c] flow vnto it.

3 And many people ſhall go, & ſay, Come, and let vs goe vp to the [d] mountaine of the Lorde, to the houſe of the God of Iaakob, and he will teach vs his wayes, and we will walke in his pathes: * for the [e] Lawe ſhall goe foorth of Zion, and the worde of the Lord from [f] Ieruſalem,

4 And hee [g] ſhall iudge among the nations, and [h] rebuke many people: they ſhall [i] breake their ſwordes alſo into mattockes, and their ſpeares into ſithes: nation ſhall not lift vp a ſword againſt nation, neither ſhall they learne [k] to fight any more.

5 O houſe of Iaakob, come yee, and let vs [l] walke in the light of the Lord.

6 Surely thou [m] haſt forſaken thy people, the houſe of Iaakob, becauſe they are [n] full of the Eaſt maners, and are ſorcerers as the Philiſtims, [o] and abound with ſtrange children.

7 Their land alſo was full of [p] ſiluer and golde, and there was none end of their treaſures: and their land was full of horſes, and their charets were infinite.

8 Their land alſo was full of idoles: they worſhipped the worke of their owne hands,

* Micah 4 1.

a The decree & ordinance of God, touching the reſtauration of the Church, which is chiefly meant of the time of Chriſt.

b In an euident place to be ſeene and diſcerned.

c When ẏ kingdome of Chriſt ſhall be enlarged by the preaching of the doctrine. Here alſo is declared the zeale of the children of God, when they are called.

d Alluding to mount Zion, where the viſible Church then was.

* Micah.4.2.

e Meaning, the whole doctrine of Saluation.

f This was accompliſhed, when the Goſpell was firſt preached in Ieruſalem, and from thence went through all the worlde. g The Lorde, which is Chriſt, ſhall haue all power giuen him. h That they may acknowledge their ſinnes, and turne to him. i Hee ſheweth the fruite of the peace, which the Goſpell ſhould bring, to wit, that men ſhould doe good one to another, whereas before they were enemies. k Hee ſpeaketh not againſt the vſe of weapons and lawfull warre, but ſheweth how the hearts of the godly ſhall bee affected one towarde another: which peace and loue doeth beginne and growe in this life, but ſhall be perfited, when wee are ioyned with our head Chriſt Ieſus. l Seeing the Gentiles will be ſo ready, make you haſte and ſhew them the way to worſhip God. m The Prophet ſeeing the ſmall hope, that the Iewes would conuert, complaineth to God, as though he had vtterly forſaken them for their ſinnes. n Full of the corruptions that reigned chiefly in the Eaſt parts. o They altogether giue themſelues to the faſhions of other nations. p The Prophet firſt condemned their ſuperſtition and idolatrie, next their couetouſneſſe, and thirdly, their vaine truſt in worldly meanes.

which their owne fingers haue made.

9 And a man bowed himſelfe, and a man [q]humbled himſelfe: therefore [r]ſpare them not.

10 Enter into the rocke, and hide thee in the duſt from before the feare of the Lorde, and from the glory of his maieſtie.

11 The hie looke of man ſhalbe humbled, and the loftineſſe of men ſhall be abaſed, and the Lord only ſhalbe exalted in [ſ] that day.

12 For the day of the Lorde of hoſtes is vpon all the proud and hautie, and vpon all that is exalted: and it ſhall be made lowe.

13 Euen vpon all the cedars of Lebanon, that are hie and exalted, and vpon all the okes of Baſhan,

14 And vpon all the high [t] mountaines, and vpon all the hilles that are lifted vp,

15 And vpon euery high tower, and vpon euery ſtrong wall,

16 And vpon all [u] the ſhips of Tarſhiſh, and vpon all pleaſant pictures.

17 And the hautineſſe of men ſhall bee brought lowe, and the loftineſſe of men ſhall be abaſed, and the Lorde ſhall onely be exalted in that day.

18 And the idoles will he vtterly deſtroy.

19 Then they ſhall goe * into the holes of the rockes, and into the caues of the earth, from before the feare of the Lorde, and from the glory of his maieſtie, when he ſhall ariſe to deſtroy the earth.

20 At that day ſhall man caſt away his ſiluer idoles, and his golden idoles (which they had made themſelues to worſhip them) [x] to the mowles, and to the backes,

21 To goe into the holes of the rockes, and into the toppes of the ragged rockes, from before the feare of the Lorde, and from the glory of his maieſtie, when he ſhall riſe to deſtroy the earth.

22 Ceaſe you from the man whoſe breath is in his noſtrels: for wherein is he to bee eſteemed?

CHAP. III.

1 For the ſin of the people God will take away the wiſe men, & giue them fooliſh princes. 14 The couetouſneſſe of the gouernours. 16 The pride of the women.

FOr loe, the Lorde God of hoſtes will take away from Ieruſalem and from Iudah the ſtay [a] and the ſtrength: euen all the ſtay of bread, and all the ſtay of water,

2 The ſtrong man, and the man of warre, [b]the iudge and the Prophet, the prudent and the aged,

3 The captaine of fiftie, and the honourable, and the counſeller, and the cunning artificer, and [c] the eloquent man.

4 And I wil appoint [d] children to be their princes, and babes ſhall rule ouer them.

5 The people ſhall bee [e] oppreſſed one of another, and euerie one by his neighbour: the children ſhall preſume againſt the ancient, and the vile againe the honourable.

6 When euery one ſhall [f] take hold of his brother of the houſe of his father, and ſay, Thou haſt clothing: thou ſhalt bee our prince, and let this fall be vnder thine hand:

7 In that day he ſhall [g] ſweare, ſaying, I cannot be an helper: for there is no bread in mine houſe, nor clothing: therefore make me no prince of the people.

8 Doubtleſſe Ieruſalem is fallen, & Iudah is fallen downe, becauſe their tongue and workes are againſt the Lorde, to prouoke the eyes of his glory.

9 The [h] triall of their countenance teſtifieth againſt them, yea, they declare their ſinnes, as Sodome, they hide them not. Woe be vnto their ſoules: for they haue rewarded euill vnto themſelues.

10 [i] Say ye, Surely it ſhall be well with the iuſt: for they ſhall eate the fruite of their workes.

11 Woe be to the wicked, it ſhall bee euill with him: for the reward of his handes ſhall be giuen him.

12 [k] Children are extortioners of my people, and women haue rule ouer them: O my people, they that leade thee, cauſe thee to erre, and deſtroy the way of thy paths.

13 The Lorde ſtandeth vp to pleade, yea, he ſtandeth to iudge the people.

14 The Lord ſhall enter into iudgement with the [l] Ancients of his people and the princes thereof: for yee haue eaten vp the vineyarde: the ſpoyle of the poore is in your houſes.

15 What haue yee to doe, that yee beate my people to pieces, [m] and grinde the faces of the poore, ſaith the Lord, euen the Lord of hoſtes?

16 The Lord alſo ſayeth, [n] Becauſe the daughters of Zion are hautie, and walke with [o] ſtretched out neckes, and with [p] wandering eyes, walking and [q] minſing as they goe, and making a [r] tinkeling with their feete,

17 Therefore ſhall the Lorde make the heads of the daughters of Zion balde, and the Lord ſhall diſcouer their ſecret parts.

18 In that day ſhall the Lorde take away the ornament of the ſlippers, and the calles, and the round tiers,

19 The ſweete balles, and the bracelets, and the bonnets,

20 The tyres of the head, and the ſlops, and the headbands, and the tablets, and the earerings,

21 The rings, and the mufflers,

22 The coſtly apparell and the vailes, and the wimples and the criſping pinnes,

23 And the glaſſes, and the fine linnen,

and

q He noteth the nature of the idolaters which are neuer ſatiſfied in their ſuperſtitions.

r Thus the Prophet ſpake, being inflamed with the zeale of Gods glory, and that he might feare them with Gods iudgement.

ſ Meaning, as ſoone as God ſhal begin to execute his iudgements.

t By high trees and mountaines are meant them that are proud, and loftie, and thinke thẽſelues moſt ſtrong in this world.

u He condemneth their vaine cõfidence, which they had in ſtrong holdes, and in their rich merchandiſe, which brought in vaine pleaſures, wherewith mens mindes became effeminate.

*Hoſe.*10.8. *luke* 23.30. *reuel.*6.16. *and* 9.6.

x They ſhal caſt them into moſt vile and filthie places, when they perceiue that they are not able to helpe them.

y Caſt off your vaine confidence of man, whoſe life is ſo fraile, that if his noſe be ſtopped, he is dead, and conſider that ye haue to doe with God.

a Becauſe they truſted in their abundance and proſperitie, he ſheweth that they ſhould be taken from them.

b The temporall gouernour and the miniſter.

c By theſe he meaneth that God would take away euery thing that was in any eſtimation, & wherein they had any occaſion to vaunt themſelues.

d Not onely in age, but in wit, maners, knowledge and ſtrength.

e For lacke of good regiment and order.

f He ſheweth that this plague ſhalbe ſo horrible, that contrarie to the common maner of men, which by nature are ambitious, none ſhall be found able or willing to be their gouernour.

g Feare ſhall rather cauſe him to forſweare himſelfe, then to take ſuch a dangerous charge vpon him.

h When God ſhall examine their deedes, whereupon they now ſet an impudent face, he ſhall finde the marke of their impietie in their forehead.

i Be ye that are godly aſſured that God will defend you in the middes of theſe troubles.

k Becauſe the wicked people were more addict to their princes, then to the commandements of God, he ſheweth that he would giue them ſuch princes, by whom they ſhould haue no helpe, but that ſhould be manifeſt tokens of his wrath, becauſe they ſhould be fooles and effeminate.

l Meaning, that the rulers and gouernours had deſtroyed his Church, and not preſerued it according to their duetie.

m That is, yee ſhew all crueltie againſt them.

n He menaceth the people, becauſe of the arrogancie and pride of their women, which gaue themſelues to all wantonneſſe and diſſolution.

o Which declared their pride.

p As a ſigne, that they were not chaſte.

q Which ſhewed their wantonneſſe.

r They delited then in ſlippers that did creake, or had little plates ſowed vpon them, which tinkled as they went.

and the hoods, and the [s] launes.

24 And in ſtead of ſweete ſauour there ſhal be ſtinke, and in ſtead of a girdle, a rent, and in ſtead of dreſſing of ẏ haire, baldneſſe, & in ſtead of a ſtomacher, a girding of ſackcloth, and burning in ſtead of beautie.

25 Thy men [t] ſhall fall by the ſword, and thy ſtrength in the battell.

26 Then ſhall her gates mourne and lament, and ſhe being deſolate ſhal ſit vpon the ground.

[s] In rehearſing all theſe things particularly, he ſheweth the lightneſſe and vanitie of ſuch as cannot be content with comely apparell according to their degree.

[t] Meaning, that God will not onely puniſh the women, but their husbands, which haue ſuffred this diſſoluteneſſe, and alſo the common wealth, which hath not remedied it.

CHAP. IIII.

1 The ſmall remnant of men after the deſtruction of Ieruſalem. 2 The graces of God vpon them that remaine.

AND in that day ſhal [a] ſeuen women take holde of one man, ſaying, Wee will eate our owne bread, and wee will weare our owne garments: onely [b] let vs bee called by thy name, and take away our [c] reproch.

2 In that day ſhall the [d] bud of the Lord be beautifull and glorious, and the fruite of the earth ſhall bee excellent and pleaſant for them that are eſcaped of Iſrael.

3 Then he that ſhalbe left in Zion, and he that ſhall remaine in Ieruſalem, ſhall be called holy, and euery one ſhall bee [e] written among the liuing in Ieruſalem,

4 When the Lord ſhal waſh the filthines of the daughters of Zion, and purge the [f] blood of Ieruſalem out of the mids thereof by the ſpirit of [g] iudgement, and by the ſpirit of burning.

5 And the Lord ſhall create vpon euerie place of mount Zion, & vpon the aſſemblies thereof, [h] a cloud and ſmoke by day, and the ſhining of a flaming fire by night: for vpon all the [i] glorie ſhall be a defence.

6 And a couering ſhal be for a ſhadow in the day for the heate, & a place of refuge, and a couert for the ſtorme [k] and for the raine.

[a] When God ſhall execute this vengeance, there ſhall not be one man found to be the head to many women, and they, contrary to womanly ſhamefaſtneſſe, ſhall ſeeke vnto men, and offer themſelues to any condition.

[b] Be thou our husband, and let vs be called thy wiues.

[c] For ſo they thought it, to be without an head and husband.

[d] He comforteth the Church in this deſolation, which ſhall ſpring vp like a bud, ſignifying that Gods graces ſhall bee as plentifull toward the faithfull, as though they ſprang out of the earth, as Chap. 45.8. Some by the budde of the Lord, meane Chriſt.

[e] Hee alludeth to the booke of life, whereof reade Exodus 32.32. meaning Gods ſecrete counſell, wherein his elect are predeſtinate to life euerlaſting.

[f] That is, the crueltie, extortion, auarice, and all wickedneſſe.

[g] When things ſhall be redreſſed that were amiſſe.

[h] Hee alludeth to the pillar of the cloud Exod. 13.21. meaning, that Gods fauour and protection ſhould appeare in euerie place.

[i] The faithfull are called the glorie of God, becauſe his image, and tokens of his grace ſhine in them.

[k] God promiſeth to be the defence of his Church againſt al troubles and dangers.

CHAP. V.

1 Vnder the ſimilitude of the vine, hee deſcribeth the ſtate of the people. 8 Of their auarice. 11 Their drunkennes. 13 Of their captiuitie.

NOw will [a] I ſing to my [b] beloued a ſong of my beloued to his vineyard, My beloued had a [c] vineyard in a verie fruitfull hill,

2 And he hedged it, and gathered out the ſtones of it, and hee planted it with the beſt plants, [d] and hee built a tower in the mids thereof, & made a wine preſſe therein: then he looked that it ſhould bring foorth grapes: but it brought [e] foorth wild grapes.

3 Now therefore, O inhabitants of Ieruſalem, and men of Iudah, iudge, I pray you, [f] betweene me and my vineyard.

4 What could I haue done any more to my vineyard, that I haue not done vnto it? why haue I looked that it ſhould bring foorth grapes, and it bringeth foorth wilde grapes?

5 And now I will tell you what I will doe to my vineyard: I [g] will take away the hedge thereof, and it ſhalbe eaten vp: I will breake the wall thereof, and it ſhal be troden downe:

6 And I will lay it waſte: it ſhall not bee cut, nor digged, but briers, and thornes ſhall grow vp: I will alſo commaund the clouds that they raine no raine vpon it.

7 ¶ Surely the vineyard of the Lord of hoſtes is the houſe of Iſrael, and the men of Iudah are his pleaſaunt plant, and hee looked for [h] iudgement, but beholde oppreſſion: for righteouſneſſe, but behold [i] a crying.

8 Wo vnto thẽ that ioine houſe to houſe, and lay field to field, till there bee no [k] place, that ye may bee placed by your ſelues in the mids of the earth.

9 This is in mine [l] eares, ſaith the Lord of hoſtes. Surely many houſes ſhall bee deſolate, euen great, and faire without inhabitant.

10 For ten acres of vines ſhall yeeld one [m] bath, and the ſeed of an [n] homer ſhal yeeld an [o] ephah.

11 ¶ Woe vnto them that [p] riſe vp earely to folow drunkennes, and to them that continue vntil [q] night, till the wine doe inflame them.

12 And the harpe, and viole, timbrell, and pipe, and wine are in their feaſts: but they regard not the [r] worke of the Lord, neither conſider the worke of his hands.

13 Therefore my people [s] is gone into captiuitie, becauſe they had [t] no knowledge, and the glorie thereof are men famiſhed, and the multitude thereof is dried vp with thirſt.

14 Therefore [u] hel hath enlarged it ſelfe, & hath opened his mouth without meaſure, and their glorie, & their multitude, and their pompe, and he that reioyceth among them, ſhall deſcend into it.

15 And man ſhall be brought downe, and man ſhall bee humbled, euen the eyes of the proud ſhall be humbled.

16 And the Lord of hoſtes ſhall be exalted in iudgement, & the holy God ſhall be ſanctified in iuſtice.

[a] The Prophet by this ſong doeth ſet before the peoples eyes their ingratitude, and Gods mercy.

[b] That is, to God. *Ierem. 2.21 matth. 21.33.*

[c] Meaning, that he had planted his Church in a place moſt plentifull and abundant.

[d] He ſpared no diligence nor coſt.

[e] In the ſeuenth verſe he declareth what they were.

[f] He maketh them iudges in their owne cauſe, foraſmuch as it was euident that they were the cauſe of their owne ruine.

[g] I will take no more care for it: meaning that he would take from them his word and miniſters, and all other comforts, and ſend them contrarie plagues.

[h] Iudgement & righteouſnes are true fruits of the feare of God, and therefore in the cruel oppreſſors there is no religion.

[i] Of them that are oppreſſed.

[k] To wit, for the poore to dwell in.

[l] I haue heard the complaint, and cry of the poore.

[m] Which containeth about ten pottels: ſo that euerie acre ſhould but yeeld one pottell.

[n] Which containeth an hundreth pottels.

[o] An ephah containeth ten pottels, and is in drie things as much as Bath is in licours.

[p] That ſpare no paine nor diligence to folow their luſtes.

[q] Which are neuer wearie of their rioting and exceſſiue pleaſures: but vſe all meanes to prouoke to the ſame.

[r] They regard not the prouident care of God ouer them, nor for what end hee hath created them.

[s] That is ſhall certainely goe: for ſo the Prophets vſe to ſpeake, as though the things which ſhall come to paſſe, were done already.

[t] Becauſe they would not obey the word of God.

[u] Meaning, the graue ſhall ſwallow vp them that ſhall die for hunger and thirſt, and yet for all this great deſtruction, it ſhall neuer be ſaciate.

x God comforteth the poore lambes of his Church, which haue beene ſtrangers in other countreys, promiſing that they ſhould dwell in thoſe places againe, whereof they had beene depriued by the fat and cruell tyrants.

y Which vſe all allurements, occaſions, and excuſes to harden their conſcience in ſinne.

z He ſheweth what are ẏ words of the wicked, when they are menaced with Gods iudgements. 2. Pet. 3. 4.

a Which are not aſhamed of ſinne, nor care for honeſtie, but are growen to a deſperate impietie.

b Which are contemners of all doctrine and admonition.

c Which are neuer wearie, but ſhew their ſtrength, & brag in gluttonie and drunkenneſſe.

d Both they and their poſteritie, ſo that nothing ſhall be left.

e He ſheweth that God had ſo ſore puniſhed this people, that the dumme creatures, if they had bene ſo plagued, would haue bene more ſenſible, and therefore his plagues muſt continue, till they begin to feele them.

17 Then ſhal [x] the lambs feed after their maner, and the ſtrangers ſhall eate the deſolate places of the fat.

18 ¶ Wo vnto them that draw iniquitie with [y] cordes of vanitie, and ſinne, as with cart ropes:

19 Which ſay, [z] Let him make ſpeede: let him haſten his worke that we may ſee it: and let the counſell of the holy one of Iſrael draw neere and come, that wee may knowe it.

20 Woe vnto them that ſpeake good of euill, [a] and euil of good, which put darkneſſe for light, and light for darknes, and put bitter for ſweete, and ſweete for ſowre.

21 Wo vnto them that are [b] wiſe in their owne eyes, and prudent in their owne ſight.

22 Woe vnto them that are [c] mightie to drinke wine, and to them that are ſtrong to powre in ſtrong drinke:

23 Which iuſtifie the wicked for a reward, and take away the righteouſneſſe of the righteous from him.

24 Therefore as the flame of fire deuoureth the ſtubble, and as the chaffe is conſumed of the flame: ſo their [d] roote ſhall bee as rottenneſſe, and their bud ſhall riſe vp like duſt, becauſe they haue caſt off the Lawe of the Lord of hoſtes, and contemned the word of the holy one of Iſrael.

25 Therefore is the wrath of the Lorde kindled againſt his people, & he hath ſtretched out his [e] hand vpon them, & hath ſmitten them that the mountaines did tremble: and their carkeiſes were torne in the mids of the ſtreetes, and for all this his wrath was not turned away, but his hand was ſtretched out ſtill.

26 And hee will lift vp a ſigne [f] vnto the nations afarre, & will hiſſe vnto them from the end of the earth: and behold, they ſhall come haſtily with ſpeed.

27 None ſhal [g] faint nor fal amoug them: none ſhall ſlumber nor ſleepe, neither ſhall the girdle of his loynes bee looſed, nor [h] the latchet of his ſhooes be broken:

28 Whoſe arrowes ſhalbe ſharpe, and all his bowes bent: his horſe hooues ſhall bee thought like flint, and his wheeles like a whirlewind.

29 His roaring ſhall be like a lion, and he ſhal roare like lions whelps: they ſhal [i] roare and lay hold of the pray: they ſhall take it away, and none ſhall deliuer it.

30 And in that day they ſhall roare vpon them, as the roaring of the ſea: and if [k] they looke vnto the earth, behold darkeneſſe, and ſorow, and the light ſhall bee darkened in their [l] ſkie.

f Hee will make the Babylonians to come againſt them at his becke, and to fight vnder his ſtanderd. g They ſhall be prompt, and luſtie to execute Gods vengeance. h The enemie ſhall haue none impediment. i Whereby is declared the crueltie of the enemie. k The Iewes ſhall finde no ſuccour. l In the land of Iudah.

CHAP. VI.

1 Iſaiah ſheweth his vocation by the viſion of the diuine maieſtie. 9 He ſheweth the obſtinacie of the people. 11 The deſtruction of the lande. 13 The remnant reſerued.

IN the yeere of the death of king Uzziah, [a] I ſaw alſo the Lord ſitting vpon an [b] high throne, and lifted vp, and the lower [c] partes thereof filled the Temple.

2 The [d] Seraphims ſtood vpon it: euery one had ſixe wings: with twaine he couered his [e] face, and with twaine hee couered his [f] feete, and with twaine he did [g] flie.

3 And one cried to another, & ſaid, [h] Holy, holy, holy is the Lord of hoſtes: the whole [i] world is full of his glorie.

4 And the lintels of the doore cheekes [k] mooued at the voyce of him that cried, and the houſe was filled with ſmoke.

5 Then I ſaid, [l] Wo is me: for I am vndone, becauſe I am a man of polluted lips, and I dwell in the mids of a people of polluted lips: for mine eyes haue ſeene the King and Lord of hoſtes.

6 Then flew one of the Seraphims vnto mee with an hote cole in his hand, which hee had taken from the [m] altar with the tongs:

7 And hee touched my mouth, and ſaid, Loe, this hath touched thy lips, and thine iniquitie ſhall be taken away, and thy [n] ſinne ſhall be purged.

8 Alſo I heard the voyce of the Lorde, ſaying, Whom ſhall I ſend? and who ſhall goe for vs? Then I ſayd, Here am I, ſend mee.

9 And he ſaid, Go, and ſay vnto this people, [o] Ye ſhall heare in deed, but ye ſhall not vnderſtand: ye ſhall plainly ſee, and not perceiue.

10 Make the heart of this people fat, make their eares heauie, and ſhut their eyes, leaſt they ſee with their eyes, and heare with their eares, & vnderſtand with their hearts, and conuert, and he heale them.

11 Then ſaid I, Lord, [p] how long? And hee anſwered, Untill the cities bee waſted without inhabitant, and the houſes without man, and the land be vtterly deſolate,

12 And the Lorde haue remooued men farre away, and there be a great deſolation in the mids of the land.

a God ſheweth not himſelfe to man in his maieſtie, but according as mans capacitie is able to comprehend him: that is, by viſible ſignes, as Iohn Baptiſt ſaw the holy Ghoſt in the forme of a doue.

b As a iudge readie to giue ſentence.

c Of his garment, or of his throne.

d They were Angels, ſo called, becauſe they were of the fierie colour, to ſignifie that they burnt in the loue of God, or were light as fire to execute his will.

e Signifying, that they were not able to endure the brightneſſe of Gods glorie.

f Whereby was declared that man was not able to ſee the brightnes of God in them.

g Which thing declareth the prompt obedience of the Angels to execute Gods commaundement. h This oft repetition ſignifieth, that the holy Angels cannot ſatisfie themſelues in prayſing God, to teach vs that in all our liues wee ſhould giue our ſelues to the continuall prayſe of God. i His glorie doeth not onely appeare in the heauens, but through all the world, and therefore all creatures are bound to prayſe him. k Which things were to confirme the Prophet that it was not the voyce of man: and by the ſmoke was ſignified the blindneſſe that ſhould come vpon the Iewes. l Hee ſpeaketh this for two cauſes: the one, becauſe he that was a mortall creature, and therefore had more need to glorifie God then the Angels, did it not: and the other, becauſe the more neere that man approcheth to God, the more doeth hee know his owne ſinne and corruption. m Of the burnt offerings, where the fire neuer went out. n This declareth that man cannot render true obedience to God, till hee hath purged vs. o Whereby is declared that for the malice of man God will not immediately take away his word, but he will cauſe it to be preached to their condemnation, when as they wil not learne thereby to obey his will, and bee ſaued: hereby he exhorteth the miniſters to do their duetie, and anſwereth to the wicked murmurers, that through their owne malice their heart is hardened. Matth. 13. 14. Acts 28. 26. Rom. 11. 8. p As hee was mooued with the zeale of Gods glorie, ſo was hee touched with a charitable affection toward the people.

13 But yet in it ſhalbe [q] a tenth, and ſhall returne, and ſhall be eaten vp as an elme [r] or as an oke, which haue a ſubſtance in them, when they caſt their leaues: ſo the holy ſeede ſhall be the ſubſtance thereof.

q Meaning, the tenth part: or as ſome write, it was reueiled to Iſaiah for the confirmation of his propheſie, that ten kings ſhould come before their captiuity, as were from Vzziah to Zedekiah. r For the fewneſſe they ſhal ſeeme to be eaten vp: yet they ſhall after flouriſh as a tree, which in winter looſeth his leaues, and ſeemeth to be dead, yet in ſommer is freſh and greene.

CHAP. VII.

1 Ieruſalem beſieged. 4 Iſaiah comforteth the King. 14 Chriſt is promiſed.

AND in the dayes of *Ahaz, the ſonne of Iotham, the ſonne of Vzziah King of Iudah, Rezin the King of ‖Aram [a] came vp, and Pekah the ſonne of Remaliah king of Iſrael, to Ieruſalem to fight againſt it, but he could not ouercome it.

2 And it was told the houſe of [b] Dauid, ſaying, Aram is ioyned with [c] Ephraim: therefore his heart was [d] mooued, and the heart of his people, as the trees of the foreſt are mooued by the wind.

3 ¶ Then ſaid the Lord vnto Iſaiah, Go forth now to meete Ahaz (thou and [e] Shear-iaſhub thy ſonne) at the ende of the conduite of the vpper poole, in the path of the fullers field,

4 And ſay vnto him, Take heede, and be ſtill: feare not, neither bee faint hearted for the two tailes of theſe ſmoking [f] firebrands, for the furious wrath of Rezin and of Aram, and of Remaliahs ſonne:

5 Becauſe Aram hath taken wicked counſell againſt thee, and Ephraim, and Remaliahs ſonne, ſaying,

6 Let vs goe vp againſt Iudah, and let vs waken them vp, and make a breach therein for vs, and ſet a king in the middes thereof, euen the ſonne of [g] Tabeal.

7 Thus ſaith the Lord God, It ſhall not ſtand, neither ſhall it be.

8 For the head of Aram is Damaſcus, and the head of Damaſcus is Rezin: & within fiue and [h] threeſcore yeere Ephraim ſhall be deſtroyed from being a people.

9 And the head of Ephraim is Samaria, and the head of Samaria is Remaliahs ſonne. If ye beleeue not, ſurely ye ſhall not be eſtabliſhed.

10 ¶ And the Lord ſpake againe vnto Ahaz, ſaying,

11 Aſke [i] a ſigne for thee of the Lord thy God: aſke it, either in the depth beneath, or in the height aboue.

12 But Ahaz ſayd, I will not aſke, neither will I tempt the Lord.

13 Then hee ſayd, Heare you now, O houſe of Dauid, Is it a ſmall thing for you to grieue [l] men, that yee will alſo grieue my God?

*2.King.16.5.

‖Or, Syria.

a To wit, the ſecond time: for in the firſt battell Ahaz was ouercome.

b Meaning, the Kings houſe.

c That is, Iſrael, becauſe that tribe was the greateſt, Gen.48.19.

d For feare.

e That is to ſay, the reſt ſhall returne: which name Iſaiah gaue his ſonne, to ſignifie, that the reſt of the people ſhould returne out of their captiuitie.

f Which haue but a litle ſmoke, and ſhal quickly be quenched.

g Which was an Iſraelite, and as ſeemeth enemie to the houſe of Dauid.

h Counting from the fiue & twentieth yeere of the reigne of Vzziah, at what time Amoz propheſied this thing, and now Iſaiah confirmeth that the Iſraelites ſhould be led into perpetual captiuitie, which thing came to paſſe within twentie yeere after that Iſaiah did this meſſage.

i For the confirmation of this thing, that thine enemie ſhall be deſtroyed and thou preſerued. k Not to beleeue Gods worde without ſigne, is to tempt God: but to refuſe a ſigne when God offereth it for the ayde and helpe of our infirmitie, is to rebell againſt him. l You thinke you haue to doe with men, when ye contemne Gods meſſengers: but it is God, againſt whome you bend your ſelues.

14 Therefore the Lorde [m] himſelfe will giue you a ſigne. Beholde, the virgine ſhall conceiue and beare a ſonne, and ſhee ſhall call his name ‖Immanu-el.

15 [n] Butter and honie ſhall he eate, till he haue knowledge to refuſe the euil, & to chuſe the good.

16 For afore the [o] child ſhall haue knowledge to eſchew the euill, & to chuſe the good, the land that thou abhorreſt, ſhall be forſaken of both her kings.

17 The Lord ſhall bring vpon thee, and vpon thy people, and vpon thy fathers houſe (the dayes that haue not come from the day that [p] Ephraim departed from Iudah) euen the king of [q] Aſhur.

18 And in that day ſhall the Lord hiſſe for the [r] flie that is at the vttermoſt part of the floods of Egypt, and for the Bee which is in the land of Aſhur,

19 And they ſhall come and ſhall light all in the deſolate valleys, and in the holes of the rocks, and vpon all thorny places, and vpon all buſhie [ſ] places.

20 In that day ſhall the Lord ſhaue with a raſor that is hired, euen by them beyond the riuer, by the king of Aſhur, the head and the haire of the [t] feete, and it ſhall conſume the beard.

21 And in the ſame day ſhal a man [u] nouriſh a yong kow, and two ſheepe.

22 And for the [x] abundance of milke that they ſhall giue, he ſhall eate butter: for butter and hony ſhall euery one eate, which is left within the land.

23 And at ẏ ſame day euery place, wherein ſhalbe a thouſand vines, ſhall be at a thouſand pieces of ſiluer: ſo it ſhalbe for the briers and for the thornes.

24 With arrowes and with [y] bowe ſhall one come thither: becauſe all the land ſhall be briers and thornes.

25 But on [z] all ẏ mountaines, which ſhall be digged with the mattocke, there ſhall not come thither the feare of briers and thornes: but they ſhall bee for the ſending out of bullocks, and for the treading of ſheepe.

m Foraſmuch as thou art vnwoorthy, the Lord for his owne promiſe ſake will giue a ſigne, which ſhall be, that Chriſt the Sauiour of his Church and the effect of all ſignes and miracles, ſhall be reuciled.

‖Or, God with vs, which name can agree to none, but to him, that is both God and man.

n Meaning, that Chriſt is not onely God but man alſo, becauſe he ſhall be nouriſhed as other men, vntill the age of diſcretion.

o Not meaning Chriſt, but any child: for before a child can come to the yeeres of diſcretion, the Kings of Samaria and Syria ſhall be deſtroyed.

p Since the time that the twelue tribes rebelled vnder Roboam.

q In whom thou haſt put thy truſt.

r Meaning, the Egyptians: for by reaſon the countrey is hote and moyſt, it is full of flies, as Aſſyria is full of Bees. ſ Signifying, that no place ſhall be free from them. t That is, that which is from the belly downeward: meaning that he would deſtroy both great and ſmall. u He that before had a great number of cattel, ſhall be content with one kow and two ſheepe. x The number of men ſhall be ſo ſmall, that a few beaſts ſhall be able to nouriſh all abundantly. y As they that goe to ſeeke wild beaſts among the buſhes. z The mountaines contrary to their woont, ſhall be tilled by ſuch as ſhall flee to them for ſuccour.

CHAP. VIII.

1 The captiuitie of Iſrael and Iudah by the Aſſyrians. 6 The infidelitie of the Iewes. 9 The deſtruction of the Aſſyrians. 14 Chriſt the ſtone of ſtumbling to the wicked. 19 The word of God muſt be inquired at.

MOreouer, the Lord ſayd vnto me, Take thee a [a] great roll, and write in it [b] with a mans pen, Make ſpeed to the ſpoile: haſte to the praie.

a That thou mayeſt write in great letters, to the intent it may be more eaſily read. b Meaning, after the common faſhion: becauſe all men might read it.

2 Then I tooke vnto me [c] faithfull witneſſes to record, Vriah the Prieſt, and Zechariah the ſonne of Ieberechiah.

3 After, I came vnto the [d] Propheteſſe, which conceiued, and bare a ſonne. Then ſayd the Lord to me, Call his name, ‖Maher-ſhalalhaſh baz.

4 For before [e] the child ſhall haue knowledge to cry, My father and my mother, [f] he ſhall take away the riches of Damaſcus, and the ſpoyle of Samaria, before the king of Aſſhur.

5 ¶ And the Lord ſpake yet againe vnto me, ſaying,

6 Becauſe this people hath refuſed the waters of [g] Shiloah that runne ſoftly, and reioyce with Rezin, and the ſonne of Remaliah,

7 Now therefore behold, the Lord bringeth vp vpon them the waters of [h] the Riuer mightie and great, euen the King of Aſſhur with all his glory, and he ſhall come vp vpon all their riuers, and goe ouer all their bankes,

8 And ſhall breake into Iudah, and ſhall ouerflow and paſſe through, and ſhall come vp to the [i] necke, and the ſtretching out of his wings ſhall fill the breadth of thy land, O [k] Immanu-el.

9 Gather together on heapes, O yee [l] people, and yee ſhall bee broken in pieces, and hearken all ye of farre countreys: gird your ſelues, and you ſhall be broken in pieces: gird your ſelues, and you ſhall be broken in pieces.

10 Take counſell together, yet it ſhall be brought to nought: pronounce a decree, yet ſhall it not ſtand: for God is with vs.

11 For the Lord ſpake thus to mee in taking [m] of mine hand, and taught mee, that I ſhould not walke in the way of this people, ſaying,

12 Say ye not, A [n] confederacie to all them, to whom this people ſaieth a confederacie, neither feare you [o] their feare, nor be afraid of them.

13 [p] Sanctifie the Lord of hoſtes, and let him be your feare, and let him be your dread,

14 And he ſhalbe as a [q] Sanctuarie: but as a ſtumbling ſtone, and as a rocke to fall vpon, to both the houſes of Iſrael, and as a ſnare, and as a net to the inhabitants of Ieruſalem.

15 And many among them ſhall ſtumble, and ſhal fall, and ſhall be broken, and ſhall be ſnared, and ſhalbe taken.

16 [r] Bind vp the teſtimonie: ſeale vp the Law among my diſciples.

17 Therefore I will wait vpon the Lord that hath hid his face from the houſe of Iaakob, and I will looke for him.

18 Behold, I and the [s] children whom the Lord hath giuen me, are as ſignes & as wonders in Iſrael, [t] by the Lord of hoſtes, which dwelleth in mount Zion.

19 And when they ſhall ſay vnto you, Enquire at them that haue a ſpirite of diuination, & at the ſoothſayers, which whiſper and murmure, [u] Should not a people enquire at their God? from the [x] liuing to the dead?

20 To the [y] Law, and to the teſtimonie, if they ſpeak not according to this word: it is becauſe there is no [z] light in them.

21 Then hee that is afflicted and famiſhed, ſhall go to and fro in [a] it: and when he ſhall be hungry, hee ſhall euen fret himſelfe, [b] and curſe his king and his gods, and ſhall looke vpward.

22 And when he ſhall looke to the earth, behold trouble, and [c] darkneſſe, vexation and anguiſh, and he is driuen to darkneſſe.

c Becauſe the thing was of great importance, he tooke theſe two witneſſes, which were of credite with the people, when he ſet this vp vpon the dore of the Temple, albeit Vriah was a flattering hypocrite, 2. King. 16. 11.

d Meaning, to his wife, and this was done in a viſion.

‖*Or, make ſpeed to the ſpoile: haſte to the praye.*

e Before any child be able to ſpeake.

f That is, the armie of Aſſyria.

g Which was a fountaine at the foote of mount Zion, out of the which ran a ſmall riuer through the citie: meaning, that they of Iudah diſtruſting their owne power, which was ſmall, deſired ſuch power and riches as they ſaw in Syria and Iſrael.

h That is, the Aſſyrians, which dwel beyond Euphrates.

i It ſhalbe ready to drowne them.

k He ſpeaketh this to Meſſiah or Chriſt, in whom the faithfull were comforted, and who would not ſuffer his Church to be deſtroyed vtterly.

l To wit, ye that are enemies to the Church, as the Aſſyrians, Egyptians, Syrians, &c.

m To encourage me that I ſhould not ſhrinke for the infidelitie of this people, and ſo neglect mine office.

n Conſent not ye that are godly, to the league and friendſhip that this people ſeeke with ſtrangers & idolaters.

o Meaning, that they ſhould not feare the thing that they feared, which haue no hope in God.

p In putting your truſt onely in him, in calling vpon him in aduerſitie, patiently looking for his helpe, and fearing to do any thing contrary to his will.

q Hee will defend you which are his elect, and reiect all the reſt, which is meant of Chriſt, againſt whom the Iewes ſhould ſtumble and fal, Luke 2.34. Rom 9.33 1. Pet. 2.7,8.

r Though all forſake me, yet ye that are mine, keepe my word ſealed in your hearts.

s Meaning them that were willing to heare & obey the word of God, whom the world hated, as though they were monſters and not worthy to liue.

t This was a conſolation in their troubles, knowing that nothing could come vnto them, but by the will of the Lord.

u Anſwere the wicked thus, Should not Gods people ſeeke ſuccour only at him?

x That is, Will they refuſe to bee taught of the Prophet, who is the mouth of God, & ſeeke helpe at the dead, which is the illuſion of Satan?

y Seeke remedy in the word of God where his will is declared.

z They haue no knowledge, but are blind leaders of the blind.

a That is, in Iudah, where they ſhould haue had reſt, if they had not thus grieuouſly offended God.

b In whom afore they put their truſt.

c They ſhall thinke that heauen and earth and all creatures are bent againſt them to trouble them.

CHAP. IX.

1 The vocation of the Gentiles. 6 A prophesie of Chriſt. 14 The deſtruction of the ten tribes for their pride and contempt of God.

YEt [a] the darknes ſhall not bee according to the affliction, [b] that it had when at the firſt hee touched lightly the land of Zebulun and the land of Naphtali, nor afterward when hee was more grieuous by the way of the ſea beyond Iorden in Galile of [c] the Gentiles.

2 The people that [d] walked in darknes, haue ſeene a great [e] light: they that dwelled in the land of the ſhadow of death, vpon them hath the [f] light ſhined.

3 Thou haſt [g] multiplied the nation, and not increaſed their ioy: they haue reioyced before thee according to the ioy in harueſt, and as men reioyce when they deuide a ſpoyle.

4 For [h] the yoke of their burden, and the ſtaffe of their ſhoulder, and the rod of the oppreſſour haſt thou broken as in the day of Midian.

5 Surely euery battell of the warriour is

a He comforteth the Church againe after theſe great threatnings, promiſing to reſtore them to great glory in Meſſiah.

b Wherewith Iſrael was puniſhed, firſt by Tiglath pileſar, which was a light ſcourge in reſpect of that which they ſuffered afterward by Shalma-neſer, who caried the Iſraelites away captiues.

c Whereas the Iewes and Gentiles dwelt together by reaſon of thoſe twentie cities, which Salomon gaue to Hiram.

d Which were captiue in Babylon: and the Prophet ſpeaketh of that thing, which ſhould come to paſſe threeſcore yeeres after, as though it were now done.

e Meaning, the comfort of their deliuerance.

f This captiuitie and deliuerance were figures of our captiuitie by ſinne, and of our deliuerance by Chriſt through the preaching of the Goſpel, Matth. 4.15,16.

g Their number was greater when they went into captiuitie, then when they returned, but their ioy was greater at their returne, Hag. 2.10.

h Thou gaueſt them perfite ioy, by deliuering them, and by deſtroying the tyrants that had kept them in cruell bondage, as thou didſt deliuer them by Gideon from the Midianites, Iudg. 7.22.

with noyſe, and with tumbling of garments in blood: but this ſhall be [i] with burning and deuouring of fire.

6 For vnto vs a childe is borne, and vnto vs a Sonne is giuen: and the gouernement is vpon his ſhoulder, and hee ſhall call his Name Wonderfull, Counſeller, The mightie God, The euerlaſting [k] Father, The prince of peace.

7 The increaſe of his gouernement and peace ſhall haue none ende: he ſhall ſit vpon the throne of Dauid, & vpon his kingdome, to order it, & to eſtabliſh it with iudgement and with iuſtice from hencefoorth, euen for euer: [l] the zeale of the Lorde of hoſtes will performe this.

8 ¶ The Lord hath ſent a word into Iaakob, and it hath lighted vpon [m] Iſrael.

9 And all the people ſhall know, euen Ephraim, and the inhabitant of Samaria, that ſay in the pride and preſumption of the heart,

10 The [n] brickes are fallen, but wee will build it with hewen ſtones: the wilde figge trees are cut downe, but wee will change them into cedars.

11 Neuertheleſſe, the Lorde will raiſe vp the aduerſaries of [o] Rezin againſt him, and ioyne his enemies together.

12 Aram before, and the Philiſtims behinde, and they ſhall deuoure Iſrael with open mouth: yet for all this his wrath is not turned away, but his hande is ſtretched out ſtill.

13 For the people turneth not vnto him that ſmiteth them, neither doe they ſeeke the Lord of hoſtes.

14 Therefore will the Lord cut off frō Iſrael head & taile, branch and ruſh in one day.

15 The ancient and the honourable man, he is the head: and the prophet that teacheth lies, he is the taile.

16 For the leaders of the people cauſe them to erre: and they that are led by them, are deuoured.

17 Therefore ſhal the Lord haue no pleaſure in their young men, neither will hee haue compaſſion of their fatherleſſe and of their widowes: for euerie one is an hypocrite and wicked, and euerie mouth ſpeaketh folly: yet for all this his wrath is not turned away, but his hand is ſtretched out ſtill.

18 For wickedneſſe [p] burneth as a fire: it deuoureth the briers and the thornes, and will kindle in the thicke places of the foreſt: and they ſhall mount vp like the lifting vp of ſmoke.

19 By the wrath of the Lord of hoſts ſhal the land be darkened, and the people ſhal be as the meate of the fire: no man ſhall [q] ſpare his brother.

20 And he ſhall ſnatch at the right hand, and be hungrie: and he ſhall eate on the left hand, and ſhall not bee ſatiſfied: euerie one ſhall eate the [r] fleſh of his owne arme.

21 Manaſſeh Ephraim: and Ephraim Manaſſeh, and they both ſhalbe againſt Iudah: yet for all this his wrath is not turned away, but his hand is ſtretched out ſtill.

CHAP. X.

1 Of wicked lawe makers. 5 God will puniſh his people by the Aſſyrians, and after deſtroy them 21 The remnant of Iſrael ſhall be ſaued.

WO vnto them that decree wicked decrees, and [a] write grieuous things,

2 To keepe backe the poore from iudgement, and to take away the iudgement of the poore of my people, that widowes may bee their pray, and that they may ſpoyle the fatherleſſe.

3 What will ye doe now in the day of viſitation, and of deſtruction, which ſhal come from [b] farre? to whom will ye flee for helpe? and where will ye leaue your [c] glorie?

4 [d] Without mee euerie one ſhall fall among them that are bound, and they ſhall fall downe among the ſlaine: yet for all this his wrath is not turned away, but his hand is ſtretched out ſtill.

5 ¶ O [e] Aſſhur, the rod of my wrath: and ẏ ſtaffe in their hands is mine indignation.

6 I will ſend [f] him to a diſſembling nation, and I will giue him a charge againſt the people of my wrath to take the ſpoyle and to take the praye, and to tread them vnder feete like the mire in the ſtreete.

7 But he thinketh not ſo, neither doeth his heart eſteeme it ſo: but he imagineth to deſtroy and to cut off not a few nations.

8 For he ſaith, Are not my princes altogether Kings?

9 Is not Calno as [g] Carchemiſh? Is not Hamath like Arpad? Is not Samaria as Damaſcus?

10 Like as mine hand hath found the kingdomes of the idoles, ſeeing their idoles were aboue Ieruſalem, and aboue Samaria:

11 Shall not I, as I haue done to Samaria, and to the idoles thereof, ſo doe to Ieruſalem, and to the idoles thereof?

12 ¶ But when the Lorde hath accompliſhed [h] all his worke vpon mount Zion and Ieruſalem, I will viſite the fruite of the proude heart [i] of the king of Aſſhur, and his glorious and proud lookes,

13 Becauſe he ſayde, By the power of mine owne hand haue I done it, and by my wiſedome, becauſe I am wiſe: therefore I haue remooued the borders of the people, and haue ſpoyled their treaſures, and haue pulled downe the inhabitants like a valiant man.

14 And mine hand hath found as a neſt the riches of the people, and as one gathereth egges that are left, ſo haue I gathered all the earth: and there was none to moue the wing, or to open the mouth, or to whiſper.

15 Shall the [k] axe boaſt it ſelfe againſt

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[i] He ſpeaketh of the deliuerance of his Church, which he hath deliuered miraculouſly from his enemies, but ſpecially by the comming of Chriſt, of whom he propheſieth in the next verſe.

[k] The authour of eternitie, and by whom the Church and euery member thereof ſhalbe preſerued for euer, and haue immortall life.

[l] His ſingular loue and care for his elect.

[m] This is another propheſie againſt them of Samaria, which were mockers & contemners of Gods promiſes and menaces.

[n] We were but weake, when the enemie ouercame vs but we will make our ſelues ſo ſtrong, that we will neither care for our enemies, nor feare Gods threatnings.

[o] Rezin king of Syria, who was in league with Iſrael, was ſlaine by the Aſſyrians, after whoſe death, Aram, that is, the Syrians were againſt Iſrael, which on the other ſide were aſſailed by the Philiſtims.

[p] Wickednes, as a bellowes kindleth the fire of Gods wrath, which conſumeth all his obſtinate enemies.

[q] Though there were no foreine enemie, yet they ſhall deſtroy one another.

[r] Their greedineſſe ſhall be inſatiable, ſo that one brother ſhall eate vp another, as though he ſhould eate his owne fleſh.

[a] Which write and pronounce a wicked ſentence to oppreſſe the poore: meaning that the wicked magiſtrates, which were the chiefe cauſe of miſchiefe, ſhould be firſt puniſhed.

[b] To wit, from Aſſyria.

[c] Your riches and authoritie, that they may be ſafe, and that ye may receiue them againe.

[d] Becauſe they haue forſaken me, ſome ſhall goe into captiuitie, and the reſt ſhall be ſlaine.

[e] God calleth for the Aſſyrians to be the executioners of his vengeance.

[f] That is, the Aſſyrians againſt the Iewes, which are but hypocrites: and in this ſixt and ſeuenth verſe is declared the difference of the worke of God, and of the wicked in one very thing and act: for Gods intention is to chaſtiſe them for their amendement, and the Aſſyrians purpoſe is to deſtroy them to enrich themſelues: thus in reſpect of Gods iuſtice, it is Gods worke, but in reſpect of their owne malice, it is the worke of the deuill.

[g] Seeing that I haue ouercome as well one citie as another, ſo that none could reſiſt, ſhall Ieruſalem be able to eſcape mine hands?

[h] When he hath ſufficiently chaſtiſed his people (for hee beginneth at his owne houſe) then will he burne the roddes.

[i] Meaning, of Saneherib.

[k] Here wee ſee that no creature is able to doe any thing but as God appointeth him, and that they are all but his inſtruments to do his worke, though the intentions be diuers, as verſe 6.

him that heweth therewith? or ſhall the ſawe exalt it ſelfe againſt him that moueth it? as if the rod ſhould lift vp it ſelfe againſt him that taketh it vp, or the ſtaffe ſhould exalt it ſelfe, as it were no wood.

16 Therefore ſhal the Lord God of hoſts ſend among his fat men, leanneſſe, and vnder his glory he ſhall kindle a burning, like the burning of fire.

17 And the light of Iſrael ſhall be as a [l] fire, and the holy one thereof, as a flame, and it ſhall burne and deuoure [m] his thornes and his briers in one day:

18 And ſhall conſume the glory of his foreſt, and of his fruitfull fieldes both ſoule [n] and fleſh: and he ſhall be as the [o] fainting of a ſtanderd bearer.

19 And the reſt of the trees of his foreſt ſhall be few, that a child may tell them.

20 ¶ And at that day ſhall the remnant of Iſrael, & ſuch as are eſcaped of the houſe of Iaakob, ſtay no more vpon him that ſmote them, but ſhall [p] ſtay vpon the Lorde, the holy one of Iſrael in trueth.

21 The remnant ſhall returne, euen the remnant of Iaakob vnto the mightie God.

22 For though thy people, O Iſrael, bee as the ſande of the Sea, yet ſhall the remnant of them returne. The conſumption [q] decreed ſhal ouerflow with righteouſneſſe.

23 For the Lord God of hoſts ſhall make the conſumption, euen [r] determined, in the mids of all the land.

24 Therefore thus ſaith the Lorde God of hoſtes, O my people, that dwelleſt in Zion, be not afraide of Aſſhur: hee ſhall ſmite thee with a rod, and ſhall lift vp his ſtaffe againſt thee after the maner of [ſ] Egypt:

25 But yet a very little time, & the wrath ſhall be conſumed, and mine anger in their deſtruction.

26 And the Lorde of hoſtes ſhall raiſe vp a ſcourge for him, according to the plague of [t] Midian in the rocke of Oreb: and as his ſtaffe was vpon the [u] Sea, ſo he will lift it vp after the maner of Egypt.

27 And at that day ſhall his burden bee taken away from off thy ſhoulder, and his yoke from off thy necke: and the yoke ſhall be deſtroyed becauſe of the [x] anoynting.

28 He is come [y] to Aiath, hee is paſſed into Migron: at Michmaſh ſhall he lay vp his armour.

29 They haue gone ouer the foord: they lodged in the lodging of Geba: Ramah is afraid: Gibeah of Saul is fled away.

30 Lift vp thy voice, O daughter Gallim, cauſe Laiſh to heare, O poore Anathoth.

31 Medmenah is remoued: the inhabitants of Gebim haue gathered themſelues together.

32 Yet there is a time that he will ſtay at Nob: hee ſhall lift vp his hand toward the mount of the daughter of Zion, the hill of Ieruſalem.

33 Beholde, the Lord God of hoſtes ſhall cut off the [z] bough with feare, and they of hie ſtature ſhalbe cut off, and the hie ſhall be humbled.

34 And hee ſhall cut away the thicke places of the foreſt with yron, and Lebanon ſhal haue a mightie fall.

CHAP. XI.

1 *Chriſt borne of the roote of Iſhai.* 2 *His vertues and kingdome.* 6 *The fruites of the Goſpell.* 10 *The calling of the Gentiles.*

BUt there ſhall come a [a] rod foorth of the ſtocke of Iſhai, and a graffe ſhall growe out of his rootes.

2 And the Spirit of the Lorde ſhall reſt vpon him: the Spirit of wiſedome and vnderſtanding, the Spirit of counſell and ſtrength, the Spirit of knowledge, and of the feare of the Lord,

3 And ſhall make him prudent in the feare of the Lord: for he ſhall not iudge after the ſight of his eyes, neither reproue by the hearing of his eares:

4 But with righteouſneſſe ſhall he iudge the poore, and with equitie ſhall he reproue for the meeke of the earth: and hee ſhall [b] ſmite the earth with the rod of his mouth, and with the breath of his lips ſhall hee ſlay the wicked.

5 And iuſtice ſhall bee the girdle of his loynes, and faithfulneſſe the girdle of his reines.

6 The [c] wolfe alſo ſhall dwell with the lambe, and the leopard ſhall lie with the kidde, and the calfe, and the lion, and the fatte beaſt together, and a little childe ſhall leade them.

7 And the cow, and the beare ſhall feede: their yong ones ſhall lie together: and the lyon ſhall eate ſtraw like the bullocke.

8 And the ſucking child ſhall play vpon the hole of the aſpe, and the weaned childe ſhall put his hand vpon the cockatrice hole.

9 Then ſhall none hurt nor deſtroy in all the mountaine of mine holineſſe: for the earth ſhall bee full of the knowledge of the Lord, as [d] the waters that couer the ſea.

10 And in that day the roote of Iſhai, which ſhall ſtande vp for a ſigne vnto the [e] people, the nations ſhall ſeeke vnto it, and his [f] reſt ſhall be glorious.

11 And in the ſame day ſhall the Lorde ſtretch out his hand [g] againe the ſecond time to poſſeſſe the remnant of his people (which ſhall be left) of Aſſhur, and of Egypt, and of Pathros, and of Ethiopia, and of Elam, and of Shinear, and of Hamath, and of the yles of the ſea.

12 And hee ſhall ſet vp a ſigne to the nations, and aſſemble the diſperſed of Iſrael, and gather the ſcattered of Iudah from the foure corners of the world.

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[l] Meaning, that God is a light to comfort his people, and a fire to burne his enemies.

[m] That is, the Aſſyrians.

[n] To wit, body & ſoule vtterly.

[o] When the battell is loſt, & the ſtanderd taken.

[p] This is the end of Gods plagues towards his, to bring them to him and to forſake all truſt in others.

[q] This ſmall nũber, which ſeemed to be conſumed, and yet, according to Gods decree is ſaued, ſhall bee ſufficient to fill al the world with righteouſneſſe.

[r] God will deſtroy this land as he hath determined, and after ſaue a ſmall portion.

[ſ] As the Egyptians did puniſh thee.

[t] Reade Chap. 9 4.

[u] When the Iſraelites paſſed through by the lifting vp of Moſes rod, and the enemies were drowned, Exod. 14.28.

[x] Becauſe of the promiſe made to the kingdome, whereby Chriſts kingdome was prefigured.

[y] He deſcribeth by what way the Aſſyrians ſhould come againſt Ieruſalem, to confirme the faithfull when it ſhould come to paſſe, that as their plague was come, ſo ſhould they bee deliuered.

[z] Feare and deſtruction ſhall come vpon Iudah: for the princes and the people ſhall all be led away captiues.

[a] Becauſe the captiuitie of Babylon was a figure of the ſpirituall captiuitie vnder ſinne, he ſheweth that our true deliuerance muſt come by Chriſt: for as Dauid came out of Iſhai a man without dignitie: ſo Chriſt ſhould come of a poore carpenters houſe, as out of a dead ſtocke, Chap. 53.2.

[b] All theſe properties can agree to none but onely vnto Chriſt: for it is he that toucheth the hearts of the faithful and mortifieth their concupiſcences: and to the wicked he is the ſauour of death, and to them that ſhall periſh: ſo that all the world ſhall be ſmitten with this rod, which is his word.

[c] Men becauſe of their wicked affections are named by the names of beaſts, wherein the like affections reigne: but Chriſt by his Spirite ſhall reforme them, and worke in them ſuch mutuall charitie, that they ſhalbe like lambes, fauouring and louing one another, and caſt off all their cruell affections, Chap. 65.25.

[d] It ſhalbe in as great abundance as the waters in the ſea.

[e] He propheſieth of the calling of the Gentiles.

[f] That is, his Church, which hee alſo calleth his reſt, Pſalm. 132.14.

[g] For God firſt deliuered his people out of Egypt, and now promiſeth to deliuer them out of their enemies handes, as from the Parthians, Perſians, Caldeans, and them of Antiochia, among whom they were diſperſed: and this is chiefly meant of Chriſt, who calleth his people, being diſperſed through all the world.

13 The hatred alſo of Ephraim ſhall depart, and the aduerſaries of Iudah ſhall bee cut off: Ephraim ſhall not enuie [h] Iudah, neither ſhall Iudah vexe Ephraim:

14 But they ſhall flee vpon the ſhoulders of the Philiſtims towarde the Weſt: they ſhall ſpoile them of the Eaſt together: Edom and Moab ſhalbe the ſtretching out of their hands, and the children of Ammon in their obedience.

15 The Lord alſo ſhall vtterly deſtroy the [i] tongue of the Egyptians ſea, and with his mightie winde ſhall lift vp his hand [k] ouer the riuer, and ſhall ſmite him in his ſeuen ſtreames, and cauſe men to walk therein with ſhooes.

16 And there ſhall bee a path to the remnant of his people, which are left of Aſhur, like as it was vnto Iſrael in the day that he came vp out of the land of Egypt.

CHAP. XII.

A thankeſgiuing of the faithfull for the mercies of God.

AND thou [a] ſhalt ſay in that day, O Lord, I will praiſe thee: though thou waſt angry with me, thy wrath is turned away, and thou comforteſt me.

2 Behold, God is my [b] ſaluation: I will truſt, and will not feare: for the Lord God is * my ſtrength and ſong: he alſo is become my ſaluation.

3 Therefore with ioy ſhal ye [c] draw waters out of the wels of ſaluation.

4 And yee ſhall ſay in that day, *Prayſe the Lord: call vpon his Name: declare his works among the people: make mention of them, for his Name is exalted.

5 Sing vnto the Lord, for hee hath done excellent things: this is knowen in all the world.

6 Cry out and ſhout, [d] O inhabitant of Zion: for great is the holy One of Iſrael in the mids of thee.

CHAP. XIII.

The Medes and Perſians ſhall deſtroy Babylon.

THE [a] burden of Babel, which Iſaiah the ſonne of Amos did ſee.

2 Lift vp the ſtandard vpon the high mountaine: lift vp the voice vnto them: wag the [b] hand, that they may goe into the gates of the nobles.

3 I haue commanded them, that I haue [c] ſanctified: and I haue called the mightie to my wrath, and them that reioyce in my [d] glory.

4 The noyſe of a multitude is in the mountaines like a great people: a tumultuous voyce of the kingdomes of the nations gathered together: the Lord of hoſtes numbreth the hoſte of the battel.

5 They come from a farre countrey, frō the ende of the heauen: euen the Lorde with the [e] weapons of his wrath to deſtroy the whole land.

6 Howle [f] you, for the day of the Lord is at hande: it ſhall come as a deſtroyer from the Almightie.

7 Therefore ſhall all hands be weakned, and all mens hearts ſhall melt,

8 And they ſhall be afrayd: anguiſh and ſorow ſhall take them, & they ſhall haue paine, as a woman that trauaileth: euery one ſhall be amazed at his neighbour, and their faces ſhalbe like [g] flames of fire.

9 Behold, the day of the Lord commeth, cruel, with wrath and fierce anger to lay the land waſte: and he ſhall deſtroy the ſinners out of it.

10 For the [h] ſtarres of heauen and the planets thereof ſhall not giue their light: the ſunne ſhall be darkened in his going foorth, and the Moone ſhall not cauſe her light to ſhine.

11 And I will viſite the wickednes vpon the [i] world, and their iniquitie vpon the wicked, and I will cauſe the arrogancie of the [k] proud to ceaſe, and wil caſt downe the pride of tyrants.

12 I will make a [l] man more precious then fine gold, euen a man aboue the wedge of gold of Ophir.

13 Therefore I wil ſhake the heauen, and the earth ſhall remooue out of her place in the wrath of the Lord of hoſtes, & in the day of his fierce anger.

14 And [m] it ſhall be as a chaſed Doe, and as a ſheep that no man taketh vp: euery man ſhall turne to his owne people, and flee each one to his owne land.

15 Euery one that is found, ſhalbe ſtriken thorow: and whoſoeuer ioyneth himſelfe, ſhall fall by the ſword.

16 * Their [n] children alſo ſhall be broken in pieces before their eyes: their houſes ſhall be ſpoiled, and their wiues rauiſhed.

17 Beholde, I will ſtirre vp the Medes againſt them, which ſhall not regard ſiluer, nor be deſirous of gold.

18 With bowes alſo ſhall they deſtroy the children, and ſhall haue no compaſſion vpon the fruite of the wombe, and their eyes ſhall not ſpare the children:

19 And Babel the glory of kingdomes, the beauty and pride of the Caldeans ſhall bee as the deſtruction of God * in Sodome and Gomorah.

20 It ſhall not be inhabited for euer, neither ſhall it bee dwelled in from generation to generation: neither ſhall the [o] Arabian pitch his tents there, neither ſhall the ſheepheards make their folds there.

21 But [p] Ziim ſhall lodge there, and their houſes ſhall be full of Ohim: Oſtriches ſhall dwell there, and the Satyres ſhall daunce there.

[h] Here he deſcribeth the conſent that ſhall be in his Church, & their victory againſt their enemies.

[i] Meaning, a corner of the ſea that entreth into the land, and hath the forme of a tongue.

[k] To wit, Nilus, the great riuer of Egypt, which entreth into the ſea with ſeuen ſtreames.

[a] He ſheweth how the Church ſhal praiſe God, when they are deliuered from their captiuitie.

[b] Our ſaluation ſtandeth onely in God, who giueth vs an aſſured confidence, conſtancie, and occaſion to praiſe him for the ſame.

*Exod.*15.2. *pſal.*118.14.

[c] The graces of God ſhall be ſo abundant, that ye may receiue them in as great plenty, as waters out of a fountaine that is full. 1.*Chro.*16.8.

[d] Ye that are of the Church.

[a] That is, ỹ great calamitie which was propheſied to come on Babel as a moſt grieuous burden, which they were not able to beare. In theſe twelue chapters following, he ſpeaketh of the plagues, wherewith God would ſmite theſe ſtrange nations (whom they knew) to declare that God chaſtiſed the Iſraelites as his children, and theſe other as his enemies: and alſo that if God ſpare not theſe that be ignorant, that they muſt not thinke ſtrange if hee puniſhed them which haue knowledge of his Lawe and keepe it not.

[b] To wit, to the Medes and the Perſians.

[d] That is, prepared and appointed to execute my iudgements.

[d] Which willingly goe about the worke whereunto I appoint them, but how the wicked doe this, read Chap.10.6.

[e] The armie of the Medes and the Perſians againſt Babylon.

[f] Ye Babylonians.

[g] The Babylonians anger and griefe ſhall be ſo much, that their faces ſhall burne as fire.

[h] They that are ouercome ſhall thinke that all the powers of heauen and earth are againſt them, Ezekiel 32.7. ioel 3.15. matt, 24.29.

[i] He compareth Babylon to the whole world, becauſe they ſo eſteemed themſelues by reaſon of their great empire.

[k] He noteth the principall vice, whereunto they were moſt giuen, as are all that abound in wealth.

[l] He noteth the great ſlaughter that ſhall be, ſeeing the enemie ſhall neither for gold, or ſiluer ſpare a mans life, as verſe 17.

[m] Meaning, the power of Babylon with their hired ſouldiers.

*Pſal.*137.9.

[n] This was not accompliſhed when Cyrus tooke Babylon, but after the death of Alexander the great.

*Gen.*19.24. *iere.*50.40.

[o] Who vſeth to go from countrey to countrey, to find paſture for their beaſts, but there ſhall they find none.

[p] Which were either wild beaſts, or foules, or wicked ſpirits, whereby Satan deluded man, as by the fairies, goblins, and ſuch like fantaſies.

22 And Iim ſhall crie in their palaces, and dragons in their pleaſant palaces: and the time thereof is ready to come, and the dayes thereof ſhall not be prolonged.

CHAP. XIIII.

1 The returne of the people from captiuity. 4 The deriſion of the King of Babylon. 11 The death of the King. 29 The deſtruction of the Philiſtims.

For [a] the Lorde will haue compaſſion of Iaakob, and will yet chuſe Iſrael, and cauſe them to reſt in their owne land: and the ſtranger [b] ſhal ioyne himſelfe vnto them, and they ſhall cleaue to the houſe of Iaakob.

2 And the people ſhall receiue them, and bring them to their own place, and the houſe of Iſrael ſhal poſſeſſe them in the land of the Lord, for [c] ſeruants and handmaides: and they ſhall take them priſoners, whoſe captiues they were, and haue rule ouer their oppreſſors.

3 ¶ And in that day when the Lord ſhall giue thee reſt from thy ſorow, and from thy feare, and from the ſore bondage, wherein thou didſt ſerue,

4 Then ſhalt thou take vp this prouerbe againſt the king of Babel, and ſay, How hath the oppreſſour ceaſed? and the gold thirſtie Babel reſted?

5 The Lorde hath broken the rod of the wicked, and the ſcepter of the rulers:

6 Which ſmote the people in anger with a continuall plague, and ruled the nations in wrath: if any were perſecuted, hee did [d] not let.

7 The whole worlde is at [e] reſt and is quiet: they ſing for ioy.

8 And the firre trees reioyced of thee, and the cedars of Lebanon, ſaying, Since thou art layde downe, no hewer came vp againſt vs.

9 Hell beneath is mooued for thee to [f] meete thee at thy comming, raiſing vp the dead for thee, euen al the princes of the earth, and hath raiſed from their thrones all the Kings of the nations.

10 All they ſhall crie, and ſay vnto thee, Art thou become weake alſo as we? art thou become like vnto vs?

11 Thy pompe is brought downe to the graue, & the ſound of thy violes: the worme [g] is ſpread vnder thee, and the wormes couer thee.

12 How art thou fallen from heauen, O [h] Lucifer, ſonne of the morning? and cut downe to the ground, which didſt caſt lots vpon the nations?

13 Yet thou ſaydſt in thine heart, I will aſcend into heauen, and exalt my throne aboue beſide the ſtarres of God: I will ſit alſo vpon the mount of the Congregation in the ſides of the [i] North.

14 I will aſcend aboue the height of the cloudes, and will be like the moſt High.

15 But thou ſhalt bee brought downe to the graue, to the ſides of the pit.

16 They that ſee thee, ſhall [k] looke vpon thee, & conſider thee, ſaying, Is this the man that made the earth to tremble, and that did ſhake the kingdomes?

17 Hee made the world as a wilderneſſe, and deſtroyed the cities thereof, and opened not [l] the houſe of his priſoners.

18 All the Kings of the nations, euen they all ſleepe in glory, euery one in his owne houſe.

19 But thou art [m] caſt out of the graue like an abominable branch: like the rayment of thoſe that are ſlaine, and thruſt thorow with a ſword, which goe downe to the ſtones of the pit, as a carkeiſe troden vnder feete.

20 Thou ſhalt not bee ioyned with them in the graue, becauſe thou haſt deſtroyed thine owne land, and ſlaine thy people: the ſeed of the wicked ſhall not bee renowmed for euer.

21 [n] Prepare a ſlaughter for his children, for the iniquitie of their fathers: let them not riſe vp, nor poſſeſſe the land, nor fill the face of the world with the enemies.

22 ¶ For I will riſe vp againſt them (ſayth the Lord of hoſts) & will cut off from Babel the name and the remnant, and the ſonne, and the nephew, ſaith the Lord:

23 And I will make it a poſſeſſion to the ‖ hedgehog, and pooles of water, and I will ſweep it with the beſome of deſtruction, ſaith the Lord of hoſts.

24 The Lord of hoſtes hath ſworne, ſaying, Surely, like as I haue purpoſed, ſo ſhall it come to paſſe, and as I haue conſulted, it ſhall ſtand:

25 [o] That I will breake to pieces Aſſhur in my land, and vpon my mountaines will I tread him vnder foote: ſo that his yoke ſhall depart from [p] them, and his burden ſhall be taken from off their ſhoulder.

26 This is the counſell that is conſulted vpon the whole worlde, and this is the hand ſtretched out ouer all nations,

27 Becauſe the Lorde of hoſtes hath determined it, and who ſhall diſanull it? and his hand is ſtretched out, and who ſhal turne it away?

28 ¶ In the yeere that King Ahaz died, was this [q] burden.

29 Reioice not, (thou whole [r] Paleſtina) becauſe the rod of him that did beate thee, is broken: for out of the ſerpents root ſhal come forth a cockatrice, and the fruit thereof ſhalbe a fierie flying ſerpent.

30 For the [s] firſt borne of the poore ſhall be fed, and the needy ſhall lie downe in ſafetie: and I will kill thy roote with famine, and [t] it ſhall ſlay the remnant.

31 Howle, O gate, cry, O city: thou whole land of Paleſtina art diſſolued, for there ſhall come from the [u] North a ſmoke, & none ſhall be [x] alone at his time appointed.

[a] He ſheweth why God will haſte to deſtroy his enemies: to wit, becauſe he will deliuer his Church.

[b] Meaning, that the Gentiles ſhall be ioyned with the Church, and worſhip God.

[c] Signifying, that the Iewes ſhould be ſuperiours to the Gentiles, and that they ſhould be brought vnder the ſeruice of Chriſt by the preaching of the Apoſtles, whereby al are brought to the ſubiection of Chriſt, 2. Cor. 10. 5.

[d] That is, he ſuffred all violence and iniuries to be done.

[e] Meaning, that when tyrants reigne, there can be no reſt nor quietneſſe, and alſo how deteſtable a thing tyrannie is, ſeeing the inſenſible creatures haue occaſion to reioyce at their deſtruction.

[f] As though they feared, leſt thou ſhouldeſt trouble the dead, as thou didſt the liuing: and here he derideth the proud tyrannie of the wicked which know not that all creatures wiſh their deſtruction that they may reioyce.

[g] In ſtead of thy coſtly carpets and couerings.

[h] Thou that thoughteſt thy ſelfe moſt glorious, and as it were placed in the heauen: for the morning ſtar that goeth before the ſunne is called Lucifer, to whom Nebuchad-nezzar is compared.

[i] Meaning Ieruſalem, whereof the Temple was on the North ſide, as Pſal. 48. 2. whereby hee meaneth that tyrants fight againſt God, when they perſecute his Church, and would ſet themſelues in his place.

[k] In marueiling at thee.

[l] To ſet them at liberty: noting his cruelty.

[m] Thou waſt not buried in the ſepulchre of thy fathers, thy tyranny was ſo abhorred.

[n] He calleth to the Medes and Perſians, and all thoſe that ſhould execute Gods vengeance.

‖ Or, tortois.

[o] As I haue begun to deſtroy the Aſſyrians in Sancherib, ſo will I continue & deſtroy them wholy, when I ſhall deliuer you from Babylon.

[p] From the Iewes.

[q] Read Chap. 13. 1.

[r] He willeth the Philiſtims not to reioyce becauſe the Iewes are diminiſhed in their power: for their ſtrength ſhall be greater then euer it was.

[s] The Iſraelites which were brought to moſt extreme miſery.

[t] To wit, my people.

[u] That is, from the Iewes or Aſſyrians: for they both were North from Paleſtina.

[x] But they ſhalbe all ready and ioyne together.

32 What ſhall one then anſwere [y] the meſſengers of the Gentiles? That the Lord hath eſtabliſhed [z] Zion, and the poore of his people ſhall truſt in it.

[y] Which ſhall come to enquire of the ſtate of the Church.

[z] They ſhall anſwere, that the Lord doeth defend his Church, and them that ioyne themſelues thereunto.

CHAP. XV.

A propheſie againſt Moab.

THE [a] burden of Moab. Surely [b] Ar of Moab was deſtroyed, and brought to ſilence in a night: ſurely Kir of Moab was deſtroyed, and brought to ſilence in a night.

2 [c] He ſhall goe vp to the temple, and to Dibon in the hie places to weepe: for [d] Nebo and for Medeba ſhall Moab howle: vpon all [e] their heads ſhall be baldneſſe, and euery beard ſhauen.

3 In their ſtreetes ſhall they bee girded with ſackcloth: on the tops of their houſes, and in their ſtreetes euery one ſhall howle, and come downe with weeping.

4 And Heſhbon ſhall crie, and Elealeh: their voyce ſhall bee heard vnto Iahaz: therefore the Warriers of Moab ſhall ſhout: the ſoule of euery one ſhall lament in himſelfe.

5 Mine [f] heart ſhall crie for Moab: his fugitiues ſhall flee vnto Zoar, [g] an heifer of three yeere olde: for they ſhall goe vp with weeping by the mounting vp of Luhith: and by the way of Horonaim they ſhall raiſe vp a crie of deſtruction.

6 For the waters of Nimrim ſhall bee dried vp: therefore the graſſe is withered, the hearbes conſumed, and there was no greene hearbe.

7 Therefore what euery man hath left, and their ſubſtance ſhall they beare to the [i] brooke of the willowes.

8 For the crie went rounde about the borders of Moab: and the howling thereof vnto Eglaim, and the ſkriking thereof vnto Beer Elim,

9 Becauſe the waters of Dimon ſhalbe full [k] of blood: for I will bring more vpon Dimon, euen lions [l] vpon him that eſcapeth of Moab, and to the remnant of the land.

[a] Reade Chap. 13.1.

[b] The chiefe citie, whereby the whole countrey was meant.

[c] The Moabites ſhall flee to their idoles for ſuccour, but it ſhall be too late.

[d] Which were cities of Moab.

[e] For as in the Weſt parts the people vſed to let their haire grow long, when they mourned, ſo in the Eaſt parts they cut it off.

[f] The Prophet ſpeaketh this in the perſon of the Moabites, or as one that felt the great iudgement of God, that ſhould come vpon them.

[g] Meaning, that it was a citie that euer liued in pleaſure, and neuer felt ſorrow.

[h] He deſcribeth the miſerable diſſipation and flight of the Moabites.

[i] To hide themſelues, and their gods there.

[k] Of them that are ſlaine.

[l] So that by no meanes they ſhould eſcape the hand of God: thus will God puniſh the enemies of his Church.

CHAP. XVI.

The cauſes wherefore the Moabites are deſtroyed.

SEnd [a] ye a lambe to the ruler of the world from the rocke of the wilderneſſe, vnto the mountaine of the daughter Zion.

2 For it ſhalbe as a bird that [b] flieth, and a neſt forſaken: the daughters of Moab ſhal be at the foords of Arnon.

3 Gather a counſell, execute iudgement: [c] make thy ſhadow as the night in the midday: hide them that are chaſed out: bewray not him that is fled.

4 Let my baniſhed dwel with thee: Moab be thou their couert from the face of the deſtroyer: for the extortioner [d] ſhall end: the deſtroyer ſhalbe conſumed, and the oppreſſor ſhall ceaſe out of the land.

5 And in mercie ſhal the throne be prepared, and [e] he ſhall ſit vpon it in ſtedfaſtnes, in the tabernacle of Dauid, iudging, and ſeeking iudgement, and haſting iuſtice.

6 We haue heard of the pride of Moab, (he is verie proud) euen his pride and his arrogancie, and indignation, but his [f] lyes ſhall not be ſo.

7 Therfore ſhal Moab howle vnto Moab: euerie one ſhall howle: for the foundations of Kir-hareſeth ſhall yee mourne, yet they ſhall be [g] ſtricken.

8 For the vineyards of Heſhbon are cut downe, and the vine of Sibmah: [h] the Lords of the heathen haue broken the principall vines thereof: they are come vnto [i] Iaazer: they wander in the wilderneſſe: her goodly branches ſtretched out themſelues, and went ouer the ſea.

9 Therefore wil [k] I weepe with the weeping of Iaazer, and of the vine of Sibmah, O Heſhbon: and Elealeh, I will make thee drunke with my teares, becauſe vpon thy ſummer fruites, and vpon thy harueſt [l] a ſhouting is fallen.

10 And gladneſſe is taken away, and ioy out of the plentifull fielde: and in the vineyardes ſhall bee no ſinging nor ſhouting for ioy: the treader ſhall not treade wine in the wine preſſes: I haue cauſed the reioycing to ceaſe.

11 Wherefore, my [m] bowels ſhall ſound like an harpe for Moab, and mine inwarde parts for Ker-hareſh.

12 And when it ſhall appeare that Moab ſhall be weary of his hie places, then ſhall he come to his [n] temple to pray, but hee ſhall not preuaile.

13 This is the word that the Lorde hath ſpoken againſt Moab ſince that time.

14 And now the Lorde hath ſpoken, ſaying, [o] In three yeeres, as the yeeres of an [p] hireling, and the glory of Moab ſhall bee contemned in all the great multitude, and the remnant ſhall be very ſmall and feeble.

[a] That is, offer, a ſacrifice: whereby he derideth their long delay, which would not repent when the Lord called them, ſhewing them that this is now too late ſeeing the vengeance of God is vpon them.

[b] There is no remedie but you muſt flee.

[c] He ſheweth what Moab ſhould haue done, when Iſrael their neighbour was in affliction, to whom becauſe they would giue no ſhadow nor comfort, they are now left comfortleſſe.

[d] The Aſſyrians ſhall oppreſſe the Iſraelites, but for a while.

[e] Meaning, Chriſt.

[f] Their vaine confidence and proud brags ſhall deceiue them, as Iere.48 2.

[g] For all your mourning, yet the citie ſhall be deſtroyed, euen vnto the foundations.

[h] That is, the Aſſyrians, and other enemies.

[i] Meaning, that the countrey of Moab was now deſtroyed, and all the precious things thereof were caried into the borders, yea into other countreyes, and ouer the ſea.

[k] He ſheweth that their plague was ſo great, that it would haue mooued any man to lament with them, as pſal. 141,5.

[l] The enemies are come vpon thee, and ſhoute for ioy, when they cary thy commodities from thee, as Iere.48,33.

[m] For very ſorow and compaſſion.

[n] They ſhall vſe all meanes to ſeeke helpe of their idoles and all in vaine: for Chemoz their great God ſhall not bee able to helpe them.

[o] Hee appointed a certaine time to puniſh the enemies in.

[p] Who will obſerue iuſtly the time, for the which he is hired, and ſerue no longer, but will euer long for it.

CHAP. XVII.

A propheſie of the deſtruction of Damaſcus, and Ephraim. 7 Calamitie mooueth to repentance.

THE [a] burthen of [b] Damaſcus. Beholde, Damaſcus is taken away from being a citie, for it ſhalbe a ruinous heape.

2 The cities of [c] Aroer ſhalbe forſaken: they ſhall be for the flockes: for they ſhall lie there, and none ſhall make them afraid.

3 The munition alſo ſhall ceaſe from [d] Ephraim, and the kingdome from Damaſcus, and the remnant of Aram ſhall bee as the [e] glory of the children of Iſrael,

ſayth

[a] Reade Chap. 13.1.

[b] The chiefe citie of Syria.

[c] It was a countrey of Syria by the riuer Arnon.

[d] It ſeemeth that the Prophet would comfort the Church in declaring the deſtruction of theſe two Kings of Syria, & Iſrael, when as they had conſpired the ouerthrow of Iudah.

[e] The ten tribes gloried in their multitude, and alliance with other nations: therefore he ſaith that they ſhall be brought downe, and the Syrians alſo.

ſaith the Lord of hoſtes.

4 And in that day the glory of [f] Iaakob ſhall be impoueriſhed, and the fatneſſe of his fleſh ſhall be made leane.

5 And it ſhalbe as when the harueſt man gathereth the [g] corne, and reapeth the eares with his arme, and hee ſhall bee as hee that gathereth the eares in the valley of [h] Rephaim.

6 Yet a gathering of grapes ſhall [i] be left in it, as the ſhaking of an oliue tree, two or three berries are in the toppe of the vpmoſt boughes, and foure or fiue in the high branches of the fruit thereof, ſaith the Lord God of Iſrael.

7 At that day ſhall a man looke to his [k] maker, and his eyes ſhall looke to the holy one of Iſrael.

8 And he ſhall not looke to the altars, the workes of his owne handes, neither ſhall he looke to thoſe thinges, which his owne fingers haue made, as groues and images.

9 In that day ſhall the cities of their ſtrength bee as the forſaking of boughs and branches, which [l] they did forſake, becauſe of the children of Iſrael, and there ſhall bee deſolation.

10 Becauſe thou haſt forgotten the God of thy ſaluation, and haſt not remembred the God of thy ſtrength, therefore ſhalt thou ſet pleaſant plants, and ſhalt graffe ſtrange [m] vine branches:

11 In the day ſhalt thou make the plant to growe, and in the morning ſhalt thou make thy ſeede to flouriſh: but the harueſt ſhall be gone in the day [n] of poſſeſſion, and there ſhall be deſperate ſorow.

12 [o] Ah, the multitude of many people, they ſhall make a ſound like the noyſe of the ſea: for the noyſe of the people ſhall make a ſounde like the noyſe of mightie waters.

13 The people ſhal make a ſound like the noyſe of many waters, but God ſhall [p] rebuke them, and they ſhall flee farre off, and ſhall bee chaſed as the chaffe of the mountaines before the winde, and as a rouling thing before the whirlewind.

14 And loe, in the euening there is [q] trouble: but afore the morning it is gone. This is the portion of them that ſpoile vs, and the lot of them that robbe vs.

[f] Meaning, of the ten tribes, which boaſted themſelues of their nobilitie, proſperitie, ſtrength and multitude.

[g] As the abundance of corne doth not feare the harueſt men that ſhould cut it downe: no more ſhall the multitude of Iſrael make the enemies to ſhrink, whom God ſhall appoint to deſtroy them.

[h] Which valley was plentifull and fertile.

[i] Becauſe God would haue his couenant ſtable, he promiſeth to reſerue ſome of this people, & to bring them to repentance.

[k] He ſheweth that Gods corrections euer bring forth ſome fruit, and cauſe his to turne from their ſinnes, and to humble themſelues to him.

[l] As the Canaanites left their cities, when God did place the Iſraelites there, ſo the cities of Iſrael ſhal no more be able to defend their inhabitants, then buſhes, when God ſhall ſend the enemie to plague them.

[m] Which are excellent, and brought out of other countreys.

[n] As the Lord threatneth the wicked in his law, Leuit. 26. 16.

[o] The Prophet lamenteth, conſidering the horrible plague that was prepared againſt Iſrael by the Aſſyrians, which were infinite in number and gathered of many nations.

[p] He addeth this for the conſolation of the faithfull, which were in Iſrael.

[q] He compareth the enemies the Aſſyrians to a tempeſt which riſeth ouer night, and in the morning is gone.

CHAP. XVIII.

1 Of the enemies of the Church, 7 and of the vocation of the Gentiles.

Oh, the [a] land ſhadowing with winges, which is beyond the riuers of Ethiopia.

2 Sending ambaſſadours by the ſea, euen in veſſels of [b] reedes vpon the waters, ſaying, [c] Goe ye ſwift meſſengers, to a nation that is ſcattered abroad, and ſpoyled, vnto a terrible [d] people from their beginning euen hitherto: a nation by little & little euen troden vnder foote, whoſe land the [e] floudes haue ſpoiled.

3 All ye the inhabitants of the world and dwellers in the earth, ſhal ſee when [f] hee ſetteth vp a ſigne in the mountaines, and when he bloweth the trumpe, ye ſhall heare.

4 For ſo the Lord ſaid vnto mee, I will [g] reſt and behold in my tabernacle, as [h] the heate drying vp the raine, and as a cloud of deawe in the heate of harueſt.

5 For afore the harueſt within the floure is finiſhed, and the fruite is riping in the floure, then he ſhall cut downe the branches with hookes, and ſhall take away, and cut off the boughes.

6 They ſhall bee left together vnto the foules of the mountaines, and to the [i] beaſts of the earth: for the foule ſhall ſummer vpon it, and euerie beaſt of the earth ſhall winter vpon it.

7 At that day ſhall a [k] preſent be brought vnto the Lord of hoſtes, (a people that is ſcattered abroad, and ſpoyled, and of a terrible people from their beginning hitherto, a nation by little and little euen troden vnder foot, whoſe land the riuers haue ſpoyled) to the place of the Name of the Lorde of hoſtes, euen the mount Zion.

[a] He meaneth that part of Ethiopia, which lieth toward the Sea, which was ſo full of ſhips, that the ſailes (which he compareth to wings) ſeemed to ſhadow the ſea.

[b] Which in thoſe countreys were great: inſomuch as they made ſhips of them for ſwiftneſſe.

[c] This may be taken that they ſent other to comfort the Iewes, & to promiſe them helpe againſt their enemies, and ſo the Lord did threaten to take away their ſtrength, that the Iewes ſhould not truſt therein: or that they did ſolicite the Egyptians, and promiſed them ayde to goe againſt Iudah.

[d] To wit, the Iewes, who becauſe of Gods plagues, made all other nations afraid of the like, as God threatned Deut. 28. 37.

[e] Meaning, the Aſſyrians, as Chap. 8. 7.

[f] When the Lord prepared to fight againſt the Ethiopians.

[g] I will ſtay a while from puniſhing the wicked.

[h] Which two ſeaſons are moſt profitable for the riping of fruites: whereby hee meaneth, that he will ſeeme to fauour them, and giue them abundance for a time, but he will ſuddenly cut them off.

[i] Not onely men ſhall contemne them, but the bruite beaſts.

[k] Meaning, that God will pitie his Church, and receiue that little remnant as an offering vnto himſelfe.

CHAP. XIX.

1 The deſtruction of the Egyptians by the Aſſyrians, 18 Of their conuerſion to the Lord.

The [a] burden of Egypt. Beholde, the Lorde [b] rideth vpon a ſwift cloude, and ſhall come into Egypt, and the idoles of Egypt ſhall bee mooued at his preſence, and the heart of Egypt ſhall melt in the middes of her.

2 And I will ſet the Egyptians againſt the Egyptians: ſo euery one ſhall [c] fight againſt his brother, and euery one againſt his neighbour, citie againſt citie, and kingdome againſt kingdome.

3 And the [d] ſpirit of Egypt ſhall faile in the middes of her, and I will deſtroy their counſell, and they ſhall ſeeke at the idoles, and at the ſorcerers, and at them that haue ſpirits of diuination, and at the ſoothſayers.

4 And I will deliuer the Egyptians into the hand of cruell lordes, and a mightie King ſhall rule ouer them, ſayth the Lorde God of hoſtes.

[a] Reade Chap. 13. 1.

[b] Becauſe the Egyptians truſted in the defence of their countrey, in the multitude of their idoles, and in the valiantnes of their men, the Lord ſheweth that he will come ouer all their munitions in a ſwift cloude, and that their idoles ſhall tremble at his comming, and that mens hearts ſhall faint.

[c] As hee cauſed the Ammonites, Moabites, and Idumeans to kill one another, when they came to deſtroy the Church of God, 2. Chron. 20. 22. and Chap. 49. 26.

[d] Meaning, their policie, and wiſdome.

5 Then the waters of the ſea ſhal [e] faile, and the riuer ſhalbe dried vp, and waſted.

6 And the [f] riuers ſhall goe farre away: the riuers of defence ſhall bee emptied and dried vp: the reedes and flagges ſhall be cut downe.

7 The graſſe in the riuer, and the [g] head of the riuers, and all that groweth by the riuer, ſhall wither, and be driuen away, and be no more.

8 The fiſhers alſo ſhall [h] mourne, and all they that caſt angle into the riuer, ſhall lament, and they that ſpread their net vpon the waters, ſhalbe weakened.

9 Moreouer, they that worke in flaxe of diuers ſortes, ſhalbe confounded, and they that weaue nets.

10 For their nets ſhall be broken, and all they that make ponds, ſhall bee heauie in heart.

11 Surely the princes of [i] Zoan are fooles: the counſell of the wiſe counſellers of Pharaoh is become fooliſh: how ſay yee vnto Pharaoh, I [k] am the ſonne of the wiſe? I am the ſonne of the ancient kings?

12 Where are now thy wiſe men, that they may tell thee, or may knowe what the Lord of hoſtes hath determined againſt Egypt?

13 The Princes of Zoan are become fooles: the princes of [l] Noph are deceiued, they haue deceiued Egypt, euen the [m] corners of the tribes thereof.

14 The Lord hath mingled among them the ſpirit [n] of errours: and they haue cauſed Egypt to erre in euery worke thereof, as a drunken man erreth in his vomite.

15 Neither ſhall there bee any worke in Egypt, which the head may [o] doe, nor the taile, the branch nor the ruſh.

16 In that day ſhall Egypt be like vnto women: for it ſhall be afraid and feare becauſe of the mouing of the hand of the Lord of hoſts, which he ſhaketh ouer it.

17 And the land of Iudah ſhall be a feare [p] vnto Egypt; euery one that maketh mention of it, ſhalbe afraid thereat, becauſe of the counſell of the Lord of hoſts, which hee hath determined vpon it.

18 In that day ſhall fiue cities in the lande of Egypt [q] ſpeake the language of Canaan, and ſhall [r] ſweare by the Lorde of hoſts; one ſhall be called the citie of [ſ] deſtruction.

19 In that day ſhall the altar of the Lord bee in the middes of the lande of Egypt, and [t] a pillar of the border thereof vnto the Lord.

20 And it ſhall bee for a ſigne and for a witneſſe vnto the Lord of hoſtes in the land of Egypt: for they ſhall cry vnto the Lord, becauſe of the oppreſſors, and hee ſhall ſend them [u] a Sauiour and a great man, and ſhal deliuer them.

21 And the Lord ſhall bee knowen of the Egyptians, and the Egyptians ſhall know the Lord in that day, and doe [x] ſacrifice and oblation, and ſhall vowe vowes vnto the Lord, and performe them.

22 So the Lorde ſhall ſmite Egypt, hee ſhall ſmite and heale it: for hee ſhall returne vnto the Lord, and he ſhall bee entreated of them, and ſhall heale them.

23 In that day ſhall there be a path from [y] Egypt to Aſſhur, and Aſſhur ſhall come into Egypt, and Egypt into Aſſhur: ſo the Egyptians ſhall worſhip with Aſſhur.

24 In that day ſhall Iſrael bee the third with Egypt and Aſſhur, euen a bleſſing in the middes of the land.

25 For the Lorde of hoſtes ſhall bleſſe it, ſaying, Bleſſed bee my people Egypt and Aſſhur, the worke of mine hands, and Iſrael mine inheritance.

C H A P. XX.

2 The three yeres captiuity of Egypt & Ethiopia deſcribed by the three yeres going naked of Iſaiah.

In the yeere that [a] Tartan came to [b] Aſhdod, (when [c] Sargon king of Aſſhur ſent him) and had fought againſt Aſhdod, and taken it,

2 At the ſame time ſpake the Lorde by the hand of Iſaiah the ſonne of Amoz, ſaying, Goe, and looſe the [d] ſackcloth from thy loynes, and put off thy ſhooe from thy foote. And he did ſo, walking naked, and barefoot.

3 And the Lord ſaid, Like as my ſeruant Iſaiah hath walked naked, and barefoote three yeeres, as a ſigne and wonder vpon Egypt and Ethiopia:

4 So ſhall the king of Aſſhur take away the captiuitie of Egypt, and the captiuitie of Ethiopia, both yong men and olde men, naked and barefoote, with their buttockes vncouered, to the ſhame of Egypt.

5 And they ſhall feare, and bee aſhamed of [e] Ethiopia their expectation, and of Egypt [f] their glory.

6 Then ſhall the inhabitant of this [g] yle ſay in that day, Beholde, ſuch is our expectation, whither wee fled for helpe to be deliuered from the king of Aſſhur, and how ſhall we be deliuered?

C H A P. XXI.

1 Of the deſtruction of Babylon by the Perſians and Medes. 11 The ruine of Idumea; 13 and of Arabia.

The burden of [a] the deſert ſea. As the whirle-windes in the South vſe to paſſe from the wilderneſſe, ſo ſhall it

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[e] He ſheweth that the ſea and Nilus their great riuer, whereby they thought themſelues moſt ſure, ſhould not be able to defend them from his anger, but that he would ſend the Aſſyrians among them, that ſhould keepe them vnder as ſlaues.

[f] For Nilus ran into the ſea by ſeuen ſtreames, as though they were ſo many riuers.

[g] The Ebrew word is mouth, whereby they meane the ſpring, out of the which the water guſheth as out of a mouth.

[h] The Scriptures vſe to deſcribe the deſtruction of a countrey by taking away of the commodities thereof, as by vines, fleſh, fiſh, and ſuch other things, whereby countreyes are enriched.

[i] Called alſo Tanes a famous citie vpon Nilus.

[k] He noteth the flatterers of Pharaoh: who perſwaded the King that hee was wiſe, and noble, and that his houſe was moſt ancient, and ſo hee flattered himſelfe, ſaying, I am wiſe.

[l] Or Memphis, others Alexandria, and now called the great Caira.

[m] The principall vpholders thereof, are the chiefeſt cauſe of their deſtruction.

[n] For the ſpirite of wiſedome, hee hath made them drunke & giddie with the ſpirit of errour.

[o] Neither the great nor the ſmall, the ſtrong nor the weake.

[p] Conſidering that through their occaſion the Iewes made not God their defence, but put their truſt in them, and were therefore now puniſhed, they ſhall feare leſt the like light vpon them.

[q] Shall make one confeſſion of faith with the people of God: by the ſpeach of Canaan, meaning, the language, wherein God was then ſerued.

[r] Shall renounce their ſuperſtitions, and proteſt to ſerue God aright.

[ſ] Meaning of ſixe cities, fiue ſhould ſerue God, and the ſixt remaine in their wickedneſſe, and ſo of the ſixt part, there ſhould be but one loſt.

[t] There ſhal be euident ſignes and tokens, that Gods religion is there; which maner of ſpeech is taken of the Patriarkes and ancient times, when God had not as yet appoynted the place, and full maner how he would be worſhipped.

[u] This declareth that this propheſie ſhould be accompliſhed in the time of Chriſt.

[x] By theſe ceremonies, he comprehendeth the ſpirituall ſeruice vnder Chriſt.

[y] By theſe two nations, which were then chiefe enemies of the Church, hee ſheweth that the Gentiles and the Iewes ſhould be ioyned together in one faith and religion, and ſhould bee all one fold vnder Chriſt their ſhepheard.

[a] Who was a captaine of Saneherib, 2. Kings 18. 17.

[b] A citie of the Philiſtims.

[c] The Ebrewes write that Saneherib was ſo called.

[d] Which ſignifieth that the Prophet did lament the miſerie that hee ſaw prepared before the three yeeres, that hee went naked and barefooted.

[e] In whoſe ayde they truſted.

[f] Of whom they boaſted and gloried.

[g] Meaning, Iudea, which was compaſſed about with their enemies, as an yle with waters.

[a] On the ſea ſide betweene Iudea & Caldea was a wildernes, whereby he meaneth Caldea.

[b] come from the horrible land.

2 A grieuous viſion was ſhewed vnto mee, The [c] tranſgreſſour againſt a tranſgreſſour, and the deſtroyer againſt a deſtroyer. Goe vp [d] Elam, beſiege Media: I haue cauſed all the mourning [e] thereof to ceaſe.

3 Therefore are my [f] loynes filled with ſorow: ſorowes haue taken mee as the ſorowes of a woman that trauaileth: I was bowed downe when I heard it, and I was amaſed when I ſaw it.

4 Mine heart failed: fearefulneſſe troubled me: the night [g] of my pleaſures hath he turned into feare vnto me.

5 Prepare thou the table: watch in the watch towre: eate, drinke: [h] ariſe, ye princes, anoint the ſhield.

6 For thus hath the [i] Lord ſaid vnto me, Goe, ſet a watchman, to tell what he ſeeth.

7 And hee ſaw a charet with two horſemen: [k] a charet of an aſſe, and a charet of a camell: and he hearkened, and tooke diligent heede.

8 And hee cried, A [l] lyon: my Lorde, I ſtand continually vpon the watch towre in the day time, and I am ſet in my watch euery night:

9 And beholde, this mans charet commeth with two horſemen. And [m] he anſwered and ſayd, * Babel is fallen: it is fallen, and all the images of her gods hath hee broken vnto the ground.

10 O [n] my threſhing, and the ‡ corne of my floore. That which I haue heard of the Lorde of hoſtes, the God of Iſrael, haue I ſhewed vnto you.

11 ¶ The burden of [o] Dumah. He calleth vnto me out of [p] Seir, Watchman, what was in the night? Watchman, what was in the night?

12 The watchman ſayd, The [q] morning commeth, and alſo the night. If ye will aſke, enquire: returne and come.

13 ¶ The burden againſt Arabia. In [r] the foreſt of Arabia ſhall yee tary all night, euen in the wayes of Dedanim.

14 O inhabitants of the land of Tema, bring forth [ſ] water to meete the thirſtie, and preuent him that fleeth with his bread.

15 For they flee from the drawen ſwords, euen from the drawen ſworde, and from the bent bowe, and from the grieuouſneſſe of warre.

16 For thus hath the Lorde ſayde vnto mee, Yet a yeere [t] according to the yeeres of an [u] hireling, and all the glory of Kedar ſhall faile.

17 And the reſidue of the number of the ſtrong archers of the ſonnes of [x] Kedar ſhall be fewe: for the Lorde God of Iſrael hath ſpoken it.

CHAP. XXII.

1 He propheſieth of the deſtruction of Ieruſalem by Nebuchad-nezzar. 15 A threatning againſt Shebna. 20 To whoſe office Eliakim is preferred.

The burden of the [a] valley of viſion. What [b] ayleth thee now that thou art wholly gone vp vnto the houſe tops?

2 Thou that art full of [c] noyſe, a citie full of bruite, a ioyous citie: thy ſlaine men ſhall not be ſlaine [d] with ſworde, nor die in battell.

3 All thy princes ſhall flee together from the bow: they ſhall be [e] bound: all that ſhall be found in thee, ſhall bee bound together, which haue fled from [f] farre.

4 Therefore ſayd I, Turne away from mee: I will weepe [g] bitterly: labour not to comfort me for the deſtruction of the daughter of my people.

5 For it is a day of trouble, and of ruine, and of perplexitie by the Lord God of hoſtes in the valley of viſion, breaking downe the citie: and a [h] crying vnto the mountaines.

6 ¶ And Elam [i] bare the quiuer in a mans charet with horſemen, and Kir vncouered the ſhield.

7 And thy chiefe valleyes were full of charets, and the horſemen ſet themſelues in aray againſt the gate.

8 And he diſcouered the [k] couering of Iudah: and thou diddeſt looke in that day to the armour of the houſe of the foreſt.

9 And ye haue ſeene [l] the breaches of the citie of Dauid: for they were many, and yee gathered the waters of the lower poole.

10 And ye numbred the houſes [m] of Ieruſalem, and the houſes haue ye broken downe to fortifie the wall,

11 And haue alſo made a ditch betweene the two walles, for [n] the waters of the olde poole: and haue not looked vnto the maker [o] thereof, neither had reſpect vnto him that formed it of olde.

12 And in that day did the Lord God of hoſtes call vnto weeping and mourning, and to baldneſſe and girding with ſackecloth.

13 And beholde, ioy and gladneſſe, ſlaying oxen and killing ſheepe, eating fleſh, and

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b That is, the ruine of Babylon by the Medes and Perſians.

c The Aſſyrians and Caldeans, which had deſtroyed other nations, ſhall be ouercome of the Medes and Perſians: and this he propheſied an hundreth yeere before it came to paſſe.

d By Elam he meaneth the Perſians.

e Becauſe they ſhall finde no ſuccour they ſhall mourne no more, or I haue cauſed them to ceaſe mourning, whom Babylon had afflicted.

f This the Prophet ſpeaketh in the perſon of the Babylonians.

g He propheſieth the death of Belſhazzar, as Dan. 5.30. who in the middes of his pleaſures was deſtroyed.

h Whiles they are eating and drinking, they ſhalbe commanded to runne to their weapons.

i To wit, in a viſion by the ſpirit of propheſie.

k Meaning, charets of men of warre, and others that caried the baggage.

l Meaning, Darius, which ouercame Babylon.

m The watchman, whom Iſaiah ſet vp, tolde him, who came toward Babylon, and the Angel declared that it ſhould be deſtroyed: all this was done in a viſion. *Ierem. 51.8. reuel 14.8.* n Meaning, Babylon. ‡ *Ebr. ſonne.* o Which was a citie of the Iſhmaelites, and was ſo named of Dumah, Gene. 25.14. p A mountaine of the Idumeans. q Hee deſcribeth the vnquietneſſe of the people of Dumah, who were night and day in feare of their enemies, and euer ranne to and fro to inquire newes. r For feare, the Arabians ſhall flee into the woods, and hee appoynteth what way they ſhall take. ſ Signifying that for feare they ſhall not tary to eate nor drinke. t He appointeth them reſpite for one yeere onely, and then they ſhould be deſtroyed. u Reade Chap 16.14.

x Which was the name of a people of Arabia: and by the horrible deſtruction of all the nations, hee teacheth the Iewes that there is no place for refuge or to eſcape Gods wrath, but onely to remaine in his Church, and to liue in his feare.

a Meaning, Iudea, which was compaſſed about with mountaines, and was called the valley of viſions, becauſe of the Prophets which were alwayes there, whom they named Seers.

b He ſpeaketh to Ieruſalem, whoſe inhabitants were fled vp to the houſe toppes for feare of their enemies.

c Which was wont to be full of people and ioy.

d But for hunger.

e And led into captiuitie.

f Which haue fled from other places to Ieruſalem for ſuccour.

g He ſheweth what is the duetie of the godly, when Gods plagues hang ouer his Church, and ſpecially of the miniſters, Iere. 9.1.

k That is, the ſhoute of the enemies whom God hath appoynted to deſtroy the citie.

i Hee putteth them in minde how God deliuered them once from Saneherib, who brought the Perſians and Cyrenians with him, that they might by returning to God, auoyde that great plague which they ſhould elſe ſuffer by Nebuchad-nezzar. k The ſecrete place where the armour was: to wit, in the houſe of the foreſt, 1. King. 7.2. l Yee fortified the ruinous places, which were neglected in time of peace: meaning, the whole citie and the citie of Dauid, which was within the compaſſe of the other. m Either to pull downe ſuch as might hurt, or elſe to knowe what men they were able to make. n To prouide if neede ſhould bee of water. o To God that made Ieruſalem: that is, they truſted more in theſe worldly meanes then in God.

drinking wine, [p] eating and drinking: for to morow we ſhall die.

14 And it was declared in the eares of the Lorde of hoſtes, Surely this iniquitie ſhal not be purged from you, till ye die, ſayth the Lord God of hoſtes.

15 Thus ſayth the Lorde God of hoſtes, Goe, get thee to that [q] treaſurer, to Shebna, the Steward of the houſe and ſay:

16 What haſt thou to doe here? & whom haſt thou [r] here? that thou ſhouldeſt here hewe thee out a ſepulchre, as hee that heweth out his ſepulchre is an hie place, or that graueth an habitation [s] for himſelfe in a rocke?

17 Behold, the Lord will carie thee away with a great captiuitie, and will ſurely couer thee.

18 Hee will ſurely roll and turne thee like a ball in a large countrey: there ſhalt thou die, and there the charets of thy glory ſhall be the [t] ſhame of the Lords houſe.

19 And I wil driue thee from thy ſtation, and out of thy dwelling will he deſtroy thee.

20 And in that day will I [u] call my ſeruant Eliakim the ſonne of Hilkiah,

21 And with thy garments will I clothe him, and with thy girdle will I ſtrengthen him: thy power alſo will I commit into his hande, and hee ſhall bee a father of the inhabitants of Ieruſalem, and of the houſe of Iudah.

22 And the [x] key of the houſe of Dauid will I lay vpon his ſhoulder: ſo he ſhall open and no man ſhall ſhut: and he ſhall ſhut and no man ſhall open.

23 And I will faſten him as a [y] naile in a ſure place, and he ſhalbe for the throne of glory to his fathers houſe.

24 And they ſhall hang vpon him all the glory of his fathers houſe, euen of the nephewes and poſteritie [z] all ſmal veſſels from the veſſels of the cups, euen to all the inſtruments of muſicke.

25 In that day, ſayth the Lord of hoſtes, ſhall the [a] naile, that is faſtened in the ſure place, depart, and ſhall be broken, and fall: and the burden that was vpon it, ſhall be cut off: for the Lord hath ſpoken it.

CHAP. XXIII.

1 A propheſie againſt Tyrus. 17 A promiſe that it ſhall be reſtored.

1 The [a] burden of Tyrus. Howle, ye ſhips of [b] Tarſhiſh: for [c] it is deſtroyed, ſo that there is none houſe: none ſhall come from the land of [d] Chittim: it is [e] reuealed vnto them.

2 Be ſtill, ye that dwell in the yles: the merchants of Zidon, and ſuch as paſſe ouer the ſea, haue [f] repleniſhed thee.

3 The [g] ſeede of Nilus growing by the abundance of waters, and the haruest of the riuer was her enemies, and ſhee was a marte of the nations.

4 Be aſhamed, thou Zidon: for the [h] ſea hath ſpoken, euen the ſtrength of the ſea, ſaying, I haue not [i] trauailed, nor brought forth children, neither nouriſhed yong men, nor brought vp virgines.

5 When the fame commeth to the Egyptians, they ſhall be [k] ſory, concerning the rumor of Tyrus.

6 Goe you ouer to [l] Tarſhiſh: howle, ye that dwell in the yles.

7 Is not this that your glorious citie? her iniquitie is of ancient dayes: her owne feete ſhall lead her afarre off to bee a ſoiourner.

8 Who hath decreed this againſt Tyrus (that [m] crowneth men) whoſe merchants are princes, whoſe chapmen are the nobles of the world?

9 The Lord of hoſtes hath decreed this, to ſtaine the pride of all glory, and to bring to contempt all them that be glorious in the earth.

10 Paſſe through thy land like a flood to the [n] daughter of Tarſhiſh: there is no more ſtrength.

11 Hee ſtretched out his hande vpon the ſea: hee ſhooke the kingdomes: the Lorde hath giuen a commandement concerning the place of merchandiſe, to deſtroy the power thereof.

12 And hee ſayd, Thou ſhalt no more reioice, when thou art oppreſſed: [o] O virgine [p] daughter of Zidon, riſe vp, goe ouer vnto Chittim, yet there thou ſhalt haue no reſt.

13 Behold the land of the Caldeans: this was no people: [q] Aſſhur founded it by the inhabitants of the wilderneſſe: they ſet vp the towers therof; they raiſed the palaces thereof, and he [r] brought it to ruine.

14 Howle yee ſhips of Tarſhiſh: for your [s] ſtrength is deſtroyed.

15 And in that day ſhal Tyrus be forgotten ſeuentie yeeres (according to the yeeres of one king) at the ende of [t] ſeuentie yeeres, ſhall Tyrus [u] ſing as an harlot.

16 Take an harpe, and goe about the city: (thou harlot that haſt bene forgotten) [x] make ſweete melody, ſing mo ſongs that thou mayeſt be remembred.

17 And at the end of ſeuentie yeeres ſhall the Lord viſit Tyrus, and ſhe ſhall returne to her [y] wages, and ſhall commit fornication

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[p] In ſtead of repentance yee were ioyfull and made great cheare, contemning the admonitions of the Prophets ſaying, Let vs eate and drinke: for our Prophets ſay, that we ſhall die tomorow.

[q] Becauſe the Ebrew worde doeth alſo ſignifie one that doeth nouriſh and cheriſh, there are of the learned that thinke, that this wicked man did nouriſh ſecret friendſhip with the Aſſyrians and Egyptians, to betray the Church, and to prouide for himſelfe againſt all dangers: in the meane ſeaſon he packt craftily, and got of the beſt offices into his hand vnder Hezekiah, euer aſpiring to the hieſt.

[r] Meaning, that he was a ſtranger and came vp of nothing.

[s] Whereas hee thought to make his name immortall by his famous ſepulchre, hee died moſt miſerabley among the Aſſyrians.

[t] Signifying, that whatſoeuer dignitie the wicked attaine vnto, at length it will turne to the ſhame of thoſe Princes, by whom they are preferred.

[u] To bee ſteward againe, out of the which office he had bene put by the craft of Shebna.

[x] I will commit vnto him the full charge and gouernment of the kings houſe.

[y] I will eſtabliſh him and confirme him in his office: of this phraſe, reade Ezra 9.9.

[z] Meaning, that both ſmall and great that ſhall come of Eliakim, ſhall haue praiſe & glory by this faithfull officer.

[a] Hee meaneth Shebna, who in mans iudgement ſhould neuer haue fallen.

[a] Reade chap. 13.1.

[b] Ye of Cilicia, that come thither for merchandiſe.

[c] Tyrus is deſtroyed by Nebuchad-nezzar.

[d] By Chittim they meant all the yles and countreys Weſtward from Paleſtina.

[e] All men know of this deſtruction.

[f] Haue haunted thee, and enriched thee.

[g] Meaning, the corne of Egypt, which was fed by the ouerflowing of Nilus.

[h] That is, Tyrus, which was the chiefe part of the ſea.

[i] I haue no people left in me, & am as a barren woman that neuer had child.

[k] Becauſe theſe two countreys were ioyned in league together.

[l] Tyrus willeth other merchants to goe to Cilicia, and to come no more there.

[m] Who maketh her merchants like Princes.

[n] Thy ſtrength will no more ſerue thee: therefore flee to other countreys for ſuccour.

[o] For Tyrus was neuer touched nor afflicted before.

[p] Becauſe Tyrus was built by the of Zidon.

[q] The Caldeans which dwelt in tents in the wilderneſſe were gathered by the Aſſyrians into cities.

[r] The people of the Caldeans deſtroyed the Aſſyrians: whereby the prophet meaneth, that ſeeing the Caldeans were able to ouercome the Aſſyrians, which was ſo great a nation, much more ſhall theſe two nations of Caldea and Aſſyria bee able to ouerthrow Tyrus.

[s] That is, Tyrus, by whom ye are enriched.

[t] Tyrus ſhal lie deſtroyed ſeuenty yere, which he calleth the reigne of one King, or a mans age.

[u] Shall vſe all craft and ſubtilty to entiſe men againe to her.

[x] Shee ſhall labour by all meanes to recouer her firſt credit, as an harlot when ſhe is long forgotten, ſeeketh by all meanes to entertaine her louers.

[y] Though ſhee haue bene chaſtiſed of the Lord, yet ſhe ſhall returne to her old wicked practiſes, & for gaine ſhal giue her ſelfe to all mens luſts like an harlot.

with all the kingdomes of the earth, that are in the world.

18 Yet her occupying and her wages ſhall be [z] holy vnto the Lord: it ſhall not be laid vp nor kept in ſtore, but her merchandiſe ſhalbe for them that dwell before the Lord, to eate ſufficiently, and to haue durable clothing.

[z] He ſheweth that God yet by the preaching of the Goſpel will call Tyrus to repentance, and turne her heart from auarice and filthy gaine, vnto the true worſhipping of God and liberalitie toward his Saints.

CHAP. XXIIII.

A propheſie of the curſe of God for the ſinnes of the people. 13 A remnant reſerued ſhall prayſe the Lord.

Behold, the Lord maketh the [a] earth emptie, and he maketh it waſte: he turneth it vpſide downe, and ſcattereth abroad the inhabitants thereof.

2 And there ſhalbe like people, like [b] prieſt, and like ſeruant, like maſter, like mayde, like miſtriſſe, like buier, like ſeller, like lender, like borower, like giuer, like taker to vſurie.

3 The earth ſhalbe cleane emptied, and vtterly ſpoyled: for the Lorde hath ſpoken this word.

4 The earth lamenteth & fadeth away: the world is feebled and decayed: the proud people of the earth are weakened.

5 The earth alſo [c] deceiueth, becauſe of the inhabitants thereof: for they tranſgreſſed the lawes: they changed the ordinances, and brake the euerlaſting couenant.

6 Therefore hath the [d] curſe deuoured the earth, and the inhabitants thereof are deſolate. Wherefore the inhabitants of the land are [e] burned vp, and few men are left.

7 The wine faileth, the vine hath no might: all that were of merie heart, doe mourne.

8 The mirth of tabrets ceaſeth: the noiſe of them that reioice, endeth: the ioy of the harpe ceaſeth.

9 They ſhall not drinke wine with mirth: ſtrong drinke ſhall bee bitter to them that drinke it.

10 The city of [f] vanity is broken downe: euery houſe is ſhut vp, that no man may come in.

11 There is a crying for wine in ye ſtreets: all ioy is darkened: the [g] mirth of the world is gone away.

12 In the citie is left deſolation, and the gate is ſmitten with deſtruction.

13 ¶ Surely thus ſhall it bee in the middes of the earth, among the people, [h] as the ſhaking of an oliue tree, & as the grapes when the vintage is ended.

14 They ſhall lift vp their voyce: they ſhall ſhoute for the magnificence of the Lord: they ſhall reioice from [i] the ſea.

15 Wherefore praiſe yee the Lorde in the valleyes, euen the Name of the Lord God of Iſrael, in the yles of the ſea.

16 From the vttermoſt part of the earth wee haue heard praiſes, euen glory to the [k] Iuſt, and I ſayd, [l] My leanneſſe, my leanneſſe, woe is me: the tranſgreſſors haue offended: yea, the tranſgreſſors haue grieuouſly offended.

17 Feare, and the pit, and the ſnare are vpon thee, O inhabitant of the earth.

18 And hee that fleeth from the noiſe of the feare, ſhall fall in to the pit: and he that commeth vp out of the pit, ſhall be taken in the ſnare: for the [m] windowes from on high are open, and the foundations of the earth doe ſhake.

19 The earth is vtterly broken downe: the earth is cleane diſſolued: the earth is moued exceedingly.

20 The earth ſhall reele to and fro like a drunken man, and ſhall be remooued like a tent, and the iniquitie thereof ſhall bee heauie vpon it: ſo that it ſhall fall, and riſe no more.

21 ¶ And in that day ſhall the Lord [n] viſit the hoſte aboue that is on high, euen the kings of the world that are vpon the earth.

22 And they ſhall bee gathered together, as the priſoners in the pit: and they ſhall be ſhut vp in the priſon, and after many dayes ſhall they be [o] viſited.

23 [p] Then the Moone ſhall bee abaſhed, and the Sunne aſhamed, when the Lord of hoſtes ſhall reigne in mount Zion and in Ieruſalem: and glory ſhall bee before his ancient men.

[a] This propheſie is as a concluſion of that, which had bene threatned to the Iewes and other nations, from the 13. Chapter, and therefore by the earth he meaneth thoſe landes which were before named.

[b] Becauſe this was a name of dignitie, it was alſo applied to them which were not of Aarons family, & to ſignifieth alſo a man of dignitie, as 2. Sam. 8. 18. & 20. 25. 1. chron. 18. 17. and by theſe words the Prophet ſignifieth an horrible confuſion, where there ſhall be neither religion, order, nor policie, Hoſe. 4. 9.

[c] That is, rendereth not her fruit for the ſinne of the people, whom the earth deceiued of their nouriture, becauſe they deceiued God of his honour.

[d] Written in the Law, as Leuit. 26. 14. deut. 28. 16. thus the Prophets vſed to applie particularly the menaces and promiſſes, which are generall in the Law.

[e] With heat and drought, or elſe, that they were conſumed with the fire of Gods wrath.

[f] Which as it was without order, ſo nowe ſhould it be brought to deſolation and confuſion: and this was not onely meant of Ieruſalem, but of all the other wicked cities.

[g] Becauſe they did not vſe Gods benefits aright, their pleaſures ſhould faile, and they fall to mourning.

[h] Hee comforteth the faithfull, declaring that in this great deſolation the Lord will aſſemble his Church, which ſhall praiſe his Name, as Chap. 10. 22.

[i] From the vtmoſt coaſts of the world, where the Goſpel ſhall be preached, as verſe 16.

[k] Meaning, to God, who will publiſh his Goſpel through all the world.

[l] I am conſumed with care, conſidering the affliction of the Church, both by forreine enemies and domeſticall. Some reade, my ſecret, my ſecret, that is, it was reueiled to the Prophet, that the good ſhould be preſerued, and the wicked deſtroyed.

[m] Meaning, that Gods wrath and vēgeance ſhould be ouer and vnder them: ſo that they ſhould not eſcape no more then they did at Noahs flood.

[n] There is no power ſo high or mighty, but God will viſit him with his rods.

[o] Not with his rods, as verſe 21. but ſhall be comforted.

[p] When God ſhall reſtore his Church, the glorie thereof ſhall ſo ſhine, and his miniſters (which are called his ancient men) that the Sunne and the Moone ſhall be darke in compariſon thereof.

CHAP. XXV.

A thankeſgiuing to God in that he ſheweth himſelfe iudge of the worlde, by puniſhing the wiked, and maintaining the godly.

O Lord, thou [a] art my God: I will exalt thee, I will prayſe thy Name: for thou haſt done wonderfull things, according to the counſels of old, with a ſtable trueth.

2 For thou haſt made of a [b] citie an heape, of a ſtrong citie, a ruine: euen the palace [c] of ſtrangers of a citie, it ſhall neuer be built.

3 Therefore ſhall the [d] mighty people giue glory vnto thee: the citie of the ſtrong nations ſhall feare thee.

4 For thou haſt beene a ſtrength vnto the poore, euen a ſtrength to the needie in his trouble, a refuge againſt the tempeſt, a ſhadowe againſt the heate: for the blaſt

[a] Thus the Prophet giueth thankes to God, becauſe he will bring vnder ſubiection theſe nations by his corrections, and make them of his Church which before were his enemies.

[b] Not onely of Ieruſalem, but alſo of theſe other cities, which haue bene thine enemies.

[c] That is, a place whereas all vagabonds may liue without danger, and as it were, at eaſe, as in a palace.

[d] The arrogant and proud, which before would not know thee, ſhall by thy corrections feare and glorifie thee.

[e] of the mightie is like a ſtorme againſt the wall.

5 Thou ſhalt bring downe the noyſe of the ſtrangers, [f] as the heat in a drie place: he will bring downe the ſong of the mightie, as [g] the heat in the ſhadow of a cloud.

6 And in this [h] mountaine ſhall the Lord of hoſtes make vnto all people a feaſt of fat things, euen a feaſt of fined wines, and of fat things full of marrow, of wines fined and purified.

7 And he will deſtroy in this mountaine [i] the couering that couereth all people, and the vaile that is ſpred vpon all nations.

8 He will deſtroy death for euer: and the Lord God will [k] wipe away the teares from all faces, and the rebuke of his people will hee take away out of all the earth: for the Lord hath ſpoken it.

9 And in that day ſhall men ſay, Loe, this is our God: wee haue waited for him, and he will ſaue vs. This is the Lorde, wee haue waited for him: we will reioyce and be ioyfull in his ſaluation.

10 For in this mountaine ſhall the hande of the Lord reſt, and [l] Moab ſhalbe threſhed vnder him, euen as ſtrawe is threſhed in [m] Madmenah.

11 And he ſhal ſtretch out his hand in the mids of them (as he that ſwimmeth, ſtretcheth them out to ſwimme) and with the ſtrength of his hands ſhall hee bring downe their pride.

12 The defence alſo of the height of thy walles ſhall he bring downe, and lay low, & caſt them to the ground, euen vnto the duſt.

CHAP. XXVI.

A ſong of the faithfull, wherein is declared in what conſiſteth the ſaluation of the Church, and wherein they ought to truſt.

IN that day ſhall [a] this ſong be ſung in the land of Iudah, Wee haue a ſtrong citie: [b] ſaluation ſhall God ſet for walles and bulwarkes.

2 [c] Open yee the gates, that the righteous nation, which keepeth the trueth, may enter in.

3 By an aſſured [d] purpoſe wilt thou preſerue perfit peace, becauſe they truſted in thee.

4 Truſt in the Lord for euer: for in the Lord is ſtrength for euermore.

5 For hee will bring downe them that dwell on hie: [e] the hie citie hee will abaſe: euen vnto the ground will hee caſt it downe, and bring it vnto duſt.

6 The foote ſhall treade it downe, euen the feete of the [f] poore, and the ſteppes of the needie.

7 The way of the iuſt is righteouſneſſe: thou wilt make equall the righteous path of the iuſt.

8 Alſo we, O Lord, haue waited for thee in the way of thy [g] iudgements: the deſire of our ſoule is to thy name, and to the remembrance of thee.

9 With my ſoule haue I deſired thee in the night, and with my ſpirite within mee will I ſeeke thee in the morning: for ſeeing thy iudgements are in the earth, the inhabitants of the worlde ſhall learne [h] righteouſneſſe.

10 Let mercie [i] be ſhewed to the wicked, yet hee will not learne righteouſneſſe: in the land of vprightnes will he doe wickedly, and will not behold the maieſtie of the Lord.

11 O Lorde, they will not beholde thine high hand: but they ſhall ſee it, and be confounded with [k] the zeale of the people, and the fire of thine [l] enemies ſhall deuoure them.

12 Lord, vnto vs thou wilt ordeine peace: for thou alſo haſt wrought all our workes for vs.

13 O Lord our God, other [m] lords beſide thee haue ruled vs, but wee will remember thee onely, and thy name.

14 The [n] dead ſhall not liue, neither ſhall the dead ariſe, becauſe thou haſt viſited and ſcattered them, and deſtroyed all their memorie.

15 Thou haſt increaſed the [o] nation, O Lord: thou haſt increaſed the nation: thou art made glorious: thou haſt enlarged all the coaſts of the earth.

16 Lorde, in trouble haue they [p] viſited thee: they powred out a prayer when thy chaſtening was vpon them.

17 Like as a woman with childe, that draweth neere to the trauaile, is in ſorrowe, and crieth in her paines, ſo haue we beene in thy [q] ſight, O Lord.

18 We haue conceiued, we haue borne in paine, as though wee ſhould haue brought foorth [r] winde: there was no helpe in the earth, neither did the inhabitants of [ſ] the world fall.

19 ¶ [t] Thy dead men ſhall liue: euen with my body ſhall they riſe. Awake, and ſing, ye that dwell in duſt: for thy [u] dew is as the dew of herbes, and the earth ſhall caſt out the dead.

20 Come, my people: [x] enter thou into thy chambers, and ſhutte thy doores after thee: hide thy ſelfe for a very little while, vntill the indignation paſſe ouer.

21 For loe, the Lorde commeth out of his place, to viſite the iniquitie of the inhabitants of the earth vpon them: and the

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[e] The rage of the wicked is furious till God breake the force thereof.

[f] Meaning, that as the heat is abated by the raine, ſo ſhal God bring downe the rage of the wicked.

[g] As a cloud ſhadoweth from the heat of the ſunne, ſo ſhall God aſſwage the reioycing of the wicked againſt the godly.

[h] To wit, in Zion, whereby he meaneth his Church, which ſhould vnder Chriſt be aſſembled of the Iewes and the Gentiles, and is here deſcribed vnder the figure of a coſtly banket, as Matt. 22.2.

[i] Meaning that ignorance and blindnes, whereby we are kept backe from Chriſt.

[k] Hee will take away all occaſions of ſorrowe, and fill his with perfect ioy, Reuel 7.17. and 21.4.

[l] By Moab are meant all the enemies of his Church.

[m] There were two cities of this name: one in Iudah, 1.Chro. 2.49. and another in the land of Moab, Ierem. 48.2. which ſeemeth to haue beene a plentifull place of corne, Chap. 10.31

[a] This ſong was made to comfort the faithfull, when their captiuitie ſhould come, aſſuring them alſo of their deliuerance, for the which they ſhould ſing this ſong.

[b] Gods protection and defence ſhall bee ſufficient for vs.

[c] Hee aſſureth the godly to returne after the captiuitie to Ieruſalem.

[d] Thou haſt decreed ſo, and thy purpoſe cannot be changed.

[e] There is no power ſo hie, that can let God, when he will deliuer his.

[f] God will ſet the poore afflicted ouer the power of the wicked.

[g] We haue conſtantly abode in the aduerſities, wherewith thou haſt afflicted vs.

[h] Meaning, that by afflictions men ſhall learne to feare God.

[i] The wicked though God ſhewe them euident ſignes of his grace, ſhall be neuer the better.

[k] Through enuie and indignation againſt the people.

[l] The fire and vengeance, wherewith thou doeſt deſtroy thine enemies.

[m] The Babylonians, which haue not gouerned according to thy word.

[n] Meaning, that the reprobate euen in this life ſhall haue the beginning of euerlaſting death.

[o] To wit, the company of the faithfull by the calling of the Gentiles.

[p] That is, the faithfull by thy rods were mooued to pray vnto thee for deliuerance.

[q] To wit, in extreme ſorow.

[r] Our ſorowes had none end, neither did we enioy the comfort that we looked for.

[ſ] The wicked and men without religion were not deſtroyed.

[t] Hee comforteth the faithfull in their afflictions, ſhewing them that euen in death they ſhall haue life: and that they ſhould moſt certainely riſe to glory: the contrary ſhould come to the wicked, as verſe 14.

[u] As herbes, dead in winter, flouriſh againe by the raine in the ſpring time: ſo they that lie in the duſt, ſhall riſe vp to ioy when they feele the dewe of Gods grace.

[x] Hee exhorteth the faithfull to be patient in their afflictions, and to wait vpon Gods worke.

earth ſhall diſcloſe her [y] blood, and ſhall no more hide her ſlaine.

[y] The earth ſhal vomit, and caſt out the innocent blood, which it hath drunke, that it may crie for vengeance againſt the wicked.

CHAP. XXVII.

A propheſie againſt the kingdome of Satan, 2 and of the ioy of the Church for their deliuerance.

IN that [a] day the Lorde with his ſore and great and mightie [b] ſworde ſhall viſite Leuiathan, that pearcing ſerpent, euen Leuiathan, that crooked ſerpent, and he ſhall ſlay the dragon that is in the ſea.

2 In that day ſing of the vineyarde [c] of red wine.

3 I the Lorde doe keepe it: I will water it euery moment: leſt any aſſaile it, I will keepe it night and day.

4 Anger [d] is not in mee: who would ſet the briers and the thornes againſt mee in battell? I would goe thorow them, I would burne them together.

5 Or will he [e] feele my ſtrength, that he may make peace with mee, and bee at one with me?

6 [f] Hereafter, Iaakob ſhall take roote: Iſrael ſhall flouriſh and grow, and the world ſhall be filled with fruit.

7 Hath hee ſmitten [g] him as hee ſmote thoſe that ſmote him? or is hee ſlaine according to the ſlaughter of them that were ſlaine by him?

8 In [h] meaſure in the branches thereof wilt thou contend with it, when hee bloweth with his rough winde in the day of the Eaſt winde.

9 By this therefore ſhall the iniquitie of Iaakob be purged, and this is all the [i] fruit, the taking away of his ſinne: when he ſhall make all the ſtones of the altars, as chalke ſtones broken in pieces, that the groues and images may not ſtand vp.

10 Yet the [k] defenced citie ſhall bee deſolate, and the habitation ſhall be forſaken, and left like a wilderneſſe. There ſhall the calfe feede, and there ſhall he lie, and conſume the branches thereof.

11 When the boughes of it are drie, they ſhall be broken: the [l] women come, and ſet them on fire: for it is a people of none vnderſtanding: therefore hee that made them, ſhall not haue compaſſion of them, and hee that formed them, ſhall haue no mercie on them.

12 And in that day ſhall the Lorde threſh from the chanell of the [m] Riuer, vnto the riuer of Egypt, and yee ſhall bee gathered one by one, O children of Iſrael.

13 In that day alſo ſhal the great trumpe be [n] blowen, and they ſhall come, which periſhed in the lande of Aſhur: and they that were chaſed into the lande of Egypt, and they ſhal worſhip the Lord in the holy mount at Ieruſalem.

[a] At the time appointed.

[b] That is, by his mightie power, and by his word. He propheſieth here of the deſtruction of Satan and his kingdome vnder the name of Leuiathan, Aſſhur and Egypt.

[c] Meaning, of the beſt wine which this vineyard, that is, the Church ſhould bring foorth as moſt agreeable to the Lord.

[d] Therefore he will deſtroy the kingdome of Satan, becauſe hee loueth his Church for his owne mercies ſake, and cannot be angrie with it, but wiſheth that he may powre his anger vpon the wicked infidels, whom he meaneth by briers and thornes.

[e] He marueileth that Iſrael will not come by gentleneſſe, except God make them to feele his rods, & ſo bring them vnto him.

[f] Though I afflict and diminiſh my people for a time, yet ſhall the roote ſpring againe and bring foorth in great abundance.

[g] Hee ſheweth that God puniſheth his in mercie, and his enemies in iuſtice.

[h] That is, thou wilt not deſtroy the root of thy Church, though the branches thereof ſeeme to periſh by the ſharpe winde of affliction.

[i] Hee ſheweth that there is no true repentance, nor full reconciliation to God, till the heart bee purged from all idolatrie, and the monuments thereof deſtroyed.

[k] Notwithſtanding his fauour that he will ſhew them after: yet Ieruſalem ſhall be deſtroyed, and graſſe for cattell ſhall growe in it.

[l] God ſhall not haue neede of mighty enemies: for the very women ſhal doe it, to their great ſhame.

[m] Hee ſhall deſtroy all from Euphrates to Nilus: for ſome fled toward Egypt, thinking to haue eſcaped.

[n] In the time o Cyrus by whom they ſhould be deliuered: but this was chiefly accompliſhed vnder Chriſt.

CHAP. XXVIII.

Againſt the pride and drunkenneſſe of Iſrael. 9 The vntowardneſſe of them that ſhould learne the word of God. 24 God doeth all things in time and place.

WOe to the [a] crowne of pride, the drunkards of Ephraim: for his glorious beautie ſhall be a fading floure, which is vpon the head of the [b] valley of them that bee fat, and are ouercome with wine.

2 Behold, the Lorde hath a mightie and [c] ſtrong hoſte, like a tempeſt of haile, and a whirlewinde that ouerthroweth, like a tempeſt of mighty waters that ouerflow, which throw to the ground mightily.

3 They ſhall be troden vnder foote, euen the crowne and the pride of the drunkards of Ephraim.

4 For his glorious beautie ſhall bee a fading floure, which is vpon the head of the valley of them that be fat, and as [d] the haſtie fruit afore ſummer, which when he that looketh vpon it, ſeeth it, while it is in his hand, he eateth it.

5 In that day ſhall the Lord of hoſtes be for a crowne of glory, and for a diademe of beautie vnto the [e] reſidue of his people,

6 And for a ſpirite of iudgement to him that ſitteth in iudgement, and for [f] ſtrength vnto them that turne away the battell to the gate.

7 But [g] they haue erred becauſe of wine, and are out of the way by ſtrong drinke: the Prieſt and the prophet haue erred by ſtrong drinke: they are ſwallowed vp with wine: they haue gone aſtray through ſtrong drinke: they faile in viſion: they ſtumble in iudgement.

8 For all their tables are full of filthy vomiting: no place is cleane.

9 [h] Whom ſhall hee teach knowledge? and whom ſhall hee make to vnderſtand the things that he heareth? them that are weaned from the milke, and drawen from the breaſts.

10 For [i] precept muſt bee vpon precept, precept vpon precept, line vnto line, line vnto line, there a little, and there a little.

11 For with a ſtammering [k] tongue and with a ſtrange language ſhal he ſpeake vnto this people.

12 Unto whome [l] he ſayde, [m] This is the

[a] Meaning the proud kingdome of the Iſraelites, which were drunken with worldly proſperitie.

[b] Becauſe the Iſraelites for the moſt part dwelt in plentifull valleys, he meaneth hereby the valley of them that had abundance of worldly proſperitie, and were, as it were crowned therewith, as with garlands.

[c] He ſeemeth to meane the Aſſyrians, by whom the ten tribes were caried away.

[d] Which is not of long continuance, but is ſoone ripe, and firſt eaten.

[e] Signifying, that the faithfull, which put not their truſt in any worldly proſperitie, but made God their glory, ſhall be preſerued.

[f] He will giue counſell to the gouernour, and ſtrength to the captaine, to driue the enemies in at their owne gates.

[g] Meaning the hypocrites, which were among them, and were altogether corrupt in life and doctrine, which is here meant by drunkenneſſe and vomiting.

[h] For there was none that was able to vnderſtand any good doctrine: but were fooliſh, and as vnmeet as young babes.

[i] They muſt haue one thing oft times tolde.

[k] Let one teach what he can, yet they ſhall no more vnderſtand him, then if he ſpake in a ſtrange language.

[l] That is, the Prophet, whom God ſhould ſende.

[m] This is the doctrine, whereupon yee ought to ſtay and reſt.

reſt: [n] giue reſt to him that is weary: and this is the refreſhing, but they woulde not heare.

13 Therefore ſhall the word of the [o] Lord be vnto them precept vpon precept, precept vpon precept, line vnto line, line vnto line, there a little, and there a little, that they may go and fall backward, and be broken and be ſnared and be taken.

14 Wherfore, heare the word of the Lord, ye ſcornefull mẽ that rule this people, which is at Ieruſalem.

15 Becauſe ye haue ſaid, We haue made a [p] couenant with death, and with hell are wee at agreement: though a ſcourge runne ouer, and paſſe through, it ſhall not come at vs: for wee haue made [q] falſehoode our refuge, and vnder vanitie are wee hid,

16 Therefore thus ſayeth the Lord God, Beholde, I will lay in Zion a ſtone, a [r] tried ſtone, a precious corner ſtone, a ſure foundation. He that beleeueth, [ſ] ſhall not make haſte.

17 Iudgement alſo will I lay to the rule, and [t] righteouſneſſe to the balance, and the [u] haile ſhall ſweepe away the vaine confidence, and the waters ſhal ouerflow [x] the ſecret place.

18 And your couenant with death ſhalbe diſanulled, and your agreement with hell ſhall not ſtande: when a ſcourge ſhall runne ouer and paſſe through, then ſhal ye be trode downe by it.

19 When it paſſeth ouer, it ſhall take you away: for it ſhall paſſe through euery morning in the day, and in the night, and there ſhall be onely [y] feare to make you to vnderſtand the hearing.

20 For the bed is [z] ſtrait that it cannot ſuffice, and the couering narrowe that one cannot wrap himſelfe.

21 For the Lord ſhall ſtand as in mount [a] Perazim: he ſhal be wroth as in the valley [b] of Gibeon, that hee may doe his worke, his ſtrange worke, and bring to paſſe his act, his ſtrange act.

22 Nowe therefore be no mockers, leaſt your bonds increaſe: for I haue heard of the Lorde of hoſtes a conſumption, euen determined vpon the whole earth.

23 Hearken yee, & heare my voyce, hearken ye, and heare my ſpeech.

24 Doth the plowman plow all the day, to ſowe? doth he open and breake the clots of his ground?

25 When he hath made it [c] plaine, will he not then ſowe the fitches, and ſowe cummin, and caſt in wheate by meaſure, and the appointed barley and rie in their place?

26 For his God doeth inſtruct him to haue diſcretion, and doth teach him.

27 For fitches ſhall not bee threſhed with a threſhing inſtrument, neither ſhall a cart wheele be turned about vpon the cummin: but the fitches are beaten out with a ſtaffe, and cummin with a rod.

28 Bread corne when it is threſhed, hee doeth not alway threſh it, neither doeth the wheele of his cart ſtill make a noyſe, neither will he breake it with the teeth thereof.

29 This alſo commeth from the Lord of hoſtes, which is wonderfull in counſaile, and excellent in works.

CHAP. XXIX.

1 A prophesie againſt Ieruſalem. 13 The vengeance of God on them that follow the traditions of men.

Ah [a] altar, altar of the citie that Dauid dwelt in: adde yeere vnto yeere: [b] let them kill lambes.

2 But I will bring the altar into diſtreſſe, and there ſhall be heauineſſe and ſorow, and it ſhall be vnto me like [c] an altar.

3 And I will beſiege thee as a circle, and fight againſt thee on a mount, and will caſt vp rampartes againſt thee.

4 So ſhalt thou bee humbled, and ſhalt ſpeake out of the [d] grounde, and thy ſpeech ſhall be as out of the duſt: thy voyce alſo ſhall be out of the ground like him that hath a ſpirit of diuination, and thy talking ſhall whiſper out of the duſt.

5 Moreouer, the multitude of thy [e] ſtrangers ſhal be like ſmall duſt: and the multitude of ſtrong men ſhall bee as chaffe that paſſeth away, and it ſhall bee in a moment, euen ſuddenly.

6 Thou ſhalt bee viſited of the Lorde of hoſtes with thunder and ſhaking, and a great noyſe, a whirlewinde, and a tempeſt, and a flame of a deuouring fire.

7 And the [f] multitude of all the nations that fight againſt the altar, ſhall bee as a dreame or viſion by night: euen all they that make the warre againſt it, and ſtrong holds againſt it, and lay ſiege vnto it.

8 And it ſhall be like as an hungry man dreameth, and behold, he [g] eateth: and when he awaketh, his ſoule is emptie: or like as a thirſtie man dreameth, and loe, he is drinking, and when he awaketh, beholde, hee is faint, and his ſoule longeth: ſo ſhal the multitude of all nations bee that fight againſt mount Zion.

9 [h] Stay your ſelues and wonder: they are blinde, & make you blinde: they are drunken, but not with wine: they ſtagger, but not by ſtrong drinke.

10 For the Lord hath couered you with a

[n] Shew to them that are wearie and haue need of reſt, what is the true reſt.

[o] Becauſe they wil not receiue the word of God when it is offered, it commeth of their owne malice, if after their hearts be ſo hardened, that they care not for it, as before, Chap. 6.9.

[p] They thought they had ſhifts to auoid Gods iudgements, and that they could eſcape though all other periſhed.

[q] Though the Prophets condemned their idoles and vaine truſt of falſehood, and vanity, yet the wicked thought in themſelues that they would truſt in theſe things.

[r] That is, Chriſt by whom all the building muſt be tryed, and vpholden, Pſal. 118.22. Mat. 21.42. actes 4.11. rom. 9.33. 1. pet. 2.6.

[ſ] He ſhall be quiet, and ſeeke none other remedies, but be content with Chriſt.

[t] In the reſtitution of his Church, iudgement and iuſtice ſhalt reigne.

[u] Gods corrections & affliction.

[x] Affliction ſhall diſcouer their vaine confidence, which they kept ſecret to themſelues.

[y] Terrour and deſtruction ſhall make you to learne that which exhortations and gentleneſſe could not bring you vnto

[z] Your affliction ſhal be ſo ſore thot you are not able to endure it.

[a] When Dauid ouercame the Philiſtims, 2. Sam. 5. 20 1. Chron. 14. 11.

[b] Where Ioſhua diſcomfited fiue kings of the Amorites, Ioſh. 10 12.

[c] As the plowman hath his appointed time, and diuers inſtruments for his labour, ſo hath the Lord for his vengeance: for he puniſheth ſome at one time, and ſome at another, ſome after one ſort, and ſome after another, ſo that his choſen ſeede is beaten, and tryed, but not broken, as are the wicked.

[a] The Ebrew word Ariel ſignifieth the lyon of God, and ſignifieth the Altar, becauſe the Altar ſeemed to deuoure the ſacrifice that was offered to God, as Ezek. 43. 16.

[b] Your vaine confidence in your ſacrifices ſhall not laſt long.

[c] Your city ſhall be full of blood, as an altar whereon they ſacrifice.

[d] Thy ſpeach ſhall be no more ſo loftie, but abaſed, and low, as the very charmers, which are in low places, and whiſper, ſo that their voyce can ſcarſe be heard.

[e] Thine hired ſouldiers in whome thou truſteſt, ſhall be deſtroyed as duſt or chaffe in a whirlewind.

[f] The enemies that I will bring to deſtroy thee, and that which thou makeſt thy vaine truſt, ſhall come at vnawares, euen as a dreame in the night. Some reade, as if this were a comfort to the Church for the deſtruction of their enemies.

[g] That is, hee thinketh that he eateth.

[h] Muſe hereon as long as you liſt, yet ſhall ye finde nothing but occaſion to be aſtonied: for your Prophets are blinde, and therefore cannot direct you.

ſpirit of ſlumber, and hath ſhut vp your eies: the Prophets, and your chiefe Seers hath he couered.

11 And the viſion of them all is become vnto you, as the wordes of a booke that is ſealed vp, which they deliuer to one that can reade, ſaying, Reade this, I pray thee. Then ſhall he ſay, I can [i] not: for it is ſealed.

12 And the booke is giuen vnto him that cannot reade, ſaying, Reade this, I pray thee. And hee ſhall ſay, I can not reade.

13 Therefore the Lord ſaid, Becauſe this people [k] come neere vnto mee with their mouth, and honour mee with their lippes, but haue remooued their heart farre from me, and their [l] feare toward me was taught by the precept of men,

14 Therefore beholde, I will againe doe a marueilous worke in this people, euen a marueilous worke, and a wonder: for the wiſedome of their wiſe men ſhall [m] periſh, and the vnderſtanding of their prudent men ſhall be hid.

15 Woe vnto them that [n] ſeeke deepe to hide their counſell from the Lorde: for their workes are in darkeneſſe, and they ſay, Who ſeeth vs? and who knoweth vs?

16 Your turning of deuiſes ſhall it not bee eſteemed [o] as the potters clay? for ſhall the worke ſay of him that made it, Hee made mee not? or the thing formed, ſay of him that faſhioned it, Hee had none vnderſtanding?

17 Is it not yet but a litle while, and Lebanon ſhall be [p] turned into Carmel? and Carmel ſhall be counted as a foreſt?

18 And in that day ſhall the deafe heare the wordes of the booke, and the eyes of the blinde ſhall ſee out of obſcuritie, and out of darkeneſſe.

19 The meeke in the Lorde ſhall receiue ioy againe, and the poore men ſhall reioyce in the holy one of Iſrael.

20 For the cruell man ſhall ceaſe, and the ſcornefull ſhal be conſumed: and all that haſted to iniquity ſhall be cut off:

21 Which made a man to ſinne in the [q] worde, and tooke him in a ſnare: which reprooued them in the gate, and made the iuſt to fall without cauſe.

22 Therefore thus ſaith the Lorde vnto the houſe of Iaakob, euen hee that redeemed Abraham, Iaakob ſhall not nowe bee confounded, neither now ſhall his face bee pale.

23 But when hee ſeeth his children, the worke of mine handes, in the mids of him, they ſhall ſanctifie my Name, and ſanctifie the holy one of Iaakob, and ſhall feare the God of Iſrael.

24 Then they that erred in ſpirit, [r] ſhall haue vnderſtanding, and they that murmured ſhall learne doctrine.

CHAP. XXX.

1 He reproueth the Iewes which in their aduerſitie vſed their owne counſels, 2 And ſought help of the Egyptians, 10 Deſpiſing the Prophets. 16 Therefore he ſheweth what deſtruction ſhall come vpon them, 18 But offereth mercy to the repentant.

WOe to the [a] rebellious children, ſayth the Lorde, that take counſel, but not of mee, and [b] couer with a couering, but not by my Spirit, that they may lay ſinne vpon ſinne:

2 Which walke forth to goe downe into Egypt (and haue not aſked at my mouth) to ſtrengthen themſelues with the ſtrength of Pharaoh, and truſt in the ſhadowe of Egypt.

3 But the ſtrength of Pharaoh ſhall bee your ſhame, and the truſt in the ſhadowe of Egypt, your confuſion.

4 For his [c] Princes were at Zoan, and his Ambaſſadours came vnto Hanes.

5 They ſhall be all aſhamed of the people that cannot profite them, nor helpe nor doe them good, but ſhall be a ſhame and alſo a reproch.

6 ¶ The [d] burden of the beaſtes of the South, in a lande of trouble and anguiſh, from whence ſhall come the yong and olde lyon, the viper, and fiery flying ſerpent againſt them that ſhall beare their riches vpon the ſhoulders of the coltes, and their treaſures vpon the bunches of the camels, to a people that cannot profite.

7 For the Egyptians are vanity, and they ſhall helpe in vaine. Therefore haue I cryed vnto [e] her, Their ſtrength [f] is to ſit ſtill.

8 Now goe, and write [g] it before them in a table, and note it in a booke that it may be for the [h] laſt day for euer and euer:

9 That it is a rebellious people, lying children, and children that would not [i] heare the Law of the Lord.

10 Which ſay vnto the Seers, See not: and to the Prophets, Propheſie not vnto vs right things: but ſpeake flattering things vnto vs: propheſie [k] errours.

11 Depart out of the way: goe aſide out of the path: cauſe the holy One of Iſrael to ceaſe from vs.

12 Therefore thus ſayth the holy One of Iſrael, Becauſe ye haue caſt off this worde, and truſt in [l] violence and wickedneſſe, and ſtay thereupon,

13 Therefore this iniquity ſhall be vnto you as a breach that falleth, or a ſwelling in an hie wall, whoſe breaking commeth ſuddenly in a moment,

14 And the breaking thereof is like the breaking of a Potters potte, which is broken without pitie, and in the breaking thereof is not founde [m] a ſhearde to take fire out of the hearth, or to take wa-

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[i] Meaning, that it is all alike, either to reade, or not to reade, except God open the heart to vnderſtand.

[k] Becauſe they are hypocrites and not ſincere in heart, as Matt. 15. 8.

[l] That is, their religion was learned by mans doctrine, and not by my word.

[m] Meaning, that whereas God is not worſhipped according to his word, both magiſtrates and miniſters are but fooles and without vnderſtanding.

[n] This is ſpoken of them which in heart deſpiſed Gods word, and mocked at the admonitions, but outwardly bare a good face.

[o] For all your craft ſaith the Lord, you can not be able to eſcape mine hands, no more then the clay, that is in the potters hands, hath power to deliuer it ſelfe.

[p] Shall there not be a change of al things? and Carmel, that is a plentifull place in reſpect of that it ſhall be then, may be taken as a foreſt, as Chap. 32, 15. and thus he ſpeaketh to comfort the faithfull.

[q] They that went about to finde fault with the Prophets wordes, and would not abide admonitition, but would intangle them and bring them into danger.

[r] Signifying, that except God giue vnderſtanding and knowledge, man cannot but ſtill erre and murmure againſt him.

[a] Who contrary to their promiſe, take not me for their protectour, and contrary to my commandement ſeeke helpe at ſtrangers.

[b] They ſeeke ſhifts to cloke their doings, and not godly meanes.

[c] The chiefe of Iſrael went into Egypt in ambaſſie to ſeeke helpe, and abode at theſe cities.

[d] That is, a heauie ſentence or propheſie againſt the beaſts that caried their treaſures into Egypt, by the wilderneſſe, which was South from Iudah: ſignifying that if the beaſtes ſhould not be ſpared, the men ſhould be puniſhed much more grieuouſly.

[e] To wit, to Ieruſalem.

[f] And not to come to and fro to ſeeke helpe.

[g] That is, the propheſie.

[h] That it may be a witneſſe againſt them for all poſterity.

[i] He ſheweth what was the cauſe of their deſtruction, and bringeth alſo all miſerie to man: to wit, becauſe they would not heare the worde of God, but delited to bee flattered and ledde in errour.

[k] Threaten vs not by the word of God, neither be ſo rigorous, nor talke vnto vs in the Name of the Lorde, as Iere. 11. 21.

[l] Meaning, in their ſtubburneſſe againſt God, and the admonitions of his Prophets.

[m] Signifying, that the deſtruction of the wicked ſhall be without recouery.

ter out of the pit.

15 For thus ſaid the [n] Lord God, the holy one of Iſrael, In reſt and quietneſſe, ſhall ye be ſaued: in quietneſſe and in confidence ſhal be your ſtrength, but ye would not.

16 For ye haue ſaid, No, but we will flee away vpon [o] horſes. Therefore ſhall ye flee. Wee will ride vpon the ſwifteſt. Therefore ſhall your perſecuters be ſwifter.

17 A thouſande as one ſhall flee at the rebuke of one: at the rebuke of fiue ſhall yee flee, till ye be left as a ſhippe maſt vpon the [p] top of a mountaine, and as a beaken vpon an hill.

18 Yet therefore will the Lord waite, that he may haue [q] mercie vpon you, and therfore will he be exalted, that he may haue compaſſion vpon you: for the Lorde is the God of [r] iudgement. Bleſſed are all they that waite for him.

19 Surely a people ſhall dwell in Zion, and in Ieruſalem: thou ſhalt weepe no more: hee will certainely haue mercie vpon thee at the voyce of thy cry: when hee heareth thee, he will anſwere thee.

20 And when the Lorde hath giuen you the bread of aduerſitie, and the water of affliction, thy raine ſhalbe no more kept backe, but thine eyes ſhall ſee thy ‖ raine.

21 And thine eares ſhall heare a worde behinde thee, ſaying, This is the way, [s] walke yee in it, when thou turneſt to the right hande, and when thou turneſt to the left.

22 And ye ſhall [t] pollute the couering of the images of ſiluer, and the rich ornament of thine images of gold, and caſt them away as a menſtruous cloth, and thou ſhalt ſay vnto it, [u] Get thee hence.

23 Then ſhall hee giue raine vnto thy ſeede, when thou ſhalt ſowe the ground, and bread of the increaſe of the earth, and it ſhall be fat, and as oyle: in that day ſhall thy cattell be fat in large paſtures.

24 The oxen alſo and the yong aſſes, that till the ground, ſhall eate cleane prouender, which is winowed with the ſhouel, and with the fanne.

25 And vpon euery hie [x] mountaine, and vpon euery hie hill ſhall there bee riuers and ſtreames of waters, in the day of the great ſlaughter, when the towers ſhall fall.

26 Moreouer, the light of the moone ſhall be as the light of the [y] Sunne, and the light of the Sunne ſhall bee ſeuen folde, and like the light ſeuen dayes in the day that the Lorde ſhall binde vp the breache of his people, and heale the ſtroke of their wound.

27 Beholde, [z] the Name of the Lord commeth from farre, his face is burning, and the burden thereof is heauie, his lippes are full of indignation, and his tongue is as a deuouring fire.

28 And his ſpirite is as a riuer that ouerfloweth vp to the necke: it diuideth aſunder, to fanne the nations with the fanne of [a] vanitie, and there ſhall bee a bridle to cauſe them to erre in the iawes of the people.

29 But there ſhall be a ſong vnto you as in the [b] night, when a ſolemne feaſt is kept: and gladneſſe of heart, as hee that commeth with a pipe to goe vnto the mount of the Lord, to the mightie one of Iſrael.

30 And the Lord ſhall cauſe his glorious voyce to be heard, and ſhall declare the lighting downe of his arme, with the anger of his countenance, and flame of a deuouring fire, with ſcattering and tempeſt, and haileſtones.

31 For with the voyce of the Lorde ſhall Aſhur bee deſtroyed, which ſmote with the [c] rodde.

32 And in euery place that the ſtaffe ſhall paſſe, it ſhall [d] cleaue faſt, which the Lorde ſhall lay vpon him with [e] tabrets & harpes, and with battels, and lifting vp of hands ſhall he fight [f] againſt it.

33 For [g] Tophet is prepared of olde: it is euen prepared for the [h] King: hee hath made it [i] deepe and large: the burning thereof is fire and much wood: the breath of the Lorde, like a riuer of brimſtone, doeth kindle it.

CHAP. XXXI.

1 *He curſeth them that forſake God, and ſeeke for the helpe of men.*

WOe vnto them that goe [a] downe into Egypt for helpe, and ſtay vpon horſes, and truſt in charets, becauſe they are many, and in horſemen, becauſe they bee very ſtrong: but they looke not vnto the holy one of Iſrael, nor [b] ſeeke vnto the Lord.

2 But he yet is [c] wiſeſt: therefore he wil bring euil, and not turne backe his word, but he wil ariſe againſt the houſe of the wicked, and againſt the helpe of them that worke vanitie.

3 Nowe the Egyptians are men, and not God, and their horſes fleſh, and not ſpirite: and when the Lorde ſhall ſtretch out his hand, the [d] helper ſhall fall, and hee that is holpen ſhall fall, and they ſhall altogether faile.

4 For thus hath the Lorde ſpoken vnto mee, As the lyon or lyons whelpe roareth vpon his praye, againſt whome if a multitude of ſhepheardes bee called, hee will not be afraide at their voyce, neither will humble himſelfe at their noyſe: ſo ſhall

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[n] Oft times by his Prophets hee put you in remembrance of this, that you ſhould onely depend on him.

[o] We will truſt to eſcape by our horſes.

[p] Whereas all the trees are cut downe ſaue two or three to make maſts.

[q] He commendeth the great mercies of God, who with patience waiteth to call ſinners to repentance.

[r] Not onely in puniſhing, but in vſing moderation in the ſame, as Iere.10.24. and 30.11.

‖ *Or, inſtructour.*

[s] God ſhal direct all the wayes, and appoint thee how to goe either hither or thither.

[t] Ye ſhall caſt away your idoles which you haue made of golde and ſiluer, with all that belongeth vnto them, as a moſt filthie thing, and polluted.

[u] Shewing, that there can be no true repentance, except both in heart and deed we ſhew our ſelues enemies to idolatrie.

[x] By theſe diuers maners of ſpeech he ſheweth that the felicitie of the Church ſhall be ſo great, that none is able ſufficiently to expreſſe it.

[y] When the Church ſhall be reſtored, the glory thereof ſhall paſſe ſeuen times the brightneſſe of the Sunne: for by the Sunne and moone, which are two excellent creatures, he ſheweth what ſhall bee the glory of the children of God in the kingdome of Chriſt.

[z] This threatning is againſt the Aſſyrians, the chiefe enemies of the people of God.

[a] To driue them to nothing: and thus God conſumeth the wicked by that meanes, whereby he clenſeth his.

[b] Ye ſhall reioyce at the deſtruction of your enemies, as they that ſing for ioy of the ſolemne feaſt, which began in the euening.

[c] Gods plague.

[d] It ſhall deſtroy.

[e] With ioy and aſſurance of the victorie.

[f] Againſt Babel: meaning the Aſſyrians and Babylonians.

[g] Here it is taken for hell, where the wicked are tormented, Reade 2.King.23.10.

[h] So that their eſtate or degree cannot exempt the wicked.

[i] By theſe figuratiue ſpeeches he declareth the condition of the wicked after this life.

[a] There were two ſpeciall cauſes, why the Iſraelites ſhould not ioyne amitie with the Egyptians: firſt, becauſe the Lord had commanded them neuer to returne thither, Dent.17.16. and 28.68. leaſt they ſhould forget the benefite of their redemption: and ſecondly, leaſt they ſhould be corrupted with the ſuperſtition and idolatrie of the Egyptians, and ſo forſake God, Iere.2.18.

[b] Meaning, that they forſake the Lord, that put their truſt in worldly things: for they cannot truſt in both.

[c] And knoweth their crafty enterpriſes and will bring all to nought.

[d] Meaning, both the Egyptians and the Iſraelites,

the Lord of hoſtes come [e] downe to fight for mount Zion, and for the hill thereof.

5 As birdes that flie, ſo ſhall the Lorde of hoſtes defende Ieruſalem by defending and deliuering, by paſſing through and preſeruing it.

6 O ye children of Iſrael, turne againe, in as much as yee are [f] ſunken deepe in rebellion.

7 For in that day euery man ſhall [g] caſt out his idoles of ſiluer, and his idoles of gold, which your handes haue made you, euen a ſinne.

8 [h] Then ſhall Aſſhur fall by the ſword, not of a man, neither ſhall the ſword of man deuoure him, & hee ſhall flee from the ſword, and his yong men ſhall faint.

9 And he ſhall go for feare to his [i] tower, and his princes ſhall bee afraid of the ſtandard, ſaith the Lord, whoſe [k] fire is in Zion, and his furnace in Ieruſalem.

e He ſheweth the Iewes, that if they would put their truſt in him, he is ſo able that none can reſiſt his power: and ſo carefull ouer them, as a bird ouer her yong, which euer flieth about them for their defence: which ſimilitude the Scripture vſeth in diuers places, as Deut. 32.11. matth. 23. 37.

f He toucheth their conſcience that they might earneſtly feele their grieuous ſinnes, and ſo truely repent, foraſmuch as nowe they are almoſt drowned, and paſt recouery.

g By theſe fruites your repentance ſhall be knowen, as Chap. 2. 18.

h When your repentance appeareth.

i This was accompliſhed ſoone after when Saneheribs armie was diſcomfited, and he fled to his caſtle in Nineueh for ſuccour.

k To deſtroy his enemies.

CHAP. XXXII.

1 The condition of good rulers and officers deſcribed by the gouernment of Hezekiah, who was the figure of Chriſt.

BEholde, [a] a King ſhall reigne in iuſtice, and the Princes ſhall rule [b] in iudgement.

2 And that man ſhall bee as an hiding place from the winde, and as a refuge for the tempeſt: as riuers of water in a drie place, and as the ſhadowe of a great rocke in [c] a wearie land.

3 The eyes of [d] the ſeeing ſhall not bee ſhut, and the eares of them that heare, ſhall hearken.

4 And the heart of the fooliſh ſhall vnderſtand knowledge, and the tongue of the ſtutters ſhall bee ready to ſpeake diſtinctly.

5 A [e] niggard ſhall no more be called liberall, nor the churle rich.

6 But the niggard will ſpeake of niggardneſſe, and his heart will worke iniquitie, and doe wickedly, and ſpeake falſely againſt the Lord, to make emptie the hungry ſoule, and to cauſe the drinke of the thirſtie to faile.

7 For the weapons of the churle are wicked: he deuiſeth wicked counſels, to vndoe the poore with lying wordes, and to ſpeake againſt the poore in iudgement.

8 But the liberall man will deuiſe of liberall things, and hee will continue his liberalitie.

9 ¶ Riſe vp, yee women that are at eaſe: heare my voyce, yee [f] careleſſe daughters: hearken to my words.

10 Ye women, that are careleſſe, ſhall bee in feare [g] aboue a yeere in dayes: [h] for the vintage ſhall faile, and the gathering ſhall come no more:

11 Yee women, that are at eaſe, bee aſtonied: feare, O yee careleſſe women: put off the clothes: make bare, and girde ſackcloth vpon the loines.

12 Men ſhall lament for the [i] teates, euen for the pleaſant fieldes, and for the fruitfull vine.

13 Vpon the land of my people ſhal grow thornes and briers: yea, vpon all the houſes of ioy in the citie of reioycing,

14 Becauſe the palace ſhall bee forſaken, and the ‖ noyſe of the citie ſhall bee left: the tower and fortreſſe ſhall be dennes for euer, and the delite of wilde aſſes, and a paſture for flockes,

15 Vntill the [k] Spirite be powred vpon vs from aboue, and the wilderneſſe become a fruitfull field, and the [l] plenteous fielde bee counted as a forreſt.

16 And iudgement ſhall dwell in the deſert, and iuſtice ſhall remaine in the fruitfull field.

17 And the worke of iuſtice ſhalbe peace, euen the worke of iuſtice and quietneſſe, and aſſurance for euer.

18 And my people ſhall dwell in the tabernacle of peace, and in ſure dwellings, and in ſafe reſting places.

19 When it haileth, it ſhall fall on the forreſt, and the [m] citie ſhall be ſet in the lowe place.

20 Bleſſed are ye that [n] ſow vpon all waters, and [o] driue thither the feete of the oxe and the aſſe.

a This propheſie is of Hezekiah, who was a figure of Chriſt, and therefore it ought chiefly to be referred to him.

b By iudgement and iuſtice is meant an vpright gouernment, both in pollicie and religion.

c Where men are wearie with traueiling, for lacke of water.

d He promiſeth to giue the true light, which is the pure doctrine of Gods word, and vnderſtanding, and zeale of the ſame contrary to the threatnings againſt the wicked, Chap. 6. 9. and 29. 10.

e Vice ſhall no more be called vertue, nor vertue eſteemed by power and riches.

f He propheſieth of ſuch calamitie to come, that they will not ſpare the women and children, and therefore willeth them to take heede and prouide.

g Meaning, that the affliction ſhould continue long, and when one yeere were paſt, yet they ſhould looke for newe plagues.

h God will take from you the meanes and occaſions, which made you to contemne him: to wit, aboundance of worldly goods.

i By the teates he meaneth the plentifull fields, whereby men are nouriſhed, as children with the teate: or the mothers for ſorow and leanneſſe, ſhall lacke milke.

‖*Or, multitude.*

k That is, when the Church ſhall bee reſtored: thus the Prophets after they haue denounced Gods iudgements againſt the wicked, vſe to comfort the godly, leaſt they ſhould faint.

l The fielde which is now fruitfull, ſhall be but as a barren forreſt in compariſon of that it ſhall be then, as Chap. 29 17. which ſhall bee fulfilled in Chriſtes time: for then they that were before as the barren wilderneſſe, being regenerate, ſhall be fruitefull, and they that had ſome beginning of godlineſſe, ſhall bring foorth fruites in ſuch abundance, that their former life ſhall ſeeme but as a wilderneſſe where no fruites were.

m They ſhall not neede to builde it in high places for feare of the enemie: for God will defende it, and turne away the ſtormes from hurting of their commodities.

n That is, vpon fat ground and well watered, which bringeth foorth in abundance: or in places which before were couered with waters, and now made drie for your vſes.

o The fieldes ſhall be ſo rancke, that they ſhall ſend out their cattell to eate vp the firſt crop, which abundance ſhall be ſignes of Gods fauour and loue towards them.

CHAP. XXXIII.

The deſtruction of them, by whom God hath puniſhed his Church.

WOe to thee that [a] ſpoileſt, and waſt not ſpoyled: and doeſt wickedly, and they did not wickedly againſt thee: when thou ſhalt [b] ceaſe to ſpoyle, thou ſhalt bee ſpoyled: when thou ſhalt make an

a Meaning, the enemies of the Church, as were the Caldeans, and Aſſyrians: but chiefly of Saneherib, but not onely.

b When thine appointed time ſhall come that God ſhal take away thy power, and that which thou haſt wrongfully gotten, ſhalbe giuen to others, as Amos 5. 11.

ende

end of doing wickedly, [c] they ſhall doe wickedly againſt thee.

2 [d] O Lorde, haue mercy vpon vs, wee haue waited for thee: bee thou, which waſt [e] their arme in the morning, our helpe alſo in time of trouble.

3 At the noiſe of the tumult, the [f] people fled: at thine [g] exalting, the nations were ſcattered.

4 And your ſpoile ſhall be gathered like the gathering of [h] caterpillars: and [i] he ſhal goe againſt him like the leaping of graſhoppers.

5 The Lorde is exalted: for he dwelleth on high: he hath filled Zion with iudgement and iuſtice.

6 And there ſhall bee ſtabilitie of [k] thy times, ſtrength, ſaluation, wiſedome and knowledge: for the feare of the Lord ſhal be his treaſure.

7 Beholde, [l] their meſſengers ſhall crie without, and the [m] ambaſſadours of peace ſhall weepe bitterly.

8 The [n] paths are waſte: the wayfaring man ceaſeth: hee hath broken the couenant: hee hath contemned the cities: hee regarded no man.

9 The earth mourneth and fainteth: Lebanon is aſhamed, and hewen downe: [o] Sharon is like a wilderneſſe, and Baſhan is ſhaken and Carmel.

10 Now will I [p] ariſe, ſayeth the Lord: now will I bee exalted, nowe will I lift vp my ſelfe.

11 [q] Yee ſhall conceiue chaffe, and bring foorth ſtubble: the fire of your breath ſhall deuoure you.

12 And the people ſhall be as the burning of lime: and as the thornes cut vp, ſhall they be burnt in the fire.

13 Heare, yee that are [r] farre off, what I haue done, and yee that are neere, know my power.

14 The [ſ] ſinners in Zion are afrayde: a feare is come vpon the hypocrites: who among vs ſhall dwell with the deuouring fire? who among vs ſhall dwell with the euerlaſting burnings?

15 He that walketh in iuſtice, and ſpeaketh righteous things, refuſing gaine of oppreſſion, ſhaking his hands from taking of giftes, ſtopping his eares from hearing of blood, and ſhutting his eyes from ſeeing euill,

16 He ſhall dwell on [t] high: his defence ſhall bee the munitions of rockes: breade ſhall be giuen him, and his waters ſhall bee ſure.

c The Caldeans ſhall doe like to the Aſſyrians, as the Aſſyrians did to Iſrael: and the Medes and Perſians ſhall doe the ſame to the Caldeans.

d He declareth hereby what is the chiefe refuge of the faithfull when troubles come, to pray and ſeeke helpe of God.

e Which helpedſt our fathers ſo ſoone as they called vpon thee.

f That is, the Aſſyrians fled before the armie of the Caldeans, or the Caldeans for feare of the Medes and Perſians.

g When thou, O Lord, diddeſt lift vp thine arme to puniſh thine enemies.

h Yee that as caterpillars deſtroyed with your number the whole world, ſhall haue no ſtrength to reſiſt your enemies the Caldeans, but ſhall be gathered on an heape and deſtroyed.

i Meaning, the Medes and Perſians againſt the Caldeans.

k That is, in the dayes of Hezekiah.

l Sent from Saneherib. m Whome they of Ieruſalem ſent to intreate of peace. n Theſe are the wordes of the Ambaſſadours, when they returne from Saneherib. o Which was a plentifull countrey, meaning, that Saneherib would deſtroy all. p To helpe and deliuer my Church. q This is ſpoken againſt the enemies, who thought all was their owne: but hee ſheweth that their enterpriſe ſhall be in vaine, and that the fire, which they had kindled for others, ſhould conſume them. r His vengeance ſhal be ſo great, that all the world ſhall talke thereof. ſ Which doe not beleeue the wordes of the Prophet, and the aſſurance of their deliuerance. t Meaning, that God will bee a ſure defence to all them that liue according to his word.

17 Thine eyes ſhall [u] ſee the King in his glory: they ſhall beholde the lande [x] farre off.

18 Thine heart [y] ſhall meditate feare, Where is the Scribe? Where is the receiuer? Where is hee that counted the towers?

19 Thou ſhalt not ſee a fierce people, a people of darke ſpeech, that thou canſt not perceiue, and of a ſtammering tongue, that thou canſt not vnderſtand.

20 Looke vpon Zion the citie of our ſolemne feaſtes: thine eyes ſhall ſee Ieruſalem a quiet habitation, a tabernacle that can not bee remooued, and the ſtakes thereof can neuer bee taken away, neither ſhall any of the coardes thereof be broken.

21 For ſurely there the mightie Lorde will bee vnto vs, as a place [z] of floodes and broad riuers, whereby ſhall paſſe no ſhippe with oares, neither ſhall great ſhippe paſſe thereby.

22 For the Lord is our Iudge, the Lord is our lawgiuer: the Lord is our King, hee will ſaue vs.

23 Thy [a] coardes are looſed: they could not well ſtrengthen their maſt, neither could they ſpread the saile: then ſhall the [b] praye be deuided for a great ſpoile: yea, the lame ſhall take away the praye.

24 And none inhabitant ſhall ſay, I am ſicke: the people that dwell therein, ſhall haue their iniquitie forgiuen.

u They ſhall ſee Hezekiah deliuered from his enemies, and reſtored to honour and glory.

x They ſhall be no more ſhut in as they were by Saneherib, but goe where it pleaſeth them.

y Before that this liberty commeth, thou ſhalt thinke that thou art in great danger: for the enemie ſhall ſo ſharpely aſſaile you, that one ſhall cry, Where is the clerke that writeth the names of them that are taxed? another, Where is the receiuer? another ſhall cry for him that valueth the rich houſes, but God will deliuer you from this feare. z Let vs be content with this ſmall riuer of Shiloah, and not deſire the great ſtreames and riuers, whereby the enemies may bring in ſhippes, and deſtroy vs. a He derideth the Aſſyrians and enemies of the Church, declaring their deſtruction, as they that periſh by ſhipwracke. b Hee comforteth the Church, and ſheweth that they ſhall be enriched with all benefits both of bodie and ſoule.

CHAP. XXXIIII.

1 *He ſheweth that God puniſheth the wicked for the loue that he beareth toward his Church.*

COme neere, ye [a] nations and heare, and hearken, ye people: let the earth heare, and all that is therein, the world and al that proceedeth thereof.

2 For the indignation of the Lord is vpon all nations, and his wrath vpon all their armies: hee hath [b] deſtroyed them and deliuered them to the ſlaughter.

3 And their ſlaine ſhall bee caſt out, and their ſtinke ſhall come out of their bodies, and the mountaines ſhall bee melted with their blood.

4 And all the hoſt of heauen [c] ſhalbe diſſolued, and the heauens ſhalbe folden like a booke: and all their hoſtes ſhall fall as the leafe falleth from the vine, and as it falleth from the figge tree.

5 For my ſword ſhal be [d] drunken in the

a He propheſieth of the deſtruction of the Edomites and other nations which were enemies to the Church.

b God hath determined in his counſell, and hath giuen ſentence for their deſtruction.

c He ſpeaketh this in reſpect of mans iudgement, who in great feare and horrible troubles thinketh that heauen and earth periſheth. d I haue determined in my ſecret counſell, and in the heauens to deſtroy them, till my ſword be weary with ſhedding blood.

heauen: beholde, it ſhall come downe vpon Edom, euen vpon the people of [e] my curſe to iudgement.

6 The ſword of the Lorde is filled with blood: it is made fatte with the fatte and with the blood of the [f] Lambes, and the goates, with the fatte of the kidneis of the Rammes: for the Lorde hath a ſacrifice in [g] Bozrah, and a great ſlaughter in the land of Edom.

7 And the [h] Unicorne ſhall come downe with them, and the heiffers with the bulles, and their lande ſhall bee drunken with blood, and their duſt made fatte with fatneſſe.

8 For it is the day of the Lordes vengeance, and the yeere of recompence for the iudgement of Zion.

9 And the riuers thereof ſhall be turned into pitch, and the duſt thereof into [i] Brimſtone, and the land thereof ſhall be burning pitch.

10 It ſhall not bee quenched night nor day: the ſmoke thereof ſhall goe vp euermore: it ſhall bee deſolate from generation to generation: none ſhall paſſe throrow it for euer.

11 But the Pelicane [k] and the Hedgehog ſhall poſſeſſe it, and the great Owle, and the Rauen ſhall dwell in it, and hee ſhall ſtretch out vpon it the line of [l] vanitie, and the ſtones of emptineſſe.

12 [m] The nobles thereof ſhall call to the kingdome, and there ſhall bee none, and all the Princes thereof ſhall be as nothing.

13 And it ſhall bring foorth thornes in the palaces thereof, nettles and thiſtles in the ſtrong holdes thereof, and it ſhall be an habitation for dragons, and a court for Oſtriches.

14 There ſhall [n] meete alſo Ziim and Iim, and the Satyre ſhall crie to his fellowe, and the Shrichowle ſhall reſt there, and ſhall finde for her ſelfe a quiet dwelling.

15 There [o] ſhall the Owle make her neſt, and lay, and hatch, and gather them vnder her ſhadowe: there ſhall the Uultures alſo bee gathered, euery one with her make.

16 Seeke in the [p] booke of the Lord, and reade: none of [q] theſe ſhall faile, none ſhall want her make: for [r] his mouth hath commanded, and his very Spirit hath gathered them.

17 And hee hath caſt the [ſ] lot for them, and his hande hath diuided it vnto them by line: they ſhall poſſeſſe it for euer: from generation to generation ſhall they dwell in it.

[e] They had an opinion of holineſſe becauſe they came of the Patriarch Izhak, but in effect were accurſed of God, and enemies vnto his Church, as the Papiſtes are.

[f] That is, both of young and old, poore and rich of his enemies.

[g] That famous citie ſhall be conſumed as a ſacrifice burnt to aſhes.

[h] The mightie and rich ſhall be aſwell deſtroyed as the inferiours.

[i] He alludeth to the deſtruction of Sodom and Gomorrah, Gen. 19.24.

[k] Reade Chap. 13.21. and Zephan. 2.14.

[l] In vaine ſhall any man goe about to build it againe.

[m] Meaning, there ſhall bee neither order nor policie, nor ſtate of common weale.

[n] Reade Chap. 13.21.

[o] Signifying, that Idumea ſhould be an horrible deſolation and barren wilderneſſe.

[p] That is, in the Law where ſuch curſes are threatned againſt the wicked.

[q] To wit, beaſts and foules.

[x] That is, the mouth of the Lord.

[ſ] He hath giuen the beaſts and foules Idumea for and inheritance.

CHAP. XXXV.

1 The great ioy of them that beleeue in Chriſt. 3 Their office which preach the Goſpell. 8 The fruites that follow thereof.

THe [a] deſert and the wilderneſſe ſhall reioyce: and the waſte ground ſhalbe glad and flouriſh as the roſe.

2 It ſhall flouriſh abundantly, and ſhall greatly reioyce alſo and ioy: the glory of Lebanon ſhall be giuen vnto it: the beautie of [b] Carmel, and of Sharon, They ſhall [c] ſee the glory of the Lorde, and the excellencie of our God.

3 [d] Strengthen the weake handes, and comfort the feeble knees.

4 Say vnto them that are fearefull, Bee you ſtrong, feare not: beholde, your God commeth [e] with vengeance: euen God with a recompenſe, hee will come and ſaue you.

5 Then ſhall the eyes of the [f] blinde bee lightened, and the eares of the deafe bee opened.

6 Then ſhall the lame man leape as an Hart, and the dumbe mans tongue ſhall ſing: for in the [g] wilderneſſe ſhall waters breake out, and riuers in the deſert.

7 And the dry ground ſhal be as a poole, and the thirſtie as ſprings of water: in the habitations of dragons, where they lay, ſhalbe a place for reedes and ruſhes.

8 And there ſhall bee a path and a way, and the way ſhall be called [h] holy: the polluted ſhall not paſſe by it: for [i] he ſhall be with them, and walke in the way, and the fooles ſhall not erre.

9 There ſhall be no [k] lyon, nor noyſome beaſtes ſhall aſcend by it, neither ſhall they bee found there, that the redeemed may walke.

10 Therefore the [l] redeemed of the Lord ſhall returne and come to Zion with praiſe: and euerlaſting ioy ſhalbe vpon their heads: they ſhall obteine ioy and gladneſſe, and ſorow and mourning ſhall flee away.

[a] He propheſieth of the full reſtauration of the Church both of the Iewes and Gentiles vnder Chriſt, which ſhall be fully accompliſhed at the laſt day: albeit as yet it is compared to a deſert and wilderneſſe.

[b] The Church which was before compared to a barren wildernes, ſhall by Chriſt be made moſt plenteous and beautifull.

[c] He ſheweth that the preſence of God is the cauſe that the Church doth bring forth fruite and flouriſh.

[d] Hee willeth all to encourage one another, and ſpecially the miniſters, to exhort and ſtrengthen the weake, that they may patiently abide the comming of God, which is at hand.

[e] To deſtroy your enemies.

[f] When the knowledge of Chriſt is reueiled.

[g] They that were barren and deſtitute of the graces of God, ſhall haue them giuen by Chriſt.

[h] It ſhall bee for the Saintes of God, and not for the wicked.

[i] God ſhall leade and guide them, alluding to the bringing forth of Egypt.

[k] As he threatned to the wicked to bee deſtroyed hereby, Chap. 30.6.

[l] Whom the Lord ſhall deliuer from the captiuitie of Babylon.

CHAP. XXXVI.

1 Saneherib ſendeth Rabſhakeh to beſiege Ieruſalem. 15 His blaſphemies againſt God.

NOw [a] in the [b] foureteenth yeere of King Hezekiah, Saneherib King of Aſhur came vp againſt all the ſtrong cities of Iudah, and tooke them.

2 And the king of Aſhur ſent Rabſhakeh from Lachiſh toward Ieruſalem vnto King Hezekiah, with a great hoſte, and hee ſtood by the conduit of the vpper poole in the path of the fullers field.

3 Then came forth vnto him Eliakim the

[a] This hiſtorie is rehearſed becauſe it is as a ſeale and confirmation of the doctrine afore, both for the threatnings and promiſes: to wit, that God would ſuffer his Church to be afflicted, but at length would ſend deliuerance.

[b] When hee had aboliſhed ſuperſtition and idolatrie, and reſtored religion, yet God would exerciſe his Church to trie their faith and patience.

ſonne of Hilkiah the [c] ſteward of the houſe, and Shebna the [d] chancellor, and Ioah the ſonne of Aſaph the Recorder.

4 And [e] Rabſhakeh ſayde vnto them, Tell you Hezekiah, I pray you, Thus ſayth the great King, the King of Aſſhur, What confidence is this, wherein thou truſteſt?

5 I ſay, [f] Surely I haue eloquence, but counſell and ſtrength are for the warre: on whom then doeſt thou truſt, that thou rebelleſt againſt me?

6 Loe, thou truſteſt in this broken ſtaffe of reede, on Egypt, whereupon if a man leane, it will goe into his hand, and pierce it: ſo is [g] Pharaoh King of Egypt, vnto all that truſt in him.

7 But if thou ſay to mee, Wee truſt in the Lorde our GOD, Is not that hee whoſe hie places and whoſe altars Hezekiah tooke downe, and ſayd to Iudah and to Ieruſalem, Yee ſhall worſhip before this altar?

8 Now therefore giue hoſtages to my lord the king of Aſſhur, and I will giue thee two thouſand horſes, if thou be able on thy part to ſet riders vpon them.

9 For how canſt thou ‖ deſpiſe any captaine of the [h] leaſt of my lords ſeruants, and put thy truſt in Egypt for charets and for horſemen?

10 And am I now come vp without the Lord to this land to deſtroy it? The Lorde ſaid vnto me, [i] Go vp againſt this land, and deſtroy it.

11 ¶ Then ſayd Eliakim, and Shebna, and Ioah vnto Rabſhakeh, [k] Speake, I pray thee, to thy ſeruaunts in the Aramites language, (for we vnderſtand it) and talke not with vs in the Iewes tongue, in the audience of the peple that are on the wall.

12 Then ſayd Rabſhakeh, Hath my maſter ſent mee to thy maſter, and to thee to ſpeake theſe wordes, and not to the men that ſit on the wall, that they may eat their owne dongue, and drinke their owne ‡ piſſe with you?

13 So Rabſhakeh ſtood, and cried with a loud voyce in the Iewes language, and ſaid, Heare the wordes of the great King, of the King of Aſſhur.

14 Thus ſayth the King, Let not Hezekiah deceiue you: for he ſhall not be able to deliuer you.

15 Neither let Hezekiah make you to truſt in the Lord, ſaying, The Lord wil ſurely deliuer vs: this citie ſhall not be giuen ouer into the hand of the King of Aſſhur.

16 Hearken not to Hezekiah: for thus ſayth the King of Aſſhur, Make [l] appointment with me, and come out to me, that euery man may eate of his owne vine, and euery man of his owne figtree, and drinke euery man the water of his owne well,

17 Till I come and bring you to a lande like your owne lande, euen a lande of wheat and wine, a land of bread and vineyards,

18 Leaſt Hezekiah deceiue you, ſaying, The Lord will deliuer vs. Hath any of the gods of the nations deliuered his land out of the hand of the king of Aſſhur?

19 Where is the god of [m] Hamath, and of Arpad? where is the god of Sepharuaim? or howe haue they deliuered Samaria out of mine hand?

20 Who is he among all the gods of theſe lands, that hath deliuered their countrey out of mine hand, that the Lorde ſhould deliuer Ieruſalem out of mine hand?

21 Then they [n] kept ſilence, and anſwered him not a word: for the kings commandement was, ſaying, Anſwere him not.

22 Then came Eliakim the ſonne of Hilkiah the ſtewarde of the houſe, and Shebna the chancellor, and Ioah the ſonne of Aſaph the Recorder, vnto Hezekiah with rent clothes, and told him the words of Rabſhakeh.

CHAP. XXXVII.

2 Hezekiah asketh counſell of Iſaiah, who promiſeth him the victory. 10 The blaſphemie of Saneherib. 16 Hezekiahs prayer. 36 The armie of Saneherib is ſlaine of the Angel, 38 and he himſelfe of his owne ſonnes.

AND * when the king Hezekiah heard it, he [a] rent his clothes, & put on ſackecloth, and came into the houſe of the Lord.

2 And hee ſent Eliakim the ſteward of the houſe, and Shebna the chancellor, with the elders of the Prieſts, clothed in ſackecloth, vnto [b] Iſaiah the Prophet, the ſonne of Amoz.

3 And they ſayde vnto him, Thus ſayth Hezekiah, This day is a day of tribulation and of rebuke and blaſphemie: for the children are come to the [c] birth, and there is no ſtrength to bring forth.

4 If ſo be the Lord thy God hath [d] heard the words of Rabſhakeh whom the king of Aſſhur his maſter hath ſent to raile on the liuing God, and to reproch him with words which the Lorde thy God hath heard, then [e] lift thou vp thy prayer for the remnant that are left.

5 So the ſeruants of the king Hezekiah came to Iſaiah.

6 And Iſaiah ſaid vnto them, Thus ſay vnto your maſter, Thus ſaith the Lord, Be not afraid of the words that thou haſt heard, wherwith the ſeruants of the king of Aſſhur haue blaſpemed me.

7 Behold, I will ſend a blaſt vpon him,

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[c] For he was now reſtored to his office, as Iſaiah had propheſied, Chap.22.20.

[d] This declareth that there were fewe godly to be found in yͤ kings houſe, when he was driuen to ſend this wicked man in ſuch a weighty matter.

[e] Saneheribs chiefe captaine.

[f] He ſpeaketh this in the perſon of Hezekiah, falſly charging him, that he put his truſt in his wit and eloquence, whereas his onely confidence was in the Lord.

[g] Satan laboured to pull the godly king from one vaine confidence to another, to wit, from truſt in the Egyptians, whoſe power was weake and would deceiue them, to yeeld himſelfe to the Aſſyrians, and ſo not to hope for any helpe of God.

‖ *Or, turne backs.*

[h] He reprocheth to Hezekiah his ſmall power, which is not able to reſiſt one of Saneheribs leaſt captaines.

[i] Thus the wicked to deceiue vs, will pretend the Name of the Lord, but we muſt try the ſpirits, whether they be of God or no.

[k] They were afraid, leſt by his words, he ſhould haue ſtirred the people againſt the king, and alſo pretended to grow to ſome appointment with him.

‡ *Ebr. the water of their feet.*

[l] The Ebrew word ſignifieth bleſſing; whereby this wicked captaine would haue perſwaded the people that their condition ſhould be better vnder Saneherib, then vnder Hezekiah.

[m] That is, of Antiochia in Syria, of the which theſe two other cities alſo were: whereby we ſee how euery towne had his peculiar idole, and how the wicked make God an idole, because they do not vnderſtand that God maketh them his ſcourge, and puniſheth cities for ſinne.

[n] Not that they did not ſhewe by euident ſignes that they did deteſt his blaſphemie: for they had nowe rent their clothes, but they knewe it was in vaine to vſe long reaſoning with this infidel, whoſe rage they ſhould haue ſo much more prouoked.

* 2.*King.*19.1.

[a] In ſigne of griefe and repentance.

[b] To haue comfort of him by the word of God, that his faith might be confirmed, and ſo his prayer be more earneſt: teaching here by that in all dangers theſe two are the onely remedies, to ſeeke vnto God and his miniſters.

[c] We are in as great ſorow as a woman that trauileth of child, and cannot be deliuered.

[d] That is, will declare by effect that hee hath heard it: for when God deferreth to puniſh, it ſeemeth to the fleſh, that hee knoweth not the ſinne, or heareth not the cauſe.

[e] Declaring that the miniſters office doeth not onely ſtand in comforting by the worde, but alſo in praying for the people.

and he ſhal heare a [f] noiſe, and returne to his owne land, and I wil cauſe him to fall by the ſword in his owne land.

8 ¶ So Rabſhakeh returned, and found the king of Aſhur fighting [g] againſt Libnah: for he had heard that he was departed from Lachiſh.

9 Hee heard alſo men ſay of Tirhakah, king of Ethiopia, Behold, hee is come out to fight againſt thee: and when he heard it, he ſent other meſſengers to Hezekiah, ſaying,

10 Thus ſhal ye ſpeake to Hezekiah king of Judah, ſaying, Let not thy God [h] deceiue thee, in whom thou truſteſt, ſaying, Jeruſalem ſhall not bee giuen into the hande of the king of Aſſhur.

11 Behold, thou haſt heard what ỷ kings of Aſſhur haue done to all lands in deſtroying them, and ſhalt thou be deliuered?

12 Haue the gods of the nations deliuered them, which my fathers haue deſtroyed? as [i] Gozan, and [k] Haran, and Rezeph, and the children of Eden, which were at Telaſſar?

13 Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharuaim, Hena, and Juah?

14 ¶ So Hezekiah receiued the letter of the hand of the meſſengers and read it, and he went vp into the houſe of the Lorde, and Hezekiah ſpread it before the Lord.

15 And Hezekiah prayed vnto the Lord, ſaying,

16 O Lord of hoſts, God of Iſrael, which [l] dwelleſt betweene the Cherubims, thou art very God alone ouer all the kingdomes of the earth: thou haſt made the heauen and the earth.

17 Incline thine eare, O Lord, and heare: open thine eyes, O Lord, and ſee, and heare al the words of Saneherib, who hath ſent to blaſpheme the liuing God.

18 Trueth it is, O Lord, that the kings of Aſſhur haue deſtroyed all lands, and [m] their countrey,

19 And haue caſt their gods in the fire: for they were no gods, but the work of mans hands, euen wood or ſtone: therefore they deſtroyed them.

20 Now therefore, O Lord our God, ſaue thou vs out of his hand, that [n] all the kingdoms of the earth may know, that thou onely art the Lord.

21 ¶ Then Iſaiah the ſonne of Amoz ſent vnto Hezekiah, ſaying, Thus ſayeth the Lorde God of Iſrael, Becauſe thou haſt prayed vnto me concerning Saneherib king of Aſſhur,

22 This is the word that the Lord hath ſpoken againſt him, The [o] virgin, the daughter of Zion, hath deſpiſed thee, and laughed thee to ſcorne: The daughter of Jeruſalem hath ſhaken her head at thee.

23 Whom haſt thou railed on, and blaſphemed? and againſt whom haſt thou exalted thy voice, and lifted vp thine eies on hie? euen againſt the [p] holy One of Iſrael.

24 By thy ſeruaunts haſt thou railed on the Lord, and ſaid, By the multitude of my charets I am come vp to the toppe of the mountaines, to the ſides of Lebanon, and will cut downe the hie cedars thereof, and the faire firre trees thereof, and I will goe vp to the heights of his top and to the forreſt of his fruitfull places.

25 I haue digged [q] and drunke the waters, and with the plant of my feete haue I dried all the riuers cloſed in.

26 Haſt thou not heard howe I haue of olde time made it, [r] and haue formed it long agoe? and should I now bring it, that it ſhould bee deſtroyed, and layed on ruinous heapes, as cities defenced,

27 Whoſe inhabitants ‡ haue ſmal power, and are afrayd and confounded? they are like the graſſe of the field and greene herbe, or graſſe on the houſe tops, or corne blaſted [ſ] afore it be growen.

28 But I knowe thy dwelling, and thy [t] going out, and thy comming in, and thy furie againſt me.

29 Becauſe thourageſt againſt mee, and thy tumult is come vp vnto mine eares, therefore will I put mine [u] hooke in thy noſtrels, and my bridle in thy lippes, and will bring thee backe againe the ſame way thou [x] cameſt.

30 And this ſhalbe a [y] ſigne vnto thee, O Hezekiah, Thou ſhalt eate this yeere ſuch as groweth of it ſelfe: and the [z] ſecond yeere, ſuch things as grow without ſowing: and in the third yeere, ſowe ye and reape, and plant vineyards, and eat the fruit thereof.

31 And [a] the remnant that is eſcaped of the houſe of Judah, ſhall againe take roote downeward, and beare fruit vpward.

32 For out of Jeruſalem ſhall goe a remnant, and they that eſcape out of mount Zion: the zeale of the Lorde of hoſtes ſhall doe this.

33 Therefore thus ſayth the Lorde, concerning the king of Aſſhur, He ſhall not enter into this citie, nor ſhoote an arrow there, nor come before it with ſhielde, nor caſt a mount againſt it.

34 By the ſame way that he came, he ſhall returne, and not come into this citie, ſayth the Lord.

35 For I will defend this citie to ſaue it for mine owne ſake, and for my ſeruant [b] Dauids ſake.

36 ¶ *Then the Angel of the Lord went out, and ſmote in the camp of Aſſhur an hundreth, foureſcore and fiue thouſand: ſo when they aroſe early in the morning, behold, they were all dead corpſes.

[f] Of the Egyptians and Ethiopians, that ſhall come and fight againſt him.

[g] Which was a citie toward Egypt, thinking thereby to haue ſtayed the force of his enemies.

[h] Thus God would haue him to vtter a moſt horrible blaſphemie before his deſtruction: as to call the author of all trueth, a deceiuer: ſome gather hereby that Shebna had diſcloſed vnto Saneherib the anſwere that Iſaiah ſent to the King.

[i] Which was a citie of the Medes.

[k] Called alſo Charre a citie in Meſopotamia, whence Abraham came after his fathers death.

[l] He groundeth his prayer on Gods promiſe, who promiſed to heare them from betweene the Cherubims.

[m] Meaning, of the ten tribes.

[n] He declareth for what cauſe he prayed that they might be deliuered: to wit, that God might be glorified thereby through all the world.

[o] Whom God had choſen to himſelfe as a chaſte virgine, and ouer whom he had a care to preſerue her from the luſtes of the tyrant, as a father would haue ouer his daughter.

[p] Declaring hereby, that they that are enemies to Gods Church, fight againſt him, whoſe quarel his Church onely maintaineth.

[q] He boaſteth o his policie, in that that he can find meanes to nouriſh his army: and of his power, in that that his army is ſo great, that it is able to dry vp whole riuers, and to deſtroy the waters, which the Iewes had cloſed in.

[r] Signifying, that God made not his Church to deſtroy it, but to preſerue it, and therefore he ſaith that he formed it of old, euen in his eternall counſell, which cannot be changed.

‡ *Ebr. are ſhort in hand.*

[ſ] He ſheweth that the ſtate and power of moſt flouriſhing cities endureth but a moment in reſpect of the Church, which ſhall remaine for euer, becauſe God is the mainteiner thereof.

[t] Meaning, his counſels and enterpriſes.

[u] Becauſe Saneherib ſhewed himſelfe as a deuouring fiſh and furious beaſt, he vſeth theſe ſimilitudes to teach how hee will take him and guide him.

[x] Thou ſhalt loſe thy labour.

[y] God giueth ſignes after two ſorts: ſome goe before the things, as the ſignes that Moſes wrought in Egypt, which were for the confirmation of their faith: and ſome goe after the thing, as the ſacrifice, which they were commanded to make three dayes after their departure, and theſe latter to keepe the benefits of God in our remembrance, of the which ſort this here is.

[z] He promiſeth that for two yeeres the ground of it ſelfe ſhould feed them.

[a] They whom God had deliuered out of the hands of the Aſſyrians, ſhall proſper: and this properly belongeth to the Church.

[b] For my promiſe ſake made to Dauid.

* *2.King.*19.35 *2.chron.*32.21. *teb.*1.18. *ecclus.*48.22. 1.*maccab.*7.41. 2.*maccab.*8.19.

37 So Sanecherib king of Aſhur departed, and went away and returned and dwelt at [c] Nineueh.

38 And as hee was in the Temple worſhipping of Niſroch his god, Adramelech and Sharezer his ſonnes * ſlew him with the ſword, and they eſcaped into the lande of ‖ Ararat: and [d] Eſarhaddon his ſonne reigned in his ſtead.

CHAP. XXXVIII.

Hezekiah is ſicke. 5 He is reſtored to health by the Lord, and liueth fifteene yeeres after. 10 He giueth thankes for his benefite.

About * that [a] time was Hezekiah ſicke vnto the death, and the Prophet Iſaiah ſonne of Amoz came vnto him, and ſayd vnto him, Thus ſayth the Lord, Put thine houſe in an order, for thou ſhalt die, and not liue.

2 Then Hezekiah [b] turned his face to the wall, and prayed to the Lord,

3 And ſaid, I beſeech thee, Lord, remember now how I haue walked before thee in trueth, and with a perfect heart, and haue done that which is good in thy ſight: and Hezekiah wept ſore.

4 ¶ Then came the word of the Lord to Iſaiah, ſaying,

5 Goe, and ſay vnto Hezekiah, Thus ſayth the Lorde God of Dauid thy father, I haue heard thy prayer, and ſeene thy teares: beholde, I will adde vnto thy dayes fifteene yeeres:

6 And I will deliuer thee [c] out of the hand of the king of Aſhur, and this citie: for I will defend this citie.

7 And [d] this ſigne ſhalt thou haue of the Lord, that the Lord will doe this thing, that he hath ſpoken,

8 Beholde, I will bring againe the ſhadow of the degrees (whereby it is gone downe in the diall of Ahaz by the [e] ſunne) ten degrees backeward: ſo the ſunne returned by ten degrees, by the which degrees it was gone downe.

9 [f] The writing of Hezekiah king of Iudah, when he had bene ſicke, and was recouered of his ſickeneſſe.

10 I ſaid in the [g] cutting off of my dayes, I ſhall goe to the gates of the graue: I am depriued of the reſidue of my yeeres.

11 I ſayd, [h] I ſhall not ſee the Lord, euen the Lorde in the lande of the liuing: I ſhall ſee man no more among the inhabitants of the world.

12 Mine habitation is departed, and is remooued from mee, like a ſhepheards tent: I [i] haue cut off like a weauer, my life: hee will cut mee off from the height: from day [k] to night, thou wilt make an end of me.

13 I reckoned [l] to the morning: but hee brake all my bones, like a lion: from day to night wilt thou make an end of me.

14 Like a crane or a ſwallowe, ſo did I [m] chatter: I did mourne as a doue: mine eyes were lift vp on high: O Lord [n] it hath oppreſſed me, comfort me.

15 What ſhall I ſay? [o] for hee hath ſayde it to me, and hee hath done it: I ſhall walke [p] weakely all my yeeres in the bitterneſſe of my ſoule.

16 O Lord, [q] to them that ouerliue them, and to all that are in them, the life of my ſpirit ſhall bee knowen, that thou cauſedſt me to [r] ſleepe, and haſt giuen life to me.

17 Beholde, for [ſ] felicitie I had bitter griefe, but it was thy pleaſure to deliuer my ſoule from the pit of corruption: for thou haſt caſt all my [t] ſinnes behinde thy backe.

18 For [u] the graue cannot confeſſe thee: death cannot prayſe thee: they that goe downe into the pit, cannot hope for thy trueth.

19 But the liuing, the liuing, hee ſhall confeſſe thee, as I doe this day: the father to the [x] children ſhall declare thy trueth.

20 The Lord was ready to ſaue me: therefore wee will ſing my ſong, all the dayes of [y] our life in the houſe of the Lord.

21 Then ſayde Iſaiah, Take a lumpe of drie figges and [z] lay it vpon the boyle, and he ſhall recouer.

22 Alſo Hezekiah [a] had ſayd, What is the ſigne that I ſhall goe vp into the houſe of the Lord?

CHAP. XXXIX.

Hezekiah is reprooued, becauſe hee ſhewed his treaſures vnto the ambaſſadours of Babylon.

AT * the ſame time, [a] Merodach Baladan, the ſonne of Baladan, King of Babel, ſent [b] letters and a preſent to Hezekiah: for hee had heard that he had beene ſicke, and was recouered.

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[c] Which was the chiefeſt citie of the Aſſyrians.

Tobit.1.21.

‖ *Or, Armenia.*

[d] Who was alſo called Sardanapalus, in whoſe dayes tenne yeeres after Sanecheribs death, the Caldeans ouercame the Aſſyrians by Merodach their king.

2.*King* 20.1. 2.*chron.*32.24.

[a] Soone after that the Aſſyrians were ſlaine: ſo that God will haue the exerciſe of his children continuall, that they may learne onely to depend vpon God, and aſpire to the heauens.

[b] For his heart was touched with feare of Gods iudgement, ſeeing he had appointed him to die ſo quickely after his deliuerance from ſo great calamitie, as one vnworthy to remaine in that ſtate, and alſo foreſeeing the great change, that ſhould come in the Church, for aſmuch as he left no ſonne to reigne after him: for as yet Manaſſeh was not borne, and when he reigned, wee ſee what a tyrant he was.

[c] He doeth not onely promiſe to prolong his life, but to giue him reſt and quietneſſe from the Aſſyrians, who might haue renued their armie to reuenge their former diſcomfiture.

[d] For Hezekiah had aſked for the confirmation of his faith a ſigne, as verſe 22. and 2.King.20 8. whereunto he was mooued by the ſingular motion of Gods Spirit.

[e] Reade 2.King.20.10.

[f] Hee left this ſong of his lamentation and thankeſgiuing to all poſteritie, as a monument of his owne infirmitie and thankefull heart for Gods benefits, as Dauid did, Pſal.51.

[g] At what time it was tolde me, that I ſhould die.

[h] I ſhall no more prayſe the Lord here in this Temple among the faithfull: thus God ſuffereth his deareſt children to want his conſolation for a time, that his grace afterward may the more appeare when they feele their owne weakeneſſe.

[i] By my ſinne I haue prouoked God to take my life from me.

[k] That is, in one day, or ſhortly.

[l] Ouernight I thought that I ſhould liue till morning, but my pangs in the night perſwaded me the contrary: he ſheweth the horrour, that the faithfull haue, when they apprehend Gods iudgement againſt their ſinnes.

[m] I was ſo oppreſt with ſorow, that I was not able to vtter my words, but onely to grone and ſigh.

[n] To wit, ſorow and griefe both of body and mind.

[o] God hath declared by his Prophet, that I ſhall die, and therefore I will yeeld vnto him.

[p] I ſhall haue no releaſe, but continuall ſorowes whiles I liue.

[q] They that ſhall ouerliue the men that are now aliue, and all they that are in theſe yeeres, ſhall acknowledge this benefite.

[r] That after that thou haddeſt condemned me to death, thou reſtoredſt me to life.

[ſ] Whereas I thought to haue liued in reſt and eaſe, being deliuered from mine enemie, I had griefe vpon griefe.

[t] He eſteemeth more the remiſſion of his ſinnes, and Gods fauour, then a thouſand liues.

[u] For as much as God hath placed man in this world to glorifie him, the godly tooke it as a ſigne of his wrath when their dayes were ſhortened, either becauſe that they ſeemed vnworthy for their ſinnes to liue longer in his ſeruice, or for their zeale to Gods glory, ſeeing that there are ſo few in earth, that doe regard it, as Pſalme 6.5. and 115.17.

[x] All poſteritie ſhall acknowledge, and the fathers according to their duety toward their children, ſhall inſtruct them in thy graces and mercies toward me.

[y] Hee ſheweth what is the vſe of the Congregation and Church: to wit, to giue the Lord thanks for his benefites.

[z] Reade 2.Kings 20 7.

[a] As verſe 7.

2.*King*.20.12.

[a] This was the firſt King of Babylon, which ouercame the Aſſyrians in the tenth yeere of his reigne.

2 And Hezekiah was [c] glad of them, and ſhewed them the houſe of the treaſures, the ſiluer and the golde, and the ſpices, and the precious oyntment, and all the houſe of his armour, and all that was found in his treaſures: there was nothing in his houſe nor in all his kingdome that Hezekiah ſhewed them not.

3 Then came Iſaiah the Prophet vnto king Hezekiah, and ſayde vnto him, What ſayde theſe men? and from whence came they to thee? And Hezekiah ſayd, They are come from a farre countrey vnto mee, from Babel.

4 Then ſaid he, What haue [d] they ſeene in thine houſe? And Hezekiah anſwered, All that is in mine houſe haue they ſeene: there is nothing among my treaſures, that I haue not ſhewed them.

5 And Iſaiah ſayd to Hezekiah, Heare the word of the Lord of hoſts.

6 Beholde, the dayes come, that all that is in thine houſe, and which thy fathers haue layed vp in ſtore vntill this day, ſhall be [e] carried to Babel: nothing ſhall be left, ſaith the Lord.

7 And of thy ſonnes, that ſhall proceede out of thee, and which thou ſhalt beget, ſhall they take away, and they ſhall bee [f] eunuches in the palace of the king of Babel.

8 [g] Then ſayd Hezekiah to Iſaiah, The worde of the Lord is good, which thou haſt ſpoken: and he ſayd, Yet let there be peace and trueth in my dayes.

CHAP. XL.

2 Remiſſion of ſinnes by Chriſt. 3 The comming of Iohn Baptiſt. 18 The Prophet reproueth the idolaters, and them that truſt not in the Lord.

Comfort [a] yee, comfort yee my people, will your God ſay.

2 Speake comfortably to Ieruſalem, and cry vnto her, that her [b] warfare is accompliſhed, that her iniquitie is pardoned: for ſhe hath receiued of the Lords hand [c] double for all her ſinnes.

3 A [d] voyce crieth in the [e] wilderneſſe, [f] Prepare yee the way of the Lorde: make ſtraight in the deſart a path for our God.

4 Euery valley ſhall be exalted, and euery [g] mountaine and hill ſhall bee made lowe: and the crooked ſhall bee ſtraight, and the rough places plaine.

5 And the glorie of the Lorde ſhall bee reuealed, and all [h] fleſh ſhall ſee it together: for the mouth of the Lord hath ſpoken it.

6 A [i] voice ſaid, Crie. And he ſaid, What ſhall I crie? All fleſh is graſſe, and all the [k] grace thereof is as the floure of the field.

7 The graſſe withereth, the floure fadeth, becauſe the [l] Spirit of the Lord bloweth vpon it: ſurely the people is graſſe.

8 The graſſe withereth, the floure fadeth: but the [m] word of our God ſhall ſtand for euer.

9 ¶ O Zion, that bringeſt good tidings, get the vp into the hie [n] mountaine: O Ieruſalem, that bringeſt good tidings, lift vp thy voice with ſtrength: lift it vp, bee not afrayd: ſay vnto the cities of Iudah, Behold [o] your God.

10 Behold, the Lord God will come with power, and [p] his arme ſhall rule for him: behold his reward is with him, and his worke before him.

11 Hee ſhall feede his flocke like a ſhepheard: hee ſhall gather the lambes with his arme, and cary them in his boſome, and ſhall guide them with [q] yong.

12 Who hath meaſured the waters in his [r] fiſt? and counted heauen with the ſpanne, and comprehended the duſt of the earth in a meaſure? and weighed the mountaines in a weight, and the hilles in a balance?

13 Who hath inſtructed the Spirite of the Lord? or was his [ſ] counſeller, or taught him?

14 Of whom tooke hee counſell, and who inſtructed him and taught him in the way of iudgement? or taught him knowledge, and ſhewed vnto him the way of vnderſtanding?

15 Beholde, the nations are as a droppe of a bucket, and are counted as the duſt of the balance: beholde, hee taketh away the yles as a little duſt.

16 And Lebanon is not ſufficient for fire, nor the beaſtes thereof ſufficient for a burnt offering.

17 All nations before him are as [t] nothing, and they are counted to him leſſe then nothing, and vanitie.

18 To whom then [u] will ye liken God? or what ſimilitude will yee ſet vp vnto him.

19 The workeman melteth an image, or the goldſmith beateth it out in golde, or the goldſmith maketh ſiluer plates.

20 Doth not [x] the poore chuſe out a tree

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[b] Partly moued with the greatnes of the miracle, partly becauſe he ſhewed himſelfe enemie to his enemies, but chiefly, becauſe he would ioyne with them whom God fauoured, and haue their helpe, if occaſion ſerued.

[c] Reade 2.King. 20 13. & 2.chro. 32.25,31.

[d] He asketh him of the particulars to make him vnderſtand the craft of the wicked, which he before, being ouercome with their flatterie, and blinded with ambition, could not ſee.

[e] By the grieuouſneſſe of the puniſhment, is declared how greatly God deteſteth ambition and vaine glory.

[f] That is, officers and ſeruants.

[g] Reade 2.Kings 20 19.

[a] This is a conſolation for the Church, aſſuring them that they ſhall be neuer deſtitute of Prophets, whereby he exhorteth the true miniſters of God that then were, and thoſe alſo that ſhould come after him, to comfort the poore afflicted, and to aſſure them of their deliuerance both of body and ſoule.

[b] The time of her affliction.

[c] Meaning, ſufficient, as Chap. 61.7. and full correction, or double grace, whereas ſhee deſerued double puniſhment.

[d] To wit, of the Prophets.

[e] That is, in Babylon and other places where they were kept in captiuitie and miſerie.

[f] Meaning, Cyrus, and Darius which ſhould deliuer Gods people out of captiuitie, and make them a ready way to Ieruſalem: and this was fully accompliſhed, when Iohn the Baptiſt brought tidings of Ieſus Chriſts comming, who was the true deliuerer of his Church from ſinne and Satan, Matth. 3.3.

[g] Whatſoeuer may let or hinder this deliuerance, ſhall be remooued.

[h] This miracle ſhall be ſo great, that it ſhall bee knowen through all the world.

[i] The voyce of God, which ſpake to the Prophet Iſaiah.

[k] Meaning, all mans wiſedome & naturall powers, Iam. 1.10. 1.pet. 1.24.

[l] The Spirit of God ſhall diſcouer the vanitie in all that ſeeme to haue any excellencie of themſelues.

[m] Though conſidering the frailtie of mans nature, many of the Iewes ſhould periſh, and ſo not be partakers of this deliuerance, yet Gods promiſe ſhould be fulfilled, and they that remained, ſhould feele the fruit thereof.

[n] To publiſh this benefite through all the world.

[o] He ſheweth at one word the perfection of all mans felicitie, which is to haue Gods preſence.

[p] His power ſhalbe ſufficient without helpe of any other, and ſhall haue all meanes in himſelfe to bring his will to paſſe.

[q] Hee ſhall ſhewe his care and fauour ouer them that are weake and tender.

[r] Declaring that as GOD onely hath all power, ſo doeth hee vſe the ſame for the defence and maintenance of his Church.

[ſ] Hee ſheweth Gods infinite wiſedome for the ſame ende and purpoſe.

[t] Hee ſpeaketh all this to the intent that they ſhould neither feare man, nor put their truſt in any, ſaue onely in GOD.

[u] Hereby hee armeth himſelfe againſt the idolatrie wherewith they ſhoulde bee tempted in Babylon.

[x] Hee ſheweth the rage of the idolaters, ſeeing that the poore that haue not to ſuffice their owne neceſſities, will defraude themſelues to ſerue their idoles.

that will not rot, for an oblation: hee ſeeketh alſo vnto him a cunning workeman, to prepare an image, that ſhall not bee moued.

21 Knowe ye nothing? haue ye not heard [y] it? hath it not bene tolde you from the beginning? haue yee not vnderſtood it by the [z] foundation of the earth?

22 He ſitteth vpon the circle of the earth, and the inhabitants thereof are as graſhoppers, he ſtretcheth out the heauens, as a curtaine, and ſpreadeth them out, as a tent to dwell in.

23 Hee bringeth the princes to nothing, and maketh the Iudges of the earth, as vanitie,

24 As though they were not planted, as though they were not ſowen, as though their ſtocke tooke no roote in the earth: for he did euen [a] blow vpon them, and they withered, and the whirlewinde will take them away as ſtubble.

25 To whom now will ye liken mee, that I ſhould be like him, ſaith the Holy one?

26 Lift vp your eyes on high, and behold who hath created theſe things, and bringeth [b] out their armies by number, and calleth them all by names: by the greatneſſe of his power and mightie ſtrength nothing faileth.

27 Why ſayeſt thou, O Iaakob, and ſpeakeſt, O Iſrael, [c] My way is hid from the Lord, and my iudgement is paſſed ouer of my God?

28 Knoweſt thou not? or haſt thou not heard, that the euerlaſting God, the Lorde hath created the [d] ends of the earth? he neither fainteth, nor is wearie: there is no ſearching of his [e] vnderſtanding.

29 But hee giueth ſtrength vnto him that fainteth, & vnto him that hath no ſtrength, he encreaſeth power.

30 [f] Euen the yong men ſhall faint, and bee wearie, and the yong men ſhall ſtumble and fall.

31 But they that waite vpon the Lorde, ſhall renew their ſtrength: they ſhall lift vp the wings as the egles: they ſhall runne, and not be wearie, and they ſhall walke and not faint.

CHAP. XLI.

2 Gods mercie in chuſing his people. 6 Their idolatry. 27 Deliuerance promiſed to Zion.

Keepe [a] ſilence before mee, O ylands, and let the people [b] renew their ſtrength: let them come neere, and let them ſpeake: let vs come together vnto iudgement.

2 Who raiſed vp [c] iuſtice from the Eaſt, and called him to his foote? and gaue the nations before him, and ſubdued the kings? hee gaue them as duſt to his ſword, and as ſcattered ſtubble vnto his bow.

3 He purſued them, & paſſed ſafely by the way that he had not gone with his feete.

4 Who hath wrought and done it? hee that calleth the [d] generations from the beginning, I the Lord am the [e] firſt, and with the laſt I am the ſame.

5 The yles ſaw it, and did [f] feare, and the endes of the earth were abaſhed, drewe neere, and [g] came.

6 Euery man helped his neighbour, and ſayd to his brother, [h] Be ſtrong.

7 So the workeman comforted the founder, and he that ſmote with the hammer, him that ſmote by courſe, ſaying, It is ready for the ſodering, and hee faſtened it with nailes that it ſhould not be moued.

8 ¶ But thou, Iſrael, art my [i] ſeruant, and thou Iaakob, whom I haue choſen, the ſeede of Abraham my friend.

9 For I haue taken thee from the endes of the earth, and called thee before the chiefe thereof, and ſayde vnto thee, Thou art my ſeruant: I haue choſen thee, and not caſt thee away.

10 Feare thou not, for I am with thee: bee not afrayde, for I am thy God: I will ſtrengthen thee, & helpe thee, and will ſuſteine thee with the [k] right hand of my iuſtice.

11 Beholde, all they that prouoke thee, ſhall be aſhamed and confounded: they ſhall be as nothing, and they that ſtriue with thee ſhall periſh.

12 Thou ſhalt ſeeke them, and ſhalt not [l] finde them, to wit, the men of thy ſtrife: for they ſhall bee as nothing, and the men that warre againſt thee, as a thing of nought.

13 For I the Lord thy God will holde thy right hand, ſaying vnto thee, Feare not, I will helpe thee.

14 Feare not, thou [m] worme, Iaakob, and yee men of Iſrael: I will helpe thee, ſayeth the Lorde and thy redeemer the holy one of Iſrael.

15 Beholde, I will make thee a roller, and a newe threſhing inſtrument hauing teeth: thou ſhalt threſh the [n] mountaines, and bring them to powder, and ſhalt make the hilles as chaffe.

16 Thou ſhalt fanne them, and the winde ſhall cary them away, and the whirlewinde ſhall ſcatter them: and thou ſhalt reioyce in the Lord, and ſhalt glory in the holy one of Iſrael.

17 When [o] the poore and the needie ſeeke water, and there is none, their tongue faileth for thirſt: I the Lord will heare them: I the God of Iſrael will not forſake them:

18 I will open riuers in the toppes of the hilles, and fountaines in the middes of the valleyes: I will make the wilderneſſe as a poole of water, and the waſte [p] lande as ſprings of water.

19 I will ſet in the wilderneſſe the cedar, the ſhittah tree, and the myrrhe tree, and the pine tree, and I will ſet in the wilderneſſe the firre tree, the elme and the boxe tree together.

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[y] Haue ye not the word of God which plainely condemneth idolatrie.

[z] Can you not learne by the viſible creatures whom God hath made to ſerue your vſe, that you ſhould not ſerue them nor worſhip them?

[a] So that his power appeareth in euery place wherſoeuer we turne our eyes.

[b] Who hath ſet in order the infinite number of the ſtarres.

[c] He rebuketh the Iewes, becauſe they did not reſt on the prouidence of God, but thought that he had forſaken them in their troubles.

[d] And therefore all power is in his hand to deliuer when his time commeth.

[e] Shewing, that man muſt patiently abide, and not curiouſly ſeeke out the cauſe of Gods delay in our afflictions.

[f] They that truſt in their owne vertue, and doe not acknowledge that all commeth of God.

[a] God, as though he pleaded his cauſe with all nations, requireth ſilence, that he may be heard in his right.

[b] That is, gather all their power and ſupports.

[c] Who called Abraham (who was the paterne of Gods iuſtice in deliuering his Church) from the idolatrie of the Caldeans to goe to and fro at his commaundement, and placed him in the land of Canaan?

[d] Who hath created man and mainteined his ſucceſſion.

[e] Though the world ſet vp neuer ſo many gods, yet they diminiſh nothing of my glory: for I am all one, vnchangeable, which haue euer bene, and ſhalbe for euer.

[f] Conſidering mine excellent workes among my people.

[g] They aſſembled themſelues, and conſpired againſt me to maintaine their idolatry.

[h] He noteth the obſtinacie of the idolaters to maintaine their ſuperſtitions.

[i] And therefore oughteſt not to pollute thy ſelfe with the ſuperſtitions of the Gentiles.

[k] That is, by the force of my promiſe, in the performance whereof I will ſhew my ſelfe faithfull and iuſt.

[l] Becauſe they ſhalbe deſtroyed.

[m] Thus he calleth them becauſe they were contemned of all the world, and that they conſidering their owne poore eſtate, ſhould ſeeke vnto him for helpe.

[n] I will make thee able to deſtroy all thine enemies, be they neuer ſo mighty: and this chiefly is referred to the kingdome of Chriſt.

[o] That is, they that ſhall be afflicted in the captiuitie of Babylon.

[p] God will rather change the order of nature, then they ſhould want any thing, that crie to him by true faith in their miſeries: declaring to them hereby that they ſhall lacke nothing by the way, when they returne from Babylon.

20 Therefore let them ſee and knowe, and let them conſider and vnderſtand together, that the hand of the Lord hath done this, and the holy one of Iſrael hath [q] created it.

21 [r] Stand to your cauſe, ſaith the Lord: bring foorth your ſtrong reaſons, ſayeth the King of Iaakob.

22 Let them bring them forth, & let them tell vs what ſhall come: let them ſhew the former things what they be, that wee may conſider them, and know the latter ende of them: either declare vs things for to come.

23 Shew the things that are to come hereafter, that wee may knowe that you are gods: yea, doe good or doe euill, that we may declare it, and behold it together.

24 Behold, yee are of no value, and your making is of nought: man hath [ſ] choſen an abomination by them.

25 ¶ I haue raiſed vp [t] from the North, and he ſhall come: from the Eaſt ſunne ſhall [u] he call vpon my Name, and ſhall come vpon [x] princes as vpon clay, and as the potter treadeth mire vnder the foote.

26 Who hath declared from the beginning, that wee may knowe? or beforetime, that we may ſay, Hee is righteous? Surely there is none that ſheweth: ſurely there is none that declareth: ſurely there is none that heareth [y] your words.

27 I am the firſt, that ſayeth to Zion, Behold, behold [z] them: and I will giue to Ieruſalem [a] one that ſhall bring good tidings.

28 But when [b] I beheld, there was none, and when I enquired of them, there was no counſellour, and when I demanded of them, they anſwered not a word.

29 Beholde, they are all vanitie: their worke is of nothing, their images are winde and confuſion.

CHAP. XLII.

1 The obedience and humility of Chriſt. 6 Why he was ſent into the world. 11 The vocation of the Gentiles.

BEholde, [a] my ſeruant: [b] I will ſtay vpon him: mine elect, in whom my ſoule [c] delighteth: I haue put my Spirit vpon him: he ſhall bring forth [d] iudgement to the Gentiles.

2 He ſhall not [e] cry, nor lift vp, nor cauſe his voyce to be heard in the ſtreete.

3 A [f] bruiſed reed ſhal hee not breake, and the ſmoking [g] flaxe ſhall he not quench: he ſhall bring forth iudgement in [h] trueth.

4 Hee ſhall not faile nor be diſcouraged till he haue [i] ſet iudgement in the earth: and the [k] yles ſhall waite for his law.

5 Thus ſayeth God the Lord, (hee that created the heauens & ſpread them abroad: he that ſtretched foorth the earth, and the buddes thereof: he that giueth breath vnto the people vpon it, and ſpirit to them that walke therein)

6 I the Lord haue called thee in [l] righteouſneſſe, and will holde [m] thine hand, and I will keepe thee, and giue thee for a [n] couenant of the people, and for a light of the Gentiles,

7 That thou mayeſt open the eyes of the blinde, and bring out the priſoners from the priſon: and them that ſit in darkeneſſe, out of the priſon houſe.

8 I am the Lord, this is my Name, and my [o] glory will I not giue to another, neither my prayſe to grauen images.

9 Behold, the former things are [p] come to paſſe, and new things doe I declare: before they come forth, I tell you of them.

10 Sing vnto the Lord a new ſong, and his prayſe from the end of the earth: ye that goe downe to the ſea, and all that is therein: the yles and the inhabitants thereof.

11 Let the wilderneſſe & the cities thereof lift vp their voyce, the townes that [q] Kedar doeth inhabite: let the inhabitants of the rocks ſing: let them ſhout from the toppe of the mountaines.

12 Let them giue glory vnto the Lord, and declare his prayſe vnto the ylands.

13 The Lord ſhall goe forth as a [r] gyant: hee ſhall ſtirre vp his courage like a man of warre: he ſhall ſhout and cry, and ſhall preuaile againſt his enemies.

14 I haue a long time holden my peace: I haue bene ſtill and refrained my ſelfe: now will I cry like a [ſ] trauailing woman: I will deſtroy and deuoure at once.

15 I will make waſte mountaines and hilles, and dry vp all their herbes, and I will make the floods ylands, and I will dry vp the pooles.

16 ¶ And I will bring the [t] blinde by a way that they knew not, and leade them by paths that they haue not knowen: I will make darkeneſſe light before them, and crooked things ſtreight. Theſe things wil I doe vnto them, and not forſake them.

17 They ſhall be turned backe: they ſhall bee greatly aſhamed, that truſt in grauen images, and ſay to the molten images, Yee are our gods.

18 ¶ Heare, yee deafe: and yee blinde, regard, that ye may ſee.

19 Who is blinde but my [u] ſeruant? or

deafe

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q That is, hath appointed, and determined that it ſhall come ſo to paſſe.

r Hee biddeth the idolaters to proue their religion, and to bring forth their idoles, that they may be tried whether they know all things, and can doe all things: which if they cannot doe, he concludeth that they are no gods, but vile idoles.

ſ So that a man cannot make an idole, but hee muſt doe that, which God deteſteth and abhorreth: for hee chuſeth his owne deuiſes, and forſaketh the Lords.

t Meaning, the Chaldeans.

u That is, Cyrus, who ſhall doe all things in my Name, and by my direction: whereby he meaneth, that both their captiuitie, and deliuerance ſhall be ordered by Gods prouidence and appointment.

x Both of the Caldeans and others.

y Meaning, that none of the Gentiles gods can worke any of theſe things.

z That is, the Iſraelites, which returne from the captiuitie.

a To wit, a continuall ſucceſſion of Prophets and miniſters.

b When I looked whether the idols could doe theſe things, I found that they had neither wiſedome nor power to doe any thing: therefore he concludeth that all are wicked, which truſt in ſuch vanitie.

a That is, Chriſt, who in reſpect of his manhood is called here ſeruant. The Prophets vſe to make mention of Chriſt after that they haue declared any great promiſe, becauſe hee is the foundation whereupon all the promiſes are made and ratified.

b For I haue committed all my power to him, as to a moſt faithfull ſteward. Some reade, I will eſtabliſh him, to wit, in his office, by giuing him the fulneſſe of my Spirit.

c He onely is acceptable vnto me, and they that come vnto me by him: for there is no other meanes of reconciliation, Matt. 12.18 eph 1.4.

d He ſhall declare himſelfe gouernour ouer the Gentiles, and call them by his worde, and rule them by his Spirit.

e His comming ſhall not be with pompe and noiſe, as earthly princes.

f He will not hurt the weake and feeble, but ſupport and comfort them.

g Meaning, the wicke of a lampe, or candle, which is almoſt out, but hee will cheriſh it and ſnuffe it, that it may ſhine brighter.

h Although he fauor the weake, yet will he not ſpare the wicked, but will iudge them according to trueth and equity.

i Till he haue ſet all things in good order.

k The Gentiles ſhalbe deſirous to receiue his doctrine.

l Meaning, vnto a lawfull and iuſt vocation.

m To aſſiſt and guide thee.

n As him by whom the promiſe made to all nations in Abraham, ſhalbe fulfilled.

o I will not ſuffer my glory to be diminiſhed: which I ſhould doe, if I were not faithfull in performing the ſame, and the idolaters thereby would extoll their idoles aboue me.

p As in times paſt I haue bene true in my promiſes, ſo wil I be in time to come.

q Meaning, the Arabians, vnder whom he comprehendeth all the people of the Eaſt.

r Hee ſheweth the zeale of the Lorde, and his power in the conſeruation of his Church.

ſ I will haſte to execute my vengeance, which I haue ſo long deferred, as a woman that deſireth to be deliuered, when ſhee is in trauaile.

t That is, my poore people, which are in perplexitie and care.

u To wit, Iſrael, which ſhould haue moſt light, becauſe of my Law.

deafe as my [x] meſſenger, that I ſent? who is blind as the [y] perfect, & blind as the Lords ſeruant?

20 Seeing many things, but thou keepeſt them not, opening the eares, but he heareth not?

21 The Lorde is willing for his righteouſneſſe ſake that he may magnifie the Law, and exalt it.

22 But this people is [z] robbed and ſpoyled, and ſhall be all ſnared in dungeons, and they ſhall be hid in priſon houſes: they ſhall be for a pray, and none ſhall deliuer: a ſpoyle, and none ſhall ſay, [a] Reſtore.

23 Who among you ſhall hearken to this, and take heede, and heare for [b] afterwards?

24 Who gaue Iaakob for a ſpoile, and Iſrael to the robbers? Did not the Lorde, becauſe we haue ſinned againſt him: for they would not walke in his wayes, neither be obedient to his Law.

25 Therefore he hath powred vpon him his fierce wrath, and the ſtrength of battell: and it ſet him on fire round about, and hee knew not, and it burned him vp, yet he conſidered not.

CHAP. XLIII.

1 The Lord comforteth his people. He promiſeth deliuerance to the Iewes. 12 There is no God but one alone.

But now thus ſaith the Lord, [a] that created thee, O Iaakob: and he that formed thee, O Iſrael, [b] feare not: for I haue redeemed thee: I haue called thee by thy name, Thou art mine.

2 When thou paſſeſt thorowe the [c] waters, I will bee with thee, and thorow the floods, that they doe not ouerflowe thee. When thou walkeſt thorowe the very fire, thou ſhalt not bee burnt, neither ſhall the flame kindle vpon thee.

3 For I am the Lord thy God, the holy one of Iſrael, thy Sauiour: I gaue [d] Egypt for thy ranſome, Ethiopia, & Seba for thee.

4 Becauſe thou waſt precious in my ſight, and thou waſt honourable, and I loued thee, therefore will I giue [e] man for thee, and people for thy ſake.

5 Feare not, for I am with thee: I will bring thy ſeede from the [f] Eaſt, and gather thee from the Weſt.

6 I will ſay to the North, Giue: and to the South, Keepe not back: bring my ſonnes from farre, and my daughters from the ends of the earth.

7 Euery one ſhalbe called by my [g] Name: for I created him for my glory, formed him and made him.

8 I will bring forth the blind people, and they ſhall haue eyes, and the deafe, and they ſhall haue eares.

9 Let all the nations be gathered [h] together, and let the people be aſſembled: who among them can declare this & ſhewe vs former things? let them bring forth their [i] witneſſes, that they may be iuſtified: but let them [k] heare, and ſay, It is trueth.

10 You [l] are my witneſſes, ſayth the Lord, and my [m] ſeruant, whom I haue choſen: therefore ye ſhall know and beleeue me, and ye ſhall vnderſtand that I am: before me there was no God formed, neither ſhall there be after me.

11 I, euen I am the Lord, and beſide mee there is no Sauiour.

12 I haue declared, and I haue ſaued, and I haue ſhewed, when there was no ſtrange god among you: therefore you are my witneſſes, ſayeth the Lord, that I am God.

13 Yea, before the day was, I am, and there is none that can deliuer out of mine hand: I will doe it, and who ſhall let it?

14 Thus ſayth the Lord your redeemer, the holy one of Iſrael, For your ſake I haue ſent to Babel, and [n] brought it downe: they are all fugitiues, and the Caldeans crie in [o] the ſhips.

15 I am the Lord your holy one, the creator of Iſrael, your king.

16 Thus ſayth the Lord which maketh a way in [p] the ſea, and a path in the mighty [q] waters.

17 When hee [r] bringeth out the [ſ] charet and horſe, the armie and the power lie together, and ſhall not riſe: they are extinct, and quenched as towe.

18 Remember ye not the former things, neither regard the things of old.

19 Behold, I doe a new thing: now ſhall it come forth: ſhall you not know it? I will euen make a way in the [t] deſert, and floods in the wilderneſſe.

20 The wilde [u] beaſts ſhall honour mee, the dragons and the oſtriches, becauſe I gaue water in the deſert, and floods in the wildernes to giue drinke to my people, euen to mine elect.

21 This people haue I formed for my ſelfe: they ſhall ſhew foorth my praiſe.

22 And thou haſt not [x] called vpon mee, O Iaakob, but thou haſt [y] wearied mee, O Iſrael.

23 Thou [z] haſt not brought me the ſheepe of the burnt offerings, neither haſt thou honoured mee with thy ſacrifices. I haue not cauſed thee to ſerue with an offering, nor wearied thee with incenſe.

[x] The Prieſt to whom my word is commited, which ſhould not onely heare it himſelfe, but cauſe others to heare it.

[y] As the prieſts and prophets, that ſhould be lights to others?

[z] Becauſe they will not acknowledge this benefit of the Lord, who is ready to deliuer them, he ſuffereth them to be ſpoiled of their enemies through their owne fault and incredulitie.

[a] There ſhall be none to ſuccour them, or to will the enemie to reſtore that, which he hath ſpoiled.

[b] Meaning, Gods wrath.

[a] After theſe threatnings, he promiſeth deliuerance to his Church, becauſe he hath regenerate them, adopted them, and called them.

[b] When thou ſeeſt dangers and conſpiracies on all ſides, remember this benefit and the loue of thy God, and it ſhall encourage thee.

[c] By water and fire, he meaneth all kind of troubles and perils.

[d] I turned Saneheribs power againſt theſe countreys, and made them to ſuffer that affliction which thou ſhouldeſt haue done, and ſo were as the paiment of thy ranſome. Chap. 37.9.

[e] I will not ſpare any man rather then thou ſhouldeſt periſh: for God more eſteemeth one of his faithfull, then all the wicked in the world.

[f] Hee propheſieth of their deliuerance from the captiuitie of Babylon, and ſo of the calling of the vniuerſall Church, alluding to that which is written, Deut 30.3.

[g] Meaning, that he could not be vnmindfull of them, except he would neglect his owne Name and glory.

[h] Signifying, that no power can reſiſt him in doing this miraculous worke, nor all their idols are able to doe the like, as chap. 41.22.

[i] To prooue that the things which are ſpoken of them, are true.

[k] Shewing, that the malice of the wicked hindereth them in the knowledge of the trueth, becauſe they will not heare when God ſpeaketh by his word.

[l] The Prophets and people to whom I haue giuen my Law.

[m] Meaning ſpecially Chriſt, and by him, all the faithfull.

[n] By Darius and Cyrus.

[o] They ſhall crie when they ſhould eſcape by water, ſeeing that the courſe of Euphrates is turned another way by the enemie.

[p] When he deliuered Iſrael from Pharaoh, Exod. 14.22.

[q] When the Iſraelites paſſed thorow Iorden, Ioſh. 3.17.

[r] When he deliuered his people out of Egypt.

[ſ] Pharaoh and his mightie armie.

[t] Meaning, that their deliuerance out of Babylon, ſhould bee more famous then that from Egypt was, Iere. 23.7. hag. 2.10. 2. corinth. 5.17. reuelat. 21.5.

[u] They ſhall haue ſuch abundance of all things as they returne home, euen in the drie and barren places, that the very beaſts ſhall feele my benefits, and ſhall acknowledge them; much more men ought to bee thankefull for the ſame.

[x] Thou haſt not worſhipped mee as thou oughteſt to haue done.

[y] Becauſe thou haſt not willingly receiued that which I did command thee, thou diddeſt greeue me. Whereby hee ſheweth that his mercies were the onely cauſe of their deliuerance, foraſmuch as they had deſerued the contrarie.

[z] Meaning, in true faith and obedience.

24 Thou boughteſt mee no ſweete [a] ſauor with money, neither haſt thou made mee drunke with the fat of thy ſacrifices, but thou haſt made me [b] to ſerue with thy ſinnes, and wearied me with thine iniquities.

25 I, euen I am hee that putteth away thine iniquities for mine owne ſake, and will not remembr thy ſinnes.

26 Put me in [c] remembrance: let vs bee iudged together: count thou that thou mayeſt be iuſtified.

27 Thy [d] firſt father hath ſinned, and thy [e] teachers haue tranſgreſſed againſt me.

28 Therefore I haue [f] prophaned the rulers of the Sanctuary, and haue made Iaakob a curſe, and Iſrael a reproch.

a Either for the compoſition of the ſweete ointment, Exod. 30. 34. or for the ſweete incenſe, Exod. 30. 7.
b Thou haſt made mee to beare an heauie burden by thy ſinnes.
c If I forget any thing that may make for thy iuſtification, put me in remembrance and ſpeake for thy ſelfe.
d Thine anceſters.
e Thy prieſts and thy prophets.
f That is, reiected, abhorred, and deſtroyed them in the wilderneſſe, and at other times.

CHAP. XLIIII.

5 The Lord promiſeth comfort, and that he will aſſemble his Church of diuers nations. 9 The vanitie of idoles. 17 The beaſtlines of idolaters.

YEt now heare, O Iaakob my ſeruant, and Iſrael, whom I haue choſen.

2 Thus ſaith the Lord that made thee, and formed [a] thee from the wombe: he will helpe thee. Feare not, O Iaakob, my ſeruant, and thou righteous, [b] whom I haue choſen.

3 For I will powre water vpon the [c] thirſtie, and floods vpon the drie ground: I will powre my Spirit vpon thy ſeede, and my bleſſing vpon thy buds.

4 And they [d] ſhall growe as among the graſſe, and as the willowes by the riuers of waters.

5 One ſhall ſay, I am the Lords: another [e] ſhall be called by the name of Iaakob: and another ſhall ſubſcribe with his hand vnto the Lord, and name himſelfe by the name of Iſrael.

6 Thus ſayth the Lord the King of Iſrael, and his redeemer the Lord of hoſtes, [f] I am the firſt, and I am the laſt, and without me there is no God.

7 And who is like mee, that ſhall [g] call, and ſhal declare it, and ſet [h] it in order before mee, ſince I appointed the [i] ancient people? and what is at hand, and what things are to come? let [k] them ſhew vnto them.

8 Feare ye not, neither be afraid: haue not I told thee of old, and haue declared it? [l] you are euen my witneſſes, whether there bee a God beſide me, and that there is no God that I know not.

9 All they that make an image, are vanitie, [m] and their delectable things ſhall nothing profit: and they are their owne witneſſes, [n] that they ſee not nor know: therefore they ſhall be confounded.

10 Who hath made [o] a god, or molten an image, that is [p] profitable for nothing?

11 Behold, all that are of the [q] fellowſhip thereof ſhall bee confounded: for the workemen themſelues are men: let all them be gathered together, and [r] ſtand vp, yet they ſhall feare, and be confounded together.

12 The ſmith taketh an inſtrument, and worketh in the coles, and faſhioneth it with hammers, and worketh it with the ſtrength of his armes: yea, he is an [s] hungred, and his ſtrength faileth: hee drinketh no water, and is faint.

13 The carpenter ſtretcheth out a line: he faſhioneth it with a red threed, he planeth it, and hee purtreyeth it with the compaſſe, and maketh it after the figure of a man, and according to the beauty of a man that it may remaine in [t] an houſe.

14 He will hewe him downe cedars, and take the pine tree and the oke, and taketh courage among the trees of the foreſt: hee planteth a firre tree, and the raine doth nouriſh it.

15 And man burneth thereof: for he will take thereof and [u] warme himſelfe: he alſo kindleth it and baketh bread, yet he maketh a god and worſhippeth it: hee maketh it an idole and boweth vnto it.

16 Hee burneth the halfe thereof euen in the fire, and vpon the halfe thereof he [x] eateth fleſh: he roſteth the roſte and is ſatiſfied: alſo he warmeth himſelfe and ſayth, Aha, I am warme, I haue bene at the fire.

17 And the reſidue thereof hee maketh a god, euen his idole: he boweth vnto it, and worſhippeth and prayeth vnto it, and ſayth, Deliuer me: for thou art my God.

18 They haue not knowen, nor vnderſtood: [y] for God hath ſhut their eyes that they cannot ſee, and their hearts, that they cannot vnderſtand.

19 And none ‡ conſidereth in his heart, neither is there knowledge nor vnderſtanding to ſay, I haue burnt halfe of it, euen in the fire, and haue baked bread alſo vpon the coales thereof: I haue roſted fleſh, and eaten it, and ſhall I make the reſidue thereof an abomination? ſhall I bow to the ſtocke of a tree?

20 He feedeth [z] of aſhes: a ſeduced heart hath deceiued him, that hee cannot deliuer his ſoule, nor ſay, Is there not a lie in my right hand?

a He created and choſe thee from the beginning of his owne mercie, and before thou couldeſt merit any thing.
b Whom God accepted as righteous: or which haddeſt occaſion thereunto becauſe of the Law, and of thine holy vocation.
c Becauſe man of himſelfe is as the dry and barren land, he promiſeth to moyſten him with the waters of his holy Spirit, Ioel 2. 28. ioh. 7. 38. acts 2. 17.
d That is, thy children and poſteritie ſhall increaſe wonderfully after their deliuerance from Babylon.
e By this diuerſitie of ſpeech, he meaneth one thing, that is, that the people ſhall bee holy and receiue the true religion of God, as Pſalme 87. 5.
f I am alwayes like my ſelfe, that is, mercifull toward my Church, and moſt able to maintaine it, as chap. 41. 4. and 48. 12. reuelat. 1. 17. and 22. 13.
g And appoint them that ſhall deliuer the Church.
h That is, declare vnto mee, howe I ought to proceede herein.
i God calleth the Iſraelites ancient, becauſe he preferred them to all other, in his eternall election.
k Meaning their idoles.
l Reade Chap. 43. 10.
m Whatſoeuer they beſtowe vpon their idoles to make them to ſeeme glorious.
n That is, the idolaters ſeeing their idoles blinde, muſt needes bee witneſſes of their owne blindneſſe, and feeling that they are not able to helpe them, muſt confeſſe that they haue no power.
o Meaning, that whatſoeuer is made by the hand of man, if it be eſteemed as God, is moſt deteſtable.
p Whereby appeareth their blaſphemie, which call images the bookes of the laitie, ſeeing that they are not onely here called vnprofitable, but chap. 41. 24. abominable: and Ieremie calleth them the worke of errors, Ierem. 10. 15. Habakkuk, a lying teacher, 2. 18.
q That is, which by any way conſent either to the making or worſhipping.
r Signifying, that the multitude ſhall not then ſaue the idolaters, when God will take vengeance, although they excuſe themſelues thereby among men.
s He deſcribeth the raging affection of the idolaters, which forget their owne neceſſities to ſet foorth their deuotion toward their idoles.
t To place it in ſome Temple.
u Hee ſetteth foorth the obſtinacie and malice of the Idolaters, which though they ſee by dayly experience that their idoles are no better then the reſt of the matter whereof they are made, yet they refuſe the one part, and make a god of the other, as the Papiſts make their cake god, and the reſt of their idoles.
x That is, hee either maketh a table or trenchors.
y The Prophet giueth heere an anſwere to all them that wonder how it is poſſible that any ſhould bee ſo blinde to commit ſuch abomination, ſaying, that God hath blinded their eyes, and hardened their hearts.
‡ *Ebrew, turneth.*
z Hee is abuſed as one that would eate aſhes, thinking to ſatiſfie his hunger.

21 [a] Remember theſe (O Iaakob and Iſrael) for thou art my ſeruant: I haue formed thee: thou art my ſeruant: O Iſrael forget me not.

22 I haue put away thy tranſgreſſions like a cloude, and thy ſinnes as a miſt: turne vnto me, for I haue redeemed thee.

23 [b] Reioyce yee heauens: for the Lorde hath done it: ſhoute, yee lower partes of the earth: braſt foorth into prayſes, yͤ mountaines, O foreſt, and euery tree therein: for the Lord hath redeemed Iaakob, and will be glorified in Iſrael.

24 Thus ſayeth the Lord thy redeemer, and he that formed thee from the wombe, I am yͤ Lord that made all things, that ſpread out the heauens alone, and ſtretched out the earth by my ſelfe.

25 I deſtroy the [c] tokens of the ſoothſayers, and make them that coniecture, fooles, and turne the wiſe men backewarde, and make their knowledge fooliſhneſſe.

26 ¶ He confirmeth the word of his [d] ſeruant, and performeth the counſell of his meſſengers, ſaying to Ieruſalem, Thou ſhalt be inhabited: and to the cities of Iudah, Ye ſhall be built vp, and I will repaire the decayed places thereof.

27 He ſaith to the [e] deepe, Be drie, and I will drie vp thy floods.

28 He ſayth to [f] Cyrus, Thou art my ſhepheard: and he ſhall performe all my deſire: ſaying alſo to Ieruſalem, Thou ſhalt bee built: and to the Temple, Thy foundation ſhall be ſurely layd.

a Shewing that mans heart is moſt inclined to idolatrie, and therefore he warneth his people by theſe examples, that they ſhould not cleaue to any but to the liuing God, when they ſhould be among the idolaters.

b He ſheweth that the worke of the Lord toward his people ſhalbe ſo great, that the inſenſible creatures ſhalbe mooued therewith.

c Hee armeth them againſt the ſoothſayers of Babylon, which would haue borne them in hand that they knewe by the ſtarres that God would not deliuer them, and that Babylon ſhould ſtand.

d Of Iſaiah and the reſt of his Prophets, which did aſſure the Church of Gods fauour and deliuerance. e He ſheweth that Gods worke ſhould be no leſſe notable in this their deliuerance, then when hee brought them out of Egypt through the Sea. f To aſſure them of their deliuerance, he nameth the perſon, by whom it ſhould bee, more then a hundreth yeere before he was borne.

CHAP. XLV.

1 The deliuerance of the people by Cyrus. 9 God is iuſt in all his workes. 20 The calling of the Gentiles.

Thus ſayeth the Lorde vnto [a] Cyrus his [b] anoynted, whoſe right hande I haue holden [c] to ſubdue nations before him: therefore will I weaken the loines of Kings, and open the doores before him, and the gates ſhall not be ſhut.

2 I will goe before thee and make the [d] crooked ſtraight: I will breake the braſen doores, and burſt the yron barres.

3 And I will giue thee the treaſures of darkeneſſe, and the things hid in ſecret places, that thou mayeſt [e] know that I am the Lord which call thee by thy name, euen the God of Iſrael.

4 For Iaakob my ſeruants [f] ſake, and Iſrael mine elect, I will euen call thee by thy name, and name thee, though thou haſt not knowen me.

a To aſſure the Iewes of their deliuerance againſt the great tentations that they ſhould abide, he nameth the perſon and the meanes.

b Becauſe Cyrus ſhould execute the office of a deliuerer, God called him his anoynted for a time, but after another ſort, then he called Dauid.

c To guide him in the deliuerance of my people. d I will take away all impediments and lets. e Not that Cyrus did knowe God to worſhip him aright, but he had a certaine particular knowledge, as prophane men may haue of his power, and ſo was compelled to deliuer Gods people. f Not for any thing that is in thee, or for thy worthineſſe.

5 I am the Lord and there is none other: there is no God beſide me: I [g] girded thee though thou haſt not knowen me,

6 That they may knowe from the riſing of the ſunne and from the Weſt, that there is none beſides me. I am the Lord, and there is none other.

7 I forme the [h] light and create darkeneſſe: I make peace and create euill: I the Lord doe all theſe things.

8 Yee heauens ſende the dewe from aboue, and let the cloudes droppe downe [i] righteouſneſſe: let the earth open, and let ſaluation and iuſtice growe foorth: let it bring them forth together: I the Lord haue [k] created him.

9 [l] Woe be vnto him that ſtriueth with his maker, the potſherd with the potſherds of the earth: ſhall the clay ſay to him that faſhioneth it, What makeſt thou? or thy worke, [m] It hath none hands?

10 Woe vnto him that ſaith to his father, What haſt thou begotten? or to his mother, What haſt thou brought forth?

11 Thus ſayth the Lord, the Holy one of Iſrael, and his maker, Aſke me of [n] things to come concerning my ſonnes, and concerning the workes of mine hands: commaund you me.

12 I haue made the earth, and created man vpon it: I, whoſe hands haue ſpread out the heauens, I haue euen commaunded all their [o] armie.

13 I haue rayſed [p] him vp in righteouſneſſe, and I will direct all his wayes: he ſhal build my citie, and he ſhall let goe my captiues, not for [q] price nor rewarde, ſayth the Lord of hoſts.

14 Thus ſaith the Lord, The labour [r] of Egypt, and the marchandiſe of Ethiopia, and of the Sabeans, men of ſtature ſhall come vnto thee, and they ſhalbe [s] thine: they ſhall follow thee, and ſhall goe in chaines: they ſhall fall downe before thee, and make ſupplication vnto thee, ſaying, Surely, God is in thee, and there is none other God beſides.

15 Verily thou, O God, [t] hideſt thy ſelfe, O God, the ſauiour of Iſrael.

16 All they ſhalbe aſhamed and alſo confounded: they ſhall goe to confuſion together, that are the makers of images.

17 But Iſrael ſhall be ſaued in the Lord, with an euerlaſting ſaluation: yee ſhall not be aſhamed nor confounded, world without ende.

18 For thus ſayth the Lord (that created heauen, God himſelfe, that formed the earth,

g I haue giuen thee ſtrength, power and authoritie.

h I ſend peace and warre, proſperitie, and aduerſitie, as Amos 3.6.

i He comforteth the Iewes, as if he would ſay, Though when ye looke to the heauens & earth for ſuccour, ye ſee nothing now but ſignes of Gods wrath, yet I will cauſe them to bring forth moſt certaine tokens of your deliuerance, and of the performance of my promiſe, which is meant by righteouſnes.

k I haue appointed Cyrus to this vſe and purpoſe.

l Hereby he brideleth their impacience, which in aduerſitie and trouble murmure againſt God, and will not tarie his pleaſure: willing that man ſhould match with his like, and not contend againſt God.

m That is, it is not perfitely made.

u In ſtead of murmuring, humble your ſelues, and aske what ye will for the conſolation of my children, and you ſhall be ſure of it, as ye are of theſe things which are at your commandement. Some reade it with an interrogation, and make it the application of the ſimilitude. o That is, the ſtarres. p To wit, Cyrus, that I may ſhew by him the faithfulneſſe of my promiſe in deliuering my people. p Meaning, freely, and without ranſome, or any grieuous condition. r Theſe people were tributaries to the Perſians, and ſo King Artahſhaſhte gaue this money toward the building of the Temple, Ezra 7.21. ſ Whereas before they were thine enemies, they ſhall now honour thee, and thou ſhalt rule them: which was accompliſhed in the time of Chriſt. t Hereby he exhorteth the Iewes to patience, though their deliuerance be deferred for a time: ſhewing that they ſhould not repent their long patience, but the wicked and idolaters ſhall be deſtroyed.

and made it: he hath prepared it, hee created it not in vaine: he formed it to bee [u] inhabited) I am the Lord, and there is none other.

19 I haue not ſpoken in ſecrete, neither [x] in a place of darkeneſſe in the earth: I ſaid not in vaine vnto the ſeed of Iaakob, Seeke you mee: I the Lord doe ſpeake righteouſneſſe, and declare righteous things.

20 Aſſemble your ſelues, and come: draw neere together, [y] yee abiect of the Gentiles: they haue no knowledge, that ſet vp the wood of their idole, and pray vnto a god, that cannot ſaue them.

21 Tell ye and bring them, and let them take counſell together, who hath declared this from the beginning? or hath tolde it of olde? Haue not I the Lorde? and there is none other God beſide me, a iuſt God, and a Sauiour: there is none beſide me.

22 Looke vnto me, and ye ſhall be ſaued: all the [z] ends of the earth ſhall be ſaued: for I am God, and there is none other.

23 I haue ſworne by my ſelfe: the worde is gone out of my mouth in [a] righteouſneſſe, and ſhall not returne, That euery [b] knee ſhall bowe vnto me, and euery tongue ſhall ſweare by me.

24 Surely [c] he ſhall ſay, In the Lorde haue I righteouſneſſe and ſtrength: he ſhall come vnto him, and all that [d] prouoke him, ſhall be aſhamed.

25 The whole ſeede of Iſrael ſhall be iuſtified, and glory in the Lord.

u To wit, of man, but chiefly of his Church.

x As do the falſe gods, which giue vncertaine anſweres.

y Al ye idolaters, which though you ſeeme to haue neuer ſo much worldly dignitie, yet in Gods ſight you are vile & abiect.

z He calleth the idolaters to repentance, willing them to looke vnto him with the eye of faith.

a That is, that the thing which I haue promiſed, ſhalbe faithfully performed.

b The knowledge of God, and the true worſhipping ſhalbe through al the world, Rom. 14.11. Phil. 2.10. whereby he ſignifieth that we muſt not onely ſerue God in heart, but declare the ſame alſo by outward profeſſion.

c Meaning, the faithfull ſhall feele and confeſſe this.

d All the contemners of God.

CHAP. XLVI.

1 The deſtruction of Babylon and of their idols. 3 He calleth the Iewes to the conſideration of his workes.

BEl is bowed downe: [a] Nebo is fallen: their idoles were vpon the [b] beaſtes, and vpon the cattell: they which did beare you, were laden with a weary burden.

2 [c] They are bowed downe, and fallen together: for they could not ridde them of the burden, and their [d] ſoule is gone into captiuitie.

3 Heare ye me, O houſe of Iaakob, and all that remaine of the houſe of Iſrael, which are [e] borne of mee from the wombe, and brought vp of me from the birth.

4 Therefore vnto olde age, I the ſame, euen I wil beare you vntil the hoare haires: I haue made you: I will alſo beare you, and I will carie you, [f] and I will deliuer you.

5 ¶ To whom will ye make me like, or make me equall, or [g] compare mee, that I ſhould be like him?

a Theſe were the chiefe idoles of Babylon.

b Becauſe they were of gold and ſiluer, the Medes and Perſians caried them away.

c The beaſtes that caried the idoles, fell downe vnder their burden.

d He derideth the idoles, which had neither ſoule nor ſenſe.

e He ſheweth the difference betweene the idoles and the true God: for they muſt bee caried of other, but God himſelfe carieth his, as Deut. 32.11.

f Seeing I haue begotten you, I will nouriſh and preſerue you for euer.

g The people of God, ſeeing their owne calamitie, and the flouriſhing ſtate of the Babylonians, ſhould bee tempted to thinke that their God was not ſo mightie as the idoles of their enemies: therefore hee deſcribeth the originall of all the idoles, to make them to be abhorred of all men: ſhewing that the moſt that can be ſpoken in their commendation, is but to prooue them vile, Baruch 6.25.

6 They draw gold out of the bagge, and weigh ſiluer in the ballance, and hire a goldſmith to make a god of it, and they bowe downe and worſhip it.

7 They beare it vpon the ſhoulders: they carry him and ſet him in his place: ſo doeth hee ſtande, and cannot remooue from his place. Though one cry vnto him, yet can he not anſwere, nor deliuer him out of his tribulation.

8 Remember this, and be aſhamed: bring it againe [h] to minde, O ye tranſgreſſers.

9 Remember the former things of olde: for I am God, and there is none other God, and there is nothing like me,

10 Which declare the laſt thing from the beginning: and from of old, the things that were not done, ſaying, My counſell ſhall ſtand, and I will doe whatſoeuer I will.

11 I call a [i] bird from the Eaſt, and the man of my [k] counſell from farre: as I haue ſpoken, ſo will I bring it to paſſe: I haue purpoſed it, and I will doe it.

12 Heare me, ye ſtubburne hearted, that are farre from [l] iuſtice.

13 I bring [m] neere my iuſtice: it ſhall not be farre off, and my ſaluation ſhall not tary: For I will giue ſaluation in Zion, and my glory vnto Iſrael.

h Become wiſe, meaning that all idolaters are without wit or ſenſe, like mad men.

i That is, Cyrus, which ſhall come as ſwift as a bird, and fight againſt Babylon.

k Him by whom I haue appointed to execute that, which I haue determined.

l Which by your incredulitie would let the performance of my promiſe.

m He ſheweth that mans incredulitie cannot aboliſh the promiſe of God, Rom. 3.3.

CHAP. XLVII.

The deſtruction of Babylon, and the cauſes wherefore.

COme downe and ſitte in the duſt, O [a] virgine, daughter Babel, ſitte on the ground: there is no [b] throne, O daughter of the Chaldeans: for thou ſhalt no more be called, Tender and delicate.

2 Take the milſtones, and [c] grind meale: looſe thy locks: [d] make bare the feete: vncouer the legge, and paſſe through the floods.

3 Thy filthineſſe ſhall bee diſcouered, and thy ſhame ſhall bee ſeene: I will take vengeance, and I will not meete thee as a [e] man.

4 [f] Our redeemer, the Lorde of hoſtes is his Name, the Holy one of Iſrael.

5 [g] Sit ſtill, and get thee into darkeneſſe, O daughter of the Chaldeans: for thou ſhalt no more be called, The Ladie of kingdomes.

6 I was wroth with my people: I haue polluted mine inheritance, and giuen them into thine hand: thou diddeſt ſhew them no [h] mercy, but thou diddeſt lay thy very heauy yoke vpon the ancient.

7 And thou ſaydeſt, I ſhall be a Lady for euer, ſo that thou diddeſt not ſet thy minde to theſe things, neither didſt thou remember the latter end thereof.

8 Therefore now heare, thou that art giuen to pleaſures, and dwelleſt careleſſe, She ſaith in her heart, I am and none elſe: I ſhall not ſit as a widow, neither ſhall know the loſſe of children.

9 But theſe two things ſhal come to thee ſuddenly in one day, the loſſe of children, and widowhoode, they ſhall come vpon

a Which haſt liued in wealth and wantonneſſe, and haſt not yet bene ouercome by any enemie.

b Thy gouernement ſhall be taken from thee.

c Thou ſhalt be brought to moſt vile ſeruitude: for to turne the mill was the office of ſlaues.

d The things wherein ſhe ſetteth her greateſt pride, ſhall be made vile, euen from the head to the foote.

e I will vſe no humanitie nor pitie toward thee.

f The Iſraelites ſhall confeſſe, that the Lord doeth this for his Churches ſake.

g For very ſhame, and hide thy ſelfe.

h They abuſed Gods iudgements, thinking that he puniſhed the Iſraelites, becauſe he would vtterly caſt them off, and therefore in ſtead of pitying their miſery, thou diddeſt increaſe it.

thee in their [i] perfection, for the multitude of thy diuinations, & for the great abundance of thine inchanters.

10 For thou haſt truſted in thy wickedneſſe: thou haſt ſayd, None ſeeth me. Thy [k] wiſedome & thy knowledge, they haue cauſed thee to rebell, and thou haſt ſaid in thine heart, I am, and none els.

11 Therefore ſhall euill come vpon thee, and thou ſhalt not know the morning thereof: deſtruction ſhall fall vpon thee, which thou ſhalt not be able to put away: deſtruction ſhall come vpon thee ſuddenly, yer thou be ware.

12 Stand now among thine inchanters, and in the multitude of thy ſoothſaiers (with whom thou haſt [l] wearied thy ſelfe from thy youth) if ſo be thou mayeſt haue profite, or if ſo be thou mayeſt haue ſtrength.

13 Thou art wearied in the multitude of thy counſels: let now the Aſtrologers, the ſtarre-gazers, and Prognoſticators ſtand vp, and ſaue thee from theſe things, that ſhal come vpon thee.

14 Behold, they ſhall be as ſtubble: the fire ſhall burne them: they ſhall not deliuer their owne liues from the power of yͤ flame: there ſhall bee no coales [m] to warme at, nor light to ſit by.

15 Thus ſhal they ſerue thee, with whom thou haſt wearied thee, euen the merchants from thy youth: euery one ſhal wander to his owne [n] quarter: none ſhall ſaue thee.

CHAP. XLVIII.

1 *The hypocriſie of the Iewes reprooued.* 11 *The Lord alone will bee worſhipped.* 20 *Of their deliuerance out of Babylon.*

HEare ye this, O houſe of Iaakob, whith are [a] called by the name of Iſrael, & are come out of [b] the waters of Iudah: which ſweare by the Name of the Lorde, and make mention of the God of Iſrael, but not in trueth nor in righteouſneſſe.

2 For they are called of the holy citie, and ſtay themſelues [c] vpon the God of Iſrael, whoſe name is the Lorde of hoſtes.

3 I haue declared the former things of olde, and they went out of my mouth, and I ſhewed [d] them: I did them ſuddenly, and they came to paſſe.

4 Becauſe I knew, that [e] thou art obſtinate, and thy necke is an yron ſinew, and thy browe braſſe,

5 Therefore I haue declared it to thee of old: before it came to paſſe, I ſhewed [f] it thee, leſt thou ſhouldeſt ſay, Mine idole hath done them, and my carued image, & my molten image hath commanded them.

6 Thou haſt heard, behold all this, and will not ye [g] declare it? I haue ſhewed thee new things, euen now, & hid things, which thou kneweſt not.

7 They are created now, and not of olde, and euen before this thou heardeſt them not, leaſt thou ſhouldeſt ſay, Behold, I [h] knew them.

8 Yet thou heardeſt them not, neither diddeſt know them, neither yet was thine eare opened of old: for I knewe that thou wouldeſt grieuouſly tranſgreſſe: therefore haue I called thee a tranſgreſſour from the [i] wombe.

9 For my Names ſake will I deferre my wrath, and for my praiſe will I refraine it from thee, [k] that I cut thee not off.

10 Behold, I haue fined thee, [l] but not as ſiluer: I haue [m] choſen thee in the fornace of affliction.

11 For mine owne ſake, for mine owne ſake will I doe it: for how ſhould my Name [n] be polluted? [o] ſurely I will not giue my glory vnto another.

12 Heare me, O Iaakob, and Iſrael my called, [p] I am, I am the firſt, and I am the laſt.

13 Surely mine hand hath layd the foundation of the earth, and my right hand hath ſpanned the heauens: when I call them, [q] they ſtand vp together.

14 All you, aſſemble your ſelues, & heare: which among them hath declared theſe things? The Lord hath loued [r] him: he will doe his will in Babel, and his arme ſhall bee againſt the Caldeans.

15 I, euen I haue ſpoken it, and I haue called him: I haue brought him, and his way ſhall proſper.

16 Come neere vnto me: heare ye this: I haue not ſpoken it in ſecret from the [ſ] beginning: from the time that the thing was, I was there, and nowe the Lord God and his ſpirit hath [t] ſent me.

17 Thus ſayth the Lord thy Redeemer, the holy one of Iſrael, I am the Lorde thy God, which teach thee [u] to profite, and lead thee by the way, that thou ſhouldeſt goe.

18 Oh that thou haddeſt hearkened to my commandements: then had thy proſperitie bene as the flood, and thy righteouſneſſe as the waues of the Sea.

19 Thy ſeede alſo had bene as the ſand, & the fruit of thy body like the grauel thereof: his [x] name ſhould not haue bene cut off nor deſtroyed before me.

20 [y] Go ye out of Babel: flee yee from the Caldeans, with a voice of ioy: tell & declare this: ſhew it foorth to the end of the earth: ſay yee, The Lorde hath redeemed his ſeruant Iaakob.

21 And they [z] were not thirſtie: hee led them through the wilderneſſe: he cauſed the waters to flowe out of the rocke for them: for he claue the rocke, and the water guſhed out.

22 There is no [a] peace, ſayth the Lorde, vnto the wicked.

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[i] So that thy puniſhment ſhall be ſo great as is poſſible to be imagined.

[k] Thou didſt thinke that thine owne wiſedom, & policie would haue ſaued thee.

[l] He derideth their vaine confidence, that put their truſt in any thing but in God, condemning alſo ſuch vaine ſciences, which ſerue to no vſe, but to delude yͤ people, & to bring them from depending onely on God.

[m] They ſhall vtterly periſh, and no part of them remaine.

[n] They ſhall flee euery one to that place, which he thought by his ſpeculations to be moſt ſure: but they ſhall deceiue them.

[a] He detecteth their hypocriſie which vaunted themſelues to be Iſraelites and were not ſo in deed.

[b] Meaning, the fountaine and ſtocke.

[c] They make a ſhew, as though they would haue none other God.

[d] He ſheweth that they could not accuſe him in any thing, foraſmuch as he had performed whatſoeuer he had promiſed.

[e] I haue done for thee more then I promiſed, that thy ſtubburnes and impudence might haue bene ouercome.

[f] How thou ſhouldeſt be deliuered out of Babylon.

[g] Will ye not acknowledge this my benefite and declare it vnto others?

[h] Shewing that mans arrogancie is the cauſe why God doeth not declare all things at once, leaſt they ſhould attribute this knowledge to their owne wiſedome.

[i] From the time that I brought thee out of Egypt: for that deliuerance was as the birth of the Church.

[k] As it was my free mercy that I did chuſe thee: ſo is it my free mercy that muſt ſaue thee.

[l] For I had reſpect to thy weaknes and infirmity: for in ſiluer there is ſome pureneſſe, but in vs there is nothing but droſſe.

[m] I tooke thee out of the fornace where thou ſhouldeſt haue bene conſumed.

[n] God ioyneth the ſaluation of his with his owne honour: ſo that they cannot periſh, but his glory ſhould be diminiſhed, as Deut. 32.27.

[o] Reade Chap. 42.8.

[p] Reade Chap. 41.4.

[q] To obey me, and to do whatſoeuer I command them.

[r] Meaning, Cyrus, whom he had choſen to deſtroy Babylon.

[ſ] Since the time that I declared my ſelfe to your fathers.

[t] Thus the Prophet ſpeaketh for himſelfe, and to aſſure them of theſe things

[u] What things ſhall do thee good

[x] That is, the proſperous eſtate of Iſrael.

[y] After that he had forwarned them of their captiuitie, and the cauſe thereof, he ſheweth thē the great ioy that ſhal come of their deliuerance.

[z] He ſheweth that it ſhall be as eaſie to deliuer them, as he did their fathers out of Egypt.

[a] Thus he ſpeaketh, that the wicked hypocrites ſhould not abuſe Gods promiſe, in whom was neither faith nor repentance, as Chap. 57,21.

CHAP. XLIX.

1 The Lord exhorteth all nations to beleeue his promiſes. 6 Chriſt is the ſaluation of all that beleeue, and will deliuer them from the tyranny of their enemies.

HEare ye me, O Iles, and hearken, yee people from farre. The Lord hath called [a] me from the [b] wombe, and made mention of my name from my mothers belly.

2 And hee hath made my mouth like a ſharpe [c] ſworde: vnder the ſhadowe of his hand hath he [d] hid me, and made me a choſen ſhaft, and hid in his quiuer,

3 And ſayd vnto me, Thou art my ſeruant [e] Iſrael, for I will be glorious in thee.

4 And I ſaid, I haue [f] laboured in vaine: I haue ſpent my ſtrength in vaine & for nothing: but my iudgement is with the Lord, and my worke with my God.

5 And now ſaieth the Lord that formed me from the wombe to be his ſeruant, that I may bring Iaakob againe to him (though Iſrael be not gathered, [g] yet ſhall I be glorious in the eies of the Lord: and my God ſhall be my ſtrength.)

6 And he ſayd, It is a ſmall thing that thou ſhouldeſt be my ſeruant, to raiſe vp the tribes of Iaakob, and to reſtore the deſolations of Iſrael: I wil alſo giue [h] thee for a light of the Gentiles, that thou mayeſt be my ſaluation vnto the end of the world.

7 Thus ſaith the Lord the redeemer of Iſrael, & his holy one, to him that is deſpiſed in ſoule, to a nation that is abhorred, to a [i] ſeruant of rulers, kings ſhall ſee, and [k] ariſe, and princes ſhal worſhip, becauſe of ẏ Lord, that is faithfull: and the Holy one of Iſrael, which hath choſen thee.

8 Thus ſaith the Lord, [l] In an acceptable time haue I heard thee, and in a day of ſaluation haue I helped thee: and I wil preſerue thee, and will giue [m] thee for a couenant of the people, that thou mayeſt raiſe vp the [n] earth, and obtaine the inheritance of the deſolate heritages:

9 That thou mayeſt ſay to the [o] priſoners, Go forth: and to them that are in darknes, Shewe your ſelues: they ſhall feede in the wayes, and their [p] paſtures ſhall be in all the tops of the hils.

10 They ſhall not be hungry, neither ſhal they be thirſtie, neither ſhall the heate ſmite them, nor the ſunne: for he that hath compaſſion [q] on them, ſhall leade them: euen to the ſprings of waters ſhall he driue them.

11 And I will make all my mountaines, as a way, and my paths ſhall be exalted.

12 Beholde, theſe ſhall come from farre: and loe, theſe from the North, and from the Weſt, and theſe from the land of [r] Sinim.

13 Reioyce, O [ſ] heauens: and be ioyfull, O earth: burſt foorth into praiſe, O mountaines: for God hath comforted his people, and will haue mercie vpon his afflicted.

14 But Zion ſayd, The Lord hath [t] forſaken me, and my Lord hath forgotten me.

15 Can a woman forget her child, and not haue compaſſion on the ſonne of her wombe? though they ſhould forget, yet wil I not forget thee.

16 Behold, I haue grauen thee vpon the palme of mine [u] hands: thy [x] wals are euer in my ſight.

17 Thy builders make [y] haſte: thy deſtroyers and they that made thee waſte, are departed from thee.

18 Lift vp thine eyes round about and beholde: all theſe gather themſelues together and come to thee: as I liue, ſaith the Lorde, thou ſhalt ſurely [z] put them all vpon thee as a garment, and gird thy ſelfe with them like a bride.

19 For thy deſolations, and thy waſte places, and thy land deſtroyed, ſhall ſurely be now narow for them that ſhall dwell in it, and they that deuoure thee, ſhall be farre away.

20 The children of thy barrennes ſhall ſay againe in thine eares, The place is ſtraite for me: giue place to me that I may dwell.

21 Then ſhalt thou ſay in thine heart, Who hath begotten me theſe, ſeeing I am barren and deſolate, a captiue and a wanderer to and fro? and who hath nouriſhed them? behold, I was left alone: whence are theſe?

22 Thus ſaith the Lord God. Behold, I will lift vp mine hand to the [a] Gentiles, and ſet vp my ſtandard to the people, and they ſhall bring thy ſonnes in their armes: & thy daughters ſhall bee caried vpon their ſhoulders.

23 And kings [b] ſhall bee thy nurſing fathers, and Queenes ſhall bee thy nurſes: they ſhall worſhip thee with their faces toward the earth, and licke vp the [c] duſt of thy feete: and thou ſhalt know that I am the Lord: for they ſhall not be aſhamed that waite for me.

24 Shall the praye bee [d] taken from the mightie? or the iuſt captiuitie deliuered?

25 But thus ſayth the Lorde, [e] Euen the captiuitie of the mightie ſhall bee taken away: and the pray of the tyrant ſhall be deliuered: for I will contend with him that contendeth with thee, and I will ſaue thy children,

26 And will feede them that ſpoyle thee, with [f] their owne fleſh, and they ſhall bee drunken with their owne blood, as with

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[a] This is ſpoken in the perſon of Chriſt, to aſſure the faithfull that theſe promiſes ſhould come to paſſe: for they were all made in him, and in him ſhould be performed.

[b] This is meant of the time that Chriſt ſhould be manifeſted to the world, as Pſal. 2.7.

[c] By the ſword and ſhaft, he ſignifieth the vertue and efficacie of Chriſtes doctrine.

[d] God hath taken me to his protection and defence: this chiefly is ment of Chriſt, and may alſo be applied to the miniſters of his word.

[e] By Iſrael is meant Chriſt, & all the body of the faithfull, as the members and their head.

[f] Thus Chriſt in his members complaineth that his labour and preaching take none effect, yet he is contented that his doings are approued of God.

[g] Though the Iewes refuſe my doctrine, yet God wil approoue my miniſterie.

[h] To declare my Goſpel to the Gentiles, Chap. 42.6. acts 13.47. luk. 2.32.

[i] Meaning the Iewes whom tyrants kept in bondage.

[k] The benefite of their deliuerance ſhall be ſo great, that great and ſmal ſhal acknowledge it, and reuerence God for it.

[l] Thus he ſpeaketh of his Church, when he would ſhewe his mercie toward it, 2. Corinth. 6.2.

[m] Meaning, Chriſt alone.

[n] Signifying, that before Chriſt renew the earth by his word, there is nothing but confuſion and diſorder.

[o] To them that are in the priſon of ſinne and death.

[p] Being in Chriſts protection, they ſhall bee ſafe againſt all dangers, and free from the feare of the enemies.

[q] Meaning that there ſhould be nothing in their way from Babylon, that ſhould hinder or hurt them: but this is accompliſhed ſpiritually.

[r] Meaning, the South countrey, ſo that Chriſt ſhall deliuer his from all the parts of the world.

[ſ] Read Chap. 44.23.

[t] He obiecteth what the faithfull might ſay in their long affliction, and anſwereth thereunto to comfort them, with a moſt proper ſimilitude and full of conſolation.

[u] Becauſe I would not forget thee.

[x] Meaning, the good order of policie and diſcipline.

[y] I haue a continuall care to build thee vp againe, and to deſtroy thine enemies.

[z] He ſheweth what are the ornaments of the Church: to haue many children, which are aſſembled by the word of God, and gouerned by his Spirit.

[a] He ſheweth that Chriſt will not onely gather this great number of the Iewes, but alſo of the Gentiles.

[b] Meaning, that kings ſhall be conuerted to the Goſpel, and beſtow their power and authoritie for the preſeruation of the Church.

[c] Being ioyned with the Church, they ſhall humble themſelues to Chriſt their head, and giue him all honour.

[d] Hee maketh this an obiection, as though the Caldeans were ſtrong, and had them in iuſt poſſeſſion.

[e] This is the anſwere to their obiection, that none is ſtronger then the Lord, neither hath a more iuſt title vnto them.

[f] I will cauſe them to deſtry one another, as Iudges 7.22. 2. Chron. 20.22. Chap. 19.2.

ſweete wine: and all fleſh ſhall know that I the Lord am thy Sauiour & thy Redeemer, the mighty One of Iaakob.

CHAP. L.

1 The Iewes forſaken for a time. 2 Yet the power of God is not diminiſhed. 5 Chriſtes obedience and victory.

Thus ſayth the Lord, Where is that [a] bill of your mothers diuorcement, [b] whom I haue caſt off? or who is the creditor [c] to whō I ſold you? Beholde, for your iniquities are ye ſold, and becauſe of your tranſgreſſions is your mother forſaken.

2 Wherfore [d] came I, and there was no man? I called, and none anſwered: is mine hand ſo [e] ſhortened, that it cannot helpe? or haue I no power to deliuer? Behold, at my rebuke I drie vp the ſea: I make the floods deſert: their fiſh rotteth for want of water, and dieth for thirſt.

3 I clothe the heauens with darkeneſſe, and make a [f] ſacke their couering.

4 The Lord GOD hath giuen [g] me a tongue of the learned, that I ſhould know to miniſter a word in time to him that is [h] wearie: he will raiſe me vp in the morning: in the morning hee will waken mine eare to heare [i] as the learned.

5 The Lord God hath opened mine eare, and I was not rebellious: neither turned I backe.

6 I gaue my backe vnto the [k] ſmiters, and my cheekes to the nippers: I hid not my face from ſhame and ſpitting.

7 For the Lord God will helpe me, therefore ſhall I not bee confounded: therefore haue I ſet my face like a flint, and I know that I ſhall not be aſhamed.

8 He is neere that iuſtifieth me: who will contend with mee? Let vs ſtand together: who is mine aduerſarie? let him come neere to me.

9 Behold, the Lord God will helpe me: who is he that can condemne mee? loe, they ſhall waxe old as a garment: the moth ſhall eate them vp.

10 [l] Who is among you that feareth the Lorde? let him heare the voyce of his ſeruant: he that walketh in darkenes, and hath no light, let him truſt in the Name of the Lord, and ſtay vpon his God.

11 Behold, all you kindle [m] a fire, and are compaſſed about with ſparkes: walke in the light of your fire, and in the ſparkes that yee haue kindled. This ſhall yee haue of mine hand: ye ſhall lie downe in ſorow.

[a] Meaning, that hee had not forſaken her, but through her own occaſion, as Hoſ. 2.2.

[b] Which ſhould declare that I haue cut her off: meaning, that they could ſhew none.

[c] Signifying, that he ſold them not for any debt or pouerty, but that they ſold themſelues to ſinnes to buy their own luſts & pleaſures.

[d] He came by his Prophets and miniſters, but they would not beleeue their doctrine & cōuert.

[e] Am I not as able to helpe you, as I haue holpen your fathers of old, when I dried vp the red ſea, and killed the fiſh in the riuers, and alſo afterward in Iorden?

[f] As I did in Egypt in token of my diſpleaſure, Exod. 10.21.

[g] The Prophet doeth repreſent here the perſon and charge of them that are iuſtly called to the miniſtery of Gods word.

[h] To him that is oppreſſed by affliction and miſery.

[i] As they that are taught, and made meete by him.

[k] I did not ſhrinke from God for any perſecution or calamitie. Whereby hee ſheweth that the true miniſters of God can looke for none other recompenſe of the wicked but after this ſort, and alſo what is their comfort.

[l] Shewing that it is a rare thing that any ſhould obey aright Gods true miniſters, though they labour to bring them from hel to heauen.

[m] You haue ſought conſolation by your owne deuiſes, and haue refuſed the light and conſolation, which God hath offered: therefore ye ſhall remaine in ſorow, and not be comforted.

CHAP. LI.

1 To truſt in God alone by Abrahams example. 7 Not to feare men. 17 The great affliction of Ieruſalem, 22 and her deliuerance.

Heare me, ye [a] that folow after righteouſnes, & ye that ſeeke the Lord: looke vnto the [b] rocke, whence ye are hewen, and to the hole of the pit whence ye are digged.

2 Conſider Abraham your father, and Sarah that bare you: for I called him alone, and bleſſed him, and increaſed him.

3 Surely the Lord ſhall comfort Zion: he ſhall comfort all her deſolations, & he ſhall make her deſert [c] like Eden, and her wildernes like the garden of the Lord: ioy & gladneſſe ſhall be found therein: prayſe, and the voyce of ſinging.

4 Hearken ye vnto me, my people, and giue eare vnto mee, O my people: for a [d] Lawe ſhall proceede from mee, and I will bring foorth my iudgement for the light of the people.

5 My [e] righteouſnes is neere: my ſaluation goeth foorth, and mine [f] armes ſhal iudge the people: the yles ſhall wait for me, & ſhall truſt vnto mine arme.

6 Lift vp your eyes to the heauens, and looke vpon the earth beneath: for the [g] heauens ſhall vaniſh away like ſmoke, and the earth ſhall waxe olde like a garment, and they that dwell therein, ſhall periſh in like maner: but my ſaluation ſhall bee for euer, and my righteouſneſſe ſhall not bee aboliſhed.

7 Hearken vnto me, ye that know righteouſneſſe, the people in whoſe heart is my Law. Feare ye not the reproch of men, neither be ye afraid of their rebukes.

8 For the moth ſhall eate them vp like a garment, and the worme ſhall eate them like wooll: but my righteouſnes ſhall be for euer, and my ſaluation from generation to generation.

9 Riſe vp, riſe vp, and put on ſtrength, O arme of the Lord: riſe vp, as [h] in the old time in the generations of the worlde. Art not thou the ſame, that hath cut [i] Rahab, and wounded the [k] dragon?

10 Art not thou the ſame, which hath dried the ſea, euen the waters of the great deep, making the depth of the ſea a way for the redeemed to paſſe ouer?

11 Therefore the redeemed of the Lorde ſhall [l] returne, and come with ioy vnto Zion, and euerlaſting ioy ſhall be vpon their head: they ſhal obteine ioy and gladnes: and ſorow and mourning ſhall flee away.

12 I, euen I am he, that comfort you. Who art thou, that thou ſhouldeſt feare a mortall man, and the ſonne of a man, which ſhall bee made as graſſe?

13 And forgetteſt the Lorde thy maker, that hath ſpread out the heauens, and layed the foundations of the earth? and haſt feared continually all the day, becauſe of the rage of the oppreſſour, which is ready to deſtroy? Where is now the rage of the oppreſſour?

14 The captiue [m] haſteneth to be looſed, and that he ſhould not dig in the pit, nor that his bread ſhould faile.

15 And I am the Lorde thy God that diuided

[a] He comforteth the Church that they ſhould not be diſcouraged for their ſmall number.

[b] That is, to Abraham, of whom ye were begotten, and to Sarah of whom ye were borne.

[c] As plentifull as Paradiſe, Gen. 2.3.

[d] I, will rule and gouerne my Church by my word and doctrine.

[e] The time that I will accompliſh my promiſe.

[f] My power and ſtrength.

[g] He forewarneth them of the horrible changes and mutations of all things, & how he will preſerue his Church in the mids of all theſe dangers.

[h] He putteth thē in remembrance of his great benefit for their deliuerance out of Egypt, that thereby they might learne to truſt in him conſtantly.

[i] Meaning Egypt, Pſal. 87.4.

[k] To wit, Pharaoh, Ezek. 29.3.

[l] From Babylon.

[m] He comforteth them by the ſhort time of their baniſhment: for in 70. yeeres they were reſtored, & the greateſt Empire of the world deſtroyed.

uided the Sea, when his waues roared: the Lord of hoſts is his Name.

16 And I haue put my wordes in thy [n] mouth, and haue defended thee in the ſhadowe of mine hande, that I may plant the [o] heauens, and lay the foundation of the earth, and ſay vnto Zion, Thou art my people.

17 Awake, awake, and ſtand vp, O Ieruſalem, which haſt drunke at the hande of the Lord the [p] cup of his wrath: thou haſt drunken the dregs of the cup of trembling, and wrung them out.

18 There is none to guide them among all the ſonnes, whome ſhee hath brought foorth: there is none that taketh her by the hand of all the ſonnes that ſhee hath brought vp.

19 These two [q] things are come vnto thee: who will lament thee? deſolation and deſtruction, and famine, and the ſword: by whom ſhall I comfort thee?

20 Thy ſonnes haue fainted, & lie at the head of all the ſtreets as a wild bull in a net, and are full of the wrath of the Lord,and rebuke of thy God.

21 Therefore heare now this, thou miſerable and drunken, but [r] not with wine.

22 Thus ſayth thy Lord God, euen God that pleadeth the cauſe of his people, Behold,I haue taken out of thine hand the cup of trembling, euen the dregs of the cup of my wrath: thou ſhalt drinke it no more.

23 But I will put it into their hand that ſpoyle thee: which haue ſayd to thy ſoule, Bow downe,that we may go ouer, and thou haſt layd thy body as the ground,and as the ſtreete to them that went ouer.

[n] Meaning, of Iſaiah,and of all true miniſters, who are defended by his protection.

[o] That all things may be reſtored in heauen and earth,Eph.1.10.

[p] Thou haſt bin iuſtly puniſhed & ſufficiently,as Chap.40 2. this puniſhment in the elect is by meaſure,and according as God giueth grace to beare it: but in the reprobate it is the iuſt vengeance of God to driue them to an inſenſiblenes and madnes,as Iere. 25.15,16.

[q] Whereof the one is outward, as of the things that come to the body: as warre & famine: and the other is inward, and appertaineth to the mind: that is,to be without comfort: therefore he ſayth, How ſhalt thou be comforted?

[r] But with trouble and feare.

CHAP. LII.

1 *A conſolation to the people of God.* 7 *Of the meſſengers thereof.*

Arue,ariſe: put on thy ſtrength, O Zion: put on the garments of thy beauty, O Ieruſalem, the holy citie: for henceforth there ſhall no [a] more come into thee the vncircumciſed and the vncleane.

2 Shake thy ſelfe from the [b] duſt: ariſe and ſit downe, O Ieruſalem: looſe the bands of thy necke, O thou captiue daughter,Zion.

3 For thus ſayth the Lord, Ye were ſold for [c] nought: therefore ſhall ye be redeemed without money.

4 For thus ſayth the Lorde God, My people went [d] downe aforetime into Egypt to ſoiourne there, & Aſſhur [e] oppreſſed them without cauſe.

5 Nowe therefore what haue I here, ſayth the Lorde, that my people is taken away for nought, and they that rule ouer them, make them to howle, ſayth the Lorde? and my Name all the day continually is [f] blaſphemed?

6 Therefore my people ſhall knowe my Name: therefore they ſhall knowe in that day,that I am he that doe ſpeake: behold,it is I.

7 How [g] beautiful vpon the mountaines are the feete of him that declareth and publiſheth peace! that declareth good tidings,and publiſheth ſaluation, ſaying vnto Zion, Thy God reigneth!

8 [h] The voyce of thy watchmen ſhall bee heard: they ſhall lift vp their voyce, & ſhoute together: for they ſhall ſee eye to eye, when the Lord ſhall bring againe Zion.

9 O yee deſolate places of Ieruſalem,be glad and reioyce together: for the Lord hath comforted his people: he hath redeemed Ieruſalem.

10 The Lorde hath made [i] bare his holy arme in the ſight of all the Gentiles, and all the endes of the earth ſhall ſee the ſaluation of our God.

11 [k] Depart, depart yee: goe out from thence,and touch no vncleane thing: go out of the mids of her: be ye cleane, that [l] beare the veſſels of the Lord.

12 For ye ſhall not goe out with [m] haſte, nor depart by fleeing away: but the Lorde will goe before you, and the God of Iſrael will gather you together.

13 Beholde, my [n] ſeruant ſhall proſper: he ſhall be exalted and extolled,and bee very high.

14 As many were aſtonied at thee (his viſage was ſo [o] deformed of men, and his forme of the ſonnes of men) ſo [p] ſhall hee ſprinckle many nations: the Kings ſhall ſhut their [q] mouthes at him: for that which had not bene tolde them, ſhall they ſee, and that which they had not heard,ſhal they [r] vnderſtand.

[a] No wicked tyrant,which ſhall ſubuert Gods true religion,and oppreſſe the conſciences.

[b] Put off the garments of ſorow & heauines, and put on the apparel of ioy and gladnes.

[c] The Babylonians paied nothing to me for you: therefore I will take you againe without ranſome.

[d] When Iaakob went thither in time of famine.

[e] The Egyptians might pretend ſome cauſe to oppreſſe my people, becauſe they went thither and remained among them, but the Aſſyrians haue no title to excuſe their tyranny by: and therefore will I puniſh them more then I did the Egyptians.

[f] To wit,by the wicked, which thinke that I haue no power to deliuer them.

[g] Signifying, that the ioy and good tidings of their deliuerance ſhould make their affliction in the meane time more eaſie: but this is chiefly meant of the ſpiritual ioy,as Nahum.1.15.rom.10.15.

[h] The Prophets which are thy watchmen,ſhall publiſh this thy deliuerance: this was begun vnder Zerubbabel,Ezra and Nehemiah, but was accompliſhed vnder Chriſt.

[i] As ready to ſmite his enemies and to deliuer his people.

[k] He warneth the faithfull not to pollute themſelues with the ſuperſtitions of the Babylonians, as Chap.48.20. 2.cor.6.17.

[l] For the time is at hand, that the Prieſts and Leuites chiefly (and ſo by them all the people which ſhall bee as Leuites in this office) ſhall carie home the veſſels of the Temple, which Nebuchad-nezzar had taken away.

[m] As your fathers did out of Egypt.

[n] Meaning Chriſt,by whom our ſpirituall deliuerance ſhould bee wrought, whereof this was a figure.

[o] In the corrupt iudgement of man, Chriſt in his perſon was not eſteemed.

[p] He ſhall ſpread his word through many nations.

[q] In ſigne of reuerence, and as being aſtoniſhed at his excellencie.

[r] By the preaching of the Goſpel.

CHAP. LIII.

1 *Of Chriſt and his kingdome,whoſe word few will beleeue.* 6 *All men are ſinners.* 11 *Chriſt is our righteouſnes,* 12 *And is dead for our ſinnes.*

VVho [a] will beleeue our report? and to whom is the arme of the Lorde reuealed?

2 But hee ſhall grow vp before him as a branch, and as a [c] roote out of a drie [d] ground: hee hath neither forme nor beautie: when we ſhall ſee him, there ſhall be no forme that we ſhould deſire him.

[a] The Prophet ſheweth that very fewe ſhall receiue this their preaching of Chriſt,and of their deliuerance by him, Iohn 12.38. rom.10.16.

[b] Meaning, that none can beleeue, but whoſe hearts God toucheth with the vertue of his holy Spirit.

[c] The beginning of Chriſts kingdome ſhall be ſmall, and contemptible in the ſight of man,but it ſhall grow wonderfully,and flouriſh before God.

[d] Read Chap.11.1.

3 He is deſpiſed and reiected of men: he is a man full of ſorowes, and hath experience of [e] infirmities, we hid as it were our faces from him: he was deſpiſed, and wee eſteemed him not.

4 Surely he hath borne our infirmities, and caried [f] our ſorowes: yet we did iudge him as [g] plagued, and ſmitten of God, and humbled.

5 But hee was wounded for our tranſgreſſions, he was broken for our iniquities: the [h] chaſtiſement of our peace was vpon him, and with his ſtripes we are healed.

6 All we like ſheepe haue gone aſtray, we haue turned euery one to his owne way, and the Lord hath layd vpon him the [i] iniquitie of vs all.

7 He was oppreſſed, and he was afflicted, yet did he not [k] open his mouth: hee is brought as a ſheepe to the ſlaughter, and as a ſheepe before her ſhearer is dumme, ſo he openeth not his mouth.

8 He was taken out from [l] priſon, and from iudgement: [m] and who ſhal declare his age? for he was cut out of the land of the liuing: for the tranſgreſſion of my people was he plagued.

9 [n] And he made his graue with the wicked, and with the rich in his death, though he had done no wickedneſſe, neither was any deceit in his mouth.

10 Yet ÿ Lord would breake him, & make him ſubiect to infirmities: when [o] he ſhall make his ſoule an offering for ſinne, he ſhall ſee his ſeede and ſhall prolong his dayes, & the will of the Lord ſhall proſper in his hand.

11 He ſhal ſee of the [p] trauaile of his ſoule, and ſhall be ſatiſfied: by his knowledge ſhall my [q] righteous ſeruant iuſtifie many: for he ſhall beare their iniquities.

12 Therefore will I giue him a portion with the great, and he ſhall diuide the ſpoyle with the ſtrong, becauſe hee [r] hath powred out his ſoule vnto death, and he was counted with the tranſgreſſors, and he bare the ſinne [ſ] of many, and prayed for the treſpaſſers.

CHAP. LIIII.

1 Moe of the Gentiles ſhall beleeue the Goſpell then of the Iewes. 7 God leaueth his for a time, to whom afterward he ſheweth mercie.

Reioice, O [a] barren that didſt not beare: breake forth into ioy and reioyce, thou that diddeſt not trauaile with childe: for the [b] deſolate hath mo children then the married wife, ſayeth the Lord.

2 [c] Enlarge the place of thy tents, and let them ſpread out the curtaines of thine habitations: ſpare not, ſtretch out thy cordes, and make faſt thy ſtakes.

3 For thou ſhalt increaſe on the right hand and on the left, and thy ſeede ſhall poſſeſſe the Gentiles and dwell in the deſolate cities.

4 Feare not: for thou ſhalt not bee aſhamed, neither ſhalt thou be confounded: for thou ſhalt not bee put to ſhame: yea, thou ſhalt forget the ſhame of thy [d] youth, and ſhalt not remember the reproch of thy [e] widowhood any more.

5 For hee that [f] made thee, is thine huſband (whoſe Name is the Lorde of hoſtes) and thy redeemer the holy one of Iſrael, ſhal be called the God of the whole [g] world.

6 For the Lord hath called thee, being as a woman forſaken, and afflicted in ſpirite, and as a [h] yong wife when thou waſt refuſed, ſaith thy God.

7 For a litle while haue I forſaken thee, but with great compaſſion will I gather thee.

8 For a moment in mine anger I hid my face from thee for a little ſeaſon, but with euerlaſting mercie haue I had compaſſion on thee, ſayth the Lord thy redeemer.

9 For this is vnto me as the [i] waters of Noah: for as I haue ſworne that the waters of Noah ſhould no more goe ouer the earth, ſo haue I ſworne that I would not be angry with thee, nor rebuke thee.

10 For the mountaines ſhall remoue, and the hils ſhall fall downe: but my mercy ſhall not depart from thee, neither ſhall the couenant of thy peace fall away, ſayth the Lord, that hath compaſſion on thee.

11 O thou afflicted and toſſed with tempeſt, that haſt no comfort, beholde, I will lay thy ſtones with the [k] carbuncle, and lay thy foundation with ſaphires,

12 And I will make thy windowes of ‖ Emeraudes, and thy gates ſhining ſtones, and all thy borders of pleaſant ſtones.

13 And all thy children ſhall bee [l] taught of the Lord, and much peace ſhall bee to thy children.

14 In [m] righteouſnes ſhalt thou bee eſtabliſhed, and bee farre from oppreſſion: for thou ſhalt not feare it: and from feare, for it ſhall not come neere thee.

15 Beholde, the enemie ſhall gather himſelfe, but without [n] me: whoſoeuer ſhall gather himſelfe in thee, [o] againſt thee, ſhall fall.

16 Beholde, I haue created the [p] ſmith that bloweth the coales in the fire, and him that bringeth forth an inſtrument for his worke, and I haue created the deſtroyer to deſtroy.

17 But all the weapons that are made againſt thee, ſhall not proſper: and euery tongue, that ſhall riſe againſt thee in iudgement, thou ſhalt condemne. This is the heritage of the Lordes ſeruaunts,

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[e] Which was by Gods ſingular prouidence for the comfort of ſinners, Heb.4.15.

[f] That is, the puniſhment due to our ſinnes: for the which he hath both ſuffred, and made ſatisfaction, Matth.8.17. 1.Pet.2.24.

[g] We iudged euil, thinking that he was puniſhed for his owne ſinnes, and not for ours.

[h] He was chaſtiſed for our reconciliation, 1.Cor.15.3.

[i] Meaning, the puniſhment of our iniquitie, and not the fault it ſelfe.

[k] But willingly and patiently obeyed his fathers appointment, Matth.26.63. actes 8.32.

[l] From the croſſe, and graue, after that he was condemned.

[m] Though he died for ſinne, yet after his reſurrection he ſhall liue for euer: and this his death is to reſtore life to his members, Rom.6.9.

[n] God the Father deliuered him into the hands of the wicked, and to the powers of the world to do with him what they would.

[o] Chriſt by offering vp himſelfe ſhall giue life to his church, & ſo cauſe them to liue with him for euer.

[p] That is, the fruite and effect of his labour, which is the ſaluation of his Church.

[q] Chriſt ſhall iuſtifie by faith through his word, whereas Moſes could not iuſtifie by the Law.

[r] Becauſe he humbled himſelfe, therefore he ſhalbe exalted to glory Phil.2.7,8.

[ſ] That is, of all that beleeue in him.

[a] After that he hath declared the death of Chriſt, he ſpeaketh to the Church, becauſe it ſhould feele ÿ fruit of the ſame, & calleth her barren, becauſe that in the captiuitie ſhe was as a widow ŵout hope to haue any children.

[b] The Church in this her affliction and captiuitie ſhall bring forth mo children thē when ſhe was at libertie: or this may be ſpoken by admiration, conſidering ÿ great number that ſhould come of her. Her deliuerance vnder Cyrus was as her childhood, & therefore this was accōpliſhed, whē ſhe came to her age, which was vnder ÿ Goſpel.

[c] Signifying that for ÿ great number of children, that God ſhould giue her, ſhe ſhould ſeeme to lacke roome to lodge them.

[d] The afflictions which thou ſuffredſt at the beginning.

[e] When as thou waſt refuſed for thy ſinnes, Chap.50.1.

[f] That did regenerate thee by his holy Spirit.

[g] His glory ſhall ſhine through the whole world, which ſeemed before to be ſhut vp in Iudea.

[h] As a wife which waſt forſaken in thy youth.

[i] As ſure as the promiſe that I made to Noah, that the waters ſhould no more ouerflowe the earth.

[k] Hereby hee declareth the excellent eſtate of the Church vnder Chriſt.

‖ *Or, Iaſper, or Pearle.*

[l] By the hearing of his word and inward mouing of his Spirit.

[m] In ſtabilitie and ſureneſſe, ſo that it ſhall ſtand for euer.

[n] And therefore ſhall not preuaile.

[o] Meaning, the domeſticall enemies of the Church, as are the hypocrites.

[p] Signifying hereby that man can doe nothing but ſo farre as God giueth power: for ſeeing that all are his creatures, he muſt needs gouerne and guide them.

and their righteouſneſſe is of mee, ſayeth the Lord.

CHAP. LV.

1 An exhortation to come to Christ. 8 Gods counſels are not as mans. 12 The ioy of the faithfull.

1 HO, euery one that [a] thirſteth, come ye to the waters, and yee that haue [b] no ſiluer, come, buy, and eate: come, I ſay, buy [c] wine and milke without ſiluer and without money.

2 Wherefore doe ye lay out ſiluer and not for bread? [d] and your labour without being ſatiſfied? hearken diligently vnto mee, and eate that which is good, and let your ſoule delite in [e] fatneſſe.

3 Encline your eares, and come vnto me: heare, and your ſoule ſhall liue, and I will make an euerlaſting couenant with you, euen the [f] ſure mercies of Dauid.

4 Behold, I gaue [g] him for a witneſſe to the people, for a Prince and a maſter vnto the people.

5 Behold, thou ſhalt call a nation that thou knoweſt not, [h] and a nation that knew not thee, ſhall runne vnto thee, becauſe of the Lorde thy God, and the holy one of Iſrael: for he hath glorified thee.

6 Seeke ye the Lord while hee may [i] be found, call ye vpon him while he is neere.

7 Let the wicked [k] forſake his wayes, and the vnrighteous his owne imaginations, and returne vnto the Lord, and he will haue mercy vpon him: and to our God, for he is very ready to forgiue.

8 For my [l] thoughts are not your thoughts, neither are your wayes my wayes, ſayth the Lord.

9 For as the heauens are higher then the earth, ſo are my wayes higher then your wayes, and my thoughtes aboue your thoughts.

10 Surely as the raine commeth downe and the ſnow from heauen, and returneth not thither, but watereth the earth, and maketh it to bring foorth and bud, that it may giue ſeede to the ſower, and bread vnto him that eateth:

11 So ſhall my [m] word be, that goeth out of my mouth: it ſhall not returne vnto mee voyde, but it ſhall accompliſh that which I will, & it ſhall proſper in the thing whereto I ſent it.

12 Therefore ye ſhall goe out with ioy, and be led foorth with peace: the [n] mountaines and the hils ſhall breake foorth before you into ioy, and all the trees of the field ſhall clap their hands.

13 For thornes, there ſhall grow firre trees: for nettles ſhal grow the myrrhe tree, and it ſhall be to the Lord [o] for a name, and for an euerlaſting [p] ſigne that ſhall not bee taken away.

CHAP. LVI.

1 An exhortation to iudgement and iuſtice 10 Againſt Shepheards that deuoure their flocke.

1 THus ſayth the Lorde, [a] Keepe iudgment and doe iuſtice: for my ſaluation is at hand to come, and my [b] righteouſneſſe to bee reuealed.

2 Bleſſed is the man that doth this, and the ſonne of man which layeth holde on it: hee that keepeth the [c] Sabbath and polluteth it not, and keepeth his hand from doing any euill.

3 And let not the ſonne of the ſtranger, which [d] is ioyned vnto the Lord, ſpeake and ſay, The Lord hath ſurely ſeparated me from his people: neither let the Eunuch ſay, Behold, I am a dry tree.

4 For thus ſaith the Lord vnto the Eunuches, that keepe my Sabbaths, and chuſe the thing that pleaſeth mee, and take holde of my couenant,

5 Euen vnto them will I giue in mine [e] Houſe and within my walles, a place and a [f] name better then of the ſonnes and of the daughters: I will giue them an euerlaſting name, and that ſhall not be put out.

6 Alſo the ſtrangers that cleaue vnto the Lord, to ſerue him, and to loue the Name of the Lord, and to be his ſeruants: euery one that keepeth the Sabbath, and polluteth it not, and embraceth my couenant,

7 Them will I bring alſo to mine holy mountaine, and make them ioyfull in mine Houſe of prayer: their burnt [g] offrings and their ſacrifices ſhall bee accepted vpon mine altar: for mine Houſe ſhalbe called an Houſe of prayer for [h] all people.

8 The Lord God ſaith, which gathereth the ſcattered of Iſrael, Yet will I gather to them thoſe that are to be gathered to them.

9 All ye [i] beaſts of the field, come to deuoure, euen all ye beaſts of the forreſt.

10 Their [k] watchmen are all blind: they haue no knowledge: they are all dumbe dogs: they cannot barke: they lie and ſleep and delight in ſleeping.

11 And theſe greedy dogs can neuer haue ynough: and theſe ſhepheards cannot vnderſtande: for they all looke to their owne way, euery one for his aduantage, and for his owne purpoſe.

12 Come, I will bring wine, and we will fill our ſelues with ſtrong drinke, and to [l] morow ſhall be as this day, and much more abundant.

a Chriſt by propoſing his graces and gifts to his Church, exempteth the hypocrites which are full with their imagined works, and the Epicures, which are full with their worldly luſts, and ſo thirſt not after theſe waters.

b Signifying, that Gods benefites cannot be bought for money.

c By waters, wine, milke and bread, he meaneth all things neceſſary to the ſpirituall life, as theſe are neceſſarie to this corporall life.

d He reprooueth their ingratitude, which refuſe thoſe things that God offereth willingly, and in the meane time ſpare neither coſt nor labour to obteine thoſe which are nothing profitable.

e You ſhall be fed abundantly.

f The ſame couenant, which through my mercie I ratified and confirmed to Dauid that it ſhould be eternall. 2. Sam. 7. 13 actes 13. 34.

g Meaning, Chriſt, of whom Dauid was a figure.

h To wit, the Gentiles, which before thou diddeſt not receiue to be thy people.

i When he offereth himſelfe by the preaching of his word.

k Hereby hee ſheweth that repentance muſt be ioyned with faith, and how we cannot call vpon God aright, except the fruites of our faith appeare.

l Although you are not ſoone reconciled one to another, and iudge mee by your ſelues, yet I am moſt eaſie to be reconciled, yea, I offer my mercies to you.

m If theſe ſmall things haue their effect, as dayly experience ſheweth, much more ſhall my promiſe which I haue made and confirmed, bring to paſſe the things which I haue ſpoken for your deliuerance.

n Reade Chap. 44. 23 and 49. 13.

o To ſet forth his glory.

p Of Gods deliuerance, and that he will neuer forſake his Church.

a God ſheweth what he requireth of them after that he hath deliuered them: to wit, the works of charity, whereby true faith is declared.

b Which I will declare toward you, and powre into your hearts by my ſpirit.

c Vnder the Sabbath he comprehendeth the whole ſeruice of God and true religion.

d Let none thinke himſelfe vnmeete to receiue the graces of the Lorde: for the Lord will take away all impediments, and will forſake none which will keepe his true religion and beleeue in him.

e Meaning, in his Church.

f They ſhall be called after my people, and be of the ſame religion: yea, vnder Chriſt the dignitie of the faithful ſhalbe greater then the Iewes were at that time.

g Hereby hee meaneth the ſpirituall ſeruice of God, to whom the faithfull offer continuall thankeſgiuing, yea, themſelues and all that they haue as a liuely and acceptable ſacrifice.

h Not only for the Iewes, but for all others, Mat. 21. 13.

i Meaning, the enemies of the Church, as the Babylonians, Aſſyrians, &c. Thus he ſpeaketh to feare the hypocrites, and to aſſure the faithfull, that when this commeth, they may know that it was told them before.

k He ſheweth that this affliction ſhall come through the fault of the gouernors, prophets, and paſtors, whoſe ignorance, negligence, auarice, and obſtinacie prouoked Gods wrath againſt them.

l We are well yet, and to morow ſhall be better: therefore let vs not feare the plagues, before they come: thus the wicked contemned the admonitions and exhortations, which were made them in the Name of God.

CHAP.

C H A P. LVII.

1 God taketh away the good, that he ſhould not ſee the horrible plagues to come. 3 Of the wicked idolaters, 9 And their vaine confidence.

The righteous periſheth, and no man conſidereth it in heart: and mercifull men are taken away, and no man vnderſtandeth that the righteous is taken away [a] from the euill to come.

2 [b] Peace ſhal come: they ſhal reſt in their beds, euery one that walketh before him.

3 But you [c] witches children, come hither, the ſeede of the adulterer, and of the whore.

4 On whom haue ye ieſted? vpon whom haue yee gaped and thruſt out your tongue? are not ye rebellious children, & a falſe ſeede,

5 Inflamed with idoles vnder euery greene tree? and ſacrificing the [d] children in the valleys vnder the tops of the rocks?

6 Thy portion is in the ſmooth ſtones [e] of the riuer: they, they are thy lot: euen to them haſt thou powred a drinke offering: thou haſt offered a ſacrifice. Should I delight in [f] theſe?

7 Thou haſt made thy [g] bed vpon a very hie mountaine: thou wenteſt vp thither, euen thither wenteſt thou to offer ſacrifice.

8 Behinde the [h] doores alſo and poſtes haſt thou ſet vp thy remembrance: for thou haſt diſcouered thy ſelfe to another then mee, and wenteſt vp, & diddeſt [i] enlarge thy bed, and make a couenant betweene thee & them, and loued'ſt their bed in euery place where thou ſaweſt it.

9 Thou wenteſt [k] to the Kings with oyle, and diddeſt increaſe thine oyntments, and ſend thy meſſengers farre off, and didſt humble thy ſelfe vnto hell.

10 Thou weariedſt thy ſelfe in thy manifolde iourneys, yet ſaydeſt thou not, [l] There is no hope: thou [m] haſt found life by thine hand, therefore thou waſt not grieued.

11 And whom diddeſt thou reuerence or feare, ſeeing thou haſt [n] lyed vnto mee, and haſt not remembred mee, neither ſet thy minde thereon? it is not becauſe I holde my peace, and that of [o] long time? therefore thou feareſt not me.

12 I will declare thy [p] righteouſneſſe and thy workes, and they ſhall not profit thee.

13 When thou crieſt, let them that thou haſt gathered together, deliuer thee: but the winde ſhall [q] take them all away: vanitie ſhall pull them away: but he that truſteth in me, ſhall inherite the land, and ſhall poſſeſſe mine holy Mountaine.

14 [r] And hee ſhall ſay, Caſt vp, caſt vp: prepare the way: take vp the ſtumbling blocks out of the way of my people.

15 For thus ſayth he, who is high and excellent, hee that inhabiteth the eternitie, whoſe Name is the Holy one, I dwell in the hie and holy place: with him alſo that is of a contrite and humble ſpirit, to reuiue the ſpirit of the humble, and to giue life to them that are of a contrite heart.

16 For I will not contend for euer, neither will I be alwayes wroth, [s] for the ſpirit ſhould faile before me: and I haue made the breath.

17 For his wicked [t] couetouſneſſe I am angry with him, and haue ſmitten him: I hid mee and was angry, yet hee went away, and turned after the way of his owne heart.

18 I haue ſeene his wayes, and will [u] heale him: I will leade him alſo, and reſtore comfort vnto him, and to thoſe that lament him.

19 I create the [x] fruite of the lippes to be peace: peace vnto them that are farre off, and to them that are neere, ſaith the Lord: for I will heale him.

20 But the wicked are like the raging ſea, that can [z] not reſt, whoſe waters caſt vp mire and dirt.

21 There is no peace, ſaith my God, to the wicked.

a From the plague that is at hand, and alſo becauſe God will puniſh the wicked.

b The ſoule of the righteous ſhalbe in ioy, and their body ſhall reſt in the graue vnto the time of the reſurrection, becauſe they walked before the Lord.

c He threatneth the wicked hypocrites, who vnder the pretence of the Name of Gods people, derided Gods worde and his promiſes, boaſting openly that they were the children of Abraham, but becauſe they were not faithfull and obedient as Abraham was, he calleth them baſtards, and the children of ſorcerers, which forſooke God and fled to wicked meanes for ſuccour.

d Reade Leuit. 18, 21. 2. King. 23. 10.

e Meaning, euery place was polluted with their idolatrie: or euery faire ſtone that they found, they made an idole of it.

f In the ſacrifices which you offering before theſe idoles, thought you did ſerue God.

g To wit, thine altars, in an open place like an impudent harlot, that careth not for the ſight of her huſband.

h In ſtead of ſetting vp the word of God in the open places on the poſtes and doores to haue it in remembrance, Deuter 6. 9. and 27. 1. thou haſt ſet vp ſignes and markes of thine idolatrie in euery place.

i That is, diddeſt increaſe thine idolatrie more and more.

k Thou diddeſt ſeeke the fauour of the Aſſyrians by gifts & preſents, to helpe thee againſt the Egyptians: and when they failed, thou ſoughteſt to the Babylonians, and more & more diddeſt torment thy ſelfe.

l Although thou ſaweſt all thy labours to be in vaine, yet wouldeſt thou neuer acknowledge thy fault and leaue off.

m Hee derideth their vnprofitable diligence, which thought to haue made all ſure, and yet were deceiued.

n Broken promiſe with me.

o Meaning, that the wicked abuſe Gods lenitie, and grow to further wickedneſſe.

p That is, thy naughtineſſe, idolatries, and impieties: which the wicked call Gods ſeruice: thus he derideth their obſtinacie.

q Meaning, the Aſſyrians and other, whoſe helpe they looked for.

r God ſhall ſay to Darius and Cyrus.

s I wil not vſe my power againſt fraile man whoſe life is but a blaſt.

t That is, for the vices and faults of the people, which is meant here by couetouſneſſe.

u Though they were obſtinate, yet did I not withdrawe my mercie frõ them.

x That is, I frame the ſpeach and wordes of my meſſengers which ſhall bring peace.

y As well to him that is in captiuitie, as to him that remaineth at home.

z Their euill conſcience doeth euer torment them, and therefore they can neuer haue reſt, Reade Chap 48. 22.

C H A P. LVIII.

1 The office of Gods miniſters. 2 The marks of the hypocrites. 6 The faſt of the faithfull. 13 Of the true Sabbath.

Cry [a] aloude, ſpare not: lift vp thy voyce like a trumpet, and ſhewe my people their tranſgreſſion, and to the houſe of Iaakob, their ſinnes.

2 Yet they [b] ſeeke mee dayly, and will know my wayes, euen as a nation that did righteouſly, and had not forſaken the ſtatutes of their God: they aſke of mee the ordinances of iuſtice: they will drawe neere vnto God, ſaying,

3 [c] Wherefore haue we faſted, and thou ſeeſt it not? we haue puniſhed our ſelues, and thou regardeſt it not. Beholde, in the day of your faſt you will ſeeke [d] your will, and require all your debts.

4 Beholde, yee faſt to ſtrife and debate, and to ſmite with the fiſt of wickedneſſe: ye ſhall not faſt as yee doe to day, to make your voyces to be [e] heard.

5 Is it ſuch a faſt that I haue choſen, that a man ſhould afflict his ſoule for a day, and to bow downe his head like a bul ruſh, and to lie downe in ſackecloth, and aſhes? wilt thou call this a faſting, or an acceptable day to the Lord?

6 Is not this the faſting, that I haue

a The Lord thus ſpeaketh to the Prophet, willing him to vſe all diligence and ſeueritie to rebuke the hypocrites.

b They will ſeeme to worſhip me, and haue outward holineſſe.

c He ſetteth forth the malice and diſdaine of the hypocrites, which grudge againſt God, if their workes be not accepted.

d Thus he conuinceth the hypocrites by the ſecond table and by their duetie toward their neighbour, that they haue neither faith nor religion.

e So long as ye vſe contention and oppreſſion, your faſting and prayer ſhall not be heard.

choſen; to looſe the bandes of wickedneſſe, to take off the heauie burdens, and to let the oppreſſed goe free, and that yee breake euery [f] yoke?

7 Is it not to deale thy bread to the hungry, and that thou bring the poore that wander, vnto thine houſe? when thou ſeeſt the naked, that thou couer him, and hide not thy ſelfe from [g] thine owne fleſh?

8 Then ſhall thy [h] light breake foorth as the morning, and thine health ſhall growe ſpeedily: thy [i] righteouſneſſe ſhall goe before thee, and the glory of the Lorde ſhall embrace thee.

9 Then thou ſhalt call, and the Lord ſhal anſwere: thou ſhalt cry, and he ſhal ſay, Here I am: if thou take away from the middes of thee the yoke, the putting foorth of the [k] finger, and wicked ſpeaking:

10 If thou [l] powre out thy ſoule to the hungry, and refreſh the troubled ſoule: then ſhall thy light ſpring out in the [m] darkeneſſe, and thy darkeneſſe ſhall be as the noone day.

11 And the Lorde ſhall guide thee continually, and ſatiſfie thy ſoule in drought, and make fat thy bones: and thou ſhalt be like a watered garden, and like a ſpring of water, whoſe waters faile not.

12 And they ſhall bee of thee, that ſhall builde the olde [n] waſte places: thou ſhalt raiſe vp the foundations for many generations, and thou ſhalt bee called the repairer of the breach, and the reſtorer of the paths to dwell in.

13 If thou [o] turne away thy foote from the Sabbath, from doing thy will on mine holy day, and call the Sabbath a delight, to conſecrate it, as glorious to the Lord, & ſhalt honour him, not doing thine owne wayes, nor ſeeking thine owne will, nor ſpeaking a vaine word,

14 Then ſhalt thou delight in the Lorde, and I will cauſe thee to mount vpon the hie places of the earth, and feede thee with the heritage of Iaakob thy father: for the mouth of the Lord hath ſpoken it.

f That you leaue off all your extortions.

g For in him thou ſeeſt thy ſelfe as in a glaſſe.

h That is, the proſperous eſtate wherewith God will bleſſe thee.

i The teſtimonie of thy goodneſſe ſhall appeare before God and man.

k Whereby is meant all maner of iniurie.

l That is, haue compaſſion on their miſeries.

m Thine aduerſitie ſhalbe turned into proſperitie.

n Signifying, that of the Iewes ſhould come ſuch as ſhould build againe the ruines of Ieruſalem and Iudea: but chiefly this is meant of the ſpirituall Ieruſalem, whoſe builders were ẏ Apoſtles.

o If thou refraine thy ſelfe from the wicked works.

CHAP. LIX.

2 The wicked periſh through their owne iniquities. 12 The confeſſion of ſinnes. 16 God alone will preſerue his Church, though all men faile.

BEhold, *the Lords hand is not ſhortned, that it cannot ſaue: neither is his eare heauie, that it cannot heare.

2 But *your iniquities haue ſeparated betweene you and your God, and your ſinnes haue hid his face from you, that hee will not heare.

3 For your hands are defiled with [a] blood, and your fingers with iniquitie: your lips haue ſpoken lies, and your tongue hath murmured iniquitie.

4 No man calleth for iuſtice: no man [b] contendeth for trueth: they truſt in vanitie, and ſpeake vaine things: they conceiue miſchiefe, and [c] bring forth iniquitie.

5 They hatch cockatrice [d] egges, and weaue the ſpiders [e] webbe: he that eateth of their egges, dieth, and that which is trod vpon, breaketh out into a ſerpent.

6 Their webbes ſhall bee no garment, neither ſhall they couer themſelues with their labours: for their workes are workes of iniquitie, and the worke of crueltie is in their hands.

7 Their feete run to euil, and they make haſte to ſhed innocent blood: their thoughts are wicked thoughts: deſolation and deſtruction is in their paths.

8 The way of peace they know not, and there is none equitie in their goings: they haue made them crooked paths: whoſoeuer goeth therein, ſhall not know peace.

9 Therefore is [f] iudgement farre from vs, neither doeth [g] iuſtice come neere vnto vs: we wait for light, but loe, it is darkenes: for brightneſſe, but wee walke in darkeneſſe.

10 We grope for the wall like the [h] blind, and wee grope as one without eyes: wee ſtumble in the noone day as in the twilight: we are in ſolitarie places, as dead men.

11 Wee roare all like [i] beares, and mourne like doues: wee looke for equitie, but there is none: for health, but it is farre from vs.

12 For our treſpaſſes are many before thee, and our [k] ſinnes teſtifie againſt vs: for our treſpaſſes are with vs, and we know our iniquities

13 In treſpaſſing and lying againſt the Lord, and we haue departed away from our God, and haue ſpoken of cruelty and rebellion, conceiuing and vttering out of the heart falſe [l] matters.

14 Therefore [m] iudgement is turned backeward, and iuſtice ſtandeth farre off: for trueth is fallen in the ſtreete, and equitie cannot enter.

15 Yea, trueth faileth, and he that refraineth from euill, maketh himſelfe [n] a praye: and when the Lord ſaw it, it diſpleaſed him, that there was no iudgement.

16 And when hee ſawe that there was no man, hee wondered that none would offer himſelfe. [o] Therefore his arme did [p] ſaue it, and his righteouſnes it ſelfe did ſuſtaine it.

17 For hee put on righteouſnes, as an habergion, and an [q] helmet of ſaluation vpon his head, and he put on the garments of vengeance for clothing, and was clad with zeale as a cloke.

18 As to make recompenſe, as to requite the furie of the aduerſaries with a recompenſe to his enemies: he will fully repay the [r] Ilands.

19 So ſhall they feare the Name of the Lord from the Weſt, and his glory from the riſing of the Sunne: for the enemie ſhall [ſ] come like a flood: but the ſpirit of the Lord ſhall chaſe him away.

20 And the Redeemer ſhall come vnto Zion, and vnto [t] them that turne from iniquitie in Iaakob, ſaith the Lord.

21 And I will make this my Couenant with them, ſayth the Lorde, My Spirite that is vpon thee, and my wordes, which I haue put in thy mouth, [u] ſhall not de-

Numb. 11.23. chap. 50.2.

Iere. 5.25.

a Read cha. 1.15

b All men winke at the iniuries & oppreſſions, and none goe about to remedie them.

c According to their wicked deuiſes, they hurt their neighbours.

d Whatſoeuer commeth from them, is poiſon, & bringeth death.

e They are profitable to no purpoſe.

f That is, Gods vengeance to puniſh our enemies.

g Gods protection to defend vs.

h We are altogether deſtitute of counſell, and can find no end of our miſeries.

i We expreſſe our ſorowes by outward ſignes, ſome more, ſome leſſe.

k This confeſſion is generall to the Church to obtein remiſſion of ſinnes, and the Prophets did not exempt themſelues from the ſame.

l To wit, againſt our neighbours.

m There is neither iuſtice nor vprightneſſe among men.

n The wicked wil deſtroy him.

o Meaning, to doe iuſtice, and to remedie the things that were ſo farre out of order.

p That is, his Church: or his arme did helpe it ſelfe, and did not ſeeke ayde of any other.

q Signifying, that God hath all meanes at hand to deliuer his Church, and to puniſh their enemies.

r To wit, your enemies, which dwell in diuers places, and beyond the ſea.

ſ Hee ſheweth that there ſhalbe great affliction in the Church, but God wil euer deliuer his.

t Whereby he declareth that the true deliuerance from ſinne and Satan belongeth to none but to the children of God, whom hee iuſtifieth.

u Becauſe the doctrine is made profitable by the vertue of the Spirit, he ioyneth the one with the other, and promiſeth to giue them both to his Church for euer.

part out of thy mouth, nor out of the mouth of thy ſeede, nor out of the mouth of the ſeede of thy ſeede, ſaith the Lord, from hencefoorth euen for euer.

CHAP. LX.

3 The Gentiles ſhall come to the knowledge of the Goſpel. 8 They ſhall come to the Church in abundance. 16 They ſhall haue abundance, though they ſuffer for a time.

ARiſe, O Ieruſalem: bee bright, for thy [a] light is come, and the glory of the Lord is riſen vpon thee.

2 For behold, darkeneſſe ſhall couer the [b] earth, and groſſe darkeneſſe the people: but the Lord ſhall ariſe vpon thee, and his glory ſhalbe ſeene vpon thee.

3 And the Gentiles ſhall walke in [c] thy light, and Kings at the brightneſſe of thy riſing vp.

4 Lift vp thine eyes round about, and beholde: all [d] theſe are gathered, and come to thee: thy ſonnes ſhall come from farre, and thy daughters ſhall bee nouriſhed at thy ſide.

5 Then ſhalt thou ſee & ſhine: thine heart ſhall be aſtonied and [e] enlarged, becauſe the multitude of the ſea ſhall be conuerted vnto thee, and the riches of the Gentiles ſhal come vnto thee.

6 The [f] multitude of camels ſhall couer thee: and the dromedaries of Midian and of Ephah: all they of Sheba ſhall come: they ſhall bring golde and incenſe, and ſhew forth the prayſes of the Lord.

7 All the ſheepe of [g] Kedar ſhalbe gathered vnto thee: the rammes of Nebaioth ſhal ſerue thee: they ſhall come vp to be accepted vpon mine [h] altar: and I will beautifie the houſe of my glory.

8 Who are theſe [i] that flee like a cloude, and as the doues to their windowes?

9 Surely the yles ſhall waite for me, and the ſhippes [k] of Tarſhiſh, as at the beginning, that they may bring thy ſonnes from farre, and their ſiluer and their golde with them, vnto the name of the Lord thy God, and to the holy one of Iſrael, becauſe he hath glorified thee.

10 And the ſonnes of ſtrangers ſhall build vp thy walles, and their [l] kings ſhall miniſter vnto thee: for in my wrath I ſmote thee, but in my mercie I had compaſſion on thee.

11 Therefore thy gates ſhall be open continually: neither day nor night ſhall they be ſhut, that men may bring vnto thee the riches of the Gentiles, and that their kings may be brought.

12 For the nation and the [m] kingdome, that will not ſerue thee, ſhall periſh: and thoſe nations ſhall be vtterly deſtroyed.

13 The [n] glorie of Lebanon ſhal come vnto thee, the firre tree, the elme and the boxe tree together, to beautifie the place of my Sanctuarie: for I will glorifie the place of my [o] feete.

14 The ſonnes alſo of them that afflicted thee, ſhall come and bowe vnto thee: and all they that deſpiſed thee, ſhall fall [p] downe at the ſoles of thy feete: and they ſhall call thee, The citie of the Lord, Zion of the Holy one of Iſrael.

15 Whereas thou haſt bene forſaken and hated, ſo that no man went by thee, I will make thee an eternall glorie, and a ioy from generation to generation.

16 Thou ſhalt alſo ſucke the milke of the Gentiles, and ſhalt ſucke the [q] breaſts of Kings: and thou ſhalt knowe, that I the Lord am thy Sauiour, and thy Redeemer, the mightie one of Iaakob.

17 For braſſe will I bring golde, and for yron wil I bring ſiluer, and for wood braſſe, and for ſtones yron. I will alſo make thy gouernement [r] peace, and thine exactours righteouſneſſe.

18 Violence ſhall no more be heard of in thy land, neither deſolation, nor deſtruction within thy borders: but thou ſhalt call [ſ] ſaluation, thy walles, and prayſe, thy gates.

19 Thou ſhalt haue no more ſunne to ſhine by day, neither ſhall the brightneſſe of the [t] moone ſhine vnto thee: for the Lorde ſhalbe thine euerlaſting light, and thy God, thy glory.

20 Thy ſunne ſhall neuer go downe, neither ſhall thy moone be hidde: for the Lorde ſhalbe thine euerlaſting light, and the dayes of thy ſorow ſhalbe ended.

21 Thy people alſo ſhall be all righteous, they ſhall poſſeſſe the lande for euer, the [u] graffe of my planting ſhall be the worke of mine hands, that I may be glorified.

22 A little one ſhall become as a [x] thouſand, and a ſmall one as a ſtrong nation: I the Lord will haſten it in due time.

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a The time of thy proſperitie and felicitie: whereas ſpeaking of Babylon, he commanded her to goe downe, Chap. 47.1.

b Signifying, that all men are in darkeneſſe, till God giue them the light of his ſpirit, and that this light ſhineth to none but to thoſe that are in his Church.

c Meaning, that Iudea ſhould be as the morning ſtarre, and that the Gentiles ſhould receiue light of her.

d An infinite number from all countreyes, as Chap. 49.18.

e For ioy: as the heart is drawen in for ſorowe.

f Meaning, that euery one ſhall honour the Lord with that wherewith he is able: ſignifying, that it is no true ſeruing of God, except we offer our ſelues to ſerue his glory, and all that wee haue.

g That is, the Arabians that haue great abundance of cattell.

h Becauſe the altar was a figure of Chriſt, Hebr.13.10. hee ſheweth that nothing can be acceptable to him which is not offered to him by this altar, who was both the offering and the altar it ſelfe.

h Shewing what great number ſhall come to the Church, and with what great diligence and zeale.

k The Gentiles that are now enemies, ſhall become friends and ſetters foorth of the Church.

l Meaning, Cyrus and his ſucceſſours: and chiefly this is accompliſhed in them that ſerue Chriſt, being conuerted by his Goſpel.

m He ſheweth that God hath giuen all power and authoritie here in earth for the vſe of his Church: and that they which will not ſerue and profit the ſame, ſhall be deſtroyed.

n There is nothing ſo excellent, which ſhall not ſerue the neceſſitie of the Church.

o Signifying, that Gods maieſtie is not included in the temple, which is but the place for his feete, that we may learne to riſe vp to the heauens.

p To worſhip their head Chriſt by obeying his doctrine.

q Both hie and low ſhalbe ready to helpe and ſuccour thee.

r Thy gouernors ſhall loue thee, & ſeeke thy wealth and proſperitie.

ſ Meaning, not a temporal felicity, but a ſpiritual, which is fulfilled in Chriſts kingdome.

t Signifying that al worldly means ſhall ceaſe, and that Chriſt ſhall be all in all, as Reuel.21.22. & 22.[illegible]

u The children of the Church.

x Meaning, that the Church ſhould be miraculouſly multiplied.

CHAP. LXI.

1 He propheſieth that Chriſt ſhall be anoynted, and ſent to preach. 13 The ioy of the faithfull.

THe * Spirit of the Lorde God is [a] vpon mee, therefore hath the Lorde anoynted me: he hath ſent me to preach good tidings vnto the poore, to binde vp the [b] broken hearted, to preach libertie to the [c] captiues, and to them that are bound, the opening of the priſon,

2 To preach the [d] acceptable yeere of the Lorde, and the day of [e] vengeance of our God, to comfort all that mourne,

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Luke 4.18.

a This apperteineth to all the Prophets and miniſters of God, but chiefly to Chriſt, of whoſe abundant graces euery one receiueth according as it pleaſeth him to diſtribute.

b To them that are liuely touched with the feeling of their ſinnes.

c Which are in the bondage of ſinne.

d The time when it pleaſed God to ſhewe his good fauour to man, which S. Paul calleth the fulneſſe of time, Gal.4.4.

e For when God deliuereth his Church, he puniſheth his enemies.

3 To appoint vnto them that mourne in Zion, and to giue vnto them beautie for ashes, the [f] oyle of ioy for mourning, the garment of gladnes for the spirit of heauinesse, that they might be called [g] trees of righteousnesse, the planting of the Lord, that hee might be glorified.

4 And they shall build the olde waste places, and raise vp the former desolations, and they shall repaire the cities that were desolate and waste through many [h] generations.

5 And the strangers shall [i] stand and feede your sheepe, and the sonnes of the strangers shall be your plowmen and dressers of your vines.

6 But ye shall be named [k] the Priests of the Lord, and men shall say vnto you, The ministers of our God: ye shall eate the [l] riches of the Gentiles, and shall bee exalted with their glory.

7 For your shame you shall receiue [m] double, and for confusion [n] they shall reioyce in [o] their portion: for in their land they shall possesse the [p] double: euerlasting ioy shall be vnto them.

8 For I the Lord loue iudgement and hate [q] robberie for burnt offering, and I will direct their worke in trueth, and will make an euerlasting couenant with them.

9 And their [r] seed shalbe knowen among the Gentiles, and their buddes among the people. All that see them, shall know them, that they are the seede which the Lord hath blessed.

10 [s] I will greatly reioyce in the Lorde, and my soule shall be ioyfull in my God: for hee hath clothed mee with the garments of saluation, and couered me with the robe of righteousneſſe: hee hath decked mee like a bridegrome, and as a bride tireth her ſelfe with her iewels.

11 For as the earth bringeth foorth her bud, and as the garden causeth to grow that which is ſowen in it: so the Lord God will cauſe righteouſneſſe to grow, and prayſe before all the heathen.

[f] Which was the ſigne of mourning.

[g] Trees ý bring forth good fruits, as Matth. 3.8.

[h] That is, for a long time.

[i] They ſhall be ready to ſerue you in all your neceſſities.

[k] This is accompliſhed in the time of Chriſt, by whom all the faithful are made Prieſtes & Kings, 1.Pet.2.9. reuel. 1.6. and 5.10.

[l] Reade Chap. 60.11,16.

[m] Abundant recompenſe, as this worde is vſed, Chap.40.2.

[n] That is, the Iewes.

[o] To wit, of the Gentiles.

[p] Whereas the Gentiles had dominion ouer the Iewes in times paſt, now they ſhall haue double authoritie ouer them & poſſeſſe twiſe ſo much.

[q] I will not receiue their offering, which are extortioners, deceiuers, hypocrites, or that depriue me of my glory.

[r] That is, of the Church.

[s] He ſheweth what ſhall be the affection, when they feele their deliuerance.

CHAP. LXII.

1 The great deſire that the Prophets haue had for Chriſts comming. 6 The diligence of the Paſtours to preach.

FOR Zions ſake I will not [a] holde my tongue, and for Ieruſalems ſake I will not reſt, vntill the righteouſneſſe thereof breake foorth as the [b] light, and ſaluation thereof as a burning lampe.

2 And the Gentiles ſhall ſee thy righteouſneſſe, and all Kings thy glory: and thou ſhalt bee called by [c] a new name, which the mouth of the Lord ſhall name.

3 Thou ſhalt alſo be a [d] crowne of glory in the hand of the Lord, and a royall diademe in the hand of thy God.

4 It ſhall no more bee ſayd vnto thee, [e] Forſaken, neither ſhall it be ſaid any more to thy land, Deſolate, but thou ſhalt be called ‖ Hephzi-bah, and thy land ‖ Beulah: for the Lord delighteth in thee, and thy land ſhall haue an [f] huſband.

5 For as a yong man marrieth a virgine, ſo ſhall thy ſonnes [g] marrie thee: and as a bridegrome is glad of the bride, ſo ſhall thy God reioyce ouer thee.

6 I haue ſet [h] watchmen vpon thy wals, O Ieruſalem, which all the day and all the night continually ſhall not ceaſe: [i] yee that are mindfull of the Lord, keepe not ſilence,

7 And giue him no reſt, till hee repaire, and vntill he ſet vp Ieruſalem the [k] prayſe of the world.

8 The Lorde hath ſworne by his right hand and by his ſtrong arme, Surely I will no more giue thy corne to be meate for thine enemies, and ſurely the ſonnes of the ſtrangers ſhall not drinke thy wine, for the which thou haſt laboured.

9 But they that haue gathered it, ſhall eate it, and prayſe the Lorde, and the gatherers thereof ſhall drinke it in the courtes of my Sanctuary.

10 [l] Goe thorow, goe thorow the gates: prepare you the way for the people: caſt vp, caſt vp the way, and gather out the ſtones, and ſet vp the ſtanderd for the people.

11 Beholde, the Lorde hath proclaimed vnto the ends of the world: [m] tell the daughter Zion, Beholde, thy Sauiour commeth: beholde, his wages is with him, and [n] his worke is before him.

12 And they ſhal call them, The holy people, The redeemed of the Lord, & thou ſhalt be named, A [o] city ſought out, & not forſaken.

[a] The Prophet ſayth that hee will neuer ceaſe to declare vnto the people the good tidings of their deliuerance.

[b] Till they haue full deliuerance: and this the Prophet ſpeaketh to incourage all other miniſters to the ſetting foorth of Gods mercies toward his Church.

[c] Thou ſhalt haue a more excellent fame then thou haſt had hitherto.

[d] Hee ſhall eſteeme thee as deare and precious, as a king doth his crowne.

[e] Thou ſhalt no more be contemned as a woman forſaken of her huſband.

‖ *Or, my delight in her.*

‖ *Or, married.*

[f] That it may be repliniſhed with children.

[g] Foraſmuch as they confeſſe one faith and religion with thee, they are in the ſame bond of mariage with thee: and they are called the children of the Church, inaſmuch as Chriſt maketh her plentifull to bring foorth children vnto him.

[h] Prophets, paſtours and miniſters.

[i] He exhorteth the miniſters neuer to ceaſe to call vpon God by prayer for the deliuerance of his Church, and to teach others to doe the ſame.

[k] For the reſtauration whereof all the world ſhall praiſe him.

[l] Signifying the great number that ſhould come to the Church, and what meanes he would prepare for the reſtitution of the ſame, as Chap. 57.14.

[m] Ye Prophets and miniſters ſhew the people of this their deliuerance: which was chiefly meant of our ſaluation by Chriſt, Zech. 9.9. Matth. 21.5.

[n] He ſhall haue all power to bring his purpoſe to paſſe, as Chap. 40.10.

[o] That is, one, ouer whom God hath had a ſingular care to recouer her when ſhe was loſt.

CHAP. LXIII.

1 God ſhall deſtroy his enemies for his Churches ſake. 7 Gods benefites towards his Church.

WHo is this that commeth [a] from Edom, with red garments from Bozrah? he is glorious in his apparell, and walketh in his great ſtrength. [b] I ſpeak in righteouſnes, and am mighty to ſaue.

2 [c] Wherefore is thine apparell red, and thy garments like him that treadeth in the winepreſſe?

3 I haue troden the wineppreſſe alone, and of all people there was none with mee: for

[a] This propheſie is againſt the Idumeans, and enemies, which perſecuted the Church, on whom God will take vengeance, and is here ſet forth all bloody after that he hath deſtroyed them in Bozrah, the chiefe city of the Idumeans: for theſe were their greateſt enemies, and vnder the title of circumciſion, and the kinred of Abraham, claimed to themſelues the chiefe religion and hated the true worſhippers, Pſal. 137.7.

[b] God anſwereth them that aſked this queſtion, Who is this? &c. and ſaith, Ye ſee now performed indeed the vengeance which my Prophets threatned.

[c] Another queſtion to the which the Lord anſwereth.

I will tread them in mine anger, and tread them vnder foote in my wrath, and their blood ſhall be ſprinkled vpon my garments, and I will ſtaine all my rayment.

4 For the day of vengeance is in mine heart, and the [d] yeere of my redeemed is come.

5 And I looked, and there was none to helpe, and I wondered that there was none to vphold: therefore mine owne [e] arme helped mee, and my wrath it ſelfe ſuſtained me.

6 Therefore I wil tread downe the people in my wrath, and make them [f] drunken in mine indignation, and will bring downe their ſtrength to the earth.

7 I will [g] remember the mercies of the Lorde, and the prayſes of the Lord according vnto all that the Lorde hath giuen vs, and for the great goodneſſe toward the houſe of Iſrael, which he hath giuen them according to his tender loue, & according to his great mercies.

8 For hee ſayd, Surely they are my [h] people, children that will not lie: ſo he was their ſauiour.

9 In all their troubles he was [i] troubled, and the Angel [k] of his preſence ſaued them: in his loue and in his mercie hee redeemed them, and he bare them and caried them alwayes continually.

10 But they rebelled, and vexed his holy Spirite: therefore was he turned to be their enemie, and he fought againſt them.

11 Then he [l] remembred the olde time of Moſes and his people, ſaying, Where is hee that brought them vp out of the ſea with the [m] ſhepheard of his ſheepe? where is hee that put his holy Spirit within [n] him?

12 He led them by the right hand of Moſes with his owne glorious arme, diuiding the water before them, to make himſelfe an euerlaſting Name.

13 Hee led them through the deepe, as an [o] horſe in the wildernes, that they ſhould not ſtumble.

14 As the beaſt goeth downe into the valley, the ſpirit of the Lord gaue them reſt: ſo diddeſt thou leade thy people, to make thy ſelfe a glorious Name.

15 [p] Looke downe from heauen, and beholde from the dwelling place of thine holineſſe, and of thy glory. Where is thy [q] zeale and thy ſtrength, the multitude of thy mercies, and of thy compaſſions? they are reſtrained, from [r] me.

16 Doubtleſſe thou art our fathe: though [ſ] Abraham bee ignorant of vs, and Iſrael knowe vs not, yet thou, O Lorde, art our Father, and our redeemer: thy Name is for euer.

17 O Lorde, why haſt [t] thou made vs to erre from thy wayes? and hardened our heart from thy feare? Returne for thy [u] ſeruants ſake, and for the tribes of thine inheritance.

18 The people of thine holineſſe haue poſſeſſed it but a little [x] while: for our aduerſaries haue troden downe thy Sanctuarie.

19 Wee haue beene as they, ouer whome thou neuer bareſt rule, and vpon whom thy Name was not called.

CHAP. LXIIII.

1 The Prophet prayeth for the ſinnes of the people. 6 Mans righteouſneſſe is like a filthy cloth.

Oh that thou wouldeſt [a] breake the heauens, and come downe, and that the mountaines might melt at thy preſence!

2 As the melting fire burned, as the fire cauſed [b] the waters to boyle, (that thou mighteſt declare thy Name to thy aduerſaries) the people did tremble at thy preſence.

3 When thou diddeſt terrible things, which wee looked not for, thou cameſt downe, and the mountaines melted at thy preſence.

4 For ſince the beginning of the worlde they haue not [c] heard nor vnderſtood with the eare, neither hath the eye ſeene another God beſide thee, which doeth ſo to him that waiteth for him.

5 Thou diddeſt meete him, [d] that reioyced in thee, and did iuſtly: they remembred thee in thy [e] wayes: beholde, thou art angry, for we haue ſinned: yet in [f] them is continuance, and we [g] ſhall be ſaued.

6 But wee haue all bene as an vncleane thing, and all our [h] righteouſneſſe is as filthy cloutes, and wee all doe fade like a leafe, and our iniquities like the winde haue taken vs away.

7 And there is none that calleth vpon thy Name, neither that ſtirreth vp himſelfe to take holde of thee: for thou haſt hidde thy face from vs, and haſt conſumed vs becauſe of our iniquities.

8 But now, O Lorde, thou art our Father: we are the [i] clay, and thou art our potter, and we all are the worke of thine hands.

9 Bee not angry, O Lord, [k] aboue meaſure, neither remember iniquitie for euer: lo, we beſeech thee, behold, we are all thy people.

d Shewing, that when God puniſheth his enemies, it is for the profit and deliuerance of his Church.

e God ſheweth that he hath no neede of mans helpe for the deliuerance of his, and though men refuſe to doe their duetie through negligence and ingratitude, yet he himſelfe will deliuer his Church, and puniſh the enemies, reade Chap.59 16.

f I wil ſo aſtoniſh them, and make them ſo giddie, that they ſhall not know which way to goe.

g The Prophet ſpeaketh this to moue the people to remember Gods benefits in times paſt, that they may be confirmed in their troubles.

h For I did chuſe them to be mine, that they ſhould be holy and not deceiue mine expectation.

i He bare their afflictions and griefes, as though they had bene his owne.

k Which was a witneſſe of Gods preſence: and this may be referred to Chriſt, to whom belongeth the office of ſaluation.

l That is, the people of Iſrael being afflicted, called to remembrance Gods benefites, which hee had beſtowed vpon their fathers in time paſt. m Meaning, Moſes. n That is, in Moſes, that he might well gouerne the people: ſome referre this giuing of the Spirit to the people. o Peaceably and gently, as an horſe is ledde to his paſture. p Hauing declared Gods benefites ſhewed to their forefathers, hee turneth himſelfe to God by prayer, deſiring him to continue the ſame graces toward them. q Thy great affection which thou bareſt toword vs. r Meaning, from the whole body of the Church. ſ Though Abraham would refuſe vs to bee his children, yet thou wilt not refuſe to be our father.

t By taking away thy holy Spirit from vs by whō we were gouerned, and ſo for our ingratitude diddeſt deliuer vs vp to our owne concupiſcence, & didſt puniſh ſin by ſin according to thy iuſt iudgement.

u Meaning, for thy couenants ſake made to Abraham, Izhak and Iaakob his ſeruants. x That is, in reſpect of the promiſe which is perpetuall: albeit they had now poſſeſſed the land of Canaan a thouſand and foure hundreth yeere: and thus they lament, to moue God rather to remember his couenant, then to puniſh their ſinnes.

a The Prophet continueth his prayer, deſiring God to declare his loue toward his Church by miracles, and mighty power, as hee did in mount Sinai.

b Meaning, the raine, haile, fire, thunder, and lightenings.

c Saint Paul vſeth the ſame kinde of admiration, 1.Cor.2.9. marueiling at Gods great benefite ſhewed to his Church by the preaching of the Goſpel.

d Thou ſhewedſt fauour toward our fathers when they truſted in thee, and walked after thy commandements.

e They conſidered thy great mercies.

f That is, in thy mercies, which he calleth the wayes of the Lord.

g Thou wilt haue pitie vpon vs. h Wee are iuſtly puniſhed and brought into captiuitie, becauſe wee haue prouoked thee to anger, and though wee would excuſe our ſelues, yet our righteouſneſſe and beſt vertues are before thee as vile cloutes, or, (as ſome reade) like the menſtruous clothes of a woman. i Albeit, O Lorde, by thy iuſt iudgement thou mayeſt vtterly deſtroy vs, as the potter may his pot, yet wee appeale to thy mercies, whereby it hath pleaſed thee to adopt vs to be thy children. k For ſo the fleſh iudgeth when God doeth not immediatly ſend ſuccour.

10 [l] Thine holy cities lie waſte: Zion is a wilderneſſe, and Ieruſalem a deſert.

11 The houſe of our Sanctuarie and of our glory, [m] where our fathers prayſed thee, is burnt vp with fire, and all our pleaſant things are waſted.

12 Wilt thou hold thy ſelfe ſtill [n] at theſe things, O Lorde? wilt thou holde thy peace and afflict vs aboue meaſure?

CHAP. LXV.

1 The vocation of the Gentiles and the reiection of the Iewes. 13 The ioy of the elect, and the puniſhment of the wicked.

I Haue beene ſought of them that [a] aſked not: I was founde of them that ſought mee not: I ſayde, Beholde mee, beholde mee, vnto a nation that called not vpon my Name.

2 I haue [b] ſpread out mine hands all the day vnto a rebellious people, which walked in a way that was not good, euen after their owne [c] imaginations:

3 A people that prouoked mee euer vnto my face: that ſacrificeth in [d] gardens, and burneth incenſe vpon [e] brickes.

4 Which remaine among the [f] graues, and lodge in the deſerts, which eate [g] ſwines fleſh, and the broth of things polluted are in their veſſels.

5 Which ſay, [h] Stand apart, come not neere to me: for I am holier then thou: theſe are a ſmoke in my wrath, & a fire that [i] burneth all the day.

6 Behold, it is [k] written before me: I wil not keepe ſilence, but will render it and recompenſe it into their boſome.

7 Your iniquities and the iniquities of your fathers ſhalbe [l] together (ſaith the Lord) which haue burnt incenſe vpon the mountaines, and blaſphemed me vpon the hilles: therefore will I meaſure their olde worke into their boſome.

8 Thus ſayth the Lord, As the wine is found in the cluſter, and one ſaith, Deſtroy it not, for a [m] bleſſing is in it, ſo will I doe for my ſeruants ſakes, that I may not deſtroy them whole.

9 But I will bring a ſeede out of Iaakob, and out of Iudah, that ſhall inherite my mountaine: and mine elect ſhall inherite it, and my ſeruants ſhall dwell there.

10 And [n] Sharon ſhall be a ſheepeholde, and the valley of Achor ſhall bee a reſting place for the cattell of my people, that haue ſought me.

11 But yee are they that haue forſaken the Lorde, and forgotten mine holy Mountaine, and haue prepared a table for the [o] multitude, and furniſh the drinke offerings vnto the number.

12 Therefore will I [p] number you to the ſworde, and all you ſhall bowe downe to the ſlaughter, becauſe I called, and yee did not anſwere: I [q] ſpake, and yee heard not, but did euil in my ſight, and did chuſe that thing which I would not.

13 Therefore thus ſayth the Lorde God, Beholde, my ſeruants ſhall [r] eate, and yee ſhall be hungry: beholde, my ſeruants ſhall drinke, and yee ſhall be thirſtie: beholde, my ſeruants ſhall reioyce, and yee ſhall bee aſhamed.

14 Beholde, my ſeruantes ſhall ſing for ioy of heart, and yee ſhall crie for ſorowe of heart, and ſhall howle for vexation of minde.

15 And yee ſhall leaue your name as a curſe vnto my [s] choſen: for the Lorde God ſhall ſlay you, and call his ſeruants by [t] an other name.

16 He that ſhall bleſſe in the [u] earth, ſhall bleſſe himſelfe in the true God, and hee that ſweareth in the earth, ſhall ſweare by the true God: for the former [x] troubles are forgotten, and ſhall ſurely hide themſelues from mine eyes.

17 For loe, I will create [y] new heauens and a new earth: and the former ſhall not be remembred nor come into minde.

18 But bee you glad and reioyce for euer in the things that I ſhall create: for behold, I will create Ieruſalem as a reioyſing, and her people as a ioy,

19 And I will reioyce in Ieruſalem, and ioy in my people, and the voyce of weeping ſhall be no more heard in her, nor the voyce of crying.

20 There ſhall be no more there a childe of yeeres, nor an olde man that hath [z] not filled his dayes: for hee that ſhall be an hundreth yeeres olde, ſhall die as a yong man: but the ſinner being [a] an hundreth yeres old ſhal be accurſed.

21 And they ſhal [b] build houſes and inhabite them, and they ſhall plant vineyardes, and eate the fruite of them.

22 They ſhall not build, and another inhabite: they ſhall not plant, and another eat: for as the dayes of the tree are the dayes of my people, and mine elect ſhall enioy in olde age the worke of their hands.

23 They ſhall not labour in vayne, nor bring foorth in feare, for they are the ſeede of the bleſſed of the Lorde, and their buddes

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[l] Which were dedicated to thy ſeruice and to call vpon thy Name.

[m] Wherein we reioyced and worſhipped thee.

[n] That is, at the contempt of thine owne glory? though our ſinnes haue deſerued this, yet thou wilt not ſuffer thy glory thus to be diminiſhed.

[a] Meaning, the Gentiles, which knew not God, ſhould ſeeke after him when he had moued their hearts with his holy ſpirit, Rom. 10.20.

[b] He ſheweth the cauſe of the reiection of the Iewes, becauſe they would not obey him for any admonition of his Prophets by whom he called them continually, and ſtretched out his hand to draw them.

[c] He ſheweth that to delite in our owne fantaſies, is the declining from God, and the beginning of all ſuperſtition and idolatrie.

[d] Which were dedicate to idoles.

[e] Meaning, their altars, which he thus nameth by contempt.

[f] To conſult with ſpirits and to coniure deuils, which was forbidden, Deut. 18.11.

[g] Which was contrary to Gods commandement, Leuit. 11.7. deut. 14.8.

[h] Hee ſheweth that hypocriſie is euer ioyned with pride and contempt of others.

[i] Their puniſhment ſhall neuer haue ende.

[k] So that the remembrance thereof cannot be forgotten.

[l] Shall bee both puniſhed together: and this declareth how the children are puniſhed for their fathers faultes: to wit, when the ſame faultes or like are found in them.

[m] That is, it is profitable: meaning, that God will not deſtroy the faithfull branches of his vineyarde, when hee deſtroyeth the rotten ſtockes, that is, the hypocrites.

[n] Which was a plentifull place in Iudea to feede ſheepe, as Achor was for cattell.

[o] By the multitude and number he meaneth their innumerable idoles of whom they thought they could neuer haue ynough.

[p] Seeing you cannot number your gods, I will number you with the ſword.

[q] By my Prophets whom ye would not obey.

[r] By theſe words, Eate and drinke, he meaneth the bleſſed life of the faithfull, which haue alwayes conſolaiton and full contentment of all things in their God, though ſometimes they lacke theſe corporall things.

[s] Meaning, that he would call the Gentiles, who ſhould abhorre euen the very name of the Iewes for their infidelities ſake.

[t] Then by the name of the Iewes.

[u] By bleſſing, and by ſwearing is meant the prayſing of God for his benefits, and the true worſhipping of him, which ſhall not be onely in Iudea, but through all the worlde.

[x] I will no more ſuffer my Church to bee deſolate as in times paſt.

[y] I will ſo alter and change the ſtate of my Church, that it ſhall ſeeme to dwell in a newe worlde.

[z] Meaning, in this wonderfull reſtauration of the Church, there ſhould be no weakeneſſe of youth, nor infirmities of age, but all ſhould bee freſh and flouriſhing: and this is accompliſhed in the heauenly Ieruſalem, when all ſinnes ſhall ceaſe, and the teares ſhall bee wiped away.

[a] Whereby hee ſheweth that the infidels and vnrepentant ſinners haue no part of this benediction.

[b] Hee propoſeth to the faithfull the bleſſings which are contained in the Law, and ſo vnder temporall things comprehendeth the ſpirituall promiſes.

with them.

24 Yea, before they call, I will anſwere, and whiles they ſpeake, I will heare.

25 The [c] wolfe and the lambe ſhall feede together, and the lion ſhall eate ſtrawe like the bullocke: and to the ſerpent duſt ſhall be his meate. They ſhall no more hurt nor deſtroy in all mine holy mountaine, ſayeth the Lord.

CHAP. LXVI.

1 God dwelleth not in temples made with hands 3 He deſpiſeth ſacrifices done without mercie & faith. 5 God comforteth them that are troubled for his ſake. 19 The vocation of the Gentiles. 23 The perpetuall Sabbath. 24 The puniſhment of the wicked is euerlaſting.

THus ſayeth the Lorde, *The [a] heauen is my throne, and the earth is my footeſtoole: where is that houſe that yee will build vnto mee? and where is that place of my reſt?

2 For all theſe things hath mine hand made, [b] and all theſe things haue bene, ſaith the Lord: and to him will I looke, euen to him that is poore, and of [c] a contrite ſpirite and trembleth at my words.

3 Hee that killeth a bullocke, is as if hee [d] ſlewe a man: he that ſacrificeth a ſheepe, as if he cut off a dogs necke: he that offereth an oblation, as if hee offered ſwines blood: hee that remembreth incenſe, as if hee bleſſed an idole: yea, they haue choſen their own waies, and their ſoule delighteth in their abominations.

4 Therefore will I [e] chuſe out their deluſions, and I will bring their feare vpon them, becauſe I called, and none would anſwere: I ſpake and they would not heare: but they did euill in my ſight, and choſe the things which I would not.

5 Heare the word of the Lord, all ye that tremble at his [f] word, Your brethren that hated you, and caſt you out for my names ſake, ſaid, Let the Lord be glorified: but hee ſhall appeare to your ioy, and they ſhall bee aſhamed.

6 [g] A voice ſoundeth from the citie, euen a voice from the Temple, the voyce of the Lorde, that recompenſeth his enemies fully.

7 Before [h] ſhee trauelled, ſhee brought foorth: and before her paine came, ſhee was deliuered of a man child.

8 Who hath heard ſuch a thing? who hath ſeene ſuch things? ſhall the earth bee brought foorth in one [i] day? or ſhall a nation be borne at once? for aſſoone as Zion trauelled, ſhee brought forth her children.

9 Shall I [k] cauſe to trauell, & not bring forth? ſhall I cauſe to bring forth and ſhalbe barren, ſaith thy God?

10 Reioyce ye with Ieruſalem, & bee glad with her, all ye that loue her: reioyce for ioy with her, all ye that mourne for her.

11 That yee may ſucke [l] and bee ſatiſfied with the breaſts of her conſolation: that yee may milke out and bee delighted with the brightneſſe of her glorie.

12 For thus ſayth the Lorde, Beholde, I will extend [m] peace ouer her like a flood, and the glorie of the [n] Gentiles like a flowing ſtreame: then ſhall yee ſucke, ye ſhall bee [o] borne vpon her ſides, and bee ioyfull vpon her knees.

13 As one whom his mother comforteth, ſo will I comfort you, and yee ſhalbe comforted in Ieruſalem.

14 And when ye ſee this, your heart ſhall reioyce, and your [p] bones ſhall flouriſh like an herbe: and the hand of the Lord ſhall bee knowen among his ſeruants, and his indignation againſt his enemies.

15 For behold, the Lord will come with fire, and his charets like a whirlewinde, that hee may [q] recompenſe his anger with wrath, and his indignation with the flame of fire.

16 For the Lord will iudge with fire, and with his ſword all fleſh, and the ſlaine of the Lord ſhalbe many.

17 They that ſanctifie [r] themſelues, and purifie themſelues in the gardens behinde one tree in the middes eating [ſ] ſwines fleſh, and ſuch abomination, euen the mouſe ſhall be conſumed together, ſayeth the Lord.

18 For I will viſite their works, and their imaginations: for it ſhall come that I will gather all nations and tongues, and they ſhall come, and ſee my [t] glorie.

19 And I will ſet a [u] ſigne among them, and will ſend thoſe that [x] eſcape of them, vnto the nations of [y] Tarſhiſh, [z] Pul, & [a] Lud, and to them that draw the [b] bowe, to [c] Tubal, and [d] Iauan, Iſles a farre off, that haue not heard my fame, neither haue ſeene my glorie, & [e] they ſhall declare my glory among the Gentiles.

20 And they ſhall bring all your [f] brethren for an offering vnto the Lord out of all

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[c] Reade Chap. 11.6.

Act.7.48.49.

[a] My maieſtie is ſo great, that it filleth both heauen and earth, and therefore can not be included in a Temple like an idole: condemning hereby their vaine confidence, which truſted in the Temple and ſacrifices.

[b] Seeing that both the Temple and the things therein with the ſacrifices, were made and done by his appointment, he ſheweth that he hath no need thereof, and that he can be without them, Pſal.50 10.

[c] To him that is humble and pure in heart, which receiueth my doctrine with reuerence and feare.

[d] Becauſe the Iewes thought themſelues holy by offering of their ſacrifices, and in the meane ſeaſon had neither faith nor repentance, God ſheweth that he doth no leſſe deteſt theſe ceremonies, then hee doeth the ſacrifices of the heathen, who offered men, dogs and ſwine to their idoles, which things were expreſly forbidden in the law.

[e] I will diſcouer their wickednes and hypocriſie, wherewith they thinke to blind mine eyes, to all the world.

[f] Hee encourageth the faithfull, by promiſing to deſtroy their enemies which pretended to be as brethren, but were hypocrites and hated them that feared God.

[g] The enemies ſhall ſhortly heare a more terrible voice euen fire & ſlaughter, ſeeing they would not heare the gentle voyce of the Prophets which called them to repentance.

[h] Meaning that the reſtauration of the Church ſhould be ſo ſudden and contrarie to all mens opinion, as when a woman is deliuered before ſhee looke for it, and that without paine in trauell.

[i] This ſhall paſſe the capacitie of man to ſee ſuch a multitude that ſhall come vp at once, meaning, vnder the preaching of the Goſpell, whereof they that came vp out of Babylon, were a figure.

[k] Declaring hereby, that as by his power and prouidence woman trauelleth, and is deliuered: ſo hath he power to bring forth his Church at his time appointed.

[l] That ye may reioyce for all the benefits that God beſtoweth vpon his Church.

[m] I wil giue him felicitie and proſperitie in great aboundance.

[n] Reade Chap. 60.16.

[o] Ye ſhall be cheriſhed, as her dearely beloued children.

[p] Ye ſhall haue new ſtrength and new beautie.

[q] This vengeance God began to execute at the deſtruction of Babylon, and hath euer continued it againſt the enemies of his Church, and will doe till the laſt day, which ſhalbe the accompliſhment thereof.

[r] Meaning, the hypocrites.

[ſ] Whereby are meant them that did maliciouſly tranſgreſſe the Lawe, by eating beaſtes forbidden, euen to the mouſe which nature abhorreth.

[t] The Gentiles ſhall bee partakers of that glorie which before I ſhewed to the Iewes.

[u] I will marke theſe that I chuſe, that they periſh not with the reſt of the Infidels, whereby hee alludeth to the marking of the poſtes of his people, whome hee preſerued, Exodus 12 7.

[x] I will ſcatter the reſt of the Iewes which eſcape deſtruction into diuers nations.

[y] That is, Cilicia.

[z] Meaning Africa.

[a] To wit, Lydia, or Aſia minor.

[b] Signifying the Parthians.

[c] Italy.

[d] Grecia.

[e] Meaning, the Apoſtles, Diſciples, and others, which hee did firſt chuſe of the Iewes to preach vnto the Gentiles.

[f] That is, the Gentiles, which by faith ſhalbe made the children of Abraham as you are.

nations, vpon [g] horſes and in charets, and in horſe litters, and vppon mules, and ſwift beaſts to Ieruſalem mine holy mountaine, ſayeth the Lord, as the children of Iſrael offer in a cleane veſſel in the houſe of the Lord.

21 And I will take of them for [h] prieſts, and for Leuites, ſaith the Lord.

22 For as the new [i] heauens, and the new earth which I will make, ſhall remaine before me, ſaith the Lord, ſo ſhal your ſeed and your name continue.

23 And from moneth to moneth, & from Sabbath to Sabbath ſhall all fleſh come to worſhip before me, ſaith the Lord.

24 And they ſhall goe foorth and looke vpon the [k] carkaſes of the men that haue tranſgreſſed againſt mee: for their [l] worme ſhall not die, neither ſhall their fire be quenched, and they ſhall bee an abhorring [m] vnto all fleſh.

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[g] Whereby he meaneth that no neceſſarie meanes ſhall want when God ſhall call the Gentiles to the knowledge of the Goſpell.

[h] To wit, of the Gentiles, as he did Luke, Timothie, and Titus firſt, and others after, to preach his word.

[i] Hereby hee ſignifieth the kingdome of Chriſt, wherein his Church ſhall bee renewed: and whereas before there were appointed ſeaſons to ſacrifice, in this there ſhall bee one continuall Sabbath, ſo that all times and ſeaſons ſhall be meete.

[k] As he hath declared the felicitie that ſhalbe within the Church for the comfort of the godly, ſo doth hee ſhew what horrible calamitie ſhall come to the wicked, that are out of the Church.

[l] Meaning, a continuall torment of conſcience, which ſhall euer gnaw them and neuer ſuffer them to be at reſt, Marke 9.44.

[m] This is the iuſt recompenſe for the wicked, which contemning God and his word, ſhall bee by Gods iuſt iudgement abhorred of all his creatures.

❧ Ieremiah.

THE ARGVMENT.

THe Prophet Ieremiah borne in the citie of Anathoth in the countrey of Beniamin, was the ſonne of Hilkiah, whom ſome thinke to be he that found out the booke of the Law, and gaue it to Ioſiah. This Prophet had excellent gifts of God, and moſt euident reuelations of propheſie, ſo that by the commandement of the Lord he began verie yong to propheſie, that is, in the thirteenth yeere of Ioſiah, and continued eighteene yeeres vnder the ſaid King, and three moneths vnder Iehoahaz, and vnder Iehoiakim eleuen yeeres, and three moneths vnder Iehoiachin, & vnder Zedekiah eleuen yeeres: vnto the time that they were caried away into Babylon. So that this time amounteth to aboue fortie yeeres, beſide the time that he propheſied after the captiuitie. In this booke he declareth with teares and lamentation the deſtruction of Ieruſalem, and the captiuitie of the people for their idolatry, couetouſnes, ſubtiltie, crueltie, exceſſe, rebellion and contempt of Gods word: and for the conſolation of the Church, reuealeth the iuſt time of their deliuerance. And here chiefly are to be conſidered three things. Firſt the rebellion of the wicked, which waxe more ſtubburne and obſtinate, when the Prophets doe admoniſh them moſt plainely of their deſtruction. Next how the Prophets and miniſters of God ought not to bee diſcouraged in their vocation, though they be perſecuted & rigorouſly handled of the wicked for Gods cauſe. And thirdly though God ſhew his iuſt iudgement againſt the wicked, yet wil he euer ſhew himſelfe a preſeruer of the Church, and when all meanes ſeeme to mans iudgement to bee aboliſhed, then will he declare himſelfe victorious in preſeruing his.

CHAP. I.

1 In what time Ieremiah propheſied. 6 He acknowledgeth his imperfection, and is ſtrengthned of the Lord. 11 The Lord ſheweth him the deſtruction of Ieruſalem. 17 He commaundeth him to preach his word without feare.

THe [a] wordes of Ieremiah the ſonne of [b] Hilkiah one of the Prieſtes that were at [c] Anathoth in the land of Beniamin.

2 To whome the [d] word of the Lorde came in the dayes of Ioſiah the ſonne of Amon king of Iudah in ẏ thirteenth yeere of his reigne:

3 And alſo in the dayes of Iehoſakim the [e] ſonne of Ioſiah King of Iudah, vnto the ende of the eleuenth yeere of Zedekiah, the ſonne of Ioſiah king of Iudah, euen vnto the carying away of Ieruſalem captiue in the fift [f] moneth.

4 Then the word of the Lord came vnto me, ſaying,

5 Before I [g] formed thee in the wombe, I knewe thee, and before thou cameſt out of the wombe, I ſanctified thee, and ordeined thee to bee a Prophet vnto the [h] nations.

6 Then ſaid I, [i] Oh, Lord God, behold, I cannot ſpeake, for I am a child.

7 But the Lorde ſayd vnto mee, Say not, I am a childe: for thou ſhalt goe to all that I ſhall ſende thee, and whatſoeuer I commaunde thee, ſhalt thou ſpeake.

8 Be not afraid of their faces: for I am with thee to deliuer thee, ſaith the Lord.

9 Then the Lord ſtretched out his hand

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[a] That is, the ſermons and propheſies.

[b] Which is thought to be he that found the booke of the Law vnder king Ioſiah, 2.King.22.8.

[c] This was a citie about 3.miles diſtant from Ieruſalem, and belonged to the prieſts the ſonnes of Aaron, Ioſh.21.18.

[d] This is ſpoken to confirme his vocation and office: foraſmuch as he did not preſume of himſelfe to preach and propheſie, but was called thereunto by God.

[e] Meaning the Nephew of Ioſiah: for Iehoahaz was his father, who reigned but three moneths, & therfore is not mentioned, no more is Ioachin that reigned no longer.

[f] Of the eleuenth yeere of Zedekiah, who was alſo called Mattaniah, and at this time the Iewes were carried away into Babylon by Nebuchad-nezzar.

[g] The Scripture vſeth this meanes of ſpeech to declare that God hath appointed his miniſters to their offices before they were borne, as Iſaiah 49.1. Galatian 1.15.

[h] For Ieremiah did not onely propheſie againſt the Iewes, but alſo againſt the Egyptians, Babylonians, Moabites and other nations.

[i] Conſidering the great iudgements of GOD, which according to his threatnings ſhould come vpon the worlde, hee was mooued with a certaine compaſſion on the one ſide to pittie them that ſhould thus periſh, and on the other ſide by the infirmitie of mans nature, knowing how hard a thing it was to enterpriſe ſuch a charge, as Iſaiah 6.11. Exodus 3.11. and 4.1.

and [k] touched my mouth, and the Lord ſayd vnto mee, Beholde, I haue put my wordes in thy mouth.

10 Beholde, this day haue I ſet thee ouer the [l] nations, and ouer the kingdomes, to plucke vp, and to roote out, and to deſtroy, and throw downe, to build, and to plant.

11 After this the worde of the Lord came vnto mee, ſaying, Ieremiah, what ſeeſt thou? And I ſayde, I ſee a [m] rodde of an almond tree.

12 Then ſayd the Lord vnto me, Thou haſt ſeene aright: for I will haſten my word to performe it.

13 Againe the worde of the Lorde came vnto me the ſecond time, ſaying, What ſeeſt thou? and I ſayd, I ſee a ſeething [n] pot looking out of the North.

14 Then ſayd the Lord vnto me, Out of the [o] North ſhall a plague be ſpred vpon all the inhabitants of the land.

15 For loe, I will call all the families of the kingdomes of the North, ſayeth the Lorde, and they ſhall come, and euery one ſhall ſet his throne in the entring of the gates of Ieruſalem, and on all the walles thereof round about, and in all the cities of Iudah.

16 And I will declare vnto them my [p] iudgements touching all the wickedneſſe of them that haue forſaken mee, and haue burnt incenſe vnto other gods, and worſhipped the workes of their owne hands.

17 Thou therefore truſſe vp thy loynes, and ariſe, and ſpeake vnto them all that I command thee: be not afraid of their faces, leſt I [q] deſtroy thee before them.

18 For I, beholde, I this day haue made thee a defenced citie, and an [r] yron pillar, and walles of braſſe againſt the whole land, againſt the kings of Iudah, and againſt the princes thereof, againſt the Prieſts thereof, and againſt the people of the land.

19 For they ſhall fight againſt thee, but they ſhall not preuaile againſt thee: for I am with thee to deliuer thee, ſayeth the Lord.

CHAP. II.

2 God rehearſeth his benefites done vnto the Iewes. 8 Againſt the Prieſts and falſe prophets. 12 The Iewes are deſtroyed, becauſe they forſake God.

MOreouer, the worde of the Lorde came vnto me, ſaying,

2 Goe, and crie in the eares of Ieruſalem, ſaying, Thus ſaith the Lord, I remember thee, with the [a] kindnes of thy youth, and the loue of thy marriage, when thou wenteſt after mee in the wilderneſſe [b] in a land that was not ſowen.

3 Iſrael was as a thing [c] hallowed vnto the Lord, and his firſt fruites: all they [d] that eate it, ſhall offend: euill ſhall come vpon them, ſayeth the Lord.

4 Heare yee the worde of the Lorde, O houſe of Iaakob, and all the families of the houſe of Iſrael.

5 Thus ſayth the Lord, What iniquitie haue your fathers found in mee, that they are gone [e] farre from mee, and haue walked after vanitie, and are become [f] vaine?

6 For they ſayd not, Where is the Lord that brought vs vp out of the lande of Egypt? that ledde vs thorow the wilderneſſe, thorow a deſert and waſte lande, thorow a drie land, and [g] by the ſhadow of death, by a land that no man paſſed thorow, and where no man dwelt?

7 And I brought you into a plentifull countrey, to eate the fruit thereof, and the commodities of the ſame: but when yee entred, yee [h] defiled my land, and made mine heritage an abomination.

8 The Prieſts ſayd not, [i] Where is the Lord? and they that ſhould miniſter the [k] law, knew me not: the [l] paſtours alſo offended againſt mee, and the Prophets propheſied in [m] Baal, and went after things that did not profit.

9 Wherefore I will yet [n] plead with you, ſayth the Lord, and I will pleade with your childrens children.

10 For goe yee to the yles of [o] Chittim, and beholde, and ſend vnto [p] Kedar, and take diligent heede, and ſee whether there be ſuch things.

11 Hath any nation changed their gods, which yet are no gods? but my people haue changed their [q] glory, for that which doeth not [r] profit.

12 O ye [s] heauens be aſtonied at this: be afrayd, and vtterly confounded, ſayeth the Lord.

13 For my people haue committed two euils: they haue forſaken me [t] the fountaine

[k] Which declareth, that God maketh them meete & aſſureth them, whom he calleth to ſet forth his glory: giuing them all meanes neceſſarie for the ſame, Exod 4.12. iſa.6,7.

[l] He ſheweth, what is the authority of Gods true miniſters, which by his word haue power to beate downe whatſoeuer lifteth it ſelfe vp againſt God: and to plant and aſſure the humble and ſuch as giue themſelues to the obedience of Gods word, 2.Cor.10.4. heb.4.12. and theſe are the keyes which Chriſt hath left to looſe and binde, Matt.18.18.

[m] He ioyneth the ſigne with the word for a more ample confirmation, ſignifying by the rod of the almond tree, which firſt buddeth, the haſtie comming of the Babylonians againſt the Iewes.

[n] Signifying, that the Caldeans and Aſſyrians ſhould bee as a pot to ſeethe the Iewes, which boiled in their pleaſures and luſts.

[o] Syria and Aſſyria were Northward in reſpect of Ieruſalem, which were the Caldeans dominion.

[p] I will giue them charge and power to execute my vengeance againſt the idolaters, which haue forſaken me for their idoles.

[q] Which declareth that Gods vengeance is prepared againſt them, which dare not execute their duetie faithfully, either for feare of man, or for any other cauſe, 1.Cor.9.16.

[r] Signifying on the one part, that the more that Satan and the world rage againſt Gods miniſters, the more preſent will he be to helpe them, Ioſh.1.5. hebr.13.5. and on the other part, that they are vtterly vnmeete to ſerue God and his Church, which are afraid, and do not reſiſt wickedneſſe, whatſoeuer danger depend thereon, Iſa.50.7. ezek.3.8.

[a] According to that grace and fauour, which I ſhewed thee from the beginning, when I did firſt chuſe thee to be my people, and married thee to my ſelfe, Ezekiel 16.8.

[b] When I had deliuered thee out of Egypt.

[c] Choſen aboue all others to ſerue the Lord onely, and the firſt offered to the Lord of all other nations.

[d] Whoſoeuer did challenge this people, or els did annoy them, was puniſhed.

[e] That is, fallen to moſt vile idolatrie.

[f] Altogether giuen to vanitie, and are become blinde and inſenſible as the idols that they ſerue.

[g] Where for lacke of all things neceſſary for life, ye could looke for nothing euery houre but preſent death.

[h] By your idolatrie and wicked maners, Pſalm. 78.58. and 106.38.

[i] They taught not the people to ſeeke after God.

[k] As the Scribes, which ſhould haue expounded the Law to the people.

[l] Meaning, the princes and miniſters: ſignifying that all eſtates were corrupt.

[m] That is, ſpake vaine things, and brought the people from the true worſhip of God to ſerue idoles: for by Baal, which was the chiefe idole of the Moabites, are meant all idoles.

[n] Signifying, that he would not as he might, ſtraightway condemne them, but ſheweth them by euident examples their great ingratitude, that they might be aſhamed and repent.

[o] Meaning, the Grecians and Italians.

[p] Vnto Arabia.

[q] That is, God which is their glory, and who maketh them glorious aboue all other people: reprooning the Iewes, that they were leſſe diligent to ſerue the true God, then were the idolaters to honour their vanities.

[r] Meaning, the idoles, which were their deſtruction, Pſal. 106.36.

[ſ] Hee ſheweth that the inſenſible creatures abhorre this vile ingratitude, and as it were, tremble for feare of Gods great iudgements againſt the ſame.

[t] Signifying, that when men forſake Gods word, which is the fountaine of life, they reiect God himſelfe, and ſo fall to their owne inuentions, and vaine confidence, and procure to themſelues deſtruction, Ionab 2 8. zech. 10.2.

of liuing waters, to dig them pits, euen broken pits, that can hold no water.

14 Is Iſrael a [u] ſeruant, or is he borne in the houſe? why then is he ſpoiled?

15 The [x] lyons roared vpon him and yelled, and they haue made his land waſte: his cities are burnt without [y] an inhabitant.

16 Alſo the children of [z] Noph and Tahapanes haue [a] broken thine head.

17 Haſt not thou procured this vnto thy ſelfe, becauſe thou haſt forſaken the Lorde thy God, when hee [b] ledde thee by the way?

18 And what haſt thou now to doe in the way of [c] Egypt? to drinke the water of Nilus? or what makeſt thou in the way of Aſſhur? to drinke the water of the [d] Riuer?

19 Thine owne wickedneſſe ſhall [e] correct thee, and thy turnings backe ſhall reprooue thee: knowe therefore and beholde, that it is an euill thing, and bitter, that thou haſt forſaken the Lorde thy God, and that my feare is not in thee, ſayeth the Lord God of hoſtes.

20 For of olde time I haue broken thy yoke, and burſt thy bonds, and thou ſaydeſt, [f] I will no more tranſgreſſe, but like an harlot thou runneſt about vpon all hie hils, and vnder all greene trees.

21 Yet I had planted thee a noble vine, whoſe ‡ plants were all naturall: how then art thou turned vnto me into the plants of a ſtrange vine?

22 Though thou waſh thee with [g] nitre, and take thee much ſope, yet thine iniquitie is marked before me, ſayeth the Lord God.

23 How canſt thou ſay, I am not polluted, neither haue I [h] followed Baalim? beholde thy wayes in the valley, and knowe, what thou haſt done: thou art like a ſwift [i] dromedarie, that runneth by his wayes:

24 And as a wilde [k] aſſe, vſed to the wilderneſſe, that ſnuffeth vp the winde by occaſion at her pleaſure: who can turne her backe? all they that ſeeke her, will not wearie themſelues, but will finde her in her [l] moneth.

25 Keepe thou thy feete from [m] bareneſſe, and thy throte from thirſt: but thou ſaydeſt deſperately, No, for I haue loued ſtrangers, and them will I follow.

26 As the [n] thiefe is aſhamed when he is found, ſo is the houſe of Iſrael aſhamed, they, their kings, their princes, and their prieſts, and their prophets,

27 Saying to a tree, Thou art my [o] father, and to a ſtone, Thou haſt begotten mee: for they haue turned their backe vnto mee, and not their face: but in the time of their trouble they will ſay, Ariſe, and helpe vs.

28 But where are thy gods, that thou haſt made thee? Let them ariſe, if they can helpe thee in the time of thy trouble: for according [p] to the number of thy cities, are thy gods, O Iudah.

29 Wherefore will [q] ye pleade with me? yee all haue rebelled againſt me, ſayeth the Lord.

30 I haue ſmitten your children in vaine, they receiued no correction: your [r] owne ſword hath deuoured your Prophets like a deſtroying lyon.

31 O generation, take heede to the word of the Lorde: haue I beene as a [ſ] wilderneſſe vnto Iſrael? or a land of darkeneſſe? Wherefore ſayeth my people then, Wee are lordes, [t] wee will come no more vnto thee?

32 Can a maide forget her ornament, or a bride her attire? yet my people haue forgotten me, dayes without number.

33 Why doeſt thou prepare thy way, to [u] ſeeke amitie? euen therefore will I teach thee, that thy wayes are wickedneſſe.

34 Alſo in thy [x] wings is founde the blood of the ſoules of the poore innocents: I haue not found it in holes, but vpon all theſe places.

35 Yet thou ſayeſt, Becauſe I am giltleſſe, ſurely his wrath ſhall turne from mee: beholde, I will enter with thee into iudgement, becauſe thou ſayeſt, I haue not ſinned.

36 Why runneſt thou about ſo much to change thy wayes? for thou ſhalt bee confounded of Egypt, [y] as thou art confounded of Aſſhur.

37 For thou ſhalt goe forth from thence, and thine hands vpon [z] thine head, becauſe the Lord hath reiected thy confidence, and thou ſhalt not proſper thereby.

[u] Haue I ordered them like ſeruants, and not like dearely beloued children? Exo.4.22. therefore it is their fault onely, if the enemy ſpoile them.

[x] The Babylonians, Caldeans, and Aſſyrians.

[y] Not one ſhall be left to dwell there.

[z] That is, the Egyptians: for theſe were two great cities in Egypt.

[a] Haue grieuouſly vexed thee at ſundry times.

[b] Shewing, that God would haue ſtill ledde them aright, if they would haue followed him.

[c] To ſeeke helpe of man, as though God were not able enough to defend thee, which is to drinke of the puddles, and to leaue the fountaine, reade Iſa.31.1.

[d] To wit, Euphrates.

[e] Meaning, that the wicked are inſenſible till the puniſhment for their ſinne waken them, as verſe 26. Iſai. 3.9.

[f] When I deliuered thee out of Egypt, Exod.19.8. deut.5.27. ioſh. 24.16. ezra 10.12. nehe.8.6. ‡ *Ebr. ſeede was all true.* [g] Though thou vſe all the purifications and ceremonies of the Law, thou canſt not eſcape puniſhment, except thou turne to mee by faith and repentance. [h] Meaning, that hypocrites denie that they worſhip the idoles, but that they honour God in them, and therefore they call their doings Gods ſeruice. [i] Hee compareth the idolaters to theſe beaſtes, becauſe they neuer ceaſe running to and fro: for both valleyes and hilles are full of their idolatry. [k] Hee compareth the idolaters to a wilde aſſe: for ſhee can neuer be tamed, nor yet wearied: for as ſhee runneth, ſhee can take her winde at euery occaſion. [l] That is, when ſhee is with foale, and therefore the hunters waite their time: ſo, though thou canſt not be turned backe now from thine idolatrie, yet when thine iniquitie ſhall be at the full, God will meete with thee. [m] Hereby he warneth them that they ſhould not goe into ſtrange countreyes to ſeeke helpe: for they ſhould but ſpend their labour, and hurt themſelues, which is here meant by the bare foote and thirſt, Iſa.57.10.

[n] As a thiefe will not acknowledge his faule, till he be taken with the deede, and ready to be puniſhed: ſo they will not confeſſe their idolatrie, till the plagues due to the ſame light vpon them.

[o] Meaning, that idolaters ſpoile God of his honour: and whereas he hath taught to call him the father of all fleſh, they attribute this title to their idoles.

[p] Thou thoughteſt that thy gods of blockes and ſtones could haue holpen thee, becauſe they were many in number and preſent in euery place: but now let vs ſee whether either the multitude, or their preſence can deliuer thee from my plague, Chap.11.13.

[q] As though I did you iniurie in puniſhing you, ſeeing that your faults are ſo euident.

[r] That is, you haue killed your Prophets that exhorted you to repentance, as Zechariah, Iſaiah, &c.

[ſ] Haue I not giuen them abundance of all things? [t] But will truſt in our owne power and policie. [u] With ſtrangers. [x] The Prophets and the faithfull are ſlaine in euery corner of your countrey. [y] For the Aſſyrians had taken away the tenne tribes out of Iſrael, and deſtroyed Iuda, euen vnto Ieruſalem: and the Egyptians ſlewe Ioſiah, and vexed the Iewes in ſundry ſortes. [z] In ſigne of lamentation, as 2.Sam.13.19.

CHAP. III.

God calleth his people to repentance. 14 Hee promiſeth the reſtitution of his Church. 20 He reproueth Iudah and Iſrael, comparing them to a woman diſobedient to her husband.

THey [a] ſay, If a man put away his wife, and ſhee goe from him, and become another mans, ſhall hee returne againe

[a] According as it is written, Deut.24.4.

gaine vnto her? shall not this land [b] be polluted? but thou hast played the harlot with many [c] louers: yet [d] turne againe to me, saith the Lord.

2 Lift vp thine eyes vnto the hie places, and beholde, where thou hast not played the harlot: thou hast sit waiting for them in the wayes, as the [e] Arabian in the wildernesse: and thou hast polluted the lande with thy whoredomes, and with thy malice.

3 Therefore the showres haue bene restreined, and the [f] latter raine came not, and thou hadst a [g] whores forehead: thou wouldest not be ashamed.

4 Didst thou not still cry [h] vnto me, Thou art my father, and the guide of my youth?

5 Will he keepe his anger for euer? will he reserue it to the ende? thus hast thou spoken, but thou doest euill, euen more and more.

6 The Lorde saide also vnto mee, in the dayes of Iosiah the King, Hast thou seene what this rebell [i] Israel hath done? for shee hath gone vp vpon euery high mountaine, and vnder euery greene tree, & there played the harlot.

7 And I sayde, when shee had done all this, Turne thou vnto mee: but shee returned not, as her rebellious sister Iudah saw.

8 When I sawe, howe that by all occasions rebellious Israel had played the harlot, I cast [k] her away, and gaue her a bill of diuorcement: yet her rebellious sister Iudah was not afraide, but she went also, and played the harlot.

9 So that for the [l] lightnesse of her whoredome shee hath euen defiled the land: for shee hath committed fornication with stones and stocks.

10 Neuerthelesse for all this, her rebellious sister Iudah hath not returned vnto me with [m] her whole heart, but fainedly, saith the Lord.

11 And the Lorde said vnto mee, The rebellious Israel hath [n] iustified her selfe more then the rebellious Iudah.

12 Goe and cry these words toward [o] the North, and say, Thou disobedient Israel, returne, saith the Lord, and I wil not let my wrath fall vpon you: for I am mercifull, saith the Lorde, and I will not alway keepe mine anger.

13 But knowe thine iniquitie: for thou hast rebelled against the Lord thy God, and hast [p] scattered thy wayes to the strange gods vnder euery greene tree, but yee would not obey my voyce, saith the Lord.

14 O yee disobedient children, turne againe, saith the Lord, for I am your Lorde, and I will take you one of a citie, and two of a tribe, and will bring you to Zion,

15 And I will giue you pastors according to mine heart, which shall feede you with knowledge and vnderstanding.

16 Moreouer, when ye be increased and multiplied in the lande, in those dayes, saith the Lord, they shall say no more, The [q] Arke of the couenant of the Lord: for it shall come no more to minde, neither shall they remember it, neither shall they visit it, for that shall be no more done.

17 At that time they shall call Ierusalem, [r] The throne of the Lord, and all the nations shall be gathered vnto it, euen to the Name of the Lord in Ierusalem: and thenceforth they shall follow no more the hardnesse of their wicked heart.

18 In those dayes the house of Iudah shal walke with the house of Israel, and they shall come together out of the lande of the [s] North, into the land, that I haue giuen for an inheritance vnto your fathers.

19 But I saide, Howe did I take thee for children, and giue thee a pleasant lande, euen the glorious heritage of the armies of the heathen, and said, Thou shalt call mee, saying, My father, and shalt not turne from mee?

20 But as a woman rebelleth against her [t] husband: so haue ye rebelled against me, O house of Israel, saith the Lord.

21 [u] A voyce was heard vpon the high places, weeping and supplications of the children of Israel: for they haue peruerted their way, and forgotten the Lorde their God.

22 O yee disobedient children, returne and I will heale your rebellions. [x] Beholde, we come vnto thee, for thou art the Lord our God.

23 Truely the hope of the hilles is but vaine, nor the multitude of the mountaines: but in the Lorde our God is the health of Israel.

24 For confusion hath deuoured our [y] fathers labour, from our youth, their sheepe and their bullockes, their sonnes and their daughters.

25 Welie downe in our confusion, and our shame couereth vs: [z] for wee haue sinned against the Lorde our God, wee and our fathers from our youth, euen vnto this day, and haue not obeyed the voyce of the Lorde our God.

CHAP. IIII.

1 True repentance. 4 He exhorteth to the circumcision of the heart. 5 The destruction of Iudah is prophesied for the malice of their hearts. 19 The Prophet lamenteth it.

O Israel, if thou returne, [a] returne vnto mee, saith the Lorde: and if thou put away thine abominations out of my sight, then shalt thou not remooue.

2 And thou shalt [b] sweare, The Lord liueth, in trueth, in iudgement, and in righ-

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[b] If he take such one to wife againe.

[c] That is, with idoles, and with them, whom thou hast put thy confidence in.

[d] And I will not cast thee off, but receiue thee according to my mercy.

[e] Which dwelleth in tents, and waiteth for them that passe by to spoile them.

[f] As God threatned by his law, Deut.28.24.

[g] Thou wouldst neuer be ashamed of thine acts and repent: and this impudencie is common to idolaters, which will not giue off, though they be neuer so manifestly conuicted.

[h] He sheweth that the wicked in their miseries will cry vnto God and vse outward prayer, as the godly doe, but because they turne not from their euill, they are not heard, Isa.58.4.

[i] Meaning, the ten tribes.

[k] And gaue her vnto the hands of the Assyrians.

[l] The Ebrew word may either signifie lightnesse and wantonnes, or noise & bruit.

[m] Iudah fained for a time that she did returne, as vnder Iosiah and other good Kings, but she was neuer truely touched or wholly reformed, as appeared, when occasion was offered by any wicked prince.

[n] Israel hath not declared herselfe so wicked as Iudah, which yet hath had more admonitions and examples to call her to repentance.

[o] Whereas the Israelites were now kept in captiuitie by the Assyrians, to whom he promiseth mercie, if they will repent.

[p] There was no way, which thou didst not haunt to seeke after the idoles, and to trot a pilgrimage.

[q] This is to be vnderstood of the comming of Christ: for then they shall not seeke the Lord by ceremonies, and all figures shall cease.

[r] Meaning the Church, where the Lord will be present to the worlds end, Matt.28.20.

[s] Where they are now in captiuitie.

[t] The Ebrew word signifieth a friend or companion, and here may be taken for a husband, as it is vsed also, Hose.3.1.

[u] Signifying that God whom they had forsaken, would bring their enemies vpon them who should leade them captiue and make them to cry and lament.

[x] This is spoken in the person of Israel to the shame of Iudah, which stayed so long to turne vnto God.

[y] For their idolatrie, Gods vengeance hath light vpon them and theirs.

[z] They iustifie not themselues, to say that they would follow their fathers, but condemne their wicked doings, and desire forgiuenesse of the same, as Ezra.9.7. Psal.106.6 Isa.64.6.

[a] That is, wholly and without hypocrisie, Ioel 2.12. not dissembling to turne and serue God as they doe which serue him by halfes, as Hosea.7.16.

[b] Thou shalt detest the name of idoles, Psalm.16.4. and shalt with reuerence sweare by the liuing God, when thine othe may aduance Gods glory, and profite others: and here by swearing he meaneth the true religion of God.

teouſneſſe, and the nations ſhall be bleſſed in him, and ſhall glory in him.

3 For thus ſayth the Lorde to the men of Iudah, and Ieruſalem,

4 Breake vp [c] your fallow ground, and ſow not among the thornes: be circumciſed to the Lorde, and take away the foreſkinnes of your hearts, ye men of Iudah, and inhabitants of Ieruſalem, leaſt my wrath come foorth like fire, and burne, that none can quench it, becauſe of the wickedneſſe of your inuentions.

5 [d] Declare in Iudah, and ſhew forth in Ieruſalem, and ſay, Blowe the trumpet in the land: cry, and gather together, and ſay, Aſſemble your ſelues, and let vs goe into ſtrong cities.

6 Set vp the ſtandard in Zion: [e] prepare to flee, and ſtay not: for I will bring a plague from the North, and a great deſtruction.

7 The [f] lion is come vp from his denne, and the deſtroyer of the Gentiles is departed, and gone foorth of his place to lay thy land waſte, and thy cities ſhall bee deſtroyed without an inhabitant.

8 Wherefore girde you with ſackecloth: lament and howle, for the fierce wrath of the Lord is not turned backe from vs.

9 And in that day, ſayth the Lorde, the heart of the king ſhall periſh, and the heart of the Princes, and the Prieſtes ſhalbe aſtoniſhed, and the [g] prophets ſhall wonder.

10 Then ſaide I, Ah, Lorde God, ſurely thou haſt [h] deceiued this people, and Ieruſalem, ſaying, Yee ſhall haue peace, and the ſword pearceth vnto the heart.

11 At that time ſhall it be ſaid to this people and to Ieruſalem, A dry [i] winde in the high places of the wilderneſſe commeth toward the daughter of my people, but neither [k] to fanne, nor to clenſe.

12 A mightie winde ſhall come vnto mee from thoſe places, and nowe will I alſo giue ſentence vpon them.

13 Beholde, hee ſhall come vp as the [l] cloudes, and his charets ſhall bee as a tempeſt: his horſes are lighter then eagles. [m] Wo vnto vs, for we are deſtroyed.

14 O Ieruſalem, waſh thine heart from wickedneſſe, that thou mayeſt be ſaued: how long ſhall thy wicked thoughtes remaine within thee?

15 For a voyce declareth from [n] Dan and publiſheth affliction from mount [o] Ephraim.

16 Make ye mention of the heathen, and publiſh in Ieruſalem, Beholde, the ſkoutes come from a farre countrey, and cry out againſt the cities of Iudah.

17 They haue compaſſed her about as the [p] watchmen of the fielde, becauſe it hath prouoked me to wrath, ſaith the Lord.

18 Thy wayes & thine inuentions haue procured thee theſe things, ſuch is thy wickedneſſe: therefore it ſhalbe better, therefore it ſhall pearce vnto thine heart.

19 My belly, [q] my belly, I am pained, euen at the very heart: my heart is troubled within mee: I cannot be ſtill: for my ſoule hath heard the ſound of the trumpet, and the alarme of the battell.

20 Deſtruction vpon deſtruction is cryed, for the whole lande is waſted: ſuddenly are my [r] tents deſtroyed, and my curtaines in a moment.

21 How long ſhall I ſee the ſtandard, and heare the ſound of the trumpet?

22 For my people is fooliſh, they haue not knowen mee: they are fooliſh children, and haue none vnderſtanding: [ſ] they are wiſe to doe euil, but to doe well they haue no knowledge.

23 I haue looked vpon the earth, and loe, it was without forme and [t] voyd: and to the heauens, and they had no light.

24 I beheld the mountains, and lo, they trembled and all the hilles ſhooke.

25 I beheld, and loe, there was no man, and all the birdes of the heauen were departed.

26 I beholde, and loe, the fruitfull place was a wilderneſſe, and all the cities thereof were broken downe at the preſence of the Lord, and by his fierce wrath.

27 For thus hath the Lorde ſayde, The whole land ſhall be deſolate: yet will I [u] not make a full end.

28 Therefore ſhal the earth mourne, and the heauens about ſhalbe darkened, becauſe I haue pronounced it: I haue thought it, and will not repent, neither will I turne backe from it.

29 The whole city ſhall flee, for the noiſe of the horſemen and bowemen: they ſhal goe into thickets, and clime vp vpon the rockes: euery citie ſhalbe forſaken, and not a man dwel therein.

30 And when thou ſhalt bee deſtroyed what wilt thou doe? Though thou [x] clotheſt thy ſelfe with ſkarlet, though thou deckeſt thee with ornaments of golde, though thou painteſt thy face with colours, yet ſhalt thou trimme thy ſelfe in vaine: for thy louers will abhorre thee, and ſeeke thy life.

31 For I haue heard a noyſe as of a woman trauailing, or as one labouring of her firſt childe, euen the voyce of the daughter Zion that ſigheth and ſtretcheth out her handes: [y] woe is me now: for my ſoule fainteth becauſe of the murtherers.

CHAP. V.

1 *In Iudah no righteous man found neither among the people nor the rulers.* 15 *Wherefore Iudah is deſtroyed of the Caldeans.*

RVnne to and fro by the ſtreetes of Ieruſalem, and beholde nowe, and knowe and inquire in the open places thereof, If yee

[c] He willeth them to plucke vp the impietie and wicked affection & worldly reſpects out of their heart, that the true ſeede of Gods word may be ſowen therein, Hoſ.10.12. and this is the true circumciſion of the heart, Deut.10.16. rom.2.29. col.2.11.

[d] He warneth them of the great dangers that ſhall come vpon them by the Caldeans, except they repent and turne to the Lord.

[e] He ſpeaketh this to admoniſh them of the great danger when euery man ſhall prepare to ſaue himſelfe, but it ſhalbe too late, 2.King.25.4.

[f] Meaning, Nebuchad-nezzar king of Babylon, 2.King.24.1.

[g] That is, the falſe prophets which ſtill propheſied peace and ſecuritie.

[h] By the falſe prophets, which promiſed peace and tranquillitie: and thus thou haſt puniſhed their rebellious ſtubburnnes, by cauſing them to hearken vnto lies which would not beleeue thy trueth, 1.King.22.23. ezek.14.9. 2.theſ.2.11.

[i] The North winde, whereby he meaneth Nebuchad-nezzar.

[k] But to cary away both corne and chaffe.

[l] Meaning that Nebuchad-nezzar ſhould come as ſuddenly as a cloud that is caried with the winde.

[m] This is ſpoken in the perſon of all the people, who in their affliction ſhould cry thus.

[n] Which was a citie in the vtmoſt border of Iſrael Northward toward Babylon.

[o] Which was in the midway betwixt Dan and Ieruſalem.

[p] Which keepe the fruites ſo ſtraitly, that nothing can come in nor out: ſo ſhould the Babylonians compaſſe Iudah.

[q] He ſheweth that the true miniſters are liuely touched with the calamities of the Church, ſo that all the parts of their body feele the griefe of their heart, albeit with zeale to Gods glory they pronounce his iudgements againſt the people.

[r] Meaning the cities, which were as eaſily caſt downe as a tent.

[ſ] Their wiſdome and policie tend to their owne deſtruction, and pulleth them from God.

[t] By theſe maner of ſpeeches hee ſheweth the horrible deſtruction that ſhould come vpon the land, & alſo condemneth the obſtinacie of the people, who repent not at the feare of theſe terrible tidings, ſeeing that the inſenſible creatures are moued therewith as if the order of nature ſhould be changed, Iſa.13.10. and 24.23. ezek.32.7. ioel.2.31. and 3.15.

[u] But for his mercies ſake he will reſerue himſelfe a reſidue to be his Church, and to praiſe him in earth, Iſa.2.9.

[x] Neither thy ceremonies nor rich giftes ſhall deliuer thee.

[y] As the Prophets pitie the deſtruction of their people, ſo they declare it to the people to mooue them to repentance, Iſa.22.4. chap.9.1.

yee can finde a man, or if there bee any that executeth iudgment, and ſeeketh the trueth, and I will ſpare [a] it.

2 For though they ſay, The [b] Lorde liueth, yet doe they ſweare falſly.

3 O Lorde, are not thine eyes vpon the [c] trueth? thou haſt [d] ſtricken them, but they haue not ſorowed: thou haſt conſumed them, but they haue refuſed to receiue correction: they haue made their faces harder then a ſtone, and haue refuſed to returne.

4 Therefore I ſayde, Surely they are poore, they are fooliſh, for they know not the way of the Lord, nor the iudgement of their God.

5 I will get mee vnto the [e] great men, and will ſpeake vnto them: for they haue knowen the way of the Lord, and the iudgement of their God: but theſe haue altogether broken the yoke, and burſt the bonds.

6 Wherefore [f] a Lion out of the forreſt ſhall ſlay them, and a wolfe of the wilderneſſe ſhall deſtroy them: a leoparde ſhall watch ouer their cities: euery one that goeth out thence, ſhalbe torne in pieces, becauſe their treſpaſſes are many, and their rebellions are increaſed.

7 How ſhould I ſpare thee for this? thy children haue forſaken mee, and [g] ſworne by them that are no gods: though I fed them to the full, yet they committed adulterie, and aſſembled themſelues by companies in the harlots houſes.

8 They roſe vp in the morning like fed horſes: for euery man *neyed after his neighbours wife.

9 Shall I not viſit for theſe things, ſaith the Lord? Shall not my ſoule be auenged on ſuch a nation as this?

10 [h] Climbe vp vpon their wals, and deſtroy them, but make not a full ende, [i] take away their battlements, for they are not the Lords.

11 For the houſe of Iſrael, and the houſe of Iudah haue grieuouſly treſpaſſed againſt me, ſaith the Lord.

12 They haue [k] denied the Lorde, and ſayd, It is not hee, neither ſhall the plague come vpon vs, neither ſhall we ſee ſword nor famine.

13 And the prophets ſhalbe as [l] wind, and thy word is [m] not in them: thus ſhall it come vnto them.

14 Wherefore thus ſaith the Lorde God of hoſtes, Becauſe ye ſpeake ſuch words, behold, I will put my words into [n] thy mouth, like a fire, and this people ſhall bee as wood, and it ſhall deuoure them.

15 Loe, I will bring a nation vpon you [o] from farre, O houſe of Iſrael, ſayeth the Lord, which is a mighty nation, and an ancient nation, a nation whoſe language thou knoweſt not, neither vnderſtandeſt what they ſay.

16 Whoſe quiuer is as an [p] open ſepulchre: they are all very ſtrong.

17 And they ſhall eate thine harueſt and thy bread: they ſhall deuoure thy ſonnes, and thy daughters: they ſhall eate vp thy ſheepe and thy bullockes: they ſhall eate thy vines and thy figge trees: they ſhall deſtroy with the ſworde thy fenced cities, wherein thou diddeſt truſt.

18 Neuertheleſſe at thoſe dayes, ſaith the Lord, I will not make a full end of [q] you.

19 And when *yee ſhall ſay, Wherefore doth the Lord our God do theſe things vnto vs? then ſhalt [r] thou anſwere them, Like as ye haue forſaken mee & ſerued ſtrange gods in your land, ſo ſhall yee ſerue ſtrangers in a land that is not yours.

20 Declare this in the houſe of Iaakob, and publiſh it in Iudah, ſaying,

21 Heare now this, O fooliſh people, and ‡without vnderſtanding, which haue *eyes and ſee not, which haue eares and heare not.

22 Feare yee not mee, ſaith the Lord? or will yee not be afrayd at my preſence, which haue placed the ſand for the *boundes of the ſea by the perpetuall decree, that it cannot paſſe it, and though the waues thereof rage, yet can they not preuaile, though they roare, yet can they not paſſe ouer it?

23 But this people hath an vnfaithfull and rebellious heart: they are departed and gone.

24 For they ſay not in their heart, Let vs nowe feare the Lord our God, that giueth raine both earely and late in due ſeaſon: hee reſerueth vnto vs the appointed weekes of the harueſt.

25 Yet your [s] iniquities haue turned away theſe things, and your ſinnes haue hindred good things from you.

26 For among my people are found wicked perſons, that lay waite as hee that ſetteth ſnares: they haue made a pit to catch men.

27 As a cage is full of birdes, ſo are their houſes full of deceite: thereby they are become great and waxen rich.

28 They are waxen fat and ſhining: they doe ouerpaſſe the deeds of the wicked: *they execute no iudgement, no not the iudgement of the fatherleſſe: yet they [t] proſper, though they execute no iudgement for the poore.

29 Shall I not viſite for theſe things, ſaith the Lord? or ſhall not my ſoule be auenged on ſuch a nation as this?

30 An horrible and filthie thing is committed in the land.

31 The [u] prophets propheſie lies, and the prieſts ‖ receiue gifts in their hands, and my people delight therein. What wil ye then do in the end thereof?

[a] That is, the citie.

[b] Though they pretend religion and holineſſe, yet all is but hypocriſie: for vnder this kinde of ſwearing is conteined the true religion.

[c] Doeſt not thou loue vprightneſſe and faithfull dealing?

[d] Thou haſt oft times puniſhed them, but all is in vaine, Iſa.9.13

[e] He ſpeaketh this to the reproch of them which would gouerne and teach others, and yet are farther out of the way then the ſimple people.

[f] Meaning, Nebuchad-nezzar and his armie.

[g] He ſheweth, that to ſweare by any thing then by God, is to forſake him.

Ezek 22.11.

[h] He commandeth the Babylonians and enemies to deſtroy them.

[i] Reade Chap. 4.27.

[k] Becauſe they gaue no credite to the wordes of his Prophets, as Iſa.28.15.

[l] Their words ſhalbe of none effect, but vaine.

[m] They are not ſent of the Lord, and therefore that which they threaten to vs, ſhall come vpon them.

[n] Meaning, Ieremiah.

[o] To wit, the Babylonians and Caldeans.

[p] Who ſhall kill many with their arrowes.

[q] Here the Lord declareth his vnſpeakeable fauour toward his Church, as Chap. 4.27.

Chap.16.10.

[r] Meaning, the Prophet Ieremiah.

‡*Ebr. without heart*.

Iſa 6.9. *matth*.13.14. *acts* 28.27. *rom*.11.8. *Iob* 26.10.

[s] If there be any ſtay, that we receiue not Gods bleſſings in abundance, we muſt conſider that it is for our owne iniquities, Iſa.59.1,2.

Iſa.1.23. *zech*.7.9.

[t] They feele not the plague of God for it.

[u] Meaning, that there could be nothing but diſorder, where the miniſters were wicked perſons and corrupt.

‖*Or, beare rule*.

CHAP. VI.

1 The comming of the Aſſyrians and Caldeans.
16 He exhorteth the Iewes to repentance.

O Ye children of [a] Beniamin, prepare to flee out of the middes of Ieruſalem, and blow the trumpet in [b] Tekoa: ſet vp a ſtandart vpon [c] Beth-haccerem: for a plague appeareth out of the North and a great deſtruction.

[a] He ſpeaketh to them chiefly, becauſe they ſhould take heede by the example of their brethren, the other halfe of their tribe, which were nowe caried away priſoners. [b] Which was a citie in Iudah ſixe miles from Beth-lehem, 2. Chronicles 11.6. [c] Reade Nehemiah 3.14.

2 I haue

2 I haue compared the daughter of Zion to [d] a beautifull and dainty woman.

3 The paſtors with their flockes [e] ſhall come vnto her: they ſhall pitch their tentes round about by her, and euery one ſhall feede in his place.

4 [f] Prepare warre againſt her: ariſe, and let vs goe vp towarde the South: woe vnto vs: for the day declineth, and the ſhadowes of the euening are ſtretched out.

5 Ariſe, and let vs goe vp by night, and deſtroy her palaces.

6 For thus hath the Lord of hoſtes ſaid, Hew downe wood, and caſt a mount againſt Ieruſalem: this citie muſt be viſited: all oppreſſion is in the mids of it.

7 As the fountaine caſteth out her waters, ſo ſhe caſteth out her malice: [g] crueltie and ſpoile is continually heard in her before me with ſorow and ſtrokes.

8 Be thou inſtructed, O [h] Ieruſalem, leſt my ſoule depart from thee, leſt I make thee deſolate as a land that none inhabiteth.

9 Thus ſayth the Lord of hoſtes, They ſhall gather as a vine, the reſidue of Iſrael: turne [i] backe thine hand as the grape gatherer into the baſkets.

10 Vnto whom ſhall I ſpeake, and admoniſh, that they may heare? Beholde, their eares are [k] vncircumciſed, and they cannot hearken: beholde, the word of the Lorde is vnto them as a reproch: they haue no delite in it.

11 Therefore I am full of the wrath of the Lord: I am weary with holding it: [l] I will powre it out vpon the [m] children in the ſtreete, and likewiſe vpon the aſſembly of the yong men: for the huſband ſhall euen be taken with the wife, and the aged with him that is full of dayes.

12 And their houſes with their landes, and wiues alſo ſhall bee turned vnto ſtrangers: for I will ſtretch out mine hande vpon the inhabitants of the lande, ſayeth the Lord.

13 For from the leaſt of them, euen vnto the greateſt of them, euery one is giuen vnto couetouſneſſe, and from the prophet euen vnto the prieſt, they all deale falſly.

14 They haue healed alſo the hurt of the daughter of my people with ſweete wordes, ſaying, [n] Peace, peace, when there is no peace.

15 Were they aſhamed when they had committed abomination? nay, they were not aſhamed, no neither could they haue any ſhame: therefore they ſhall fall among the ‡ ſlaine: when I ſhall viſite them, they ſhall be caſt downe, ſaith the Lord.

16 Thus ſaith the Lord, Stand in the wayes and beholde, and aſke for [o] the olde way which is the good way, & walke therein, and ye ſhall finde reſt for your ſoules: but they ſaid, We will not walke therein.

17 Alſo I ſet [p] watchmen ouer you, which ſaid, Take heed to the ſound of the trumpet: but they ſaid, We will not take heed.

18 Heare therefore, yee [q] Gentiles, and thou Congregation knowe, what is among them.

19 Heare, O earth, beholde, I will cauſe a plague to come vpon this people, euen the fruite of their owne imaginations: becauſe they haue not taken heede vnto my wordes, nor to my lawe, but caſt it off.

20 To what purpoſe bringeſt thou mee [r] incenſe from Sheba, and ſweete calamus from a farre countrey? Your burnt offrings are not pleaſant, nor your ſacrifices ſweete vnto me.

21 Therefore thus ſaith the Lorde, Beholde, I will lay ſtumbling blockes before this people, and the fathers and the ſonnes together ſhall fall vpon them: the neighbour and his friend ſhall periſh.

22 Thus ſaith the Lord, Beholde, a people commeth from the [ſ] North countrey, and a great nation ſhall ariſe from the ſides of the earth.

23 With bowe and ſhielde ſhall they bee weaponed; they are cruell, and will haue no compaſſion: their voyce roareth like the ſea, and they ride vpon horſes, well appointed, like men of warre againſt thee, O daughter Zion.

24 Wee haue heard their fame, and our hands [t] ware feeble: ſorow is come vpon vs, as the ſorow of a woman in trauaile.

25 Goe not forth into the field, nor walke by the way: for the ſworde of the enemie and feare is on euery ſide.

26 O daughter of my people, girde thee with ſackcloth, and wallowe thy ſelfe in the aſhes: make lamentation, and bitter mourning as for thine onely ſonne: for the deſtroyer ſhall ſuddenly come vpon vs.

27 I haue ſet [u] thee for a defence and fortreſſe among my people, that thou mayeſt know and trie their wayes.

20 They are all rebellious traitours, walking craftily: they are braſſe, and yron, they all are deſtroyers.

29 The [x] bellowes are burnt: the lead is conſumed in the fire: the founder melteth in vaine: for the wicked are not taken away.

30 They ſhall call them reprobate ſiluer, becauſe the Lord hath reiected them.

CHAP. VII.

2 Ieremiah is commanded to ſhew vnto the people the word of God, which truſteth in the outward ſeruice of the Temple. 13 The euils that ſhall come to the Iewes for the deſpiſing of their Prophets. 21 Sacrifices doeth not the Lord chiefly require of the Iewes, but that they ſhould obey his word.

The wordes that came to Ieremiah from the Lord, ſaying,

2 Stand in the gate of the Lords Houſe and crie this word there, and ſay, Heare the word of the Lord, all ye of Iudah, that enter in at theſe gates to worſhip the Lord.

3 Thus ſaith the Lord of hoſtes, the God of Iſrael, * Amend your wayes and your workes, and I will let you dwell in this place.

[d] I haue intreated her gently, and giuen her abundance of all things.

[e] She ſhall be ſo deſtroyed, that the ſheepe may be fed in her.

[f] He ſpeaketh this in the perſon of the Babylonians, which complaine that the time faileth them before they haue brought their enterpriſes to paſſe.

[g] He ſheweth the cauſe why it ſhould be deſtroyed, and how it commeth of themſelues.

[h] He warneth them to amend by his corrections, and to turne to him by repentance.

[i] He exhorteth the Babylonians to be diligent to ſearch out all and to leaue none.

[k] They delight to heare vaine things, and to ſhut vp their eares to true doctrine.

[l] As the Lord had giuen him his word to be as a fire of his indignation to burne the wicked, Chap. 5. 14. ſo he kindleth it now when he ſeeth that all remedies are paſt.

[m] None ſhall be ſpared.

[n] When the people began to feare Gods iudgements, the falſe prophets comforted them by flatterings, ſhewing that God would ſend peace and not warre.

‡ *Ebr. them that fall.*

[o] Wherein the Patriarches and Prophets walked, directed by the worde of God: ſignifying, that there is no true way, but that which God preſcribeth.

[p] Prophets which ſhould warne you of the dangers that were at hand.

[q] God taketh all the world to witneſſe, and the inſenſible creatures, of the ingratitude of the Iewes.

[r] Reade Iſa. 1. 11 and Amos 5. 21.

[ſ] From Babylon by Dan, which was North from Ieruſalem.

[t] For feare of the enemie: he ſpeaketh this in the perſon of the Iewes.

[u] Meaning, Ieremiah, whom God had appointed to trie out the godly from the wicked, as a founder doeth the pure mettall from the droſſe.

[x] All the paine and labour that hath bene taken with them, is loſt.

* *Chap. 26. 13.*

4 Truſt not in [a] lying wordes, ſaying, The Temple of the Lord, the Temple of the Lord: this is the Temple of the Lord.

5 For if you amend and redreſſe your wayes and your workes: if you execute iudgement betweene a man and his neighbour,

6 And oppreſſe not the ſtranger, the fatherleſſe and the widow, and ſhed no innocent blood in this place, neither walke after other gods to your deſtruction,

7 Then [b] will I let you dwell in this place in the land that I gaue vnto your fathers, for euer and euer.

8 Behold, you truſt in lying words, that cannot profit.

9 Will you ſteale, murder, and commit adulterie, and ſweare falſely, and burne incenſe vnto Baal, & walke after other gods whom ye know not,

10 And come and ſtand before me in this houſe, whereupon my Name is called, and ſay, We are deliuered, though we haue done all theſe abominations?

11 Is this Houſe become [c] a denne of theeues, whereupon my Name is called before your eyes? Behold, euen I ſee it, ſayth the Lord.

12 But goe yee now vnto my place which was in Shilo, [d] where I ſet my Name at the beginning, and behold what I did to it for the wickedneſſe of my people Iſrael.

13 Therefore now becauſe yee haue done all theſe works, ſayth the Lord (and I [e] roſe vp early and ſpake vnto you: but when I ſpake, ye would not heare me, neither when I called, would [f] ye anſwere)

14 Therefore will I doe vnto this Houſe, whereupon my Name is called, wherein alſo yee truſt, euen vnto the place that I gaue to you and to your fathers, as I haue done vnto Shilo.

15 And I will caſt [g] you out of my ſight, as I haue caſt out all your brethren, euen the whole ſeede of Ephraim.

16 Therefore thou ſhalt not [h] pray for this people, neither lift vp crie or prayer for them, neither intreat me, for I will not heare thee.

17 Seeſt thou not what they doe in the cities of Iudah and in the ſtreetes of Ieruſalem?

18 The children gather wood, and the fathers kindle the fire, and the women knead the dough to make cakes to [i] the Queene of heauen, and to powre out drinke offerings vnto other gods, that they may prouoke mee vnto anger.

19 Doe they prouoke mee to anger, ſayth the Lord, and not themſelues to the confuſion of their owne faces?

20 Therefore thus ſayth the Lord God, Beholde, mine anger and my wrath ſhall be powred vpon this place, vpon man and vpon beaſt, and vpon the tree of the field, and vpon the fruit of the ground, & it ſhall burne and not be quenched.

21 Thus ſayth the Lord of hoſts the God of Iſrael, Put your burnt offerings vnto your ſacrifices, and eat the fleſh.

22 For [k] I ſpake not vnto your fathers, nor commanded them, when I brought the out of the land of Egypt, concerning burnt offerings and ſacrifices.

23 But this thing commaunded I them, ſaying, Obey my voice, and I will bee your God, and ye ſhalbe my people: and walke ye in all the wayes which I haue commaunded you, that it may be well vnto you.

24 But they woulde not obey, nor incline their eare, but went after the counſels and the ſtubburnneſſe of their wicked heart, and went backeward and not forward.

25 Since the day that your fathers came vp out of the land of Egypt, vnto [l] this day, I haue euen ſent vnto you all my ſeruaunts the Prophets, [m] riſing vp earely euery day, and ſending them.

26 Yet would they not heare me, nor incline their eare, but hardened their necke, and did worſe then their fathers.

27 Therefore ſhalt thou ſpeake all theſe wordes vnto them, but they [n] will not heare thee: thou ſhalt alſo crie vnto them, but they will not anſwere thee.

28 But thou ſhalt ſay vnto them, This is a nation that heareth not the voyce of the Lord their God, nor receiueth diſcipline: trueth is periſhed, and is cleane gone out of their mouth.

29 Cut off thine [o] haire, O Ieruſalem, and caſt it away, and take vp a complaint on the high places: for the Lorde hath reiected and forſaken the generation of his [p] wrath.

30 For the children of Iudah haue done euill in my ſight, ſayeth the Lord: they haue ſet their abominations in the houſe, whereupon my Name is called, to pollute it.

31 And they haue built the high place of [q] Topheth, which is in the valley of Benhinnom to burne their ſonnes and their daughters in the fire, which I [r] commanded them not, neither came it in mine heart.

32 Therefore beholde, the dayes come, ſayth the Lord, that it ſhall no more be called Topheth, nor the valley of Ben hinnom, but the valley of ſlaughter: for they ſhall burie in Topheth, till there be no place.

33 And the carkeiſes of this people ſhall be meate for the foules of the heauen and for the beaſtes of the earth, and none ſhall fray them away.

34 * Then I will cauſe to ceaſe from the cities of Iudah and from the ſtreetes of Ieruſalem, the voyce of mirth and the voyce of gladneſſe, the voyce of the bride-

grome

[a] Beleeue not the falſe prophets, which ſay that for the Temples ſake, and the ſacrifices there, the Lord will preſerue you, and ſo nouriſh you in your ſinne, and vaine confidence.

[b] God ſheweth on what condition he made his promiſe to this Temple: that they ſhould be an holy people vnto him, as he would be a faithfull God to them.

[c] As theeues hid in holes and dennes, thinke themſelues ſafe, ſo when you are in my Temple, you thinke to be couered with the holineſſe thereof; and that I cannot ſee your wickedneſſe, Matth.21.13.

[d] Becauſe they depended ſo much on the Temple, which was for his promiſe, that hee would be preſent, and defend them where the Arke was: he ſendeth them to Gods iudgements againſt Shilo, where the Arke had remained about 300. yeeres, and after was taken, the Prieſts ſlaine, and the people miſerably diſcomfited, 1.Sam.4.11. chap.26 6.

[e] That is, I neuer ceaſed to warne you, as Iſa. 65.2 Pro,1.23.

[f] He ſheweth what is the onely remedy to redreſſe our faults: to ſuffer God to leade vs into the way, and to obey his calling, Iſa,66.4.

[g] I will ſend you into captiuity as I haue done Ephraim, that is, the ten tribes.

[h] To aſſure them that God had determined with himſelfe to puniſh their wickedneſſe, he ſheweth that the prayer of the godly can nothing auaile them, while they remaine in their obſtinacie againſt God, and will not vſe the meanes that hee vſeth to call them to repentance, Chap.11.14 and 14 11.

[i] That is, They ſacrifice to the ſunne, moone, and ſtarres, which they called the queene of heauen, Chap.44.17.2.king,23.5.

[k] Shewing that it was not his chiefe purpoſe and intent that they ſhould offer ſacrifices: but that they ſhould regard, wherefore they were ordeined: to wit, to be ioyned to the word, as ſeales & confirmations of remiſſion of ſinnes in Chriſt: for without the word they were vaine and vnprofitable.

[l] Which was about fourteene hundred yeeres.

[m] Reade verſ.13

[n] Whereby he ſheweth that the Paſtours ought not to leaue their flockes in their obſtinacie: for the Lord will vſe the meanes of his ſeruants to make the wicked more faultie, and to prooue his.

[o] In ſigne of mourning, as Iob 1.20. mich. 1.16.

[p] Againſt whom he had iuſt occaſion to powre out his wrath.

[q] Of Topheth reade 2. King. 23.10.

[r] But commanded the contrary, as Leuit.18.21. and 20.3. deut. 18.10.

* *Ezek.*26.13.

grome and the voyce of the bride: for the land ſhalbe deſolate.

CHAP. VIII.

1 The deſtruction of the Iewes. 4 The Lord moueth the people to amendment. 10 He reprehendeth the lying doctrine and the couetouſneſſe of the Prophets and Prieſts.

AT that time, ſayeth the Lord, they ſhall bring out the bones of the Kings of Iudah, and the bones of their Princes, and the bones of the Prieſtes, and the bones of the Prophets, and the bones of the inhabitants of Ieruſalem out of their [a] graues.

2 And they ſhall ſpread them before the ſunne and the moone, and all the hoſte of heauen, whom they haue loued, and whom they haue ſerued, and whom they haue followed, and whom they haue ſought, and whom they haue worſhipped: they ſhall not be gathered nor be buried, but ſhalbe as dung vpon the earth.

3 And death ſhalbe deſired [b] rather then life of all the reſidue that remaineth of this wicked familie, which remaine in all the places where I haue ſcattered them, ſayeth the Lord of hoſts.

4 Thou ſhalt ſay vnto them alſo, Thus ſayth the Lord, Shall they [c] fall & not ariſe? ſhall he turne away and not turne againe?

5 Wherefore is this people of Ieruſalem turned backe by a perpetuall rebellion? they gaue themſelues to deceit, and would not returne.

6 I hearkened and heard, but none ſpake aright: no man repented him of his wickedneſſe, ſaying, What haue I done? euery [d] one turned to their race, as the horſe ruſheth into the battell.

7 Euen the ſtorke in the ayre knoweth her appointed times, and the Turtle, and the crane, and the ſwallow, obſerue the time of their comming, but my people knoweth not the [e] iudgement of the Lord.

8 How doe ye ſay, We are wiſe, and the Law [f] of the Lord is with vs? Loe, certeinely in vaine made he it, the penne of the ſcribes is in vaine.

9 The [g] wiſe men are aſhamed: they are afraid and taken: loe, they haue reiected the word of the Lord, and what wiſedome is in them?

10 Therefore will I giue their wiues vnto others, and their fields to them that ſhall poſſeſſe them: * for euery one from the leaſt euen vnto the greateſt is giuen to couetouſneſſe, and from the Prophet euen vnto the Prieſt, euery one dealeth falſely.

11 For they haue healed the hurt of the daughter of my people with ſweete wordes, ſaying, [h] Peace, peace, when there is no peace.

12 Were they aſhamed when they had committed abomination? nay, they were not aſhamed, neither could they haue any ſhame: therefore ſhall they fall among the ſlaine: when I ſhall viſit them, they ſhall bee caſt downe, ſayth the Lord.

13 I will ſurely conſume them, ſayth the Lord: there ſhall be no grapes on the vine, nor figges on the fig tree, and the leafe ſhall fade, and the things that I haue giuen them ſhall depart from them.

[a] The enemie for greedineſſe of gaine ſhall rifle your graues, and lay you before thoſe idoles, which in your life you worſhipped, to ſee if they can helpe you.

[b] Becauſe of the afflictions that they ſhall feele through Gods iudgements.

[c] Is there no hope that they will returne?

[d] They are full of hypocriſie, and euery one followeth his owne fantaſie without any conſideration.

[e] He accuſeth them in that that they are more ignorant of Gods iudgements, then theſe birds are of their appointed ſeaſons, to diſcerne the colde and heate, as Iſa.1.3.

[f] The law doth not profit you, neither needed it to haue bene written for ought that you haue learned by it.

[g] They that ſeeme wiſe may be aſhamed of their ignorance, for all wiſedome conſiſteth in Gods word.

*Iſa.*55.11. *chap.* 5.31.& 6.13.

[h] Reade Chap. 6.14.

14 Why doe wee ſtay? [i] aſſemble your ſelues, and let vs enter into the ſtrong cities, and let vs be quiet there: for the Lorde our God hath put vs to ſilence, and giuen vs water with [k] gall to drinke, becauſe wee haue ſinned againſt the Lord.

15 * Wee looked for peace, but no good came, and for a time of health, and beholde troubles.

16 The neying of his horſes was heard from [l] Dan, the whole land trembled at the noyſe of the neying of his ſtrong horſes: for they are come, and haue deuoured the land with all that is in it, the citie and thoſe that dwell therein.

17 For beholde, I will [m] ſend ſerpents, and cockatrices among you, which will not be charmed: and they ſhall ſting you, ſayeth the Lord.

18 I would haue [n] comforted my ſelfe againſt ſorow, but mine heart is heauy in me.

19 Beholde, the voice of the crie of the daughter of my people for feare of them of a farre countrey, Is not the Lord in Zion? is not her King in her? Why [o] haue they prouoked mee to anger with their grauen images, and with the vanities of a ſtrange god?

20 The [p] harueſt is paſt, the ſummer is ended, and we are not holpen.

21 I am [q] ſore vexed for the hurt of the daughter of my people: I am heauie, and aſtoniſhment hath taken me.

22 Is there no balme [r] at Gilead? is there no Phyſician there? Why then is not the health of the daughter of my people recouered?

[i] He ſpeaketh in the perſon of the people, who when the enemy commeth, will runne about to hide themſelues, and acknowledge that it is Gods hand.

[k] That is, hath brought vs into extreme affliction, and thus they ſhall not attribute this plague to fortune, but to Gods iuſt iudgement, Chap.9.15. and 23.15.

*Chap.*14.19.

[l] Reade cha.4.15

[m] God threatneth to ſend the Babylonians among them, who ſhall vtterly deſtroy them in ſuch ſort as by no meanes they ſhall eſcape.

[n] Read cha.4.19

[o] Thus the Lord ſpeaketh.

[p] The people wonder that they haue ſo long time looked for ſuccour in vaine.

[q] The Prophet ſpeaketh this.

[r] Meaning, that no mans helpe or meanes could ſaue them: for in Gilead was precious balme, Chap.46.11. or els deriding the vaine confidence of the people, who looked for helpe at their Prieſts, who ſhould haue bin the Phyſicians of their ſoules, and dwelt at Gilead, Hoſ.6 8.

CHAP. IX.

1 The complaint of the Prophet for the malice of the people. 24 In the knowledge of God ought we only to reioice. 26 The vncircumciſiō of the heart.

OH that mine head were full of [a] water, and mine eyes a fountaine of teares, that I might weepe day and night for the ſlaine of the daughter of my people.

2 Oh that I had in the wildernes a [b] cottage of wayfaring men, that I might leaue my people and go from them: for they be all [c] adulterers and an aſſembly of rebels,

3 And they bend their tongues like their bowes for [d] lies: but they haue no courage for the trueth vpon the earth: for they proceed from euill to worſe, and they haue not knowen me, ſaith the Lord.

4 Let euery one take heede of his neighbour, and truſt you not in any [e] brother: for euery brother will vſe deceit, & euery friend will deale deceitfully,

[a] The Prophet ſheweth the great compaſſion that he had toward this people, ſeeing that hee could neuer ſufficiently lament the deſtruction that hee ſawe to hang ouer them, Which is a ſpeciall note to diſcerne the true paſtors from the hirelings: Reade Chap.4 19.

[b] Hee ſheweth that this were more quietneſſe, and greater ſafetie for him to dwell among the wilde beaſtes, then among this wicked people, ſaue that God hath enioyned him this charge. [c] Vtterly turned from God. [d] To belie and ſlander their neighbours. [e] Meaning, that all were corrupt, and none could finde an honeſt man.

5 And euery one will deceiue his friend, and will not ſpeake the trueth: for they [f] haue taught their tongues to ſpeake lies, and take great paines to doe wickedly.

6 Thine habitation is in the midſt of deceiuers: [g] becauſe of their deceit they refuſe * to know me, ſaith the Lord.

7 Therfore thus ſaith the Lord of hoſts, Beholde, I will [h] melt them, and try them: for what ſhould I els doe for the daughter of my people?

8 Their tongue* is as an arrow ſhot out, and ſpeaketh deceit: one ſpeaketh peaceably to his neighbour with his mouth, but in his heart he layeth waite for him.

9 Shall I not viſit them for theſe things, ſayth the Lord? or ſhal not my ſoule be auenged on ſuch a nation as this?

10 Vpon the [i] mountaines will I take vp a weeping and a lamentation, and vpon the faire places of the wilderneſſe a mourning, becauſe they are burnt vp: ſo that none can paſſe through them: neither can men heare the voyce of the flocke: both the foule of the ayre, and the beaſt are fled away, and gone.

11 And I will make Ieruſalem an heape, and a den of dragons, and I wil make the cities of Iudah waſte, without an inhabitant.

12 Who is wiſe to [k] vnderſtand this? and to whom the mouth of the Lord hath ſpoken, euen he ſhall declare it. Why doeth the land periſh, and is burnt vp like a wilderneſſe, that none paſſeth through?

13 And the Lord ſaith, Becauſe they haue forſaken my lawe, which I ſet before them, and haue not obeyed my voyce, neither walked thereafter,

14 But haue walked after the ſtubbornnes of their owne heart, and after Baalims, which [l] their fathers taught them,

15 Therefore thus ſaith the Lord of hoſts the God of Iſrael, Behold, I will feede this people with wormewood, and giue them waters of gall [m] to drinke:

16 I will ſcatter them alſo among the heathen, whome neither they nor their fathers haue knowen, and I will ſend a ſword after them, till I haue conſumed them.

17 Thus ſaith the Lord of hoſtes, Take heed, and cal for the [n] mourning women, that they may come, and ſend for ſkilfull women, that they may come.

18 And let them make haſt, and let them take vp a lamentation for vs, that our eyes may caſt out teares, and our eye lids guſh out of water.

19 For a lamentable noiſe is heard out of Zion, How are we deſtroyed, and vtterly confounded, for wee haue forſaken the land, and our dwellings [o] haue caſt vs out.

20 Therefore heare the word of the Lord, O ye women, and let your eares regard the words of his mouth, and [p] teach your daughters to mourne, and euery one her neighbour to lament.

21 For death is come vp into our [q] windowes, and is entred into our palaces, to deſtroy the children without, and the yong men in the ſtreetes.

22 Speake thus, ſayeth the Lorde, The carkeiſes of men ſhall lie euen as the dung vpon the fielde, and as the handfull after the mower, and none ſhall gather them.

23 Thus ſaith the Lord, Let not the [r] wiſe man glory in his wiſedome, nor the ſtrong man glory in his ſtrength: neither the rich man glory in his riches.

24 But let him that glorieth, glory in this, that hee vnderſtandeth, and knoweth me: for I am the Lord which [ſ] ſhew mercie, iudgement, and righteouſneſſe in the earth: for in theſe things I delight, ſaith the Lord.

25 Behold, the daies come, ſaith the Lord, that I will viſite all them, which are [t] circumciſed, with the vncircumciſed:

26 Egypt, and Iudah, and Edom, and the children of Ammon, and Moab, and all the vtmoſt corners of them that dwell in the wilderneſſe: for all theſe nations are vncircumciſed, and all the houſe of Iſrael are vncircumciſed in the heart.

[f] They haue ſo practiſed deceit, that they cannot forſake it.

[g] They had rather forſake God then leaue their wicked trade.

[h] With the fire of affliction.

*Pſal.*28.3.*and* 120.4.

[i] Signifying, that all yͤ places about Ieruſalem ſhould be deſtroyed.

[k] Meaning, that they are all without ſenſe and vnderſtanding, and that God hath taken his ſpirit from them.

[l] He ſheweth that the children cannot excuſe themſelues by their fathers: for both father and child, if they be wicked, ſhall periſh.

[m] Reade Chap. 8.14.

[n] Seeing you can not lament your owne ſinnes, call for thoſe fooliſh women, whom of a ſuperſtition you haue to lament for the dead, that they by their fained teares may prouoke you to ſome ſorow.

[o] As though they were weary of vs, becauſe of our iniquities, Leuit. 18.28.& 20.22.

[p] He derideth the ſuperſtition of the women, which made an art of mourning, and taught to weepe with fained teares.

[q] Signifying, that there is no means to deliuer the wicked from Gods iudgements: but when they thinke to be moſt ſure, and moſt farre off, then are they ſooneſt taken.

[r] Foraſmuch as none can ſaue himſelfe by his owne labour or any worldly meanes, he ſheweth that it is in vaine to put our truſt therein, but that we truſt in the Lord, and reioice in him, who onely can deliuer vs, 1.Cor.1.31. 2.Cor.10.17.

[ſ] Theſe three points are neceſſary to know aright: his mercie, wherein conſiſteth our ſaluation: his iudgement, which hee executeth continually againſt the wicked: and his iuſtice, whereby he defendeth and maintaineth the faithfull.

[t] Meaning both Iewes and Gentiles, as in the next verſe he ſheweth the cauſe, reade Chap. 4.4.

CHAP. X.

1 The conſtellations of the ſtarres are not to bee feared. 5 The weaknes of idoles. 6 Of the power of God. 21 Their paſtors are become bruit beaſts.

Heare yee the worde of the Lord that hee ſpeaketh vnto you, O houſe of Iſrael.

2 Thus ſaith the Lorde, Learne not the way of the heathen, and be not afraid for the [a] ſignes of heauen, though the heathen be afrayd of ſuch.

3 For the [b] cuſtomes of the people are vaine: for one cutteth a tree out of the foreſt (which is the worke of the handes of the carpenter) with the axe,

4 And another decketh it with [c] ſiluer, and with golde: they faſten it with nailes and hammers, that it fall not.

5 The idoles ſtand vp as the palme tree, but ſpeake not: they are borne becauſe they cannot goe: feare them not, for they cannot doe euill, neither can they doe good.

6 There is none like vnto thee, O Lord: [d] thou art great, and thy Name is great in power.

7 Who would not feare thee, O King of nations? for to thee appertaineth the dominion: for among all the wiſe men of the Gentiles, and in all their kingdoms there is none like thee.

8 But altogether they dote, and are fooliſh: for the ſtocke is a [e] doctrine of vanitie.

[a] God forbiddeth his people to giue credit or feare the conſtellations & coniunctions of ſtars and planets, which haue no power of themſelues, but are gouerned by him, & their ſecret motions and influences are not knowen to man, & therfore there can be no certain iudgement thereof, Deut. 18.9.

[b] Meaning, not onely in the obſeruation of the ſtarres, but their Lawes and ceremonies, whereby they confirme their idolatrie, which is forbidden, Deut. 12.30.

[c] The Prophets vſe thus plainely and ſimply to ſet forth the vile abſurditie of the idolaters, that men might learne to be aſhamed of that, whereunto their corrupt nature is moſt ſubiect, read Iſa. 44.12.

[d] He teacheth the people to lift vp their eyes to God, who hath all power, and therefore ought onely to be feared: and herein he ſheweth them not onely the euill that they ought to eſchew, but the good which they ought to follow, Reuel. 15.4.

[e] Becauſe the people thought to haue images, was a meane to ſerue God, & to bring thē to the knowledge of him, hee ſheweth that nothing more diſpleaſeth God, nor bringeth man into greater errors and ignorance of God: and therfore he calleth them the doctrine of vanitie, the worke of errors, verſe 15. and Hab. 2.18. calleth them the teachers of lyes: contrary to that wicked opinion that they are the bookes of the lay people.

9 Siluer plates are brought from Tarſhiſh, and gold [f] from Uphaz, for the worke of the workeman, and the hands of the founder: the blue ſilke, and the purple is their clothing: all theſe things are made by cunning men.

10 But the Lord is the God of trueth: he is the liuing God, and an euerlaſting King: at his anger the earth ſhall tremble, and the nations cannot abide his wrath.

11 (Thus ſhall you ſay vnto them, The gods [g] that haue not made the heauens and the earth ſhall periſh from the earth, & from vnder theſe heauens)

12 He hath made the earth by his power, and eſtabliſhed the world by his wiſedome, and hath ſtretched out the heauen by his diſcretion.

13 Hee giueth by his voyce the multitude of waters in the heauen, and hee cauſeth the clouds to aſcend from the ends of the earth: he turneth lightnings to raine, and bringeth forth the wind out of his treaſures.

14 Euery man is a [h] beaſt by his owne knowledge: euery founder is confounded by the grauen image: for his melting is but falſhood, and there is no breath therein.

15 They are vanitie, and the worke of errors: in the time of their viſitation they ſhal periſh.

16 The [i] portion of Iaakob is not like them: for he is the maker of all things, and Iſrael is the rod of his inheritance: the Lord of hoſts is his Name.

17 [k] Gather vp thy wares out of the lande, O thou that dwelleſt in the ſtrong place.

18 For thus ſaith the Lord, Beholde, at this time I will throwe as with a ſling the inhabitants of the land, and will trouble them, and they ſhall finde it ſo.

19 Wo is me for my deſtruction, and my grieuous plague: but I thought, Yet it [l] is my ſorrow, and I will beare it.

20 [m] My tabernacle is deſtroyed, and all my coards are broken: my children are gone from me, and are not: there is none to ſpread out my tent any more, and to ſet vp my curtaines.

21 For the Paſtors [n] are become beaſtes, and haue not ſought the Lord: therefore haue they none vnderſtanding: and all the flocks of their paſtures are ſcattered.

22 Behold, the noiſe of the bruite is come, and a great commotion out of the [o] North countrey to make the cities of Iudah deſolate, and a den of dragons.

23 O Lorde, I knowe, that [p] the way of man is not in himſelfe, neither is it in man to walke and to direct his ſteps.

24 O Lord correct me, but with [q] iudgement, not in thine anger, leaſt thou bring me to nothing.

25 Powre out [r] thy wrath vpon the heathen that know thee not, and vpon the families that call not on thy Name: for they haue eaten vp Iaakob, and deuoured him & conſumed him, and haue made his habitation deſolate.

[f] Whereas they found the beſt gold, ſhewing that they thought nothing too deare for their idoles: ſome read Ophir, as 1.King.9.28.

[g] This declareth that all that hath bene in this Chapter ſpoken of idoles, was to arme the Iewes when they ſhould be in Caldea among the idolaters, and now with one ſentence he inſtructeth them both how to proteſt their owne religion againſt the idolaters, & how to anſwere them to their ſhame which ſhould exhort them to idolatry, & therefore he writeth this ſentence in the Caldeans tongue for a memorial, whereas all the reſt of his writing is Ebrew.

[h] The more that man thinketh to doe any thing well by his owne wiſedom, and not as God inſtructeth him, the more doeth he prooue himſelfe to be a vile beaſt.

[i] By theſe words, portion and rod, he ſignifieth their inheritance: meaning that God ſhould be all ſufficient for them, and that their felicitie conſiſted in him alone, and therefore they ought to renounce all other helps and ſuccours, as of idoles, &c. Deut.32.9. Pſal.16.5.

[k] The Prophet willeth the Iewes to prepare themſelues to this captiuitie, ſhewing that it was now at hand, that they ſhould feele the things whereof hee had tolde them.

[l] It is my iuſt plague, and therefore I will take it patiently: whereby hee teacheth the people howe to behaue themſelues toward God.

[m] He ſheweth how Ieruſalem ſhall lament.

[n] The gouernours and miniſters.

[o] Reade Chap.4.15.

[p] Hee ſpeaketh this, becauſe that Nebuchad-nezzar purpoſed to haue made warre againſt the Moabites and Ammonites, but hearing of Zedekiahs rebellion, hee turned his power againſt Ieruſalem, Ezek.21.21. therefore the Prophet ſaith, that this was the Lords direction.

[q] Conſidering that God had reueiled vnto him the certitude of their captiuitie, Chap.7.16. hee onely prayeth, that he would puniſh them with mercie, which Iſaiah calleth in meaſure, Chap.27.8. meaſuring his rods by their infirmitie, 1.Cor.10.13. for hereby iudgement is meant not only the puniſhment, but alſo the mercifull moderation of the ſame, as Chap.30.11.

[r] Foraſmuch as God cannot only bee knowen and glorified by his mercie, that he vſeth toward his Church, but alſo by his iuſtice in puniſhing his enemies, hee prayeth that his glory may fully appeare both in the one and the other, Pſal.79.6.

CHAP. XI.

3 A curſe of them that obey not the word of Gods couenant. 10 The people of Iudah following the ſteps of their fathers, worſhip ſtrange gods. 15 The Lord forbiddeth Ieremiah to pray for them.

The word that came to Ieremiah from the Lord, ſaying,

2 Heare ye the wordes of this couenant, and ſpeake vnto the men of Iudah, & to the inhabitants of Ieruſalem,

3 And ſay thou vnto them, Thus ſayth the Lord God of Iſrael, [a] Curſed bee the man that obeyeth not the wordes of this couenant,

4 Which I commaunded vnto your fathers, when I brought them out of the land of Egypt, from the iron furnace, ſaying, Obey my voyce, and do according to all theſe things, which I commaund you: ſo ſhall yee be my people, and I will be your God,

5 That I may confirme the othe that I haue ſworne vnto your fathers, to giue them a land which floweth with milke and hony, as appeareth this day. Then anſwered [b] I and ſayd, So be it, O Lord.

6 Then the Lord ſaid vnto mee, Cry all theſe wordes in the cities of Iudah, and in the ſtreetes of Ieruſalem, ſaying, Heare yee the words of this couenant, and doe them.

7 For I haue proteſted vnto your fathers, when I brought them vp out of the land of Egypt vnto this day, [c] riſing early and proteſting, ſaying, Obey my voyce.

8 Neuertheles they would not obey, nor incline their eare: but euery one walked in the ſtubburneſſe of his wicked [d] heart: therefore I will bring vpon them all the [e] wordes of this couenant, which I commanded them to doe, but they did it not.

9 And the Lord ſayd vnto me, A [f] conſpiracie is found among the men of Iudah, and among the inhabitants of Ieruſalem.

10 They are turned backe to the iniquities of their forefathers, which refuſed to heare my wordes: and they went after other gods to ſerue them: thus the houſe of Iſrael, and the houſe of Iudah haue broken my couenant which I made with their fathers.

[a] He calleth the Iewes to the conſideration of Gods mercies who freely choſe them, made a couenant of eternal felicitie with them, and how he euer performed it on his behalfe, & how they euer ſhewed themſelues rebellious and ingrate toward him, and brake it on their part, and ſo are ſubiect to the curſe of the Law, Deut.27.26.

[b] Thus he ſpeaketh in the perſon of the people which agreed to the couenant.

[c] Read Chap.7.13.

[d] According to his owne fantaſie, and not as my word appointed him.

[e] Meaning, the menaces & curſes contained in the Law, Leuit.26.14. Deut.28.16.

[f] That is, a general conſent to rebell againſt me.

11 Therefore thus ſaith the Lorde, Beholde, I will bring a plague vpon them, which they ſhall not bee able to eſcape, and though they crie vnto me, [g] I will not heare them.

12 Then ſhall the cities of Iudah, and the inhabitants of Ieruſalem goe, and crie vnto the gods vnto whom they offer incenſe, but they ſhall not bee able to helpe them in time of their trouble.

13 [h] For according to the number of thy cities were thy gods, O Iudah, and according to the number of the ſtreetes of Ieruſalem haue yee ſet vp altars of confuſion, euen altars to burne incenſe vnto Baal.

14 Therefore thou ſhalt not pray [i] for this people, neither lift vp a crie, or prayer for them: for when they crie vnto me in their trouble, I will not heare them.

15 What ſhould my [k] beloued tary in mine houſe, ſeeing they haue committed abomination with many? and the holy fleſh [l] goeth away from thee: yet when thou doeſt euill, thou reioyceſt.

16 The Lorde called thy name, A greene oliue tree, faire, and of goodly fruite: but with [m] noyſe and great tumult hee hath ſet fire vpon it, and the branches of it are broken.

17 For the Lorde of hoſtes that planted thee, hath pronounced a plague againſt thee for the wickedneſſe of the houſe of Iſrael, and of the houſe of Iudah, which they haue done againſt themſelues to prouoke mee to anger in offering incenſe vnto Baal.

18 And the Lord hath taught mee, and I know it, euen then thou ſhewedſt me [n] their practiſes.

19 But I was like a lambe, or a bullocke, that is brought to the ſlaughter, and I knew not that they had deuiſed this againſt mee, ſaying, Let vs [o] deſtroy the tree with the fruite thereof, and cut him out of the land of the liuing, that his name may be no more in memorie.

20 But O Lord of hoſtes, that iudgeſt righteouſly, and tryeſt the reines and the heart, let me ſee thy [p] vengeance on them: for vnto thee haue I opened my cauſe.

21 The Lord therefore ſpeaketh thus of the men of [q] Anathoth, (that ſeeke thy life, and ſay, [r] Propheſie not in the name of the Lord, that thou die not by our hands)

22 Thus therefore ſayeth the Lorde of hoſtes, Beholde, I will viſite them: the yong men ſhall die by the ſword: their ſonnes and their daughters ſhall die by famine.

23 And none of them ſhall remaine: for I will bring a plague vpon the men of Anathoth, euen the yeere of their viſitation.

CHAP. XII.

1 The Prophet marueileth at the proſperitie of the wicked although he confeſſe God to be righteous. 7 The Iewes are forſaken of the Lord. 10 He ſpeaketh againſt paſtors and preachers that ſeduce the people. 14 The Lord threatneth deſtruction vnto the nations that troubled Iudah.

O Lord, if I diſpute with thee, thou art [a] righteous: yet let mee talke with thee of thy iudgements: wherefore doth the way of the wicked [b] proſper? why are all they in wealth that rebelliouſly tranſgreſſe?

2 Thou haſt planted them, and they haue taken roote: they growe, and bring foorth fruit: thou art neere in their mouth, and farre from their [c] reines.

3 But thou, Lord, knoweſt me: thou haſt ſeene me, and tried mine heart toward thee: pull them out like ſheepe for the ſlaughter, and [d] prepare them for the day of ſlaughter.

4 How long ſhall the land mourne, and the hearbes of euerie fielde wither, for the wickedneſſe of them that dwell therein? the beaſtes are conſumed and the birds, becauſe they ſaid, [e] He will not ſee our laſt end.

5 If thou haſt run with the [f] footemen, and they haue wearied thee, then how canſt thou match thy ſelfe with horſes? and if thou thoughteſt thy ſelfe ſafe in a peaceable land, what wilt thou doe in the ſwelling of Iorden?

6 For euen thy brethren, and the houſe of thy father, euen they haue dealt vnfaithfully with thee, and they haue cryed out altogether vpon thee: but beleeue them not, though they ſpeake faire to thee.

7 I haue forſaken [g] mine houſe: I haue left mine heritage: I haue giuen the dearely beloued of my ſoule into the handes of her enemies.

8 Mine heritage is vnto mee, as a [h] lyon in the foreſt: it cryeth out againſt me, therefore haue I hated it.

9 Shall mine heritage be vnto mee as a bird [i] of diuers colours? are not the birdes about her, ſaying, Come, aſſemble all the beaſts of the field, come to eate her?

10 Many paſtours haue deſtroyed my [k] vineyard, and troden my portion vnder foote: of my pleaſant portion they haue made a deſolate wilderneſſe.

11 They haue laid it waſte, and it being waſte, mourneth vnto mee: and the whole lande lyeth waſte, becauſe no man ſetteth

his

[g] Becauſe they wil not pray with true faith and repentance, but for the ſmart and griefe which they feele, Prou. 1.28.

[h] Reade Chap. 2.28.

[i] Reade Chap. 7.16 and 14.11.

[k] My people of Iſrael whom I haue hitherto ſo greatly loued.

[l] Meaning, that they offer not in the Temple to God, but vpon the altars of Baal and the idoles, & ſo reioyced in their wickednes.

[m] Of the Babylonians and Caldeans.

[n] Which went about priuily to conſpire my death.

[o] Let vs deſtroy the Prophet and his doctrine. Some reade, Let vs corrupt his meate with wood, meaning poyſon.

[p] Thus he ſpake not for hatred, but being mooued with the ſpirite of God, he deſireth the aduancement of Gods glorie, and the verifying of his word which is by the deſtruction of his enemies.

[q] To wit, both the prieſts & the reſt of the people: for this towne was the Prieſts, and they dewlt in it, read Chap. 1.1.

[r] Not that they could not abide to heare God named: (for herein they would ſhew themſelues moſt holy) but becauſe they could not abide to bee ſharpely reprooued, and therefore deſired to be flattered, Iſa. 30.10. and to bee maintained in their pleaſure, Micah. 2.11. and not to heare vice condemned, Amos. 7.12.

[a] The Prophet confeſſeth God to be iuſt in all his doings, although man be not able to giue a reaſon of all his actes.

[b] This queſtion hath beene alway a great tentation to the godly, to ſee the wicked enemies of God in proſperitie and his deare children in aduerſitie, as Iob. 21.7. pſal. 37.1. and 73.3. Hab. 1.3.

[c] They profeſſe God in mouth, but deny him in heart, which is here meant by the reines, Iſa. 29.13. matth. 15.8.

[d] The Ebrewe word is, Sanctifie them, meaning, that God would be ſanctified in the deſtruction of the wicked, to whom God for a while giueth proſperitie, that afterward they ſhould the more feele his heauie iudgement when they lacke their riches, which were a ſigne of his mercie.

[e] Abuſing Gods lenitie and his promiſes, they flattered themſelues as though God would euer be merciful, and not vtterly deſtroy them: therefore they hardened themſelues in ſinne, till at length the beaſtes and inſenſible creatures felt the puniſhment of their ſtubburne rebellion againſt God.

[f] Some thinke that God reprooueth Ieremiah, in that that hee would reaſon with him, ſaying, that if he were not able to match with men, that he were farre vnable to diſpute with God. Others, by the footemen, meane them of Anathoth, and by the horſemen them of Ieruſalem, which ſhould trouble the Prophet worſe then his owne countreymen did.

[g] God willeth the Prophet to denounce his iudgements againſt Ieruſalem, notwithſtanding that they ſhall both by threatnings and flatteries labour to put him to ſilence.

[h] Euer ramping and raging againſt me, and my Prophets.

[i] In ſtead of bearing my liuery and wearing onely my colours, they haue change and diuerſitie of colours of their idols and ſuperſtitions: therefore their enemies, as thicke as the foules of the ayre, ſhall come about them to deſtroy them.

[k] He propheſieth of the deſtruction of Ieruſalem by the captaines of Nebuchad-nezzar, whom he calleth paſtors.

his minde on [l] it.

12 The deſtroyers are come vpon all the high places in the wilderneſſe: for the ſword of the Lord ſhall deuoure from the one ende of the land, euen to the other end of the lande: no fleſh ſhall haue peace.

13 [m] They haue ſowen wheate, and reaped thornes: they were [n] ſicke, & had no profite: & they were aſhamed of [o] your fruites, becauſe of the fierce wrath of the Lord.

14 Thus ſaith the Lorde againſt all mine euill [p] neighbours, that touch the inheritance, which I haue cauſed my people Iſrael to inherite, Beholde, I will plucke them out of their land, and plucke out the houſe of Iudah from among them.

15 And after that I haue plucked them out, I [q] wil returne, and haue compaſſion on them, and wil bring againe euery man to his heritage, and euery man to his land.

16 And if they will learne the [r] wayes of my people, to ſweare by my Name ([s] The Lorde liueth, as they taught my people to ſweare by Baal) then ſhall they be built [t] in the mids of my people.

17 But if they will not obey, then will I vtterly plucke vp, and deſtroy that nation, ſaith the Lord.

CHAP. XIII.

1 The deſtruction of the Iewes is prefigured. 11 Why Iſrael was receiued to bee the people of God, and why they were forſaken. 15 He exhorteth them to repentance.

Thus ſaith the Lorde vnto mee, Goe, and buy thee a linnen girdle, and put it vpon thy loynes, and put it not in water.

2 So I bought the girdle according to the commandement of the Lorde, and put it vpon my loynes.

3 And the worde of the Lorde came vnto me the ſecond time, ſaying,

4 Take the girdle that thou haſt bought which is vpon thy loynes, and ariſe, goe toward [a] Perath, and hide it there in the clefte of the rocke.

5 So I went, and hid it by Perath, as the Lord had commanded me.

6 And after many dayes, the Lord ſaide vnto me, Ariſe, goe toward Perath & take the girdle from thence, which I commaunded thee to hide there.

7 Then went I to Perath, and digged, and tooke the girdle from the place where I had hid it, and behold the girdle was corrupt, and was profitable for nothing.

8 Then the word of the Lord came vnto me, ſaying,

9 Thus ſaith the Lord, After this manner will I deſtroy the pride of Iudah, and the great pride of Ieruſalem.

10 This wicked people haue refuſed to heare my worde, and walke after the ſtubburneſſe of their owne heart, and walke after other gods to ſerue them, and to worſhip them: therefore they ſhall be as this girdle, which is profitable to nothing.

11 For as the girdle cleaueth to the loynes of a man, ſo haue I tyed to mee the whole houſe of Iſrael, and the whole houſe of Iudah, ſaith the Lorde, that they might be my people: that they might haue a name and prayſe, and glorie, but they would not heare.

12 Therefore thou ſhalt ſay vnto them this worde, Thus ſaith the Lord God of Iſrael, Euerie [b] bottle ſhalbe filled with wine, & they ſhall ſay vnto thee, Do we not know, that euerie bottle ſhall be filled with wine?

13 Then ſhalt thou ſay vnto them, Thus ſaith the Lord, Beholde, I will fill all the inhabitants of this lande, euen the Kings that ſit vpon the throne of Dauid, & the Prieſts, and the Prophets, and all the inhabitants of Ieruſalem with drunkenneſſe,

14 And I will daſh [c] them one againſt another, euen the fathers and the ſonnes together, ſaith the Lord: I will not ſpare, I will not pitie nor haue compaſſion, but deſtroy them.

15 Heare and giue eare, be not proud: for the Lord hath ſpoken it.

16 Giue glory to the Lord your God before he bring [d] darkeneſſe, and or euer your feete ſtumble in the darke mountaines, and whiles ye looke for [e] light, hee turne it into the ſhadow of death, and make it as darkeneſſe.

17 But if yee will not heare this, my ſoule ſhall [f] weepe in ſecret for your pride, & mine eye ſhall weepe and droppe downe teares, becauſe the Lords flocke is caried away captiue.

18 Say vnto the [g] King & to the Queene, Humble your ſelues, ſit down, for the crowne of your glory ſhall come downe from your heads.

19 The cities of [h] the South ſhall be ſhut vp, and no man ſhall open them: all Iudah ſhall be caried away captiue: it ſhall be wholy caried away captiue.

20 Lift vp your eyes, and beholde them that come from the North: where is the [i] flocke that was giuen thee, euen the beautifull flocke?

21 What wilt thou ſay, when hee ſhall viſite thee? (for thou haſt [k] taught them to bee captaines and as chiefe ouer thee) ſhall not ſorowe take thee as a woman in trauaile?

22 And if thou ſay in thine heart, Wherefore come theſe things vpon mee? For the multitude of thine iniquities are thy ſkirts [l] diſcouered and thine heeles made bare.

23 Can the blacke More change his ſkin? or the leopard his ſpots? then may yee alſo doe good, that are accuſtomed to doe euill.

24 Therefore will I ſcatter them, as the ſtubble that is taken away with the South wind.

25 This is thy portion, and the part of thy meaſures from mee, ſayeth the Lord, becauſe thou haſt forgotten mee, and truſted in lyes.

26 Therefore I haue alſo diſcouered thy ſkirts vpon thy face, [m] that thy ſhame may appeare.

27 I haue ſeene thine adulteries, and thy

[n] neyings,

[l] Becauſe no man regardeth my word, or the plagues that I haue ſent vpon the land.

[m] To wit, the Prophets.

[n] They lamented the ſinnes of the people.

[o] For in ſtead of amendment, you grew worſe and worſe as Gods plagues teſtified.

[p] Meaning, the wicked enemies of his Church, which blaſphemed his name, and whom he would puniſh after that he hath deliuered his people.

[q] After that I haue puniſhed the Gentiles, I will haue mercy vpon them.

[r] The true doctrine and maner to ſerue God.

[s] Reade Chap. 4.2.

[t] They ſhall bee of the number of the faithfull, and haue a place in my Church.

[a] Becauſe this riuer Perath or Euphrates was farre from Ieruſalem, it is euident that this was a viſion, whereby was ſignified that the Iewes ſhould paſſe ouer Euphrates to be captiues in Babylon, and there for length of time ſhould ſeeme to be rotten, although they were ioyned to the Lord before as a girdle about a man.

[b] Euerie one of you ſhalbe filled with ſpirituall drunkenneſ, and be without all knowledge to ſeeke how to helpe your ſelues.

[c] It ſhalbe as eaſie for me to deſtroy the greateſt and the ſtrongeſt, as it is for a man to breake earthen bottels.

[d] That is, affliction and miſerie by the Babylonians, Iſa. 8.22.

[e] Meaning, for helpe and ſupport of the Egyptians.

[f] You ſhal ſurely be led away captiue, and I according to mine affection toward you, ſhall weepe and lament for your ſtubbornneſſe.

[g] For Iehoiachin and his mother rendred themſelues by Ieremiahs counſell to the king of Babylon, 2. King. 24.12.

[h] That is, Iudah, which lyeth Southward from Babylon.

[i] He aſketh the king where his people is become.

[k] By ſeeking to ſtrangers for helpe, thou haſt made them ſkilfull to fight againſt thee.

[l] Thy cloke of hypocriſie ſhalbe pulled off, and thy ſhame ſeene.

[m] As thine iniquities haue bene manifeſt to all the world: ſo ſhall thy ſhame and puniſhment.

[n] neyings, the filthineſſe of thy whoredome on the hilles in [o] the fieldes, and thine abominations. Woe vnto thee, O Ieruſalem: wilt thou not bee made cleane? when ſhall it once bee?

CHAP. XIIII.

1 Of the dearth that ſhould come. 7 The prayer of the people asking mercie of the Lord. 10 The vnfaithfull people are not heard. 11 Of prayer, faſting, & of falſe prophets that ſeduce the people.

THE word of the Lorde that came vnto Ieremiah, concerning the [a] ‖ dearth.

2 Iudah hath mourned, and the gates thereof are deſolate, they haue bin [b] brought to heauineſſe vnto the ground, and the crie of Ieruſalem goeth vp.

3 And their nobles haue ſent their inferiours to the water, who came to the welles, and found no water: they returned with their veſſels emptie: they were aſhamed and confounded, and [c] couered their heads.

4 For the ground was deſtroyed, becauſe there was no raine in the earth: the plowmen were aſhamed, and couered their heads.

5 Yea, the hinde alſo calued in the field, and forſooke [d] it, becauſe there was no graſſe.

6 And the wilde aſſes did ſtand in the high places, and drewe in their winde like [e] dragons: their eyes did faile, becauſe there was no graſſe.

7 [f] O Lord, though our iniquities teſtifie againſt vs, deale with vs according to thy Name: for our rebellions are many, we ſinned againſt thee.

8 O the hope of Iſrael, the ſauiour thereof in the time of trouble, why art thou as a [g] ſtranger in the land, as one that paſſeth by to tarie for a night?

9 Why art thou as a man aſtonied, and as a [h] ſtrong man that can not helpe? yet thou, O Lord, art in the middes of vs, and thy name is called vpon vs: forſake vs not.

10 Thus ſaith the Lord vnto this people, Thus haue they delighted to wander: they haue not refrained their feete, therefore the Lord hath no delight in them: but hee will now remember their iniquitie, and viſit their ſinnes.

11 Then ſayd the Lord vnto me, [i] Thou ſhalt not pray to doe this people good.

12 When they faſt, I will not heare their crie, and when they offer burnt offering, and an oblation, I will not accept them: but I will conſume them by the ſword, and by the famine, and by the peſtilence.

13 Then anſwered I, Ah Lorde God, behold, the [k] Prophets ſay vnto them, Ye ſhall not ſee the ſword, neyther ſhall famine come vpon you, but I will giue you aſſured peace in this place.

14 Then the Lord ſaid vnto me, The prophets propheſie lies in my Name: * I haue not ſent them, neyther did I commaund them, neither ſpake I vnto them, but they propheſied vnto you a falſe viſion, and diuination and vanity, and deceitfulneſſe of their owne heart.

15 Therefore thus ſaith the Lord, Concerning the prophets that propheſie in my Name, whom I haue not ſent, yet they ſay, Sword and famine ſhall not be in this land, by ſword and famine ſhall thoſe prophets be conſumed.

16 And the people to whō theſe prophets doe propheſie ſhall be caſt out in the ſtreetes of Ieruſalem becauſe of the famine, and the ſword, and there ſhall be none to bury them, both they and their wiues, and their ſonnes, and their daughters: for I will powre their wickedneſſe vpon them.

17 Therefore thou ſhalt ſay this word vnto them, Let mine eyes drop downe [l] teares night and day without ceaſing: for the virgine daughter of my people is deſtroyed with a great deſtruction, and with a ſore grieuous plague.

18 For if I goe into the fielde, behold the ſlaine with the ſworde: and if I enter into the citie, beholde them that are ſicke for hunger alſo: moreouer, the prophet alſo and the Prieſt goe a wandering [m] into a land that they know not.

19 Haſt thou vtterly reiected [n] Iudah, or hath thy ſoule abhorred Zion? why haſt thou ſmitten vs, that we cannot be healed? Wee looked for peace, and there is no good, and for the time of health, and behold trouble.

20 We [o] acknowledge, O Lord, our wickedneſſe, and the iniquities of our fathers: for we haue ſinned againſt thee.

21 Doe not abhorre vs: for thy Names ſake caſt not downe the throne of thy glory: remember and breake not thy couenant with vs.

22 Are there any among the [p] vanities of the Gentiles, that can giue raine? or can the heauens giue ſhowres? is it not thou, O Lord our God? therefore wee will wait vpon thee: for thou haſt made all theſe things.

CHAP. XV.

1 The Lord would heare no praier for the Iewes, 3 but threatneth to deſtroy thē with foure plagues.

THen ſayd the Lord vnto mee, [a] Though Moſes and Samuel ſtood before me, yet mine affection could not be toward this people: caſt them out of my ſight, and let them depart.

2 And if they ſay vnto thee, Whither ſhall we depart? then tell them, Thus ſaith the Lord, * Such as are appointed to death, vnto death: and ſuch as are for the ſword, to the ſword: and ſuch as are for the famine, to the famine: and ſuch as are for the captiuitie, to the captiuitie.

3 And I will appoint ouer them foure kindes, ſaith the Lord, the ſword to ſlay, and the [b] dogs to teare in pieces, and the foules of the heauen, and the beaſtes of the earth to deuoure, and to deſtroy.

4 I wil [c] ſcatter them alſo in al kingdoms

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[n] He compareth idolaters to horſes inflamed after mares.

[o] There is no place ſo hie nor lowe, whereas the markes and ſignes of thine idolatrie appeare not.

[a] Which came for lack of raine, as verſe 4.

‖Or, *reſtraint.*

[b] The word ſignifieth to be made blacke, and ſo is here taken for extreme ſorow.

[c] To wit, with aſhes in token of ſorow.

[d] Meaning, that the bruit beaſts for drought were compelled to forſake their yong contrary to nature, & to goe ſeeke water, which they could not finde.

[e] Which are ſo hote of nature, that they cannot be cooled with drinking of water, but ſtill gape for the aire to refreſh them.

[f] He ſheweth the onely way to remedie Gods plagues, which is by vnfained confeſſion of our ſinnes and returning to him by repentance.

[g] That taketh no care for vs.

[h] As one that hath ſtrength to helpe, and yet is afrayd to put to his hand.

[i] Reade Chap. 7.16. & 11.14.

[k] He pitieth the people, and accuſeth the falſe prophets, which deceiued them: but the Lorde anſwered, that both the Prophets which deceiued, and the people which ſuffered themſelues to be ſeduced, ſhal periſh, Chap. 23.15, and 27.8, 9. and 29.8. *Chap. 23.21 and 27.10, 15 and 29.9.*

[l] The falſe prophets promiſed peace and aſſurance, but Ieremiah calleth to teares and repentance for their affliction, which is at hand, as Chap. 9.1. Lam. 1.16, and 2.18.

[m] Both hie and low ſhall be led captiues into Babylon.

[n] Though the Prophet knew that God had caſt off the multitude which were hypocrites and baſtard children, yet hee was aſſured that for his promiſe ſake, hee would ſtill haue a Church, for the which he praieth.

[o] He teacheth the Church a forme of prayer, to humble themſelues to God by true repentance, which is the onely meane to auoid this famine, which was the beginning of Gods plagues.

[p] Meaning their idoles, reade Chap. 10.15.

[a] Meaning, that if there were any man liuing mooued with ſo great zeale toward the people, as were theſe two, yet that he would not graunt this requeſt, foraſmuch as he had determined the contrary, Ezek. 14.14.

Zach. 11.9.

[b] The dogges, birds and beaſts ſhould deuoure them that were ſlaine.

[c] The word ſignifieth, to runne to and fro for feare and vnquietneſſe of conſcience as did Kain.

of the earth, [d] becauſe of Manaſſeh the ſonne of Hezekiah king of Iudah, for that which he did in Ieruſalem.

5 Who ſhall then haue pitie vpon thee, O Ieruſalem? or who ſhall bee ſory for thee? or who ſhall goe to pray for thy peace?

6 Thou haſt forſaken me, ſaith the Lord, and gone backward: therefore will I ſtretch out mine hand againſt thee, and deſtroy thee: for I am [e] wearie with repenting.

7 And I will ſcatter them with the fan [f] in the gates of the earth: I haue waſted, and deſtroyed my people, yet they would not returne from their wayes.

8 Their widowes [g] are increaſed by me aboue the ſand of the ſea: I haue brought vpon them, and againſt the ‖ aſſembly of the yong men a deſtroyer at noone day: I haue cauſed him to fall vpon them, and the citie ſuddenly, and ‖ ſpeedily.

9 She that hath borne [h] ſeuen, hath bene made weake: her heart hath failed: the ſonne hath failed [i] her, whiles it was day: ſhe hath bene confounded, and aſhamed, and the reſidue of them will I deliuer vnto the ſword before their enemies, ſaith the Lord.

10 ¶ [k] Woe is me, my mother, that thou haſt borne me, a contentious man, and a man that ſtriueth with the whole earth: I haue neither [l] lent on vſury, nor men haue lent vnto me on vſury: yet euery one doth curſe me.

11 The Lord ſaid, [m] Surely thy remnant ſhall haue wealth: ſurely I will cauſe thine enemy to entreat thee in the time of trouble, and in the time of affliction.

12 Shall the [n] yron breake the yron, and the graſſe that commeth from the North?

13 Thy ſubſtance and thy treaſures wil I giue to be ſpoiled without ‖ gaine, and that for all thy ſinnes, euen in all thy borders.

14 And I wil make thee to go with thine enemies into a land that thou knoweſt not: for a fire is kindled in mine anger, which ſhal burne you.

15 O Lord, thou knoweſt, remember me, and viſit me, and reuenge me of my [o] perſecuters: take mee not away in the continuance of thine anger: know that for thy ſake I haue ſuffered rebuke.

16 Thy wordes are found by mee, and I did [p] eate them, and thy word was vnto me the ioy and reioycing of mine heart: for thy Name is called vpon mee, O Lorde God of hoſts.

17 I ſate not in the aſſembly of the mockers, neither did I reioyce, but ſate alone [q] becauſe of thy plague: for thou haſt filled me with indignation.

18 Why is mine heauineſſe continuall? and my plague deſperate and cannot be healed? why art thou vnto me [r] as a lyar, and as waters that faile?

19 Therefore thus ſaith the Lord, If thou [s] returne, then will I bring thee againe, and thou ſhalt ſtand before me: and if thou take away the [t] precious from the vile, thou ſhalt be [u] according to my word: let them returne [x] vnto thee, but returne not thou vnto them.

20 And I will make thee vnto this people a ſtrong braſen wall, and they ſhall fight againſt thee, but they ſhall not [y] preuaile againſt thee: for I am with thee to ſaue thee and to deliuer thee, ſaith the Lord.

21 And I wil deliuer thee out of the hand of the wicked, and I will redeeme thee out of the hand of the tyrants.

[d] Not that the people was puniſhed for the kings ſinne onely, but for their owne ſinnes alſo, becauſe they conſented to his wickedneſſe, 2 King. 21. 9.

[e] That is, I will not call backe my plagues, or ſpare thee any more.

[f] Meaning, the cities.

[g] Becauſe I had ſlaine their huſbands.

‖ *Or, mother.*

‖ *Or, fearefully.*

[h] She that had many, loſt all her children.

[i] Shee was deſtroyed in the middes of her proſperitie.

[k] Theſe are the Prophets words, complaining of the obſtinacie of the people, and that he was reſerued to ſo wicked a time: wherein alſo he ſheweth what is the condition of Gods miniſters: to wit, to haue all the world againſt them, though they giue none occaſion.

[l] Which is an occaſion of contention and hatred.

[m] In this perplexitie the Lord comforted me, and ſayd that my laſt dayes ſhould be quiet: and by the enemie hee meaneth here, Nebuzar-adan the captaine of Nebuchad-nezzar, who gaue Ieremiah the choiſe either to remaine in his countrey, or to goe whither hee would: or by the enemie he meaneth the Iewes, which ſhould afterward know Ieremiahs fidelitie, and therefore fauour him.

[n] As for the people, though they ſeemed ſtrong as yron, yet ſhould they not be able to reſiſt the hard yron of Babylon, but ſhould be led captiue.

‖ *Or, ranſome.*

[o] Hee ſpeaketh not this for deſire of reuengeance, but wiſhing that God would deliuer his Church of them whom hee knew to bee hardened and incorrigible.

[p] I receiued them with as great ioy, as hee that is affamiſhed, eateth meate.

[q] I had nothing to do with the wicked contemners of thy word, but lamented bitterly for thy plagues: ſhewing what the faithfull ſhould doe when they ſee tokens of Gods anger.

[r] And haſt not aſſiſted me according to thy promiſe? wherein appeareth, that in the Saints of God is imperfection of faith, which through impatiencie is oft times aſſailed, as Chap. 20. 7.

[s] If thou forget theſe carnal conſiderations, and faithfully execute thy charge.

[t] That is, ſeeke to win the good from the bad.

[u] To wit, as my mouth hath pronounced, Chap. 1. 18. and as here followeth verſe 20.

[x] Conforme not thy ſelfe to their wickedneſſe, but let them follow thy godly example.

[y] I will arme thee with an inuincible ſtrength and conſtancie, so that all the powers of the world ſhall not ouercome thee.

CHAP. XVI.

1 The Lorde forbidding Ieremiah to marrie, ſheweth him what ſhould be the afflictions vpon Iudah. 13 The captiuitie of Babylon. 15 Their deliuerance. 19 The calling of the Gentiles.

The word of the Lord came alſo vnto me, ſaying,

2 Thou ſhalt not take [a] thee a wife, nor haue ſonnes nor daughters in this place.

3 For thus ſaith the Lord concerning the ſonnes, and concerning the daughters that are borne in this place, and concerning their mothers that beare them, and concerning their fathers that beget them in this land.

4 They ſhall die of deaths and diſeaſes: they ſhall not be lamented, neither ſhall they be buried, but they ſhall be as dung vpon the earth, and they ſhall bee conſumed by the ſword and by famine, and their carkeiſes ſhall bee meate for the foules of the heauen, and for the beaſtes of the earth.

5 For thus ſayeth the Lorde, [b] Enter not into the houſe of mourning, neither goe to lament, nor be mooued for them: for I haue taken my peace from this people, ſayeth the Lord, euen mercy and compaſſion.

6 Both the great and the ſmall ſhall die in this land: they ſhall not be buried, neither ſhall men lament for them, [c] nor cut themſelues, nor make themſelues bald for them.

7 They ſhall not ſtretch out the hands for them in the mourning to comfort them for the dead, neither ſhall they giue them the [d] cup of conſolation to drinke for their father or for their mother.

8 Thou ſhalt not alſo goe into the houſe of feaſting to ſit with them to eate and to drinke.

9 For thus ſayeth the Lord of hoſtes, the God of Iſrael, Behold, I will cauſe to ceaſe out of this place in your eyes, euen in your dayes the voyce of mirth, and the voyce of gladneſſe, the voyce of the bridegrome and the voyce of the bride.

10 And when thou ſhalt ſhew this people all

[a] Meaning, that the affliction ſhould be ſo horrible in Ieruſalem, that wife and children ſhould but increaſe his ſorow.

[b] Signifying, that the affliction ſhould be ſo great, that one ſhould not haue leaſure to comfort another.

[c] That is, ſhould not rent their clothes in ſigne of mourning.

[d] For in theſe great extremities all conſolation and comfort ſhall be in vaine.

all theſe words, and they ſhall ſay vnto thee, *Wherefore hath the Lord pronounced all this great plague againſt vs? or what is [e] our iniquitie? & what is our ſinne that wee haue committed againſt the Lord our God?

11 Then ſhalt thou ſay vnto them, Becauſe your fathers haue forſaken mee, ſaith the Lord, and haue walked after other gods, and haue ſerued them, & worſhipped them, and haue forſaken me, and haue not kept my Lawe,

12 (*And yee haue done worſe then your fathers: for behold, you walke euery one after the ſtubbornneſſe of his wicked heart, and will not heare me)

13 Therefore will I driue you out of this land into a land that ye knew not, neither you, nor your fathers, and there ſhall ye ſerue other gods day and night: for I will ſhewe you no grace.

14 *Behold therefore, ſaith the Lord, the dayes come that it ſhall no more bee ſayd, The Lord liueth, which brought vp the children of Iſrael out of the land of Egypt,

15 But, The Lord liueth, that brought vp the children of Iſrael [f] out of the land of the North, and from all the lands where he had ſcattred them, & I will bring them againe into their land that I gaue vnto their fathers.

16 Behold, ſaith the Lord, I wil ſend out many [g] fiſhers, & they ſhall fiſh them, & after will I ſend out many hunters, and they ſhall hunt them from euery mountaine, and from euery hil, and out of the caues of the rockes.

17 For mine eies are vpon al their waies: they are not hid from my face, neither is their iniquitie hid from mine eyes.

18 And firſt I will recompenſe their iniquitie and their ſinne double, becauſe they haue defiled my land, and haue filled mine inheritance with their filthy [h] carions and their abominations.

19 O Lord, thou art my [i] force, and my ſtrength and my refuge in the day of affliction: the Gentiles ſhal come vnto thee from the ends of the world, and ſhall ſay, Surely our fathers haue inherited [k] lies, and vanitie, wherein there was no profit.

20 Shall a man make gods vnto himſelfe, and they are no gods?

21 Behold, therefore I will this once [l] teach them: I will ſhewe them mine hand and my power, and they ſhall know that my Name is the Lord.

Chap.5.19.

e Becauſe the wicked are alwayes rebellious and diſſemble their owne ſinnes, and murmure againſt Gods iudgements as though he had no iuſt cauſe to puniſh them, he ſheweth him what to anſwere.

Chap.7.26.

Chap.23.7.

f Signifying the benefit of their deliuerãce out of Babylon ſhould be ſo great, that it ſhould aboliſh the remẽbrance of their deliuerance from Egypt: but he hath here chiefly reſpect to the ſpirituall deliuerance vnder Chriſt.

g By the fiſhers and hunters are meant the Babylonians and Caldeans, who ſhould deſtroy them in ſuch ſort, that if they eſcaped the one, the other ſhould take them.

h That is, their ſonnes and daughters, which they offered to Molech.

i He wondereth at the great mercy of God, in this deliuerance, which ſhall not onely extend to the Iewes, but alſo the Gentiles.

CHAP. XVII.

1 The frowardneſſe of the Iewes. 5 Curſed be thoſe that put their confidence in men. 9 Mans heart is wicked. 10 God is the ſearcher of the heart. 13 The liuing waters are forſaken. 21 The right keeping of the Sabbath commanded.

The ſinne of Iudah is [a] written with a pen of yron, and with the point of a diamond, and grauen vpon the [b] table of their heart, and vpon the hornes of your [c] altars.

2 [d] They remember their altars as their children, with their grones by the greene trees vpon the hie hils.

3 [e] O my mountaine in the field, I will giue thy ſubſtance, and all thy treaſures to be ſpoyled, for the ſin of thy hie places throughout all thy borders.

4 And thou ſhalt reſt, [f] and in thee ſhalbe a reſt from thine heritage that I gaue thee, and I will cauſe thee to ſerue thine enemies in the land, which thou knoweſt not: for ye haue kindled a fire in mine anger, which ſhal burne for euer.

5 ¶ Thus ſaith the Lord, [g] Curſed be the man that truſteth in man, and maketh fleſh his arme, and withdraweth his heart from the Lord.

6 For he ſhalbe like the heath in ẏ wildernes, & ſhall not ſee when any good commeth, but ſhall inhabite the parched places in the wildernes, in a ſalt land, and not inhabited.

7 Bleſſed be the man, that truſteth in the Lord, and whoſe hope the Lord is,

8 [h] For he ſhall be as a tree that is planted by the water, which ſpreadeth out her roots by the riuer, & ſhall not feele when the heate commeth, but her leafe ſhall be greene, and ſhall not care for the yeere of drought, neither ſhall ceaſe from yeelding fruit.

9 [i] The heart is deceitfull and wicked aboue all things, who can know it?

10 I the Lord ſearch the heart, and trie the reines, euen to giue euery man according to his wayes, and according to the fruite of his workes.

11 [k] As the partrich gathereth the yong, which ſhee hath not brought foorth: ſo hee that getteth riches, and not by right, ſhall leaue them in the middes of his dayes, and at his end ſhall be a foole.

12 As a glorious throne [l] exalted from the beginning, ſo is the place of our Sanctuary.

13 O Lord, the hope of Iſrael, all that forſake thee, ſhall be confounded: they that depart from thee, ſhall be written [m] in the earth, becauſe they haue forſaken the Lord the fountaine of liuing waters.

14 Heale mee, O Lord, and I ſhall bee whole: [n] ſaue mee, and I ſhall be ſaued: for thou art my prayſe.

15 Behold, [o] they ſay vnto me, Where is the word of the Lord? let it come now.

b In ſtead of the law of God, they haue written idolatry and all abominations in their heart.

c Your ſinnes appeare in all the altars that you haue erected to idoles.

d Some reade, So that their children remember their altars, that is, follow their fathers wickedneſſe.

e Zion that was my mountaine, ſhall not be leſt as a waſte field.

f Becauſe thou wouldeſt not giue the lande reſt at ſuch times, dayes, and yeeres as I appointed, thou ſhalt hereafter be caried away, and it ſhall reſt for lacke of labourers.

g The Iewes were giuen to worldly policies and thought to make themſelues ſtrong by the friendſhip of the Egyptians, Iſa.31.3. and ſtrangers, and in the meane ſeaſon did not depend on God, and therefore he denounceth Gods plagues againſt them, ſhewing that they preferre corruptible man to God, which is immortall, Iſai. 2.22. Chap.48.6,7.

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k Our fathers were moſt vile idolaters: therefore it commeth onely of Gods mercie, that he performeth his promiſe, and hath not vtterly caſt vs off. l They ſhall once againe feele my power, and mercie for their deliuerance, that they may learne to worſhip me.

a The remembrance of their contempt of God cannot paſſe, albeit for a time he deferre the puniſhment, for it ſhall be manifeſt to men and Angels.

h Reade Pſalme.1.3. i Becauſe the winked haue euer ſome excuſe to defend their doings, hee ſheweth, that their owne leud imaginations deceiue them, and bring them to theſe inconueniences: but God will examine their deedes by the malice of their hearts, 1.Sam. 16.7. 1.Chr 28.9 Pſalme 7.10 Chap.11.20, and 20,21. Reuela. 2.23. k As the partrich by calling gathereth others, which forſake her, when they ſee that ſhe is not their damme: ſo the couetous man is forſaken of his riches, becauſe he commeth by them falſly. l Shewing that the godly ought to glory in nothing, but in God: who doeth exalt his, and hath left a ſigne of his fauour in his Temple. m Their names ſhall not be regiſtred in the booke of life. n Hee deſired God to preſerue him that hee fall not into tentation, conſidering the great contempt of Gods word, and the multitude that fall from God. o The wicked ſay, that my propheſie ſhall not come to paſſe, becauſe thou deferreſt the time of thy vengeance.

16 But [p] I haue not thruſt in my ſelfe for a paſtour after thee, neither haue I deſired the day of miſery, thou knoweſt: that which came out of my lips, was right before thee.

17 Bee not [q] terrible vnto me: thou art mine hope in the day of aduerſity.

18 Let them be confounded that perſecute me, but let not me be confounded: let them be afraid, but let not me be afraid: bring vpon them the day of aduerſity, [r] and deſtroy them with double deſtruction.

19 Thus hath the Lord ſaid vnto me, Go and ſtand in the [ſ] gate of the children of the people, whereby the kings of Iudah come in, and by the which they go out, and in all the gates of Ieruſalem,

20 And ſay vnto them, Heare the word of the Lord, ye kings of Iudah, and all Iudah, and all the inhabitants of Ieruſalem, that enter in by theſe gates.

21 Thus ſaith the Lord, Take heede to your ſoules, and beare no burden in the [t] Sabbath day, nor bring it in by the gates of Ieruſalem,

22 Neither cary foorth burthens out of your houſes in the Sabbath day: neither do ye any worke, but ſanctifie the Sabbath, as I commanded your fathers.

23 But they obeyed not, neither inclined their eares, but made their neckes ſtiffe, and would not heare, nor receiue correction.

24 Neuertheleſſe, if ye wil heare me, ſaith the Lord, and beare no burthen through the gates of the city in the Sabbath day, but ſanctifie the Sabbath day, ſo that ye doe no worke therein,

25 Then ſhall the kings and the princes enter in at the gates of this citie, and ſhal ſit *vpon the throne of Dauid, and ſhal ride vpon charets, and vpon horſes, both they and their princes, the men of Iudah, and the inhabitants of Ieruſalem: and this citie ſhal remaine for euer.

26 And they ſhall come from the cities of Iudah, and from about Ieruſalem, and from the land of Beniamin, and from the plaine, and from the mountaines, and from the South, which ſhal bring burnt offrings and ſacrifices, and meate offrings, and incenſe, and ſhall bring ſacrifice of praiſe into the houſe of the Lord.

27 But if ye will not heare me to ſanctifie the Sabbath day, and not to beare a burthen, nor to go through the gates of Ieruſalem in the Sabbath day, then wil I kindle a fire in the gates thereof, and it ſhal deuoure the palaces of Ieruſalem, and it ſhall not be quenched.

CHAP. XVIII.

2 God ſheweth by the example of a potter, that it is in his power to deſtroy the deſpiſers of his word. 18 The conſpiraie of the Iewes againſt Ieremiah. 19 His prayer againſt his aduerſaries.

The word which came to Ieremiah from the Lord, ſaying,

2 Ariſe and goe downe into the potters houſe, and there ſhall I ſhew thee my words.

3 Then went I downe to the potters houſe, and behold, he wrought a work on the wheeles.

4 And the veſſell that he made of [a] clay, was broken in the hand of the potter: ſo hee returned and made it another veſſel, as ſeemed good to the potter to make it.

5 Then the word of the Lord came vnto me, ſaying,

6 O houſe of Iſrael, cannot I do with you as this potter, ſaith the Lord? beholde, as the clay is in the potters hand, ſo are you in mine hand, O houſe of Iſrael.

7 I will ſpeake ſuddenly againſt a nation or againſt a kingdome to plucke it vp, and to roote it out, and to deſtroy it.

8 But if this nation, againſt whom I haue pronounced, turne from their wickedneſſe, I will [b] repent of the plague that I thought to bring vpon them.

9 And I will ſpeake ſuddenly concerning a nation, and concerning a kingdome to build it and to plant it.

10 But if it do euil in my ſight, and heare not my voyce, I will repent of the good that I thought to do for them.

11 Speake thou now therefore vnto the men of Iudah, and to the inhabitants of Ieruſalem, ſaying, Thus ſaith the Lorde, Behold, I prepare a plague for you, & purpoſe a thing againſt you: returne you therefore euery one from his euill way, and make your wayes and your works good.

12 But they ſayd [c] deſperately, Surely we will walke after our owne imaginations, and doe euery man after the ſtubbornneſſe of his wicked heart.

13 Therefore thus ſaith the Lord, Aſke now among the heathen, who hath heard ſuch things? the virgin of Iſrael hath done very filthily.

14 Will a man forſake the ſnow of Lebanon, which commeth from the rocke of the field? [d] or ſhall the cold flowing waters, that come from another place, be forſaken?

15 Becauſe my people hath forgotten me, and haue burnt incenſe to vanity, & their prophets haue cauſed them to ſtumble in their wayes from the [e] ancient wayes, to walke in the path and way that is not troden,

16 To make their land deſolate & a perpetuall deriſion, ſo that euery one that paſſeth thereby, ſhall be aſtoniſhed and wagge his head,

17 I wil ſcatter them with an Eaſtwind before the enemie: I will ſhewe them the backe, and [f] not the face in the day of their deſtruction.

18 Then ſaid they, Come, and let vs imagine ſome deuiſe againſt Ieremiah: for the Lawe [g] ſhall not periſh from the Prieſt, nor counſell from the wiſe, nor the worde from the Prophet: come, and let vs ſmite

him

[p] I am aſſured of my vocation, and therefore knowe that the thing which thou ſpeakeſt by me, ſhall come to paſſe, and that I ſpeake not of any worldly affection.

[q] Howſoeuer the wicked deale rigorouſly with me, yet let me finde comfort in thee.

[r] Reade Chap. 11.20.

[ſ] Whereas thy doctrine may be beſt vnderſtood both of hie and lowe.

[t] By naming the Sabbath day, he comprehendeth the thing that is thereby ſignified: for if they tranſgreſſed in the ceremonie, they muſt needs be culpable of the reſt, reade Exod. 20 8. and by the breaking of this one commandement, he maketh them tranſgreſſors of the whole Law, foraſmuch as the firſt and ſecond Table are conteined herein.

* *Chap. 22.4.*

[a] As the potter hath power ouer the clay to make what pot he will, or to breake them when he hath made them, ſo haue I power ouer you to doe with you as ſeemeth good to me, Iſa. 45.9. wiſedom. 15.7. rom. 9.20,21.

[b] When the Scripture attributeth repentance vnto God, it is not that hee doth contrary to that which hee hath ordained in his ſecret counſell: but when he threatneth, it is a calling to repentance, and when he giueth man grace to repent, the threatning, (which euer containeth a condition in it) taketh no place: and this the Scripture calleth repentance in God, becauſe it ſo appeareth to mans iudgement.

[c] As men that had no remorſe, but were altogether bent to rebellion and to their owne ſelfewill.

[d] As no man that hath thirſt, refuſeth freſh conduit waters which he hath at home, to goe and ſeeke waters abroad to quench his thirſt: ſo they ought not to ſeeke for helpe and ſuccour at ſtrangers, and leaue God, which was preſent with them.

[e] That is, the way of trueth, which God had taught by his Lawe, reade Chapter. 6.16.

[f] I will ſhewe mine anger, and not my fauour toward them.

[g] This argument the wicked haue euer vſed againſt the ſeruants of God, The Church cannot erre: wee are the Church, and therefore whoſoeuer ſpeaketh againſt vs, they ought to die, 1. King. 22.24. chapter 7.4. and 20.2. malachi. 2 4. and thus the falſe Church perſecuteth the true Church, which ſtandeth not in outward pompe, and in multitude, but is knowen by the graces of the holy Ghoſt.

him with the [h] tongue, and let vs not giue heede to any of his words.

h Let vs ſlander him, and accuſe him: for we ſhall be beleeued.

19 Hearken vnto me, O Lord, and heare the voyce of them that contend with me.

20 Shall euill be recompenced for good? for they haue digged a pit for my ſoule: remember that I ſtoode before thee, to ſpeake good for them, and to turne away thy wrath from them.

21 Therefore [i] deliuer vp their children to famine, and let them droppe away by the force of the ſword, and let their wiues be robbed of their children, and be widowes: and let their huſbands bee put to death, and let their young men be ſlaine by the ſword in the battell.

i Seeing the obſtinate malice of the aduerſaries, which grew daily more and more, the Prophet being moued with Gods Spirit, without any carnal affection prayeth for their deſtruction, becauſe he knewe that it ſhould tend to Gods glory, and profite of his Church.

22 Let the crie bee heard from their houſes, when thou ſhalt bring an hoſte ſuddenly vpon them: for they haue digged a pit to take me, and hid ſnares for my feete.

23 Yet Lord thou knoweſt all their counſell againſt mee tendeth to death: forgiue not their iniquitie, neither put out their ſinne from thy ſight, but let them be ouerthrowen before thee: deale thus with them in the time of thine anger.

CHAP. XIX.

He propheſieth the deſtruction of Ieruſalem for the contempt and deſpiſing of the word of God.

Thus ſayde the Lorde, Goe, and buy an earthen bottell of a potter, and take of the ancients of the people, and of the ancients of the Prieſts,

2 And goe foorth vnto the valley of Ben-hinnom, which is by the entry of the ‖ Eaſt gate: and thou ſhalt preach there the words, that I ſhall tell thee,

‖*Or, gate of the ſunne.*

3 And ſhalt ſay, Heare ye the word of the Lord, O [a] Kings of Iudah, & inhabitants of Ieruſalem, Thus ſayth the Lord of hoſtes, the God of Iſrael, Beholde, I will bring a plague vpon this place, the which whoſoeuer heareth, his eares ſhall [b] tingle.

a By kings here and in other places are meant counſellers and gouernours of the people: which he called the ancients, verſe 1.

b Reade of this phraſe, 1.Sam. 3.11.

4 Becauſe they haue forſaken mee, and prophaned this place, and haue burnt incenſe in it vnto other gods, whome neither they, nor their fathers haue knowen, nor the kings of Iudah (they haue filled this place alſo with the blood of innocents,

5 And they haue built the hie places of Baal, to burne their ſonnes with fire for burnt offrings vnto Baal, which I [c] commanded not, nor ſpake it, neither came it into my minde)

c Whereby is declared, that whatſoeuer is not commanded by Gods word touching his ſeruice, is againſt his word.

6 Therefore behold, the dayes come, ſaith the Lorde, that this place ſhall no more bee called [d] Topheth, nor the valley of Ben-hinnom, but the valley of ſlaughter.

d Reade Chap. 7.31, and 2.king. 23.10. iſa. 30.33.

7 And I will bring the counſel of Iudah and Ieruſalem to nought in this place, and I will cauſe them to fall by the ſword before their enemies, and by the hand of them that ſeeke their liues: and their karkaſſes will I giue to be meate for the foules of the heauen, and to the beaſts of the field.

Chap. 18.16. *and* 49.13 & 50.13.

8 * And I will make this citie deſolate and an hiſſing, ſo that euery one that paſſeth thereby, ſhall be aſtoniſhed and hiſſe becauſe of all the plagues thereof.

Deut. 28 53. *lament.* 4.10.

9 * And I will feede them with the fleſh of their ſonnes and with the fleſh of their daughters, and euery one ſhall eate the fleſh of his friende in the ſiege and ſtraitneſſe, wherewith their enemies, that ſeeke their liues, ſhall hold them ſtrait.

10 Then ſhalt thou breake the bottell in the ſight of the men that goe with thee,

11 And ſhalt ſay vnto them, Thus ſayth the Lord of hoſts, Euen ſo will I breake this people and this citie, as one breaketh a [e] potters veſſell, that cannot be made whole againe, and they ſhall bury them in Topheth, till there be no place to bury.

e This viſible ſigne was to confirme them, touching the aſſurance of this plague which the Lord threatned by his Prophet.

12 Thus will I doe vnto this place, ſaith the Lord, and to the inhabitants thereof, and I will make this citie like Topheth.

13 For the houſes of Ieruſalem, and the houſes of the king of Iudah ſhall bee defiled as the place of Topheth, becauſe of all the [f] houſes vpon whoſe [g] roofes they haue burnt incenſe vnto all the hoſte of heauen, and haue powred out drinke offerings vnto other gods.

f He noteth the great rage of the idolaters, which left no place free from their abominations, in ſo much as they polluted their owne houſes therewith, as we ſee yet among the Papiſts.

g Reade Deut. 22.8.

14 Then came Ieremiah from Topeth, where the Lorde had ſent him to propheſie, and he ſtood in the court of the Lords houſe, and ſaid to all the people,

15 Thus ſaith the Lord of hoſts, the God of Iſrael, Beholde, I will bring vpon this city, and vpon all her townes, all the plagues that I haue pronounced againſt it, becauſe they haue hardened their neckes, and would not heare my words.

CHAP. XX.

2 Ieremiah is ſmitten and caſt into priſon for preaching of the worde of God. 3 Hee propheſieth the captiuitie of Babylon. 7 He complaineth that he is a mocking ſtocke for the word of God. 9 He is compelled by the ſpirit to preach the word.

When Paſhur, the ſonne of Immer, the Prieſt, which was appointed gouernour in the houſe of the Lord, heard that Ieremiah propheſied theſe things,

2 Then Paſhur ſmote Ieremiah the prophet, and put him in the [a] ſtockes that were in the high gate of Beniamin which was by the houſe of the Lord.

3 And on the morning, Paſhur brought Ieremiah out of the ſtocks. Then ſayd Ieremiah vnto him, The Lord hath not called thy name Paſhur, but ‖ Magor-miſſabib.

a Thus we ſee that the thing which neither the king, nor the princes nor the people durſt enterpriſe againſt the Prophet of God, this Prieſt as a chiefe inſtrument of Satan firſt attempted. read Cha. 18.18.

‖*Or, feare round about.*

4 For thus ſayeth the Lorde, Behold, I will make thee to be a terror to thy ſelfe, and to all thy friendes, and they ſhall fall by the ſword of their enemies, and thine eyes ſhall behold it, and I will giue all Iudah into the hand of the king of Babel, and he ſhall cary them captiue into Babel, and ſhall ſlay them with the ſword.

5 Moreouer, I will deliuer al the ſubſtance of this citie, and all the labours thereof, and all the precious thinges thereof, and all the treaſures of the kings of Iudah will I giue into the hand of their enemies, which ſhall ſpoyle them, and take them away and cary them to Babel.

6 And thou Paſhur, and all that dwell in thine houſe, ſhall goe into captiuitie, and thou ſhalt come to Babel, and there thou ſhalt die, and ſhalt bee buried there, thou and all thy [b] friendes, to whome thou haſt

b Which haue ſuffered themſelues to be abuſed by thy falſe propheſies.

propheſied lies.

7 O Lord, thou haſt deceiued me, and I am [c] deceiued: thou art ſtronger then I, and haſt [d] preuailed: I am in deriſion daily: euery one mocketh me.

8 For ſince I ſpake, I cried out of wrong, and proclaimed [e] deſolation: therefore the worde of the Lord was made a reproch vnto me, and in deriſion daily.

9 Then I ſayd, I will not make mention of him, nor ſpeake any more in his Name. But his word was in mine heart as a burning fire ſhut vp in my bones, and I was wearie with forbearing, and I could not ſtay.

10 For I had heard the rayling of many, and feare on euery ſide. [f] Declare, ſayd they, and wee will declare it: all my familiars watched for my halting, ſaying, It may bee that hee is deceiued: ſo wee ſhall preuaile againſt him, and we ſhall execute our vengeance vpon him.

11 [g] But the Lord is with me like a mightie gyant: therefore my perſecuters ſhall bee ouerthrowen, and ſhall not preuaile, and ſhall be greatly counfounded: for they haue done vnwiſely, and their euerlaſting ſhame ſhal neuer be forgotten.

12 * But, O Lord of hoſtes, that trieſt the righteous, and ſeeſt the reines and the heart, let me ſee thy vengeance on them: for vnto thee haue I opened my cauſe.

13 Sing vnto the Lord, praiſe ye the Lord: for hee hath deliuered the ſoule of the poore from the hand of the wicked.

14 ¶ [h] Curſed be the day wherein I was borne: and let not the day wherein my mother bare me, be bleſſed.

15 Curſed be the man that ſhewed my father, ſaying, A man child is borne vnto thee, and comforted him.

16 And let that man bee as the [i] cities, which the Lord hath ouerturned and repented not: and let him heare the cry in the morning, and the ſhouting at noonetide,

17 Becauſe hee hath not ſlaine mee, euen from the wombe, or that my mother might haue beene my graue, or her wombe a perpetuall [k] conception.

18 How is it, that I came foorth of the wombe, to ſee labour and ſorow, that my dayes ſhould be conſumed with ſhame?

[c] Herein appeareth the impatiencie which oftentimes ouercommeth the ſeruants of God, when they ſee not their labours to profit, and alſo feele their owne weakeneſſe, reade Chap.15.18.

[d] Thou diddeſt thruſt me forth to this worke againſt my will.

[e] He ſheweth that he did his office in that he reproued the people of their vices, and threatned them with Gods iudgements: but becauſe he was derided and perſecuted for this, he was diſcouraged and thought to haue ceaſed to preach, ſaue that Gods ſpirit did force him thereunto.

[f] Thus the enemies conferred together to know what they had heard him ſay, that they might accuſe him thereof, reade Iſa.29.21.

[g] Here he ſheweth how his faith did ſtriue againſt tentation, and ſought to the Lord for ſtrength.

1 Sam.26.7 1 chro.28 9. pſal.7.9. chap.11.20 and 17.10. [h] How the children of God are ouercome in this battell of the fleſh and the ſpirit, and into what inconueniences they fall till God raiſe them vp againe, reade Iob 3.1. & chap.15.10. [i] Alluding to the deſtruction of Sodom and Gomorrah, Gen.19.25. [k] Meaning, that the fruite thereof might neuer come to profite.

CHAP. XXI.

Hee propheſieth that Zedekiah ſhall bee taken, and the citie burned.

THe worde which came vnto Ieremiah from the Lorde, when king Zedekiah ſent vnto him Paſhur, the ſonne of Malchiah, and Zephaniah, the ſonne of Maaſeſah the Prieſt, ſaying,

2 [a] Inquire, I pray thee, of the Lorde for vs (for Nebuchad-nezzar king of Babel maketh warre againſt vs) if ſo be that the Lord will deale with vs according to all his wonderous workes, that hee may returne vp from vs.

3 Then ſayd Ieremiah, Thus ſhall you ſay to Zedekiah,

4 Thus ſayeth the Lord God of Iſrael, Behold, I will [b] turne backe the weapons of warre that are in your handes, wherewith yee fight againſt the King of Babel, and againſt the Caldeans, which beſiege you without the walles, and I wil aſſemble them into the middes of this citie.

5 And I my ſelfe will fight againſt you with an outſtretched hande, and with a mightie arme, euen in anger and in wrath, and in great indignation.

6 And I will ſmite the inhabitants of this citie, both man and beaſt: they ſhall die of a great peſtilence.

7 And after this, ſayeth the Lord, I will deliuer Zedekiah the king of Iudah, and his ſeruantes, and the people, and ſuch as are left in this citie, from the peſtilence, from the ſworde, and from the famine, into the hand of Nebuchad-nezzar king of Babel, and into the hand of their enemies, and into the hand of thoſe that ſeeke their liues, and he ſhal ſmite them with the edge of the ſword: he ſhal not ſpare them, neither haue pitie nor compaſſion.

8 ¶ And vnto this people thou ſhalt ſay, Thus ſayeth the Lorde, Beholde, I ſet before you the [c] way of life, and the way of [d] death.

9 * He that abideth in this city, ſhal die by the ſword, and by the famine, and by the peſtilence: but he that goeth out, and falleth to the Caldeans, that beſiege you, he ſhall liue, and his life ſhall be vnto him for a [e] pray.

10 For I haue ſet my face againſt this city, for euil and not for good, ſaith the Lord: it ſhall be giuen into the hand of the king of Babel, and he ſhall burne it with fire.

11 ¶ And ſay vnto the houſe of the king of Iudah, Heare ye the word of the Lord.

12 O houſe of Dauid, thus ſaith the Lord, * Execute iudgement [f] in the morning, and deliuer the oppreſſed out of the hande of the oppreſſor, leſt my wrath goe out like fire and burne, that none can quench it, becauſe of the wickedneſſe of your workes.

13 Beholde, I come againſt thee, [g] O inhabitant of the valley, and rocke of the plaine, ſayth the Lord, which ſay, Who ſhall come downe againſt vs? or who ſhall enter into our habitations?

14 But I will viſite you according to the fruite of your workes, ſayeth the Lorde, and I wil kindle a fire [h] in the foreſt thereof, and it ſhall deuoure round about it.

[a] Not that the King was touched with repentance of his ſinnes, and ſo ſought to God as did Hezekiah when he ſent to Iſaiah, 2. King.19.1, Iſai.37.2, but becauſe the Prophet might pray vnto God to take this preſent plague away, as Pharaoh ſought vnto Moſes, Exod.9.28.

[b] To wit, from your enemies to deſtroy your ſelues.

[c] By yeelding your ſelues to Nebuchad-nezzar.

[d] By reſiſting him.

Chap.38.2.

[e] As a thing recouered from extreme danger, Chap.37 2. and 39.18. and 45.5.

Chap.22.23.

[f] Be diligent to doe iuſtice.

[g] Meaning, Ieruſalem, which was builded part on the hill, and part in the valley, and was compaſſed about with mountaines.

[h] That is, in the houſes thereof which ſtood as thicke as trees in the foreſt.

CHAP. XXII.

2 He exhorteth the king to iudgment and righteouſnes. 9 Why Ieruſalem is brought into captiuitie. 11 The death of Shallum the ſonne of Ioſiah is propheſied.

THus ſayth the Lorde, Goe downe to the houſe of the King of Iudah, and ſpeake there this thing,

2 And ſay, Heare the word of the Lord,

O

O King of Iudah, that ſitteſt vpon ye throne of Dauid, thou and thy ſeruants, & thy people that enter in by theſe gates.

3 Thus ſaith the Lorde, * Execute yee iudgement and [a] righteouſneſſe, and deliuer the oppreſſed from the hand of the oppreſſor, and vexe not the ſtranger, the fatherleſſe, nor the widow: doe no violence, nor ſhed innocent blood in this place.

4 For if yee doe this thing, then ſhall the kings ſitting vpon the throne of Dauid enter in by the gates of this houſe, * and ride vpon chariots, and vpon horſes, both he and his ſeruants and his people.

5 But if ye will not heare theſe words, I [b] ſweare by my ſelfe, ſaith the Lord, that this houſe ſhalbe waſte.

6 For thus hath the Lord ſpoken vpon the Kings houſe of Iudah, Thou art [c] Gilead vnto me & the head of Lebanon, yet ſurely I will make thee a wilderneſſe, and as cities not inhabited.

7 And I will [d] prepare deſtroiers againſt thee, euery one with his weapons, and they ſhall cut downe thy chiefe [e] cedar trees, and caſt them in the fire.

8 [f] And many nations ſhall paſſe by this citie, and they ſhall ſay euerie man to his neighbour, Wherefore hath the Lorde done thus vnto this great citie?

9 Then ſhal they anſwere, Becauſe they haue forſaken the couenant of the Lord their God, and worſhipped other gods and ſerued them.

10 ¶ Weepe not for the dead, and be not mooued for them, but weepe for him [g] that goeth out: for hee ſhall returne no more, nor ſee his natiue countrey.

11 For thus ſaith the Lord, as touching [h] Shallum the ſonne of Ioſiah King of Iudah, which reigned for Ioſiah his father, which went out of this place, he ſhall not returne thither,

12 But hee ſhall die in the place, whither they haue led him captiue, and ſhall ſee this land no more.

13 ¶ Wo vnto him that buildeth his houſe by [i] vnrighteouſnes, and his chambers without equitie: he vſeth his neighbour without wages, and giueth him not for his worke.

14 He ſaith, I will build me a wide houſe and large chambers: ſo he wil make himſelfe large windowes, and ſeeling with cedar, and paint them with vermilion.

15 Shalt thou reigne, becauſe thou cloſeſt thy ſelfe in cedar? did not thy [k] father eate and drinke and proſper, when he executed iudgement and iuſtice?

16 When hee iudged the cauſe of the afflicted and the poore, he proſpered: was not this becauſe he knew me, ſaith the Lord?

17 But thine eyes and thine heart are but onely for thy couetouſnes, and for to ſhed innocent blood, and for oppreſſion, and for deſtruction, euen to doe this.

18 Therefore thus ſaith the Lord againſt Iehoiakim, the ſonne of Ioſiah King of Iudah, They ſhall [l] not lament him, ſaying, Ah, my brother, or Ah, ſiſter: neither ſhall they mourne for him, ſaying, Ah, lord, or Ah, his glorie.

19 He ſhall be buried as an aſſe [m] is buried, euen drawen and caſt foorth without the gates of Ieruſalem.

20 ¶ Goe vp to [n] Lebanon, & crie: ſhout in [o] Baſhan and crie by the paſſages: for all thy louers are deſtroyed.

21 I ſpake vnto thee when thou waſt in proſperitie: but thou ſaideſt, I will not heare, this hath beene thy maner from thy youth, that thou wouldeſt not obey my voice.

22 The wind ſhall feed all thy paſtours, [p] and thy louers ſhall go into captiuitie: and then ſhalt thou be aſhamed and confounded of all thy wickedneſſe.

23 Thou that dwelleſt in Lebanon, and makeſt thy neſt in the [q] cedars, how beautifull ſhalt thou be when ſorrowes come vpon thee, as the ſorrow of a woman in trauel?

24 As I liue, ſaith the Lord, though [r] Coniah the ſonne of Iehoiakim king of Iudah, were the ſignet of my right hand, yet would I plucke thee thence.

25 And I will giue thee into the hand of them that ſeeke thy life, and into the hand of them, whoſe face thou feareſt, euen into the hand of Nebuchad-nezzar King of Babel, and into the hand of the Caldeans.

26 And I will cauſe them to carrie thee away, and thy mother that bare thee into an other country, where ye were not borne, and there ſhall ye die.

27 But to the land, whereunto they deſire to returne, they ſhal not returne thither.

28 Is not this man Coniah as a deſpiſed and broken idole? or as a veſſel, wherein is no pleaſure? wherefore are they caried away, hee & his ſeede, and caſt out into a land that they knew not?

29 O [s] earth, earth, earth, heare the word of the Lord.

30 Thus ſaith the Lorde, Write this [t] man deſtitute of children, a man that ſhall not proſper in his dayes: for there ſhal be no man of his ſeed that ſhal proſper and ſit vpon the throne of Dauid, or beare rule any more in Iudah.

CHAP. XXIII.

1 Againſt falſe paſtors. 5 A propheſie of the great paſtour Ieſus Chriſt.

Woe be vnto the [a] paſtors that deſtroy and ſcatter [b] the ſheepe of my paſture, ſaith the Lord,

2 Therefore thus ſaith the Lorde God of Iſrael vnto the paſtours that [c] feede my

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Chap.21.12.

[a] This was his ordinarie maner of preaching before the Kings from Ioſiah vnto Zedekiah, which was about fortie yeeres.

Chap.17.25.

[b] Shewing that there is none greater then he is, Heb.6.13. and that he will moſt certainely performe his othe.

[c] He compareth Ieruſalem to Gilead, which was beyond Iorden, and the beautie of Iudea to Lebanon.

[d] The Ebrew word ſignifieth to ſanctifie, becauſe the Lord doth dedicate to his vſe and purpoſe, ſuch as he prepareth to execute his worke, Iſa.13.3. Chap.6.4. and 12.3.

[e] Thy buildings made of Cedar trees.

[f] As they that wonder at a thing which they thought would neuer haue come ſo to paſſe, Deut.29.24. 1.Kin.9.8.

[g] Signifying that they ſhould loſe their King: for Iehoiachin went foorth to meet Nebuchad-nezzar, & yeelded himſelfe and was caried into Babylon, 2.King.24.12.

[h] Whom ſome thinke to be Iehoiachin, & that Ioſiah was his grandfather: but as ſeemeth, this was Iehoiakim, as verſe 18.

[i] By bribes and extortion.

[k] Meaning Ioſiah, who was not giuen to ambition and ſuperfluitie, but was content with mediocritie, and did onely delite in ſetting foorth Gods glorie and to doe iuſtice to all.

[l] For euerie one ſhal haue inough to lament for himſelfe.

[m] Not honorably among his fathers, but as carions are caſt in a hole becauſe their ſtinke ſhould not infect, read 2.King.24.9. Ioſephus Antiq.10.8. writeth that the enemie ſlew him in the citie, & commanded him to be caſt before the wals vnburied, looke chap.36.30.

[n] To call to the Aſſyrians for helpe.

[o] For this was the way out of Iudea to Aſſyria: whereby is ment that all helps ſhould faile: for the Caldeans haue ſubdued both them and the Egyptians.

[p] Both thy gouernours & they that ſhould helpe thee, ſhall vaniſh away as winde.

[q] Thou that are built of the faire cedar trees of Lebanon.

[r] Who was called Iehoiachin or Ieconiah, whom he calleth here Coniah in contempt, who thought his kingdome could neuer depart from him, becauſe hee came of the ſtocke of Dauid, and therefore for the promiſe ſake, could not be taken from his houſe: but hee abuſed Gods promiſe, and therefore was iuſtly depriued of the kingdome.

[s] Hee ſheweth that all poſterities ſhalbe witneſſes of the iuſt plague, as though it were regiſtred for perpetuall memorie.

[t] Not that he had no children (for after hee begate Salathiel in the captiuitie, Matth.1.12.) but that none ſhould reigne after him as King.

[a] Meaning, the princes, gouernors, and falſe prophets, as Ezek.34.2.

[b] For the which I haue ſpeciall care, and haue prepared good paſtures for them.

[c] Whoſe charge is to feede the flocke, but they eate the fruit thereof, Ezekiel 34.3.

people, Yee haue ſcattered my flocke & thruſt them out, and haue not viſited them: beholde, I will viſite you for the wickedneſſe of your workes, ſaith the Lord.

3 And I will gather the [d] remnant of my ſheepe out of all countreys, whither I had driuen them, and will bring them againe to their folds, and they ſhal grow and increaſe.

4 And I will ſet vp ſhepheardes ouer them, which ſhall feede them: and they ſhall dread no more nor be afraid, neither ſhal any of them be lacking, ſaith the Lord.

5 Beholde, the daies come, ſaith the Lord, that I will raiſe vnto Dauid a righteous [e] branch, & a king ſhall reigne, and proſper, and ſhall execute iudgement, and iuſtice in the earth.

6 In his dayes Iudah ſhalbe ſaued, and * Iſrael ſhall dwell ſafely, and this is the Name whereby they ſhall call him, * The Lord our righteouſnes.

7 Therefore beholde, the dayes come, ſaith the Lorde, that they ſhall no more ſay, The [f] Lorde liueth, which brought vp the children of Iſrael out of the land of Egypt,

8 But, The Lord liueth, which brought vp and led the ſeede of the houſe of Iſrael out of the North countrey, and from all countreys where I had ſcattered them, and they ſhall dwel in their owne land.

9 Mine heart breaketh within mee, becauſe of the [g] prophets, all my bones ſhake: I am like a drunken man (and like a man whom wine hath ‡ ouercome) for the preſence of the Lord, and for his holy words.

10 For the land is full of adulterers, and becauſe of othes the land mourneth, the pleaſant places of the wilderneſſe are dried vp, and their [h] courſe is euill, and their force is not right.

11 For both the prophet and the prieſt ‖ do wickedly: & their wickednes haue I found in mine [i] Houſe, ſaith the Lord.

12 Wherfore their way ſhal be vnto them as ſlippery waies in the darknes: they ſhal be driuen forth and fall therein: for I wil bring a plague vpon them, euen the yeere of their viſitation, ſaith the Lord.

13 And I haue ſeene fooliſhnes in the prophets of Samaria, that propheſied in Baal, and cauſed my people Iſrael to erre.

14 I haue ſeene alſo in the Prophets of Ieruſalem [k] filthines: they commit adulterie and walke in lies: they ſtrengthen alſo the handes of the wicked that none can returne from his wickedneſſe: they are all vnto [l] me as Sodom, and the inhabitants thereof, as Gomorah.

15 Therefore thus ſaith the Lord of hoſts concerning the prophets, Beholde, I will feede them with [m] wormewood, and make them drinke the water of gall: for from the prophets of Ieruſalem is ‖ wickednes gone forth into all the land.

16 Thus ſaith the Lord of hoſtes, Heare not the words of the prophets that propheſie vnto you and teach you vanitie: they ſpeake the viſion of their owne [n] heart, and not out of the mouth of the Lord.

17 They ſay ſtill vnto them that deſpiſe me, The Lord hath ſaid, Ye [o] ſhal haue peace, and they ſay vnto euery one that walketh after the ſtubburnneſſe of his owne heart, No euill ſhall come vpon you.

18 For [p] who hath ſtood in the counſel of the Lord that hee hath perceiued and heard his word? Who hath marked his word and heard it?

19 Behold, the tempeſt of the Lord goeth forth in his wrath, and a violent whirlewind ſhal fal downe vpon the head of the wicked.

20 The anger of the Lord ſhal not returne vntil he haue executed, and till he haue performed the thoughts of his heart: in the latter dayes ye [q] ſhall vnderſtand it plainely.

21 * I haue not ſent theſe Prophets, ſaith the Lord, yet they ran: I haue not ſpoken to them, and yet they propheſied.

22 But if they had ſtoode in my counſell and [r] had declared my wordes to my people, then they ſhould haue turned them frõ their euill way, and from the wickedneſſe of their inuentions.

23 Am I a God at hand, ſaith the Lorde, and not a God [ſ] farre off?

24 Can any hide himſelf in ſecret places, that I ſhall not ſee him, ſaith the Lord? Doe not I fill heauen and earth, ſaith the Lord?

25 I haue heard what the prophets ſaid, that propheſie lies in my Name, ſaying, I [t] haue dreamed, I haue dreamed.

26 How long? ‡ Doe the prophets delite to propheſie lies, euen propheſying the deceit of their owne heart?

27 Thinke they to cauſe [u] my people to forget my Name by their dreames, which they tel euery man to his neighbour, as their forefathers haue forgotten my Name for Baal?

28 The Prophets that hath a dreame, let him [x] tell a dreame, & he that hath my word, let him ſpeake my word faithfully: [y] what is the chaffe to the wheate, ſaith the Lord?

29 Is not my word euen like a fire, ſaith the Lord? and like an hammer, that breaketh the ſtone?

30 Therefore beholde, I will come againſt the prophets, ſaith the Lord, that [z] ſteale my word euerie one from his neighbour.

31 Beholde, I wil come againſt ỹ prophets, ſaith the Lord, which haue ſweete tongues, and ſay, [a] He ſaith.

32 Beholde, I wil come againſt them that propheſie falſe dreames, ſaith the Lord, and doe tel them, and cauſe my people to erre by their lies, and by their flatteries, and I ſent them not, nor commaunded them: therefore they bring no profite vnto this people, ſaith the Lord.

33 And when this people, or the prophet, or a Prieſt ſhall aske thee, ſaying, What is the [b] burden of the Lord? thou ſhalt then

ſay

[d] Thus the prophets euer vſe to mixe the promiſes with ỹ threatnings, leaſt the godly ſhould be too much beaten downe, and therfore he ſheweth how God wil gather his Church after this diſperſion.

[e] This propheſie is of the reſtitution of the Church in the time of Ieſus Chriſt, who is the true branch, read Iſa. 11.1. and 45.8. chap. 33.15. dan. 9.24.

Deut. 33.28.

Chap. 33.16.

[f] Read Chap. 16.14.

[g] Meaning, the falſe prophets which deceiue the people: wherein appeareth his great loue toward his nation, read Chap. 14.13.

‡ *Eb. paſſed ouer, or troubled.*

[h] They runne headlong to wickednes, and ſeeke vaine helpe.

‖ *Or, are hypocrites.*

[i] My temple is full of their idolatrie and ſuperſtitions.

[k] They which ſhould haue profited by my rods againſt Samaria, are become worſe then they.

[l] Though to the world they ſeeme holy fathers, yet I deteſt them as I did theſe abominable cities.

[m] Read Chap. 8.14.

‖ *Or, hypocriſie.*

[n] Which they haue inuented of their owne braine.

[o] Read Chap. 6.14. and 8.11.

[p] Thus they did deride Ieremiah as though the word of God were not reueiled vnto him: ſo alſo ſpake Zidkiah to Michah, 1. King. 22.24.

[q] Both that God hath ſent me, and that my words ſhall be true.

‖ *Chap.* 14.13,14 *and* 27.15. *and* 29.8,9.

[r] He ſheweth the difference betweene the true prophets and the falſe, betweene the hireling and the true miniſter.

[ſ] Doe not I ſee your falſhood, howſoeuer you cloke it, and whereſoeuer you commit it?

[t] I haue a propheſie reueiled vnto me, as Numb. 12.6.

‡ *Ebr. is it in the heart of the prophets?*

[u] He ſheweth that Satan raiſeth vp falſe prophets to bring the people from God.

[x] Let the falſe prophet declare that it is his owne fantaſie, and not ſlander my word as though it were a cloke to couer his lies.

[y] Meaning, that it is not ſufficient for Gods miniſters to abſtaine from lies, and to ſpeake the word of God: but that there be iudgement in alleaging it, and that it may appeare to bee applied to the ſame purpoſe that it was ſpoken, Ezek. 3.17. 1. Corinth. 2.13. and 4.2. 2. Tim. 2.15. 1. Pet. 4.10,11. [z] Which ſet foorth in my Name that which I haue not commanded. [a] To wit, the Lord. [b] The Prophets called their threatnings Gods burden, which the ſinners were not able to ſuſtaine: therefore the wicked in deriding the word, would aske of the Prophets, What was the burden? as though they would ſay, You ſeeke nothing elſe, but to lay burdens on our ſhoulders: and thus they reiected the word of God, as a grieuous burden.

ſay vnto them, What burden? I will euen forſake you, ſaith the Lord.

34 And the prophet, or the prieſt, or the people that ſhall ſay, The [c] burden of the Lord, I will euen viſite euery ſuch one, and his houſe.

35 Thus ſhall yee ſay euery one to his neighbour, & euery one to his brother, What hath the Lord anſwered? and what hath the Lord ſpoken?

36 And the burden of the Lorde ſhall yee mention no more: for euery mans [d] worde ſhall be his burden: for yee haue peruerted the wordes of the liuing God, the Lorde of hoſtes our God.

37 Thus ſhalt thou ſay to the prophet, What hath the Lorde anſwered thee? and what hath the Lord ſpoken?

38 And if you ſay, The burden of the Lord, Then thus ſaith the Lord, Becauſe ye ſay this word, The burden of the Lord, and I haue ſent vnto you, ſaying, Ye ſhal not ſay, The burden of the Lord,

39 Therefore beholde, I, euen I will vtterly ‖ forget you, and I will forſake you, and the citie that I gaue you and your fathers, and caſt you out of my preſence,

40 And wil bring * an euerlaſting reproch vpon you, and a perpetual ſhame which ſhall neuer be forgotten.

c Becauſe this word was brought to contempt and deriſion, he will teach them an other maner of ſpeach, and will cauſe this word Burden to ceaſe, & teach them to aske with reuerence, What ſaith the Lord?

d The thing which they mocke and contemne, ſhal come vpon them.

‖Or, take you away.

*Chap.20.11.

CHAP. XXIIII.

1 The viſion of the baskets of figs, 5 ſignifieth that part of the people ſhould bee brought againe from captiuitie, 8 And that Zedekiah and the reſt of the people ſhould be caried away.

The Lorde ſhewed mee, and beholde, two [a] baskets of figges were ſet before the Temple of the Lorde, after that Nebuchad-nezzar king of Babel had caried away captiue Ieconiah, the ſonne of Iehoiakim king of Iudah, and the princes of Iudah with the workemen, and cunning men of Ieruſalem, and had brought them to Babel.

2 One basket had very good figges, euen like the figs that are firſt ripe: and the other basket had very naughtie figs, which could not be eaten, they were ſo euill.

3 Then ſayd the Lord vnto mee, What ſeeſt thou, Ieremiah? And I ſaid, Figs: the good figs very good, and the naughtie very naughtie, which cannot be eaten, they are ſo euill.

4 Againe the word of the Lord came vnto me, ſaying,

5 Thus ſaith the Lorde, the God of Iſrael, Like theſe good figges, ſo will I know them, that are caried away captiue of Iudah to bee good, whom I haue ſent out of this [b] place, into the land of the Caldeans.

6 For I will ſet mine eyes vpon them for good, and I will bring them againe to this land, and I will build them, and not deſtroy them, and I will plant them, and not roote them out,

7 And I will giue them an [c] heart to know me, that I am the Lord, and they ſhall be my * people, and I will be their God: for they ſhall returne vnto me with their whole heart.

8 * And as the naughtie figges which cannot bee eaten, they are ſo euill (ſurely thus ſaith the Lord) ſo will I giue Zedekiah the king of Iudah, and his princes, and the residue of Ieruſalem, that remaine in this land, and them that dwell [d] in the land of Egypt:

9 I will euen giue them for a terrible plague to all the kingdomes of the earth, and for a reproch, and for a prouerbe, for a common talke, and for a curſe, in al places, where I ſhall caſt them.

10 And I wil ſend the ſword, the famine, and the peſtilence among them, till they be conſumed out of the land, that I gaue vnto them and to their fathers.

a The good figs ſignified them that were gone into captiuitie, & ſo ſaued their life, as Chap.21.8. and the naughtie figs them that remained, which were yet ſubiect to the ſword, famine and peſtilence.

b Whereby he approueth the yeelding of Ieconiah & his company, becauſe they obeyed the Prophet, who exhorted them thereunto.

c Which declareth that man of himſelfe can know nothing, till God giue the heart and vnderſtanding.

*Chap.31.33. hebr.8.10.

*Chap.29.17.

d Which fled thither for ſuccour.

CHAP. XXV.

1 He propheſieth that they ſhalbe in captiuitie ſeuentie yeeres, 12 And that after the ſeuenty yeres the Babylonians ſhould be deſtroyed, 15 The deſtruction of all nations is propheſied.

The worde that came to Ieremiah, concerning all the people of Iudah in the [a] fourth yeere of Iehoiakim the ſonne of Ioſiah king of Iudah, that was in the firſt yere of Nebuchad-nezzar king of Babel:

2 The which Ieremiah the Prophet ſpake vnto all the people of Iudah, and to all the inhabitants of Ieruſalem, ſaying,

3 From the thirteenth yere of Ioſiah the ſonne of Amon king of Iudah, euen vnto [b] this day (that is the three and twentieth yeere) the word of the Lord hath come vnto mee, & I haue ſpoken vnto you [c] riſing early and ſpeaking, but ye would not heare.

4 And the Lord hath ſent vnto you all his ſeruants the Prophets, riſing early and ſending them, but ye would not heare, nor incline your eares to obey.

5 They [d] ſaid, Turne againe now euery one from his euill way, and from the wickednes of your inuention, & ye ſhall dwell in the land that the Lord hath giuen vnto you, and to your fathers for euer and euer.

6 And goe not after other gods to ſerue them and to worſhip them, and prouoke mee not to anger with the works of your handes, and I will not puniſh you.

7 Neuertheleſſe ye would not heare me, ſaith the Lord, but haue prouoked me to anger with the workes of your handes to your owne hurt.

8 Therefore thus ſaith the Lord of hoſts, Becauſe ye haue not heard my words,

9 Behold, I will ſend and take to me all the [e] families of the North, ſaith the Lorde, and Nebuchad-nezzar the king of Babel my [f] ſeruant, and will bring them againſt this land, and againſt the inhabitants thereof, and againſt all theſe nations [g] rounde about, and will deſtroy them, and make them an aſtoniſhment and an hiſſing, and a continual deſolation.

10 * Moreouer, I will ‖ take from them the voyce of mirth, and the voyce of glad-

a That is, in the third yeere accompliſhed, & in the beginning of the fourth: for though Nebuchad-nezzar began to reigne in the end of the third yeere of Iehoiakims reigne, yet that yeere is not here counted, becauſe it was almoſt expired, Dan.1.1.

b Which was the fift yere and the ninth moneth of Iehoiakims reigne.

c That is, I haue ſpared no diligence nor labour, Chap.7.13.

d He ſheweth that the Prophets wholly with one conſent did labour to pull the people from thoſe vices, which then reigned: to wit, from idolatry, and the vaine confidence of men: for vnder theſe two all other were conteined, 2.Kin.17.13. chap.18.11. and 35.15. Ionah 3.8.

e The Caldeans, and all their power. f So the wicked and Satan himſelfe are Gods ſeruants, becauſe he maketh them to ſerue him by conſtraint, and turneth that which they doe of malice, to his honour and glory. g As the Philiſtims, Ammonites, Egyptians and others.

*Chap.16.9. ‖Or, deſtroy.

neſſe, the voyce of the bridegrome, and the voyce of the bride, the noyſe of the [h] milſtones and the light of the candle.

11 And this whole land ſhall bee deſolate, and an aſtoniſhment, and theſe nations ſhall ſerue the king of Babel ſeuentie yeeres.

12 And when the [i] ſeuentie yeeres are accompliſhed, I will viſite [k] the King of Babel and that nation, ſayeth the Lorde, for their iniquities, euen the land of the Caldeans, and will make it a perpetuall deſolation,

13 And I will bring vpon that land all my wordes which I haue pronounced againſt it, euen all that is written in this booke, which Ieremiah hath propheſied againſt all nations.

14 For many nations and great Kings ſhall euen [l] ſerue themſelues of them: thus will I recompenſe them according to their deedes, and according to the workes of their owne hands.

15 For thus hath the Lord God of Iſrael ſpoken vnto me, [m] Take the cup of wine of this mine indignation at mine hand, and cauſe all the nations to whome I ſend thee, to drinke it.

16 And they ſhall drinke, and be mooued, and be mad, becauſe of the ſword, that I will ſend among them.

17 Then tooke I the cup at the Lordes hand, and made all people to drinke, vnto whom the Lord had ſent me:

18 Euen Ieruſalem, and the cities of Iudah, and the Kings thereof, and the princes thereof, to make them deſolate, an aſtoniſhment, an hiſſing and a curſe, [n] as appeareth this day:

19 Pharaoh alſo king of Egypt, and his ſeruants, and his princes, and all his people:

20 And all ſorts of people, & all the kings of the land [o] of Uz: and all the kings of the lande of the Philiſtims, and [p] Aſhkelon, and Azzah, and Ekron, and the remnant of Aſhdod:

21 [q] Edom, and Moab, and the Ammonites,

22 And all the kings of Tyrus, & all the Kings of Zidon, and the kings of the [r] Iles, that are beyond the Sea,

23 And [ſ] Dedan, and Tema, and Buz, and all that dwell in the vttermoſt corners,

24 And all the kings of Arabia, and all the kings of Arabia that dwell in the [t] deſert,

25 And all the Kings of Zimri, and all the kings of ‖ Elam, and all the kings of the Medes,

26 And all the Kings of the North, farre and neere one to another, and all the kingdomes of the world, which are vpon ye earth, and the king of [u] Sheſhach ſhall drinke after them.

27 Therefore ſay thou vnto them, Thus ſayth the Lord of hoſtes, the God of Iſrael, Drinke and be drunken, and ſpew and fall, and riſe no more, becauſe of the ſword, which I will ſend among you.

28 ¶ But if they refuſe to take the cup at thine hand to drinke, then tell them, Thus ſaith the Lord of hoſtes, Yee ſhall certainely drinke.

29 For loe, I begin to plague the [x] citie, where my Name is called vpon, and ſhould you go free? Ye ſhall not goe quite: for I wil call for a ſword vpon all the inhabitants of the earth, ſaith the Lord of hoſts.

30 Therefore propheſie thou againſt them all theſe wordes, and ſay vnto them, * The Lord ſhall roare from aboue, and thruſt out his voyce from his holy habitation: he ſhall roare vpon his habitation, and cry aloud, as they that preſſe the grapes, againſt all the inhabitants of the earth.

31 The ſound ſhal come to the ends of the earth: for the Lord hath a controuerſie with the nations, and will enter into iudgement with all fleſh, and hee will giue them that are wicked to the ſword, ſaith the Lord.

32 ¶ Thus ſaith the Lord of hoſtes, Behold, a plague ſhall goe forth from nation to nation, and a * great whirlewind ſhal be raiſed vp from the coaſts of the earth.

33 And the [y] ſlaine of the Lord ſhall be at that day from one end of the earth, euen vnto the other end of the earth: they ſhall not be mourned, neither gathered nor buried, but ſhall be as the dung vpon the ground.

34 Howle, [z] yee ſhepheards, and cry, and wallow your ſelues in the aſhes, ye principall of the flocke: for your dayes of ſlaughter are accompliſhed, and of your diſperſion, and ye ſhall fall like [a] precious veſſels.

35 And the [b] flight ſhall faile from the ſhepheards, and the eſcaping from the principall of the flocke.

36 A voyce of the cry of the ſhepheards, and an howling of the principal of the flock ſhall be heard: for the Lorde hath deſtroyed their paſture.

37 And the ‡ beſt paſtures are deſtroyed becauſe of the wrath and indignation of the Lord.

38 He hath forſaken his couert, as the lion: for their land is waſte, becauſe of the wrath of the oppreſſour, and becauſe of the wrath of his indignation.

CHAP. XXVI.

1 Ieremiah mooueth the people to repentance. 7 He is taken of the falſe prophets and prieſts, and brought to iudgement. 23 Vriiah the Prophet is killed of Iehoiakim contrary to the will of God.

1 IN the beginning of the reigne of Iehoiakim the ſonne of Ioſiah King of Iudah, came this word from the Lord, ſaying,

2 Thus ſaith the Lorde, Stand in the [a] court of the Lords houſe, and ſpeake vnto all the cities of Iudah, which come to worſhip in the Lords houſe, all the wordes that I command thee to ſpeake vnto them: keepe not [b] a word backe.

3 If ſo bee they will hearken, and turne

euery

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[h] Meaning, that bread & al things that ſhould ſerue vnto their feaſtes, ſhould be taken away.

[i] This reuelation was for the confirmation of his propheſie, becauſe he tolde them of the time, that they ſhould enter and remaine in captiuitie, 2. Chron. 36.22. ezra 1.1. chap 29.10. dan. 9.2.

[k] For ſeeing the iudgement began at his owne houſe, the enemies muſt needs be puniſhed moſt grieuouſly, Ezek. 9.6. 1. pet. 4.17.

[l] That is, of the Babylonians, as Chap. 27.7.

[m] Signifying the extreme afflictions that God had appointed for euery one, as Pſal. 75.8. Iſa. 51.17. and this cup which the wicked drinke, is more bitter then that which he giueth to his children, for he meaſureth the one by mercy, and the other by iuſtice.

[n] For now it beginneth and ſhall ſo continue till it be accompliſhed.

[o] Read Iob 1.1.

[p] Which were cities of the Philiſtims.

[q] Edom is here taken for the whole countrey, and Uz for a part thereof.

[r] As Grecia, Italy, and the reſt of thoſe countreys.

[ſ] These were people of Arabia, which came of Dedan the ſonne of Abraham and Keturah.

[t] For there were two countreys ſo named, the one called plentifull, and the other barren, or deſert.

‖ Or, Perſia.

[u] That is, of Babylon, as Chap 51.41.

[x] That is, Ieruſalem, reade verſe 12.

* Ioel 3.16. amos 1.2.

* Chap 30.23.

[y] They which are ſlaine at the Lords appointment.

[z] Ye that are chiefe rulers, and gouernours.

[a] Which are moſt eaſily broken.

[b] It ſhall not helpe them to ſeeke to flee.

‡ Ebr. peaceable.

[a] That is, in that place of the Temple whereunto the people reſort out of all Iudah to ſacrifice.

[b] To the intent that they ſhould pretend no ignorance, as Act. 20.27.

euerie man from his euill way, that I may [c] repent me of the plague, which I haue determined to bring vpon them, becauſe of the wickedneſſe of their workes.

4 And thou ſhalt ſay vnto them, Thus ſayth the Lord, If yee will not heare mee to walke in my lawes, which I haue ſet before you,

5 And to heare the words of my ſeruants the Prophets, whom I ſent vnto you, both riſing vp early, and ſending them, and will not obey them,

6 Then will I make this Houſe like [d] Shiloh, and will make this citie [e] a curſe to all the nations of the earth.

7 So the Prieſts and the Prophets, and al the people heard Ieremiah ſpeaking theſe words in the houſe of the Lord.

8 Now when Ieremiah had made an ende of ſpeaking all that the Lord had commanded him to ſpeake vnto all the people, then the Prieſts and the Prophets, and all the people tooke him, and ſayd, Thou ſhalt die the death.

9 Why haſt thou propheſied in yͤ Name of the Lord, ſaying, This [f] Houſe ſhall be like Shiloh, and this citie ſhall be deſolate without an inhabitant? and all the people were gathered againſt Ieremiah in the Houſe of the Lord.

10 And when the Princes of Iudah heard of theſe things, they came vp from the kings houſe into the Houſe of the Lord, and ſate downe in the entry of the [g] new gate of the Lords Houſe.

11 Then ſpake the Prieſts and the Prophets vnto the princes, and to all the people, ſaying, ‡ This man is worthie to die: for he hath propheſied againſt this citie, as ye haue heard with your eares.

12 Then ſpake Ieremiah vnto all the princes, and to all the people, ſaying, The Lord hath [h] ſent me to propheſie againſt this Houſe and againſt this citie all the things that ye haue heard.

13 Therefore now amend your wayes and your workes, and heare the voyce of the Lord your God, that the Lord may repent him of the plague, that hee hath pronounced againſt you.

14 As for me, behold, I am in your hands: doe with me as ye thinke good and right.

15 But know yee for certaine, that if yee put me to death, yee ſhall ſurely bring innocent blood vpon your ſelues, and vpon this citie, and vpon the inhabitants thereof: for of a truth the Lord hath ſent me vnto you to ſpeake all theſe words in your eares.

16 Then ſaid the princes and all the people vnto the Prieſts, and to the Prophets, This man is not worthie to die: for he hath ſpoken to vs in the Name of the Lorde our God.

17 ¶ Then aroſe vp certaine of the Elders of the land, and ſpake to all the aſſembly of the people, ſaying,

18 Micah the Moraſhite * propheſied in the dayes of Hezekiah king of Iudah, and ſpake to all the people of Iudah, ſaying, Thus ſayeth the Lorde of hoſtes, Zion ſhall be plowed like a fielde, and Ieruſalem ſhall be an heape, and the mountaine of the [i] Houſe as the high places of the foreſt.

19 Did Hezekiah king of Iudah, and all Iudah put him to death? did hee not feare the Lord, and prayed before the Lorde, and the Lord repented him of the [k] plague, that hee had pronounced againſt them? thus might wee procure great euill againſt our ſoules.

20 And there was alſo a man that propheſied in the Name of the Lorde, one Vriiah the ſonne of Shemaiah, of Kiriath iarem, who propheſied againſt this citie, and againſt this land, according to al the words of Ieremiah.

21 Now when Iehoiakim the king with all his men of power, and all the Princes heard his wordes, the King ſought to ſlay him. But when Vriiah heard it, he was afraid, and fled, and went into Egypt.

22 Then Iehoiakim the King [i] ſent men into Egypt, euen Elnathan the ſonne of Achbor, and certaine with him into Egypt.

23 And they fet Vriiah out of Egypt, and brought him vnto Iehoiakim the King, who ſlew him with the ſword, and [m] caſt his dead body into the graues of the children of the people.

24 But the hand of Ahikam [n] the ſonne of Shaphan was with Ieremiah that they ſhould not giue him into the hand of the people to put him to death.

[c] Reade Chap. 18.8.

[d] Reade Chap. 7.12.

[e] So that when they would curſe any, they ſhall ſay, God doe to thee as to Ieruſalem.

[f] Becauſe of Gods promiſe to the Temple, Pſal. 132.14. that he would for euer remaine there, the hypocrites thought this Temple could neuer periſh, & therefore thought it blaſphemie to ſpeake againſt it, Matt. 26.61. Actes 6.13. not conſidering that this was meant of the Church where God will remaine for euer.

[g] So called, becauſe it was repaired by Ioatham, 2. Kings 15.35.

‡ *Ebr. iudgement of death belongeth to this man.*

[h] He both ſheweth the cauſe of his doings plainly, and alſo threatneth them that they ſhould nothing auaile, though they ſhould put him to death, but heape greater vengeance vpon their heads.

* *Mich. 1.1, and 3.12,*

[i] That is, of the Houſe of the Lord, to wit, Zion: and theſe examples the godly alledged to deliuer Ieremiah out of the Prieſts hands, whoſe rage elſe would not haue bene ſatiſfied, but by his death.

[k] So that the citie was not deſtroyed, but by miracle was deliuered out of the hands of Saneherib.

[i] Here is declared the furie of tyrants, who cannot abide to heare Gods word declared, but perſecute the miniſters thereof, and yet in the ende they preuaile nothing, but prouoke Gods iudgements ſo much the more.

[m] As in the firſt, Hezekiahs example is to be followed, ſo in this other, Iehoiakims act is to bee abhorred: for Gods plague did light on him, and his houſhold.

[n] Which declareth that nothing could haue appeaſed their furie, if God had not mooued this noble man to ſtand valiantly in his defence.

CHAP. XXVII.

1 Ieremiah at the commandement of the Lord ſendeth bonds to the king of Iudah, and to the other kings that were neere, whereby they are monished to be ſubiects to Nebuchad-nezzar. 9 Hee warneth the people and the kings and rulers that they beleeue not falſe prophets.

In the beginning of the reigne of [a] Iehoiakim the ſonne of Ioſiah king of Iudah came this worde vnto Ieremiah from the Lord, ſaying,

2 Thus ſaith the Lord to me, Make thee [b] bonds, and yokes, and put them vpon thy necke,

3 And ſend them to the King of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon by the hand of the meſſengers, which come to Ieruſalem vnto Zedekiah the king of Iudah,

4 And command them to ſay vnto their maſters, Thus ſayth the Lord of hoſtes the God of Iſrael, Thus ſhall ye ſay vnto your maſters,

5 I haue made the earth, the man, and the beaſt that are vpon the ground, by my

[a] As touching the diſpoſition of theſe propheſies, they that gathered them into a booke, did not altogether obſerue the order of times, but did ſet ſome afore, which ſhould be after, and contrariwiſe: which if the reader marke wel, it ſhal auoyd many doubts, and make the reading much more eaſie.

[b] By ſuch ſignes the Prophets vſed ſometime to confirme their propheſies, which notwithſtanding they could not doe of themſelues, but in as much as they had a reuelation for the ſame, Iſa. 20.2. and therefore the falſe prophets to get more credite, did vſe alſo ſuch viſible ſignes, but they had no reuelation, 1. Kings 22.11.

great power, and by my out ſtretched arme, and haue giuen it vnto whome it pleaſed mee.

6 But now I haue giuen all theſe lands into the hande of Nebuchad-nezzar the King of Babel my [c] ſeruant, and the beaſts of the fielde haue I alſo giuen him to ſerue him,

7 And all nations ſhall ſerue him, and his [d] ſonne, and his ſonnes ſonne, vntill the verie time of his land come alſo: then many nations and great Kings ſhall [e] ſerue themſelues of him.

8 And the nation and kingdome which will not ſerue the ſame Nebuchad-nezzar King of Babel, and that will not put their necke vnder the yoke of the King of Babel, the ſame nation wil I viſite, ſaith the Lord, with the ſword, and with the famine, and with the peſtilence, vntill I haue wholly giuen them into his hands.

9 Therefore heare not your prophets nor your ſoothſayers, nor your dreamers, nor your inchanters, nor your ſorcerers, which ſay vnto you thus, Ye ſhal not ſerue the king of Babel.

10 For they propheſie a lie vnto you to cauſe you to goe farre from your lande, and that I ſhould caſt you out, and you ſhould periſh.

11 But the nation that put their neckes vnder the yoke of the king of Babel, and ſerue him, thoſe will I let remaine ſtill in their owne land, ſaith the Lord, and they ſhall occupie it, and dwell therein.

12 ¶ I ſpake alſo to Zedekiah king of Judah according to all theſe wordes, ſaying, Put your neckes vnder the yoke of the king of Babel, and ſerue him and his people, that ye may liue.

13 Why will yee die, thou, and thy people by the ſworde, by the famine, and by the peſtilence, as the Lord hath ſpoken againſt the nation, that will not ſerue the king of Babel?

14 Therefore heare not the words of the prophets, that ſpeake vnto you, ſaying, Yee ſhall not ſerue the King of Babel: for they propheſie a lie vnto you.

15 For I haue not * ſent them, ſaith the Lord, yet they propheſie a lie in my Name, that I might caſt you out, and that ye might periſh, both you, and the Prophets that propheſie vnto you.

16 ¶ Alſo I ſpake to the Prieſts, and to al this people, ſaying, Thus ſaith the Lord, Heare not the words of your Prophets that propheſie vnto you, ſaying, Behold, * the veſſels of the Houſe of the Lord ſhal now ſhortly bee [f] brought againe from Babel, for they propheſie a lie vnto you.

17 Heare them not, but ſerue the king of Babel, that yee may liue: wherefore ſhoulde this citie be deſolate?

18 But if they bee Prophets, and if the word of the Lord be with them, let them intreate the Lorde of hoſtes, that the veſſels which are left in the houſe of the Lorde, and in the houſe of the king of Judah, and at Jeruſalem, goe not to Babel.

19 For thus ſayeth the Lorde of hoſtes, concerning the * pillars, and concerning the ſea, and concerning the baſes, and concerning the reſidue of the veſſels that remaine in this citie,

20 Which Nebuchad-nezzar king of Babel tooke not, when hee carried * away captiue Jeconiah the ſonne of Jehoiakim King of Judah from Jeruſalem to Babel, with all the nobles of Judah and Jeruſalem.

21 For thus ſayeth the Lorde of hoſtes the God of Iſrael, concerning the veſſels that remaine in the Houſe of the Lord, and in the houſe of the king of Judah, and at Jeruſalem,

22 They ſhall bee brought to Babel, and there they ſhall be vntil the day that I viſite [h] them, ſaith the Lorde: then will I bring them vp, and reſtore them vnto this place.

c Reade Chap. 25.9.

d Meaning, Euilmerodach, and his ſonne Belſhazzar.

e They ſhall bring him, and his kingdome in ſubiection, as Chap.25.14.

Chap.14.14. and 23.21. and 29.9.

Chap.28.3.

f Which were taken when Jeconiah was led captiue into Babel.

g For it was not onely the Prophets office to ſhew the word of God, but alſo to pray for the ſinnes of the people, Gene. 20.7. Which theſe could not doe becauſe they had no expreſſe word: for God had pronounced the contrarie,

2.*King*.25.13,

2.*King*.24.12, 15.

h That is, for the ſpace of ſeuentie yeeres, till I haue cauſed the Medes and Perſians to ouercome the Caldeans,

CHAP. XXVIII.

1 The falſe propheſie of Hananiah. 12 Jeremiah reproueth Hananiah, and propheſieth.

AND that ſame yeere, in the beginning of the [a] reigne of Zedekiah King of Judah in the [b] fourth yeere, and in the fifth moneth, Hananiah the ſonne of Azur the Prophet, which was of [c] Gibeon, ſpake to mee in the houſe of the Lord, in the preſence of the prieſts, and of all the people, and ſayd,

2 Thus ſpeaketh the Lord of hoſtes, the God of Iſrael, ſaying, I haue broken the yoke of the king of Babel.

3 ‡ Within two yeres ſpace I will bring into this place all the veſſels of the Lordes houſe, that Nebuchad-nezzar King of Babel tooke away from this place, and carried them into Babel.

4 And I will bring againe to this place Jeconiah the ſonne of Jehoiakim King of Judah, with all them that were caried away captiue of Judah, and went into Babel, ſaith the Lord: for I will breake the yoke of the king of Babel.

5 Then the Prophet Jeremiah ſayd vnto the [d] prophet Hananiah in the preſence of the Prieſtes, and in the preſence of all the people that ſtood in the houſe of the Lord,

6 Euen the Prophet Jeremiah ſayd, So be it: the [e] Lord ſo doe, the Lord confirme thy words which thou haſt propheſied, to reſtore the veſſels of the Lordes houſe, and all that is caried captiue from Babel, into this place.

7 But heare thou now this word that I wil ſpeake in thine eares, and in the eares of all the people.

8 The Prophets that haue bene before me and before thee in time paſt, [f] propheſied againſt many countreyes, and againſt great kingdomes, of warre, and of plagues, and of peſtilence.

9 And the Prophet which propheſieth of peace, when the word of the Prophet ſhall come to paſſe, then ſhall the Prophet bee knowen that the Lord hath truely ſent him.

10 Then Hananiah the Prophet tooke the yoke from the Prophet Jeremiahs

a When Jeremiah began to beare theſe bonds and yokes.

b After that the land had reſted, as Leuit.25.2,

c This was a city in Beniamin, belonging to the ſonnes of Aaron, Joſh.21.17.

‡*Ebr.two yeeres of dayes.*

d He was ſo eſteemed, though he was a falſe prophet.

e That is, I would wiſh the ſame for Gods honour, and wealth of my people, but he hath appointed the contrary.

f Meaning, that the Prophets that did either denounce warre or peace, were tried either true or falſe by the ſucceſſe of their prophecies. Albeit God maketh to come to paſſe ſometime that which the falſe prophet ſpeaketh, to trie the faith of his, Deut,13.3.

necke, and [g] brake it.

11 And Hananiah ſpake in the preſence of all the people, ſaying, Thus ſayeth the Lord, Euen ſo will I breake the yoke of Nebuchad-nezzar King of Babel, from the necke of all nations within the ſpace of two yeeres: and the Prophet Ieremiah went his way.

12 ¶ Then the worde of the Lorde came vnto Ieremiah the Prophet, (after that Hananiah the prophet had broken the yoke from the necke of the Prophet Ieremiah) ſaying,

13 Goe, and tell Hananiah, ſaying, Thus ſayth the Lord, Thou haſt broken the yokes of wood, but thou ſhalt make for them yokes of yron.

14 For thus ſaith the Lord of hoſtes, the God of Iſrael, I haue put a [h] yoke of yron vpon the necke of all theſe nations, that they may ſerue Nebuchad-nezzar King of Babel: for they ſhall ſerue him, and I haue giuen him the [i] beaſtes of the fielde alſo.

15 Then ſaid the Prophet Ieremiah vnto the prophet Hananiah, Heare now Hananiah, the Lord hath not ſent thee, but thou makeſt this people to truſt in a lie.

16 Therefore thus ſaith the Lorde, Behold, I wil caſt thee from off the earth: this yeere thou ſhalt die, becauſe thou haſt ſpoken rebelliouſly againſt the Lord.

17 So Hananiah the prophet [k] died the ſame yeere in the ſeuenth moneth.

CHAP. XXIX.

1 Ieremiah writeth vnto them that were in captiuitie in Babylon. 10 Hee propheſieth their returne after ſeuentie yeeres. 16 Hee propheſieth the deſtruction of the King and of the people that remaine in Ieruſalem. 21 He threatneth the prophets that ſeduce the people. 25 The death of Shemeiah is propheſied.

Now theſe are the wordes of the ‖booke that Ieremiah the Prophet ſent from Ieruſalem vnto [a] the reſidue of the Elders which were caried away captiues, and to the Prieſtes, and to the Prophets, and to all the people whom Nebuchad-nezzar had caried away captiue from Ieruſalem to Babel:

2 (After that Ieconiah the King, and the [b] Queene, and the Eunuches, the *princes of Iudah, and of Ieruſalem, and the workemen and cunning men were departed from Ieruſalem)

3 By the hand of Elaſah the ſonne of Shaphan, and Gemariah the ſonne of Hilkiah, (whom Zedekiah king of Iudah [c] ſent vnto Babel to Nebuchad-nezzar King of Babel) ſaying,

4 Thus hath the Lord of hoſts, the God of Iſrael ſpoken vnto all that are caried away captiues, whom I haue [d] cauſed to be caried away captiues from Ieruſalem vnto Babel:

5 Build you houſes to dwel in, and plant you gardens, and eate the fruits of them.

6 Take you wiues, and beget ſonnes and daughters: and take wiues for your ſonnes, and giue your daughters to huſbands, that they may beare ſonnes and daughters, that yee may bee increaſed there, and not diminiſhed.

7 And ſeeke the proſperitie of the citie, whither I haue cauſed you to bee caried away captiues, and [e] pray vnto the Lorde for it: for in the peace thereof ſhall you haue peace.

8 ¶ For thus ſaith the Lord of hoſts the God of Iſrael, Let not your prophets and your ſoothſayers that be among you, deceiue you, neither giue eare to your dreames, which you dreame.

9 For they propheſie you a lye in my Name: I haue not ſent them, ſayeth the Lord.

10 But thus ſayeth the Lord, That after ſeuenty yeeres bee accompliſhed at Babel, I will viſite you, and performe my good promiſe toward you, and cauſe you to returne to this place.

11 For I know the thoughts that I haue thought towards you, ſayeth the Lord, euen the thoughts of peace, and not of trouble, to giue you an ende, and your hope.

12 Then ſhall you cry vnto mee, and yee ſhall goe and pray vnto me, and I will heare you,

13 And you ſhall ſeeke mee, and finde mee, becauſe yee ſhall ſeeke mee with all [f] your heart.

14 And I will be found of you, ſayth the Lorde, and I will turne away your captiuitie, and I will gather you from all the nations, and from all the places, whither I haue caſt you, ſaith the Lord, and will bring you againe vnto the place, whence I cauſed you to be caried away captiue.

15 ¶ Becauſe ye haue ſayd, The Lord hath raiſed vs vp [g] prophets in Babel,

16 Therefore thus ſayth the Lord of the king, that ſitteth vpon the throne of Dauid, and of all the people that dwell in the citie, your brethren that are not gone foorth with you into captiuitie:

17 Euen thus ſaith the Lord of hoſts, Behold, I will ſend vpon them the [h] ſword, the famine, and the peſtilence, and will make them like vile [i] figges, that cannot be eaten, they are ſo naughty.

18 And I will perſecute them with the ſword, with the famine, and with the peſtilence: and I will make them a terrour to all kingdomes of the earth, and [k] a curſe, and aſtoniſhment and an hiſſing, and a reproch among all the nations whither I haue caſt them.

19 Becauſe they haue not heard my wordes, ſayth the Lorde, which I ſent vnto them by my ſeruants the Prophets, [l] riſing vp early, and ſending them, but ye would not heare, ſaith the Lord.

20 ¶ Heare ye therefore the word of the Lord all yee of the captiuitie, whome I haue ſent from Ieruſalem to Babel.

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[g] This declareth the impudency of the wicked hirelings, which haue no zeale to the trueth, but are led with ambition to get the fauour of men, and therefore cannot abide any that might diſcredit them, but burſt forth into rages and contrary to their owne conſcience paſſe not what lies they report, or how wickedly they doe, ſo that they may maintaine their eſtimation.

[h] That is, a hard and cruel ſeruitude.

[i] Signifying, that all ſhould be his, as Dan. 2.38.

[k] Seeing this thing was euident in the eyes of the people, & yet they returned not to the Lord, it is manifeſt, that miracles cannot mooue vs, neither the word it ſelfe, except God touch the heart.

‖ Or, letter.

[a] For ſome died in the way.

[b] Meaning, Ieconiahs mother.

* Chap. 24.1.

[c] To entreate of ſome equall conditions.

[d] To wit, the Lord, whoſe worke this was.

[e] The Prophet ſpeaketh not this for the affection that he bare to the tyrant, but that they ſhould pray for the common reſt and quietneſſe, that their troubles might not be increaſed, and that they might with more patience and leſſe griefe waite for the time of their deliuerance which God had appointed moſt certaine: for elſe not onely the Iſraelites, but all the worlde, yea, and the inſenſible creatures ſhould reioyce when theſe tyrants ſhould be deſtroyed, as Iſa. 14.4.

[f] When your oppreſſion ſhall be great, and your afflictions cauſe you to repent your diſobedience, and alſo when the ſeuenty yeeres of your captiuitie ſhall bee expired, 2. Chron. 36.22. ezra. 1.1. chap. 25.12. dan 9.2.

[g] As Ahab, Zedekiah, and Shemaiah.

[h] Whereby he aſſureth them, that there ſhall be no hope of returning before the time appointed.

[i] According to the compariſon, Chap. 24 1,2.

[k] Reade Chap. 26,6.

[l] Reade Chap. 7.13. and 25.3. and 26.5.

21 Thus ſaith the Lord of hoſts, the God of Iſrael, of Ahab the ſonne of Kolaiah, and of Zedekiah the ſonne of Maaſeiah, which propheſie lies vnto you in my Name, Beholde, I will deliuer them into the hand of Nebuchad-nezzar king of Babel, and hee ſhall ſlay them before your eyes.

22 And all they of the captiuitie of Iudah, that are in Babel, ſhall take vp this curſe againſt them, and ſay, The Lord make thee like Zedekiah and like Ahab, whom the king of Babel burnt [m] in the fire.

23 Becauſe they haue committed [n] villenie in Iſrael, and haue committed adulterie with their neighbours wiues, and haue ſpoken lying words in my name, which I haue not commanded them, euen I know it, and teſtifie it, ſaith the Lord.

24 ¶ Thou ſhalt alſo ſpeake to Shemaiah the ‖ Nehelamite, ſaying,

25 Thus ſpeaketh the Lord of hoſts, the God of Iſrael, ſaying, Becauſe thou haſt ſent letters in thy name vnto all the people, that are at Ieruſalem, and to Zephaniah the ſonne of Maaſeiah the Prieſt, and to all the Prieſts, ſaying,

26 The Lord hath made thee Prieſt, for [o] Iehoiada the Prieſt, that yee ſhould be officers in the Houſe of the Lorde, for euery man that raueth and maketh himſelfe a Prophet, to put him in priſon and in the ſtocks.

27 Now therefore why haſt thou not reproued Ieremiah of Anathoth, which prophecieth vnto you?

28 For, for this cauſe hee ſent vnto vs in Babel, ſaying, This captiuitie is long: build houſes to dwell in, and plant gardens, and eate the fruits of them.

29 And Zephaniah the Prieſt read this letter in the eares of Ieremiah the Prophet.

30 Then came the word of the Lord vnto Ieremiah, ſaying,

31 Send to all them of the captiuitie, ſaying, Thus ſayth the Lord of Shemaiah the Nehelamite, Becauſe that Shemaiah hath propheſied vnto you, and I ſent him not, and he cauſed you to truſt in a lie,

32 Therefore thus ſayth the Lorde, Beholde, I will viſite Shemaiah the Nehelamite, and his ſeede: hee ſhall not haue a man [p] to dwell among this people, neither ſhal he behold the good, that I will doe for my people, ſaith the Lord, becauſe he hath ſpoken rebelliouſly againſt the Lord.

CHAP. XXX.

1 The returne of the people from Babylon. 16 He menaceth the enemies, 21 and comforteth the Church.

The worde that came to Ieremiah from the Lord, ſaying,

2 Thus ſpeaketh the Lord God of Iſrael, ſaying, Write thee all the wordes that I haue ſpoken vnto thee, in [a] a booke.

3 For loe, the dayes come, ſaith the Lord, that I will bring againe the captiuitie of my people Iſrael and Iudah, ſayeth the Lorde: for I will reſtore them vnto the land that I gaue to their fathers, and they ſhall poſſeſſe it.

4 Againe, theſe are the wordes that the Lord ſpake concerning Iſrael, and concerning Iudah.

5 For thus ſayeth the Lorde, Wee haue heard a [b] terrible voyce, of feare, and not of peace.

6 Demaund nowe and beholde, if man trauaile with child. Wherefore doe I beholde euery man with his handes on his loynes as a woman in trauaile, and all faces are turned into paleneſſe?

7 Alas, for this [c] day is great: none hath bene like it: it is euen the time of Iaakobs trouble, yet ſhall he be deliuered from it.

8 For in that [d] day, ſayeth the Lorde of hoſtes, I will breake [e] his yoke from off thy necke, and breake thy bonds, and ſtrangers ſhall no more ſerue themſelues of [f] him.

9 But they ſhall ſerue the Lorde their God, and [g] Dauid their King, whom I will raiſe vp vnto them.

10 Therefore feare not, O my ſeruaunt Iaakob, ſaith the Lorde, neither bee afraide, O Iſrael: for loe, I will deliuer thee from a farre countrey, and thy ſeede from the land of their captiuitie, and Iaakob ſhall turne againe, and ſhalbe in reſt and proſperitie, and none ſhall make him afraid.

11 For I am with thee, ſayeth the Lorde, to ſaue thee: though I vtterly deſtroy all the nations where I haue ſcattered thee, yet will I not vtterly deſtroy thee, but I will correct thee by iudgement, and not [h] vtterly cut thee off.

12 For thus ſaith the Lord, Thy bruiſing is incurable, and [i] thy wound is dolorous,

13 There is none to iudge thy cauſe, or to lay a plaiſter: there are no medicines, nor helpe for thee.

14 All thy [k] louers haue forgotten thee: they ſeeke thee not: for I haue ſtricken thee with the wound of an enemie, and with a ſharpe chaſtiſement for the multitude of thine iniquities, becauſe thy ſinnes were increaſed.

15 Why cryeſt thou for thine affliction? thy ſorrow is incurable, for the multitude of thine iniquities: becauſe thy ſinnes were increaſed, I haue done theſe things vnto thee.

16 [l] Therefore all they that deuoure thee, ſhall bee deuoured, and all thine enemies euery one ſhall goe into captiuitie: and they that ſpoile thee, ſhall bee ſpoyled, and all they that robbe thee, will I giue to bee robbed.

17 For I will reſtore health vnto thee, and I will heale thee of thy woundes, ſayth the Lord, becauſe they called thee, The caſtaway, ſaying, This is Zion, whom no man ſeeketh after.

18 Thus ſaith the Lord, Beholde, I will bring againe the captiuitie of Iaakobs tents, and haue compaſſion on his dwelling places: and the citie ſhalbe builded vpon her owne heape, [m] and the palace ſhall remaine after the maner thereof.

[m] Becauſe they gaue the people hope of ſpeedy returning.

[n] Which was adultery, and falſifying the word of God.

‖ *Or, dreamer.*

[o] Shemaiah the falſe prophet flattereth Zephaniah the chiefe prieſt as though God had giuen him the ſpirit and zeale of Iehoiada to puniſh whoſoeuer treſpaſſed againſt the word of God, of the which he would haue made Ieremiah one, calling him a rauer and a falſe prophet.

[p] Hee and his ſeede ſhalbe deſtroyed, ſo that none of them ſhould ſee the benefit of this deliuerance.

[a] Becauſe they ſhould be aſſured, and their poſterity confirmed in the hope of this deliuerance promiſed.

[b] He ſheweth that before that this deliuerance ſhall come, the Caldeans ſhould be extremely afflicted by their enemies, and that they ſhould be in ſuch perplexitie and ſorow, as a woman in her trauaile, as Iſa. 13 8.

[c] Meaning, that the time of their captiuitie ſhould be grieuous.

[d] When I ſhall viſit Babylon.

[e] Of the King of Babylon.

[f] To wit, of Iaakob.

[g] That is, Meſſiah, which ſhould come of the ſtocke of Dauid, according to the fleſh, and ſhould be the true paſtour, as Ezekiel 34.23. who is ſet forth, and his kingdome that ſhould be euerlaſting in the perſon of Dauid, Hoſea 3.5.

[h] Reade Chap. 10.24.

[i] Meaning, that no man is able to finde out a meane to deliuer them, but that it muſt be the worke of God.

[k] The Aſſyrians and Egyptians whom thou didſt entertaine with giſts, who left thee in thine affliction.

[l] Herein is commended Gods great mercy toward his, who doeth not deſtroy them for their ſinnes, but correct and chaſtiſe them, till he haue purged and pardoned them, and ſo burneth the rods by the which he did puniſh them, Iſa. 33.1. [m] Meaning that the citie and the Temple ſhould be reſtored to their former ſtate.

19 And out of them ſhal proceed [n] thankſgiuing, and the voyce of them that are ioyous, and I wil multiplie them, and they ſhal not be fewe: I will alſo glorifie them, & they ſhall not be diminiſhed.

20 Their children alſo ſhall bee as aforetime, and their congregation ſhall bee eſtabliſhed before mee: and I will viſit all that vexe them.

21 And their [o] noble ruler ſhal be of themſelues, and their gouernour ſhall proceede from the middes of them, and I will cauſe him to drawe neere, and approch vnto mee: for who is this that directeth his [p] heart to come vnto me, ſaith the Lord?

22 And ye ſhall be my people, and I will be your God.

23 Behold, [q] the tempeſt of the Lorde goeth forth with wrath: the whirlewinde that hangeth ouer, ſhall light vpon the head of the wicked.

24 The fierce wrath of the Lord ſhal not returne, vntill hee haue done, and vntill hee haue performed the intents of his heart: in the [r] latter dayes ye ſhall vnderſtand it.

CHAP. XXXI.

1 Hee rehearſeth Gods benefites after their returne from Babylon, 23 and the ſpirituall ioy of the faithfull in the Church.

AT the [a] ſame time, ſaith the Lord, will I be the God of all the families of Iſrael, and they ſhall be my people.

2 Thus ſaith the Lorde, The people which [b] eſcaped the ſworde, found grace in the wilderneſſe: [c] he walked before Iſrael to cauſe him to reſt.

3 The Lord hath appeared vnto me [d] of olde, ſay they: [e] Yea, I haue loued thee with an euerlaſting loue, therefore with mercie I haue drawen thee.

4 Againe I will build thee, & thou ſhalt be builded, O virgine Iſrael: thou ſhalt ſtill [f] be adorned with thy tymbrels, and ſhalt go forth in the dance of them that be ioyfull.

5 Thou ſhalt yet plant vines vpon the mountaines of [g] Samaria, and the planters that plant them [h] ſhall make them common:

6 For the dayes ſhall come that the [i] watchmen vpon the mount of Ephraim ſhall crie, Ariſe, and let vs go vp vnto [k] Zion, to the Lord our God.

7 For thus ſaith the Lord, Reioyce with gladneſſe for Iaakob, & ſhout for ioy among the chiefe of the [l] Gentiles: publiſh prayſe, and ſay, O Lord, ſaue thy people, the remnant of Iſrael.

8 Beholde, I will bring them from the North countrey, and gather them from the coaſts of the worlde, with the blind and the lame among them, with the woman with child, and her that is deliuered alſo: a great company ſhall returne hither.

9 They ſhall come [m] weeping, and with mercie will I bring them againe: I will leade them by the riuers of [n] water in a ſtraight way, wherein they ſhal not ſtumble: for I am a father to Iſrael, and Ephraim is [o] my firſt borne.

10 ¶ Heare the word of the Lord, O yee Gentiles, and declare in the yles afarre off, and ſay, He that ſcattered Iſrael, wil gather him, and will keepe him as a ſhepheard doth his flocke.

11 For the Lord hath redeemed Iaakob, and ranſomed him from the hand of [p] him, that was ſtronger then he.

12 Therefore they ſhall come and reioyce in the height of Zion, and ſhall runne to the bountifulneſſe of the Lord, euen for the [q] wheate, and for the wine, and for the oyle, and for the increaſe of ſheepe and bullocks: and their ſoule ſhal be as a watered garden, and they ſhall haue no more ſorow.

13 Then ſhall the virgine reioyce in the [r] dance, and the yong men, and the olde men together: for I will turne their mourning into ioy, and will comfort them, and giue them ioy for their ſorowes.

14 And I will repleniſh the ſoule of the Prieſt with [ſ] fatnes, and my people ſhall be ſatiſfied with my goodneſſe, ſaith the Lord.

15 Thus ſaith ẏ Lord, A voice was heard on hie, a mourning and bitter weeping, [t] Rahel weeping for her children, refuſed to be cõforted for her childrẽ, becauſe they were not.

16 Thus ſayeth the Lorde, Refraine thy voyce from weeping, and thine eyes from teares: for thy worke ſhall be rewarded ſaith the Lorde, and they ſhall come againe from the land of the enemy:

17 And there is hope of thine end, ſaith the Lord, that thy children ſhall come againe to their owne borders.

18 I haue heard [u] Ephraim lamenting thus, Thou haſt corrected mee, and I was chaſtiſed as an [x] vntamed calfe: [y] conuert thou me, and I ſhall be conuerted: for thou art the Lord my God.

19 Surely after that I conuerted, I repented: and after that I was inſtructed, I ſmote vpon my [z] thigh: I was aſhamed, yea, euen confounded, becauſe I did beare the reproch of my youth.

20 Is Ephraim [a] my deare ſonne or pleaſant childe? yet ſince I ſpake vnto him, I ſtill [b] remembred him: therefore my bowels are troubled for him: I wil ſurely haue compaſſion vpon him, ſaith the Lord.

21 Set thee vp [c] ſignes: make thee heaps:

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[n] He ſheweth how the people ſhall with praiſe & thankeſgiuing acknowledge this benefit.

[o] Meaning, Zerubbabel, who was the figure of Chriſt, in whom this was accompliſhed.

[p] Signifying, that Chriſt doth willingly ſubmit himſelfe to the obedience of God his Father.

[q] Leſt the wicked hypocrites ſhould flatter themſelues with theſe promiſes, ẏ Prophet ſheweth what ſhalbe their portion.

[r] When this Meſſiah and deliuerer is ſent.

[a] When this noble gouernour ſhall come: meaning Chriſt, not onely Iudah and Iſrael, but the reſt of the world ſhal be called.

[b] Which were deliuered from the crueltie of Pharaoh.

[c] To wit, God.

[d] The people thus reaſon as though he were not ſo beneficiall to thẽ now, as he had bene of old.

[e] Thus the Lord anſwereth, that his loue is not changeable.

[f] Thou ſhalt haue ſtill occaſion to reioyce: which is meant by tabrets and dancing, as their cuſtome was after notable victories, Exodus.15.20 iudg.5 2. and chap.11.34.

[g] Becauſe the Iſraelites, which were the tenne tribes, neuer returned to Samaria, therefore this muſt be ſpiritually vnderſtood vnder the kingdome of Chriſt, which was the reſtauration of the true Iſrael.

[h] That is, ſhal eat the fruite thereof, as Leuit.19.23. deut 20.6.

[i] The miniſters of the word.

[k] They ſhall exhort all to the imbracing of the Goſpel, as Iſa.2.3.

[l] He ſheweth what ſhall be the concord and loue of all vnder the Goſpel, where none ſhall be refuſed for their infirmities: and euery one ſhall exhort one another to embrace it.

[m] That is, lamenting their ſinnes, which had not giuen eare to the Prophets, and therefore it followeth that God receiued them to mercie, Chap.50.4 Some take it that they ſhould weepe for ioy.

[n] Where they found no impediment, but abundance of all things.

[o] That is, my dearely beloued, as the firſt childe is to the father.

[p] That is, from the Babylonians and other enemies.

[q] By theſe temporall benefits he meaneth the ſpirituall graces which are in the Church, and whereof there ſhould be euer plentie, Iſa.58.11,12.

[r] In the companie of the faithfull, which euer praiſe God for his benefits.

[ſ] Meaning, the ſpirit of wiſedom, knowledge, and zeale.

[t] To declare the greatneſſe of Gods mercie in deliuering the Iewes he ſheweth them that they were like to the Beniamites or Iſraelites: that is, vtterly deſtroyed, and caried away, inſomuch that if Rahel the mother of Beniamin could haue riſen againe to ſeeke for her children, ſhe ſhould haue found none remaining.

[u] That is, the people that were led captiue.

[x] Which was wanton, and could not be ſubiect to the yoke.

[y] He ſheweth how the faithfull vſe to pray: that is, deſire God to turne them, foraſmuch as they cannot turne of themſelues.

[z] In ſigne of repentance, and deteſtation of my ſinne.

[a] As though he would ſay, No: for by his iniquity, he did what lay in him to caſt me off.

[b] To wit, in pitying him for my promiſe ſake.

[c] Marke by what way thou doeſt goe into captiuitie, and thou ſhalt returne againe by the ſame.

ſet thine heart toward the path & way, that thou haſt walked: turne againe, O virgine of Iſrael: turne againe to theſe thy cities.

22 How long wilt thou go aſtray, O thou rebellious daughter? for the Lord hath created [d]a new thing in the earth: A WOMAN ſhall compaſſe a man.

23 Thus ſaith the Lord of hoſts, the God of Iſrael, Yet ſhall they ſay this thing in the lande of Iudah, and in the cities thereof, when I ſhall bring againe their captiuitie, The Lorde bleſſe thee, O habitation of iuſtice and holy mountaine.

24 And Iudah ſhall dwell in it, and all the cities thereof together, the huſbandmen and they that go forth with the flocke.

25 For I haue ſatiate the wearie ſoule, and I haue repleniſhed euery ſorowfull ſoule.

26 Therefore I awaked and beheld, and my ſleepe [e]was ſweet vnto me.

27 Beholde, the dayes come, ſayeth the Lord, that I will ſow the houſe of Iſrael, and the houſe of Iudah [f]with the ſeede of man and with the ſeede of beaſt.

28 And like as I haue watched vpon them, to plucke vp, and to roote out, and to throw downe, and to deſtroy, and to plague them, ſo will I watch ouer them, to build and to plant them, ſaith the Lord.

29 In thoſe dayes ſhall they ſay no more, The fathers [g]haue eaten a ſowre grape, and the childrens teeth are ſet on edge.

30 But euery one ſhall die for his owne iniquitie: euery man that eateth the ſowre grape, his teeth ſhall be ſet on edge.

31 ¶ Behold, the daies come, ſaith ẏ Lord, that I will make a [h]new couenant with the houſe of Iſrael, and with the houſe of Iudah,

32 Not according to the couenant that I made with their fathers, when I tooke them by the hand to bring them out of the land of Egypt, the which my couenant they [i]brake, although I was ‖ an huſband vnto them, ſaith the Lord.

33 But this ſhall bee the couenant that I will make with the houſe of Iſrael, After [k]thoſe dayes, ſaith the Lorde, I will put my Law in their inward parts, and write it in their hearts, and will be their God, and they ſhall be my people.

34 And they ſhall [l]teach no more euery man his neighbour, and euery man his brother, ſaying, Know the Lord, for they ſhall all knowe mee from the leaſt of them vnto the greateſt of them, ſayth the Lord: for I will forgiue their iniquity, and will remember their ſinnes no more.

35 Thus ſayth the Lorde, which giueth [m]the Sunne for a light to the day, and the courſes of the Moone and of the ſtarres for a light to the night, which breaketh the ſea, when the waues thereof roare: his Name is the Lord of hoſtes.

36 If theſe ordinances depart out of my ſight, ſayth the Lord, then ſhall the ſeede of Iſrael ceaſe from being a nation before me, for euer.

37 Thus ſayth the Lord, If the heauens can be meaſured, [n]or the foundations of the earth bee ſearched out beneath, then will I caſt off all the ſeed of Iſrael, for all that they haue done, ſaith the Lord.

38 Beholde, the dayes come, ſayth the Lord, that the [o]citie ſhalbe built to the Lord from the tower of Hananeel, vnto the gate of the corner.

39 And the line of the meaſure ſhall goe foorth in his preſence vpon the hill Gareb, and ſhall compaſſe about to Goath.

40 And the whole valley of the dead bodies, and of the aſhes, and all the fields vnto the brooke of Kidron, and vnto the corner of the horſegate toward the Eaſt, ſhall bee holy vnto the Lord, neither ſhall it be plucked vp nor deſtroyed any more for euer.

CHAP. XXXII.

Ieremiah is caſt in priſon becauſe he propheſied that the citie ſhould be taken of the King of Babylon. 7 He ſheweth that the people ſhould come againe to their owne poſſeſſion. 38 The people of God are his ſeruants, and he is their Lord.

The word that came vnto Ieremiah from the Lord, in the [a]tenth yeere of Zedekiah King of Iudah, which was the eighteenth yeere of Nebuchad-rezzar.

2 For then the king of Babels hoſte beſieged Ieruſalem: and Ieremiah the Prophet was ſhut vp in the court of the priſon, which was in the king of Iudahs houſe.

3 For Zedekiah king of Iudah had ſhut him vp, ſaying, Wherefore doeſt thou propheſie, and ſay, Thus ſayeth the Lorde, *Beholde, I will giue this citie into the handes of the king of Babel, and he ſhall take it?

4 And Zedekiah the king of Iudah ſhall not eſcape out of the hand of the Caldeans, but ſhall ſurely be deliuered into the handes of the king of Babel, and ſhall ſpeake with him mouth to mouth, and his eyes ſhall behold his face,

5 And he ſhall leade Zedekiah to Babel, and there ſhall hee bee, vntill [b]I viſite him, ſayeth the Lorde: though yee fight with the Caldeans, ye ſhall not proſper.

6 ¶ And Ieremiah ſayd, The word of the Lord came vnto me, ſaying,

7 Beholde, Hanameel, the ſonne of Shallum thine vncle, ſhall come vnto thee and ſay, [c]Buy vnto thee my field, that is in Anathoth: for the ‖ title by kinred apperteineth vnto thee [d]to buy it.

8 So Hanameel mine vncles ſonne, came

to

[d] Becauſe their deliuerance from Babylon was a figure of their deliuerance from ſinne, he ſheweth how this ſhould be procured, to wit, by Ieſus Chriſt, whom a woman ſhould conceiue & beare in her wombe. Which is a ſtrãge thing in earth, becauſe he ſhould be borne of a virgin without man: or, he meaneth, that Ieruſalem which is like a barren woman in her captiuitie ſhould be fruitfull, as ſhe that is ioyned in mariage, and whom God bleſſeth with children.

[e] Hauing vnderſtood this viſion of the Meſſiah to come, in whõ the two houſes of Iſrael and Iudah ſhould be ioyned, I reioyced.

[f] I wil multiply, and enrich them with people and cattell.

[g] The wicked vſed this prouerbe, when they did murmure againſt Gods iudgements pronounced by the Prophets, ſaying that their fathers had committed the fault, and that the children were puniſhed, Eze.18.3.

[h] Though the couenant of redemption made to the fathers, and this which was giuen after, ſeeme diuers, yet they are all one, and grounded on Ieſus Chriſt, ſaue that this is called new, becauſe of the manifeſtation of Chriſt, & the abundant graces of the holy Ghoſt giuen to his Church vnder the Goſpel.

[i] And ſo were the occaſion of their owne diuorcement through their infidelity, Iſa.50.1.

‖ *Or, maſter.*

[k] In the time of Chriſt, my Lawe ſhall in ſtead of tables of ſtone bee written in their hearts by mine holy Spirit, Heb.8.8,10.

[l] Vnder the kingdome of Chriſt there ſhall none be blinded with ignorance, but I will giue them faith and knowledge of God for remiſſion of their ſinnes, and dayly increaſe the ſame: ſo that it ſhal not ſeeme to come ſo much by the preaching of my miniſters, as by the inſtruction of my holy Spirit, Iſa.54.13. but the full accompliſhing hereof is referred to the kingdome of Chriſt, when we ſhalbe ioyned with our head.

[m] If the Sunne, Moone and ſtars cannot but giue light according to mine ordinance, ſo long as this world laſteth, ſo ſhall my Church neuer faile, neither ſhal any thing hinder it: and as ſure as I wil haue a people, ſo certaine is it, that I wil leaue them my word for euer to gouerne them with.

[n] The one and the other is impoſſible.

[o] As it was performed, Nehem.3.1. By this deſcription hee ſheweth that the citie ſhould be as ample and beautifull as euer it was: but hee alludeth to the ſpirituall Ieruſalem, whoſe beautie ſhalbe incomparable.

[a] So that Ieremiah had now propheſied from the thirteenth yeere of Ioſiah, vnto the laſt yere ſaue one of Zedekiahs reigne, which was almoſt forty yeeres.

Chap.29.16,17. and 34.2.

[b] Till I take Zedekiah away by death: for he ſhal not die by the ſword, as Chap.34.4.

[c] Whereby was meant that the people ſhould returne againe out of captiuitie, and enioy their poſſeſſions and vineyards, as verſe 15. and 44.

‖ *Or, right to redeeme it.*

[d] Becauſe he was next of ẏ kinred, as Ruth 4.4.

to me in the court of the priſon, according to the worde of the Lord, and ſayde vnto mee, Buy my [e] fielde, I praythee, that is in Anathoth, which is in the countrey of Beniamin: for the right of the poſſeſſion is thine, and the purchaſe belongeth vnto thee: buy it for thee. Then I knewe that this was the word of the Lord.

9 And I bought the field of Hanameel, mine vncles ſonne, that was in Anathoth, and weighed him the ſiluer, euen ſeuen [f] ſhekels, and ten pieces of ſiluer.

10 And I writte it in the booke, and ſigned it, and tooke witneſſes, and weighed him the ſiluer in the ballances.

11 So I tooke the booke of the poſſeſſion, being ſealed [g] according to the Law, and cuſtome, with the booke that was open,

12 And I gaue the booke of the poſſeſſion vnto Baruch the ſonne of Neriah, the ſonne of Maaſeiah, in the ſight of Hanameel mine vncles ſonne, and in the preſence of the witneſſes, written in the booke of the poſſeſſion, before all the Iewes that ſate in the court of the priſon.

13 And I charged Baruch before them, ſaying,

14 Thus ſayeth the Lorde of hoſtes the God of Iſrael, Take the writings, euen this booke of the poſſeſſion, both that is ſealed, and this booke that is open, and put them in an earthen [h] veſſell, that they may continue a long time.

15 For the Lord of hoſtes, the God of Iſrael ſaith thus, Houſes and fields, and vineyards ſhall be poſſeſſed againe in this land.

16 ¶ Now when I had deliuered the booke of the poſſeſſion vnto Baruch, the ſonne of Neriah, I prayed vnto the Lorde, ſaying,

17 Ah Lorde God, beholde, thou haſt made the heauen and the earth by thy great power, and by thy ſtretched out arme, and there is nothing ‖ hard vnto thee.

18 *Thou ſheweſt mercie vnto thouſands, and recompenſeſt the iniquitie of the fathers into the boſome of their [i] children after them: O God the great and mightie, whoſe Name is the Lord of hoſts,

19 Great in counſell, & mighty in worke, (for thine eyes are open vpon all the wayes of the ſonnes of men, to giue to euery one according to his wayes, and according to the fruit of his works)

20 Which haſt ſet ſignes and wonders in the land of Egypt vnto this [k] day, and in Iſrael, and among all men, and haſt made thee a Name, as appeareth this day,

21 And haſt brought thy people Iſrael out of the land of Egypt with ſignes, and with wonders, and with a ſtrong hand, with a ſtretched out arme, and with great terrour,

22 And haſt giuen them this land, which thou diddeſt ſweare to their fathers to giue them, euen a lande that floweth with milke and hony,

23 And they came in, and poſſeſſed it, but they obeyed not thy voyce, neither walked in thy Law: all that thou commandedſt them to doe, they haue not done: therefore thou haſt cauſed this whole plague to come vpon them.

24 Behold, the [l] mountes, they are come into the citie to take it, and the citie is giuen into the hand of the Caldeans, that fight againſt it, by meanes of the ſword, and of the famine, and of the peſtilence, and what thou haſt ſpoken, is come to paſſe, and behold, thou ſeeſt it.

25 And thou haſt ſayd vnto me, O Lord God, Buy vnto thee the field for ſiluer, and take witneſſes: for the citie ſhall be giuen into the hand of the Caldeans.

26 ¶ Then came the worde of the Lord vnto Ieremiah, ſaying,

27 Beholde, I am the LORD GOD of all [m] fleſh: is there any thing too hard for mee?

28 Therefore thus ſayeth the Lord, Behold, I will giue this citie into the hand of the Caldeans, and into the hand of Nebuchad-nezzar king of Babel, & he ſhal take it.

29 And the Caldeans ſhall come and fight againſt this city, and ſet fire on this citie, and burne it, with the houſes, vpon whoſe roofes they haue offered incenſe vnto Baal, and powred drinke offerings vnto other gods, to prouoke me vnto anger.

30 For the children of Iſrael, and the children of Iudah haue ſurely done euill before me from their [n] youth: for the children of Iſrael haue ſurely prouoked mee to anger with the workes of their handes, ſayeth the Lord.

31 Therefore this city hath bene vnto me as a prouocation of mine anger, and of my wrath, from the day that they built it, euen vnto this day, that I ſhould remooue it out of my ſight,

32 Becauſe of all the euill of the children of Iſrael, & of the children of Iudah, which they haue done to prouoke mee to anger, euen they, their Kings, their Princes, their Prieſtes, and their Prophets, and the men of Iudah, and the inhabitants of Ieruſalem.

33 And they haue turned vnto mee the backe & not the face: though I taught them, [o] riſing vp early, and inſtructing them, yet they were not obedient to receiue doctrine,

34 But they ſet their abominations in the houſe, whereupon my Name was called, to defile it,

35 And they built the hie [p] places of Baal, which are in the valley of [q] Ben-hinnom, to cauſe their ſonnes and their daughters to [r] paſſe through the fire vnto Molech, which I commanded them not, neither came it into my minde, that they ſhould doe ſuch abomination to cauſe Iudah to ſinne.

36 And now [ſ] therefore, thus hath the Lord God of Iſrael ſpoken concerning this citie, whereof ye ſay, It ſhal be deliuered into the hand of the king of Babel by the ſword, and by the famine, and by the peſtilence,

37 *Behold, I will gather them out of all countreyes, wherein I haue ſcattered them in mine anger, and in my wrath, and in great indignation, and I will bring them againe vnto this place, and I will cauſe them to dwell ſafely.

[e] Of the poſſeſſion of the Leuites, reade Leuit.25.32.

[f] Which mounteth to of our money about ten ſhillings ſixe pence, if this ſhekel were the common ſhekel, reade Gen 23.15 for the ſhekel of the Temple was of double value, and ten pieces of ſiluer were halfe a ſhekell: for twentie made the ſhekel.

[g] According to the cuſtome, the inſtrument, or euidence was ſealed vp with the common ſeale, & a copie thereof remained, which conteined the ſame in effect, but was not ſo authenticall as the other, but was left open to be ſeene, if any thing ſhould be called in doubt.

[h] And ſo to hide them in the ground, that they might be preſerued as a token of their deliuerance.

‖ *Or, hid.*

* *Exod.*34.7. *deut.*5.9.

[i] Becauſe the wicked are ſubiect to the curſe of God he ſheweth, that their poſteritie, which by nature are vnder this malediction, ſhall be puniſhed both for their owne wickedneſſe, and that the iniquitie of their fathers, which is likewiſe in them, ſhall be alſo reuenged on their head.

[k] Meaning, that his miracles in deliuering his people, ſhould neuer be forgotten.

[l] The word ſignifieth any thing that is caſt vp, as a mount or rampart, and is alſo vſed for engins of warre, which were layd on an hie place to ſhoote into a citie, before that gunnes were in vſe.

[m] That is, of euery creature: who as they are his worke, ſo doeth he gouerne and guide them as pleaſeth him, whereby hee ſheweth that as he is the authour of this their captiuitie for their ſinnes, ſo will he for his mercies be their redeemer to reſtore them againe to liberty.

[n] From the time that I brought them out of Egypt, and made them my people, and called them my firſt borne.

[o] Reade Prou.1.24. iſa.65.2. chap.7.13. & 25.3. & 26.5. & 29.19. & 35.14. and 44.4. 2.chro.36.15.

[p] That is, the altars which were made to offer ſacrifice vpon to their idoles.

[q] Reade Chap.7.31. 2.King.21.4,6.

[r] Reade 2.King.16.3.

[ſ] Reade Chap.30.16.

* *Deut*.30.3.

38 And they ſhall be * my people, and I will be their God.

39 And I will giue them [t] one heart and one way, that they may feare me for euer for the wealth of them, and of their children after them.

40 And I will make an [u] euerlaſting couenant with them, that I will neuer turne away from them to doe them good, but I will put my feare in their hearts, that they ſhall not depart from me.

41 Yea, I wil delight in them to doe them good, and I will plant them in this land aſſuredly with my whole heart, and with all my ſoule.

42 For thus ſayeth the Lord, Like as I haue brought all this great plague vpon this people, ſo will I bring vpon them all the good that I haue promiſed them.

43 And the fields ſhall be poſſeſſed in this land, whereof ye ſay, It is deſolate without man or beaſt, and ſhall bee giuen into the hand of the Caldeans.

44 Men ſhall buy [x] fieldes for ſiluer, and make writings, and ſeale them, & take witneſſes in the land of Beniamin, and round about Ieruſalem, and in the cities of Iudah, and in the cities of the mountaines, and in the cities of the plaine, and in the cities of the South: for I will cauſe their captiuitie to returne, ſayth the Lord.

CHAP. XXXIII.

1 The Prophet is moniſhed of the Lord to pray for the deliuerance of the people, which the Lord promiſed. 8 God forgiueth ſinnes, for his owne glory. 15 Of the birth of Chriſt. 20 The kingdom of Chriſt in the Church ſhall neuer be ended.

Moreouer, the word of the Lord came vnto Ieremiah the ſecond time (while hee was yet ſhut vp in the [a] court of the priſon) ſaying,

2 Thus ſaith the Lord, the maker [b] thereof, the Lord that formed it, and eſtabliſhed it, the Lord is his Name.

3 Call vnto me, and I wil anſwere thee, and ſhew thee great and mightie things, which thou knoweſt not.

4 For thus ſaith the Lord God of Iſrael, concerning the houſes of this citie, and concerning the houſes of the Kings of Iudah, which are deſtroyed by the [c] mounts, and by the ſword,

5 They come to [d] fight with the Caldeans, but it is to fill themſelues with the dead bodies of men, whom I haue ſlaine in mine anger and in my wrath: for I haue hid my [e] face from this citie, becauſe of all their wickedneſſe.

6 ¶ Behold, [f] I will giue it health and amendment: for I will cure them, and will reueile vnto them the abundance of peace, and trueth.

7 And I will cauſe the captiuitie of Iudah, and the captiuitie of Iſrael to returne, and will build them as at the firſt.

8 And I wil [g] clenſe them from all their iniquitie, whereby they haue ſinned againſt mee: yea, I will pardon all their iniquities, whereby they haue ſinned againſt mee, and whereby they haue rebelled againſt mee.

* Chap.30.22.

[t] One conſent and one religion, as Ezek.11.19. and 36.27.

[u] Reade Chap. 31.32,33.

[x] This is the declaration of that which was ſpoken, verſe 8.

[a] Which was in the Kings houſe at Ieruſalem, as Chap.32.1,2.

[b] To wit, of Ieruſalem, who as he made it, ſo wil he preſerue it, reade Iſa.37.26.

[c] Reade Chap. 32.24.

[d] The Iewes thinke to ouercome the Caldeans, but they ſeeke their owne deſtruction.

[e] He ſheweth that Gods fauour is cauſe of all proſperitie, as his anger is of all aduerſitie.

[f] In the mids of his threatnings, God remembreth his, and comforteth them.

[g] Declaring that there is no deliuerance nor ioy, but whereas we feele remiſſion of ſinnes.

9 And it ſhall be to me a name, a [h] ioy, a praiſe, and an honour before all the nations of the earth, which ſhall heare all the good that I doe vnto them: and they ſhall feare, and tremble for all the goodneſſe, and for all the wealth, that I ſhew vnto this citie.

10 Thus ſayeth the Lord, Againe there ſhal be heard in this place (which ye ſay ſhall bee deſolate, without man, and without beaſt, euen in the cities of Iudah, and in the ſtreetes of Ieruſalem, that are deſolate without man, and without inhabitant, and without beaſt)

11 The voyce of ioy and the voyce of gladneſſe, the voyce of the bridegrome, and the voyce of the bride, the voyce of them that ſhall ſay, [i] Praiſe the Lord of hoſtes, becauſe the Lord is good: for his mercie endureth for euer, and of them that offer the ſacrifice of prayſe in the houſe of the Lord, for I will cauſe to returne the captiuitie of the land, as at the firſt, ſaith the Lord.

12 Thus ſaith the Lord of hoſtes, Againe in this place, which is deſolate without man, and without beaſt, and in all the cities thereof there ſhalbe dwelling for ſhepheards to reſt their flocks.

13 In the cities of the [k] mountaines, in the cities in the plaine, & in the cities of the South, and in the land of Beniamin, and about Ieruſalem, and in the cities of Iudah ſhall the ſheepe paſſe againe, vnder the hand of him that telleth them, ſaith the Lord.

14 Beholde, the dayes come, ſayeth the Lord, that I will performe that good thing, which I haue promiſed vnto the houſe of Iſrael, and to the houſe of Iudah.

15 In thoſe dayes and at that time will I cauſe [l] the branch of righteouſneſſe to grow vp vnto Dauid, and hee ſhall execute iudgement, and righteouſneſſe in the land.

16 In thoſe dayes ſhall Iudah bee ſaued, and Ieruſalem ſhall dwel ſafely, and he that ſhall call [m] her, is ẏ Lord our [n] righteouſnes.

17 For thus ſayeth the Lord, Dauid ſhall neuer want a man to ſit vpon the throne of the houſe of Iſrael.

18 Neither ſhall the Prieſts and Leuites want a man before me to offer [o] burnt offerings, and to offer meate offerings, and to doe ſacrifice continually.

19 ¶ And the word of the Lord came vnto Ieremiah, ſaying,

20 Thus ſayeth the Lorde, If you can breake my couenant of the [p] day, and my couenant of the night, that there ſhould not be day, and night in their ſeaſon,

21 Then may my couenant bee broken with Dauid my ſeruant, that he ſhould not haue a ſonne to reigne vpon his throne, and with the Leuites, and Prieſtes my miniſters.

22 As the armie of heauen cannot bee numbred, neither the ſand of the ſea meaſured: ſo will I multiply the ſeede of Dauid my ſeruant, and the Leuites, that miniſter vnto me.

23 ¶ Moreouer, the worde of the Lord came to Ieremiah, ſaying,

24 Conſidereſt thou not what [q] this people hath ſpoken, ſaying, The two families,

[h] Whereby he ſheweth that the Church, wherein is remiſſion of ſinnes, is Gods honour & glory, ſo that whoſoeuer is enemie to it, laboureth to diſhonour God.

[i] Which was a ſong appointed for the Leuites to prayſe God by, 1.Chro.16.8. pſal.105.1. iſa.12.4. pſal.106.1. and 107.1. & 118.1. and 136.1.

[k] Meaning, that all the countrey of Iudah ſhall be inhabited againe.

[l] That is, I will ſend the Meſſiah which ſhall come of the houſe of Dauid, of whom this propheſie is meant, as teſtifie all the Iewes, and that which is written, Chap. 23 5.

[m] To wit, Chriſt that ſhall call his Church.

[n] That is, Chriſt is our Lord God, our righteouſnes, ſanctification and redemption, 1.Cor.1.30.

[o] This is chiefly meant of the ſpirituall ſacrifice of thankeſgiuing, which is left to the Church in the time of Chriſt, who was the euerlaſting Prieſt, and the euerlaſting ſacrifice, figured by the ſacrifices of the Law.

[p] Reade Chap. 31.35.

[q] Meaning, the Caldeans and other infidels, which thought God had vtterly caſt off Iudah and Iſrael, or Beniamin, becauſe he did correct them for a time for their amendment.

lies, which the Lord hath choſen, hee hath euen caſt them off? thus haue they deſpiſed my people, that they ſhould be no more a nation before them.

25 Thus ſaith the Lord, If my couenant be not with day and night, and if I haue not appointed the order of heauen and earth,

26 Then will I caſt away the ſeede of Iaakob and Dauid my ſeruant, and not take of his ſeede to be rulers ouer the ſeede of Abraham, Izhak, and Iaakob: for I wil cauſe their captiuitie to returne, and haue compaſſion on them.

CHAP. XXXIIII.

2 He threatneth that the citie and the King Zedekiah ſhal be giuen into the hands of the King of Babylon. 11 Hee rebuketh their cruelty toward their ſeruants.

THE word which came vnto Ieremiah from the Lord (when [a] Nebuchad-nezzar King of Babel, and all his hoſte, and all the kingdomes of the earth, that were vnder the power of his hand, and all people fought againſt Ieruſalem, and againſt all the cities thereof) ſaying,

a Who commonly of Ieremiah was called Nebuchad-rezzar, and of others Nebuchad-nezzar.

2 Thus ſayeth the Lord God of Iſrael, Goe, and ſpeake to Zedekiah king of Iudah, and tell him, Thus ſaith the Lord, Beholde, * I will giue this citie into the hand of the king of Babel, and he ſhal burne it with fire,

2.Chro.36.19. chap.29.16,17. and 32.3.

3 And thou ſhalt not eſcape out of his hand, but ſhalt ſurely bee taken, and deliuered into his hand, and thine eyes ſhal behold the face of the king of Babel, and hee ſhall ſpeake with thee mouth to mouth, and thou ſhalt goe to Babel.

4 Yet heare the word of the Lord, O Zedekiah king of Iudah: Thus ſaith the Lord of thee, thou ſhalt not die by the ſword.

5 But thou ſhalt die in [b] peace: and according to the burning for thy fathers the former kings which were before thee, ſo ſhall they burne odours for thee, and they ſhall lament thee, ſaying, Oh [c] lord: for I haue pronounced the word, ſayth the Lord.

b Not of any violent death.

c The Iewes ſhall lament for thee their Lord and King.

6 Then Ieremiah the Prophet ſpake all theſe wordes vnto Zedekiah king of Iudah in Ieruſalem,

7 (When the king of Babels hoſt fought againſt Ieruſalen, and againſt all the cities of Iudah that were left, euen againſt Lachiſh, and againſt Azekah: for theſe ſtrong cities remained of the cities of Iudah)

8 This is the worde that came vnto Ieremiah from the Lord, after that the King Zedekiah had made a couenant with all the people which were at Ieruſalem, [d] to proclaime libertie vnto them,

9 That euery man ſhould let his [e] ſeruant goe free, and euery man his handmaid, which was an Ebrew or an Ebrewesse, and that none ſhould ſerue himſelfe of them, to wit, of a Iew his brother.

10 Now when all the princes, and all the people which had agreed to the couenant, heard that euery one ſhould let his ſeruant goe free, and euery one his handmaid, and that none ſhould ſerue themſelues of them any more, they obeyed and let them goe.

d When the enemie was at hand, and they ſawe themſelues in danger, they would ſeem holy & ſo began ſome kind of reformation: but ſoone after they vttered their hypocriſie.

e According to the Law, Exo, 21. 2. Deut.15.12.

11 But afterward they ‡ repented, and cauſed the ſeruants and the handmaides, whom they had let goe free, to returne, and held them in ſubiection as ſeruants & handmaids.

‡ *Ebr. returned.*

12 Therefore the word of the Lord came vnto Ieremiah from the Lord, ſaying,

13 Thus ſayth the Lord God of Iſrael, I made a couenant with your fathers, when I brought them out of the land of Egypt, out of the houſe of ‖ ſeruants, ſaying,

‖ *Or, bondage.*

14 * At the terme of ſeuen yeres let ye go, euery man his brother an Ebrew which hath bene ſold vnto thee: and when he hath ſerued thee ſixe yeres, thou ſhalt let him go free from thee: but your fathers obeyed me not, neither inclined their eares.

Deut.15.1,22.

15 And yee were now turned, & had done right in my ſight in proclaming libertie, euery man to his neighbour, and ye had made a couenant before me in [f] the Houſe, whereupon my Name is called.

f Meaning, in that Temple, to declare that it was a moſt ſolemne and ſtrait couenant made in the Name of the Lord.

16 But yee repented, and polluted my Name: for ye haue cauſed euery man his ſeruant, & euery man his handmaid, whom yee had ſet at liberty at their pleaſure, to returne and hold them in ſubiection to be vnto you as ſeruants and handmaids.

19 Therefore thus ſaith the Lorde, Yee haue not obeyed me, in proclaiming freedom euery man to his brother, and euery man to his neighbour: behold, I proclaime a libertie for you ſayth the Lord, to [g] the ſword, to the peſtilence, and to the famine, and I will make you a terrour to all the kingdomes of the earth.

g That is, I giue the ſword liberty to deſtroy you.

18 And I will giue thoſe men that haue broken my couenant, and haue not kept the wordes of the couenant, which they had made before mee, when they [h] cut the calfe in twaine, and paſſed betweene the partes thereof:

h As touching this maner of ſolemne couenant which the ancient vſed by paſſing between the two parts of a beaſt, to ſignifie that the tranſgreſſor of the ſame couenant ſhould be ſo deuided in pieces, read Gen. 15, 10.

19 The princes of Iudah, and the princes of Ieruſalem, the Eunuches, and the Prieſts, and all the people of the land, which paſſed betweene the parts of the calfe,

20 I will euen giue them into the hand of their enemies, and into the hands of them that ſeeke their life: and their dead bodies ſhalbe for meat vnto the foules of the heauen, and the beaſts of the earth.

21 And Zedekiah king of Iudah, and his princes will I giue into the hand of their enemies, and into the hand of them that ſeeke their life, & into the hand of the king of Babels hoſte, which [i] are gone vp from you.

i To fight againſt the Egyptians, as Chap.37.11.

22 Beholde, I will command, ſaith the Lord, and cauſe them to returne to this city, and they ſhall fight againſt it, and take it, and burne it with fire: and I will make the cities of Iudah deſolate without an inhabitant.

CHAP. XXXV.

He propoſeth the obedience of the Rechabites, & thereby confoundeth the pride of the Iewes.

THE word which came vnto Ieremiah from the Lord, in the dayes [a] of Iehoiakim the ſonne of Ioſiah King of Iudah, ſaying,

a For the diſpoſition and order of theſe propheſies, reade chap.27. 1.

2 Go vnto the houſe of the [b] Rechabites, and ſpeake vnto them, and bring them into the houſe of the Lord, into one of the chambers, and giue them wine to drinke.

3 Then tooke I Iaazaniah, the ſonne of Ieremiah the ſonne of Habazziniah, and his brethren, and all his ſonnes, and the whole houſe of the Rechabites,

4 And I brought them into the Houſe of the Lord, into the chamber of the ſonnes of Hanan, the ſonne of Igdaliah a man [c] of God, which was by the chamber of the princes, which was aboue the chamber of Maaſeiah the ſonne of Shallum, the keeper of the ‖ treaſure.

5 And I ſet before the ſonnes of the houſe of the Rechabites, pots full of wine, & cups, and [d] ſayd vnto them, Drinke wine.

6 But they ſayd, We wil drinke no wine: For [e] Ionadab the ſonne of Rechab our father commanded vs, ſaying, [f] Yee ſhall drinke no wine, neither you nor your ſonnes for euer.

7 Neither ſhall you build houſe, nor ſowe ſeede, nor plaint vineyard, nor haue any, but all your dayes yee ſhall dwell in tents, that ye may liue a long time in the land where ye be ſtrangers.

8 Thus haue we obeyed the voice of Ionadab the ſonne of Rechab our father, in all that he hath charged vs, and we drinke no wine all our daies, neither we, our wiues, our ſonnes, nor our daughters.

9 Neither build we houſes for vs to dwel in, neither haue wee vineyard, nor field, nor ſeede,

10 But wee haue remained in tents, and haue obeyed, and done according to [g] all that Ionadab our father commanded vs.

11 But when Nebuchad-nezzar King of Babel came vp into the land, wee ſayd, Come, and let vs goe vp to Ieruſalem, from the hoſte of the Caldeans, and from the hoſt of Aram: ſo we [h] dwell at Ieruſalem.

12 Then came the word of the Lord vnto Ieremiah, ſaying,

13 Thus ſaith the Lord of hoſts, the God of Iſrael, Go, and tell the men of Iudah, and the inhabitants of Ieruſalem, Will [i] ye not receiue doctrine to obey my words, ſaith the Lord?

14 The commandement of Ionadab the ſonne of Rechab that hee commanded his ſonnes, that they ſhould drinke no wine, is ſurely kept: for vnto this day they drinke none, but obey their fathers commandement: notwithſtanding I haue ſpoken vnto you, [k] riſing early, & ſpeaking, but ye would not obey me.

15 I haue ſent alſo vnto you all my ſeruants the Prophets, riſing vp early, & ſending them, ſaying, * Returne now euery man from his euill way, and amend your workes, and goe not after other gods to ſerue them, and ye ſhall dwell in the land which I haue giuen vnto you, and to your fathers, but yee would not incline your eare, nor obey me.

16 Surely, the ſonnes of Ionadab the ſonne of Rechab, haue kept the commandement of their father, which he gaue them, but this people hath not obeyed me.

17 Therfore thus ſaith the Lord of hoſts, the God of Iſrael, Behold, I will bring vpon Iudah, and vpon all the inhabitants of Ieruſalem, all the euill that I haue pronounced againſt them, becauſe I haue [l] ſpoken vnto them, but they would not heare, and I haue called vnto them, but they would not anſwere.

18 And Ieremiah ſayd vnto the houſe of the Rechabites, Thus ſayth the Lord of hoſtes the God of Iſrael, Becauſe yee haue obeyed the commandement of Ionadab your father, and kept all his precepts, and done according vnto all that he hath commanded you,

19 Therfore thus ſaith the Lord of hoſts, the God of Iſrael, Ionadab the ſonne of Rechab ſhall [m] not want a man to ſtand before me for euer.

CHAP. XXXVI.

1 Baruch writeth, as Ieremiah enditeth, the booke of the curſes againſt Iudah & Iſrael. 9 He is ſent with the booke vnto the people, & readeth it before them all. 14 He is called before the rulers, & readeth it before them alſo. 23 The king caſteth it in the fire. 28 There is another written at the commandement of the Lord.

AND in the fourth [a] yeere of Iehoiakim the ſonne of Ioſiah king of Iudah, came this worde vnto Ieremiah from the Lord, ſaying,

2 Take thee a roll or booke, and write therein all the words that I haue ſpoken to thee againſt Iſrael, and againſt Iudah, and againſt all the nations, from the day that I ſpake vnto thee, euen [b] from the dayes of Ioſiah vnto this day.

3 It may be that the houſe of Iudah wil heare of all the euill, which I determined to doe vnto them, that they may returne euery man from his euill way, that I may forgiue their iniquitie and their ſinnes.

4 Then Ieremiah called Baruch the ſonne of Neriah, and Baruch wrote [c] at the mouth of Ieremiah all the wordes of the Lord, which he had ſpoken vnto him, vpon a roll, or booke.

5 And Ieremiah commaunded Baruch, ſaying, I am [d] ſhut vp, and cannot goe into the houſe of the Lord.

6 Therefore goe thou, and read the roll, wherein thou haſt written at my mouth the wordes of the Lord, in the audience of the people in the Lords houſe vpon the [e] faſting day: alſo thou ſhalt read them in the hearing of all Iudah, that come out of their cities.

7 It may bee that they will [f] pray before the Lord, and euery one returne from his euil way, for great is the anger, and the wrath that the Lord hath declared againſt this people.

8 So Baruch the ſonne Neriah did according vnto all, that Ieremiah the Prophet commaunded him, reading in the booke the wordes of the Lord in the

[b] They came of Hobab Moſes father in lawe, who was no Iſraelite, but after ioined with them in the ſeruice of God.

[c] That is, a Prophet.

‖ *Or, doore.*

[d] The Prophet ſaith not, The Lord ſaith thus: for then they ought to haue obeyed: but he tendeth to another end: that is, to declare their obedience to man, ſeeing the Iewes would not obey God himſelfe.

[e] Whom Iehu the king of Iſrael fauoured for his zeale, 2.king. 10. 15.

[f] Teaching them hereby to flee all occaſion of intemperancie, ambition and auarice, and that they might know that they were ſtrangers in the earth, and be ready to depart at all occaſions.

[g] Which was now for the ſpace of three hundreth yeeres from Iehu to Iehoiakim.

[h] Which declareth that they were not ſo bound to their vowe, that it could not bee broken for any neceſſitie: for where they were commanded to dwell in tents, they dwell now at Ieruſalem for feare of the warres.

[i] Whom I haue choſen to be my children, ſeeing theſe which were the children of an heathen man, obeyed the commandement of their father.

[k] I haue moſt diligently exhorted and warned you both by my ſelfe and my Prophets. *Chap.* 18.11, *and* 25.5.

[l] That is, by his Prophets & miniſters: which ſheweth that it is as much as though he ſhould ſpeake to vs himſelfe, when hee ſendeth his miniſters to ſpeake in his Name.

[m] His poſteritie ſhall continue and be in my fauour for euer.

[a] Reade Chap. 25.1.

[b] Which were twentie & three yeeres, as Cha. 25. 3. counting from the thirteenth yeere of Ioſiahs reigne.

[c] As he did indite.

[d] Meaning, in priſon, through the malice of the Prieſts.

[e] Which was proclaimed for feare of the Babylonians as their cuſtome was whē they feared warre or any great plague of God.

[f] Hee ſheweth that faſting without prayer & repentance [illegible] nothing, but is meere hypocriſie.

Lords houſe.

9 ¶ And in the fift [g] yeere of Iehoiakim the ſonne of Ioſiah King of Iudah, in the ninth moneth, they proclaimed a faſt before the Lord to all the people in Ieruſalem, and to all the people that came from the cities of Iudah vnto Ieruſalem.

10 Then read Baruch in the booke the wordes of Ieremiah in the Houſe of the Lorde, in the chamber of Gemariah the ſonne of Shaphan the ſecretarie, in the higher court at the entrie of the [h] new gate of the Lords houſe, in the hearing of all the people.

11 When Michaiah the ſonne of Gemariah, the ſonne of Shaphan had heard out of the booke all the words of the Lord,

12 Then hee went downe to the kings houſe into the Chancellours chamber, and loe, all the Princes ſate there, euen Eliſhama the Chancellour, and Delaiah the ſonne of Shemaiah, and Elnathan the ſonne of Achbor, and Gemariah the ſonne of Shaphan, and Zedekiah the ſonne of Hananiah, and all the princes.

13 Then Michaiah declared vnto them all the wordes that he had heard when Baruch read in the booke in the audience of the people.

14 Therefore all the princes ſent Iehudi the ſonne of Nethaniah, the ſonne of Shelemiah, the ſonne of Cuſhi, vnto Baruch, ſaying, Take in thine hand the roule, wherein thou haſt read in the audience of the people, and come. So Baruch the ſonne of Neriah, tooke the roule in his hand, and came vnto them.

15 And they ſayde vnto him, Sit downe now, and reade it, that wee may heare. So Baruch read it in their audience.

16 Now when they had heard all the wordes, they were [i] afrayde, both one and other, and ſayd vnto Baruch, We will certifie the king of all theſe wordes.

17 And they examined Baruch, ſaying, Tell vs now, how diddeſt thou write all theſe words at his mouth?

18 Then Baruch anſwered them, Hee pronounced all theſe wordes vnto mee with his mouth, and I wrote them with ynke in the booke.

12 Then ſaid the Princes vnto Baruch, Goe, [k] hide thee, thou and Ieremiah, and let no man know where ye be.

20 ¶ And they went in to the King to the court, but they layde vp the roule in the chamber of Eliſhama the Chancellour, and tolde the king all the wordes, that he might heare.

21 So the king ſent Iehudi to fette the roule, and hee tooke it out of Eliſhama the Chancellours chamber, and Iehudi read it in the audience of the King, and in the audience of all the Princes, which ſtood beſide the king.

22 Now the King ſate in the winterhouſe, in the [l] ninth moneth, and there was a fire burning before him.

23 And when Iehudi had read three or foure ſides, he cut it with the pen-knife, and caſt it into the fire that was on the hearth, vntill all the roule was conſumed in the fire, that was on the hearth.

24 Yet they were not afrayde, nor rent [m] their garments, neither the king, nor any of his ſeruants, that heard all theſe words.

25 Neuertheleſſe, Elnathan, and Delaiah, and Gemariah had beſought the king, that he would not burne the roule: but hee would not heare them.

26 But the king commanded Ierahmeel the ſonne of Hammelech, and Seraiah the ſonne of Azriel, and Shelemiah the ſonne of Abdiel, to take Baruch the ſcribe, and Ieremiah the Prophet: but the Lord [n] hid them.

27 ¶ Then the word of the Lord came to Ieremiah (after that the king had burnt the roule and the words which Baruch wrote at the mouth of Ieremiah) ſaying,

28 Take thee againe [o] another roule, and write in it all the former words that were in the firſt roule which Iehoiakim the king of Iudah hath burnt,

29 And thou ſhalt ſay to Iehoiakim king of Iudah, Thus ſayth the Lord, Thou haſt burnt this roule, ſaying, [p] Why haſt thou written therein, ſaying, that the king of Babel ſhall certainely come & deſtroy this land, and ſhall take thence both man and beaſt?

30 Therefore thus ſayth the Lord of Iehoiakim king of Iudah, He ſhal haue [q] none to ſitte vpon the throne of Dauid, and his [r] dead body ſhall be caſt out in the day to the heate, and in the night to the froſt.

31 And I wil viſit him and his ſeede, and his ſeruants for their iniquitie, and I will bring vpon them, and vpon the inhabitants of Ieruſalem, and vpon the men of Iudah all the euill that I haue pronounced againſt them: but they would not heare.

32 Then tooke Ieremiah another roule, and gaue it Baruch the ſcribe the ſonne of Neriah, which wrote therein at the mouth of Ieremiah all the wordes of the booke which Iehoiakim king of Iudah had burnt in the fire, and there were added beſides them many like words.

[g] The faſt was then proclaimed, and Baruch read this roule, which was a litle before that Ieruſalem was firſt taken, and then Iehoiakim and Daniel and his companions were led away captiues.

[h] Which is the Eaſt gate of the Temple.

[i] The godly were afraid, ſeeing God ſo offended, and the wicked were aſtonied for the horrour of the puniſhment.

[k] They that were godly among the princes, gaue this counſell, by whoſe meanes it is like that Ieremiah was deliuered: for they knew the rage of the King and of the wicked to bee ſuch, that they could not eſcape without danger of their liues.

[l] Which conteined [illegible] Nouember [illegible] part of De[illegible]mber.

[m] Shewing that the wicked in ſtead of repenting when they heare Gods iudgemẽts, grow into further malice againſt him and his word.

[n] Thus we ſee the continuall care that God hath euer ouer his to preſerue them from the rage of the wicked.

[o] Though the wicked thinke to haue aboliſhed the word of God, when they haue burnt the booke thereof: yet this declareth that God wil not only raiſe it vp againe, but alſo increaſe it in greater abundance to their condemnation, as verſe 32.

[p] Theſe are Iehoiakims words.

[q] Though Iehoiachin his ſonne ſucceeded him, yet becauſe he reigned but three moneths, it was eſteemed as no reigne.

[r] Reade Chap. 22, 19.

CHAP. XXXVII.

Zedekiah ſucceeded Ieconiah. 3 He ſendeth vnto Ieremiah to pray for him. 12 Ieremiah going into the land of Beniamin, is taken. 15 Hee is beaten, and put in priſon.

AND * King Zedekiah the ſonne of Ioſiah reigned for [a] Koniah the ſonne of Iehoiakim, whom Nebuchad-nezzar King of Babel, [b] made King in the lande of Iudah.

2 But neither hee, nor his ſeruants, nor the people of the land would obey the words of the Lord, which he ſpake by the ‡ miniſterie of the Prophet Ieremiah.

3 And Zedekiah the King [c] ſent Iehucal the ſonne of Shelemiah, and Zephaniah the ſonne of Maaſeiah the Prieſt to the Prophet Ieremiah, ſaying, Pray now vnto the Lord our God for vs.

4 (Now Ieremiah [d] went in and out among the people: for they had not put him into the priſon.

* 2.*King*.24.17. 2.*chron*.36.10. *chap*.52.1.

[a] Who was called Iehoiachin, or Iechoniah.

[b] And called him Zedekiah, wheras before his name was Mattaniah, 2.King.24.17.

‡ *Ebr.hand.*

[c] Becauſe he was afraid of the Caldeans that came againſt him.

[d] That is, was out of priſon, and at libertie.

e To helpe the Iewes.

‡Ebr. went vp.

5 Then Pharaohs hoſte was [e] come out of Egypt: and when the Caldeans that beſieged Ieruſalem, heard tidings of them, they ‡ departed from Ieruſalem)

6 Then came the word of the Lord vnto the Prophet Ieremiah, ſaying,

7 Thus ſayeth the Lord God of Iſrael, Thus ſhall ye ſay to the king of Iudah, that ſent you vnto me to inquire of me, Behold, Pharaohs hoſte, which is come foorth to helpe you, ſhall returne to Egypt into their owne land.

8 And the Caldeans ſhall come againe, and fight againſt this citie, and take it, and burne it with fire.

‖Or, lift not vp your mindes.

9 Thus ſayeth the Lord, ‖ Deceiue not your ſelues, ſaying, The Caldeans ſhal ſurely depart from vs: for they ſhall not depart.

10 For though ye had ſmitten the whole hoſt of the Caldeans that fight againſt you, and there remayned but wounded men among them, yet ſhould euery man riſe vp in his tent, and burne this citie with fire.

11 ¶ When the hoſt of the Caldeans was broken vp from Ieruſalem, because of Pharaohs armie,

f As ſome thinke to goe to Anathoth his owne towne.

g By the which men went into the countrey of Beniamin.

‡Ebr. falleſt.

12 Then Ieremiah went out of Ieruſalem to goe into the [f] lande of Beniamin, ſeparating himſelfe thence from among the people.

13 And when hee was in the [g] gate of Beniamin, there was a chiefe officer, whoſe name was Iriiah, the ſonne of Shelemiah, the ſonne of Hananiah, and hee tooke Ieremiah the Prophet, ſaying, Thou ‡ fleeſt to the Caldeans.

14 Then ſayd Ieremiah, That is falſe, I flee not to the Caldeans: but he would not heare him: ſo Iriiah tooke Ieremiah, and brought him to the princes.

h Becauſe it was a vile and ſtreit priſon.

15 Wherefore the princes were angrie with Ieremiah, and ſmote him, and laid him in priſon in the houſe of Iehonathan the ſcribe: for they had made that the [h] priſon.

16 When Ieremiah was entred into the dungeon, and into the priſons, and had remained there a long time,

17 Then Zedekiah the king ſent, & tooke him out, and the king aſked him ſecretly in his houſe, and ſayd, Is there any word from the Lord? And Ieremiah ſayde, Yea: for, ſayd he, thou ſhalt be deliuered into the hand of the king of Babel.

18 Moreouer, Ieremiah ſayd vnto King Zedekiah, What haue I offended againſt thee, or againſt thy ſeruants, or againſt this people, that ye haue put me in priſon?

Chap. 28.4.

‡Ebr. fall.

i That is, ſo long as there was any bread in the city: thus God prouideth for his, that he wil cauſe their enemies to preſerue them to that ende, whereunto he hath appointed them.

19 * Where are now your prophets, which propheſied vnto you, ſaying, The king of Babel ſhal not come againſt you, nor againſt this land?

20 Therefore heare now, I pray thee, O my lord the king: let my prayer ‡ be accepted before thee, that thou cauſe me not to returne to the houſe of Iehonathan the ſcribe, leſt I die there.

21 Then Zedekiah the king commanded that they ſhould put Ieremiah in the court of the priſon, and that they ſhould giue him dayly a piece of bread out of the Bakers ſtreete vntill all the [i] bread in the citie were eaten vp. Thus Ieremiah remained in the court of the priſon.

CHAP. XXXVIII.

1 By the motion of the rulers Ieremiah is put into a dungeon. 10 At the requeſt of Ebed-melech the king commanded Ieremiah to be brought forth of the dungeon. 17 Ieremiah ſheweth the king how he might eſcape death.

a For Zedekiah had ſent theſe to Ieremiah to inquire at the Lord for the ſtate of the countrey now when Nebuchadnezzar came, as Chap. 21.1.

b Reade Chap. 21.9. and 45.5.

‖Or, diſcourageth.

c Thus we ſee how the wicked when they can not abide to heare the trueth of Gods word, ſeeke to put the miniſters to death as tranſgreſſours of policies.

d Wherein he grieuouſly offended in that that not onely hee would not heare the trueth ſpoken by the Prophet, but alſo gaue him to the luſts of the wicked, to be cruelly intreated.

THen Shephatiah the ſonne of Mattan, and Gedaliah the ſonne of Paſhhur, and Iucal the ſonne of Shelemiah, and Paſhhur the ſonne of [a] Malchiah, heard the wordes that Ieremiah had ſpoken vnto all the people, ſaying,

2 Thus ſayeth the Lord, He that remaineth in this citie, ſhall die by the ſword, by the famine and by the peſtilence: but he that goeth forth to the Caldeans, ſhall liue: for he ſhall haue his life for [b] a pray, and ſhall liue.

3 Thus ſaith the Lord, This citie ſhall ſurely be giuen into the hand of the king of Babels armie, which ſhall take it.

4 Therefore the Princes ſayd vnto the King, We beſeech you, let this man be put to death: for thus he ‖ weakeneth the hands of the men of warre [c] that remaine in this citie, and the hands of all the people, in ſpeaking ſuch wordes vnto them: for this man ſeeketh not the wealth of this people, but the hurt.

5 Then Zedekiah the king ſaid, Behold, he is in your handes, for the king can denie [d] you nothing.

6 Then tooke they Ieremiah, and caſt him into the dungeon of Malchiah the ſonne of Hammelech, that was in the court of the priſon: and they let downe Ieremiah with cords: and in the dungeon there was no water but mire: ſo Ieremiah ſtacke faſt in the mire.

‡Ebr. Cuſhite, or Ethiopian.

e To heare matters, and giue ſentence.

f Hereby is declared, that the Prophet found more fauour at this ſtrangers hands, then he did by all them of his countrey, which was to their great condemnation.

‡Ebr. vnder thine hand.

7 Now when Ebed-melech the ‡ blacke More, one of the Eunuches, which was in the kings houſe, heard that they had put Ieremiah in the dungeon (then the king ſate in the [e] gate of Beniamin)

8 And Ebed-melech went out of the kings houſe, and ſpake to the king, ſaying,

9 My lord the king, [f] theſe men haue done euill in all that they haue done to Ieremiah the Prophet, whom they haue caſt into the dungeon, and he dieth for hunger in the place where he is: for there is no more bread in the citie.

10 Then the King commanded Ebed-melech the blacke More, ſaying, Take from hence thirtie men ‡ with thee, and take Ieremiah the Prophet out of the dungeon before he die.

11 So Ebed-melech tooke the men with him, and went to the houſe of the king vnder the treaſurie, and tooke there olde rotten ragges, and olde worne cloutes, and let them downe by cordes into the dungeon to Ieremiah.

12 And Ebed-melech the blacke More ſayde vnto Ieremiah, Put now theſe olde rotten ragges and worne, vnder thine armeholes, betweene the cordes. And Ieremiah did ſo.

13 So they drewe vp Ieremiah with cords, and tooke him vp out of the dungeon,

and Jeremiah remained in [g] the court of the priſon.

[g] Where the king had ſet him before to be at more libertie, as Chap.37.21.

14 ¶ Then Zedekiah the king ſent, and tooke Jeremiah the Prophet vnto him, into the thirde entrie that is in the houſe of the Lorde, and the king ſaid vnto Jeremiah, J wil aſke thee a thing: hide nothing from me.

15 Then Jeremiah ſaide to Zedekiah, If J declare it vnto thee, wilt not thou ſlay mee? and if J giue thee counſel, thou wilt not heare me.

16 So the king ſware ſecretly vnto Jeremiah, ſaying, As the Lord liueth, that made vs theſe ſoules, J will not ſlay thee, nor giue thee into the handes of thoſe men that ſeeke thy life.

17 Then ſaide Jeremiah vnto Zedekiah, Thus ſaith the Lorde God of hoſtes, the God of Jſrael, If thou wilt goe foorth vnto the king of Babels [h] princes, then thy ſoule ſhall liue, and this citie ſhall not bee burnt vp with fire, and thou ſhalt liue, and thine houſe.

[h] And yeelde thy ſelfe vnto them.

18 But if thou wilt not goe foorth to the king of Babels princes, then ſhall this citie be giuen into the hand of the Caldeans, and they ſhall burne it with fire, and thou ſhalt not eſcape out of their hands.

19 And Zedekiah the king ſaid vnto Jeremiah, J am carefull for the Jewes that are fled vnto the Caldeans, leſt they deliuer me into their hands, and they [i] mocke me.

[i] Which declareth that he more feared the reproch of men, then the threatnings of God.

20 But Jeremiah ſaid, They ſhall not deliuer thee: hearken vnto the voice of the Lorde, J beſeech thee, which J ſpeake vnto thee: ſo ſhall it bee well vnto thee, and thy ſoule ſhall liue.

21 But if thou wilt refuſe to goe foorth, this is the word that the Lorde hath ſhewed me.

22 And beholde, all the women that are [k] left in the king of Judahs houſe, ſhall bee brought forth to the king of Babels princes: and thoſe women ſhall ſay, Thy friends haue perſwaded thee, and haue preuailed againſt thee, thy feete are faſtened in the myre, and they are turned backe.

[k] When Jeconiah and his mother with others were caried away, theſe women of the kings houſe were left: which ſhalbe taken, ſaith the Prophet, and tell the king of Babel how Zedekiah hath bene ſeduced by his familiar friends and falſe Prophets, which haue left him in the mire.

23 So they ſhall bring out all thy wiues, and thy children to the Caldeans, and thou ſhalt not eſcape out of their hands, but ſhalt be taken by the hand of the king of Babel: and this citie ſhalt thou cauſe to bee burnt with fire.

24 Then ſaid Zedekiah vnto Jeremiah, Let no man know of theſe words, and thou ſhalt not die.

25 But if the princes vnderſtande that J haue talked with thee, and they come vnto thee, and ſay vnto thee, Declare vnto vs now, what thou haſt ſaid vnto the king, hide it not from vs, and we will not ſlay thee: alſo what the king ſaid vnto thee,

26 Then ſhalt thou ſay vnto them, J humbly [l] beſought the king that hee would not cauſe mee to returne to Johonathans houſe to die there.

[l] Herein appeareth the infirmity of the Prophet, who did diſſemble, to ſaue his life, albeit it was not to the deniall of his doctrine, or the hurt of any.

27 Then came all the Princes vnto Jeremiah and aſked him. And hee tolde them according to all theſe wordes that the king had commaunded: ſo they left off ſpeaking with him, for the matter was not perceiued.

28 So Jeremiah abode ſtill in the court of the priſon, vntill the day that Jeruſalem was taken: and hee was there, when Jeruſalem was taken.

CHAP. XXXIX.

1 Nebuchad-nezzar beſiegeth Ieruſalem. 4 Zedekiah fleeing, is taken of the Caldeans. 6 His ſonnes are ſlaine. 7 His eies are thruſt out. 11 Ieremiah is prouided for. 15 Ebed-melech is deliuered from captiuitie.

IN *the ninth yeere of Zedekiah king of Judah, in the tenth moneth, came Nebuchad-nezzar king of Babel and all his hoſte againſt Jeruſalem, and they beſieged it.

* 2.*King*.25.1. *chap*.52.4.

2 And in the eleuenth yeere of Zedekiah, in the fourth moneth, the ninth day of the moneth, the citie was broken [a] vp.

[a] The gates and walles were broken downe.

3 And all the princes of the king of Babel came in, and ſat in the middle gate, euen Neregal, Sharezer, Samgar-nebo, Sarſechim, Rab-ſaris, Neregal, Sharezer, Rabmag, with al the reſidue of the princes of the king of Babel.

4 And when Zedekiah the king of Judah ſawe them, and all the men of warre, then they fled, and went out of the citie by night, through the kings garden, and by the [b] gate between the two walles, and he went toward the wilderneſſe.

[b] Which was a poſterne doore, reade 2.Kings 25.4.

5 But the Caldeans hoſt purſued after them, and ouertooke Zedekiah in the deſert of Jericho: and when they had taken him, they brought him to Nebuchad-nezzar king of Babel vnto [c] Riblah in the lande of Hamath, where he gaue iudgement vpon him.

[c] Which is called Antiochia in Syria.

6 Then the king of Babel ſlewe the ſonnes of Zedekiah in Riblah before his eyes: alſo the king of Babel ſlew all the nobles of Judah.

7 Moreouer he put out Zedekiahs eyes, and bound him in chaines, to cary him to Babel.

8 And the Caldeans burnt the Kings houſe, and the houſes of the people with fire, and brake downe the walles of Jeruſalem.

9 Then Nebuzar-adan the ‖ chiefe ſteward caried away captiue into Babel the remnant of the people, that remained in the citie, and thoſe that were fled and fallen vnto him with the reſt of the people that remained.

‖ *Or, captaine of the gard.*

10 But Nebuzar-adan the chiefe ſteward left the [d] poore that had nothing, in the lande of Judah, and gaue them vineyardes and fields at the ſame time.

[d] For the rich and the mighty which put their truſt in their ſhifts & meanes, were by Gods iuſt iudgements moſt rigorouſly handled.

11 Nowe Nebuchad-nezzar king of Babel gaue charge concerning Jeremiah ‡ vnto Nebuzar-adan the chiefe ſtewarde, ſaying,

‡ *Ebr. by the hand of.*

12 Take him, and ‡ looke well to him, and doe him no harme, but doe vnto him [e] euen as he ſhall ſay vnto thee.

‡ *Ebr. ſet thine eyes vpon him.*

[e] Thus God preſerued his Prophet by his meanes, whom he made the ſcourge to puniſh the king, and them that were his enemies.

13 So Nebuzar-adan the chiefe ſteward ſent, and Nebuſhazban, Rab-ſaris, and Neregal, Sharezer, Rabmag, and all the king of Babels princes:

14 Euen they ſent, and tooke Ieremiah out of the court of the priſon, and committed him vnto [f] Gedaliah the ſonne of Ahikam the ſonne of Shaphan, that hee ſhould cary him home: ſo he dwelt among the people.

f Whom the king of Babel had now appointed gouernour ouer the reſt of the Iewes that he left behind.

15 Now the word of the Lord came vnto Ieremiah, while he was ſhut vp in the court of the priſon, ſaying,

16 Goe and ſpeake to Ebed-melech the blacke More, ſaying, Thus ſaith the Lorde of hoſtes the God of Iſrael, Beholde, I will bring my words vpon this citie for euill, and not for good, and they ſhalbe accompliſhed in that day before thee.

17 But I will deliuer thee in that day, ſaith the Lord, & thou ſhalt not be giuen into the hand of the men whom thou feareſt.

18 For I will ſurely deliuer thee, and thou ſhalt not fall by the ſword, but thy life ſhall bee for a praye vnto thee, becauſe thou [g] haſt put thy truſt in me, ſaith the Lord.

g Thus God recompenſed his zeale and fauour, which he ſhewed to his Prophet in his troubles.

CHAP. XL.

4 Ieremiah hath licence to goe whither he will. 6 He dwelleth with the people that remaine with Gedaliah.

The word which came to Ieremiah from the Lorde after that Nabuzar-adan the chiefe ſtewarde had let him goe from Ramath, when hee had taken him being bound in chaines among all that were caried away captiue of Ieruſalem and Iudah, which were caried away captiue vnto Babel.

2 [a] And the chiefe ſtewarde tooke Ieremiah, and ſayde vnto him, The Lorde thy God hath pronounced this plague vpon this place.

a From this ſecond verſe, vnto chap. 42. 7. it ſeemeth to be as a parentheſis, and ſeparated matter: and there this ſtorie beginneth againe, and this viſion is declared what it was.

3 Nowe the Lord hath brought it, and done according as hee hath ſaid: becauſe ye haue [b] ſinned againſt the Lord, and haue not obeyed his voice, therfore this thing is come vpon you.

b God mooued this infidel to ſpeake this, to declare the great blindneſſe and obſtinacie of the Iewes, which could not feele that which this heathen man confeſſed.

4 And nowe beholde, I looſe thee this day from the chaines which were on thine hands: if it pleaſe thee to come with me into Babel, come, and I will looke well vnto thee: but if it pleaſe thee not to come with mee into Babel, ‡tary ſtill: beholde, all the lande is ‖ before thee: whither it ſeemeth good, and conuenient for thee to goe, thither goe.

‡ *Ebr. ceaſe.*
‖ *Or, at thy commandement.*

5 For yet hee was not returned: therefore he ſaid, Returne to Gedaliah the ſonne of Ahikam, the ſonne of Shaphan, whom the king of Babel hath made gouernour ouer all the cities of Iudah, and dwell with him among the people, or goe whereſoeuer it pleaſeth thee to goe. So the chiefe Steward gaue him vitailes and a reward, and let him goe.

6 Then went Ieremiah vnto Gedaliah the ſonne of Ahikam, to [c] Mizpah, & dwelt there with him among the people that were left in the land.

c which was a citie of Iudah.

7 Nowe when all the Captaines of the hoſte, [d] which were in the fieldes, euen they and their men heard, that the King of Babel had made Gedaliah the ſonne of Ahikam gouernour in the land, and that he had committed vnto him men, and women, and children, and of the poore of the lande, that were not caried away captiue to Babel,

d Which were ſcattered abroad for feare of the Caldeans.

8 Then they came to Gedaliah to Mizpah, euen, [e] Iſhmael the ſonne of Nethaniah, and Iohanan, and Ionathan the ſonnes of Kareah, and Seraiah the ſonne of Tanehumeth, and the ſonnes of Ephai, the Netophathite, and Iezaniah the ſonne of Maachathi, they and their men.

e Who was of the kings blood, and after ſlewe him, Chap. 41. 2.

9 And Gedaliah the ſonne of Ahikam, the ſonne of Shaphan *ſware vnto them, and to their men, ſaying, Feare not to ſerue the Caldeans: dwell in the lande, and ſerue the king of Babel, and it ſhall bee well with you.

* 2. *King*. 25. 24.

10 As for mee, beholde, I will dwel at Mizpah to ‖ ſerue the Caldeans, which will come vnto vs: but you, gather you wine, and ſummer fruits, and oyle, and put them in your veſſels, and dwell in your cities, that ye haue ‖ taken.

‖ *Or, to receiue them, or to entreat them for you.*
‖ *Or, choſen to dwell in.*

11 Likewiſe when all the Iewes that were in [f] Moab, & among the Ammonites, and in Edom, and that were in all the countreys, heard that the king of Babel had left a remnant of Iudah, and that hee had ſet ouer them Gedaliah the ſonne of Ahikam the ſonne of Shaphan,

f Which were fled alſo for feare of the Caldeans.

12 Euen all the Iewes returned out of all places where they were driuen, and came to the land of Iudah to Gedaliah vnto Mizpah, and gathered wine and ſummer fruits very much.

13 Moreouer Iohanan the ſonne of Kareah, and all the captaines of the hoſte, that were in the fieldes, came to Gedaliah to Mizpah,

14 And ſaid vnto him, Knoweſt thou not, that [g] Baalis the king of the Ammonites hath ſent Iſhmael the ſonne of Nethaniah to ſlay thee? but Gedaliah the ſonne of Ahikam beleeued them not.

g For vnder the colour of entertaining of Iſhmael, he ſought onely to make them to deſtroy one another.

15 Then Iehonan the ſonne of Kareah ſpake to Gedaliah in Mizpah ſecretly, ſaying, Let me goe, I pray thee, and I will ſlay Iſhmael the ſonne of Nethaniah, and no man ſhall know it. Wherefore ſhould he kill thee, that all the Iewes which are gathered vnto thee, ſhould be ſcattered, and the remnant in Iudah periſh?

16 But Gedaliah the ſonne of Ahikam ſaide vnto Iohanan the ſonne of Kareah, Thou ſhalt [h] not doe this thing: for thou ſpeakeſt falſly of Iſhmael.

h Thus the godly which thinke no harme to others, are ſooneſt deceiued, and neuer lacke ſuch as conſpire their deſtruction.

CHAP. XLI.

2 Iſhmael killeth Gedaliah guilefully, and many other with him. 11 Iohanan followeth after Iſhmael.

But in the [a] ſeuenth moneth came Iſhmael the ſonne of Nethaniah, the ſonne of Eliſhama of the ſeede royall, and the princes of the [b] king, and tenne men with him, vnto Gedaliah the ſonne of Ahikam to Mizpah, and there they did [c] eate breade together in Mizpah.

2 Then aroſe Iſhmael the ſonne of Nethaniah with theſe tenne men that were

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a The citie was deſtroied in the fourth moneth: and in the ſeuenth moneth which conteined part of September and part of October, was the gouernour Gedaliah ſlaine. b Meaning, Zedekiah. c They did eate toge[illegible] as familiar friends.

with him, and ſmote Gedaliah the ſonne of Ahikam the ſonne of Shaphan with the ſword, and ſlew him, whom the king of Babel had made gouernour ouer the land.

3 Iſhmael alſo ſlewe all the Iewes that were with Gedaliah at Mizpah, and all the Caldeans that were found there, and the men of warre.

4 Now the ſecond day that he had ſlaine Gedaliah, and no man knew it,

5 There came men from Shechem, from Shiloh, and from Samaria, euen fourescore men, hauing their beards ſhauen, and their clothes rent and cut, with [d] offrings and incenſe in their handes to offer in the houſe of the Lord.

6 And Iſhmael the ſonne of Nethaniah, went foorth from Mizpah to meete them, weeping as he went: & when he met them, he ſayd vnto them, Come to [e] Gedaliah the ſonne of Ahikam.

7 And when they came into the middes of the citie, Iſhmael the ſonne of Nethaniah ſlew them, and caſt them into the middeſt of the pit, hee and the men that were with him.

8 But ten men were found among them, that ſayd vnto Iſhmael, Slay vs not: for wee haue treaſures in the fielde, of wheate, and of barley, and of oyle, and of honie: ſo hee ſtayed, and ſlewe them not among their brethren.

9 Nowe the pit wherein Iſhmael had caſt the dead bodies of the men (whom hee had ſlaine becauſe of Gedaliah) is it, which Aſa the king had [f] made becauſe of Baaſha king of Iſrael, and Iſhmael the ſonne of Nethaniah filled it with them that were ſlaine.

10 Then Iſhmael caried away captiue all the reſidue of the people that were in Mizpah, euen the kings daughters, and all the people that remained in Mizpah, whom Nebuzar-adan the chiefe ſteward had committed to Gedaliah the ſonne of Ahikam, and Iſhmael the ſonne of Nethaniah caried them away captiue, and departed to go ouer to the Ammonites.

11 But when Iohanan the ſonne of Kareah, and all the [g] captaines of the hoſte that were with him, heard of al the euil that Iſhmael the ſonne of Nethaniah had done,

12 Then they all tooke their men, & went to fight with Iſhmael the ſonne of Nethaniah, and found him by the great waters that are in Gibeon.

13 Now when all the people whom Iſhmael caried away captiue, ſawe Iohanan the ſonne of Kareah, and all the captaines of the hoſte, that were with him, they were glad.

14 So all the people, that Iſhmael had caried away captiue from Mizpah, returned, and came againe, and went vnto Iohanan the ſonne of Kareah.

15 But Iſhmael the ſonne of Nethaniah eſcaped from Iohanan with eight men, and went to the [h] Ammonites.

16 Then tooke Iohanan the ſonne of Kareah, and all the captaines of the hoſte that were with him, all the remnant of the people, whom Iſhmael the ſonne of Nethaniah had caried away captiue from Mizpah, (after that hee had ſlaine Gedaliah the ſonne of Ahikam) euen the ſtrong men of warre, and the women, and the children, and the eunuches, whom he had brought againe from Gibeon:

17 And they departed and dwelt in Geruth [i] Chimham, which is by Beth-lehem, to goe and to enter into Egypt,

18 Becauſe of the Caldeans; for they feared them, becauſe Iſhmael the ſonne of Nethaniah had ſlaine Gedaliah the ſonne of Ahikam, whom the king of Babel made gouernour in the land.

[d] For they thought that the Temple had not bene deſtroyed, and therefore came vp to the feaſt of Tabernacles: but hearing of the burning thereof in the way, they ſhewed theſe ſignes of ſorow.

[e] For his death was kept ſecret, and hee fained that he lamented for the deſtruction of Ieruſalem, and the Temple: but after ſlew them when they ſeemed to fauour Gedaliah.

[f] Aſa fortified Mizpah for feare of the enemie, and caſt ditches and trenches, 1. King.15.22.

[g] Which had bene captaines vnder Zedekiah.

[h] For Baalis the king of the Ammonites was the cauſe of this murther.

[i] Which place Dauid of old had giuen to Chimham the ſonne of Barzillai the Gileadite, 2.Sam. 16.38.

CHAP. XLII.

1 The captaines aske counſell of Ieremiah what they ought to doe. 7 He admoniſheth the remnant of the people not to goe into Egypt.

Then all the captaines of the hoſte, and Iohanan the ſonne of Kareah, and Iezaniah the ſonne of Hoſhaaiah, and all the people from the leaſt vnto the moſt came,

2 And ſaid vnto Ieremiah the Prophet, ‡ Heare our prayer, wee beſeech thee, and pray for vs vnto the Lord thy God, euen for all this remnant (for we are left but a few of many, as thine eyes doe behold)

3 That the Lord thy God may ſhew vs the way wherein we may walke, and the thing that we may [a] doe.

4 Then Ieremiah the Prophet ſaid vnto them, I haue heard you: behold, I will pray vnto the Lorde your God, according to your words, and whatſoeuer thing the Lord ſhall anſwere you, I will declare it vnto you: I will keepe nothing backe from you.

5 Then they ſayd to Ieremiah, [b] The Lord bee a witneſſe of trueth, and faith betweene vs, if we doe not, euen according to all things, for the which the Lord thy God ſhall ſend thee to vs.

6 Whether it be good or euill, we will obey the voyce of the Lord God, to whom we ſend thee, that it may be well with vs, when we obey the voyce of the Lord our God.

7 ¶ [c] And ſo after tenne dayes came the word of the Lord vnto Ieremiah.

8 Then called hee Iohanan the ſonne of Kareah, and all the captaines of the hoſte, which were with him, and all the people from the leaſt to the moſt,

9 And ſaid vnto them, Thus ſayeth the Lord God of Iſrael, vnto whom yee ſent me to preſent your prayers before him,

10 If yee will dwell in this land, then I will builde you, and not deſtroy you, and I will plant you, and not roote you out: for I [d] repent me of the euill that I haue done vnto you.

11 Feare not for the king of Babel, of whom yee are afraide: bee not afrayd of him, ſayeth the Lorde: for I am with you to ſaue you, and to deliuer you [e] from his hand,

12 And I will graunt you mercy, that he may haue compaſſion vpon you, and he ſhall cauſe you to ‖ dwell in your owne land.

13 But if yee ſay, Wee will not dwell in this lande, neither heare the voyce of the

Lord

‡ Eb. let our prayer fal before thee, as Chap.36.7.

[a] This declareth the nature of hypocrites, which would know of Gods word what they ſhould doe, but will not follow it, but in aſmuch as it agreeth with that thing which they haue purpoſed to doe.

[b] There are none more ready to abuſe the Name of God and take it in vaine, then the hypocrites, which to colour their falſhood vſe it without all reuerence, and make it a meanes for them to deceiue the ſimple and the godly.

[c] Here is declared the viſion and the occaſion thereof, whereof mention was made, chap.40.1.

[d] Reade Chap. 18.8.

[e] Becauſe all kings hearts and wayes are in his hands, he can turne them and diſpoſe them as it pleaſeth him, and therefore they need not to feare man, but onely obey God, Prouerb.21.1.

‖ *Or, returne.*

Lord your God,

14 Saying, Nay, but wee will goe into the land of Egypt, where wee ſhall ſee no warre, nor heare the ſound of the trumpet, nor haue hunger of bread, and there will we dwell,

15 And now therefore heare the word of the Lord, ye remnant of Iudah: thus ſayth the Lord of hoſtes, the God of Iſrael, If ye ſet your faces to enter into Egypt, and go to dwell there,

16 Then the ſword that ye feared, [f] ſhall take you there in the land of Egypt, and the famine, for the which yee care, ſhall there hang vpon you in Egypt, and there ſhall ye die,

17 And all the men that ſet their faces to enter into Egypt, to dwell there, ſhall die by the ſworde, by the famine, and by the peſtilence, and none of them ſhall remaine nor eſcape from the plague that I will bring vpon them.

18 For thus ſayth the Lord of hoſtes, the God of Iſrael, As mine anger and my wrath hath beene powred foorth vpon the inhabitants of Ieruſalem: ſo ſhall my wrath be powred foorth vpon you, when ye ſhall enter into Egypt, and ye ſhall be a deteſtation, and an aſtoniſhment, and a [g] curſe, and a reproch, and ye ſhall ſee this place no more.

19 O ye remnant of Iudah, the Lord hath ſayd concerning you, Goe not into Egypt: knowe certainely that I haue admoniſhed you this day.

20 Surely ye [h] diſſembled in your hearts when yee ſent me vnto the Lord your God, ſaying, Pray for vs vnto the Lord our God, and declare vnto vs euen according vnto all that the Lord our God ſhall ſay, and we will doe it.

21 Therefore I haue this day declared it you, but you haue not obeyed the voyce of the Lord your God, nor any thing for the which he hath ſent me vnto you.

22 Now therefore, know certainely that ye ſhall die by the ſword, by the famine, and by the peſtilence, [i] in the place whither yee deſire to goe and dwell.

CHAP. XLIII.

Iohanan carieth the remnant of the people into Egypt contrary to the minde of Ieremiah. 8 Ieremiah propheſieth the deſtruction of Egypt.

NOw when Ieremiah had made an ende of ſpeaking vnto the whole people all the wordes of the Lord their God, for the which the Lord their God had ſent him to them, euen all theſe words,

2 Then ſpake [a] Azariah the ſonne of Hoſhaiah, and Iohanan the ſonne of Kareah, and all the [b] proud men, ſaying vnto Ieremiah, [c] Thou ſpeakeſt falſly: the Lord our God hath [d] not ſent thee to ſay, Goe not into Egypt to dwell there.

3 But Baruch the ſonne of Neriah [e] prouoketh thee againſt vs, for to deliuer vs into the hand of the Caldeans, that they might ſlay vs, and carie vs away captiues into Babel.

4 So Iohanan the ſonne of Kareah, and all the captaines of the hoſte, and all the people obeyed not the voyce of the Lord, to dwel in the land of Iudah.

5 But Iohanan the ſonne of Kareah, and all the captaines of the hoſte tooke all the remnant of Iudah, that were returned from all [f] nations, whither they had bene driuen, to dwell in the land of Iudah:

6 Euen men and women, and children, and the kings daughters, and euery perſon that Nebuzar-adan the chiefe ſtewarde had left with Gedaliah the ſonne of Ahikam, the ſonne of Shaphan, and Ieremiah the [g] Prophet, and Baruch the ſonne of Neriah.

7 So they came into the land of Egypt: for they obeyed not the voyce of the Lord: thus came they to [h] Tahpanhes.

8 ¶ Then came the word of the Lord vnto Ieremiah in Tahpanhes, ſaying,

9 Take great ſtones in thine hand, and [i] hide them in the clay in the bricke kill, which is at the entrie of Pharaohs houſe in Tahpanhes in the ſight of the men of Iudah,

10 And ſay vnto them, Thus ſaith the Lord of hoſtes the God of Iſrael, Beholde, I will ſende and bring Nebuchad-nezzar the king of Babel [k] my ſeruant, and will ſet his throne vpon theſe ſtones that I haue hid, and hee ſhall ſpread his pauilion ouer them.

11 And when he ſhall come, he ſhall ſmite the land of Egypt: [l] ſuch as are appointed for death, to death, and ſuch as are for captiuitie, to captiuitie, and ſuch as are for the ſword, to the ſword.

12 And I will kindle a fire in the houſes of the Gods of Egypt, and hee ſhall burne them, and carie them away captiues, and he ſhall aray himſelfe with the land of Egypt, as a [m] ſhepheard putteth on his garment, and ſhall depart from thence in peace.

13 Hee ſhall alſo breake the images of ‖Beth-ſhemeſh that is in the land of Egypt, and the houſes of the gods of the Egyptians ſhall be burne with fire.

CHAP. XLIIII.

Hee reprooueth the people for their idolatrie. 15 They that ſet light by the threatning of the Lord are chaſtened. 26 The deſtruction of Egypt, and of the Iewes therein, is propheſied.

THe worde that came to Ieremiah concerning all the Iewes, which dwell in the lande of Egypt, and remained at Migdol and at [a] Tahpanhes, and at Noph, and in the countrey of Pathros, ſaying,

2 Thus ſaith the Lord of hoſtes, the God of Iſrael, Yee haue ſeene all the euill that I haue brought vpon Ieruſalem, and vpon all the cities of Iudah: and beholde, this day they are deſolate, and no man dwelleth therein,

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[f] Thus God turneth the policie of the wicked to their owne deſtruction: for they thought themſelues ſure in Egypt, and there Nebuchad-nezzar deſtroyed them and the Egyptians, Chap. 46.25.

[g] Reade Chap. 26.6. & 44.12. ſhewing that this ſhould come vpon them for their infidelitie and ſtubburnneſſe.

[h] For you were fully minded to goe into Egypt, whatſoeuer God ſpake to the contrary.

[i] To wit, in Egypt.

[a] Who was alſo called Iezaniah, Chap. 42.1.

[b] This declareth that pride is the cauſe of rebellion, and contempt of Gods miniſters.

[c] When the hypocriſie of the wicked is diſcouered, they burſt forth into open rage; for they can abide nothing but flatteries, reade Iſa. 30. 10.

[d] He ſheweth what is the nature of hypocrites; to wit, to feigne that they would obey God and imbrace his word, if they were aſſured that his meſſengers ſpake the trueth: though indeed they be moſt far from all obedience.

[e] Thus the wicked do not onely contemne and hurt the meſſengers of God, but ſlander and ſpeak wickedly of all them that ſupport or fauour the godly.

[f] As from the Moabites, Ammonites, and Edomites, Chap. 40.11.

[g] Whom theſe wicked led away by force.

[h] A citie in Egypt neere to Nilus.

[i] Which ſignified that Nebuchad-nezzar ſhould come euen to the gates of Pharaoh, where were his bricke killes for his buildings.

[k] Reade Chap. 25.9.

[l] Euery one ſhall be ſlaine by that meanes that God hath appointed, Chap. 15.2.

[m] Meaning, moſt eaſily, and ſuddenly ſhall he carie the Egyptians away.

‖ *Or, the houſe of the ſunne.*

[a] Theſe were all famous & ſtrong cities in Egypt, where the Iewes that were fled, dwelt for their ſafetie: but the Prophet declareth that there is no hold ſo ſtrõg, that can preſerue them from Gods vengeance.

3 Becauſe of their wickednes which they haue committed, to prouoke mee to anger, in that they went to burne incenſe, and to ſerue other gods, whom they knewe not, neither they, nor you, nor your fathers.

4 Howbeit I ſent vnto you all my ſeruants the Prophets [b] riſing early, and ſending them, ſaying, Oh doe not this abominable thing that I hate.

5 But they would not heare nor incline their eare to turne from their wickedneſſe, and to burne no more incenſe vnto other gods.

6 Wherefore [c] my wrath, and mine anger was powred foorth, and was kindled in the cities of Iudah, and in the ſtreetes of Ieruſalem, and they are deſolate, and waſted, as appeareth this day.

7 Therefore now thus ſayth the Lord of hoſtes the God of Iſrael, Wherefore commit ye this great euill againſt your ſoules, to cut off from you man and woman, child and ſuckling out of Iudah, and leaue you none to remaine?

8 In that yee prouoke me vnto wrath with the workes of your hands, burning incenſe vnto other gods in the land of Egypt whither ye be gone to dwell: that ye might bring deſtruction vnto your ſelues, and that ye might be a curſe and a reproch among all nations of the earth.

9 Haue yee forgotten the wickedneſſe of your Fathers, and the wickedneſſe of the [d] kings of Iudah, and the wickedneſſe of their wiues, and your owne wickednes, and the wickedneſſe of your wiues, which they haue committed in the land of Iudah and in the ſtreetes of Ieruſalem?

10 They are not || humbled vnto this day, neither haue they feared nor walked in my Law nor in my Statutes, that I ſet before you, and before your fathers.

11 Therefore thus ſayeth the Lorde of hoſtes the God of Iſrael, Behold, I will ſet my face againſt you * to euill, and to deſtroy all Iudah,

12 And I will take the remnant of Iudah, that [e] haue ſet their faces to goe into the land of Egypt there to dwell, and they ſhall all bee conſumed and fall in the land of Egypt: they ſhall euen bee conſumed by the ſword, and by the famine: they ſhall die from the leaſt vnto the moſt, by the ſword, and by the famine, and they ſhall bee a deteſtation, and an aſtoniſhment, and a [f] curſe and a reproch.

13 For I will viſit them that dwell in the land of Egypt, as I haue viſited Ieruſalem, by the ſword, by the famine, and by the peſtilence,

14 So that none of the remnant of Iudah, which are gone into the land of Egypt to dwell there ſhall eſcape or remaine, that they ſhoulde returne into the land of Iudah to the which they ‡ haue a deſire to returne to dwell there: for none ſhall returne, but [g] ſuch as ſhall eſcape.

15 Then all the men which knewe that their wiues had burnt incenſe vnto other gods, & all the women that ſtoode by, a great multitude, euen all the people that dwelt in the land of Egypt in Pathros, anſwered Ieremiah, ſaying,

16 The word that thou haſt ſpoken vnto vs in the name of the Lorde, wee will [h] not heare it of thee,

17 But we will do whatſoeuer thing goeth out of our own mouth, as to burne incenſe vnto [i] the Queene of heauen, and to powre out drinke offerings vnto her, as wee haue done, both wee and our fathers, our Kings and our Princes in the cities of Iudah, and in the ſtreetes of Ieruſalem: for then ‡ had we [k] plentie of vitailes and were well and || felt none euill.

18 But ſince we left off to burne incenſe to the Queene of heauen, and to powre out drinke offerings vnto her, wee haue had || ſcarceneſſe of all thinges, and haue beene conſumed by the ſword and by the famine.

19 And when wee burnt incenſe to the Queene of heauen, and powred out drinke offerings vnto her, did wee make her cakes to || make her glad, and powre out drink offerings vnto her without [l] our huſbands?

20 Then ſaid Ieremiah vnto all the people, to the men, and to the women, and to all the people which had giuen him that anſwere, ſaying,

21 Did not the Lorde remember the incenſe, that yee burnt in the cities of Iudah, and in the ſtreetes of Ieruſalem, both you, and your fathers, your Kings, and your princes, and the people of the lande, and ‡ hath he not conſidered it?

22 So that the Lord could no longer forbeare, becauſe of the wickedneſſe of your inuentions, and becauſe of the abominations, which ye haue committed: therefore is your lande deſolate and an aſtoniſhment, and a curſe, and without inhabitant, as appeareth this day.

23 Becauſe ye haue burnt incenſe, and becauſe ye haue ſinned againſt the Lord, and haue not obeyed the voyce of the Lord, nor walked in his Law, nor in his ſtatutes, nor in his teſtimonies, therefore this plague is come vpon you, as appeareth this day.

24 Moreouer, Ieremiah ſayde vnto all the people, and to all the women, Heare the word of the Lord, all Iudah that are in the land of Egypt.

23 ¶ Thus ſpeaketh the Lorde of hoſtes, the God of Iſrael, ſaying, Yee and your wiues haue both ſpoken with your mouthes, and fulfilled with your [m] hande, ſaying, Wee will perfourme our vowes that wee haue vowed to burne incenſe to the Queene of heauen, and to powre out drinke offerings to her: yee will perfourme your vowes, and doe the things that yee haue vowed.

26 Therefore heare the worde of the Lord, all Iudah that dwell in the land of Egypt. Beholde, I haue ſworne by my great Name, ſayeth the Lorde, that my Name

[b] Reade Chap. 7.25. and 25.3. and 26.5. & 29.19. and 32.33.

[c] He ſetteth before their eyes Gods iudgements againſt Iudah and Ieruſalem for their idolatrie, that they might beware by their example, and not with the like wickedneſſe prouoke the Lord: for then they ſhould be double puniſhed.

[d] He ſheweth that we ought to keepe in memorie Gods plagues from the beginning, that conſidering thē, we might liue in his feare, and know if he haue not ſpared our fathers, yea, kings, princes and rulers, and alſo whole countries, and nations for their ſinnes, that we vile wormes cannot looke to eſcape puniſhment for ours.

|| *Or, beaten downe.*

Amos 9.4.

[e] Which haue fully ſet their mindes and are gone thither on purpoſe. Whereby he excepteth the innocents, as Ieremiah & Baruch that were forced: therefore the Lord ſheweth, that he will ſet his face againſt them: that is, purpoſely deſtroy them.

[f] Reade Chap. 26.6 & 42.18.

‡ *Ebr. lift vp their ſoules.*

[g] Meaning, but a few.

[h] This declareth how dangerous a thing it is to decline once from God, and to follow our owne fantaſies: for Satan euer ſoliciteth ſuch, and doeth not leaue them til he haue brought them to extreme impudencie and madneſſe, euen to iuſtifie their wickedneſſe againſt God and his Prophets.

[i] Reade Chap. 7.18. It ſeemeth that the Papiſts gathered of this place, their *Salue Regina, & Regina cœli lætare,* calling the virgin Mary Queene of heauen, and ſo of the bleſſed virgin and mother of our Sauiour Chriſt made an idole: for here the Prophet condemneth their idolatrie.

‡ *Ebr. we were ſatiate with bread.*

[k] This is ſtill the argument of idolaters, which eſteeme religion by the belly, and in ſtead of acknowledging Gods works, who ſendeth both plenty and dearth, health, and ſickeneſſe, they attribute it to their idoles, and ſo diſhonour God.

|| *Or, ſaw.*

|| *Or, want.*

|| *Or, to appeaſe her.*

[l] This teacheth vs how great danger it is for ye huſbands to permit their wiues any thing whereof they bee not aſſured by Gods word; for thereby they take an occaſion to iuſtifie their doings, and their huſbands ſhall giue an account thereof before God, reade Iſa. 3.25. ‡ *Ebr. Is it not come vp into his heart?* [m] You haue committed double euill in making wicked vowes, and in performing the ſame.

[n] ſhall no more be called vpon by the mouth of any man of Iudah, in all the lande of Egypt, ſaying, The Lord God liueth.

27 Behold, I will watch ouer them for euill and not for good, and all men of Iudah that are in the land of Egypt, ſhall be conſumed by the ſword, and by the famine, vntill they be vtterly deſtroyed.

28 Yet a ſmall number that eſcape the ſword, [o] ſhall returne out of the land of Egypt into the lande of Iudah: and all the remnant of Iudah that are gone into the lande of Egypt to dwell there, ſhall knowe whoſe words ſhall ſtand, mine or theirs.

29 And this ſhall bee a ſigne vnto you, ſayeth the Lorde, when I viſite you in this place, that ye may know that my words ſhall ſurely ſtand againſt you for euill.

30 Thus ſaith the Lord, Behold, I will [p] giue Pharaoh Hophra king of Egypt into the hand of his enemies, and into the hand of them that ſeeke his life: as I gaue Zedekiah king of Iudah into the hand of Nebuchad-nezzar king of Babel his enemie, who alſo ſought his life.

CHAP. XLV.

2 Ieremiah comforteth Baruch, aſſuring him that he ſhould not periſh in the deſtruction of Ieruſalē.

THE word that Ieremiah the Prophet ſpake vnto [a] Baruch the ſonne of Neriah, when he had written theſe [b] wordes in a booke at the mouth of Ieremiah, in the fourth yeere of Iehoiakim the ſonne of Ioſiah king of Iudah, ſaying,

2 Thus ſayeth the Lorde God of Iſrael vnto thee, O Baruch,

3 Thou diddeſt ſay, Woe is mee now: for the Lord hath layde ſorrow vnto my ſorrow: I [c] fainted in my mourning, and I can finde no reſt.

4 Thus ſhalt thou ſay vnto him, The Lorde ſayeth thus, Beholde, That which I haue built, will I [d] deſtroy, and that which I haue planted will I plucke vp, euen this whole land.

5 And ſeekeſt [e] thou great things for thy ſelfe? ſeeke them not: for beholde, I will bring a plague vpon all fleſh, ſayth the Lord: but thy life will I giue thee for [f] a pray in all places, whither thou goeſt.

CHAP. XLVI.

1 He prophecieth the deſtruction of Egypt. 27 Deliuerance is promiſed to Iſrael.

THE wordes of the Lord, which came to Ieremiah the prophet againſt the [a] Gentiles,

2 As againſt Egypt, againſt the army of [b] Pharaoh Necho king of Egypt, which was by the riuer Perath in Carchemiſh, which Nebuchad-nezzar King of Babel ſmote in the fourth yeere of Iehoiakim the ſonne of Ioſiah king of Iudah.

3 [c] Make ready buckler and ſhield, and go foorth to battell.

4 Make ready the horſes, and let the horſemen get vp, and ſtand vp with your ſallets, furbiſh the ſpeares, and put on the brigandines.

5 [d] Wherefore haue I ſeene them afraid, and driuen backe? for their mightie men are ſmitten, & are fled away, & looke not backe: for feare was round about, ſaith the Lord.

6 The ſwift ſhall not flee away, nor the ſtrong men eſcape: they ſhall ſtumble, and fall toward the [e] North by the riuer Perath.

7 Who is this, that commeth vp as [f] a flood, whoſe waters are mooued like the riuers?

8 Egypt riſeth vp like the flood, and his waters are moued like the riuers, and hee ſayth, I will go vp, and will couer the earth: I will deſtroy the city with them that dwell therein.

9 Come vp, yee horſes, and rage yee charets, and let the valiant men come foorth, [g] the blacke Mores, and the Libyans that beare the ſhield, and the Lydians that handle and bend the bow.

10 For this is the day of the Lord God of hoſtes, and a day of vengeance, that hee may auenge him of his enemies: for the ſworde ſhall deuoure, and it ſhall bee ſatiate, and made drunke with their blood: for the Lord God of hoſtes hath [h] a ſacrifice in the North countrey [i] by the riuer Perath.

11 Go vp vnto Gilead, [k] and take balme, O [l] virgin, the daughter of Egypt: in vaine ſhalt thou vſe many [m] medicines: for thou ſhalt haue no health.

12 The nations haue heard of thy ſhame, & thy crie hath filled the land: for the ſtrong hath ſtumbled againſt the ſtrong, and they are fallen both together.

13 ¶ The word that the Lord ſpake to Ieremiah the Prophet, how Nebuchad-nezzar king of Babel ſhould come and ſmite the land of Egypt.

14 Publiſh in Egypt, and declare in Migdol, and proclaime in Noph, and in Tahpanhes, and ſay, Stand ſtill, and prepare thee: for the ſword ſhall deuoure round about thee.

15 Why are thy valiant men put backe? they could not ſtand, becauſe the Lorde did driue them.

16 He made many to fall, & one fell vpon another: and they ſayd, Ariſe, let vs goe againe to our [n] own people, and to the land of our natiuitie from the ſword of the violent.

17 They did crie there, Pharaoh king of Egypt, and of a great multitude [o] hath paſſed the time appointed.

18 As I liue, ſaith the king, whoſe Name is the Lord of hoſtes, Surely as Tabor is in the mountaines, and as Carmel is in the ſea: ſo ſhall [p] it come.

19 O thou daughter dwelling in Egypt, make thee geare to goe into captiuitie: for Noph ſhall be waſted and deſolate, without an inhabitant.

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[n] This declareth an horrible plague toward idolaters, ſeeing that God will not vouchſafe to haue his Name mentioned by ſuch as haue polluted it.

[o] We ſee therefore, that God hath a perpetuall care ouer his, whereſoeuer they are ſcattered: for though they be but two or three, yet he will deliuer them when he deſtroyeth his enemies.

[p] He ſheweth the meanes whereby they ſhould be deſtroyed, to aſſure them of the certaintie of the plague, and yet they remaine ſtill in their obſtinacie till they periſh: for Ioſephus lib. 10. de Antiq. cap. 11. writeth, that fiue yeere after the taking of Ieruſalem, Nebuchadnezzar the yonger, hauing ouercome the Moabites and the Ammonites, went againſt Egypt, and ſlewe the king, and ſo brought theſe Iewes, and other into Babylon.

[a] Which was Ieremiahs diſciple, and wrote his propheſies vnder him.

[b] Whereof reade Chap. 36. 10.

[c] Baruch mooued with an inconſiderate zeale of Ieremiahs impriſonment, but chiefly for ỹ deſtruction of the people, and the Temple, maketh this lamentation, as Pſal. 6. 6.

[d] Meaning, that God might deſtroy this people becauſe he had planted them.

[e] Thinkeſt thou to haue honour & credit? wherein he ſheweth his infirmitie.

[f] Reade Chap. 21. 9.

[a] That is, nine nations, which are round about the land of Egypt.

[b] Reade 2. King. 23. 29 and 24. 7. and 2. Chron. 35. 20.

[c] He warneth the Egyptians to prepare themſelues to warre.

[d] The Prophet had this viſion of the Egyptians, which ſhould be put to flight by the Babylonians at Carchemiſh.

[e] The Babylonians ſhal diſcomfit them at the riuer Euphrates.

[f] He derideth the boaſting of the Egyptians, who thought by their riches and power to haue ouercome all the world, alluding to the riuer Nilus, which at certaine times ouerfloweth ỹ countrey of Egypt.

[g] For theſe natiōs tooke part with the Egyptians.

[h] Hee calleth the ſlaughter of Gods enemies, a ſacrifiſe, becauſe it is a thing that doth pleaſe him, Iſa. 34. 6.

[i] That is, at Carchemiſh.

[k] For at Gilead did growe moſt ſoueraigne balme for wounds.

[l] So called, becauſe Egypt had not yet bene ouercome by the enemie.

[m] He ſheweth that no ſalue or medicine can preuaile, whereas God giueth the wound.

[n] As they that ſhould repent that they helped the Egyptians.

[o] He derideth them which ſhall impute their ouerthrow to lacke of counſell and policie, or to fortune, and not obſeruing of time: not conſidering that it is Gods iuſt iudgement.

[p] To wit, that the Egyptians ſhalbe deſtroyed.

20 Egypt is like a [q] faire calfe, but deſtruction commeth: out of the North it commeth.

21 Alſo her hired men [r] are in the mids of her like fat calues: they are alſo turned backe and fled away together: they coulde not ſtand, becauſe the day of their deſtruction was come vpon them, and the time of their viſitation.

22 The voyce thereof ſhall goe forth like a [ſ] ſerpent: for they ſhall march with an armie, and come againſt [t] her with axes, as hewers of wood.

23 They ſhall cut downe [u] her forreſt, ſaith the Lord: for they cannot bee counted, becauſe they are more then the [x] graſhoppers, and are innumerable.

24 The daughter of Egypt ſhall be confounded: ſhe ſhalbe deliuered into the hands of the people of the North.

25 ¶ Thus ſayth the Lord of hoſtes, the God of Iſrael, Behold, I wil viſit the [y] common people of No, and Pharaoh, & Egypt, with their gods and their kings, euen Pharaoh, and all them that truſt in him,

26 And I will deliuer the into the hands of thoſe that ſeeke their liues, and into the hand of Nebuchad-nezzar king of Babel, and into the hands of his ſeruants, and afterward ſhe ſhall dwell as [z] in the olde time, ſayth the Lord.

27 ¶ [a] But feare not thou, O my ſeruant Iaakob, and be not thou afrayd, O Iſrael: for behold, I will deliuer thee from a farre countrey, and thy ſeede from the land of their captiuity, and Iaakob ſhall returne and bee in reſt and proſperitie, and none ſhall make him afrayd.

28 Feare thou not, O Iaakob my ſeruant, ſayth the Lord: for I am with thee, & I will vtterly deſtroy all the nations, whither I haue driuen thee: but I will not vtterly deſtroy thee, but correct [b] thee by iudgement, and not vtterly cut thee off.

CHAP. XLVII.

The word of the Lord againſt the Philiſtims.

THe wordes of the Lord that came to Ieremiah the Prophet, againſt the Philiſtims, before that Pharaoh ſmote [a] Azzah.

2 Thus ſayth the Lord, Behold, waters riſe vp out of [b] the North, and ſhall bee as a ſwelling flood, and ſhall ouerflow the land, and all that is therein, and the cities with them that dwell therein: then the men ſhall cry, and all the inhabitants of the land ſhall howle,

3 At the noiſe and ſtamping of the hoofes of his ſtrong horſes, at the noyſe of his charets, and at the rumbling of his wheeles: the fathers ſhall not [c] looke backe to their children, for feebleneſſe of [d] hands,

4 Becauſe of the day that commeth to deſtroy all the Philiſtims, & to deſtroy Tyrus and Zidon, and all the reſt that take their part: for the Lorde will deſtroy the Philiſtims, the remnant of the iſle of [e] Caphtor.

5 [f] Baldneſſe is come vpon Azzah: Aſhkelon is cut vp with the reſt of their valleys. How long wilt [g] thou cut thy ſelfe?

6 O thou ſword of the Lord, how long wil it be or thou ceaſe! turne againe into thy ſcabberd, reſt and be ſtill.

7 How can it [h] ceaſe, ſeeing the Lord hath giuen it a charge againſt Aſhkelon, and againſt the ſea banke? euen there hath he appointed it.

CHAP. XLVIII.

The word of the Lord againſt the Moabites, 26 becauſe of their pride and crueltie.

COncerning Moab, thus ſayth the Lord of hoſtes, the God of Iſrael, Woe vnto [a] Nebo, for it is waſted: Kiriathaim is confounded and taken: Miſgab is confounded and afrayd.

2 Moab ſhall boaſt no more of Heſhbon: for they haue deuiſed euil againſt it. [b] Come, and let vs deſtroy it, that it be no more a nation: alſo thou ſhalt be deſtroyed, [c] O Madmen, and the ſword ſhall purſue thee.

3 A voyce of crying ſhalbe from Horonaim with deſolation and great deſtruction.

4 Moab is deſtroyed: her little ones haue cauſed their cry to be heard.

5 For at the going vp of [d] Luhith, the mourner ſhall goe vp with weeping: for in the going downe of Horonaim, the enemies haue heard a cry of deſtruction,

6 Flee and ſaue your liues, and bee like vnto the [e] heath in the wilderneſſe.

7. For becauſe thou haſt truſted in thy [f] workes, and in thy treaſures, thou ſhalt alſo be taken, and [g] Chemoſh ſhall goe foorth into captiuitie with his prieſts and his princes together.

8 And the deſtroyer ſhall come vpon all cities, and no city ſhall eſcape: the valley alſo ſhall periſh, and the plaine ſhall be deſtroyed as the Lord hath ſpoken.

9 Giue wings vnto Moab, that it may flee & get away: for the cities thereof ſhall be deſolate, without any to dwell therein.

10 [h] Curſed be he that doeth the worke of the Lord ‖ negligently, and curſed be he that keepeth backe his ſword from blood.

11 Moab hath bin at reſt from his youth, and he hath ſetled on his lees, and hath not bene [i] powred from veſſell to veſſell, neither hath hee gone into captiuitie: therefore his taſte remaineth in him, and his ſent is not changed.

12 ¶ Therefore behold, the dayes come, ſaith the Lord, that I wil ſend vnto him ſuch as ſhall cary him away, and ſhall emptie his veſſels, and breake their bottels.

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[q] They haue abundance of all things, and therefore are diſobedient and proud.

[r] As verſe 9.

[ſ] They ſhall be ſcarce able to ſpeake for feare of the Caldeans.

[t] Meaning, Egypt.

[u] That is, they ſhall ſlay the great and mighty men of power.

[x] To wit, Nebuchad-nezzars armie.

[y] Some take the Ebrewe word Amon for the kings name of No, that is, of Alexandria.

[z] Meaning, that after the ſpace of fortie yeeres, Egypt ſhould be reſtored, Iſa.19.23. ezek.29.13.

[a] God comforteth all his that were in captiuitie, but eſpecially the ſmal Church of the Iewes whereof were Ieremiah and Baruch, which remained among the Egyptians: for the Lord neuer forſaketh his, Iſa.44.2. chap.30.10.

[b] Reade Chap.10.24.

[a] Which was alſo called Gaza, a citie of the Philiſtims.

[b] He meaneth ẏ army of the Caldeans, Iſa.8.7,8.

[c] The great feare ſhall take away their natural affection.

[d] Their heart ſhal ſo faile them.

[e] For the Caphtorims, which are alſo called Cappadocians had deſtroyed in old time the Philiſtims and dwelt in their land, euen to Gaza, Deut.2.23.

[f] They haue pulled off their haire for ſorow & heauineſſe.

[g] As the heathen vſed in their mourning, which the Lord forbade his people to do, Deut.14.1.

[h] Meaning, that it is not poſſible that the wicked ſhould by any meanes eſcape or ſtay the Lord, when he will take vengeance.

[a] Theſe were cities of the Moabites which Nebuchad-nezzar tooke before he went to fight againſt Necho king of Egypt.

[b] Thus ſhall the Babylonians incourage one another.

[c] Reade Iſa.25.10.

[d] Horonaim and Luhith were two places, whereby the Moabites ſhould flee, Iſa.15.5.

[e] Hide your ſelues in barren places, where the enemie will not purſue after you, Chap.17.6.

[f] That is, the idols which are the workes of thine hands. Some read, in thy poſſeſſions: for ſo the worde may ſignifie, as 1.Sam.25.2.

[g] Both thy great idole, and his maintainers ſhall be led away captiues, ſo that they ſhall then know that it is in vaine to looke for help at idoles, Iſa.15.2.

[h] Hee ſheweth that God would puniſh the Caldeans, if they did not deſtroy the Egyptians, and that with a courage, and calleth this executing of his vengeance againſt his enemies, his worke: though the Caldeans ſought another end, Iſa.10.12.

‖ *Or, deceitfully.*

[i] Hath not bene remooued as the Iewes haue, but hath liued at eaſe, and as a wine that feedeth it ſelfe on his lees.

13 And Moab ſhall be aſhamed of Chemoſh, as the houſe of Iſrael was aſhamed of [k] Beth-el their confidence.

14 How thinke you thus, We are mighty and ſtrong men of warre?

15 Moab is deſtroyed, & his cities ‡ burnt vp, and his choſen yong men are gone downe to ſlaughter, ſayth the King, whoſe name is, The Lord of hoſtes.

16 The deſtruction of Moab is ready to come, and his plague haſteth faſt.

17 All ye that are about him, mourne for him, and all yee that knowe his name, ſay, [l] Howe is the ſtrong ſtaffe broken, and the beautifull rod!

18 Thou daughter that doeſt inhabite Dibon, come downe from thy glory, and ſit in thirſt: for the deſtroyer of Moab ſhall come vp vpon thee, and hee ſhall deſtroy thy ſtrong holds.

19 Thou that dwelleſt in Aroer, ſtand by the way, & behold: aſke him that fleeth and that eſcapeth, and ſay, What is done?

20 [m] Moab is confounded: for it is deſtroyed: howle, and cry, tell ye it in Arnon, that Moab is made waſte,

21 And iudgement is come vpon ỷ plaine countrey, vpon Holon and vpon Iahazah, and vpon Mephaath,

22 And vpon Dibon, and vpon Nebo, and vpon the houſe of Diblathaim,

23 And vpon Kiriathaim, & vpon Beth-gamul, and vpon Beth-meon,

24 And vpon Kerioth, and vpon Bozrah, and vpon all the cities of the lande of Moab farre or neere.

25 The [n] horne of Moab is cut off, and his arme is broken, ſaith the Lord.

26 Make ye him [o] drunken: for he magnified himſelfe againſt the Lord: Moab ſhal ‖ wallow in his vomite, and he alſo ſhalbe in deriſion.

27 For didſt not thou deride Iſrael, as though hee had bene found among theeues? for when thou ſpeakeſt of him, thou art [p] moued.

28 O yee that dwell in Moab, leaue the cities, and dwel in the rocks, and be like the doue, that maketh her neſt in the ſides of the holes mouth.

29 * Wee haue heard the pride of Moab (hee is exceeding proud) his ſtoutneſſe, and his arrogancie, and his pride, and the hautineſſe of his heart.

30 I know his wrath, ſaith the Lord, [q] but it ſhall not be ſo: and his diſſimulations, for they doe not right.

31 [r] Therefore will I howle for Moab, and I will cry out for all Moab: mine heart ſhall mourne for the men of Kir-heres.

32 O vine of Sibmah, I will weepe for thee, as I wept for Iazer: thy plantes are gone ouer the ſea, they are come to the ſea [ſ] of Iazer: the deſtroyer is fallen vpon thy ſummer fruits, and vpon thy vintage,

33 And ioy, and gladneſſe is taken from the plentifull field & from the land of Moab: and I haue cauſed wine to faile from the wine preſſe: none ſhall tread with ſhowting: their ſhowting ſhalbe no ſhowting.

34 From the cry of Heſhbon vnto Elaleh, and vnto Iahaz haue they made their noyſe: from Zoar vnto Horonaim, the [t] heifer of three yeere olde ſhall goe lowing: for the waters alſo of Nimrim ſhalbe waſted.

35 Moreouer, I wil cauſe to ceaſe in Moab, ſaith the Lord, him that offreth in the hie places, and him that burneth incenſe to his gods.

36 Therefore mine heart ſhall ſound for Moab like a [u] ſhawme, and mine heart ſhall ſound like a ſhawme for the men of Kir-heres, becauſe the riches that hee hath gotten, is periſhed.

37 * For euery head ſhall bee ‖ balde, and euery beard plucked: vpon all the handes ſhall bee cuttings, and vpon the loynes ſackcloth,

38 And mourning ſhall be vpon all the houſe tops of Moab and in all the ſtreetes thereof: for I haue broken Moab like a veſſel wherein is no pleaſure, ſayth the Lord.

39 They ſhall howle, ſaying, How is hee deſtroyed? Howe hath Moab turned the backe with ſhame? ſo ſhall Moab be a deriſion and a feare to all them about him.

40 For thus ſaith the Lord, Behold, [x] he ſhall flee as an eagle, & ſhal ſpread his wings ouer Moab.

41 The cities are taken, and the ſtrong holds are wonne, & the mighty mens hearts in Moab at that day ſhall be as the heart of a woman in trauell.

42 And Moab ſhalbe deſtroyed from being a people, becauſe he hath ſet vp himſelfe againſt the Lord.

43 [y] Feare, and pit and ſnare ſhalbe vpon thee, O inhabitant of Moab, ſayth the Lord.

44 He that eſcapeth from the feare, ſhall fall in the pit, and he that getteth vp out of the pit, ſhall be taken in the ſnare: for I will bring vpon it, euen vpon Moab, the yeere of their viſitation, ſaith the Lord.

45 They that fled, ſtood vnder the ſhadow [z] of Heſhbon, becauſe of the force: for [a] the fire came out of Heſhbon, and a flame from Sihon, and deuoured the corner of Moab, and the top of the ſeditious children.

46 Woe be vnto thee, O Moab: the people of [b] Chemoſh periſheth: for thy ſonnes are taken captiues, and thy daughters led into captiuitie.

47 Yet will I bring againe the captiuitie of Moab in the [c] latter dayes, ſayeth the Lord. Thus far of the iudgement of Moab.

[k] As the calfe of Beth-el was not able to deliuer the Iſraelites: no more ſhall Chemoſh deliuer the Moabites.

‡ *Ebr. gone vp, or deſtroyed.*

[l] How are they deſtroyed that put their truſt in their ſtrength and riches!

[m] Thus they that flee, ſhall anſwere.

[n] That is, his power and ſtrength.

[o] He willed the Caldeans to lay afflictions ynow vpon them, till they be like drunken men that fall downe to their ſhame and are derided of all.

‖ *Or, ſhalbe full, or clap his hands.*

[p] Thou reioyceſt to heare of his miſerie.

Iſa.16.6.

[q] He ſhall not execute his malice againſt his neighbours.

[r] Reade Iſa.16.7

[ſ] Which city was in the vtmoſt border of Moab: and hereby he ſignifieth that the whole land ſhould be deſtroyed, and the people caried away.

[t] Read Iſa.15.5.

[u] Their cuſtome was to play on flutes or inſtruments heauie and graue tunes at burials and in the time of mourning, as Mat.9.23.

Iſa.15.2,3. ezek.7.18.

‖ *Or, ſhauen.*

[x] That is, Nebuchad-nezzar, as Chap.49.22.

[y] He that eſcapeth one danger, ſhall be taken of another, Iſa.24.17.

[z] They fled thither, thinking to haue ſuccour of the Amorites.

[a] The Amorites had deſtroyed the Moabites in times paſt, and now becauſe of their power, the Moabites ſhall ſeeke to them for helpe.

[b] Which vanted themſelues of their idole, as though he could haue defended them.

[c] That is, they ſhalbe reſtored by the Meſſiah.

CHAP. XLIX.

1 The word of the Lorde againſt the Ammonites, 7 Idumea, 23 Damaſcus, 28 Kedar, 34 and Elam.

Vnto the children of [a] Ammon thus ſayth the Lorde, Hath Iſrael no ſonnes? or hath hee none heire? Why then hath their [b] king poſſeſſed Gad? and his people dwelt in [c] his cities?

2 Therefore beholde, the dayes come, ſayth the Lorde, that I will cauſe a noyſe of

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[a] They were ſeparated from the Moabites by the riuer Arnon, and after that the ten tribes were caried away into captiuitie, they inuaded the countrey of Gad. [b] To wit, of the Ammonites. [c] Meaning of the Iſraelites.

warre to bee heard in [d] Rabbah of the Ammonites, and it ſhall be a deſolate heape, and her daughters ſhall be burnt with fire: then ſhall Iſrael poſſeſſe thoſe that poſſeſſed him, ſaith the Lord.

3 Howle, O Heſhbon, for Ai is waſted: crie ye daughters of Rabbah: gird you with ſackecloth: mourne and runne to and fro by the hedges, for their king ſhall goe into captiuitie, and his Prieſtes, and his Princes likewiſe.

4 Wherefore gloriest thou in the valleys? thy valley floweth away, O rebellious daughter: ſhe truſted in her treaſures, ſaying, Who ſhall come vnto me?

5 Behold, I will bring a [f] feare vpon thee, ſayeth the Lord God of hoſtes, of all thoſe that be about thee, and ye ſhall be ſcattered euery man [g] right forth, and none ſhall gather him that fleeth.

6 And [h] afterward I will bring againe the captiuitie of the children of Ammon.

7 ¶ To Edom thus ſayeth the Lord of hoſtes, Is wiſedome no more in [i] Teman? Is counſell periſhed from their children? Is their wiſedome vaniſhed?

8 Flee, ye inhabitants of Dedan ([k] they are turned backe, and haue conſulted to dwell) for I haue brought the deſtruction of Eſau vpon him, and the time of his viſitation.

9 If the [l] grape gatherers come to thee, would they not leaue ſome grapes? if theeues come by night, they wil deſtroy till they haue ynough.

10 For I haue diſcouered Eſau: I haue vncouered his ſecrets, and hee ſhall not be able to hide himſelfe: his ſeede is waſted, and his brethren and his neighbours, and there ſhall be none to ſay,

11 Leaue thy [m] fatherleſſe children, and I will preſerue them aliue, and let thy widowes truſt in me.

12 For thus ſayeth the Lord, [n] Behold, they whoſe iudgement was not to drinke of the cup, haue aſſuredly drunken, and art thou he that ſhall eſcape free? thou ſhalt not goe free, but thou ſhalt ſurely drinke of it.

13 For I haue ſworne by my ſelfe, ſayth the Lord, that [o] Bozrah ſhall be waſte, and for a reproch, and a deſolation, and a curſe, and all the cities thereof ſhall be perpetuall deſolations.

14 I haue heard a rumour from the Lord, and an ambaſſador is ſent vnto the heathen, ſaying, Gather you together, and come againſt [p] her, and riſe vp to the battell.

15 For loe, I will make thee but ſmall among the heathen, and deſpiſed among men.

16 The ‖feare, & the pride of thine heart hath deceiued thee, thou that dwelleſt in the clefts of the rocke, and keepeſt the height of the hill: though thou ſhouldeſt make thy neſt as high as the Eagle, I will bring thee downe from thence, ſaith the Lord.

17 ¶ Alſo Edom ſhall be deſolate: euery one that goeth by it, ſhall be aſtoniſhed, and ſhall hiſſe at all the plagues thereof,

18 As in the ouerthrow of Sodome, and of Gomorah, and the places thereof neere about, ſaith the Lord: no man ſhall dwell there, neither ſhall the ſonnes of men remaine in it.

19 Behold, [q] hee ſhall come vp like a lion from the ſwelling of Iorden vnto the ſtrong dwelling place: for I will make Iſrael to reſt, euen I will make [r] him to haſte away from her, and who is a choſen man that I may appoint againſt her? for who is like mee? and who will appoint me the time? and who is the [ſ] ſhepheard that will ſtand before me?

20 Therefore heare the counſell of the Lord that hee hath deuiſed againſt Edom, and his purpoſe that hee hath conceiued againſt the inhabitants of Teman: ſurely the leaſt [t] of the flock ſhall draw them out: ſurely hee [u] ſhall make their habitations deſolate with them.

21 The earth is mooued at the noyſe of their fall: the crie of their voice is heard in the red ſea.

22 Behold, he ſhall come vp, and flie as the eagle, [x] and ſpread his wings ouer Bozrah, and at that day ſhall the heart of the ſtrong men of Edom bee as the heart of a woman in trauell.

23 ¶ Unto yͤ Damaſcus he ſayth, Hamath is confounded, and Arpad, for they haue heard euil tidings, and they are faint hearted as one on the fearefull ſea that cannot reſt.

24 Damaſcus is diſcouraged, and turneth herſelfe to flight, [z] and feare hath ſeaſed her: anguiſh and ſorowes haue taken her as a woman in trauell.

25 How is the glorious [a] citie not reſerued, the citie of my ioy!

26 Therefore her young men ſhall fall in her ſtreetes, and all her men of warre ſhalbe cut off in that day, ſayth the Lord of hoſtes.

27 And I will kindle a fire in the wall of Damaſcus, which ſhall conſume the palaces of Ben-hadad.

28 ¶ Unto [c] Kedar and to the kingdomes of Hazor, which Nebuchad-nezzar King of Babel ſhall ſmite, thus ſayeth the Lord, Ariſe, and goe vp vnto Kedar, and deſtroy the men of the Eaſt.

29 Their tents and their flockes ſhall they take away: yea, they ſhall take to themſelues their [d] curtaines, and all their veſſels, and their camels, and they ſhall crie vnto them, Feare is on euery ſide.

30 Flee, get you farre off ([e] they haue conſulted to dwell) O yee inhabitants of Hazor, ſayth the Lorde: for Nebuchad-nezzar King of Babel hath taken counſell againſt you, and hath deuiſed a purpoſe againſt you.

31 [f] Ariſe, and get you vp vnto the wealthie nation, that dwelleth without care, ſaith the Lord, which hath neither gates nor barres, but dwell alone.

32 And their camels ſhalbe a booty, & the multitude of their cattell a ſpoile, and I wil ſcatter them into all windes, & to the vtmoſt corners, and I will bring their deſtruction from all ſides thereof, ſaith the Lord.

[d] Which was one of the chiefe cities of the Ammonites as were Heſhbon and Ai: there was alſo a citie called Heſhbon among the Moabites.

[e] In thy plentifull countrey.

[f] Signifying, that power and riches cannot preuaile when as God will execute his iudgements.

[g] That is, without looking backe, & as euery one can finde a way to eſcape.

[h] In the time of Chriſt, when the Gentiles ſhall be called.

[i] Which was a citie of Edom called by the name of Teman Eliphaz ſonne, who came of Eſau.

[k] The enemies that ſhall diſſemble as though they fled away, ſhal turne backe, and inuade your land, and poſſeſſe it.

[l] Meaning, that God would vtterly deſtroy them, and not ſpare one, though the grape gatherers leaue ſome grapes, & theeues ſeeke but til they haue enough, Obad. 1.5.

[m] The deſtruction ſhall be ſo great that there ſhall be none left to take care ouer the widowes and fatherleſſe.

[n] I haue not ſpared mine owne people, and how ſhould I pitie thee?

[o] Which was a chiefe citie of Edom.

[p] That is, Bozrah.

‖Or, idole.

[q] To wit, Nebuchad-nezzar, after hee hath ouercome Iudah which is meant by the ſwelling of Iorden, ſhall come againſt mount Seir and Edom.

[r] That is, the Iſraelites, whom the Edomites kept as priſoners to haſte away from thence.

[ſ] The captaine and gouernour of the armie, meaning, Nebuchad-nezzar.

[t] They ſhall not be able to reſiſt his petie captaines.

[u] To wit, the enemie.

[x] As Chap. 48. 40. was ſaid of Moab.

[y] Which was the chiefe citie of Syria, whereby he meaneth the whole countrey.

[z] When ſhee heard the ſudden comming of the enemie.

[a] He ſpeaketh this in the perſon of the King and of them of the countrey, who ſhall wonder to ſee Damaſcus the chiefe citie deſtroyed.

[b] Who was king of Syria, 1. King. 20. 26. and had built theſe palaces, which were ſtill called the palaces of Ben-hadad.

[c] Meaning, the Arabians and their borderers.

[d] Becauſe they vſed to dwell in tents, he nameth the things that pertaine thereunto.

[e] The enemies will dwell in your places.

[f] He ſheweth that they of Hazor will flee to the Arabians for ſuccour, but that ſhall not auaile them.

33 And Hazor ſhall be a dwelling for dragons, and deſolation for euer: there ſhall no man dwell there, nor the ſonnes of men remaine in it.

34 ¶ The wordes of the Lord that came to Ieremiah the Prophet, concerning [g] Elam in the beginning of the reigne of Zedekiah king of Iudah, ſaying,

35 Thus ſayeth the Lord of hoſtes, Behold, I will breake the [h] bow of Elam, euen the chiefe of their ſtrength.

36 And vpon Elam I will bring the foure windes from the foure quarters of heauen, & wil ſcatter them towards all theſe windes, and there ſhal be no nation, whither the fugitiues of Elam ſhall not come.

37 For I will cauſe Elam to be afraide before their enemies, and before them that ſeeke their liues, and will bring vpon them a plague, euen the indignation of my wrath, ſaith the Lord, and I will ſend the ſword after them till I haue conſumed them.

38 And I will ſet my [i] throne in Elam, and I will deſtroy both the King and the princes from thence, ſaith the Lord: but [k] in the latter dayes I will bring againe the captiuitie of Elam, ſaith the Lord.

CHAP. L.

He propheſieth the deſtruction of Babylon, and the deliuerance of Iſrael, which was in captiuitie.

The word that the Lord ſpake concerning Babel, and concerning the land of the Caldeans by the ‡ miniſterie of Ieremiah the Prophet.

2 Declare among the nations, and publiſh it, and ſet vp a ſtandart, proclaime it and conceale it not: ſay, [a] Babel is taken, Bel is confounded, [b] Merodach is broken downe: her idoles are confounded, and their images are burſt in pieces.

3 For out of the North there [c] commeth vp a nation againſt her, which ſhall make her land waſte, and none ſhal dwell therein: they ſhall flee, and depart, both man & beaſt.

4 In thoſe dayes, and at that time, ſaith the Lord, the children of Iſrael ſhall [d] come, they, and the children of Iudah together, going, and [e] weeping ſhall they goe, and ſeeke the Lord their God.

5 They ſhall aſke the way to Zion, with their faces thitherward, ſaying, Come, and let vs cleaue to the Lord in a perpetual couenant that ſhall not be forgotten.

6 ¶ My people haue bene as loſt ſheepe: their [f] ſhepheards haue cauſed them to goe aſtray, and haue turned them away to the mountaines: they haue gone from [g] mountaine to hill, and forgotten their reſting place.

7 All that found them, haue deuoured them, and their enemies ſayd, Wee offend not, becauſe they haue ſinned againſt the Lord, [h] the habitation of iuſtice, euen the Lord the hope of their fathers.

8 [i] Flee from the middeſt of Babel, and depart out of the land of the Caldeans, and be ye as the hee goates [k] before the flocke.

9 For loe, I will raiſe, and cauſe to come vp againſt Babel a multitude of mighty nations from the North countrey, and they ſhal ſet themſelues in aray againſt her, whereby ſhe ſhall be taken: their arrowes ſhall be as of a ſtrong man, which is expert, for none ſhall returne in vaine.

10 And Caldea ſhall be a ſpoile: all that ſpoile her, [l] ſhall bee ſatiſfied, ſayth the Lord.

11 Becauſe yee were glad and reioiced in deſtroying mine heritage, and becauſe ye are growen fat, as the calues in the graſſe, [m] and neyed like ſtrong horſes,

12 Therefore your mother ſhall bee ſore confounded, and ſhe that bare you, ſhall bee aſhamed: beholde, the vttermoſt of the nations ſhall be a deſert, a drie land and a wilderneſſe.

13 Becauſe of the wrath of the Lorde, it ſhall not be inhabited, but ſhall be wholy deſolate: euery one that goeth by Babel, ſhall be aſtoniſhed, and [n] hiſſe at all her plagues.

14 [o] Put your ſelues in aray againſt Babel round about: all yee that bend the bowe, ſhoote at her, ſpare no arrowes: for ſhe hath [p] ſinned againſt the Lord.

15 Cry againſt her round about: ſhee hath ‖ giuen her hand: her foundations are fallen, and her walles are deſtroyed: for it is the vengeance of the Lord: take vengeance vpon her: as ſhee hath done, doe vnto her.

16 Deſtroy the [q] ſower from Babel, and him that handleth the ſiethe in the time of harueſt: becauſe of the ſword of the oppreſſour they ſhall turne euery one to his people, and they ſhall flee euery man to his owne land.

17 Iſrael is like ſcattered ſheepe: the lyons haue diſperſed them: firſt the King [r] of Aſhur hath deuoured him, and laſt this Nebuchad-nezzar King of Babel hath broken [ſ] his bones.

18 Therefore thus ſayeth the Lorde of hoſtes, the God of Iſrael, Behold, I will viſite the King of Babel, and his land, as I haue viſited the King of Aſhur.

19 And I will bring Iſrael againe to his habitation: hee ſhall feede on Carmel and Baſhan, and his ſoule ſhall be ſatiſfied vpon the mount Ephraim and Gilead.

20 In thoſe dayes, and at that time, ſaith the Lorde, the iniquitie of Iſrael ſhall bee ſought for, and there ſhall bee none: and the ſinnes of Iudah, and they ſhall not be found: for I will be mercifull vnto them, whom I reſerue.

21 Goe vp againſt the lande of the [t] rebels, euen againſt it, and againſt the inhabitants * of ‖ Pekod: deſtroy, and lay it waſte after them, ſayeth the Lorde, and doe according to all that I haue commaunded thee.

22 A crie of battell is in the lande, and of great deſtruction.

23 Howe is the [u] hammer of the whole world deſtroyed and broken! how is Babel become deſolate among the nations!

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[g] That is, Perſia, ſo called of Elam the ſonne of Shem.

[h] Becauſe the Perſians were good archers, he ſheweth that the thing wherein they put their truſt, ſhould not profit them.

[i] I will place Nebuchad-nezzar there. And in theſe propheſies Ieremiah ſpeaketh of thoſe countreys, which ſhould be ſubdued vnder the firſt of thoſe foure monarchies whereof Daniel maketh mention.

[k] This may be referred to the empire of the Perſians and Medes after the Caldeans, or vnto the time of Chriſt, as Chap. 48. 47.

‡ *Ebr. hand.*

[a] After that God hath vſed the Babylonians ſeruice to puniſh other nations, he ſheweth that their turne ſhall come, to be puniſhed.

[b] Theſe were two of their chiefe idoles.

[c] To wit, the Medes and the Perſians.

[d] When Cyrus ſhall take Babel.

[e] Reade Chap. 31. 9.

[f] Their gouernours and miniſters by their examples haue prouoked them to idolatrie.

[g] They haue committed idolatrie in euery place.

[h] For the Lord dwelt among them in his Temple, and would haue maintained them by his iuſtice against their enemies.

[i] When God ſhall deliuer you by Cyrus.

[k] That is, moſt forward, and without feare.

[l] Shall be made rich thereby.

[m] For ioy of the victorie, that ye had againſt my people.

[n] In ſigne of contempt and diſdaine.

[o] He ſpeaketh to the enemies the Medes and Perſians.

[p] Though the Lord called the Babylonians his ſeruants, & their worke, his work, in puniſhing his people, yet becauſe they did it not to glorifie God, but for their owne malice, and to profite themſelues, it is here called ſinne.

‖ *Or, yeelded, or, made peace.*

[q] Deſtroy her ſo that none be left to labour the ground, or to take the fruit thereof.

[r] Meaning, Tiglath-Pelezar, who caried away the ten tribes.

[ſ] He caried away the reſt, to wit, Iudah, and Beniamin.

[t] That is, Babylon: thus the Lord raiſeth vp Cyrus.

* *Ezek. 23. 23.*

‖ *Or, of them that ſhould be viſited.*

[u] Nebuchad-nezzar, who had ſmitten downe all the princes, and people of the world.

24 I haue ſnared thee, and thou art taken, O Babel, and thou waſt not aware: thou art found, and alſo caught, becauſe thou haſt ſtriuen againſt the Lord.

25 The Lord hath opened his treaſure, and hath brought foorth the weapons of his wrath: for this is the worke of the Lord God of hoſtes in the land of the Caldeans.

26 Come againſt her ‡ from the vtmoſt border: open her ſtore houſes: tread on her as on ſheaues, and deſtroy her vtterly: let nothing of her be left.

27 Deſtroy all her [x] bullockes; let them goe downe to the ſlaughter. Wo vnto them, for their day is come, and the time of their viſitation.

28 The voyce of them that [y] flee, and eſcape out of the land of Babel to declare in Zion the vengeance of the Lord our God, and the vengeance of his Temple.

29 Call vp the archers againſt Babel: all yee that bend the bowe, beſiege it round about: let none thereof eſcape: * recompenſe her according to her worke, and according to all that ſhe hath done, doe vnto her: for ſhe hath bene proude againſt the Lorde, euen againſt the holy one of Iſrael.

30 Therefore ſhall her yong men fall in the ſtreetes, and all her men of warre ſhal be deſtroyed in that day, ſayth the Lord.

31 Beholde, I come vnto thee, O proude man, ſayeth the Lord God of hoſtes: for thy day is come, euen the time that I will viſite thee.

32 And the proud ſhall ſtumble and fall, and none ſhall raiſe him vp: and I will kindle a fire in his cities, and it ſhal deuoure all round about him.

33 Thus ſayeth the Lord of hoſtes, The children of Iſrael, and the children of Iudah were oppreſſed together: and all that tooke them captiues, held them, and would not let them goe.

34 But their ſtrong Redeemer, whoſe Name is the Lord of hoſtes, hee ſhall maintaine their cauſe, that hee may giue reſt to the land, [z] and diſquiet the inhabitants of Babel.

35 A ſword is vpon the Caldeans, ſayeth the Lord, and vpon the inhabitants of Babel, and vpon her princes, and vpon her wiſe men.

36 A ſword is vpon the ‡ ſoothſayers, and they ſhall dote: a ſworde is vpon her ſtrong men, and they ſhalbe afraid.

37 A ſword is vpon their horſes, and vpon their charets, and vpon all the multitude that are in the middes of her, and they ſhal bee like women: a ſword is vpon her treaſures, and they ſhalbe ſpoyled.

38 A [a] drought is vpon her waters, and they ſhall bee dried vp: for it is the land of grauen images, and they dote vpon their idoles.

39 Therefore the [b] Ziims with the Iims ſhall dwell there, and the ‡ oſtriches ſhall dwel therein: for it ſhall be no more inhabited, neither ſhall it be inhabited from generation vnto generation.

40 As God deſtroyed * Sodom and Gomorah with the places thereof neere about, ſayth the Lord: ſo ſhall no man dwell there, neither ſhall the ſonne of man remaine therein.

‡Ebr. from the end.

[x] Her princes and mightie men.

[y] Of the Iewes which ſhould be deliuered by Cyrus.

Reue, 18.6.

[z] He ſheweth that when God executeth his iudgements againſt his enemies, that his Church ſhal then haue reſt.

‡Ebr. liars.

[a] For Cyrus did cut the riuer Euphrates, and diuided the courſe thereof into many ſtreames, ſo that it might be paſſed ouer as though there had bene no water: which thing he did by the counſel of two of Belſhazzars captaines, who conſpired againſt their king, becauſe he had gelded the one of them in deſpite, and ſlaine the ſonne of the other.

[b] Reade Iſa. 13.21.

‡Eb. ſonnes of the oſtriches, or yong.

Gene. 19.24. Iſa. 13.19.

41 ¶ Beholde, a people ſhall come from the North, and a great nation, and many kings ſhall be raiſed vp from the coaſtes of the earth.

42 They ſhall holde the bowe and the buckler: they are cruell and vnmercifull: their voyce ſhall roare like the ſea, and they ſhall ride vpon horſes, and be put in aray like men to the battell againſt thee, O daughter of Babel.

43 The king of Babel hath heard the report of them, and his handes [d] waxed feeble: ſorow came vpon him, euen ſorow as of a woman in trauaile.

44 Behold, he * ſhall come vp like a lyon from the ſwelling of Iorden vnto the ſtrong habitation: for I wil make Iſrael to reſt, and I will make them to haſte away from her: and who is a choſen man that I may appoint againſt her? for who is like mee, and who will appoint mee the time? and who is the [e] ſhepheard that will ſtand before me?

45 Therefore heare the counſell of the Lord that hee hath deuiſed againſt Babel, and his purpoſe that hee hath conceiued againſt the land of the Caldeans: ſurely the leaſt of the flocke ſhall draw them out: ſurely hee ſhall make their habitation deſolate with them.

46 At the noyſe of the winning of Babel the earth is mooued, and the cry is heard among the nations.

CHAP. LI.

6 Why Babylon is deſtroyed. 41 The vaine confidence of the Babylonians. 43 The vanitie of idolaters. 59 Ieremiah giueth his booke to Sheraiah.

Thus ſaith the Lord, Behold, I will raiſe vp againſt Babel, and againſt the inhabitants ‖ that lift vp their heart againſt mee, a deſtroying [a] winde,

2 And wil ſend vnto Babel fanners that ſhall fanne her, and ſhall emptie her land: for in the day of trouble they ſhall be againſt her on euery ſide.

3 Alſo to the bender that bendeth his bowe, and to him that lifteth himſelfe vp in his brigandine, will I ſay, Spare not her yong men, but deſtroy all her hoſte.

4 Thus the ſlaine ſhall fall in the land of the Caldeans, and they that are thruſt through in her ſtreetes.

5 For Iſrael hath bene no [b] widow, nor Iudah from his God, from the Lorde of hoſtes, though their land was filled with ſinne againſt the Holy one of Iſrael.

6 ¶ [c] Flee out of the mids of Babel, and deliuer euery man his ſoule: be not deſtroyed in her iniquitie: for this is the time of the Lords vengeance: he will render vnto her a recompenſe.

7 Babel hath bene as a golden cup in the [d] Lords hand, that made all the earth drunken: the nations haue drunken of her wine, therefore doe the nations [e] rage.

8 * Babel is ſuddenly fallen, and deſtroyed: howle for her, bring balme for her ſore, if ſhe may be healed.

9 We would haue cured Babel, but ſhee could

[c] Meaning, that the Perſians ſhould gather their armie of many nations.

[d] Which is meant of Belſhazzar, Dan. 5.6.

Chap. 49.19.

[e] Reade Chap. 49.19.

‖Or, of the land that riſeth vp.

[a] The Medes & Perſians that ſhall deſtroy them as the winde doeth the chaffe.

[b] Though they were forſaken for a time, yet they were not vtterly caſt off as though their husband were dead.

[c] He ſheweth ŷ there remaineth nothing for them that abide in Babylon, but deſtruction, Chap. 17.6. and 48.6.

[d] By whom the Lord powred out the drinke of his vengeance to whom it pleaſed him.

[e] For the great afflictions ŷ they haue felt by the Babylonians.

Iſa. 21.9. reuel, 14.8.

could not be healed: forſake her, and let [f] vs goe euery one vnto his owne countrey: for her iudgement is come vp vnto heauen, and is lifted vp to the cloudes.

10 The Lorde hath brought foorth our [g] righteouſneſſe: come and let vs declare in Zion the worke of the Lord our God.

11 Make bright the arrowes: ‖gather the ſhields: the Lord hath raiſed vp the ſpirit of the king of the Medes: for his purpoſe is againſt Babel to deſtroy it, becauſe it is the [h] vengeance of the Lord, and the vengeance of his Temple.

12 Set vp the ſtandard vpon the walles of Babel, make the watch ſtrong: ſet vp the watchmen: prepare the ſkoutes: for the Lorde hath both deuiſed, and done that which hee ſpake againſt the inhabitants of Babel.

13 O thou that dwelleſt vpon many [i] waters, abundant in treaſures, thine ende is come, euen the ‖ende of thy couetouſneſſe.

14 The Lorde of hoſtes hath ſworne by ‡him *ſelfe, ſaying, Surely I will fill thee with men, as with caterpillers, and they ſhal crie and ſhoute againſt thee.

15 *He hath made the earth by his power, and eſtabliſhed the world by his wiſedome, and hath ſtretched out the heauen by his diſcretion.

16 Hee giueth by his voyce the multitude of waters in the heauen, and hee cauſeth the cloudes to aſcende from the endes of the earth: he turneth lightnings to raine, and bringeth foorth the winde out of his treaſures.

17 Euery man is a beaſt by his owne [k] knowledge: euery founder is confounded by the grauen image: for his melting is but falſhood, and there is no breath therein.

18 They are vanitie, and the worke of errours: in the time of their [l] viſitation they ſhall periſh.

19 The [m] portion of Iaakob is not like them: for he is the maker of all things, and Iſrael is the rod of his inheritance: the Lorde of hoſtes is his Name.

20 Thou art mine [n] hammer, and weapons of warre: for with thee will I breake the nations, and with thee will I deſtroy kingdomes,

21 And by thee will I breake horſe and horſeman, and by thee will I breake the charet and him that rideth therein.

22 By thee alſo will I breake man and woman, and by thee will I breake olde and yong, and by thee will I breake the yong man and the maide.

23 I will alſo breake by thee the ſhepheard and his flocke, and by thee will I breake the huſbandman and his yoke of oxen, and by thee will I breake the dukes and princes.

24 And I will render vnto Babel, and to all the inhabitants of the Caldeans all their euill, that they haue done in Zion, euen in your ſight, ſaith the Lord.

25 Behold, I come vnto thee, O deſtroying [o] mountaine, ſayth the Lord, which deſtroyeſt all the earth: and I will ſtretch out mine hand vpon thee, and rolle thee downe [p] from the rockes, and wil make thee a burnt mountaine.

26 They ſhall not take of thee a ſtone for a corner, nor a ſtone for foundations, but thou ſhalt be deſtroyed for euer, ſayeth the Lord.

27 Set vp a ſtandard in the lande: blow the trumpets among the nations: prepare the nations againſt her: call vp the kingdomes of [q] Ararat, Minni, and Aſhchenaz againſt her: appoint the prince againſt her: cauſe horſes to come vp as the rough caterpillers.

28 Prepare againſt her the nations with the kings of the Medes, the dukes thereof, and the princes thereof, and all the land of his dominion.

29 And the land ſhall tremble and ſorow: for the deuice of the Lord ſhall be performed againſt Babel, to make the land of Babel waſte without an inhabitant.

30 The ſtrong men of Babel haue ceaſed to fight: they haue remained in their holdes: their ſtrength hath failed, and they were like women: they haue burnt her dwelling places, and her barres are broken.

31 A poſte ſhall runne to meete the poſte, and a meſſenger to meete the meſſenger, to ſhew the king of Babel, that his citie is taken on a [r] ſide thereof,

32 And that the paſſages are ſtopped, and the reedes burnt with fire, and the men of warre troubled.

33 For thus ſayth the Lord of hoſtes the God of Iſrael, The daughter of Babel is like a threſhing floore: the time of her threſhing is come: yet a litle while, and the time of her harueſt [ſ] ſhall come.

34 Nebuchad-nezzar the king of Babel hath [t] deuoured me, and deſtroyed mee: he hath made me an emptie veſſel: he ſwallowed me vp like a dragon, and filled his belly with my delicates, and hath caſt me out.

35 The ſpoyle of me, and that which was left of mee, is brought vnto Babel, ſhall the inhabitant of Zion ſay: and my blood vnto the inhabitants of Caldea, ſhall Ieruſalem ſay.

36 Therefore thus ſayeth the Lord, Behold, I will maintaine thy [u] cauſe, and take vengeance for thee, and I will drie vp the ſea, and drie vp her ſprings.

37 And Babel ſhalbe as heapes, a dwelling place for Dragons, an aſtoniſhment, and an hiſſing, without an inhabitant.

38 They ſhall roare together like lyons, and yell as the lyons whelpes.

39 In their [x] heate I will make them feaſtes, and I will make them drunken, that they may reioyce, and ſleepe a perpetuall ſleepe, and not wake, ſayth the Lord.

40 I will bring them downe like lambes to the ſlaughter, and like rammes and goates.

41 How is [y] Sheſhach taken! and how is the glory of the whole earth taken! how is Babel become an aſtoniſhment among the nations!

42 The [z] ſea is come vp vpon Babel: ſhee is couered with the multitude of the waues thereof.

[f] Thus the people of God exhort one another to goe to Zion and prayſe God.

[g] In approouing our cauſe and puniſhing our enemies.

‖Or, fill, or multiply.

[h] For the wrong done to his people, and to his Temple, chap. 50.28.

[i] For the land of Caldea was full of riuers which ranne into Euphrates.

‖Or, meaſure.

‡Ebr. his ſoule.

Amos 6.8.

Chap. 10.12.

[k] Reade Chap. 10.14.

[l] When God ſhall execute his vengeance.

[m] That is, the true God of Iſrael is not like to theſe idoles: for he can helpe when all things are deſperate.

[n] He meaneth the Medes and Perſians, as he did before call the Babylonians his hammer, Chap. 50.23.

[o] Not that Babylon ſtood on a mountaine, but becauſe it was ſtrong, and ſeemed inuincible.

[p] From thy ſtrong holdes and fortreſſes.

[q] By theſe three nations he meaneth Armenia the hier, and Armenia the lower, and Scythia: for Cyrus had gathered an armie of diuers nations.

[r] By turning the courſe of the riuer, one ſide was made open, and the reedes that did grow in the water, were deſtroyed, which Cyrus did by the counſell of Gobria, & Gabbatha Belſhazzars captaines.

[ſ] When ſhe ſhall be cut vp and threſhed.

[t] This is ſpoken in the perſon of the Iewes, bewailing their ſtate and the crueltie of the Babylonians.

[u] Thus the Lord eſteemeth the iniurie done to his Church as done to himſelfe, becauſe their cauſe is his.

[x] When they are inflamed with ſurfeting and drinking, I will feaſt with them, alluding to Belſhazzars banket, Dan. 5.2.

[y] Meaning, Babel, as chap. 25.26.

[z] The great armie of the Medes and Perſians.

43 Her cities are deſolate: the land is drye and a wildeneſſe, a land wherein no man dwelleth, neither doeth the ſonne of man paſſe thereby.

44 I will alſo viſit Bel in Babel, and I will bring out of his mouth, that which [a] he hath ſwallowed vp, and the nations ſhal run no more vnto him, and the wall of Babel ſhall fall.

45 My people, goe out of the mids of her, and deliuer yee euery man his ſoule from the fierce wrath of the Lord,

46 Leſt your heart euen faint, & ye feare the rumor, that ſhall be heard in the land: the rumor ſhall come this yeere, and after that in the other [b] yere ſhall come a rumor, and crueltie in the land, and ruler againſt ruler.

47 Therefore beholde, the dayes come, that I will viſit the images of Babel, and the whole land ſhall bee confounded, and all her ſlaine ſhall fall in the mids of her.

48 Then the heauen and the [c] earth, and all that is therein, ſhall reioice for Babel: for the deſtroyers ſhall come vnto her from the North, ſayeth the Lord.

49 As Babel cauſed the [d] ſlaine of Iſrael to fall, ſo by Babel the ſlaine of all the earth did fall.

50 Ye that haue eſcaped the ſword, goe away, ſtand not ſtill: remember the Lord afarre off, and let Ieruſalem come into your minde.

51 We are [f] confounded becauſe we haue heard reproch: ſhame hath couered our faces, for ſtrangers are come into the Sanctuaries of the Lords houſe.

52 Wherefore beholde, the dayes come, ſayth the Lord, that I will viſit her grauen images, and through all her land the wounded ſhall grone.

53 Though Babel ſhould mount vp to [g] heauen, and though ſhe ſhould defend her ſtrength on high, yet from me ſhall her deſtroyers come, ſayth the Lord.

54 A ſound of a crie commeth from Babel, and great deſtruction from the lande of the Caldeans,

55 Becauſe the Lorde hath layed Babel waſte, & deſtroyed from her the great voice, and her waues ſhall roare like great waters, and a ſound was made by their noiſe,

56 Becauſe the deſtroyer is come vpon her, euen vpon Babel, and her ſtrong men are taken, their bowes are broken: for the Lord God that recompenſeth, ſhall ſurely recompenſe.

57 And I wil [h] make drunke her princes, and her wiſe men, her dukes and her nobles and her ſtrong men: and they ſhall ſleepe a perpetuall ſleepe, and not wake, ſayeth the king, whoſe Name is the Lord of hoſtes.

58 Thus ſayth the Lord of hoſtes, The [i] thicke wall of Babel ſhalbe broken, and her high gates ſhall be burnt with fire, and the people ſhall labour in vaine, and the folke in the fire, for they ſhall be weary.

59 The word which Ieremiah the Prophet commanded Sheraiah the ſon of Neriah, the ſonne of Maaſeiah, when he went with Zedekiah the king of Iudah into Babel, in the [k] fourth yeere of his reigne: and this Sheraiah was a peaceable prince.

60 So Ieremiah wrote in a booke all the euill that ſhould come vpon Babel: euen all theſe things that are written againſt Babel.

61 And Ieremiah ſayde to Sheraiah, When thou commeſt vnto Babel, and ſhalt ſee, and ſhalt reade all theſe words.

62 Then ſhalt thou ſay, O Lord, thou haſt ſpoken againſt this place, to deſtroy it, that none ſhould remaine in it, neither man nor beaſt, but that it ſhould be deſolate for euer.

63 And when thou haſt made an ende of reading this booke, thou ſhalt binde a [l] ſtone to it, and caſt it in the midſt of Euphrates,

64 And ſhalt ſay, Thus ſhall Babel bee drowned, and ſhal not riſe from the euil, that I wil bring vpon her: and they ſhal [m] be wearie. Thus farre are the wordes of Ieremiah.

[a] That is, his gifts & preſents which he had receiued as part of the ſpoile of other nations, & which the idolaters brought vnto him from all countreis.

[b] Meaning, that Babylon ſhould not be deſtroyed all at once, but by little and little ſhuld be brought to nothing: for ÿ firſt yeere came the tidings, the next yeere the ſiege, and in the third yeere it was taken: yet this is not that horrible deſtruction which the Prophets threatned in many places: for that was after this, when they rebelled, and Darius ouercame them by the policie of Zopyrus, and hanged three thouſand gentlemen beſides the common people.

[c] All creatures in heauen and earth ſhall reioyce and praiſe God for the deſtruction of Babylon the great enemie of his Church.

[d] Babylon did not only deſtroy Iſrael, but many other nations.

[e] Ye that are now captiues in Babylon.

[f] He ſheweth how they ſhould remember Ieruſalem by lamenting the miſerable affliction thereof.

[g] For the wals were two hundreth foot high.

[h] I wil ſo aſtoniſh them by afflictions, that they ſhall not know which way to turne them.

[i] The thickeneſſe of the wall was fiftie foote thicke.

[k] This was not in the time of his captiuitie, but ſeuen yeres before, when he went either to gratulate Nebuchad-nezzar, or to intreate of ſome matters.

[l] S. Iohn in his Reuelation alludeth to this place, when he ſayth that the Angel tooke a milſtone and caſt it into the Sea, ſignifying thereby the deſtructiō of Babylon, Reu.18.21.

[m] They ſhall not be able to reſiſt, but ſhall labour in vaine.

CHAP. LII.

4 Ieruſalem is taken. 10 Zedekiahs ſonnes are killed before his face, and his eyes put out. 13 The citie is burned. 31 Iehoiachin is brought forth of priſon, and fed like a king.

Zedekiah * was one and twentie yeere old when he began to reigne, and he reigned eleuen yeres in Ieruſalem, and his mothers name was Hamutal, the daughter of Ieremiah of Libnah.

2 And he did euil in the ſight of the Lord, according to all that Iehoiakim had done.

3 [a] Doubtleſſe becauſe the wrath of the Lorde was againſt Ieruſalem and Iudah, till hee had caſt them out from his preſence, therefore Zedekiah rebelled againſt the king of Babel.

4 * But in the ninth yeere of his reigne, in the tenth moneth, the tenth day of the moneth came Nebuchad-nezzar king of Babel, he and all his hoſte againſt Ieruſalem, and pitched againſt it, and built fortes againſt it round about.

5 So the citie was beſieged vnto the eleuenth yeere of the king Zedekiah.

6 Now in the fourth moneth, the ninth day of the moneth, the famine was ſore in the citie, ſo that there was no more bread for the people of the land.

7 Then the citie was broken vp and all the men of warre fled, & went out of the citie by night, by the [b] way of the gate betweene the two wals, which was by the kings garden: (nowe the Caldeans were by the citie round about) and they went by the way of the wildernes.

8 But the armie of the Caldeans purſued after the king, and tooke Zedekiah in the deſert of Iericho, and al his hoſt was ſcattered from him.

9 Then they tooke the king and caried him vp vnto the king of Babel to Riblah in the land of Hamath, [c] where he gaue iudgement vpon him.

10 And the king of Babel ſlew the ſonnes of Zedekiah, before his eyes: he ſlew alſo all the princes of Iudah in Riblah.

11 Then he put out the eyes of Zedekiah,

* 2.*King*.24.18. 2.*chron*.36.11.

[a] So the Lord puniſhed ſinne by ſinne, & gaue him vp to his rebellious heart, till he had brought the enemie vpon him to leade him away and his people.

* 2.*King*.25.1.& *chap*.39.1.

[b] Read Chap. 36.4.

[c] Reade 2.King. 25.6. and Chap. 39.5.

and the king of Babel bound him in chaines and caried him to Babel, and put him in priſon, till the day of his death.

12 Now in the fift moneth in the [d] tenth day of the moneth (which was the nineteenth yeere of the king Nebuchad-nezzar king of Babel) came Nebuzar-adan chiefe ſteward which [e] ſtood before the king of Babel in Jeruſalem,

13 And burnt the houſe of the Lord, & the kings houſe, and al the houſes of Jeruſalem, and all the great houſes burnt he with fire.

14 And all the armie of the Caldeans that were with the chiefe ſteward, brake downe all the walles of Jeruſalem round about.

15 Then Nebuzar-adan the chiefe ſteward caried away captiue certaine of the poore of the people, & the reſidue of the people that remained in the citie, and thoſe that were fled, and fallen to the king of Babel, with the reſt of the multitude.

16 But Nebuzar-adan the chiefe ſteward left certaine of the poore of the land, to dreſſe the vines, and to till the land.

17 Alſo the [f] pillars of braſſe that were in the houſe of the Lord, and the baſes, & the braſen ſea that was in the houſe of the Lord, the Caldeans brake, and caried all the braſſe of them to Babel.

18 The pots alſo and the [g] beſoms, and the inſtruments of muſicke, & the baſins, and the incenſe diſhes, and all the veſſels of braſſe wherewith they miniſtred, tooke they away.

19 And the bowles, and the aſhpans, and the baſins, and the pots, and the candleſticks, and the incenſe diſhes, and the cups, and all that was of gold, & that was of ſiluer, tooke the chiefe ſteward away,

20 With the two pillars, one Sea, and twelue braſen buls, that were vnder the baſes, which king Salomon had made in the houſe of the Lord: the braſſe of all theſe veſſels was without [h] weight.

21 And concerning the pillars, the height of one pillar was eighteene cubites, and a threed of twelue cubites did compaſſe it, and the thicknes thereof was foure fingers: it was hollow.

22 And a chapiter of braſſe was vpon it, and the height of one chapiter was fiue cubites with networke, and pomegranates vpon the chapiters round about, all of braſſe: the ſecond pillar alſo, and the pomegranates were like vnto theſe.

23 And there were ninetie & ſixe pomegranates on a ſide: and all the pomegranates vpon the net worke were an [i] hundreth round about.

24 And ye chiefe ſteward tooke Sheraiah the chiefe Prieſt, and Zephaniah [k] the ſecond Prieſt, and the three keepers of the doore.

25 He tooke alſo out of the citie an eunuch which had the ouerſight of the men of warre and [l] ſeuen men that were in the kings preſence, which were found in the citie, and Sopher captaine of the hoſte who muſtered the people of the land, and threeſcore men of the people of the land, that were found in the mids of the citie.

26 Nebuzar-adan the chief ſteward tooke them, and brought them to the king of Babel to Riblah.

27 And the King of Babel ſmote them, and ſlew them in Riblah, in the land of Hamath: thus Judah was caried away captiue out of his owne land.

28 ¶ This is the people, whom Nebuchad-nezzar caried away captiue, in the [m] ſeuenth yeere, euen three thouſand Jewes and three and twentie.

29 In the [n] eighteenth yere of Nebuchad-nezzar he caried away captiue from Jeruſalem eight hundreth thirtie & two ‡ perſons.

30 In the three and twentieth yeere of Nebuchad-nezzar, Nebuzar-adan the chiefe ſteward caried away captiue of the Jewes ſeuen hundreth fortie and fiue perſons: all the perſons were foure thouſand and ſix hundreth.

31 And in the ſeuen and thirtieth yeere of the captiuitie of Jehoiakin king of Judah, in the twelfth moneth, in the fiue and twentieth day of the moneth, Euil-merodach king of Babel, in the firſt yere of his reigne, [o] lifted vp the head of Jehoiachin king of Judah, and brought him out of priſon,

32 And ſpake kindely vnto him, & ſet his throne aboue the throne of the kings, that were with him in Babel,

33 And changed his priſon [p] garments, and he did continually eat bread before him all the dayes of his life.

34 His portion was a [q] continuall portion giuen him of the king of Babel, euery day a certaine, all the dayes of his life, vntill he died.

[d] In the 2. king. 25.8. it is called the ſeuenth day, becauſe the fire began then, and ſo continued to the tenth.

[e] That is, which was his ſeruant, as 2. King. 25.8.

[f] Of theſe pillars, read 1 king. 7,15.

[g] Which were alſo made of braſſe, as 1. King, 7.45.

[h] It was ſo much in quantitie.

[i] But becauſe of the roundneſſe no more could be ſeene but ninetie and ſixe.

[k] Which ſerued in the hie Prieſts ſtead, if he had any neceſſary impediment.

[l] In the 2. king. 25.19. is read but of fiue: thoſe were the moſt excellent, and the other two, which were not ſo noble, are not there mentioned with them.

[m] Which was the latter end of the ſeuenth yeere of his reigne, and the beginning of the eight.

[n] In the latter end alſo of that yeere, and the beginning of the nineteenth.

‡ *Ebr. ſoules.*

[o] That is, reſtored him to libertie and honour.

[p] And gaue him princely apparell.

[q] That is, he had allowance in the Court, and thus at length he had reſt and quietneſſe, becauſe he obeyed Ieremiah the Prophet, whereas the other were cruelly ordered, that would not obey him.

Lamentations.

CHAP. I.

1 The Prophet bewaileth the miſerable eſtate of Ieruſalem, 5 And ſheweth that they are plagued becauſe of their ſinnes. The firſt and ſecond chapter begin euery verſe according to the letters of the Ebrew Alphabet. The third hath three verſes for euery letter, and the fourth is as the firſt.

HOw doth [a] the citie remaine ſolitarie that was full of people: ſhe is as a widow: ſhee that was great among the nations, and [b] princeſſe among the prouinces, is made tributary.

2 She weepeth cōtinually in the [c] night, and her teares run downe by her cheekes: among all her [d] louers, ſhe hath none to comfort her: all her friends haue delt vnfaithfully with her, and are her enemies.

3 Judah is caried away captiue, becauſe [e] of affliction, and becauſe of great ſeruitude: ſhe dwelleth among the heathen, and findeth no reſt: all her perſecuters tooke her in the ſtraites.

4 The wayes of Zion lament, becauſe

[a] The Prophet wondereth at the great iudgement of God, ſeeing Ieruſalem, which was ſo ſtrong and ſo full of people, to be now deſtroyed & deſolate.

[b] Which had chiefe rule ouer many prouinces and countreys.

[c] So that ſhe taketh no reſt.

[d] Meaning, the Egyptians and Aſſyrians which promiſed helpe.

[e] For her cruelty toward the poore & oppreſſion of ſeruāts, Ier. 34.11

no man commeth [f] to the ſolemne feaſts: all her gates are deſolate: her Prieſtes ſigh: her virgins are diſcomfited, and ſhee is in ‡ heauineſſe.

5 Her aduerſaries [g] are the chiefe, and her enemies proſper: for the Lord hath afflicted her, for the multitude of her tranſgreſſions, and her children are gone into captiuitie before the enemie.

6 And from the daughter of Zion all her beautie is departed: her princes are become [h] like Harts that finde no paſture, and they are gone without ſtrength before the purſuer.

7 Ieruſalem remembred the dayes of her affliction, and of her rebellion, and all her pleaſant thinges, that ſhe had in times paſt, when her people [i] fell into the hand of the enemie, and none did helpe her: the aduerſaries ſawe her, and did mocke at her [k] Sabbaths.

8 Ieruſalem hath grieuouſly ſinned, therefore ſhe is ∥ in deriſion: all that honoured her, deſpiſe her, becauſe they haue ſeene her filthineſſe: yea, ſhee ſigheth and turneth backeward.

9 [l] Her filthineſſe is in her ſkirts: ſhee remembred not her laſt ende, therefore ſhee came downe wonderfully: ſhee had no comforter: O Lord, beholde mine affliction: for the enemie is ‡ proud.

10 The enemie hath ſtretched out his hande vpon all her pleaſant thinges: for ſhee hath ſeene the Heathen enter into her Sanctuarie, whome [m] thou diddeſt commaund, that they ſhould not enter into thy Church.

11 All her people ſigh and ſeeke their bread: they haue giuen their pleaſant thinges for meate to refreſh the ſoule: ſee, O Lord, and conſider: for I am become vile.

12 Haue ye no regard, all ye that paſſe by this way? beholde, and ſee, if there bee any [n] ſorow like vnto my ſorowe, which is done vnto me, wherewith the Lord hath afflicted me in the day of his fierce wrath.

13 From aboue hath [o] he ſent fire into my bones, which preuaileth againſt them: hee hath ſpread a net for my feete, and turned me backe: hee hath made me deſolate, and daily in heauineſſe.

14 The [p] yoke of my tranſgreſſions is bound vpon his hand: they are wrapped, and come vp vpon my necke: hee hath made my ſtrength to fall: the Lord hath deliuered mee into their handes, neither am I able to riſe vp.

15 The Lord hath troden vnder foote all my valiant men in the mids of mee: he hath called an aſſemblie againſt me to deſtroy my young men: the Lorde hath troden [q] the winepreſſe vpon the virgine the daughter of Iudah.

16 * For theſe things I weepe: mine eye, euen mine eye caſteth out water, becauſe the comforter that ſhould refreſhe my ſoule, is farre from me: my children are deſolate, becauſe the enemie preuailed.

17 Zion ſtretched out her handes, and there is none to comfort her: the Lorde hath appoynted the enemies of Iaakob rounde about him: Ieruſalem is [r] as a menſtruous woman in the mids of them.

18 The Lord is righteous: for I haue rebelled againſt his ‡ commandement: heare, I pray you, all people, and beholde my ſorowe: my virgins and my young men are gone into captiuitie.

19 I called for my louers, but they deceiued me: my Prieſtes and mine Elders periſhed in the city while they [ſ] ſought their meat to refreſh their ſoules.

20 Beholde, O Lorde, how I am troubled: my bowels ſwell: mine heart is turned within me, for I am full of heauineſſe: the ſword ſpoyleth abroad, as death doeth at home.

21 They haue heard that I mourne, but there is none to comfort mee: all mine enemies haue heard of my trouble, and are glad, that thou haſt done it: thou wilt bring the day that thou haſt pronounced, and they ſhal be like vnto me.

22 [t] Let all their wickednes come before thee: ∥ doe vnto them, as thou haſt done vnto me, for all my tranſgreſſions: for my ſighs are many, and mine heart is heauy.

CHAP. II.

HOw hath the Lord [a] darkned the daughter of Zion in his wrath! and hath caſt downe from [b] heauen vnto the earth the beautie of Iſrael, and remembred not his [c] footſtoole in the day of his wrath!

2 The Lord hath deſtroyed all the habitations of Iaakob, and not ſpared: he hath throwen downe in his wrath the ſtrong holdes of the daughter of Iudah: hee hath caſt them downe to the ground: he hath polluted the kingdome and the princes thereof.

3 Hee hath cut off in his fierce wrath all the [d] horne of Iſrael: he hath drawen backe his [e] right hand from before the enemie, and there was kindled in Iaakob like a flame of fire, which deuoured round about.

4 Hee [f] hath bent his bowe like an enemie: his right hand was ſtretched vp as an aduerſary, and ſlew all that was pleaſant to the eye in the Tabernacle of the daughter of Zion: he powred out his wrath like fire.

5 The Lord was as an enemie: hee hath deuoured Iſrael, and conſumed all his palaces: hee hath deſtroyed his ſtrong holdes, and hath increaſed in the daughter of Iudah lamentation and mourning.

6 For hee hath deſtroyed his Tabernacle, as a garden, hee hath deſtroyed his congregation: the Lord hath cauſed the feaſtes and Sabbaths to be forgotten in Zion, and hath deſpiſed in the indignation of his wrath the King and the Prieſt.

7 The Lord hath forſaken his altar: he hath abhorred his Sanctuarie: hee hath giuen into the hand of the enemie the walles of her palaces: they haue made a noyſe in the houſe of the Lord, as in the day of ſolemnitie.

8 The Lord hath determined to deſtroy the wall of the daughter of Zion: hee ſtretched out a line: he hath not withdrawen his hand from deſtroying: therefore hee made

f As they vſed to come vp with mirth and ioy, Pſal.42.4

‡*Ebr. bitterneſſe.*

g That is, haue rule ouer her. Deut.28.44.

h As men pined away with ſorow and that haue no courage.

i In her miſerie ſhe conſidered the great benefits and commodities that ſhe had loſt.

k At her religion & ſeruing of God, which was the greateſt griefe to the godly.

∥*Or, driuen away.*

l She is not aſhamed of her ſinne, although it be manifeſt.

‡*Ebr. hath magnified himſelfe.*

m God forbiddeth that the Ammonites and Moabites ſhould enter into the congregation of the Lord, and vnder them he comprehendeth all enemies, Deut.23.3.

n Thus Ieruſalem lamenteth, mooning others to pitie her and to learne by her example.

o This declareth that we ſhould acknowledge God to be the authour of all our afflictions, to the intent that we might ſeeke to him for remedie.

p Mine heauie ſinnes are continually before his eyes, as he that tieth a thing to his hand for a remembrance.

q He hath troden them vnder foot, as they that tread grapes in the vinepreſſe.

*Iere.*14 17.*chap.*2.18.

r Which becauſe of her pollution was ſeparated from her husband, Leuit.15.19. and was abhorred for the time.

‡*Ebr. mouth.*

ſ That is, they died for hunger.

t Of deſiring vengeance againſt the enemie, reade Ier.11.20. and 18.21.

∥*Or, gather them like grapes.*

a That is, brought her from proſperitie to aduerſitie.

b Hath giuen her a moſt ſore fall.

c Alluding to the Temple, or to the Arke of the couenant, which was called the footſtoole of the Lord becauſe they ſhould not ſet their minds ſo lowe, but lift vp their hearts toward the heauens.

d Meaning, the glory & ſtrength, as 1.Sam.2.1.

e That is, his ſuccour which he was wont to ſend vs, when our enemies oppreſſed vs.

f Shewing that there is no remedie but deſtruction, where God is the enemy.

g As the people were accuſtomed to praiſe God in the ſolemne feaſts with a loud voyce: ſo now the enemies blaſpheme him with ſhowting and crying.

the rampart [h] and the wall to lament: they were deſtroyed together.

9 Her gates are ſunke to the ground: hee hath deſtroyed and broken her barres: her King and her Princes are among the Gentiles: the lawe is no more, neither can her Prophets ‖ receiue any viſion from the Lord.

10 The Elders of the daughter of Zion ſit vpon the ground, and keepe ſilence: they haue caſt vp duſt vpon their heades: they haue girded themſelues with ſackcloth: the virgines of Ieruſalem hang downe their heads to the ground.

11 Mine eyes doe faile with teares: my bowels ſwell: my liuer is powred vpon the earth, for the deſtruction of the daughter of my people, becauſe the children and ſucklings ‖ ſwoone in the ſtreetes of the citie.

12 They haue ſayde to their mothers, Where is ‡ bread and drinke? when they ſwooned, as the wounded in the ſtreetes of the citie, and when they ‡ gaue vp the ghoſt in their mothers boſome.

13 [i] What thing ſhall I take to witneſſe for thee? What thing ſhall I compare to thee, O daughter Ieruſalem? what ſhall I liken to thee, that I may comfort thee, O virgine daughter Zion? for thy breach is great like the ſea: who can heale thee?

14 Thy prophets haue [k] looked out vaine and fooliſh things for thee, and they haue not diſcouered thine iniquitie, to turne away thy captiuitie, but haue looked out for thee falſe ‖ propheſies, and cauſes of baniſhment.

15 All that paſſe by the way, clappe their handes at thee: they hiſſe and wagge their head vpon the daughter Ieruſalem, ſaying, Is this the citie that men call, The perfection of beautie, and the ioy of the whole earth?

16 All thine enemies haue opened their mouth againſt thee: they hiſſe and gnaſh the teeth, ſaying, Let vs deuoure it: certainely this is the day that we looked for: wee haue found and ſeene it.

17 * The Lord hath done that which hee had purpoſed: hee hath fulfilled his worde that he had determined of old time: he hath throwen downe, and not ſpared: hee hath cauſed thine enemie to reioyce ouer thee, and ſet vp the horne of thine aduerſaries.

18 Their heart * cryed vnto the Lord, O wall of the daughter Zion, let teares runne downe like a riuer, day and night: take thee no reſt, neither let the apple of thine eye ceaſe.

19 Ariſe, crie in the night: in the beginning of the watches powre out thine heart like water before the face of the Lorde: lift vp thine handes toward him for the life of the young children, that faint for hunger in the corners of all the ſtreetes.

20 Behold, O Lord, & conſider to whom thou haſt done thus: ſhall the women eate their fruit, and children of a ‖ ſpanne long? ſhall the Prieſt and the Prophet be ſlaine in the Sanctuary of the Lord?

21 The young & the old lie on the ground in the ſtreetes: my virgines and my young men are fallen by the ſword: thou haſt ſlaine them in the day of thy wrath: thou haſt killed and not ſpared.

22 Thou haſt called as in a ſolemne day my ‖ terrours round about, ſo that in the day of the Lords wrath none eſcaped nor remained: thoſe that I haue nouriſhed & brought vp, hath mine enemie conſumed.

[h] This is a figuratiue ſpeech, as that was, when he ſaid the wayes did lament, Chap. 1.4. meaning that this ſorow was ſo great, that the inſenſible things had their part thereof.

‖ *Or, finde.*

‖ *Or, faint.*

‡ *Ebr. wheat and wine.*

‡ *Ebr. powred out the ſoule.*

[i] Meaning, that her calamitie was ſo euident, that it neede no witneſſes.

[k] Becauſe the falſe prophets called themſelues Seers, as the other were called, therefore hee ſheweth, that they ſaw amiſſe, becauſe they did not reproue the peoples faults, but flattered thē in their ſinnes, which was the cauſe of their deſtruction.

‖ *Or, burdens.*

Leuit. 26.15,25. deut. 28.15,25.

Ier. 14.17. chap. 1.16.

‖ *Or, brought vp in their owne hands.*

‖ *Or, enemies, whom I feared.*

CHAP. III.

I Am the man that hath ſeene [a] affliction in the rod of his indignation.

2 He hath led me, and brought mee into darkeneſſe, but not to light.

3 Surely hee is turned againſt mee: hee turneth his hand againſt me all the day.

4 My fleſh and my ſkin hath hee cauſed to waxe old, and he hath broken my bones.

5 He hath [b] builded againſt me, and compaſſed me with gall, and labour.

6 He hath ſet me in darke places, as they that be dead for euer.

7 Hee hath hedged about mee, that I cannot get out: hee hath made my chaynes heauie.

8 Alſo when I crie and ſhout, hee ſhutteth out my [c] prayer.

9 Hee hath [d] ſtopped vp my wayes with hewen ſtone, and turned away my paths.

10 [e] Hee was vnto mee as a beare lying in wait, and as a lion in ſecret places.

11 Hee hath ſtopped my wayes, and pulled me in pieces: he hath made me deſolate.

12 He hath bent his bowe, and made me a marke for the arrow.

13 He cauſed ‡ the arrowes of his quiuer to enter into my reines.

14 I was a deriſion to all my people, and their ſong all the day.

15 He hath filled me with bitterneſſe, and made me drunken with [f] wormewood.

16 Hee hath alſo broken my teeth with ſtones, and hath couered me with aſhes.

17 Thus my ſoule was farre off from peace: I forgate proſperitie,

18 And I ſayde, My ſtrength and mine hope [g] is periſhed from the Lord,

19 Remembring mine affliction, and my mourning, the wormewood and the gall.

20 My ſoule hath them in remembrance, and is humble [h] in me.

21 I conſider this in mine heart: therefore haue I hope.

22 It is the Lords [i] mercies that wee are not conſumed, becauſe his compaſſions faile not.

23 They are renued [k] euerie morning: great is thy faithfulneſſe.

24 The Lord is my [l] portion, ſayeth my ſoule: therefore will I hope in him.

25 The Lord is good vnto them, that truſt

[a] The Prophet complaineth of the puniſhments and afflictions that he endured by the falſe prophets and hypocrites, when he declared the deſtruction of Ieruſalem, as Ier. 20.2.

[b] Hee ſpeaketh this as one that felt Gods heauie iudgements, which he greatly feared, and therefore ſetteth them out with this diuerſitie of words.

[c] This is a great tentation to the godly, when they ſee not the fruit of their prayers, and cauſeth them to thinke that they are not heard, which thing God vſeth to doe, that they might pray more earneſtly and the oftner.

[d] And keepeth me in hold, as a priſoner.

[e] He hath no pitie on me.

‡ *Ebr. ſonnes.*

[f] With great anguiſh and ſorow he hath made me to loſe my ſenſe.

[g] Thus with paine he was driuen to & fro betweene hope and deſpaire, as the godly oft times are, yet in the end the Spirit getteth the victorie. [h] Hee ſheweth that God thus vſeth to exerciſe his, to the intent, that hereby they may know themſelues, and feele his mercies. [i] Conſidering the wickedneſſe of man, it is marvaile that any remaineth aliue: but onely that God for his owne mercies ſake, and for his promiſe will euer haue his Church to remaine, though they be neuer ſo few in number, Iſa. 1.9. [k] We feele thy benefites daily. [l] The godly put their whole confidence in God, and therefore looke for none other inheritance, as Pſal. 16.5.

in him, and to the ſoule that ſeeketh him.

26 It is good both to truſt and to waite for the ſaluation of the Lord.

27 It is good for a man that he beare the yoke in his [m] youth.

28 He ſitteth alone, [n] and keepeth ſilence, becauſe he hath borne it vpon him.

29 Hee putteth his [o] mouth in the duſt, if there may be hope.

30 He giueth his cheeke to him that ſmiteth him: he is filled full with reproches.

31 For the Lord will not forſake for euer.

32 But though he ſend affliction, yet will hee haue compaſſion according to the multitude of his mercies.

33 For hee doth not [p] puniſh ‡ willingly, nor afflict the children of men,

34 In ſtamping vnder his feete all the priſoners of the earth,

35 In ouerthrowing the right of a man before the face of the moſt High,

36 In ſubuerting a man in his cauſe: the Lord [q] ſeeth it not.

37 Who is he then that ſayth, and it commeth to paſſe, and the Lord [r] commaundeth it not?

38 Out of the mouth of the moſt High proceedeth not [ſ] euill and good?

39 Wherefore then is the liuing man [t] ſorowfull? man ſuffereth for his ſinne.

40 Let vs ſearch and trie our wayes, and turne againe vnto the Lord.

41 Let vs lift vp [u] our hearts with our hands vnto God in the heauens.

42 We haue ſinned, and haue rebelled, therefore thou haſt not ſpared.

43 Thou haſt couered vs with wrath, and perſecuted vs: thou haſt ſlaine and not ſpared.

44 Thou haſt couered thy ſelfe with a cloude, that our prayer ſhould not paſſe through.

45 Thou haſt made vs as the * ofſcouring and refuſe in the midſt of the people.

46 All our enemies haue opened their mouth againſt vs.

47 Feare, and a ſnare is come vpon vs with deſolation and deſtruction.

48 Mine eye caſteth out riuers of water, for the deſtruction of the daughter of my people.

49 Mine eye droppeth without ſtay and ceaſeth not,

50 Till the Lord looke downe, and behold from heauen.

51 Mine eye [x] breaketh mine heart becauſe of all the daughters of my citie.

52 Mine enemies chaled mee ſore like a bird without cauſe.

53 They haue ſhut vp my life [y] in the dungeon, and caſt a ſtone vpon me.

54 Waters flowed ouer mine head, then thought I, I am deſtroyed.

55 I called vpon thy Name, O Lord, out of the low dungeon.

56 Thou haſt heard my voyce: ſtop not thine eare from my ſigh, and from my crie.

57 Thou drewest neere in the day that I called vpon thee: thou ſaydeſt, Feare not,

58 O Lord, thou haſt maintained the cauſe of my [z] ſoule, & haſt redeemed my life.

[m] He ſheweth that we can neuer begin too timely to be exercised vnder the croſſe, that when the afflictions growe greater, our patience alſo by experience may be ſtronger.

[n] He murmureth not againſt God, but is patient.

[o] He humbleth himſelfe as they that fall downe with their face to the ground, and ſo with patience waiteth for ſuccour.

[p] He taketh no pleaſure in it, but doth it of neceſſitie for our amendement, when he ſuffereth the wicked to oppreſſe the poore.

‡ *Eb. with his heart.*

[q] He doeth not delite therein.

[r] Hee ſheweth that nothing is done without Gods prouidence.

[ſ] That is, aduerſitie, and proſperitie, Amos 3.6.

[t] When God afflicteth him.

[u] That is, both hearts and hands: for elſe to lift vp the hands is but hypocriſie.

* 1. *Cor.* 4.13.

[x] I am ouercome with ſore weeping for all my people.

[y] Reade Ierem. 37.16. how he was in the myrie dungeon.

[z] Meaning, the cauſe wherefore his life was in danger.

59 O Lord, thou haſt ſeene my wrong, iudge thou my cauſe.

60 Thou haſt ſeene all their vengeance, and all their deuiſes againſt me.

61 Thou haſt heard their reproch, O Lord, and al their imaginations againſt me:

62 The lips alſo of thoſe that roſe againſt me, and their whiſpering againſt mee continually.

63 Behold, their ſitting downe and their riſing vp, how I am their ſong.

64 * Giue them a recompenſe, O Lord, according to the worke of their hands.

65 Giue them ‖ ſorowe of heart, euen thy curſe to them.

66 Perſecute with wrath and deſtroye them from vnder the heauen, O Lord.

* *Pſal.* 28.4.

‖ *Or, an obſtinate heart.*

CHAP. IIII.

HOwe is the [a] golde become ſo ‖ dimme? the moſt fine golde is changed, and the ſtones of the Sanctuary are ſcattered in the corner of euerie ſtreete.

2 The noble ‖ men of Zion comparable to fine golde, how are they eſteemed as earthen [b] pitchers, euen the worke of the hands of the potter!

3 Euen the dragons [c] drawe out the breaſts, and giue ſucke to their yong, but the daughter of my people is become cruell like the [d] oſtriches in the wilderneſſe.

4 The tongue of the ſucking child cleaueth to the roofe of his mouth for thirſt: the yong children aſke bread, but no man breaketh it vnto them.

5 They that did feede delicately, periſh in the ſtreetes: they that were brought vp in ſcarlet, embrace the dung.

6 For the iniquitie of the daughter of my people is become greater then the ſinne of Sodome, that was * deſtroyed as in a moment, and ‖ none pitched campes againſt her.

7 Her * Nazarites were purer then the ſnowe, and whiter then the milke: they were more ruddie in body, then the red precious ſtones: they were like poliſhed ſaphir.

8 Nowe their [e] viſage is blacker then a cole: they cannot know them in the ſtreetes: their ſkinne cleaueth to their bones: it is withered like a ſtocke.

9 They that be ſlaine with the ſword, are better then they that are killed with hunger: for they fade away as they were ſtriken through for the [f] fruits of the field.

10 The hands of the pitifull women haue ſodden their own children, which were their meate in the deſtruction of the daughter of my people.

11 The Lord hath accompliſhed his indignation: hee hath powred out his fierce wrath, he hath kindled a fire in Zion, which hath deuoured the foundations thereof.

12 The Kings of the earth, and all the inhabitants of the world would not haue beleeued that the aduerſary & the enemy ſhould haue entred into the gates of Ieruſalem:

13 For the ſinnes of her prophets, and the iniquities of her prieſts, that haue ſhed the blood of the iuſt in the midſt of [g] her.

[a] By the golde he meaneth the Princes, as by the ſtones hee vnderſtandeth the Prieſts.

‖ *Or, hid.*

‖ *Or, ſonnes.*

[b] Which are of ſmall eſtimation, and haue none honour.

[c] Though the dragons be cruel, yet they pitie their yong and nouriſh them, which thing Ieruſalem doeth not.

[d] The women forſake their children as the Oſtrich doth her egs, Iob 39.17.

* *Gen.* 19.25.

‖ *Or, no ſtrength was againſt her*

* *Numb.* 6.2.

[e] They that were before moſt in Gods fauour, are now in greateſt abomination vnto him.

[f] For lacke of foode they pine away and conſume.

[g] He meaneth that theſe things are come to paſſe therefore, contrarie to all mens expectation.

14 They haue wandred as blind men[h] in the ſtreetes, and they were polluted with blood, ſo that [i] they would not touch their garments.

15 But they cried vnto them, Depart yee polluted, depart, depart, touch not: therefore they fled away, and wandred: they haue ſaid among the heathen, They ſhall no more dwell there.

16 The ‖anger of the Lord hath ſcattered them, hee will no more regard them: [k] they reuerenced not the face of the Prieſts, nor had compaſſion of the Elders.

17 Whiles we waited for our vaine help, our eyes failed: for in our waiting wee looked for [l] a nation that could not ſaue vs.

18 They hunt our ſteps that we cannot goe in our ſtreetes: our ende is neere, our dayes are fulfilled, for our end is come.

19 Our perſecuters are ſwifter then the eagles of the heauen: they purſued vs vpon the mountaines, and layd waite for vs in the wilderneſſe.

20 The [m] breath of our noſtrels, the Anointed of the Lord was taken in their nets, of whom wee ſayd, Under his ſhadowe wee ſhall be preſerued aliue among the heathen.

21 Reioyce and be glad,[n] O daughter Edom, that dwelleſt in the land of Uz, the cup alſo ſhall paſſe through vnto thee: thou ſhalt be drunken ‖ and vomit.

22 Thy puniſhment is accompliſhed, O daughter Zion: hee [o] will no more carie thee away into captiuitie, but hee will viſit thine iniquitie, O daughter Edom, hee will diſcouer thy ſinnes.

[h] Some referre this to the blind men, which as they went, ſtumbled on ẏ blood, whereof the citie was full.

[i] Meaning, the heathen which came to deſtroy them, could not abide them.

‖*Or face.*

[k] That is, the enemies.

[l] He ſheweth two principall cauſes of their deſtruction: their crueltie and their vaine confidence in man: for they truſted in the helpe of the Egyptians.

[m] Our king Ioſiah, in whom ſtood our hope of Gods fauour, and on whom depended our ſtate and life, was ſlaine, whom hee calleth anointed, becauſe he was a figure of Chriſt.

[n] This is ſpoken by deriſion.

‖*Or, ſhew thy nakedneſſe.*

[o] He comforteth the Church by that after ſeuentie yeeres their ſorowes ſhall haue an ende, whereas the wicked ſhould be tormented for euer.

CHAP. V.

The prayer of Ieremiah.

Remember, O Lord, what is come vpon vs: [a] conſider, and beholde our reproch.

2 Our inheritance is turned to the ſtrangers, our houſes to the aliants.

3 Wee are fatherleſſe, euen without father, and our mothers are as widowes.

4 Wee haue drunke our [b] water for money, and our wood is ſold vnto vs.

5 Our necks are vnder perſecution: we are wearie, and haue no reſt.

6 We haue giuen our [c] hands to the Egyptians, and to Aſſhur, to bee ſatisfied with bread.

7 Our fathers haue ſinned, and are not, and we haue borne their [d] iniquities.

8 Seruants haue ruled ouer vs, none would deliuer vs out of their hands.

9 Wee gate our bread with the perill of our liues, becauſe of the ſword [e] of the wilderneſſe.

10 Our ſkin was blacke like as an ouen, becauſe of the terrible famine.

11 They defiled the women in Zion, and the maides in the cities of Iudah.

12 The princes are hanged vp by [f] their hand: the faces of the Elders were not had in honour.

13 They tooke the yong men to grinde, and the children fell vnder [g] the wood.

14 The Elders haue ceaſed from ẏ [h] gate, and the yong men from their ſongs.

15 The ioy of our heart is gone, our dance is turned into mourning.

16 The crowne of our head is fallen: wo now vnto vs that we haue ſinned.

17 Therefore our heart is heauy for theſe things, our [i] eyes are dimme.

18 Becauſe of the mountaine of Zion which is deſolate: the foxes run vpon it.

19 But thou, O Lord, remaineſt for [k] euer: thy throne is from generation to generation.

20 Wherefore doeſt thou forget vs for euer, and forſake vs ſo long time?

21 [l] Turne thou vs vnto thee, O Lorde, and we ſhall be turned: renew our dayes as of olde.

22 But thou haſt vtterly reiected vs: thou art exceedingly angrie againſt vs.

[a] This prayer as is thought, was made when ſome of the people were caried away captiue, others, as the pooreſt, remained, and ſome went into Egypt and other places for ſuccour: albeit it ſeemeth that the Prophet foreſeeing their miſeries to come, thus prayed.

[b] Meaning, their extreme ſeruitude and bondage.

[c] We are ioyned in league and amitie with them, or haue ſubmitted our ſelues vnto them.

[d] As our fathers haue beene puniſhed for their ſinnes, ſo we that are culpable of the ſame ſinnes, are puniſhed.

[e] Becauſe of the enemie that came from the wilderneſſe, and would not ſuffer vs to goe and ſeeke our neceſſarie foode.

[f] That is, by the enemies hand.

[g] Their ſlauerie was ſo great, that they were not able to abide it.

[h] There were no more lawes nor forme of common wealth.

[i] With weeping.

[k] And therefore thy couenant and mercies can neuer faile.

[l] Whereby is declared that it is not in mans power to turne to God, but is onely his worke to conuert vs, and thus God worketh in vs, before wee can turne to him, Ierem. 31, 18.

Ezekiel.

THE ARGVMENT.

After that Iehoiachin by the counſell of Ieremiah and Ezekiel had yeelded himſelfe to Nebuchadnezzar, and ſo went into captiuitie with his mother and diuers of his princes and of the people, certaine began to repent and murmure that they had obeyed the Prophets counſel, as though the thing which they had propheſied ſhould not come to paſſe, and therefore their eſtate ſhould be ſtill miſerable vnder the Caldeans. By reaſon whereof he confirmeth his former propheſies, declaring by newe viſions and reuelations ſhewed vnto him, that the citie ſhould moſt certainely be deſtroyed, and the people grieuouſly tormented by Gods plagues, in ſo much that they that remained, ſhould be brought into cruell bondage. And leſt the godly ſhould deſpaire in theſe great troubles, hee aſſureth them that God will deliuer his Church at his time appointed, and alſo deſtroy their enemies which either afflicted them, or reioyced in their miſeries. The effect of the one and the other ſhould chiefly be performed vnder Chriſt, of whom in this Booke are many notable promiſes, and in whom the glorie of the new Temple ſhould perfectly be reſtored. Hee propheſied theſe things in Caldea, at the ſame time that Ieremiah propheſied in Iudah, and there began in the fift yeere of Iehoiachins captiuitie.

CHAP.

CHAP. I.

1 The time wherein Ezekiel propheſied, and in what place. 3 His kinred. 5 The viſion of the foure beaſts. 26 The viſion of the throne.

IT came to paſſe in the [a] thirtieth yeere in the fourth moneth, and in the fift day of the moneth (as I was among the captiues by the riuer [b] Chebar) that the heauens were opened, and I ſaw the viſions of [c] God.

2 In the fift day of the moneth (which was the fift yeere of King Ioiachins captiuitie)

3 The word of the Lord came vnto Ezekiel the Prieſt, the ſonne of Buzi, in the land of the Caldeans, by the riuer Chebar, where the [d] hand of the Lorde was vpon him.

4 And I looked, and behold, a [e] whirlewinde came out of the North, a great cloude and a fire wrapped about it, and a brightneſſe was about it, and in the mids thereof, to wit, in the mids of the fire came out as the likeneſſe of ‖ amber.

5 Alſo out of the mids thereof came the likeneſſe of foure [f] beaſtes, and this was their forme: they had the appearance of a man.

6 And euery one had foure faces, and euery one had foure wings.

7 And their feete were ſtreight feete, and the ſole of their feete was like the ſole of a calues foote, and they ſparkled like the appearance of bright braſſe.

8 And the hands of a man came out from vnder their wings in the foure partes of them, and they foure had their faces, and their wings.

9 They were [g] ioyned by their wings one to another, and when they went foorth, they returned not, but euery one went ſtraight forward.

10 And the ſimilitude of their faces was as [h] the face of a man: and they foure had the face of a lion on the right ſide, and they foure had the face of a bullocke on the left ſide: they foure alſo had the face of an eagle.

11 Thus were their faces: but their wings were ſpread out aboue: two wings of euery one were ioyned one to another, and two couered their bodies.

12 And euery one went ſtraight forward: they went whither their ‡ ſpirite led them, and they returned not when they went forth.

13 The ſimilitude alſo of the beaſtes, and their appearance was like burning coales of fire, and like the appearance of lampes: for the fire ranne among the beaſtes, and the fire gaue a gliſter, and out of the fire there went lightning.

14 And the beaſts ranne, and [i] returned like vnto lightning.

15 ¶ Now as I behelde the beaſtes, beholde, a wheele appeared vpon the earth by the beaſts, hauing foure faces.

16 The faſhion of the wheeles and their worke was like vnto a [k] chryſolite: and they foure had one forme, and their faſhion, and their worke was as one wheele in another wheele.

17 When they went, they went vpon their foure ſides, and they returned not when they went.

18 They had alſo ‖ rings, and height, and were fearefull to behold, and their rings were full of eyes, round about them foure.

19 And when the beaſtes went, the wheeles went with them: & when the beaſts were lift vp from the earth, the wheeles were lift vp.

20 Whither their ſpirit led them, they went, & thither did the ſpirit of the wheeles leade them, and the wheeles were lifted vp beſides them: for the ſpirit of the beaſts was in the wheeles.

21 When the beaſts went, they went, and when they ſtoode, they ſtood, and when they were lifted vp from the earth, the wheeles were lifted vp beſides them: for the ſpirit of the beaſts was in the wheeles.

22 And the ſimilitude of the firmament vpon the heads of the beaſtes was wonderfull, like vnto chryſtall, ſpread ouer their heads aboue.

23 And vnder the firmament were their wings ſtreight, the one toward the other: euery one had two, which couered them, and euery one had two, which couered their bodies.

24 And when they went forth, I heard the noyſe of their [l] wings, like the noyſe of great waters, and as the voyce of the Almightie, euen the voyce of ſpeach, as the noiſe of an hoſte: and when they ſtoode, they [m] let downe their wings.

25 And there was a voyce from the firmament that was ouer their heads, when they ſtood, and had let downe their wings.

26 And aboue the firmament that was ouer their heads, was the faſhion of a throne like vnto a ſaphire ſtone, and vpon the ſimilitude of the throne was by appearance, as the ſimilitude of a man aboue vpon it.

27 And I ſawe as the appearance of amber, and as the ſimilitude of fire [n] round about within it to looke to, euen from his loynes vpwarde: and to looke to, euen from his loynes downewarde, I ſawe as a likeneſſe of fire, and brightneſſe round about it.

28 As the likeneſſe of the bowe, that is in the cloude in the day of raine, ſo was the appearance of the light round about.

29 This was the appearance of the ſimilitude of the glory of the Lord: and when I ſawe it, I fell [o] vpon my face, and I heard a voyce of one that ſpake.

CHAP. II.

The Prophet is ſent to call the people from their errour.

AND [a] he ſayd vnto me, [b] Sonne of man, ſtand vp vpon thy feet, and I will ſpeake vnto thee.

2 [c] And

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[a] After that the booke of the law was found, which was the eighteenth yeere of the reigne of Ioſiah, ſo that fiue and twentie yeeres after this booke was found, Ieconiah was led away captiue with Ezekiel (and many of the people) who the firſt yeere after ſaw theſe viſions.

[b] Which was a part of Euphrates, ſo called.

[c] That is, notable and excellent viſions, ſo that it might be knowen, it was no naturall dreame, but came of God.

[d] That is, the Spirit of propheſie, as Chap. 3. 22 and 37. 1.

[e] By this diuerſitie of words hee ſignifieth the fearefull iudgement of God, and the great afflictions that ſhould come vpon Ieruſalem.

‖ *Or, pale yellow.*

[f] Which were the foure Cherubims that repreſented the glory of God, as Chap. 3. 23.

[g] The wing of the one touched the wing of the other.

[h] Euery Cherubim had foure faces, the face of a man, and of a lion on the right ſide and the face of a bullocke, and of an eagle on the left ſide.

‡ *Ebr. whither their ſpirit, or will was to goe.*

[i] That is, when they had executed Gods will: for afore they returned not, till God had changed the ſtate of things.

[k] The Ebrew word is Tarſhiſh: meaning, that the colour was like the Cilician ſea, or a precious ſtone ſo called.

‖ *Or, the trent.*

[l] Which declared the ſwiftnes, and the fearefulneſſe of Gods iudgements.

[m] Which ſignified that they had no power of themſelues, but only waited to execute Gods commandement.

[n] Whereby was ſignified a terrible iudgement toward the earth.

[o] Conſidering the Maieſtie of God, and the weakeneſſe of fleſh.

[a] That is, the Lord.

[b] Meaning man, which is but earth and aſhes, which was to humble him, and cauſe him to conſider his owne ſtate and God grace.

2 [c] And the Spirit entred into me, when he had spoken vnto me, and set mee vpon my feete, so that I heard him that spake vnto me.

3 And he said vnto me, Sonne of man, I send thee to the children of Israel, to a rebellious nation, that hath rebelled against me: for they and their fathers haue rebelled against me, euen vnto this very day.

4 For they are ‡ impudent children, and stiffe hearted: I do send thee vnto them, and thou shalt say vnto them, Thus sayeth the Lord God.

5 But surely they will not heare, neither indeede will they cease: for they are a rebellious house: yet shall they know that [d] there hath bene a Prophet among them.

6 And thou sonne of man, [e] feare them not, neither bee afraid of their wordes, although rebels, and thornes bee with thee, and thou remainest with scorpions: feare not their wordes, nor bee afraide at their lookes, for they are a rebellious house.

7 Therefore thou shalt speake my words vnto them: but surely they will not heare, neither will they indeede cease: for they are rebellious.

8 But thou sonne of man, heare what I say vnto thee: bee not thou rebellious, like this rebellious house: open thy mouth, and [f] eate that I giue thee.

9 And when I looked vp, beholde, an hand was sent vnto me, and loe, a roule of a booke was therein.

10 And he spread it before me, and it was written within and without, and there was written therein, [g] Lamentations, and mourning, and woe.

c So that he could not abide Gods presence till Gods spirit did enter into him.

‡ *Ebr. hard of face*

d This declareth on the one part Gods great affection toward his people, that notwithstanding their rebellion, yet he will send his Prophets among them, and admonisheth his ministers on the other part that they cease not to doe their duetie, though the people be neuer so obstinate: for the word of God shall be either to their saluation or greater condemnation.

e Reade Iere. 1. 17: he sheweth that for none afflictions they should cease to doe their dueties.

f He doeth not onely exhort him to his duetie, but also giueth him the meanes wherwith hee may be able to execute it.

g Hee sheweth what were the contents of this booke: to wit, Gods iudgements against the wicked.

CHAP. III.

1 The Prophet being fed with the word of God, and with the constant boldnesse of the Spirit, is sent vnto the people that were in captiuitie. 17 The office of true ministers.

Moreouer hee sayde vnto mee, Sonne of man, eate that thou findest: [a] eate this roule, and goe, and speake vnto the house of Israel.

2 So I opened my mouth, and hee gaue me this roule to eate.

3 And he sayd vnto me, Sonne of man, cause thy bellie to eate, and fill thy bowels with this roule that I giue thee. Then did I eate it, and in was in my mouth as sweete as honie.

4 And hee sayd vnto me, Sonne of man, go, and enter into the house of Israel, and declare them my words.

5 For thou art not sent to a people of an ‡ vnknowen tongue, or of an hard language, but to the house of Israel:

6 Not to many people of an vnknowen tongue, or of an hard language, whose words thou canst not vnderstand: yet if I should send thee to them, they would obey thee.

7 But the house of Israel will not obey thee: for they will not obey mee: yea, all the house of Israel are impudent and stiffe hearted.

8 Behold, I haue made thy face [b] strong against their faces, and their forehead hard against their foreheads.

9 I haue made thy forehead as the adamant, and harder then the flint: feare them not therefore, neither bee afraid at their lookes: for they are a rebellious house.

10 He sayd moreouer vnto me, Sonne of man, [c] receiue in thine heart all my wordes that I speake vnto thee, and heare them with thine eares,

11 And goe and enter to them that are led away captiues, vnto the children of thy people, and speake vnto them, & tell them, Thus saith the Lord God: but surely they will not heare, neither will they indeed cease.

12 Then the Spirit tooke me vp, and I heard behind mee a noise of a great rushing, saying, [d] Blessed be the glory of the Lord out of his place.

13 I heard also the noyse of the wings of the beastes, that touched one another, and the ratling of the wheeles that were by them, euen a noyse of a great rushing.

14 So the Spirit lift me vp, and tooke me away, and I [e] went in bitternesse, and indignation of my spirit, but the hand of the Lord was strong vpon me.

15 Then I came to them that were led away captiues to [f] Tel-abib, that dwelt by the riuer Chebar, and I sate where they sate, and remained there astonished among them [g] seuen dayes.

16 And at the ende of seuen dayes, the worde of the Lord came againe vnto mee, saying,

17 Sonne of man, I haue made thee a [h] watchman vnto the house of Israel: therefore heare the word at my mouth, and giue them warning from me.

18 When I shall say vnto the wicked, Thou shalt surely die, and thou giuest not him warning, nor speakest to admonish the wicked of his wicked way, that he may liue, the same wicked man shall die in his iniquitie: but his blood will I require at thine hand.

19 Yet if thou warne the wicked, and he turne not from his wickednesse, nor from his wicked way, he shall die in his iniquitie, but thou hast deliuered thy soule.

20 Likewise if a [i] righteous man turne from his righteousnesse, and commit iniquitie, I will lay a [k] stumbling blocke before him, and hee shall die, because thou hast not giuen him warning: he shall die in his sinne, and his righteous deedes, which hee hath done, shall not be remembred: but his blood will I require at thine hand.

21 Neuerthelesse, if thou admonish that righteous man, that the righteous sinne not, and that he doeth not sinne, he shall liue because hee is admonished: also thou hast deliuered thy soule.

22 And the [m] hand of the Lord was there vpon mee, and hee sayd vnto mee, Arise, and

a Whereby is meant that none is meete to bee Gods messenger before he haue receiued the word of God in his heart, as verse 10 and haue a zeale thereunto, and delight therein, as Iere. 15. 16. reuel. 10 10.

‡ *Ebr. deepe lips.*

b God promiseth his assistance to his ministers, and that he will giue them boldnesse and constancie in their vocation, Isa. 50. 7. Iere. 1. 18. Micah. 3. 8.

c He sheweth what is meant by the eating of the booke, which is, that the ministers of God may speake nothing as of themselues, but that onely which they haue receiued of the Lord.

d Whereby he signifieth, that Gods glory should not be diminished, although he departed out of his Temple: for this declared that the citie and Temple should be destroyed.

e This sheweth that there is euer an infirmitie of the flesh which can neuer be readie to render full obedience to God, and also Gods grace, who euer assisteth his, and ouercommeth their rebellious affections.

f Which was a place by Euphrates, where the Iewes were prisoners.

g Declaring hereby, that Gods ministers must with aduisement and deliberation vtter his iudgements.

h Of this reade Chap. 33. 2.

i If he that hath bene instructed in the right way turne backe.

k I will giue him vp into a reprobate minde, Rom. 1. 28.

l Which seemed to haue beene done in faith, and were not.

m That is, the spirit of prophesie,

goe into the ‖ fielde, and I will there talke with thee.

‖Or, valley.

23 So when I had riſen vp, and gone forth into the field, behold, the [n] glorie of the Lord ſtood there, as the glorie which I ſaw by the riuer Chebar, and I fell downe vpon my face.

24 Then the ſpirit entred into me, which [o] ſet me vp vpon my feete, and ſpake vnto me, and ſaid to me, Come, and [p] ſhut thy ſelfe within thine houſe.

25 But thou, O ſonne of man, beholde, they ſhall put bandes vpon thee, and ſhall binde thee with them, and thou ſhalt not go out among them.

26 And I will make thy tongue [q] cleaue to the roofe of thy mouth, that thou ſhalt bee dumbe, and ſhalt not bee to them as a man that rebuketh: for they are a rebellious houſe.

27 But when I ſhall haue ſpoken vnto thee, I will open thy mouth, and thou ſhalt ſay vnto them, Thus ſayeth the Lord God, He that heareth, let him heare, and hee that leaueth off, * let him leaue: for they are a rebellious houſe.

[n] Meaning, the viſion of the Cherubims, and the wheeles.

[o] Reade Chap. 2.2.

[p] Signifying, that not only he ſhould not profit, but they ſhould grieuouſly trouble & afflict him.

[q] Which declareth the terrible plague of yͤ Lord, when God ſtoppeth the mouthes of his miniſters, and that all ſuch are the rods of his vengeance that doe it.

* *Reuel.* 22.11.

CHAP. IIII.

1 The beſieging of the citie of Ieruſalem is ſignified. 9 The long continuance of the captiuitie of Iſrael. 16 An hunger is propheſied to come.

Thou alſo ſonne of man, take thee a bricke, and lay it before thee, and purtray vpon it the citie, euen Ieruſalem,

2 And lay ſiege againſt it, and builde a fort againſt it, and caſt a mount againſt it: ſet the campe alſo againſt it, and lay engins of warre againſt it round about.

3 Moreouer, take an [a] yron panne, and ſet it for a wall of yron betweene thee and the citie, and direct thy face toward it, and it ſhall bee beſieged, and thou ſhalt lay ſiege againſt it: this ſhalbe a ſigne vnto the houſe of Iſrael.

4 Sleepe thou alſo vpon thy left ſide, and lay the iniquitie of the [b] houſe of Iſrael vpon it: according to the number of the dayes, that thou ſhalt ſleepe vpon it, thou ſhalt beare their iniquitie.

5 For I haue layd vpon thee the yeeres of their iniquitie, according to the number of the dayes, euen three hundreth and ninetie dayes: ſo ſhalt thou beare the iniquitie of the houſe of Iſrael.

6 And when thou haſt accompliſhed them, ſleepe againe vpon thy [c] right ſide, and thou ſhalt beare the iniquitie of the houſe of Iudah fourtie dayes: I haue appointed thee a day for a yeere, euen a day for a yeere.

7 Therefore thou ſhalt direct thy face toward the ſiege of Ieruſalem, and thine [d] arme ſhal be vncouered, and thou ſhalt propheſie againſt it.

8 And behold, I will lay [e] bands vpon thee, and thou ſhalt not turne thee from one ſide to another, til thou haſt ended the daies of thy ſiege.

9 Thou ſhalt take alſo vnto thee wheate, and barley, and beanes, and lentils, and millet, and [f] fitches, and put them in one veſſell, and make thee bread thereof according to the number of the dayes, that thou ſhalt ſleepe vpon thy ſide: euen [g] three hundreth & ninetie dayes ſhalt thou eate thereof.

10 And the meate, whereof thou ſhalt eate, ſhall be by weight, euen [h] twentie ſhekels a day: and from time to time ſhalt thou eate thereof.

11 Thou ſhalt drinke alſo water by meaſure, euen the ſixt part of an [i] Hin from time to time ſhalt thou drinke.

12 And thou ſhalt eate it as barley cakes, and thou ſhalt bake it [k] in the dung that commeth out of man, in their ſight.

13 And the Lord ſaid, So ſhall the children of Iſrael eat their defiled bread among the Gentiles whither I will caſt them.

14 Then ſaid I, Ah, Lord God, behold, my ſoule hath not beene polluted: for from my youth vp, euen vnto this houre, I haue not eaten of a thing dead, or torne in pieces, neither came there any [l] vncleane fleſh in my mouth.

15 Then hee ſayd vnto mee, Loe, I haue giuen thee bullocks [m] dung for mans dung, and thou ſhalt prepare thy bread therewith.

16 Moreouer, hee ſayd vnto me, Sonne of man, beholde, I will breake [n] the ſtaffe of bread in Ieruſalem, and they ſhall eate bread by weight, and with care, and they ſhall drinke water by meaſure, and with aſtoniſhment.

17 Becauſe that bread and water ſhall faile, they ſhalbe aſtonied one with another, and ſhall conſume away for their iniquitie.

[a] Which ſignified the ſtubburneſſe and hardneſſe of their heart.

[b] Hereby he repreſenteth the idolatry and ſinne of the ten tribes (for Samaria was on his left hand from Babylon) and how they had remained therein three hundred & nintie yeeres.

[c] Which declared Iudah, who had now from the time of Ioſiah ſlept in their ſinnes fourtie yeeres.

[d] In token of a ſpeedie vengeance.

[e] The people ſhould ſo ſtraitly be beſieged, that they ſhould not be able to turne them.

[f] Meaning, that the famine ſhould be ſo great that they ſhould be glad to eate whatſoeuer they could get.

[g] Which were fourteene moneths that the citie was beſieged, and this was as many dayes as Iſrael ſinned yeeres.

[h] Which make a pound.

[i] Reade Exod. 29.40.

[k] Signifying hereby the great ſcarſitie of fuel and matter to burne.

[l] Much leſſe ſuch vile corruption.

[m] To be as fire to bake thy bread with.

[n] That is, the force & ſtrength wherewith it ſhould nouriſh, Iſa. 3.1. Chap. 5.17. and 14.13.

CHAP. V.

The ſigne of the haires, whereby is ſignified the deſtruction of the people.

And thou ſonne of man, take thee a ſharpe knife, or take thee a barbours raſor, and cauſe it [a] to paſſe vpon thine head, and vpon thy beard: then take thee balances to weigh, and diuide the haire.

2 Thou ſhalt burne with fire the third part in the middes of [b] the citie, when the dayes of the ſiege are fulfilled, and thou ſhalt take the other third part, and ſmite about it with a knife, and the laſt third part thou ſhalt ſcatter in the winde, and I will draw out a ſword after them.

3 Thou ſhalt alſo take thereof a few in number, and bind them vp in thy [c] lap.

4 Then take of them againe, and caſt them into the middes of the fire, and burne them in the fire: [d] for thereof ſhall a fire come forth into all the houſe of Iſrael.

5 Thus ſayeth the Lord God, This is Ieruſalem: I haue ſet it in the mids of the nations and countreys, that are rounde about her.

6 And ſhe hath changed my [e] iudgements

[a] To ſhaue thine head and thy beard

[b] To wit, of that citie which he had purtrayed vpon the bricke, Chap. 4.1. By the fire and peſtilence he meaneth the famine, wherewith one part periſhed, during the ſiege of Nebuchad-nezzar. By the ſword thoſe that were ſlaine when Zedekiah fled, and thoſe that were caried away captiue. And by the ſcattering into the winde, thoſe that fled into Egypt and into other parts after the citie was taken.

[c] Meaning, that very few ſhould be left, which the Lord would preſerue among all theſe ſtormes, but not without troubles, and triall.

[d] Out of that fire which thou kindleſt, ſhall a fire come, which ſhall ſignifie the deſtruction of Iſrael.

[e] My word and law into idolatrie and ſuperſtitions.

into wickednesse more then the nations, and my statutes more then the countreyes that are round about her: for they haue refused my iudgements and my statutes, and they haue not walked in them.

7 Therefore thus sayeth the Lord God, Because your [f] multitude is greater then the nations that are round about you, and yee haue not walked in my statutes, neither haue ye kept my iudgements: no, ye haue not done according to the iudgements of the nations, that are round about you,

[f] Because your idoles are in great number, and your superstitions moe then among the professed idolaters, reade Isai. 65.11. or he condemneth their ingratitude in respect of his benefits.

8 Therefore thus sayeth the Lord God, Beholde, I, euen I come against thee, and will execute iudgement in the mids of thee, euen in the sight of the nations.

9 And I will doe in thee, that I neuer did before, neither will do any more the like, because of all thine abominations.

10 For in the mids of thee, the fathers * shall eate their sonnes, and the sonnes shall eate their fathers, and I will execute iudgement in thee, and the whole remnant of thee will I scatter into all the winds.

*Leuit.*26 29. *deut.* 28.53. 2.*king* 6 29. *lament*.4.10. *baruch*.2.3.

11 Wherefore, as I liue, saith the Lord God, Surely, because thou hast defiled my Sanctuarie with al thy filthinesse, and with all thine abominations, therefore will I also destroy thee, neither shal mine eye spare thee, neither will I haue any pitie.

12 The third part of thee shall die with the pestilence, and with famine shall they be consumed in the mids of thee: and another third part shall fall by the sword round about thee: and I will scatter the last third part into all windes, and I will draw out a sword after them.

13 Thus shall mine anger bee accomplished, and I will cause my wrath to cease in them, and I will be [g] comforted: and they shall know, that I the Lord haue spoken it in my zeale, when I haue accomplished my wrath in them.

[g] That is, I will not be pacified till I be reuenged, Isa. 1.24.

14 Moreouer, I will make thee waste, and abhorred among the nations, that are round about thee, and in the sight of all that passe by.

15 So thou shalt be a reproch and shame, a chastisement & an astonishment vnto the nations, that are round about thee, when I shall execute iudgements in thee, in anger and in wrath, and in sharpe rebukes: I the Lord haue spoken it.

16 When I shall send vpon them the ‖ euill [h] arrowes of famine, which shall bee for their destruction, and which I will send to destroy you: and I will encrease the famine vpon you, and will breake your staffe of bread.

‖ *Or, dangerous.*

[h] Which were the grashoppers, mildewe, and whatsoeuer were occasions of famine.

17 * So will I send vpon you famine, and euill beasts, and they shall spoyle thee, and pestilence, and blood shall passe thorow thee, and I will bring the sword vpon thee: I the Lord haue spoken it.

Chap.14.13.

CHAP. VI.

1 He sheweth that Jerusalem shall be destroyed for their idolatrie. 8 He prophesieth the repentance of the remnant of the people, and their deliuerance.

Againe the word of the Lord came vnto me, saying,

2 Sonne of man, set thy face towards the * mountaines of Israel, & prophesie against them,

Chap.36.1.

3 And say, Yee mountaines of Israel, heare the word of the Lord God: thus sayth the Lord God to the [a] mountains and to the hilles, to the riuers and to the valleys, Behold, I, euen I will bring a sword vpon you, and I will destroy your hie places:

[a] He speaketh to all the places where the Israelites accustomed to commit their idolatries, threatning them destruction.

4 And your altars shall be desolate, and your images of the [b] sunne shall bee broken: and I will cast downe your slaine men before your idoles.

[b] Reade 2.King. 23.11.

5 And I will lay the dead carkeises of the children of Israel before their [c] idoles, and I will scatter your bones round about your altars.

[c] In contempt of their power and force, which shall neither be able to deliuer you nor themselues, 2.King. 23.20.

6 In all your dwelling places the cities shall be desolate, and the high places shall be layd waste, so that your altars shall be made waste and desolate, and your idoles shall be broken, and cease, and your images of the sunne shall be cut in pieces, and your workes shall be abolished.

7 And the slaine shall fall in the mids of you, and ye shall know that I am the Lord:

8 Yet will I leaue a remnant, [d] that you may haue some that shall escape the sword among the nations, when you shall be scattered thorow the countreys.

[d] He sheweth that in al dangers God will preserue a few, which shall be as the seed of his Church, and call vpon his Name.

9 And they that escape of you shall remember me among the nations, where they shall bee in captiuitie, because I am grieued for their whorish hearts, which haue departed from me, and for their eyes, which haue gone a whoring after their idoles, and they [e] shalbe displeased in themselues for the euils which they haue committed in all their abominations.

[e] They shall be ashamed to see, that their hope in idoles was but vaine, and so shall repent.

10 And they shall knowe that I am the Lord, and that I haue not sayd in vaine, that I would do this euill vnto them.

11 Thus saith the Lorde God, [f] Smite with thine hand, and stretch forth with thy foot, and say, Alas, for all the wicked abominations of the house of Israel: for they shall fall by the sword, by the famine, and by the pestilence.

[f] By these signes he would that the Prophet should signifie the great destruction to come.

12 He that is farre off, shall die of the pestilence, and he that is neere, shall fall by the sword, and hee that remaineth and is besieged, shall die by the famine: thus will I accomplish my wrath vpon them.

13 Then [g] yee shall know, that I am the Lord, when their slaine men shall be among their idols round about their altars, vpon euery hie hill in all the toppes of the mountaines, and vnder euery greene tree, and vnder euery thicke oke, which is the place where they did offer sweet sauour to all their idoles.

[g] That is, all nations, when ye shall see my iudgements.

14 So will I * stretch mine hand vpon them, and make the lande waste, and desolate [h] from the wildernesse vnto Diblath in all their habitations, and they shall know, that I am the Lord.

Chap.5.14.

[h] Some reade, more desolate then the wildernesse of Diblath, which was in Syria, and bordered vpon Israel, or from the wildernesse, which was South vnto Diblath, which was North: meaning the whole countrey.

CHAP. VII.

The ende of all the land of Israel shal suddenly come.

Moreouer the word of the Lord came vnto me, saying, 2 Alſo thou ſonne of man, thus ſayeth the Lord God, An end is come vnto the land of Iſrael: the ende is come vpon the foure corners of the land.

3 Now is the end come vpon thee, and I wil ſend my wrath vpon thee, and will iudge thee according to thy wayes, and I will lay vpon thee all [a] thine abominations.

4 Neither ſhall mine eye ſpare thee, neither will I haue pitie: but I will lay thy wayes vpon thee: and thine abomination ſhalbe in the mids of thee, and ye ſhall know that I am the Lord.

5 Thus ſayth the Lord God, ‖Beholde, one euill, euen one euill is come.

6 An ende is come, the ende is come, it [b] watcheth for thee: behold, it is come.

7 The [c] morning is come vnto thee, that dwelleſt in the land: the time is come, the day of trouble is neere, & not the [d] ſounding againe of the mountaines.

8 Nowe I will ſhortly powre out my wrath vpon thee, and fulfill mine anger vpon thee: I will iudge thee according to thy wayes, and will lay vpon thee all thine abominations.

9 Neither ſhall mine eye ſpare thee, neither will I haue pitie, but I will lay vpon thee according to thy wayes, and thine abominations ſhall be in the mids of thee, and ye ſhall know that I am the Lord that ſmiteth.

10 Behold, the day, behold, it is come: the morning is gone foorth, the [e] rod flouriſheth: [f] pride hath budded:

11 [g] Cruelty is riſen vp into a rod of wickedneſſe: none of them ſhall remaine, nor of their riches, nor of any of theirs, neither ſhal there be [h] lamentation for them.

22 The time is come, the day draweth neere: let not the buyer [i] reioyce, nor let him that ſelleth, [k] mourne: for the wrath is vpon all the multitude thereof.

13 For hee that ſelleth, ſhall not [l] returne to that which is ſold, although they were yet aliue: for the [m] viſion was vnto all the multitude thereof, & they returned not, [n] neither doeth any encourage himſelfe in the puniſhment of his life.

14 [o] They haue blowen the trumpet, and prepared all, but none goeth to the battell: for my wrath is vpon all the multitude thereof.

15 The ſword is without, and the peſtilence and the famine within: hee that is in the field, ſhal die with the ſword, and he that is in the citie, famine and peſtilence ſhall deuoure him.

16 But they that flee away from them, ſhall eſcape, and ſhall be in the mountaines, like the doues of the valleys: all they ſhall mourne, euery one for his iniquitie.

17 * All hands ſhall bee weake, and all knees ſhall fall away as water.

18 * They ſhall alſo gird themſelues with ſackecloth, and feare ſhall couer them, and ſhame ſhall be vpon all faces, and baldneſſe vpon their heads.

19 They ſhal caſt their ſiluer in ÿ ſtreets, and their gold ſhall bee caſt farre off: their * ſiluer and their gold cannot deliuer them in the day of the wrath of the Lord: they ſhal not ſatiſfie their ſoules, neither fil their bowels: for this ruine is for their iniquitie.

20 He had alſo ſet the beauty of his [p] ornament in maieſtie: but they made images of their abominations, and of their idoles therein: therefore haue I ſet it farre from them.

21 And I will giue it into the handes of the [q] ſtrangers to be ſpoiled, and to the wicked of the earth, to be robbed, and they ſhall pollute it.

22 My face will I turne alſo from them, and they ſhall pollute my [r] ſecret place: for the deſtroyers ſhall enter into it, & defile it.

23 ¶ Make a [ſ] chaine: for the land is full of the [t] iudgement of blood, and the citie is full of cruelty.

24 Wherefore I will bring the moſt wicked of the heathen, & they ſhall poſſeſſe their houſes: I will alſo make the pompe of the mighty to ceaſe, and their [u] holy places ſhall be defiled.

25 When deſtruction commeth, they ſhall ſeeke peace, and ſhall not haue it.

26 Calamitie ſhall come vpon calamitie, and rumour ſhalbe vpon rumour: then ſhall they ſeeke a viſion of the Prophet: but the Law ſhal periſh from the Prieſt, and counſel from the Ancient.

27 The king ſhal mourne, and the prince ſhalbe clothed with deſolation, & the handes of the people in the land ſhalbe troubled: I will do vnto them according to their wayes, and according to their iudgements will I iudge them, and they ſhall know that I am the Lord.

CHAP. VIII.

1 An appearance of the ſimilitude of God. 3 Ezekiel is brought to Ieruſalem in the Spirit. 6 The Lorde ſheweth the Prophet the idolatries of the houſe of Iſrael.

AND in the [a] ſixt yere, in the [b] ſixt moneth, & in the fift day of the moneth, as I ſate in mine houſe, and the Elders of Iudah ſate before mee, the hand of the Lorde God fell there vpon me.

2 Then I beheld, and lo, there was a likeneſſe, as the appearance of [c] fire to looke to, from his loynes downeward, and from his loynes vpward, as the appearance of brightneſſe, and like vnto amber.

3 And he ſtretched out the likeneſſe of an hand, & tooke me by an hairie locke of mine head, and the Spirit lift me vp betweene the earth, and the heauen, and brought mee ‡ by a Diuine [d] viſion to Ieruſalem, into the entrie of the inner [e] gate that lieth toward the North, where remained the idole of [f] indignation: which prouoked indignation.

4 And beholde, the glory of the God of Iſrael was there according to the viſion, that I ſaw [g] in the field.

5 Then

[a] I will puniſh thee as thou haſt deſerued for thine idolatrie.

‖*Or, behold, euill commeth after euill.*

[b] He ſheweth ÿ the iudgements of God euer watch to deſtroy the ſinners, which notwithſtanding he delayeth till there be no more hope of repentance.

[c] The beginning of his puniſhments is already come.

[d] Which was a voyce of ioy and mirth.

[e] The ſcourge is in a readineſſe.

[f] That is, the proud tyrant Nebuchad-nezzar hath gathered his force & is ready.

[g] This cruel enemie ſhall be a ſharpe ſcourge for their wickedneſſe.

[h] Their owne affliction ſhall be ſo great, that they ſhall haue no regard to lament for others.

[i] For the preſent profit.

[k] For he ſhall loſe nothing.

[l] In the yeere of the Iubile, meaning that none ſhould enioy the priuiledge of the Law, Leui.25.13. for they ſhould all be caried away captiues.

[m] This viſion ſignified, that all ſhould be caried away, and none ſhould returne for the Iubile.

[n] No man for all this endeuoureth himſelf, or taketh heart to repent for his euill life. Some reade, for none ſhalbe ſtrengthened in his iniquitie of his life: meaning, that they ſhould gaine nothing by flattering themſelues in euill.

[o] The Iſraelites made a bragge, but their hearts failed them. *Iſa.13.7, Iere.6.24. Iſa.15.3. iere.48.37.*

Pro.11.4. zeph.1.18. eccluſ.5.8.

[p] Meaning, the Sanctuary.

[q] That is, of the Babylonians.

[r] Which ſignifieth the moſt holy place, whereinto none might enter but the hie Prieſt.

[ſ] Signifying, that they ſhould be bound and led away captiues.

[t] That is, of ſinnes that deſerue death.

[u] Which was the Temple, that was diuided into three parts, Pſal.68.35.

[a] Of the captiuitie of Ieconiah.

[b] Which conteined part of Auguſt, and part of September.

[c] As Chap.1.27.

‡*Ebr. in the viſions of God.*

[d] Meaning, that he was thus caried in ſpirit, and not in body.

[e] Which was the porch or ÿ court, where the people aſſembled.

[f] So called, becauſe it prouoked Gods indignation, which was the idole of Baal.

[g] Read cha.3.23.

5 Then ſaid he vnto me, Sonne of man, lift vp thine eyes nowe towarde the North. So I lift vp mine eyes toward the North, and beholde, Northward at the gate of the [h]altar, this idole of indignation was in the entrie.

6 He ſayd furthermore vnto me, Sonne of man, ſeeſt thou not what they do? euen the great abominations that the houſe of Iſrael committeth here to cauſe me to depart from [i]my Sanctuarie? but yet turne thee & thou ſhalt ſee greater abominations.

7 And he cauſed me to enter at the gate of the court: and when I looked, behold, an hole was in the wall.

8 Then ſaid he vnto me, Sonne of man, dig now in the wall. And when I had digged in the wall, behold, there was a doore.

9 And he ſayd vnto me, Goe in, and behold the wicked abominations that they doe here.

10 So I went in, and ſaw, and behold, there was euery ſimilitude of creeping things and [k]abominable beaſtes, and all the idoles of the houſe of Iſrael painted vpon the wall round about.

11 And there ſtoode before them ſeuentie [l]men of the Ancients of the houſe of Iſrael, and in the mids of them ſtoode Iaazaniah, the ſonne of Shaphan, with euery man his cenſer in his hand, and the vapour of the incenſe went vp like [m]a cloud.

12 Then ſaid he vnto me, Sonne of man, haſt thou ſeene what the Ancients of the houſe of Iſrael [n]doe in the darke, euery one in the chamber of his imagerie? for they ſay, The Lord ſeeth vs not, the Lord hath forſaken the earth.

13 Againe he ſayd alſo vnto mee, Turne thee againe, & thou ſhalt ſee greater abominations that they doe.

14 And he cauſed me to enter into the entry of the gate of the Lords houſe, which was toward the North, and beholde there ſate women mourning for [o]Tammuz.

15 Then ſaid he vnto me, Haſt thou ſeene this, O ſonne of man? Turne thee againe, and thou ſhalt ſee greater abominations then theſe.

16 And he cauſed me to enter into the inner court of the Lords houſe, & behold, at the doore of the Temple of the Lord, betweene the porch and the altar were aboue fiue and twentie men with their backes toward the Temple of the Lord, and their faces toward the Eaſt, and they worſhipped the ſunne toward the Eaſt.

17 Then he ſaid vnto me, Haſt thou ſeene this, O ſonne of man? Is it a ſmall thing to the houſe of Iudah to commit theſe abominations which they doe here? for they haue filled the land with crueltie, and haue returned to prouoke me: and lo, they haue caſt out [p]ſtinke before their noſes.

18 Therfore will I alſo execute my wrath: mine eye ſhall not ſpare them, neither will I haue pitie, and *though they crie in mine eares with a loud voyce, yet will I not heare them.

[h] That is, in the court where the people had made an altar to Baal.

[i] For God will not be where idoles are.

[k] Which were forbidden in the Law. Leuit, 11.4.

[l] Thus they that ſhould haue kept all the reſt in the feare & true ſeruice of God, were the ringleaders to all abomination, and by their example pulled others frō God.

[m] It was in ſuch abundance.

[n] For beſides their common idolatry, they had a particular ſeruice, which they had in ſecret chambrs.

[o] The Iewes write that this was a prophet of the idoles, who after his death was once a yeere mourned for in the night.

[p] Declaring that the cenſings, and ſeruice of the idolaters are but infection & villeny before God.

*Pro.1.28. *iſa*.46.7. *iere*.11.11. *micah* 3.4.

CHAP. IX.

1 The deſtruction of the citie. 4 They that ſhall be ſaued, are marked. 8 A complaint of the Prophet for the deſtruction of the people.

HEe cryed alſo with a loud voyce in mine eares, ſaying, The viſitations of [a]the citie draw neere, and euery man hath a weapon in his hand to deſtroy it.

2 And beholde, ſixe [b]men came by the way of the hie gate, which lieth toward the [c]North, and euery man a weapon in his hand to deſtroy it: and one man among them was clothed with linnen, with a writers [d]inkehorne by his ſide, and they went in and ſtood beſide the braſen altar.

3 And the glory of the God of Iſrael was [e]gone vp from the Cherub, whereupon hee was, and ſtoode on the ||doore of the houſe, and he called to the man clothed with linnen, which had the writers inkehorne by his ſide.

4 And the Lorde ſayde vnto him, Goe through the mids of the citie, euen through the mids of Ieruſalem, and ||ſet a marke vpon the foreheads of them that [f]mourne, and cry for all the abominations that be done in the mids thereof.

5 And to the other he ſayd, that I might heare, Go ye after him through the city, and ſmite: let your eye ſpare none, neither haue pitie.

6 Deſtroy vtterly the old, and the yong, and the maids, and the children, and the women, but touch no man vpon whom is the [g]marke, and begin at my Sanctuary. Then they began at the [h]Ancient men, which were before the houſe.

7 And he ſaid vnto them, Defile yͤ houſe, and fill the courts with the ſlaine, then goe forth: and they went out, and ſlew them in the citie.

8 Now when they had ſlaine them, and I had eſcaped, I fell downe vpon my face, and cryed, ſaying, [i]Ah Lord God, wilt thou deſtroy all the reſidue of Iſrael, in powring out thy wrath vpon Ieruſalem?

9 Then ſayd he vnto me, The iniquitie of the houſe of Iſrael, and Iudah is exceeding great, ſo that the land is ful [k]of blood, and the citie full of corrupt iudgement: for they ſay, The Lord hath forſaken the earth, and the Lord ſeeth vs not.

10 As touching mee alſo, mine eye ſhall not ſpare them, neither will I haue pitie, but will recompenſe their wayes vpon their heads.

11 And behold, the man clothed with linnen which had the inkehorne by his ſide, made report, and ſaid, Lord, I haue done as thou haſt commanded me.

[a] The time to take vengeance.

[b] Which were Angels in the ſimilitude of men.

[c] Signifying, that the Babylonians ſhould come from the North to deſtroy the citie and the Temple.

[d] To marke them that ſhould be ſaued.

[e] Which declared, that he was not bound therevnto, neither would remaine any longer, then there was hope that they would returne from their wickednes, and worſhip him aright.

||*Or, threſhold.*

||*Or, marke with Thau.*

[f] He ſheweth what is the maner of Gods childrē, whom he marketh to ſaluation: to wit, to mourne & cry out againſt the wickedneſſe, which they ſee committed againſt Gods glory.

[g] Thus in all his plagues the Lord preſerueth his ſmall number, which he marketh, as Exod. 12. 22. reue. 7. 3. but the chiefe marke is the Spirit of adoption, wherewith the heart is ſealed vp to life euerlaſting.

[h] Which were the chiefe occaſion of all theſe euils, as Chap. 8. 11.

[i] This declareth, that the ſeruants of God haue a compaſſion, when they ſee his iudgements executed.

[k] That is, with all kinde of wickedneſſe, reade Iſa. 1. 15.

CHAP. X.

1 Of the man that tooke hote burning coales out of the middle of the wheeles of the Cherubims. 8 A rehearſal of the viſion of the wheels, of the beaſts, and of the Cherubims.

AND as I looked, beholde, in the *firmament that was aboue the head of the [a] Cherubims, there appeared vpon them like vnto the ſimilitude of a throne, as it were a Saphir ſtone.

2 And hee ſpake vnto the man clothed with linnen, and ſayd, Goe in betweene the wheeles, euen vnder the Cherub, & fill thine hands with coales of fire from betweene the Cherubims, and ſcatter them ouer [b] the citie. And he went in in my ſight.

3 Now the Cherubims ſtood vpon the right ſide of the houſe, when the man went in, and the cloude filled the inner Court.

4 Then the glory of the Lord [c] went vp from the Cherub, and ſtoode ouer the doore of the houſe, and the houſe was filled with the cloude, and the court was filled with the brightneſſe of the Lords glory.

5 And the [d] ſound of yͤ Cherubims wings was heard into the vtter Court, as the voyce of the Almightie God, when he ſpeaketh.

6 And when hee had commaunded the man clothed with linnen, ſaying, Take fire from betweene the wheeles, and from betweene the Cherubims, then he went in and ſtood beſide the wheele.

7 And one Cherub ſtretched foorth his hand from betweene the Cherubims vnto the fire, that was betweene the Cherubims, and tooke thereof, and put it into the hands of him that was clothed with linnen: who tooke it and went out.

8 And there appeared in the Cherubims, the likeneſſe of a mans hand vnder their wings.

9 And when I looked vp, beholde, foure wheeles were beſide the Cherubims, one wheele by one Cherub, and another wheele by another Cherub, and the appearance of the wheeles was as the colour of a [e] Chryſolite ſtone.

10 And their appearance (for they were all foure of one faſhion) was as if one wheele had bene in another wheele.

11 When they went foorth, they went vpon their foure ſides, and they returned not as they went: but to the place whither the firſt went, they went after it, and they [f] turned not as they went.

12 And their whole bodie, and their ‖rings, and their hands and their wings, and the wheeles were full of eyes round about, euen in the ſame foure wheeles.

13 And the Cherub cried to theſe wheeles in mine hearing, ſaying, O wheele.

14 And euery beaſt had foure faces: the firſt face was the face of a Cherub, and the ſecond face was the face of a man, and the third the face of a lyon, and the fourth the face of an Eagle.

15 And the Cherubims were lifted vp: *this is the beaſt that I ſawe at the riuer Chebar.

16 And when the Cherubims went, the wheeles went by them: and when the Cherubims lift vp their wings to mount vp from the earth, the ſame wheeles alſo turned not from beſide them.

17 When the Cherubims ſtood, they ſtood: and when they were lifted vp, they lifted themſelues vp alſo: for the [g] ſpirit of the beaſt was in them.

18 [h] Then the glory of the Lord departed from aboue the doore of the houſe, and ſtoode vpon the Cherubims.

19 And the Cherubims lift vp their wings, and mounted vp from the earth in my ſight: when they went out, the wheeles alſo were beſides them: and euery one ſtood at the entrie of the gate of the Lords houſe, at the Eaſt ſide, and the glory of the God of Iſrael was vpon them on high.

20 *This is the [i] beaſt that I ſawe vnder the God of Iſrael by the riuer Chebar, and I knewe that they were the Cherubims.

21 Euery one had foure faces, and euery one foure wings, and the likeneſſe of mans hands was vnder their wings.

22 And the likeneſſe of their faces was the ſelfe ſame faces, which I ſawe by the riuer Chebar, and the appearance of the Cherubims was the ſelfe ſame, and they went euery one ſtraight forward.

CHAP. XI.

1 Who they were that ſeduced the people of Iſrael. 5 Againſt theſe he propheſieth, ſhewing them how they ſhalbe diſperſed abroad. 19 The renewing of the heart cometh of God. 21 He threatneth them that leane vnto their owne counſels.

MOreouer, the Spirit lift mee vp, and brought mee vnto the Eaſt gate of the Lords houſe, which lieth Eaſtward, and beholde, at the entry of the gate were fiue and twentie men: among whom I ſawe Iaazaniah the ſonne of Azur, and Pelatiah the ſonne of Benaiah, the princes of the people.

2 Then ſaid he vnto me, Sonne of man, theſe are the men that imagine miſchiefe, and deuiſe wicked counſell in this citie.

3 For they ſay, [a] It is not neere, let vs build houſes: this citie is the [b] caldron, and we be the fleſh.

4 Therefore propheſie againſt them, ſonne of man, propheſie.

5 And the Spirit of the Lorde fell vpon me, and ſayd vnto me, Speake, Thus ſayth the Lord, O ye houſe of Iſrael, this haue yee ſayde, and I knowe that which riſeth vp of your minds.

6 Many haue ye murthered in this city, and yee haue filled the ſtreetes thereof with the ſlaine.

7 Therefore thus ſayth the Lorde God, They that ye haue ſlaine, and haue layed in the middes of it, they are [c] the fleſh, and this citie is the caldron, but I will bring you forth of the mids of it.

8 Yee haue feared the ſword, and I will bring a ſword vpon you, ſaith the Lord God.

9 And I will bring you out of the mids thereof, and deliuer you into the [d] hands of ſtrangers, and will execute iudgements among you.

10 Ye ſhall fall by the ſword, and I will iudge you in the border of [e] Iſrael, and yee ſhall know that I am the Lord.

11 This citie ſhall not be your caldron, neither ſhal ye be the fleſh in the mids thereof, but I will iudge you in the border of Iſrael.

12 And

Chap.1.22.

[a] Which in the firſt chap. verſ.5. he called the foure beaſts.

[b] This ſignified that the citie ſhould be burnt.

[c] Meaning, that the glory of God ſhould depart from the Temple.

[d] Reade Chap. 1.24.

[e] Reade Chap. 1.1[illegible]

[f] Vntill they had executed Gods iudgements.

‖ *Or, trents.*

Chap.1.5.

[g] There was one conſent betweene the Cherubims and the wheeles.

[h] Reade Chap. 9.3.

Chap.1.15.

[i] That is, the whole body of the foure beaſts, or Cherubims.

[a] Thus the wicked derided the Prophets, as though they preached but errors, & therefore gaue themſelues ſtill to their pleaſures.

[b] We ſhall not be pulled out of Ieruſalem, till the houre of our death come, as the fleſh is not taken out of the caldron till it be ſod.

[c] Contrary to their vaine confidence he ſheweh in what ſenſe this citie is the caldron: that is, becauſe of the dead bodies that haue bene murthered therein, and ſo lie as fleſh in the caldron.

[d] That is, of the Caldeans.

[e] That is, in Riblah. Reade 2.King.25.6.

12 And ye ſhal know that I am the Lord: for yee haue not walked in my ſtatutes, neither executed my iudgements, but haue done after the manners of the heathen, that are round about you.

13 ¶ And when I propheſied, Pelatiah the ſonne of [f] Benaiah died: then fell I downe vpon my face, and cried with a loude voyce, and ſayd, Ah Lorde God, wilt thou then vtterly deſtroy all the remnant of Iſrael?

14 Againe the word of the Lord came vnto me, ſaying,

15 Sonne of man, thy [g] brethren, euen thy brethren, the men of thy kinred, and all the houſe of Iſrael, wholly are they vnto whom the inhabitants of Ieruſalem haue ſayde, Depart ye farre from the Lord: for the land is giuen vs in poſſeſſion.

16 Therefore ſay, Thus ſaith the Lord God, Although I haue caſt them farre off among the heathen, and although I haue ſcattered them among the countreys, yet wil I be to them as a little [h] Sanctuarie in the countreys where they ſhall come.

17 Therefore ſay, Thus ſayth the Lord God, I will gather you againe from the people, and aſſemble you out of the countreyes where ye haue bene ſcattered, and I wil giue you the land of Iſrael.

18 And they ſhall come thither, and they ſhall take away all the idoles thereof, and all the abominations thereof from thence.

19 * And I will giue them one heart, and I will put a new ſpirit within their bowels: and I will take the [i] ſtonie heart out of their bodies, and I will giue them an heart of fleſh,

20 That they may walke in my ſtatutes, and keepe my iudgements, & execute them: and they ſhall bee my people, and I will bee their God.

21 But vpon them, whoſe heart is toward their idoles, and whoſe affection goeth after their abominations, I will lay their way vpon their owne heads, ſayeth the Lord God.

22 ¶ Then did the Cherubims lift vp their wings, and the wheeles beſides them, and the glory of the God of Iſrael was vpon them on hie.

23 And the glory of the Lorde went vp from the mids of the citie, and ſtood vpon the mountaine which is toward the Eaſt ſide of the citie.

24 Afterward the Spirit tooke mee vp, and brought mee in a viſion by the Spirit of God into Caldea to them that were led away captiues: ſo the viſion that I had ſeene, went vp from me.

25 Then I declared vnto them that were [k] led away captiues, all the things that the Lord had ſhewed me.

f It ſeemeth that this noble man died of ſome terrible death, and therefore the Prophet feared ſome ſtrange iudgement of God toward the reſt of ẏ people.

g They that remained ſtill at Ieruſalem, thus reproched them that were gone into captiuitie, as though they were caſt off, and forſaken of God.

h They ſhall be yet a litle church, ſhewing that the Lord will euer haue ſome to call vpon his Name, whom he will preſerue and reſtore, though they be for a time afflicted.

Iere.32.39. chap.36.26.

i Meaning, the heart, whereunto nothing can enter, and regenerate them anew, ſo that their heart may be ſoft, and ready to receiue my graces.

Thoma
Tayle
His Bo
1694

k When Iechoniah was led away captiue.

CHAP. XII.

1 The parable of the captiuitie. 18 Another parable whereby the deſtreſſe of hunger and thirſt is ſignified.

The word of the Lord alſo came vnto me, ſaying,

2 Sonne of man, thou dwelleſt in ẏ mids of a rebellious houſe, which haue eyes to ſee, and ſee [a] not: they haue eares to heare, and heare not: for they are a rebellious houſe.

3 Therefore thou ſonne of man, ‡ prepare thy ſtuffe to goe into captiuitie, and goe forth by day in their ſight: and thou ſhalt paſſe from thy place to another place in their ſight, if it be poſſible that they may conſider it: for they are a rebellious houſe.

4 Then ſhalt thou bring forth thy ſtuffe by day in their ſight as the ſtuffe of him that goeth into captiuitie: and thou ſhalt go forth at euen in their ſight, as they that goe foorth into captiuitie.

5 Digge thou through the wall in their ſight, and carrie out thereby.

6 In their ſight ſhalt thou beare it vpon thy ſhoulders, and cary it foorth in the darke: thou ſhalt couer thy face that thou ſee not the earth: for I haue ſet thee as a [b] ſigne vnto the houſe of Iſrael.

7 And as I was cōmanded, ſo I brought foorth my ſtuffe by day, as the ſtuffe of one that goeth into captiuitie: and by night I digged through the wall with mine hand, and brought it forth in the darke, and I bare it vpon my ſhoulder in their ſight.

8 And in the morning came the word of the Lord vnto me, ſaying,

9 Sonne of man, hath not the houſe of Iſrael, the rebellious houſe, ſayd vnto thee, What [c] doeſt thou?

10 But ſay thou vnto them, Thus ſayth the Lord God, This ‖ burden concerneth the chiefe in Ieruſalem, and all the houſe of Iſrael, that are among them.

11 Say, I am your ſigne: like as I haue done, ſo ſhall it be done vnto them: they ſhall goe into bondage and captiuitie.

12 And the chiefeſt that is among them, ſhall beare vpon his ſhoulder in the darke, and ſhall goe foorth: they ſhall dig through the wall, to carie out thereby: he ſhall couer his face, that hee ſee not the ground with his eyes.

13 My net alſo will I ſpread vpon [d] him, and hee ſhall be taken in my net, and I will bring him to Babel to the lande of the Caldeans, yet ſhall he not ſee it, though he ſhall die there.

14 And I wil ſcatter toward euery wind all that are about him to helpe him, and all his gariſons, and I will draw out the ſword after them.

15 And they ſhall knowe that I am the Lord, when I ſhall ſcatter them among the nations, and diſperſe them in the countreys.

16 But I will leaue a [e] little number of them from the ſword, from the famine, and from the peſtilence, that they may declare all theſe abominations among the heathen, where they come, and they ſhall know, that I am the Lord.

17 ¶ Moreouer, the word of the Lorde came vnto me, ſaying,

18 Sonne of man, eate thy bread with trembling, and drinke thy water with trouble, and with carefulneſſe,

19 And ſay vnto the people of the lande, Thus ſayth the Lorde God of the inhabitants of Ieruſalem, and of the lande of Iſrael, They ſhall eate their bread with care-

a That is, they receiue not the fruite of that which they ſee and heare.

‡ *Ebr. make thee veſſels to goe into captiuitie.*

b That as thou doſt, ſo ſhall they doe, and therefore in thee they ſhall ſee their owne plague and puniſhment.

c Doe not they deride thy doings?

‖ *Or, propheſie.*

d When the king ſhall thinke to eſcape by fleeing, I will take him in my net, as Chap. 17.20. and 32.3.

e Which ſhould beare his name, and ſhould be his Church, reade Chap. 11.16.

carefulneſſe, and drinke their water with deſolation: for the land ſhall be deſolate from her aboundance, becauſe of the crueltie of them that dwell therein.

20 And the cities that are inhabited, ſhal be left voyde, and the land ſhall be deſolate, and ye ſhall know that I am the Lord.

21 ¶ And the word of the Lord came vnto me, ſaying,

22 Sonne of man, what is that prouerbe that you haue in the land of Iſrael, ſaying, The dayes [f] are prolonged, and all viſions ‖faile?

[f] Becauſe they did not immediatly ſee the propheſies accompliſhed, they contemned them, as though they ſhould neuer be fulfilled.

‖ *Or take none effect.*

23 Tell them therefore, Thus ſayeth the Lorde God, I will make this prouerbe to ceaſe, and they ſhall no more vſe it as a prouerbe in Iſrael: but ſay vnto them, The dayes are at hand, and the effect of euery viſion.

24 For no viſion ſhall bee any more in vaine, neither ſhall there be any flattering diuination within the houſe of Iſrael.

25 For I am the Lorde: I will ſpeake, and that thing that I ſhall ſpeake, ſhall come to paſſe: it ſhall be no more prolonged: for in your dayes, O rebellious houſe, will I ſay the thing, and wil performe it, ſaith the Lord God.

26 Againe the worde of the Lorde came vnto me, ſaying,

27 Sonne of man, beholde, they of the houſe of Iſrael ſay, The viſion that he ſeeth, is for [g] many dayes to come, and he propheſieth of the times that are farre off.

[g] That is, it ſhall not come to paſſe in our dayes, and therefore we care not for it: thus the wicked euer abuſe Gods patience and benignitie.

28 Therefore ſay vnto them, Thus ſayth the Lord God, All my words ſhall no longer bee delayed, but that thing which I haue ſpoken, ſhall be done, ſaith the Lord God.

CHAP. XIII.

2 *The word of the Lord againſt falſe prophets, which teach the people the counſels of their owne hearts.*

AND the word of the Lord came vnto me, ſaying,

2 Sonne of man, propheſie againſt the prophets of * Iſrael, that propheſie, and ſay thou vnto them, that propheſie out of their [a] owne hearts, Heare the word of the Lord.

Chap. 14.9.

[a] After their owne fantaſie, and not as hauing the reuelation of the Lord, Iere. 23. 16.

3 Thus ſayth the Lord God, Woe vnto the fooliſh prophets that follow their owne ſpirit, and haue ſeene nothing.

4 O Iſrael, thy prophets are like the foxes [b] in the waſte places.

[b] Watching to deſtroy the vineyard.

5 [c] Ye haue not riſen vp in the gaps, neither made vp the hedge for the houſe of Iſrael, to ſtand in the battell in the day of the Lord.

[c] He ſpeaketh to the gouernors and true miniſters, that ſhould haue reſiſted them.

6 They haue ſeene vanitie, and lying diuination, ſaying, The Lord ſaith it, and the Lorde hath not ſent them: and they haue made others to hope that they would confirme the word of their propheſie.

7 Haue ye not ſeene a vaine viſion? and haue ye not ſpoken a lying diuination? [d] yee ſay, The Lorde ſayeth it, albeit I haue not ſpoken.

[d] Ye promiſed peace to this people, and now ye ſee their deſtruction, ſo that it is manifeſt that ye are falſe prophets.

8 Therefore thus ſayth the Lord God, Becauſe yee haue ſpoken vanitie, and haue ſeene lies, therefore beholde, I am againſt you, ſayth the Lord God,

9 And mine hand ſhall be vpon the prophets that ſee vanitie, and diuine lies: they ſhall not bee in the aſſembly of my people, neither ſhall they be written in the [e] writing of the houſe of Iſrael, neither ſhall they enter into the land of Iſrael: and ye ſhall know that I am the Lord God.

[e] That is, in the booke of life, wherein the true Iſraelites are written.

10 And therefore, becauſe they haue deceiued my people, ſaying, [f] Peace, and there was no peace: and one built vp a [g] wall, and beholde, the others daubed it with vntempered morter,

[f] Reade Ierem. 6. 14.

[g] Whereas the true Prophets propheſied the deſtruction of the city to bring the people to repentance, the falſe prophets ſpake the contrary, and flattered them in their vanities, ſo that what one falſe prophet ſayde, (which is here called the building of the wall) another falſe prophet would affirme, though he had neither occaſion nor good ground to beare him.

11 Say vnto them which daube it with vntempered morter, that it ſhall fall: for there ſhall come a great ſhowre, and I will ſend haileſtones, which ſhall cauſe it to fall, and a ſtormie winde ſhall breake it.

12 Lo, when the wall is fallen, ſhall it not bee ſayde vnto you, Where is the daubing wherewith ye haue daubed it?

13 Therefore thus ſayeth the Lord God, I will cauſe a ſtormie winde to breake forth in my wrath, and a great ſhowre ſhall bee in mine anger, and haileſtones in mine indignation to conſume it.

14 So I will deſtroy the wall that yee haue daubed with vntempered morter, and bring it downe to the ground, ſo that ye foundation thereof ſhalbe diſcouered, and it ſhall fall, and ye ſhall be conſumed in the middes thereof, & ye ſhall know that I am the Lord.

15 Thus will I accompliſh my wrath vpon the wall, and vpon them that haue daubed it with [h] vntempered morter, and wil ſay vnto you, The wall is no more, neither the daubers thereof,

[h] Whereby is meant whatſoeuer man of himſelfe ſetteth forth vnder the authoritie of Gods word.

16 To wit, the Prophets of Iſrael, which propheſie vpon Ieruſalem, and ſee viſions of peace for it, and there is no peace, ſayeth the Lord God.

17 Likewiſe thou ſonne of man, ſet thy face againſt the daughters of thy people, which propheſie out of their owne heart: and propheſie thou againſt them, and ſay,

18 Thus ſayth the Lord God, Woe vnto the wome that ſow [i] pillowes vnder al armeholes, and make vailes vpon the head of euery one that ſtandeth vp, to hunt ſoules: will ye hunt the ſoules of my people, and will yee giue life to the ſoules that come vnto you?

[i] Theſe ſuperſtitious women for lucre would propheſie and tell euery man his fortune, giuing them pillowes to leane vpon, and kerchiefes to couer their heads, to the intent they might the more allure them and bewitch them.

19 And will yee pollute mee among my people for handfuls of [k] barley, and for pieces of bread to ſlay the ſoules of them that ſhould not die, and [l] to giue life to the ſoules that ſhould not liue, in lying to my people, that heare your lies?

[k] Will ye make my word to ſerue your bellies?

[l] Theſe ſorcerers made the people beleeue that they could preſerue life or deſtroy it, and that it ſhould come to euery one according as they propheſied.

20 Wherefore thus ſayeth the Lord God, Beholde, I will haue to doe with your pillowes, wherewith yee hunt the [m] ſoules to make them to flie, and I will teare them from your armes, and will let the ſoules goe, euen the ſoules, that yee hunt to make them to flie.

21 Your vailes alſo will I teare, and deliuer my people out of your hand, and they ſhall be no more in your hands to be hunted, and ye ſhall know that I am the Lord.

22 Becauſe with your lies yee haue made the heart of the [n] righteous ſad, whome I

[m] That is, to cauſe them to periſh, and that they ſhould depart from the body.

[n] By threatning them that were godly, and vpholding the wicked.

haue not made ſad, and ſtrengthened the hands of the wicked, that hee ſhould not returne from his wicked way, by promiſing him life,

23 Therefore ye ſhall ſee no more vanitie, nor diuine diuinations: for I wil deliuer my people out of your hand, and yee ſhall know that I am the Lord.

CHAP. XIIII.

4 The Lorde ſendeth falſe prophets for the ingratitude of the people. 22 He reſerueth a ſmall portion for his Church.

Then came certaine of the Elders of Iſrael vnto me, and [a] ſate before me.

2 And the word of the Lord came vnto me, ſaying,

3 Sonne of man, theſe men haue ſet vp their idoles in their [b] heart, and put the ſtumbling blocke of their iniquitie before their face: ſhould I, being required, anſwere them?

4 Therefore ſpeake vnto them, and ſay vnto them, Thus ſayth the Lord God, Euery man of the houſe of Iſrael that ſetteth vp his idoles in his heart, and putteth the ſtumbling blocke of his iniquitie before his face, and commeth to the [c] Prophet, I the Lorde will anſwere him that commeth, according to the multitude [d] of his idoles:

5 That [e] I may take the houſe of Iſrael in their owne heart, becauſe they are all departed from me through their idoles.

6 Therefore ſay vnto the houſe of Iſrael, Thus ſayeth the Lorde God, Returne, and withdraw your ſelues, and turne your faces from your idoles, and turne your faces from all your abominations.

7 For euery one of the houſe of Iſrael, or of the ſtranger that ſoiourneth in Iſrael, which departeth from me, and ſetteth vp his idoles in his heart, and putteth the ſtumbling blocke of his iniquity before his face, and commeth to a Prophet, for to inquire of him for mee, I the Lorde will anſwere him || for my ſelfe,

8 And I will ſet my face againſt that man, and wil make him an example and prouerbe, and I will cut him off from the mids of my people, and yee ſhall know that I am the Lord.

9 And if the prophet be [f] deceiued, when he hath ſpoken a thing, I the Lord haue deceiued that prophet, and I will ſtretch out mine hand vpon him, and will deſtroy him from the mids of my people of Iſrael.

10 And they ſhal beare their puniſhment: the puniſhment of the prophet ſhall bee euen as the puniſhment of him that aſketh,

11 That the houſe of Iſrael may goe no more aſtray from mee, neither be polluted any more with all their tranſgreſſions, but that they may be my people, and I may bee their God, ſayth the Lord God.

12 ¶ The word of the Lord came againe vnto me, ſaying,

13 Sonne of man, when the land ſinneth againſt mee by committing a treſpaſſe, then will I ſtretch out mine hand vpon it, [h] and wil breake the ſtaffe of the bread thereof, and will ſend famine vpon it, and I will deſtroy man and beaſt forth of it.

14 Though theſe three men, [i] Noah, Daniel, and Iob were among them, they ſhould deliuer but their owne ſoules by their [k] righteouſneſſe, ſaith the Lord God.

15 If I bring noyſome beaſtes into the land, and they ſpoyle it, ſo that it be deſolate, that no man may paſſe thorowe, becauſe of beaſtes,

16 Though theſe three men were in the mids thereof, As I liue, ſaith the Lord God, they ſhall ſaue neither ſonnes nor daughters: they onely ſhall be deliuered, but the land ſhall be waſte.

17 Or if I bring a ſword vpon this land, and ſay, Sword, goe thorow the land, ſo that I deſtroy man and beaſt out of it,

18 Though theſe three men were in the middes thereof, As I liue, ſayeth the Lorde God, they ſhall deliuer neither ſonnes nor daughters, but they onely ſhall bee deliuered themſelues.

19 Or if I ſend a peſtilence into this land, and powre out my wrath vpon it in blood, to deſtroy out of it man and beaſt,

20 And though Noah, Daniel and Iob were in the middes of it, As I liue, ſayth the Lorde God, they ſhall deliuer neither ſonne nor daughter: they ſhall but deliuer their owne ſoules by their righteouſneſſe.

21 For thus ſayeth the Lorde God, How much more when I ſende my * foure ſore iudgements vpon Ieruſalem, euen the ſword, and famine, and the noyſome beaſt, and peſtilence, to deſtroy man and beaſt out of it?

22 Yet behold, therein ſhalbe left a [l] remnant of them that ſhall be caryed away both ſonnes and daughters: beholde, they ſhall come foorth vnto you, and yee ſhall ſee their way, and their enterpriſes: and yee ſhall be comforted, concerning the euill that I haue brought vpon Ieruſalem, euen concerning all that I haue brought vpon it.

23 And they ſhall comfort you, when yee ſee their way and their enterpriſes: and yee ſhall knowe, that I haue not done without cauſe all that I haue done in it, ſayeth the Lord God.

CHAP. XV.

As the vnprofitable wood of the vine tree is caſt into the fire, ſo Ieruſalem ſhalbe burnt.

And the word of the Lord came vnto me, ſaying,

2 Sonne of man, what commeth of the vine tree aboue all other trees? and of the vine branch, which is among the [a] trees of the foreſt?

3 Shall wood be taken thereof to doe any worke? or will men take a pinne of it to hang any veſſell thereon?

4 Behold, it is caſt in the fire to be conſumed: the fire conſumeth both the endes of it, and the middes of it is burnt. Is it meete for any worke?

5 Beholde, when it was whole, it was

meete

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[a] He ſheweth the hypocriſie of the idolaters, who will diſſemble to heare the Prophets of God, though in their heart they follow nothing leſſe then their admonitions, and alſo how by one meanes or other, God doth diſcouer them.

[b] They are not onely idolaters in heart, but alſo worſhip their filthy idoles openly, which leade them in blindneſſe, and cauſe them to ſtumble, and caſt them out of Gods fauour, ſo that he will not heare them when they call vnto him, reade Iere. 10.15.

[c] To inquire of things which the Lord hath appointed to come to paſſe.

[d] As his abomination hath deſerued: that is, he ſhalbe led with lies: according as he delighted therein, 2.Theſſ.2.10.

[e] That is, conuince them by their owne conſcience.

||*Or, by my ſelfe.*

[f] The Prophet declareth that God for mans ingratitude raiſeth vp falſe prophets to ſeduce them that delight in lies rather then in the trueth of God, and thus he puniſheth ſinne by ſinne, 1.King.22,20,22. and deſtroyeth aſwell thoſe prophets as that people.

[g] Thus Gods iudgements againſt the wicked are admonitions to the godly to cleaue vnto the Lord, and not to defile themſelues with like abominations.

[h] Reade Chap. 4.16. and 5.17. Iſa.3.1.

[i] Though Noah and Iob were now aliue, which in their time were moſt godly men, (for at this time Daniel was in captiuitie with Ezekiel) and ſo theſe three together ſhould pray for this wicked people, yet would I not heare them, reade Iere.15.1.

[k] Meaning, that a very few (which hee calleth the remnāt, verſ. 22.) ſhould eſcape theſe plagues whom God hath ſanctified and made righteous, ſo that this righteouſneſſe is a ſigne that they are the Church of God, whom he would preſerue for his owne ſake.

*Chap.5.17.

[l] Reade Chap. 5.3.

[a] Which bringeth forth no fruit, no more then the other trees of the foreſt doe: meaning, that if Ieruſalem, which bare the name of his Church, did not bring forth fruit, it ſhould be vtterly deſtroyed.

meete for no worke: how much leſſe ſhall it be meete for any worke, when the fire hath conſumed it, and it is burnt?

6 Therefore thus ſayth the Lord God, As the vine tree that is among the trees of the foreſt, which I haue giuen to the fire to be conſumed, ſo will I giue the inhabitants of Ieruſalem.

7 And I will ſet my face againſt them: they ſhall goe out from one [b] fire, and another fire ſhall conſume them: and ye ſhall know, that I am the Lord, when I ſet my face againſt them,

8 And when I make the land waſte, becauſe they haue greatly offended, ſaith the Lord God.

[b] Though they eſcape one danger, yet another ſhall take them.

CHAP. XVI.

The Prophet declareth the benefits of God toward Ieruſalem. 15 Their vnkindnes. 46 He iuſtifieth the wickednes of other people in compariſon of the ſinnes of Ieruſalem. 49 The cauſe of the abominations into which the Sodomites fell. 60 Mercie is promiſed to the repentant.

Againe the word of the Lorde came vnto me, ſaying,

2 Sonne of man, cauſe Ieruſalem to know her abominations,

3 And ſay, Thus ſaith the Lord God vnto Ieruſalem, Thine habitation and thy kinred is of the land [a] of Canaan: thy father was an Amorite, and thy mother an Hittite.

4 And in thy natiuitie when thou waſt [b] borne, thy nauell was not cut: thou waſt not waſhed in water to ſoften thee: thou waſt not ſalted with ſalt, nor ſwadled in cloutes.

5 None eye pitied thee to do any of theſe vnto thee, for to haue compaſſion vpon thee, but thou waſt caſt out in the open fielde to the contempt of thy perſon in the day that thou waſt borne.

6 And when I paſſed by thee, I ſawe thee polluted in thine [c] owne blood, and I ſaid vnto thee, when thou waſt in thy blood, Thou ſhalt liue: euen when thou waſt in thy blood, I ſaid vnto thee, Thou ſhalt liue.

7 I haue cauſed thee to multiplie, as the bud of the field, and thou haſt increaſed and waxen great, and thou haſt gotten excellent ornaments: thy breaſts are faſhioned, thine haire is growen, where as thou waſt naked and bare.

8 Now when I paſſed by thee, and looked vpon thee, beholde, thy time was as the time of loue, and I ſpread my ſkirts ouer thee, and couered [d] thy filthineſſe: yea, I ſware vnto thee, and entred into a couenant with [e] thee, ſaith the Lord God, and thou becameſt mine.

9 Then waſhed I thee with [f] water, yea, I waſhed away thy blood from thee, and I [g] anointed thee with oyle.

10 I clothed thee alſo with broydered worke, and ſhod thee with badgers ſkinne, and I girded thee about with fine linnen, and I couered thee with ſilke.

[a] Thou boaſteſt to be of the ſeede of Abraham, but thou art degenerate and foloweſt the abominations of the wicked Canaanites, as children doe the maner of their fathers, Iſa.1.4. and 57.3.

[b] When I firſt brought thee out of Egypt, and planted thee in this land to be my Church.

[c] Being thus in thy filthineſſe and forſaken of all men, I tooke thee and gaue thee life: whereby is meant that before God waſh his Church, and giue life, there is nothing but filthineſſe and death.

[d] Theſe words, as blood, pollution, nakednes, and filthines, are oftentimes repeated, to beate downe their pride, and to cauſe them to conſider what they were before God receiued them to mercy, fauoured them, & couered their ſhame.

[e] That thou ſhouldeſt be a chaſt wife vnto me, and that I ſhould maintaine thee and endue thee with all graces.

[f] I waſhed away thy ſinnes.

[g] I ſanctified thee with mine holy ſpirit.

11 I decked thee alſo with ornaments, and I put bracelets vpon thine handes, and a chaine on thy necke.

12 And I put a frontlet vpon thy face, and earerings in thine eares, and a beautifull [h] crowne vpon thine head.

13 Thus waſt thou deckt with gold and ſiluer, and thy rayment was of fine linnen, and ſilke and broidered worke: thou diddeſt eate fine floure, and honie and oile, and thou waſt very beautifull, and thou diddeſt grow vp into a kingdome.

14 And thy name was ſpread among the heathen for thy beauty: for it was perfect through my [i] beauty which I had ſet vpon thee, ſaith the Lord God.

15 Nowe thou didſt [k] truſt in thine owne beauty, and playedſt the harlot, becauſe of thy renowne, and haſt powred out thy fornications on euery one that paſſed by, thy deſire was to him.

16 And thou diddeſt take thy garments, and deckedſt thine high places with diuers colours, [m] and plaiedſt the harlot thereupon: [l] the like things ſhall not come, neither hath any done ſo.

17 Thou haſt alſo taken thy faire iewels made of my golde and of my ſiluer, which I had giuen thee, and [n] madeſt to thy ſelfe images of men, and diddeſt commit whoredome with them,

18 And tookeſt thy broidered garments, and coueredſt them: and thou haſt ſet mine oile and my perfume before them.

19 My meate alſo which I gaue thee, as fine floure, oile and honie wherewith I fedde thee, thou haſt euen ſet it before them for a ſweet ſauor: thus it was, ſaith ẏ Lord God.

20 Moreouer, thou haſt taken thy ſonnes and thy daughters, whom thou haſt borne vnto me, and theſe haſt thou ſacrificed vnto them, to [o] bee deuoured: is this thy whoredome a ſmall matter?

21 That thou haſt ſlaine my children, and deliuered them to cauſe them to paſſe thorow fire for them?

22 And in all thine abominations and whoredomes, thou haſt not remembred the dayes of thy youth, when thou waſt naked, and bare, and waſt polluted in thy blood.

23 And beſide all thy wickedneſſe, (woe woe vnto thee, ſayth the Lord God)

24 Thou haſt alſo built vnto thee an hie place, and haſt made thee an hie place in euery ſtreet.

25 Thou haſt built thine hie place at euery ‖ corner of the way, & haſt made thy beauty to be abhorred: thou haſt opened thy feete to euery one that paſſed by, and multiplied thy whoredome.

26 Thou haſt alſo committed fornication with the [p] Egyptians thy neighbours, which haue great members, and haſt increaſed thy whoredome to prouoke me.

27 Beholde, therefore I did ſtretch out mine hand ouer thee, and wil diminiſh thine ordinarie, and deliuer thee vnto the will of them that hate thee, euen to the ‖ daughters of the Philiſtims, which are aſhamed of thy wicked way.

28 Thou haſt played the whore alſo with the

[h] Hereby hee ſheweth how he ſaued his church, enriched it, and gaue it power and dominion to reigne.

[i] He declareth wherein the dignitie of Ieruſalem ſtood: to wit, in that that the Lord gaue them of his beauty & excellency.

[k] In abuſing my gifts, and in putting thy confidence in thine owne wiſedome and dignitie, which were the occaſions of thine idolatry.

[l] There was none idolatrie ſo vile, wherewith thou didſt not pollute thy ſelfe.

[m] This declareth how the idolaters put their chiefe delight in thoſe things, which pleaſe the eyes and outward ſenſes.

[n] Thou haſt conuerted my veſſels and inſtruments, which I gaue thee to ſerue me with, to the vſe of thine idoles.

[o] Meaning, by fire, reade Leuit. 18.21. 2.King. 23.10.

‖ *Or, head.*

[p] He noteth the great impiety of this people, who firſt falling from God to ſeeke helpe at ſtrange nations, did alſo at length imbrace their idolatrie, thinking thereby to make their amity more ſtrong.

‖ *Or, cities.*

the Aſſyrians, becauſe thou waſt inſatiable: yea, thou haſt played the harlot with them, and yet couldeſt not be ſatiſfied.

29 Thou haſt moreouer multiplied thy fornication from the lande of Canaan vnto Caldea, and yet thou waſt not ſatiſfied herewith.

30 Howe weake is thine heart, ſaith the Lord God, ſeeing thou doeſt all theſe things, euen the worke of a ‖ preſumptuous whoriſh woman?

31 In that thou buildeſt thine hie place in the corner of euery way, and makeſt thine hie place in euery ſtreete, and haſt not bene as an harlot [q] that deſpiſeth a reward,

32 But as a wife that playeth the harlot, and take others for her huſband:

33 They giue giftes to all other whores, but thou giueſt giftes vnto all thy louers, and rewardeſt them, that they may come vnto thee on euery ſide for thy fornication.

34 And the contrary is in thee from other women in thy fornications, neither the like fornication ſhall bee after thee: for in that thou giueſt a reward, and no rewarde is giuen vnto thee, therefore thou art contrary.

35 Wherefore, O harlot, heare the word of the Lord.

36 Thus ſayth the Lorde God, Becauſe thy ‖ ſhame was powred out, and thy filthineſſe diſcouered through thy fornications with thy louers, and with all the idoles of thine abominations, and by the blood of thy children, which thou diddeſt offer vnto them,

37 Beholde, therefore I will gather all [r] thy louers, with whome thou haſt taken pleaſure, and all them that thou haſt loued, with all them that thou haſt hated: I will euen gather them round about againſt thee, and will diſcouer thy filthineſſe vnto them, that they may ſee all thy filthineſſe.

38 And I will iudge thee after the maner of them that are [ſ] harlots, and of them that ſhed blood, and I will giue thee the blood of wrath and ielouſie.

39 I will alſo giue thee into their hands, and they ſhall deſtroy thine hie place, and ſhall breake downe thine hie places: they ſhall ſtrip thee alſo out of thy clothes, and ſhall take thy faire iewels, and leaue thee naked and bare.

40 They ſhall alſo bring vp a company againſt thee, and they ſhall ſtone thee with ſtones, and thruſt thee through with their ſwords.

41 And they *ſhall burne vp thine houſes with fire, and execute iudgements vpon thee in the ſight of many women: & I will cauſe thee to ceaſe from playing the harlot, and thou ſhalt giue no reward any more.

42 So will I make my wrath towarde thee to reſt, and my [t] ielouſie ſhall depart from thee, and I will ceaſe and bee no more angry.

43 Becauſe thou haſt not remembred the dayes of thy youth, but haſt prouoked mee with all theſe things, beholde, therefore I alſo haue [u] brought thy way vpon thine head, ſayeth the Lorde God: yet haſt not thou had conſideration of all thine abominations.

44 Beholde, all that vſe prouerbes, ſhall vſe this prouerbe againſt thee, ſaying, As is the mother, [x] ſo is her daughter.

45 Thou art thy mothers daughter, that hath caſt off her huſband and her children, and thou art the ſiſter of thy [y] ſiſters, which forſooke their huſbands and their children: your mother is an Hittite, and your father an Amorite.

46 And thine elder ſiſter is Samaria, and her [z] daughters, that dwell at thy left hand, and thy ‡ yong ſiſter, that dwelleth at thy right hand, is Sodom, & her daughters.

47 Yet haſt thou [a] not walked after their wayes, nor done after their abominations: but as if it had bene a very little thing, thou waſt corrupted more then they in all thy wayes.

48 As I liue, ſayth the Lord God, Sodom thy ſiſter hath not done, neither ſhee nor her daughters, as thou haſt done and thy daughters.

49 Behold, this was the iniquitie of thy ſiſter Sodom, [b] Pride, fulneſſe of bread, and abundance of idlenes was in her, and in her daughters: neither did ſhee ſtrengthen the hand of the poore and needy.

50 But they were hauty, and committed abomination before mee: therefore I tooke them away, as pleaſed me.

51 Neither [c] hath Samaria committed halfe of thy ſinnes, but thou haſt exceeded them in thine abominations, and haſt [d] iuſtified thy ſiſters in all thine abominations, which thou haſt done.

52 Therfore thou which haſt iuſtified thy ſiſters, beare thine owne ſhame for thy ſins, that thou haſt committed more abominable then they which are more righteous the thou art: be thou therefore confounded alſo, and beare thy ſhame, ſeeing that thou haſt iuſtified thy ſiſters.

53 Therefore I will bring againe [e] their captiuitie with the captiuitie of Sodom, and her daughters, and with the captiuitie of Samaria, and her daughters: euen the captiuitie of thy captiues in the mids of them,

54 That thou mayeſt beare thine owne ſhame, and mayeſt be confounded in all that thou haſt done, in that thou haſt [f] comforted them.

55 And thy ſiſter Sodom and her daughters ſhall returne to their former ſtate: Samaria alſo and her daughters ſhall returne to their former ſtate, [g] when thou and thy daughters ſhall returne to your former ſtate.

56 For thy ſiſter Sodom‡was not heard of [h] by thy report in the day of thy pride,

57 Before thy wickedneſſe was [i] diſcouered, as in that ſame time of the reproch of the daughters of Aram, & of all the daughters of the Philiſtims round about [k] her which deſpiſe thee on all ſides.

‖Or, that will beare rule.

[q] Meaning, that ſome harlots contemne ſmall rewards, but no louers gaue a reward to Iſrael, but they gaue to all others: ſignifying that the idolaters beſtow al their ſubſtance, which they receiue of God for his glory, to ſerue their vile abominations.

‖Or, nether parts.

[r] Egyptians, Aſſyrians and Caldeans, whom thou tookeſt to be thy louers, ſhall come and deſtroy thee, Chap. 23.9.

[ſ] I will iudge thee to death, as the adulterers and murtherers.

2.King.25.9.

[t] I will vtterly deſtroy thee, and ſo my icalouſie ſhall ceaſe.

[u] I haue puniſhed thy faults, but thou wouldeſt not repent.

[x] As were the Canaanites, and the Hittites, and others your predeceſſours, ſo are you their ſucceſſours.

[y] That is, of Samaria and Sodom.

[z] That is, her cities.

‡Ebr. thy ſiſter yonger then thou.

[a] But done farre worſe.

[b] He alleageth theſe foure vices, pride, exceſſe, idleneſſe, and contempt of the poore, as foure principall cauſes of ſuch abomination, wherefore they were ſo horribly puniſhed, Gen. 19.24.

[c] Which worſhipped the calues in Bethel and Dan.

[d] Thou art ſo wicked, that in reſpect of thee, Sodom and Samaria were iuſt.

[e] This he ſpeaketh in compariſon, laying, that he would reſtore Ieruſalem when Sodome ſhould be reſtored, that is neuer: and this is meant of the greateſt part of the Iewes.

[f] In that thou had ſhewed thy ſelfe worſe then they, and yet thoughteſt to eſcape puniſhment.

[g] Meaning, that it ſhould neuer come to paſſe.

‡Ebr. was not a rumour in thy mouth.

[h] Thou wouldeſt not call her puniſhment to mind when thou waſt aloft, to learne by her example to feare my iudgements. [i] That is, till thou waſt brought vnder by the Syrians & Philiſtims, 2. Chr. 28.19. [k] Which ioyned with the Syrians, or compaſſed about Ieruſalem.

58 Thou haſt borne therefore thy wickedneſſe, and thine abomination, ſaith the Lord.

56 For thus ſayth the Lord God, I might euen deale with thee, as thou haſt done, when thou didſt deſpiſe the [l] othe, in breaking the couenant.

60 Neuertheleſſe, I will [m] remember my couenant made with thee in the dayes of thy youth, and I will confirme vnto thee an euerlaſting couenant.

61 Then thou ſhalt remember thy wayes, and bee aſhamed, when thou ſhalt receiue [n] thy ſiſters, both thy elder and thy yonger, and I will giue them vnto thee for daughters, but not [o] by thy couenant.

62 And I will eſtabliſh my couenant with thee, and thou ſhalt knowe that I am the Lord,

63 That thou mayeſt remember, and be [p] aſhamed, and neuer open thy mouth any more: becauſe of thy ſhame when I am pacified toward thee, for all that thou haſt done, ſayth the Lord God.

[l] When thou brakeſt the couenant, which was made betweene thee and me, as verſe 8.

[m] That is, of mercie and loue I will pitie thee, and ſo ſtand to my couenant, though thou haſt deſerued the contrary.

[n] Whereby he ſheweth that among the moſt wicked he had euer ſome ſeed of his Church, which he would cauſe to fructifie in due time: and here hee declareth how hee will call the Gentiles.

[o] But of my free mercie.

[p] This declareth what fruits Gods mercies worke in his, to wit, ſorow, and repentance for their former life.

CHAP. XVII.

The parable of the two Eagles.

AND the worde of the Lorde came vnto me, ſaying,

2 Sonne of man, put forth a parable and ſpeake a prouerbe vnto the houſe of Iſrael,

3 And ſay, Thus ſayeth the Lorde God, The great [a] Eagle with great wings, & long wings, and full of feathers, which had diuers colours, came vnto Lebanon, and tooke the hieſt branch of the cedar,

4 And brake off the top of his twigge, and caryed it into the land [b] of merchants, and ſet it in a citie of merchants.

5 He tooke alſo of the [c] ſeede of the land, and planted it in a fruitful ground: he placed it by great waters, & ſet it as a willow tree.

6 And it budded vp, & was [d] like a ſpreading vine of [e] low ſtature, whoſe branches turned towarde it, and the rootes thereof were vnder it: ſo it became a vine, and it brought forth branches, and ſhot forth buds.

7 There was alſo [f] another great eagle with great wings and many feathers, and behold, this vine did turne her roots toward it, and ſpread forth her branches toward it, that ſhee might water it by the trenches of her plantation.

8 It was planted in a good ſoyle by great [g] waters, that it ſhould bring foorth branches, and beare fruite, and bee an excellent vine.

9 Say thou, Thus ſayth the Lord God, Shall it proſper? Shall [h] he not pull vp the rootes thereof, and deſtroy the fruite thereof, and cauſe them to drie? all the leaues of her bud ſhall wither without great power, or many people, to plucke it vp by the rootes thereof.

10 Beholde, it was planted: but ſhall it proſper? ſhall it not be dried vp, and wither? [i] when the Eaſt winde ſhall touch it, it ſhall wither in the trenches, where it grew.

[a] That is, Nebuchad-nezzar, who hath great power, riches, and many countreys vnder him, ſhall come to Ieruſalem, and take away Ieconiah the king, as verſe 12.

[b] Meaning, to Babylon.

[c] That is, Zedekiah, who was of the kings blood, and was left at Ieruſalem, and made king in ſtead of Ieconiah, 2.King. 24.17. Iere. 37.1.

[d] This was Zedekiahs kingdome.

[e] That it might not haue power to rebell againſt Babylon, as verſe 14.

[f] Meaning, the king of Egypt of whom Zedekiah ſought ſuccour againſt Nebuchad-nezzar.

[g] They thought to be moyſtened by the waters of Nilus.

[h] Shall not Nebuchad-nezzar deſtroy it?

[i] By this dry winde, he meaneth the Babylonians.

11 Moreouer the word of the Lorde came vnto me, ſaying,

12 Say nowe to this rebellious houſe, Know yee not what theſe things meane? tell them, Beholde, the King of Babel is come to Ieruſalem, and hath taken [k] the King thereof, and the princes thereof, and ledde them with him into Babel,

13 And hath taken one of the kings ſeed, and made a couenant with him, and hath taken an [l] othe of him: hee hath alſo taken the princes of the land,

14 That the kingdome might bee in ſubiection, and not lift it ſelfe vp, but keepe their couenant, and ſtand to it.

15 But hee rebelled againſt him and ſent his ambaſſadours into Egypt, that they might giue him horſes, and much people: ſhall hee proſper? ſhall hee eſcape, that doeth ſuch things? or ſhal he breake the couenant, and be deliuered?

16 As I liue, ſayth the Lord God, he ſhall die in the middes of Babel, in the place of the King, that had made him King, whoſe othe hee deſpiſed, and whoſe couenant made with him, he brake.

17 Neither ſhal Pharaoh with his mightie hoſte, and great multitude of people, maintaine him in the warre, when they haue caſt vp mounts, and builded ramparts to deſtroy many perſons.

18 For he hath deſpiſed the othe, and broken the couenant: (yet loe, he had giuen [m] his hand) becauſe he hath done all theſe things, he ſhall not eſcape.

19 Therefore thus ſayth the Lorde God, As I liue, I will ſurely bring mine othe that hee hath deſpiſed, and my couenant that hee hath broken, vpon his owne head.

20 * And I will ſpread my net vpon him, and hee ſhall be taken in my net, and I will bring him to Babel, & will enter into iudgement with him there for his treſpaſſe that he hath committed againſt me.

21 And all that flee from him with all his hoſte, ſhall fall by the ſworde, and they that remaine, ſhall bee ſcattered towarde all the windes: and yee ſhall know that I the Lord haue ſpoken it.

22 Thus ſayth the Lord God, I will alſo take off the toppe [n] of this hie cedar, and wil ſet it, and cut off the [o] toppe of the tender plant thereof, and I will plant it vpon an hie mountaine and great.

23 Euen in the hie mountaine of Iſrael will I plant it: & it ſhall bring forth boughs and beare fruite, and be an excellent cedar, and vnder it ſhall remaine all birdes, and euery [p] foule ſhall dwell in the ſhadow of the branches thereof.

24 And all the [q] trees of the fielde ſhall know that I the Lorde haue brought downe the hie tree, and exalted the low tree: that I haue dried vp the greene tree, and made the drie tree to flouriſh: I the Lord haue ſpoken it, and haue done it.

[k] That is, Ieconiah, 2.King.24.15.

[l] For his ſubiection and obedience.

[m] Becauſe hee tooke the Name of God in vaine, and brake his oth which he had confirmed by giuing his hand, therefore the Prophet declareth that God would not ſuffer ſuch periurie and infidelitie to eſcape puniſhment.

* Chap.12.13. and 32.3.

[n] This promiſe is made to the Church which ſhall be as a ſmall remnant, and as the top of a tree.

[o] I will trimme it and dreſſe it.

[p] Both the Iewes and Gentiles ſhall be gathered into it.

[q] All the world ſhall know that I haue pluckt downe the proud enemies, and ſet vp my Church which was low and contemned.

CHAP. XVIII.

2 He ſheweth that euery man ſhal beare his own ſinne.

ſinne. 21 To him that amendeth, is ſaluation promiſed. 24 Death is propheſied to the righteous, which turneth backe from the right way.

THE word of the Lorde came vnto mee againe, ſaying,

2 What meane yee that yee ſpeake this prouerbe, concerning the land of Iſrael, ſaying, [a] The fathers haue eaten ſoure grapes, and the childrens teeth are ſet on edge?

3 As I liue, ſaith the Lord God, ye ſhall vſe this prouerbe no more in Iſrael.

4 Beholde, all ſoules are mine, both the ſoule of the father, and alſo the ſoule of the ſonne are mine: the ſoule that ſinneth, it ſhal die.

5 But if a man bee iuſt, and doe that which is lawfull and right,

6 And hath not eaten [b] vpon the mountaines, neyther hath lift vp his eyes to the idoles of the houſe of Iſrael, neither hath * defiled his neighbours wife, neither hath ‡ lyen with a * menſtruous woman,

7 Neither hath oppreſſed any, but hath reſtored the pledge to his dettour: hee that hath ſpoyled none by violence, * but hath giuen his bread to the hungry, and hath couered the naked with a garment,

8 And hath not giuen foorth vpon * vſurie, neither hath taken any increaſe, but hath withdrawen his hande from iniquitie, and hath executed true iudgment betweene man and man,

9 And hath walked in my ſtatutes, and hath kept my iudgementes to deale truely, he is iuſt, hee ſhall ſurely liue, ſayth the Lord God.

10 ¶ If hee beget a ſonne, that is ‖ a thiefe, or a ſhedder of blood, if hee doe any of theſe things,

11 Though he do not all theſe things, but either hath eaten vpon the mountaines, or defiled his neighbours wife,

12 Or hath oppreſſed the poore and needie, or hath ſpoyled by violence, or hath not reſtored the pledge, or hath lift vp his eyes vnto the idoles, or hath committed abomination,

13 Or hath giuen foorth vpon vſurie, or hath taken increaſe, ſhall hee liue? hee ſhall not liue: ſeeing he hath done all theſe abominations, [c] he ſhal die the death, and his blood ſhall be vpon him.

14 ¶ But if he beget a ſonne, that ſeeth all his fathers ſinnes, which hee hath done, and feareth, neither doeth ſuch like,

15 That hath not eaten vpon the mountaines, neither hath lift vp his eyes to the idoles of the houſe of Iſrael, nor hath defiled his neighbours wife,

16 Neither hath oppreſſed any, nor hath withholden the pledge, neyther hath ſpoyled by violence, but hath giuen his bread to the hungry, and hath couered the naked with a garment,

17 Neither hath withdrawen his hande from the afflicted, nor receiued vſurie nor increaſe, but hath executed my iudgements, and hath walked in my ſtatutes, he ſhall not die in the iniquitie of his father, but hee ſhall ſurely liue.

18 His father, becauſe hee cruelly oppreſſed and ſpoiled his brother by violence, and hath not done good among his people, loe, euen he dieth in his iniquitie.

[a] The people murmured at the chaſtiſings of the Lord, and therefore vſed this prouerbe, meaning that their fathers had ſinned, and their children were puniſhed for their tranſgreſſions, reade Iere.31.29

[b] If he hath not eaten of the fleſh that hath bene offered vp to idoles to honour them thereby.

Leuit.18.20.

‡*Ebr. come neere.*

Leuit.20.18.

Iſa.58.7.

mat.25.35.

Exod.22.25.

leuit.25.37.

deut.23.19.

pſal.15.5.

‖*Or, a cruel man.*

[c] He ſheweth how the ſonne is puniſhed for his fathers faulte: that is, if he be wicked, as his father was, & doeth not repent, he ſhall be puniſhed as his father was, or els not.

19 Yet ſay yee, Wherefore ſhall not the ſonne beare the iniquitie of the father? becauſe the ſonne hath executed iudgment and iuſtice, and hath kept all my ſtatutes, and done them, he ſhall ſurely liue.

20 * The ſame ſoule that ſinneth, ſhall die: the ſonne ſhall not beare the iniquitie of the father, neither ſhall the father beare the iniquitie of the ſonne, but the righteouſneſſe of the righteous ſhall be vpon him, and the wickedneſſe of the wicked ſhall bee vpon himſelfe.

21 But if the wicked will returne from all his ſinnes that hee hath committed, and keepe all my [d] ſtatutes, and doe that which is lawfull and right, he ſhall ſurely liue, and ſhall not die.

22 All his tranſgreſſions that hee hath committed, they ſhall not be ‖ mentioned vnto him, but in his [e] righteouſneſſe that he hath done, he ſhall liue.

23 [f] Haue I any deſire that the wicked ſhould die, ſayth the Lord God? ‖ or ſhall hee not liue, if he returne from his wayes?

24 But if the righteous turne away from his righteouſneſſe, and commit iniquitie, and doe according to all the abominations that the wicked man doeth, ſhall hee liue? all his [g] righteouſneſſe that hee hath done, ſhall not be mentioned: but in his tranſgreſſion that he hath committed, and in his ſinne that hee hath ſinned, in them ſhall hee die.

25 Yet yee ſay, The way of the Lorde is not [h] equall: heare now, O houſe of Iſrael. Is not my way equall? or are not your wayes vnequall?

26 For when a righteous man turneth away from his righteouſneſſe, and committeth iniquitie, he ſhall euen die for the ſame, he ſhall euen die for his iniquitie that he hath done.

27 Againe, when the wicked turneth away from his wickedneſſe that he hath committed, and doeth that which is lawfull and right, he ſhall ſaue his ſoule aliue.

28 Becauſe hee conſidereth, and turneth away from all his tranſgreſſions that hee hath committed, hee ſhall ſurely liue and ſhall not die.

29 Yet ſaith the houſe of Iſrael, The way of the Lord is not equall. O houſe of Iſrael, are not my wayes equall? or are not your wayes vnequall?

30 Therefore I will iudge you, O houſe of Iſrael, euery one according to his wayes, ſaith the Lord God: returne therefore & cauſe others to turne away from all your tranſgreſſions: ſo iniquitie ſhal not be your deſtructiõ.

31 Caſt away from you all your tranſgreſſions, whereby ye haue tranſgreſſed, and make [i] you a new heart and a new ſpirit: for why will ye die, O houſe of Iſrael?

32 For I deſire not the death of him that dieth, ſaith the Lord God: cauſe therefore one another to returne, and liue ye.

CHAP. XIX.

1 The captiuitie of the king of Iudah ſignified by the

Deut.24.16.

2.king.14.6.

2.chro.25.4.

[d] He ioyneth the obſeruation of the commandements with repentance: for none can repent in deede, except he labour to keepe the law.

‖*Or, not layd to his charge.*

[e] That is, in the fruites of his faith which declare that God doth accept him.

[f] He ſpeaketh this to commend Gods mercie to poore ſinners, who rather is ready to pardon then to puniſh, as his long ſuffering declareth, Chap.33.11. Albeit God in his eternall counſell appointed the death and damnation of the reprobate, yet the ende of his counſell was not their death onely, but chiefly his owne glory. And alſo becauſe he doeth not approue ſinne, therefore is it here ſayd that he would haue them to turne away from it, that they might liue.

‖*Or, rather that he may returne from his wayes and liue.*

[g] That is, the falſe opinion that the hypocrites haue of their righteouſneſſe.

[h] In puniſhing the father with the children.

[i] He ſheweth that man cannot forſake his wickedneſſe, till his heart be chãged, which is only the worke of God.

the lyons whelpes, and by the lyon. 10 The proſperitie of the citie of Ieruſalem that is paſt, and the miſerie thereof that is preſent.

THou alſo, take vp a lamentation for the [a] princes of Iſrael,

2 And ſay, Wherefore lay thy [b] mother as a lioneſſe among the lyons? ſhe nouriſhed her yong ones among the lyons whelps,

3 And ſhe brought vp one of her whelpes and it became a lyon, and it learned to catch the pray, and it deuoured men.

4 The [c] nations alſo heard of him, and he was taken in their nets, and they brought him in chaines vnto the land of Egypt.

5 Now when ſhe ſawe that ſhee had waited, and her hope was loſt, ſhe tooke another of her [d] whelpes, and made him a lyon.

6 Which went among the lyons, and became a lyon, and learned to catch the pray, and he deuoured [e] men.

7 And he knew their widowes, and hee deſtroied their cities, and the land was waſted, and all that was therein by the noiſe of his roaring.

8 Then the [f] nations ſet againſt him on euery ſide of the countryes, and layed their nets for him: ſo he was taken in their pit.

9 And they put him in priſon & in chains, and brought him to the King of Babel, and they put him in holds, that his voice ſhould no more bee heard vpon the mountaines of Iſrael.

10 Thy [g] mother is like a vine in thy blood, planted by the waters: ſhee brought foorth fruite and branches by the abundant waters,

11 And ſhee had ſtrong rods for the ſcepters of them that beare rule, and her ſtature was exalted among the branches, and ſhe appeared in her height with the multitude of her branches,

12 But ſhe was plucked vp in wrath: ſhe was caſt downe to the ground, & the [h] Eaſt winde dried vp her fruite: her branches were broken, and withered: as for the rod of her ſtrength, the fire conſumed it.

13 And now ſhe is planted in the wildernes in a drie and thirſty ground.

14 And fire is gone out [i] of a rod of her branches, which hath deuoured her fruit, ſo that ſhe hath no ſtrong rod to be a ſcepter to rule: this is a lamentation, and ſhall be for a lamentation.

CHAP. XX.

3 The Lorde denieth that he will anſwere them when they pray, becauſe of their vnkindnes. 33 He promiſeth that his people ſhall returne from captiuitie. 46 By the foreſt that ſhould be burnt, is ſignified the burning of Ieruſalem.

AND in the [a] ſeuenth yeere, in the fifth moneth, the tenth day of the moneth, came certaine of the Elders of Iſrael to enquire of the Lord, and ſate before me.

2 Then came the word of the Lord vnto me, ſaying,

3 Sonne of man, Speake vnto the Elders of Iſrael, and ſay vnto them, Thus ſaith the Lord God, Are ye come to enquire of me? as I liue, ſaith the Lord God, when I am aſked, I will not anſwere you.

4 Wilt thou iudge them, ſonne of man? wilt thou iudge them? cauſe [b] them to vnderſtand the abominations of their fathers,

5 And ſay vnto them, Thus ſaieth the Lord God, In the day when I choſe Iſrael, and [c] lift vp mine hand vnto the ſeede of the houſe of Iaakob, and made my ſelfe knowen vnto them in the land of Egypt, when I lift vp mine hand vnto them, and ſayde, I am the Lord your God,

6 In the day that I lift vp mine hande vnto them to bring them forth of the land of Egypt, into a lande that I had prouided for them, flowing with milke and hony, which is pleaſant among all lands,

7 Then ſaid I vnto them, Let euery man caſt away the abominations of his eies, [d] and defile not your ſelues with the idoles of Egypt: for I am the Lord your God.

8 But they rebelled againſt me, & would not heare me: for none caſt away the abominations of their [e] eyes, neither did they forſake the idoles of Egypt: then I thought to powre out mine indignation vpon them, and to accompliſh my wrath againſt them in the midſt of the land of Egypt.

9 But I had reſpect to my [f] Name, that it ſhould not be polluted before the heathen, among whom they were, and in whoſe ſight I made my ſelf knowen vnto them in bringing them forth of the land of Egypt.

10 Nowe I caried them out of the lande of Egypt, and brought them into the wilderneſſe.

11 And I gaue them my ſtatutes, and declared my iudgements vnto them, [*] which if a man do, he ſhall liue in them.

12 Moreouer, I gaue thẽ alſo my [*] Sabbaths to bee a ſigne betweene me and them, that they might know that I am the Lorde, that ſanctifie them.

13 But ẏ houſe of Iſrael rebelled againſt mee in the wilderneſſe: they walked not in my ſtatutes, and they caſt away my iudgements, which if a man doe, he ſhall liue in them, and my Sabbath haue they greatlie polluted: then I thought to powre out mine indignation vpon them [*] in the wildernes to conſume them,

14 But I had reſpect to my Name, that it ſhould not be polluted before the [g] heathen, in whoſe ſight I brought them out.

15 Yet neuertheles I lift vp mine hande vnto them in the wilderneſſe, that I would not bring them into the lande, which I had giuen them, flowing with milke and hony, which was pleaſant aboue all lands,

16 Becauſe they caſt away my iudgements, and walked not in my ſtatutes, but haue polluted my [h] Sabbaths: for their heart went after their idoles.

17 Neuertheleſſe mine eye ſpared them, that I would not deſtroy thẽ, neither would I conſume them in the wildernes.

18 But I ſayd vnto their children in the wildernes, Walke ye not in the ordinances

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[a] That is, Iehohaz, and Iehoiakim Ioſiahs ſonnes, who for their pride and cruelty are compared vnto lions.

[b] To wit, Iehohaz mother, or Ieruſalem.

[c] By Pharaoh Necho king of Egypt, 2. King. 23.33.

[d] Which was Iehoiakim.

[e] He ſlew of the Prophets, and them that feared God, & rauiſhed their wiues.

[f] Nebuchad nezzar with his great army, which was gathered of diuers nations.

[g] He ſpeaketh this in ẏ reproch of this wicked King, in whoſe blood, that is, in the race of his predeceſſors Ieruſalem ſhould haue beene bleſſed, according to Gods promiſe, & flouriſhed as a fruitefull vine.

[h] Meaning, that the Caldeans ſhould deſtroy them as the Eaſt winde doeth the fruit of the vine.

[i] Deſtruction is come by Zedekiah, who was the occaſion of this rebellion.

[a] Of the captiuitie of Ieconiah.

[b] This declareth the great lenitie and patience of God, which calleth ſinners to repentance before he condemne them.

[c] I ſware that I would be their God: which maner of othe was obſerued from all antiquitie, where they vſed to lift vp their hands toward the heauen, acknowledging God to be the authour of truth, and the defender thereof, and alſo the iudge of the heart, wiſhing that he ſhould take vengeance, if they concealed any thing which they knew to be trueth.

[d] God had forbidden them to make mention of the idoles, Exod. 23 13. pſal. 16.4.

[e] Which thing declareth ẏ wickedneſſe of mans heart, which iudge Gods ſeruice by their eyes and outward ſenſes.

[f] God hath euer this reſpect to his glory, that he would not haue his name euill ſpoken of among the Gentiles for the puniſhment that his people deſerued, in confidence whereof the godly euer prayed, as Exod. 32.12. Numb. 14. 13.

Leuit. 18.5. *rom.* 10.5. *gal.* 3.12.

Exod. 20.8 *and* 31.13. *deut.* 5.12.

Num. 14.28, 29. *and* 26.65.

[g] Who might thereby take an occaſion to blaſpheme my Name, and to accuſe mee of lacke of abilitie, or els that I had ſought a meanes to deſtroy them more commodiouſly.

[h] That is, my true religion, which I had commanded them, and gaue themſelues to ſerue mee according to their owne fantaſies.

of your [i] fathers, neither obſerue their maners, nor defile your ſelues with their idols.

19 I am the Lorde your God: walke in my ſtatutes, and keepe my iudgements and doe them,

20 And ſanctifie my Sabbaths, and they ſhall be a ſigne betweene me and you, that ye may know that I am the Lord your God.

21 Notwithſtanding the children rebelled againſt mee: they walked not in my ſtatutes, nor kept my iudgements to doe them, which if a man doe he ſhall liue in them, but they polluted my Sabbaths: then I thought to powre out mine indignation vpon them, and to accompliſh my wrath againſt them in the wilderneſſe.

22 Neuertheles I withdrew mine hand, and had reſpect to my Name, that it ſhould not be polluted before the heathen, in whoſe ſight I brought them forth.

23 Yet I lift vp mine hand vnto them in the wilderneſſe, that I ſhould ſcatter them among the heathen, & diſperſe them thorow the countreys,

24 Becauſe they had not executed my iudgements, but had caſt away my ſtatutes, and had polluted my Sabbaths, and their eyes were after [k] their fathers idoles.

25 Wherefore I [l] gaue them alſo ſtatutes that were not good, and iudgements, wherein they ſhould not liue.

26 And I polluted them in their owne [m] gifts, in that they cauſed to paſſe by the fire all that firſt openeth the womb, that I might deſtroy them, to the ende that they might know that I am the Lord.

27 Therefore ſonne of man ſpeake vnto the houſe of Iſrael, & ſay vnto them, Thus ſaith the Lord God, Yet in this your fathers haue blaſphemed me, though they had before grieuouſly tranſgreſſed againſt me.

28 [n] For when I had brought them into the land, for the which I lifted vp mine hand to giue it to them, then they ſawe euery high hill, and all the thicke trees, and they offered there their ſacrifices, and there they preſented their offering of prouocation: there alſo they made their ſweete ſauour, and powred out there their drinke offerings.

29 Then I ſaid vnto them, What is the high place whereunto ye goe? And the name thereof was called [o] Bamath vnto this day.

30 Wherefore ſay vnto the houſe of Iſrael, Thus ſaith the Lord God, Are ye not polluted ‡ after the maner of your fathers? and commit ye not whoredom after their abominations?

31 For when you offer your gifts, & make your ſonnes to paſſe through the fire, you pollute your ſelues with all your idoles vnto this day: ſhall I anſwere you when I am aſked, O houſe of Iſrael? As I liue, ſayeth the Lorde God, [p] I will not anſwere you when I am aſked.

32 Neither ſhall that bee done that commeth into your minde: for ye ſay, We will be as the heathen, and as the families of the countreys, and ſerue wood and [q] ſtone.

33 As I liue, ſayth the Lord God, I will ſurely rule you with a mighty hande, and with a ſtretched out arme, and in my wrath powred out,

34 And I will bring you from the people, and will gather you out of the countreys, wherein ye are ſcattered with a mighty hand, and with a ſtretched out arme, and in my wrath powred out.

35 And I wil bring you into the [r] wilderneſ of the people, & there will I pleade with you face to face.

36 Like as I pleaded with your fathers in the wilderneſſe of the lande of Egypt, ſo will I plead with you, ſaith the Lord God.

37 And I will cauſe you to paſſe vnder the rod, and will bring you into the bond of the couenant.

38 And I wil [ſ] chuſe out from among you the rebels, and them that tranſgreſſe againſt me: I will bring them out of the land where they dwell, and they ſhall not enter into the land of Iſrael, and you ſhal know that I am the Lord.

39 As for you, O houſe of Iſrael, Thus ſayeth the Lord God, [t] Goe you, and ſerue euery one his idole, ſeeing that ye will not obey me, & pollute mine holy Name no more with your gifts and with your idoles.

40 For in mine holy mountaine, euen in the hie mountaine of Iſrael, ſayth the Lorde God, there ſhall all the houſe of Iſrael, and all in the land, ſerue me: there will I accept them, & there will I require your offerings, and the firſt fruites of your oblations, with all your holy things.

41 I will accept your ſweet ſauour, when I bring you from the people, & gather you out of the countreys, wherein ye haue bene ſcattered, that I may be ſanctified in you before the heathen.

42 And ye ſhall know, that I am ẏ Lord, when I ſhall bring you into the lande of Iſrael, into the land, for the which I lifted vp my hand to giue it to your fathers.

43 And there ſhal ye remeber your waies, and all your workes, wherein yee haue bene defiled, and ye [u] ſhall iudge your ſelues worthy to be cut off, for all your euils, that yee haue committed,

44 And ye ſhall know that I am ẏ Lord, when I haue reſpect vnto you for my names ſake, & not after your wicked wayes, nor according to your corrupt works, O ye houſe of Iſrael, ſaieth the Lord God.

45 ¶ Moreouer, the worde of the Lorde came vnto me, ſaying,

46 Sonne of man, ſet thy face towarde the way of Teman, & drop thy word toward [x] the South, and propheſie toward the foreſt of the field of the South,

47 And ſay to the forreſt of the South, Heare the word of the Lord: thus ſayeth the Lord God, Beholde, I will kindle a fire in thee, & it ſhall deuoure all the [y] greene wood in thee, and all the drie wood: the continuall flame ſhall not bee quenched, and euery

face

[i] Whereby the holy Ghoſt confuteth them that ſay that they will follow the religion and example of their fathers, and not meaſure their doings by Gods word, whether they be approueable thereby or no.

[k] Meaning, that they ſet their delight vpon them.

[l] Becauſe they would not obey my lawes, I gaue them vp to themſelues, that they ſhould obey their owne fantaſies, as verſ. 39 Rom. 1. 21, 24.

[m] I condemned thoſe things, and counted thē as abominable which they thought had bene excellent, & to haue declared moſt zeale, Luke 16. 15. for that which God required as moſt excellent, that gaue they to their idoles.

[n] Not onely in the wilderneſſe, when I brought them out of Egypt, but ſince I placed them in this land: which declareth how prompt mans heart is to idolatrie, ſeeing that by no admonitions he can be drawen backe.

[o] Which ſignifieth an high place, declaring that they vanted themſelues of their idolatrie, and were not aſhamed thereof, though God had commanded them expreſly that they ſhould haue no altar lifted vp on hie by ſtaires, Exod. 20. 26. ‡ *Ebr. in the way.* [p] He ſheweth that the ingratitude of the people deſerueth that God ſhould cut them off, and that they ſhould not haue the comfort of his word.

[q] He declareth that man of nature is wholy enemie vnto God and to his owne ſaluation, and therefore God calleth him to the right way, partly by chaſtiſing, but chiefly by his mercie in forgiuing his rebellion and wickedneſſe.

[r] I will bring you among ſtrange nations, as into a wilderneſſe, and there will viſite you, and ſo call you to repentance, and then bring the godly home againe, Iſai. 65. 9.

[ſ] Signifying that he will not burne the corne with the chaffe, but chuſe out the wicked to puniſh them when he will ſpare his.

[t] This is ſpoken to the hypocrites.

[u] Your owne conſciences ſhall conuict you after that you haue felt my mercies.

[x] For Iudah ſtood South from Babylon.

[y] Both ſtrong and weake in Ieruſalem.

face from the South to the North ſhall bee burnt therein.

48 And all fleſh ſhall ſee, that I the Lord haue kindled it, and it ſhall not be quenched.

Then ſaid I, Ah Lord God, they ſay of me, Doeth not he ſpeake [z] parables?

CHAP. XXI.

3 He threatneth the ſword, and deſtruction to Ieruſalem. 25 He ſheweth the fall of king Zedekiah. 28 He is commanded to propheſie the deſtruction of the children of Ammon. 30 The Lord threatneth to deſtroy Nebuchadnezzar.

The word of the Lord came to me againe, ſaying,

2 Sonne of man, ſet thy face toward Ieruſalem, [a] and drop thy word toward the holy places, and propheſie againſt the land of Iſrael,

3 And ſay to the land of Iſrael, Thus ſaith the Lord, Behold, I come againſt thee, and will drawe my ſword out of his ſheath, and cut off from thee both the [b] righteous and the wicked.

4 Seeing then that I will cut off from thee both the righteous and wicked, therfore ſhall my ſword goe out of his ſheath againſt all fleſh from the South to the [c] North,

5 That all fleſh may knowe that I the Lorde haue drawen my ſworde out of his ſheath, and it ſhall not returne any more.

6 Mourne therefore, thou ſonne of man, as in the paine of thy [d] reines, and mourne bitterly before them.

7 And if they ſay vnto thee, Wherefore mourneſt thou? then anſwere, Becauſe [e] of the bruite: for it commeth, and euery heart ſhall melt, and all hands ſhall be weake, and all minds ſhall faint, and all knees ſhall fall away as water: behold, it commeth, and ſhall be done, ſayth the Lord God.

8 ¶ Againe, the word of the Lord came vnto me, ſaying,

9 Sonne of man, propheſie, & ſay, Thus ſayth the Lord God, ſay, A ſworde, a ſworde both ſharpe and furbiſhed.

10 It is ſharpened to make a ſore ſlaughter, and it is furbiſhed that it may [f] glitter: how ſhall we reioyce? for it contemneth the [g] rod of my ſonne, as [h] all other trees.

11 And he hath giuen it to bee furbiſhed, that he may handle it: this ſword is ſharpe, and is furbiſhed, that he may giue it into the hand of the [i] ſlaier.

12 Cry, and howle, ſonne of man: for this ſhall come to my people, & it ſhall come vnto all the Princes of Iſrael: the terrors of the ſword ſhalbe vpon my people: [k] ſmite therefore vpon thy thigh.

13 For it is a triall, [l] and what ſhall this be, if the ſworde contemne euen the rod? It ſhall be no more, ſaith the Lord God.

14 Thou therefore, ſonne of man, propheſie, and ſmite [m] hand to hand, & let the ſword be doubled: let the ſword that hath killed, returne the third time: it is the ſword of the great ſlaughter entring into their priuie chambers.

15 I haue brought the feare of the ſword into all their gates to make their heart to faint, and to multiply their ruines. Ah it is made bright, & it is dreſſed for the ſlaughter.

16 Get thee [n] alone: goe to the right hand, or get thy ſelfe to the left hand, whitherſoeuer thy face turneth,

17 I will alſo ſmite mine hands together, and will cauſe my wrath to ceaſe. I the Lord haue ſayd it.

18 ¶ The word of the Lord came vnto me againe, ſaying,

19 Alſo thou ſonne of man, appoint thee [o] two wayes, that the ſword of the King of Babel may come: both twaine ſhall come out of one land, and chuſe a place, and chuſe it in the corner of the way of the citie.

20 Appoint a way, that the ſword may come to Rabbath of the Ammonites, and [p] to Iudah in Ieruſalem the ſtrong citie.

21 And the king of Babel ſtoode at the [q] parting of the way, at the head of the two wayes, conſulting by diuination, and made his arrowes bright: he conſulted with idols, and looked in the [r] liuer.

22 At his right hand was the diuination for Ieruſalem to appoint captaines, to open their mouth in the ſlaughter, and to lift vp their voyce with ſhouting, to lay engines of warre againſt the gates, to caſt a mount, and to build a fortreſſe.

23 And it ſhall bee vnto them [ſ] as a falſe diuination in their ſight for the othes made vnto them: [t] but he wil call to remembrance their iniquitie, to the intent they ſhould bee taken.

24 Therefore thus ſaith the Lord God, Becauſe yee haue made your iniquitie to be remembred, in diſcouering your rebellion, that in all your workes your ſinnes might appeare: becauſe, I ſay, that yee are come to remembrance, ye ſhalbe taken with the hand.

25 And thou [u] Prince of Iſrael polluted, and wicked, whoſe day is come, when iniquitie ſhall haue an ende,

26 Thus ſayeth the Lord God, I will take away the [x] diademe, and take off the crowne: this ſhall bee no more the ſame: I will exalt the humble, and will abaſe him that is hie.

27 I will ouerturne, ouerturne, ouerturne it, & it ſhall be no more vntill he [y] come, whoſe right it is, and I will giue it him.

28 ¶ And thou ſonne of man, propheſie, and ſay, Thus ſayeth the Lord God to the children of Ammon, and to their blaſphemie: ſay thou, I ſay, The ſworde, the ſworde is drawen foorth, and furbiſhed to the ſlaughter, to conſume, becauſe of the glittering:

29 Whiles they ſee [z] vanitie vnto thee,

[z] The people ſaid that the Prophet ſpake darkely: therefore he deſireth the Lord to giue them a plaine declaration hereof.

[a] Speake ſenſibly, that all may vnderſtand.

[b] That is, ſuch which ſeeme to haue an outward ſhew of righteouſneſſe by obſeruation of the ceremonies of the Law.

[c] Meaning, through all the land.

[d] As though thou were in extreme anguiſh.

[e] Becauſe of the great noyſe of the armie of the Caldeans.

[f] And ſo cauſe a feare.

[g] Meaning, the ſcepter: ſhewing that it will not ſpare the king, who ſhould be as the Sonne of God, and in his place.

[h] That is, the reſt of the people.

[i] To wit, vnto the armie of the Caldeans.

[k] Reade Iere. 31.19.

[l] Ezekiel mooued with compaſſion, thus complaineth, fearing the deſtruction of the kingdom, which God had confirmed to Dauid, and his poſteritie by promiſe: which promiſe God performed, although here it ſeemeth to mans eye that it ſhould vtterly periſh.

[m] That is, incourage the ſword.

[n] Prouide for thy ſelfe: for thou ſhalt ſee Gods plague on all parts of this countrey.

[o] This was ſpoken becauſe that when Nebuchad-nezzar came againſt Iudah, his purpoſe was alſo to goe againſt the Ammonites: but doubting in the way, which enterpriſe to vndertake firſt, he conſulted with his ſoothſayers, and ſo went againſt Iudah.

[p] That is, to the tribe of Iudah, that keps themſelues in Ieruſalem.

[q] To know whether he ſhould go againſt the Ammonites or them of Hieruſalem.

[r] He vſed coniuring and ſorcerie.

[ſ] Becauſe there was a league betweene the Iewes and the Babylonians, they of Ieruſalem ſhall thinke nothing leſſe then that this thing ſhould come to paſſe.

[t] That is, Nebuchad-nezzar will remember the rebellion of Zedekiah, and ſo come vpon them.

[u] Meaning, Zedekiah, who practiſed with the Egyptians to make himſelfe hie, and able to reſiſt the Babylonians.

[x] Some referre this to the Prieſtes attire: for Iehozadek the Prieſt went into captiuitie with the King.

[y] That is, vnto the comming of the Meſſiah: for though the Iewes had ſome ſigne of gouernment afterward vnder the Perſians, Greekes, and Romanes, yet this reſtitution was not till Chriſts comming, and at length ſhould bee accompliſhed, as was promiſed, Geneſis 49.10.

[z] Though the Iewes and Ammonites would not beleeue, that thou, to wit, the ſword, ſhouldeſt come vpon them, and ſayd that the Prophets, which threatned, ſpake lyes, yet thou ſhalt as ſurely come, as though thou wereſt already vpon their necks.

and propheſied a lie vnto thee to bring thee vpon the necks of the wicked that are ſlaine, whoſe day is come when their iniquitie ſhall haue an end.

30 Shall I cauſe it to returne into his ſheath? I will iudge thee in the place where thou waſt created, euen in the land of thine habitation.

31 And I will powre out mine indignation vpon thee, and will blowe againſt thee in the fire of my wrath, and deliuer thee into the hand of beaſtly men, and ſkilfull to deſtroy.

32 Thou ſhalt be in the fire to bee deuoured: thy blood ſhall bee in the mids of the land, and thou ſhalt bee no more remembred: for I the Lord haue ſpoken it.

CHAP. XXII.

1 Ieruſalem is reproued for crueltie. 25 Of the wicked doctrine of the falſe prophets and prieſts, and of their vnſatiable couetouſneſſe. 27 The tyrannie of the rulers. 29 The wickedneſſe of the people.

Moreouer the word of the Lorde came vnto me, ſaying,

2 Nowe thou ſonne of man, wilt thou [a] iudge, wilt thou iudge this bloody citie? wilt thou ſhew her all her abominations?

3 Then ſay, Thus ſayeth the Lord God, The citie ſheadeth blood in the mids of it, that her [b] time may come, & maketh idoles [c] againſt her ſelfe to pollute her ſelfe.

4 Thou haſt offended in thy blood, that thou haſt ſhed, and haſt polluted thy ſelfe in thine idoles, which thou haſt made, and thou haſt cauſed thy wayes to draw neere, and art come vnto thy terme: therefore haue I made thee a reproch to the heathen, and a mocking to all countreys.

5 Thoſe that be neere, and thoſe that bee farre from thee, ſhal mock thee, which art vile in [d] name, and ſore in affliction.

6 Beholde, the princes of Iſrael euery one in thee was ready to his power, to ſhead blood.

7 In thee haue they deſpiſed father and mother: in the mids of thee [e] haue they oppreſſed the ſtranger: in thee haue they vexed the fatherleſſe and the widow.

8 Thou haſt deſpiſed mine holy things, and haſt polluted my Sabbaths.

9 In thee are men that cary tales to ſhead blood: in thee are they that eate vpon the mountaines: in the mids of thee they commit abomination.

10 *In thee haue they diſcouered their fathers ſhame: in thee haue they vexed her that was polluted in her flowres.

11 And euery one * hath committed abomination with his neighbours wife, and euery one hath wickedly defiled his daughter in lawe, and in thee hath euery man forced his owne ſiſter, euen his fathers daughter.

12 In thee haue they taken gifts to ſhead blood: thou haſt taken vſury and the increaſe, and thou haſt defrauded thy neighbours by extortion, and haſt forgotten mee, ſaith the Lord God.

13 Behold, therefore I haue [f] ſmitten mine hands vpon thy couetouſnes, that thou haſt vſed, and vpon the blood, which hath bene in the mids of thee.

14 Can thine heart endure, or can thine hands [g] be ſtrong in the dayes that I ſhall haue to doe with thee? I the Lord haue ſpoken it, and will doe it.

15 And I will ſcatter thee among the heathen, and diſperſe thee in the countreys, and will cauſe thy [h] filthineſſe to ceaſe from thee.

16 And thou ſhalt take thine [i] inheritance in thy ſelfe in the ſight of the heathen, & thou ſhalt know that I am the Lord.

17 ¶ And the word of the Lord came vnto me, ſaying,

18 Sonne of man, The houſe of Iſrael is vnto mee, as [k] droſſe: all they are braſſe, and tinne, and yron, and lead in the mids of the fornace: they are euen the droſſe of ſiluer.

19 Therefore thus ſayeth the Lord God, Becauſe yee are all as droſſe, beholde, therefore I will gather you in the mids of Ieruſalem.

20 As they gather ſiluer and braſſe, and yron, and lead, and tinne into the mids of the fornace, to blowe the fire vpon it to melt it, ſo will I gather you in mine anger and in my wrath, and wil put you there [l] and melt you.

21 I will gather you, I ſay, and blow the fire of my wrath vpon you, and you ſhall bee melted in the mids thereof.

22 As ſiluer is melted in the mids of the fornace, ſo ſhall yee bee melted in the mids thereof, and ye ſhall know that I the Lorde haue powred out my wrath vpon you.

23 And the word of the Lord came vnto me, ſaying,

24 Sonne vnto man, ſay vnto her, Thou art the land that is vncleane, [m] and not rained vpon in the day of wrath.

25 There is a conſpiracie [n] of her prophets in the mids thereof like a roaring lion, rauening the praye: they haue deuoured ſoules: they haue taken the riches and precious things: they haue made her many widowes in the mids thereof.

26 Her prieſts haue broken my Law, and haue defiled mine holy things: they haue put no difference betweene the holy and prophane, neither diſcerned betweene the vncleane, and the cleane, and haue hid their [o] eyes from my Sabbaths, and I am prophaned among them.

27 Her princes in the * mids thereof, are like wolues, rauening the pray to ſhed blood, and to deſtroy ſoules for their owne couetous lucre.

28 And her [p] prophets haue dawbed them with vntempered morter, ſeeing vanities, and diuining lies vnto them, ſaying, Thus ſayth the Lord God, when the Lord had not ſpoken.

29 The people of the land haue violently oppreſſed by ſpoyling and robbing, and haue vexed the poore and the needie: yea, they haue oppreſſed the ſtranger againſt right.

30 And I ſought for a man among them that ſhould [q] make vp the hedge, and ſtand

in

[a] Art thou ready to execute thy charge, which I commit vnto thee againſt Ieruſalem, that murthereth the Prophets and them that are godly?

[b] That is, the time of her deſtruction.

[c] To her owne vndoing.

[d] Whoſe very name all men hate.

[e] He meaneth hereby that there was no kinde of wickedneſſe, which was not committed in Ieruſalem, & therefore the plagues of God ſhould ſpeedily come vpon her.

*Leu.*20.11,18.
*Iere.*5.8.

[f] In token of my wrath and vengeance.

[g] That is, able to defend thy ſelfe?

[h] I will thus take away the occaſion of thy wickedneſſe.

[i] Thou ſhalt be no more the inheritance of the Lord, but forſaken.

[k] Which before was moſt precious.

[l] Meaning hereby, that the godly ſhould be tryed, and the wicked deſtroyed.

[m] Thou art like a barren land which the Lord plagueth with drought.

[n] The falſe prophets haue conſpired together to make their doctrine more probable.

[o] They haue neglected my ſeruice.

*Micah.*3.11.
*zeph.*3.3.

[p] They which ſhould haue reprooued them, flattered them in their vices, and couered their doings with lies, Chap.13.10.

[q] Which would ſhew himſelfe zealous in my cauſe by reſiſting vice, Iſa.59.16. and 63.5. and alſo pray vnto me to withhold my plagues, Pſal.106.23.

in the gappe before me for the lande, that I ſhould not deſtroy it, but I found none.

31 Therefore haue I powred out mine indignation vpon them, and conſumed them with the fire of my wrath: their owne waies haue I rendred vpon their heads, ſayth the Lord God.

CHAP. XXIII.

Of the idolatrie of Samaria and Ieruſalem, vnder the names of Aholah and Aholibah.

The worde of the Lord came againe vnto me, ſaying,

2 Sonne of man, there were two women, the daughters of one [a] mother.

3 And they committed fornication [b] in Egypt, they committed fornication in their youth: there were their breaſtes preſſed, and there they bruiſed the teates of their virginitie.

4 And the names of [c] them were Aholah the elder, and Aholibah her ſiſter: and they were mine, and they bare ſonnes and daughters: thus were their names: Samaria is Aholah, and Ieruſalem Aholibah.

5 And Aholah played the harlot: when ‡ ſhe was mine, and ſhee was ſet on fire with her louers, to wit, with the Aſſyrians her neighbours,

6 Which were clothed with blewe ſilke, both captaines and princes: they were all pleaſant yong men, and horſemen riding vpon horſes.

7 Thus ſhee committed her whoredome with them, euen with all them that were the choſen men of Aſſhur, and with all on whom ſhee doted, and defiled her ſelfe with all their idoles.

8 Neyther left ſhee her fornications, learned of the Egyptians: for in her youth they [e] lay with her, and they bruiſed the breaſtes of her virginitie, and powred their whoredome vpon her.

9 Wherefore I deliuered her into the handes of her louers, euen into the handes of the Aſſyrians, vpon whom ſhe doted.

10 These diſcouered her ſhame: they tooke away her ſonnes and her daughters, and ſlew them with the ſword, and ſhee had an euill name among women: for [f] they had executed iudgment vpon her.

11 And when her ſiſter Aholibah ſawe this, ſhee marred her ſelfe with inordinate loue, more then ſhe, and with her fornications, more then her ſiſter with her fornications.

12 Shee doted vpon the Aſſyrians her neighbours, both captaines and princes clothed with diuers ſutes, horſemen riding vpon horſes: they were all pleaſant yong men.

13 Then I ſaw that ſhe was defiled, and that they were both after one ſort,

14 And that ſhee increaſed her fornications: for when ſhe ſaw men [g] painted vpon the wall, the images of the Caldeans painted with vermillion,

15 And girded with girdles vpon their loynes, and with died attire vpon their heads (looking all like princes after the maner of the Babylonians in Caldea, the land of their natiuitie.)

16 Aſſoone, I ſay, as ſhee ſawe them, ſhee doted vpon them, and ſent meſſengers vnto them into Caldea.

17 Nowe when the Babylonians came to her into the bed of loue, they defiled her with their fornication, and ſhee was polluted with them, and her luſt departed from them.

18 So ſhe diſcouered her fornication, and diſcloſed her ſhame: then mine heart forſooke her, like as mine heart had forſaken her ſiſter.

19 Yet ſhe increaſed her whoredom more, and called to remembrance the dayes of her youth, wherein ſhee had plaied the harlot in the land of Egypt.

20 For ſhee doted vpon their ſeruants, whoſe members are as the members of aſſes, and whoſe iſſue is like the iſſue of horſes.

21 Thou calledſt to remembrance the wickedneſſe of thy youth, when thy teates were bruiſed by the Egyptians: therefore the pappes of thy youth are thus.

22 Therefore, O Aholibah, thus ſaith the Lord God, Beholde, I will raiſe vp thy louers againſt thee, from whom thine heart is departed, and I will bring them againſt thee on euery ſide,

23 To wit, the Babylonians, and all the Caldeans, [h] Peked, and Shoah, and Koa, and all the Aſſyrians with them: they were all pleaſant yong men, captaines and princes: all they were valiant and renowmed, riding vpon horſes.

24 Euen theſe ſhall come againſt thee with charets, wagons, and wheeles, and with a multitude of people, which ſhall ſet againſt thee, buckler and ſhield, and helmet round about: and ‡ I will leaue the puniſhment vnto them, and they ſhal iudge thee according to their ‖ iudgements.

25 And I wil lay mine indignation vpon thee, and they ſhall deale cruelly with thee: they ſhall cut off thy [i] noſe and thine eares, and thy remnant ſhall fall by the ſword: they ſhall cary away thy ſonnes and thy daughters, and thy reſidue ſhalbe deuoured by the fire.

26 They ſhall alſo ſtrippe thee out of thy clothes, and take away thy faire iewels.

27 Thus will I make thy wickedneſſe to ceaſe from thee, and thy fornication out of the land of Egypt: ſo that thou ſhalt not lift vp thine eyes vnto them, nor remember Egypt any more.

28 For thus ſaith the Lord God, Behold, I will deliuer thee into the hand of them, whom thou hateſt: euen into the handes of them from whom thine heart is departed.

29 And they ſhall handle thee deſpitefully, and ſhal take away all thy [k] labour, and ſhall leaue thee naked & bare, and the ſhame of thy fornications [l] ſhall be diſcouered, both thy wickedneſſe and thy whoredome.

30 I will doe theſe things vnto thee, becauſe thou haſt gone a whoring after the heathen, and becauſe thou art polluted with their idoles.

31 Thou haſt walked in the way of thy ſiſter: therefore will I giue her [m] cup into thine hand.

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[a] Meaning Iſrael and Iudah, which came both out of one family.

[b] They became idolaters after the maner of the Egyptians.

[c] Aholah ſignifieth a manſion or dwelling in her ſelfe, meaning Samaria, which was the royall citie of Iſrael: And Aholibah ſignifieth my manſion in her, whereby is meant Ieruſalem where Gods Temple was.

‡ *Ebr. vnder me.*

[d] When the Iſraelites were named the people of God, they became idolaters, and forſooke God, and put their truſt in the Aſſyrians.

[e] The holy Ghoſt vſeth theſe tearmes which ſeeme ſtrange to chaſte eares, to cauſe this wicked vice of idolatrie ſo to be abhorred, that vnneth any ſhould abide to heare the name thereof mentioned.

[f] Meaning, the Aſſyrians.

[g] This declareth that no words are able ſufficiently to expreſſe the rage of idolaters, and therefore the holy Ghoſt here compareth them to thoſe which in their raging loue and filthy luſtes dote vpon the images and paintings of the after whom they luſt.

[h] Theſe were the names of certaine princes and captaines vnder Nebuchad-nezzar.

‡ *Ebr. I will giue iudgement before them.*

‖ *Or, lawes.*

[i] They ſhall deſtroy thy princes and prieſtes with the reſt of thy people.

[k] All thy treaſures and riches which thou haſt gotten by labour.

[l] All the world ſhall ſee thy ſhamefull forſaking of God to ſerue idoles.

[m] I will execute the ſame iudgements and vengeance againſt thee, & that with greater ſeueritie.

32 Thus ſayth the Lord God, Thou ſhalt drinke of thy ſiſters cup, deepe and large: thou ſhalt bee laughed to ſcorne and had in deriſion, becauſe it conteineth much.

33 Thou ſhalt bee filled with [n] drunkenneſſe and ſorowe, euen with the cup of deſtruction, and deſolation, with the cup of thy ſiſter Samaria.

[n] Meaning, that the afflictions ſhould be ſo great, that they ſhould cauſe them to loſe their ſenſes and reaſon.

34 Thou ſhalt euen drinke it, and wring it out to the dregges, and thou ſhalt breake the ſheardes thereof, and teare thine owne breaſtes: for I haue ſpoken it, ſaith the Lord God.

35 Therefore thus ſayth the Lorde God, Becauſe thou haſt forgotten mee, and caſt me behinde thy backe, therefore thou ſhalt alſo beare thy wickedneſſe and thy whoredome.

36 ¶ The Lord ſayd moreouer vnto me, Sonne of man, wilt thou iudge Aholah, and Aholibah? and wilt thou declare to them their abominations?

37 For they haue played the whores, and blood is in their handes, and with their idoles haue they committed adulterie, and haue alſo cauſed their ſonnes, whome they bare vnto mee, to paſſe by the fire to bee their [o] meate.

[o] That is, to be ſacrifices to their idoles, Reade Chap. 16.20.

38 Moreouer, thus haue they done vnto mee: they haue defiled my ſanctuarie in the ſame day, and haue prophaned my Sabbaths.

39 For when they had ſlaine their children to their idoles, they came the ſame day into my Sanctuary to defile it: and loe, thus haue they done in the middes of mine houſe.

40 And howe much more is it that they ſent for men to come from [p] farre vnto whom a meſſenger was ſent, and loe, they came: for whom thou diddeſt waſh thy ſelfe, and paintedſt thine eyes, and deckedſt thee with ornaments,

[p] They ſent into other countreys to haue ſuch as ſhould teach the ſeruice of their idoles.

41 And ſateſt [q] vpon a coſtly bed, and a table prepared before it, whereupon thou haſt ſet mine incenſe and mine oyle.

[q] He meaneth the altar, that was prepared for the idoles.

42 And a voyce of a multitude beeing at eaſe, was with her: and with the men to make the company great were brought men of [r] Saba from the wilderneſſe, which put bracelets vpon their handes, and beautifull crownes vpon their heads.

[r] Which ſhould teach the maner of worſhipping their gods.

43 Then I ſaide vnto her that was olde in adulteries, Now ſhall ſhee and her fornications come to an ende.

44 And they went in vnto her as they go to a common harlot: ſo went they to Aholah and Aholibah the wicked women.

45 And ẏ righteous men they ſhall iudge them, after the maner of [s] harlots, and after the maner of murtherers: for they are harlots, and blood is in their hands.

[s] That is, worthy death, read chap. 16.38.

46 Wherefore thus ſaith the Lord God, I wil bring a multitude vpon them, and wil giue them vnto the tumult, and to the ſpoile,

47 And the multitude ſhall ſtone them with ſtones, & cut them with their ſwords: they ſhall ſlay their ſonnes, and their daughters, and burne vp their houſes with fire.

48 Thus wil I cauſe wickednes to ceaſe out of the lande, that all [t] women may bee taught, not to doe after your wickedneſſe.

[t] Meaning all other cities, and countreys.

49 And they ſhall lay your wickedneſſe vpon you, and yee ſhall beare the ſinnes of your idoles, and ye ſhal know that I am the Lord God.

CHAP. XXIIII.

1 He ſheweth the deſtruction of Ieruſalem by a parable of a ſeething pot. 16 The parable of Ezekiels wife being dead.

AGaine in the [a] ninth yeere, in the tenth moneth, in the tenth day of the [b] moneth came the worde of the Lord vnto mee, ſaying,

[a] Of Ieconiahs captiuity, and of the reigne of Zedekiah, 2. King. 25.1.

[b] Called Tebeth, which conteineth part of December and part of Ianuarie: in the which moneth and day Nebuchad-nezzar beſieged Ieruſalem.

2 Sonne of man, write thee the name of the day, euen of this ſame day: for the King of Babel ſet himſelfe againſt Ieruſalem this ſame day.

3 Therefore ſpeake a parable vnto the rebellious houſe, and ſay vnto them, Thus ſaith the Lord God, Prepare a [c] pot, prepare it, and alſo powre water into it.

[c] Whereby was meant Ieruſalem.

4 Gather the [d] pieces thereof into it, euen euery good piece, as the thigh and the ſhoulder, and fill it with the chiefe bones.

[d] That is, the citizens, and the chiefe men thereof.

5 Take one of the beſt ſheepe, and ‖ burne alſo the [e] bones vnder it, and make it boyle well, and ſeeth the bones of it therein,

‖ Or, heape.

[e] Meaning, of the innocents, whom they had ſlaine, who were the cauſe of the kindling of Gods wrath againſt them.

6 Becauſe the Lord God ſaith thus, Woe to the bloody citie, euen to the pot, [f] whoſe ſkumme is therein, and whoſe ſkumme is not gone out of it: bring it out [g] piece by piece: let no [h] lot fall vpon it.

[f] Whoſe iniquities, and wicked citizens there yet remaine.

[g] Signifying, that they ſhould not be deſtroyed all at once, but by litle and litle.

[h] Spare none eſtate or condition.

7 For her blood is in the middes of her: ſhe ſet it vpon an high [i] rocke, and powred it not vpon the ground to couer it with duſt,

[i] The citie ſhewed her cruelty to all the world, and was not aſhamed therof, neither yet hid it.

8 That it might cauſe wrath to ariſe, and take vengeance: euen I haue ſet her blood vpon an high rocke that it ſhould not be couered.

9 Therefore thus ſayeth the Lord God, * Woe to the bloody citie, for I will make ‖ the burning great.

* Nahum 3.1. habak 2.12.

‖ Or, an heape of wood.

10 Heape on much wood: [k] kindle the fire, conſume the fleſh, and caſt in ſpice, and let the bones be burnt.

11 Then ſet it emptie vpon the coales thereof, that ‖ the braſſe of it may be hot, and may burne, and that the filthineſſe of it may bee molten in it, and that the ſkumme of it may be conſumed.

12 [l] Shee hath wearied her ſelfe with lyes, and her great ſkumme went not out of her: therefore her ſkumme ſhall bee conſumed with fire.

13 Thou remaineſt in thy filthines and wickedneſſe: becauſe I would [m] haue purged thee, and thou waſt not purged, thou ſhalt not bee purged from thy filthineſſe, till I haue cauſed my wrath to light vpon thee.

14 I the Lorde haue ſpoken it: it ſhall come to paſſe, and I will doe it: I will not goe backe, neither will I ſpare, neither will I repent: according to thy wayes, and according to thy works ſhall [n] they iudge thee, ſayth the Lord God.

[k] Meaning, that the citie ſhould be vtterly deſtroyed, and that he would giue the enemies an appetite thereunto. ‖ Or, bottome. [l] The citie hath flattered her ſelfe in vaine. [m] I laboured by ſending my Prophets to call thee to repentance, but thou wouldeſt not. [n] That is, the Babylonians.

15 ¶

15 ¶ Alſo the word of the Lord came vnto me, ſaying,

16 Sonne of man, beholde, I take away from thee the [o] pleaſure of thine eyes with a plague: yet ſhalt thou neither mourne nor weepe, neither ſhall thy teares run downe.

17 Ceaſe from ſighing: make no mourning for the dead, and binde the tyre of thine head vpon thee, [p] and put on thy ſhooes vpon thy feete, and couer not thy lips, and eate [q] not the bread of men.

18 So I ſpake vnto the people in the morning, and at night my wife died: and I did in [r] the morning, as I was commanded.

19 And the people ſayd vnto mee, Wilt thou not tell vs what theſe things meane toward vs, that thou doeſt ſo?

20 Then I anſwered them, The word of the Lord came vnto me, ſaying,

21 Speake vnto the houſe of Iſrael, Thus ſayth the Lord God, Beholde, I will [s] pollute my Sanctuary, euen the [t] pride of your power, the pleaſure of your eyes, and your hearts deſire, and your ſonnes, and your daughters whom ye haue left, ſhall fall by the ſword.

22 And yee ſhall doe as I haue done: yee ſhall not couer your lips, neither ſhall ye eate the bread of men.

23 And your tire ſhalbe vpon your heads, and your ſhooes vpon your feete: yee ſhall not mourne nor weepe, but yee ſhall pine away for your iniquities, and mourne one toward another.

24 Thus Ezekiel is vnto you a ſigne: according to all that he hath done, yee ſhall do: and when this commeth, yee ſhall know that I am the Lord God.

25 Alſo, thou ſonne of man, ſhall it not be in the day when I take from them their power, the ioy of their honour, the pleaſure of their eyes, and the ‡ deſire of their heart, their ſonnes and their daughters,

26 That hee that eſcapeth in that day, ſhall come vnto thee to tell thee that which he hath heard with his eares?

27 In that day ſhall thy mouth be opened to him which is eſcaped, and thou ſhalt ſpeake and be no more dumbe, and thou ſhalt bee a ſigne vnto them, and they ſhall know that I am the Lord.

CHAP. XXV.

1 The word of the Lord againſt Ammon, which reioyced at the fall of Ieruſalem. 8 Againſt Moab and Seir, Idumea and the Philiſtims.

THe word of the Lorde came againe vnto me, ſaying,

2 Sonne of man, ſet thy face againſt the Ammonites, and propheſie againſt them,

3 And ſay vnto the Ammonites, Heare the word of the Lord God, Thus ſayth the Lord God, Becauſe thou ſaydeſt, [a] Ha, ha, againſt my Sanctuary, when it was polluted, and againſt the land of Iſrael, when it was deſolate, and againſt the houſe of Iudah, when they went into captiuitie,

4 Behold, therefore I will deliuer thee to the [b] men of the Eaſt for a poſſeſſion, and they ſhall ſet their [c] palaces in thee, & make their dwellings in thee: they ſhall eate thy fruit, and they ſhall drinke thy milke.

5 And I wil make [d] Rabbah a dwelling place for camels, and the Ammonites a ſheepecoate, and yee ſhall knowe that I am the Lord.

6 For thus ſayeth the Lorde God, Becauſe thou haſt clapped the hands, and ſtamped with the feete, and reioyced in heart with all thy deſpite againſt the lande of Iſrael,

7 Beholde, therefore I will ſtretch out mine hand vpon thee, and will deliuer thee to be ſpoiled of the heathen, and I will roote thee out from the people, and I will cauſe thee to bee deſtroyed out of the countreys, and I will deſtroy thee, and thou ſhalt know that I am the Lord.

8 Thus ſayth the Lorde God, Becauſe that Moab and Seir doe ſay, Beholde, the houſe of Iudah is like vnto all the heathen,

9 Therefore, behold, I will open the ſide of Moab, euen of the cities [e] of his cities, I ſay, in his frontiers with the pleaſant countrey, Beth-ieſhimoth, Baal-meon, and Kiriathaim.

10 I will call the men of the Eaſt againſt the Ammonites, and will giue them in poſſeſſion, ſo that the Ammonites ſhall no more be remembred among the nations,

11 And I will execute iudgements vpon Moab, and they ſhall knowe that I am the Lord.

12 ¶ Thus ſayth the Lord God, Becauſe that Edom hath done euill by taking vengeance vpon the houſe of Iudah, & hath committed great offence, and reuenged himſelfe vpon them,

13 Therefore thus ſayth the Lord God, I will alſo ſtretch out mine hande vpon Edom, and deſtroy man and beaſt out of it, and I will make it deſolate from Teman, and they of Dedan ſhall fall by the ſword.

14 And I wil execute my vengeance vpon Edom by the hande of my people Iſrael, and they ſhal do in Edom according to mine anger, and according to mine indignation, and they ſhall know my vengeance, ſaith the Lord God.

15 Thus ſayth the Lorde God, Becauſe the Philiſtims haue executed vengeance, and reuenged themſelues with a deſpitefull heart, to deſtroy it for the old hatred,

16 Therefore thus ſayth the Lord God, Beholde, I will ſtretch out mine hand vpon the Philiſtims, and I will cut off the [f] Cherethims, and deſtroy the remnant of the ſea coaſt.

17 And I will execute great vengeance vpon them with rebukes of mine indignation, and they ſhall knowe that I am the Lord, when I ſhall lay my vengeance vpon them.

CHAP. XXVI.

1 He propheſieth that Tyrus ſhall be ouerthrowen becauſe it reioyced at the deſtruction of Ieruſalem. 15 The wondring and aſtoniſhment of the merchants for the deſtruction of Tyrus.

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[o] Meaning, his wife in whom he delited, as verſe 18.

[p] For in mourning, they went bare headed and bare footed, and alſo couered their lips.

[q] That is, which the neighbours ſent to them that mourned.

[r] Meaning, the morning following.

[s] By ſending the Caldeans to deſtroy it, as Chap. 7.22.

[t] Wherein you boaſt and delite.

‡ *Ebr. lifting vp of their ſoules.*

[a] Becauſe ye reioyced when the enemie deſtroyed my citie and Temple.

[b] That is, to the Babylonians.

[c] They ſhall chaſe thee away and take thy gorgeous houſes to dwell in.

[d] Called alſo Philadelphia, which was the chiefe citie of the Ammonites, and full of conduits, 2.Sam.12,27.

[e] So that no power or ſtrēgth ſhould be able to reſiſt the Babylonians.

[f] Which were certaine gariſons of Philiſtims, whereby they oft times moleſted the Iewes. Of the Cherethims Dauid alſo had a guard, 2.Sam.8.18.

AND in the [a] eleuenth yeere, in the firſt day of the moneth, the worde of the Lorde came vnto me, ſaying,

2 Sonne of man, becauſe that Tyrus hath ſaid againſt Ieruſalem, Aha, the [b] gate of the people is broken: it is turned vnto me: for ſeeing ſhe is deſolate, I ſhall be [c] repleniſhed,

3 Therefore thus ſayth the Lorde God, Beholde, I come againſt thee, O Tyrus, and I will bring vp many nations againſt thee, as the ſea mounteth vp with his waues.

4 And they ſhall deſtroy the walles of Tyrus, and breake downe her towers: I will alſo ſcrape her duſt from her, and make her like the top of a rocke.

5 Thou ſhalt be for the ſpreading of nets in the mids of the ſea: for I haue ſpoken it, ſayth the Lord God, and it ſhall be a ſpoyle to the nations.

6 And her [d] daughters which are in the fielde, ſhall bee ſlaine by the ſword, and they ſhall know that I am the Lord.

7 For thus ſayth the Lord God, Behold, I will bring vpon Tyrus Nebuchad-nezzar king of Babel, a king of kings, from the North, with horſes and with charets, and with horſemen, with a multitude and much people.

8 He ſhall ſlay with the ſword thy daughters in the fielde, and he ſhall make a fort againſt thee, and caſt a mount againſt thee, and lift vp the buckler againſt thee.

9 Hee ſhall ſet engins of warre before him againſt thy walles, and with his weapons breake downe thy towers.

10 The duſt of his horſes ſhall couer thee, for their multitude: thy walles ſhall ſhake at the noyſe of the horſemen, and of the wheeles, and of the charets, when he ſhall enter into thy gates, as into the entrie of a city that is broken downe.

11 With the hoofes of his horſes ſhall hee tread downe all the ſtreetes: he ſhall ſlay thy people by the ſword, and the [e] pillars of thy ſtrength ſhall fall downe to the ground.

12 And they ſhall robbe thy riches, and ſpoile thy merchandiſe, and they ſhall breake downe thy walles, and deſtroy thy pleaſant houſes, and they ſhall caſt thy ſtones and thy timber and thy duſt into the middes of the water.

13 * Thus will I cauſe the ſounde of thy ſongs to ceaſe, and the ſound of thine harpes ſhall be no more heard.

14 I will lay thee like the top of a rocke: [f] thou ſhalt bee for a ſpreading of nets: thou ſhalt be built no more: for I the Lorde haue ſpoken it, ſaith the Lord God.

15 Thus ſayth the Lord God to Tyrus, Shall not the yles tremble at the ſound of thy fall, and at the crie of the wounded, when they ſhall bee ſlaine and murthered in the mids of thee?

16 Then all the princes of the [g] ſea ſhall come downe from their thrones: they ſhall lay away their robes, and put off their broydred garments, and ſhall clothe themſelues with aſtoniſhment: they ſhall ſit vpon the ground, and be aſtoniſhed at euery moment, and be amaſed at thee.

17 And they ſhall take vp a lamentation for thee, and ſay to thee, How art thou deſtroyed, that waſt inhabited [h] of the ſea men, the renowmed citie which was ſtrong in the ſea, both ſhe and her inhabitants, which cauſe their feare to bee on all that haunt therein!

18 Now ſhall the yles be aſtoniſhed in the day of thy fall: yea, the yles that are in the ſea, ſhall be troubled at thy departure.

19 For thus ſayth the Lorde God, When I ſhall make thee a deſolate citie, like the cities that are not inhabited, and when I ſhall bring the deepe vpon thee, and great waters ſhall couer thee,

20 When I ſhall caſt thee downe with them that deſcende into the pit, with the people [i] of olde time, and ſhall ſet thee in the low parts of the earth, like the olde ruines, with them, I ſay, which goe downe to the pit, ſo that thou ſhalt not be inhabited, and I ſhall ſhewe my glory in the lande of the [k] liuing,

21 I will ‖ bring thee to nothing, and thou ſhalt be no more: though thou be ſought for, yet ſhalt thou neuer be found againe, ſayth the Lord God.

CHAP. XXVII.

The Prophet bewaileth the deſolation of Tyrus, ſhewing what were the riches, power and authoritie thereof in time paſt.

THE worde of the Lord came againe vnto me, ſaying,

2 Sonne of man, take vp a lamentation for Tyrus,

3 And ſay vnto Tyrus, that is ſituate at the entrie of the ſea, which is the mart [a] of the people for many yles, Thus ſayeth the Lord God, O Tyrus, thou haſt ſayd, I am of perfit beautie.

4 Thy borders are in the ‡ mids of the ſea, and thy builders haue made thee of perfit beautie.

5 They haue made all thy ſhip boards of firre trees of [b] Shenir: they haue brought cedars from Lebanon, to make maſtes for thee.

6 Of the okes of Baſhan haue they made thine ores: the companie of the Aſſyrians haue made thy bankes of yuorie, brought out of the yles of [c] Chittim.

7 Fine linnen with broydered worke, brought from Egypt, was ſpread ouer thee to be thy ſayle, blue ſilke and purple, brought from the yles of Eliſhah, was thy couering.

8 The inhabitants of Zidon and Aruad were thy mariners: O Tyrus, thy wiſe men that were in thee, they were thy ‖ pilots.

9 The ancients of Gebal, and the wiſe men thereof were in thee thy [d] calkers: all the ſhippes of the ſea with their mariners were in thee to occupie thy merchandiſe.

10 They of Perſia, & of Lud, and of Phut,

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[a] Either of the captiuitie of Ieconiah, or of the reigne of Zedekiah.

[b] That is, the famous citie Ieruſalem, whereunto all people reſorted.

[c] My riches and fame ſhall increaſe: thus the wicked reioyce at their fall by whom they may haue any profit or aduantage.

[d] The townes that belonged vnto her.

[e] For Tyrus was much built by art, & by labour of men was won out of the ſea. Some referre this vnto the images of the noble men, which they had erected vp for their glory and renoume.

*Iere.7.24.

[f] I wil make thee ſo bare that thou ſhalt haue nothing to couer thee.

[g] The gouernors and rulers of other countreys that dwell by the ſea: whereby he ſignifieth that her deſtruction ſhould be ſo horrible, that all the world ſhould heare thereof, and be afraid.

[h] Meaning, merchants, which by their traffique did enrich her wonderfully, and increaſe her power.

[i] Which were dead long agoe.

[k] Meaning in Iudea, when it ſhalbe reſtored.

‖*Or, make thee a terrour.*

[a] Which ſerueſt al the world with thy merchandiſe.

‡*Ebr. heart.*

[b] This mountaine was called Hermon, but the Amorites called it Shenir, Deut. 3 9.

[c] Which is taken for Grecia and Italy.

‖*Or, ſhipmaſters.*

[d] Meaning, that they built the walles of the citie, which is here meant by the ſhip: and of theſe were the builders of Salomons Temple, 1. King. 5.18.

were in thine armie: thy men of warre they hanged the ſhield and helmet in thee: they ſet forth thy beautie.

11 The men of Aruad with thine armie were vpon thy walles round about, and the [e] Gammadims were in thy towers: they hanged their ſhieldes vpon thy walles round about: they haue made thy beautie perfit.

12 They of Tarſhiſh were thy merchants for the multitude of all riches, for ſiluer, yron, tinne, and lead, which they brought to thy faires.

13 They of [f] Iauan, Tubal and Meſhech were thy merchants, [g] concerning the liues of men, and they brought veſſels of braſſe for thy merchandiſe.

14 They of the houſe of [h] Togarmah brought to thy faires horſes, and horſemen, and mules.

15 The men of Dedan were thy merchants: and the merchandiſe of many yles were in thine hands: they brought thee for a preſent, [i] hornes, teeth, and peacocks.

16 They of Aram were thy merchants for the multitude of thy ‖ wares: they occupied in thy faires with ‖ emeraudes, purple, and broydred worke, and ‖ fine linnen, and corall, and pearle.

17 They of Iudah and of the land of Iſrael were thy merchants: they brought for thy merchandiſe wheate of [k] Minnith, and Pannag, and hony, and oyle, and ‖ balme.

18 They of Damaſcus were thy merchants in the multitude of thy wares, for the multitude of all riches, as in the wine of Helbon and white wooll.

19 They of Dan alſo and of Iauan, going to and fro, occupied in thy faires: yron worke, caſſia and calamus were among thy merchandiſe.

20 They of Dedan were thy merchants in precious clothes for the charets.

21 They of Arabia, and all the princes of Kedar ‖ occupied with thee in lambes, and rammes, and goates: in theſe were they thy merchants.

22 The merchants of Sheba, and Raamah were thy merchants: they occupied in thy faires with the chiefe of all ſpices, and with all precious ſtones and gold.

23 They of Haram and Canneh, and Eden, the merchants of Sheba, Aſſhur and Chilmad were thy merchants.

25 Theſe were thy merchants in all ſorts of things, in rayment of blue ſilke, and of broydered worke, and in coffers for the rich apparell, which were bound with cordes: chaines alſo were among thy merchandiſe.

25 The ſhips of Tarſhiſh ‖ were thy chiefe in thy merchandiſe, and thou waſt replenished, and made very glorious in the mids of the ſea.

26 Thy ‖ robbers haue brought thee into great waters: the [l] Eaſt winde hath broken thee in the mids of the ſea.

27 Thy riches and thy faires, thy merchandiſe, thy mariners and pilots, thy calkers, and the occupiers of thy merchandiſe, and all thy men of warre that are in thee, and all the multitude which is the mids of thee, ſhal fal in the mids of the ſea, in the day of thy ruine.

28 The [m] ſuburbs ſhal ſhake at the ſound of the crie of thy pilots.

29 And all that handle the ore, the mariners and all the pilots of the ſea ſhall come downe from their ſhips, and ſhall ſtand vpon the land,

30 And ſhall cauſe their voice to be heard against thee, and ſhall crie bitterly, and ſhall caſt duſt vpon their heads, & wallow themſelues in the aſhes.

31 They ſhall pluck off their haire for thee, and gird them with a ſackcloth, and they ſhall weepe for thee, with ſorow of heart and bitter mourning.

32 And in their mourning they ſhall take vp a lamentation for thee, ſaying, What citie is like Tyrus, ſo deſtroyed in the mids of the ſea!

33 When thy wares went foorth of the ſeas, thou filledſt many people, and thou diddeſt enrich the kings of the earth with the multitude of thy riches and of thy merchandiſe.

34 When thou ſhalt be broken by the ſeas in the depthes of the waters, thy merchandiſe and all thy multitude, which was in the middes of thee, ſhall fall.

35 All the inhabitants of the yles ſhall be aſtoniſhed at thee, and all their kings ſhal bee ſore afrayd and troubled in their countenance.

36 The merchants among the people ſhall hiſſe at thee: thou ſhalt bee a terrour, and neuer ſhalt be [n] any more.

CHAP. XXVIII.

2 The word of God againſt the king of Tyrus for his pride. 21 The word of the Lord againſt Zidon. 25 The Lord promiſeth that hee will gather together the children of Iſrael.

The word of the Lord came againe vnto me, ſaying,

2 Sonne of man, ſay vnto the prince of Tyrus, Thus ſayth the Lord God, Becauſe thine heart is exalted, and thou haſt ſayd, [a] I am a god, I ſit in the ſeate of God in the middes of the ſea, yet thou art but a man and not God, and ‡ though thou didſt thinke in thine heart, that thou waſt equall with God,

3 Behold, thou art wiſer then [b] Daniel: there is no ſecret, that they can hide from thee.

4 With thy wiſedome and thine vnderſtanding thou haſt gotten thee riches, and haſt gotten golde and ſiluer into thy treaſures.

5 By thy great wiſedome and by thine occupying haſt thou increaſed thy riches, and thine heart is lifted vp becauſe of thy riches.

6 Therefore thus ſayeth the Lord God, Becauſe thou diddeſt thinke in thine heart, that thou waſt equall with God,

7 Behold, therefore I will bring ſtrangers vpon thee, euen the terrible nations: and they ſhall drawe their ſwordes againſt

[e] That is, they of Cappadocia, or Pigmeyes and dwarfes, which were ſo called, becauſe that out of the hie towers they ſeemed litle.

[f] Of Grecia, Italie, and Cappadocia.

[g] By ſelling ſlaues.

[h] Which are taken for a people of Aſia minor.

[i] Meaning Vnicornes hornes and Elephants teeth.

‖ *Or, workes.*

‖ *Or, carbuncle.*

‖ *Or, ſilke.*

[k] Where the beſt wheate growed.

‖ *Or, turpentine, or triacle.*

‖ *Or, were merchants, whoſe merchandiſe paſſed thorow thine hands.*

‖ *Or, came in company toward thee*

‖ *Or, rowers.*

[l] That is, Nebuchad-nezzar.

[m] That is, the cities neere about thee, as was Zidon, Aruad, and others.

[n] Whereby is meant a long time: for it was prophesied to be deſtroyed but ſeuenty yeres, as Iſai.23.15.

[a] I am ſafe that none can come to hurt mee, as God is in the heauen.

‡ *Eb. though thou ſet thine heart as the heart of God.*

[b] Thus he ſpeaketh by deriſion: for Daniel had declared notable ſignes of his wiſedome in Babylon, when Ezekiel wrote this.

againſt the beautie of thy wiſedome, and they ſhall defile thy brightneſſe.

8 They ſhall caſt thee downe to the pit, and thou ſhalt die the death of them, that are ſlaine in the midſt of the ſea.

9 Wilt thou ſay then before him that ſlayeth thee, I am a god? but thou ſhalt bee a man, and no God, in the hands of him that ſlayeth thee.

10 Thou ſhalt die the death of the [c] vncircunciſed by the hands of ſtrangers: for I haue ſpoken it, ſaith the Lord God.

11 ¶ Moreouer, the worde of the Lorde came vnto me, ſaying,

12 Sonne of man, take vp a lamentation vpon the King of Tyrus, and ſay vnto him, Thus ſayth the Lord God, Thou ſealeſt vp the ſumme, and art full of [d] wiſedome and perfect in beautie.

13 Thou haſt bene in Eden the garden of God: euery precious ſtone was in thy garment, the rubie, the topaze & the ‖ diamond, the chryſolite, the onix, and the iaſper, the ſaphir, ‖ emeraud, and the carbuncle and gold: the workemanſhip of thy tymbrels, and of thy pipes was prepared in thee in the day that thou waſt created.

14 Thou art [e] the anoynted Cherub, that couereth, and I haue ſet thee [f] in honour: thou waſt vpon the holy mountaine of God: thou haſt walked in the middes of the [g] ſtones of fire.

15 Thou waſt perfect in thy wayes from the day that thou waſt [h] created, till iniquitie was found in thee.

16 By the multitude of thy merchandiſe, they haue filled the mids of thee with crueltie, and thou haſt ſinned: therefore I will caſt thee as prophane out of the [i] mountaine of God, and I will deſtroy thee, O couering Cherub, from the middes of the ſtones of fire.

17 Thine heart was lifted vp, becauſe of thy beautie, and thou haſt corrupted thy wiſedome by reaſon of thy brightneſſe: I will caſt thee to the ground: I will lay thee before kings, that they may behold thee.

18 Thou haſt defiled thy [k] ſanctification by the multitude of thine iniquities, and by the iniquitie of thy merchandiſe: therefore will I bring foorth a fire from the mids of thee, which ſhall deuoure thee: and I will bring thee to aſhes vpon the earth, in the ſight of all them that behold thee.

19 All they that knowe thee among the people, ſhall be aſtoniſhed at thee: thou ſhalt bee a ‖ terrour, and neuer ſhalt thou bee any more.

20 ¶ Againe, the word of the Lord came vnto me, ſaying,

21 Sonne of man, ſet thy face againſt Zidon, and propheſie againſt it,

22 And ſay, Thus ſayth the Lord God, Behold, I come againſt thee, O Zidon, and I will be [l] glorified in the mids of thee: and they ſhall know that I am the Lord, when I ſhal haue executed iudgements in her, and ſhalbe ſanctified in her.

23 For I wil ſend into her peſtilence, and blood into her ſtreets, and the ſlaine ſhal fall in the mids of her: [m] the enemie ſhall come againſt her with the ſword on euery ſide, and they ſhall knowe that I am the Lord.

24 And they ſhall be no more a pricking thorne vnto the houſe of Iſrael, nor any grieuous thorne of all that are round about them, and deſpiſed them, and they ſhall know that I am the Lord God.

25 Thus ſayth the Lord God, When I ſhall haue gathered the houſe of Iſrael from the people where they are ſcattered, and ſhal be [n] ſanctified in them in the ſight of the heathen, then ſhall they dwel in the land, that I haue giuen to my ſeruant Iaakob.

26 And they ſhall dwell ſafely therin, and ſhall build houſes and plant vineyards: yea, they ſhall dwel ſafely, when I haue executed iudgements vpon all round about them that deſpiſe them, and they ſhall know that I am the Lord their God.

[c] Like the reſt of the heathen and infidels, which are Gods enemies.

[d] He derideth the vaine opinion and confidence that the Tyrians had in their riches, ſtrength and pleaſures.

‖ *Or, Iaſper.*

‖ *Or, carbuncle.*

[e] He meaneth the royall ſtate of Tyrus, which for the excellencie and glory thereof he compareth to ẏ Cherubims, which couered the Arke: and by this word *Anoynted,* he ſignifieth the ſame.

[f] I did thee this honour to make thee one of the builders of my Temple, which was when Hiram ſent vnto Salomon things neceſſary for the worke.

[g] To wit, among my people Iſrael, which ſhined as precious ſtones.

[h] Which was when I firſt called thee to this dignitie.

[i] Thou ſhalt haue no part among my people.

[k] That is, the honour, whereunto I called them.

‖ *Or, brought to nothing.*

[l] By executing my iudgements againſt thy wickedneſſe.

[m] That is, Nebuchad-nezzar.

[n] Hee ſheweth for what cauſe God wil aſſemble his Church, and preſerue it ſtill though hee deſtroy his enemies: to wit, that they ſhould praiſe him, and giue thanks for his great mercies.

CHAP. XXIX.

He propheſieth againſt Pharaoh and Egypt. 13 The Lord promiſeth that he will reſtore Egypt after fourtie yeeres. 18 Egypt is the reward of king Nebuch-nezzar for the labour which he tooke againſt Tyrus.

IN the [a] tenth yeere, and in the tenth moneth, in the twelfth day of the moneth, the word of the Lord came vnto me, ſaying,

2 Sonne of man, ſet thy face againſt Pharaoh the king of Egypt, and propheſie againſt him, and againſt all Egypt.

3 Speake, and ſay, Thus ſayth the Lord God, Beholde, I come againſt thee Pharaoh king of Egypt, the great [b] dragon, that lieth in the middes of his riuers, which hath ſayd, The riuer is mine, and I haue made it for my ſelfe.

4 But I will put [c] hookes in thy iawes, and I will cauſe the fiſh of thy riuers to ſticke vnto thy ſcales, and I will drawe thee out of the middes of thy riuers, and all the fiſh of thy riuers ſhall ſticke vnto thy ſcales.

5 And I will leaue thee in the wilderneſſe, both thee and all the fiſh of thy riuers: thou ſhalt fall vpon the open field: thou ſhalt not be brought together, nor gathered: for I haue giuen thee for meat to the beaſts of the field, and to the foules of the heauen.

6 And all the inhabitants of Egypt ſhal knowe that I am the Lorde, becauſe they haue bene a ſtaffe of [d] reed to the houſe of Iſrael.

7 When they tooke hold of thee with their hand, thou diddeſt breake, and rent all their ſhoulder: and when they leaned vpon thee, thou brakeſt and madeſt all their loines to ‖ ſtand [e] vpright.

8 Therefore thus ſayth the Lorde God, Behold, I will bring a ſword vpon thee, and deſtroy man and beaſt out of thee,

9 And the land of Egypt ſhalbe deſolate, and waſte, and they ſhall knowe that I am the Lord: becauſe he hath ſayd, [f] The riuer is mine, and I made it.

10 Beholde, therefore I come vpon thee, and vpon thy riuers, and I will make the land of Egypt vtterly waſte and deſolate from

[a] To wit, of the captiuitie of Ieconiah or of the reigne of Zedekiah. Of the order of theſe propheſies, and how the former ſometime ſtandeth after the latter, read Iere 27.1.

[b] He compareth Pharaoh to a dragon, which hideth himſelfe in the riuer Nilus, as Iſa. 51.9.

[c] I will ſend enemies againſt thee, which ſhall pluck thee, and thy people, which truſt in thee, out of thy ſure places.

[d] Reade 2. King. 18.21. Iſa. 36.6.

‖ *Or, ſhake.*

[e] When they felt their hurt, they would ſtay no more vpon thee, but ſtood vpon their feete and put their truſt in others.

[f] Thus God can not ſuffer that man ſhould arrogate any thing to himſelfe, or put his truſt in any thing ſaue in him alone.

UMI

from the tower of Seueneh, euen vnto the borders of the ‡ blacke Mores.

‡ Ebr. Cush, or Ethiopia.

11 No foote of man ſhall paſſe by it, nor foote of beaſt ſhall paſſe by it, neither ſhall it be inhabited fourty yeeres.

12 And I will make the land of Egypt deſolate in the middes of the countreys that are deſolate, and her cities ſhall be deſolate among the cities that are deſolate, for fourty yeeres: and I will ſcatter the Egyptians among the nations, and will diſperſe them thorow the countreys.

13 Yet thus ſayeth the Lord God, * At the end of fourty yeeres will I gather the Egyptians from the people, where they were ſcattered,

Iere. 46. 26.

14 And I wil bring againe the captiuitie of Egypt, and wil cauſe them to returne into the land of Pathros, into the land of their habitation, and they ſhall be there a [g] ſmall kingdome.

g Meaning, that they ſhould not haue full dominion, but be vnder the Perſians, Grecians, & Romanes, and the cauſe is, that the Iſraelites ſhould no more put their truſt in them, but learne to depend on God.

15 It ſhalbe the ſmalleſt of the kingdoms, neither ſhall it exalt it ſelfe any more aboue the nations: for I will diminiſh them, that they ſhall no more rule the nations.

16 And it ſhall be no more the confidence of the houſe of Iſrael, to bring their [h] iniquitie to remembrance by looking after them, ſo ſhall they know, that I am the Lord God.

h Leſt I ſhould by this meanes puniſh their ſinnes.

17 ¶ In the [i] ſeuen and twentieth yeere alſo in the firſt moneth, and in the firſt day of the moneth came the word of the Lord vnto me, ſaying,

i Counting from the captiuitie of Iechoniah.

18 Sonne of man, Nebuchad-nezzar king of Babel cauſed his armie to ſerue a great [k] ſeruice againſt Tyrus: euery head was made balde, and euery ſhoulder was made bare: yet had hee no wages, [l] nor his armie for Tyrus, for the ſeruice that he ſerued againſt it.

k He tooke great paines at the ſiege of Tyrus and his army was ſore handled.

l Signifying, that Nebuchad-nezzar had more paines then profit, by the taking of Tyrus.

19 Therefore thus ſayeth the Lord God, Beholde, I will giue the land of Egypt vnto Nebuchad-nezzar the king of Babel, and he ſhall take her multitude, and ſpoyle her ſpoyle, and take her praye, and it ſhall be the wages of his armie.

20 I haue giuen him the land of Egypt for his labour, that he ſerued ‖ againſt it, becauſe they wrought ‖ for me, ſayeth the Lord God.

‖ Or, in it.

‖ Or, euill againſt me.

21 In that day will I cauſe the horne of the houſe of Iſrael to grow, and I will giue thee an open mouth in the middes of them, and they ſhall know that I am the Lord.

CHAP. XXX.

The deſtruction of Egypt and the cities thereof.

The word of the Lord came againe vnto me, ſaying,

2 Sonne of man, propheſie, and ſay, Thus ſayth the Lord God, Howle and cry, Woe be vnto this day.

3 For the day is neere, and the day of the Lord is at hand, a cloudie day, and it ſhall be the time of the heathen.

4 And the ſword ſhall come vpon Egypt, & feare ſhall be in Ethiopia, when the ſlaine ſhall fall in Egypt, when they ſhall take away her multitude, and when her foundations ſhall be broken downe.

5 [a] Ethiopia, and Phut, and Lud, and all the common people, and Cub, and the men of the land, that is in league, ſhall fall with them by the ſword.

a By Phut and Lud are meant Aphrica and Libya.

6 Thus ſayeth the Lord, They alſo that maintaine Egypt, ſhall fall, and the pride of her power ſhall come downe: from the tower of [b] Seueneh ſhall they fall by the ſword, ſayth the Lord God.

b Which was a ſtrong citie of Egypt, chap. 29. 10.

7 And they ſhalbe deſolate in the middes of the countreys that are deſolate, and her cities ſhall be in the mids of the cities that are waſted.

8 And they ſhall knowe that I am the Lord, when I haue ſet a fire in Egypt, and when all her helpes ſhall be deſtroyed.

9 In that day ſhall their meſſengers goe foorth from me in ſhips, to make the careleſſe Mores afraid, and feare ſhall come vpon them as in the day of Egypt: for loe, it commeth.

10 Thus ſayeth the Lorde God, I will alſo make the multitude of Egypt to ceaſe by the hande of Nebuchad-nezzar king of Babel.

11 For hee and his people with him, euen the terrible nations ſhall be brought to deſtroy the land: and they ſhall draw their ſwordes againſt Egypt, and fill the land with the ſlaine.

12 And I will make the riuers dry, and ſell the land into the hands of the wicked, and I will make the land waſte, and all that therein is, by the hands of ſtrangers: I the Lord haue ſpoken it.

13 Thus ſayth the Lord God, I will alſo deſtroy the idoles, and I will cauſe their idoles to ceaſe out of ‖ Noph, and there ſhall bee no more a Prince of the land of Egypt, and I wil ſend a feare in the land of Egypt.

‖ Or, Memphis, or, Alkaira.

14 And I will make Pathros deſolate, and will ſet fire in ‖ Zoan, and I will execute iudgement in No.

‖ Or, Tanis.

15 And I will powre my wrath vpon ‖ Sin, which is the ſtrength of Egypt: and I will deſtroy the multitude of ‖ No.

‖ Or, Peluſium.

‖ Or, Alexandria.

16 And I wil ſet fire in Egypt: Sin ſhal haue great ſorow, and No ſhalbe deſtroyed, and Noph ſhall haue ſorowes dayly.

17 The yong men of ‖ Auen, & of ‖ Phibeſeth ſhall fall by the ſword: and theſe cities ſhall goe into captiuitie.

‖ Or, Heliopolis.

‖ Or, Pubaſtum.

18 At Tehaphnehes the day [c] ſhall reſtraine his light, when I ſhall breake there the [d] barres of Egypt: and when the pompe of her power ſhall ceaſe in her, the cloude ſhall couer her, and her daughters ſhall goe into captiuitie.

c Meaning, that there ſhall be great ſorow and affliction.

d That is, the ſtrength and force.

19 Thus will I execute iudgements in Egypt, and they ſhall knowe, that I am the Lord.

20 ¶ And in the [e] eleuenth yeere, in the firſt moneth, and in the ſeuenth day of the moneth, the word of the Lord came vnto mee, ſaying,

e Of the captiuitie of Ieconiah, or of Zedekiahs reigne.

21 Sonne of man, [f] I haue broken the arme of Pharaoh king of Egypt: and loe, it ſhall not be bound vp to be healed, neither ſhall they put a roll to binde it, and ſo make it ſtrong, to hold the ſword.

f For Nebuchad-nezzar deſtroyed Pharaoh Necho at Carchemiſh, Iere. 46. 26.

22 Therefore thus ſayth the Lord God, Behold, I come againſt Pharaoh king of Egypt, and will breake [g] his arme, that

g His force and power.

was ſtrong, but is broken, and I will cauſe the ſword to fall out of his hand.

23 And I will ſcatter the Egyptians among the nations, and will diſperſe them through the countreys.

24 And I will ſtrengthen the arme of the king of Babel, and put my ſword in his hand, but I will breake Pharaohs armes, and he ſhal caſt out ſighings, as the ſighings of him that is wounded before him.

25 But I wil ſtrengthen the armes of the king of Babel, and the armes of Pharaoh ſhall fall downe, and they ſhall know that I am the Lord, [h] when I ſhall put my ſword into the hand of the king of Babel, and hee ſhall ſtretch it out vpon the land of Egypt.

[h] Whereby we ſee that tyrants haue no power of themſelues, neither can doe any more harme then God appointeth, and when he will, they muſt ceaſe.

26 And I will ſcatter the Egyptians among the nations, and diſperſe them among the countreys, and they ſhall knowe, that I am the Lord.

CHAP. XXXI.

2 A compariſon of the proſperitie of Pharaoh with the proſperitie of the Aſſyrians. 10 He propheſieth a like deſtruction to them both.

AND in the [a] eleuenth yeere, in the third moneth, & in the firſt day of the moneth, the word of the Lord came vnto me, ſaying,

[a] Of Zedekiahs reigne, or of Ieconiahs captiuitie.

2 Sonne of man, ſpeake vnto Pharaoh king of Egypt, and to his multitude, Whom art thou [b] like in thy greatneſſe?

[b] Meaning, that he was not like in ſtrength to the king of the Aſſyrians, whom the Babylonians ouercame.

3 Behold, Aſſhur was like a cedar in Lebanon with faire branches, and with thicke ſhadowing boughs, and ſhot vp very hie, and his top was among the thicke boughs.

4 The waters nouriſhed him, and the deepe exalted him on hie with her riuers running round about his plants, and ſent out her [c] little riuers vnto all the trees of the ‖ field.

[c] Many other nations were vnder their dominion.

‖ *Or, countrey.*

5 Therefore his height was exalted aboue all the trees of the field, and his boughs were multiplied, and his branches were long, becauſe of the multitude of the waters, which the deepe ſent out.

6 All the foules of the heauen made their neſts in his boughs, and vnder his branches did all the beaſtes of the fielde bring foorth their yong, and vnder his ſhadow dwelt all mightie nations.

7 Thus was he faire in his greatneſſe, and in the length of his branches: for his roote was neere great waters.

8 The cedars in the garden [d] of God could not hide him: no firre tree was like his branches, and the cheſſenut trees were not like his boughs: all the trees in the garden of God were not like vnto him in his beautie.

[d] Signifying, that there was no greater power in the world then his was.

9 I made him faire by the multitude of his branches: ſo that all the trees of Eden, that were in the garden of God, enuied him.

10 Therefore thus ſayth the Lord God, Becauſe ‖ he is lift vp on high, and hath ſhot vp his top among the thicke boughs, and his heart is lift vp in his height,

‖ *Or, thou waſt lift vp.*

11 I haue therefore deliuered him into the handes of the [e] mightieſt among the heathen: he ſhall handle him, for I haue caſt him away for his wickedneſſe.

[e] That is, of Nebuchad-nezzar, who afterward was the monarch and onely ruler of the world.

12 And the ſtrangers haue deſtroyed him, euen the terrible nations, and they haue left him vpon the mountaines, and in all the valleys his branches are fallen, and his boughs are [f] broken by all the riuers of the land: and all the people of the earth are departed from his ſhadow, and haue forſaken him.

[f] Hereby is ſignified the deſtruction of the power of the Aſſyrians by the Babylonians.

13 Vpon his ruine ſhall all the foules of the heauen remaine, and all the beaſts of the field ſhalbe vpon his branches,

14 So that none of all the trees by the waters ſhall be exalted by their height, neither ſhall ſhoote vp their toppe among the thick boughs, neither ſhall their leaues ſtand vp in their height, which drinke ſo much water: for they are all deliuered vnto death in the nether parts of the earth in the middes of the children of men, among them that goe downe to the pit.

15 Thus ſayth the Lord God, In the day when he went downe to hell, I cauſed them to mourne, and I [g] couered the deepe for him, and I did reſtraine the floods thereof, & the great waters were ſtayed: I cauſed Lebanon to mourne for him, and all the trees of the field fainted.

[g] The deepe waters that cauſed him to mount ſo high (meaning his great abundance & pompe) ſhall now lament as though they were couered with ſackcloth.

16 I made the nations to ſhake at the ſound of his fall, when I caſt him downe to hell, with them that deſcend into the pit, and all the excellent trees of Eden, and the beſt of Lebanon: euen all that are nouriſhed with waters, ſhall [h] be comforted in the nether parts of the earth.

[h] To cauſe this deſtruction of the king of Aſſyria to ſeeme more horrible, he ſetteth forth other kings and Princes which are dead, as though they reioyced at the fall of ſuch a tyrant.

17 They alſo went downe to hell with him vnto them that be ſlaine with the ſword, and his arme, and they that dwelt vnder his ſhadow in the mids of the heathen.

18 To whom [i] art thou thus like in glory and in greatneſſe among the trees of Eden? yet thou ſhalt be caſt downe with the trees of Eden vnto the nether partes of the earth: thou ſhalt ſleepe in the middes of the [k] vncircumciſed, with them that be ſlaine by the ſword: this is Pharaoh and all his multitude, ſaith the Lord God.

[i] Meaning, that Pharaohs power was nothing ſo great as his was.

[k] Reade Chap. 28.10.

CHAP. XXXII.

2 The Prophet is commanded to bewaile Pharaoh king of Egypt. 12 He propheſieth that deſtruction ſhall come vnto Egypt through the king of Babylon.

AND in the [a] twelfth yeere in the twelfth moneth, & in the firſt day of the moneth, the word of the Lord came vnto me, ſaying,

[a] Which was the firſt yeere of the generall captiuity vnder Zedekiah.

2 Sonne of man, take vp a lamentation for Pharaoh king of Egypt, and ſay vnto him, Thou art like a [b] lyon of the nations, and art as a ‖ dragon in the ſea: thou caſtedſt out thy riuers [c] and troubledſt the waters with thy feete, and ſtampedſt in their riuers.

[b] Thus the ſcriptures compare tyrants to cruell and huge beaſts, which deuoure all that be weaker then they, and ſuch as they may ouercome.

‖ *Or, whale.*

[c] Thou preparedſt great armies.

3 Thus ſayeth the Lorde God, * I will therefore ſpread my nette ouer thee with a great multitude of people, & they ſhall make thee come vp into my net.

* *Chap.* 12.13. *and* 17.20.

4 Then will I leaue thee vpon the land, and I will caſt thee vpon the open fielde, and I will cauſe all the foules of the heauen to remaine vpon thee, and I will fill

all the beaſtes of the field with thee.

5 And I wil lay thy fleſh vpon the mountaines, and fil thy valleys[d] with thine height.

6 I will alſo water with thy blood the land wherein thou [e] ſwimmeſt, euen to the mountaines, and the riuers ſhall bee full of thee.

7 And when I ſhall [f] put thee out, I will couer the heauen, and make the ſtarres thereof darke: * I will couer the ſunne with a cloude, and the moone ſhall not giue her light.

8 All the lights of heauen will I make darke for thee, and bring [g] darkeneſſe vpon thy land, ſaith the Lord God.

9 I will alſo trouble the hearts of many people, when I ſhall bring thy deſtruction among the nations, and vpon the countreys which thou haſt not knowen.

10 Yea, I will make many people amazed at thee, and their kings ſhalbe aſtoniſhed with feare for thee, when I ſhall make my ſword to glitter againſt their faces, and they ſhall be afraid at euery moment: euery man for his owne life in the day of thy fall.

[d] With heapes of the carkeiſes of thine armie.

[e] As Nilus ouerfloweth Egypt, ſo will I make the blood of thine hoſte to ouerflow it.

[f] The word ſignifieth to be put out as a candle is put out.

Iſai.13.10.ioel 2 31.& 3.15. matth.24.29.

[g] by this maner of ſpeech is ment the great ſorow that ſhall be for the ſlaughter of the king and his people.

11 For thus ſayth the Lord God, The ſword of the king of Babel ſhall come vpon thee.

12 By the ſwordes of the mightie will I cauſe thy multitude to fall: they all ſhall bee terrible nations, and they ſhall deſtroy the [h] pompe of Egypt, and all the multitude thereof ſhall be conſumed.

13 I will deſtroy alſo all the beaſts thereof from the great water ſides, neither ſhall the foote of man trouble them any more, nor the hooues of beaſt trouble them.

14 Then will I make [i] their waters deepe, and cauſe their riuers to run like oyle, ſayth the Lord God.

15 When I ſhal make the land of Egypt deſolate, and the countrey with all that is therein, ſhall be layed waſte: when I ſhall ſmite all them, which dwel therein, then ſhal they know that I am the Lord.

16 This is the mourning wherwith they ſhall lament her: the daughters of the nations ſhall lament her: they ſhall lament for Egypt, and for her multitude, ſayth the Lord God.

[h] This came to paſſe in leſſe then foure yeeres after this propheſie.

[i] To wit, of the Caldeans thine enemies, which ſhall quietly enioy all thy commodities.

17 ¶ In the twelfth yeere alſo, in the fifteenth day of the moneth, came the word of the Lord vnto me, ſaying,

18 Sonne of man, lament for the multitude of Egypt, and [k] caſt them downe, euen them and the daughters of the mighty nations vnto the nether parts of the earth, with them that goe downe into the pit.

19 Whom doeſt thou paſſe [l] in beauty? go downe and ſleepe with the vncircumciſed.

20 They ſhal fal in the mids of them that are ſlaine by the ſword: [m] ſhee is deliuered to the ſword: drawe her downe, and all her multitude.

21 The moſt mightie and ſtrong ſhall ſpeake to [n] him out of the mids of hell with them that helpe her: they are gone downe and ſleepe with the vncircumciſed that bee ſlaine by the ſword.

22 Aſſhur is there and all his company: their graues are about him: all they are ſlaine and fallen by the ſword.

[k] That is, propheſie, that they ſhall bee caſt downe: thus the Lord giueth his Prophets power both to plant and to deſtroy by his word, reade Iere. 1.10.

[l] Haue not other kingdomes, more beautifull then thou, periſhed?

[m] That is, Egypt.

[n] To make the matter more ſenſible, he bringeth in Pharaoh, whō the dead ſhall meete & maruell at him, reade Iſa. 14.9.

23 Whoſe graues are made in the ſide of the pit, and his multitude are round about his graue: all they are ſlaine and fallen by the ſword, which cauſed feare to bee in the land of the liuing.

24 There is [o] Elam and all his multitude round about his graue: al they are ſlaine and fallen by the ſword, which are gone downe with the vncircumciſed into the nether parts of the earth, which cauſed themſelues to be feared in the land of the [p] liuing, yet haue they borne their ſhame with them that are gone downe to the pit.

25 They haue made his bed in the mids of the ſlaine ẇ al his multitude: their graues are round about him: all theſe vncircumciſed are ſlaine by the ſworde: though they haue cauſed their feare in the land of the liuing, yet haue they borne their ſhame with them that goe downe to the pit: they are layed in the mids of them that be ſlaine.

[o] Meaning, the Perſians.

[p] whom in this life all the world feared.

26 There is [q] Meſheſh, Tubal, and all their multitude: their graues are round about them: all theſe vncircumciſed were ſlaine by the ſword, though they cauſed their feare to be in the land of the liuing.

27 And they ſhall not lie with the valiant [r] of the vncircumciſed, that are fallen, which are gone down to the graue, with their weapons of warre, and haue layd their ſwords vnder their heads, but their iniquitie ſhall bee vpon their bones: becauſe they were the feare of the mighty in the land of the liuing.

28 Yea, thou ſhalt bee broken in the mids of the vncircumciſed: and lie with them that are ſlaine by the ſword.

29 There is Edom, his kings, and all his princes, which with their ſtrength are layed by them that were ſlaine by the ſword: they ſhall ſleepe with the vncircumciſed, & with them that goe downe to the pit.

[q] That is, the Cappadocians & Italians, or Spaniards, as Ioſephus writeth.

[r] Which died not by cruell death, but by the courſe of nature, and are honourably buried with their coat armour and ſignes of honour.

30 There be al the princes of the [ſ] North, with al the Zidonians, which are gone down with the ſlaine, with their feare: they are aſhamed of their ſtrength, and the vncircumciſed ſleepe with them that be ſlaine by the ſword, and beare their ſhame with them that go downe to the pit.

31 Pharaoh ſhall ſee them, and he ſhal be [t] comforted ouer all his multitude: Pharaoh and all his armie ſhall be ſlaine by the ſword, ſayth the Lord God.

32 For I haue cauſed my [u] feare to be in the land of the liuing: & he ſhalbe layd in the mids of the vncircumciſed with them that are ſlaine by the ſword, euen Pharaoh and all his multitude, ſayth the Lord God.

[ſ] The kings of Babylon.

[t] As the wicked reioyce whē they ſee others partakers of their miſeries.

[u] I wil make the Egyptians afraid of me, as they cauſed others to feare them.

CHAP. XXXIII.

2 The office of the gouernours and miniſters. 14 Hee ſtrengtheneth them that diſpaire, and boldeneth them with the promiſe of mercie. 30 The worde of the Lord againſt the mockers of the Prophet.

Againe the word of the Lorde came vnto me, ſaying,

2 Sonne of man, ſpeake to the children of thy people, and ſay vnto them, When

I bring the ſword vpon a land, if the people of the lande take a man ‖ from among them, and make him their [a] watchman,

3 If when he ſeeth the ſword come vpon the land, he blow the trumpet, and warne the people,

4 Then he that heareth the ſound of the trumpet, and wil not be warned, if the ſword come, and take him away, his blood ſhall bee vpon his owne head.

5 For he heard the ſound of the trumpet, and would not be admoniſhed: therefore his blood ſhalbe vpon him: but he that receiueth warning, ſhall ſaue his life.

6 But if the watchman ſee the ſworde come, and blowe not the trumpet, and the people bee not warned: if the ſword come, and take any perſon from among them, hee is taken away for his [b] iniquitie, but his blood will I require at the watchmans hand.

7 * So thou, O ſonne of man, I haue made thee a watchman vnto the houſe of Iſrael: therefore thou ſhalt heare the word at my [c] mouth, and admoniſh them from me.

8 When I ſhall ſay vnto the wicked, O wicked man, thou ſhalt die the death, if thou doeſt not ſpeake, and admoniſh the wicked of his way, that wicked man ſhall die for his iniquitie: but his blood will I [d] require at thine hand.

9 Neuertheleſſe, if thou warne the wicked of his way, to turne from it, if he doe not turne from his way, hee ſhall die for his iniquitie, but thou haſt deliuered thy ſoule.

10 Therefore, O thou ſon of man, ſpeake vnto the houſe of Iſrael, Thus yee ſpeake and ſay, If our tranſgreſſions & our ſinnes be vpon vs, and we are conſumed becauſe of them, [e] how ſhould we then liue?

11 Say vnto them, As I liue, ſayeth the Lord God, [f] I deſire not the death of the wicked, but that the wicked turne from his way and liue: turne you, turne you frō your euill wayes, for why will ye die, O yee houſe of Iſrael?

12 Therefore thou ſonne of man, ſay vnto the children of thy people, The [g] righteouſneſſe of the righteous ſhall not deliuer him in the day of his tranſgreſſion, nor the wickedneſſe of the wicked ſhall cauſe him to fal therein, in the day that he returneth from his wickedneſſe, neither ſhall the righteous liue for his righteouſneſſe in the day that hee ſinneth.

13 When I ſhall ſay vnto the righteous, that he ſhal ſurely liue, if he truſt to his owne righteouſneſſe, and commit iniquitie, all his righteouſneſſe ſhall be no more remembred, but for his iniquitie that he hath committed, he ſhall die for the ſame.

14 Againe, when I ſhal ſay vnto the wicked, Thou ſhalt die the death, if hee turne from his ſinne, and do that which is lawfull and [h] right,

15 To wit, if the wicked reſtore the pledge, and giue againe that he had robbed, & walke in the ſtatutes of life, without committing iniquitie, he ſhall ſurely liue, and not die.

16 None of his ſinnes that he hath committed, ſhall be mentioned vnto him, becauſe he hath done that which is lawfull & right, he ſhall ſurely liue.

17 Yet the children of thy people ſay, * The way of the Lord is not equall: but their owne way is vnequall.

18 When the righteous turneth from his righteouſnes, and committeth iniquitie, he ſhall euen die thereby.

19 But if the wicked returne from his wickedneſſe, and doe that which is lawfull and right, he ſhall liue thereby.

20 Yet ye ſay, the way of the Lord is not equall. O ye houſe of Iſrael, I wil iudge you euery one after his wayes.

21 Alſo in the twelfth yeere of [i] our captiuitie, in the tenth moneth, and in the fift day of the moneth, one that had eſcaped out of Ieruſalem, came vnto me, and ſayd, The citie is ſmitten.

22 Now the [k] hand of the Lord had bene vpon me in the euening afore he that had eſcaped, came, and had opened my mouth, vntill he came to me in the morning: and when he had opened my [l] mouth, I was no more dumbe.

23 Againe the word of the Lord came vnto me, and ſayd,

24 Sonne of man, theſe that dwell in the deſolate places of the land of Iſrael, talke and ſay, [m] Abraham was but one, and he poſſeſſed the land: but we are many, therfore the land ſhall be giuen vs in poſſeſſion.

25 Wherefore ſay vnto them, Thus ſaith the Lord God, Yee eate with the [n] blood, and lift vp your eyes toward your idoles, and ſhed blood: ſhould yee then poſſeſſe the land?

26 Yee leane vpon your [o] ſwordes: yee worke abomination, and ye defile euery one his neighbours wife: ſhould ye then poſſeſſe the land?

27 Say thus vnto them, Thus ſayth the Lord God, As I liue, ſo ſurely they that are in the deſolate places, ſhall fall by the ſword: and him that is in the open field, will I giue vnto the beaſts to be deuoured: and they that be in the forts and in the caues, ſhall die of the peſtilence.

28 For I will lay the land deſolate and waſte, and the * pompe of her ſtrength ſhall ceaſe: and the mountaines of Iſrael ſhall be deſolate, and none ſhall paſſe thorow.

29 Then ſhall they know that I am the Lord, when I haue layed the land deſolate and waſte, becauſe of all their abominations that they haue committed.

30 Alſo thou ſonne of man, the children of thy people that [p] talke of thee by the wals and in the doores of houſes, and ſpeake one to another, euery one to his brother, ſaying, Come, I pray you, and heare what is the word that commeth from the Lord.

31 For they come vnto thee, as the people vſeth to come: and my people ſit before thee, and heare thy words, but they will not doe them: for with their mouthes they make [q] ieſtes, and their heart goeth after their couetouſneſſe.

32 And loe, thou art vnto them, as a ‖ ieſting ſong of one that hath a pleaſant voice, and can ſing well: for they heare thy words,

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‖*Or, of their coaſtes.*

[a] He ſheweth that the people ought to haue continually gouernours and teachers which may haue a care ouer them, and to warne them euer of the dangers which are at hand.

[b] Signifying, that the wicked ſhall not eſcape puniſhment though the watchman be negligent: but if the watchman blow the trumpet, and then he will not obey, he ſhal deſerue double puniſhment.

Chap. 3.17.

[c] Which teacheth that hee that receiueth not his charge at the Lords mouth, is a ſpy, and not a true watchman.

[d] The watchman muſt anſwere for the blood of all that periſh through his negligence.

[e] Thus the wicked when they heare Gods iudgements for their ſinnes, deſpaire of his mercies, and murmure.

[f] Reade Chap. 18.23.

[g] Reade of this righteouſneſſe, Chap. 18.22, 24.

[h] Hereby hee condemneth all them of hypocriſie, which pretend to forſake wickedneſſe, and yet declare not themſelues ſuch by their fruits, that is, in obeying Gods commandements and by godly life.

Chap. 18.25.

[i] When the prophet was led away captiue with Ieconiah.

[k] I was indued with the ſpirit of propheſie, Chap. 8.2.

[l] Whereby is ſignified that the miniſters of God cannot ſpeake till God giue them courage & open their mouthes, Cha. 24.27. & 29.21. ephe. 6.19.

[m] Thus the wicked thinke themſelues more worthy to inioy Gods promiſe then the Saints of God, to whom they were made: and would bind God to bee ſubiect to them, though they would not bee bound to him.

[n] Contrary to the Law, Leuit. 17.17

[o] As they that are ready ſtill to ſhed blood.

Chap. 7.24. *&* 24.21. *&* 30.6,7.

[p] In deriſion.

[q] This declareth that we ought to heare Gods word with ſuch zeale and affection that we ſhould in all points obey it, els we abuſe the word to our own condemnation, and make of his miniſters as though they were ieſtes to ſerue mens fooliſh fantaſies.

‖*Or, pleaſant, and loue ſong.*

but they doe them not.

33 And when this commeth to paſſe (for loe, it will come) then ſhall they know that a Prophet hath bene among them.

CHAP. XXXIIII.

2 Againſt the ſhepheards that deſpiſed the flock of Chriſt, and ſeeke their owne gaine. 7 The Lord ſayeth that he will viſit his diſperſed flocke, and gather them together. 23 Hee promiſeth the true ſhepheard Chriſt, and with him peace.

And the word of the Lord came vnto me, ſaying,

2 Sonne of man, propheſie againſt the ſhepheards of Iſrael, propheſie and ſay vnto them, Thus ſayth the Lorde God vnto the ſhepheards, *Woe be vnto the [a] ſhepheards of Iſrael, that feede themſelues: ſhould not the ſhepheards feede the flocks?

3 Ye eate the [b] fat, and ye cloth you with the wooll: ye kill them that are fed, but yee feede not the ſheepe.

4 The [c] weake haue yee not ſtrengthened: the ſicke haue ye not healed, neither haue ye bound vp the broken, nor brought againe that which was driuen away, neither haue ye ſought that which was loſt, but with crueltie, and with rigor haue ye ruled them.

5 And they were ſcattered without a ſhepheard: and when they were diſperſed, they were [d] deuoured of all the beaſtes of the field.

6 My ſheepe wandered thorow all the mountaines, and vpon euery high hill: yea, my flocke was ſcattred thorow all the earth, and none did ſeeke or ſearch after them.

7 Therefore yee ſhepheards, heare the word of the Lord.

8 As I liue, ſayth the Lord God, ſurely becauſe my flocke was ſpoyled, & my ſheepe were deuoured of all the beaſtes of the field, hauing no ſhepheard, neither did my ſhepheards ſeeke my ſheepe, but the ſhepheards fed themſelues, and fed not my ſheepe,

9 Therefore heare yee the worde of the Lorde, O ye ſhepheards.

10 Thus ſayth the Lorde God, Beholde, I come againſt the ſhepheards, and will require my ſheepe at their handes, and cauſe them to ceaſe from feeding the ſheepe: neither ſhall the ſhepheards feede themſelues any more: for I will deliuer my ſheepe from [e] their mouthes, and they ſhall no more deuoure them.

11 For thus ſayth the Lord God, Beholde, I will ſearch my ſheepe, and ſeeke them out.

12 As a ſhepheard ſearcheth out his flocke, when he hath beene among his ſheepe that are ſcattered, ſo will I ſeeke out my ſheepe, and wil deliuer them out of all places, where they haue bene ſcattered in [f] the cloudie and darke day,

13 And I will bring them out from the people, and gather them from the countries, and will bring them to their owne land, and feede them vpon the mountaines of Iſrael, by the riuers, and all the inhabited places of the countrey.

14 I will feede them in a good paſture, and vpon the hie mountaines of Iſrael ſhall their folde bee: there ſhall they lie in a good folde, and in fat paſture ſhal they feede vpon the mountaines of Iſrael.

15 I will feede my ſheepe, and bring them to their reſt, ſayth the Lord God.

16 I will ſeeke that which was loſt, and bring againe that which was driuen away, and will binde vp that which was broken, and will ſtrengthen the weake, but I will deſtroy the fat and the [g] ſtrong, and I will feede them with [h] iudgement.

17 Alſo you my ſheepe, Thus ſayeth the Lorde God, Beholde, I iudge betweene ſheepe and ſheepe, betweene the rammes and the goates.

18 Seemeth it a ſmall thing vnto you to haue eaten vp the good [i] paſture, but ye muſt tread downe with your feete the reſidue of your paſture? and to haue drunke of the deepe waters, but yee muſt trouble the reſidue with your feete?

19 And my ſheepe eat that which ye haue troden with your feet, & drinke that which ye haue troubled with your feete.

20 Therefore thus ſayeth the Lorde God vnto them, Behold, I, euen I will iudge betweene the fat ſheepe and the leane ſheepe.

21 Becauſe yee haue thruſt with ſide and with ſhoulder, and puſht all the weake with your hornes, till yee haue ſcattered them abroad,

22 Therefore will I helpe my ſheepe, and they ſhal no more be ſpoiled, and I wil iudge betweene ſheepe and ſheepe.

23 And I will ſet vp a ſhepheard ouer them, and he ſhall feed them, euen my ſeruant [k] Dauid, hee ſhall feede them, and he ſhal be their ſhepheard.

24 And I the Lord wil be their God, and my ſeruant Dauid ſhall be the prince among them. I the Lord haue ſpoken it.

25 And I will make with them a couenant of peace, and will cauſe the euill beaſts to ceaſe out of the land: and they ſhall [l] dwel ſafely in the wilderneſſe, and ſleepe in the woods.

26 And I will ſet them, as a bleſſing, euen round about my mountaine: and I wil cauſe raine to come downe in due ſeaſon, and there ſhall be raine of bleſſing.

27 And the [m] tree of the field ſhall yeelde her fruit, and the earth ſhall giue her fruite, and they ſhall be ſafe in their land, and ſhall know that I am the Lord, when I haue broken the coardes of their yoke, and deliuered them out of the handes of thoſe that ſerued themſelues of them.

28 And they ſhall no more bee ſpoyled of the heathen, neither ſhall the beaſtes of the land deuoure them, but they ſhall dwell ſafely, and none ſhall make them afrayd.

29 And I will rayſe vp for them a [n] plant of renowme, and they ſhalbe no more conſumed with hunger in the land, neither beare the reproch of the heathen any more.

30 Thus ſhall they vnderſtand, that I the Lord their God am with them, and that they, euen the houſe of Iſrael, are my people, ſaith the Lord God.

31 And ye my ſheepe, the ſheepe of my paſture are men, and I am your God, ſayth the Lord God.

Iere.23.1.

[a] By the ſhepheards he meaneth the king, the Magiſtrates, Prieſts and Prophets.

[b] Ye ſeeke to inrich your ſelues by their commodities, & to ſpoile their riches and ſubſtance.

[c] He deſcribeth the office and dutie of a good Paſtour, who ought to loue & ſuccour his flocke and not to be cruell toward them.

[d] For lacke of good gouernement & doctrine they periſhed.

[e] By deſtroying the couetous hirelings, and reſtoring true ſhepheards: whereof we haue a ſigne, ſo oft as God ſendeth true preachers, who both by doctrine and life labour to feede his ſheepe in the pleaſant paſtures of his word.

[f] In the day of their affliction & miſerie: and this promiſe is to cõfort the Church in all dangers.

[g] Meaning, ſuch as liſt vp themſelues aboue their brethren, and thinke they haue no neede to be gouerned by me.

[h] That is, by putting difference betweene ÿ good and the bad, and ſo giue to either as they deſerue.

[i] By good paſture & deepe waters, is meant the pure word of God, and the adminiſtration of Iuſtice, which they did not diſtribute to the poore till they had corrupted it.

[k] Meaning Chriſt, of whom Dauid was a figure, Iere.30.9. hoſe.3.5.

[l] This declareth that vnder Chriſt the flocke ſhould be truely deliuered from ſinne, and hell, and ſo be ſafely preſerued in ÿ Church where they ſhould neuer periſh.

[m] The fruits of Gods graces ſhall appeare in great abundance in his Church.

[n] That is, the rod that ſhall come out of the roote of Iſhai, Iſa.11.1.

CHAP. XXXV.

2 The deſtruction that ſhall come on mount Seir, becauſe they troubled the people of the Lord.

Moreouer the worde of the Lord came vnto me, ſaying,

2 Sonne of man, ſet thy face againſt mount [a] Seir, and propheſie againſt it,

[a] Where the Idumeans dwelt.

3 And ſay vnto it, Thus ſayth the Lord God, Beholde, O mount Seir, I come againſt thee, and will ſtretch out mine hand againſt thee, and I will make thee deſolate and waſte.

4 I will lay thy cities waſte, and thou ſhalt be deſolate, and thou ſhalt know that I am the Lord.

5 Becauſe thou haſt had a perpetuall hatred and haſt put the children of Iſrael to flight by the force of the ſworde in the time of their calamitie, when their [b] iniquitie had an ende,

[b] When by their puniſhment I called them from their iniquitie.

6 Therefore as I liue, ſayeth the Lorde God, I will prepare thee vnto blood, and blood ſhall purſue thee: except thou [c] hate blood, euen blood ſhall purſue thee.

[c] Except thou repent thy former crueltie.

7 Thus will I make mount Seir deſolate, and waſte, and cut off from it him that paſſeth out, and him that returneth.

8 And I will fill his mountaines with his ſlaine men: in thine hilles, and in thy valleyes, and in all thy riuers ſhall they fall, that are ſlaine with the ſword.

9 I will make thee perpetuall deſolations, and thy cities ſhall not [d] returne, and ye ſhall know that I am the Lord.

10 Becauſe thou haſt ſaide, [e] Theſe two nations, and theſe two countreyes ſhall bee mine, and we will poſſeſſe them (ſeeing the Lord was [f] there.)

[d] To wit, to their former eſtate.
[e] Meaning, Iſrael and Iudah.
[f] And ſo by fighting againſt Gods people, they ſhould go about to put him out of his owne poſſeſſion.

11 Therefore as I liue, ſayeth the Lorde God, I wil euen do according to thy [g] wrath, and according to thine indignation which thou haſt vſed in thine hatred againſt them: and I will make my ſelfe knowen among [h] them when I haue iudged thee.

[g] As thou haſt done cruelly, ſo ſhalt thou be cruelly handled.
[h] Shewing, that when God puniſheth the enemies, the godly ought to conſider that he hath a care ouer them, and ſo praiſe his Name: and alſo that the wicked rage as though there were no God, till they feele his hand to their deſtruction.

12 And thou ſhalt know, that I the Lord haue heard all thy blaſphemies which thou haſt ſpoken againſt the mountaines of Iſrael, ſaying, They lie waſte, they are giuen vs to be deuoured.

13 Thus with your mouthes yee haue boaſted againſt mee, and haue multiplied your wordes againſt mee: I haue heard them.

14 Thus ſayeth the Lorde God, So ſhall all the world reioyce, when I ſhall make thee deſolate.

15 As thou diddeſt reioyce at the inheritance of the houſe of Iſrael, becauſe it was deſolate, ſo will I doe vnto thee: thou ſhalt be deſolate, O mount Seir, and all Idumea wholly, and they ſhall know, that I am the Lord.

CHAP. XXXVI.

8 He promiſeth to deliuer Iſrael from the Gentiles. 22 The benefites done vnto the Iewes, are to be aſcribed to the mercie of God, and not vnto their deſeruings. 26 God reneweth our heartes, that wee may walke in his commandements.

Alſo thou ſonne of man, propheſie vnto the * mountaines of Iſrael, and ſay, Yee mountaines of Iſrael, heare the word of the Lord.

Chap.6.2.

2 Thus ſayeth the Lord God, Becauſe the [a] enemie hath ſayde againſt you, Aha, euen the [b] hie places of the world are ours in poſſeſſion,

[a] That is, the Idumean.
[b] That is, Ieruſalem, which for Gods promiſes was the chiefeſt of all the world.

3 Therefore propheſie, & ſay, Thus ſaith the Lorde God, Becauſe that they haue made you deſolate, and ſwallowed you vp on euery ſide, that ye might be a poſſeſſion vnto the reſidue of the heathen, and yee are come vnto the lips and [c] tongues of men, and vnto the reproch of the people,

[c] Ye are made a matter of talke and deriſion to all the world.

4 Therefore yee mountaines of Iſrael, heare the word of the Lord God, Thus ſaith the Lord God to the mountaines and to the hilles, to the riuers, and to the valleyes, and to the waſte and deſolate places, and to the cities that are forſaken: which are ſpoyled and had in deriſion of the reſidue of the heathen that are round about.

5 Therefore thus ſayeth the Lord God, Surely in the fire of mine indignation haue I ſpoken againſt the reſidue of the heathen, and againſt all Idumea which [d] haue taken my land for their poſſeſſion, with the ioy of all their heart, and with deſpightfull mindes to caſt it out for a pray.

[d] They appointed with themſelues to haue it, & therefore came with Nebuchadnezzar againſt Ieruſalem for this purpoſe.

6 Propheſie therefore vpon the land of Iſrael, and ſay vnto the mountaines, and to the hilles, to the riuers, and to the valleyes, Thus ſayeth the Lord God, Behold, I haue ſpoken in mine indignation, & in my wrath, becauſe yee haue ſuffered the [e] ſhame of the heathen,

[e] Becauſe you haue bene a laughing ſtocke vnto them.

7 Therefore thus ſayeth the Lorde God, I haue [f] lifted vp mine hande, ſurely the heathen that are about you, ſhall beare their ſhame.

[f] By making a ſolemne othe, reade Chap. 20.5.

8 But you, O mountaines of Iſrael, yee ſhall [g] ſhoote forth your branches, and bring foorth your fruit to my people of Iſrael: for they are ready to come.

[g] God declareth his mercies and goodnes toward his Church, who ſtill preſerueth his, euen when he deſtroyeth his enemies.

9 For beholde, I come vnto you, and I will turne vnto you, and ye ſhalbe tilled and ſowen.

10 And I will multiplie the men vpon you, euen all the houſe of Iſrael wholly, and the cities ſhall be inhabited, and the deſolate places ſhall be builded.

11 And I will multiply vpon you man and beaſt, and they ſhall increaſe and bring fruite, and I will cauſe you to dwell after your olde eſtate, and I will beſtow benefites vpon you more then [h] at the firſt, and ye ſhal know that I am the Lord.

[h] Which was accompliſhed vnder Chriſt, to whom all theſe temporall deliuerances did direct them.

12 Yea, I will cauſe men to walke vpon [i] you, euen my people Iſrael, and they ſhall poſſeſſe ‖ you, and ye ſhalbe their inheritance, and ye ſhal no more henceforth depriue them of men.

[i] That is, vpon the mountaines of Ieruſalem.
‖ *Or, thee.*

13 Thus ſayeth the Lorde God, Becauſe they ſay vnto you, Thou [k] land deuoureſt vp men, and haſt bene a waſter of thy people,

[k] This the enemies imputed as the reproch of the land, which God did for the ſinnes of the people according to his iuſt iudgements.

14 Therefore thou ſhalt deuoure men no more, neither waſte thy people henceforth, ſayth the Lord God,

15 Neither will I cauſe men to heare in thee the ſhame of the heathen any more, neither ſhalt thou beare the reproch of the people any more, neyther ſhalt cauſe thy folke to fall any more, ſayth the Lord God.

16 ¶ Moreouer the word of the Lorde came vnto me, ſaying,

17 Sonne of man, when the houſe of Iſrael dwelt in their owne lande, they defiled it by their owne wayes, and by their deedes: their way was before mee as the filthines of the menſtruous.

18 Wherefore I powred my wrath vpon them, for the blood that they had ſhed in the land, and for their idoles, wherewith they had polluted it.

19 And I ſcattered them among the heathen, and they were diſperſed thorowe the countreys: for according to their wayes, and according to their deedes, I iudged them.

Iſa.52 5. rom.2.24.

20 * And when they entred vnto the heathen, whither they went, they polluted my holy Name, when they ſaid of them, Theſe are the people of the Lord, and are gone out of his land.

21 But I fauoured mine holy [l] Name, which the houſe of Iſrael had polluted among the heathen, whither they went.

[l] And therefore would not ſuffer my Name to be had in contempt, as the heathen would haue reproched me, if I had ſuffered my Church to periſh.

22 Therefore ſay vnto the houſe of Iſrael, thus ſaith the Lord God, I doe not this for your ſakes, O houſe of Iſrael, but for mine [m] holy Names ſake, which yee polluted among the heathen, whither ye went.

[m] This excludeth from man all dignitie, and meane to reſerue any thing by ſeeing that God referreth the whole to himſelfe, and that onely for the glorie of his holy Name.

23 And I will ſanctifie my great Name, which was polluted among the heathen, among whom you haue polluted it, and the heathen ſhal know that I am the Lord, ſaith the Lord God, when I ſhall bee ſanctified in you before ‖ their eyes.

‖ *Or, your.*

24 For I will take you from among the heathen, and gather you out of all countries, and will bring you into your owne land.

25 Then will I powre cleane [n] water vpon you, and ye ſhall bee cleane: yea, from all your filthineſſe, and from all your idoles will I cleanſe you.

[n] That is, his ſpirite whereby he reformeth the heart and regenerateth his,

Iſai.44.3. *Iere.* 32.39. *chap.* 11.19.

26 * A new heart alſo wil I giue you, and a newe ſpirit will I put within you, and I will take away the ſtonie heart out of your body, and I will giue you an heart of fleſh.

27 And I will put my ſpirite within you, and cauſe you to walke in my ſtatutes, and yee ſhall keepe my iudgementes and doe them.

28 And ye ſhall dwell in the land, that I gaue to your fathers, and ye ſhal be my people, and I wil be your God.

29 I will alſo deliuer you from all your filthineſſe, & I will call for [o] corne, and will increaſe it, and lay no famine vpon you.

[o] Vnder the abundance of temporall benefites, he concludeth the ſpirituall graces.

30 For I will multiplie the fruite of the trees, and the increaſe of the fielde, that yee ſhall beare no more the reproch of famine among the heathen.

31 Then ſhall yee remember your owne wicked wayes, and your deedes that were not good, and ſhall iudge your ſelues worthy to haue bene [p] deſtroyed for your iniquities, and for your abominations.

[p] Ye ſhall come to true repentance, and thinke your ſelues vnworthie to be of the number of Gods creatures for your ingratitude againſt him.

32 Be it knowen vnto you that I doe not this for your ſakes, ſayeth the Lorde God: therefore, O yee houſe of Iſrael, be aſhamed, and confounded for your owne wayes.

33 Thus ſayeth the Lorde God, What time as I ſhal haue clenſed you from al your iniquities, I wil cauſe you to dwell in the cities, and the deſolate places ſhalbe builded.

34 And the deſolate land ſhall bee tilled, whereas it lay waſte in the ſight of all that paſſed by.

35 For they ſaid, This waſte land was like the garden of Eden, and theſe waſte and deſolate & ruinous cities were ſtrong, and were inhabited.

36 Then the reſidue of the heathen that are left round about you, ſhall [q] knowe that I the Lorde builde the ruinous places, and plant the deſolate places: I the Lorde haue ſpoken it, and will doe it.

[q] He declareth that it ought not to be referred to the ſoyle or plentiſulneſſe of the earth that any countrey is rich, and abundant, but only to Gods mercies, as his plagues and curſes declare when hee maketh it barren.

37 Thus ſaith the Lord God, I will yet for this bee ſought of the houſe of Iſrael, to performe it vnto them: I will increaſe them with men like a flocke.

38 As the holy flocke, as the flocke of Ieruſalem in their ſolemne feaſtes, ſo ſhall the deſolate cities be filled with flockes of men, and they ſhall know, that I am the Lord.

CHAP. XXXVII.

1 Hee propheſieth the bringing againe of the people being in captiuitie. 16 Hee ſheweth the vnion of the ten tribes with the two.

The hand of the Lord was vpon mee, and carried me out in the ſpirit of the Lord, and ſet me downe in the mids of the ‖ fielde, which was full of [a] bones.

‖ *Or, valley.*

[a] He ſheweth by a greater myracle, that God hath power, and alſo will deliuer his people from their captiuitie, in as much as he is able to giue life to the dead bones, and bodies, and raiſe them vp againe.

2 And hee led me round about by them, and behold, there were verie many in the open field, and loe, they were verie drie.

3 And he ſaid vnto mee, Sonne of man, can theſe bones liue? And I anſwered, O Lord God, thou knoweſt.

4 Againe, hee ſaid vnto me, Propheſie vpon theſe bones and ſay vnto them, O yee drie bones, heare the word of the Lord.

5 Thus ſayth the Lorde God vnto theſe bones, Behold, I will cauſe breath to enter into you, and ye ſhal liue.

6 And I will lay ſinewes vpon you, and make fleſh growe vpon you, and couer you with ſkin, and put breath in you, that ye may liue, and ye ſhal know that I am the Lord.

7 So I propheſied as I was commanded: and as I propheſied, there was a noiſe, and behold, there was a ſhaking, & the bones came together, bone to his bone.

8 And when I beheld, loe, the ſinewes, and the fleſh grewe vpon them, and aboue the ſkinne couered them, but there was no breath in them.

9 Then ſaid he vnto me, Propheſie vnto the winde: propheſie, Sonne of man, and ſay to the winde, Thus ſaith the Lord God, Come from the foure [b] windes, O breath, and breath vpon theſe ſlaine, that they may liue.

[b] Signifying all parts, whereas the Iſraelites were ſcattered: that is, the faithfull ſhall be brought to the ſame vnitie of ſpirit, and doctrine, whereſoeuer they are ſcattered thorow the world.

10 So I propheſied as hee had commanded me: and the breath came into them, and they liued, and ſtood vp vpon their feete, an exceeding great armie.

11 Then he ſaid vnto me, Sonne of man, theſe bones are the whole houſe of Iſrael. Behold, they ſay, Our bones are dried, and our hope is gone, and we are cleane cut off.

12 Therefore propheſie, & ſay vnto them, Thus ſayth the Lorde God, Beholde, my people, I will open your graues, and cauſe

you to come vp out of your ſepulchres, and bring you into the land of Iſrael,

13 And ye ſhal know that I am the Lord, [c] when I haue opened your graues, O my people, and brought you vp out of your ſepulchres,

14 And I ſhall put my ſpirite in you, and yee ſhall liue, and I ſhall place you in your owne land: then yee ſhall knowe that I the Lord haue ſpoken it, and performed it, ſaith the Lord.

15 ¶ The word of the Lord came againe to me, ſaying,

16 Moreouer, thou ſonne of man, take thee a piece of wood, and write vpon it, Unto Iudah, and to the children of Iſrael his companions: then take [d] another piece of wood, and write vpon it, Unto Ioſeph the tree of Ephraim, and to all the houſe of Iſrael his companions.

17 And thou ſhalt ioyne them one to another into one tree, and they ſhall be as one in thine hand.

18 And when the children of thy people ſhall ſpeake vnto thee, ſaying, Wilt thou not ſhew vs what thou meaneſt by theſe?

19 Thou ſhalt anſwere them, Thus ſaith the Lord God, Behold, I will take the tree [e] of Ioſeph, which is in the hand of Ephraim, and the tribes of Iſrael his fellowes, and will put them with him, euen with the tree of Iudah, and make them one tree, and they ſhalbe one in mine hand.

20 And the pieces of wood whereon thou writeſt, ſhalbe in thine hand, in their ſight.

21 And ſay vnto them, Thus ſayeth the Lord God, Behold, I will take the children of Iſrael from among the heathen whither they be gone, and will gather them on euery ſide, and bring them into their owne land.

22 And I will make them one people in the land, vpon the mountaines of Iſrael, * and one king ſhal be king to them all: and they ſhall bee no more two peoples, neither bee deuided any more henceforth into two kingdomes.

23 Neither ſhall they bee polluted any more with their idoles, nor with their abominations, nor with any of their tranſgreſſions: but I will ſaue them out of all their dwelling places, wherein they haue ſinned, and will cleanſe them: ſo ſhall they bee my people, and I will be their God.

24 And Dauid my * ſeruant ſhalbe King ouer them, and they all ſhall haue one ſhepheard: they ſhall alſo walke in my iudgements, and obſerue my ſtatutes, and doe them.

25 And they ſhall dwel in the [f] land, that I haue giuen vnto Iaakob my ſeruaunt, where your fathers haue dwelt, and they ſhall dwel therein, euen they, & their ſonnes, and their ſonnes ſonnes for euer, and my ſeruant Dauid ſhalbe their prince for euer.

26 Moreouer, I will make * a couenant of peace with them: it ſhall be an euerlaſting couenant with them, and I will place them, and multiply them, and will ſet my ſanctuarie among them for euermore.

27 My Tabernacle alſo ſhall bee with them: yea, I will bee their God, and they ſhalbe my people.

28 Thus the heathen ſhall know, that I the Lord do ſanctifie Iſrael, when my Sanctuarie ſhall be among them for euermore.

[c] That is, when I haue brought you out of thoſe places, & townes where you are captiues.

[d] Which ſignifieth the ioyning together of the two houſes of Iſrael, and Iudah.

[e] That is, the houſe of Iſrael.

Iohn. 10.16.

*Iſa.*40.11. *iere.*23.5. *chap.*34.23. *dan.*9.24.

[f] Meaning, that the elect by Chriſt ſhall dwell in the heauenly Ieruſalem, which is meant by the land of Canaan.

Pſal. 109.4. *and* 116,2.

CHAP. XXXVIII.

2 Hee propheſieth that Gog and Magog ſhall fight with great power againſt the people of God. 21 Their deſtruction.

AND the word of the Lord came vnto me, ſaying,

2 Sonne of man, ſet thy face againſt [a] Gog and againſt the lande of Magog, the chiefe prince of Meſhech and Tubal, and propheſie againſt them,

3 And ſay, Thus ſayth the Lorde God, Beholde, I come againſt thee, O Gog the chiefe prince of Meſhech and Tubal.

4 And I will deſtroy thee, and put hooks in the iawes, and I will bring thee foorth and all thine hoſte, both horſes, and horſemen, all clothed with all ſorts of armour, euen a great multitude with bucklers & ſhieldes, all [b] handling ſwords.

5 They of [c] Paras, of Cuſh, and Phut with them, euen all they that beare ſhield and helmet.

6 [d] Gomer and all his bandes, and the houſe of Togarmah of the North quarters, and all his bandes, and much people with thee.

7 Prepare thy ſelfe, and [e] make thee readie, both thou, and all thy multitude, that are aſſembled vnto thee, and bee thou their ſafegard.

8 After many dayes ſhalt thou bee viſited: for in the latter yeeres thou ſhalt come into the land, that hath bene deſtroyed with the ſword, and is gathered out of many people vpon the mountaines of Iſrael, which haue long lyen waſte: yet ‖ they haue beene brought out of the people, and they ſhal dwel all ſafe.

9 Thou ſhalt aſcend and come vp like a tempeſt, and ſhalt be like a cloud to couer the land, both thou, and all thy bands, and many people with thee.

10 Thus ſaith the Lorde God, Euen at the ſame time ſhall many things come into thy minde, and thou ſhalt thinke [f] euill thoughts,

11 And thou ſhalt ſay, I will goe vp to the lande that hath no walled towers: [g] I will goe to them that are at reſt, and dwell in ſafetie, which dwell all without walles, and haue neither barres nor gates,

12 Thinking to ſpoile the praie, & to take a bootie, to turne thine hand vpon the deſolate places that are now inhabited, and vpon the people, that are gathered out of the nations which haue gotten cattell and goods, and dwell in the middes of the land.

13 Sheba and Dedan, and the merchants of Tarſhiſh with all the lyons thereof ſhall ſay vnto thee, [h] Art thou come to

[a] Which was a people that came of Magog the ſonne of Iaphet, Gen. 10,2. Magog alſo heare ſignifieth a certaine countrey, ſo that by theſe two countreys, which had the gouernment of Grecia and Italie, he meaneth the principall enemies of the Church, Reuel. 20.8.

[b] He ſheweth that the enemies ſhould bend themſelues againſt the Church, but it ſhould be to their owne deſtruction.

[c] The Perſians, Ethiopians, and men of Aphrica.

[d] Gomer was Iaphets ſonne, and Togarmah the ſonne of Gomer, and are thought to bee they that inhabit Aſia minor.

[e] Signifying, that all the people of the world ſhould aſſemble themſelues againſt the church and Chriſt their head.

‖ *Or, it: meaning the land of Iſrael.*

[f] That is, to moleſt and deſtroy the Church.

[g] Meaning, Iſrael, which had now beene deſtroyed, and was not yet built againe: declaring hereby the ſimplicitie of the godly, who ſeeke not ſo much to fortifie themſelues by outward force, as to depende on the prouidence and goodneſſe of God.

[h] One enemie ſhall enuie another, because euerie one ſhall thinke to haue the ſpoyle of the Church.

ſpoile the praie? haſt thou gathered thy multitude to take a bootie? to cary away ſiluer and golde, to take away cattell and goods, and to ſpoile a great praye?

14 Therefore, ſonne of man, propheſie, and ſay vnto Gog, Thus ſayeth the Lorde God, In that day when my people of Iſrael [i] dwelleth ſafe, ſhalt thou not know it,

15 And come from thy place out of the North partes, thou and much people with thee? all ſhall ride vpon horſes, euen a great multitude and a mightie armie.

16 And thou ſhalt come vp againſt my people of Iſrael, as a cloud to couer the land: thou ſhalt be in the [k] latter dayes, and I will bring thee vpon my land, that the heathen may know me, when I [l] ſhall be ſanctified in thee, O Gog, before their eyes.

17 Thus ſayth the Lorde God, Art not thou he, of whom I haue ſpoken in olde time, [m] by the hand of my ſeruants the Prophets of Iſrael, which propheſied in thoſe dayes and yeeres, that I would bring thee vpon them?

18 At the ſame time alſo when Gog ſhall come againſt yͤ land of Iſrael, ſaith the Lord God, my wrath ſhall ariſe in mine anger.

19 For in mine indignation and in the fire of my wrath haue I ſpoken it: ſurely at that time there ſhalbe a great ſhaking in the land of Iſrael.

20 So that the fiſhes of the ſea, and the foules of the heauen, and the beaſtes of the fielde, and all that mooue and creepe vpon the earth, and all the men that are vpon the earth ſhall tremble at my preſence, and the mountaines ſhall bee euerthrowen, and the [n] ſtaires ſhall fall, and euery wall ſhall fall to the ground.

21 For I wil call for a ſword againſt him [o] throughout all my mountaines, ſaith the Lord God: euery mans ſword ſhalbe againſt his brother.

22 And I will pleade againſt him with peſtilence, and with blood, and I will cauſe to raine vpon him and vpon his bandes, and vpon the great people, that are with him, a ſore raine, and haileſtones, fire, and brimſtone.

23 Thus will I be * magnified, and ſanctified, and knowen in the eyes of many nations, and they ſhal know that I am the Lord.

CHAP. XXXIX.

1 He ſheweth the deſtruction of Gog and Magog. 11 The graues of Gog and his hoſte. 17 They ſhall be deuoured of birds and beaſts. 23 Wherefore the houſe of Iſrael is captiue. 24 Their bringing againe from captiuitie is promiſed.

Therefore thou ſonne of man, propheſie againſt Gog, & ſay, Thus ſayth the Lorde God, behold, I come againſt thee, O Gog, the chiefe Prince of Meſhech and Tubal.

2 And I will deſtroy thee [a] and leaue but the ſixt part of thee, and will cauſe thee to come vp from the North partes, and will bring thee vpon the mountaines of Iſrael:

3 And I will ſmite thy bowe out of thy left hand, and I will cauſe thine arrowes to fall out of thy right hand.

[i] Shalt not thou ſpie thine occaſions to come againſt my Church, when they ſuſpect nothing?

[k] Meaning, in the laſt age, and from the comming of Chriſt vnto the ende of the world.

[l] Signifying, that God will be ſanctified by maintaining his Church, and deſtroying his enemies, as Chap. 36 23. and 37.28.

[m] Hereby he declareth that none affliction can come to the Church, whereof they haue not bene aduertiſed aforetime, to teach them to indure all things with more patience, when they know that God hath ſo ordained.

[n] All meanes whereby man ſhould thinke to ſaue himſelfe, ſhall faile, the affliction in thoſe dayes ſhall be ſo great, and the enemies deſtruction ſhalbe ſo terrible.

[o] Againſt the people of Gog and Magog.

* *Chap. 36.23. and 37.28.*

[a] Or, deſtroy thee with ſixe plagues, as chap. 38.22.

4 Thou [b] ſhalt fal vpon the mountaines of Iſrael, and all the bands, and the people, that is with thee: for I will giue thee vnto the birdes and to euery feathered foule and beaſt of the field to be deuoured.

5 Thou ſhalt fall vpon the open fielde: for I haue ſpoken it, ſaith the Lord God.

6 And I will ſend a fire on Magog, and among them that dwell ſafely in the [c] Iſles, and they ſhall know that I am the Lord.

7 So will I make mine holy Name knowen in the middes of my people Iſrael, and I will not ſuffer them to pollute mine holy Name any more, and the heathen ſhall know that I am the Lorde, the holy One of Iſrael.

8 Beholde, [d] it is come, and it is done ſayth the Lord God: this is the day whereof I haue ſpoken.

9 And they that dwell in the cities of Iſrael, ſhall [e] goe forth, and ſhall burne and ſet fire vpon the weapons, and on the ſhieldes, and bucklers, vpon the bowes, and vpon the arrowes, and vpon the ſtaues in their hands, and vpon the ſpeares, and they ſhall burne them with fire ſeuen yeeres.

10 So that they ſhall bring no wood out of the field, neither cut downe any out of the forreſts: for they ſhall burne the weapons with fire, and they ſhall robbe thoſe that robbed them, and ſpoile thoſe that ſpoiled them, ſaith the Lord God.

11 And at the ſame time will I giue vnto Gog, [f] a place there for buriall in Iſrael, euen the valley whereby men goe toward the Eaſt part of the Sea: and it ſhal cauſe them that paſſe by, to ſtoppe their [g] noſes, and there ſhall they bury Gog with all his multitude: and they ſhall call it the valley of ‖ Hamon-gog.

12 [h] And ſeuen moneths long ſhal the houſe of Iſrael bee burying of them, that they may cleanſe the land.

13 Yea, all the people of the land, ſhall burie them, and they ſhall haue a name when I ſhall be glorified, ſaith the Lord God.

14 And they ſhal chuſe out men to go continually thorow the land with them that trauaile, to burie thoſe that remaine vpon the ground, to cleanſe it: they ſhall ſearch to the end of ſeuen moneths.

15 And the trauailers that paſſe thorowe the land, if any ſee a mans bone, then ſhall he ſet vp a ſigne by it, till the buriers haue buried it, in the valley of Hamon-gog.

16 And alſo the name of the citie ſhall bee ‖ Hamonah: thus ſhall they cleanſe the land.

17 And thou ſonne of man, thus ſayth the Lorde God, Speake vnto euery feathered foule, and to all the beaſtes of the field, Aſſemble your ſelues, and come: [k] gather your ſelues on euery ſide to my ſacrifice, for I doe ſacrifice a great ſacrifice for you vpon the mountaines of Iſrael, that ye may eate fleſh and drinke blood.

18 Yee ſhall eate the fleſh of the valiant, and drinke the blood of the princes of the earth, of the weathers, of the lambes, and of the goates, and of bullocks, euen of all fatte beaſts of Baſhan.

19 And yee ſhall eate fat till you bee full,

and

[b] Meaning, that by the vertue of Gods word the enemie ſhalbe deſtroyed whereſoeuer he aſſaileth his Church.

[c] That is, among all nations where the enemies of my people dwell, ſeeme they neuer ſo farre ſeparate.

[d] That is, this plague is fully determined in my counſell, and cannot be changed.

[e] After this deſtruction the Church ſhal haue great peace and tranquilitie, and burne all their weapons, becauſe they ſhall no more feare the enemie: and this is chiefly meant of the accompliſhment of Chriſts kingdome, when by their head Chriſt all enemies ſhall be ouercome.

[f] Which declareth that the enemies ſhall haue an horrible fall.

[g] For the ſtinke of the carkeiſes.

‖ *Or, the multitude of Gog.*

[h] Meaning, a long time.

[i] Partly that the Holy land ſhould not be polluted, and partly for the compaſſion that the children of God haue, euen on their enemies.

‖ *Or, multitude.*

[k] Whereby he ſignifieth the horrible deſtruction that ſhould come vpon the enemies of his Church.

UMI

and drinke blood, till yee bee drunken of my ſacrifice, which I haue ſacrificed for you.

20 Thus you ſhall bee filled at my table with horſes and chariots, with valiant men, and with all men of warre, ſayeth the Lord God.

21 And I will ſet my glory among the heathen, and all the heathen ſhall ſee my iudgement, that I haue executed, and mine hand, which I haue laid vpon them.

22 So the houſe of Iſrael ſhall knowe, that I am the Lord their God from that day and ſo forth.

23 And the heathen ſhall knowe, that the houſe of Iſrael went into captiuity for [l] their iniquitie, becauſe they treſpaſſed againſt me: therefore hid I my face from them, and gaue them into the hand of their enemies: ſo fell they all by the ſword.

[l] The heathen ſhall know that they ouercame not my people by their ſtrength, neither yet by the weakenes of mine arme, but that this was for my peoples ſinnes.

24 According to their vncleanneſſe, and according to their tranſgreſſions haue I done vnto them, and hid my face from them.

25 Therefore thus ſaith the Lorde God, Nowe will I bring againe the captiuitie of Iaakob, & haue compaſſion vpon the whole houſe of Iſrael, and will bee ielous for mine holy Name,

26 After that they haue borne their ſhame, and all their tranſgreſſion, whereby they haue tranſgreſſed againſt mee, when they dwelt ſafely in their land, and without feare of any.

27 When I haue brought them againe from the people, and gathered them out of their enemies lands, and am * ſanctified in them in the ſight of many nations,

Chap. 36. 23.

28 Then ſhall they know, that I am the Lord their God, which cauſed them to bee led into captiuitie among the heathen: but I haue gathered them vnto their owne land, and haue left none of them any more there,

29 Neither will I hide my face any more from them: for I haue powred out my Spirite vpon the houſe of Iſrael, ſayth the Lord God.

CHAP. XL.

The reſtoring of the Citie and the Temple.

IN the fiue and twentieth yeere of our being in captiuitie, in the [a] beginning of the yeere, in the tenth day of the moneth, in the fourteenth yeere after that the citie was ſmitten, in the ſelfe ſame day, the hande of the Lord was vpon mee, and brought mee thither.

[a] The Iewes counted the beginning of the yeere after two ſorts: for their feaſts they began to count in March, and for their other affaires in September: ſo that this is to be vnderſtood of September.

2 Into the land of Iſrael brought he me by || a diuine viſion, and ſet me vpon a very hie mountaine, whereupon was as the building of a citie, toward the South.

|| *Or, viſions of God.*

3 And he brought me thither, and beholde, there was a [b] man, whoſe ſimilitude was to looke to, like braſſe, with a linnen thread in his hande, and a reede to meaſure with: and he ſtood at the gate.

[b] Which was an Angel in fourme of a man that came to meaſure out this building.

4 And the man ſaid vnto me, Sonne of man, behold with thine eyes, and heare with thine eare, and ſet thine heart vpon all that I ſhall ſhew thee: for to the intent that they might be ſhewed thee, art thou brought hither: declare al that thou ſeeſt, vnto the houſe of Iſrael.

5 And beholde, I ſawe a wall on the outſide of the houſe round about: and in the mans hand was a reede to meaſure with, of ſixe cubites long, by the cubite, and an hand breadth: ſo hee meaſured the breadth of the building with one reed, and the height with one reede.

6 Then came hee vnto the gate, which looketh toward the Eaſt, and went vp the ſtaires thereof, and meaſured the || poſte of the gate, which was one reede broad, and || the other poſte of the gate, which was one reede broad.

|| *Or, threſhold.*

|| *Or, vpper poſte.*

7 And euery chamber was one reed long, and one reed broad, and betweene the chambers were fiue cubites: and the poſte of the gate by the porch of the gate within was one reede.

8 He meaſured alſo the porch of the gate within with one reed.

9 Then meaſured hee the porch of the gate of eight cubites, and the || poſts thereof, of two cubites, and the porch of the gate was inward.

|| *Or, pentiſes.*

10 And the chambers of the gate Eaſtward, were three on this ſide, and three on that ſide: they three were of one meaſure, and the poſts had one meaſure on this ſide, and one on that ſide.

11 And hee meaſured the breadth of the entrie of the gate ten cubites, and the height of the gate thirteene cubites.

12 The ſpace alſo before the chambers was one cubite on this ſide, and the ſpace was one cubite on that ſide, and the chambers were ſixe cubites on this ſide, and ſixe cubites on that ſide.

13 Hee meaſured then the gate from the roofe of a chamber to the top of the gate: the breadth was fiue and twentie cubites, doore againſt doore.

14 Hee made alſo poſtes of threeſcore cubites, and the poſtes of the court, and of the gate had one meaſure round about.

15 And vpon the forefront of the entry of the gate vnto the forefront of the porch of the gate within were fiftie cubites.

16 And there were narrowe windowes in the chambers, and in their poſtes within the gate round about, and likewiſe to the arches: and the windowes went round about within: and vpon the poſts were palme trees.

17 ¶ Then brought hee me into the outward court, and loe, there were chambers, and a pauement made for the court rounde about, and thirtie chambers were vpon the pauement.

18 And the pauement was by the ſide of the gates ouer againſt ẏ length of the gates, and the pauement was beneath.

19 Then hee meaſured the breadth from the forefront of the lower gate without, vnto the forefront of the court within, an hundreth cubites Eaſtward and Northward.

20 And the gate of the outwarde court, that looked toward the North, meaſured hee after the length and breadth thereof.

21 And the chambers thereof were, three on this ſide, and three on that ſide, and the poſtes thereof and the arches there-

of were after the meaſure of the firſt gate: the length thereof was fiftie cubites, and the bredth fiue and twentie cubites.

22 And their windowes, & their arches with their palme trees, were after the meaſure of the gate that looketh toward yͤ Eaſt, and the going vp vnto it had ſeuen ſteppes, and the arches thereof were before them.

23 And the gate of the inner court ſtoode ouer againſt the gate toward the North, and toward the Eaſt, & hee meaſured from gate to gate an hundred cubites.

24 After that, he brought me toward the South, and loe, there was a gate toward the South, and he meaſured the poſtes thereof, and the arches thereof according to theſe meaſures.

25 And there were windowes in it, and in the arches thereof round about, like thoſe windowes: the height was fiftie cubites, and the bredth fiue and twentie cubites.

26 And there were ſeuen ſteps to goe vp to it, & the arches thereof were before them: and it had palme trees, one on this ſide, and another on that ſide vpon the poſt thereof.

27 ¶ And there was a gate in the inner court toward the South, and hee meaſured from gate to gate towarde the South an hundred cubites.

28 And hee brought mee into the inner court by the South gate, & he meaſured the South gate according to theſe meaſures,

29 And the chambers thereof, and the poſtes thereof, and the arches thereof according to theſe meaſures, and there were windowes in it, and in the arches thereof round about, it was fiftie cubites long, and fiue and twentie cubites broad.

30 And the arches round about were fiue and twentie cubites long, and fiue cubites broad.

31 And the arches thereof were towarde the vtter court, and palme trees were vpon the poſtes thereof, and the going vp to it had eight ſteps.

32 ¶ Againe he brought mee into the inner court toward the Eaſt, and he meaſured the gate according to theſe meaſures.

33 And the chambers thereof, & the poſtes thereof, and the arches thereof were according to theſe meaſures, and there were windowes therein, & in the arches thereof round about, it was fiftie cubites long, and fiue and twentie cubites broad.

34 And the arches thereof were towarde the vtter court, and palme trees were vpon the poſtes thereof, on this ſide and on that ſide, and the going vp to it had eight ſteps.

35 ¶ After, hee brought me to the North gate, and meaſured it, according to theſe meaſures,

36 The chambers thereof, the poſtes thereof, and the arches thereof, and there were windowes therein rounde about: the height was fiftie cubites, and the bredth fiue and twentie cubites.

37 And the poſtes thereof were towarde the vtter court, and palme trees were vpon the poſtes thereof on this ſide, and on that ſide, and the going vp to it, had eight ſteps.

38 And euerie chamber, and the entrie thereof was vnder the poſtes of the gates: there they waſhed the burnt offering.

39 And in the porch of the gate ſtood two tables on this ſide, and two tables on that ſide, vpon the which they ſlew the burnt offering, and the ſinne offering, and the treſpaſſe offering.

40 And at the ſide beyond the ſteps, at the entry of the North gate ſtood two tables, & on the other ſide, which was at the porch of the gate, were two tables.

41 Foure tables were on this ſide, and foure tables on that ſide by the ſide of the gate, euen eight tables whereupon they ſlew their ſacrifice.

42 And the foure tables were of hewen ſtone for the burnt offring, of a cubite and an halfe long, and a cubite and an halfe broad, and one cubite hie: whereupon alſo they layd the inſtrumentes wherewith they ſlewe the burnt offering and the ſacrifice.

43 And within were borders an hande broad, faſtened round about, and vpon the tables lay the fleſh of the offering.

44 And without the inner gate, were the chambers of the ſingers in the inner court, which was at the ſide of the North gate: and their proſpect was toward the South, and one was at the ſide of the Eaſt gate, hauing the proſpect toward the North.

45 And hee ſaid vnto me, This chamber whoſe proſpect is toward the South, is for the Prieſtes that haue charge to keepe the houſe.

46 And the chamber whoſe proſpect is toward the North, is for the Prieſtes that haue the charge to keepe the altar: theſe are the ſonnes of Zadok among the ſonnes of Leui, which may come neere to the Lorde to miniſter vnto him.

47 So he meaſured the court an hundred cubites long, and an hundred cubites broad, euen foure ſquare: likewiſe the altar that was before the houſe.

48 And he brought me to the porch of the houſe, and meaſured the poſtes of the porch, fiue cubites on this ſide, and fiue cubites on that ſide: and the breadth of the gate was three cubites on this ſide, and three cubites on that ſide.

49 The length of the porch was twentie cubites, and the breadth eleuen cubites, and he brought me by the ſteps wherby they went vp to it; and there were pillars by the poſtes, one on this ſide, and another on that ſide.

CHAP. XLI.

1 *The diſpoſition and order of the building of the Temple and the other things thereto belonging.*

AFterward, hee brought mee to the Temple and meaſured the poſtes, ſixe cubites broad on the one ſide, and ſixe cubites broad on the other ſide, which was the breadth of the Tabernacle.

2 And the breadth of the entrie was ten cubites, and the ſides of the entrie were fiue cubites on the one ſide, and fiue cubites on the other ſide, and hee meaſured the length thereof fourtie cubites, and the breadth twentie cubites.

3 Then went hee in, and meaſured the

poſtes of the entrie two cubites, and the entrie ſixe cubites, and the breadth of the entrie ſeuen cubites.

4 So hee meaſured the length thereof twentie cubites, and the breadth twentie cubites before the Temple. And hee ſaid vnto me, This is the moſt holy place.

5 After, hee meaſured the wall of the houſe, ſixe cubites, and the breadth of euerie chamber foure cubits round about the houſe on euerie ſide.

6 And the chambers were chamber vpon chamber, three and thirtie foote high, and they entred into the wal made for the chambers which was round about the houſe, that the poſtes might be faſtned therein, and not be faſtned in the wall of the houſe.

7 And it was large, and went rounde mounting vpward to the chambers: for the ſtaire of the houſe was mounting vpward round about the houſe: therefore the houſe was larger vpward: ſo they went vp from the loweſt chamber to ẏ higheſt by the midſt.

8 I ſaw alſo the houſe hie round about: the foundations of the chambers were a full reede of ſixe great cubits.

9 The thickneſſe of the wall which was for the chamber without, was fiue cubites, and that which remained, was the place of the chambers that were within.

10 And betweene the chambers was the wideneſſe of twentie cubites round about the houſe on euerie ſide.

11 And the doores of the chambers were toward the place that remained, one doore toward the North, and another doore towarde the South, and the breadth of the place that remained, was fiue cubites round about.

12 Now the building that was before the ſeparate place toward the Weſt corner, was ſeuentie cubites broad, and the wall of the building was fiue cubites thicke, round about and the length nintie cubites.

13 So he meaſured the houſe an hundred cubites long, and the ſeperate place, and the building with the walles thereof were an hundreth cubites long.

14 Alſo the breadth of the forefront of the houſe, and of the ſeparate place toward the Eaſt, was an hundreth cubites.

15 And hee meaſured the length of the building, ouer againſt the ſeparate place, which was behinde it, and the chambers on the one ſide, and on the other ſide an hundred cubites with the temple within, and the arches of the court.

16 The poſtes & the narrow windowes, & the chambers round about, on three ſides ouer againſt the poſtes, ſieled with cedar wood round about, and from the ground vp to the windowes, and the windowes were ſieled.

17 And from aboue the doore vnto the inner houſe and without, and by all the wall round about within and without it was ſieled according to the meaſure.

18 And it was made with Cherubims and palme trees, ſo that a palme tree was betweene a Cherub and a Cherub: and euerie Cherub had two faces.

19 So that the face of a man was toward the palme tree on the one ſide, and the face of a lion toward the palme tree on the other ſide: thus was it made thorow all the houſe round about.

20 From the grounde vnto aboue the doore were Cherubims and palme trees made as in the wall of the Temple.

21 The poſtes of the Temple were ſquared, and thus to looke vnto was the ſimilitude and forme of the Sanctuary.

22 The altar of wood was three cubites hie, and the length thereof two cubites, and the corners thereof, and the length thereof, and the ſides thereof were of wood. And hee ſayd vnto me, This is the table that ſhall be before the Lord.

23 And the Temple and the Sanctuary had two doores.

24 And the doores had two wickets, euen two turning wickets, two wickets for one doore, and two wickets for another doore.

25 And vpon the doores of the Temple there were made Cherubims and palme trees, like as was made vpon the walles, and there were thicke plankes vpon the forefront of the porch without.

26 And there were narrow windowes and palme trees on the one ſide, and on the other ſide, by the ſides of the porch, and vpon the ſides of the houſe, and thicke plankes.

CHAP. XLII.

Of the chambers of the Temple for the Prieſtes, and the holy things.

Then brought hee me into the vtter court by the way toward the North, and hee brought me into the chamber that was ouer againſt the ſeparate place, and which was before the building toward the North.

2 Before the length of an hundreth cubites, was the North doore, and it was fiftie cubites broad.

3 Ouer againſt the twentie cubits which were of the inner court, and ouer againſt the pauement, which was for the vtter court, was chamber againſt chamber in three rowes.

4 And before the chamber was a gallery of tenne cubites wide, and within was a way of one cubite, and their doores towarde the North.

5 Now the chambers aboue were narrower: for thoſe chambers ſeemed to eate vp theſe, to wit, the lower, and thoſe that were in the mids of the building.

6 For they were in three rowes, but had not pillars as the pillars of the court: therefore there was a difference from them beneath and from the middlemoſt, euen from the ground.

7 And the wall that was without ouer againſt the chambers, towarde the vtter court on the forefront of the chambers, was fiftie cubites long.

8 For the length of the chambers that were in the vtter court, was fiftie cubites: and loe, before the Temple were an hundred cubites.

9 And vnder theſe chambers was the entrie, on the Eaſtſide, as one goeth into them from the outward court.

10 The chambers were in the thicknes of the wall of the court toward the Eaſt, ouer againſt the ſeparate place, and ouer againſt the building.

11 And the way before them was after the maner of the chambers, which were toward the North, as long as they, and as broad as they: and all their entries were like, both according to their faſhions, and according to their doores.

12 And according to the doores of the chambers that were toward the South, was a doore in the corner of the way, euen the way directly before the wall toward the Eaſt, as one entreth.

13 Then ſayd hee vnto mee, The North chambers and the South chambers which are before the ſeparate place, they be holy chambers, wherein the Prieſts that approch vnto the Lorde, ſhall eate the moſt holy things: there ſhall they lay the moſt holy things, and the meat offering, and the ſinne offering, and the treſpaſſe offering: for the place is holy.

14 When the Prieſts enter therein, they ſhall not goe out of the holy place into the vtter court, but there they ſhal lay their garments wherein they miniſter: for they are holy, and ſhall put on other garments, and ſo ſhall approch to thoſe things, which are for the people.

15 Now when hee had made an ende of meaſuring the inner houſe, hee brought mee foorth toward the gate whoſe proſpect is toward the Eaſt, & meaſured it round about.

16 Hee meaſured the Eaſt ſide with the meaſuring rod, fiue hundreth reedes, euen with the meaſuring reede round about.

17 Hee meaſured alſo the Northſide, fiue hundreth reedes, euen with the meaſuring reede round about.

18 And he meaſured the South ‖ ſide, fiue hundreth reedes with the meaſuring reed.

‖ *Or, winde.*

19 He turned about alſo to the Weſt ſide, and meaſured fiue hundreth reedes with the meaſuring reede.

20 Hee meaſured it by the foure ſides: it had a wall round about, fiue hundreth reedes long, and fiue hundreth broad to make a ſeparation betweene the Sanctuary and the prophane place.

CHAP. XLIII.

2 He ſeeth the glory of God going into the Temple, from whence he had before departed. 7 He mentioneth the idolatry of the children of Iſrael for the which they were conſumed and brought to nought. 9 He is commanded to call them againe to repentance.

AFterward hee brought mee to the gate, euen the gate that turneth towarde the Eaſt.

2 And beholde, the glory of the God of Iſrael came from out of the Eaſt, whoſe voyce was like a noyſe of great waters, and the earth was made light with his glory.

3 And the viſion which I ſaw was * like the viſion, euen as the viſion that I ſawe [a] when I came to deſtroy the citie; and the viſions were like the viſion that I ſaw by the riuer Chebar: and I fell vpon my face.

Chap.9.3.

[a] When I propheſied the deſtruction of the citie by the Caldeans.

4 And the [b] glory of the Lord came into the houſe by the way of the gate, whoſe proſpect is toward the Eaſt.

[b] Which was departed afore, Chap.10.4. and 11.22.

5 So the Spirit tooke me vp, & brought me into the inner court, and behold, the glory of the Lord filled the houſe.

6 And I heard one ſpeaking vnto me out of the houſe: and there ſtood a man by me,

7 Which ſayd vnto me, Sonne of man, this place is my throne, and the place of the ſoles of my feet, whereas I will dwel among the children of Iſrael for euer, and the houſe of Iſrael ſhall no more [c] defile mine holy Name, neither they, nor their kings by their fornication, nor by the carkeiſes of [d] their kings in their hie places.

[c] By their idolatries.

[d] He alludeth to Ammon and Manaſſeh, who were buried in their gardens neere the Temple, and there had erected vp monuments to their idoles.

8 Albeit they ſet their threſholds by my threſholds, and their poſtes by my poſtes (for there was but a wall betweene me and them) yet haue they defiled mine holy Name with their abominations, that they haue committed: wherefore I haue conſumed them in my wrath.

9 Now therefore let them put away their fornication, and the carkeiſes of their Kings farre from me, and I will dwel among them for euer.

10 ¶ Thou ſonne of man, ſhew this Houſe to the houſe of Iſrael, that they may be aſhamed of their wickednes, and let them meaſure the paterne.

11 And if they be aſhamed of all that they haue done, ſhew them the forme of the houſe, and the paterne thereof, and the going out thereof, and the comming in thereof, and the whole faſhion thereof, and all the ordinances thereof, and all the figures thereof, and all the lawes thereof: and write it in their ſight, that they may keepe the whole faſhion thereof, and all the ordinances thereof, and doe them.

12 This is ‡ the deſcription of the houſe, It ſhall bee vpon the top of the mount: all the limits thereof round about ſhall be moſt holy. Beholde, this is the deſcription of the houſe.

‡ *Ebr. law.*

13 And theſe are the meaſures of the Altar, after the cubites: the cubite is a cubite and an hand breadth, euen the bottome ſhall be a cubite, and the breadth a cubite, and the border thereof by the edge thereof, round about ſhalbe a ſpan: and this ſhalbe the height of the altar.

14 And from the bottome which toucheth the ground to the lower piece ſhalbe two cubites, and the breadth one cubite, and from the little piece to the great piece ſhalbe foure cubites, and the breadth one cubite.

15 So the altar ſhalbe foure cubites, and from the altar vpward ſhalbe foure hornes.

16 And the altar ſhall bee twelue cubites long, and twelue broad, and foure ſquare in the foure corners thereof.

17 And the frame ſhall bee fourteene cubites long, and fourteene broad in the foure ſquare corners thereof, and the border about it ſhall bee halfe a cubite, and the bottome thereof ſhall be a cubite about, and the ſteps thereof ſhall be turned toward the Eaſt.

18 ¶

18 ¶ And he ſaid vnto me, Sonne of man, thus ſayth the Lord God, Theſe are the ordinances of the altar in the day when they ſhal make it to offer the burnt offring thereon, and to ſprinckle blood thereon.

19 And thou ſhalt giue to the Prieſts, and to the Leuites, that be of the ſeede of Zadok, which approch vnto me, to miniſter vnto me, ſayth the Lord God, a young bullocke for a ſinne offering.

20 And thou ſhalt take of the blood thereof, and put it on the foure hornes of it, and on the foure corners of the frame, and vpon the border round about: thus ſhalt thou cleanſe it, and reconcile it.

21 Thou ſhalt take the bullocke alſo of the ſinne offring, & burne it in the appointed place of the houſe without the Sanctuarie.

22 But the ſecond day thou ſhalt offer an hee goat without blemiſh for a ſinne offring, and they ſhall cleanſe the altar, as they did cleanſe it with the bullocke.

23 When thou haſt made an end of cleanſing it, thou ſhalt offer a yong bullocke without blemiſh, and a ramme out of the flocke without blemiſh.

24 And thou ſhalt offer them before the Lord, & the Prieſts ſhall caſt ſalt vpon them, and they ſhall offer them for a burnt offering vnto the Lord.

25 Seuen dayes ſhalt thou prepare euery day an hee goat for a ſinne offring: they ſhal alſo prepare a yong bullocke and a ramme out of the flocke, without blemiſh.

26 Thus ſhall they ſeuen dayes purifie the altar, and cleanſe it, and ‡ conſecrate it.

‡ *Eb. fill his hand.*

27 And when theſe dayes are expired, vpon the eight day and ſo forth, the Prieſts ſhall make your burnt offerings vpon the altar, and your peace offerings, and I will accept you, ſayth the Lord God.

CHAP. XLIIII.

He reproueth the people for their offence. 7 The vncircumciſed in heart and in the fleſh. 9 Who are to be admitted to the ſeruice of the Temple, & who to be refuſed.

Then he brought me toward the gate of the outward Sanctuary, which turneth toward the Eaſt, and it was ſhut.

2 Then ſaid the Lord vnto me, This gate ſhalbe [a] ſhut, & ſhall not be opened, & no man ſhall enter by it, becauſe the Lord God of Iſrael hath entred by it, and it ſhall be ſhut.

[a] Meaning, from the commõ people, but not from the Prieſts nor the Prince, read Chap, 46.8,9.

3 It appertaineth to the prince: the prince himſelfe ſhall ſit in it to eate bread before the Lord: he ſhall enter by the way of the porch of that gate, and ſhall goe out by the way of the ſame.

4 ¶ Then brought hee mee toward the North gate before the Houſe: & when I looked, beholde, the glory of the Lord filled the houſe of the Lord, and I fell vpon my face.

5 And the Lord ſayd vnto me, Sonne of man, ‡ marke well, and beholde with thine eyes, and heare with thine eares, all that I ſay vnto thee, concerning all the ordinances of the Houſe of the Lorde, and all the lawes thereof, and marke well the entring in of the Houſe with euery going forth of the Sanctuarie.

‡ *Ebr. ſet thine heart.*

6 And thou ſhalt ſay to the rebellious, euen to the houſe of Iſrael, Thus ſayeth the Lorde God, O houſe of Iſrael, yee haue enough of all your abominations,

7 Seeing that ye haue brought into my Sanctuary [b] ſtrangers, vncircumciſed in heart, & vncircumciſed in fleſh, to bee in my Sanctuary, to pollute mine Houſe, when ye offer my bread, euen fat, and blood: and they haue broken my couenant, becauſe of all your abominations.

[b] For they had brought idolaters, which were of other countreys, to teach them their idolatry, Chap. 23.40.

8 For yee haue not kept the [c] ordinances of mine holy things: but you your ſelues haue ſet other to take the charge of my ſanctuarie.

[c] Ye haue not offered vnto me according to my Law.

9 Thus ſayth the Lord God, No ſtranger vncircumciſed in heart, nor vncircumciſed in fleſh, ſhall enter into my Sanctuary, or any ſtranger that is among the children of Iſrael.

10 Neither yet the [d] Leuites that are gone backe from me, when Iſrael went aſtray, which went aſtray from mee after their idoles, but they ſhall beare their iniquitie.

[d] The Leuites which had committed idolatry, were put from their dignitie, and could not be receiued into the Prieſts office, although they had bene of the houſe of Aaron, but muſt ſerue in the inferior offices, as to watch and to keepe ỹ doores, read 2.King.23 9

11 And they ſhall ſerue in my Sanctuarie, and keepe the gates of the Houſe, and miniſter in the Houſe: they ſhall ſlay the burnt offering and the ſacrifice for the people: and they ſhall ſtand before them to ſerue them.

12 Becauſe they ſerued before their idols, and cauſed the houſe of Iſrael to fal into iniquitie: therefore haue I lift vp mine hand againſt them, ſayth the Lord God, and they ſhall beare their iniquitie,

13 And they ſhall not come neere vnto me to do the office of the Prieſt vnto me, neither ſhall they come neere vnto any of mine holy things in the moſt holy place, but they ſhall beare their ſhame and their abominations, which they haue committed.

14 And I will make them keepers of the watch of the Houſe, for all the ſeruice therof, and for all that ſhall be done therein.

15 But the Prieſtes of the Leuites, the ſonnes of Zadok, that [e] kept the charge of my Sanctuary, when ỹ children of Iſrael went aſtray from me, they ſhall come neere to me to ſerue me, and they ſhall ſtand before me to offer mee the fatte and the blood, ſayth the Lord God.

[e] Which obſerued the Law of God, and fell not to idolatry.

16 They ſhall enter into my Sanctuary, and ſhall come neere to my table to ſerue me, and they ſhall keepe my charge.

17 And when they ſhal enter in at ỹ gates of the inner court, they ſhall be clothed with linnen garments, & no wooll ſhall come vpon them while they ſerue in the gates of the inner court, and within.

18 They ſhall haue linnen bonets vpon their heads, and ſhall haue linnen breeches vpon their loines: they ſhall not gird themſelues in the ſweating places.

19 But when they goe forth into the vtter court, euen to the vtter court to the people, they ſhall put off their garments, wherein they miniſtred, and lay them in the holy chambers, and they ſhall put on other garments: for they ſhall not ſanc-

tifie the people with their garments.

f As did the infidels and heathen.

20 They ſhal not alſo [f] ſhaue their heads, nor ſuffer their locks to grow long, but round their heads.

*Leuit.*10.9.

21 * Neither ſhal any Prieſt drinke wine when they enter into the inner court.

*Leuit.*21.13,14.

22 Neither ſhall they take for their * wiues a widowe, or her that is diuorced: but they ſhal take maidens of the ſeede of the houſe of Iſrael, or a widow that hath bene the widow of a Prieſt.

23 And they ſhall teach my people the difference betweene the holy and prophane, and cauſe them to diſcerne betweene the vncleane and the cleane.

24 And in controuerſie they ſhall ſtande to iudge, and they ſhall iudge it according to my iudgements; and they ſhall keepe my lawes and my ſtatutes in all mine aſſemblies, and they ſhall ſanctifie my Sabbaths.

*Leuit.*21.1,2,11

25 * And they ſhall come at no dead perſon to defile themſelues, except at their father, or mother, or ſonne, or daughter, brother or ſiſter, that hath had yet none huſband: in theſe may they [g] be defiled.

g They may be at their buriall, which was a defiling.

26 And when he is clenſed, they ſhall reckon vnto him ſeuen dayes.

27 And when he goeth into the Sanctuarie vnto the inner court to miniſter in the Sanctuarie, he ſhal offer his ſinne offering, ſayth the Lord God.

*Deut.*18.1.
*num.*18.20.

28 * And the Prieſthood ſhall bee their inheritance, yea, I am their inheritance: therefore ſhall ye giue them no poſſeſſion in Iſrael, for I am their poſſeſſion.

29 They ſhall eate the meate offering, and the ſinne offering, and the treſpaſſe offering, and euery dedicate thing in Iſrael ſhal be theirs.

*Exod.*13.2.
and 22.29.
and 34.19.
*num.*3.13.

30 * And all the firſt of all the firſt borne, and euery oblation, euen all of euery ſort of your oblations ſhal be the Prieſts. Yee ſhall alſo giue vnto the Prieſtes the firſt of your dough, that he may cauſe the bleſſing to reſt in thine houſe.

*Exod.*22.31.
*leuit.*22.8.

31 The Prieſts ſhal not eate of any thing, that is * dead, or torne, whether it be foule or beaſt.

CHAP. XLV.

1 *Out of the land of promiſe are there ſeparate foure portiõs, of which the firſt is giuẽ to the prieſts and to the Temple, the ſecond to the Leuites, the third to the citie, the fourth to the prince.* 9 *An exhortation vnto the heads of Iſrael.* 10 *Of iuſt weights and meaſures.* 13 *Of the firſt fruits, &c.*

Moreouer when yee ſhall diuide the land for inheritance, yee ſhall offer an oblation vnto the Lorde an [a] holy portion of the land, fiue and twenty thouſand reeds long, and ten thouſand broade: this ſhall be holy in all the borders thereof round about.

a Of all the land of Iſrael the Lord onely requireth this portion for the Temple and for the Prieſts, for the citie and for the Prince.

2 Of this there ſhall be for the Sanctuarie fiue hundreth in length, with fiue hundreth in breadth, all ſquare round about, and fiftie cubites round about for the ſuburbs thereof.

3 And of this meaſure ſhalt thou meaſure the length of fiue and twenty thouſand, and the breadth of tenne thouſand: and in it ſhall be the Sanctuarie, and the moſt holy place.

4 The holy portion of the land ſhall bee the prieſts, which miniſter in the Sanctuarie, which came neere to ſerue the Lord: and it ſhalbe a place for their houſes, and an holy place for the Sanctuarie.

5 And in the fiue and twentie thouſand of length, and the tenne thouſand of breadth, ſhall the Leuites that miniſter in the houſe, haue their poſſeſſion for twentie chambers.

6 Alſo ye ſhal appoint the poſſeſſion of the citie fiue thouſand broad, and fiue & twenty thouſand long ouer againſt the oblation of the holy portion: it ſhalbe for the whole houſe of Iſrael.

7 And a portion ſhall bee for the prince on the one ſide, and on that ſide of the oblation of the holy portion, and of the poſſeſſion of the citie, euen before the oblation of the holy portion, and before the poſſeſſion of the citie from the Weſt corner Weſtward, and from the Eaſt corner Eaſtward, and the length ſhalbe by one of the portions from the Weſt border vnto the Eaſt border.

8 In this land ſhall bee his poſſeſſion in Iſrael: and my princes ſhall no more oppreſſe my people, and the reſt of the land ſhall they giue to the houſe of Iſrael: according to their tribes.

9 Thus ſayth the Lord God, Let it [b] ſuffice you, O princes of Iſrael: leaue off crueltie & oppreſſion, and execute iudgement and iuſtice: take away your exactions from my people, ſayth the Lord God.

b The Prophet ſheweth that the heads muſt be firſt reformed, afore any good order can be eſtabliſhed among the people.

10 Ye ſhall haue iuſt balances, and a true [c] Ephah, and a true Bath.

c Ephah and Bath were both of one quantitie, ſaue that Ephah contained in dry things, that which Bath did in liquor, Leuit. 5.11. 1. King. 5.11.

11 The Ephah and the Bath ſhall be equall: a Bath ſhall containe the tenth part of an Homer, and an Ephah the tenth part of an Homer: the equalitie thereof ſhall be after the Homer.

*Exod.*30.13.
*leuit.*27.25.
*num.*3.47.

12 * And the ſhekel ſhall be twenty gerahs, and twenty ſhekels, and [d] fiue and twentie ſhekels and fifteene ſhekels ſhall be your Maneh.

d That is, threeſcore ſhekels make a weight called Mina: for he ioyneth theſe three parts to a Mina.

13 ¶ This is the oblation that ye ſhall offer, the ſixt part of an Ephah of an Homer of wheate, and ye ſhall giue the ſixt part of an Ephah of an Homer of barley.

14 Concerning the ordinance of the oyle, euen of the Bath of oyle, yee ſhall offer the tenth part of a Bath out of the Cor, (tenne Baths are an Homer: for ten Baths fill an Homer.)

15 And one lambe of two hundred ſheepe out of the fat paſtures of Iſrael for a meate offering, and for a burnt offering, & for peace offerings, to make a reconciliation for them, ſayth the Lord God.

16 All the people of the land ſhal giue this oblation for the prince in Iſrael.

17 And it ſhall be the princes part to giue burnt offrings, and meate offrings, & drinke offrings in the ſolemne feaſts, & in the newe moones, and in the Sabbaths, and in all the high feaſts of the houſe of Iſrael: he ſhal prepare the ſinne offring, and the meat offring, and the burnt offering, and the peace offerings to make reconciliation for the houſe of Iſrael.

18 ¶ Thus ſaith the Lord God, In ẏ firſt moneth, in the firſt day of [e] the moneth, thou

e Which was Niſan, conteining part of March and part of April.

ſhalt

ſhall take a yong bullocke without blemiſh, and clenſe the Sanctuarie.

19 And the Prieſt ſhall take of the blood of the ſinne offering, and put it vpon the poſtes of the houſe, and vpon the foure ‖ corners of the frame of the altar, and vpon the poſts of the gate of the inner court.

‖Or, Court.

20 And ſo ſhalt thou doe the ſeuenth day of the moneth, for euery one that hath erred, and for him that is deceiued: ſo ſhall you reconcile the houſe.

21 *In the firſt moneth in the fourteenth day of the moneth, yee ſhall haue the Paſſeouer, a feaſt of ſeuen dayes, and yee ſhall eate vnleauened bread.

Exod.12.18. leuit.23.5.

22 And vpon that day, ſhall the Prince prepare for himſelfe, and for all the people of the land, a bullocke for a ſinne offering.

23 And in the ſeuen dayes of the feaſt, he ſhall make a burnt offering to the Lord, euen of ſeuen bullocks, and ſeuen rammes without blemiſh dayly for ſeuen dayes, and an hee goate dayly for a ſinne offering.

24 And he ſhall prepare a meate offering of an Ephah for a bullocke, an Ephah for a ramme, and an [f] Hin of oyle for an Ephah.

f Reade Exod. 29.40.

25 In the ſeuenth moneth, in the fifteenth day of the moneth, ſhall he doe the like in the feaſt for ſeuen dayes, according to the ſinne offring, according to the burnt offering, and according to the meate offering, and according to the oyle.

CHAP. XLVI.

1 *The ſacrifice of the Sabbath and of the new moones.* 8 *Thorow which doores they muſt goe in, or come out of the Temple, &c.*

Thus ſayeth the Lord God, The gate of the inner court, that turneth toward the Eaſt, ſhall bee ſhut the ſixe working dayes: but on the Sabbath it ſhall be opened, and in the day of the new moone it ſhall bee opened.

2 And the prince ſhall enter by the way of the porch of that gate without, and ſhall ſtand by the poſte of the gate, and the prieſts ſhall make his burnt offering, and his peace offerings, and he ſhall worſhip at the threſhold of the gate: after, he ſhall goe foorth, but the gate ſhall not bee ſhut till the euening.

3 Likewiſe the people of the land ſhall worſhip at the entrie of this gate before the Lorde on the Sabbaths, and in the newe moones.

4 And the burnt offring that the prince ſhall offer vnto the Lorde on the Sabbath day ſhall be ſixe lambes without blemiſh, and a ramme without blemiſh.

5 And the meat offring ſhal be an Ephah for a ramme: and the meat offring for the lambes [a] a gift of his hand, and an Hin of oyle to an Ephah.

a That is, as much as he will.

6 And in the day of the newe moone it ſhall be a yong bullocke without blemiſh, and ſixe lambes and a ramme: they ſhalbe without blemiſh.

7 And he ſhall prepare a meate offring, euen an Ephah for a bullocke, and an Ephah for a ramme, and for the lambes [b] according as his hand ſhall bring, and an Hin of oyle to an Ephah.

b Meaning, as he ſhal thinke good.

8 And when the prince ſhal enter, he ſhall goe in by the way of the porch of that gate, and hee ſhall goe foorth by the way thereof.

9 But when the people of the land ſhall come before the Lord in the ſolemne feaſtes, hee that entreth in by the way of the North gate to worſhip, ſhall goe out by the way of the South gate: and hee that entreth by the way of the South gate, ſhall goe foorth by the way of the North gate: hee ſhall not returne by the way of the gate whereby hee came in, but they ſhall goe foorth ouer againſt it.

10 And the prince ſhall be in the mids of them: he ſhall goe in when they goe in, and when they goe foorth, they ſhall goe foorth together.

11 And in the feaſtes, and in the ſolemnities the meate offring ſhall bee an Ephah to a bullocke, and an Ephah to a ramme, and to the lambes, the gift of his hand, and an Hin of oyle to an Ephah.

12 Nowe when the prince ſhall make a free burnt offering or peace offerings freely vnto the Lorde, one ſhall then open him the gate, that turneth toward the Eaſt, and he ſhall make his burnt offering, and his peace offerings as he did on the Sabbath day: after, he ſhall goe foorth, and when he is gone foorth, one ſhall ſhut the gate.

13 Thou ſhalt dayly make a burnt offering vnto the Lorde of a lambe of one yeere without blemiſh: thou ſhalt doe it euery morning.

14 And thou ſhalt prepare a meate offering for it euery morning, the ſixt part of an Ephah, and the third part of an Hin of oyle, to mingle with the fine floure: this meate offering ſhall be continually by a perpetual ordinance vnto the Lord.

15 Thus ſhall they prepare the lambe, and the meate offering, and the oyle euery morning, for a continuall burnt offering.

16 ¶ Thus ſayth the Lord God, If the prince giue a gift of his inheritance vnto any of his ſonnes, it ſhall be his ſonnes, and it ſhall be their poſſeſſion by inheritance.

17 But if he giue a gift of his inheritance to one of his ſeruants, then it ſhall be his to the [c] yeere of libertie: after, it ſhall returne to the prince, but his inheritance ſhall remaine to his ſonnes for them.

c Which was at the Iubile, Leuit. 25.9.

18 Moreouer, the prince ſhall not [d] take of the peoples inheritance, nor thruſt them out of their poſſeſſion: but he ſhall cauſe his ſonnes to inherit of his owne poſſeſſion, that my people bee not ſcattered euery man from his poſſeſſion.

d But be content with that portion that God hath aſſigned him, as Chap. 45.8.

19 ¶ After, he brought me thorow the entrie, which was at the ſide of the gate, into the holy chambers of the Prieſtes, which ſtood toward the North: and beholde, there was a place at the Weſt ſide of them.

20 Then ſayd he vnto mee, This is the place where the prieſts ſhall ſeethe the treſpaſſe offering, and the ſinne offering, where they ſhall bake the meate offering, that they ſhould not beare them into the vtter court, [e] to ſanctifie the people.

e That the people ſhould not haue to do with thoſe things which appertaine to the Lord, and thinke it lawfull for them to eate them.

21 Then he brought me forth into the vtter court, and cauſed me to goe by the foure

corners of the court: and beholde, in euery corner of the court, there was a court.

22 In the foure corners of the court there were courts ioyned of fourtie cubites long, and thirtie broad: theſe foure corners were of one meaſure.

23 And there went a wall about them, euen about thoſe foure, and kitchins were made vnder the walles round about.

24 Then he ſayd vnto mee, This is the kitchin where the miniſters of the houſe ſhal ſeethe the ſacrifice of the people.

C H A P. XLVII.

1 The viſion of the waters, that came out of the Temple. 13 The coaſts of the land of promiſe, and the diuiſion thereof by tribes.

AFterward he brought me vnto the doore of the houſe: and beholde, [a] waters iſſued out from vnder the threſholde of the houſe Eaſtwarde: for the forefront of the houſe ſtoode towarde the Eaſt, and the waters came downe from vnder the right ſide of the houſe, at the South ſide of the altar.

2 Then brought he mee out toward the North gate, and led mee about by the way without vnto the vtter gate, by the way that turneth Eaſtward: and behold, there came forth waters on the right ſide.

3 And when the man that had the line in his hand, went forth Eaſtward, he meaſured a thouſand cubites, and he brought me through the waters: the waters were to the ancles.

4 Againe he meaſured a thouſand, and brought me through the waters: the waters were to the knees: againe hee meaſured a thouſand, and brought me through: the waters were to the loynes.

5 Afterward he meaſured a thouſand, and it was a [b] riuer that I could not paſſe ouer: for the waters were riſen, and the waters did flow, as a riuer that could not be paſſed ouer.

6 And he ſayd vnto me, Sonne of man, haſt thou ſeene this? Then he brought me, and cauſed me to returne to the brinke of the riuer.

7 Now when I returned, beholde, at the brinke of the riuer were very many [c] trees on the one ſide, and on the other.

8 Then ſayd he vnto me, Theſe waters iſſue out toward the Eaſt countrey, and runne downe into the plaine, and ſhall goe into the [d] ſea: they ſhall runne into another ſea, and the [e] waters ſhalbe wholeſome.

9 And euery thing that liueth, which moueth, whereſoeuer the riuers ſhall come, ſhall liue, and there ſhall bee a very great multitude of fiſh, becauſe theſe waters ſhall come thither: for they ſhall be wholeſome, and euery thing ſhall liue whither the riuer commeth.

10 And then the [f] fiſhers ſhall ſtand vpon it, and from En-gedi euen vnto [g] En-eglaim, they ſhall ſpread out their nettes: for their fiſh ſhalbe according to their kindes, as the fiſh of [h] the maine ſea, exceeding many.

11 But [i] the myrie places thereof, and the mariſhes thereof ſhall not be wholeſome: they ſhall be made ſalt pits.

[a] Whereby are meant the ſpirituall graces that ſhould be giuen to the Church vnder the kingdome of Chriſt.

[b] Signifying, that the graces of God ſhould neuer decreaſe, but euer abound in his Church.

[c] Meaning, the multitude of thē that ſhould be refreſhed by the ſpirituall waters.

[d] Shewing that the abundance of theſe graces ſhould be ſo great, that all the world ſhould be ful thereof, which is here meant by the Perſian ſea, or Genezareth, and the ſea called Mediterraneum, Zech, 14.8.

[e] The waters which of nature are ſalt and vnholſome, ſhalbe made ſweete and comfortable.

[f] Signifying, that when God beſtoweth his mercies in ſuch abundance, the miniſters ſhall by their preaching winne many.

[g] Which were cities at the corners of the ſalt or dead ſea.

[h] They ſhall be here of all ſorts, and in as great abundance as in the great Ocean where they are bred.

[i] That is, the wicked & reprobate.

12 And by this riuer vpon the brinke thereof, on this ſide, and on that ſide ſhall growe all ‖ fruitfull trees, whoſe leafe ſhall not fade, neither ſhall the fruit thereof faile: it ſhall bring foorth new fruite according to his moneths, becauſe their waters runne out of the Sanctuarie: and the fruite thereof ſhall be meate, and the leafe thereof ſhall be for ‖ medicine.

13 ¶ Thus ſaith the Lord God, This ſhal be the border, whereby yee ſhall inherite the land according to the twelue tribes * of Iſrael: Ioſeph ſhall haue two portions.

14 And ye ſhall inherite it, one as well as an other: * concerning the which I lift vp mine hand to giue it vnto your fathers, and this land ſhall fall vnto you for inheritance.

15 And this ſhall be the border [k] of the land toward the Northſide, from the maine ſea toward Hethlon as men goe to Zedadah:

16 Hamath, Berothah, Sibraim, which is betweene the border of Damaſcus, and the border of Hamath, and Hazar, Hatticon, which is by the coaſt of Hauran.

17 And the border from the ſea ſhall bee Hazar, Enan, and the border of Damaſcus, and the reſidue of the North, Northward, and the border of Hamath: ſo ſhall bee the North part.

18 But the Eaſt ſide ſhall yee meaſure from Hauran, and from Damaſcus, and from Gilead, and from the land of Iſrael by Iorden, and from the border vnto the Eaſt ſea: and ſo ſhall be the Eaſt part.

19 And the Southſide ſhall bee toward Teman from Tamar to the waters of ‖ Meriboth in Kadeſh, and the riuer to the maine ſea: ſo ſhall be the South part toward Teman.

20 The Weſt part alſo ſhall be the great ſea from the border, till a man come ouer againſt Hamath: this ſhalbe the Weſt part.

21 So ſhall ye diuide this land vnto you, according to the tribes of Iſrael.

22 And you ſhall diuide it by lot for an inheritance vnto you, and to the ſtrangers that dwell among you, which ſhall beget children among you, and they ſhall be vnto you as borne in the countrey among the children of Iſrael, [l] they ſhall part inheritance with you in the middes of the tribes of Iſrael.

23 And in what tribe the ſtranger dwelleth, there ſhall ye giue him his inheritance, ſayth the Lord God.

C H A P. XLVIII.

1 The lots of the tribes. 9 The parts of the poſſeſſion of the Prieſts, of the Temple, of the Leuites, of the citie, and of the Prince are rehearſed.

NOw theſe are the names of the [a] tribes: From the Northſide, to the coaſt toward Hethlon, as one goeth to Hamath, Hazar, Enan, and the border of Damaſcus Northward the coaſt of Hamath, euen from the Eaſt ſide to the Weſt ſhall bee a portion for Dan.

2 And by the border of Dan from the Eaſt ſide vnto the Weſt ſide, a portion for Aſher.

3 And by the border of Aſher from the Eaſt part euen vnto the Weſt part, a portion for Naphtali.

‖Or, tree for meate.

‖Or, for bruiſes and ſores.

Gen.48.22.

Gen.12.7. & 13.15. & 15.18. and 26.4. deut.34.4.

[k] By the land of promiſe he ſignifieth the ſpirituall land, whereof this was a figure.

‖Or, ſtrife.

[l] Meaning, that in this ſpirituall kingdome there ſhould be no difference betweene Iew nor Gentile, but that al ſhould be partakers of this inheritance in their head Chriſt.

[a] The tribes, after that they entred into the land vnder Ioſhua, diuided the lande ſomewhat otherwiſe then is here ſet foorth by this viſion.

4 And by the border of Naphtali from the East quarter vnto the West side, a portion for Manasseh.

5 And by the border of Manasseh from the East side vnto the West side, a portion for Ephraim.

6 And by the border of Ephraim, from the East part euen vnto the West part, a portion for Reuben.

7 And by the border of Reuben, from the East part vnto the West quarter, a portion for Iudah.

8 And by the border of Iudah, from the East part vnto the West part [b] shall be the offering which they shall offer of fiue and twentie thousand reedes broade, and of length as one of the other partes, from the East side vnto the West side, and the Sanctuarie shall be in the mids of it.

9 The oblation that yee shall offer vnto the Lord, shall be of fiue and twentie thousand long, and of ten thousand the breadth.

10 And for them, euen for the Priestes shalbe this holy oblation, toward the North fiue and twentie thousand long, and toward the West ten thousand broade, and toward the East ten thousand broade, and toward the South fiue and twentie thousand long, and the Sanctuarie of the Lord shall bee in the mids thereof.

11 It shall be for the Priests that are sanctified of the sonnes of * Zadok, which haue kept my charge, which went not astray, when the children of Israel went astray, as the Leuites went astray.

12 Therefore this oblation of the land that is offered, shall bee theirs, as a thing most holy by the border of the Leuites.

13 And ouer against the border of the Priests, the Leuites shall haue fiue and twentie thousand long, and ten thousand broade: all the length shall be fiue and twentie thousand, and the breadth ten thousand.

14 And they shall not sell of it, neither change it, nor abalienate the first fruites of the land: for it is holy vnto the Lord.

15 And the fiue thousand that are left in the breadth ouer against the fiue and twentie thousand, shall be a prophane place for the citie, for housing, and for suburbes, and the citie shall be in the middes thereof.

16 And these shall be the measures thereof, the North part fiue hundreth and foure thousand, and the South part [c] fiue hundreth and foure thousande, and the East part fiue hundreth and foure thousand, and the West part fiue hundreth and foure thousand.

17 And the suburbes of the citie shall bee toward the North two hundreth and fiftie, and toward the South two hundreth and fiftie, and towarde the East two hundreth and fiftie, and toward the West two hundreth and fiftie.

18 And the residue in length ouer against the oblation of the holy portion shall bee ten thousand Eastward, and tenne thousand Westward: and it shall be ouer against the oblation of the holy portion, and the increase thereof shall bee for foode vnto them that serue in the citie.

19 And they that serue in the citie, shall be of all the tribes of Israel that shall serue therein.

20 All the oblation shall be fiue and twentie thousand with [d] fiue and twentie thousand: you shall offer this oblation foure square for the Sanctuarie, and for the possession of the citie.

21 And the residue shall be for the prince on the one side and on the other of the oblation of the Sanctuarie, and of the possession of the citie, ouer against the fiue and twenty thousand of the oblation toward the East border, and Westward ouer against the fiue and twenty thousand toward the West border, ouer against shalbe for the portion of the prince: this shalbe the holy oblation, and the house of the Sanctuarie shalbe in the mids thereof.

22 Moreouer, from the possession of the Leuites, and from the possession of the citie, that which is in the middes shalbe the princes: betweene the border [e] of Iudah, and betweene the border of Beniamin shalbe the princes.

23 And the rest of the tribes shall be thus: from the East part vnto the West part, Beniamin shalbe a portion.

24 And by the border of Beniamin, from the East side vnto the West side, Simeon a portion.

25 And by the border of Simeon from the East part vnto the West part, Issachar a portion.

26 And by the border of Issachar from the East side vnto the West, Zebulun a portion.

27 And by the border of Zebulun from the East part vnto the West part, Gad a portion.

28 And by the border of Gad at the South side, toward [f] Temath, the border shall be euen from [g] Tamar vnto the waters of Meribath in Kadesh, and to the [h] riuer, that runneth into the maine sea.

29 This is the land, which yee shall distribute vnto the tribes of Israel for inheritance, and these are their portions, saith the Lord God.

30 And these are the bounds of the citie, on the North side fiue hundreth, and foure thousand measures.

31 And the gates of the citie shall be after the names of the tribes of Israel, the gates Northward, one gate of Reuben, one gate of Iudah, and one gate of Leui.

32 And at the East side fiue hundreth and foure thousand, & three gates, and one gate of Ioseph, one gate of Beniamin, and one gate of Dan.

33 And at the South side, fiue hundreth and foure thousand measures, & three portes, one gate of Simeon, one gate of Issachar, and one gate of Zebulun.

34 At the West side fiue hundreth and foure thousand, with their three gates, one gate of Gad, one gate of Asher, and one gate of Naphtali.

35 It was round about eighteene thousand measures, and the name of the citie from that day shall be, ‡ The Lord is there.

¶ Daniel.

[b] That is, the portion of the ground, which they shall separate and appoint to the Lord, which shall be diuided into three parts: for the Priests, for the Prince, and for the citie.

Chap.44.15.

[c] Meaning, that it should bee square.

[d] Euery way it shall be fiue and twenty thousand.

[e] So that Iudah was on the North side of the Princes and Leuites portions, and Beniamin on the South side.

[f] Which is here taken for Idumea.

[g] Which was Iericho, the citie of Palme trees.

[h] Meaning, Nilus, that runneth into the sea called Mediterraneum.

‡ *Ebr. Iehouah shammah.*

Daniel.

THE ARGVMENT.

THe great prouidence of God, and his ſingular mercie toward his Church are moſt liuely here ſet forth, who neuer leaueth his deſtitute, but now in their greateſt miſeries & afflictions giueth them Prophets, as Ezekiel, and Daniel, whom he adorned with ſuch graces of his holy Spirit, that Daniel aboue all other had moſt ſpeciall reuelations of ſuch things as ſhould come to the Church, euen from the time that they were in captiuitie, to the laſt end of the world, and to the generall reſurrection, as of the foure monarchies and empires of all the world, to wit, of the Babylonians, Perſians, Grecians and Romans. Alſo of the certaine number of the times euen vnto Chriſt, when all ceremonies and ſacrifices ſhould ceaſe, becauſe he ſhould be the accompliſhment thereof: moreouer he ſheweth Chriſts office and the cauſe of his death, which was by his ſacrifice to take away ſinnes, and to bring euerlaſting life. And as from ẏ beginning God euer exerciſed his people vnder the croſſe, ſo he teacheth here, that after that Chriſt is offered, he will ſtill leaue this exerciſe to his Church vntill the dead riſe againe, and Chriſt gather his into his kingdome in the heauens.

CHAP. I.

1 The captiuitie of Iehoiakim King of Iudah. 4 The king chuſeth certain yong men of the Iewes to learne his law. 5 They haue the kings ordinary appointed, 8 but they abſtaine from it.

IN the third yere of the reigne of Iehoiakim King of Iudah, came Nebuchad-nezzar King of Babel vnto Ieruſalem, and beſieged it.

2 And the Lord gaue Iehoiakim king of Iudah into his hands, with part of the veſſels of the houſe of God, which he caried into the land of [b] Shinar, to the houſe of his god, and hee brought the veſſels into his gods treaſurie.

3 And the king ſpake vnto [c] Aſhpenaz the maſter of his [d] Eunuches, that hee ſhould bring certaine of the children of Iſrael, of the [e] Kings ſeede, and of the princes:

4 Children in whom was no blemiſh, but wel [f] fauoured, and inſtructed in al wiſdome, and well ſeene in knowledge, and able to vtter knowledge, and ſuch as were able to ſtand in the kings palace, and whom they might teach the [g] learning, and the tongue of the Caldeans.

5 And the king appointed them prouiſion euery day of a [h] portion of the kings meate, and of the wine which he dranke, ſo nouriſhing them [i] three yere, that at the end thereof, they might ſtand [k] before the king.

6 Now among theſe were certaine of the children of Iudah, Daniel, Hananiah, Miſhael, and Azariah.

7 Unto whom the chiefe of the eunuches [l] gaue other names: for hee called Daniel, Belteſhazzar, and Hananiah, Shadrach, and Miſhael, Meſhach, and Azariah, Abednego.

8 ¶ But Daniel had determined in his heart, that hee would not [m] defile himſelfe with the portion of the kings meat, nor with the wine which hee dranke: therefore he required the chiefe of the Eunuches that hee might not defile himſelfe.

9 (Now God had brought Daniel into fauour, and tender loue with the chiefe of the Eunuches)

10 And the chiefe of the Eunuches ſayd vnto Daniel, [n] I feare my lord the king, who hath appoynted your meate and your drinke: therefore if hee ſee your faces worſe liking then the other children, which are of your ſort, then ſhall ye make mee loſe mine head vnto the king.

11 Then ſayd Daniel to Melzar, whom the chiefe of the Eunuches had ſet ouer Daniel, Hananiah, Miſhael and Azariah,

12 Prooue thy ſeruants, I beſeech thee, [o] ten dayes, and let them giue vs [p] pulſe to eate, and water to drinke.

13 Then let our countenances be looked vpon before thee: and the countenances of the children that eate of the portion of

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a Reade, 2.King. 24.1.and Iere. 25.1.

b Which was a plaine by Babylon, where was the Temple of their great god, and is here taken for Babylon.

c Who was as maſter of the wards.

d Hee calleth them eunuches whom the King nouriſhed and brought vp to be rulers of other countreys afterward.

e His purpoſe was to keepe them as hoſtages, and that he might ſhewe himſelfe victorious, and alſo by their good intreatie and learning of his religion, they might fauour rather him then the Iewes, and ſo to bee able to ſerue him as gouernours in their land: moreouer by this meanes the Iewes might bee better kept in ſubiection, fearing otherwiſe to procure hurt to theſe noble men.

f The King required three things, that they ſhould be of noble birth, that they ſhould bee wittie and learned, that they ſhould bee of a ſtrong and comely nature, that they might doe him better ſeruice: this hee did for his owne commoditie, therefore it is not to praiſe his liberalitie: yet in this hee is worthy of prayſe, that hee eſteemed learning, and knew that it was a neceſſary meane to gouerne by.

g That they might forget their owne religion and countrey faſhions, to ſerue him the better to his purpoſe: yet it is not to be thought that Daniel did learne any knowledge that was not godly: in all points hee refuſed the abuſe of things and ſuperſtition, inſomuch that hee would not eate the meate which the King appointed him, but was content to learne the knowledge of naturall things.

h That by their good entertainement, they might learne to forget the mediocritie of their owne people.

i To the intent that in this time they might both learne the maners of the Caldeans, and alſo their tongue.

k As well to ſerue at the table, as in other offices.

l That they might altogether forget their religion: for the Iewes gaue their children names, which might euer put them in remembrance of ſome point of religion: therefore this was a great tentation and a ſigne of ſeruitude which they were not able to reſiſt.

m Not that he thought any religion to be in the meate or drinke (for afterward he did eate) but becauſe the king ſhould not entiſe him by this ſweete poyſon, to forget his religion and accuſtomed ſobrietie, and that in his meate and drinke he might dayly remember of what people he was: and Daniel bringeth this in to ſhewe howe God from the beginning aſſiſted him with his Spirit, and at length called him to be a Prophet.

n He ſuppoſed they did this for their religion, which was contrary to the Babylonians: and therefore herein he repreſenteth them which are of no religion: for neither hee would condemne theirs, nor maintaine his owne.

o Meaning, that within this ſpace hee might haue the triall, and that no man ſhould be able to diſcerne it: and thus he ſpake, being mooued by the Spirit of God.

p Not that it was a thing abominable to eate daintie meates and to drinke wine, as both before and after they did, but if they ſhould haue hereby bene wonne to the King, and haue refuſed their owne religion, that meate and drinke had bene accurſed.

the kings meat: and as thou ſeeſt, deale with thy ſeruants.

14 So he conſented to them in this matter, and proued them ten dayes.

15 And at the end of tenne dayes, their [q] countenances appeared fairer, and in ‡ better liking then all the children, which did eate the portion of the kings meate.

16 Thus Melzar tooke away the portion of their meate, and the wine that they ſhould drinke, and gaue them pulſe.

17 As for theſe foure children, God gaue them knowledge, and vnderſtanding in all learning [r] and wiſedome: alſo hee gaue Daniel vnderſtanding of all [ſ] viſions and dreames.

18 Now when the time was expired, that the king had appointed to bring them in, the chiefe of the Eunuches brought them before Nebuchad-nezzar.

19 And the king communed with them; and among them all was found none like Daniel, Hananiah, Miſhael, and Azariah: therefore ſtood they before the King.

20 And in all matters of wiſedome, and vnderſtanding that the king enquired of them, hee found them ten times better then all the inchanters & aſtrologians, that were in all his realme.

21 And Daniel was vnto [u] the firſt yeere of King Cyrus.

[q] This bare feeding and that alſo of Moſes, whē he fled from the court of Egypt, declareth that we muſt liue in ſuch ſobrietie as God doth call vs vnto, ſeeing hee will make it more profitable vnto vs, then all dainties: for his bleſſing onely ſufficeth.

‡ *Ebr. fatter in fleſh.*

[r] Meaning, in the liberall ſciences, and naturall knowledge, and not in the magicall arts which are forbidden, Deut. 18.11.

[ſ] So that he only was a Prophet, and none of the other: for by dreames and viſions God appeared to his Prophets, Numb. 12.6. [t] Of the three yeeres aboue mentioned, verſ. 5. [u] That is, he was eſteemed in Babylon as a Prophet ſo long as that common wealth ſtood.

CHAP. II.

1 The dreame of Nebuchad-nezzar. 13 The king cōmandeth al the wiſe men of Babylon to be ſlaine, becauſe they could not interpret his dream. 15 Daniel requireth time to ſolute the queſtion. 24 Daniel is brought vnto the king, and ſheweth him his dreame and the interpretation thereof. 44 Of the eusrlaſting kingdome of Chriſt.

AND in the ſecond yeere of the reigne of [a] Nebuchad-nezzar, Nebuchad-nezzar dreamed [b] dreames wherwith his ſpirit was [c] troubled, and his [d] ſleepe was vpon him.

2 Then the king commanded to call the inchanters, and the aſtrologians & the ſorcerers, and the [e] Caldeans for to ſhewe the King his dreames: ſo they came and ſtoode before the King.

3 And the King ſayd vnto them, I haue dreamed a dreame, and my ſpirit was troubled to know the dreame.

4 Then ſpake the Caldeans to the king in the [f] Aramites language, O king liue for euer: ſhew thy ſeruants thy dreame, and we ſhall ſhew the interpretation.

5 And the King anſwered and ſaid to the Caldeans, The thing is gone from me. If ye will not make me vnderſtand the dreame with the interpretation thereof, ye [g] ſhall be drawen in pieces, & your houſes ſhalbe made a iakes.

6 But if yee declare the dreame and the interpretation thereof, ye ſhall receiue of me gifts and rewards, and great honour: therefore ſhew me the dreame and the interpretation of it.

7 They anſwered againe, and ſayd, Let the King ſhewe [h] his ſeruants the dreame, and we wil declare the interpretation thereof.

8 Then the King anſwered and ſaid, I know certainely that yee would ‡ gaine the time, becauſe yee ſee the thing is gone from me.

9 But if yee will not declare mee the dreame, there is but one iudgement for you: for ye haue prepared lying & corrupt words, to ſpeake before me till the time be changed: therefore tell mee the dreame, that I may know, if ye can declare me the interpretation thereof.

10 Then the Caldeans anſwered before the King, and ſayde, There is no man vpon earth, that can declare the Kings matter: yea, there is neither king nor prince nor lord that aſked ſuch things at an inchanter or aſtrologian or Caldean.

11 For it is a rare thing that the king requireth, and there is none other that can declare it before the King, except the gods whoſe dwelling is not with fleſh.

12 For this cauſe the King was angrie and in great furie, and commaunded to deſtroy all the wiſe men of Babel.

13 ¶ And when ſentence was giuen, the wiſe men were ſlaine: and they ſought Daniel and his fellowes to be put to death.

14 Then Daniel anſwered with counſell and wiſedome to Arioch the Kings ‖ chiefe ſteward, which was gone foorth to put to death the wiſe men of Babel.

15 Yea, he anſwered and ſayd vnto Arioch the kings captaine, Why is the ſentence ſo haſtie from the king? Then Arioch declared the thing to Daniel.

16 So Daniel went and deſired the king that he would giue him leaſure, and that he would ſhewe the King the interpretation thereof.

17 ¶ Then Daniel went to his houſe and ſhewed the matter to Hananiah, Miſhael, and Azariah his companions,

18 That they ſhould beſeech the God of heauen for grace in this ſecret, that Daniel and his fellowes ſhould not periſh with the reſt of the wiſe men of Babel.

19 Then was the ſecret reuealed vnto Daniel in a viſion by night: therefore Daniel praiſed the God of heauen.

20 And Daniel anſwered and ſaid, *The Name of God be praiſed for euer and euer: for wiſedome and ſtrength are his,

21 And hee changeth the times and ſeaſons: he taketh away kings: he ſetteth vp kings: hee giueth wiſedome vnto the wiſe,

and

[a] The father and the ſonne were both called by this name, ſo that this is meant of the ſonne, when he reigned alone: for he reigned alſo after a ſort with his father. [b] Not ỳ he had many dreames, but becauſe many matters were contained in this dreame. [c] Becauſe it was ſo rare & ſtrange a dreame that he had not had the like. [d] He was ſo heauie with ſleep, that he began to ſleep againe. Some read, & his ſleepe was broken from him. [e] For all theſe aſtrologers and ſorcerers called themſelues by this name of honour, as though all the wiſedome and knowledge of the countrey depended vpon them, and that all other countreys were voide of the ſame. [f] That is, in the Syrian tongue which differed not much from the Caldeans, ſaue it ſeemed to be more eloquent, and therefore the learned vſe to ſpeake it: as the Iewiſh writers doe to this day.

[g] This is a iuſt reward of their arrogancy (which vanted of themſelues that they had the knowledge of all things) that they ſhould be proued fooles, and that to their perpetual ſhame and confuſion.

[h] Herein appeared their ignorance that notwithſtanding their brags, yet were they not able to tell the dreame, except he entred them into the matter and therefore they would pretend knowledge where was but mere ignorance, & ſo as deluders of the people, they were worthy to die.

‡ *Ebr. redeeme the time.*

[i] Which declareth, that God would not haue his ſeruant ioyned in the company of theſe ſorcerers and aſtrologers, whoſe arts were wicked, and therefore iuſtly ought to die, though the king did it vpon a rage, and no zeale.

‖ *Or, the capteine of the guard.*

* *Pſal.* 113.2. *and* 115.18.

and vnderſtanding to thoſe that vnderſtand.

22 Hee diſcouereth the deepe and ſecrete things: he knoweth what is in the darknes, and the [k] light dwelleth with him.

23 I thanke thee and prayſe thee, O thou God of my [l] fathers, that thou haſt giuen me wiſedome and [m] ſtrength, and haſt ſhewed me nowe the thing that wee deſired of thee: for thou haſt declared vnto vs the Kings matter.

24 ¶ Therefore Daniel went vnto Arioch, whome the King had ordained to deſtroy the wiſe men of Babel: hee went and ſayd thus vnto him, Deſtroy not [n] the wiſe men of Babel, but bring me before the king, and I will declare vnto the king the interpretation.

25 Then Arioch brought Daniel before the king in all haſt, and ſaide thus vnto him, I haue found a man of the children of Iudah that were brought captiues, that wil declare vnto the king the interpretation.

26 Then anſwered the king and ſaid vnto Daniel, whoſe name was Belteſhazzar, Art thou able to ſhew me the dreame which I haue ſeene, and the interpretation thereof?

27 Daniel anſwered in the preſence of the King, and ſayd, The ſecret which the king hath demaunded, can neither the wiſe, the aſtrologians, the inchanters, nor the ſoothſayers declare vnto the king.

28 But there is a God in [o] heauen that reueileth ſecrets, and ſheweth the king Nebuchad-nezzar what ſhall bee in the latter dayes. Thy dreame, and the things which thou haſt ſeene in thine head vpon thy bed, is this.

29 O king, when thou waſt in thy bed, thoughts came into thy minde, what ſhould come to paſſe hereafter, and hee that reueileth ſecrets, telleth thee what ſhall come.

30 As for [p] mee, the ſecret is not ſhewed mee for any wiſedome that I haue, more then any other liuing, but onely to ſhewe the king the interpretation, and that thou mighteſt knowe the thoughts of thine heart.

31 O king, thou ſaweſt, and behold, there was a great Image: this great image whoſe glory was ſo excellent, ſtood before thee, and the forme thereof was terrible.

32 This images head was of fine [q] gold, his breaſt and his armes of ſiluer, his belly and his thighes of braſſe,

33 His legs of yron, and his feete were part of yron, and part of clay.

34 Thou beheldeſt it till a ſtone was cut without handes, which ſmote the image vpon his feete, that were of yron and clay, and brake them to pieces.

35 Then was the yron, the clay, the braſſe, the ſiluer and the golde broken altogether, and became like the chaffe of the Summer flowers, and the winde carried them away, that no place was found for them: and the ſtone that ſmote the image, became a great mountaine, and filled the whole earth.

36 This is the dreame, and wee will declare before the king the interpretation thereof.

37 ¶ O king, thou art a king of kings: for the God of heauen hath giuen thee a kingdome, power, ſtrength, and glory.

38 And in all places where the children of men dwell, the beaſtes of the fielde, and the foules of the heauen hath he giuen into thine hand, and hath made thee ruler ouer them all: thou art [r] this head of gold.

39 And after thee ſhall riſe another kingdome, [s] inferiour to thee, of ſiluer, and another [t] third kingdome ſhall be of braſſe, which ſhal beare rule ouer all the earth.

40 And the fourth kingdome ſhall bee ſtrong as yron: for as yron breaketh in pieces, and ſubdueth all things, and as yron bruiſeth all theſe things, ſo ſhall it breake in [u] pieces, and bruiſe all.

41 Whereas thou ſaweſt the feete and toes, part of potters clay, and part of yron: the kingdome ſhall bee [x] deuided, but there ſhall be in it of the ſtrength of the yron, as thou ſaweſt the yron mixt with the clay, and earth.

42 And as the toes of the feet were part of yron, and part of clay, ſo ſhall the kingdome be partly ſtrong, and partly broken.

43 And whereas thou ſaweſt yron mixt with clay and earth, they ſhall mingle themſelues with [y] the ſeede of men: but they ſhall not ioyne one with another, as yron cannot be mixed with clay.

44 And in the dayes of theſe kings, ſhall the God of heauen ſet vp a kingdome, which [z] ſhall neuer bee deſtroyed: and this kingdome ſhall not be giuen to another people, but it ſhall breake and deſtroy all theſe kingdomes, and it ſhall ſtand for euer.

45 Whereas thou ſaweſt that the [a] ſtone was cut off the mountaine without handes, and that it brake in pieces the yron, the braſſe, the clay, the ſiluer and the golde: ſo

[k] He ſheweth that man hath neither wiſedome nor knowledge, but very darke blindnes and ignorance of himſelfe: for it commeth onely of God, that man vnderſtandeth any thing.

[l] To whom thou madeſt thy promiſe, and who liued in thy feare: whereby he excludeth all other gods.

[m] Meaning, power to interpret it.

[n] Whereby appeareth that many were ſlaine, as verſe 13. and the reſt at Daniels offer were preſerued on condition: not that Daniel fauoured their wicked profeſſion, but that he had reſpect to equitie, becauſe the king proceeded according to his wicked affection, and not conſidering if their ſcience were lawfull or no.

[o] He affirmeth that man by reaſon & arte is not able to attaine to the cauſe of Gods ſecrets, but the vnderſtanding only thereof muſt come of God: whereby he ſmiteth the king with a certaine feare & reuerence of God, that he might be the more apt to receiue the high myſteries that ſhould bee reueiled.

[p] Becauſe he had ſayd that God onely muſt reueile the ſignification of this dreame, the king might haue asked, why Daniel did enterpriſe to interpret it, and therefore he ſheweth that hee was but Gods miniſter, and had no gifts, but ſuch as God had giuen him to ſet foorth his glory.

[q] By golde, ſiluer, braſſe and yron, are meant the Caldean, Perſian, Macedonian & Romane kingdome, which ſhould ſucceſſiuely rule all the world till Chriſt (which here is called the ſtone) come himſelfe and deſtroy the laſt: and this was to aſſure the Iewes, that their afflictions ſhould not end with the Empire of the Caldeans, but that they ſhould patiently abide the comming of Meſſiah, which ſhould be at the end of this fourth Monarchie.

[r] Daniel leaueth out the kingdom of the Aſſyrians, which was before the Babylonian, both becauſe it was not a Monarchie and generall empire, and alſo becauſe he would declare the things that were to come, to the comming of Chriſt, for the comfort of the elect among theſe wonderfull alterations: and he calleth the Babylonian kingdome the golden head, becauſe in reſpect of the other three, it was the beſt, and yet was of it ſelfe wicked and cruell.

[s] Meaning, the Perſians, which were not inferiour in dignitie, power, and riches, but were worſe, touching ambition, crueltie, and all kind of vice: ſhewing that the world ſhould growe worſe and worſe, till it was reſtored by Chriſt.

[t] That is, of the Macedonians ſhall be of braſſe, not alluding to the hardneſſe thereof, but the vileneſſe in reſpect of ſiluer.

[u] That is, the Romane empire ſhall ſubdue theſe other aforenamed, which after Alexander were diuided into the Macedonians, Greecians, Syrians, and Egyptians.

[x] They ſhall haue ciuill warres, and continuall diſcords among themſelues.

[y] They ſhall by marriges and affinities, thinke to make themſelues ſtrong, yet ſhall they neuer be ioyned in hearts.

[z] His purpoſe is to ſhew that all the kingdoms of the world are tranſitorie, and that the kingdome of Chriſt ſhall onely remaine for euer.

[a] Meaning Chriſt, who was ſent of God, and not ſet vp by man, whoſe kingdome at the beginning ſhould be ſmall and without beautie to mans iudgement, but ſhould at length grow and fill the whole earth which he calleth a great mountaine, as verſe 35. And this kingdome which is not onely referred to the perſon of Chriſt, but alſo to the whole body of his Church, and to euery member thereof, ſhall be eternall: for the ſpirit that is in them, is life eternall, Rom. 8, 10.

the great God hath ſhewed the King what ſhall come to paſſe hereafter, and the dreame is true, and the interpretation thereof is ſure.

46 ¶ Then the king Nebuchad-nezzar fell vpon his face, and [b] bowed himſelfe vnto Daniel, and commanded that they ſhould offer meat offerings, and ſweet odours vnto him.

47 Alſo the king anſwered vnto Daniel, and ſayd, I know of a trueth that your [c] God is a God of gods, and the Lord of kings, and the reueiler of ſecrets, ſeeing thou couldeſt open this ſecret.

48 So the king made Daniel a great man, and gaue him many and great [d] gifts. He made him gouernour ouer the whole prouince of Babel, and chiefe of the rulers, and aboue all the wiſe men of Babel.

49 Then Daniel [e] made requeſt to the king, and hee ſet Shadrach, Meſhach, and Abednego ouer the charge of the prouince of Babel: but Daniel ſate in the [f] gate of the king.

b Though this humbling of the king ſeemed to deſerue commendation, yet becauſe he ioyned Gods honour with the Prophets, it is to be reproued, and Daniel herein erred if he ſuffered it: but it is credible that Daniel admoniſhed him of his fault, and did not ſuffer it. c This confeſſion was but a ſudden motion, as it was alſo in Pharaoh, Exod. 9. 27, 28, but his heart was not touched, as appeared ſoone afterward. d Not that the Prophet was deſirous of giftes or honour, but becauſe by this meanes he might relieue his poore brethren which were grieuouſly oppreſſed in this their captiuity, and alſo he receiued them, leſt he ſhould offend this cruell king, which willingly gaue them. e Hee did not this for their priuate profit, but that the whole Church which was then there in affliction, might haue ſome releaſe and eaſe by this benifit. f Meaning, that either he was a Iudge, or that hee had the whole authoritie, ſo that none could be admitted to the kings preſence, but by him.

CHAP. III.

1 The king ſetteth vp a golden image. 8 Certaine are accuſed becauſe they deſpiſed the kings commandement, and are put into a burning ouen. 25 By beliefe in God they are deliuered from the fire. 26 Nebuchad nezzar confeſſeth the power of God after the ſight of the miracle.

NEbuchad-nezzar the king made [a] an image of golde, whoſe height was threeſcore cubites, and the bredth thereof ſixe cubites: hee ſet it vp in the plaine of Dura, in the prouince of Babel.

2 Then Nebuchad-nezzar the king ſent foorth to gather together the nobles, the Princes and the Dukes, the Iudges, and receiuers, the counſellers, the officers, and all the gouernours of the prouinces, that they ſhoulde come to the [b] dedication of the image, which Nebuchad-nezzar the [c] king had ſet vp.

3 So the nobles, princes and dukes, the iudges, the receiuers, the counſellers, the officers, and all the gouernours of the prouinces were aſſembled vnto the dedicating of the image, that Nebuchad-nezzar the king had ſet vp: and they ſtood before the image, which Nebuchad-nezzar had ſet vp.

4 Then an herald cried aloude, Bee it knowen to you, O people, [d] nations, and languages,

5 That when yee heare the ſound of the cornet, trumpet, harpe, ſackebut, pſalterie, dulcimer, and all inſtruments of muſicke, ye fall downe and worſhip the golden image that Nebuchad-nezzar the king hath ſet vp.

6 And whoſoeuer falleth not downe and worſhippeth, ſhall the ſame houre be caſt into the middes of an hote fierie fornace.

7 Therefore aſſoone as all the people heard the ſound of the cornet, trumpet, harp, ſackebut, pſalterie, and all inſtruments of muſicke, all the people, nations, and languages fell downe, and worſhipped the golden image, that Nebuchad-nezzar the king had ſet vp.

8 ¶ By reaſon whereof at that ſame time came men of the Caldeans, and grieuouſly accuſed the Iewes.

9 For they ſpake and ſayde to the king Nebuchad-nezzar, O king, liue for euer.

10 Thou, O king, haſt made a decree, that euery man that ſhall heare the ſound of the cornet, trumpet, harpe, ſackebut, pſalterie, and dulcimer, and all inſtruments of muſicke, ſhall fall downe and worſhip the golden image,

11 And whoſoeuer falleth not downe, and worſhippeth, that hee ſhould be caſt into the mids of an hote fierie fornace.

12 There are certaine Iewes whom thou haſt ſet ouer the charge of the prouince of Babel, [e] Shadrach Meſhach and Abednego: theſe men, O king, haue not regarded thy commandement, neyther will they ſerue thy gods, nor worſhip the golden image that thou haſt ſet vp.

13 ¶ Then Nebuchad-nezzar in his anger and wrath commanded that they ſhould bring Shadrach, Meſhach, and Abednego: ſo theſe men were brought before the king.

14 And Nebuchad-nezzar ſpake, and ſaid vnto them, What diſorder? will not you, Shadrach, Meſhach, and Abednego ſerue my god, nor worſhip the golden image that I haue ſet vp?

15 [f] Now therefore are yee ready when ye heare the ſound of the cornet, trumpet, harpe, ſackebut, pſalterie, and dulcimer, and all inſtruments of muſicke, to fal downe and worſhip the image, which I haue made? for if ye worſhip it not, ye ſhall be caſt immediatly into the middes of an hote fierie fornace: for who is that God that can deliuer you out of mine hands?

16 Shadrach, Meſhach, and Abednego anſwered, and ſayde to the king, O Nebuchad-nezzar, wee [g] are not carefull to anſwere thee in this matter.

17 Beholde, our God whom wee ſerue, is

a Vnder pretence of religion and holineſſe, in making an image to his idole Bel, he ſought his owne ambition & vaine glorie: and this declareth, that he was not touched with the true feare of God before, but that he confeſſed him on a ſudden motion, as the wicked, when they are ouercome with the greatneſſe of his workes. The Greeke interpreters write that this was done eighteene yeeres after the dreame, and as may appeare, the king feared leaſt the Iewes by their religion ſhould haue altered the ſtate of his common wealth, and therefore he meant to bring all to one kinde of religion, and ſo rather ſought his owne quietneſſe then Gods glorie. b Shewing that the idole is not knowen for an idole ſo long as he is with the workeman: but when the ceremonies and cuſtomes are receited and vſed, and the conſent of the people is there, then of a blocke they thinke they haue made a god. c This was ſufficient with the wicked at all times to approue their religion, if the kings authoritie were alledged for the eſtabliſhment thereof, not conſidering in the meane ſeaſon what Gods word did permit.

d Theſe are the two dangerous weapons wherewith Satan vſeth to fight againſt the children of God, the conſent of the multitude, and the crueltie of the puniſhment: for though ſome feared God, yet the multitude which conſented to the wickedneſſe, aſtonied them: and here the king required not an inward conſent, but an outward geſture, that the Iewes might by little and little learne to forget their true religion. e It ſeemeth that they named not Daniel, becauſe he was greatly in the kings fauour, thinking if theſe three had bene deſtroyed, they might haue had better occaſion to accuſe Daniel: and this declareth that this policie of erecting this image, was inuented by the malicious flatterers, which ſought nothing but the deſtruction of the Iewes, whom they accuſed of rebellion and ingratitude. f Signifying, that he would receiue them to grace, if they would now at the length obey his decree. g For they ſhould haue done iniurie to God if they ſhould haue doubted in this holy cauſe, and therefore they ſay, that they are reſolued to die for Gods cauſe.

[h] able to deliuer vs from the hote fierie fornace, and hee will deliuer vs out of thine hand, O King.

18 But if not, bee it knowen to thee, O King, that wee will not ſerue thy gods, nor worſhip the golden image, which thou haſt ſet vp.

19 ¶ Then was Nebuchad-nezzar full of rage, and the fourme of his viſage was changed againſt Shadrach, Meſhach, and Abednego: therefore hee charged and commaunded that they ſhould heate the fornace at once ſeuen [i] times more then it was wont to be heat.

20 And he charged the moſt valiant men of warre that were in his armie, to binde Shadrach, Meſhach, and Abednego, and to caſt them into the hot fierie fornace.

21 So theſe men were bound in their coates, their hoſen, and their clokes, with their other garments, and caſt into the mids of the hote fierie fornace.

22 Therfore, becauſe the kings commandement was ſtraite, that the fornace ſhould be exceeding hote, the flame of the fire ſlewe thoſe men that brought foorth Shadrach, Meſhach, and Abednego.

23 And theſe three men, Shadrach, Meſhach, and Abednego fell downe bound into the mids of the hote fierie fornace.

24 ¶ Then Nebuchad-nezzar the King was aſtonied and roſe vp in haſte, and ſpake, and ſayd vnto his counſellers, Did not wee caſt three men bound into the middes of the fire? Who anſwered, and ſaid vnto the king, It is true, O king.

25 And hee anſwered, and ſayd, Loe, I ſee foure men looſe, walking in the middes of the fire, and they haue no hurt, and the fourme of the fourth is like the [k] Sonne of God.

26 Then the King Nebuchad-nezzar came neere to the mouth of the hote fiery fornace, and ſpake and ſayd, Shadrach, Meſhach, and Abednego, the ſeruants of the high God, goe foorth and come hither: ſo Shadrach, Meſhach, and Abednego [l] came foorth of the middes of the fire.

27 Then the nobles, princes, and dukes, and the kings counſellers came together to ſee theſe men, becauſe the fire had no power ouer their bodies: for not an haire of their head was burnt, neither were their coates changed, nor any ſmell of fire came vpon them.

28 Wherefore Nebuchadnezzar ſpake and ſayd, [m] Bleſſed bee the God of Shadrach, Meſhach, and Abednego, who hath ſent his Angell, and deliuered his ſeruants, that put their truſt in him, and haue changed the Kings commaundement, and yeelded their bodies rather then they would ſerue or worſhip any god, ſaue their owne God.

29 Therefore I make a decree, that euery people, nation, and language, which ſpeake any [n] blaſphemie againſt the God of Shadrach, Meſhach, and Abednego, ſhall bee drawen in pieces, and their houſes ſhall bee made a iakes, becauſe their is no God that can deliuer after this ſort.

30 Then the king promoted Shadrach, Meſhach, and Abednego, in the prouince of Babel.

31 Nebuchad nezzar King vnto all people, nations and languages, that dwell in al the [o] world, Peace be multiplied vnto you:

32 I thought it good to declare the ſignes and wonders, that the high God hath wrought toward me.

33 How great are his ſignes, and howe mightie are his wonders! [p] his kingdome is an euerlaſting kingdome, and his dominion is from generation to generation.

h They ground on two points, firſt on the power and prouidence of God ouer them, and ſecondly on their cauſe, which was Gods glory, and the teſtifying of his true religion with their blood, & ſo make open confeſſion, that they will not ſo much as outwardly conſent to idolatrie.

i This declareth that yͤ more that tyrants rage, and the more wittie they ſhew themſelues in inuenting ſtrange and cruell puniſhments, the more is God glorified by his ſeruants to whom he giueth patience & conſtancie to abide the crueltie of their puniſhment: for either he deliuereth them from death, or els for this life giueth them a better.

k For the Angels were called the ſonnes of God, becauſe of their excellencie: therefore the King called this Angell, whom God ſent to comfort his in theſe great torments, the ſonne of God.

l This commendeth their obedience vnto God, that they would not for any feare depart out of this fornace, till the time appointed, as Noah remained in the Arke till the Lord called him foorth.

m He was mooued by the greatneſſe of the miracle to praiſe God, but his heart was not touched. And here we ſee that miracles are not ſufficient to conuert men to God, but that doctrine muſt chiefly be adioyned, without the which there can be no faith.

n If this heathen king mooued by Gods ſpirit would not ſee blaſphemie vnpuniſhed, but made a law, and ſet a puniſhment to ſuch tranſgreſſours, much more ought all they that profeſſe religion, to take order that ſuch impietie reigne not, leſt according as their knowledge and charge is greater, ſo they ſuffer double puniſhment. o Meaning, ſo farre as his dominion extended. p Reade Chap. 2.44.

CHAP. IIII.

2 Another dreame of Nebuchad nezzar, which Daniel declareth. 29 The Prophet declareth how of a proud king hee ſhould become as a beaſt. 31 After hee confeſſeth the power of God, and is reſtored to his former dignitie.

I Nebuchad-nezzar being at [a] reſt in mine houſe, and flouriſhing in my palace,

2 Sawe a [b] dreame, which made me afraid, and the thoughts vpon my bed, and the viſions of mine head troubled me.

3 Therefore made I a decree, that they ſhould bring all the wiſe men of Babel before me, that they might declare vnto me the interpretation of the dreame.

4 So came the inchanters, the aſtrologians, the Caldeans and the ſoothſayers, to whom I tolde the dreame, but [c] they could not ſhew me the interpretation thereof,

5 Till at the laſt Daniel came before me, (whoſe name was [d] Belteſhazzar, according to the name of my God, which hath the ſpirit of the holy gods in him) and before him I told the dreame, ſaying,

6 O Belteſhazzar, [e] chiefe of the inchanters, becauſe I know that the ſpirit of the holy gods is in thee, and no ſecret troubleth thee, tell me the viſions of my dreame, that I haue ſeene, and the interpretation thereof.

7 Thus were the viſions of mine head in my bed. And behold, I ſaw a [f] tree in the middes of the earth, and the height thereof was great:

8 A great tree and ſtrong, and the height thereof reached vnto heauen, and the ſight thereof to the ends of all the earth.

9 The boughes thereof were faire, and the fruite thereof much, and in it was meate for all: it made a ſhadowe vnder it for the beaſtes of the fielde, and the

a There was no trouble that might cauſe me to dreame, and therefore it came onely of God.

b This was another dreame beſides that which hee ſaw of the foure empires: for Daniel both declared what the dreame was, and what it meant: and here he onely expoundeth the dreame.

c In, that that he ſent abroad to others whoſe ignorance in times paſt he had experimented, and left Daniel which was euer ready at hand, it declareth the nature of the vngodly, which neuer ſeeke to the ſeruants of God, but for very neceſſitie, and then they ſpare no flatterings.

d This no doubt was a great griefe to Daniel, not onely to haue his name changed, but to bee called by the name of a vile idole, which thing Nebuchad nezzar did, to make him forget the true religion of God. e Which alſo was a great griefe to the Prophet, to bee numbred among the ſorcerers, and men whoſe practiſes were wicked and contrarie to Gods word. f By the tree, is ſignified the dignitie of a king, whom God ordeineth to be a defence for all kinde of men, and whoſe ſtate is profitable for mankinde.

foules of the heauen dwelt in the boughes thereof, and all fleſh fed of it.

10 I ſaw in the viſions of mine head, vpon my bed, and beholde, a [g] watchman, and an holy one came downe from heauen,

11 And cried aloud, and ſaid thus, Hewe downe the tree, and breake off his branches: ſhake off his leaues, & ſcatter his fruit, that the beaſtes may flee from vnder it, and the foules from his branches.

12 Neuertheleſſe leaue the ſtumpe of his rootes in the earth, and with a band of iron and braſſe bind it among the graſſe of ẏ field, and let it bee wet with the deaw of heauen, and let his portion be with the beaſts among the graſſe of the field.

13 [h] Let his heart be changed from mans nature, and let a beaſts heart bee giuen vnto him, and let ſeuen times be paſſed ouer him.

14 [i] The ſentence is according to the decree of the watchmen, and according to the word of the holy ones: the demand was anſwered, to the intent that liuing men may know, that the moſt High hath power ouer the kingdom of men, and giueth it to whomſoeuer he will, & appointeth ouer it the moſt abiect among men.

15 This is the dreame, that I King Nebuchad-nezzar haue ſeene: therefore thou, O Belteſhazzar, declare the interpretation thereof: for all the wiſe men of my kingdome are not able to ſhew me the interpretation: but thou art able, for the ſpirit of the holy gods is in thee.

16 ¶ Then Daniel (whoſe name was Belteſhazzar) held his [k] peace by the ſpace of one houre, and his thoughts troubled him, and the King ſpake and ſayd, Belteſhazzar, let neither the dreame, nor the interpretation thereof trouble thee. Belteſhazzar anſwered, and ſaid, My lord, the dreame be to them that hate thee, and the interpretation thereof to thine enemies.

17 The tree that thou ſaweſt, which was great and mighty, whoſe height reached vnto the heauen, and the ſight thereof through all the world,

18 Whoſe leaues were faire and the fruite thereof much, and it was meate for all, vnder the which the beaſtes of the field dwelt, and vpon whoſe branches the foules of the heauen did ſit,

19 It is thou, O king, that art great and mightie: for thy greatneſſe is growen, and reacheth vnto heauen, and thy dominion to the ends of the earth.

20 Whereas the king ſaw a watchman, and an holy one that came downe from heauen, and ſaid, Hewe downe the tree, and deſtroy it, yet leaue the ſtumpe of the rootes thereof in the earth, and with a band of yron and braſſe binde it among the graſſe of the field, and let it bee wet with the dewe of heauen, and let his portion bee with the beaſtes of the field, [l] till ſeuen times paſſe ouer him,

21 This is the interpretation, O king, and it is the decree of the moſt High, which is come vpon my lord the King,

22 That they ſhall driue thee from men, and thy dwelling ſhall bee with the beaſts of the field: they ſhall make thee to eate graſſe as the [m] oxen, and they ſhall wet thee with the dewe of heauen: and ſeuen times ſhall paſſe ouer thee, till thou know, that [n] the moſt High beareth rule ouer the kingdome of men, and giueth it to whomſoeuer he will.

23 Whereas they ſayd, that one ſhould leaue the ſtumpe of the tree rootes, thy kingdome ſhall remaine vnto thee: after that, thou ſhalt know that the heauens haue the rule.

24 Wherefore, O King, let my counſell be acceptable vnto thee, and [o] breake off thy ſinnes by righteouſnes, and thine iniquities by mercie toward the poore: loe, let there be an [p] healing of thine errour.

25 All theſe things ſhall come vpon the king Nebuchad-nezzar.

26 ¶ At the end of twelue [q] moneths, he walked in the royall palace of Babel.

27 And the king ſpake and ſayd, Is not this great Babel, that I haue built for the houſe of the kingdome by the might of my power, and for the honour of my maieſtie?

28 While the worde was in the Kings mouth, a voyce came downe from heauen, ſaying, O king Nebuchad-nezzar, to thee be it ſpoken, Thy kingdome is departed from thee,

29 And they ſhall driue thee from men, and thy dwelling ſhall bee with the beaſtes of the fielde: they ſhall make thee to eate graſſe, as the oxen, and ſeuen times ſhall paſſe ouer thee, vntill thou knoweſt, that the moſt High beareth rule ouer the kingdome of men, and giueth it vnto whomſoeuer he will.

30 The verie ſame houre was this thing fulfilled vpon Nebuchad-nezzar, and hee was driuen from men, and did eate graſſe as the oxen, and his body was wet with the dewe of heauen, till his haires were growen as Egles feathers, and his nailes like birds clawes.

31 And at the end of theſe [r] dayes I Nebuchad-nezzar lift vp mine eyes vnto heauen, and mine vnderſtanding was reſtored vnto me, and I gaue thankes vnto the moſt High, and I praiſed and honoured him that liueth for euer, * whoſe power is an euerlaſting power, and his kingdome is from generation to generation.

32 And all the inhabitants of the earth are reputed as nothing: & according to his [s] will he worketh in the armie of heauen, and in the inhabitants of the earth: and none can ſtay his hand, nor ſay vnto him, What doeſt thou?

33 At the ſame time was mine vnderſtanding reſtored vnto mee, and I returned to the honour of my kingdome: my glorie and my beautie was reſtored vnto mee, and my counſellers [t] and my princes ſought vnto mee, and I was eſtabliſhed in my kingdome, and my glorie was augmented toward me.

34 Now therefore, I Nebuchad-nezzar

[u] praiſe

[g] Meaning, the Angell of God, which neither eateth nor ſleepeth, but is euer ready to do Gods will, and is not infected with mans corruption, but is euer holy: & in that that he commandeth to cut downe this tree, he knew ẏ it ſhould not be cut downe by man, but by God.

[h] Hereby hee meaneth that Nebuchad-nezzar ſhould not onely for a time loſe his kingdome, but be like a beaſt.

[i] God hath decreed his iudgement, and the whole armie of heauen haue as it were ſubſcribed vnto it, like as alſo they deſire the execution of his decree againſt all them that lift vp themſelues againſt God.

[k] He was troubled for the great iudgement of God which hee ſaw ordained againſt the king: and ſo the Prophets vſed on the one part to denounce Gods iudgements for the zeale they bare to his glory, and on the other part to haue compaſſion vpon man and alſo to conſider that they ſhould be ſubiect to Gods iudgements, if he did not regard them with pitie.

[l] Whereby he meaneth a long ſpace, as ſeuen yeeres. Some interpret ſeuen moneths, and others ſeuen weekes: but it ſeemeth he ment of yeeres.

[m] Not that his ſhape or forme was changed into a beaſt, but that he was either ſtriken mad, and ſo auoided mans companie, or was caſt out for his tyrannie, and ſo wandred among ẏ beaſts, and ate herbes and graſſe.

[n] Daniel ſheweth the cauſe why God thus puniſhed him.

[o] Ceaſe from prouoking God to anger any longer by thy ſinnes, that hee may mitigate his puniſhment, if thou ſhew by thine vpright life that thou haſt true faith and repentance.

[p] Suffer the errours of thy former life to be redreſſed.

[q] After that Daniel had declared this viſion: and this his pride declareth that it is not in man to conuert to God except his Spirit mooue him, ſeeing that theſe terrible threatnings could not mooue him to repent.

[r] When the terme of theſe ſeuen yeeres was accompliſhed.

* *Chap.*7.14. *micah.*4.7. *luke* 1.33.

[s] He confeſſeth Gods will to be the rule of all iuſtice, and a moſt perfit law whereby he gouerneth both man and Angels, and deuils, ſo that none ought to murmure or aske a reaſon of his doings, but onely to ſtand content therewith, and giue him the glorie.

[t] By whom it ſeemeth that he had beene put from his kingdome before.

[a]praiſe, and extoll and magnifie the king of heauen, whoſe workes are all trueth, and his wayes iudgement, and thoſe that walke in pride, he is able to abaſe.

a He doeth not onely praiſe God for his deliuerance, but alſo confeſſeth his fault, that God may onely haue the glory and man the ſhame, and that he may be exalted and man caſt downe.

CHAP. V.

5 Belſhazzar King of Babylon ſeeth an hand writing on the wall. 8 The ſoothſayers called of the King cannot expound the writing. 25 Daniel readeth it, and interpreteth it alſo. 30 The king is ſlaine. 31 Darius enioyeth the kingdome.

KIng [a] Belſhazzar made a great feaſt to a thouſand of his princes, and dranke wine [b] before the thouſand.

2 And Belſhazzar ‖ whiles hee taſted the wine, commaunded to bring him the golden and ſiluer veſſels, which his [c] father Nebuchad-nezzar had brought from the Temple in Ieruſalem, that the King and his Princes, his wiues, and his concubines might drinke therein.

3 Then were brought the golden veſſels, that were taken out of the Temple of the Lords houſe at Ieruſalem, and the king and his princes, his wiues, and his concubines dranke in them.

4 They dranke wine and prayſed the [d] gods of golde and of ſiluer, of braſſe, of yron, of wood, and of ſtone.

5 At the ſame houre appeared fingers of a mans hand, which wrote ouer [e] againſt the candleſticke vpon the plaiſter of the wall of the kings palace, and the king ſaw the palme of the hand that wrote.

6 Then the kings countenance was changed, and his thoughts troubled him, ſo that the ioynts of his loynes were looſed, and his [f] knees ſmote one againſt the other.

7 Wherefore the king cryed aloude, that they ſhould bring [g] the Aſtrologians, the Caldeans and the ſoothſayers. And the king ſpake and ſayde to the wiſe men of Babel, Whoſoeuer can reade this writing, and declare me the interpretation thereof, ſhall bee clothed with purple, and ſhall haue a chaine of golde about his necke, and ſhall bee the third ruler in the kingdome.

8 Then came all the kings wiſe men, but they could neither reade the writing, nor ſhew the king the interpretation.

9 Then was King Belſhazzar greatly troubled, and his countenance was changed in him, and his princes were aſtonied.

10 Nowe the [h] Queene by reaſon of the talke of the King and his Princes, came into the banket houſe, and the Queene ſpake, and ſayde, O king, liue for euer: let not thy thoughts trouble thee, nor let thy countenance be changed.

11 There is a man in thy kingdome, in whom is the ſpirit of the holy gods, and in the dayes of thy father, light and vnderſtanding and wiſedome like the wiſedome of the gods, was found in him: whom the king Nebuchad-nezzar thy father the king, I ſay, thy father, made chiefe of the [i] Inchanters, Aſtrologians, Caldeans, and Soothſayers,

12 Becauſe a more excellent ſpirit, and knowledge, and vnderſtanding (for hee did expound dreames, and declare hard ſentences, and diſſolued doubts) were found in him, euen in Daniel, whom the king named Belteſhazzar: now let Daniel be called, and he will declare the interpretation.

13 ¶ Then was Daniel brought before the king, and the king ſpake, and ſayde vnto Daniel, Art thou that Daniel, which art of the children of the captiuitie of Iudah, whom my father the King brought out of Iewrie?

14 Now I haue heard of thee, that [k] the ſpirit of the holy gods is in thee, and that light and vnderſtanding and excellent wiſedome is found in thee.

15 Nowe therefore, wiſe men, and Aſtrologians haue bene brought before mee, that they ſhould reade this writing, and ſhewe mee the interpretation thereof: but they could not declare the interpretation of the thing.

16 Then heard I of thee, that thou couldeſt ſhewe interpretations, and diſſolue doubts: now if thou canſt reade the writing, and ſhew me the interpretation thereof, thou ſhalt be clothed with purple, and ſhalt haue a chaine of golde about thy necke, and ſhalt be the third ruler in the kingdome.

17 Then Daniel anſwered, and ſayd before the king, Keepe thy rewardes to thy ſelfe, and giue thy gifts to another: yet I will reade the writing vnto the king, and ſhew him the interpretation.

18 O King, heare thou, the moſt high God gaue vnto [l] Nebuchad-nezzar thy father a kingdome, and maieſtie, and honour and glory.

19 And for the maieſty that he gaue him, all people, nations, and languages trembled, and feared before him: hee put to death whom he would: he ſmote whom he would: whom hee would he ſet vp, and whom hee would he put downe.

20 But when his heart was puft vp, and his minde hardened in pride, hee was depoſed from his kingly throne, and they tooke his honour from him.

21 And he was driuen from the ſonnes of men, & his heart was made like the beaſtes, and his dwelling was with the wilde aſſes: they fedde him with graſſe like oxen, and his body was wet with the dewe of the heauen, till hee knewe that the moſt high God bare rule ouer the kingdome of men, and that hee appointeth ouer it, whomſoeuer he pleaſeth.

22 And thou his ſonne, O Belſhazzar, haſt not humbled thine heart, though thou knewest all theſe things,

23 But

a Daniel reciteth this hiſtory of king Belſhazzar Euilmerodachs ſonne, to ſhew Gods iudgments againſt the wicked, for the deliuerance of his Church, and how the propheſie of Ieremiah was true, that they ſhould be deliuered after ſeuenty yeeres.

b The kings of the Eaſt parts then vſed to ſit alone cōmonly, and diſdained that any ſhould ſit in their company: and now to ſhew his power, and how little he ſet by his enemy, which then beſieged Babylon, he made a ſolemne banket, and vſed exceſſe in their company, which is meant here by drinking wine: thus the wicked are moſt diſſolute and negligent when their deſtruction is at hand.

‖ *Or, ouercome with wine.*

c Meaning, his grandfather.

d In contempt of the true God they prayſed their idoles, not that they thought that the gold or ſiluer were gods, but that there was a certaine vertue and power in them to do them good, which is alſo the opinion of all idolaters. e That it might the better be ſeene. f So he that before contemned God, was mooued by this ſight to tremble for feare of Gods iudgements. g Thus the wicked in their troubles ſeeke many meanes, who draw them from God, becauſe they ſeeke not to him who is the onely comfort in all afflictions. h To wit, his grandmother Nebuchad-nezzars wife, which for her age was not before at the feaſt, but came thither when ſhe heard of theſe ſtrange newes.

i Reade Chap. 4. 6. and this declareth that both this name was odious vnto him, and alſo that he did not vſe theſe vile practiſes, becauſe he was not among them when all were called.

k For the idolaters thought, that the Angels had power as God, and therefore had them in like eſtimation, as they had God, thinking that the ſpirit of propheſie, and vnderſtanding came of them.

l Before he read the writing, he declareth to the king his great ingratitude toward God, who could not be mooued to giue him the glory, conſidering his wonderfull worke toward his grandfather, and ſo ſheweth that he doth not ſinne of ignorance, but of malice.

23 But haſt lift thy ſelfe vp againſt the Lorde of heauen, and they haue brought the veſſels of his houſe before thee, and thou and thy princes, thy wiues and thy concubines haue drunke wine in them, and thou haſt praiſed the gods of ſiluer and golde, of braſſe, yron, wood, and ſtone, which neither ſee, neither heare, nor vnderſtand: and the God in whoſe hand thy breath is and all thy wayes, him haſt thou not glorified.

24 [m] Then was the palme of the hande ſent from him, & hath written this writing.

25 And this is the writing that hee hath written, [n] MENE, MENE, TEKEL VPHARSIN.

26 This is the interpretation of the thing, MENE, God hath numbred thy kingdome, and hath finiſhed it.

27 TEKEL, thou art weighed in the ballance, and art found ‖ too light.

28 PERES, thy kingdome is diuided, and giuen to the Medes and Perſians.

29 Then at the commandement of Belſhazzar, they clothed Daniel with purple, and put a chaine of golde about his necke, and made a proclamation concerning him, that he ſhould be the third ruler in the kingdome.

30 The ſame night was Belſhazzar the king of the Caldeans ſlaine.

31 And Darius [o] of the Medes tooke the kingdome, being threeſcore & two yeere old.

CHAP. VI.

1 Daniel is made ruler ouer the gouernours. 5 An act againſt Daniel. 16 He is put into a den of lions by the commandement of the King. 23 He is deliuered by faith in God. 24 Daniels accuſers are put vnto the lions. 25 Darius by a decree magnifieth the God of Daniel.

IT pleaſed Darius to ſet ouer the kingdome [a] an hundreth and twentie gouernours, which ſhould bee ouer the whole kingdome.

2 And ouer theſe, three rulers (of whom Daniel was one) that the gouernours might giue accompts vnto them, and the King ſhould ‖ haue no damage.

3 Now this Daniel was preferred aboue the rulers and gouernours, becauſe the ſpirit was excellent in him, and the King thought to ſet him ouer the whole realme.

4 ¶ Wherefore the rulers and gouernours [c] ſought an occaſion againſt Daniel concerning the kingdome: but they could finde none occaſion nor fault: for he was ſo faithfull that there was no blame nor fault found in him.

5 Then ſayde theſe men, Wee ſhall not find an occaſion againſt this Daniel, except we finde it againſt him concerning the Law of his God.

6 Therefore the rulers and theſe gouernours went together to the King, and ſayde thus vnto him, King Darius, liue for euer.

7 All the rulers of thy kingdome, the officers and gouernours, the counſellers, and dukes haue conſulted together to make a decree for the king, and to eſtabliſh a ſtatute, that whoſoeuer ſhall aſke a petition of any god or man for thirtie dayes ſaue of thee, O king, he ſhall be caſt into the den of lions.

8 Now, O king, confirme the decree, and ſeale the writing, that it be not changed, according to the law of the Medes and Perſians, which altereth not.

9 Wherefore king Darius [d] ſealed the writing and the decree.

10 ¶ Now when Daniel vnderſtoode that he had ſealed the writing, hee went into his houſe, and his [e] windowe being open in his chamber toward Ieruſalem, hee kneeled vpon his knees three times a day, and prayed, and praiſed his God, as he did aforetime.

11 Then theſe men aſſembled, and found Daniel praying, and making ſupplication vnto his God.

12 So they came, and ſpake vnto the king concerning the kings decree, Haſt thou not ſealed the decree, that euery man that ſhall make requeſt to any God or man within thirtie dayes, ſaue to thee, O King, ſhall bee caſt into the denne of lions? The king anſwered, and ſayd, The thing is true, according to the Lawe of the Medes and Perſians, which altereth not.

13 Then anſwered they, and ſayde vnto the king, This Daniel which is of the children of the captiuitie of Iudah, regardeth not thee, O King, nor the decree, that thou haſt ſealed, but maketh his petition three times a day.

14 When the King heard theſe wordes, he was ſore diſpleaſed with himſelfe, and ſet his heart on Daniel, to deliuer him: and hee laboured till the Sunne went downe to deliuer him.

15 Then theſe men aſſembled vnto the king, and ſayd vnto the king, Vnderſtand, O king, that the Lawe of the Medes and Perſians is, that no decree nor ſtatute which the king confirmeth, may bee [f] altered.

16 ¶ Then the king commaunded, and they brought Daniel, and caſt him into the denne of lions: now the king ſpake, and ſayd vnto Daniel, Thy God, whom thou alway ſerueſt, euen he will deliuer thee.

17 And a ſtone was brought, and layd vpon the mouth of the denne, and the King ſealed it with his owne ſignet, and with the ſignet of his princes, that the purpoſe might not bee changed, concerning Daniel.

18 Then the king went vnto his palace, and remained faſting, neither were the inſtruments of muſicke brought before him, and his ſleepe went from him.

19 ¶ Then the king aroſe early in the morning, and went in all haſte vnto the den of lions.

20 And when hee came to the denne, hee cryed with a lamentable voice vnto Daniel: and

[m] After that God had ſo long time deferred his anger, and patiently waited for thine amendment.

[n] This word is twiſe written for the certainty of the thing, ſhewing that God had moſt ſurely counted: ſignifying alſo that God hath appointed a terme for all kingdomes, and that a miſerable end ſhall come on all that raiſe themſelues againſt him.

‖ Or, wanting.

[o] Cyrus his ſonne in law gaue him this title of honoor, although Cyrus in effect had the dominion.

[a] Reade Eſther Chap. 1. 1.

‖ Or, not be troubled.

[b] This heathen King preferred Daniel a ſtranger to all his nobles and familiars, becauſe the graces of God were more excellent in him then in others.

[c] Thus the wicked cannot abide the graces of God in others, but ſeeke by all occaſions to deface them: therefore againſt ſuch aſſaults there is no better remedie then to walke vprightly in the feare of God, and to haue a good conſcience.

[d] Herein is condemned the wickedneſſe of the king, who would be ſet vp as a god and paſſed not what wicked lawes he approued for the maintenance of the ſame.

[e] Becauſe hee would not by his ſilence ſhew that he conſented to this wicked decree, he ſet open his windowes toward Ieruſalem, when he prayed: both to ſtirre vp himſelfe with the remembrance of Gods promiſes to his people when they ſhould pray toward that Temple, and alſo that others might ſee, that he would neither conſent in heart nor deed for theſe fewe dayes to any thing that was contrary to Gods glory.

[f] Thus the wicked maintaine euill lawes by conſtancie and authoritie, which is oft times either lightneſſe, or ſtubbornneſſe, when as the innocents thereby periſh: and therefore gouernours neither ought to feare nor be aſhamed to breake ſuch.

and the king ſpake, and ſayd to Daniel, O Daniel, the ſeruant of the liuing God, is not thy God (whom thou alwayes ſerueſt) [g] able to deliuer thee from the lyons?

21 Then ſayd Daniel vnto the king, O king, liue for euer.

22 My God hath ſent his Angell, and hath ſhut the lyons mouthes, that they haue not hurt me: for my [h] iuſtice was found out before him: and vnto thee, O king, I haue done no [i] hurt.

23 Then was the king exceeding glad for him, and commaunded that they ſhould take Daniel out of the den: ſo Daniel was brought out of the denne, and no manner of hurt was found vpon him, becauſe hee [k] beleeued in his God.

24 And by the commaundement of the king, theſe men which had accuſed Daniel, were brought, and were [l] caſt into the denne of lyons, euen they, their children, and their wiues: and the lyons had the maſterie of them, and brake all their bones in pieces, or euer they came at the ground of the denne.

25 ¶ Afterward king Darius wrote, Unto all people, nations and languages, that dwell in all the world: Peace be multiplied vnto you.

26 I make a decree, that in all the dominion of my kingdom, men tremble and feare [m] before the God of Daniel: for he is the [n] liuing God, and remaineth for euer: and his kingdome ſhall not periſh, and his dominion ſhalbe euerlaſting.

27 He reſcueth and deliuereth, and he worketh ſignes and wonders in heauen and in earth: who hath deliuered Daniel from the power of the lyons.

28 So this Daniel proſpered in the reigne of Darius, and in the reigne of Cyrus of Perſia.

g This declareth that Darius was not touched with the true knowledge of God, becauſe he doubted of his power.

h My iuſt cauſe and vprightneſſe in this thing, wherein I was charged, is approued of God.

i For he did diſobey the kings wicked commandement, to obey God, and ſo did no iniurie to the king, who ought to command nothing, whereby God ſhould be diſhonoured.

k Becauſe he committed himſelfe wholly vnto God whoſe cauſe he did defend, he was aſſured that nothing but good could come vnto him: where in we ſee the power of faith, as Heb. 11. 33.

l This is a terrible example againſt all the wicked, which doe againſt their conſcience make cruell lawes to deſtroy the children of God, and alſo admoniſheth Princes how to puniſh ſuch, when their wickedneſſe is come to light: though not in euerie point, or with like circumſtances, yet to execute true iuſtice vpon them.

m This prooueth not that Darius did worſhip God aright, or els was conuerted: for then he would haue deſtroyed al ſuperſtition and idolatry, and not onely giuen God the chiefe place, but alſo haue ſet him vp, and cauſed him to bee honoured according to his word: but this was a certaine confeſſion of Gods power, whereunto he was compelled by this wonderfull miracle.

n Which hath not onely life in himſelfe, but is the onely fountaine of life, and quickneth all things, ſo that without him there is no life.

CHAP. VII.

3 A viſion of foure beaſts is ſhewed vnto Daniel. 8 The ten hornes of the fourth beaſt. 27 Of the euerlaſting kingdome of Chriſt.

IN the firſt yere of Belſhazzar king of Babel, Daniel ſaw a dreame, and there were viſions in his head, vpon his bed: [a] then he wrote the dreame, & declared the ſumme of the matter.

2 Daniel ſpake, and ſayd, I ſawe in my viſion by night, and beholde, the foure windes of the heauen ſtroue vpon [b] the great ſea:

3 And foure great beaſts came vp from the ſea, one diuers from another.

4 The firſt was as a [c] lion, and had egles wings: I behelde, till the wings thereof were pluckt off, and it was lifted vp from the earth, and ſet vpon his feete as a man, and a mans heart was giuen him.

5 And beholde, another beaſt which was the ſecond, was like a [d] beare, and ſtood vpon the [e] one ſide: and he had three ribbes in his [f] mouth betweene his teeth, [g] and they ſayd thus vnto him, Ariſe, and deuoure much fleſh.

6 After this, I beheld, and loe, there was another like a [h] leopard, which had vpon his backe [i] foure wings of a foule: the beaſt had alſo foure heads, and [k] dominion was giuen him.

7 After this, I ſawe in the viſions by night, and beholde, the [l] fourth beaſt was fearefull, and terrible, and very ſtrong. It had great [m] yron teeth: it deuoured, and brake in pieces, and ſtamped [n] the reſidue vnder his feete: and it was vnlike to the beaſts that were before it: for it had [o] tenne hornes.

8 As I conſidered the hornes, beholde, there came vp among them another little [p] horne, before whom there were [q] three of

a Whereas the people of Iſrael looked for a continuall quietneſſe after theſe ſeuentie yeres, as Ieremiah had declared, he ſheweth that this reſt ſhall not be a deliuerance from all troubles, but a beginning, and therefore encouraged them to looke for a continuall affliction till the Meſſiah bee vttered and reuealed, by whom they ſhould haue a ſpirituall deliuerance, and al the promiſes fulfilled: whereof they ſhould haue a certaine token in the deſtruction of the Babyloniſall kingdome.

b Which ſignified that there ſhould be horrible troubles and afflictions in the world in all corners of the world, and at ſundrie times.

c Meaning, the Aſſyrian & Caldean Empire, which was moſt ſtrong and fierce in power, and moſt ſoone come to their authoritie, as though they had had wings to flie: yet their wings were pulled by the Perſians, and they went on their feete, and were made like other men, which is here meant by mans heart.

d Meaning the Perſians which were barbarous and cruell.

e They were ſmall in the beginning, and were ſhut vp in their mountaines and had no bruit.

f That is, deſtroyed many kingdomes, and was inſatiable.

g To wit, the Angels by Gods commandement, who by this meanes publiſhed the ingratitude of the world.

h Meaning, Alexander the king of Macedonie.

i That is, his foure chiefe captaines, which had the Empire among them after his death. Seleucus had Aſia the great, Antigonus the leſſe, Caſſander and after him Antipater was king of Macedonie, and Ptolemeus had Egypt.

k It was not of himſelfe, nor of his owne power, that hee gate all theſe countreys: for his armie conteined but thirtie thouſand men, and hee ouercame in one battell Darius, which had ten hundred thouſand, when hee was ſo heauie with ſleepe, that his eyes were ſcarce open, as the ſtories report: therefore this power was giuen him of God.

l That is, the Romane Empire, which was as a monſter, and could not be compared to any beaſt, becauſe the nature of none was able to expreſſe it.

m Signifying the tyrannie and greedineſſe of the Romanes.

n That which the Romanes could not quietly inioy in other countreys, they would giue it to other Kings and rulers, that at all times when they would, they might take it againe: which liberalitie is here called the ſtamping of the reſt vnder the feete.

o That is, ſundry and diuers prouinces, which were gouerned by the Deputies and Proconſuls, whereof euery one might be compared to a King.

p Which is meant of Iulius Ceſar, Auguſtus, Tiberius, Caligula, Claudius, and Nero, &c. who were as Kings in effect, but becauſe they could not rule, but by the conſent of the Senate, their power is compared to a little horne. For Mahomet came not of the Romane Empire, and the Pope hath no vocation of gouernment: therefore this cannot be applyed vnto them. And alſo in this prophecie the Prophets purpoſe is chiefly to comfort the Iewes vnto the reuelation of Chriſt. Some take it for the whole body of Antichriſt.

q Meaning, a certaine portion of the tenne hornes: that is, a part from the whole eſtate was pluckt away. For Auguſtus tooke from the Senate the libertie of chuſing the Deputies to ſend into the prouinces, and tooke the gouernement of certaine countreys to himſelfe.

the firſt hornes pluckt away: and beholde, in this horne were [r] eyes like the eyes of man, and a mouth ſpeaking preſumptuous things.

9 I beheld, till the [ſ] thrones were ſet vp and the [t] Ancient of dayes did ſit, whoſe garment was white as ſnow, and the haire of his head like the pure wooll: his throne was like the fierie flame, and his wheeles as burning fire.

10 A fierie ſtreame iſſued, and came foorth from before him: thouſande thouſands miniſtred vnto him, and ten thouſand [u] thouſandes ſtoode before him: the iudgement was ſet, and the [x] bookes opened.

11 Then I beheld, [y] becauſe of the voyce of the preſumptuous words, which the horne ſpake: I beheld, euen till the beaſt was ſlaine, and his body deſtroyed, and giuen to the burning fire.

12 As [z] concerning the other beaſts, they had taken away their dominion: yet their liues were prolonged for a certaine time and ſeaſon.

13 ¶ As I beheld in viſions by night, beholde, [a] one like the ſonne of man came in the cloudes of heauen, and [b] approched vnto the Ancient of dayes, and they brought him before him,

14 And he gaue him [c] dominion, and honour, and a kingdome, that all people, nations, and languages, ſhould ſerue him: his dominion is an euerlaſting dominion, which ſhal neuer be taken away: and his kingdome ſhall neuer be deſtroyed.

15 ¶ I Daniel was [d] troubled in my ſpirit in the middes of my bodie, and the viſions of mine head made mee afraid.

16 Therefore I came vnto [e] one of them that ſtoode by, and aſked him the trueth of all this: ſo hee tolde mee, and ſhewed mee the interpretation of theſe things.

17 Theſe great beaſtes which are foure, are foure Kings, which ſhall ariſe out of the earth,

18 And they ſhall take the [f] kingdome of the Saints of the [g] moſt High, which ſhall poſſeſſe the kingdome for euer, euen for euer and euer.

19 ¶ After this I would know the trueth of the fourth beaſt, which was ſo [h] vnlike to all the others, verie fearefull, whoſe teeth were of yron, and his nailes of braſſe: which deuoured, brake in pieces, and ſtamped the [i] reſidue vnder his feete.

20 Alſo to know of the tenne hornes that were in his head, and of the other which came vp, before whom three fell, and of the horne that had eyes, and of the mouth that ſpake preſumptuous things, whoſe [k] looke was more ſtout then his fellowes.

21 I beheld, and the ſame [l] horne made battell againſt the Saints, yea, and preuailed againſt them,

22 Untill [m] the Ancient of dayes came, and iudgement was giuen to the Saints of the moſt High: and the time approched, that the Saints poſſeſſed the kingdome.

23 Then he ſayd, The fourth beaſt ſhalbe the fourth kingdome in the earth, which ſhal be vnlike to all the kingdomes, and ſhall deuoure the whole earth, & ſhall tread it downe and breake it in pieces.

24 And the ten hornes out of this kingdome are ten Kings that ſhall riſe: & another ſhall riſe after them, and he ſhall be vnlike to the firſt, and he ſhall ſubdue [n] three kings,

25 And ſhall ſpeake wordes againſt [o] the moſt High, and ſhall conſume the Saints of the moſt High, and thinke that hee may [p] change times and lawes, and they ſhall be giuen into his hand, vntill a [q] time, and times, and the diuiding of time.

26 But the [r] iudgement ſhall ſit, and they ſhall take away his dominion, to conſume and deſtroy it vnto the end.

27 And the [ſ] kingdome, and dominion,

[r] Theſe Romane Emperours at the firſt vſed a certaine humanitie, and gentleneſſe, and were content that others, as the Conſuls & Senate ſhould beare the name of dignitie, ſo that they might haue the profit, and therefore in elections and counſels would behaue themſelues according as did other Senators: yet againſt their enemies & thoſe that would reſiſt them, they were fierce and cruell, which is here meant by the proud mouth.

[ſ] Meaning, the places where God and his Angels ſhould come to iudge theſe Monarchies, which iudgment ſhould beginne at the firſt comming of Chriſt.

[t] That is, God which was before all times, and is here deſcribed as mans nature is able to comprehend ſome portion of his glorie.

[u] That is, an infinite number of Angels, which were readie to execute his commandement.

[x] This is meant of the firſt comming of Chriſt, when as the will of God was plainely reuealed by his Goſpell.

[y] Meaning, that he was aſtonied, when hee ſaw theſe Emperours in ſuch dignitie and pride, and ſo ſuddenly deſtroyed at the comming of Chriſt, when this fourth Monarchie was ſubiect to men of other nations.

[z] As the three former Monarchies had an ende, at the time that God appointed, although they flouriſhed for a time, ſo ſhall this fourth haue, and they that patiently abide Gods apointment, ſhall enioy the promiſes.

[a] Which is meant of Chriſt, who had not yet taken vpon him mans nature, neither was the ſonne of Dauid according to the fleſh, as hee was afterward: but appeared then in a figure, and that in the cloudes: that is, being ſeparate from the common ſort of men by manifeſt ſignes of his diuinitie.

[b] To wit, when hee aſcended into the heauens, and his diuine Maieſtie appeared, that all power was giuen vnto him in reſpect of that that hee was our Mediatour.

[c] This is meant of the beginning of Chriſtes kingdome, when God the Father gaue vnto him all dominion, as to the Mediatour, to the intent that hee ſhould gouerne here his Church in earth continually, till the time that hee brought them to eternall life.

[d] Through the ſtrangeneſſe of the viſion.

[e] Meaning, of the Angels, as verſe 10.

[f] Becauſe Abraham was appointed heire of all the world, Rom. 4.13. and in him all the faithfull, therefore the kingdome thereof is theirs by right, which theſe foure beaſts or tyrants ſhould inuade, and vſurpe vntill the world were reſtored by Chriſt: and this was to confirme them that were in troubles, that their afflictions ſhould haue an end at length.

[g] That is, of the moſt hie things, becauſe God hath choſen them out of this world that they ſhould looke vp to the heauens, whereon all their hope dependeth.

[h] For the other three monarchies were gouerned by a king, and the Romane Empire by conſuls: the Romans changed their gouernours yeerely, and the other monarchies reteined them for terme of life: alſo the Romans were the ſtrongeſt of all the other, and were neuer quiet among themſelues.

[i] Reade verſe 7.

[k] This is meant of the fourth beaſt, which was more terrible then the other.

[l] Meaning the Romane Emperors, who were moſt cruell againſt the Church of God both of the Iewes and of the Gentiles.

[m] Till God ſhewed his power in the perſon of Chriſt, and by the preaching of the Goſpel gaue vnto his ſome reſt, and ſo obteined a famous name in the world, and were called the Church of God, or the kingdome of God.

[n] Reade the expoſition hereof ver 8.

[o] That is, ſhall make wicked decrees & proclamations againſt Gods word, and ſend thorowout all their dominion, to deſtroy all that did profeſſe it.

[p] Theſe Emperours ſhall not conſider that they haue their power of God, but thinke it is in their owne power to change Gods lawes and mans, and as it were the order of nature, as appeareth by Octauius, Tiberius, Caligula, Nero, Domitianus, &c.

[q] God ſhall ſuffer them thus to rage againſt his Saints for a long time, which is meant by the time and times, but at length hee will aſſwage theſe troubles, and ſhorten the times for the elects ſake, Matth. 24. 22. which is here meant by the diuiding of time.

[r] God by his power ſhall reſtore things that were out of order, and ſo deſtroy this little horne that it ſhall neuer riſe vp againe.

[ſ] Hee ſheweth wherefore the beaſt ſhould be deſtroyed, to wit, that his Church might haue reſt and quietneſſe, which though they doe not fully enioy here, yet they haue it in hope and by the preaching of the Goſpel enioy the beginning thereof, which is meant by theſe words, *Vnder the heauen*: and therefore he here ſpeaketh of the beginning of Chriſts kingdome in this world, which kingdome the faithfull haue by the participation that they haue with Chriſt their head.

and the greatnes of the kingdome vnder the whole heauen ſhalbe giuen to the holy people of the moſt High, whoſe kingdome is an euerlaſting kingdome, and all [t] powers ſhall ſerue and obey him.

28 Euen this is the end of the matter, I Daniel had many [u] cogitations which troubled mee, and my countenance changed in me: but I kept the matter in mine heart.

CHAP. VIII.

1 *A viſion of a battell betweene a ramme and a goate.* 20 *The vnderſtanding of the viſion.*

In the third yere of the reigne of king Belſhazzar, a viſion appeared vnto mee, euen vnto me Daniel, [a] after that which appeared vnto me at the firſt.

2 And I ſaw in a viſion, and when I ſaw it, I was in the palace of Shuſhan, which is in the prouince [b] of Elam, and in a viſion me thought I was by the riuer of Vlai.

3 Then I looked vp and ſaw, and beholde, there ſtood before the riuer a [c] ram, which had two hornes: and theſe two hornes were hie: but one was [d] higher then another, and the higheſt came vp laſt.

4 I ſaw the ramme puſhing againſt the Weſt, and againſt the North, and againſt the South: ſo that no [e] beaſtes might ſtand before him, nor could deliuer out of his hand, but he did what he liſted, and became great.

5 And as I conſidered, beholde, [f] a goate came from the Weſt ouer the whole earth, and touched not the ground: and this goate had an [g] horne that appeared betweene his eyes.

6 And he came vnto the ramme that had the two hornes, whom I had ſeene ſtanding by the riuer, and ran vnto him in his fierce rage.

7 And I ſaw him come vnto the ramme, and being mooued againſt him, hee [h] ſmote the ramme, and brake the two hornes: and there was no power in the ramme to ſtande againſt him, but he caſt him downe to the ground, and ſtamped vpon him, and there was none that could deliuer the ramme out of his power.

8 Therefore the goate waxed exceeding great, and when he was at the ſtrongeſt, his great [i] horne was broken: and for it came vp foure that [k] appeared toward the foure windes of the heauen.

9 And out of one of them came forth a [l] little horne, which waxed very great toward the [m] South, and toward the [n] Eaſt, and toward the [o] pleaſant land.

10 Yea, it grewe vp vnto the [p] hoſte of heauen, and it caſt downe ſome of the hoſte, and of the ſtarres to the ground, and trode vpon them,

11 And extolled himſelfe againſt the [q] prince of the hoſte from whom the [r] dayly ſacrifice was taken away, and the place of his Sanctuary was caſt downe.

12 And [ſ] a time ſhall bee giuen him ouer the dayly ſacrifice for the iniquitie: and it ſhal [t] caſt downe the trueth to the ground, & thus ſhall it doe, and proſper.

13 Then I heard one of the [u] Saintes ſpeaking, and one of the Saints ſpake vnto a certaine one, ſaying, How long ſhall endure the viſion of the dayly ſacrifice, and the iniquitie of the [x] deſolation to tread both ẏ Sanctuary and the [y] armie vnder foote?

14 And he [z] anſwered me, Vnto the [a] euening, and the morning, two thouſand & three hundreth: then ſhall the Sanctuarie bee cleanſed.

15 ¶ Now when I Daniel had ſeene the viſion, and ſought for the meaning, beholde, there ſtood before me [b] like the ſimilitude of a man.

16 And I heard a mans voice betweene the bankes of Vlai, which called and ſayde, Gabriel, [c] make this man to vnderſtand the viſion.

17 So he came where I ſtood: and when he came, I was afraid, & fell vpon my face: but he ſayd vnto me, Vnderſtand, O ſonne of man: for [d] in the laſt time ſhalbe the viſion.

18 Now as he was ſpeaking vnto me, I being aſleepe fell on my face to the ground: but he touched me, & ſet me vp in my place.

19 And he ſayd, Beholde, I wil ſhew thee what ſhall bee in the laſt [e] wrath: for in the end of the time appointed it ſhall come.

20 The ramme which thou ſaweſt hauing two hornes, are the kings of the Medes and Perſians.

21 And the goat is the king of Grecia, and the great horne that is betweene his eyes, is the firſt king.

22 And that that is broken, and foure ſtood vp for it, are foure kingdomes, which ſhal ſtand vp [f] of that nation, but not [g] in his ſtrength.

23 And in the ende of their kingdome, when the rebellious ſhalbe conſumed, a king of [h] fierce countenance, and vnderſtanding

Darke

t That is, ſome of euery ſort that bare rule.

u Though he had many motions in his heart which mooued him to and fro to ſeeke out this matter curiouſly; yet he was content with that which God reueiled, and kept it in memorie, and wrote it for the vſe of the Church.

a After the generall viſion he commeth to certaine particular viſions: as touching the deſtruction of the monarchie of the Perſians and Macedonians: for the ruine of the Babylonians was at hand, and alſo he had ſufficiently ſpoken thereof.

b That is, of Perſia.

c Which repreſented the kingdom of the Perſians and Medes which were ioyned together.

d Meaning, Cyrus, which after grew greater in power then Darius his vncle and father in law.

e That is, no kings or nations.

f Meaning, Alexander that came from Grecia with great ſpeed and expedition.

g Though hee came in the name of all Grecia, yet he bare the title and dignitie of the generall captaine, ſo that the ſtrength was attributed to him which is meant by this horne.

h Alexander ouercame Darius in two ſundry battels, and ſo had the two kingdoms of the Medes and Perſians.

i Alexanders great power was broken: for when he had ouercome all the Eaſt, he thought to return toward Grecia, to ſubdue them that there had rebelled, and ſo died by the way.

k That is, which were famous: for almoſt in the ſpace of fifteene yere, there were fifteene diuers ſucceſſors before this Monarchy was diuided to theſe foure, whereof Caſſander had Macedonia, Seleucus Syria, Antigonus Aſia the leſſe, and Ptolemeus Egypt.

l Which was Antiochus Epiphanes, who was of a ſeruile and flattering nature, and alſo there were other betweene him & the kingdom, & therefore is here called the little horne, becauſe neither princely conditions, nor any other thing was in him, why he ſhould obtaine this kingdome.

m That is, toward Egypt.

n Whereby he meaneth Ptolemais.

o That is, Iudea.

p Antiochus raged againſt the elect of God, and trode his precious ſtarres vnder feete, which are ſo called, becauſe they are ſeparated from the world.

q That is, God who gouerneth and maintaineth his Church.

r He laboured to aboliſh all religion, and therefore caſt Gods ſeruice out of his Temple, which God had choſen as a little corner from all the reſt of the world to haue his name there truely called vpon.

ſ He ſheweth that their ſinnes are the cauſe of theſe horrible afflictions: and yet comforteth them, in that he appointeth this tyrant a time, whom he would not ſuffer vtterly to aboliſh his religion.

t This horne ſhal aboliſh for a time the true doctrine, and ſo corrupt Gods ſeruice.

u Meaning, that he heard one of the Angels asking this queſtion of Chriſt, whom he calleth a certaine one, or a ſecret one, or a marueilous one.

x That is, the Iewes ſinnes, which were cauſe of this deſtruction.

y That is, which ſuppreſſeth Gods religion, and his people.

z Chriſt anſwered me for the comfort of the Church.

a That is, vntill ſo many naturall dayes be paſt, which make ſixe yeeres, three moneths and an halfe: for ſo long vnder Antiochus was the Temple prophaned.

b Which was Chriſt, who in this maner declared himſelfe to the old fathers how he would be God manifeſted in the fleſh.

c This power to command the Angel declared that he was God.

d The effect of this viſion ſhall not yet appeare, but a long time after.

e Meaning that great rage which Antiochus ſhould ſhew againſt the Church.

f That is, out of Grecia.

g They ſhall not haue like power as had Alexander.

h Noting that this Antiochus was impudent, and cruell, and alſo craftie, that he could not be deceiued.

darke ſentences, ſhall ſtand vp.

24 And his power ſhall be mighty, but not in [i] his ſtrength: and hee ſhall deſtroy wonderfully, and ſhall proſper, and practiſe, and ſhall deſtroy the [k] mightie, and the holy people.

25 And through his [l] policie alſo, he ſhall cauſe craft to proſper in his hand, & he ſhall extoll himſelfe in his heart, and by [m] peace ſhall deſtroy many: he ſhall alſo ſtand vp againſt the [n] Prince of princes, but he ſhall be broken downe [o] without hand.

26 And the viſion of the [p] euening and the morning, which is declared, is true: therefore ſeale thou vp the viſion, for it ſhalbe after many dayes.

27 And I Daniel was ſtricken and ſicke [q] certaine dayes: but when I roſe vp, I did the kings buſineſſe, and I was aſtoniſhed at the viſion, but none vnderſtood it.

CHAP. IX.

3 Daniel deſireth to haue that performed of God, which he had promiſed concerning the returne of the people from their baniſhment in Babylon. 5 A true confeſſion. 20 Daniels prayer is heard. 21 Gabriel the Angel expoundeth vnto him the viſion of the ſeuentie weekes. 24 The anointing of Chriſt. 25 The building againe of Ieruſalem. 26 The death of Chriſt.

IN the firſt yeere of Darius the ſonne of [a] Ahaſhueroſh, of the ſeede of the Medes, which was made king ouer the [b] realme of the Caldeans,

2 Euen in the firſt yeere of his reigne, I Daniel vnderſtood by [c] bookes the number of the yeeres, whereof the Lord had ſpoken vnto Ieremiah the Prophet, that he would accompliſh ſeuentie yeeres in the deſolation of Ieruſalem.

3 And I turned my face vnto the Lorde God, and [d] ſought by prayer and ſupplications with faſting and ſackcloth and aſhes.

4 And I prayed vnto the Lord my God, and made my confeſſion, ſaying, Oh Lorde God, which art [e] great and fearefull, and keepeſt couenant & mercie toward them which loue ‡ thee, and toward them that keepe thy commandements,

5 We haue ſinned, and haue committed iniquitie and haue done wickedly, yea, wee haue rebelled, and haue departed from thy precepts, and from thy iudgements.

6 For wee would not obey thy ſeruants the Prophets, which ſpake in thy Name to our Kings, to our Princes, and to our fathers, and to all the people of the land.

7 O Lord, [f] righteouſnes belongeth vnto thee, and vnto vs ‡ open ſhame, as appeareth this day vnto euerie man of Iudah, & to the inhabitants of Ieruſalem: yea, vnto all Iſrael, both neere and farre off, through all the countreys, whither thou haſt driuen them, becauſe of their offences, that they haue committed againſt thee.

8 O Lorde, vnto vs appertaineth open ſhame, to our [g] Kings, to our Princes, and to our fathers, becauſe wee haue ſinned againſt thee.

9 Yet compaſſion and forgiuenes is in the Lord our God, albeit wee haue rebelled againſt him.

10 For wee haue not obeyed the [h] voyce of the Lord our God, to walke in his lawes, which he had laid before vs by the miniſterie of his ſeruants the Prophets.

11 Yea, all Iſrael haue tranſgreſſed thy Lawe, and are turned backe, and haue not heard thy voice: therefore the [i] curſe is powred vpon vs, and the othe that is written in the lawe of Moſes the ſeruant of God, becauſe we haue ſinned againſt him.

12 And hee hath confirmed his wordes, which he ſpake againſt vs, and againſt our iudges that ‖ iudged vs, by bringing vpon vs a great plague: for vnder the whole heauen hath not beene the like, as hath beene brought vpon Ieruſalem.

13 All this plague is come vpon vs, as it is written in the Law of Moſes: yet made we not our prayer before the Lord our God, that wee might turne from our iniquities, and vnderſtand thy trueth.

14 Therefore hath the Lord ‡ made readie the plague, and brought it vpon vs: for the Lord our God is righteous in all his workes which hee doeth: for wee would not heare his voyce.

15 * And nowe, O Lorde our God, that haſt brought thy people out of the land of Egypt with a mightie hand, and haſt gotten thee renowne, as appeareth this day, we haue ſinned, we haue done wickedly.

16 O Lord, according to all thy [k] righteouſneſſe, I beſeech thee, let thine anger and thy wrath be turned away from thy citie Ieruſalem thine holy mountaine: for becauſe of our ſinnes, and for the iniquities of our fathers, Ieruſalem & thy people are a reproch to all that are about vs.

17 Now therefore, O our God, heare the prayer of thy ſeruant, and his ſupplications, and cauſe thy face to [l] ſhine vpon thy Sanctuarie, that lieth waſte for the [m] Lords ſake.

18 O my God, incline thine eare, and heare: open thine eyes, and beholde our deſolations, and the citie whereupon thy Name is called: for wee doe not preſent our ſupplications before thee for our owne [n] righteouſnes, but for thy great tender mercies.

19 O Lord, heare, O Lord forgiue, O Lord [o] conſider, and doe it: deferre not, for thine owne ſake, O my God: for thy Name is called vpon thy citie, and vpon thy people.

20 ¶ And whiles I was ſpeaking and praying, and confeſſing my ſinne, and the ſinne of my people Iſrael, & did preſent my ſupplication before the Lord my God, for

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[i] That is, not like Alexanders ſtrength.

[k] Both the Gentiles that dwell about him, and alſo the Iewes.

[l] Whatſoeuer he goeth about by his craft, he ſhall bring it to paſſe.

[m] That is, vnder pretence of peace, or as it were in ſport.

[n] Meaning, againſt God.

[o] For God would deſtroy him with a notable plague, and ſo comfort his Church, 2.Mac.9.9.

[p] Reade verſe 14.

[q] For feare and aſtoniſhment.

[a] Who was alſo called Aſtyages.

[b] For Cyrus led with ambition, went about wars in other countreys, and therefore Darius had the title of the kingdom, though Cyrus was king in effect.

[c] For though he was an excellent Prophet, yet he dayly increaſed in knowledge by reading of the Scriptures.

[d] He ſpeaketh not of that ordinary prayer, which he vſed in his houſe thriſe a day, but of a rare and vehement prayer, leſt their ſinnes ſhould cauſe God to delay the time of their deliuerance propheſied by Ieremiah.

[e] That is, haſt all power in thy ſelfe to execute thy terrible iudgements againſt obſtinate ſinners, as thou art rich in mercy to comfort them which obey thy word and loue thee.

‡ *Ebr. him.*

[f] He ſheweth that whenſoeuer God puniſheth, hee doeth it for iuſt cauſe: and thus the godly neuer accuſe him of rigour as the wicked doe, but acknowledge that in themſelues there is iuſt cauſe why he ſhould ſo intreat them.

‡ *Ebr. confuſion of face.*

[g] He doeth not excuſe the Kings becauſe of their authoritie, but prayeth chiefly for them as the chiefe occaſions of theſe great plagues.

[h] He ſheweth that they rebell againſt God, which ſerue him not according to his commandement and word.

[i] As Deut.27.15 or the curſe confirmed by an othe.

‖ *Or, gouerned vs.*

‡ *Ebr. watched vpon the euill.*

* *Exod.14.28. baruc.2.11.*

[k] That is, according to all thy mercifull promiſes and the performance thereof.

[l] Shew thy ſelfe fauourable.

[m] That is, for thy Chriſts ſake, in whom thou wilt accept all our prayers.

[n] Declaring, that the godly flee onely vnto Gods mercies, and renounce their owne workes when they ſeeke for remiſſion of their ſinnes.

[o] Thus he could not content himſelfe with any vehemencie of words: for hee was ſo led with a feruent zeale, conſidering Gods promiſe made to the city in reſpect of his Church, and for the aduancement of Gods glorie.

the holy Mountaine of my God,

21 Yea, while I was ſpeaking in prayer, euen the man *Gabriel whom I had ſeene before in the viſion, came flying, and touched me about the time of the euening oblation.

22 And he informed me, and talked with mee, and ſayde, O Daniel, I am now come foorth to giue thee knowledge and vnderſtanding.

23 At the beginning of thy ſupplications the commandement came foorth, and I am come to ſhew thee, for thou art greatly beloued: therefore vnderſtand the matter and conſider the viſion.

24 Seuentie [p] weekes are determined vpon [q] thy people, and vpon thine holy citie to finiſh the wickedneſſe, and to ſeale vp the [r] ſinnes, & to reconcile the iniquitie, and to bring in euerlaſting righteouſneſſe, and to ſeale vp the viſion and prophecie, and to anoint the moſt Holy.

25 Know therefore and vnderſtand, that from the [ſ] going foorth of the commandement to bring againe the people, and to build Ieruſalem, vnto Meſſiah the prince, ſhall bee ſeuen [t] weekes, and [u] threeſcore and two weekes, and the ſtreete ſhall be built againe, and the wall euen in a ‡ troublous time.

26 And after threeſcore & two [x] weekes, ſhall Meſſiah be ſlaine, and ſhall [y] haue nothing, and the people of [z] the prince that ſhall come, ſhall deſtroy the citie and the Sanctuarie, and the ende thereof ſhall bee with a flood: and vnto the ende of the battell it ſhall be deſtroyed by deſolations.

27 And he ſhall [a] confirme the couenant with many for one weeke: and in the mids of the weeke he ſhall cauſe the ſacrifice & the oblation to [b] ceaſe, [c] and for the ouerſpreading of the abominations, hee ſhall make it deſolate, euen vntill the conſummation determined ſhall be powred vpon the deſolate.

CHAP. X.

There appeareth vnto Daniel a man clothed in linnen, 11 which ſheweth him wherfore he is ſent.

In the [a] third yeere of Cyrus king of Perſia, a thing was reuealed vnto Daniel (whoſe name was called Belteſhazzar) and the word was true, but the time appointed was [b] long, and he vnderſtood the thing, and had vnderſtanding of the viſion.

2 At the ſame time, I Daniel was in heauineſſe for three weekes of dayes.

3 I ate no pleaſant bread, neither came fleſh, nor wine in my mouth, neither did I anoint my ſelfe at all, till three weekes of dayes were fulfilled,

4 And in the foure and twentieth day of the [c] firſt moneth, as I [d] was by the ſide of that great riuer, euen Hiddekel,

5 And I lift vp mine eyes, and looked, and behold, there was a man clothed in linnen, whoſe loynes were girded with fine golde of *Vphaz.

6 His body alſo was like the Chryſolite, and his face (to looke vpon) like the lightning, and his eyes as lampes of fire, and his armes and his feete were like in colour to poliſhed braſſe, and the voyce of his words was like the voice of a multitude.

7 And I Daniel alone ſaw the viſion: for the men that were with me, ſaw not the viſion: but a great feare fell vpon them, ſo that they fled away and hid themſelues.

8 Therefore I was left alone, & ſaw this great viſion, & there remained no ſtrength in me: for my [f] ſtrength was turned in mee into corruption, and I reteined no power.

9 Yet heard I the voyce of his wordes: and when I heard the voyce of his words, I ſlept on my face: and my face was towarde the ground.

10 And beholde, an hand [g] touched mee, which ſet mee vp vpon my knees and vpon the palmes of my hands,

11 And he ſaid vnto me, O Daniel, a man greatly beloued, vnderſtand the words that I ſpeake vnto thee, and ſtand in thy place: for vnto thee am I now ſent. And when hee had ſayd this word vnto mee, I ſtood trembling.

12 Then ſaid he vnto me, Feare not Daniel: for from the firſt day that thou diddeſt ſet thine heart to vnderſtand, and to humble thy ſelfe before thy God, thy wordes were heard, and I am come for thy words.

13 But the [h] prince of the kingdome of Perſia withſtood me one and twenty dayes: but loe, [i] Michael one of the chiefe princes, came to helpe me, and I remained there by the kings of Perſia.

14 Nowe I am come to ſhewe thee what ſhall come to thy people in the latter dayes: for yet the [k] viſion is for many dayes.

15 And when he ſpake theſe words vnto mee, I ſet my face toward the ground, and held my tongue.

19 And behold, [l] one like the ſimilitude of the ſonnes of man touched my lips: then I opened my mouth, and ſpake, and ſaid vnto him that ſtood before me, O my Lord, [m] by the viſion my ſorowes are returned vpon me, and I haue reteined no ſtrength.

17 For how can the ſeruant of this my Lord talke with my Lord being ſuch a one? for as for mee, ſtraightway there remained no ſtrength in mee, neither is there breath left in me.

18 Then

Chap.8.16.

[p] He alludeth to Ieremiahs prophecie, who propheſied that their captiuitie ſhould be ſeuentie yeeres: but now Gods mercy ſhould ſeuenfold exceede his iudgement which ſhould be foure hundred & ninetie yeres, euen to the comming of Chriſt, and ſo then it ſhould cõtinue for euer.

[q] Meaning, Daniels nation, ouer whom he was carefull.

[r] To ſhew mercie, and to put ſinne out of remembrance.

[ſ] That is, from the time that Cyrus gaue them leaue to depart.

[t] Theſe weekes make 49 yeere, whereof 46 are referred to the time of the building of the Temple, and 3. to the laying of the foundation.

[u] Counting from the ſixt yeere of Darius who gaue the ſecond commandement for the building of the Temple, are 62 weekes, which make 434 yeeres, which comprehend the time from the building of the Temple, vnto the Baptiſme of Chriſt.

‡ *Ebr. in ſtreights of time.*

[x] In this laſt weeke of the ſeuentie, ſhall Chriſt come and preach and ſuffer death.

[y] He ſhall ſeeme to haue no beautie, nor to be of any eſtimation, as Iſa.53.2.

[z] Meaning, Titus Veſpaſians ſonne, who ſhould come and deſtroy both the Temple and the people without all hope of recouerie.

[a] By the preaching of the Goſpel he confirmed his promiſe, firſt to the Iewes, & after to the Gentiles.

[b] Chriſt accompliſhed this by his death and reſurrection.

[c] Meaning that Ieruſalem and the Sanctuary ſhould be vtterly deſtroyed for their rebellion againſt God, & their idolatrie: or as ſome reade, that the plagues ſhall be ſo great, that they ſhall all be aſtonied at them.

[a] He noteth this third yeere becauſe at this time the building of the Temple began to be hindered by Cambyſes Cyrus ſonne, when the father made warre in Aſia minor againſt the Scythians, which was a diſcouraging to the godly, and a great feare to Daniel.

[b] Which is to declare that the godly ſhould not haſten too much, but patiently to abide the iſſue of Gods promiſe.

[c] Called Abib, which containeth part of March, and part of April.

[d] Being caried by the ſpirit of propheſie to haue the ſight of this riuer Tygris.

[e] This was the Angel of God, which was ſent to aſſure Daniel in this propheſie that followeth.

Iere.10.9.

[f] The word alſo ſignifieth comelineſſe of beauty, ſo that for feare he was like a dead man for deformitie.

[g] Which declareth that when we are ſtricken downe with the maieſty of God, we cannot riſe, except he alſo lift vs vp with his hand, which is his power.

[h] Meaning, Cambyſes, who reigned in his fathers abſence, and did not onely for this ſpace hinder the building of the Temple, but would haue further raged, if God had not ſent me to reſiſt him, and therefore haue I ſtayed for the profite of the Church.

[i] Though God could by one Angel deſtroy all the world, yet to aſſure his children of his loue, he ſendeth foorth double power, euen Michael, that is, Chriſt Ieſus the head of Angels.

[k] For though the Prophet Daniel ſhould end and ceaſe, yet his doctrine ſhould continue till the comming of Chriſt for the comfort of his Church.

[l] This was the ſame Angel that ſpake with him before in the ſimilitude of a man.

[m] I was ouercome with feare and ſorow, when I ſaw the viſion.

18 Then there came againe, and touched me one like the appearance of a man, and he ſtrengthened me,

19 And ſayd, O man, greatly beloued, feare not: [n] peace be vnto thee: be ſtrong and of good courage. And when hee had ſpoken vnto me, [o] I was ſtrengthened, and ſayde, Let my Lorde ſpeake: for thou haſt ſtrengthened me.

20 Then ſayd he, Knoweſt thou wherefore I am come vnto thee? but now will I returne to fight with the Prince of Perſia: and when I am gone foorth, loe, the [p] prince of Grecia ſhall come.

21 But I will ſhew thee that which is decreed in the Scripture of trueth: [q] and there is none that holdeth with mee in theſe things, but Michael your prince.

CHAP. XI.

1 A propheſie of the kingdoms which ſhould be enemies to the Church of God, as of Perſia, 3 Of Greece, 5 Of Egypt, 28 Of Syria, 36 And of the Romanes.

Alſo I, in the firſt yeere of Darius of the Medes, euen I [a] ſtood to encourage and to ſtrengthen him.

2 And now will I ſhew thee the trueth. Behold, there ſhal ſtand vp yet [b] three kings in Perſia, and the fourth ſhall be farre richer then they all: and by his ſtrength, and by his riches he ſhall ſtirre vp [c] all againſt the realme of Grecia.

3 But a [d] mightie King ſhall ſtand vp, that ſhall rule with great dominion, and doe according to his pleaſure.

4 And when he ſhall ſtand vp, [e] his kingdome ſhalbe broken, [f] and ſhal be diuided toward the [g] foure windes of heauen: & not to his [h] poſteritie, nor according to [i] his dominion, which he ruled: for his kingdome ſhall be pluckt vp, euen to be for others beſides [k] thoſe.

5 And the [l] King of the South ſhall be mightie, and one of [m] his princes, and ſhall preuaile againſt him, and beare rule: his dominion ſhall bee a great dominion.

6 And in ẏ end of yeres they ſhall be ioyned together: for the kings [n] daughter of the South ſhall come to the King of the North to make an agreement, but ſhee ſhall not reteine the power of the [o] armie, neither ſhall [p] hee continue, nor his [q] armie: but ſhee ſhalbe deliuered to death, & they that brought her, and [r] hee that begate her, and he that comforted her in theſe times.

7 But out of the budde of her [s] rootes ſhall one ſtande vp in his ſtead, [t] which ſhall come with an armie, and ſhall enter into the fortreſſe of the king of the North, and doe with them as he liſt, and ſhall preuaile,

8 And ſhall alſo carry captiues into Egypt their gods with their molten images, and with their precious veſſels of ſiluer and of golde, and he ſhall continue [u] moe yeeres then the king of the North.

9 So the king of the South ſhall come into his kingdome, and ſhall returne into his owne land.

10 Wherfore his [x] ſonnes ſhall be ſtirred vp, and ſhall aſſemble a mighty great armie: and one [y] ſhall come and ouerflow, and paſſe thorow: then ſhall [z] he returne, and be ſtirred vp at his fortreſſe.

11 And the King of the South ſhall bee angry, and ſhall come foorth, and fight with him, euen with the King of the North: for hee ſhall ſet foorth a great [a] multitude, and the multitude ſhall bee giuen into his hand.

12 Then the multitude ſhall bee proud, and their heart ſhall bee lifted vp: for hee ſhall caſt downe thouſands: but he ſhall not ſtill preuaile.

13 For the King of the North [b] ſhall returne, and ſhall ſet foorth a greater multitude then afore, and ſhall come foorth (after certaine yeeres) with a mighty armie, and great riches.

14 And at the ſame time there ſhall [c] many ſtand vp againſt the king of the South: alſo the rebellious children of thy [d] people ſhall exalt themſelues to ſtabliſh the viſion, but they ſhall fall.

15 So the King of the North ſhall come, and caſt vp a mount, and take the ſtrong citie: and the armes of the South ſhall [e] not reſiſt, neither his choſen people, neither ſhall there bee any ſtrength to withſtand.

16 But he that ſhall come, ſhall doe vnto him as hee liſt, and none ſhall ſtande a-

n He declareth hereby that God would be mercifull vnto the people of Iſrael.

o Which declareth that when God ſmiteth downe his children, he doth not immediatly lift them vp at once (for now the Angel had touched him twiſe) but by little and little.

p Meaning, that he would not onely himſelfe bridle the rage of Cambyſes, but alſo the other kings of Perſia by Alexander the king of Macedonia.

q For this Angel was appointed for the defence of the Church vnder Chriſt, who is the head thereof.

a The Angel aſſureth Daniel that God hath giuen him power to perfourme theſe things, ſeeing he appointed him to aſſiſt Darius, when hee ouercame the Caldeans.

b Whereof Cambyſes that now reigned, was the firſt, the ſecond Smerdes, the third Darius the ſonne of Hyſtaſpis, and the fourth Xerxes, which all were enemies to the people of God, and ſtoode againſt them.

c For hee raiſed vp all the Eaſt countreys to fight againſt the Grecians: and albeit hee had in his armie nine hundred thouſand men, yet in foure battels hee was diſcomfited and fled away with ſhame.

d That is, Alexander the great.

e For when his eſtate was moſt flouriſhing, he ouercame himſelfe with drinke, and ſo fell into a diſeaſe: or as ſome write, was poiſoned by Caſſander.

f For his twelue chiefe princes firſt diuided his kingdome among themſelues.

g After this his monarchie was diuided into foure: for Selucus had Syria, Antigonus Aſia minor, Caſſander the kingdome of Macedonia, and Ptolemeus Egypt.

h Thus God reuenged Alexanders ambition and crueltie, in cauſing his poſteritie to be murthered, partly of the fathers chiefe friends, and partly one of another.

i None of theſe foure ſhal be able to be compared to the power of Alexander.

k That is, his poſterity hauing no part thereof.

l To wit, Ptolemeus king of Egypt.

m That is, Antiochus the ſonne of Seleucus, and one of Alexanders princes ſhall be more mighty: for he ſhould haue both Aſia and Syria.

n That is, Berenice the daughter of Ptolemie Philadelphus ſhall bee giuen in mariage to Antiochus Theos, thinking by this affinity that Syria and Egypt ſhould haue a continuall peace together.

o That force and ſtrength ſhall not continue: for ſoone after Berenice and her yong ſonne after her huſbands death, was ſlaine of her ſtepſonne Seleucus Calinicus the ſonne of Laodice, the lawfull wife of Antiochus, but put away for this womans ſake.

p Neither Ptolemeus, nor Antiochus.

q Some reade, ſeede, meaning the childe begotten of Berenice.

r Some reade, ſhe that begate her, and thereby vnderſtand her nurſe, which brought her vp: ſo that all they that were occaſion of this mariage, were deſtroyed.

ſ Meaning, the Ptolemeus Euergetes after the death of his father Philadelphus, ſhould ſucceede in the kingdome, being of the ſame ſtocke that Berenice was.

t To reuenge his ſiſters death againſt Antiochus Calinicus king of Syria.

u For this Ptolemeus reigned ſixe and fortie yeeres.

x Meaning, Seleucus and Antiochus the great, the ſonnes of Calinicus ſhall make warre againſt Ptolemeus Philopater the ſonne of Philadelphus.

y For his elder brother Seleucus died, or was ſlaine whiles the warres were preparing.

z That is, Philopater when hee ſhall ſee Antiochus to take great dominions from him in Syria, and alſo readie to inuade Egypt.

a For Antiochus had ſixe thouſande horſemen and threeſcore thouſande footemen.

b After the death of Ptolemeus Philopater, who left Ptolemeus Epiphanes his heire.

c For not onely Antiochus came againſt him, but alſo Philip king of Macedonia, and theſe two brought great power with them.

d For vnder Onias which falſly alleged that place of Iſaiah 19. 19. certaine of the Iewes retired with him into Egypt to fulfill this propheſie: alſo the Angel ſheweth that all theſe troubles which are in the Church, are by the prouidence and counſell of God.

e The Egyptians were not able to reſiſt Scopas Antiochus captaine.

gainſt

againſt him: and he ſhall ſtand in the [f] pleaſant lande, which by his hand ſhall be conſumed.

17 Againe hee ſhall [g] ſet his face to enter with the power of his whole kingdome, and his confederates with him: thus ſhal he doe, and hee ſhall giue him the [h] daughter of women, to deſtroy [i] her: but [k] ſhe ſhall not ſtand on his ſide, neither be for him.

18 After this ſhall he turne his face vnto the [l] yles, and ſhall take many: but a prince [m] ſhall cauſe his ſhame to light vpon him, beſide that hee ſhall cauſe his owne ſhame to turne vpon [n] himſelfe.

19 For he ſhall turne his face toward the forts of his [o] owne land: but he ſhalbe ouerthrowen and fall, and be no more [p] found.

20 [q] Then ſhall ſtand vp in his place in the glory of the kingdome, one that ſhall raiſe taxes: but after fewe dayes hee ſhall bee deſtroyed, neyther in [r] wrath, nor in battell.

21 And in his place ſhall ſtand vp a [ſ] vile perſon, to whom they ſhall not giue the honour of the kingdome: but hee ſhall come in peaceably, and obteine the kingdome by flatteries.

22 And the [t] armes ſhall be ouerthrowen with a flood before him, and ſhall be broken: and alſo the prince of the [u] couenant.

23 And after [x] the league made with him, he ſhall worke deceitfully: for hee ſhall come vp, and ouercome with a [y] ſmall people.

24 He ſhall enter into the quiet and plentifull prouince, and hee ſhall doe that which his fathers [z] haue not done, nor his fathers fathers: he ſhal diuide among them the pray and the ſpoile, and the ſubſtance, yea, and he ſhall forecaſt his deuiſes againſt the ſtrong holdes, euen for a [a] time.

25 Alſo he ſhall ſtir vp his power and his courage againſt the king of the South with a great army, and the king of the South ſhal bee ſtirred vp to battell with a very great and mightie armie: but he ſhall not [b] ſtand: for they ſhall forecaſt and practiſe againſt him.

26 Yea, they that feede of the portion of [c] his meate, ſhall deſtroy him: and his armie [d] ſhall ouerflow: and many ſhall fall, and be ſlaine.

27 And both theſe kings hearts ſhall bee to doe [e] miſchiefe, and they ſhall talke of deceite at one table: but it ſhall not auaile: for [f] yet the ende ſhall bee at the time appointed.

28 Then ſhall hee returne into his lande with great [g] ſubſtance: for his heart ſhall be againſt the holy couenant: ſo ſhal he doe and returne to his owne land.

29 At the time appointed he ſhal returne, and come toward the South: but the laſt ſhall not be as the firſt.

30 For the ſhips [h] of Chittim ſhall come againſt him: therefore he ſhalbe ſory and returne, and fret againſt the holy couenant: ſo ſhall he doe, he ſhall euen returne [i] and haue intelligence with them that forſake the holy couenant.

31 And armes [k] ſhall ſtand on his part, and they ſhall pollute the Sanctuarie [l] of ſtrength, and ſhall take away the dayly ſacrifice, and they ſhall ſet vp the abominable deſolation.

32 And ſuch as wickedly [m] breake the couenant, ſhall hee cauſe to ſinne by flatterie: but the people that do know their God, ſhall preuaile and proſper.

33 And they that vnderſtand among [n] the people, ſhall inſtruct many: [o] yet they ſhall fall by ſword, and by flame, by captiuity and by ſpoyle, many dayes.

34 Now when they ſhall fall, they ſhall be holpen with a [p] litle helpe: but many ſhal cleaue vnto him [q] fainedly.

35 And ſome of them [r] of vnderſtanding ſhall fall to trie them, and to purge, and to make them white, till the time bee out: for there is a time appointed.

f Hee ſheweth that he ſhall not onely afflict the Egyptians, but alſo the Iewes, and ſhall enter into their countrey, whereof he admoniſheth them before, that they may know that all theſe things come by Gods prouidence.

g This was the ſecond battell that Antiochus fought againſt Ptolemeus Epiphanes.

h To wit, a beautifull woman, which was Cleopatra Antiochus daughter.

i For he regarded not the life of his daughter, in reſpect of the kingdome of Egypt.

k She ſhall not agree to his wicked counſell, but ſhall loue her huſband, as her duetie requireth, and not ſeeke his deſtruction.

l That is, toward Aſia, Grecia, and thoſe yles which are in the ſea called Mediterraneum: for the Iewes called all countreys yles, which were diuided from them by ſea. m For whereas Antiochus was woont to contemne the Romanes, and put their ambaſſadours to ſhame in all places, Atilius the Conſul, or Lucius Scipio put him to flight, and cauſed his ſhame to turne on his owne head. n By his wicked life, and obeying of fooliſh counſel. o For feare of the Romanes he ſhall flee to his holdes. p For when as vnder the pretence of pouertie hee would haue robbed the Temple of Iupiter Dodonæus, the countrey men ſlewe him. q That is, Seleucus ſhall ſucceede his father Antiochus. r Not by forreine enemies or battell, but by treaſon. ſ Which was Antiochus Epiphanes, who as is thought, was the occaſion of Seleucus his brothers death, and was of a vile, cruell, and flattering nature, and defrauded his brothers ſonne of the kingdome, and vſurped the kingdome without the conſent of the people. t Hee ſheweth that great forraine powers ſhall come to helpe the yong ſonne of Seleucus againſt his vncle Antiochus, and yet ſhall be ouerthrowen. u Meaning Ptolemeus Philometor Philopaters ſonne, who was this childes couſin germane, and is heere called the prince of the couenant, becauſe he was the chiefe, and all other followed his conduct. x For after the battell, Philometor and his vncle Antiochus made a league. y For hee came vpon him at vnawares, and when he ſuſpected his vncle Antiochus nothing. z Meaning, in Egypt. a Hee will content himſelfe with the ſmall holdes for a time, but euer labour by craft to attaine to the chiefeſt. b He ſhall be ouercome with treaſon.

c Signifying his princes and the chiefe about him.

d Declaring that his ſouldiers ſhall burſt out and venture their life to ſlay and to bee ſlaine for the ſafegard of their prince.

e The vncle and the nephew ſhall take truce, and banket together, yet in their hearts they ſhall imagine miſchiefe one againſt another.

f Signifying, that it ſtandeth not in the counſell of men to bring things to paſſe, but in the prouidence of God who ruleth the kings by a ſecret bridle, that they cannot doe what they liſt themſelues.

g Which hee ſhall take of the Iewes in ſpoyling Ieruſalem and the Temple, and this is tolde them before, to mooue them to patience, knowing that all things are done by Gods prouidence. h That is, the Romane power ſhall come againſt him: for P. Popilius the ambaſſadour appointed him to depart in the Romans name: to which thing he obeyed, although with griefe, and to reuenge his rage, he came againſt the people of God the ſecond time. i With the Iewes which ſhall forſake the couenant of the Lord: for firſt he was called againſt the Iewes by Iaſon the high Prieſt, and this ſecond time by Menelaus. k A great faction of the wicked Iewes ſhall holde with Antiochus. l So called becauſe the power of God was nothing diminiſhed, although this tyrant ſet vp in the Temple the image of Iupiter Olympius, and ſo began to corrupt the true ſeruice of God. m Meaning, ſuch as bare the name of Iewes, but indeede were nothing leſſe: for they ſolde their ſoules, and betrayed their brethren for gaine. n They that remaine conſtant among the people, ſhall teach others by their example, and edifie many in the true religion. o Whereby hee exhorteth the godly to conſtancie, although they ſhould periſh a thouſand times, and though their miſeries endure neuer ſo long. p As God will not leaue his Church deſtitute, yet wil he not deliuer it all at once, but ſo helpe as they may ſtill ſeeme to fight vnder the croſſe, as hee did in the time of the Maccabees, whereof he here propheſieth. q That is, there ſhall be euen of this ſmall number, many hypocrites. r To wit, of them that feare God, and will loſe their life for the defence of true religion, ſignifying alſo, that the Church muſt continually bee tried and purged, and ought to looke for one perſecution after another: for God hath appointed the time: therefore we muſt obey.

36 And the [s] king ſhall doe what him liſt: he ſhall exalt himſelfe, and magnifie himſelfe againſt all, that is God, and ſhall ſpeake marueilous things againſt the God of gods, and ſhall proſper till the wrath [t] be accompliſhed: for the determination is made.

37 Neither ſhall hee regard the [u] God of his fathers, nor the deſires [x] of women, nor care for any god: for he ſhall magnifie himſelfe aboue all.

38 But in his place ſhall hee honour the [y] god Mauzzim, and the god whom his fathers knewe not ſhall he honour with [z] gold and with ſiluer, and with precious ſtones, and with pleaſant things.

39 Thus ſhall hee doe in the [a] holdes of Mauzzim with a ſtrange god whom he ſhal acknowledge: he ſhall encreaſe his glory, and ſhall cauſe them to rule ouer many, and ſhall diuide the land for gaine.

40 And at the ende of time ſhall the king of the [b] South puſh at him, and the king of the North ſhall come againſt him like a whirlewinde, with charets, and with horſemen, and with many ſhippes, and hee ſhall enter into the countreyes, and ſhall ouerflow and paſſe thorow.

41 Hee ſhall enter alſo into the [c] pleaſant land, and many countreyes ſhalbe ouerthrowen: but theſe ſhall eſcape out of his hand, euen Edom and Moab, and the chiefe of the children of Ammon.

42 He ſhall ſtretch foorth his hands alſo vpon the countreyes, and the land of Egypt ſhall not eſcape.

43 But he ſhal haue power ouer the treaſures of golde and of ſiluer, and ouer all the precious things of Egypt, and of the Libyans, and of the blacke Mores where he ſhall paſſe.

44 But the tidings out of the Eaſt and the North ſhall [d] trouble him: therefore hee ſhall goe forth [e] with great wrath to deſtroy and roote out many.

45 And he ſhall plant the tabernacles [f] of his palace betweene the ſeas in the glorious and holy mountaine, yet he ſhall come to his ende, and none ſhall helpe him.

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[s] Becauſe the Angels purpoſe is to ſhew the whole courſe of the perſecutions of the Iewes vnto the comming of Chriſt, he now ſpeaketh of the Monarchie of the Romanes, which he noteth by the name of a king, who were without all religion, and contemned the true God.

[t] So long the tyrants ſhall preuaile as God hath appointed to puniſh his people: but he ſheweth that it is but for a time.

[u] The Romanes ſhall obſerue no certaine forme of religion as other nations, but ſhall change their gods at their pleaſures, yea, contemne them, and prefer themſelues to their gods.

[x] Signifying, that they ſhould be without all humanitie: for the loue of women is taken for ſingular or great loue, as 2.Sam.1.26.

[y] That is, the god of power and riches: they ſhall eſteeme their owne power aboue all their gods, and worſhip it.

[z] Vnder pretence of worſhipping the gods, they ſhall enrich their citie with the moſt precious iewels of all the world, becauſe that hereby all men ſhould haue them in admiration for their power & riches.

[a] Although in their hearts they had no religion, yet they did acknowledge the gods, and worſhipped them in their temples, leſt they ſhould haue bene deſpiſed as Atheiſts: but this was to increaſe their fame and riches: and when they gate any countrey, they ſo made others the rulers thereof, that the profite euer came to the Romanes.

[b] That is, both the Egyptians and the Syrians ſhall at length fight againſt the Romanes, but they ſhalbe ouercome.

[c] The Angel forewarneth the Iewes, that when they ſhould ſee the Romans inuade them, and that the wicked ſhould eſcape their hands, that then they ſhould not thinke but that all this was done by Gods prouidence, foraſmuch as he warned them of it ſo long afore, and therefore he would ſtill preſerue them.

[d] Hearing that Craſſus was ſlaine, and Antiochus diſcomfited.

[e] For Auguſtus ouercame the Parthians, and recouered that which Antiochus had loſt.

[f] The Romans after this reigned quietly through all the countreyes, and from ſea to ſea, and in Iudea: but at length for their cruelty God ſhall deſtroy them.

CHAP. XII.

1 *Of the deliuerance of the Church by Chriſt.*

AND at that [a] time ſhal Michael ſtand vp, the great prince, which ſtandeth for the children of thy people, and there ſhall bee a time of trouble, ſuch as neuer was ſince there beganne to be a nation vnto that ſame time: and at that time thy people ſhalbe deliuered, euery one that ſhalbe found written in the booke.

2 And many [b] of them ẏ ſleepe in the duſt of the earth, ſhall awake, ſome to euerlaſting life, & ſome to ſhame & perpetuall contempt.

3 And they that be [c] wiſe, ſhall ſhine, as the brightneſſe of the firmament: and they that [d] turne many to righteouſnes, ſhall ſhine as the ſtarres, for euer and euer.

4 But thou, O Daniel, [e] ſhut vp the wordes, and ſeale the booke [f] till the ende of the time: many ſhall runne to and fro, and knowledge ſhalbe encreaſed.

5 ¶ Then I Daniel looked, and behold, there ſtood other two, the one on this ſide of the brinke of the [g] riuer, and the other on that ſide of the brinke of the riuer.

6 And one ſayd vnto the man clothed in linen, which was vpon the waters of the riuer, When ſhal be the end of theſe wonders?

7 And I heard the man clothed in linen, which was vpon the waters of the riuer, when he held vp his [h] right hand and his left hand vnto heauen, and ſware by him that liueth for euer, that it ſhall tary for a [i] time, two times and an halfe: and when he ſhall haue accompliſhed [k] to ſcatter the power of the holy people, all theſe things ſhalbe finiſhed.

8 Then I heard it, but I vnderſtood it not: then ſayd I, O my Lord, what ſhall be the end of theſe things?

9 And he ſaid, Goe thy way, Daniel: for the wordes are cloſed vp, and ſealed, till the end of the time.

10 Many ſhall be purified, made white, and tried: but the wicked ſhall doe wickedly, and none of the wicked ſhall haue vnderſtanding: but the wiſe ſhall vnderſtand.

11 And from the time that the [l] dayly ſacrifice ſhalbe taken away, and the abominable deſolation ſet vp, there [m] ſhall be a thouſand two hundreth and ninetie dayes.

12 Bleſſed is hee that waiteth and commeth to the thouſand three hundreth and [n] fiue and thirtie dayes.

13 But goe [o] thou thy way till the end be: for thou ſhalt reſt and ſtand vp in thy lot, at the end of the dayes.

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[a] The Angell here noteth two things: firſt that the Church ſhall be in great affliction and trouble at Chriſts comming, & next that God will ſend his Angel to deliuer it, whom here he calleth Michael, meaning Chriſt, which is publiſhed by the preaching of the Goſpel.

[b] Meaning, all ſhall riſe at the generall reſurrection, which thing he here nameth, becauſe the faithfull ſhould haue euer their reſpect to that: for in the earth there ſhalbe no ſure comfort.

[c] Who haue kept the true feare of God and his religion.

[d] Hee chiefly meaneth the miniſters of Gods word, and next all the faithful which inſtruct ẏ ignorāt, and bring them to the true knowledge of God.

[e] Though the moſt part deſpiſe this propheſie, yet keepe thou it ſure and eſteeme it as a treaſure.

[f] Till the time that God hath appointed for the full reuelation of theſe things: and then many ſhall run to and fro to ſearch the knowledge of theſe myſteries, which things they obteine now by the light of the Goſpel.

[g] Which was Tigris.

[h] Which was as it were a double othe, and did the more confirme the thing.

[i] Meaning, a long time, a longer time, and at length a ſhort time: ſignifying that their troubles ſhould haue an ende.

[k] When the Church ſhalbe ſcattered and diminiſhed in ſuch ſort as it ſhall ſeeme to haue no power.

[l] From the time that Chriſt by his ſacrifice ſhall take away the ſacrifice and ceremonies of the Law.

[m] Signifying that the time ſhalbe long of Chriſts ſecond comming, and yet the children of God ought not to be diſcouraged, though it be deferred.

[n] In this number he addeth a moneth and an halfe to the former number, ſignifying that it was not in man to appoint the time of Chriſts comming, but that they are bleſſed that patiently abide his appearing.

[o] The Angel warneth the Prophet patiently to abide, till the time appoynted come, ſignifying that he ſhould depart this life, and riſe againe with the elect, when God had ſufficiently humbled and purged his Church.

¶HOSEA.

Hoſea.

THE ARGVMENT.

AFter that the tenne tribes had fallen away from God by the wicked and ſubtill counſell of Ieroboam the ſonne of Nebat, and in ſtead of his true ſeruice commaunded by his worde, worſhipped him according to their owne fantaſies and traditions of men, giuing themſelues to moſt vile idolatrie and ſuperſtition, the Lord from time to time ſent them Prophets to call them to repentance: but they grew euer worſe and worſe, and ſtill abuſed Gods benefits. Therefore now when their proſperitie was at the higheſt vnder Ieroboam the ſonne of Ioaſh, God ſent Hoſea and Amos to the Iſraelites (as hee did at the ſame time Iſaiah and Micah to them of Iudah) to condemne them of their ingratitude: and whereas they thought themſelues to be greatly in the fauour of God, and to be his people, the Prophet calleth them baſtards and children borne in adulterie: and therefore ſheweth them that God would take away their kingdome, and giue them to the Aſſyrians to be led away captiues. Thus Hoſea faithfully executed his office for the ſpace of ſeuentie yeeres, though they remained ſtill in their vices and wickedneſſe, and derided the Prophets, and contemned Gods iudgements. And becauſe they ſhould neither be diſcouraged with threatnings onely, nor yet flatter themſelues by the ſweeteneſſe of Gods promiſes, he ſetteth before them the two principall parts of the Lawe, which are the promiſe of ſaluation, and the doctrine of life: for the firſt part hee directeth the faithfull to Meſſiah, by whom onely they ſhould haue true deliuerance: and for the ſecond, hee vſeth threatnings and menaces to bring them from their wicked maners and vices, and this is the chiefe ſcope of all the Prophets, either by Gods promiſes to allure them to be godly, or els by threatnings of his iudgements to feare them from vice: and albeit that the whole Law containe theſe two points, yet the Prophets moreouer note peculiarly both the time of Gods iudgements, and the maner.

CHAP. I.

1 The time wherein Hoſea propheſied. 2 The idolatrie of the people. 10 The calling of the Gentiles. 11 Chriſt is the head of all people.

THE word of the Lorde that came vnto Hoſea the ſonne of Beeri, in the dayes of [a] Uzziah, Iotham, Ahaz, and Hezekiah [b] kings of Iudah, and in the dayes of Ieroboam the ſonne of Ioaſh king of Iſrael.

2 At the beginning the Lorde ſpake by Hoſea, and the Lorde ſaid vnto Hoſea, Goe, take vnto thee a wife [c] of fornications, and children of fornications: for the lande hath committed great whoredome, departing from the Lord.

3 So he went, and tooke [d] Gomer the daughter of Diblaim, which conceiued and bare him a ſonne.

4 And the Lord ſaid vnto him, Call his name [e] Izreel: for yet a little, and I will viſite the blood of Izreel vpon the houſe [f] of Iehu, and will cauſe to ceaſe the kingdome of the houſe of Iſrael.

5 And at that [g] day will I alſo breake the bowe of Iſrael, in the valley of Izreel.

6 She conceiued yet againe, and bare a daughter, and God ſaid vnto him, Call her name [h] Lo ruhamah: for I will no more haue pitie vpon the houſe of Iſrael: but I will vtterly take them [i] away.

7 Yet I will haue mercie vpon the houſe of Iudah, and will [k] ſaue them by the Lorde their God, and will not ſaue them by bow, nor by ſword, nor by battell, by horſes, nor by horſemen.

8 Nowe when ſhe had weined Lo ruhamah, ſhe conceiued, and bare a ſonne.

9 Then ſaid God, Call his name [l] Lo-ammi: for ye are not my people: therefore will I not be yours.

10 Yet the number of the [m] children of Iſrael ſhall be as the ſande of the ſea, which cannot be meaſured nor tolde: and in the place where it was ſaid vnto them, Yee are not my people, it ſhall be ſaid vnto them, Yee are the ſonnes of the liuing God.

11 Then ſhall the children of Iudah, and the children of Iſrael bee [n] gathered together, and appoint themſelues one head, and they ſhall come vp out of the land: for great is the [o] day of Izreel.

[a] Called alſo Azariah, who being a leper, was depoſed from his kingdome.

[b] So that it may be gathered by the reigne of theſe foure kings, that hee preached aboue three ſcore yeeres.

[c] That is, one that of long time hath accuſtomed to play the harlot: not that the Prophet did this thing in effect, but he ſaw this in a viſion, or els was commanded by God to ſet forth vnder this parable or figure the idolatrie of the Synagogue, and of the people her children.

[d] Gomer ſignifieth a conſumption or corruption, and Diblaim cluſters of figges, declaring that they were all corrupt like rotten figges.

[e] Meaning, that they ſhould bee no more called Iſraelites, of the which name they boaſted, becauſe Iſrael did preuaile with God: but that they were as baſtards, and therefore ſhould be called Izreelites, that is, ſcattered people, alluding to Izreel, which was the chiefe citie of the ten tribes vnder Ahab, where Iehu ſhed ſo much blood, 2 Kings 10.8,11.

[f] I will be reuenged vpon Iehu for the blood that he ſhed in Izreel: for albeit God ſtirred him vp to execute his iudgements, yet hee did them for his owne ambition, and not for the glory of God, as the end declared: for hee built vp that Idolatrie, which he had deſtroied.

[g] When the meaſure of their iniquities is full, and I ſhall take vengeance and deſtroy all their policie and force.

[h] That is, not obteining mercy: whereby he ſignifieth, that Gods fauor was departed from them.

[i] For the Iſraelites neuer returned, after that they were taken captiues by the Aſſyrians.

[k] For after their captiuitie he reſtored them miraculouſly by the meanes of Cyrus, Ezra. 1.1.

[l] That is, not my people.

[m] Becauſe they thought that God could not haue bene true in his promiſe, except he had preſerued them, he declareth that though they were deſtroyed, yet the true Iſraelites, which are the ſonnes of the promiſe, ſhould be without number, which ſtand both of the Iewes, and the Gentiles, Rom. 9.26.

[n] To wit, after the captiuitie of Babylon when the Iewes were reſtored: but chiefly this is referred to the time of Chriſt, who ſhould bee the head both of the Iewes and Gentiles.

[o] The calamitie and deſtruction of Izreel ſhall be ſo great, that to reſtore them ſhalbe as a miracle.

CHAP. II.

1 The people is called to repentance. 5 He ſheweth their idolatrie and threatneth them except they repent.

SAy vnto your [a] brethren, Ammi, and to your ſiſters, Ruhamah,

2 Pleade with your [b] mother: pleade

[a] Seeing that I haue promiſed you deliuerance, it remaineth, that you encourage one another to embrace the ſame, conſidering that ye are my people on whom I will haue mercie.

[b] God ſheweth that the fault was not in him but in their Synagogue, and their idolatries, that he forſooke them, Iſa. 50.1.

with her: for ſhe is not my wife, neither am I her huſband: but let her take away her fornications out of her ſight, and her adulteries [c] from betweene her breaſts,

3 [d] Leſt I ſtrip her naked, and ſet her as in the day that ſhe was [e] borne, and make her as a wildernes, and leaue her like a dry land, and ſlay her for thirſt.

4 And I will haue no pitie vpon her children: for they be the [f] children of fornications.

5 For their mother hath plaied the harlot: ſhee that conceiued them, hath done ſhamefully: for ſhe ſayd, I will goe after my [g] louers that giue me my bread and my water, my wooll and my flaxe, mine oyle and my drinke.

6 Therefore beholde, I will ſtop [h] thy way with thornes, and make an edge, that ſhe ſhall not find her paths.

7 Though ſhee follow after her louers, yet ſhall ſhe not come at them: though ſhee ſeeke them, yet ſhall ſhe not find them: then ſhall ſhe ſay, [i] I will goe and returne to my firſt huſband: for at that time was I better then now.

8 Nowe ſhe did not know that I [k] gaue her corne, and wine, and oile, and multiplied her ſiluer and gold, which they beſtowed vpon Baal.

9 Therefore will I returne, & take away [l] my corne in the time thereof, and my wine in the ſeaſon thereof, and will recouer my wooll and my flaxe lent to couer her ſhame.

10 And nowe will I diſcouer her [m] leudneſſe in the ſight of her louers, and no man ſhall deliuer her out of mine hand.

11 I will alſo cauſe all her mirth to ceaſe, her feaſt dayes, her newe moones, and her Sabbaths, and all her ſolemne feaſts.

12 And I will deſtroy her vines, and her figtrees, whereof ſhee hath ſaide, Theſe are my rewards that my louers haue giuen me: and I will make them as a foreſt, and the wilde beaſts ſhall eat them.

13 And I wil viſit vpon her the daies [n] of Baalim, wherein ſhe burnt incenſe to them: and ſhee decked her ſelfe with her [o] earerings and her iewels, and ſhee followed her louers, and forgate me, ſaith the Lord.

14 Therefore, behold, I will [p] allure her, and bring her into the wildernes, & ſpeake friendly vnto her.

15 And I will giue her her vineyardes from thence, & the valley [q] of Achor for the doore of hope, and ſhe ſhall [r] ſing there as in the dayes of her youth, & as in the day when ſhe came vp out of the land of Egypt.

c Meaning, that their idolatrie was ſo great that they were not aſhamed, but boaſted of it, Ezek. 16,25.

d For though this people were as an harlot for their idolatries, yet he had left them with their apparell & dowry & certaine ſignes of his fauour, but if they continued ſtill, he would vtterly deſtroy them.

e When I brought her out of Egypt, Ezek. 16.4.

f That is, baſtards, and begotten in adulterie.

g Meaning, the idoles which they ſerued and by whom they thought they had wealth and abundance.

h I will puniſh thee, that then thou mayeſt try whether thine idoles can helpe thee, and bring thee into ſuch ſtreitneſſe, that thou ſhalt haue no luſt to play the wanton.

i This he ſpeaketh of the faithfull which are truely conuerted, and alſo ſheweth the vſe and profit of Gods rods.

k This declareth that idolaters defraud God of his honor, when they attribute his benefits to their idoles. l Signifying, that God wil take away his benefits when man by his ingratitude doeth abuſe them m That is, all her ſeruice, ceremonies, and inuentions, whereby ſhe worſhipped her idoles. n I will puniſh her for her idolatrie. o By ſhewing how harlots trimme themſelues to pleaſe others, he declareth how the ſuperſtitious idolaters ſet a great part of their religion in decking themſelues on their holy daies. p By my benefits in offering her great grace and mercie, euen in that place where ſhe ſhall thinke her ſelfe deſtitute of all helpe and comfort. q Which was a plentifull valley, and wherein they had great comfort when they came out of the wildernes, as Ioſh. 7.26. & is called the doore of hope, becauſe it was a departing from death, and an entrie into life. r Shee ſhall then praiſe God as ſhe did when ſhe was deliuered out of Egypt.

16 And at that day, ſaith the Lorde, thou ſhalt call mee [s] Iſhi, and ſhalt call mee no more [t] Baali.

17 For I will take away the names of Baalim out of her mouth, and they ſhall be no more remembred by their [u] names.

18 And in that day will I make a couenant for them, with the [x] wilde beaſtes, and with the foules of the heauen, and with that that creepeth vpon the earth: and I will breake the bowe, and the ſword and the battell out of the earth, and will make them to ſleepe ſafely.

19 And I will marry thee vnto mee for euer: yea, I will marry thee vnto mee in righteouſneſſe, and in iudgement, and in mercie and in compaſſion.

20 I will euen marry thee vnto mee in [y] faithfulnes, and thou ſhalt know the Lord.

21 And in that day I wil heare, ſaith the Lord, I will euen heare [z] the heauens, and they ſhall heare the earth,

22 And the earth ſhall heare the corne, and the wine, and the oyle, and they ſhall heare Izreel.

23 And I will ſowe her vnto me in the earth, and I will haue mercie vpon her, that was not pitied, & I will ſay to them which were not my people, * Thou art my people. And they ſhall ſay, Thou art my God.

s That is, mine huſband, knowing that I am ioyned to thee by an inuiolable couenant.

t That is, my maſter: which name was applied to their idoles.

u No idolatrie ſhall once come into their mouth, but they ſhall ſerue me purely according to my worde.

x Meaning, that he will ſo bleſſe them, that all creatures ſhall fauour them.

y With a couenant that neuer ſhalbe broken.

z Then ſhall the heauen deſire raine for yͤ earth which ſhall bring forth for the vſe of man.

Rom.9.25. 1.pet.2.10.

CHAP. III.

1 The Iewes ſhall be caſt off for their idolatrie. 5 Afterward they ſhall turne to the Lord.

Then ſaid the Lorde to mee, [a] Goe yet, and loue a woman (beloued of her huſband, and was an harlot) according to the loue of the Lorde toward the children of Iſrael: yet they looked to other gods, and [b] loued the wine bottels.

2 So [c] I bought her to mee for fifteene pieces of ſiluer, & for an homer of barley and an halfe homer of barley.

3 And I ſaid vnto her, Thou ſhalt abide with [d] mee many dayes: thou ſhalt not play the harlot, and thou ſhalt bee to none other man, and I will be ſo vnto thee.

4 For the children of Iſrael ſhal [e] remaine many dayes without a king, and without a [f] prince, and without an offering, and without an image, and without an Ephod, and without Teraphim.

5 Afterward ſhall the children of Iſrael conuert, and ſeeke the Lorde their God, and [g] Dauid their King, & ſhall feare the Lorde, and his goodneſſe in the latter dayes.

a Herein the Prophet repreſenteth the perſon of God, which loued his Church before he called her, and did not withdraw the ſame when ſhe gaue herſelfe to idoles.

b That is, gaue themſelues wholly to pleaſure, and could not take vp, as they that are giuen to drunkennes.

c Yet I loued her, and played a ſmall portion for her, leſt ſhe perceiuing the greatneſſe of my loue, ſhould haue abuſed me and not bene vnder duetie: for fifteene pieces of ſiluer were but halfe the price of a ſlaue, Exod. 21.32. d I will trie thee a long time as in thy widowhood whether thou wilt bee mine or no. e Meaning, not onely all the time of their captiuitie, but alſo vnto Chriſt. f That is, they ſhould neither haue policie nor Religion, and their idoles alſo wherein they put their confidence ſhould be deſtroyed. g This is meant of Chriſts kingdome, which was promiſed vnto Dauid to bee eternall, Pſalme 72.17.

CHAP. IIII.

A complaint againſt the people, and the Prieſts of Iſrael.

HEare the word of the Lord, yee children of Iſrael: for the Lord [a] hath a controuerſie with the inhabitants of the land, becauſe there is no truth, nor mercie, nor knowledge of God in the land.

2 By ſwearing, and lying, and killing, and ſtealing, and whoring, they breake out, and [b] blood toucheth blood.

3 Therefore ſhall the land mourne, and euery one that dwelleth therein, ſhall be cut off, with the beaſts of the field, and with the foules of the heauen, and alſo the fiſhes of the ſea ſhalbe taken away.

4 Yet [c] let none rebuke, nor reproue another: for thy people are as they that rebuke the Prieſt.

5 Therefore ſhalt thou fall in the [d] day, and the Prophet ſhall fall with thee in the night, and I will deſtroy thy [e] mother.

6 My people are deſtroyed for lacke of knowledge: becauſe [f] thou haſt refuſed knowledge, I will alſo refuſe thee, that thou ſhalt bee no Prieſt to mee: and ſeeing [g] thou haſt forgotten the Lawe of thy God, I will alſo forget thy children.

7 As they were [h] increaſed, ſo they ſinned againſt me: therefore will I change their glory into ſhame.

8 [i] They eate vp the ſinnes of my people, and lift vp their minds in their iniquity.

9 And there ſhall bee like people, like [k] prieſt: for I will viſite their wayes vpon them, and reward them their deeds.

10 For they ſhall eate, and not haue enough: they ſhall [l] commit adulterie, & ſhall not increaſe, becauſe they haue left off to take heed to the Lord.

11 [m] Whoredome, and wine, and newe wine, take away their heart.

12 My [n] people aſke counſell at their ſtockes, and their ſtaffe teacheth them: for the [o] ſpirit of fornications hath cauſed them to erre, and they haue gone a whoring from vnder their God.

13 They ſacrifice vpon the toppes of the mountaines, & burne incenſe vpon the hils vnder the okes, and the poplar tree, and the elme, becauſe the ſhadowe thereof is good: therefore your daughters ſhall be [p] harlots, and your ſpouſes ſhall be whores.

14 I will not [q] viſite your daughters when they are harlots, nor your ſpouſes when they are whores: for they themſelues are ſeparated with harlots, and ſacrifice with whores: therefore the people that doth not vnderſtand, ſhall fall.

15 Though thou, Iſrael, play the harlot, yet [r] let not Iudah ſinne: come not yee vnto [s] Gilgal, neither goe yee vp to [t] Beth-auen, nor ſweare, The Lord liueth.

16 For Iſrael is rebellious as an vnruly heifer. Now the Lord will feede them as a [u] lambe in a large place.

17 Ephraim is ioyned to idoles: let him alone.

18 Their drunkenneſſe ſtincketh: they haue committed whoredome: their rulers loue to ſay with ſhame, [x] Bring ye.

19 The winde hath [y] bound them vp in her wings, and they ſhall be aſhamed of their ſacrifices.

[a] Becauſe the people would not obey the admonitions of the Prophet, he citeth them before the iudgement ſeat of God againſt whom they chiefly offended, Iſa.7.13. Micah.6.1,2. Zech.12.10.

[b] In euery place appeareth a libertie to moſt heinous vices, ſo that one followeth in the necke of another.

[c] As though he would ſay, that it were in vaine to rebuke them: for no man can abide it: yea, they will ſpeake againſt the Prophets and Prieſts whoſe office it is chiefly to rebuke them.

[d] Ye ſhall periſh all together: the one, becauſe he would not obey, and the other becauſe he would not admoniſh.

[e] That is, the Synagogue wherein thou boaſteſt.

[f] That is, the Prieſts ſhall be caſt off, becauſe that for lacke of knowledge, they are not able to execute their charge, and inſtruct others, Deut.33.3. Mal.2.7.

[g] Meaning, the whole body of the people which were weary with hearing the word of God.

[h] The more I was beneficiall vnto them.

[i] To wit, the Prieſtes ſeeke to eate the peoples offerings, and flatter them in their ſinnes.

[k] Signifying that as they haue ſinned together, ſo ſhall they bee puniſhed together.

[l] Shewing that their wickedneſſe ſhalbe puniſhed on all ſortes: for though they thinke by the multitude of wiues to haue many children, yet they ſhall be deceiued of their hope.

[m] In giuing themſelues to pleaſures, they become like bruite beaſts.

[n] Thus hee ſpeaketh by deriſion in calling them his people, which now for their ſinnes they were not: for they ſought helpe of ſtockes and ſtickes.

[o] They are carryed away with a rage.

[p] Becauſe they take away Gods honour, and giue it to idoles, therefore he will giue them vp to their luſtes, that they ſhall diſhonour their owne bodies. Rom.1.28.

[q] I will not correct your ſhame to bring you to amendement, but let you runne headlong to your owne damnation.

[r] God complaineth that Iudah is infected, and willeth them to learne by their example to returne in time.

[s] For albeit the Lord had honoured this place in time paſt by his preſence, yet becauſe it was abuſed by their idolatrie, hee would not that his people ſhould reſort thither.

[t] He calleth Beth-el, that is, the houſe of God, Beth-auen, that is, the houſe of iniquitie, becauſe of their abominations ſet vp there, ſignifying that no place is holy, where God is not purely worſhipped.

[u] God will ſo diſperſe them, that they ſhall not remaine in any certaine place.

[x] They are ſo impudent in receiuing bribes, that they will command men to bring them vnto them.

[y] To carie them ſuddenly away.

CHAP. V.

1 Againſt the Prieſtes and rulers of Iſrael.
13 The helpe of man is in vaine.

O Ye Prieſts, heare this, and hearken ye, O houſe of Iſrael, and giue yee eare, O houſe of the King: for iudgement is toward you, becauſe yee haue beene a [a] ſnare on Mizpah, and a net ſpred vpon Tabor.

2 Yet they were profound, to decline to [b] ſlaughter, though I haue bene a [c] rebuker of them all.

3 I know [d] Ephraim, and Iſrael is not hid from mee: for now, O Ephraim, thou art become an harlot, and Iſrael is defiled.

4 They will not giue their mindes to turne vnto their God: for the ſpirit of fornication is in the mids of them, and they haue not knowen the Lord.

5 And the [e] pride of Iſrael doeth teſtifie to his face: therefore ſhall Iſrael and Ephraim fall in their iniquitie: Iudah alſo ſhall fall with them.

6 They ſhall goe with their ſheepe, and with their bullockes to ſeeke the Lord: but they ſhall not finde him: for hee hath withdrawen himſelfe from them.

7 They haue tranſgreſſed againſt the Lord: for they haue begotten [f] ſtrange children: nowe ſhall [g] a moneth deuoure them with their portions.

8 Blow yee the trumpet in Gibeah, and the ſhaume in Ramah: crie out at Beth-auen, after thee, O [h] Beniamin.

9 Ephraim ſhalbe deſolate in the day of rebuke: among the Tribes of Iſrael haue I cauſed to [i] know the trueth.

10 The princes of Iudah were like them that [k] remooue the bound: therefore will I powre out my wrath vpon them like water.

11 Ephraim is oppreſſed, and broken in

[a] The Prieſts and Princes catched the poore people in their ſnares, as the fowlers did the birds, in theſe two high mountaines.

[b] Notwithſtanding they ſeemed to be giuen altogether to holineſſe, and to ſacrifices, which here he calleth ſlaughter in contempt.

[c] Though I had admoniſhed them continually by my Prophets.

[d] They boaſted themſelues not onely to be Iſraelites, but alſo Ephraimites, becauſe their king Ieroboam came of that tribe.

[e] Meaning their contemning of all admonitions.

[f] That is, their children are degenerate, ſo that there is no hope in them.

[g] Their deſtruction is not farre off.

[h] That is, all Iſrael comprehended vnder this part, ſignifying that the Lords plagues ſhould purſue them from place to place, till they were deſtroyed.

[i] By the ſucceſſe they ſhall know that I haue ſurely determined this.

[k] They haue turned vpſide downe all politicall order, and all maner of religion.

iudgement, becauſe he willingly walked after the [l] commandement.

12 Therefore will I be vnto Ephraim as a moth, and to the houſe of Iudah as a rottenneſſe.

13 When Ephraim ſaw his ſickneſſe, and Iudah his wound, then went Ephraim vnto [m] Aſhur, and ſent vnto king [n] Iareb: yet could he not heale you, nor cure you of your wound.

14 For I will be vnto Ephraim as a lyon, and as a lyons whelpe to the houſe of Iudah: I, euen I will ſpoyle, and goe away: I will take away, and none ſhall reſcue it.

15 I will goe, and returne to my place, till they acknowledge their fault, and ſeeke me: in their affliction they will ſeeke mee diligently.

CHAP. VI.

1 *Affliction cauſeth a man to turne to God.* 9 *The wickedneſſe of the Prieſts.*

Come, and let vs [a] returne to the Lorde: for hee hath ſpoiled, and hee will heale vs: he hath wounded vs, and he will binde vs vp.

2 After two dayes will hee [b] reuiue vs, and in the third day he will raiſe vs vp, and we ſhall liue in his ſight.

3 Then ſhall we haue knowledge, and endeuour our ſelues to know the Lord: his going forth is prepared as the morning, and he ſhall come vnto vs as the raine, and as the latter raine vpon the earth.

4 O Ephraim, what ſhall I doe vnto thee? O Iudah, how ſhall I intreate thee? for [c] your goodneſſe is as a morning cloude, and as the morning dew it goeth away.

5 Therefore haue I [d] cut downe by the Prophets: I haue ſlaine them by the words of my mouth, and [e] thy iudgements were as the light that goeth forth.

6 For I deſired [f] mercie, and not ſacrifice, and the knowledge of God more then burnt offerings.

7 But they like [g] men haue tranſgreſſed the couenant: there haue they treſpaſſed againſt me.

8 [h] Gilead is a citie of them that worke iniquitie, and is polluted with blood.

9 And as theeues waite for a man, ſo the company of Prieſtes murder in the way by conſent: for they worke miſchiefe.

10 I haue ſeene villanie in the houſe of Iſrael: there is the whoredome of Ephraim: Iſrael is defiled.

11 Yea, Iudah hath ſet a [i] plant for thee, whiles I would returne the captiuitie of my people.

[l] To wit, after king Ieroboams commandement, and did not rather follow God.

[m] In ſtead of ſeeking for remedy at Gods hand.

[n] Who was king of the Aſſyrians.

[a] He ſheweth the people how they ought to turne to the Lord that he might call backe his plagues.

[b] Though he correct vs from time to time, yet his helpe will not be farre off, if we returne to him.

[c] You ſeeme to haue a certaine holineſſe, and repentance, but it is vpon the ſudden, and as a morning cloud.

[d] I haue ſtill laboured by my Prophets, and as it were framed you to bring you to amendment, but all was in vaine: for my word was not meate to feede them, but a ſword to ſlay them.

[e] My doctrine which I taught thee, was moſt euident.

[f] He ſheweth to what ſcope his doctrine tended, that they ſhould ioyne the obedience of God, and the loue of their neighbour with outward ſacrifice. [g] That is, like light and weake perſons. [h] Which was the place where the Prieſts dwelt, & which ſhould haue beene beſt inſtructed in my worde. [i] That is, doth imitate thine idolatrie, and hath taken graffes of thy trees.

CHAP. VII.

1 *Of the vices and wantonneſſe of the people.* 12 *Of their puniſhment.*

When I woulde haue healed Iſrael, then the iniquitie of Ephraim was diſcouered, and the wickedneſſe of Samaria: for they haue dealt falſely: and the [a] thiefe commeth in, and the robber ſpoileth without.

2 And they conſider not in their hearts, that I remember all their wickedneſſe: now their owne inuentions haue beſet them about: they are in my ſight.

3 They make the [b] king glad with their wickedneſſe, and the princes with their lyes.

4 They are all adulterers, and as a very [c] ouen heated by the baker, which ceaſeth from raiſing vp, & from kneading the dough vntill it be leauened.

5 This is the [d] day of our king: the princes haue made him ſicke with flagons of wine: he ſtretched out his hand to ſcorners.

6 For they haue made ready their heart like an ouen whiles they lie in waite: their baker ſleepeth all the night: in the morning it burneth as a flame of fire.

7 They are all hote as an ouen, and haue [e] deuoured their Iudges: all their kings are fallen: there is none among them that calleth vnto me.

8 Ephraim hath [f] mixt himſelfe among the people. Ephraim is as a cake on the hearth not turned.

9 Strangers haue deuoured his ſtrength, and hee knoweth it not: yea, [g] gray haires are here and there vpon him, yet hee knoweth not.

10 And the pride of Iſrael teſtifieth to his face, and they doe not returne vnto the Lord their God, nor ſeeke him for all this.

11 Ephraim alſo is like a doue deceiued, without [h] heart: they call to Egypt: they goe to Aſhur.

12 But when they ſhall goe, I will ſpread my net vpon them, and draw them downe as the foules of the heauen: I will chaſtice them as their [i] congregation hath heard.

13 Woe vnto them: for they haue fled away from me: deſtruction ſhalbe vnto them, becauſe they haue tranſgreſſed againſt mee: though I haue [k] redeemed them, yet they haue ſpoken lies againſt me.

14 And they haue cried vnto mee with their hearts, [l] when they howled vpon their beds: [m] they aſſemble themſelues for corne and wine, and they rebell againſt me.

15 Though I haue bound, and ſtrengthened their arme, yet doe they imagine miſchiefe againſt me.

16 They returne, but not to the moſt high: they are like a deceitfull bowe: their princes ſhall fall by the ſword, for the rage [n] of their tongues: this ſhall be their deriſion in the land of Egypt.

[a] Meaning that there was no one kinde of vice among them, but that they were ſubiect to all wickedneſſe, both ſecret and open.

[b] They eſteeme their wicked king Ieroboam aboue God, and ſeeke but how to flatter and pleaſe him.

[c] He compareth the rage of the people to a burning ouen which the baker heateth ſtill till his dough be leauened and raiſed.

[d] They vſed all riot and exceſſe in their feaſts and ſolemnities whereby their king was ouercome with ſurfet, & brought into diſeaſes, and delighted in flatteries.

[e] By their occaſion God hath depriued them of all good ruders.

[f] That is, he counterfeiteth the religiõ of the Gentiles, yet is but as a cake baked on the one ſide and raw on the other: that is, neither through hote nor through cold, but partly a Iewe and partly a Gentile.

[g] Which are a token of his manifold afflictions.

[h] That is, without all iudgement, as they that cannot tell whether it is better to cleaue onely to God, or to ſeeke the helpe of man. [i] According to my curſes made to the whole congregation of Iſrael. [k] That is, diuers times redeemed them, and deliuered them from death. [l] When they were in affliction, and cried out for paine, they ſought not vnto me for helpe. [m] They onely ſeeke their owne commoditie and wealth, and paſſe not for mee their God. [n] Becauſe they boaſt of their owne ſtrength, and paſſe not what they ſpeake againſt me and my ſeruants, Pſal. 73. 9.

CHAP. VIII.

1 *The deſtruction of Iudah and Iſrael, becauſe of their idolatrie.*

Set the trumpet to thy [a] mouth: he ſhal come as an Eagle againſt ÿ houſe of the Lord, becauſe they haue tranſgreſſed my couenant, and treſpaſſed againſt my Law.

2 Iſrael ſhall [b] crie vnto me, My God, we know thee.

3 Iſrael hath caſt off the thing that is good: the enemie ſhall purſue him.

4 They haue ſet vp a [c] king, but not by me: they haue made princes, and I knew it not: of their ſiluer and their golde haue they made them idoles: therefore ſhall they be deſtroyed.

5 Thy calfe, O Samaria, hath caſt thee off: mine anger is kindled againſt them: how long will they be without [d] innocencie!

6 [e] For it came euen from Iſrael: the workeman made it, therefore it is not God: but the calfe of Samaria ſhall bee broken in pieces.

7 For they haue [f] ſowen the wind, & they ſhal reape the whirlewind: it hath no ſtalke: the bud ſhall bring foorth no meale: if ſo bee it bring forth, the ſtrangers ſhall deuoure it.

8 Iſrael is deuoured, now ſhal they be among the Gentiles as a veſſell wherein is no pleaſure.

9 For they are gone vp to Aſhur: they are as a [g] wild aſſe alone by himſelfe: Ephraim hath hired louers.

10 Yet though they haue hired among the nations, now will I gather them, and they ſhall ſorrow a little, for the [h] burthen of the king, and the princes.

11 Becauſe Ephraim hath made many altars to ſinne, his altars ſhall be to ſinne.

12 I haue written to them the great things of my Law: but they were counted as a [i] ſtrange thing.

13 They ſacrifice fleſh for the ſacrifices of mine offrings, and eate it: but [k] the Lord accepteth them not: now will hee remember their iniquitie, and viſite their ſinnes: they ſhall returne to Egypt.

14 For Iſrael hath forgotten his maker and buildeth temples, and Iudah hath increaſed ſtrong cities: but I will ſend a fire vpon his cities, and it ſhal deuoure the palaces thereof.

[a] God encourageth the Prophet to ſignifie the ſpeedie comming of the enemie againſt Iſrael, which was once the people of God.

[b] They ſhall crie like hypocrites, but not from the heart, as their deedes declare.

[c] That is, Ieroboam by whom they ſought their own libertie, and not to obey my will.

[d] That is, vpright iudgement and godly life.

[e] Meaning, the calfe was inuented by themſelues, and of their fathers in the wilderneſſe.

[f] Shewing that their religion hath but a ſhew and in it ſelfe is but vanitie.

[g] They neuer ceaſe but run to and fro to ſeeke helpe.

[h] That is, for the tribute which the king and the princes ſhall lay vpon them: which meanes the Lord vſeth to bring them to repentance.

[i] Thus the idolaters count the word of God as ſtrange in reſpect of their owne inuentions.

[k] Saying that they offer it to the Lord, but hee accepteth no ſeruice, which he himſelfe hath not appointed.

CHAP. IX.

Of the hunger and captiuitie of Iſrael.

Reioyce not, O Iſrael, for ioy, [a] as other people: for thou haſt gone a whoring from thy God: thou haſt loued [b] a reward vpon euerie corne floore.

2 [c] The floore, & the winepreſſe ſhall not feede them, & the new wine ſhall faile in her.

3 They will not dwell in the Lords land, but Ephraim will returne to Egypt, and they will eate vncleane things in Aſhur.

4 They will not offer [d] wine to the Lord, neither ſhall their ſacrifices be pleaſant vnto him: but they ſhall bee vnto them as the bread of mourners: all that eate thereof, ſhall bee polluted: for their bread [e] for their ſoules ſhall not come into the houſe of the Lord.

5 What will ye doe [f] then in the ſolemne day, and in the day of the feaſt of the Lord?

6 For loe, they are gone from [g] deſtruction: but Egypt ſhal gather them vp, & Memphis ſhall burie them: the nettle ſhall poſſeſſe the pleaſant places of their ſiluer, and the thorne ſhall be in their tabernacles.

7 The dayes of viſitation are come: the dayes of recompence are come: Iſrael ſhall know it: [h] the prophet is a foole: the ſpirituall man is mad, for the multitude of thine iniquitie: therefore the hatred is great.

8 The watchman of Ephraim [i] ſhould be with my God: but the prophet is the ſnare of a fouler in all his wayes, and hatred in the houſe of his God.

9 They [k] are deepely ſet: they are corrupt as in the dayes of Gibeah: therefore hee will remember their iniquitie, he will viſite their ſinnes.

10 I found Iſrael like [l] grapes in the wilderneſſe: I ſaw your fathers as the firſt ripe in the figtree at her firſt time; but they went to Baal-peor, and ſeparated themſelues vnto that ſhame, and their abominations were according to [m] their louers.

11 Ephraim their glorie ſhall flee away like a bird: from the birth [n] and from the wombe, and from the conception.

12 Though they bring vp their children, yet I wil depriue them from being men: yea, woe to them, when I depart from them.

13 Ephraim, as I ſawe, is as a tree [o] in Tyrus planted in a cottage: but Ephraim ſhall bring foorth his children to the murtherer.

14 O Lord, giue them: what wilt thou giue them? giue them a [p] barren wombe and drie breaſts.

15 All their wickednes is in [q] Gilgal: for there doe I hate them: for the wickedneſſe of their inuentions, I will caſt them out of mine houſe: I will loue them no more: all their princes are rebels.

16 Ephraim is ſmitten, their roote is dried vp: they can bring no fruite: yea, though they bring foorth, yet will I ſlay euen the deareſt of their body.

17 My God will caſt them away, becauſe they did not obey him: and they ſhall wander among the nations.

[a] For although all other people ſhould eſcape, yet thou ſhalt be puniſhed.

[b] Thou haſt committed idolatrie in hope of reward, and to haue thy barnes filled, Ier. 44. 17. as an harlot that had rather liue by playing the whore, then to be entertained of her owne husband.

[c] Theſe outward things that thou ſeekeſt, ſhall be taken from thee.

[d] All their doings both touching policie and religion, ſhall be reiected as things polluted.

[e] The meate offering which they offred for themſelues.

[f] When the Lord ſhall take away all the occaſions of ſeruing him, which ſhall be the moſt grieuous point of your captiuitie, when you ſhall ſee your ſelues cut off from God.

[g] Though they thinke to eſcape by fleeing the deſtruction that is at hand, yet ſhall they be deſtroyed in the place whither they flee for ſuccour.

[h] Then they ſhall know that they were deluded by them who chalenged to themſelues to bee their Prophets & ſpirituall men.

[i] The Prophets duetie is to bring men to God, and not to be a ſnare to pull them from God.

[k] This people is ſo rooted in their wickednes, that Gibeah which was like to Sodome, was neuer more corrupt, Iudg. 19. 22.

[l] Meaning, that he ſo eſteemed them and delited in them.

[m] They were as abominable vnto me, as their louers the idoles.

[n] Signifying, that God would deſtroy their children by theſe ſundry meanes, and ſo conſume them by little and litle.

[o] As they kept tender plants in their houſes in Tyrus, to preſerue them from the cold aire of the ſea, ſo was Ephraim at the firſt vnto me, but now I will giue him to the ſlaughter.

[p] The Prophet ſeeing the great plagues of God toward Ephraim, prayeth to God to make them barren, rather then this great ſlaughter ſhould come vpon their children.

[q] The chiefe cauſe of their deſtruction is, that they commit idolatrie, and corrupt my religion in Gilgal.

CHAP. X.

1 Againſt Iſrael and his idoles. 14 His deſtruction for the ſame.

ISrael is an [a] emptie vine, yet hath it brought foorth fruit vnto it ſelfe, and according to the multitude of the fruit thereof he hath increaſed the altars: according to the [b] goodneſſe of their land they haue made faire images.

2 Their heart is [c] diuided: now ſhal they be found faultie: he ſhall breake downe their altars: he ſhall deſtroy their images.

3 For now they ſhall ſay, Wee haue no [d] king becauſe we feared not the Lord: and what ſhould a king doe to vs?

4 They haue ſpoken wordes, ſwearing falſly in making a [e] couenant: thus [f] iudgement groweth as wormewood in the furrowes of the field.

5 The inhabitants of Samaria ſhall [g] feare becauſe of the calfe of Beth-auen: for the people thereof ſhall mourne ouer it, and the [h] Chemarims thereof, that reioyced on it for the glory thereof, becauſe it is departed from it.

6 It ſhall bee alſo brought to Aſhur, for a preſent vnto king Iareb: Ephraim ſhall receiue ſhame, and Iſrael ſhall bee aſhamed of his owne counſell.

7 Of Samaria, the king thereof is deſtroyed as the fome vpon the water.

8 The hie places alſo of [i] Auen ſhalbe deſtroyed, euen the ſinne of Iſrael: the thorne and the thiſtle ſhall grow vpon their altars, and they ſhal ſay to the mountaines, *Couer vs, and to the hils, Fall vpon vs.

9 O Iſrael, thou haſt [k] ſinned from the dayes of Gibeah: there they [l] ſtood: the battell in Gibeah againſt the children of iniquitie did not [m] touch them.

10 It is my deſire [n] that I ſhould chaſtice them, and the people ſhall bee gathered againſt them, when they ſhall gather themſelues in their two [o] furrowes.

11 And Ephraim is as an heifer vſed to delite [p] in threſhing: but I will paſſe by her [q] faire necke: I will make Ephraim to ride: Iudah ſhall plowe, and Iaakob ſhall breake his clods.

12 Sowe to your ſelues in righteouſnes: reape after the meaſure of mercie: [r] breake vp your fallow ground: for it is time to ſeeke the Lord, till hee come & raine righteouſnes vpon you.

13 But you haue plowed wickedneſſe: yee haue reaped iniquitie: you haue eaten ẏ fruit of lies: becauſe thou didſt truſt in thine own waies, & in the multitude of thy ſtrong men,

14 Therefore ſhall a tumult ariſe among thy people, and all thy munitions ſhall bee deſtroyed, as [ſ] Shalman deſtroyed Betharbel in the day of battell: the mother with the children was daſhed in pieces.

15 So ſhall Beth-el doe vnto you, becauſe of your malicious wickednes: in a morning ſhall the king of Iſrael be deſtroyed.

CHAP. XI.

1 The benefites of the Lord toward Iſrael. 5 Their ingratitude againſt him.

WHen Iſrael [a] was a childe, then I loued him, and called my ſonne out of Egypt.

2 They called them, but [b] they went thus from them: they ſacrificed vnto Baalim, and burnt incenſe to images.

3 I led Ephraim alſo, as one ſhould beare them in his armes: but they knew not that I healed them.

4 I led them with cords [c] of a man, euen with bands of loue, and I was to them, as he that taketh off the yoke from their iawes, and I layd the meate vnto them.

5 He ſhall no more returne into the land of Egypt: but Aſhur ſhall be his [d] king, becauſe they refuſed to conuert.

6 And the ſword ſhall fall on his cities, and ſhall conſume his barres, and deuoure them becauſe of their owne counſels.

7 And my people are bent to rebellion againſt me: though [e] they called them to the moſt High, yet none at all would exalt him.

8 [f] How ſhall I giue thee vp, Ephraim? how ſhall I deliuer thee, Iſrael? how ſhall I make thee, as [g] Admah? how ſhall I ſet thee as Zeboim? mine heart is turned within me: [h] my repentings are rouled together.

9 I will not execute the fierceneſ of my wrath: I will not returne to deſtroy Ephraim: for I am God, and not man, the holie one in the middes of thee, and I will not [i] enter into the citie.

10 They ſhall walke after the Lord: hee ſhall roare like a lyon: when hee ſhall roare, then the children of the Weſt ſhall feare.

11 [k] They ſhall feare as a ſparrow out of Egypt, and as a doue out of the land of Aſſhur, and I will place them in their houſes, ſaith the Lord.

12 Ephraim compaſſeth mee about with lies, and the houſe of Iſrael with deceit: but Iudah yet ruleth [l] with God, and is faithfull with the Saints.

CHAP. XII.

He admoniſheth by Iaakobs example to truſt in God and not in man.

EPhraim is fed [a] with the winde, and followeth after the Eaſt winde: he increaſeth dayly lies and deſtruction, and they doe make a couenant with Aſſhur, and [b] oyle is caried into Egypt.

2 The Lord hath alſo a controuerſie with [c] Iudah, and will viſit Iaakob, according to his wayes, according to his workes will he recompence him.

3 He

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[a] Whereof though the grapes were gathered, yet euer as it gathered newe ſtrength, it encreaſed new wickednes, ſo that the correction which ſhould haue brought them to obedience, did but vtter their ſtubbornneſſe.

[b] As they were rich and had abundance.

[c] To wit, from God.

[d] The day ſhall come that God ſhall take away their king, and then they ſhall feele the fruit of their ſinnes and how they truſted in him in vaine, 2.King.17.6,7.

[e] In promiſing to bee faithfull toward God.

[f] Thus their integritie and fidelitie which they pretended, was nothing but bitterneſſe and griefe.

[g] When the calfe ſhall bee caried away.

[h] Chemarims were certain idolatrous prieſtes which did weare blacke apparell in their ſacrifices, and cried with a loude voice: which ſuperſtition Eliiah derided, 1.King.18.27 reade 2.Kin.23.5.

[i] This he ſpeaketh in contempt of Beth-el, reade Chap.4.15.

*Iſa.2.19. luk.23.30. reuel.6.16. and 9.6.

[k] In thoſe dayes waſt thou as wicked as the Gibeonites, as God there partly declared: for thy zeale could not bee good in executing Gods iudgements, ſeeing thine owne deedes were as wicked as theirs.

[l] To wit, to fight, or the Iſraelites remained in that ſtubbornneſſe from that time.

[m] The Iſraelites were not mooued by their example to ceaſe from their ſinnes.

[n] Becauſe they are ſo deſperate, I will delite to deſtroy them.

[o] That is, when they haue gathered all their ſtrength together.

[p] Wherein is pleaſure, as in plowing is labour & paine.

[q] I will lay my yoke vpon her fat necke.

[r] Reade Ierem.4.4.

[ſ] That is, Shalmanazzar in the deſtruction of that citie ſpared neither kinde nor age.

[a] Whiles the Iſraelites were in Egypt and did not prouoke my wrath by their malice and ingratitude.

[b] They rebelled and went a contrarie way when the Prophets called them to repentance.

[c] That is, friendly and not as beaſts or ſlaues.

[d] Seeing they contemne all this kindneſſe, they ſhall be led captiue into Aſſyria.

[e] To wit, the Prophets.

[f] God conſidereth with himſelfe, and that with a certaine griefe, how to puniſh them.

[g] Which were two of the cities that were deſtroyed with Sodom, Deut. 29 23.

[h] Meaning that his loue wherewith the firſt loued them, made him betweene doubt and aſſurance what to doe: and herein appeareth his fatherly affection, that his mercie toward his ſhall ouercome his iudgements, as he declareth in the next verſe.

[i] To conſume thee, but will cauſe thee to yeeld, and ſo receiue thee to mercie: and this is meant of the ſmall number which ſhall walke after the Lord.

[k] The Egyptians and Aſſyrians ſhall bee afraid when the Lord maintaineth his people.

[l] Gouerneth their eſtate according to Gods word, and doth not degenerate.

[a] That is, flattereth himſelf with vaine confidence.

[b] Meaning, preſents to get friendſhip.

[c] Which in theſe points was like Ephraim but not in idolatries.

3 Hee tooke his brother by the heele in the wombe, and by his strength hee had [d] power with God,

4 And had [e] power ouer the Angel, and preuailed: hee wept and prayed vnto him: [f] he found him in Beth-el, and there he spake with vs.

5 Yea, the Lord God of hostes, the Lord is himselfe his memoriall.

6 Therfore turne thou to thy God: keepe mercie and iudgement, and hope still in thy God.

7 He is [g] Canaan: the balances of deceit are in his hand: he loueth to oppresse.

8 And Ephraim said, Notwithstanding, I am rich, I haue found me out riches in all my labours: they shall finde none iniquitie in me,[h] that were wickednesse.

9 Though I am the Lord thy God from the land of Egypt, yet will I make thee to dwell in the tabernacles, as in[i] the dayes of the solemne feast.

10 I haue also spoken by the Prophets, and I haue multiplied visions, & vsed similitudes by the ministery of the Prophets.

11 Is there [k] iniquitie in Gilead? surely they are vanitie: they sacrifice bullocks in Gilgal, and their altars are as heapes in the furrowes of the field.

12 [l] And Iaakob fled into the countrey of Aram, and Israel serued for a wife, and for a wife he kept sheepe.

13 And by a [m] Prophet the Lord brought Israel out of Egypt, and by a Prophet was he reserued.

14 But Ephraim prouoked him with hie places: therefore shall his blood bee powred vpon him, and his reproch shall his Lord reward him.

d Seeing that God did thus preferre Iaakob their father, Iudahs ingratitude was the more to be abhorred.

e Reade Gen. 32.31.

f God found Iaakob as he lay sleeping in Beth-el, Gen 28.12. and so spake with him there, that the fruit of that speech appertained to the whole body of the people, whereof we are.

g As for Ephraim, he is more like the wicked Canaanites then godly Abraham or Iaakob.

h Thus the wicked measure Gods fauour by outward prosperitie, and like hypocrites cannot abide that any should reproue their doings.

i Seeing thou wilt not acknowledge my benefits, I will bring thee againe to dwell in tents as in the feast of the Tabernacles, which thou doest now contemne. k The people thought that no man durst haue spoken against Gilead that holy place, and yet the Prophet saith, that all their religion was but vanitie. l If you boast of your riches and nobilitie, yee seeme to reproch your father who was a poore fugitiue and seruant. m Meaning, Moses, whereby appeareth, that whatsoeuer they haue, it commeth of Gods free goodnesse.

CHAP. XIII.

1 The Abomination of Israel, 9 And cause of their destruction.

When Ephraim spake, there was [a] trembling: he [b] exalted himselfe in Israel, but he hath sinned in Baal,[c] and is dead.

2 And now they sinne more and more, and haue made them molten images of their siluer, and idoles according to their owne vnderstanding: they were all the worke of the craftesmen: they say one to another whiles they sacrifice a [d] man, Let them kisse the calues.

3 Therefore they shall be as the morning cloude, and as the morning dewe that passeth away, as the chaffe that is driuen with a whirlewinde out of the floore, and as the smoke that goeth out of the chimney.

a He sheweth the excellencie and authoritie that this tribe had aboue all the rest.

b He made a king of his tribe.

c The Ephraimites are not farre from destruction, and haue lost their authoritie.

d The false prophets perswaded the idolaters to offer their children after the example of Abraham, and sheweth how they would exhort one another to the same, and to kisse and to worship these calues which were their idoles.

4 Yet I am the Lorde thy God [e] from the land of Egypt, and thou shalt know no God but me: for there is no Sauiour beside mee.

5 I did know thee in the wildernesse, in the land of drought.

6 As in their pastures, so were they filled: they were filled, and their heart was exalted: therefore haue they forgotten me.

7 And I will be vnto them as a very lyon, and as a leopard in the way of Asshur.

8 I will meete them as a Beare that is robbed of her whelps, and I will breake the kall of their heart, and there will I deuoure them like a lyon: the wilde beast shall teare them.

9 O Israel, one [f] hath destroyed thee, but in me is thy helpe.

10 [g] I am: where is thy king, that should helpe thee in all thy cities? and thy Iudges, of whom thou saydest, Giue me a king, and princes?

11 I gaue thee a king in mine anger, and I tooke him away in my wrath.

12 The iniquitie of Ephraim is [h] bound vp: his sinne is hid.

13 The sorowes of a trauailing woman shall come vpon him: he is an vnwise sonne, else would he not stand still at the time, euen at the [i] breaking forth of the children.

14 I will redeeme them from the power of the graue: I will deliuer them from death: O [k] death, I will bee thy death: O graue, I will be thy destruction: [l] repentance is hid from mine eyes.

15 Though hee growe vp among his brethren, an East winde shall come, euen the winde of the Lorde shall come vp from the wildernesse, and dry vp his veine, and his fountaine shall be dryed vp: hee shall spoyle the treasure of all pleasant vessels.

e He calleth them to repentance, and reproueth their ingratitude.

f Thy destruction is certaine, & my benefits toward thee declare that it commeth not of me: therefore thine owne malice, idolatry and vaine confidence in men must needes be the cause therof.

g I am all one, Iames 1.17.

h It is surely laid vp to be punished, as Iere. 17 1.

i But would come out of the wombe, that is, out of this danger wherein he is, and not tary to be stifeled.

k Meaning, that no power shal resist God when he will deliuer his, but euen in death will he giue them life.

l Because they wil not turne to me, I will not change my purpose.

CHAP. XIIII.

1 The destruction of Samaria. 2 Hee exhorteth Israel to turne to God, who requireth praise thankes.

Samaria shall be desolate: for she hath rebelled against her God: they shall fall by the sworde: their infants shall be dashed in pieces, and their women with child shall be ript.

2 O Israel, [a] returne vnto the Lord thy God: for thou hast fallen by thine iniquity.

3 Take vnto you wordes, and turne to the Lord, and say vnto him,[b] Take away all iniquitie, and receiue vs graciously: so will we render the calues of our [c] lips.

4 Asshur shall [d] not saue vs, neither will wee ride vpon horses, nether will wee say any more to the worke of our handes, Ye are our Gods: for in thee the fatherlesse findeth mercie.

5 [e] I will heale their rebellion: I will loue them freely: for mine anger is turned away from him.

6 I will bee as the dewe vnto Israel: hee shall growe as the lillie, and fasten his

a He exhorteth them to repentance, to auoide all these plagues, willing them to declare by words their obedience and repentance.

b He sheweth them how they ought to confesse their sinnes.

c Declaring, that this is the true sacrifice that the faithfull can offer, euen thankes and praise, Heb. 13.15. d We will leaue off all vaine confidence and pride. e He declareth how readie God is to receiue them that doe repent.

rootes as the trees of Lebanon.

7 His branches ſhall ſpread, and his beauty ſhall be as the oliue tree, and his ſmel as Lebanon.

8 They that dwell vnder his f ſhadowe ſhall returne: they ſhall reuiue as the corne, and flourish as the vine: the ſent thereof ſhall be as the wine of Lebanon.

9 Ephraim ſhall ſay, What haue I to doe any more with Idoles? g I haue heard him, and looked vpon him: I am like a greene firre tree: vpon mee is thy fruite found.

10 Who is h wiſe, and he ſhal vnderſtand theſe things? and prudent, and hee ſhall knowe them? for the wayes of the Lord are righteous, and the iuſt ſhall walke in them: but the wicked ſhall fall therein.

f Whoſoeuer ioyne themſelues to this people, ſhall be bleſſed.

g God ſheweth how prompt he is, to heare his, whẽ they repent and to offer himſelf as a protection and ſafegard vnto them, as a moſt ſufficient fruit and profit.

h Signifying, that the true wiſedom and knowledge conſiſteth in this, euen to reſt vpon God.

Ioel.

THE ARGVMENT.

THe Prophet Ioel firſt rebuketh them of Iudah, that being nowe puniſhed with a great plague of famine remaine ſtill obſtinate. Secondly, he threatneth greater plagues, becauſe they grew daily to a more hardneſſe of heart, and rebellion againſt God, notwithſtanding his puniſhments. Thirdly hee exhorteth them to repentance, ſhewing that it muſt be earneſt, and proceede from the heart, becauſe they had grieuouſly offended God. And ſo doing, hee promiſeth that God will be mercifull, and not forget his couenant that he made with their fathers: but will ſend his Chriſt, who ſhall gather the ſcattered ſheepe, and reſtore them to life and liberty, though they ſeemed to be dead.

CHAP. I.

1 A propheſie againſt the Iewes. 2 He exhorteth the people to prayer and faſting, for the miſerie that was at hand.

THe worde of the Lorde that came to Ioel the ſonne of Pethuel.

2 Heare yee this, O a Elders, and hearken yee all inhabitants of the lande, whether b ſuch a thing hath bene in your dayes, or yet in the dayes of your fathers.

3 Tell you your children of it, and let your children ſhewe to their children, and their children to another generation.

4 That which is left of the palmer worme, hath the graſhopper eaten, and the reſidue of the graſhopper hath the canker worme eaten, and the reſidue of the canker worme hath the caterpiller eaten.

5 Awake ye c drunkards, and weepe, and howle all ye drinkers of wine, becauſe of the new wine: for it ſhall bee pulled from your mouth.

6 Yea, d a nation commeth vpon my land, mighty, and without number, whoſe teeth are like the teeth of a lyon, and he hath the iawes of a great lyon.

7 He maketh my vine waſte, and pilleth off the barke of my figge tree: hee maketh it bare, and caſteth it downe: the branches thereof are made white.

8 Mourne like a e virgine girded with ſackcloth for the huſband of her youth.

9 The meate offring, and the drinke offring is f cut off from the houſe of the Lorde: the Prieſts the Lords miniſters mourne.

10 The field is waſted: the land mourneth: for the corne is deſtroyed, g the newe wine is dried vp, and the oyle is decayed.

11 Bee yee aſhamed, O huſbandmen: howle, O ye vine dreſſers for the wheat, and for the barley, becauſe the harueſt of the field is periſhed.

12 The vine is dried vp, and the fig tree is decayed: the pomegranate tree, and the palme tree, and the apple tree, euen all the trees of the field are withered: ſurely the ioy is withered away from the ſonnes of men.

13 h Gird your ſelues and lament, yee Prieſtes, howle yee miniſters of the altar: come, and lie all night in ſackcloth, yee miniſters of my God: for the meate offering, and the drinke offering is taken away from the houſe of your God.

14 Sanctifie you a faſt: call a ſolemne aſſembly: gather the Elders, and all the inhabitants of the land into the Houſe of the Lord your God, and cry vnto the Lord,

15 Alas: for the day, for the i day of the Lord is at hand, & it commeth as a deſtruction from the Almighty.

16 Is not the meate cut off before our eyes? and ioy, and gladneſſe from the houſe of our God?

17 The ſeede is rotten vnder their clods: the garners are deſtroyed: the barnes are broken downe, for the corne is withered.

18 Howe did the beaſtes mourne? the heardes of cattell pine away, becauſe they haue no paſture, and the flocks of ſheepe are deſtroyed.

19 O Lord, to thee will I cry: for the fire hath deuoured the paſtures of the wilderneſſe, and the flame hath burnt vp all the trees of the field.

20 The beaſtes of the field cry alſo vnto thee: for the riuers of waters are dryed vp, and the k fire hath deuoured the paſtures of the wilderneſſe.

a Signifying the Princes, the Prieſts, and the gouernours.

b He calleth the Iewes to the conſideration of Gods iudgemẽts, who had now plagued the fruites of the ground for the ſpace of foure yeere, which was for their ſinnes, and to call them to repentance.

c Meaning, that the occaſion of their exceſſe and drunkenneſſe, was taken away.

d This was an other plague wherewith God had puniſhed them, when he ſtirred vp the Aſſyrians againſt them.

e Mourne grieuouſly as a woman which hath loſt her husband, to whom ſhe hath bene married in her youth.

f The tokens of Gods wrath did appeare in his Temple, in ſo much as Gods ſeruice was left off.

g. All comfort and ſubſtance for nouriſhment is taken away.

h He ſheweth that the onely meanes to auoid Gods wrath, and to haue all things reſtored is vnfained repentance.

i We ſee by theſe great plagues that vtter deſtruction is at hand.

k That is, drought.

CHAP. II.

Hee propheſieth of the comming and cruelty of their enemies. 13 An exhortation to moue them to conuert. 18 The loue of God toward his people.

BLowe a the trumpet in Zion, and ſhoute in mine holy mountaine: let all the inhabitants of the lande tremble: for the day of the Lord is come: for it is at hand.

2 A b day of darkeneſſe, and of blackeneſſe, a day of cloudes, and obſcuritie, as the morning ſpread vpon the mountaines, ſo is there a c great people, and a mighty: there was none like it from the beginning, neither ſhall be any more after it, vnto the yeres of many generations.

a He ſheweth the great iudgements of God which are at hand, except they repent.

b. Of affliction and trouble.

c Meaning, the Aſſyrians.

3 A fire deuoureth before him, and behinde him a flame burneth vp: the lande is as the garden of [d] Eden before him, and behinde him a deſolate wildernesse, ſo that nothing ſhall eſcape him.

4 The beholding of him is like the ſight of horſes, & like the horſemen, ſo ſhal they run.

5 Like the noiſe of charets in the toppes of the mountaines ſhall they leape, like the noyſe of a flame of fire that deuoureth the ſtubble, and as a mightie people prepared to the battell.

6 Before his face ſhall the people tremble: all faces [e] ſhall gather blackneſſe.

7 They ſhall runne like ſtrong men, and goe vp to the wall like men of warre, and euery man ſhall goe forward in his wayes, and they ſhall not ſtay in their paths.

8 Neither ſhall one [f] thruſt another, but euery one ſhall walke in his path: and when they fall vpon the ſworde, they ſhall not bee wounded.

9 They ſhall run to and fro in the citie: they ſhall runne vpon the wall: they ſhall clime vp vpon the houſes, and enter in at the windowes like the theefe.

10 The earth ſhall tremble before him, the heauens ſhall ſhake, the [g] ſunne and the moone ſhall bee darke, and the ſtarres ſhall withdraw their ſhining.

11 And the Lorde ſhall [h] vtter his voyce before his hoſte: for his hoſte is very great: for he is ſtrong that doeth his word: *for the day of the Lorde is great and very terrible, and who can abide it?

12 Therefore alſo nowe the Lorde ſaith, Turne you vnto me with all your heart, and with faſting, and with weeping, and with mourning,

13 And [l] rent your heart, and not your clothes: and turne vnto the Lord your God, for he is gracious and mercifull, ſlow to anger, and of great kindneſſe, and repenteth him of the euill.

14 Who knoweth, if he will [k] returne and repent and leaue a bleſſing behinde him, euen a meate offering, and a drinke offering vnto the Lord your God?

15 Blow the trumpet in Zion, ſanctifie a faſt, call a ſolemne aſſembly.

16 Gather the people: ſanctifie the Congregation, gather the Elders: aſſemble the [l] children, and thoſe that ſucke the breaſts: let the bridegrome goe forth of his chamber, and the bride forth of her bride chamber.

17 Let the Prieſts, the miniſters of the Lord weepe betweene the porch and the altar, and let them ſay, Spare thy people, O Lord, and giue not thine heritage into reproch that the heathe ſhould rule ouer them. *Wherefore ſhould they ſay among the people, Where is their God?

18 Then will the Lord be [m] ielous ouer his land, and ſpare his people.

19 Yea, the Lorde will anſwere, and ſay vnto his people, Beholde, I will ſend you corne and wine, and oyle, and you ſhall bee ſatiſfied therewith: and I will no more make you a reproch among the heathen,

20 But I will remoue farre off from you the [n] Northren armie, and I will driue him into a land, barren and deſolate, with his face toward the [o] Eaſt ſea, and his ende to the vtmoſt ſea, and his ſtinke ſhall come vp, and his corruption ſhall aſcend, becauſe hee hath exalted himſelfe to doe this.

21 Feare not, O land, but be glad and reioyce: for the Lord will do great things.

22 Be not afrayd, yee beaſts of the field: for the paſtures of the wildernes are greene: for the tree beareth her fruit: the figge tree and the vine do giue their force.

23 Be glad then, ye children of Zion, and reioyce in the Lord your God: for hee hath giuen you the raine of [p] righteouſneſſe, *and he wil cauſe to come downe for you the raine, euen the firſt raine, and the latter raine in the firſt moneth.

24 And the barnes ſhall be full of wheat, and the preſſes ſhall abound with wine & oile.

25 And I will render you the yeeres that the graſhopper hath eaten, the canker worm and the caterpiller, and the palmer worme, my great hoſte which I ſent among you.

26 So you ſhall eate and be ſatiſfied, and praiſe the Name of the Lord your God, that hath dealt marueilouſly with you: and my people ſhall neuer be aſhamed.

27 Ye ſhall alſo knowe that I am in the midſt of Iſrael, and that I am the Lord your God, and none other, and my people ſhall neuer be aſhamed.

28 And afterward will I powre [q] out my Spirit vpon all fleſh: and your ſonnes and your daughters ſhall propheſie: your old men ſhall dreame [r] dreames, and your yong men ſhall ſee viſions,

29 And alſo vpon the ſeruants, and vpon the maydes in thoſe dayes will I powre my Spirit.

30 And I will ſhew [ſ] wonders in the heauens and in the earth: blood and fire, and pillars of ſmoke.

31 The [t] ſunne ſhalbe turned into darkeneſſe, and the moone into blood, before the great and terrible day of the Lord come.

32 But whoſoeuer ſhal cal [u] on the Name of the Lord, ſhalbe ſaued: for in mount Zion, and in Ieruſalem, ſhall be deliuerance, as the Lord hath ſayd, and in the [x] remnant, whom the Lord ſhall call.

CHAP. III.

Of the iudgement of God againſt the enemies of his people.

For beholde, in [a] thoſe dayes, and in that time, when I ſhall bring againe the captiuitie of Iudah and Ieruſalem,

2 I will alſo gather all nations, and will bring them downe into the [b] valley of

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[d] The enemy deſtroieth our plentifull countrey, whereſoeuer he commeth.

[e] They ſhall be pale and blacke for feare, as Nahum.2.10.

[f] For none ſhall be able to reſiſt them.

[g] Reade verſes 2,31. and Iſa.13.10. ezek.32.7. chap.3.15. mat.24.29.

[h] The Lord ſhall ſtirre vp the Aſſyrians to execute his iudgements.

Ier.30.7. amos 5.18. Zeph 1.15.

[i] Mortifie your affections and ſerue God with pureneſs of heart, and not with ceremonies.

[k] He ſpeaketh this to ſtirre vp their ſlouthfulnes, and not that hee doubted of Gods mercies, if they did repent. How God repenteth, reade Ier.18.8.

[l] That as all haue ſinned, ſo all may ſhew both ſignes of their repentance, that men ſeeing the children, which are not free frō Gods wrath, might be the more liuely touched with the conſideration of their own ſinnes.

Pſalm 79.10.

[m] If they repent, he ſheweth that God wil preſerue and defend them with a moſt ardent affection.

[n] That is, the Aſſyrians your enemies.

[o] Called the ſalt ſea, or Perſian ſea: Meaning, that though his army were ſo great that it filled all from this ſea to the ſea called Mediterraneum, yet hee would ſcatter them.

[p] That is, ſuch as ſhould come by iuſt meaſure, and as was wont to be ſene when God was reconciled with them.

Leuit.26.4. deut.11.14.

[q] That is, in greater abundance, & more generally then in time paſt: & this was fulfilled vnder Chriſt, when as Gods graces, and his Spirit vnder the Goſpel was abundantly giuen to the Church, Iſa.44.3. act.2.17. ioh.7.38,39.

[r] As they had viſions & dreames in olde time, ſo ſhall they now haue clearer reuelations.

[ſ] He warneth the faithfull what terrible things ſhould come to the intent that they ſhould not looke for continuall quietneſſe in this world, and yet in all theſe troubles he would preſerue them.

[t] The order of nature ſhall ſeeme to be changed for the horrible afflictions that ſhall be in the world, Iſa.13.10. ezek.32.7. chap.3.15. matth.24.29.

[u] Gods iudgements are for the deſtruction of the infidels, & to moue the godly to call vpon the Name of God, who will giue them ſaluation.

[x] Meaning hereby the Gentiles, Rom.10.13.

[a] When I ſhall deliuer my Church, which ſtandeth of the Iewes and of the Gentiles.

[d] It appeareth that he alludeth to that great victorie of Iehoſhaphat, when as God without mans helpe deſtroyed the enemies, 2.Chron.20.26. alſo he hath reſpect to this word Iehoſhaphat, which ſignifieth pleading, or iudgements, becauſe God would iudge the enemie of his Church as he did there.

Iehoſhaphat, and will pleade with them there for my people, and for mine heritage Iſrael, whom they haue ſcattered among the nations, and parted my land.

3 And they haue caſt lots for my people, & haue giuen the child ᶜ for the harlot, & ſold the girle for wine, that they might drinke.

4 Yea, and ᵈ what haue you to doe with me, O Tyrus and Zidon, and all the coaſtes of Paleſtina? will yee render me ᵉ a recompenſe? and if ye recompenſe me, ſwiftly and ſpeedily will I render your recompenſe vpon your head:

5 For yee haue taken my ſiluer and my golde, and haue caried into your temples my goodly and pleaſant things.

6 The children alſo of Iudah and the children of Ieruſalem haue you ſolde vnto the Grecians, that ye might ſend them farre from their border.

7 Beholde, I will raiſe them out of the place where yee haue ſolde them, and will render your reward vpon your owne head,

8 And I will ſell your ſonnes and your daughters into the hande of the children of Iudah, and they ᶠ ſhal ſell them to the Sabeans, to a people farre off: for the Lord hath ſpoken it.

9 Publiſh this among the Gentiles: prepare warre, wake vp the mightie men: let all the men of warre draw neere and come vp.

10 ᵍ Breake your plowſhares into ſwords, and your ſithes into ſpeares: let the weake ſay, I am ſtrong.

11 Aſſemble your ſelues, and come all yee heathen, and gather your ſelues together round about: there ſhall the Lord caſt downe thy mighty men.

12 Let the heathen be wakened, and come vp to the valley of Iehoſhaphat: for there will I ſit to iudge all the heathen round about.

13 Put in your ʰ ſithes, for the harueſt is ripe: come, get you downe, for the wine-preſſe is full: yea, the wine preſſes runne ouer: for their wickedneſſe is great.

14 O multitude, O multitude, come into the valley of threſhing: for the day of the Lord is neere in the valley of threſhing.

15 The ſunne and moone ſhalbe darkened, and the ſtarres ſhall withdrawe their light.

16 The Lord alſo ſhall roare out of Zion, and vtter his voice from Ieruſalem, and the heauens and the earth ſhall ſhake, but the Lord will be the hope ⁱ of his people, and the ſtrength of the children of Iſrael.

17 So ſhall ye know that I am the Lord your God dwelling in Zion, mine holy mountaine: then ſhall Ieruſalem bee holy, and there ſhall no ſtrangers go ᵏ thorow her any more.

18 And in that day ſhall the mountaines ˡ drop downe new wine, and the hilles ſhall flow with milke, and all the riuers of Iudah ſhall run with waters, and a fountaine ſhall come forth of the houſe of the Lord, and ſhall water the valley of Shittim.

19 ᵐ Egypt ſhall bee waſte, and Edom ſhall be a deſolate wildernes, for the iniuries of the children of Iudah, becauſe they haue ſhed innocent blood in their land.

20 But Iudah ſhall dwell for euer, and Ieruſalem from generation to generation.

21 For I will ⁿ clenſe their blood, that I haue not clenſed, and the Lord will dwel in Zion.

c That which the enemie gate for the ſale of my people, he beſtowed vpon harlots and drinke.

d He taketh the cauſe of his Church in hand againſt the enemie, as though the iniurie were done to himſelfe.

e Haue I done you wrong, that yee will render me the like?

f For afterward God ſold thē by Nebuchad-nezzar, & Alexander the great for the loue he bare to his people, and therby they were comforted as though the price had bene theirs.

g When I ſhall execute my iudgments againſt mine enemies, I will cauſe euery one to be ready, and to prepare their weapons to deſtroy one another for my Church ſake.

h Thus he ſhall incourage the enemies when their wickedneſſe is full ripe, to deſtroy one another, which he calleth the valley of Gods iudgement.

i God aſſureth his againſt all troubles, that when hee deſtroyeth his enemies, his children ſhall bee deliuered.

k The ſtrangers ſhall no more deſtroy his Church: which if they do, it is the people which by their ſinnes make the breach for the enemie.

l He promiſeth to his Church abundance of graces, reade Ezekiel 47.1. which ſhould water and comfort the moſt barren places, Amos 9.13.

m The malicious enemies ſhall haue no part of this grace. n Hee had ſuffered his Church hitherto to lie in their filthineſſe, but nowe promiſeth to clenſe them and to make them pure vnto him.

Amos.

THE ARGVMENT.

AMong many other Prophets that God raiſed vp to admoniſh the Iſraelites of his plagues for their wickednes and idolatry, he ſtirred vp Amos, who was an heardman or ſhepheard of a poore towne, and gaue him both knowledge and conſtancie to reproue al eſtates and degrees, and to denounce Gods horrible iudgements againſt them, except they did in time repent: ſhewing them that if God ſpare not the other nations about them, who had liued as it were in ignorance of God in reſpect of them, but for their ſinnes will puniſh them, that they could looke for nothing, but an horrible deſtruction, except they turned to the Lord by vnfained repentance. And finally hee comforteth the godly with hope of the comming of the Meſſiah, by whom they ſhould haue perfit deliuerance and ſaluation.

CHAP. I.

1 The time of the propheſie of Amos. 3 The word of the Lord againſt Damaſcus, 6 the Philiſtims, Tyrus, Idumea and Ammon.

THE wordes of Amos, who was among the heardmen ᵃ at Tecoa, which he ſaw vpon Iſrael, in the dayes of Vzziah King of Iudah, and in the dayes of ᵇ Ieroboam the ſonne of Ioaſh King of Iſrael, two yeere before the ᶜ earthquake.

2 And he ſaid, The Lord ſhal roare from Zion, and vtter his voyce from Ieruſalem, and the dwelling places of the ſhepheards ſhall periſh, and the top of ᵈ Carmel ſhall wither.

3 ¶ Thus ſayth the Lorde, For ᵉ three tranſgreſſions of Damaſcus, and for foure, I will not turne to it, becauſe they haue ᶠ threſhed Gilead with threſhing inſtruments of yron.

4 Therefore will I ſend a fire into the houſe of Hazael, and it ſhall deuoure the ᵍ palaces of Ben-hadad.

a Which was a towne ſixe miles from Ieruſalem in Iudea, but he propheſied in Iſrael.

b In his dayes the kingdome of Iſrael did moſt flouriſh.

c Which, as Ioſephus writeth, was when Vzziah would haue vſurped the Prieſts office, and therefore was ſmitten with the leproſie.

d Whatſoeuer is fruitful and pleaſant in Iſrael ſhall ſhortly periſh.

e Hee ſheweth firſt that all the people round about ſhould be deſtroyed for their manifold ſinnes: which are meant by three and foure which make ſeuen, becauſe the Iſraelites ſhould the more deepely conſider Gods iudgements towarde them.

f If the Syrians ſhall not be ſpared for committing this cruelty againſt one citie, it is not poſſible that Iſrael ſhould eſcape puniſhment, which hath committed ſo many and grieuous ſinnes againſt God and man.

g The antiquity of their building ſhall not auoide my iudgements, read Iere. 49.27.

5 I will breake alſo the barres of Damaſcus, and cut off the inhabitant of Bikeath-auen: and him that holdeth the ſcepter out of Beth-eden, and the people of Aram ſhall goe into captiuitie unto [h] Kir, ſaith the Lord.

6 Thus ſayth the Lord, For three tranſgreſſions of Azzah, and for foure, I will not turne to it, becauſe they [i] caried away priſoners the whole captiuitie to ſhut them vp in Edom.

7 Therefore will I ſend a fire vpon the walles of Azzah, and it ſhall deuoure the palaces thereof.

8 And I will cut off the inhabitant from Aſhdod, and him that holdeth the ſcepter from Aſhkelon, and turne mine hand to Ekron, and the remnant of the Philiſtims ſhall periſh, ſaith the Lord God.

9 ¶ Thus ſaith the Lord, For three tranſgreſſions of Tyrus, and for foure, I will not turne to it, becauſe they ſhut the whole captiuitie in Edom, and haue not remembred the [k] brotherly couenant.

10 Therefore will I ſend a fire vpon the walles of Tyrus, and it ſhall deuoure the palaces thereof.

11 ¶ Thus ſaith the Lord, For three tranſgreſſions of Edom, and for foure, I will not turne to it, becauſe he did purſue his brother with the ſworde, and did ‡ caſt off all pitie, and his anger ſpoyled him euermore, and his wrath watched him [l] alway.

12 Therefore will I ſend a fire vpon Teman, and it ſhall deuoure the palaces of Bozrah.

13 ¶ Thus ſayeth the Lorde, For three tranſgreſſions of the children of Ammon, and for foure, I will not turne to it, becauſe they [m] haue ript vp the women with childe of Gilead, that they might enlarge their border.

14 Therefore will I kindle a fire in the wall of Rabbah, and it ſhall deuoure the palaces thereof, with ſhowting in the day of battell, and with a tempeſt in the day of the whirlewind.

15 And their King ſhall goe into captiuitie, hee and his princes together, ſaith the Lord.

CHAP. II.

Againſt Moab, Iudah, and Iſrael.

Thus ſaith the Lord, For three tranſgreſſions of Moab, and for foure, I will not turne to it, becauſe it burnt the [a] bones of the king of Edom into lime.

2 Therefore I wil ſend a fire vpon Moab, and it ſhall deuoure the palaces of Kerioth, and Moab ſhall die with tumult, with ſhowting, and with the ſound of a trumpet.

3 And I will cut off the Iudge out of the middes thereof, and will ſlay all the princes thereof with him, ſaith the Lord.

4 ¶ Thus ſaith the Lord, For three tranſgreſſions of Iudah, and for foure, [b] I will not turne to it, becauſe they haue caſt away the Lawe of the Lord, and haue not kept his commandement, and their lies cauſed them to erre after the which their fathers haue walked.

5 Therefore I will ſend a fire vpon Iudah, and it ſhall deuoure the palaces of Ieruſalem.

6 ¶ Thus ſayeth the Lorde, For three tranſgreſſions of [c] Iſrael, and for foure, I will not turne to it, becauſe they ſolde the righteous for ſiluer, & the poore for [d] ſhooes.

7 They gape ouer the head of the poore in the [e] duſt of the earth, and peruert the wayes of the meeke: and a man and his father will goe in to a maid to diſhonour mine holy Name.

8 And they lie downe vpon clothes layd to pledge [f] by euery altar: and they [g] drinke the wine of the condemned in the houſe of their God.

9 Yet deſtroyed I the [h] Amorite before them, whoſe height was like the height of the cedars, and hee was ſtrong as the okes: notwithſtanding I deſtroyed his fruit from aboue, and his root from beneath.

10 Alſo I brought you vp from the land of Egypt, and led you fourtie yeeres thorow the wilderneſſe, to poſſeſſe the lande of the Amorite.

11 And I raiſed vp of your ſonnes for Prophets, and [i] of your yong men for Nazarites. Is it not euen thus, O yee children of Iſrael, ſaith the Lord?

12 But yee gaue the Nazarites wine to drinke, and commanded the Prophets, ſaying, Propheſie not.

13 Beholde, I am [k] preſſed vnder you, as a cart is preſſed that is full of ſheaues.

14 Therefore the flight ſhall periſh from the [l] ſwift, and the ſtrong ſhall not ſtrengthen his force, neither ſhall the mightie ſaue his life,

15 Nor hee that handleth the bowe, ſhall ſtand, and hee that is ſwift of foote, ſhall not eſcape, neither ſhall hee that rideth the horſe, ſaue his life.

16 And hee that is of mightie courage among the ſtrong men, ſhall flee away naked in that day, ſaith the Lord.

CHAP. III.

He reproueth the houſe of Iſrael of ingratitude,
11 for the which God will puniſh them.

Heare this word that the Lord pronounceth againſt you, O children of Iſrael, euen againſt the whole familie which I brought vp from the land of Egypt, ſaying,

2 You [a] onely haue I knowen of all the families of the earth: therefore I will viſite you for all your iniquities.

3 Can two walke together except they be [b] agreed?

4 Will a [c] lion roare in the forreſt, when he hath no praye? or will a lyons whelpe cry out of his den if he haue taken nothing?

5 [d] Can

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[h] Tiglath Pileſer led the Syrians captiue, and brought them to Cyrene, which he calleth here Kir.

[i] They ioyned themſelues with the Edomites their enemies, which caried them away captiues.

[k] For Eſau (of whom came the Edomites) and Iaakob were brethren: therefore they ought to haue admoniſhed them of their brotherly friendſhip, and not to haue prouoked them to hatred.

‡ Ebr. *corrupt his compaſſions.*

[l] He was a continuall enemie vnto him.

[m] He noteth the great crueltie of the Ammonites, that ſpared not the women, but moſt tyrannouſly tormented them, and yet the Ammonites came of Lot, who was of the houſhold of Abraham.

[a] For the Moabites were ſo cruell againſt the King of Edom, that they burnt his bones after that he was dead: which declared their barbarous rage, ſeeing they would reuenge themſelues of the dead.

[b] Seeing the Gentiles that had not ſo farre knowledge, were thus puniſhed, Iudah which was ſo fully inſtructed of the Lords will, might not thinke to eſcape.

[c] If he ſpare not Iudah vnto whom his promiſes were made, much more he will not ſpare this degenerate kingdome.

[d] They eſteemed moſt vile bribes more then mens liues.

[e] When they haue ſpoyled him and throwen him to the ground, they gape for his life.

[f] Thinking by theſe ceremonies, that is, by ſacrificing, and being neere mine altar, they may excuſe all their other wickedneſſe.

[g] They ſpoyle others and offer therof vnto God, thinking that hee wil diſpenſe with them, when he is made partaker of their iniquitie.

[h] The deſtruction of their enemies, & his mercie toward them, ſhould haue cauſed their hearts to melt for loue toward him.

[i] Yee contemned my benefits, and abuſed my graces, and craftily went about to ſtop the mouthes of my Prophets.

[k] You haue wearied me with your ſinnes, Iſa. 1. 14.

[l] None ſhall bee deliuered by any meanes.

[a] I haue onely choſen you to be mine among all other people, and yet you haue forſaken me.

[b] Hereby the Prophet ſignifieth that hee ſpeaketh not of himſelfe, but as God guideth and mooueth him, which is called the agreement betweene God and his Prophets.

[c] Will God threaten by his Prophets, except there be ſome occaſion?

5 [d]Can a bird fall in a ſnare vpon the earth, where no fouler is? or will he take vp the [e] ſnare from the earth, and haue taken nothing at all?

6 Or [f] ſhall a trumpet be blowen in the citie, and the people bee not afrayd? or ſhall there [g] bee euill in a citie, and the Lord hath not done it?

7 Surely the Lorde God will doe nothing, but he [h] reueileth his ſecret vnto his ſeruants the Prophets.

8 The lyon hath roared: who will not be afraid? The Lord God hath ſpoken: who can but [i] prophesie?

9 Proclaime in the palaces at [k] Aſhdod, and in the palaces in the land of Egypt, and ſay, Aſſemble your ſelues vpon the mountaines of Samaria: ſo beholde the great tumults in the middes thereof, and the oppreſſed in the mids thereof.

10 For they know not to doe right, ſayth the Lord: they ſtore vp violence, and robberie [l] in their palaces.

11 Therefore thus ſayeth the Lorde God, An aduerſarie ſhall come euen round about the countrey, and ſhall bring downe thy ſtrength from thee, and thy palaces ſhall be ſpoyled.

12 Thus ſayeth the Lorde, As the ſhepheard taketh [m] out of the mouth of the lyon two legges, or a piece of an eare: ſo ſhall the children of Iſrael be taken out that dwell in Samaria in the corner of a bed, and in [n] Damaſcus, as in a couch.

13 Heare and teſtifie in the houſe of Iaakob, ſayth the Lord God, the God of hoſtes.

14 Surely in the day that I ſhall viſite the tranſgreſſions of Iſrael vpon him, I will alſo viſite the altars of Beth-el, and the hornes of the altar ſhalbe broken off, and fall to the ground.

15 And I wil ſmite the winter houſe with the ſummer houſe, and the houſes of yuorie ſhall periſh, and the great houſes ſhal be conſumed, ſaith the Lord.

d Can any thing come without Gods prouidence?
e Shall his threatnings be in vaine.
f Shall the Prophets threaten Gods iudgements, and the people not be afraid?
g Doeth any aduerſitie come without Gods appointment? Iſa.45.7.
h God dealeth not with the Iſraelites as hee doth with other people: for he euer warneth them before of his plagues, by his Prophets.
i Becauſe the people euer murmured againſt the Prophets, he ſheweth that Gods Spirit mooued them ſo to ſpeake as they did.
k He calleth the ſtrangers, as the Philiſtims and Egyptians, to be witneſſes of Gods iudgements againſt the Iſraelites for their crueltie and oppreſſion.
l The fruit of their crueltie and theft appeareth by their great riches, which they haue in their houſes. m When the Lion hath ſatiate his hunger, the ſhepheard findeth a legge or a tip of an eare, to ſhew that the ſheepe hath bene woried. n Where they thought to haue had a ſure hold, and to haue bene in ſafetie.

CHAP. IIII.

Againſt the gouernours of Samaria.

HEare this worde yee [a] kine of Baſhan, that are in the mountaine of Samaria, which oppreſſe the poore, & deſtroy the needie, and they ſay to their maſters, [b] Bring, and let vs drinke.

2 The Lord God hath ſworne by his holineſſe, that loe the dayes ſhall come vpon you, that hee will take you away with [c] thornes, and your poſteritie with fiſhhookes.

3 And yee ſhall goe out at the breaches, euery kowe forward: and yee ſhall caſt your ſelues out of the palace, ſaith the Lord.

4 Come to [d] Beth-el, and tranſgreſſe: to Gilgal, and multiplie tranſgreſſion, and bring your ſacrifices in the morning, & your tithes after three [e] yeers.

5 And offer a thankeſgiuing [f] of leauen, publiſh and proclaime the free offrings: for this [g] liketh you, O yee children of Iſrael, ſaith the Lord God.

6 And therfore haue I giuen you [h] cleanneſſe of teeth in all your cities, and ſcarceneſſe of bread in all your places, yet haue yee not returned vnto me, ſaith the Lord.

7 And alſo I haue withholden the raine from you, when there were yet three [i] moneths to the haruest, and I cauſed it to raine vpon one citie, and haue not cauſed it to raine vpon another citie: one piece was rained vpon, and the piece whereupon it rained not, withered.

8 So two or three cities wandered vnto one citie to drinke water, but they were [k] not ſatiſfied: yet haue ye not returned vnto mee, ſaith the Lord.

9 I haue ſmiten you with blaſting, and mildew: your great gardens and your vineyardes, and your figge trees, and your oliue trees did the palmer worme deuoure: yet haue ye not returned vnto me, ſaith the Lord.

10 Peſtilence haue I ſent among you after the maner of [l] Egypt: your yong men haue I ſlaine with the ſword, and haue taken away your horſes: and I haue made the ſtinke of your tentes to come vp euen into your noſtrels: yet haue ye not returned vnto me, ſaith the Lord.

11 I haue ouerthrowen you, as God ouerthrew Sodome and Gomorah: and yee were as a [m] firebrand pluckt out of the burning: yet haue ye not returned vnto me, ſaith the Lord.

12 Therefore thus will I doe vnto thee, O Iſrael: and becauſe I will doe this vnto thee, prepare to [n] meet thy God, O Iſrael.

13 For lo, he that formeth the mountains, and createth the winde, and declareth vnto man what is his thought: which made the morning darkeneſſe, and walketh vpon the high places of the earth, the Lorde God of hoſtes is his Name.

a Thus he calleth the princes and gouernours, which being ouerwhelmed with the great abundance of Gods benefits, forgate God, and therefore he calleth them by the name of beaſtes and not of men.
b They incourage ſuch as haue authoritie ouer the people, to powle them that they may haue profite by it. c Hee alludeth to fiſhers which catch fiſh by hookes and thornes.
d He ſpeaketh this in contempt of them which reſorted to theſe places, thinking that their great deuotion & good intention had bene ſufficient to haue bound God vnto them.
e Reade Deut. 14.28.
f As Leuit.7.13.
g You onely delite in theſe outward ceremonies and haue none other reſpect.
h That is, lacke of bread and meate.
i I ſtayed ẏ raine till the fruits of the earth were deſtroyed with drought, and yet you would not conſider it to returne to me by repentance.
k They could not finde water ynough where they had heard ſay it had rained.
l As I plagued the Egyptians, Exod.9.10.
m You were almoſt all conſumed, and a few of you wonderfully preſerued, 2. King.14.26.
n Turne to him by repentance.

CHAP. V.

A lamentation for the captiuitie of Iſrael.

HEare yee this word, which I lift vp vpon you, euen a lamentation of the houſe of Iſrael.

2 The [a] virgine Iſrael is fallen, and ſhall no more riſe: ſhee is left vpon her land, and there is none to raiſe her vp.

3 For thus ſaith the Lord God, The citie which went out by a thouſand, ſhall leaue an [b] hundreth: and that which went foorth by an hundreth, ſhall leaue ten to the houſe of Iſrael.

4 For thus ſaith the Lord vnto the houſe of Iſrael, Seeke ye me, and ye ſhall liue.

5 But ſeeke not Beth-el, nor enter into [c] Gilgal, and goe not to Beer-ſheba: for Gilgal ſhall go into captiuitie, and Beth-el ſhall come to nought.

6 Seeke the Lord, and ye ſhall liue, leſt he

a He ſo calleth them, becauſe they ſo boaſted of themſelues, or becauſe they were giuen to wantonneſſe and daintineſſe.
b Meaning, that the tenth part ſhould ſcarcely be ſaued.
c In theſe places they worſhipped new idoles, which aforetime ſerued for the true honour of God: therefore he ſaith that theſe ſhall not ſaue them.

breake out like fire in the houſe of Ioſeph, and deuoure it, and there be none to quench it in Beth-el.

7 They turne [d] iudgement to wormewood, & leaue off righteouſneſſe in the earth.

8 Hee [e] maketh Pleiades, and Orion, and he turneth the ſhadow of death into the morning, and hee maketh the day darke as night: hee calleth the waters of the ſea, and powreth them out vpon the open earth: the Lord is his Name.

9 He ſtrengtheneth the deſtroyer againſt the mightie: and the deſtroyer ſhall come againſt the fortreſſe.

10 They haue hated him, [f] that rebuked in the gate: and they abhorred him that ſpeaketh vprightly.

11 Foraſmuch then as your treading is vpon the poore, and [g] ye take from him burdens of wheat, ye haue built houſes of hewen ſtone, but ye ſhall not dwell in them; ye haue planted pleaſant vineyardes, but ye ſhall not drinke wine of them.

12 For I knowe your manifolde tranſgreſſions, and your mightie ſinnes: they afflict the iuſt, they take rewards, and they oppreſſe the poore in the gate.

13 Therefore [h] the prudent ſhall keepe ſilence in that time, for it is an euill time.

14 Seeke good and not euil, that ye may liue: and the Lord God of hoſts ſhal be with you, as you haue ſpoken.

15 Hate the euill and loue the good, and eſtabliſh iudgement in the gate: it may bee that the Lord God of hoſtes will be merciful vnto the remnant of Ioſeph.

16 Therefore the Lord God of hoſts, the Lord ſayeth thus, Mourning ſhall bee in all ſtreetes: and they ſhall ſay in all the high wayes, Alas, alas: and they ſhall call the [i] huſbandmen to lamentation, and ſuch as can mourne, to mourning.

17 And in all the vines ſhall bee lamentation: for I will paſſe thorow thee, ſayth the Lord.

18 Woe vnto you, that [k] deſire the day of the Lord: what haue you to doe with it? the day of the Lord is darkeneſſe and not light.

19 As if a man did flee from a lyon, and a beare met him: or went into the houſe, and leaned his hand on the wall, and a ſerpent bit him.

20 Shal not the day of the Lord be darkeneſſe, and not light? euen darkeneſſe and no light in it?

21 I hate & abhorre your feaſt dayes, and I will not ſmell in your ſolemne aſſemblies.

22 Though yee offer mee burnt offerings and meate offerings, [l] I will not accept them: neither will I regard the peace offerings of your fat beaſts.

23 Take thou away from mee the multitude of thy ſongs (for I will not heare the melodie of thy viols)

24 And let iudgement runne downe as [m] waters, & righteouſnes as a mighty riuer.

25 Haue ye offred vnto me ſacrifices and offerings in the wilderneſſe fortie yeeres, O houſe of Iſrael?

26 But you haue borne [n] Siccuth your king, & Chiun your images, and the ſtarre of your gods, which ye made to your ſelues.

27 Therefore will I cauſe you to go into captiuitie beyond Damaſcus, ſaith the Lord, whoſe Name is the Lord of hoſtes.

d In ſtead of iudgement and equity, they execute cruelty and oppreſſion.

e He deſcribeth the power of God, Iob 9.9.

f They hate the Prophets, which reproue them in the open aſſemblies.

g Ye take both his money and alſo his foode wherewith he ſhould liue.

h God will ſo plague them, that they ſhall not ſuffer the godly once to open their mouthes to admoniſh them of their faults.

i So that all degrees ſhall haue matter of lamentation for the great plagues.

k Thus he ſpeaketh becauſe the wicked & hypocrites ſayd they were content to abide Gods iudgements, whereas the godly tremble and feare, Iere. 30.7. ioel 2.2,11. zeph. 1.15.

l Becauſe yee haue corrupted my true ſeruice and remaine obſtinate in your vices, Iſa. 1.11. iere. 6.10.

m Do your duetie to God and to your neighbour, & ſo ye ſhal feele his grace plentifully, if you ſhew your abundant affections according to Gods word.

n That idole which you eſteemed as your King, and caried about as you did Chiun, in the which images you thought that there was a certaine diuinitie.

CHAP. VI.

Againſt the princes of Iſrael liuing in pleaſures.

WOe to [a] them that are at eaſe in Zion, and truſt in the mountaine of Samaria, [b] which were famous at the beginning of the nations: and the houſe of Iſrael came to them.

2 Goe you vnto Calneh, and ſee: and from thence goe you to Hamath the great: then goe downe to Gath of the Philiſtims: bee [c] they better then theſe kingdomes? or the border of their lands greater then your border,

3 Ye that put farre away the [d] euill day, and approch to the ſeat of iniquitie?

4 They lie vpon beds of yuory, & ſtretch themſelues vpon their beds, and eate the lambes of the flocke, and the calues out of the ſtall.

5 They ſing to the ſound of the viole: they inuent to themſelues inſtruments of muſicke like [e] Dauid.

6 They drinke wine in bowles, & anoint themſelues with the chief ointments, but no man is [f] ſory for the affliction of Ioſeph.

7 Therefore now ſhall they goe captiue with the firſt that goe captiue, and [g] the ſorrow of them that ſtretched themſelues, is at hand.

8 [h] The Lord God hath ſworne by himſelfe, ſayeth the Lorde God of hoſtes, I abhorre [i] the excellencie of Iaakob, and hate his palaces: therefore will I deliuer vp the city with all that is therein.

9 And if there remaine ten men in one houſe, they ſhall die.

10 And his vncle [k] ſhall take him vp and burne him to carry out the bones out of the houſe, and ſhall ſay vnto him that is by the [l] ſides of the houſe, Is there yet any with thee? And he ſhall ſay, None. Then ſhall he ſay, [m] Hold thy tongue: for we may not remember the Name of the Lord.

11 For beholde, the Lorde commandeth, and he will ſmite the great houſe with breaches, and the little houſe with clefts.

12 Shall horſes [n] runne vpon the rocke? or will one plowe there with oxen? for yee haue turned iudgement into gall, and the

a The Prophet threatneth the wealthy, which regarded not Gods plagues nor menaces by his Prophets.

b Theſe two cities were famous by their firſt inhabitants the Canaanites: and ſeeing before time they did nothing auaile them that were there born, why ſhould you looke that they ſhould ſaue you which were brought in to dwell in other mens poſſeſſions?

c If God haue deſtroyed theſe excellent cities in three diuers kingdomes, as in Babylon, Syria, and of the Philiſtims, and hath brought their wide borders into a greater ſtraitneſſe, then yours are yet, thinke you to be better, or to eſcape?

d Yee that continue ſtill in your wickedneſſe and thinke that Gods plagues are not at hand, but giue your ſelues to all idleneſſe, wantonneſſe and ryot.

e As hee cauſed diuers kindes of inſtruments to be made to ſerue Gods glory, ſo theſe did contend to inuent as many to ſerue their wanton affections and luſtes. f They pitied not their brethren, whereof now many were ſlaine, and caried away captiue. g Some reade, the ioy of them that ſtretch themſelues ſhall depart. h Reade Ierem. 51.14. i That is, the riches and pompe. k The deſtruction ſhall be ſo great, that none almoſt ſhall be left to burie the dead: and therefore they ſhall burne them at home, to cary out the burnt aſhes with more eaſe. l That is, to ſome neighbour that dwelleth round about. m They ſhall be ſo aſtoniſhed at this deſtruction, that they ſhall no more boaſt of the Name of God, and that they are his people: but they ſhall bee dumbe when they heare Gods Name, and abhorre it, as they that are deſperate or reprobate. n Hee compareth them to barren rockes whereupon it is in vaine to beſtow labour: ſhewing that Gods benefites can haue no place among them.

fruit of righteouſneſſe into [o] wormewood.

13 Yee reioyce in a thing of nought: yee ſay, Haue not we gotten vs [p] hornes by our owne ſtrength?

14 But beholde, I will raiſe vp againſt you a nation, O houſe of Iſrael, ſayeth the Lorde God of hoſtes: and they ſhall afflict you, from the entring in of [q] Hamath vnto the riuer of the wilderneſſe.

CHAP. VII.

God ſheweth certaine viſions, whereby he ſignifieth the deſtruction of the people of Iſrael. 10 The falſe accuſation of Amaziah. 12 His craftie counſell.

Thus hath the Lorde God ſhewed vnto me, and behold, he formed [a] graſhoppers in the beginning of the ſhooting vp of the latter growth: and loe, it was in the latter growth [b] after the kings mowing.

2 And when they had made an ende of eating the graſſe of the land, then I ſayd, O Lorde God, ſpare, I beſeech thee: who ſhall raiſe vp Iaakob? for he is ſmall.

3 So the Lord [c] repented for this. It ſhall not be, ſayth the Lord.

4 ¶ Thus alſo hath the Lord God ſhewed vnto me, and behold, the Lord God called to iudgement by fire, [d] and it deuoured the great deepe, and did eate vp a part.

5 Then ſayd I, O Lorde God, ceaſe, I beſeech thee: who ſhall rayſe vp Iaakob? for he is ſmall.

6 So the Lorde repented for this. This alſo ſhall not be, ſaith the Lord God.

7 ¶ Thus againe he ſhewed me, and beholde, the Lord ſtood vpon a wall made by line [e] with a line in his hand.

8 And the Lorde ſayd vnto mee, Amos, what ſeeſt thou? And I ſayd, A line. Then ſayd the Lord, Beholde, I will ſet a line in the mids of my people Iſrael, and will paſſe by them no more.

9 And the hie places of Iſhak ſhalbe deſolate, and the temples of Iſrael ſhall be deſtroyed: and I will riſe againſt the houſe of Ieroboam with the ſword.

10 ¶ [f] Then Amaziah the Prieſt of Beth-el ſent to Ieroboam king of Iſrael, ſaying, Amos hath conſpired againſt thee in the mids of the houſe of Iſrael: the land is not able to beare all his words.

11 For thus Amos ſaith, Ieroboam ſhall die by the ſword, and Iſrael ſhalbe led away captiue out of their owne land.

12 Alſo [g] Amaziah ſayd vnto Amos, O thou the Seer, goe, flee thou away into the land of Iudah, and there eate thy bread and propheſie there.

13 But propheſie no more at Beth-el: for it is the Kings chappell, and it is the kings court.

14 Then anſwered Amos, and ſaid to Amaziah, I was no [h] Prophet, neither was I a Prophets ſonne, but I was an heardman, and a gatherer of wilde figs.

15 And the Lord tooke me as I followed the flocke, and the Lord ſayd vnto me, Goe, propheſie vnto my people Iſrael.

16 Now therefore heare thou the word of the Lord. Thou ſayſt, Propheſie not againſt Iſrael, and ſpeake nothing againſt the houſe of Iſhak.

17 Therefore thus ſaith the Lord, [i] Thy wife ſhall bee an harlot in the citie, and thy ſonnes and thy daughters ſhall fall by the ſword, and thy land ſhall be diuided by line: and thou ſhalt die in a polluted land, and Iſrael ſhall ſurely goe into captiuitie foorth of his land.

CHAP. VIII.

1 Againſt the rulers of Iſrael. 7 The Lorde ſweareth. 11 The famine of the word of God.

Thus hath the Lorde God ſhewed vnto me, & beholde, a baſket of ſummer fruit.

2 And he ſaide, Amos, what ſeeſt thou? And I ſayde, A baſket of ſummer [a] fruit. Then ſayd the Lord vnto me, The ende is come vpon my people of Iſrael, I will paſſe by them no more.

3 And the ſongs of the Temple ſhall bee howlings in that day, ſaith the Lord God: many dead bodies ſhalbe in euery place: they ſhall caſt them forth with [b] ſilence.

4 Heare this, O yee that [c] ſwallowe vp the poore, that ye may make the needie of the land to faile,

5 Saying, When will the [d] new moneth be gone, that we may ſel corne? and the Sabbath, that we may ſet forth wheat, and make [e] the Ephah ſmall, and the ſhekel great, and falſifie the weights by deceit?

6 That we may buy the poore for ſiluer, and the needy for ſhooes: yea, and ſell the refuſe of the wheat?

7 The Lord hath ſworne by the excellencie of Iaakob, Surely I will neuer forget any of their works.

8 Shall not the lande tremble for this? and euery one mourne, that dwelleth therein? and it ſhall riſe vp wholly as a flood, and it ſhall be caſt out, and [f] drowned as by the flood of Egypt.

9 And in that day, ſayth the Lorde God, I will euen cauſe the [g] ſunne to go downe at noone: and I will darken the earth in the cleare day.

10 And I will turne your feaſtes into mourning, and all your ſongs into lamentation: and I will bring ſackecloth vpon all loynes, and baldneſſe vpon euery head: and I will make it as the mourning of an onely ſonne, and the end thereof as a bitter day.

11 Behold, the dayes come, ſaith the Lord God, that I will ſend a famine in the lande, not a famine of bread, nor a thirſt for water, but of hearing of the word of the Lord.

12 And they ſhall wander from ſea to ſea, and from the North euen vnto the Eaſt ſhal they run to and fro to ſeeke the [h] word of the Lord, and ſhall not finde it.

13 In that day ſhall the faire virgins and

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[o] Reade Chap. 5. 7.

[p] That is, power and glory.

[q] From one corner of the countrey to another.

[a] To deuoure the land: and he alludeth to the inuading of the enemies.

[b] After the publike commandement for mowing was giuen: or as ſome reade, when the kings ſheepe were ſhorne.

[c] That is, ſtayed the plague at my prayer.

[d] Meaning, that Gods indignation was inflamed againſt the ſtubburneſſe of this people.

[e] Signifying, that this ſhould be the laſt meaſuring of the people, and that he would deferre his iudgement no longer.

[f] That is, when Amos had propheſied that the King ſhould be deſtroyed: for this wicked prieſt more for hatred hee bare to the Prophet, then for loue toward the king, thought this accuſation ſufficient to condemn him, wheras none other could take place.

[g] When this inſtrument of Satan was not able to compaſſe his purpoſe by the King, he aſſaied by another practiſe: that was to feare the Prophet, that hee might depart, and not reproue their idolatrie there openly, and ſo hinder his profit.

[h] Thus he ſheweth by his extraordinary vocation, that God hath giuen him a charge which he muſt needes execute.

[i] Thus God [illegible] to approoue the authoritie of his Prophets by his plagues & iudgements againſt the which were malicious enemies, Ier. 28. 12. & 29. 21, 25. as this day he doth againſt them that perſecute the miniſters of his Goſpel.

[a] Which ſignified the ripeneſſe of their ſinnes, & the readineſſe of Gods iudgments.

[b] There ſhall be none left to mourne for them.

[c] By ſtaying the ſale of food and neceſſarie things which you haue gotten into your owne hands, & ſo cauſe the poore to ſpend quickly that litle that they haue, and at length for neceſſitie to become your ſlaues.

[d] When the dearth was once come, they were ſo greedie of gaine, that they thought the holy day to be an hinderance vnto them.

[e] That is, the meaſure ſmall, & the price great.

[f] That is, the inhabitants of the land ſhall be drowned, as Nilus drowneth many when it ouerfloweth.

[g] In the mids of their proſperitie I will ſend great affliction.

[h] Whereby hee ſheweth that they ſhall not onely periſh in body, but alſo in ſoule for lacke of Gods word which is the food thereof.

the yong men periſh for thirſt.

14 They that ſweare by the ſinne [i] of Samaria, and that ſay, Thy God, O Dan, liueth, and [k] the maner of Beer-ſheba liueth, euen they ſhall fall, and neuer riſe vp againe.

[i] For the idolaters did vſe to ſweare by their idoles, which here he calleth their ſinne, as the Papiſts yet doe by theirs. [k] That is, the common maner of worſhipping, and the ſeruice or religion there vſed.

CHAP. IX.

1 *Threatnings againſt the Temple,* 2 *and againſt Iſrael.* 11 *The reſtoring of the Church.*

1 I Saw the Lord ſtanding vpon the [a] altar, and he ſaid, Smite the lintell of the doore, that the poſtes may ſhake: and cut them in pieces, euen the [b] heads of them all, and I will ſlay the laſt of them with the ſword: he that fleeth of them, ſhall not flee away: & he that eſcapeth of them, ſhall not be deliuered.

2 Though they dig into the hell, thence ſhall mine hande take them: though they climbe vp to heauen, thence will I bring them downe.

3 And though they hide themſelues in the toppe of Carmel, I will ſearch and take them out thence: and though they be hidde from my ſight in the bottome of the Sea, thence will I commaund the [c] ſerpent, and he ſhall bite them.

4 And though they goe into captiuitie before their enemies, thence will I commaund the ſword, and it ſhall ſlay them: and I will ſet mine eyes vpon them for euill, and not for good.

5 And the Lord God of hoſts ſhall touch the land, and it ſhall melt away, and all that dwell therein, ſhall mourne, and it ſhall riſe vp wholly like a flood, and ſhall be drowned as by the flood of Egypt.

6 Hee buildeth his [d] ſpheres in the heauen, & hath layde the foundation of his globe of elements in the earth: he calleth the waters of the ſea, and powreth them out vpon the open earth: the Lord is his Name.

7 Are yee not as the Ethiopians [e] vnto mee, O children of Iſrael, ſayeth the Lord? haue not I brought vp Iſrael out of the land of Egypt? and the Philiſtims from [f] Caphtor, and Aram from Kir?

8 Beholde, the eyes of the Lord God are vpon the ſinfull kingdome, and I will deſtroy it cleane out of the earth. Neuertheleſſe I will not vtterly [g] deſtroy the houſe of Iaakob, ſayth the Lord.

9 For loe, I will commaund, and I will ſift the houſe of Iſrael among all nations, like as corne is ſifted in a ſiue: yet ſhall not the [h] leaſt ſtone fall vpon the earth.

10 But all the ſinners of my people ſhall die by the ſword, which ſay, The euill ſhall not come, nor haſten for vs.

11 In that day will I raiſe vp the [i] tabernacle of Dauid, that is fallen downe, and cloſe vp the breaches thereof, and I wil raiſe vp his ruines, and I will build it, as in the dayes of olde,

12 That they may poſſeſſe the remnant of [k] Edom, and of all the heathen, becauſe my Name is called vpon them, ſayth the Lord, that doeth this.

13 Beholde, the dayes come, ſayeth the Lorde, that the plowman ſhall [l] touch the mower, and the treader of grapes him that ſoweth ſeede: and the mountaines ſhall [m] droppe ſweete wine, and all the hilles ſhall melt.

14 [n] And I will bring againe the captiuitie of my people of Iſrael: and they ſhall builde the waſte cities, and inhabite them, and they ſhall plant vineyardes, and drinke the wine thereof, they ſhall alſo make gardens, and eate the fruites of them.

15 And I will plant them vpon their lande, and they ſhall no more be pulled vp againe out of their land, which I haue giuen them, ſayth the Lord thy God.

[a] Which was at Ieruſalem: for he appeared not in the idolatrous places of Iſrael.
[b] Both the chiefe of them and alſo the common people.
[c] He ſheweth y^t^ God will declare himſelfe enemie vnto them in all places, and that his elements and all creatures ſhall be enemies to deſtroy them.
[d] He declareth by the wonderful power of God, by the making of the heauens, and the elements, that it is not poſſible for man to eſcape his iudgements when he puniſheth.
[e] Am I more bound to you then to the Ethiopians or blacke Moores? yet haue I beſtowed vpon you greater benefits.
[f] Reade Ierem. 47.4.
[g] Though he deſtroy the rebellious multitude, yet he will euer reſerue the remnant his Church to call vpon his Name.
[h] Meaning, that none of his ſhould periſh in his wrath.
[i] I will ſend the Meſſiah promiſed, and reſtore by him the ſpirituall Iſrael, Actes 15.16.
[k] Meaning, that the very enemies, as were the Edomites and others, ſhould be ioyned with the Iewes in one ſocietie and body, whereof Chriſt ſhould be the head.
[l] Signifying, that there ſhall be great plentie of all things, ſo that when one kinde of fruit is ripe, another ſhould follow, and euery one in courſe, Leuit. 26.5.
[m] Reade Ioel 3.18.
[n] The accompliſhment hereof is vnder Chriſt, when they are planted in his Church, out of the which they can neuer bee pulled, after they are once graffed therein.

Obadiah.

THE ARGVMENT.

THe Idumeans which came of Eſau, were mortall enemies alway to the Iſraelites, which came of Iaakob: and therefore did not onely vexe them continually with ſundry kindes of crueltie, but alſo ſtirred vp others to fight againſt them. Therefore when they were now in their greateſt proſperitie, and did moſt triumph againſt Iſrael, which was in great affliction and miſerie, God rayſed vp his Prophet to comfort the Iſraelites, foraſmuch as God had now determined to deſtroy their aduerſaries, which did ſo ſore vexe them, and to ſend them ſuch as ſhould deliuer them, and ſet vp the kingdome of Meſſiah, which he had promiſed.

The viſion of Obadiah. Thus ſayeth the Lorde God againſt Edom, [a] Wee haue heard a rumour from the Lord, and an ambaſſadour is ſent among the heathen: ariſe, and [b] let vs riſe vp againſt her to battell.

2 Beholde, I haue made thee ſmall among the heathen: thou art vtterly deſpiſed.

3 The [c] pride of thine heart hath deceiued thee: thou that dwelleſt in the clefts of the rockes, whoſe habitation is hie, that ſaith in his heart, Who ſhall bring me downe to the ground?

4 Though thou exalt thy ſelfe as the egle, and make thy neſt among the ſtarres, thence will I bring thee downe, ſayth the Lord.

5 [d] Came theeues to thee or robbers by

[a] God hath certainely reueiled to his Prophets that hee will raiſe vp the heathen to deſtroy the Edomites, whereof the rumour is now publiſhed, Ierem. 49.14.
[b] Thus the heathen encourage themſelues to riſe againſt Edom.
[c] Which deſpiſeſt all others in reſpect of thy ſelfe, and yet art but an handfull in compariſon of others, and art ſhut vp among the hils, as ſeparate from the reſt of the world.
[d] God will ſo deſtroy them that he wil leaue none, though theeues when they come, take but till they haue enough, and they that gather grapes, euer leaue ſome behind them, Ierem 49.9.

night? how waſt thou brought to ſilence? would they not haue ſtollen, till they had enough? if the grape gatherers came to thee, would they not leaue ſome grapes?

6 How are the things of Eſau ſought vp, and his treaſures ſearched?

7 All the men of thy confederacie [e] haue driuen thee to the borders: the men that were at peace with thee, haue deceiued thee, and preuailed againſt thee: they that eate thy [f] bread, haue laid a wound vnder thee: there is none vnderſtanding in him.

8 Shal not I in that day, ſaith the Lord, euen deſtroy the wiſe men out of Edom, and vnderſtanding from the mount of Eſau?

9 And thy ſtrong men, O Teman, ſhall be afrayd, becauſe euery one of the mount of Eſau ſhalbe cut off by ſlaughter.

10 For thy crueltie againſt thy [g] brother Iaakob, ſhame ſhal couer thee, and thou ſhalt be cut off for euer.

11 When thou ſtoodeſt [h] on the other ſide, in the day that the ſtrangers caried away his ſubſtance, and ſtrangers entred into his gates, and caſt lots vpon Ieruſalem, euen thou waſt as one of them.

12 But thou ſhouldeſt not haue beholden the day of thy brother, in the day that he was made [i] a ſtranger, neither ſhouldeſt thou haue reioyced ouer the children of Iudah, in the day of their deſtruction: thou ſhouldeſt not haue ſpoken proudly in the day of affliction.

13 Thou ſhouldeſt not haue entred into the gate of my people in the day of their deſtruction, neither ſhouldeſt thou haue once looked on their affliction in the day of their deſtruction, nor haue layde handes on their ſubſtance in the day of their deſtruction.

14 Neither ſhouldeſt thou haue ſtoode in the croſſe wayes to cut off them, that ſhould eſcape, neither ſhouldeſt thou haue ſhutte vp the remnant thereof in the day of affliction.

15 For the day [k] of the Lord is neere vpon all the heathen: as thou haſt done, it ſhall be done to thee: thy reward ſhall returne vpon thine head.

16 For as ye haue [l] drunke vpon mine holy mountaine, ſo ſhall all the heathen drinke continually: yea, they ſhall drinke and ſwallow vp, and they ſhall bee [m] as though they had not bene.

17 But vpon mount Zion ſhall be deliuerance, and it ſhall bee holy, and the houſe of Iaakob ſhall poſſeſſe their poſſeſſions.

18 And the houſe of Iaakob ſhall bee a [n] fire, and the houſe of Ioſeph a flame, and the houſe of Eſau as ſtubble, and they ſhall kindle in them and deuoure them: and there ſhall be no remnant of the houſe of Eſau: for the Lord hath ſpoken it.

19 And they ſhall poſſeſſe the South ſide of the [o] mount of Eſau, and the plaine of the Philiſtims: and they ſhall poſſeſſe the fields of Ephraim, and the fields of Samaria, and Beniamin ſhall haue Gilead.

20 And the captiuitie of this hoſte of the children of Iſrael, which were among the [p] Canaanites, ſhall poſſeſſe vnto Zarephath, and the captiuitie of Ieruſalem, which is in Sepharad, ſhall poſſeſſe the cities of the South.

21 And they [q] that ſhall ſaue, ſhal come vp to mount Zion to iudge the mount of Eſau, and the kingdome ſhall be the Lords.

[e] They in whom thou didſt truſt, for to haue helpe and friendſhip of them, ſhall be thine enemies and deſtroy thee.

[f] That is, thy familiar friends and gheſts haue by ſecret practiſes deſtroyed thee.

[g] He ſheweth the cauſe why the Edomites were ſo ſharpely puniſhed: to wit, becauſe they were enemies to his Church, whom now he comforteth by puniſhing their enemies.

[h] When Nebuchad-nezzar came againſt Ieruſalem, thou ioynedſt with him, and haddeſt part of the ſpoile, and ſo diddeſt reioyce, when my people, that is, thy brother, were afflicted, whereas thou ſhouldeſt haue pitied and holpen thy brother.

[i] When the Lorde depriued them of their former dignitie, and gaue them to be caried into captiuitie.

[k] When he will ſummon all the heathen, & ſend them to deſtroy thee.

[l] That is, reioyced and triumphed.

[m] The Edomites ſhall be vtterly deſtroyed, and yet in deſpight of all the enemies I will reſerue my Church, and reſtore it.

[n] God attributeth this power to conſume his enemies, to his Church, which power is onely proper to himſelfe, as Iſa.10.17. deut.4.24. heb.12.29.

[o] He deſcribeth how the Church ſhall be enlarged and haue great poſſeſſions, but this chiefly is accompliſhed vnder Chriſt, when as the faithfull are made heires and lordes of all things by him which is their head.

[p] By the Canaanites the Iewes meane the Dutch men, and by Zarephath, France, and by Sepharad, Spaine.

[q] Meaning, that God will raiſe vp in his Church ſuch as ſhall rule and gouerne for the defence of the ſame, and deſtruction of his enemies vnder Me[illegible]ah, whom the Prophet calleth here the Lord and the head of this kingdome.

Ionah.

THE ARGVMENT.

WHen Ionah had long propheſied in Iſrael, and had litle profited, God gaue him expreſſe charge to goe and denounce his iudgements againſt Nineueh the chiefe citie of the Aſſyrians, becauſe hee had appoynted, that they which were of the heathen, ſhould conuert by the mightie power of his worde, and that within three dayes preaching, that Iſrael might ſee how horribly they had prouoked Gods wrath, which for the ſpace of ſo many yeeres, had not conuerted to the Lord for ſo many Prophets, and ſo diligent preaching. He propheſied vnder Ioaſh and Ieroboam, as 2.King.14.25.

CHAP. I.

3 Ionah fled when he was ſent to preach. 4 A tempeſt ariſeth, and hee is caſt into the ſea for his diſobedience.

The worde of the Lorde came [a] alſo vnto Ionah the ſonne of Amittai, ſaying,

2 Ariſe, and goe to [b] Nineueh, that [c] great city, and cry againſt it: for their wickedneſſe is come before me.

3 But Ionah roſe vp to [d] flee into Tarſhiſh from the preſence of the Lorde, and went downe to [e] Iapho: and hee found a ſhippe going to Tarſhiſh: ſo hee payed the

[a] After that he had preached a long time in Iſrael: and ſo Ezekiel, after that for a time hee had propheſied in Iudah, hee had viſions in Babylon, Ezek.1.1.

[b] For ſeeing the great obſtination of the Iſraelites, he ſent his Prophets to the Gentiles, that they might prouoke them to repentance, or at leaſt make them inexcuſable: for Nineueh was the chiefe citie of the Aſſyrians.

[c] For as authors write, it conteined in circuit about eight and fourtie mile, and had a thouſand and fiue hundred towers, and at this time there were an hundreth and twentie thouſand children therein, Chap.4.11.

[d] Whereby he declareth his weakeneſſe, that would not promptly follow the Lordes calling, but gaue place to his owne reaſon, which perſwaded him that hee ſhould nothing at all profit there, ſeeing he had done ſo ſmall good among his owne people, Chap.4.2.

[e] Which was the hauen and port to take ſhipping thither, called alſo Ioppe.

fare thereof, and went downe into it, that he might goe with them vnto Tarſhiſh, from the [f] preſence of the Lord.

4 But the Lorde ſent out a great winde into the Sea, and there was a mightie tempeſt in the ſea, ſo that the ſhip was like to be broken.

5 Then the mariners were afraide, and cryed euery man vnto his god, and caſt the wares that were in the ſhip, into the ſea to lighten it of them: but Ionah was gone downe [g] into the ſides of the ſhip, and he lay downe, and was faſt aſleepe.

6 So the Shipmaſter came to him, and ſaid vnto him, What meaneſt thou, O ſleeper? Ariſe, call vpon thy [h] God, if ſo be that God will thinke vpon vs, that we periſh not.

7 And they ſaid euery man to his fellow, Come, and let vs caſt [i] lots, that we may knowe, for whoſe cauſe this euill is vpon vs. So they caſt lots, and the lot fell vpon Ionah.

8 Then ſaid they vnto him, Tell vs for whoſe cauſe this euill is vpon vs? what is thine occupation? and whence commeſt thou? which is thy countrey? and of what people art thou?

9 And hee anſwered them, I am an Ebrew, and I feare the Lord God of heauen, which hath made the ſea, and the dry land.

10 Then were the men exceedingly afraid, and ſayd vnto him, Why haſt thou done this? (for the men knewe, that he fled from the preſence of the Lord, becauſe hee had told them)

11 Then ſaid they vnto him, What ſhall we doe vnto thee, that the ſea may be calme vnto vs? (for the Sea wrought and was troublous)

12 And he ſaid vnto them, Take me, and caſt me into the ſea: ſo ſhall the ſea be calme vnto you: for I know, that for my ſake this great tempeſt is vpon you.

13 Neuertheleſſe, the men rowed to bring it to the land, but they could not: for the ſea wrought and was troublous againſt them.

14 Wherefore they cryed vnto the Lord, and ſaid, [k] We beſeech thee, O Lord, we beſeech thee, let vs not periſh for this mans life, and lay not vpon vs innocent blood: for thou, O Lord, haſt done, as it pleaſed thee.

15 So they tooke vp Ionah, and caſt him into the ſea, & the ſea ceaſed from her raging.

16 Then the men [l] feared the Lorde exceedingly, and offered a ſacrifice vnto the Lord, and made vowes.

17 Nowe the Lord had prepared a great fiſh to ſwallow vp Ionah: and Ionah was in the [m] belly of the fiſh three daies and three nights.

[f] From that vocation whereunto God had called him, and wherein hee would haue aſſiſted him.

[g] As one that would haue caſt off this care and ſolicitude by ſeeking reſt and quietneſſe.

[h] As they had called on their idoles: which declareth that idolaters haue no ſtay nor certainty, but in their troubles ſeeke, they can not tell to whom.

[i] Which declareth that the matter was in great extremity and doubt, which thing was Gods motion in them for the triall of the cauſe: and this may not bee done but in matters of great importance.

[k] This declareth that the very wicked in their neceſſities flee vnto God for ſuccour, and alſo that they are touched with a certaine feare to ſhead mans blood, whereas they know no manifeſt ſigne of wickedneſſe.

[l] They were touched with a certaine repentance of their life paſt, and began to worſhip the true God by whom they ſaw themſelues ſo wonderfully deliuered: but this was done for feare and not of a pure heart and affection, neither according to Gods worde.

[m] Thus the Lorde would chaſtiſe his Prophet with a moſt terrible ſpectacle of death, and hereby alſo confirmed him of his fauour and ſupport in this his charge which was inioyned him.

CHAP. II.

1 Ionah is in the fiſhes belly. 2 His prayer. 10 He is deliuered.

Then Ionah prayed vnto the Lorde his God [a] out of the fiſhes belly,

2 And ſaide, I cryed in mine affliction vnto the Lord, and he heard me: out of the belly [b] of hell cryed I, and thou heardeſt my voyce.

3 For thou hadſt caſt me into the bottome in the mids of the ſea, and the floods compaſſed me about: all thy ſurges, and all thy waues paſſed ouer me.

4 Then I ſayd, I am [c] caſt away out of thy ſight: yet will I looke againe towarde thine holy Temple.

5 The waters compaſſed me about vnto the ſoule: the depth cloſed me round about, and the weedes were wrapt about mine head.

6 I went downe to the bottome of the mountaines: the earth with her barres was about mee for euer, yet haſt thou brought vp my [d] life from the pit, O Lorde my God.

7 When my ſoule fainted within mee, I remembred the Lord, and my prayer came vnto thee, into thine holy Temple.

8 They that wait vpon lying [e] vanities forſake their owne [f] mercie.

9 But I wil ſacrifice vnto thee with the voyce of thankſgiuing, and will pay that that I haue vowed: ſaluation is of the Lord.

10 And the Lord ſpake vnto the fiſh, and it caſt out Ionah vpon the dry land.

[a] Being nowe ſwallowed vp of death, and ſeeing no remedie to eſcape, his faith braſt out vnto the Lord, knowing that out of the very hell he was able to deliuer him.

[b] For hee was now in the fiſhes belly, as in a graue or place of darkeneſſe.

[c] This declared what his prayer was, and how he laboured betweene hope and diſpaire, conſidering the neglect of his vocation, and Gods iudgements for the ſame: but yet in the end faith gate the victory.

[d] Thou haſt deliuered me from the belly of the fiſh, and all theſe dangers, as it were raiſing mee from death to life.

[e] They that depend vpon any thing ſaue one God alone.

[f] They refuſe their owne felicitie, and that goodneſſe which they ſhould elſe receiue of God.

CHAP. III.

1 Ionah is ſent againe to Nineueh. 5 The repentance of the king of Nineueh.

AND the word of the Lord came vnto [a] Ionah the ſecond time, ſaying,

2 Ariſe, goe into Nineueh that great citie, and preach vnto it the preaching, which I bid thee.

3 So Ionah aroſe and went to Nineueh according to the word of the Lord: now Nineueh was a [b] great and excellent citie of three daies iourney.

4 And Ionah began to enter into the citie a [c] dayes iourney, and he cried, and ſaide, Yet fourtie dayes, and Nineueh ſhall bee ouerthrowen.

5 So the people of Nineueh [d] beleeued God, and proclaimed a faſt, and put on ſackcloth from the greateſt of them euen to the leaſt of them.

6 For word came vnto the King of Nineueh, and he aroſe from his throne, and hee layed his robe from him, and couered him with ſackecloth, and ſate in aſhes.

7 And hee proclaimed and ſaid through Nineueh, (by the counſell of the king and his nobles) ſaying, Let neither man, nor [e] beaſt, bullocke nor ſheepe taſte any thing, neither feede nor drinke water.

8 But let man and beaſt put on ſacke-

[a] This is a great declaration of Gods mercie, that he receiueth him againe & ſendeth him forth as his Prophet, which had before ſhewed ſo great infirmitie.

[b] Reade Chap. 1.2.

[c] He went forward one day in the citie, and preached, and ſo he continued till the citie was conuerted.

[d] For he declared that he was a Prophet ſent to them from God to denounce his iudgements againſt them.

[e] Not that the dumbe beaſtes had ſinned or could repent, but that by their example man might bee aſtoniſhed, conſidering that for his ſinne the anger of God hanged ouer all creatures.

cloth, and [f] cry mightily vnto God: yea, let euery man turne from his euill way, and from the wickedneſſe that is in their hands.

9 [g] Who can tell if God will turne, and repent & turne away from his fierce wrath, that we periſh not?

10 And God ſawe their [h] workes that they turned from their euill wayes: & [i] God repented of the euill that he had ſaid, that he would doe vnto them, and he did it not.

[f] He willed, that the men ſhould earneſtly call vnto God for mercie.

[g] For partly by the threatning of the Prophet, and partly by the motion of his owne conſcience he doubted whether God would ſhewe them mercie.

[h] That is, the fruits of their repentance, which did proceed of faith, which God had planted by the miniſtery of his Prophet.

[i] Reade Iere. 18. 8.

CHAP. IIII.

The great goodneſſe of God toward his creatures.

Therefore it diſpleaſed [a] Ionah exceedingly, and he was angry.

2 And he prayed vnto the Lord, and ſaid, I pray thee, O Lord, was not this my ſaying, when I was yet in my countrey? therefore I preuented it to flee vnto [b] Tarſhiſh: for I knewe that thou art a gracious God, and mercifull, ſlowe to anger, and of great kindneſſe, and repenteſt thee of the euill.

3 Therefore now, O Lorde, take, I beſeech thee, my life [c] from me: for it is better for me to die then to liue.

4 Then ſaid the Lord, Doeſt thou well to be [d] angry?

5 So Ionah went out of the citie, & ſate on the Eaſt ſide of the citie, and there made him a boothe, and ſate vnder it in the ſhadow [e] till he might ſee what ſhould bee done in the citie.

6 And the Lord God prepared a [f] gourd, and made it to come vp ouer Ionah, that it might be a ſhadowe ouer his head, and deliuer him from his griefe. So Ionah was exceeding glad of the gourd.

7 But God prepared a worme when the morning roſe the next day: and it ſmote the gourd that it withered.

8 And when the Sunne did ariſe, God prepared alſo a feruent Eaſt winde: and the Sunne beat vpon the head of Ionah, that hee fainted, and wiſhed in his heart to die, and ſaid, It is better for mee to die, then to liue.

9 And God ſaid vnto Ionah, Doeſt thou well to be angry for the gourd? And he ſaid, I doe well to be [g] angry vnto the death.

10 Then ſaid the Lorde, Thou haſt had pitie on the gourd for the which thou haſt not laboured, neither madeſt it growe, which came vp in a night, and periſhed in a night,

11 And ſhoulde [h] not I ſpare Nineueh that great citie, wherein are ſixe ſcore thouſand perſons, that [i] cannot diſcerne betweene their right hand and their left hand, and alſo much cattell?

[a] Becauſe hereby he ſhould be taken as a falſe prophet, and ſo the Name of God which he preached ſhould be blaſphemed.

[b] Reade Chap. 1. 3.

[c] Thus he praied of griefe, fearing leſt Gods Name by this forgiueneſſe might be blaſphemed, as though hee ſent his Prophets foorth to denounce his iudgements in vaine.

[d] Wilt thou be iudge when I doe things for my glory, and when I doe not?

[e] For he doubted as yet whether God would ſhew them mercie or no: and therefore after fourtie daies he departed out of the citie, looking what iſſue God would ſend.

[f] Which was a further meanes, to couer him from the heate of the Sunne, as he remained in his boothe.

[g] This declareth the great inconueniences whereinto Gods ſeruants doe fall when they giue place to their owne affections, and doe not in all things willingly ſubmit themſelues to God.

[h] Thus God mercifully reproueth him which would pitie himſelfe and this gourd, and yet would reſtraine God to ſhew his compaſſion to ſo many thouſand people.

[i] Meaning, that they were children and infants.

Micah.

THE ARGVMENT.

Micah the Prophet of the tribe of Iudah ſerued in the worke of the Lorde, concerning Iudah and Iſrael, at the leaſt thirtie yeeres, at what time Iſaiah propheſied. He declareth the deſtruction, firſt of the one kingdome, and then of the other, becauſe of their manifold wickedneſſe, but chiefly for their idolatrie. And to this ende he noteth the wickedneſſe of the people, the crueltie of the princes and gouernours, and the permiſſion of the falſe prophets, and the delighting in them. Then he ſetteth forth the comming of Chriſt, his kingdome, and the felicitie thereof. This Prophet was not that Micah, which reſiſted Ahab, and all his falſe Prophets, as 1. King. 22. 8. but another of the ſame name.

CHAP. I.

1 The deſtruction of Iudah and Iſrael becauſe of their idolatrie.

THE word of the Lorde, that came vnto Micah the [a] Moraſhite in the dayes of Iotham, Ahaz, and Hezekiah Kings of Iudah, which hee ſawe concerning Samaria and Ieruſalem.

2 Heare, [b] all yee people: hearken thou, O earth, and all that therein is, and let the Lord God be witneſſe againſt you, euen the Lord God from his holy Temple.

3 For beholde, the Lorde commeth out of his place, and wil come [c] down, and treade vpon the hie places of the earth.

4 And the mountaines ſhall melt vnder him (ſo ſhall the valleys cleaue) as waxe before the fire, and as the waters that are powred downeward.

5 For the wickedneſſe of Iaakob is all this, and for the ſinnes of the houſe of Iſrael: what is the wickedneſſe of Iaakob? Is not [d] Samaria? and which are the hie [e] places of Iudah? Is not Ieruſalem?

6 Therefore I will make Samaria as an heape of the fielde, and for the planting of a vineyard, and I will cauſe the ſtones thereof to tumble downe into the valley, and I will diſcouer the foundations thereof.

7 And all the grauen images thereof ſhal be broken, and all the [f] gifts thereof ſhall bee

[a] Borne in Mareſhah a citie of Iudah.

[b] Becauſe of the malice and obſtinacie of the people whom he had ſo oft exhorted to repentance, he ſummoneth them to Gods iudgements, taking all creatures and God himſelfe to witneſſe, that the preaching of his Prophets, which they haue abuſed, ſhall be reuenged.

[c] Meaning hereby, that God will come to iudgement againſt the ſtrong cities and holds.

[d] Samaria which ſhould haue bene an example to all Iſrael of true religion and iuſtice, was the puddle and ſtewes of all idolatrie and corruption, and boaſted themſelues of their father Iaakob.

[e] That is, the idolatrie and infection.

[f] Which they gathered by euill practiſes, and thought that their idoles had enriched them therewith for their ſeruice vnto them.

burnt with the fire, and all the idols thereof will I deſtroy: for ſhe gathered it of the hire of an harlot, and they ſhall returne [g] to the wages of an harlot.

8 Therefore I will mourne and howle: I will goe without clothes, and naked: I wil make lamentation like the dragons, and mourning as the oſtriches.

9 For her plagues are grieuous: for it is come into Iudah: the enemie is come vnto the gate of my people, vnto Ieruſalem.

10 Declare yee it not at [h] Gath, neither weepe ye: for the houſe of [i] Aphrah roule thy ſelfe in the duſt.

11 Thou that dwelleſt at [k] Shaphir, goe together naked with ſhame: ſhe that dwelleth at Zaanan, ſhall not come foorth in the mourning of Beth-ezel: the enemie ſhall [l] receiue of you for his ſtanding.

12 For the inhabitant of Maroth waited for good, but euill came from the Lord vnto the [m] gate of Ieruſalem.

13 O thou inhabitant of Lachiſh, binde the charet to the beaſtes [n] of price: ſhe [o] is the beginning of the ſinne to the daughter of Zion: for the tranſgreſſions of Iſrael were found in thee.

14 Therefore ſhalt thou giue preſents to Moreſheth [p] Gath: the houſes of Achzib ſhalbe as a lie to the kings of Iſrael.

15 Yet will I bring an [q] heire vnto thee, O inhabitant of Mareſhah, he ſhall come vnto Adullam, [r] the glory of Iſrael.

16 Make thee balde: and ſhaue thee for thy delicate children: enlarge thy baldneſſe as the egle, for they are gone into captiuitie from thee.

g The gaine that came by their idols, ſhalbe conſumed as a thing of nought: for as the wages or riches of harlots are wickedly gotten, ſo are they vilely and ſpeedily ſpent.

h Leſt the Philiſtims our enemies reioyce at our deſtruction.

i Which was a citie neere to Ieruſalem, Ioſh. 18. 23. there called Ophrah, & ſignifieth duſt: therefore he willeth them to mourne, and roule themſelues in the duſt, for their duſtie citie.

k Theſe were cities whereby the enemie ſhould paſſe as he came to Iudah.

l He ſhall not depart before he hath ouercome you, and ſo you ſhall pay for his tarying.

m For Rabſhakeh had ſhut vp Ieruſalem, that they could not ſende to ſuccour them.

n To flee away: for Saneherib layd ſiege firſt to that citie, and remained therein when hee ſent his captaines and armie againſt Ieruſalem.

o Thou firſt receiuedſt the idolatrie of Ieroboam, and ſo diddeſt infect Ieruſalem.

p Thou ſhalt bribe the Philiſtims thy neighbours, but they ſhall deceiue thee, as well as they of Ieruſalem.

q He propheſieth againſt his owne citie, and becauſe it ſignified an heritage, he ſayth that God would ſend an heire to poſſeſſe it.

r For ſo they thought themſelues for the ſtrength of their citie.

CHAP. II.

1 *Threatnings againſt the women and daintie people.* 6 *They would teach the Prophets to preach.*

WOe vnto them that imagine iniquitie, and worke wickedneſſe vpon their beddes: [a] when the morning is light they practiſe it, becauſe their hand ‡ hath power.

2 And they couet fieldes, and take them by violence, & houſes, and take them away: ſo they oppreſſe a man and his houſe, euen man and his heritage.

3 Therefore thus ſayeth the Lord, Beholde, againſt this familie haue I deuiſed a plague, whereout yee ſhall not plucke your neckes, and ye ſhal not goe ſo proudly, for this time is euill.

4 In that day ſhall they take vp a parable againſt you, and lament with a dolefull lamentation, and ſay, [b] Wee be vtterly waſted: he hath changed the portion of my people: how hath hee taken it away to reſtore it vnto me? he hath diuided our fields.

a Aſſoone as they riſe, they execute their wicked deuices of the night, and according to their power hurt others.

‡ *Ebr. is in power.*

b Thus the Iewes lament, and ſay, that there is no hope of reſtitution, ſeeing their poſſeſſions are diuided among the enemies.

5 Therefore thou ſhalt haue none that ſhall caſt a cord by lot, in [c] the congregation of the Lord.

6 [d] They that propheſied, Propheſie ye not. [e] They ſhall not propheſie to them, neither ſhall they take ſhame.

7 O thou that art named the houſe of Iaakob, is the Spirit of the Lord ſhortned? [f] are theſe his workes? are not my wordes good vnto him [g] that walketh vprightly?

8 But hee that was [h] yeſterday my people, is riſen vp on the other ſide, as againſt an enemie: they ſpoyle the [i] beautifull garment from them that paſſe by peaceably, as though they returned from the warre.

9 The women of my people haue ye caſt out from their pleaſant houſes, and from their children haue ye taken away [k] my glory continually.

10 Ariſe and depart, for this is not your [l] reſt: becauſe it is polluted, it ſhall deſtroy you, euen with a ſore deſtruction.

11 If a man [m] walke in the Spirit, and would lie falſely, ſaying, [n] I will propheſie vnto thee of wine, and of ſtrong drinke, hee ſhall euen be the Prophet of this people.

12 I will ſurely gather [o] thee wholly, O Iaakob: I will ſurely gather the remnant of Iſrael: I will put them together as the ſheepe of Bozrah, euen as the flocke in the middes of their folde: the cities ſhall be full of bruit of the men.

13 The [p] breaker vp ſhall come before them: they ſhall breake out and paſſe by the gate, and goe out by it, and their king ſhall goe before them, and the Lord ſhall be [q] vpon their heads.

c Ye ſhall haue no more lands to diuide, as you had in times paſt, and as you vſed to meaſure them in the Iubile.

d Thus the people warne yͤ Prophets, that they ſpeake to them no more: for they cannot abide their threatnings.

e God ſaith that they ſhal not propheſie, nor receiue no more of their rebukes nor taunts.

f Are theſe your works according to his law?

g Doe not the godly finde my words comfortable?

h That is, aforetime.

i The poore can haue no commoditie by them, but they ſpoile them as though they were enemies.

k That is, their ſubſtance and liuing, which is Gods bleſſing, and as it were part of his glory.

l Ieruſalem ſhall not be your ſafegard, but the cauſe of your deſtruction.

m That is, ſhew himſelfe to be a Prophet.

n Hee ſheweth what prophets theȳ delight in: that is, in flatterers, which tell them pleaſant tales, and ſpeake of their commodities.

o To deſtroy thee.

p The enemy ſhal breake their gates & walles, and leade them into Caldea.

q To driue them forward, and to helpe their enemies.

CHAP. III.

1 *Againſt the tyrannie of princes and falſe prophets.*

ANd I ſayd, Heare, I pray you, O heads of Iaakob, and yee princes of the houſe of Iſrael: Should not yee know [a] iudgement?

2 But they hate the good, and loue the euil: they plucke off their ſkinnes from them, and their fleſh from their bones.

3 And they eate alſo the [b] fleſh of my people, and flay off their ſkinne from them, and they breake their bones, and choppe them in pieces, as for the pot, and as fleſh within the caldron.

4 Then [c] ſhall they crie vnto the Lord, but he will not heare them: hee will euen hide his face from them at that time, becauſe they haue done wickedly in their workes.

a That thing which is iuſt and lawfull, both to gouerne my people aright, and alſo to diſcharge your owne conſcience?

b The Prophet condemneth the wicked gouernours not onely of couetouſneſſe, theft, and murther, but compareth them to wolues, lions, and moſt cruell beaſts.

c That is, when I ſhall viſite their wickedneſſe: for though I heare the godly before they cry, Iſa. 65. 24. yet I will not heare theſe though they cry, Iſa. 1. 15. ezek. 8. 18. iam. 2. 13. 1. pet. 3. 11, 12.

5 Thus ſaith the Lord, Concerning the prophets that deceiue my people, and [d] bite them with their teeth,and crie Peace, but if a man put not into their mouthes, they prepare warre againſt him,

6 Therefore [e] night ſhalbe vnto you for a viſion, and darkeneſſe ſhall be vnto you for a diuination, and the ſunne ſhall goe downe ouer the Prophets, and the day ſhalbe darke ouer them.

7 Then ſhall the Seers be aſhamed,and the ſoothſayers confounded: yea, they ſhall all couer [f] their lippes, for they haue none anſwere of God.

8 Yet notwithſtanding, I am full [g] of power by the Spirite of the Lorde, and of iudgement, and of ſtrength to declare vnto Iaakob his tranſgreſſion, and to Iſrael his ſinne.

9 Heare this, I pray you,ye heads of the houſe of Iaakob, and princes of the houſe of Iſrael: they abhorre iudgement,and peruert all equitie.

10 They build vp Zion with [h] blood, and Ieruſalem with iniquitie.

11 The heads thereof iudge for rewards, and the Prieſts thereof teach for hire, and the Prophets thereof propheſie for money: yet will they [i] leane vpon the Lord, and ſay, Is not the Lorde among vs? no euill can come vpon vs.

12 Therefore ſhall Zion for your ſake bee [k] plowed as a field, and Ieruſalem ſhalbe an heape, and the mountaine of the Houſe, as the hie places of the foreſt.

[d] They deuoure all their ſubſtance,and then flatter them, promiſing that all ſhall goe wel: but if one reſtraine from their bellies, then they inuent all wayes to miſchiefe.

[e] As you haue loued to walke in darkeneſſe and to propheſie lies, ſo God ſhall reward you with groſſe blindneſſe, and ignorance,ſo that when all others ſhall ſee the bright beames of Gods graces, ye ſhall as blinde men grope as in the night.

[f] When God ſhal diſcouer them to the world,they ſhalbe afrayd to ſpeake: for all ſhall know that they were but falſe prophets, and did belie the word of God.

[g] The Prophet being aſſured of his vocation by the Spirit of God, ſetteth himſelfe alone againſt all the wicked, ſhewing how God both gaue him giftes, abilitie and knowledge to diſcerne betweene good and euill, and alſo conſtancie to reprooue the ſinnes of the people, and not to flatter them.

[h] They build them houſes by briberie, which he calleth blood and iniquitie.

[i] They will ſay, that they are the people of God, and abuſe his name, as a pretence to cloke their hypocriſie.

[k] Reade Ieremiah 26.18.

CHAP. IIII.

1 *Of the kingdome of Chriſt, and felicitie of his Church.*

But in the [a] laſt dayes it ſhall come to paſſe, that the mountaine of the Houſe of the Lorde ſhalbe prepared in the toppe of the mountaines, and it ſhalbe exalted aboue the [b] hilles,and people ſhall flow vnto it.

2 Yea,many nations ſhall come and ſay, Come,and let vs goe vp to the mountaine of the Lord,and to the houſe of the God of Iaakob, and hee will [c] teach vs his wayes, and wee will walke in his paths: for the Law ſhall goe foorth of Zion, and the word of the Lord from Ieruſalem.

3 And hee ſhall iudge among many people, and [d] rebuke mighty nations afarre off, and they ſhall breake their ſwords into mattocks, and their ſpeares into [e] ſithes: nation ſhall not lift vp a ſword againſt nation, neither ſhall they [f] learne to fight any more.

4 But they ſhall ſit euery man vnder his vine,and vnder his figge tree,and none ſhall make them afraid: for the mouth of the Lord of hoſtes hath ſpoken it.

5 For all people will walke [g] euery one in the name of his god, and wee will walke in the Name of the Lord our God, for euer and euer.

6 At the ſame day,ſaith the Lord, will I gather her that halteth, and I will gather her that is caſt out, and her that I haue afflicted.

7 And I will make her that halted, [h] a remnant, and her that was caſt farre off, a mightie nation: and the Lorde ſhall reigne ouer them in mount Zion, from henceforth euen for euer.

8 And thou, O [i] tower of the flocke, the ſtrong hold of the daughter Zion, vnto thee ſhall it come, euen [k] the firſt dominion, and kingdome, ſhall come to the daughter Ieruſalem.

9 Now why doeſt thou crie out with lamentation? is [l] there no king in thee? is thy counſeller periſhed? for ſorow hath taken thee,as a woman in trauaile.

10 Sorow & mourne, O daughter Zion, like a woman in trauaile: for now ſhalt thou goe foorth of the citie, and dwell in the field, and ſhalt goe into Babel,but there ſhalt thou be deliuered: there the Lorde ſhall redeeme thee from the hand of thine enemies.

11 Now alſo many nations are gathered againſt thee,ſaying,Zion ſhalbe condemned, and our eye ſhall looke vpon Zion.

12 But they [m] knowe not the thoughts of the Lord: they vnderſtand not his counſell, for he ſhal gather them as the ſheaues in the barne.

13 Ariſe,and threſh, [n] O daughter Zion: for I will make thine horne yron, and I will make thine hooues braſſe, and thou ſhalt breake in pieces many people: and I will conſecrate their riches vnto the Lorde, and their ſubſtance vnto the ruler of the whole world.

[a] When Chriſt ſhall come,and the Temple ſhall be deſtroyed.

[b] Reade Iſa. 2.2.

[c] He ſheweth that there is no true Church,but whereas the people are taught by Gods pure word.

[d] By his corrections and threatnings, hee will bring the people into ſubiection, which are in the vtmoſt corners of the world.

[e] They ſhall abſtaine from all euill doing, and exerciſe themſelues in godlineſſe and in well doing to others.

[f] Reade Iſa.2.4.

[g] Hee ſheweth that the people of God ought to remaine conſtant in their religion, albeit all ẏ world ſhould giue thẽſelues to their ſuperſtition and idolatrie.

[h] I wil cauſe that Iſrael, which is now as one lame and halting,and ſo almoſt deſtroied, ſhall liue againe, and grow into a great people.

[i] Meaning Ieruſalem, where the Lords flocke was gathered.

[k] The flouriſhing ſtate of the kingdome,as it was vnder Dauid and Salomon, which thing was accompliſhed to the Church by the comming of Chriſt.

[l] In the meane ſeaſon he ſheweth that they ſhould endure great troubles and tentations, when they ſaw themſelues neither to haue king nor counſell.

[m] He ſheweth that the faithfull ought not to meaſure Gods iudgements by the bragges and threatnings of the wicked, but thereby are admoniſhed to lift vp their hearts to God to call for deliuerance.

[n] God giueth his Church this victorie, ſo oft as hee ouercommeth their enemies: but the accompliſhment hereof ſhall bee at the laſt comming of Chriſt.

CHAP. V.

1 *The deſtruction of Ieruſalem.* 2 *The excellencie of Beth-lehem.*

Now aſſemble thy gariſons, O daughter [a] of gariſons: he hath layd ſiege againſt vs: they ſhal ſmite the Iudge of Iſrael with a rod vpon the cheeke.

2 And thou Beth-lehem Ephrathah, art [b] little to bee among the thouſands of Iudah, yet out of thee ſhall hee come foorth vnto mee, that ſhall bee the ruler in

[a] He forewarneth them of the dangers that ſhall come, before they enioy theſe comforts, ſhewing that foraſmuch as Ieruſalem was accuſtomed with her gariſons to trouble others, the Lorde would now cauſe other gariſons to vexe her, and that her rulers ſhould bee ſmitten on the face moſt contemptuouſly.

[b] For ſo the Iewes diuided their countrey, that for euery thouſande there was a chiefe captaine: and becauſe Beth-lehem was not able to make a thouſand,he calleth it little, but yet God will raiſe vp his captaine and gouernour therein: and thus it is not the leaſt by reaſon of this benefite, as Matth.2.6.

Iſrael: whoſe [c] goings forth haue bene from the beginning and from euerlaſting.

3 Therefore will he giue them vp, vntill the time that [d] ſhe which ſhall beare, ſhall trauaile: then the remnant of their brethren ſhall returne vnto the children of Iſrael.

4 And he ſhall [e] ſtand, and feede in the ſtrength of the Lord, and in the maieſtie of the Name of the Lorde his God, and they ſhall dwell ſtill: for now ſhall he be magnified vnto the ends of the world.

5 And he [f] ſhalbe our peace when Aſſhur ſhall come into our lande: when hee ſhall treade in our palaces, then ſhall we raiſe againſt him ſeuen ſhepheards, and eight principall men.

6 And they ſhall deſtroy [g] Aſſhur with the ſworde, and the land of Nimrod with their ſwordes: thus ſhall he [h] deliuer vs from Aſſhur, when hee commeth into our lande, and when hee ſhall treade within our borders.

7 And the [i] remnant of Iaakob ſhall be among many people, as the dewe from the Lord, and as the ſhowres vpon the graſſe, that waiteth not for man, nor hopeth in the ſonnes of Adam.

8 And the remnant of Iaakob ſhall be among the Gentiles, in the middes of many people, as the lyon among the beaſtes of the foreſts, and as the lyons whelpe among the flocks of ſheepe, who when he goeth thorow, treadeth downe and teareth in pieces, and none can deliuer.

9 Thine hand ſhall be lift vp vpon thine aduerſaries, and all thine enemies ſhall be cut off.

10 And it ſhall come to paſſe in that day, ſaith the Lord, that I will cut off thine [k] horſes out of the middes of thee, and I will deſtroy thy charets.

11 And I wil cut off the cities of thy land, and ouerthrow all thy ſtrong holds.

12 And I will cut off thine inchanters out of thine hande: and thou ſhalt haue no more ſoothſayers.

13 Thine idoles alſo will I cut off, and thine images out of the middes of thee: and thou ſhalt no more worſhip the worke of thine hands.

14 And I will plucke vp thy groues out of the mids of thee: ſo will I deſtroy thine enemies.

15 And I will execute a vengeance in my wrath and indignation vpon the heathen, [l] which they haue not heard.

CHAP. VI.

An exhortation to the dumme creatures to heare the iudgement againſt Iſrael being vnkind. 6 What maner of ſacrifices doe pleaſe God.

HEarken ye now what the Lord ſaith, Ariſe thou, and contend before the [a] mountaines, and let the hils heare thy voice.

2 Heare yee, O mountaines, the Lordes quarell, and yee mightie foundations of the earth: for the Lorde hath a quarrell againſt his people, and he will plead with Iſrael.

3 O my people, what haue I done vnto thee? or wherein haue I grieued thee? teſtifie againſt me.

4 Surely I [b] brought thee vp out of the land of Egypt, and redeemed thee out of the houſe of ſeruants, and I haue ſent before thee Moſes, Aaron, and Miriam.

5 O my people, remember nowe what Balak king of Moab had deuiſed, and what Balaam the ſonne of Beor anſwered him, from [c] Shittim vnto Gilgal, that yee may know the [d] righteouſneſſe of the Lord.

6 Wherewith [e] ſhall I come before the Lord, and bowe my ſelfe before the hie God? Shall I come before him with burnt offerings, and with calues of a yeere olde?

7 Will the Lorde bee pleaſed with thouſands of rammes, or with ten thouſand riuers of oyle? ſhall I giue my [f] firſt borne for my tranſgreſſion, euen the fruite of my body for the ſinne of my ſoule?

8 He hath ſhewed thee, O man, what is good, and what the Lord requireth of thee: [g] ſurely to doe iuſtly, and to loue mercie, and to humble thy ſelfe, to walke with thy God.

9 The Lords voice cryeth vnto the [h] citie, and the man of wiſedome ſhall ſee thy name: Heare the rod, and who hath appointed it.

10 Are yet the treaſures of wickedneſſe in the houſe of the wicked, and the ſcant meaſure, that is abhominable?

11 Shall I iuſtifie the wicked balances, and the bag of deceitfull weights?

12 For the rich men [i] thereof are full of crueltie, and the inhabitants thereof haue ſpoken lies, and their tongue is deceitful in their mouth.

13 Therefore alſo will I make thee ſicke in ſmiting thee, and in making thee deſolate, becauſe of thy ſinnes.

14 Thou ſhalt eate and not bee ſatiſfied, and [k] thy caſting downe ſhall be in the mids of thee, and thou [l] ſhalt take holde, but ſhalt not deliuer: and that which thou deliuereſt, will I giue vp to the ſword.

15 Thou ſhalt ſowe, but not reape: thou ſhalt tread the oliues, but thou ſhalt not anoynt thee with oyle: and make ſweete wine, but ſhalt not drinke wine.

16 For the [m] ſtatutes of Omri are kept,

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[c] He ſheweth that the comming of Chriſt and all his waies were appointed of God from all eternitie.

[d] He compareth the Iewes to women with childe, who for a time ſhould haue great ſorowes, but at length they ſhould haue a comfortable deliuerance, John 16.21.

[e] That is, Chriſts kingdome ſhalbe ſtable and euerlaſting, & his people, aſwell the Gentiles, as the Iewes ſhall dwell in ſafetie.

[f] This Meſſiah ſhalbe a ſufficient ſafegard for vs, & though the enemie inuade vs for a time, yet ſhall God ſtir vp many which ſhal be able to deliuer vs.

[g] Theſe whom God ſhall raiſe vp for ẏͤ deliuerance of his Church, ſhall deſtroy all the enemies therof, which are meant here by the Aſſyrians and Babylonians which were the chiefe at that time.

[h] By theſe gouernors wil God deliuer vs when the enemie commeth into our land.

[i] This remnant or Church which God ſhal deliuer, ſhall only depend on Gods power and defence, as doeth the graſſe of the fielde, and not on the hope of man.

[k] I will deſtroy all thinges wherein thou putteſt thy confidence, as thy vaine confidence and idolatry, and ſo will helpe thee.

[l] It ſhalbe ſo terrible, that the like hath not bene heard of.

[a] He taketh the high mountaines and hard rockes to witneſſe againſt the obſtinacie of his people.

[b] I haue not hurt thee, but beſtowed infinite benefits vpon thee.

[c] That is, remember my benefits from the beginning, how I deliuered you from Balaams curſe, and alſo ſpared you from Shittim, which was in the plaine of Moab, till I brought you into the land promiſed.

[d] That is, the trueth of his promiſe, and his manifold benefits toward you.

[e] Thus the people by hypocriſie aſke how to pleaſe God, and are content to offer ſacrifices, but will not change their liues.

[f] There is nothing ſo deare to man, but the hypocrites will offer it vnto God, if they thinke therby to auoid his anger: but they will neuer bee brought to mortifie their owne affections, and to giue themſelues willingly to ſerue God as he commandeth.

[g] The Prophet in fewe words calleth them to the obſeruation of the ſecond table, to knowe if they will obey God aright or no, ſaying that God hath preſcribed them to doe this.

[h] Meaning, that when God ſpeaketh to any citie or nation, the godly will acknowledge his Maieſtie, and conſider not the mortall man that bringeth the threatning, but God that ſendeth it.

[i] That is, of Ieruſalem.

[k] Thou ſhalt be conſumed with inwarde griefe and euils.

[h] Meaning that the citie ſhould goe about to ſaue her men, as they that lay hold on that which they would preſerue.

[m] You haue receiued all the corruption and idolatry, wherewith the ten tribes were infected vnder Omri and Ahab his ſonne: and to excuſe your doings, you alledge the kings authoritie by his ſtatutes, and alſo wiſedome and policie in ſo doing, but you ſhall not eſcape puniſhment, but as I haue ſhewed you great fauour, and taken you for my people, ſo ſhall your plagues be accordingly. Luke 12 47.

and all the maner of the houſe of Ahab, and yee walke in their counſels, that I ſhoulde make thee waſte, and the inhabitants thereof an hiſſing: therefore ye ſhall beare the reproch of my people.

CHAP. VII.

1 A complaint for the ſmall number of the righteous. 4 The wickedneſſe of thoſe times. 14 The proſperitie of the Church.

WOe is me, for I am as [a] the Summer gatherings, and as the grapes of the vintage: there is no cluſter to eate: my ſoule deſired the firſt ripe fruites.

2 The good man is periſhed out of the earth, and there is none righteous among men: [b] they all lie in waite for blood: euery man hunteth his brother with a net.

3 To make good for the euill of their hands, the prince asked, and the Iudge iudgeth for a reward: therefore the [c] great man hee ſpeaketh out the corruption of his ſoule: ſo [d] they wrap it vp.

4 The beſt of them is as [e] a brier, and the moſt righteous of them is ſharper then a thorne hedge: the day of [f] thy watchmen and thy viſitation commeth: then ſhall bee their confuſion.

5 Truſt ye not in a friend, neither put ye confidence in a counſeller: keepe the doores of thy mouth from her that lyeth in thy boſome.

6 For the ſonne reuileth the father: the daughter riſeth vp againſt her mother: the daughter in law againſt her mother in law, and a mans enemies are the men of his owne houſe.

7 Therfore I will looke vnto the Lord: I will wait for God my Sauiour: my God will heare me.

8 Reioice not againſt me, [h] O mine enemie: though I fall, I ſhall ariſe: when I ſhall ſit in darkeneſſe, the Lord ſhalbe a light vnto me.

9 I will beare the wrath of the Lorde, becauſe I haue ſinned againſt him, vntill he pleade my cauſe, and execute iudgement for me: then will he bring me forth to the light, and I ſhall ſee his righteouſneſſe.

10 Then ſhee that is mine enemie, ſhall looke vpon it, and ſhame ſhall couer her, which ſayd vnto me, Where is the Lord thy God? mine eies ſhall behold her: nowe ſhall ſhee bee troden downe as the mire of the ſtreetes.

11 This is [i] the day that thy walles ſhalbe built: this day ſhall driue farre away [k] the decree.

12 In this day alſo they ſhall come vnto thee from [l] Aſſhur, and from the ſtrong cities, and from the ſtrong holdes euen vnto the riuer, and from ſea to ſea, and from mountaine to mountaine.

13 Notwithſtanding, the land ſhalbe deſolate becauſe of them that dwell therein, and for the fruits of [m] their inuentions.

14 [n] Feed thy people with thy rodde, the flocke of thine heritage (which dwell ſolitarie in the wood) as in the mids of Carmel: let them feede in Baſhan and Gilead, as in olde time.

15 [o] According to the dayes of thy comming out of the land of Egypt will I ſhewe vnto him marueilous things.

16 The nations ſhall ſee, and be confounded for all their power: they ſhall [p] lay their hande vpon their mouth: [q] their eares ſhall be deafe.

17 They ſhall [r] licke the duſt like a ſerpent: they ſhall mooue out of their holes like wormes: they ſhal be afraid of the Lord our God, and ſhall feare becauſe of thee.

18 Who is a God like vnto thee, that taketh away iniquitie, and [ſ] paſſeth by the tranſgreſſion of the remnant of his heritage! He reteineth not his wrath for euer, becauſe mercie pleaſeth him.

19 Hee will turne againe, and haue compaſſion vpon vs: hee will ſubdue our iniquities, and caſt all [t] their ſinnes into the bottome of the ſea.

20 Thou wilt performe thy [u] trueth to Iaakob, and mercie to Abraham, as thou haſt ſworne vnto our fathers in old time.

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[a] The Prophet taketh vpon him the perſon of the earth, which complaineth that all her fruites are gone, ſo that none is left: that is, that there is no godly man remaining: for all are giuen to cruelties and deceit, ſo that none ſpareth his owne brother.

[b] He ſheweth that the Prince, the iudge, and the rich man are linked together, all to doe euill and to cloke the doings one of another.

[c] That is, the rich man that is able to giue money, abſteineth from no wickedneſſe, nor iniurie.

[d] Theſe men agree among themſelues, and conſpire with one conſent to doe euill.

[e] They that are of moſt eſtimation, and are counted moſt honeſt among them, are but thornes and briers to pricke.

[f] Meaning, of the Prophets and gouernours.

[g] The Prophet ſheweth that the onely remedy for the godly in deſperate euils, is to flee vnto God for ſuccour.

[h] This is ſpoken in the perſon of the Church, which calleth the maligant Church her enemie.

[i] To wit, when God ſhall ſhew himſelfe a deliuerer of his Church, and a deſtroyer of his enemies.

[k] Meaning, the cruell empire of the Babylonians.

[l] When the Church ſhalbe reſtored, they that were enemies afore, ſhall come out of all the corners of the world vnto her, ſo that neither holds, riuers, ſeas, nor mountaines ſhalbe able to let them.

[m] Afore this grace appeare, he ſheweth how grieuouſly the hypocrites themſelues ſhall be puniſhed, ſeeing that the earth it ſelfe, which can not ſinne, ſhalbe made waſte becauſe of their wickedneſſe.

[n] The Prophet prayeth to God to be mercifull vnto his Church, when they ſhould be ſcattered abroad as in ſolitary places in Babylon, and to be beneficiall vnto them, as in time paſt.

[o] God promiſeth to be fauourable to his people, as hee had bene afore time.

[p] They ſhall be as dumme men, and dare brag no more.

[q] They ſhall bee aſtoniſhed, and afraid to heare men ſpeake, leſt they ſhould heare of their deſtruction.

[r] They ſhall fall flat on the ground for feare.

[ſ] As though he would not ſee it, but winke at it.

[t] Meaning of his elect.

[u] The Church is aſſured, that God will declare in effect the trueth of his mercifull promiſe, which he had made of olde to Abraham, and to all that ſhould apprehend the promiſe by faith.

Nahum.

THE ARGVMENT.

AS they of Nineueh ſhewed themſelues prompt and ready to receiue the worde of God at Ionahs preaching, and ſo turned to the Lord by repentance: ſo after a certaine time rather giuing themſelues to worldly meanes to increaſe their dominion, then ſeeking to continue in the feare of God, and trade wherein they had begun, they caſt off the care of Religion, and ſo returned to their vomite, and prouoked Gods iuſt iudgement againſt them in afflicting his people. Therefore their citie Niniueh was deſtroyed, and Meroch-baladan King of Babel (or as ſome thinke Nebuchad-nezzar) enioyed the Empire of the Aſſyrians. But becauſe God hath a continuall care of his Church, hee ſtirreth vp his Prophet to comfort the godly, ſhewing that the deſtruction of their enemies ſhould bee for their conſolation. And as it ſeemeth he prophecied about the time of Hezekiah, and not in the time of Manaſſeh his ſonne, as the Iewes write.

CHAP. I.

Of the deſtruction of the Aſſyrians, and of the deliuerance of Iſrael.

THE [a] burden of Nineueh. [b] The booke of the viſion of Nahum the [c] Elkeſhite.

2 God is [d] ielous, and the Lord reuengeth: the Lord reuengeth: euen the Lorde [e] of anger, the Lord will take vengeance on his aduerſaries, and hee reſerueth wrath for his enemies.

3 The [f] Lord is ſlow to anger, but hee is great in power, and will not ſurely cleare the wicked: the Lorde hath his way in the whirlewinde, and in the ſtorme, and the cloudes are the duſt of his feete.

4 He rebuketh the ſea, and drieth it, and hee drieth vp all the riuers: Baſhan is waſted and Carmel, and the floure of Lebanon is waſted.

5 The mountaines tremble for him, and the hilles melt, and the earth is burnt at his ſight, yea, the worlde and all that dwell therein.

6 [g] Who can ſtand before his wrath? or who can abide in his fierceneſſe of his wrath? his wrath is powred out like fire, and the rockes are broken by him.

7 The Lorde is good, [h] and as a ſtrong holde in the day of trouble, and he knoweth them that truſt in him.

8 But paſſing ouer as with a flood, hee will vtterly deſtroy the [i] place thereof, and darkeneſſe ſhall purſue his enemies.

9 What doe yee [k] imagine againſt the Lord? he wil make an vtter deſtruction: affliction ſhall not riſe vp the ſecond time.

10 For he ſhall come as vnto [l] thornes folden one in another, and as vnto drunkards in their drunkenneſſe: they ſhalbe deuonred as ſtubble fully dryed.

11 There [m] commeth one out of thee that imagineth euill againſt the Lord, euen a wicked counſellour.

12 Thus ſayeth the Lord, Though they be [n] quiet, and alſo many, yet thus ſhall they bee cut off when hee ſhall paſſe by: though I haue afflicted thee, I will afflict thee no more.

13 For now I will breake his yoke from thee, and will burſt thy bonds in ſunder.

14 And the Lord hath giuen a commandement concerning thee, that no more of thy name be [o] ſowen: out of the houſe of thy gods will I cut off the grauen and the molten image: I wil make it thy graue for thee, for thou art vile.

15 *Beholde vpon the mountaines the feete of him that declareth and publiſheth [p] peace: O Iudah, keepe thy ſolemne feaſts, performe thy vowes: for the wicked ſhall no more paſſe through thee: he is vtterly cut off.

[a] Reade Iſa. 13.1.

[b] The viſion or reuelation, which God commanded Naum to write concerning the Nineuites.

[c] That is, borne in a poore village in the tribe of Simeon.

[d] Meaning, of his glory.

[e] With his he is but angry for a time, but his anger neuer aſſwageth toward the reprobate, though for a time he deferae it.

[f] Thus the wicked would make Gods mercie an occaſion to ſinne, but the Prophet willeth them to conſider his force and iuſtice.

[g] If all creatures be at Gods commandement, and none is able to reſiſt his wrath, ſhall man flatter himſelfe and thinke by any meanes to eſcape when he prouoketh his God to anger?

[h] Leſt the faithfull ſhould be diſcouraged by hearing the power of God, he ſheweth them that his mercies appertaine vnto them, and that hee hath care ouer them.

[i] Signifying, that God will ſuddenly deſtroy Nineueh, and the Aſſyrians, in ſuch ſort, as they ſhall lie in perpetuall darkeneſſe, and neuer recouer their ſtrength againe.

[k] He ſheweth that the enterpriſes of the Aſſyrians againſt Iudah and the Church, were againſt God, and therefore hee would ſo deſtroy them at once, that hee ſhould not neede to returne the ſecond time.

[l] Though the Aſſyrians thinke themſelues like thornes that pricked on all ſides, yet the Lorde will ſet fire on them, and as drunken men are not able to ſtand againſt any force, ſo they ſhall bee nothing able to reſiſt him.

[m] Which may bee vnderſtoode either of Saneherib, or of the whole body of the people of Nineueh.

[n] Though they thinke themſelues in moſt ſafetie, and of greateſt ſtrength, yet when God ſhall paſſe by, hee will deſtroy them: notwithſtanding hee comforteth his Church, and promiſeth to make an end of puniſhing them by the Aſſyrians.

[o] Meaning, Saneherib, who ſhould haue no moe children, but be ſlaine in the houſe of his gods, 2.King. 19.36,37.

Iſa.52.7. rom.10.15.

[p] Which peace the Iewes ſhould enioy by the death of Saneherib.

CHAP. II.

He deſcribeth the victories of the Caldeans againſt the Aſſyrians.

THe [a] deſtroyer is come before thy face: keepe the munition: looke to the way: make thy loines ſtrong: increaſe thy ſtrength mightily.

2 For the Lord hath [b] turned away the glory of Iaakob, as the glory of Iſrael: for the emptiers haue emptied them out, and [c] marred their vine branches.

3 The ſhield of his mighty men is made red: [d] the valiant men are in ſcarlet: the charets ſhall bee as in the fire and flames in the day of his preparation, and [e] the firre trees ſhall tremble.

4 The charets ſhall rage in the ſtreetes: they ſhall runne to and fro in the hie wayes: they ſhall ſeeme like lampes: they ſhall ſhoot like the lightning.

5 [f] Hee ſhall remember his ſtrong men: they ſhall ſtumble as they goe: they ſhall make haſte to the walles thereof, and the defence ſhalbe prepared.

6 The gates of the riuers ſhalbe opened, and the palace ſhall melt.

7 And Huzzah the Queene ſhall be led away captiue, and her maides ſhal lead her as with the voice of doues ſmiting vpon their breaſts.

8 But Nineueh is [g] of olde like a poole of water: yet they ſhall flee away. Stand, ſtand, ſhall they crie: but none ſhall looke backe.

9 [h] Spoile ye the ſiluer, ſpoile the golde: for there is none ende of the ſtore, and glory of all the pleaſant veſſels.

10 [i] She is emptie and voide, and waſte, and the heart melteth, and the knees ſmite together, and ſorow is in all loynes, and the faces [k] of them all gather blackeneſſe.

11 Where is the [l] dwelling of the lyons, and the paſture of the lyons whelpes? where the lyon and the lyoneſſe walked, and the lyons whelpe, and none made them afraid.

12 The lyon did teare in pieces ynough for his whelpes, and woried for his lyoneſſe, and filled his holes with praye, and his dens with ſpoile.

[a] That is, Nebuchad-nezzar is in a readineſſe to deſtroy the Aſſyrians: and the Prophet derideth the enterpriſes of the Aſſyrians, which prepared to reſiſt him.

[b] Seeing God hath puniſhed his owne people Iudah and Iſrael, he will now puniſh the enemies by whom he ſcourgeth them: reade Iſa.10.12.

[c] Signifying, that the Iſraelites were vtterly deſtroyed.

[d] Both to feare the enemie, and alſo that they themſelues ſhould not ſo ſoone eſpie blood one of another to diſcourage them.

[e] Meaning, their ſpeares ſhould ſhake and craſh together.

[f] Then the Aſſyrians ſhall ſeeke by all meanes to gather their power, but all things ſhall faile them.

[g] The Aſſyrians will flatter themſelues and ſay that Nineueh is ſo ancient that it can neuer periſh, and is as a fiſhpoole, whoſe waters they that walke on the bankes cannot touch: but they ſhalbe ſcattered, and ſhall not looke backe though men would call them.

[h] God commaundeth the enemies to ſpoyle Nineueh, and promiſeth them infinite riches and treaſures.

[i] That is, Nineueh and the men thereof ſhall be after this ſort.

[k] Reade Ioel.2.6.

[l] Meaning Nineueh, whoſe inhabitants were cruell like the lions, and giuen to all oppreſſion, and ſpared no violence or tyrannie to prouide for their wiues and children.

13 Behold,

MI

13 Beholde, I come vnto thee, ſayth the Lord of hoſtes, and I will burne her charets in the [m] ſmoke, and the ſworde ſhall deuoure the yong lyons, and I will cut off thy ſpoile from the earth, and the voice of thy [n] meſſengers ſhall no more be heard.

m That is, as ſoone as my wrath beginneth to kindle.

n Signifying the heralds, which were accuſtomed to proclaime warre. Some reade, of thy gumme teeth, wherewith Nineueh was wont to bruiſe the bones of the poore.

CHAP. III.

Of the fall of Nineueh. 8 No power can eſcape the hand of God.

O Bloodie citie, it is all full of lies, and robberie: the praye departeth not:

2 The noiſe of a whip, [b] and the noiſe of the moouing of the wheeles, and the beating of the horſes and the leaping of the charets.

3 The horſman lifteth vp both the bright ſword, and the glittering ſpeare, and a multitude is ſlaine, and the dead bodies are many: there is none end of their corpſes: they ſtumble vpon their corpſes,

4 Becauſe of the multitude of the fornications of the [c] harlot that is beautifull, and is a miſtreſſe of witchcraft, and ſelleth the people through her whoredome, and the nations through her witchcrafts.

5 Beholde, I come vpon thee, ſayth the Lorde of hoſtes, and will diſcouer thy ſkirts vpon thy face, and will ſhew the nations thy filthineſſe, and the kingdomes thy ſhame.

6 And I wil caſt filth vpon thee, & make thee vile, and wil ſet thee as a gaſing ſtocke.

7 And it ſhall come to paſſe, that all they that looke vpon thee, ſhall flee from thee, and ſay, Nineueh is deſtroyed, who will haue pitie vpon her? where ſhall I ſeeke comforters for thee?

8 Art thou better then [d] No, which was full of people, that lay in the riuers, and had the waters round about it, whoſe ditch was the ſea, and her wall was from the ſea?

9 Ethiopia and Egypt were her ſtrength, and there was none ende: Put and Lubim were || her helpers.

a It neuer ceaceth to ſpoile and robbe.

b He ſheweth how the Caldeans ſhall haſte, and how couragious their horſes ſhal be in beating the ground, when they come againſt the Aſſyrians.

c He compareth Nineueh to an harlot, which by her beautie and ſubtilty entiſeth yong men and bringeth them to deſtruction.

d Meaning, Alexandria, which was in league with ſo many nations, and yet was now deſtroyed.

||Or, thine.

10 Yet was ſhee caried away, and went into captiuitie: her yong children alſo were daſhed in pieces at the head of all yͤ ſtreetes: and they caſt lots for her noble men, and all her mighty men were bound in chaines.

11 Alſo thou ſhalt be drunken: thou ſhalt hide thy ſelfe, and ſhalt ſeeke helpe, becauſe of the enemie.

12 All thy ſtrong cities ſhall bee like figge trees with the firſt ripe figges: for if they be ſhaken, they fall into the mouth of the eater.

13 Beholde, the people within thee are women: the gates of thy land ſhalbe opened vnto thine enemies, and the fire ſhall deuoure thy barres,

14 Draw the waters from the ſiege: fortifie thy ſtrong holdes: goe into the clay, and temper the morter: make ſtrong bricke.

15 There ſhall the fire deuoure thee: the ſword ſhall cut thee off: it ſhall eate thee vp like the [e] locuſts, though thou bee multiplyed like the locuſts, and multiplyed like the graſhopper.

16 Thou haſt multiplied thy merchants aboue the ſtarres of heauen: the locuſt ſpoyleth and flieth away.

17 The princes are as the graſhoppers, and thy captaines as the great graſhoppers which remaine in the hedges in the colde day: but when the ſunne ariſeth, they flee away, and their place is not knowen where they are.

18 Thy [f] ſhepheards doe ſleepe, O king of Aſhur: thy ſtrong men lie downe: thy people is ſcattered vpon the mountains, and no man gathereth them.

19 There is no healing of thy wound: thy plague is grieuous: all that heare the bruit of thee ſhall clap the hands ouer thee: for vpon [g] whom hath not thy malice paſſed continually?

e Signifying that Gods iudgements ſhould ſuddenly deſtroy the Aſſyrians, as theſe vermine are with raine or change of weather.

f Thy princes and counſellers.

g Meaning, that there was no people to whom the Aſſyrians had not done hurt.

Habakkuk.

THE ARGVMENT.

THe Prophet complaineth vnto God, conſidering the great felicitie of the wicked, and the miſerable oppreſsion of the godly, which endure all kinde of affliction and crueltie, and yet can ſee none end. Therefore he had this reuelation ſhewed him of God, and that the Caldeans ſhould come and take them away captiues, ſo that they could looke for none ende of their troubles as yet, becauſe of their ſtubburneſſe and rebellion againſt the Lord. And leſt the godly ſhould deſpaire, ſeeing this horrible confuſion, hee ſheweth them by this, that God will puniſh the Caldeans their enemies, when their pride and cruelty ſhalbe at height: wherefore he exhorteth the faithfull to patience by his owne example, and ſheweth them a forme of prayer, wherewith they ſhould comfort themſelues.

CHAP. I.

2 A complaint againſt the wicked that perſecute the iuſt.

The burden which Habakkuk the Prophet did ſee.

2 O Lord, how long ſhall I cry, and thou wilt not heare! euen crie out vnto thee [a] for violence, and thou wilt not heare!

3 Why doeſt thou ſhew me iniquitie, and cauſe me to behold ſorow? for ſpoiling, and violence are before mee: and there are that raiſe vp ſtrife and contention.

4 Therefore the Law is diſſolued, and iudgement doth neuer go forth: for the wicked doeth [b] compaſſe about the righteous: therefore [c] wrong iudgement proceedeth.

5 Beholde among the heathen, and regard, and wonder, and marueile: for I wil worke a worke in your dayes: [d] yee will not beleeue it, though it be told you.

6 For loe, I raiſe vp the Caldeans, that bitter and furious nation, which ſhall goe vpon the breadth of the lande to poſſeſſe the dwelling places, that are not theirs.

a The Prophet complaineth vnto God, and bewaileth that among the Iewes is left none equitie nor brotherly loue: but in ſtead hereof reigneth cruelty, theft, cõtention & ſtrife.

b To ſuppreſſe him if any ſhould ſhew himſelfe zealous of Gods cauſe.

c Becauſe the iudges which ſhould redreſſe this exceſſe, are as euill as the reſt.

d As in times paſt you would not beleeue Gods word, ſo ſhall ye not now beleeue the ſtrange plagues which are at hand.

7 They are terrible and fearefull: [e] their iudgement and their dignitie ſhall proceede of themſelues.

8 Their horſes alſo are ſwifter then the leopards, & are more fierce then the wolues in the * euening: and their horſemen are many: and their horſemen ſhal come from farre: they ſhall flie as the eagle haſting to meate.

9 They come all to ſpoyle: before their faces ſhall be an [f] Eaſt winde, and they ſhall gather the captiuitie [g] as the ſand.

10 And they ſhall mocke the kings, and the Princes ſhall be a ſcorne vnto them: they ſhall deride euery ſtrong hold: for they ſhall gather [h] duſt, and take it.

11 Then ſhall they [i] take a courage, and tranſgreſſe and doe wickedly, imputing this their power vnto their god.

12 Art not thou of olde, O Lord my God, mine holy one? we ſhall [k] not die: O Lord, thou haſt ordeined them for iudgement, & O God, thou haſt eſtabliſhed thē for correction.

13 Thou art of pure eies, & canſt not ſee euil: thou canſt not behold wickednes: wherefore doeſt thou looke vpon the tranſgreſſors, and holdeſt thy tongue, when the wicked deuoureth the man that is more righteous then he?

14 And makeſt men as the [l] fiſhes of the ſea, and as the creeping things that haue no ruler ouer them?

15 They take vp all with the angle: they catch it in their net, and gather it in their yarne, whereof they reioyce and are glad.

16 Therefore they ſacrifice vnto their [m] net, and burne incenſe vnto their yarne, becauſe by them their portion is fat, and their meate plenteous.

17 Shal they therfore ſtretch out their net & not ſpare continually to ſlay [n] the nations?

[e] They themſelues ſhalbe your Iudges in this cauſe, and none ſhall haue authority ouer them, to controll them.

Zeph.3.3.

[f] For the Iewes moſt feared this winde, becauſe it deſtroyed their fruits.

[g] They ſhal be ſo many in number.

[h] They ſhall caſt vp mounts againſt it.

[i] The Prophet comforteth the faithfull that God will alſo deſtroy the Babylonians, becauſe they ſhall abuſe this victory, & become proud and inſolent, attributing the praiſe hereof to their idoles.

[k] He aſſureth the godly of Gods protection, ſhewing that the enemie can doe no more then God hath appointed, & alſo that their ſinnes required ſuch a ſharpe rod.

[l] So that the great deuoureth the ſmall, and the Caldeans deſtroy all the world. [m] Meaning, that the enemies flatter themſelues, & glory in their owne force, power, & wit. [n] Meaning, that they ſhould not.

CHAP. II.

2 A viſion 5 againſt pride, couetouſneſſe, drunkenneſſe, and idolatrie.

I Will ſtand vpon my [a] watch, and ſet mee vpon the towre, and will looke & ſee what he would ſay vnto me, and what I ſhall anſwere to him that rebuketh me.

2 And the Lord anſwered me, and ſayd, Write the viſion, and make it plaine vpon tables, that he may runne [b] that readeth it.

3 For the viſion is yet for an appointed time, but at the [c] laſt it ſhall ſpeake, and not lie: though it tary, wait: for it ſhall ſurely come, and ſhall not ſtay.

4 Behold, [d] hee that lifteth vp himſelfe, his mind is not vpright in him, but the iuſt ſhall liue by his faith,

5 Yea, in deede the proud man is as [e] hee that tranſgreſſeth by wine: therefore ſhal he not endure, becauſe he hath enlarged his deſire as the hell, and is as death, and cannot be ſatiſfied, but gathereth vnto him all nations, and heapeth vnto him all people.

6 Shall not all theſe take vp a parable againſt him, & a taunting prouerbe againſt him, and ſay, Ho, hee that increaſeth that which is not his? [f] howe long? and hee that ladeth himſelfe with thicke clay?

7 Shall [g] they not riſe vp ſuddenly, that ſhall bite thee? and awake, that ſhall ſtirre thee? and thou ſhalt be their pray?

8 Becauſe thou haſt ſpoyled many nations, all the remnant of the people ſhall ſpoyle thee, becauſe of mens blood, and for the wrong done in the land, in the citie, and vnto all that dwell therein.

9 Ho, he that coueteth an euill couetouſneſſe to his houſe, that he may ſet his neſt on hie, and to eſcape from the power of euill.

10 Thou [h] haſt conſulted ſhame to thine owne houſe, by deſtroying many people, and haſt ſinned againſt thine owne ſoule.

11 For the [i] ſtone ſhall cry out of the wall, and the beame out of the timber ſhall anſwere it.

12 Woe vnto him that buildeth a towne with blood, and erecteth a citie by iniquitie.

13 Behold, is it not of the [k] Lord of hoſts, that the people ſhall labour in the very fire? the people ſhall euen wearie themſelues for very vanitie.

14 For the earth ſhall bee [l] filled with the knowledge of the glory of the Lorde, as the waters couer the ſea.

15 Woe vnto him that giueth his neighbour [m] drinke: thou ioyneſt thine heate, and makeſt him drunken alſo, that thou mayeſt ſee their priuities.

16 Thou art filled with ſhame [n] for glorie: drinke thou alſo, and be made naked: the cup of the Lords right hand ſhall be turned vnto thee, and ſhamefull ſpuing ſhall bee for thy glory.

17 For the [o] crueltie of Lebanon ſhall couer thee: ſo ſhall the ſpoyle of the beaſtes, which made them afraide, becauſe of mens blood, and for the wrong done in the land, in the citie, and vnto all that dwell therein.

18 What profiteth the [p] image? for the maker thereof hath made it an image, and a teacher of lyes, though he that made it, truſt therein, when he maketh dumbe idoles.

19 Woe vnto him that ſaith to the wood, Awake, and to the dumbe ſtone, Riſe vp, it ſhall teach thee: [q] beholde, it is layde

[a] I wil renounce mine owne iudgment, and onely depend on God to be inſtructed what I ſhall anſwere them that abuſe my preaching, and to be armed againſt all tentations.

[b] Write it in great letters, that he that runneth, may reade it.

[c] Which conteined the deſtruction of the enemie, and the comfort of the Church: which thing though God execute not according to mans haſtie affections, yet the iſſue of both is certaine at his time appointed. [d] To truſt in himſelfe or in any worldly thing, is neuer to be quiet: for the onely reſt is to ſtay vpon God by faith, Rom.1.17 gal 3.11. heb.10.38. [e] Hee compareth the proud and couetous man to a drunkard that is without reaſon and ſenſe, whom God will puniſh, and make him a laughing ſtocke to all the world: and this he ſpeaketh for the comfort of the godly, and againſt the Caldeans.

[f] Signifying, that all the world ſhall wiſh the deſtruction of tyrants, and that by their oppreſſion & couetouſneſſe, they heape but vpon themſelues more heauie burdens: for the more they get, the more are they troubled.

[g] That is, the Medes and Perſians, that ſhould deſtroy the Babylonians?

[h] Signifying, that the couetous man is the ruine of his owne houſe, when as hee thinketh to enrich it by cruelty and oppreſſion.

[i] The ſtones of the houſe ſhall cry, and ſay that they are built of blood, and the wood ſhall anſwere and ſay the ſame of it ſelfe.

[k] Meaning, that God will not deferre his vengeance long, but will come and deſtroy all their labors, as though they were conſumed with fire.

[l] In the deſtruction of the Babylonians his glory ſhall appeare thorow all the world.

[m] He reprocheth thus the king of Babylon, who as hee was drunken with couetouſneſſe and crueltie, ſo hee prouoked others to the ſame, and inflamed them by his rage, and ſo in the ende brought them to ſhame. [n] Whereas thou thoughteſt to haue glory of theſe thy doings, they ſhall turne to thy ſhame: for thou ſhalt drinke of the ſame cup with others in thy turne. [o] Becauſe the Babylonians were cruell, not onely againſt other nations, but alſo againſt the people of God, which is meant by Lebanon, and the beaſtes therein, hee ſheweth that the like crueltie ſhall be executed againſt them. [p] Hee ſheweth that the Babylonians gods could nothing auaile them: for they were but blockes or ſtones, reade Ieremiah 10.8. [q] If thou wilt conſider what it is, and how that it hath neither breath nor life, but is a dead thing.

ouer with golde and ſiluer, and there is no breath in it.

20 But the Lorde is in his holy Temple: let all the earth keepe ſilence before him.

CHAP. III.

2 *A prayer of the faithfull.*

A Prayer of Habakkuk the Prophet for the [a] ignorances.

2 [b] O Lord, I haue heard thy voyce, and was afrayd: O Lord, reuiue thy [c] worke in the middes of the people, in the middes of the yeeres make it knowen: in wrath remember mercie.

3 God commeth from [d] Teman, and the holy one from mount Paran, Selah. his glory couereth the heauens, and the earth is full of his prayſe,

4 And his brightneſſe was as the light: [e] hee had hornes comming out of his handes, and there was the hiding of his power.

5 Before him went the peſtilence, and burning coles went forth before his feete.

6 He ſtood and meaſured the earth: hee beheld and diſſolued the nations, and the euerlaſting mountaines were broken, and the ancient hilles did bow: his [f] wayes are euerlaſting.

7 [g] For his iniquitie I ſaw the tents of Cuſhan, and the curtaines of the land of Midian did tremble.

8 Was the Lord angry againſt the [h] riuers? or was thine anger againſt the floods? or was thy wrath againſt the ſea, that thou diddeſt ride [i] vpon thine horſes? thy charets brought ſaluation.

9 Thy [k] bowe was manifeſtly reueiled, and the [l] othes of the tribes were a ſure word, Selah, thou [m] diddeſt cleaue the earth with riuers.

10 The mountaines ſawe thee, and they trembled: the ſtreame of the water [n] paſſed by: the deepe made a noiſe, and lift vp his hand on high.

11 The [o] Sunne and Moone ſtood ſtil in their habitation: [p] at the light of thine arrowes they went, and at the bright ſhining of thy ſpeares.

12 Thou trodeſt downe the lande in anger, and diddeſt threſh the heathen in diſpleaſure.

13 Thou wenteſt foorth for the ſaluation of thy people, euen for ſaluation with thine [q] Annointed: thou haſt wounded the head of the houſe of the wicked, and diſcoueredſt the foundation vnto the [r] necke, Selah.

14 Thou diddeſt [ſ] ſtrike thorow with his owne ſtaues the heads of his villages; they came out as a whirlewinde to ſcatter mee: their reioycing was as to deuoure the poore ſecretly.

15 Thou diddeſt walke in the ſea with thine horſes vpon the heape of great waters.

16 When I [t] heard, my belly trembled: my lippes ſhooke at the voice: rottenneſſe entred into my bones, and I trembled in my ſelfe, that I might reſt in [u] the day of trouble: for when he commeth vp [x] vnto the people, he ſhall deſtroy them.

17 For the figge tree ſhall not flouriſh, neither ſhall fruit be in the vines: the labour of the Oliue ſhall faile, and the fields ſhall yeeld no meat: the ſheepe ſhalbe cut off from the fold, and there ſhalbe no bullocke in the ſtalles.

18 But I will reioice in the Lord: I will ioy [y] in the God of my ſaluation.

19 The Lord God is my ſtrength: he will make my feete like hindes feete, and hee will make mee to walke vpon mine high places. [z] To the chiefe ſinger on Neginothai.

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[a] The Prophet inſtructeth his people to pray vnto God not onely for their great ſinnes, but alſo for ſuch as they had committed of ignorance.

[b] Thus the people were afrayd when they heard Gods threatnings, & prayed.

[c] That is, the ſtate of thy Church which is now ready to periſh, before it come to halfe a perfect age, which ſhould be vnder Chriſt.

[d] Teman and Paran were neere Sinai where the Law was giuen: whereby is ſignified that his deliuerance was as preſent now as it was then.

[e] Whereby is meant a power that was ioyned with his brightneſſe, which was hid to the reſt of the world, but was reueiled in mount Sinai to his people, Pſal. 31. 16.

[f] Signifying that God hath wonderfull meanes, and euer had a marueilous power when he would deliuer his Church.

[g] The iniquitie of this king of Syria in vexing thy people, was made manifeſt by thy iudgement, to the comfort of thy Church, Iudg. 3. 10. and alſo of the Midianites, which deſtroyed themſelues, Iudg. 7. 22.

[h] Meaning, that God was not angry with the waters, but that by this meanes hee would deſtroy his enemies, and deliuer his Church.

[i] And ſo didſt vſe all the elements as inſtruments for the deſtruction of thine enemies.

[k] That is, thy power.

[l] For hee had not onely made a couenant with Abraham, but renued it with his poſteritie.

[m] Reade Num. 20. 11.

[n] He alludeth to the red ſea and Iorden, which gaue paſſage to Gods people, and ſhewed ſignes of their obedience, as it were by lifting vp of their hands.

[o] As appeareth, Ioſh 10. 12.

[p] According to thy commandement the ſunne was directed by the weapons of thy people, that fought in thy cauſe, as though it durſt not goe forward.

[q] Signifying that there is no ſaluation but by Chriſt.

[r] From the top to the toe thou haſt deſtroyed the enemies.

[ſ] God deſtroyed his enemies both great and ſmall with their owne weapons, though they were neuer ſo fierce againſt his Church.

[t] He returneth to that which he ſpake in the ſecond verſe, and ſheweth how hee was afraid of Gods iudgements.

[u] Hee ſheweth that the faithfull can neuer haue true reſt, except they feele before the weight of Gods iudgements.

[x] That is, the enemie: but the godly ſhall be quiet, knowing that all things ſhall turne to good vnto them.

[y] Hee declareth wherein ſtandeth the comfort and ioy of the faithfull, though they ſee neuer ſo great afflictions prepared.

[z] The chiefe ſinger vpon the inſtruments of muſicke ſhall haue occaſion to prayſe God for this great deliuerance of his Church.

Zephaniah.

THE ARGVMENT.

SEeing the great rebellion of the people, and that there was nowe no hope of amendment, hee denounceth the great iudgement of God which was at hand, ſhewing that their countrey ſhould bee vtterly deſtroyed, and they caried away captiues by the Babylonians. Yet for the comfort of the faithfull, he propheſied of Gods vengeance againſt their enemies, as the Philiſtims, Moabites, Aſſyrians and others, to aſſure them that God had a continuall care ouer them. And as the wicked ſhould be puniſhed for their ſinnes and tranſgreſsions: ſo he exhorteth the godly to patience, and to truſt to finde mercy by reaſon of the free promiſe of God made vnto Abraham: and therfore quietly to abide till God ſhew them the effect of that grace, whereby in the ende they ſhould be gathered vnto him, and counted as his people and children.

CHAP.

CHAP. I.

4 Threatnings against Iudah and Ieruſalem, becauſe of their idolatry.

The word of the Lorde which came vnto Zephaniah the ſonne of Cuſhi, the ſon of Gedaliah, the ſonne of Amariah, the ſonne of Hizkiah, in the dayes of * Ioſiah, the ſonne of * Amon king of Iudah.

2.King.22.1.
2.King.21.19.

2 I will ſurely deſtroy all things from off the land, ſaith the Lord.

3 I will deſtroy man and beaſt: I will deſtroy the [a] foules of the heauen, and the fiſhes of the ſea, and ruines ſhalbe to the wicked, and I wil cut off man from off the land, ſaith the Lord.

4 I will alſo ſtretch out mine hand vpon Iudah, and vpon all the inhabitants of Ieruſalem, and I will cut off the remnant of Baal from this place, and the name of the [b] Chemarims with the Prieſts,

5 And them that worſhip the hoſte of heauen vpon the houſe tops, and them that worſhip and ſweare by the Lord, and ſweare by [c] Malcham,

6 And them that are turned backe from the Lord, and thoſe that haue not ſought the Lord, nor inquired for him.

7 Bee ſtill at the preſence of the Lorde God: for the day of the Lord is at hand; for the Lord hath prepared a ſacrifice, and hath ſanctified his gheſts.

8 And it ſhall be in the day of the Lords ſacrifice, that I will viſite the Princes and the kings children, and all ſuch as are clothed with [d] ſtrange apparell.

9 In the ſame day alſo will I viſite all thoſe that [e] daunce vpon the threſholde ſo proudly, which fill their maſters houſes by cruelty and deceit,

10 And in that day, ſayeth the Lorde, there ſhall bee a noyſe, and cry from the [f] fiſh gate, and an howling from the ſecond gate, and a great deſtruction from the hilles.

11 Howle yee inhabitants of [g] the lowe place; for the companie of the merchants is deſtroyed: all they that beare ſiluer, are cut off.

12 And at that time will I ſearch Ieruſalem with [h] lights, and viſite the men that are froſen [i] in their dregs, and ſay in their hearts, The Lord will neither doe good nor doe euill.

13 Therefore their goods ſhalbe ſpoyled, and their houſes waſte: * they ſhall alſo builde houſes, but not inhabite them, and they ſhall plant vineyards, but not drinke the wine thereof.

Deut.28.30. amos 5.11.

14 The great day of the Lorde is neere: it is neere and haſteth greatly, euen the voyce of the day of the Lord: * the ſtrong man ſhall crie there bitterly.

15 * That day is the day of wrath, a day of trouble and heauineſſe, a day of deſtruction and deſolation, a day of obſcuritie and darkeneſſe, a day of cloudes and blackneſſe,

Iere.33.7. ioel 2, 11. amos 5.18.

16 A day of the trumpet and alarme againſt the ſtrong cities, and againſt the hie towers.

17 And I will bring diſtreſſe vpon men, that they ſhall walke like blind men, becauſe they haue ſinned againſt the Lord, and their blood ſhall be powred out as duſt, and their fleſh as the dung.

18 * Neither their ſiluer nor their golde ſhalbe able to deliuer them in the day of the Lords wrath, but the * whole land ſhall bee deuoured by the fire of his ielouſie: for hee ſhal make euen a ſpeedy riddance of all them that dwell in the land.

Ezek.7.19.
Chap.3.8.

CHAP. II.

He mooueth to returne to God, 5 propheſying deſtruction againſt the Philiſtims, Moabites, and others.

Gather [a] your ſelues, euen gather you, O nation not worthy to be loued,

2 Before the decree come forth, and ye be as chaffe that paſſeth in a day, and before the fierce wrath of the Lord come vpon you, and before the day of the Lords anger come vpon you.

3 Seeke ye the Lord all the meeke of the earth, which haue [b] wrought his iudgement: ſeeke righteouſneſſe, ſeeke lowlineſſe, if ſo bee that ye may bee hid in the day of the Lords wrath.

4 For [c] Azzah ſhalbe forſaken, and Aſhkelon deſolate: they ſhall driue out Aſhdod at the noone day, and Ekron ſhall be rooted vp.

5 Woe vnto the inhabitants of the ſea [d] coaſt: the nation of the Cherethims, the word of the Lord is againſt you: O Canaan, the land of the Philiſtims, I will euen deſtroy thee without an inhabitant.

6 And the ſea coaſt ſhalbe dwellings, and cottages for ſheepheards and ſheepefolds.

7 And that coaſt ſhall bee for the [e] remnant of the houſe of Iudah to feede thereupon: in the houſes of Aſhkelon ſhall they lodge toward night: for the Lord their God ſhall viſite them, and turne away their captiuitie.

8 I haue heard the reproch of Moab, and the rebukes of the children of Ammon, whereby they vpbrayded my people, and [f] magnified themſelues againſt their borders,

9 Therefore as I liue, ſayth the Lorde of hoſtes, the God of Iſrael, Surely Moab

ſhalbe

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[a] Not that God was angry with theſe dumbe creatures, but becauſe man was ſo wicked for whoſe cauſe they were created, God maketh them to take part of the puniſhment with him.

[b] Which were an order of ſuperſtitious prieſts appointed to miniſter in the ſeruice of Baal, and were as his peculiar chaplaines, reade 2.King.23.5. Hoſea 10.5.

[c] He alludeth to their idole Molech, which was forbidden, Leuit.20.2. yet they called him their king, and made him as a God: therefore he here noteth them that will both ſay they worſhip God, and yet will ſweare by idoles, and ſerue them: which halting is here condemned, as Ezek. 20.39 1.King 18.21. 2.King. 17.33.

[d] Meaning, the courtiers, which did imitate the ſtrange apparell of other nations to winne their fauour thereby, and to appeare glorious in the eyes of all other, Reade Ezek.23.14.

[e] Hee meaneth the ſeruants of the rulers which inuade other mens houſes, and reioyce and leape for ioy when they can get any praye to pleaſe their maſters withall.

[f] Signifying, that all the corners of the citie of Ieruſalem ſhould be full of trouble.

[g] This is meant of the ſtreete of the merchants, which was lower then the reſt of the place about it.

[h] So that nothing ſhall eſcape me.

[i] By their proſperitie they are hardened in their wickedneſſe.

[k] They that truſted in their owne ſtrength and contemned the Prophets of God.

[a] He exhorteth them to repentance, and willeth them to deſcend into themſelues and gather themſelues together, leſt they bee ſcattered like chaffe.

[b] That is, which haue liued vprightly and godly, according as he preſcribeth by his word.

[c] He comforteth the faithfull in that, that God would change his puniſhments from them vnto the Philiſtims their enemies and other nations.

[d] That is, Galilea: by theſe nations he meaneth the people that dwelt neere to the Iewes, and in ſtead of friendſhip were their enemies: therefore he calleth them Canaanites whome the Lorde appointed to bee ſlaine.

[e] Hee ſheweth why God would deſtroy their enemies, becauſe their countrey might bee a reſting place for his Church.

[f] Theſe nations preſumed to take from the Iewes that countrey which the Lord had giuen them.

ſhall be as Sodom, and the children of Ammon as Gomorah, euen the breeding of nettles and ſalt pits, and a perpetuall deſolation: the reſidue of my folke ſhall ſpoile them, and the remnant of my people ſhall poſſeſſe them.

10 This ſhall they haue for their pride, becauſe they haue reproched, and magnified thẽſelues againſt the Lords of hoſts people.

11 The Lord will bee terrible vnto them, [g] for he will conſume all the gods of ẏ earth, and euery man ſhall worſhip him from his place, euen all the yles of the heathen.

12 Ye Morians alſo ſhall be ſlaine by my ſword with them.

13 And hee will ſtretch out his hande againſt the North, and deſtroy Aſſhur, and will make Nineueh deſolate, and waſte like a wilderneſſe.

14 And flockes ſhall lie in the middes of her, and all the beaſtes of the nations, and the [h] pelicane, and the ‖ owle ſhall abide in the vpper poſtes of it: the voyce of birdes ſhall ſing in the windowes, and deſolations ſhall be vpon the poſtes: for the cedars are vncouered.

15 This is the [i] reioycing citie that dwelt careleſſe, that ſayd in her heart, I am, and there is none beſides mee: how is ſhee made waſte, and the lodging of the beaſtes! euery one that paſſeth by her, ſhall hiſſe and wagge his hand.

CHAP. III.

4 *Againſt the gouernours of Ieruſalem.* 8 *Of the calling of all the Gentiles.* 13 *A comfort to the reſidue of Iſrael.*

WOe to her that is filthie and polluted, to the robbing [a] citie.

2 She heard not the voyce: ſhe receiued not correction: ſhe truſted not in the Lord; ſhe drew not neere to her God.

3 Her princes within her are as roaring *lyons: her Iudges are as *wolues in the euening, which [b] leaue not the bones till the morrow.

4 Her prophets are light, & wicked perſons: her prieſts haue polluted the ſanctuarie: they haue wreſted the Law.

5 The [c] iuſt Lord is in the mids thereof: hee will doe none iniquitie: euery morning doeth hee bring his iudgement to light, hee faileth not: but the wicked will not learne to be aſhamed.

6 I haue [d] cut off the nations: their towers are deſolate: I haue made their ſtreetes waſte, that none ſhall paſſe by: their cities are deſtroyed without man and without inhabitant.

7 I ſaid, Surely thou wilt feare me: thou wilt receiue inſtruction: ſo their dwelling ſhould not be deſtroyed, howſoeuer I viſited them, but [e] they roſe early and corrupted all their works.

8 Therefore [f] wait ye vpon me, ſaith the Lorde, vntill the day that I riſe vp to the praye: for I haue determined to gather the nations, and that I will aſſemble the kingdomes to powre vpon them mine indignation, euen all my fierce wrath: for all the earth ſhall be deuoured with the fire of my ielouſie.

9 Surely [g] then will I turne to the people a pure language, that they may all call vpon the Name of the Lorde, to ſerue him ‡ with one conſent.

10 From beyond the riuers of Ethiopia, the [h] daughter of my diſperſed, praying vnto me, ſhall bring me an offering.

11 In that day ſhalt thou not be aſhamed for [i] all thy workes, wherein thou haſt tranſgreſſed againſt mee: for then I will take away out of the mids of thee them that reioyce of thy pride, and thou ſhalt no more bee proud of mine holy mountaine.

12 Then will I leaue in the mids of thee an humble and poore people: and they ſhall truſt in the Name of the Lord.

13 The remnant of Iſrael ſhall doe none iniquitie, nor ſpeake lies: neither ſhall a deceitfull tongue be found in their mouth: for they ſhall bee fed, and lie downe, and none ſhall make them afraid.

14 Reioyce, O daughter Zion: be ye ioyfull, O Iſrael: be glad and reioyce with all thine heart, O daughter Ieruſalem.

15 The Lorde hath taken away the [k] iudgements: hee hath caſt out thine [l] enemie: the King of Iſrael, euen the Lorde is in the mids of [m] thee: thou ſhalt ſee no more euill.

16 In that day it ſhall be ſayd to Ieruſalem, Feare thou not, O Zion: let not thine hands be faint.

17 The Lorde thy God in the middes of thee is mightie: he will ſaue, he will reioyce ouer thee with ioy: he will quiet himſelfe in [n] his loue: hee will reioyce ouer thee with ioy.

18 After a certaine time will I gather the afflicted that were of thee, and them that bare the reproch for [o] it.

19 Beholde, at that time will I bruiſe all that afflict thee, and I will [p] ſaue her that halteth, and gather her that was caſt out, and I will get them prayſe and fame in all the [q] lands of their ſhame.

20 At that time will I bring you againe, and then will I gather you: for I will giue you a name and prayſe among all people of the earth, when I turne backe your captiuitie before your eyes, ſaith the Lord.

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[g] When he ſhall deliuer his people and deſtroy their enemies and idoles, his glory ſhall ſhine throughout all the world.

[h] Reade Iſai. 34.11.

‖ *Or, hedgehogge.*

[i] Meaning, Nineueh, which reioycing ſo much of her ſtrength and proſperitie ſhould be thus made waſte, and Gods people deliuered.

[a] That is, Ieruſalem.

*Ezek.*22.25,27. *micah* 3.11. *Habak*.1.8.

[b] They are ſo greedy that they eate vp bones and all.

[c] The wicked thus boaſted that God was euer among them, but the Prophet anſwereth that that cannot excuſe their wickednes: for God will not beare with their ſinnes: yet that he did patiently abide and ſent his Prophets continually to call them to repentance, but he profited nothing.

[d] By the deſtruction of other nations, he ſheweth that the Iewes ſhould haue learned to feare God.

[e] They were moſt earneſt and ready to do wickedly.

[f] Seeing ye will not repent, you ſhall looke for my vengeance aſwell as other nations.

[g] Leſt any ſhould thinke then that Gods glory ſhould haue periſhed when Iudah was deſtroyed, hee ſheweth that he will publiſh his grace through all the world.

‡ *Ebr. with one ſhoulder, as Hoſe. 6.9.*

[h] That is, the Iewes ſhall come as well as the Gentiles: which is to be vnderſtood vnder the time of the Goſpel.

[i] For they ſhall haue full remiſſion of their ſinnes: and the hypocrites which boaſted of the Temple, which was alſo thy pride in time paſt, ſhall be taken from thee.

[k] That is, the puniſhment for thy ſinne.

[l] As the Aſſyrians, Caldeans, Egyptians and other nations.

[m] To defend thee, as by thy ſinnes thou haſt put him away and left thy ſelfe naked, as Exod. 32.25.

[n] Signifying, that God delighteth to ſhew his loue and great affection toward his Church.

[o] That is, them that were had in hatred and reuiled for the Church, and becauſe of their religion.

[p] I will deliuer the Church which nowe is afflicted, as Micah 4.6.

[q] As among the Aſſyrians and Caldeans which did mocke them, and put them to ſhame.

Haggai.

Haggai.

THE ARGVMENT.

WHen the time of the ſeuentie yeeres captiuitie, propheſied by Ieremiah, was expired, God raiſed vp Haggai, Zechariah, and Malachi to comfort the Iewes, and to exhort them to the building of the Temple, which was a figure of the ſpirituall Temple and Church of God, whoſe perfection and excellencie ſtood in Chriſt. And becauſe that all were giuen to their owne pleaſures, and commodities, he declareth that that plague of famine, which God ſent then among them, was a iuſt rewarde of their ingratitude, in that they contemned Gods honour, who had deliuered them. Yet he comforteth them, if they will returne to the Lord, with the promiſe of greater felicitie, foraſmuch as the Lord will finiſh the worke that he hath begun, and ſend Chriſt, whom he hath promiſed, and by whom they ſhould attaine to perfit ioy and glory.

CHAP. I.

1 The time of the propheſie of Haggai. 8 An exhortation to build the Temple againe.

IN the seconde yeere of king [a] Darius, in the ſixt moneth, the firſt day of the moneth, came the word of the Lord (by the miniſterie of the Prophet Haggai) vnto [b] Zerubbabel the ſonne of Shealtiel, a prince of Iudah, and to Iehoſhua the ſonne of Iehozadak, the hie Prieſt, ſaying,

2 Thus ſpeaketh the Lord of hoſtes, ſaying, This people ſay, The time is not yet come, [c] that the Lordes houſe ſhould bee builded.

3 Then came the word of the Lord by the miniſtery of the Prophet Haggai, ſaying,

4 Is it time for your ſelues to dwell in your [d] ſieled houſes, & this houſe lie waſte?

5 Nowe therefore thus ſaith the Lord of hoſtes, Conſider your owne wayes in your hearts.

6 [e] Yee haue ſowen much, and bring in little: yee eate, but ye haue not ynough: ye drinke, but yee are not filled: ye clothe you, but yee be not warme: and hee that earneth wages, putteth the wages into a broken bag.

7 Thus ſaith the Lord of hoſtes, Conſider your owne wayes in your hearts.

8 Goe [f] vp to the mountaine, and bring wood, and build this houſe, and [g] I will bee fauourable in it, and I will [h] bee glorified, ſaith the Lord.

9 Yee looked for much, and loe, it came to little: and when ye brought it home, I did blowe [i] vpon it. And why, ſaith the Lord of hoſtes? becauſe of mine houſe that is waſte, and yee runne euery man vnto his owne houſe.

10 Therefore the heauen ouer you ſtayed it ſelfe from deawe, and the earth ſtayed her fruit.

11 And I called for a drought vpon the land, and vpon the mountaines, and vpon the corne, and vpon the wine, and vpon the oile, vpon all that the ground bringeth forth: both vpon men and vpon cattell, and vpon all the labour of the hands.

12 When Zerubbabel the ſonne of Shealtiel, and Iehoſhua the ſonne of Iehozadak the high Prieſt with all the remnant of the people, heard the [k] voyce of the Lorde their God, and the wordes of the Prophet Haggai (as yͤ Lord their God had ſent him) then the people did feare before the Lord.

13 Then ſpake Haggai the Lords meſſenger in the Lordes meſſage vnto the people, ſaying, I am with you, ſaith the Lord.

14 And the Lord ſtirred vp the [l] ſpirit of Zerubbabel, the ſonne of Shealtiel a prince of Iudah, and the ſpirit of Iehoſhua the ſonne of Iehozadak the hie Prieſt, and the ſpirit of all the remnant of the people, and they came, and did the worke in the houſe of the Lord of hoſts their God.

CHAP. II.

He ſheweth that the glory of the ſecond Temple ſhall exceed the firſt.

IN the foure and twentieth day of the ſixt moneth, in the ſecond yere of king Darius,

2 In the ſeuenth moneth, in the one and twentieth day of the moneth, came the word of the Lord by the miniſterie of the Prophet Haggai, ſaying,

3 Speake nowe to Zerubbabel the ſonne of Shealtiel prince of Iudah, and to Iehoſhua the ſonne of Iehozadak the hie Prieſt, and to the reſidue of the people, ſaying,

4 Who is left among you, that ſawe this [a] Houſe in her firſt glory, and howe doe you ſee it now? Is it not in your eyes, in compariſon of it as nothing?

5 Yet nowe be of good courage, O Zerubbabel, ſayth the Lorde, and bee of good comfort, O Iehoſhua, ſonne of Iehozadak the high Prieſt: and bee ſtrong all ye people of the land, ſaith the Lord, and [b] do it: for I am with you, ſaith the Lord of hoſtes,

6 According to the word that I couenanted with you, when yee came out of Egypt: ſo my ſpirit ſhall remaine among you, feare ye not.

7 For thus ſayth the the Lord of hoſtes, [c] Yet a little while, and I will ſhake the heauens, and the earth, and the ſea, and the drie land.

[a] Who was the ſonne of Hyſtaſpis, and the third king of the Perſians, as ſome thinke.

[b] Becauſe the building of the Temple began to ceaſe by reaſon that the people were diſcouraged by their enemies: and if theſe two notable men had need to be ſtirred vp and admoniſhed of their dueties, what ſhall we thinke of other gouernours, whoſe doings are either againſt God, or very cold in his cauſe?

[c] Not that they condemned the building thereof, but they preferred policie, and priuate profit to religion, being content with ſmall beginnings.

[d] Shewing that they ſought not onely their neceſſities, but their very pleaſures, before Gods honour.

[e] Conſider the plagues of God vpon you for preferring your policie to his religion, and becauſe yee ſeeke not him firſt of all.

[f] Meaning, that they ſhould leaue off their owne commodities, and goe forward in the building of Gods Temple, and in the ſetting forth of his religion.

[g] That is, I will heare your prayers according to my promiſe, 1. King. 8. 21, 29.

[h] That is, my glory ſhall be ſet forth by you.

[i] And to bring it to nothing.

[k] This declared that God was the authour of the doctrine, and that he was but the miniſter, as Exo. 14. 31. Iud. 7. 20. Act. 15. 28.

[l] Which declareth that men are vnapt and dull to ſerue the Lord, neither can they obey his word or his meſſengers before God reforme their hearts, and giue them new ſpirits, Iohn 6. 44.

[a] For the people according as Iſai. 32. 11. and Ezek. 41. 1. had propheſied, thought this Temple ſhould haue bene more excellent then Salomons Temple, which was deſtroyed by the Babylonians, but yͤ Prophets meant the ſpirituall temple, the Church of Chriſt.

[b] That is, go forward in building the Temple.

[c] He exhorteth them to patience, though they ſee not as yet this Temple ſo glorious as the Prophets had declared: for this ſhould bee accompliſhed in Chriſt, by whom all things ſhould be renewed.

8 And I will moue all nations, and [d] the deſire of all nations ſhall come, and I will fill this houſe with glory, ſayeth the Lord of hoſtes.

9 The [e] ſiluer is mine, and the golde is mine, ſayeth the Lord of hoſtes.

10 The glory of this laſt Houſe ſhall be greater then the firſt, ſayeth the Lorde of hoſts: and in this place will I giue [f] peace, ſayth the Lord of hoſtes.

11 ¶ In the foure and twentieth day of the ninth moneth, in the ſecond yeere of Darius, came the word of the Lord vnto the Prophet Haggai, ſaying,

12 Thus ſayeth the Lord of hoſtes, Aſke now the prieſts concerning the Law, and ſay,

13 If one beare [g] holy fleſh in the ſkirt of his garment, and with his ſkirt doe touch the bread, or the pottage, or the wine, or oyle, or any meat, ſhall it be holy? and the Prieſts anſwered, and ſayd, No.

14 Then ſayd Haggai, If a polluted perſon touch any of theſe, ſhall it be vncleane? And the Prieſts anſwered, and ſayd, It ſhall be vncleane.

15 Then anſwered Haggai, and ſayd, So is this people, and ſo is this nation before me, ſayth the Lord: and ſo are all the workes of their hands, and that which they offer here is vncleane.

16 And now, I pray you, conſider in your mindes: from this [h] day, and afore, euen afore a ſtone was layde vpon a ſtone in the Temple of the Lord:

17 [i] Before theſe things were, when one came to an heape of twentie meaſures, there were but tenne: when one came to the wine preſſe for to drawe out fiftie veſſels out of the preſſe, there were but twentie.

18 I ſmote you with blaſting, and with mildew, and with haile, in all the labours of your hands: yet you turned not to mee, ſaith the Lord.

19 Conſider I pray you, in your mindes, from [k] this day, and afore from the foure and twentieth day of the ninth moneth, euen from the day that the foundation of the Lords Temple was laid: conſider it in your mindes.

20 Is the [l] ſeede yet in the barne? as yet the vine, and the fig tree, and the pomegranate, and the oliue tree hath not brought forth: from this day will I bleſſe you.

21 And againe the word of the Lord came vnto Haggai in the foure and twentieth day of the moneth, ſaying,

22 Speake to Zerubbabel the prince of Iudah, and ſay, I [m] will ſhake the heauens and the earth,

23 And I will ouerthrowe the throne of kingdomes, and I will deſtroy the ſtrength of the [n] kingdomes of the heathen, and I will ouerthrowe the charets, and thoſe that ride in them, and the horſe and the riders ſhall come downe, euery one by the ſword of his brother.

24 In that day, ſaith the Lord of hoſtes, will I take thee, O Zerubbabel my ſeruant the ſonne of Shealtiel, ſaith the Lorde, and will make thee as a [o] ſignet: for I haue choſen thee, ſaith the Lord of hoſtes.

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[d] Meaning, Chriſt, whom all ought to looke for and deſire: or by deſire, he may ſignifie all precious things, as riches and ſuch like.

[e] Therfore when his time cōmeth, he can make all the treaſures of the world to ſerue his purpoſe: but the glory of this ſecond Temple doeth not ſtand in materiall things, neither can be built.

[f] Meaning, all ſpirituall bleſſings and felicitie purchaſed by Chriſt, Phil. 4.

[g] That is, the fleſh of the ſacrifices: whereby he ſignifieth that that thing, which of it ſelfe is good, cannot make an other thing ſo: and therfore they ought not to iuſtifie themſelues by their ſacrifices and ceremonies: but contrary, he that is vncleane and not pure of heart, doeth corrupt thoſe things, and make them deteſtable vnto God, which elſe are good and godly.

[h] Conſider how God did plague you with famine afore you began to build the Temple.

[i] That is, before the building was begun.

[k] From the time they began to build the Temple, he promiſeth that God would bleſſe them: and albeit as yet the fruit was not come forth, yet in the gathering they ſhould haue plentie.

[l] He exhorteth them to patience and to abide till the harueſt came, and then they ſhould ſee Gods bleſſings.

[m] I will make a change, and renew all things in Chriſt of whom Zerubbabel here is a figure.

[n] Hereby hee ſheweth that there ſhalbe no let or hindrance when God will make this wonderfull reſtitution of his Church.

[o] Signifying, this his dignitie ſhould bee moſt excellent, which thing was accompliſhed in Chriſt.

Zechariah.

THE ARGVMENT.

TWo moneths after that Haggai had begun to propheſie, Zechariah was alſo ſent of the Lorde to helpe him in the labour, and to confirme the ſame doctrine. Firſt therefore hee putteth them in remembrance, for what cauſe God had ſo ſore puniſhed their fathers: and yet comforteth them, if they will repent vnfainedly, and not abuſe the great benefit of God in their deliuerance, which was a figure of that true deliuerance, that all the faithfull ſhould haue, from death and ſinne, by Chriſt. But becauſe they ſtill remained in their wickedneſſe and coldeneſſe to ſet forth Gods glory, and were not yet made better by their long baniſhment, he rebuketh them moſt ſharpely: yet for the comfort of the repentant, he euer mixeth the promiſe of grace, that they might by this meanes be prepared to receiue Chriſt, in whom all ſhould be ſanctified to the Lord.

CHAP. I.

2 He exhorteth the people to returne to the Lord, and to eſchew the wickedneſſe of their fathers. 16 He ſignifieth the reſtitution of Ieruſalem and the Temple.

IN the eight moneth of the ſecond yeere of [a] Darius came the worde of the Lorde vnto [b] Zechariah the ſonne of Berechiah, the ſonne of Iddo, the Prophet, ſaying,

2 The Lorde hath bene [c] ſore diſpleaſed with your fathers.

3 Therefore ſay thou vnto them, Thus ſayeth the Lorde of hoſtes, [d] Turne yee vnto mee, ſayeth the Lorde of hoſtes, and I will turne vnto you, ſayeth the Lorde of hoſtes.

4 Be not ye as your fathers, vnto whom

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[a] Who was the ſonne of Hyſtaſpis.

[b] This was not that Zechariah, whereof is mention, 2. Chro. 24.20. but had the ſame name, and is called the ſonne of Berechiah, as he was, becauſe he came of thoſe progenitors, as of Ioiada or Berechiah and Iddo.

[c] He ſpeaketh this to feare them with Gods iudgements, that they ſhould not prouoke him, as their fathers had done, whom hee ſo grieuouſly puniſhed.

[d] Let your fruites declare, that you are Gods people, and that hee hath wrought in you by his ſpirit, and mortified you: for els man hath no power to returne to God, but God muſt conuert him, as Ierem. 31.18. Lament. 5.21. Iſaiah 21.8. and 31.6. and 45.21.

the former * Prophets haue cryed, ſaying, Thus ſayeth the Lorde of hoſtes, Turne you nowe from your euill wayes, and from your wicked workes: but they would not heare, nor hearken vnto mee, ſayeth the Lord.

5 Your fathers, where [e] are they? and do the Prophets liue for euer?

6 But did not my wordes and my ſtatutes, which I commaunded by my ſeruants the Prophets, take holde of [f] your fathers? And [g] they returned, and ſayd, As the Lorde of hoſtes hath determined to doe vnto vs, according to our owne wayes, and according to our workes, ſo hath hee dealt with vs.

7 Upon the foure and twentieth day of the eleuenth moneth, which is the moneth [h] Shebat, in the ſecond yeere of Darius, came the worde of the Lord vnto Zechariah the ſonne of Berechiah, the ſonne of Iddo the Prophet, ſaying,

8 I [i] ſaw by night, and beholde [k] a man riding vpon a red horſe, and he ſtood among the myrrhe trees that were in a bottome, and behinde him were there [l] red horſes ſpeckled and white.

9 Then ſayd I, O my Lord, What are theſe? and the Angell that talked with mee, ſayd vnto mee, I will ſhewe thee what theſe bee.

10 And the man that ſtoode among the myrrhe trees anſwered and ſayd, Theſe are they whom the Lorde hath ſent to go thorow the world.

11 And they anſwered the Angel of the Lorde, that ſtoode among the myrrhe trees, and ſayd, Wee haue gone thorow the world: and beholde, all the world ſitteth ſtill, and is at reſt.

12 Then the [m] Angel of the Lord anſwered, and ſayd, O Lorde of hoſtes, how long wilt thou be vnmercifull to Ieruſalem, and to the cities of Iudah, with whom thou haſt bene diſpleaſed now theſe threeſcore and ten yeeres?

13 And the Lorde anſwered the Angel that talked with me, with good wordes and comfortable wordes.

14 So the Angel that communed with mee, ſayde vnto mee, Crie thou, and ſpeake, Thus ſayeth the Lord of hoſtes, I am [n] ielous ouer Ieruſalem and Zion with a great zeale,

15 And am greatly angrie againſt the carelesse heathen: for I was angrie but [o] a litle, and they helped forward the affliction.

Ier.3.12, ezek. 18.30. hoſe.14. 2. ioel.2.12.

e Though your fathers be dead, yet Gods iudgements in puniſhing them ought ſtill to be before your eyes: and though the Prophets be dead, yet their doctrine remaineth for euer, 2.Pet.1.15.

f Seeing ye ſaw the force of my doctrine in puniſhing your fathers, why doe not ye feare the threatnings conteined in the ſame and declared by my Prophets?

g As men aſtoniſhed with my iudgements, and not that they were touched with true repentance.

h Which conteineth part of Ianuarie and part of Februarie.

i This viſion ſignifieth the reſtauration of the Church, but as yet it ſhould not appeare to mans eyes, which is here meant by the night, by the bottome and by the myrrhe trees, which are blacke, and giue a darke ſhadow; yet he compareth God to a king, who hath his poſtes and meſſengers abroad, by whom he ſtill worketh his purpoſe, and bringeth his matters to paſſe.

k Who was the chiefe among the reſt of the horſemen.

l Theſe ſignified the diuers offices of Gods Angels, by whome God ſometime puniſheth and ſometime comforteth, and bringeth forth his workes in diuers ſortes.

m That is, Chriſt the mediator prayed for the ſaluation of his church, which was now troubled when all the countreys about them were at reſt.

n Though for a time God deferre his helpe and comfort from his Church, yet this declareth that he loueth them ſtill moſt deerely, as a moſt mercifull father his children, or an husband his wife, and when it is expedient for them, his helpe is euer ready.

o In deſtroying the reprobate I ſhewed my ſelfe but a little angrie towarde my Church, but the enemie would haue deſtroyed them alſo, and conſidered not the ende of my chaſtiſements.

16 Therefore thus ſayth the Lord, I will returne vnto Ieruſalem with tender mercy: mine houſe ſhall bee builded in it, ſayeth the Lord of hoſtes, and a line [p] ſhall be ſtretched vpon Ieruſalem.

17 Crie yet, and ſpeake, Thus ſayeth the Lord of hoſtes, My cities ſhal yet [q] bee broken with plentie: the Lorde ſhall yet comfort Zion, and ſhall yet chuſe Ieruſalem.

18 Then lift I vp mine eyes, and ſawe, and beholde, [r] foure hornes.

19 And I ſayde vnto the Angel that talked with me, What bee theſe? And hee anſwered me, Theſe are the hornes which haue ſcattered Iudah, Iſrael, and Ieruſalem.

20 And the Lord ſhewed me foure [ſ] carpenters.

21 Then ſaid I, What come theſe to do? And he anſwered, and ſayd, Theſe are the hornes, which haue ſcattered Iudah, ſo that a man durſt not lift vp his head: but theſe are come to fray them, and to caſt out the hornes of the Gentiles, which lift vp their horne ouer the land of Iudah to ſcatter it.

p To meaſure out the buildings.

q The abundance ſhalbe ſo great that the places of ſtore ſhall not be able to conteine theſe bleſſings, that God will ſend, but ſhall euen breake for fulneſſe.

r Which ſignified all the enemies of the Church, Eaſt, Weſt, North, South.

ſ Theſe carpenters or ſmithes are Gods inſtruments, which with their mallets and hammers breake theſe hard and ſtrong hornes, which would ouerthrow the Church, and declare that none enemies horne is ſo ſtrong, but God hath an hammer to breake it in pieces.

CHAP. II.

The reſtoring of Ieruſalem and Iudah.

I Lift vp mine eyes againe and looked, and beholde, a [a] man with a meaſuring line in his hand.

2 Then ſayd I, Whither goeſt thou? And he ſayd vnto me, To meaſure Ieruſalem, that I may ſee what is the breadth thereof, and what is the length thereof.

3 And beholde, the Angel that talked with mee, went foorth: and another Angel went out to meet him,

4 And ſaid vnto him, Runne, ſpeake to this [b] yong man, and ſay, [c] Ieruſalem ſhall bee inhabited without walles, for the multitude of men and cattell therein.

5 For I, ſayth the Lord, will be vnto her a wall of [d] fire round about, and will [e] bee the glory in the middes of her.

6 Ho, ho, come [f] foorth, and flee from the land of the North, ſayeth the Lord: for I haue ſcattered you into the foure [g] winds of the heauen, ſayth the Lord.

7 Saue [h] thy ſelfe, O Zion, that dwelleſt with the daughter of Babel.

8 For thus ſaith the Lord of hoſts, After this [i] glory hath he ſent me vnto the nations, which ſpoyled you: for hee that toucheth

a That is, the Angel, who was Chriſt: for in reſpect of his office he is oft times called an Angel, but in reſpect of his eternall eſſence, is God, and ſo called.

b Meaning, himſelfe Zechariah.

c Signifying the ſpirituall Ieruſalem and Church vnder Chriſt, which ſhould be extended by the Goſpel thorow all the world, and ſhould neede no materiall walles, nor truſt in any worldly ſtrength, but ſhould be ſafely preſerued, and dwell in peace among all their enemies.

d To defend my Church, to feare the enemies, and to deſtroy them if they approch neere.

e In me they ſhall haue their full felicitie and glory.

f He calleth to them, which partly for feare, and partly for their owne eaſe remained ſtill in captiuitie, and ſo preferred their owne priuate commodities to the benefits of God promiſed in his Church.

g As it was I that ſcattered you, ſo haue I power to reſtore you.

h By flying from Babylon and comming to the Church.

i Seeing that God hath begun to ſhew his grace among you by deliuering you, he continueth the ſame ſtill toward you, and therefore ſendeth mee his Angel, and his Chriſt to defend you from your enemies, that they ſhall not hurt you, neither by the way nor at home.

you, toucheth the [k] apple of his eye.

9 For beholde, I will lift vp mine hand [l] vpon them: and they [m] ſhall bee a ſpoyle to thoſe that ſerued them, and yee ſhall know, that the Lord of hoſtes hath [n] ſent me.

10 Reioyce, and bee glad, O daughter Zion: for loe, I come, and will dwell in the mids of thee, ſaith the Lord.

11 And many nations ſhall bee ioyned to the Lord in that day, and ſhall be my people: and I will dwell in the middes of thee, and thou ſhalt know that the Lord of hoſtes hath ſent me vnto thee.

12 And the Lorde ſhall inherit Iudah his portion in the holy land, and ſhall chuſe Ieruſalem againe.

13 Let all fleſh be ſtill before the Lord: for he is raiſed vp out of his holy place.

k Yee are ſo deare vnto God, that he can no more ſuffer your enemies to hurt you, then a man can abide to be thruſt in the eye, Pſal. 17.8.

l Vpon the heathen your enemies.

m They ſhall be your ſeruants as you haue bene theirs.

n This muſt neceſſarily be vnderſtood of Chriſt, who being God equal with his Father, was ſent as he was Mediatour to dwell in his Church, and to gouerne them.

CHAP. III.

A propheſie of Chriſt and of his kingdome.

AND hee ſhewed mee Iehoſhua the high Prieſt, [a] ſtanding before the Angel of the Lord, and [b] Satan ſtoode at his right hand to reſiſt him.

2 And the [c] Lord ſaid vnto Satan, The Lorde reprooue thee, O Satan: euen the Lord that hath choſen Ieruſalem, reprooue thee. Is not this a [d] brand taken out of the fire?

3 Nowe Iehoſhua was clothed with filthy garments, and ſtood before the Angel.

4 And he anſwered and ſpake vnto thoſe that ſtoode before him, ſaying, Take away the [e] filthie garments from him. And vnto him he ſayde, Beholde, I haue [f] cauſed thine iniquitie to depart from thee, and I will clothe thee with change of rayment.

5 And I ſayd, Let them [g] ſet a faire diademe vpon his head. So they ſet a faire diademe vpon his head, and clothed him with garments, and the Angel of the Lord ſtood by.

6 And the Angel of the Lorde teſtified vnto Iehoſhua, ſaying,

7 Thus ſaith the Lord of hoſtes, If thou wilt walke in my wayes, and keepe my watch, thou ſhalt alſo [h] iudge mine houſe, and ſhalt alſo keepe my [i] courts, and I will giue thee place among [k] theſe that ſtand by.

8 Heare nowe, O Iehoſhua the high Prieſt, thou and thy fellowes that ſit before thee: for they [l] are monſtrous perſons: but beholde, I will bring foorth the [m] Branch my ſeruant.

9 For loe, the [n] ſtone that I haue layde before Iehoſhua: vpon one ſtone ſhall be ſeuen eyes: beholde, I will [o] cut out the grauing thereof, ſayeth the Lord of hoſts, and I will take [p] away the iniquitie of this land in one day.

10 In that day, ſaith the Lord of hoſtes, ſhall yee call euery man his neighbour vnder the [q] vine, and vnder the figge tree.

a He prayed to Chriſt the Mediator for the ſtate of the Church.

b Which declareth that the faithfull haue not onely warre with fleſh and blood, but with Satan himſelfe and ſpirituall wickedneſſes, Epheſ. 6.12.

c That is, Chriſt ſpeaketh to God as the Mediator of his Church, that he would rebuke Satan and here he ſheweth himſelfe to be the continuall preſeruer of his Church.

d Meaning, that Iehoſhua was wonderfully preſerued in the captiuitie, and nowe Satan ſought to afflict and trouble him, when he was doing his office. e In reſpect of the glorious garments, and the precious ſtones that the Prieſts did weare before the captiuitie, and by this contemptible ſtate the Prophet ſignifieth that theſe ſmall beginnings ſhould bee made excellent when Chriſt ſhall make the full reſtitution of his Church. f Hee ſheweth of what apparell he ſpeaketh, which is, when our filthie ſinnes are taken away, and we are clad with Gods mercies, which is meant of the ſpirituall reſtitution. g The Prophet prayeth, that beſides the rayment, the Prieſt might alſo haue tyre for his head accordingly, that is, that the dignitie of the Prieſthood might be perfect: and this was fulfilled in Chriſt, who was both Prieſt and King: and here all ſuch are condemned that can content themſelues with any meane reformation in religion, ſeeing the Prophet deſireth the perfection, and obtaineth it. h That is, haue rule and gouernement in my Church, as thy predeceſſours haue had. i Whereby hee meaneth, to haue the whole charge and miniſterie of the Church.

k That is, the Angels who repreſented the whole number of the faithfull: ſignifying, that all the godly ſhould willingly receiue him.

l Becauſe they follow my word, they are contemned in ỹ world, & eſteemed as monſters, Iſa 8.18.

m That is, Chriſt, who did ſo humble himſelfe, that not only he became the ſeruant of God, but alſo the ſeruant of men: and therefore in him they ſhould haue comfort, although in the world they were contemned, Iſa. 11.1. iere. 23.5. and 33.14,15. n Hee ſheweth that the miniſters cannot builde, before God lay the firſt ſtone, which is Chriſt, who is full of eyes, both becauſe he giueth light vnto all others, and that all ought to ſeeke light at him, Chap 4.10. o That is, I will make it perfect in all pointes, as a thing wrought by the hande of God. p Though I haue puniſhed this land for a time, yet I will euen now be pacified, and viſit their ſinnes no more. q Yee ſhall then liue in peace and quietneſſe, that is, in the kingdome of Chriſt, Iſa. 2.4. micah. 4.4. hag. 2.10.

CHAP. IIII.

The viſion of the golden candleſticke, and the expoſition thereof.

AND the Angel that talked with mee, came againe and waked mee, as a man that is raiſed out of his ſleepe,

2 And ſaide vnto mee, What ſeeſt thou? and I ſaide, I haue looked, and beholde, a [a] candleſticke all of golde with a bowle vpon the top of it, and his ſeuen lampes therein, and ſeuen [b] pipes to the lampes, which were vpon the top thereof.

3 And two oliue trees ouer it, one vpon the right ſide of the bowle, and the other vpon the left ſide thereof.

4 So I anſwered, and ſpake to the Angel that talked with me, ſaying, What are theſe, my Lord?

5 Then the Angell that talked with me, anſwered and ſaid vnto mee, Knoweſt thou not what theſe bee? And I ſayde, No, my Lord.

6 Then he anſwered and ſpake vnto me, ſaying, This is the word of the Lorde vnto [c] Zerubbabel, ſaying, Neither by [d] an armie nor ſtrength, but by my Spirit, ſayeth the Lord of hoſts.

7 Who art thou, O [e] great mountaine, before Zerubbabel? thou ſhalt bee a plaine, and [f] hee ſhall bring foorth the head ſtone

a Which was euer in the mids of the Temple, ſignifying that the graces of Gods Spirit ſhould ſhine there in moſt abundance, and in all perfection.

b Which conueyed the oyle that dropped from the trees into the lampes, ſo that the light neuer failed: and this viſion was to confirme the faithful that God had ſufficient power in himſelfe to continue his graces, and to bring his promiſe to paſſe, though he had no helpe of man.

c Who was a figure of Chriſt, and therefore this doctrine was directed to all the Church who are his body and members. d Hee ſheweth that Gods power onely is ſufficient to preſerue his Church, though hee vſe no mans helpe thereunto. e Hee compareth the power of the aduerſaries to a great Mountaine, who thought the Iewes nothing in reſpect of them, and would haue hindered Zerubbabel, who repreſented Chriſt, whom the enemies dayly labour to let in the building of his ſpirituall Temple, but all in vaine. f Though the enemies thinke to ſtay this building, yet Zerubbabel ſhall lay the higheſt ſtone thereof, and bring it to perfection, ſo that all the godly ſhall reioyce, and pray vnto God that he would continue his grace and fauour toward the Temple.

thereof, with ſhoutings, crying, Grace, grace vnto it.

8 Moreouer, the word of the Lord came vnto me, ſaying.

9 The hands of Zerubbabel haue layde the foundation of this houſe: his hands ſhall alſo finiſh it, and [g] thou ſhalt know that the Lord of hoſtes hath ſent me vnto you,

10 For who hath deſpiſed the day of the [h] ſmall things? but they ſhall reioyce, and ſhall ſee the ſtone of [i] tinne in the hand of Zerubbabel: [k] theſe ſeuen are the eyes of the Lord, which goe thorowe the whole world.

11 Then anſwered I, and ſaid vnto him, What are theſe two oliue trees vpon the right and vpon the left ſide thereof?

12 And I ſpake moreouer, and ſaid vnto him, What bee theſe two oliue branches, which thorowe the two golden pipes emptie themſelues into the gold?

13 And he anſwered me, and ſaid, Knoweſt thou not what theſe be? And I ſaid, No, my Lord.

14 Then ſaid hee, Theſe are the two [l] oliue branches, that ſtand with the ruler of the whole earth.

g Meaning the Prophet, that I am Chriſt, ſent of my Father for the building and preſeruation of my ſpirituall Temple.
h Signifying, that all were diſcouraged at the ſmall and poore beginnings of the Temple.
i Whereby hee ſignifieth the plummet & line, that is, that Zerubbabel which repreſented Chriſt, ſhould go forward with his building to the ioy and comfort of the godly, though the world be againſt him, and though his for a while bee diſcouraged, becauſe they ſee not things pleaſant to the eye. k That is, God hath ſeuen eyes: meaning a continuall prouidence, ſo that neither Satan nor any power in the world can goe about or bring any thing to paſſe to hinder his worke, Chap. 3.9. l Which were euer greene and full of oyle, ſo that ſtill they powred foorth oyle into the lamps: Signifying, that God will continually maintaine and preſerue his Church, and indue it ſtill with abundance and perfection of graces.

CHAP. V.

1 The viſion of the flying booke, ſignifying the curſe of theeues, and ſuch as abuſe the Name of God, 6 By the viſion of the meaſure is ſignified the bringing of Iudahs afflictions into Babylon.

Then I turned mee, and lifted vp mine eyes, and looked, and behold, a flying booke.

2 And he ſaid vnto me, What ſeeſt thou And I anſwered, I ſee a flying [a] booke: the length thereof is twentie cubites, and the breadth thereof ten cubits.

3 Then ſaid hee vnto mee, This is the curſe that goeth foorth ouer the whole earth: for euerie one that [b] ſtealeth, ſhall bee cut off aſwell on this [c] ſide, as on that: and euery one that [d] ſweareth ſhall be cut off, aſwell on this ſide, as on that.

4 I will bring it foorth, ſaith the Lord of hoſtes, and it ſhall enter into the houſe of the theefe, and into the houſe of him, that falſly ſweareth by my Name: and it ſhall remaine in the middes of his houſe, and ſhall conſume it, with the timber thereof, and ſtones thereof.

5 Then the Angel that talked with me, went foorth and ſaid vnto mee, Lift vp now thine eyes, and ſee what is this that goeth foorth.

6 And I ſaid, What is it? And hee ſaid, This is an [e] Ephah that goeth foorth. Hee ſaid moreouer, This is the [f] ſight of them, thorow all the earth.

7 And behold, there was lift vp a [g] talent of lead: and this is a [h] woman that ſitteth in the mids of the Ephah.

8 And he ſaid, This is [i] wickednes, and hee caſt it into the mids of the Ephah, and hee caſt the waight of lead vpon the mouth thereof.

9 Then lift I vp mine eyes, and looked: and behold, there came out two [k] women, and the winde was in their wings (for they had wings like the wings of a ſtorke) and they lift vp the Ephah betweene the earth and the heauen.

10 Then ſaid I to the Angel that talked with mee, Whither doe theſe beare the Ephah?

11 And hee ſaid vnto mee, [l] To build it an houſe in the land of Shinar, and it ſhall bee eſtabliſhed and ſet there vpon her owne place.

a Becauſe the Iewes had prouoked Gods plagues by contemning his word, and caſting off all iudgement and equitie, hee ſheweth ẏ Gods curſes written in this booke had iuſtly light both on them, and their fathers: but now if they would repent, God would ſend the ſame among the Caldeans their former enemies.
b That is, vſeth any iniurie toward his neighbour.
c Meaning, whereſoeuer he be in the world. d Hee that tranſgreſſeth the firſt table, & ſerueth not God aright, but abuſeth Gods Name. e Which was a meaſure in drie things, conteining about ten pottels.
f That is, all the wickedneſſe of the vngodly is in Gods ſight, which he keepeth in a meaſure, and can ſhut it, or open it at his pleaſure.
g To couer the meaſure.
h Which repreſenteth iniquitie, as in the next verſe.
i Signifying that Satan ſhould not haue ſuch power againſt the Iewes to tempt them, as he had in time paſt, but that God would ſhut vp iniquitie in a meaſure as in a priſon. k Which declared that God would execute his iudgements by the meanes of weake and infirme meanes. l To remoue the iniquitie and afflictions that came for the ſame from Iudah, to place it for euer in Babylon.

CHAP. VI.

By the foure charets he deſcribeth the foure monarchies.

Againe, I turned and lift vp mine eyes, and looked: and behold, there came foure [a] charets out from betweene [b] two mountaines, and the mountains were mountains of braſſe.

2 In the firſt charet were [c] red horſes, and in the ſecond charet [d] blacke horſes,

3 And in the third charet [e] white horſes, and in the fourth charet, horſes of [f] diuers colours, and reddiſh.

4 Then I anſwered, and ſaid vnto the Angel that talked with me, What are theſe, my Lord?

5 And the Angel anſwered, and ſaid vnto mee, Theſe are the [g] foure ſpirits of the heauen, which go foorth from ſtanding with the Lord of all the earth.

6 That with the blacke horſe went foorth into the land of the North, and the white went out after them, and they of diuers colours went foorth toward the [h] South countrey.

7 And the [i] reddiſh went out, and required to goe, and paſſe thorow the world. And he ſaid, Go, paſſe thorow the world. So they went thorow out the world.

8 Then cried he vpon me, and ſpake vnto me, ſaying, Behold, theſe that goe toward

a By charets here, as by horſes afore, hee meaneth the ſwift meſſengers of God to execute and declare his will.
b By the braſen mountaines hee meaneth the eternall counſell and prouidence of God, whereby he hath from before all eternitie decreed what ſhall come to paſſe, and that which neither Satan nor all the world can alter.
c Which ſignified the great crueltie and perſecutions that the Church had endured vnder diuers enemies. d Signifying, that they had endured great afflictions vnder the Babylonians. e This repreſented their ſtate vnder the Perſians which reſtored them to libertie. f Which ſignified that God would ſometime giue his Church reſt, and powre his plagues vpon their enemies, as hee did in deſtroying Nineueh and Babylon, and other their enemies. g Meaning, all the actions and motions of Gods ſpirit, which according to his vnchangeable counſell he cauſeth to appeare thorow all the world. h That is, toward Egypt, and other countreyes thereabout. i That is, they of diuers colours, which aske leaue, to ſignifie that Satan hath no power to hurt or afflict till God giue it him, Iob 1.12.

the North countrey, haue pacified my [k] ſpirit in the North countrey.

9 And the word of the Lord came vnto me, ſaying,

10 Take of them of the captiuitie, euen of Heldai, and of Tobiiah, and Iedaiah, which are come from Babel, and come thou the ſame day, and go vnto the houſe [l] of Ioſhiah, the ſonne of Zephaniah.

11 Take euen ſiluer and gold, and make crownes, and ſet them vpon the [m] head of Iehoſhua, the ſonne of Iehozadak the high Prieſt,

12 And ſpeake vnto him, ſaying, Thus ſpeaketh the Lord of hoſtes, and ſayth, Beholde the man whoſe name is the [n] Branch, and he ſhall growe [o] vp out of his place, and he ſhall [p] build the Temple of the Lord.

13 Euen he ſhall build the Temple of the Lord, and he ſhall beare the [q] glory, and ſhall ſit and rule vpon his throne, and hee ſhall be a Prieſt vpon his throne, and the connſell of peace ſhall be betweene [r] them both.

14 And the crownes ſhall bee to [ſ] Helem, and to Tobiiah, and to Iedaiah, & to [t] Hen the ſonne of Zephaniah, for a [u] memoriall in the Temple of the Lord.

15 And they that are [x] farre off, ſhall come and build in the Temple of the Lorde, and yee ſhall know that the Lorde of hoſtes hath ſent me vnto you. And this ſhall come to paſſe, if yee will [y] obey the voyce of the Lord your God.

[k] By puniſhing the Caldeans, mine anger ceaſed, & you were deliuered.

[l] To receiue of him and the other three, money to make the two crownes: which were men of great authoritie among the Iewes, & doubted of the reſtitution of the kingdome and of the prieſthood, and hurt others by their example.

[m] Becauſe this could not be attributed to any one according to the Lawe, therefore it followeth that Iehoſhua muſt repreſent the Meſſiah, who was both Prieſt and King.

[n] Meaning, Chriſt, of whome Iehoſhua was the figure: for in Greeke they were both called Ieſus.

[o] That is, of himſelfe, without the helpe of man.

[p] Which declareth that none could build this temple, whereof Haggai ſpeaketh, but onely Chriſt: and therefore it was ſpirituall, and not materiall, Haggai 2.10.

[q] Whereof Iehoſhua had but a ſhadow.

[r] The two offices of the kingdome and prieſthood ſhall be ſo ioyned together, that they ſhall bee no more diſſeuered.

[ſ] Who was alſo called Heldai.

[t] He was alſo called Ioſhiah.

[u] That they may acknowledge their infirmitie, which looked that all things ſhould haue bene reſtored incontinently: and of this their infidelitie theſe two crownes ſhall remaine as tokens, Acts 1.6.

[x] That is, the Gentiles by the preaching of the Goſpel ſhall help toward the building of this ſpirituall temple.

[y] If ye will beleeue and remaine in the obedience of faith.

CHAP. VII.

5 The true faſting. 11 The rebellion of the people is the cauſe of their affliction.

AND in the fourth yeere of king Darius, the worde of the Lord came vnto Zechariah in the fourth day of the ninth moneth, euen in [a] Chiſleu,

2 For [b] they had ſent vnto the houſe of God Sharezer, and Regem-melech, and their men to pray before the Lord,

3 And to ſpeake vnto the Prieſts, which were in the houſe of the Lord of hoſtes, and to the Prophets, ſaying, Should I [c] weepe in the fift moneth, and [d] ſeparate my ſelfe as I haue done theſe ſo many [e] yeeres?

4 Then came the worde of the Lorde of hoſtes vnto me, ſaying,

5 Speake vnto all the people of the land, and to the [f] Prieſts, and ſay, When ye faſted, and mourned in the fift and ſeuenth moneth, euen theſe ſeuentie yeeres, did yee faſt vnto me? [g] do I approue it?

6 And when ye did eate, and when ye did drinke, did ye not eate [h] for your ſelues, and drinke for your ſelues?

7 Should ye not heare the words, which the Lord [i] hath cryed by the miniſterie of the former Prophets when Ieruſalem was inhabited, and in proſperitie, and the cities thereof round about her, when the South and the plaine was inhabited?

8 And the worde of the Lord came vnto Zechariah, ſaying,

9 Thus ſpeaketh the Lord of hoſtes, ſaying, [k] Execute true iudgement, and ſhewe mercie and compaſſion, euery man to his brother,

10 And oppreſſe not the widow, nor the fatherleſſe, the ſtranger, nor the poore, and let none of you imagine euill againſt his brother in your heart.

11 But they refuſed to hearken, and [l] pulled away the ſhoulder, and ſtopped their eares, that they ſhould not heare.

12 Yea, they made their hearts as an adamant ſtone, leſt they ſhould heare the law and the words which the Lord of hoſts ſent in his [m] ſpirit by the miniſtery of the former Prophets: therefore came a great wrath from the Lord of hoſts.

13 Therefore it is come to paſſe, that as he cryed, and they would not heare, ſo they cried, and I would not heare, ſayth the Lord of hoſtes.

14 But I ſcattered them among all the nations, whome they knewe not: thus the land was deſolate [n] after them, that no man paſſed thorowe nor returned: for they layed the pleaſant land [o] waſte.

[a] Which contained part of Nouember and part of December.

[b] That is, the reſt of the people that remained yet in Caldea, ſent to the Church at Ieruſalem, for the reſolution of theſe queſtions, becauſe theſe feaſts were conſented vpon by the agreement of the whole Church, the one in the moneth that the Temple was deſtroyed, and the other when Gedaliah was ſlaine, Iere. 41.2.

[c] By weeping and mourning appeare what exerciſes they vſed in their faſting.

[d] That is, prepare my ſelfe with all deuotion to this faſt.

[e] Which was now ſince the time the Temple was deſtroyed.

[f] For there were both of the people, and of the Prieſts, which doubted as touching this controuerſie, beſides them which as yet remained in Caldea, and reaſoned of it, as of one of the chiefe points of their religion.

[g] For they thought they had deſerued toward God, becauſe of this faſt, which they inuented of themſelues: and though faſting of it ſelfe be good, yet becauſe they thought it a ſeruice toward God, and truſted therein, it is here reproued.

[h] Did yee not eate and drinke for your owne commoditie and neceſſitie? and ſo likewiſe ye did abſteine according to your own fantaſies, and not after the preſcript of my Law.

[i] Hereby he condemneth their hypocriſie, which thought by their faſting to pleaſe God, and by ſuch things as they inuented, and in the meane ſeaſon would not ſerue him as he had commanded.

[k] He ſheweth that they did not faſt with a ſincere heart, but for an hypocriſie, and that it was not done of a pure religion, becauſe that they lacked theſe offices of charitie, which ſhould haue declared that they were godly, Matth. 23.23.

[l] And would not cary the Lords burden, which was ſweete and eaſie, but would beare their owne, which was heauie and grieuous to the fleſh, thinking to merit thereby: which ſimilitude is taken of oxen, which ſhrinke at the yoke, Nehem. 9.29.

[m] Which declareth that they rebelled not onely againſt the Prophets, but againſt the Spirit of God that ſpake in them.

[n] That is, after they were caried captiue.

[o] By their ſinnes whereby they prouoked Gods anger.

CHAP. VIII.

2 Of the returne of the people vnto Ieruſalem, and of the mercy of God toward them. 16 Of good workes. 20 The calling of the Gentiles.

AGaine the worde of the Lord of hoſtes came to me, ſaying,

2 Thus ſayth the Lord of hoſtes, I was [a] ielous for Zion with great ielouſie, and I was ielous for her with great wrath.

3 Thus ſayth the Lord, I will returne vnto Zion, and will dwell in the middes of Ieruſalem: and Ieruſalem ſhall be called a [b] citie of trueth, and the Mountaine of the

[a] I loued my citie with a ſingular loue, ſo that I could not abide that any ſhould do her any iniury.

[b] Becauſe ſhee ſhall be faithfull and loyal toward me her huſband.

UMI

Lord of hoſtes, the holy mountaine.

4 Thus ſayth the Lord of hoſtes, There ſhall yet [c] olde men and old women dwell in the ſtreetes of Ieruſalem, and euery man with his ſtaffe in his hand for very age.

5 And the ſtreetes of the citie ſhal be full of boyes and girles, playing in the ſtreetes thereof.

6 Thus ſayth the Lord of hoſts, Though it be [d] vnpoſſible in the eyes of the remnant of this people in theſe dayes, ſhould it therefore be impoſſible in my ſight, ſayth the Lord of hoſts?

7 Thus ſayth the Lord of hoſtes, Beholde, I will deliuer my people from the Eaſt countrey, and from the Weſt countrey.

8 And I will bring them, and they ſhall [e] dwell in the mids of Ieruſalem, and they ſhall be my people, and I will bee their God in trueth and in righteouſneſſe.

9 Thus ſayeth the Lord of hoſtes, Let your [f] hands be ſtrong, ye that heare in theſe dayes theſe words by the mouth of the Prophets, which were in the day that the foundation of the Houſe of the Lorde of hoſtes was layde, that the Temple might bee builded.

10 For before theſe dayes there was no hire for [g] man, nor any hire for beaſt, neither was there any peace to him that went out, or came in becauſe of the affliction: for I ſet all men, euery one againſt his neighbour.

11 But now, I will not intreat the reſidue of this people as aforetime, ſayth the Lord of hoſtes.

12 For the ſeede ſhall be proſperous: the vine ſhall giue her fruite, and the ground ſhall giue her increaſe, and the heauens ſhall giue their dewe, and I will cauſe the remnant of this people to poſſeſſe all theſe things.

13 And it ſhall come to paſſe, that as yee were a curſe among the heathen, O houſe of Iudah, and houſe of Iſrael, ſo will I deliuer you, and ye ſhall be a bleſſing: feare not, but let your hands be ſtrong.

14 For thus ſaith the Lord of hoſtes, As I thought to puniſh [h] you, when your fathers prouoked mee vnto wrath, ſayeth the Lord of hoſts, and repented not,

15 So againe haue I determined in theſe dayes [i] to doe well vnto Ieruſalem, and to the houſe of Iudah: feare ye not.

16 Theſe are the things that ye ſhall doe. Speake yee euery man the trueth vnto his neighbour: execute iudgement truely and vprightly in your gates,

17 And let none of you imagine euill in your hearts againſt his neighbour, and loue no falſe othe: for all theſe are the things that I hate, ſaith the Lord.

18 And the worde of the Lord of hoſtes came vnto me, ſaying,

19 Thus ſayeth the Lorde of hoſtes, The faſt of the fourth moneth, and the faſt of the fift, and the faſt of the ſeuenth, and the faſt of the [k] tenth ſhall bee to the houſe of Iudah ioy and gladneſſe, and proſperous high feaſtes: therefore loue the trueth and peace.

20 Thus ſayth the Lord of hoſtes, That there ſhall yet come [l] people, and the inhabitants of great cities.

21 And they that dwell in one citie, ſhall goe to another, ſaying, * Up, let vs goe and pray before the Lorde, and ſeeke the Lord of hoſtes: I will goe alſo.

22 Yea great people and mighty nations ſhall come to ſeeke the Lord of hoſtes in Ieruſalem, and to pray before the Lord.

23 Thus ſaith the Lord of hoſts, In thoſe dayes ſhall ten men take hold out of all languages of the nations, euen take holde of the ſkirt of him that is a Iew, and ſay, We will goe with you: for wee haue heard that God is with you.

CHAP. IX.

1 The threatning of the Gentiles. 9 The comming of Chriſt.

THe burden of the word of the Lorde in the land of [a] Hadrach: and Damaſcus ſhall bee his [b] reſt: when the [c] eyes of man, euen of all the tribes of Iſrael ſhalbe toward the Lord.

2 And Hamath alſo ſhall border [d] thereby: Tyrus alſo and Zidon, though they be [e] very wiſe.

3 For Tyrus did build her ſelfe a ſtrong hold, and heaped vp ſiluer as the duſt, and gold as the mire of the ſtreetes.

4 Beholde, the Lord will ſpoile her, and he will ſmite her [f] power in the Sea, and ſhe ſhalbe deuoured with fire.

5 Aſhkelon ſhall ſee it, and feare, and Azzah alſo ſhall be very ſorowfull, and Ekron: for her countenance ſhalbe aſhamed, and the king ſhall periſh from Azzah, and Aſhkelon ſhall not be inhabited.

6 And the [g] ſtranger ſhall dwell in Aſhdod, and I will cut off the pride of the Philiſtims.

7 And I will take away his blood out of his mouth, and his abominations from betweene his [h] teeth: but hee that remaineth, euen he ſhall be for our God, and hee ſhall be as a prince in Iudah, but [i] Ekron ſhall be as a Iebuſite.

8 And I will campe about [k] mine houſe againſt the armie, againſt him that paſſeth by, and againſt him that returneth, and no oppreſſour ſhall come vpon them

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[c] Though their enemies did greatly moleſt and trouble them, yet God would come and dwell among them, and ſo preſerue them ſo long as nature would ſuffer them to liue, and encreaſe their children in great abundance.

[d] He ſheweth wherein our faith ſtandeth, that is, to beleeue that God can performe that which he hath promiſed, though it ſeeme neuer ſo vnpoſſible to man. Gene.18.14. Rom.4.20.

[e] So that their returne ſhall not be in vaine: for God wil accompliſh his promiſe, and their proſperitie ſhall bee ſure and ſtable.

[f] Let neither reſpect of your priuate commodities, neither counſell of others, nor feare of enemies diſcourage you in the going forward with the building of the Temple but be conſtant and obey the Prophets, which incourage you thereunto.

[g] For God curſed your worke, ſo that neither man nor beaſt had profit of their labours.

[h] Reade Ezek. 18.20.

[i] Which declareth that man can not turne to God till he change mans heart by his Spirit, and ſo begin to doe well, which is to pardon his ſinnes, and to giue him his graces.

[k] Which faſt was appointed when the citie was beſieged, and was the firſt faſt of theſe foure: and here the Prophet ſheweth that if the Iewes will repent, and turne wholly to God, they ſhall haue no more occaſion to faſt, or to ſhew ſignes of heauineſſe: for God wil ſend them ioy and gladneſſe.

[l] He declareth the great zeale that God ſhould giue the Gentiles to come to his Church, and to ioyne with the Iewes in his true religion, which ſhould bee in the kingdome of Chriſt. *Iſa.2.2. micah 4.1.*

[a] Whereby he meaneth Syria.

[b] Gods anger ſhall abide vpon their chiefe city, and not ſpare ſo much as that.

[c] When the Iewes ſhall conuert and repent, then God will deſtroy their enemies.

[d] That is, by Damaſcus: meaning that Hamath or Antiochia ſhould be vnder the ſame rod and plague.

[e] He ſecretly ſheweth the cauſe of their deſtruction, becauſe they deceiued all other by their craft and ſubtiltie, which they cloked with this name of Wiſedome.

[f] Though they of Tyrus thinke themſelues inuincible by reaſon of the Sea that compaſſeth them round about, yet they ſhall not eſcape Gods iudgements.

[g] Meaning, that all ſhould bee deſtroyed ſaue a very fewe, that ſhould remaine as ſtrangers.

[h] Hee promiſeth to deliuer the Iewes when he ſhall take vengeance on their enemies for their crueltie, and wrongs done to them.

[i] As the Iebuſites had bene deſtroyed, ſo ſhould Ekron and all the Philiſtims.

[k] Hee ſheweth that Gods power onely ſhall bee ſufficient to defende his Church againſt all aduerſaries, bee they neuer ſo cruell, or aſſemble their power neuer ſo often.

any more: for now [l] haue I ſeene with mine eyes.

9 Reioyce greatly, O daughter Zion: ſhout for ioy, O daughter Ieruſalem: beholde, thy king commeth vnto thee: [m] he is iuſt, and ſaued himſelfe, poore, and riding vpon an [n] aſſe, and vpon a colt the foale of an aſſe.

10 And I will cut off the [o] charets from Ephraim, and the horſe from Ieruſalem: the bow of the baetel ſhall be broken, and he ſhall ſpeake peace vnto the heathen, and his dominion ſhall bee from [p] ſea vnto ſea, and from the [q] riuer vnto the end of the land.

11 [r] Thou alſo ſhalt be ſaued through the blood of thy couenant. I haue looſed thy [ſ] priſoners out of the pit wherein is no water.

12 Turne you to the [t] ſtrong holde, yee [u] priſoners of hope: euen to day doe I declare, that I will render the [x] double vnto thee.

13 For Iudah haue I [y] bent as a bowe for me: Ephraims hand haue I filled, and I haue raiſed vp thy ſonnes, O Zion, againſt thy ſonnes, O Grecia, and haue made thee as a gyants ſword.

14 And the Lord ſhalbe ſeene ouer them, and his arrow ſhall goe foorth as the lightning: and the Lorde God ſhall blowe the trumpet, and ſhall come foorth with the whirlewindes of the South.

15 The Lord of hoſts ſhall defend them, and they ſhall deuoure them, [z] and ſubdue them with ſling ſtones, and they ſhal drinke, and make a noiſe as thorow wine, and they ſhall be filled like bowles, and as the hornes of the altar.

16 And the Lorde their God ſhall deliuer them in that day as the flocke of his people: for they ſhall bee as the [a] ſtones of the crowne lifted vp vpon his land.

17 For how great is his goodneſſe! and how great is his beautie! corne ſhall make the yong men cheerefull, and new wine the maydes.

[l] That is, God hath now ſeene the great iniuries and afflictions wherewith they haue bene afflicted by their enemies.

[m] That is, he hath righteouſneſſe and ſaluation in himſelfe for the vſe and commoditie of his Church.

[n] Which declareth that they ſhould not looke for ſuch a king as ſhould be glorious in the eyes of man, but ſhould be poore, and yet in himſelfe haue all power to deliuer his: and this is meant of Chriſt, as Matt. 21.5.

[o] No power of man or creature ſhalbe able to let this kingdome of Chriſt, and he ſhall peaceably gouerne them by his word.

[p] That is, from the red ſea, to the ſea called Syriacum: and by theſe places which the Iewes knew he meant an infinite ſpace and compaſſe ouer the whole world.

[q] That is, from Euphrates.

[r] Meaning, Ieruſalem, or the Church which is ſaued by the blood of Chriſt, whereof the blood of the ſacrifice was a figure, and is heere called the couenant of the Church, becauſe God made it with his Church, and left it with them for the loue that hee bare vnto them.

[ſ] God ſheweth that he will deliuer his Church out of all dangers, ſeeme they neuer ſo great.

[t] That is, into the holy lande, where the citie and the Temple are, where God will defend you.

[u] Meaning, the faithfull, which ſeemed to be in danger of their enemies on euery ſide, and yet liued in hope that God would reſtore them to libertie.

[x] That is, double benefits and proſperity, in reſpect of that which your fathers inioyed from Dauids time to the captiuitie.

[y] I will make Iudah and Ephraim, that is, my whole Church, victorious againſt all enemies, which he here meaneth by the Grecians.

[z] Hee promiſeth that the Iewes ſhall deſtroy their enemies and haue abundance and exceſſe of all things, as there is abundance on the altar when the ſacrifice is offered: which things are not to mooue them to intemperancie, but to ſobrietie, and a thankefull remembrance of Gods great liberalitie.

[a] The faithfull ſhalbe preſerued, and reuerenced of all, that the very enemies ſhall be compelled to eſteeme them: for Gods glory ſhall ſhine in them, as Ioſephus declareth of Alexander the great, when he met Iadi the hie Prieſt.

CHAP. X.

2 The vanitie of idolatrie. 3 The Lord promiſeth to viſit and comfort the houſe of Iſrael.

Aſke you of the [a] Lord raine in the time of the latter raine: ſo ſhall the Lorde make white cloudes, and giue you ſhowres of raine, and to euery one graſſe in the field.

2 Surely [b] the idoles haue ſpoken vanitie, and the ſoothſayers haue ſeene a lie, and the dreamers haue tolde a vaine thing: they comfort in vaine: therefore [c] they went away as ſheepe: they were troubled, becauſe there was no ſhepheard.

3 My wrath was kindled againſt the ſhepheards, and I did viſit the [d] goates: but the Lord of hoſtes will viſite his flocke the houſe of Iudah, and will make them as [e] his beautifull horſe in the battell.

4 Out [f] of him ſhall the corner come foorth: out of him the naile, out of him the bow of battell, and out of him euery [g] appointer of tribute alſo.

5 And they ſhall be as the mighty men, which tread downe their enemies in the mire of the ſtreetes in the battell, and they ſhall fight, becauſe the Lord is with them, and the riders and horſes ſhalbe confounded.

6 And I wil ſtrengthen the houſe of Iudah, and I will preſerue the houſe [h] of Ioſeph, and I will bring them againe, for I pitie them; and they ſhal be as though I had not caſt them off: for I am the Lord their God, and will heare them.

7 And they of Ephraim ſhall be as a gyant, and their heart ſhall reioyce as through wine: yea, their children ſhall ſee it, and be glad: and their heart ſhall reioyce in the Lord.

8 I wil [i] hiſſe for them, and gather them: for I haue redeemed them: and they ſhall encreaſe, as they haue encreaſed.

9 And I will [k] ſowe them among the people, and they ſhall remember me in farre countreyes: and they ſhall liue with their children, and [l] turne againe.

10 I will bring them againe alſo out of the lande of Egypt, and gather them out of Aſſhur: and I will bring them into the land of Gilead, and Lebanon, and place ſhall not be found for them.

11 And hee [m] ſhall goe into the ſea with affliction, and ſhall ſmite the waues in the ſea, and all depthes of the riuer ſhall drie vp: and the pride of Aſſhur ſhall bee caſt downe, and the ſcepter of Egypt ſhall depart away.

12 And I will ſtrengthen them in the Lorde, and they ſhall walke in his Name, ſayth the Lord.

[a] The Prophet reprooueth the Iewes, becauſe by their owne infidelitie they put backe Gods graces promiſed, and ſo famine came by Gods iuſt iudgement: therefore to auoid this plague, he willeth them to returne to God, and to pray in faith to him, and ſo he wil giue them abundance.

[b] He calleth to remembrance Gods puniſhments in times paſt, becauſe they truſted not in him but in their idoles and ſorcerers who euer deceiued them.

[c] That is, the Iewes went into captiuitie.

[d] Meaning, the cruel gouernours which did oppreſſe the poore ſheepe, Ezek. 34.16,17.

[e] He will be mercifull to his Church, and cheriſh them as a King or Prince doeth his beſt horſe, which ſhall be for his owne vſe in the warre.

[f] Out of Iudah ſhall the chiefe gouernour proceed, who ſhall be as a corner to vphold the building, and as a naile to faſten it together.

[g] Ouer their enemies.

[h] That is, the tenne tribes, which ſhould be gathered vnder Chriſt to the reſt of the Church.

[i] Whereby he declareth the power of God, who needeth no great preparation when hee will deliuer his: for with a becke or hiſſe he can call them from all places ſuddenly.

[k] Though they ſhall be yet ſcattered, and ſeeme to bee loſt, yet it ſhall bee profitable vnto them: for there they ſhall come to the knowledge of my Name, which was accompliſhed vnder the Goſpel, among whome it was firſt preached.

[l] Not that they ſhould returne into their countrey, but bee gathered and ioyned in one faith by the doctrine of the Goſpel.

[m] He alludeth to the deliuerance of the people out of Egypt, whereas the Angel ſmote the floods and riuers.

CHAP.

CHAP. XI.

1 The deſtruction of the Temple. 4 The care of the faithfull is committed to Chriſt. 7 A grieuous viſion againſt Ieruſalem and Iudah.

OPen the doores, O [a] Lebanon, and the fire ſhall deuoure the cedars.

2 Howle, [b] firre trees: for the cedar is fallen, becauſe all the mighty are deſtroyed: howle yee, O okes of Baſan, for the [c] defenced foreſt is cut downe.

3 There is the voice of the howling of the ſhepheards: for their [d] glory is deſtroyed: the voice of the roaring of lions whelps: for the pride of Iorden is deſtroyed.

4 Thus ſayth the Lord my God, Feede the ſheepe of the [e] ſlaughter.

5 They that poſſeſſe them, ſlay them, [f] and ſinne not: and they that ſell them, ſay, [g] Bleſſed bee the Lord: for I am rich, and their owne ſhepheards ſpare them not.

6 Surely I wil no more ſpare thoſe that dwell in the land, ſaith the Lorde: but loe, [h] I will deliuer the men euery one into his neighbours hand, and into the hande of his [i] king: and they ſhall ſmite the land, and out of their hands I will not deliuer them.

7 For I fed the ſheepe of ſlaughter, euen the [k] poore of the flocke, and I tooke vnto mee [l] two ſtaues: the one I called Beauty, and the other I called Bands, and I fed the ſheepe.

8 [m] Three ſhepheardes alſo I cut off in one moneth, and my ſoule loathed [n] them, and their ſoule abhorred me.

9 Then ſayd I, I will not feede you: that that dieth, let it die: and that that periſheth, let it periſh: and let the remnant eate, euery one the fleſh of his neighbour.

10 And I tooke my ſtaffe, euen Beauty, and brake it, that I might diſanull my couenant, which I had made with all people.

11 And it was broken in that day: and ſo the [o] poore of the ſheepe that waited vpon me, knew that it was the word of the Lord.

12 And I ſayd vnto them, If ye thinke it good, giue mee [p] my wages: and if no, leaue off: ſo they weighed for my wages thirtie pieces of ſiluer.

13 And the Lord ſayd vnto mee, Caſt it vnto the [q] potter: a goodly price, that I was valued at of them. And I tooke the thirtie pieces of ſiluer, and caſt them to the potter in the houſe of the Lord.

14 Then brake I mine other ſtaffe, euen the Bandes, that I might diſſolue the brotherhood betweene Iudah and Iſrael.

15 And the Lord ſayd vnto mee, Take to thee yet [r] the inſtruments of a fooliſh ſhepheard.

16 For loe, I will raiſe vp a ſhepheard in the land, which ſhall not looke for the thing that is loſt, nor ſeeke the tender lambes, nor heale that that is hurt, nor feede that that [ſ] ſtandeth vp: but he ſhall eate the fleſh of the fat, and teare their clawes in pieces.

17 O idole ſhepheard that leaueth the flocke: the ſworde ſhall bee vpon his [t] arme, and vpon his right eye. His arme ſhall bee cleane dried vp, and his right eye ſhall be vtterly darkened.

[a] Becauſe the Iewes thought themſelues ſo ſtrong by reaſon of this mountaine that no enemie could come to hurt them, the Prophet ſheweth that when God ſendeth the enemies, it ſhall ſhew it ſelfe ready to receiue them.

[b] Shewing, that if the ſtrong men were deſtroyed, the weaker were not able to reſiſt.

[c] Seeing that Lebanon was deſtroyed, which was the ſtrongeſt munition, the weaker places could not thinke to hold out.

[d] That is, the renoune of Iudah and Iſrael ſhould periſh.

[e] Which being nowe deſtinate to bee ſlaine, were deliuered as out of the Lions mouth.

[f] Their gouernours deſtroy them without any remorſe of conſcience, or yet thinking that they doe euill.

[g] He noteth ẏ hypocrites, which euer haue the name of God in their mouthes, though in their life and doings they denie God, attributing their gaine to Gods bleſſing, which commeth of the ſpoyle of their brethren.

[h] I will cauſe one to deſtroy another.

[i] Their gouernours ſhall execute cruelty ouer them.

[k] That is, the ſmall remnant, whom he thought worthy to ſhew mercy vnto.

[l] God ſheweth his great benefits towarde his people to conuince them of greater ingratitude, which would neither bee ruled by his moſt beautifull order of gouernement, neither continue in the bands of brotherly vnitie, and therfore he breaketh both the one and the other. Some reade, for Bands deſtroyers, but in the 14. verſe the firſt reading is confirmed.

[m] Whereby hee ſheweth his care and diligence that he would ſuffer them to haue no euill rulers, becauſe they ſhould conſider his great loue.

[n] Meaning the people, becauſe they would not acknowledge theſe great benefits of God.

[o] He ſheweth that the leaſt part euer profit by Gods iudgements.

[p] Beſides their ingratitude God accuſeth them of malice and wickednes, which did not onely forget his benefits, but eſteemed them as things of nought.

[q] Shewing that it was too little to pay his wages, which would ſcarce ſuffice to make a few tiles for to couer the Temple.

[r] Signifying, that they ſhould haue a certaine kinde of regiment, and outward ſhew of gouernement: but in effect it ſhould bee nothing: for they ſhould be wolues and deuouring beaſts in ſtead of ſhepheards.

[ſ] And is in health and ſound.

[t] By the arme hee ſignifieth ſtrength, as he doeth wiſedome and iudgement by the eye, that is, the plague of God ſhall take away both thy ſtrength and iudgement.

CHAP. XII.

Of the deſtruction and building againe of Ieruſalem.

THe burden of the word of the Lord vpon [a] Iſrael, ſayth the Lord, which ſpread the heauens, and layd the foundation of the earth, and formed the ſpirit of man within him,

2 Behold, I will make Ieruſalem a [b] cup of poyſon vnto all the people round about: and alſo with Iudah will he be, in the ſiege againſt Ieruſalem.

3 And in that day will I make Ieruſalem an heauie ſtone for all people: all that lift it vp, ſhall be torne, though all the people of the earth be gathered together againſt it.

4 In that day, ſayth the Lorde, I will ſmite euery horſe with ſtoniſhment, and his rider with madneſſe, and I will open mine eyes vpon the houſe of Iudah, and will ſmite euery horſe of the people with blindneſſe.

5 And the princes of Iudah ſhall ſay in their hearts, The [c] inhabitants of Ieruſalem ſhall be my ſtrength in the Lord of hoſtes their God.

6 In that day will I make the princes of Iudah like coles of fire among the wood, and like a firebrand in the ſheafe, and they ſhall deuoure all the people round about on the right hand and on the left: and Ieruſalem ſhall bee inhabited againe in her owne place, euen in Ieruſalem.

7 The Lord alſo ſhal preſerue the [d] tents of Iudah, as aforetime: therefore the glory of the houſe of Dauid ſhall not boaſt, nor the glory of the inhabitants of Ieruſalem againſt Iudah.

8 In that day ſhall the Lord defend the inhabitants of Ieruſalem, and he that is feeble among them, in that day ſhall be as Dauid: and the houſe of Dauid ſhalbe as Gods houſe, and as the Angel of the Lord before them.

9 And in that day will I ſeeke to deſtroy all the nations that come againſt Ieruſalem.

10 And I will powre vpon the houſe of

[a] That is, the ten tribes which neglected Gods benefit in deliuering their brethren, & had rather remain in captiuity, then to returne home, when God called them.

[b] Ieruſalem ſhall bee defended againſt al her enemies: ſo ſhall God defend all Iudah alſo, and ſhall deſtroy the enemies.

[c] Euery captaine that had many vnder him afore, ſhall now thinke that the ſmall power of Ieruſalem ſhalbe ſufficient to defend them againſt all enemies, becauſe the Lord is among them.

[d] The people which are now as it were diſperſed by the fields, and lie open to their enemies, ſhall be no leſſe preſerued by my power, then if they were vnder their kings, (which is meant by the houſe of Dauid) or in their defenced cities.

UMI

Dauid, and vpon the inhabitants of Ieruſalem the Spirit of [e] grace and of compaſſion, and they ſhall looke vpon me, whom they haue [f] pearced, and they ſhall lament for [g] him, as one mourneth for his onely ſonne, and be ſory for him as one is ſory for his firſt borne.

11 In that day ſhall there bee a great mourning in Ieruſalem, as the [h] mourning of [i] Hadadrimmon in the valley of Megiddon.

12 And the [k] land ſhall bewaile euery family [l] apart, the family of the [m] houſe of Dauid apart, and their wiues apart: the family of the houſe of Nathan apart, and their wiues apart:

13 The family of the houſe of Leui apart, and their wiues apart: the family of [n] Shemei apart, and their wiues apart:

14 All the families that [o] remaine, euery family apart, and their wiues apart.

e They ſhal haue the feeling of my grace by faith, and know that I haue compaſſion on them. f That is, whom they haue continually vexed with their obſtinacie, and grieued my Spirit, Iohn 19.37. where it is referred to Chriſts body, which here is referred to the Spirit of God. g They ſhall turne to God by true repentance, whom before they had ſo grieuouſly offended by their ingratitude. h They ſhall lament and repent exceedingly for their offences againſt God. i Which was the name of a towne and place neere to Megiddo where Ioſias was ſlaine, 2.Chro.35.22. k That is, in all places where the Iewes ſhall remaine. l Signifying, that this mourning or repentance ſhould not be a vaine ceremonie: but euery one touched with his owne griefe ſhall lament. m Vnder theſe certaine families hee conteineth all the tribes, and ſheweth that both the Kings and the Prieſts had by their ſinnes pearced Chriſt. n Called alſo Simeon. o To wit, which were elect by grace, and preſerued from the common deſtruction.

CHAP. XIII.

1 Of the fountaine of grace. 2 Of the cleane riddance of idolatrie. 3 The zeale of the godly againſt falſe prophets.

IN that day there [a] ſhall bee a fountaine opened to the houſe of Dauid, and to the inhabitants of Ieruſalem, for ſinne and for vncleanneſſe.

2 And in that day, ſayth the Lorde of hoſts, I will cut off the [b] names of the idoles out of the land: and they ſhall no more be remembred: and I will cauſe the [c] prophets, and the vncleane ſpirit to depart out of the land.

3 And when any ſhall yet [d] propheſie, his father and his mother that begate him, ſhal ſay vnto him, Thou ſhalt not liue: for thou ſpeakeſt lies in the Name of the Lord: and his father and his mother that begate him, [e] ſhall thruſt him through, when hee propheſieth.

4 And in that day ſhall the prophets [f] be aſhamed euery one of his viſion, when hee hath propheſied: neither ſhall they weare a rough garment to deceiue.

5 But he ſhall ſay, I am no [g] Prophet: I am an huſbandman: for man taught me to be an herdman from my youth vp.

6 And one ſhall ſay vnto him, What are theſe [h] wounds in thine hands? Then hee ſhall anſwere, Thus was I wounded in the houſe of my friends.

7 ¶ Ariſe, O ſword, vpon my [i] ſhepheard, and vpon the man, that is my fellow, ſaith the Lord of hoſtes: ſmite the ſhepheard, and the ſheepe ſhall bee ſcattered, and I will turne mine hand vpon the little ones.

8 And in all the lande, ſayth the Lord, [k] two parts therein ſhall bee cut off, and die: but the third ſhall be left therein.

9 And I will bring that third part thorow the fire, and will fine them as the ſiluer is fined, and will trie them as gold is tried: they ſhall call on my Name, and I wil heare them: I will ſay, It is my people, and they ſhall ſay, The Lord is my God.

a He ſheweth what ſhalbe the fruit of their repentance, to wit, remiſſion of ſinnes by the blood of Chriſt, which ſhall be a continuall running fountaine, and purge them from all vncleanneſſe. b He promiſeth that God will alſo purge them from all ſuperſtition, and that their religion ſhalbe pure. c Meaning, the falſe prophets and teachers, who are the corrupters of all religion, whom the Prophet here calleth vncleane ſpirits. d That is, when they ſhall propheſie lies, and make God, who is the authour of trueth, a cloke thereunto. e He ſheweth what zeale the godly ſhall haue vnder the kingdome of Chriſt, Deut.13.6,9. f God ſhall make them aſhamed of their errours and lies, and bring them to repentance, and they ſhall no more weare Prophets apparell to make their doctrine ſeeme more holy. g They ſhall confeſſe their former ignorance, and be content to labour for their liuing.

h Hereby he ſheweth tha though their parents and friends delt more gently with them, and put them not to death, yet they would ſo puniſh their children, that became falſe prophets, that the markes and ſignes ſhould remaine for euer. i The Prophet warneth the Iewes, that before this great comfort ſhould come vnder Chriſt, there ſhould be an horrible diſſipation among the people: for their gouernours and paſtours ſhould bee deſtroyed, and the people ſhould bee as ſcattered ſheepe: and the Euangeliſt applieth this to Chriſt, becauſe he was the head of all paſtours, Matth.26.31. k The greateſt part ſhal haue no portion of theſe bleſſings, and yet they that ſhall enioy them, ſhall be tried with great afflictions, ſo that it ſhal be knowen that onely Gods power and his mercies doe preſerue them.

CHAP. XIIII.

8 Of the doctrine that ſhall proceed out of the Church, and of the reſtauration thereof.

BEhold, the day of the Lord commeth, and thy ſpoyle ſhall bee [a] diuided in the mids of thee.

2 For I will gather all nations againſt Ieruſalem to battell, and the citie ſhalbe taken, and the houſes ſpoyled, and the women defiled, and halfe of the citie ſhall goe into captiuitie, and the reſidue of the people ſhall not be cut off from the citie.

3 Then ſhal the Lord go forth, and fight againſt thoſe nations, as when [b] he fought in the day of battel.

4 And his feete ſhall ſtande in that day vpon the [c] mount of oliues, which is before Ieruſalem on the Eaſt ſide, and the mount of oliues ſhall cleaue in the middes thereof: toward the Eaſt and toward the Weſt there ſhall bee a very great [d] valley, and halfe of the mountaine ſhall remooue towarde the North, and halfe of the mountaine toward the South.

5 And yee ſhall flee vnto the [e] valley of the mountaines: for the valley of the mountaines ſhal reach vnto Azal: yea, ye ſhall flee like as yee fled from the [f] earthquake in the dayes of Vzziah King of Iudah: and the Lord [g] my God ſhall come, and all the ſaints with thee.

6 And in that day ſhal there be no cleere light, but darke.

7 And there ſhalbe a day (it is knowen to

a He armeth the godly againſt the great tentations, that ſhould come before they enioyned this proſperous eſtate promiſed vnder Chriſt, that when theſe dangers ſhould come, they might know that they were warned of them afore. b As your fathers and you haue had experience both at the red ſea, and at all other times. c By this maner of ſpeech the Prophet ſheweth Gods power and care ouer his Church, and how he will as it were by miracle ſaue it. d So that out of all the parts of the world they ſhall ſee Ieruſalem, which was before hid with this mountaine: and this hee meaneth of the ſpirituall Ieruſalem the Church. e Hee ſpeaketh of the hypocrites, which could not abide Gods preſence, but ſhould flee into all places, where they might hide them among the mountaines. f Reade Amos 1.1. g Becauſe they did not credite the Prophets wordes, hee turneth to God, and comforteth himſelfe in that that hee knew that theſe things ſhould come, and ſaith, Thou, O God, with thine Angels wilt come to performe this great thing.

the Lord) [h] neither day nor night, but about the euening time it ſhall be light.

8 And in that day ſhall there [i] waters of life goe out from Ieruſalem, halfe of them towarde the Eaſt ſea, and halfe of them towarde the vttermoſt ſea, and ſhall be both in ſummer and winter.

9 And the Lord ſhall be king ouer all the earth: in that day ſhall there be one [k] Lord, and his Name ſhall be one.

10 All the land ſhalbe turned [l] as a plaine from Geba to Rimmon, toward the South of Ieruſalem, and it ſhalbe lifted vp, and inhabited in her place: from Beniamins gate vnto the place of the firſt gate, vnto the corner gate, and from the tower of Hananiel, vnto the kings wine preſſes.

11 And men ſhall dwell in it, and there ſhall be no more deſtruction, but Ieruſalem ſhalbe ſafely inhabited.

12 And this ſhall be the plague, wherewith the Lorde ſhall ſmite all people, that haue fought againſt Ieruſalem: their fleſh ſhall conſume away, though they ſtand vpon their feete, and their eyes ſhall conſume in their holes, and their tongue ſhal conſume in their mouth.

13 But in that day [m] a great tumult of the Lord ſhalbe among them, and euery one ſhall take the [n] hand of his neighbour, and his hand ſhall riſe vp againſt the hand of his neighbour,

14 And Iudah ſhall fight alſo againſt Ieruſalem, and the arme of all the heathen ſhal be gathered round about, with [o] golde and ſiluer, and great abundance of apparell.

15 Yet this ſhalbe the plague of the horſe, of the mule, of the camell, and of the aſſe, and of all the beaſts that be in theſe tents as this [p] plague.

16 But it ſhall come to paſſe that euery one ẏ is left of all the nations, which came againſt Ieruſalem, ſhall goe vp from yeere to yeere to worſhip the King the Lord of hoſts, and to keepe the feaſt of Tabernacles.

17 And who ſo will not come vp of all the families of the earth vnto Ieruſalem to worſhip the King the Lord of hoſtes, euen vpon them ſhall come no raine.

18 And if the familie of [q] Egypt goe not vp, & come not, it ſhall not raine vpon them. This ſhall be the plague wherewith the Lord will ſmite all the heathen, that come not vp to keepe the feaſt of Tabernacles.

19 This ſhall bee the puniſhment of Egypt, and the puniſhment of all the nations that come not vp to keepe the feaſt of Tabernacles.

20 In that day ſhall there be written vpon the [r] bridles of the horſes, The holineſſe vnto the Lorde, and the [ſ] pots in the Lordes houſe ſhalbe like the bowles before the altar.

21 Yea, euery pot in Ieruſalem and Iudah ſhalbe holy vnto the Lord of hoſtes, and all they that ſacrifice, ſhall come and take of them, and ſeethe therein: and in that day there ſhall be no more the [t] Canaanite in the houſe of the Lord of hoſtes.

[h] Signifying, that there ſhould be great troubles in the Church, and that the time hereof is in the Lords hands, yet at length (which is here meant by the euening) God would ſend comfort.

[i] That is, the ſpirituall graces of God, which ſhould euer continue in moſt abundance.

[k] All idolatry & ſuperſtition ſhall be aboliſhed, and there ſhal be one God, one faith, and one religion.

[l] This new Ieruſalem ſhall be ſeene through all the world, and ſhall excell the firſt in excellencie, wealth and greatneſſe.

[m] God will not onely raiſe vp war without, but ſedition at home to trie them.

[n] To hurt and oppreſſe him.

[o] The enemies are rich, and therefore ſhall not come for a pray, but to deſtroy and ſhed blood.

[p] As the men ſhould be deſtroyed, verſ. 12.

[q] By the Egyptians, which were greateſt enemies to true religion, he meaneth all the Gentiles.

[r] Signifying, that to what ſeruice they were put now (whether to labour, or to ſerue in warre) they were now holy, becauſe the Lord had ſanctified them.

[ſ] As precious the one as the other, becauſe they ſhal be ſanctified.

[t] But all ſhall be pure and cleane, and there ſhall neither be hypocrite, or any that ſhall corrupt the true ſeruice of God.

Malachi.

THE ARGVMENT.

THis Prophet was one of the three, which God raiſed vp for the comfort of his Church after the captiuitie, and after him there was no more vntill Iohn Baptiſt was ſent, which was either a token of Gods wrath, or an admonition that they ſhould with more feruent deſires looke for the comming of Meſſiah. He confirmeth the ſame doctrine, that the two former doe, but chiefly he reproueth the Prieſtes for their couetouſneſſe, and for that they ſerued God after their owne fantaſies, and not according to the preſcript of his word. Hee alſo noteth certaine peculiar ſinnes, which were then among them, as marrying of idolatrous and many wiues, murmurings againſt God, impatience, and ſuch like. Notwithſtanding, for the comfort of the godly, he declareth that God would not forget his promiſe made vnto their fathers, but would ſend Chriſt his meſſenger, in whom the Couenant ſhould be accompliſhed, whoſe comming ſhould be terrible to the wicked, and bring all conſolation and ioy vnto the godly.

CHAP. I.

A complaint againſt Iſrael, & chiefly the Prieſts.

The [a] burden of the worde of the Lord to Iſrael by the miniſterie of Malachi.

2 I haue loued you, ſayth the Lord: yet ye ſay, [b] Wherein haſt thou loued vs? Was not Eſau Iaakobs brother, ſayth the Lord? yet I loued Iaakob,

3 And I [c] hated Eſau, and made his mountaines waſte, and his heritage a wilderneſſe for dragons.

4 Though Edom ſay, We are impoueriſhed, but we will returne, and builde the deſolate places, yet ſayth the Lord of hoſtes, They ſhall build, but I will deſtroy it, and they ſhall call them, The border of wickedneſſe, and the people with whom the Lorde is angry for euer.

5 And your eyes ſhall ſee it, and ye ſhall ſay, The Lord will bee magnified vpon the border of Iſrael.

6 A ſonne honoureth his father, & a ſeruant his maſter. If then I be a father, where is mine honour? And if I be a maſter, where is my feare, ſaith the Lord of hoſts vnto you, O Prieſts that deſpiſe my Name? and yee ſay, [e] Wherein haue we deſpiſed thy Name?

[a] Reade Iſa. 13. 1.

[b] Which declareth their great ingratitude that did not acknowledge this loue, which was ſo euident in that he choſe Abraham from out of all the world, and next choſe Iaakob the yonger brother of whom they came, and left Eſau the elder.

[c] For beſides that the ſignes of mine hatred appeared euen when he was made ſeruant vnto his yonger brother, being yet in his mothers belly, and alſo afterward in that hee was put from his birthright, yet euen nowe before your eyes the ſignes hereof are euident, in that that his countrey lyeth waſte, and he ſhall neuer returne to inherite it, whereas ye, my people, whom the enemie hated more then them, are by my grace and loue toward you deliuered, reade Rom. 9. 13.

[d] Beſides the reſt of the people he condemneth the Prieſts chiefly, becauſe they ſhould haue reproued others for their hypocriſie, and obſtinacie againſt God, and not haue hardened them by their example to greater euils.

[e] He noteth their groſſe hypocriſie, which would not ſee their faults, but moſt impudently couered them, and ſo were blinde guides.

7 Yee offer [f] vncleane bread vpon mine altar, and you ſay, Wherein haue we polluted thee? In that ye ſay, The table of the Lord is not [g] to be regarded.

8 And if yee offer the blinde for ſacrifice, it is [h] not euill: and if yee offer the lame and ſicke, it is not euill: offer it nowe vnto thy Prince: will hee bee content with thee, or accept thy perſon, ſayth the Lord of hoſtes?

9 And nowe, I pray you, [i] pray before God, that hee may haue mercie vpon vs: this hath beene by your meanes: will hee regard [k] your perſons, ſayth the Lorde of hoſtes?

10 Who is there euen among you, [l] that would ſhut the doores, and kindle not fire on mine altar in vaine? I haue no pleaſure in you, ſayeth the Lorde of hoſtes, neither will I accept an offering at your hand.

11 For from the riſing of the Sunne vnto the going downe of the ſame, my Name is [m] great among the Gentiles, and in euery place incenſe ſhall bee offered vnto my Name, and a pure offering: for my Name is great among the heathen, ſayth the Lord of hoſtes.

12 But ye haue polluted it, in that ye ſay, The table of the Lord is [n] polluted, and the fruit thereof, euen his meate is not to be regarded.

13 Yee ſayd alſo, Beholde, it is a [illegible]arines, and ye haue ſnuffed at it, ſayth the Lord of hoſtes, and yee offered that which was torne, and the lame, and the ſicke; thus ye offered an offering: ſhould I accept this of your hand, ſayth the Lord?

14 But curſed bee the deceiuer, which hath in his flocke [p] a male, and voweth, and ſacrificeth vnto the Lorde a corrupt thing: for I am a great king, ſaith the Lord of hoſtes, and my Name is terrible among the heathen.

f Ye receiue all maner offerings for your owne greedineſſe, and doe not examine whether they be according to my Law or no.

g Not that they ſaid thus, but by their doings they declared no leſſe.

h You make it no fault: whereby he condemneth them, that thinke it ſufficient to ſerue God partly as he hath commanded, and partly after mans fantaſie, and ſo come not to that pureneſſe of religion, which he requireth, and therefore in reproch he ſheweth them that a mortall man would not be content to be ſo ſerued.

i He derideth the Prieſts who bare the people in hand, that they prayed for them, and ſheweth that they were the occaſion, that theſe euils came vpon the people.

k Will God conſider your office and ſtate, ſeeing you are ſo couetous and wicked?

l Becauſe the Leuites who kept the doores, did not trie whether the ſacrifices that came in, were according to the Lawe, God wiſheth that they would rather ſhut the doores, then to receiue ſuch as were not perfect.

m God ſheweth that their ingratitude, and neglect of his true ſeruice, ſhall be the cauſe of the calling of the Gentiles: and here the Prophet that was vnder the Lawe, framed his wordes to the capacitie of the people, and by the altar and ſacrifice hee meaneth the ſpirituall ſeruice of God, which ſhould be vnder the Goſpel, when an ende ſhall be made to all theſe legall ceremonies by Chriſts onely ſacrifice.

n Both the Prieſtes, and the people were infected with this errour, that they paſſed not what was offered: for they thought that God was as well content with the leane as with the fat: but in the meane ſeaſon they ſhewed not that obedience to God which hee required, and ſo committed both impietie, and alſo ſhewed their contempt of God, and couetouſneſſe.

o The Prieſts and people were both weary with ſeruing God, and paſſed not what maner of ſacrifice and ſeruice they gaue to God: for that which was leaſt profitable, was thought good enough for the Lord.

p That is, hath abilitie to ſerue the Lord according to his word, and yet will ſerue him according to his couetous minde.

CHAP. II.

Threatnings againſt the Prieſts being ſeducers of the people.

AND now, O ye [a] Prieſts, this commandement is for you.

2 If yee will not heare it, nor conſider it in your heart, to giue [b] glory vnto my Name, ſayth the Lord of hoſtes, I will euen ſend a curſe vpon you, and will curſe your [c] bleſſings: yea, I haue curſed them already, becauſe yee doe not conſider it in your heart.

3 Behold, I will corrupt [d] your ſeed, and caſt dung vpon your faces, euen the [e] dung of your ſolemne feaſts, and you ſhall be like vnto it.

4 And ye ſhall know, that I haue [f] ſent this commandement vnto you, that my couenant which I made with Leui, might ſtand, ſaith the Lord of hoſtes.

5 My [g] couenant was with him of life and peace, and I [h] gaue him feare, and hee feared mee, and was afrayd before [i] my Name.

6 The law of [k] trueth was in his mouth, and there was no iniquitie found in his lippes: hee walked with mee in peace and equitie, and did turne many away from iniquitie.

7 For the Prieſts [l] lips ſhould preſerue knowledge, and they ſhould ſeeke the Lawe at his mouth: for hee is the [m] meſſenger of the Lord of hoſtes.

8 But yee are gone out of the way: yee haue cauſed many to fall by the Lawe: yee haue broken the couenant of Leui, ſayth the Lord of hoſtes.

9 Therefore haue I alſo made you to be deſpiſed, and vile before all the people, becauſe yee kept not my wayes, but haue bene partiall in the Law.

10 Haue we not all one [n] father? hath not one God made vs? why doe we tranſgreſſe euery one againſt his brother, and breake the couenant of [o] our fathers?

11 Iudah hath tranſgreſſed, and an abomination is committed in Iſrael and in Ieruſalem: for Iudah hath defiled the holineſſe of the Lord, which hee loued, and hath maried the [p] daughter of a ſtrange god.

12 The Lorde will cut off the man that doeth this: both the maſter and the ſeruant out of the Tabernacle of Iaakob, and him that [q] offereth an offering vnto the Lord of hoſtes.

13 And this haue yee done againe, and [r] couered the altar of the Lorde with teares, with weeping and with mourning: becauſe

a He ſpeaketh vnto them chiefly, but vnder them he conteineth the people alſo.

b To ſerue mee according to my word.

c That is, the abundance of Gods benefits.

d Your ſeede ſowen ſhall come to no profite.

e You boaſt of your holineſſe, ſacrifices & feaſts, but they ſhall turne to your ſhame, and be as vile as doung.

f The Prieſts obiected againſt the Pophet that he could not reprooue them, but hee muſt ſpeake againſt the Prieſthood, and the office eſtabliſhed of God by promiſe, but hee ſheweth that the office is nothing ſlandered, when theſe villaines and doung are called by their owne names.

g He ſheweth what were the two conditions of the couenant made with the tribe of Leui on Gods part, that he would giue them long life and felicitie, and on their part, that they ſhould faithfully ſerue him according to his word.

h I preſcribed Leui a certaine Lawe to ſerue me.

i He ſerued me and ſet foorth my glory with all humilitie and ſubmiſſion.

k He ſheweth that the Prieſt ought to haue knowledge to inſtruct others in the word of the Lord.

l He is as the treaſure houſe of Gods word, and ought to giue to euery one according to their neceſſitie, and not to reſerue it for himſelfe.

m Shewing, that whoſoeuer doeth not declare Gods will is not his meſſenger and Prieſt.

n The Prophet accuſeth the ingratitude of the Iewes toward God and man: for ſeeing they were all borne of one father Abraham, and God had elected them to be his holy people, they ought neither to offend God nor their brethren.

o Whereby they had bound themſelues to God to be an holy people.

p They haue ioyned themſelues in marriage with them that are of another religion.

q That is, the Prieſtes.

r Ye cauſe the people to lament, becauſe that God doth not regard their ſacrifices, ſo that they ſeeme to ſacrifice in vaine.

the offering is no more regarded, neither receiued acceptably at your hands.

14 Yet yee ſay, [s] Wherein? Becauſe the Lord hath bene witneſſe betweene thee and the wife of thy youth, againſt whom thou haſt tranſgreſſed: yet is ſhe thy [t] companion, and the wife of thy [u] couenant.

15 And did not [x] he make one? yet had he [y] abundance of ſpirite: and wherefore one? becauſe hee ſought a godly [z] ſeede: therefore keepe your ſelues in your [a] ſpirite, & let none treſpaſſe againſt the wife of his youth.

16 If thou hateſt her, [b] put her away, ſayth the Lorde God of Iſrael, yet hee couereth [c] the iniurie vnder his garment, ſayeth the Lord of hoſts: therefore keepe your ſelues in your ſpirit, and tranſgreſſe not.

17 Ye haue [d] wearied the Lord with your words: yet ye ſay, Wherein haue we wearied him? When ye ſay, Euery one that [e] doth euill, is good in the ſight of the Lord, and he delighteth in them. Or where is the God of [f] iudgement?

s This is another fault, wherein he accuſeth them, that is, that they brake the lawes of mariage.
t As the one halfe of thy ſelfe.
u She that was ioyned to thee by a ſolemne couenant, and by the inuocation of Gods name.
x Did not God make man and woman as one fleſh and not many?
y By his power & vertue he could haue made many women for one man.
z Such as ſhould be borne in lawfull and moderate mariage wherein is no exceſſe of luſts.
a Conteine your ſelues within your bounds, and be ſober in minde, & bridle your affections.
b Not that he doeth allow diuorcement, but of the two faults, he ſheweth which is the leſſe.
c He thinketh it ſufficient to keepe his wife ſtill, albeit he take others, and ſo as it were couereth his fault.
d Ye murmured againſt God, becauſe he heard not you aſſoone as yee called.
e In thinking that God fauoured the wicked, and hath no reſpect to them that ſerue him.
f Thus they blaſphemed God in condemning his power and iuſtice, becauſe he iudged not according to their fantaſies.

CHAP. III.

1 *Of the meſſenger of the Lord Iohn Baptiſt, and of Chriſts office.*

Beholde, I will ſend my [a] meſſenger, and he ſhall prepare the way before mee: and the [b] Lord whom ye ſeeke, ſhall ſpeedily come to his Temple: euen the [c] meſſenger of the couenant whom ye deſire: beholde, hee ſhall come, ſaith the Lord of hoſts.

2 But who [d] may abide the day of his comming? and who ſhall endure, when hee appeareth? for he is like a purging fire, and like fullers ſope.

3 And he ſhall ſit downe to trie and fine the ſiluer: hee ſhall euen fine the ſonnes of [e] Leui, and purifie them as golde and ſiluer that they may bring offrings vnto the Lord in righteouſneſſe.

4 Then ſhall the offrings of Iudah and Ieruſalem be acceptable vnto the Lord, as in old time, and in the yeeres afore.

5 And I will come nere to you to iudgement, & I wil be a ſwift witneſſe againſt the ſoothſayers, and againſt the adulterers, and againſt falſe ſwearers, and againſt thoſe that wrongfully keepe backe the hirelings wages, and vexe the widowe and the fatherleſſe, and oppreſſe the ſtranger, and feare not me, ſaith the Lord of hoſtes.

6 For I am the Lord: I change not, and ye ſonnes of Iaakob [f] are not conſumed.

a This is meant of Iohn Baptiſt, as Chriſt expoūdeth it, Luke 7.27.
b Meaning, Meſſias, as Pſal. 40.1, 7. dan 9.17,25.
c That is, Chriſt by whō the couenant was made & ratified, who is called the Angel or meſſenger of the couenant, becauſe he reconcileth vs to his father: and is Lord or King, becauſe he hath the gouernement of his Church,
d He ſheweth that ẏ hypocrites which wiſh ſo much for ẏ Lords comming, will not abide when he draweth nere: for he will conſume them, and purge his, and make them cleane.
e He beginneth at the Prieſts, that they might be lights & ſhine vnto others.
f They murmured againſt God, becauſe they ſaw not his helpe euer preſent to defend them: and therefore he accuſed them of ingratitude & ſheweth that in that they are not dayly conſumed, it is a token that he doth ſtill defend them, and ſo his mercy toward them neuer changeth.

7 From the dayes of your fathers, yee are gone away from mine ordinances, and haue not kept them: [g] returne vnto mee, and I will returne vnto you, ſayth the Lord of hoſtes: but yee ſayd, Wherein ſhall wee returne?

8 Will a [h] man ſpoile his gods? yet haue ye ſpoiled me: but ye ſay, Wherein haue wee ſpoiled thee? In [i] tithes and offerings.

9 Ye are curſed with a curſe: for ye haue ſpoiled me, euen this whole nation.

10 Bring yee all the tithes into the ſtorehouſe, that there may bee meate in mine houſe, and prooue mee now herewith, ſaith the Lorde of hoſtes, if I will not open the windowes of heauen vnto you, and powre you out a bleſſing [k] without meaſure.

11 And I will rebuke the [l] deuourer for your ſakes, and he ſhall not deſtroy the fruit of your ground, neither ſhall your vine bee barren in the field, ſayth the Lord of hoſtes.

12 And all nations ſhall call you bleſſed: for ye ſhall be a pleaſant land, ſaith the Lord of hoſtes.

13 Your words haue bene ſtout [m] againſt me, ſayth the Lord: yet yee ſay, What haue we ſpoken againſt thee?

14 Yee haue ſayde, It is in vaine to ſerue God: and what profit is it that wee haue kept his commandement, and that we walked humbly before the Lord of hoſts?

15 Therefore we count the proud bleſſed: [illegible] they that worke wickedneſſe, are ſet [illegible] yet they that tempt God, yea, they are [n] deliuered.

16 [o] Then ſpake they that feared the Lord, euery one to his neighbour, and the Lord hearkened and heard it, and a [p] booke of remembrance was written before him for them that feared the Lorde, and that thought vpon his Name.

17 And they ſhall be to me, ſaith the Lord of hoſtes, in that day [q] that I ſhall do this, for a flocke, and I will [r] ſpare them, as a man ſpareth his owne ſonne that ſerueth him.

18 Then ſhall you returne, and diſcerne betweene the righteous and wicked, betweene him that ſerueth God, and him that ſerueth him not.

g Reade Zech. 1.3.
h There are none of the heathen ſo barbarous, that wil defraud their gods of their honour, or deale deceitfully with them.
i Whereby the ſeruice of God ſhould haue bene maintained, and the prieſtes, and the poore relieued.
k Not hauing reſpect how much ye need, but I will giue you in all abundance, ſo that yee ſhall lacke place to put my bleſſings in.
l Meaning, the caterpiller, and whatſoeuer deſtroyeth corne and fruits.
m The Prophet condemneth them of double blaſphemie againſt God: firſt in that they ſayd that God had no reſpect to them that ſerued him, and next that the wicked were more in his fauour then the godly.
n They are not onely preferred to honour, but alſo deliuered from dangers.
o After theſe admonitions of the Prophet ſome were liuely touched, and encouraged others to feare God.
p Both becauſe the thing was ſtrange that ſome turned to God in that great and vniuerſall corruption, and alſo that this might be an example of Gods mercies, to all penitent ſinners.
q When I ſhall reſtore my Church according to my promiſe, they ſhall be as mine owne proper goods.
r That is, forgiue their ſinnes, and gouerne them with my ſpirit.

CHAP. IIII.

The day of the Lorde, before the which Elijah ſhould come.

For beholde, the day commeth, that ſhall [a] burne as an ouen, and all the proud, yea, and all that do wickedly, ſhalbe ſtubble, and the day that commeth, ſhall burne them vp, ſaith the Lord of hoſts, and ſhall leaue them neither roote nor branch.

2 But vnto you that feare my Name, ſhal

a He propheſieth of Gods iudgements againſt the wicked, who would not receiue Chriſt, when as God ſhould ſend him for the reſtauration of his Church.

the [b] ſunne of righteouſneſſe ariſe, and health ſhall be vnder his wings, and yee ſhall [c] goe forth, and grow vp as fat calues.

3 And ye ſhall tread downe the wicked: for they ſhall be duſt vnder the ſoles of your feete in the day that I ſhall doe this, ſayth the Lord of hoſts.

4 [d] Remember the lawe of Moſes my ſeruant, which I commanded vnto him in Horeb for all Iſrael with the ſtatutes and iudgements.

5 Beholde, I will ſend you [e] Elijah the Prophet before the comming of the great and [f] fearefull day of the Lord.

6 And hee ſhall [g] turne the heart of the fathers to the children, and the heart of the children to their fathers, leſt I come [h] and ſmite the earth with curſing.

[b] Meaning Chriſt, who with his wings, or beames of his grace ſhould lighten and comfort his Church, Epheſ. 5.14. and he is called the ſunne of righteouſnes, becauſe in himſelfe he hath all perfection, and alſo the iuſtice of the father dwelleth in him: whereby he regenerateth vs into righteouſneſſe, clenſeth vs from the filth of this world, and reformeth vs to the image of God. [c] Ye ſhall be ſet at libertie and increaſe in the ioy of the Spirit, 2. Corint. 3.17. [d] Becauſe the time was come, that the Iewes ſhould bee deſtitute of Prophets vntill the time of Chriſt, becauſe they ſhould with more feruent mindes deſire his comming, the Prophet exhorteth them to exerciſe themſelues diligently in ſtudying the law of Moſes in the meane ſeaſon, whereby they may continue in the true religion, and alſo bee armed againſt all tentations.

[e] This Chriſt expoundeth of Iohn Baptiſt, Mat. 11.13,14. who both for his zeale, and reſtoring of religion is aptly compared to Elijah. [f] Which as it is true for the wicked, ſo doeth it waken the godly, and call them to repentance. [g] Hee ſheweth wherein Iohns office ſhould ſtand: in the turning of men to God, and ioyning the father and children in one vnitie of faith: ſo that the father ſhall turne to the religion of his ſonne which is conuerted to Chriſt, and the ſonne ſhall imbrace the faith of the true fathers Abraham, Izhak and Iaakob. [h] The ſecond point of his office was to denounce Gods iudgements againſt them that would not receiue Chriſt.

The end of the Prophets.

APOCRYPHA.

THE ARGVMENT.

THeſe bookes that follow in order after the Prophets vnto the newe Teſtament, are called APOCRYPHA, that is, bookes which were not receiued by a common conſent to be read and expounded publikely in the Church, neither yet ſerued to proue any point of Chriſtian religion, ſaue in as much as they had the conſent of the other Scriptures called Canonicall to confirme the ſame, or rather whereon they were grounded: but as bookes proceeding from godly men, were receiued to be read for the aduancement and furtherance of the knowledge of the hiſtory, and for the inſtruction of godly maners: which bookes declare that at all times God had an eſpeciall care of his Church, and left them not vtterly deſtitute of teachers and meanes to confirme them in the hope of the promiſed Meſſiah, and alſo witneſſe that thoſe calamities that God ſent to his Church, were according to his prouidence, who had both ſo threatned by his Prophets, and ſo brought it to paſſe for the deſtruction of their enemies, and for the triall of his children.

I. ESDRAS.

CHAP. I.

2 Ioſias appointeth Prieſtes, and keepeth the Paſſeouer. 7 Offrings for the Prieſts & the people. 11 The order of the Leuites. 23 The vpright life of Ioſias. 25 His death and the occaſion thereof, and the lamentation for him. 34 Ioachaz appointed king. 53 The deſtruction of Ieruſalem.

2.King.23.21.
2 chron 35.1.

ANd Ioſias kept the *Paſſeouer to his Lord in Ieruſalem, and offred the Paſſeouer in the fourteenth day of the firſt moneth,

2 And appointed the Prieſts according to their dayly courſes, being clothed with long garments in the Temple of the Lord.

3 And he ſpake to the Leuites the holy miniſters of Iſrael, that they ſhould ſanctifie themſelues to the Lord, to ſet the holy Arke of the Lorde in the houſe, which Salomon the ſonne of king Dauid had built,

4 And ſayd, Ye ſhall no more beare the Arke vpon your ſhoulders: nowe therefore ſerue the Lorde your God, and take the charge of his people of Iſrael, and prepare according to your families and tribes,

5 After the writing of Dauid king of Iſrael, and according to the maieſty of Salomon his ſonne, and ſtand in the Temple (according to the order of the dignitie of your fathers the Leuites) which were appointed before your brethren the children of Iſrael.

6 Offer in order the Paſſeouer, & make ready the ſacrifices for your brethren, and keepe the Paſſeouer after the Lordes commandement giuen to Moyſes.

7 And Ioſias gaue to the people that was preſent, thirtie thouſand lambes and kids with three thouſand calues.

8 Theſe were giuen of the kings poſſeſſions according to the promiſe, to the people, and to the Prieſts, and to the Leuites. Then gaue Helkias and Zacharias and ‖Syelus the gouernours of the Temple, to the prieſts for the Paſſeouer two thouſande ſixe hundreth ſheepe, and three hundreth calues. ‖Or, Iehiel.

9 Furthermore, Iechonias, & Samaias and Nathanael his brethren, and ‖Sabias, and ‖Chielus, and ‖Ioram captaines gaue to the Leuites for the Paſſeouer fiue thouſand ſheepe, and ſeuen hundreth calues.

‖Or, Haſabias.
‖Or, Iehiel.
‖Or, Choraba.

10 And when theſe things were done, the Prieſts & the Leuites ſtood in order, hauing vnleauened bread according to the tribes,

11 And after the order of the dignitie of their fathers, before the people to offer to the Lord, as it is written in the bookes of Moyſes: and thus they did in the morning.

12 And they roſted the Paſſeouer with fire as *appertained, and they ſod their offerings with perfumes in caldrons and pots, Exod.12.8.

13 And ſet it before all them that were of the people, and afterward they prepared for themſelues, and for the Prieſtes their brethren the ſonnes of Aaron.

14 For the Prieſtes offered the fat vnto the euening, and the Leuites did make ready for themſelues, and for the Prieſts their brethren the ſonnes of Aaron.

15 And the holy ſingers the ſonnes of Aſaph, were in their orders, according to the appointed ordinances of Dauid, to wit, Aſaph, and Azarias, and ‖Eddinus, which was of the kings appointment. ‖Or, Ieduthun.

16 And the porters were at euery gate ſo that it was not lawfull that any ſhoulde paſſe his ordinary watch: for their brethren the Leuites made ready for them.

17 And in that day thoſe things which appertained to the ſacrifice of the Lord, were accompliſhed, that they might offer the Paſſeouer,

18 And offer ſacrifices vpon the altar of the Lorde, according to the commandement of king Ioſias.

19 So the children of Iſrael, which were preſent at that time, kept the Paſſeouer, and the feaſt of vnleauened bread ſeuen dayes.

20 And there was not ſuch a Paſſeouer kept in Iſrael ſince the time of Samuel the Prophet.

21 And all the kings of Iſrael did not offer ſuch a Paſſeouer, as did Ioſias, and the prieſts, and the Leuites, and the Iewes, and all Iſrael, which were found to remaine in Ieruſalem.

22 In the eighteenth yeere of the reigne of Ioſias was this Paſſeouer kept.

23 The workes of Ioſias were vpright
before

before his Lord with a heart ful of godlines.

24 And concerning the things which came to paſſe in his time, they are written before, to wit, of thoſe that ſinned and did wickedly againſt the Lorde, aboue euery nation and kingdome, and grieued him with ‖ſenſible things, ſo that the wordes of the Lord ſtood vp againſt Iſrael.

‖*Or, by worſhipping ſenſible creatures.*

2.Chron.35.20.

25 ¶ *Now after all theſe acts of Ioſias, it came to paſſe that when Pharaoh king of Egypt came to moue war at Carchamis vpon Euphrates, Ioſias went out againſt him.

26 But the king of Egypt ſent to him, ſaying, What haue I to doe with thee, O king of Iudea?

27 I am not ſent of the Lord God againſt thee: but my warre is vpon Euphrates, and now the Lord is with mee, and the Lord haſteneth me forward: depart from me, and be not againſt the Lord.

28 But Ioſias would not turne backe his chariot from him, but prepared himſelfe to fight with him, not regarding the words of Ieremias the Prophet, by the mouth of the Lord.

29 But hee ſet himſelfe in battell aray againſt him in the field of Megiddo, and the Princes came downe to king Ioſias.

30 And the king ſayde to his ſeruants, Conuey me out of the battell, for I am very weake. And by and by his ſeruants brought him out of the battell.

31 So he gate vp on his ſecond chariot, & being come againe to Ieruſalem he changed his life, & was buried in his fathers graue.

32 And in all Iudea was Ioſias bewailed, yea, Ieremias the Prophet did lament for Ioſias, and the gouernours, and their wiues did lament him vnto his day: and this was ordeined in all the kindred of Iſrael, to be done continually.

33 But theſe things are written in the booke of the ſtories of the kings of Iudea, & euery one of the acts that Ioſias did, and his glory, and his knowledge in the law of the Lorde, and the things which hee did before, and the things now rehearſed are regiſtred in the booke of the kings of Iſrael and Iudea.

2.King.23.30.
2.Chron.36.1.

34 Then they of the nation tooke *Ioachaz the ſonne of Ioſias, and made him king in ſtead of his father Ioſias, when hee was three and twenty yeere olde.

35 And he reigned in Iudea and in Ieruſalem three moneths: for the king of Egypt depoſed him from reigning in Ieruſalem.

36 Hee taxed alſo the people of an hundreth talents of ſiluer, and one talent of gold.

37 And the king of Egypt made Ioacim his brother king of Iudea and Ieruſalem.

38 And hee bound Ioachaz and his gouernours: but when hee had taken Zaraces his brother, he led him away into Egypt.

39 Twenty and fiue yeere olde was Ioacim, when he reigned in Iudea and Ieruſalem, and he did euill in the ſight of the Lord.

40 Wherefore againſt him came vp Nabuchodonoſor king of Babylon, who when he had bound him with a chaine of braſſe, led him away into Babylon.

41 Then Nabuchodonoſor tooke of the holy veſſels of the Lorde, and caried them away, & ſet them in his temple at Babylon.

42 But all his actes, and his prophanation, and his reproch are written in the booke of the Chronicles of the kings.

43 And Ioacim his ſon reigned for him: and when he was made king, hee was eighteene yeere olde.

44 And he reigned three moneths and ten dayes in Ieruſalem, and hee did euill in ſight of the Lord.

45 ¶ So a yeere after Nabuchodonoſor ſent and brought him to Babylon with the holy veſſels of the Lord.

46 And he made Sedecias king of Iudea and Ieruſalem, when he was one and twenty yeere olde, and he reigned eleuen yeeres.

47 And hee did euill in the ſight of the Lord, neither did he feare the words ſpoken *by Ieremias the Prophet from the mouth of the Lord.

Iere,38.17.

48 For after that he was ſworne to king Nabuchodonoſor, he forſware himſelfe by the name of the Lord, and fell away, and hardened his necke and his heart, and tranſgreſſed the lawes of the Lord God of Iſrael.

49 Alſo the gouernors of the people, and the Prieſts committed many things againſt the Lawes, and paſſed all the pollutions of all nations, and polluted the Temple of the Lord, which was ſanctified in Ieruſalem.

50 Neuertheleſſe the God of their fathers ſent his meſſenger to call them back, becauſe he ſpared them, and his owne Tabernacle.

51 But they derided his meſſengers, and in the day, that the Lorde ſpake vnto them, they mocked his Prophets,

52 So that he, being moued to anger againſt his people for their great wickednes, commanded the kings of the Caldeans to inuade them.

53 Theſe killed their yong men with the ſword round about their holy Temple, neither did they ſpare yong man, nor mayden, neither old man nor child among them.

54 But hee deliuered them all into their handes, and all the holy veſſels of the Lord, both great and ſmall, with the veſſels of the Arke of God: and they tooke, and caried away the kings treaſures into Babylon.

55 And they ſet fire in the houſe of the Lord, and brake downe the walles of Ieruſalem, and burnt their towers with fire.

56 They conſumed alſo all the precious things thereof, and brought them to nought, and thoſe that were left by the ſword, he caried away into Babylon.

57 And they were ſeruants to him, and to his children till the Perſians reigned, to fulfill the word of the Lord by the mouth of *Ieremias,

Iere.25.12.
and 29.10.

58 And that the lande might enioy her Sabbaths all the time, that it was deſolate, till ſeuenty yeeres were accompliſhed.

CHAP. II.

1 Cyrus gaue leaue to the Iewes to returne. 19 He ſent the holy veſſels. 13 The names of them that returne. 26 Their aduerſaries did let their building, and the Kings letters for the ſame.

2.Chron.36.22.
ezra.1.1.

IN *the firſt yeere of the reigne of Cyrus king of the Perſians, to fulfill the word of the Lord by the mouth of Ieremias, 2 The Lord raiſed vp the ſpirit of Cyrus King of the Perſians, and hee made proclamation throughout all his kingdome, euen by expreſſe letters,

3 Saying, Thus ſayeth Cyrus King of the Perſians, The Lord of Iſrael, euen the moſt hie Lord, hath made me King ouer the whole world,

4 And he hath commanded me to build him an houſe in Ieruſalem, which is in Iudea.

5 If there be any therefore of you of his people, let the Lorde, euen his Lorde be with him, and let him goe vp to Ieruſalem, which is in Iudea, and build the houſe of the Lord of Iſrael: he is the Lorde which dwelleth in Ieruſalem.

6 All they then that dwell in the places round about, thoſe, I ſay, that are in his place, let them helpe him with gold and ſiluer,

7 With giftes, with horſes and cattell, and other things, which ſhall be brought, according to the vowes, into the Temple of the Lord, which is in Ieruſalem.

8 ¶ Then aroſe the chiefe of the families of Iudea, and of the tribe of Beniamin, and the Prieſts and Leuites, and all whoſe mind the Lord had mooued to go vp, and build an houſe to the Lord in Ieruſalem.

9 And thoſe that were about them, helped them in all things with ſiluer and gold, horſes, and cattell, and with diuers vowes of many whoſe minds were ſtirred vp.

10 Alſo king Cyrus brought out the holy veſſels of the Lorde, which Nabuchodonoſor had caried out of Ieruſalem, and had conſecrated them in the Temple of his idoles.

11 Nowe when Cyrus king of the Perſians had brought them out, hee deliuered them to Mithridates his treaſurer.

‖Or, Shaſh-baſar, or Sanabaſſar.

12 By whome they were giuen to ‖ Abaſſar the gouernour of Iudea.

13 Whereof this was the number: a thouſand golden cups, and a thouſand ſiluer cups, baſins of ſiluer for the ſacrifices, nine and twentie violes, of gold thirtie, and of ſiluer two thouſand foure hundreth and ten, and a thouſand other veſſels.

14 So all the veſſels of golde and ſiluer, which they caried away, were fiue thouſand foure hundreth, threeſcore and nine.

15 They were brought by Sanabaſſar with them of the captiuitie of Babylon to Ieruſalem.

Ezra.4.6.
‖Or, Biſchlemus.
‖Or, Shimſhi.

16 ¶ But *in the time of Artaxerxes king of the Perſians ‖ Belemus, & Mithridates, and Tabellus, and Rathumus, and Beeltethmus, and ‖ Semellius the ſecretarie, and others which were ioyned to theſe, dwelling in Samaria and in other places, wrote vnto him this Epiſtle here following againſt them that dwelt in Iudea and Ieruſalem,

TO THE KING ARTAXERXES OVR LORD.

17 Thy ſeruants, Rathumus the writer of things that come to paſſe, and Semellius the ſecretarie, and the reſt of their councell, and the Iudges which are in Coeloſyria and Phenice.

18 Bee it nowe therefore knowen to our lord the king, that the Iewes which came vp from you, are come to vs into Ieruſalem, that rebellious and wicked citie, and build the market places, and make vp the wals thereof, and lay the foundations of the Temple.

19 Therefore if this citie bee built, and the walles be finiſhed, they will not onely not endure to pay tribute, but alſo will reſiſt Kings.

20 And becauſe the things pertaining to the Temple goe forward, we thought it not meet to paſſe ouer ſuch a thing,

21 But to declare it to our Lord the king, that if it bee thy pleaſure, it may bee ſought out in the bookes of thy fathers,

22 And thou ſhalt find in the Chronicles the writings concerning theſe things, and ſhalt know that this citie did alwayes rebel, and did trouble both kings and cities,

23 And that the Iewes are rebellious, raiſing alwayes warres therein: for the which cauſe alſo this citie was made deſolate.

24 Now therefore, O lord the King, we declare it, that if this citie be built, and the walles thereof repaired, you ſhall haue no more paſſage into Coeloſyria, nor Phenice.

25 ¶ Then the king wrote againe to Rathumus, that wrote the things that came to paſſe, and to Beeltethmus, and to Semellius the ſecretary, and to the reſt of thoſe that were ioyned with them, and to the dwellers of Samaria, Syria and Phenice, theſe things that follow.

26 I haue read the Epiſtle, which ye ſent to me: therefore I commanded, that it ſhould be ſought out, and it was found, that this citie hath alwayes practiſed againſt kings,

27 And that the men thereof were giuen to rebellion and wars, and how that mightie kings and fierce haue reigned in Ieruſalem, which tooke tribute of Coeloſyria, and Phenice.

28 Now therefore I haue commanded to forbid theſe men to build vp the citie, & that it be taken heede that no more be done,

29 And that thoſe wicked things which ſhould moleſt the king, goe not forward.

30 Then when Rathumus, and Semellius the Secretary, and the reſt, which were ioyned with them, had read the things, which King Artaxerxes had written, they moued their tents with ſpeede to Ieruſalem with horſes and men in aray,

31 And began to let them which built, ſo that the building of the Temple in Ieruſalem ceaſed vnto the ſecond yere of the reigne of Darius king of the Perſians.

CHAP. III.

1 The feaſt of Darius. 16 The three wiſe ſentẽces.

NOw when Darius reigned, hee made a great feaſt to all his ſubiects, and to all thoſe of his owne houſe, and to all the Princes of Media and Perſia,

2 And to all the gouernours and captaines, and lieutenants that were with him, from India vnto Ethiopia of an hundreth and ſeuen and twenty prouinces.

3 And when they had eaten and drunke, and were ſatiſfied, they departed, and King Darius went into his chamber, and ſlept till he wakened againe.

4 ¶ In the meane time three yong men of the

the garde, keepers of the kings body, ſayde one to another,

5 Let euery one of vs ſpeake a ſentence, and hee that ſhall ouercome, and whoſe ſentence ſhall appeare wiſer then the others, Darius the king ſhall giue him great gifts, and great things in token of victorie,

6 As to weare purple, and to drinke in golde, and to ſleepe in golde, and a chariot with bridles of golde, an head tire of fine linnen, and a chaine about his necke.

7 And he ſhall ſit next to Darius for his wiſedome, and ſhalbe called Darius couſin.

8 Then euery man wrote his ſentence and ſealed it, and put it vnder the pillow of King Darius,

9 And ſayde, when the King roſe, they would giue him the writings, and whoſe ſentence the king and the three Princes of Perſia ſhould iudge to bee wiſeſt, to him ſhould the victory be giuen, as it was appointed.

10 One wrote, The wine is ſtrongeſt.

11 The other wrote, The king is ſtrõgeſt.

12 The other wrote, Women are ſtrongeſt, but trueth ouercommeth all things.

13 ¶ And when the king roſe, they tooke the writings and gaue them to him, and hee read them,

14 And ſent and called all the noble men of Perſia and of Media, and the gouernours and the captaines, and lieutenants, and the conſuls,

15 And ſate him downe in the Councell, and the writing was read before them.

16 Then he ſayd, Call the yong men, that they may declare their owne ſentences. So they called them, and they came in.

17 Then he ſayd vnto them, Declare vnto vs the writings. So the firſt began, which had ſpoken of the ſtrength of wine,

18 And ſayd on this maner, O yee men, howe ſtrong is wine! it deceiueth all men that drinke it.

19 It maketh the minde of the king and of the fatherleſſe both one, of the bond man and of the free man, of the poore man and of the rich man.

20 It turneth alſo euery thought into ioy and gladneſſe, ſo that one remembreth no maner of ſorow nor debt.

21 It maketh euery heart rich, ſo that one remembreth neither king nor gouernor, and cauſeth to ſpeake all things by ‖ talents.

‖*Or, pounds.*

22 When men haue drunke, they haue no mind to loue either friends or brethren, and a little after they draw out ſwords.

23 But when they are from the wine, they doe not remember what they haue done.

24 O ye men, is not wine ſtrõgeſt, which compelleth to doe ſuch things? and hee held his peace when he had thus ſpoken.

CHAP. IIII.

Of the ſtrength of a king. 13 Of the ſtrength of women. 34 Of the ſtrength of trueth, which ſentence is approued, 47 and his petition granted.

Then the ſecond which had ſpoken of the ſtrength of the king, began to ſay,

2 O ye men, are not men ſtrongeſt, which beare rule by land and by ſea, and ouer all things which are in them?

3 But the king is yet greater: for he ruleth all things, and is Lord of them, ſo that they doe all things which he commandeth them.

4 If he bid them make warre one againſt another, they do it: if he ſend thẽ out againſt the enemies, they go & breake downe mountaines, and wals, and towers.

5 They kill and are killed, and doe not paſſe the commandement of the king: if they ouercome, they bring all to the king, aſwell the ſpoiles as all other things.

6 And thoſe alſo which go not to warre and battell, but till the earth: for when they haue ſowen it againe, they reape it, & bring it to the King, and compell one another to pay tribute to the King.

7 Yet he is but one man: if he bid, Kill, they kill; if he ſay, Spare, they ſpare.

9 If he bid, Smite, they ſmite: if hee bid them, Make deſolate, they make deſolate: if he bid, Build, they build.

9 If he bid, Cut off, they cut off: if he bid, Plant, they plant.

10 So all his people, and all his armies obey one man: in the meane while he ſitteth downe, he eateth, and drinketh, and ſleepeth.

11 For theſe keepe him round about: neither can any one goe and doe his owne buſineſſe, neither are they diſobedient vnto him.

12 O ye men, how ſhould not the king be ſtrongeſt, ſeeing hee is thus obeyed? So hee held his tongue.

13 ¶ Then the third which had ſpoken of women and of the trueth (this was Zorobabel) began to ſpeake,

14 O ye men, neither the mighty King, nor many men, nor wine is ſtrongeſt: who then ruleth them or hath dominion ouer them? are they not women?

15 Women haue borne the king, & all the people which beare rule by ſea and by land.

16 Euen of them were they borne, and they nouriſhed them which planted the vines of which the vine is made.

17 They alſo make mens garments and make men honourable, neither can men be without women.

18 And if they haue gathered together gold and ſiluer, or any goodly thing, do they not loue a faire and beautifull woman?

19 Do they not leaue all thoſe things and giue themſelues wholly vnto her, and gape, and gaze vpon her, & all men deſire her more then gold or ſiluer, or any precious thing?

20 A man leaueth his owne father which hath nouriſhed him, and his owne countrey, and is ioyned with his wife.

21 And for the woman he ieopardeth his life, and neither remembreth father nor mother nor countrey.

22 Therefore by this yee may know that the women beare rule ouer you: doe yee not labour and trauell, and giue and bring all to the women?

23 Yea, a man taketh his ſword and goeth forth to kill and to ſteale, and to ſaile vpon the ſea, and vpon riuers,

24 And he ſeeth a Lion, & goeth in darkeneſſe, and when he hath ſtollen, rauiſhed and ſpoyled, he bringeth it to his loue.

25 Wherefore a man loueth his owne wife more then father or mother.

26 Yea, many haue run mad for women, and haue bene ſeruants for them.

27 Many alſo haue periſhed and haue erred and ſinned for women.

28 Nowe therefore doe you not beleeue mee? is not the King great in his power? doe not all regions feare to touch him?

29 Yet I ſaw him and Apame, the kings concubine, the daughter of the famous Bartacus, ſitting on the right hand of the King,

30 And ſhee tooke the crowne off the Kings head, and put it vpon her owne, and ſtroke the King with her left hand.

31 Yet in the meane ſeaſon the King gaped and gazed on her: and if ſhe laughed at him, he laughed: and if ſhee were angrie with him, hee did flatter her, that hee might be reconciled with her.

32 How then, O ye men, are not women more ſtrong, ſeeing they doe thus?

33 ¶ Then the King and the Princes looked one vpon another, and he began to ſpeake of the trueth.

34 O ye men, are not women ſtronger? great is the earth, and the heauen is high, & the Sunne is ſwift in his courſe: for he turneth round about heauen in one day, and runneth againe into his owne place.

35 Is not he great that maketh theſe things? therefore the trueth is greater and ſtronger then all.

36 All the earth calleth for trueth, and the heauen bleſſeth it: and all things are ſhaken and tremble, neither is there any vniuſt thing with it.

37 The wine is wicked, the King is wicked, women are wicked, and all the children of men are wicked, and all their wicked works are ſuch, and there is no trueth in them, and they periſh in their iniquitie.

38 But trueth doeth abide, and is ſtrong for euer, and liueth and reigneth for euer and euer.

39 With her there is no receiuing of perſons nor difference: but ſhe doeth the things which are iuſt, & abſteineth from vniuſt and wicked things, and all men fauour her works,

40 Neither is there any vniuſt thing in her iudgement, and ſhe is the ſtrength and the kingdome and the power, and maieſtie of all ages. Bleſſed be the God of trueth.

41 So hee ceaſed to ſpeake, and then all the people cried and ſaid, Trueth is great and ſtrongeſt.

42 Then the King ſaid vnto him, Aſke what thou wilt beſides that which is appointed, and wee will giue it thee, becauſe thou art found the wiſeſt, and thou ſhalt haue libertie to ſit by mee, and ſhalt be called my couſin.

43 ¶ Then he ſayd to the King, Remember the vowe that thou haſt vowed to builde Ieruſalem, in the day that thou tookeſt the kingdome,

44 And to ſend againe al the veſſels that were taken out of Ieruſalem, which Cyrus ſet apart when hee made a vowe to cut off Babylon, and vowed to ſend them thither.

45 Thou alſo haſt vowed to builde the Temple, which the Idumeans burnt when Iudea was deſtroyed by the Chaldeans.

46 And now, O lorde the king, this is that which I deſire and require of thee, and this is the magnificence, which I require of thee: I require therefore that thou wouldeſt accompliſh the vowe which thou haſt vowed with thine owne mouth to doe to the King of heauen.

47 Then King Darius riſing vp, kiſſed him, and wrote him letters to all the ſtewards, and lieutenants, and captaines, and gouernours, that they ſhould bring on the way both him, and all that were with him, which went vp to build Ieruſalem.

48 And hee wrote letters to all the Lieutenants in Coeloſyria, and Phenice, and to them that were in Libanus, that they ſhould bring cedar wood from Libanus to Ieruſalem, and build the citie with him.

49 And hee wrote for all the Iewes, which went vp out of his kingdome vnto Iudea, concerning their libertie, that no prince nor Lieutenant, nor gouernor, nor ſteward ſhould enter into their doores,

50 And that all the region which they kept, ſhould pay no tribute, and that the Idumeans ſhould let goe the villages of the Iewes which they held,

51 And that euery yeere there ſhould be giuen for the building of the Temple twentie talents vntill it were built,

52 And to mainteine the burnt offerings vpon the altar euery day (as they had a commandement to offer ſeuenteene) other ten talents euery yeere:

53 And that all they which went from Babylon to build the citie, ſhould haue libertie, as well they as their poſteritie, and all the Prieſtes that went away.

54 Hee wrote alſo touching the charges, and the Prieſtes garment, wherein they ſhould miniſter.

55 And hee wrote that they ſhoulde giue the Leuites their charges, vntill the houſe were finiſhed, and Ieruſalem built.

56 Alſo hee wrote that they ſhould giue penſions and wages to them that kept the citie.

57 And he ſent away al the veſſels which Cyrus had ſet apart out of Babylon, and whatſoeuer Cyrus had commanded to doe, hee alſo commanded to doe it, and to ſend to Ieruſalem.

58 And when the ‖ young man was gone foorth, hee lift vp his face to heauen towards Ieruſalem, and gaue thanks to the King of heauen, ‖ *Or, Zorobabel.*

59 Saying, Of thee is the victory, and of thee is wiſedome, and of thee is glory, and I am thy ſeruant.

60 Bleſſed be thou which haſt giuen me wiſdome: for vnto thee I acknowledge it, O Lorde of our fathers.

61 ¶ So he tooke the letters, and went out and came to Babylon, and told all his brethren.

62 And they bleſſed the God of their fathers, becauſe hee had giuen them freedome and libertie

63 To goe vp and to builde Ieruſalem, and the Temple, where his name is renowmed, and they reioyced with inſtruments of muſicke and ioy ſeuen dayes.

CHAP. V.

1 The number of them that returne from the captiuitie. 42 Their vowes and ſacrifices. 54 The Temple is begunne to be built. 66 Their enemies would craftily ioyne with them.

Ezra. [illegible] 1.

AFter * theſe things, the chiefe of the houſes of their fathers, were choſen after their tribes, and their wiues, and their ſonnes, & their daughters, and their ſeruants, and their maydes, and their cattell.

2 And Darius ſent with them a thouſande horſemen, till they were reſtored [illegible] Jeruſalem in ſafetie, and with muſicall inſtruments, with tabrets and flutes.

3 And all their brethren played: thus he cauſed them to goe vp together with them.

4 ¶ And theſe are the names of the men that went vp after their families, by their tribes, and after the order of their dignitie.

5 The Prieſtes, The ſonnes of Phinees, the ſonne of Aaron, Jeſus ſonne of Joſedec, ſonne of Saraias, and Joacim the ſonne of Zorobabel, the ſonne of Salathiel of the houſe of Dauid, of the kinred of Phares, of the tribe of Juda.

‖ Or, Zerobabel.

6 ‖ Who ſpake wiſe wordes to Darius the King of the Perſians in the ſecond yeere of his reigne, in the moneth Niſan, which is the firſt moneth.

7 ¶ And theſe are they of Judea, which came out of the captiuitie, where they dwelt, whome Nabuchodonoſor King of Babylon had caried away into Babylon,

‖ Or, Sarais.

8 And returned vnto Jeruſalem, and to the reſt of Judea, euery one into his owne city: which came with Zorobabel, and Jeſus, Nehemias, ‖ Zacharias, Reeſaias, Enenius, Mardocheus, Beelſarus, Aſpharaſus, Reelius, Roimus, and Baana their guides.

9 The number of them of the nation and their gouernours: the ſonnes of Phares two thouſande an hundred ſeuentie and two, the ſonnes of Saphat foure hundreth, ſeuentie and two.

‖ Or, Areh.

10 The ſonnes of ‖ Ares ſeuen hundreth, fiftie and ſixe.

11 The ſonnes of Phaath Moab, two thouſand, eight hundreth and twelue.

12 The ſonnes of Elam, a thouſand, two hundreth, fiftie and foure: the ſonnes of Zathui nine hundreth fourtie and fiue: the ſonnes of Corbe ſeuen hundreth and fiue: the ſonnes of Bani ſixe hundreth, fourtie and eight.

‖ Or, Bibai.
‖ Or, Azgad.

13 The ſonnes of ‖ Bibe ſixe hundreth, twentie and three: the ſonnes of ‖ Sadas three thouſand, two hundreth twentie and two.

14 The ſonnes of Adonikam, ſixe hundreth, ſixtie and ſeuen: the ſonnes of Bagoi two thouſand, ſixtie and ſixe: the ſonnes of Adinu, foure hundreth fiftie and foure.

‖ Or, Aterhezecia.

15 The ſonnes of ‖ Aterisias, ninetie and two: the ſonnes of Ceilan and Azotus, ſixtie and ſeuen: the ſonnes of Azucan, foure hundreth, thirtie and two.

‖ Or, the ſonnes of Anania an hundreth. the ſonnes of Arom one. the ſonnes of Baſai, three hundreth twentie and three.

16 ‖ The ſonnes of Ananias, an hundreth and one: the ſonnes of Arom, & the ſonnes of Baſſa, three hundreth twentie and three: the ſonnes of Arſiphurith, an hundreth and two.

‖ Or, Bethlehem.

17 The ſonnes of Meterus, three thouſande and fiue: the ſonnes of ‖ Bethlomon, an hundreth twentie and three.

‖ Or, Netophah.
‖ Or, Anathoth.

18 They of ‖ Netophas, fiftie and fiue: they of ‖ Anaboth, an hundreth fiftie and eight: they of Bethſamos, fourtie and two.

‖ Or Cariathiarim.
‖ Or, Pirah.

19 They of ‖ Cariathiarius, twentie and fiue: they of Caphiras and Beroth, ſeuen hundreth, fourty and three: they of ‖ Piras, ſeuen hundreth.

‖ Or, Aramah.

20 They of Chadias and Ammidioi, fiue hundreth, twentie and two: they of ‖ Cirama and Gabdes, ſixe hundreth, twentie and one.

‖ Or, Macamos.
‖ Or, Bethel.
‖ Or, Nebus.

21 They of ‖ Macalon, an hundreth twentie and two: they of ‖ Betolius, fiftie and two: the ſonnes of ‖ Nephis, an hundreth, fiftie and ſixe.

22 The ſonnes of Calamolalus and Onus ſeuen hundreth, twentie and fiue: the ſonnes of Jerechus, three hundreth, fourtie and fiue.

‖ Or, Sanaab.

23 The ſonnes of ‖ Annaas, three thouſand, three hundreth and thirtie.

24 The Prieſtes, the ſonnes of Jeddu, the ſonne of Jeſus, which are counted among the ſonnes of Sanaſib, nine hundreth, ſeuentie and two: the ſonnes of Meruth, a thouſand, fiftie and two.

‖ Or, Phaſhur.
‖ Or, Charim.

25 The ſonnes of ‖ Phaſſaron, a thouſande, fourtie and ſeuen: the ſonnes of ‖ Carme, a thouſand and ſeuenteene.

26 ¶ The Leuites. The ſonnes of Jeſſue, Cadmiel, Bannu, and Suiu, ſeuentie and foure.

27 ¶ The ſonnes which were holy ſingers. The ſonnes of Aſaph, an hundreth, fourtie and eight.

‖ Or, Talmon.

28 ¶ The porters. The ſonnes of Salum, the ſonnes of Jatal, the ſonnes of ‖ Tolman, the ſonnes of Dacobi, the ſonnes of Teta, the ſonnes of Sami: all were an hundreth, thirty and nine.

‖ Or, Ceros.
‖ Or, Sua.
‖ Or, Hagaba.
‖ Or, Acub.
‖ Or, Vta.

29 The miniſters of the Temple. The ſonnes of Eſau, the ſonnes of Aſipha, the ſonnes of Tabaoth, the ſonnes of ‖ Ceras, the ſonnes of ‖ Sud, the ſonnes of Phaleu, the ſonnes of Labana, the ſonnes of ‖ Agraba,

‖ Or, Agab.
‖ Or, Sibe.
‖ Or, Cedur.
‖ Or, Raia.
‖ Or, Neroda.

30 The ſonnes of ‖ Acrua, the ſonnes of ‖ Ota, the ſonnes of ‖ Cetab, the ſonnes of ‖ Agaba, the ſonnes of ‖ Subai, the ſonnes of Anan, the ſonnes of Cathua, the ſonnes of ‖ Geddur.

‖ Or, Gazema.
‖ Or, Baſte.
‖ Or, Meunim
‖ Or, Naphiſō.
‖ Or, Bacubub
‖ Or, Acupha
‖ Or, Aſſur.
‖ Or, Baraloth
‖ Or, Mehida.

31 The ſonnes of ‖ Airus, the ſonnes of Daiſan, the ſonnes of ‖ Noeba, the ſonnes of Chaſeba, the ſonnes of Gazera, the ſonnes of Azias, the ſonnes of Phinees, the ſonnes of Aſara, the ſonnes of ‖ Baſthai, the ſonnes of Aſana, the ſonnes of ‖ Meani, the ſonnes of ‖ Naphiſi, the ſonnes of ‖ Acub, the ſonnes of ‖ Aſipha, the ſonnes of ‖ Aſſur, the ſonnes of Pharacim, the ſonnes of ‖ Baſaloth.

‖ Or, Chareſcha.
‖ Or, Barcus.
‖ Or, Themoth
‖ Or, Naſib.

32 The ſonnes of ‖ Meeda, the ſonnes of Coutha, the ſonnes of ‖ Corea, the ſonnes of ‖ Charcus, the ſonnes of Aſerar, the ſonnes of ‖ Thomoi, the ſonnes of ‖ Naſith, the ſonnes of Atipha.

‖ Or, Hazophoreth.
‖ Or, Pharuda
‖ Or, Ieelah.

33 The ſonnes of the ſeruants of Salomon. The ſonnes of ‖ Aſaphion, the ſonnes of ‖ Phaſira, the ſonnes of ‖ Jeeli, the ſonnes of Lozon, the ſonnes of Jſdael, the ſonnes of ‖ Sapheth.

‖ Or, Staphelia.
‖ Or, Phacareth.
‖ Or, Sabin.
‖ Or, Spartia.
‖ Or, Addu.
‖ Or. Subah.

34 The ſonnes of Agia, the ſonnes of ‖ Phachareth, the ſonnes of ‖ Sabie, the ſonnes of ‖ Sarothie, the ſonnes of Maſias, the ſonnes of Gar, the ſonnes of ‖ Addus, the ſonnes of ‖ Subas, the ſonnes of Apherra, the ſonnes of Barodis, the ſonnes of Sabat, the ſonnes of Allom.

35 All the miniſters of the Temple, and the ſonnes of the ſeruants of Salomon, were three hundreth, ſeuentie and two.

‖ Or, Thelmelah, & Thelharſa, Carathalar, and Alar.

36 Theſe came vp from ‖ Thermeleth, and Thelerſas: Caraathalat and Aalar leading them.

37 Neither

27 Neither could they ſhewe their families nor their ſtocke how they were of Iſrael, the ſonnes of ‖ Ladan the ſonne of ‖ Ban, the ſonnes of ‖ Necodan, ſixe hundreth fiftie and two.

‖ Or, Dalaias
‖ Or, Tubia.
‖ Or, Necoda.

38 And of the Prieſtes thoſe which exerciſed the office of Prieſts, & were not found the ſonnes of ‖ Obdia, the ſonnes of ‖ Accos, the ſonnes of Addus,* which had taken for wife Augia, one of the daughters of ‖ Berzelaius,

‖ Or, Hobia.
‖ Or, Hacoz.
Ezra 2.61.
‖ Or, Barzeleus.

39 And was called after his name: and when the deſcription of the kinred of theſe men had beene ſought in the regiſter, and could not bee found, they were ſet apart from the office of Prieſts:

40 For ‖ Neemias and Attharias ſaide to them, that they ſhould not bee partakers of the holy things, till there aroſe an high Prieſt clothed with doctrine and trueth.

‖ Or, Nehemias and Atharias.

41 So all they of Iſrael, from them of twelue yeere olde, and little children, were ‖ fortie thouſand, beſides men ſeruants and women ſeruants, two thouſande three hundreth and ſixtie.

‖ Or. fourtie and two thouſand, three hundreth and ſixtie.

42 Their ſeruants and handmaides were ſeuen thouſand, three hundreth fourtie and ſeuen: the ſinging men and women, two hundreth, fortie and fiue:

43 Camels, foure hundreth thirtie and fiue: and horſes, ſeuen hundreth, thirtie & ſixe: mules, two hundreth fortie and fiue: ‖ beaſtes that bare the yoke, fiue thouſand, fiue hundreth, twentie and fiue.

‖ Or, aſſes.

44 And there were of the gouernours after their families, which when they were come to the Temple in Ieruſalem, vowed to build the houſe in his owne place according to their power,

45 And to giue to the treaſure of the works, a ‖ thouſand pound in golde, and fiue thouſand pound in ſiluer, and an hundreth prieſtly garments.

‖ Or, of gold 12. thouſand pound, and of ſiluer, fiue &c.

46 And the Prieſts and the Leuites and the people dwelt in Ieruſalem, and in the countrey, and the holy ſingers and the porters, and all Iſrael in their ‖ villages.

‖ Or, quarters.

47 ¶ But * when the ſeuenth moneth was neere, and when the children of Iſrael were euery one at home, they were all gathered together with one accorde into the open place of the firſt gate, which is toward the Eaſt.

Ezra 3.1.

48 Then Ieſus the ſonne of Ioſedec and his brethren the Prieſtes, with Zorobabel the ſonne of Salathiel and his brethren, riſing vp, made readie the altar of the God of Iſrael,

49 To offer burnt offerings vpon it according as it is written in the booke of Moyſes the man of God.

50 Whither alſo there were gathered againſt them of all nations of the land: but they dreſſed the altar in his owne place, although all the nations of the lande were their enemies and vexed them, and they offred ſacrifices according to the ſeaſon, and burnt offerings to the Lord, morning and euening.

15 They kept alſo the feaſt of tabernacles, as it is * ordeined in the Lawe, and offred ſacrifices euerie day, as was requiſite,

Leuit. 23.34.

52 And afterward, the continuall oblations and offerings of the Sabbaths, and of the new moneths and of all holy feaſtes.

53 ¶ And all * they which had made any vow to God, began to offer ſacrifice vnto God in the firſt day of the ſeuenth moneth, although the temple of God was not yet built.

Ezra. 3.6.

54 They gaue alſo money to the maſons and to the workemen, and meate and drinke with gladneſſe,

55 And charets to the Sidonians, & to thoſe of Tyrus to bring Cedar wood out of Libanus, which ſhould bee brought by flotes to the hauen of Ioppe, according to the commaundement giuen vnto them by Cyrus king of Perſia.

56 And in the ſecond yeere and ſecond moneth came into the Temple of God in Ieruſalem, Zorobabel the ſonne of Salathiel, and Ieſus the ſonne of Ioſedec, and their brethren, and the Prieſts and Leuites, and all they that came out of captiuitie into Ieruſalem,

57 And * laide the foundation of the houſe of God in the firſt day of the ſecond moneth of the ſecond yeere, after their returne into Iudea and Ieruſalem.

Ecclus. 49. 12.

58 And they appointed the Leuites from twentie yeere olde ouer the workes of the Lord, and Ieſus and his ſonne and his brethren, and his brother Cadmiel, and the ſonnes of Madiabon with the ſonnes of Ioda, the ſonne of Heliadun, with their ſonnes and brethren, euen all the Leuites with one accorde did followe after the worke, calling vpon the workes in the houſe of God: thus the workemen built the Temple of the Lord.

59 And the Prieſts ſtoode clothed with their long garments with muſicall inſtruments, and trumpets, and the Leuites the ſonnes of Aſaph with cymbales,

60 Singing and bleſſing the Lord, according to the ordinance of Dauid king of Iſrael.

61 And they ſung with loud voyce ſongs to the prayſe of the Lorde, becauſe his mercie and glorie is for euer in all Iſrael.

62 Then all the people blew trumpets, and cryed with loud voyce, prayſing the Lord for the raiſing vp of the houſe of the Lord.

63 Alſo ſome of the Prieſts and Leuites, and chiefe men, to wit, the Ancients which had ſeene the former houſe,

64 Came to ſee the building of this with weeping & great crying, and many with trumpets and ioy cryed with loud voyce,

65 So that the people could not heare the trumpets, becauſe of the weeping of the people: yet there was a great multitude that blew trumpets, ſo that they were heard farre off.

66 ¶ Wherefore when the enemies of the tribes of Iuda and Beniamin heard it, they came to know what noiſe of trumpets it was,

67 And they knew that they of the captiuitie built the Temple to the Lord God of Iſrael.

68 Wherefore they comming to Zorobabel, and Ieſus, and the chiefe of the families, ſayde vnto them, Let vs build alſo with you.

69 For wee obey your Lord as you doe, and ſacrifice vnto him ſince the dayes of ‖ Aſbaſareth king of the Aſſyrians, which brought vs hither.

‖ Or, Aſrazaret, or Aſachadon.

70 Then Zorobabel, and Ieſus, and the chiefe of the families of Iſrael ſayd to them, It doeth not appertain to vs, and to you to build an houſe to the Lord our God.

71 For we alone wil build it to the Lord God

Ezra.4.3,4.

of Iſrael, as it becommeth vs, & as * Cyrus the king of the Perſians bad vs.

72 Howbeit the people of the land made them ſluggiſh that were in Iudea, and letted them to build the worke, and by their ambuſhments and ſeditions and conſpiracies hindred the finiſhing of the building,

73 All the time of king Cyrus life: ſo that they were let from the building two yeere, vntill the reigne of Darius.

CHAP. VI.

1 Of Aggeus and Zacharias. 2 The building of the Temple. 3 Siſinnes would let them. 7 His Epiſtle to Darius. 23 The Kings anſwere to the contrarie.

Ezra. 5.1. nehe. 1.1.

BUt * in the ſecond yeere of the reigne of Darius, Aggeus and Zacharias the ſonne of Addo the Prophets prophecied to the Iewes, euen vnto them that were in Iudea and Ieruſalem, in the Name of the Lord God of Iſrael, which they called ‡ vpon.

‡ Greeke vpon them.

2 Then Zorobabel ſonne of Salathiel, and Ieſus the ſonne of Ioſedec ſtoode vp, and began to build the houſe of the Lord, which is in Ieruſalem, the Prophets of the Lorde being with them, and helping them.

3 ¶ In that time Siſinnes the gouernour of Syria and Phenice, and Sathrabouzanes with his companions came vnto them,

4 And ſaid vnto them, By whoſe commaundement build you this houſe and this building, and enterpriſe all theſe other things? and who are the builders that enterpriſe ſuch things?

5 But the ancients of the Iewes had grace of the Lord, after that hee had viſited the captiuitie,

6 That they were not letted to build, vntill it was ſignified vnto Darius of theſe matters, and an anſwere was receiued.

7 ¶ The copie of the Epiſtle, which hee did write and ſent to Darius: SISINNES gouernour of Syria and of Phenice, and Sathrabouzanes, and their companions, preſidents in Syria and Phenice, ſalute king Darius.

8 It may pleaſe the king our maſter plainely to vnderſtande, that when wee came to the countrey of Iudea, and entred into the citie of Ieruſalem, wee found in the citie of Ieruſalem the ancients of the Iewes that were of the captiuitie,

9 Building an houſe to the Lord great and new, of hewen ſtones, and of great price, and the timber alreadie layd vpon the walles.

10 And theſe workes are done with great ſpeede, yea, and the worke hath good ſucceſſe in their handes, ſo that it ſhall bee finiſhed with all glorie and diligence.

11 Then wee aſked their ancients, ſaying, By whoſe commandement built you this houſe, and lay the foundation of theſe workes?

12 We aſked them theſe things to the intent to notifie them to thee, and to write to thee the men that gouerned it: therefore wee demanded the names of the gouernours in writing.

13 But they anſwered, ſaying, Wee are the ſeruants of the Lorde, which hath created the heauen and the earth.

1.King.6.2.

14 And * this houſe was built vp many yeres agoe by a king of Iſrael great and ſtrong, and was finiſhed.

15 But when our fathers, prouoking God to wrath, ſinned againſt the Lorde of Iſrael, which is in heauen, * hee deliuered them into the hands of Nabuchodonoſor king of Babylon of the Chaldeans,

2.King.24.1

16 Who brake downe the houſe, and burnt it, and caried the people captiue to Babylon.

17 But in the firſt yeere of the reigne of Cyrus ouer the countrey of Babylon, king Cyrus wrote that this houſe ſhould be built vp.

18 And the holy veſſels of golde and of ſiluer, which Nabuchodonoſor had caried out of the houſe at Ieruſalem, and had dedicated them in his owne Temple, Cyrus the king tooke out of the Temple at Babylon, and they were giuen to Zorobabel, and to ‖ Sanabaſſarus ruler.

‖ Or, Shaſhbazar.

19 And a commaundement was giuen vnto him, that he ſhould carie away thoſe veſſels, and put them in the Temple at Ieruſalem, and that this Temple of the Lord ſhould be built in this place.

20 Then the ſame Sanabaſſarus, being come hither, layde the foundations of the houſe of the Lorde at Ieruſalem, and ſince that time till nowe, it is in building and is not finiſhed.

21 Nowe therefore if it pleaſe the king, let it be ſought vp in the kings libraries concerning Cyrus.

22 And if it be found that the building of the houſe of the Lord at Ieruſalem hath bin done by the conſent of king Cyrus, and if it ſeeme good to the lord our king, let him make vs anſwere concerning theſe things.

23 Then King Darius commaunded to ſearch in the kings libraries that were in Babylon, and there was found in Ecbatane, which is a tower in the region of Media, a place where ſuch things were layde vp for memorie.

24 In the firſt yeere of the reigne of Cyrus, king Cyrus commaunded the houſe of the Lord at Ieruſalem to be builded, where they did ſacrifice with the continuall fire.

25 Of the which the height ſhould be of threeſcore cubites, the breadth of threeſcore cubites, with three rowes of hewen ſtones, and one row of new wood of that countrey, and that the coſtes ſhould bee payed out of the houſe of king Cyrus,

26 And that the holy veſſels of the houſe of the Lord, as well thoſe of gold as of ſiluer, which Nabuchodonoſor had carried out of the houſe in Ieruſalem, and brought into Babylon, ſhould bee reſtored to the houſe which is in Ieruſalem, and ſet in the place where they were afore.

27 Alſo he commanded that Siſinnes gouernour of Syria and Phenice, and Sathrabouzanes, and their companions, and thoſe which were conſtitute captaines in Syria & Phenice, ſhould take heede to refraine from that place, and to ſuffer Zorobabel the ſeruant of the Lorde, and gouernour of Iudea, and the Elders of the Iewes to build that houſe of the Lord in that place.

28 And I alſo haue commaunded to build it cleane vp againe, and that they bee diligent to helpe them of the captiuitie of the Iewes, till the houſe of the Lord be finiſhed,

29 And that ſome part of the tribute of Coe-

loſyria and Phenice ſhould bee diligently giuen to theſe men for ſacrifice vnto the Lorde, and to Zorobabel the gouernour, for buls, rammes, and lambes:

30 Alſo corne, and ſalt, and wine, and oile continually euery yeere without faile, as the Prieſts which are in Jeruſalem ſhall teſtifie to be ſpent euery day,

31 That offrings may be made to the hie God for the king and his children, and that they may pray for their liues.

32 Furthermore he commanded that whoſoeuer ſhould tranſgreſſe any thing afore ſpoken or written, or derogate any thing therof, that a tree ſhould be taken out of his poſſeſſion, and hee be hanged thereon, and that his goods ſhould bee the kings.

33 And therefore let the Lord whoſe name is there called vpon, deſtroy euery king and nation, which ſtretcheth out his hand to hinder or doe euil to that houſe of the Lord which is in Jeruſalem.

Ezra 6.12. 34 * I Darius the King haue ordeined that it ſhould bee diligently executed according to theſe things.

CHAP. VII.

1 Siſinnes and his companions followe the Kings commandement, and helpe the Iewes to build the Temple. 5 The time that it was built. 10 They keepe the Paſſeouer.

Ezra. 6. 13. THen Siſinnes the * gouernour of Coeloſyria and Phenice, and Sathrabouzanes, & their companions obeying King Darius commandements,

2 Aſſiſted diligently the holy works, working with the ancients & gouernors of the Sanctuary.

3 And the holy workes proſpered by Aggeus and Zacharias the Prophets which propheſied.

4 So they finiſhed all things by the commandement of the Lord God of Iſrael, and with the conſent of Cyrus and Darius, and Artaxerxes kings of the Perſians.

5 Thus the holy houſe was finiſhed in the three and twentieth day of the moneth Adar in the ſixt yeere of Darius king of the Perſians.

6 ¶ And the children of Iſrael, and the Prieſtes and the Leuites, and the reſt, which were of the captiuitie, and had any charge, did according to the things written in the booke of Moyſes.

7 And they offered for the dedication of the Temple of the Lorde, an hundreth bulles, two hundreth rammes, foure hundreth lambes,

8 And twelue goates for the ſinne of all Iſrael, according to the number of the chiefe of the tribes of Iſrael.

9 And the Prieſts & the Leuites ſtood according to their kinreds, clothed with long robes in the workes of the Lorde God of Iſrael, according to the booke of Moyſes, and alſo the porters in euery gate.

10 And ẏ children of Iſrael offred the Paſſeouer together with them of the captiuitie, in the fourteenth day of the firſt moneth, after that the Prieſts and Leuites were ſanctified.

11 But all the children of the captiuitie were not ſanctified together, but all the Leuites were ſanctified together.

12 And they offered the Paſſeouer for all the children of the captiuitie, and for their brethren the Prieſts, and for themſelues.

13 Then all the children of Iſrael which were of the captiuitie did eate, euen all they that had ſeparated themſelues from the abominations of the people of the land, and ſought the Lord.

14 And they kept the feaſt of vnleauened bread ſeuen dayes, reioycing before the Lord,

15 Becauſe hee had turned the counſell of the King of the Aſſyrians towards them to ſtrengthen their hands in the workes of the Lord God of Iſrael.

CHAP. VIII.

1 Eſdras commeth from Babylon to Jeruſalem. 10 The copie of the commiſſion giuen by Artaxerxes. 29 Eſdras giueth thankes to the Lord. 32 The number of the heads of the people that came with him. 76 His prayer and confeſſion.

AND after theſe things when Artaxerxes King of the Perſians reigned, Eſdras the ſonne of || Saraias, the ſonne of Ezerias, the ſonne of Helcias, the ſonne of Salum,

2 The ſonne of Sadoc, the ſonne of Achitob, the ſonne of Amarias, the ſonne of || Ezias, the ſonne of || Merimoth, the ſonne of || Zaraias, the ſonne of || Sauias, the ſonne of Boccas, the ſonne of Abiſum, the ſonne of Phinees, the ſonne of Eleazar, the ſonne of Aaron was the hie Prieſt.

||Or, Azarias.
||Or, Azarias.
||Or, Meraioth.
||Or, Sama.
||Or, Azi.

3 This Eſdras went out of Babylon, and was a ſcribe well taught in the Law of Moyſes, giuen by the Lord God of Iſrael.

4 Alſo the King gaue him great honour, and hee found grace in his ſight in all his requeſts.

5 With him alſo there departed ſome of the children of Iſrael, and of the Prieſtes and Leuites, and of the holy ſingers, and of the Porters, and of the miniſters of the Temple vnto Jeruſalem,

6 In the ſeuenth yeere of the reigne of Artaxerxes, and in the fift moneth: this was the ſeuenth yeere of the King (for they went out of Babylon in the firſt day of the firſt moneth,

7 And came to Jeruſalem according as the Lord gaue them ſpeede in their iourney.)

8 For Eſdras had gotten great knowledge, ſo that hee would let nothing paſſe that was in the Law of the Lorde, and in the commaundements, and he taught all Iſrael all the ordinances and iudgements.

9 So the Commiſſion written by King Artaxerxes was giuen Eſdras the Prieſt, and reader of the Law of the Lord: the copie thereof followeth.

10 King Artaxerxes to Eſdras ẏ Prieſt, and reader of the Law of the Lord, Salutation.

11 For as much as I conſider things with pitie, I haue commanded that they that will and deſire of the nation of the Jewes, & of the Prieſts and Leuites, which are in our kingdome, ſhould goe with thee vnto Iſrael.

12 Therefore as many as be willing, let them depart together, as it hath ſeemed good to mee and my ſeuen friends the counſellers,

13 That they may viſite the things that are

in Iudea and Ieruſalem diligently, as it is conteined in the Law of the Lord,

14 And cary the gifts to the Lord of Iſrael in Ieruſalem, which I and my friends haue vowed: alſo all the golde & ſiluer, which ſhalbe found in the countrey of Babylon apperteining to the Lord in Ieruſalem,

15 With that which is giuen of the people to the Temple of the Lord their God, that it might be brought to Ieruſalem, as well ſiluer as gold, for bulles, and rammes, and lambes, and things thereunto perteining,

16 That they may offer ſacrifices to the Lord vpon the altar of the Lord their God, which is in Ieruſalem.

17 And whatſoeuer thou and thy brethren wil doe with the golde or ſiluer, accompliſh it according to the will of thy God.

18 And the holy veſſels of the Lord, which are giuen thee for the vſe of the Temple of thy God, which is in Ieruſalem, thou ſhalt ſet before thy God in Ieruſalem.

19 And what other things ſoeuer thou ſhalt remember for the vſe of the Temple of thy God, thou ſhalt giue it out of the kings treaſure.

20 And I alſo King Artaxerxes haue commaunded the treaſurers of Syria and Phenice, that whatſoeuer Eſdras, the Prieſt and reader of the Law of the higheſt God, ſhall ſend for, they ſhould giue it him with all ſpeede, euen to the ſumme of an hundreth talents of ſiluer,

21 And likewiſe vnto an hundreth cores of corne and an hundreth pieces of wine and other things in abundance.

22 Let all things be done to the higheſt God, according to the Lawe of God with diligence, that wrath come not vpon the kingdome of the King and of his ſonnes.

23 Alſo to you it is commaunded, that of none of the Prieſts or Leuites, or holy ſingers, or porters, or miniſters of the Temple, or of the workemen of this Temple, no tribute nor taxe be taken, nor that any haue power to taxe them in any thing.

24 Thou alſo, Eſdras, according to the wiſedome of God, ordeine iudges and gouernours, that they may iudge in all Syria and Phenice all thoſe which are well inſtructed in the Lawe of thy God, and teach thoſe, which are not inſtructed.

25 And let all thoſe which ſhall tranſgreſſe the Law of God and the King, bee diligently puniſhed, either with death, or other puniſhment, either with penaltie of money, or baniſhment.

26 ¶ Then Eſdras the Scribe ſaid, Bleſſed be the only Lord God of my fathers, which hath put this in the heart of the King to glorifie his houſe which is in Ieruſalem,

27 And hath honoured mee before the King, and the counſellers, and all his friends and gouernours.

Ezra 8.1.

28 ¶ *Therefore I was incouraged by the helpe of the Lord my God, and gathered men of Iſrael to goe vp with me.

29 Theſe are the guides after their families and order of dignities, which came vp with mee out of Babylon in the reigne of Artaxerxes the King.

30 Of the ſonnes of Phinees, Gerſom, of the ſonnes of Ithamar, Gamael, of the ſonnes of Dauid, ‖Lettus.

‖Or, Hattus.

31 Of the ſonnes of Sechenias, of the ſonnes of Phares, Zacharias, and with him were counted an hundreth and fiftie men.

32 Of the ſonnes of ‖Salomon, Abelliacnias the ſonne of Zacharias, and with him two hundreth men.

‖Or, Pahath Moab, Elioenai.

33 Of the ſonnes of Zathoe, Sechenias the ſonne of ‖Iezolus, and with him three hundreth men: of the ſonnes of Adin, ‖Obeth ſonne of Ionathas, and with him two hundreth and fifty men.

‖Or, Ieziel.
‖Or, Obed.

34 Of the ſonnes of Elam, ‖Ieſias ſonne of Gotholias, and with him ſeuentie men.

‖Or, Ieſaias.

35 Of the ſonnes of Saphatias, Zarias, ſonne of ‖Michael, and with him ſeuentie men.

‖Or, Michael

36 Of the ſonnes of Ioab, ‖Badias ſonne of Iezelus, and with him two hundreth and twelue men.

‖Or, Obadiah ſonne of Iechiel.

37 Of the ſonnes of ‖Banid, Aſſalimoth ſonne of Ioſaphias, and with him an hundreth and threeſcore men.

‖Or, Baniah, Eſolomith.

38 Of the ſonnes of Babi, Zacharias ſonne of Bebai, and with him twentie and eight men.

39 Of the ſonnes of ‖Aſtath, Iohannes ſonne of Acatan, and with him an hundreth and tenne.

‖Or, Aſgad, Iohanan, ſonne of Eccethan.

40 Of the ſonnes of Adonicam the laſt: and theſe are the names of them, Eliphalat, ‖Ieouel and ‖Maias, and with them ſeuentie men: of the ſonnes of ‖Bagouthi ſonne of Iſcacourus, and with him ſeuentie men.

‖Or, Iehel.
‖Or, Semaias
‖Or, Bagoi, Vti, ſonne of Iſtacuri.

Ezra 8.15.

41 And I gathered them together to the flood called *Theras, and pitched our tents there three dayes, and numbred them.

42 But when I had found there none of the Prieſts nor Leuites,

43 I ſent to Eleazar, and behold, there came ‖Maaſman, and Alnathan, and Samaian, and ‖Ioribon, and Nathan, Ennatan, Zacharian, and Moſollamon the chiefe, and beſt learned,

‖Or, Maſma, Aluathan.
‖Or, Iorib, Elnathan, Zacharie, & Moſollam.

44 And I bade them to goe to Daddeus the captaine which was in the place of the treaſurie,

45 With charge to bid Daddeus and his brethren, and the treaſurers that were there, to ſend to vs them, which ſhould offer ſacrifice in the houſe of our Lord.

46 And they brought vnto vs by the mightie hand of our Lorde learned men of the ſonnes of Moli, the ſonne of Leui, the ſonne of Iſrael, to wit, ‖Siſebebran and his ſonnes, and his brethren being eighteene.

‖Or, Seredia.

47 And Aſebia, and ‖Annon, and Oſalan his brethren of the ſonnes of ‖Canaineus, with their ſonnes, twentie perſons.

‖Or, Anom, Ieſaas.
‖Or, Canaanien.

48 And of the miniſters of the temple, which Dauid gaue, and thoſe which were rulers ouer the worke of the Leuites, to wit, miniſters of the Temple, two hundreth and twentie, of whom all the names were regiſtred.

Ezra 8.21.

49 ¶ And *there I proclaimed a faſt for the young men before the Lorde to aſke of him a good iourney both for vs, and for them that were with vs, for our children, and for our cattell.

50 For I was aſhamed to aſke the King footemen or horſemen, or conduct for ſafegard

gard againſt our enemies,

51 Becauſe we had ſaid to the King, that the power of our Lorde ſhould bee with them that ſought him, to direct them in all things.

52 Wherefore we prayed our Lord againe according to theſe things, whom wee found fauourable.

53 Then I choſe from among the chiefe of the tribes, and of the Prieſts, twelue men, to wit, ‖ Eſebrias and Aſſamas, and with them tenne of their brethren.

‖Or, Serebias.

54 And I weighed them the ſiluer and the golde, and the holy veſſels of the Houſe of our Lorde, which the King and his counſellers, and his princes, and all Iſrael had giuen.

55 And I weighed them ſixe hundreth and fiftie talents of ſiluer, and ſiluer veſſels of an hundreth talents, and an hundreth talents of golde,

56 And twenty golden baſins, & twelue veſſels of braſſe, of fine braſſe ſhining like gold.

57 And I ſaide to them, You are alſo holy to the Lord, and the veſſels are holy, and the golde, and the ſiluer is a vowe to the Lorde of our fathers.

58 Watch and keepe them, till that you giue them to the heads of the families of the Prieſts, and Leuites, and captaines of the families of Iſrael in Ieruſalem in the chambers of the houſe of our God.

59 So the Prieſtes and Leuites tooke the ſiluer and the golde, and the veſſels, and caried them to Ieruſalem to the Temple of the Lord.

60 And wee departed from the flood Thera, in the twelfth day of the firſt moneth, and came to Ieruſalem, according to the mightie power of our Lorde with vs: and the Lorde deliuered vs from the beginning of our iourney from all enemies. So wee came to Ieruſalem.

61 And three dayes being paſt there, in the fourth day the ſiluer that was weighed, and the golde was deliuered in the houſe of our Lorde to ‖ Marmoth the Prieſt, the ſonne of Iouri,

‖Or, Marimoth the ſonne of Iorie of Vrie.

62 And with him to Eleazar the ſonne of Phinees: and there were with them, Ioſabad the ſonne of Ieſus, and ‖ Moeth ſonne of Sabbanus, Leuites: all was deliuered them by number and weight.

‖Or, Noedia, ſonnes ſonne of Bannus.

63 And all the weight of them was written that ſame houre.

64 Afterwardes thoſe that were come out of the captiuitie, offered ſacrifices to the Lord God of Iſrael, euen twelue bulles for all Iſrael, rams foureſcore and ſixteene,

65 Lambes threeſcore and twelue, twelue goates for ſaluation, all in ſacrifice to the Lord.

66 And they preſented the commandements of the King to the Kings ſtewards, and to the gouernours of Coeloſyria and Phenice, who honoured the people, and the Temple of God.

Ezra.9.1.

67 ¶ * When theſe things were done, the gouernours came to me, ſaying, The people of Iſrael, the Princes and the Prieſtes, and the Leuites haue not ſeparated from them the ſtrange people of the land,

68 Nor the pollutions of the Gentiles, to wit, of the Canaanites, and Chetites, and Phereſites, and Iebuſites, and Moabites, and Egyptians, and Idumeans.

69 For they haue dwelt with their daughters, both they and their ſonnes, and the holy ſeed is mixed with the ſtrange people of the land, and the gouernours and rulers haue bene partakers of this wickedneſſe from the beginning of the thing.

70 And as ſoone as I had heard theſe thinges, I rent my clothes, and the holy garment, and I pulled the haire off mine head, and off my beard, and ſate me downe ſorowfull, and very ſad.

71 Then alſo all they that were mooued with the word of the Lord God of Iſrael, came to mee whiles I wept for the iniquitie, but I ſate very ſad till the euening ſacrifice.

72 Then I roſe from the faſt with my clothes torne, and the holy garment, and bowed my knees, and ſtretched foorth mine handes to the Lord,

73 And ſaid, * O Lorde, I am aſhamed, and confounded before thy face.

Ezra.9.6.

74 For our ſinnes are increaſed aboue our heads, and our ignorances are lifted vp to heauen.

75 Yea, euen from the time of our fathers we are in great ſinne vnto this day.

76 For our ſinnes therefore, and our fathers, we with our brethren, with our Kings & Prieſts haue bene giuen vp to the Kings of the earth, to the ſword and to captiuitie, and for a praye with all ſhame vnto this day.

77 And now how great hath thy mercy bene, O Lorde, that there ſhould be left vs a roote and name in the place of thine holineſſe!

78 And that thou ſhouldeſt reueale to vs a light in the houſe of the Lord our God, and giue vs meate in the time of our ſeruitude!

79 For when we were in bondage, wee were not left of our God, but he gaue vs fauour before the Kings of the Perſians, that they ſhould giue vs meate,

80 And that they ſhoulde honour the Temple of our Lorde, and rayſe vp Sion that is deſolate, and giue vs aſſurance in Iudea and Ieruſalem.

81 And nowe, O Lorde, what ſhall wee ſay, hauing theſe things? for wee haue tranſgreſſed thy Commaundements, which thou haſt giuen by the handes of thy ſeruants the Prophets, ſaying,

82 * Becauſe the lande which yee goe to inherite, is a land polluted by the pollutions of the ſtrangers of the lande, which haue filled it with their filthineſſe,

Deut.7.1.

83 Therefore nowe yee ſhall not ioyne their daughters with your ſonnes, neither giue your daughters to their ſonnes,

84 Neither ſhal you deſire to haue peace with them for euer, that yee may be made ſtrong, and eate the good things of the land, and leaue it for an inheritance to your children for euer.

.85 Therefore all that is come to paſſe, was done for our wicked workes, and for our great ſinnes: yet, Lorde, thou haſt forborne our ſinnes,

86 And haſt giuen vs ſuch a roote: but we againe haue turned backe to tranſgreſſe thy Law, and to mixe vs with the vncleanneſſe of the people of the land.

87 Mighteſt thou not bee angry with vs to deſtroy vs, ſo that thou ſhouldeſt neither

leaue vs roote, nor ſeede, nor name?

88 But, O Lorde of Iſrael, thou art true: for there is a root left, euen vnto this day.

89 Behold, we are now before thee with our iniquities, neither can we endure before thee for theſe things.

Ezra.10.1. 90 ¶ And * as Eſdras prayed and confeſſed and wept, and lay vpon the ground before the Temple, a very great multitude was gathered vnto him out of Ieruſalem of men and women, and yong children: for there was great lamentation among the multitude.

‖Or, Ieiel. 91 Then Iechonias the ſonne of ‖ Ieel of the ſonnes of Iſrael, crying out, ſaid, O Eſdras, we haue ſinned againſt the Lorde God: we haue taken in mariage ſtrange women of the nations of the land.

92 And now all Iſrael is doubtfull: therefore let vs make an othe concerning this to the Lord to put away all our wiues, which are ſtrangers, with their children.

93 If it ſeeme good to thee, and to all them that obey the Law of the Lord, riſe vp and put it in execution.

94 For to thee doeth it appertaine, and we are with thee to make thee ſtrong.

95 Then Eſdras aroſe, and made al the chiefe of the families of the Prieſts and Leuites of all Iſrael to ſweare, that they would doe thus: and they ſware.

CHAP. IX.

7 After Eſdras had read the lawe for the ſtrange wiues, 10 they promiſe to put them away.

Ezra.10.6. THen * Eſdras roſe from the court of the Temple, and went to the chamber of Ioannan the ſonne of Eliaſib,

2 And being lodged there, hee did eate no bread nor dranke water, but mourned for the great iniquities of the multitude.

3 And there was a proclamation in all Iudea and Ieruſalem, to all them that were of the captiuitie, that they ſhould be gathered to Ieruſalem,

4 And that all they which ſhould not meete there within two or three dayes, according to the ordinance of the Elders, which bare rule, ſhould haue their cattell confiſcate to the Temple, and be caſt out from among them of the captiuitie.

5 Then all they which were of the tribe of Iuda & Beniamin, came together within three dayes, into Ieruſalem: this was the ninth moneth, and twentieth day of the moneth.

6 And all the multitude ſate in the broade place of the Temple ſhaking, becauſe of the extreme winter.

7 Then Eſdras aroſe and ſaide to them, Ye haue ſinned: for ye haue maried ſtrange wiues, ſo that ye haue augmented the ſinnes of Iſrael.

8 Nowe therefore confeſſe and glorifie the Lord God of our fathers,

9 And doe his will, and ſeparate your ſelues from the people of the land, & from the ſtrange wiues.

10 Then all the multitude cried out and ſaid with a loude voyce, We will doe ſo as thou haſt ſaide.

11 But becauſe the multitude is great, and the time is winter, ſo that wee cannot ſtande without, and the worke is not of one day nor of two, ſeeing that many of vs haue ſinned in this matter,

12 Let the chiefe men of the multitude, and all they which haue ſtrange wiues of our families, tarry:

13 And let the Prieſts and Iudges come out of all places at the day appointed, till they haue appeaſed the wrath of the Lorde againſt vs for this matter.

14 Then Ionathas Aſaels ſonne, and ‖ Ezecias ſonne of ‖ Thecan were appointed concerning theſe things, and Moſollam and Sabbateus did helpe them. ‖Or, Iahaziaſ. ‖Or, Thecua.

15 And they which were of the captiuitie did after all theſe things.

16 Eſdras the Prieſt alſo choſe him certaine men, chiefe of their families, all by name: and they ſate together in the firſt day of the tenth moneth to examine this matter.

17 And they made an ende of the things perteining to them that had maried ſtrange wiues in the firſt day of the firſt moneth.

18 And there was found of the Prieſts which had maried ſtrange wiues,

19 Of the ſonnes of Ieſus, the ſonne of Ioſedec, and of his brethren, ‖ Mathelas, and Eleazar, and Ioribus, and ‖ Ionadan.

20 Who alſo gaue their handes to caſt out their wiues, and offered a ramme for their reconciliation in their purgation.

21 And of the ſonnes of Emmer, ‖ Ananias, and Zabdeus, and Canes, and Sameius, and Hiereel, and Azarias.

22 And of the ſonnes of ‖ Phaiſu, Ellionas, Maſſias, Iſmaelus, and Nathanael, and ‖ Ocidelus, and Talſas.

23 And of the Leuites, ‖ Iozabadus, and Semis, and Colius, who was called ‖ Calitas, and Patheus, and Oudas, and Ionas.

24 Of the holy Singers, ‖ Eliazurus, Bacchurus.

25 Of the porters, ‖ Sallumus, & Tolbanes.

26 Of them of Iſrael, of the ſonnes of Phorus, ‖ Hiermas, & Eddias, and Malchias, and Maelus, and Eleazar, & Aſibias, and ‖ Banaias.

27 Of the ſonnes of ‖ Ela, Matthanias, Zacharias, and ‖ Hierielas, and ‖ Hieremoth, and Aedias.

28 And of the ſonnes of ‖ Zamoth, Eliadas, Eliſimus, Othonias, Iarimoth, and ‖ Sabatus, and Sardeus.

29 Of the ſonnes of ‖ Bebai, Ioannes, and Ananias, and ‖ Ioſabad, and Ematheas.

30 Of the ſonnes of ‖ Mani, Olamus, Mamuchus, Iedaias, Iaſubus, Iaſael, and Ieremoth.

31 And of the ſonnes of ‖ Addi, Naathus, Mooſias, Laccunus, and Naidus, & Mathanias, and ‖ Seſchel, and Balnuus, and Manaſſeas.

32 And of the ſonnes of Annas, Elionas and Aſeas, and Melchias, & Sabbeus, and Simon a Choſamite.

33 And of the ſonnes of ‖ Aſom, Altaneus, and ‖ Matthias, and Bannaias, Eliphalat, and Manaſſes, and Semei.

34 And of the ſonnes of ‖ Maani, Ieremias, Momdis, Omairus, Iuel, Mamai, and Pacalias, and Amos, Carabaſion, and Enaſibus and Mamnitanaimus, Eliaſis, Vanus, Eliali, Samis, Selemias, Nathanias, and of the ſonnes of Ozoras, Seſis, Eſril, Azaelus, Samaras,

‖Or, Maaſias.
‖Or, Iedaliah
‖Or, Anani. and Zabiah.
‖Or, Paſhur, Elionas Maaſſias, Ieſmael.
‖Or, Olridel, and Alaſa.
‖Or, Ioſabad, Somes.
‖Or, Galias, Pathias, Iobudas.
‖Or, Eliaſib, and Bacur.
‖Or, Sallum.
‖Or, Remias.
‖or, Banadias
‖Or, Elam.
‖Or, Iebiel.
‖Or, Ieremoth and Helias.
‖Or, Zathone, Eliadas, Eliſib.
‖Or, Sabad, and Sardai.
‖Or, Bebe.
‖Or. Ioſabat. and Emah.
‖Or, Bani, Olam, Malluch, Iedaia, Iaſub.
‖Or. Addin, Naatus, Laccun, Banaias.
‖Or, Bezelel. Balnus, Manaſſes.
‖Or, Haſam.
‖Or, Mathmas, Matathias.
‖Or, Ban, Ieremias, Modi, Euiram.

Samaias, Sambis, Joſiphus.

35 And of the ſonnes of Ethna, Mazitias, Zobadias, Ethes, Inel, Banaias.

36 All theſe married ſtrange wiues, and put them away with their children.

37 And the Prieſts and the Leuites dwelt in Jeruſalem, and in the countrey, the firſt day of the ſeuenth moneth, and the children of Iſrael in their owne houſes.

Nehe.8.1. 38 ¶ *Then all the multitude aſſembled together with one conſent into the broad place before the gate of the Temple toward the Eaſt,

39 And ſpake to Eſdras the Prieſt, and reader, that he ſhould bring the Lawe of Moyſes, which had bin giuen by the Lord God of Iſrael.

40 Then brought Eſdras ẏ chiefe Prieſt the Lawe to all the multitude, both man & woman, and to all the Prieſts, that they might heare the Law the firſt day of the ſeuenth moneth.

41 And he read in the firſt broad place of the gate of the Temple, from morning to midday, before the men and the women, and all the multitude hearkened to the Law.

42 So Eſdras the Prieſt and reader of the Law, ſtood vpon a pulpit of wood that was prepared.

||Or, Mattithias. 43 And there ſtood by him ||Matgathias, Sammus, Ananias, Azarias, Durias, Ezecias, Balaſamus at his right hand.

||Or, Pedaias. 44 And at his left hande ||Phaldaius, and Sail, Melchias, Aothaſaphus, Nabarias.

45 Then Eſdras tooke the booke of the Law before the multitude (for he ſate honourably before them all)

46 And they all ſtood vpright when hee expounded the Law, and Eſdras bleſſed the Lord the moſt high God, the moſt mighty God of hoſtes.

47 And the whole multitude cryed, Amen. ||Or, Bani.

48 Then Jeſus, and ||Anus, and Sarabias, and Adimus, and Jacobus, Sabataias, Autaias, Maianias, and Calitas, Azarias, and Ioazabdus and Ananias, & Biatas the Leuites lift vp their handes, and fell downe on the ground, and worſhipped the Lord,

49 And taught the Lawe of the Lorde, and ſtood alſo earneſtly vpon the reading.

50 Then ſayde ||Aththarates to Eſdras the chiefe Prieſt and Reader, and to the Leuites, that taught the multitude in all things, This day is holy vnto the Lord, and all haue wept in hearing of the Law. ||Or, Nehemias.

51 Goe therefore and eate the fatte meates, and drinke the ſweet drinkes, and ſend preſents to them that haue not.

52 For this day is holy to the Lord, and be not ſorry: for the Lord God will glorifie you.

53 So the Leuites commaunded all theſe things to the people, ſaying, This day is holy to the Lord: be not ſad.

54 Then they departed all to eat and drinke, and to reioyce, and to giue preſents to them that had not, and to make good cheare.

55 For they were yet filled with the wordes wherwith they were inſtructed, when they were aſſembled together.

II.Eſdras.

CHAP. I.

8 The people is reprooued for their vnfaithfulneſſe. 30 God will haue another people, if theſe will not bee reformed.

Ezra 7.1. The ſecond booke of the Prophet *Eſdras, the ſon of Saraias, the ſonne of Azarias, the ſonne of Helcias, the ſonne of Sadanias, the ſon of Sadoc, the ſon of Achitob,

2 The ſonne of Achias, the ſonne of Phinees, the ſonne of Heli, the ſonne of Amarias, the ſonne of Aſie, the ſonne of Marimoth, the ſonne of Arna, the ſonne of Ozias, the ſonne of Borith, the ſonne of Abiſei, the ſonne of Phinees, the ſonne of Eleazar,

3 The ſonne of Aaron (of the tribe of Leui) which Eſdras was priſoner in the land of Medes in the reigne of Artaxerxes king of Perſia.

Iſa.58.1. 4 *And the word of the Lord came vnto me, ſaying,

5 Goe, and ſhew my people their ſinnes, and their children their wickednes, which they haue committed againſt mee, that they may tell their childrens children.

6 For the ſinnes of their fathers are increaſed in them, becauſe they haue forgotten mee, and haue offered vnto ſtrange gods.

7 Haue not I brought them out of the land of Egypt from the houſe of bondage? but they haue prouoked me vnto wrath, and deſpiſed my counſels.

8 Pull thou off then the haire of thine head, and caſt all euill vpon them: for they haue not beene obedient vnto my Lawe, but they are a rebellious people.

9 How long ſhal I forbeare them, vnto whom I haue done ſo much good?

10 *Many kings haue I deſtroyed for their ſakes: Pharao with his ſeruants and all his armie haue I ſmitten downe. Exod.14.28

11 All the nations haue I deſtroyed before them: *I haue deſtroyed the Eaſt, the people of the two countreys Tyrus & Sidon, and haue ſlaine all their enemies. Num.21.24. Ioſh.8.12.

12 Speake thou therefore vnto them, ſaying, Thus ſaith the Lord,

13 *I haue led you through the Sea, and haue giuen you a ſure ||way, ſince the beginning: *I gaue you Moyſes for a guide, and Aaron for a Prieſt. Exod.14.29. ||Or, ſtreete. Exod.3.10. and 4.14.

14 *I gaue you light in a pillar of fire, and great wonders haue I done among you: yet haue ye forgotten me, ſaith the Lord. Exod.13.21.

15 Thus ſayth the Almightie Lorde, The quailes *were a token vnto you: I gaue you tents for a ſafegard, wherein ye murmured: Exod.16.13. pſal.104.40.

16 And ye triumphed not in my Name for the deſtruction of your enemies, but ye yet murmure ſtill.

17 Where are the benefites that I haue done for you? when ye were hungry in the wildernes, *did ye not crie vnto me, Num.14.3.

18 Saying, Why haſt thou brought vs into this wilderneſſe, to kill vs? It had beene better for vs to haue ſerued the Egyptians, then to die in this wildernes.

19 I had pitie vpon your mournings, and gaue you Manna to eate: *ſo yee did eate Wiſd.16.20.

Angels food.

Num.20.11. wiſ.11.4. 20 *When ye were thirſtie, did not I cleaue the ſtone, and waters did flowe out to ſatiſfie you? from the heate I couered you with the leaues of the trees,

21 And I gaue you fat countreys: I caſt out the Cananites, the Pheresites, and Philiſtims before you: *What ſhall I doe more for you, ſaith the Lord? Iſa.5.4.

Exod.15.23. 22 Thus ſaith the Almighty Lord, *When ye were in the wilderneſſe at the bitter waters, being athirſt, and blaſpheming my Name,

23 I gaue you not fire for the blaſphemies, but caſt a tree into the water, and made the riuer ſweete.

24 What ſhall I doe vnto thee, O Iacob? thou *Iuda wouldeſt not obey: I will turne me to other nations, and vnto thoſe will I giue my Name, that they may keepe my lawes. Exod.32.8.

25 Seeing yee haue forſaken mee, I will alſo forſake you: when ye aſke mercie of me, I will not haue pitie vpon you.

Iſai.1.15. 26 *When yee call vpon mee, I will not heare you: for ye haue defiled your ſonnes with blood, and your feete are ſwift to commit murther,

27 Although ye haue not forſaken mee, but your owne ſelues, ſaith the Lord.

28 Thus ſayth the Almighty Lord, Haue I not prayed you, as a father his ſonnes, and as a mother her daughters, and as a nurſe her young babes,

29 That yee would bee my people, as I am your God, and that ye would be my children, as I am your Father?

Mat.23.37. 30 *I gathered you together as an henne gathereth her chickins vnder her wings: but now what ſhall I doe vnto you? I will caſt you out from my ſight.

Iſai.1.13. 31 *When you bring gifts vnto mee, I will turne my face from you: for your ſolemne feaſt dayes, your new moones, and your circumciſions haue I forſaken.

32 I ſent vnto you my ſeruants the Prophets whom ye haue taken and ſlaine, and torne their bodies in pieces, whoſe blood I will reuenge, ſaith the Lord.

33 Thus ſayth the Almighty Lorde, Your houſe ſhall be deſolate: I will caſt you out as the winde doth the ſtubble.

34 Your children ſhall not haue generation: for they haue deſpiſed my commandement, and done the thing that I hate, before me.

35 Your houſes will I giue vnto a people to come, who ſhall beleeue mee though they heare mee not, and they, vnto whom I neuer ſhewed miracle, ſhall doe the things that I commaund them.

36 Though they ſee no Prophets, yet ſhall they hate their iniquities.

37 ¶ I will declare the grace that I will doe for the people to come, whoſe children reioyce in gladneſſe, and though they haue not ſeene mee with bodily eyes, yet in heart they beleeue the things that I ſay.

38 Now therefore brother, behold what great glory, & ſee the people that come from the Eaſt.

39 Unto whom I will giue for leaders, Abraham, Iſaac, Iacob, Oſeas, Amos, Micheas, Ioel, Abdias, Ionas,

40 Naum, Abacuc, Sophonias, Aggeus, Zacharias, and Malachias (which is called alſo the *meſſenger of the Lord.) Malac.3.1.

CHAP. II.

The Synagogue findeth fault with her own children. 18 The Gentiles called.

Thus ſayth the Lorde, I brought this people out of bondage: I gaue them alſo my commaundements by my ſeruaunts the Prophets, whome they would not heare, but deſpiſed my counſels.

2 The mother that bare them, ſayth vnto them, Goe you away, O children: for I am a widow and forſaken.

3 I brought you vp with gladneſſe, but with ſorowe and heauineſſe haue I loſt you: for yee haue ſinned againſt the Lorde your God, and done the thing that diſpleaſeth him.

4 But what ſhall I nowe doe vnto you? I am a widow and forſaken: goe yee, O my children, and aſke mercy of the Lord.

5 And thee, O Father, I call for a witneſſe for the mother of theſe children, which woulde not keepe my couenant,

6 That thou bring them to confuſion, and their mother to a ſpoyle, that their kindred bee not continued.

7 Let their names bee ſcattered among the heathen: let them be put out of the earth, for they haue deſpiſed my couenant.

8 Woe vnto thee, Aſſur: for thou hiddeſt the vnrighteous in thee: O wicked people, remember *what I did vnto Sodom and Gomorah, Gen.19.24.

9 Whoſe land is mixed with clouds of pitch and heapes of aſhes: ſo will I doe vnto them, that heare me not, ſaith the Almightie Lord.

10 ¶ Thus ſaith the Lord vnto Eſdras, Tel my people, that I will giue them the kingdome of Ieruſalem, which I would haue giuen vnto Iſrael.

11 And I will get me glory by them, and giue them the euerlaſting tabernacles, which I had prepared for thoſe.

12 They ſhall haue at will the tree of life ſmelling of oyntment: they ſhall neither labour nor be weary.

13 Go ye, and ye ſhall receiue it: pray that the time, which is long, may bee ſhortned: the kingdome is prepared for you: watch.

14 Take heauen and earth to witneſſe: for I haue aboliſhed the euill, and created the good: for I liue, ſayth the Lord.

15 Mother, embrace thy children, and bring them vp with gladneſſe: make their feete as faſt as a pillar: For I haue choſen thee, ſayeth the Lord.

16 And thoſe that bee dead, will I raiſe vp from their places, and bring them out of the graues: for I haue knowen my name in Iſrael.

17 Feare not, thou mother of the children: for I haue choſen thee, ſaith the Lord.

18 I will ſend thee my ſeruaunts Eſai and Ieremie to help thee, by whoſe counſel I haue ſanctified and prepared for thee twelue trees laden with diuers fruits,

19 And as many fountaines, flowing with milke and honie, and ſeuen mighty mountaines, whereupon there grow roſes and lilies, whereby I will fill thy children with ioy.

20 Execute iuſtice for the widow: iudge the cauſe of the fatherles: giue to the poore: defend the fatherles: clothe the naked.

12 Heale

21 Heale the wounded, and ſicke: laugh not a lame man to ſcorne: defend the creeple, and let the blinde come into the light of my cleereneſſe.

22 Keepe the old and the yong that are within thy walles.

Tobit.1.17. 23 *Whereſoeuer thou findeſt the dead, take them and bury them, and I will giue thee the firſt place in my reſurrection.

24 Abide ſtill, O my people, and reſt; for thy quietneſſe ſhall come.

25 Nouriſh thy children, O thou good nurſe: ſtabliſh their feete.

26 None of the ſeruants that I haue giuen thee, ſhall periſh: for I will ſeeke them from among thy number.

27 Be not wearie: for when the day of trouble and heauineſſe commeth, other ſhall weepe and bee ſorowfull, but thou ſhalt be merrie, and haue abundance.

28 The heathen ſhall enuie thee, and ſhal doe nothing againſt thee, ſaith the Lord.

29 Mine hands ſhall couer thee, ſo that thy children ſhall not ſee hell.

30 Be ioyfull, O thou mother, with thy children: for I will deliuer thee, ſaith the Lord.

31 Remember thy children that ſleepe: for I will bring them out of the ſides of the earth, and will ſhew mercy vnto them: for I am mercifull, ſaith the Lord Almightie.

32 Embrace thy children, vntill I come and ſhew mercy vnto them: for my fountaines runne ouer, and my grace ſhall not faile.

33 I Eſdras receiued a charge of the Lorde vpon the mount Horeb, that I ſhould goe vnto them of Iſrael, but when I came to them, they caſt me off, and deſpiſed the commandement of the Lord.

34 And therefore I ſay vnto you, O yee heathen, that heare and vnderſtand, Waite for your ſhepheard, who ſhal giue you euerlaſting reſt: for he is neere at hand, that ſhall come in the ende of the world.

35 Be ready to the reward of the kingdome: for the euerlaſting light ſhall ſhine vpon you for euermore.

36 Flee the ſhadow of this worlde: receiue the ioy of your glory: I teſtifie my Sauiour openly.

37 Receiue the gift that is giuen you, and bee glad, giuing thankes vnto him that hath called you to the heauenly kingdome.

38 Ariſe and ſtand vp, and behold the number of thoſe that are ſealed for the feaſt of the Lord,

39 Which are departed from the ſhadowe of the world, and haue receiued glorious garments of the Lord.

40 Take the number, O Sion, and ſhut vp them that are clothed in white, which haue fulfilled the Lawe of the Lord.

41 The number of thy children whome thou longeſt for, is fulfilled: beſeech the power of the Lorde, that the people haue which bene called from the beginning may be ſanctified.

Reuel.7.9. 42 *I Eſdras ſaw vpon mount Sion a great people whom I could not number, and they all praiſed the Lord with ſongs.

43 And in the mids of them there was a yong man higher in ſtature then them all, and vpon euery one of their heades hee ſet crownes, and was higher then the others, which I much marueiled at.

44 So I asked the Angel, and ſaid, Who are theſe, my Lord?

45 Who anſwered and ſaid vnto me, Theſe bee they that haue put off the mortall clothing, and haue put on the immortall, and haue confeſſed the Name of God: now are they crowned, and receiue the palmes.

46 Then ſaid I vnto the Angel, What yong man is it that ſetteth crownes on them, and giueth them the palmes in their hands?

47 And he anſwered, and ſaid vnto me, It is the Sonne of God, whom they haue confeſſed in the world. Then began I greatly to commend them, that had ſtood ſo ſtrongly for the Name of the Lord.

48 Then the Angel ſaide vnto mee, Goe thy way, and tell my people, what, and howe great wonders of the Lord thou haſt ſeene.

CHAP. III.

4 The wonderous works, which God did for the people, are recited. 31 Eſdras marueileth that God ſuffereth the Babylonians to haue rule ouer his people, which yet are ſinners alſo.

IN the thirtieth yeere after the fall of the citie, as I was at Babylon, I lay troubled vpon my bed, and my thoughts came vp to mine heart,

2 Becauſe I ſaw the deſolation of Sion, and the wealth of them that dwelt at Babylon.

3 So my ſpirite was ſore mooued, ſo that I began to ſpeak feareful words to the moſt High, and ſaid,

4 O Lord, Lord, thou ſpakeſt at the beginning when thou alone plantedſt the earth, and gaueſt commandement vnto the people,

5 *And a bodie vnto Adam, without ſoule, who was alſo the workmanſhip of thine hands, and haſt breathed in him ẏ breath of life, ſo that he liued before thee, Gen.2.7.

6 And ledſt him into Paradiſe, which thy right hande had planted, or euer the earth ‖ brought forth,

7 Euen then thou gaueſt him commandement to loue thy way: but he tranſgreſſed it, and immediatly thou appointedſt death to him & his generation, of whom came nations, tribes, people, and kindreds out of number. ‖Or, went forward.

8 *And euery people walked after their own will, and did wonderfull things before thee, and deſpiſed thy commandements. Gen.6.12.

9 *But at the time appointed thou broughteſt the flood vpon thoſe that dwelt in the world and deſtroyedſt them, Gen.7.10.

10 So that by the flood, that came to euery one of them, which came by death vnto Adam,

11 Yet thou lefteſt one, euen *Noe, with his houſhold, of whom came all righteous men. 1.Pet.3.20.

12 And when they that dwelt vpon the earth, began to multiplie, and the number of the children, people, and many nations were increaſed, they began to be more vngodly then the firſt.

13 Nowe when they liued wickedly before thee, *thou didſt chuſe thee a man from among Gen.12.1.
them, whoſe name was *Abraham. Gen.17.5.

14 Whom thou louedſt, and vnto whom onely thou ſhewedſt thy will,

15 And madeſt an euerlaſting couenant with him, promiſing him that thou wouldeſt neuer forſake his ſeed. Gen.21.2,3. Gen.25.25, 26.

16 *And vnto him thou gaueſt Iſaac, *vnto Iſaac alſo thou gaueſt Iacob and Eſau, and Mal.1.2,3. rom.9.13.

didſt chuſe Iacob, and caſt off Eſau, and ſo Iacob became a great multitude.

Exod.19.1. 17 And whe thou leddeſt his ſeed out of Egypt, * thou broughteſt them vp to mount Sina,

deut.4.10. 18 And inclinedſt the heauens, and bowedſt downe the earth, and didſt mooue the ground, and cauſe the depths to ſhake, and didſt aſtoniſh the world.

19 And thy glory went thorow foure gates of fire, with earthquakes, winde and colde, that thou mighteſt giue the Law vnto the ſeed of Iacob, & that which the generation of Iſrael ſhould diligently obſerue.

20 Yet tookeſt thou not away from them the wicked heart, that thy Law might bring foorth fruit in them.

Gen.3.6. 21 For * Adam firſt hauing a wicked heart, was ouercome and vanquiſhed, and all they that are borne of him.

22 Thus remayned wickedneſſe ioyned with the Law in the hearts of the people, with the wickedneſſe of the roote: ſo that the good departed away, and the euill abode ſtill.

23 So the times paſſed away, and the yeeres were brought to an end, * til thou didſt raiſe thee vp a ſeruant called Dauid, *1.Sam.16.13.*

2.Sam.5.1. and 7.5,13. 24 * Whom thou commandedſt to build a citie vnto thy Name, to call vpon thee therin with incenſe and ſacrifice.

25 When this was done many yeeres, the inhabitants forſooke thee,

26 Following the wayes of Adam and all his generation: for they had alſo a wicked heart.

27 Therefore thou gaueſt thy citie ouer into the hands of thine enemies.

28 But doe they that dwell at Babylon, any better, that they ſhould haue the dominion of Sion?

29 For when I came thither, and ſaw their wicked deedes without number (for this is the thirtieth yeere that I ſee many treſpaſſing) I was diſcouraged.

30 For I ſaw, how thou ſufferedſt them that ſinne, and ſparedſt the wicked doers, whereas thou haſt deſtroyed thine owne people, and preſerued thine enemies, and thou haſt not ſhewed it.

31 I cannot perceiue howe this commeth to paſſe. Are the deeds of Babylon better then they of Sion?

32 Or is there any other people that knoweth thee beſides Iſrael? or what generation hath ſo beleeued thy teſtimonies as Iacob?

33 And yet their reward appeareth not, and their labour hath no fruit: for I haue gone here & there thorowout the heathen: & I ſee them flouriſh, and thinke not vpon thy commandements.

34 Weigh thou therfore our wickednes now in the ballance, and theirs alſo that dwell in the world, and no mention of thee ſhall be found but in Iſrael.

35 Or when is it ẏ they that dwel on the earth haue not ſinned in thy ſight? or what people hath ſo kept thy commandements?

36 Thou ſhalt ſurely find that Iſrael by name hath kept thy precepts, but not the heathen.

CHAP. IIII.

2 The Angel reproueth Eſdras, becauſe he ſeemed to enter into the profound iudgements of God.

AND the Angel that was ſent vnto me, whoſe name was Uriel, anſwered,

2 And ſayde, Thine heart hath taken too much vpon it in this world, and thou thinkeſt to comprehend the waies of the higheſt.

3 Then anſwered I, Yea, my Lord. And he anſwered me, & ſaid, I am ſent to ſhew thee three wayes, and to ſet foorth three ſimilitudes before thee,

4 Whereof if thou canſt declare mee one, I will ſhew thee alſo the way that thou deſireſt to ſee, and I will ſhewe thee from whence the wicked heart commeth.

5 And I ſaid, Tell on, my Lorde. Then ſaid he vnto me, Goe thy way, weigh me the weight of the fire, or meaſure me the blaſt of the wind, or call me againe the day that is paſt.

6 Then anſwered I, and ſaid, What man is borne, that can do that which thou requireſt me, concerning theſe things?

7 And he ſaid vnto me, If I ſhould aſke thee how deepe dwellings are in the mids of the ſea, or how great ſprings are in the beginning of the depth, or how great ſprings are in the ſtretching out of the heauen, or which are the borders of Paradiſe,

8 Peraduenture thou wouldeſt ſay vnto me, I neuer went downe to the deepe, nor yet to the hell, neither did I euer climbe vp to heauen.

9 But now haue I aſked thee but of fire and winde, and of the day, whereby thou haſt paſſed, and from the which things thou canſt not bee ſeparated, and yet canſt thou giue mee none anſwere of them.

10 He ſayd moreouer vnto mee, Thine owne things, and ſuch as are growen vp with thee, canſt thou not know:

11 Howe ſhoulde thy veſſell then bee able to comprehende the wayes of the Higheſt, and nowe outwardly in the corrupt worlde, to vnderſtand the corruption, that is euident in my ſight?

12 Then I ſayd vnto him, It were better that we were not at all, then that we ſhoould liue in wickedneſſe, and to ſuffer, and not to know wherefore.

13 And he anſwered me, and ſayd, * I came to a forreſt in a plaine where the trees helde a councill, *Iudg.9.8. 2.chro.25.18.*

14 And ſayd, Come, let vs goe fight againſt the ſea, that it may giue place to vs, and that we may make vs more woods.

15 Likewiſe the floods of the ſea tooke counſell, and ſayd, Come, let vs goe vp and fight againſt the trees of the wood, that wee may get another countrey for vs.

16 But the purpoſe of the wood was vaine: for the fire came and conſumed it,

17 Likewiſe alſo the purpoſe of the floods of the ſea: for the ſand ſtood vp and ſtopped them.

18 If thou were iudge betweene theſe two, whom wouldeſt thou iuſtifie? or whom wouldeſt thou condemne?

19 I anſwered, and ſayd, Verſly it is a fooliſh purpoſe, that they both haue deuiſed: for the ground is appointed for the wood, and the Sea hath his place to beare his floods.

20 Then anſwered he mee, and ſayd, Thou haſt giuen right iudgement: but why iudgeſt thou not thy ſelfe alſo?

21 For like as the ground is appointed for the

Iſa.55.8,9. iohn 3.31. 1.cor.2.13, 14. the wood, and the ſea for the floods, ſo * they that dwell vpon earth, can vnderſtand nothing, but that which is vpon earth: and they that are in the heauens, the things that are aboue the height of the heauens.

22 Then anſwered I, and ſayde, I beſeech thee, O Lord, let vnderſtanding be giuen me.

23 For I did not purpoſe to enquire of thine high things, but of ſuch as wee dayly meddle withall, namely, wherefore Iſrael is made a reproch to the heathen, and for what cauſe the people whom thou haſt loued, is giuen ouer to wicked nations, and why the law of our fathers is aboliſhed, and the written ceremonies are come to none effect,

24 Why we are toſſed to and fro through the world as the graſhoppers, and our life is a very feare, and we are not thought worthy to obtaine mercy.

25 But what will he doe to his Name, which is called vpon ouer vs? Of theſe things haue I aſked the queſtion.

26 Then anſwered he mee, & ſaid, The more thou ſearcheſt, the more thou ſhalt maruaile: for the world haſteth faſt to paſſe away,

27 And cannot comprehend the things that are promiſed to the righteous in time to come: for this worlde is full of vnrighteouſneſſe and weakeneſſe.

28 But to declare thee the things whereof thou aſkeſt, the euill is ſowen, but the deſtruction thereof is not yet come.

29 If the euill now that is ſowen, be not turned vpſide downe, and if the place where the euil is ſowen, paſſe not away, then cannot the thing come, that is ſowen with good.

30 For the corne of euill ſeed hath bene ſowen in the heart of Adam from the beginning, and how much vngodlines hath hee brought vp vnto this time? And how much ſhall hee bring foorth vntill the harueſt come?

31 Ponder with thy ſelfe, howe much fruite of wickedneſſe the corne of euill ſeede bringeth forth.

32 And when the ſtalkes ſhall be cut downe which are without number, how great an harueſt muſt be prepared.

33 Then I anſwered, and ſayd, Howe, and when ſhall theſe things come to paſſe? wherefore are our yeeres few and euill?

34 And he anſwered me, ſaying, Haſte not to bee aboue the moſt High: for thou laboureſt in vaine to bee aboue him, though thou endeuour neuer ſo much.

35 Did not the ſoules alſo of the righteous aſke queſtion of theſe things in their chambers, ſaying, Howe long ſhall I thus hope? and when commeth the fruite of my barne and our wages?

36 And vpon this Ieremiel the Archangel anſwered, and ſayde, When the number of the ſeedes is filled in you: for hee hath weighed the world in the ballance.

37 The meaſure of the times is meaſured: the ages are counted by number, and they ſhall not be moued or ſhaken, till the meaſure thereof be fulfilled.

38 Then anſwered I and ſaid, O Lord, Lord, we are all euen full of ſinne,

39 And for our ſake peraduenture the harueſt of the righteous is not fulfilled, becauſe of the ſinne of them that dwell vpon earth.

40 So he anſwered me and ſaid, Goe and aſke a woman with child, when ſhee hath fulfilled her nine moneths, if her wombe may keepe the birth any longer within her.

41 Then ſayd I, No, Lord, ſhe cannot. And he ſaid vnto me, In the graue the places of ſoules are like the wombe.

42 For as ſhee that is with childe, haſteth to eſcape the neceſſitie of the trauell, ſo doe theſe places haſte to deliuer thoſe things that are committed vnto them.

43 That which thou deſireſt to ſee, ſhall bee ſhewed thee from the beginning.

44 Then anſwered I, and ſayd, If I haue found grace in thy ſight, and if it be poſſible, and if I be meete therefore,

45 Shew me whether there be more to come then is paſt, or more things paſt, then are to come.

46 What is paſt, I knowe, but what is to come, I know not.

47 And he ſayd vnto me, Stand on the right ſide, and I will expound thee this by example.

48 So I ſtoode, and behold, a hote burning ouen paſſed before me: and when the flame was gone by, I looked, and behold, the ſmoke had the vpper hand.

49 After this there paſſed before me a watry cloud, and ſent downe much raine with a ſtorme: and when the ſtormie raine was paſt, the drops came after.

50 Then ſaid he vnto me, Conſider with thy ſelfe, as the raine is more then the drops, and as fire exceedeth the ſmoke, ſo the portion that is paſt, hath the vpper hand, and the drops and the ſmoke were much.

51 Then I prayed, and ſayd, May I liue, thinkeſt thou, vntill that time? Or what ſhall come to paſſe in thoſe dayes?

52 He anſwered me and ſayd, Of the tokens whereof thou aſkeſt me, I can tell thee a part: but I am not ſent to ſhew thee of thy life: for I doe not know it.

CHAP. V.

1 In the latter times trueth ſhalbe hid. 10 Vnrighteouſneſſe and al wickedneſſe ſhal reigne in the world. 23 Iſrael is reiected, and God deliuereth them. 35 God doeth all things in ſeaſon.

NEuertheleſſe concerning the tokens, behold, the times ſhall come, that they which dwell vpon earth, ſhall bee taken in a great number, and the way of the trueth ſhall bee hid, and the land ſhall be barren from faith,

2 And * iniquitie ſhall bee increaſed more then thou haſt ſeene nowe, or haſt heard in time paſt. Mat.24.12.

3 And it ſhall come to paſſe that one ſhall ſet in foote, and thou ſhalt ſee the land deſolate, which now reigneth.

4 Yea, if God grant thee to liue, thou ſhalt ſee after the third trumpet, that the ſunne ſhall ſuddenly ſhine againe in the night, & the moone three times a day.

5 Blood ſhall drop out of the wood, and the ſtone ſhall giue his voyce, and the people ſhalbe moued.

6 And he ſhall rule, of whom they hope not that dwell vpon earth, & the foules ſhall change place,

7 And the ſea of Sodom ſhall caſt out fiſh and make a noiſe in the night, which many ſhall not knowe, but they ſhall all heare the voyce thereof.

8 There ſhal be a confuſion in many places, and the fire ſhall oft breake foorth, and the wild beaſtes ſhall change their places, and menſtruous women ſhall beare monſters,

9 And ſalt waters ſhalbe found in the ſweet, and all friends ſhall fight one againſt another, then ſhall wit hide it ſelfe, and vnderſtanding depart into his ſecret chamber.

10 It ſhall be ſought of many, and yet not bee found: then ſhall vnrighteouſnes and voluptuouſneſſe haue the vpper hand vpon earth.

11 One land alſo ſhall aſke another, and ſay, Is righteous iuſtice gone thorowe thee? And it ſhall ſay, No.

12 At the ſame time ſhall men hope, but not obteine: they ſhall labour, but their enterpriſes ſhall not proſper.

13 To ſhewe thee ſuch tokens I haue leaue, and if thou wilt pray againe, and weepe as now, and faſt ſeuen dayes, thou ſhalt heare yet greater things then theſe.

14 ¶ Then I awaked, and a fearefulneſſe went thorowe all my body, and my minde was feeble and fainted.

15 But the Angel that was come to talke with me, held me, comforted mee, and ſet me vp vpon my feete.

16 And in the ſecond night, Salathiel the captaine of the people came vnto mee, ſaying, Where haſt thou bene? and why is thy countenance ſo heauie?

17 Knoweſt thou not that Iſrael is committed vnto thee in the land of their captiuitie?

18 Vp then and eate, and forſake vs not, as the ſhepheard that leaueth his flock in the hands of the cruell wolues.

19 Then ſayd I vnto him, Goe thy wayes from me, and come not neere me: and when hee heard it, he went from me.

20 And I faſted ſeuen daies, mourning, and weeping, as Vriel the Angel had commaunded me.

21 And after ſeuen dayes the thoughts of mine heart were very grieuous vnto mee againe,

22 And I had a deſire to reaſon againe, and I began to talke with the moſt High againe,

23 And ſaid, O Lord, Lord: of euery foreſt of the earth, and of all the trees thereof thou haſt choſen thee one onely vineyard.

24 And of all landes of the world thou haſt choſen thee one pit, and of all the flowers of the ground thou haſt choſen thee one lilie,

25 And of all the depths of the ſea thou haſt filled thee one riuer, and of al builded cities thou haſt ſanctified Sion vnto thy ſelfe.

26 And of all the foules that are created, thou haſt named thee one doue, and of all the cattell that are made, thou haſt appointed thee one ſheepe.

27 And among all the multitude of people, thou haſt gotten thee one people, and vnto this people whom thou loueddſt, thou gaueſt a lawe, that is prooued of all.

28 And nowe, O Lord, why haſt thou giuen this one people ouer vnto many? and vpon one roote thou haſt ſet others, & haſt ſcattered thine onely people among many.

29 They treade them downe, which haue withſtoode thy promiſes, and beleeue not thy teſtimonies.

30 And if thou diddeſt ſo much hate thy people, they should haue bene puniſhed with thine owne hands.

31 ¶ Now when I had ſpoken theſe wordes, the Angel that came to me the night afore, was ſent vnto me,

32 And ſaid vnto me, Heare me, and I will teach thee, and hearken that I may inſtruct thee further.

33 And I ſaid, Speake on, my Lord. Then ſayd he vnto mee, Thou art ſore vexed and troubled for Iſraels ſake. Loueſt thou them better, then he doth that made them?

34 And I ſayd, No, Lord: but of very ſorrow haue I ſpoken: for my reines paine mee euery houre, while I labour to comprehend the way of the moſt High, and to ſeeke out part of his iudgment.

35 And he ſayd vnto mee, Thou canſt not. And I ſayd, Wherefore, Lord, wherefore was I borne? or why was not my mothers wombe then my graue? ſo had I not ſeene the trouble of Iaakob, and the griefe of the ſtocke of Iſrael.

36 And he ſayd vnto me, Number vnto mee the things that are not yet come, or gather mee the drops that are ſcattered, or make me the withered flowers greene againe.

37 Open me the places that are cloſed, and bring mee foorth the winds that are ſhut vp therein: ſhew me the image of a voyce, and then will I declare thee the thing, that thou aſkeſt and laboureſt to know.

38 And I ſaid, O Lord, Lord, who can know theſe things, but hee that hath not his dwelling with men?

39 But I that am ignorant, how can I ſpeake of theſe things, whereof thou aſkeſt mee?

40 Then ſayd he vnto me, Like as thou canſt doe none of theſe things, that I haue ſpoken of, ſo canſt thou not finde out my iudgement, nor the leaſt benefite, that I haue promiſed vnto my people.

41 Then I ſayd, Beholde, O Lorde, the laſt things are preſent vnto thee, and what ſhall they doe that haue bene before me, or we that be now, or they that ſhall come after vs?

42 And hee ſayd vnto mee, I will compare my iudgement vnto a ring: as there is no ſlackneſſe of the laſt, ſo there is no ſwiftneſſe of the firſt.

43 Then I anſwered, and ſayd, Couldeſt thou not make at once thoſe that haue beene, thoſe that are now, and thoſe that ſhall come, that thou mighteſt ſhew thy iudgement the ſooner?

44 Then anſwered hee me, The creature, ſayd he, cannot preuent the Creator, neither can the world hold them at once, that ſhall be created therein.

45 And I ſayd, As thou haſt taught thy ſeruant, that thou which giueſt ſtrength to all, haſt giuen life at once to all the worke created by thee, and haſt ſuſteined it, ſo might it

now alſo conteine all men at once.

46 And he ſaid vnto me, Aſke the wombe of a woman, & ſay vnto her, Why muſt thou haue time before thou bringeſt foorth? require her to bring forth ten at once.

47 And I ſaid, Surely ſhe cannot, but by diſtance of time.

48 Then ſaid he vnto me, So haue I diuided the number of the earth by times when ſeede is ſowen vpon it.

49 For as a yong child begetteth not that that belongeth to the aged, ſo haue I ordeined the time which I haue created.

50 ¶ I aſked againe, and ſaid, Seeing thou had now ſhewed mee the way, I will proceede to ſpeake before thee: for our mother, whome thou haſt tolde mee is young, draweth ſhee neere vnto age?

51 He anſwered me, and ſaid, Aſke a woman that trauaileth, and ſhee will tell thee.

52 Say vnto her, Wherefore are not they whom thou haſt now brought foorth, like thoſe that were before thee, but leſſe of ſtature?

53 And ſhee ſhall anſwere thee, Some were borne in the floure of youth, others were borne in the time of age, when the wombe failed.

54 Conſider now thy ſelfe, how that yee are leſſe of ſtature, then thoſe that were before you.

55 And ſo are they that come after you, leſſe then yee, as the creatures which now begin to bee olde, and haue paſſed ouer the ſtrength of youth.

56 Then ſaid I, Lord, I beſeech thee, if I haue found fauour in thy ſight, ſhewe thy ſeruant, by whome doeſt thou gouerne thy workemanſhip?

CHAP. VI.

God hath foreſeene all things in his ſecret counſell, and is author therof, and hath created them for his children. 25 The felicitie of the age to come.

AND hee ſaid vnto mee, In the beginning when the rounde worlde was made, and before the borders of the worlde were ſet, and before the windes blewe one againſt another:

2 Before the noiſe of thunders ſounded, before the bright lightning did ſhine foorth, before the foundations of Paradiſe were laid:

3 Before the faire flowers did appeare, before the mooueable powers were eſtabliſhed, before the innumerable armies of Angels were gathered:

4 Before the heights of the ayre were lifted vp, before the meaſures of the heauens were named, before the chimneis in Sion were hote:

5 Before the preſent yeeres were ſought out, and before the affections of them that nowe ſinne, were turned away, and they that haue layed vp the treaſure of faith, were ſealed,

6 Then did I purpoſe theſe things, and they were made by mee alone, and by none other: by mee alſo they ſhall bee ended, and by none other.

7 Then anſwered I, and ſaid, What ſhall be the diuiſion of times? or when ſhall bee the ende of the firſt, and the beginning of it that followeth?

8 And hee ſaide vnto mee, From Abraham vnto Iſaac, when Iacob and Eſau were borne of him, *Iacobs hand held firſt the heele of Eſau. *Gen. 25.26.*

9 For Eſau is the end of this world, and Iacob is the beginning of it that followeth.

10 The hande of man is betwixt the heele and the hand. Other thing, Eſdras, aſke thou not.

11 ¶ I anſwered then, & ſaid, O Lord, Lord, if I haue found fauour in thy ſight,

12 I beſeech thee, make an ende to ſhew thy ſeruants thy tokens, whereof thou ſhewedſt me part the laſt night.

13 So he anſwered mee, and ſaid, Stand vp vpon thy feete, and heare a mightie ſounding voyce.

14 There ſhall come as an earthquake, but the place where thou ſtandeſt ſhall not bee mooued.

15 And therefore when hee ſpeaketh, bee not afraid: for of the ende ſhall bee the worde, and of the foundation of the earth ſhall it bee vnderſtood.

16 Therefore while one ſpeaketh of them, it trembleth and is moued: for it knoweth that it muſt be changed at the end.

17 And when I had heard it, I ſtood vp vpon my feete, and hearkened, & behold, there was a voyce that ſpake, and the ſounde of it was like the ſound of many waters:

18 And it ſayde, Behold, the dayes come, that I will come and inquire of them that dwell vpon the earth,

19 And when I beginne to enquire of them, who by their vnrighteouſneſſe haue hurt others, and when the affliction of Sion ſhall bee fulfilled,

20 And the world that ſhal vaniſh away, ſhal be ſealed, then wil I ſhew theſe ſignes: the books ſhalbe opened before the heauen, and they ſhal ſee all it together.

21 And the children of a yeere old ſhall ſpeake with their voyces: the women with childe ſhall bring foorth vntimely children of three or foure moneths olde, and they ſhall liue that are rayſed vp.

22 Then ſuddenly ſhall the ſowen places appeare as the vnſowen, and the full ſtorehouſes ſhall ſuddenly be found empty.

23 And the trumpet ſhall ſound, and all they that heare it, ſhall be ſuddenly afraid.

24 At that time ſhall friendes fight with friendes, as with enemies: and the earth ſhall feare with them: the ſprings of the welles ſhall ſtand ſtill, and in three houres they ſhall not runne.

25 Whoſoeuer remaineth from all theſe things that I haue told thee, ſhall bee ſaued and ſee my ſaluation, and the end of your world.

26 And the men that are receiued, ſhall ſee it: they that haue not taſted death from their birth, and the heart of the inhabitantes ſhall bee changed, and turned to another meaning.

27 For euill ſhalbe put out, and deceit ſhalbe quenched.

28 But faith ſhall flouriſh: corruption ſhalbe ouercome, and the trueth which hath bin ſo long without fruit, ſhall come foorth.

29 ¶ And when hee talked with me, beholde, I looked a little vpon him before whome I ſtood:

30 And theſe wordes ſayd hee vnto me, I am come to ſhew thee the time of the night to come.

31 If thou wilt pray againe, and faſt ſeuen dayes more, I will tell thee more things, & greater then theſe, which I haue heard in the day.

32 For the voice is heard before the higheſt: ſurely the mightie hath ſeene thy righteous dealing: he hath ſeene alſo thy chaſtitie, which thou haſt kept ſince thy youth.

33 Therefore hath he ſent me to ſhew thee all theſe things, and to ſay vnto thee, Bee of good comfort, and feare not,

34 And haſte not in the vaine conſideration of the firſt times, nor make haſte to the latter times.

35 And after this I wept againe, and faſted ſeuen daies in like maner, that I might fulfil the three weekes which he had appointed me.

36 And in the eight night was mine heart vexed within me againe, and I began to ſpeake before the moſt High.

37 For my ſpirit was greatly ſet on fire, and my ſoule was in diſtreſſe.

Gene.1.1.

38 And I ſayd, O Lord, thou ſpakeſt expreſly in the firſt creation (euen the firſt day) and commandedſt * that the heauen and the earth ſhould be made, and the worke followed thy word.

39 And then was there the ſpirit, and the darkneſſe was on euerie ſide with ſilence: there was no mans voice as yet created of thee.

40 Then commandedſt thou a bright light to come foorth out of thy treaſures, that it might giue light to thy worke.

41 Upon the ſecond day thou createdſt the heauenly aire, and commandedſt it, that going betweene, it ſhould make a diuiſion between the waters, that the one part might remaine aboue, and the other beneath.

42 Upon the third day thou commaundedſt, that the waters ſhould bee gathered together in the ſeuenth part of the earth: ſixe parts diddeſt thou drie, & kept them to the intent that of theſe there ſhould be that ſhould ſerue thee, being ſowen of God and tilled.

43 Aſſoone as thy word went forth, the worke was incontinently made.

44 For immediatly great and innumerable fruit did ſpring vp, and many diuers pleaſures for the taſte, & flowers of vnchangeable colour, and odours of a moſt wonderful ſmell, and theſe things were created the third day.

Gene.1.14.

45 * Upon the fourth day thou createdſt the light of the ſunne, and of the moone, and the order of the ſtarres,

Gen.1.14,15 deut.4.19.

46 And gaueſt them a charge, to doe * ſeruice euen vnto man that was for to be made.

Gene.1.20.

47 And vpon the fift day thou ſaidſt vnto the ſeuenth part * where the waters were gathered, that it ſhould bring forth beaſts, as foules and fiſhes: and it was ſo.

48 For the dumbe waters, and without life, brought foorth liuing things at the commandement of God, that the nations might praiſe thy wondrous workes.

‖ Or, Enoch.

49 Then diddeſt thou prepare two liuing things: the one thou calledſt ‖ Behemoth, and the other thou calledſt Leuiathan,

50 And didſt ſeparate the one from the other: for the ſeuenth part where the water was gathered, could not hold them.

51 Unto Behemoth thou gaueſt one part, which was dried vp the third day, that he ſhould dwell in the ſame part, wherein are a thouſand hilles.

52 But vnto Leuiathan thou gaueſt the ſeuenth part, that is wet, and haſt prepared him to deuoure what thou wilt, and when thou wilt.

53 Upon the ſixt day thou gaueſt commandement vnto the earth, that before thee it ſhould bring forth beaſts, cattell and creeping things.

54 And beſides this Adam, whom thou madeſt lord ouer all the works which thou haſt created, of him come wee all, and the people alſo, whom thou haſt choſen.

55 All this haue I ſpoken before thee, O Lord, becauſe thou haſt created the world for our ſakes.

56 As for the other people, which alſo come of Adam, thou haſt declared them that they are nothing before thee, but be like vnto ſpettle, and haſt compared their riches vnto a drop that falleth from a veſſell.

57 And now, O Lord, beholde, theſe heathen which haue bene reputed as nothing, haue begun to be lords ouer vs, and to deuoure vs.

58 And we thy people (whom thou haſt called the firſt borne, the only begotten, and thy feruent louer) are giuen into their hands.

59 If the world then bee created for our ſakes, why haue we not the inheritance thereof in poſſeſſion? or how long ſhall wee ſuffer theſe things?

CHAP. VII.

5 Without tribulation none can come to felicitie. 12 God aduertiſeth all in time. 28 The comming and death of Chriſt. 32 The reſurrection and laſt iudgement, 43 after the which all corruption ſhall ceaſe. 48 All fell in Adam. 59 The true life. 62 The mercies and goodneſſe of God.

AND when I had made an ende of theſe wordes, there was ſent vnto me an Angel, which had beene ſent downe to mee the nights afore.

2 And he ſayd vnto mee, Up, Eſdras, and heare the words that I am come to tell thee.

3 And I ſayd, Speake on, my God. Then ſayd he vnto me, The ſea is ſet in a wide place, that it might be deepe and great,

4 But preſuppoſe that the entrance thereof were narrow, and like the riuers,

5 Who could go into the Sea to looke vpon it, and to rule it? If he went not thorow the narrow, how could he come into the broad?

6 There is alſo another thing: a city is builded, and ſet vpon a broad field, and is full of all good things:

7 The entrance thereof is narrow, and in a dangerous place to fall, that there is a fire at the right hand, and a deepe water at the left,

8 And there is but one path betwixt them, euen betwixt the fire & the water, ſo that there could but one man go there.

9 If this citie were giuen vnto a man for an inheritance, if hee neuer went thorow the perill before it, how could hee receiue his inheritance?

10 And I ſayd, It is ſo, Lord. Then ſaid he, So is the portion of Iſrael.

11 Surely for their ſakes haue I made the world: and when Adam tranſgreſſed my ſtatutes, then came this thing to paſſe.

12 Then were the entrances of the worlde made narrow, full of ſorrow and trauaile: they are but few and euill, and full of perils, and very painefull.

13 For the entrances of the foreworld were wide and ſure, and brought immortall fruit.

14 If then they that are liuing, labour not to enter by theſe ſtrait and brittle things, they can not attaine to thoſe things that are hid.

15 Why then diſquieteſt thou thy ſelfe, ſeeing thou art corruptible? and why art thou moued, ſeeing thou art mortall?

16 And why haſt thou not conſidered in thy minde the things to come, rather then them that are preſent?

Deut.8.1. 17 Then ſayd I, O Lord, Lord, *ſeeing thou haſt ordeined in thy Lawe, that the righteous ſhould inherit theſe things, and that the vngodly ſhould periſh,

18 Should the righteous ſuffer ſtraitneſſe in hoping for large things? yet they that haue liued vngodly and ſuffered ſtraitneſſe, ſhall not ſee the large things.

19 Then he ſayd vnto me, There is no iudge more iuſt then God, and there is none more wiſe then the moſt High.

20 For many periſh in this life, becauſe they deſpiſe the Law of God that is appointed.

21 For God hath diligently admoniſhed ſuch as came, ſo oft as they came, what they ſhould doe to haue life, and what they ſhould obſerue to auoyd puniſhment.

22 Neuertheleſſe, they were not obedient vnto him, but ſpake againſt him, and imagined vaine things,

23 And deceiued themſelues by their wicked deedes, and denied the power of the moſt High, and regarded not his wayes.

24 But they deſpiſed his law, and refuſed his promiſes: they haue vnfaithfully broken his ordinances, and haue not performed his works.

25 And therefore, Eſdras, vnto the emptie are emptie things, and to the full, full things.

26 Beholde, the time ſhall come, that theſe tokens which I haue tolde thee, ſhall come to paſſe, and the bride ſhall appeare, and ſhee ſhall come foorth, and be ſeene that now is vnder the earth.

27 And whoſoeuer ſhall eſcape theſe euils, he ſhall ſee my wonders.

28 For my ſonne Ieſus ſhall appeare with thoſe that be with him, and they that remaine, ſhall reioyce within foure hundreth yeeres.

29 After theſe ſame yeeres ſhall my ſonne Chriſt die, and all men that haue life.

30 And the world ſhalbe turned into the old ſilence for ſeuen daies, as in the foreiudgements, ſo that no man ſhall remaine.

31 But after ſeuen dayes, the worlde that is yet aſleepe, ſhall be rayſed vp: and that ſhall die, that is corrupt.

32 Then the earth ſhall reſtore thoſe, that haue ſlept in her, and ſo ſhall the duſt thoſe that dwell therein in ſilence, and the ſecret places ſhall deliuer the ſoules that were committed vnto them.

33 And the moſt High ſhall appeare vpon the ſeate of iudgement, and miſeries ſhall vaniſh away, and long ſuffering ſhall haue an ende.

34 Iuſtice onely ſhall continue: the trueth ſhall remaine, and faith ſhall be ſtrong.

35 The worke ſhall follow, and the reward ſhalbe ſhewed: the good deeds ſhall be of force, and vnrighteouſneſſe ſhall beare no more rule.

36 Then ſayd I, *Abraham prayed firſt for the Sodomites, and *Moyſes for the fathers that ſinned in the wilderneſſe: Gene.18.23. Exod.32.3, 11.

37 And they that came after him, for Iſrael in the time of Achaz and Samuel,

38 And *Dauid for the deſtruction, *and Salomon for them that came into the Sanctuarie, 2.Sam.24. 17. 2.Chro.6.14.

39 *And Elias for thoſe that receiued raine, and for the dead that he might liue, 1 King 17. 21.and 18, 42.45.

40 And *Ezechias for the people in the time of Sennacherib, and diuers others for many. 2.King.19. 15.

41 Euen ſo now, ſeeing vice is increaſed, and wickedneſſe aboundeth, and the righteous haue prayed for the vngodly, wherefore ſhall not the ſame effect follow alſo now?

42 Then hee anſwered mee, and ſayd, This preſent life is not the ende: oft times honour is reteined in it: therefore haue they prayed for the weake.

43 But the day of iudgement ſhall be the end of this worlde, and the beginning of the immortalitie to come, wherein all corruption ſhall ceaſe.

44 Intemperancie ſhall paſſe away; infidelitie ſhall be cut off: righteouſneſſe ſhall grow vp, and the veritie ſhall ſpring vp.

45 Then ſhall no man bee able to ſaue him that is deſtroyed, nor oppreſſe him that hath gotten the victorie.

46 I anſwered then, and ſayd, This is my firſt and laſt ſaying, that it had bene better not to haue giuen the earth vnto Adam. or when it was giuen him, to haue kept him that hee ſhould not haue ſinned.

47 For what profit is it for men in this preſent life to be in heauineſſe, and after death to feare puniſhment?

48 O Adam, what haſt thou done? *for in that that thou haſt ſinned, thou art not fallen alone, but the fall alſo redoundeth vnto vs that come of thee. Rom.5.18.

49 For what profit is it vnto vs, if there be promiſed an immortall life, when wee doe the works that bring death?

50 And that an euerlaſting hope ſhould bee promiſed vs, ſeeing that wee beſide our ſelues to deadly vanitie?

51 And that there ſhould bee appointed vs dwellings of health and ſafetie, if we haue liued wickedly?

52 And that the glory of the moſt High ſhould be kept to defend them which haue led a patient life, if wee haue walked in the wicked wayes?

53 And that an eternall Paradiſe ſhould bee ſhewed, whoſe fruite remaineth incorruptible, wherein is ſafetie and health, if we will not enter into life?

54 (For we haue bene conuerſant in vnpleaſant places)

55 And that the faces of them, which haue

abſteined, ſhould ſhine more then ſtarres, if our faces be blacker then darkneſſe?

56 For while we liued, we did not remember when we did vnrighteouſly, that wee ſhould ſuffer after death.

57 Then anſwered he me, and ſayd, This is the maner of the battel, which man, that is borne in the earth, ſhall fight,

58 That if he be ouercome, he ſhould ſuffer as thou haſt ſayd, but if he get the victory, he ſhould receiue the thing that I ſayd.

Deut.30,19. 59 For this is the life, whereof Moyſes ſpake vnto the people, while he liued, ſaying, *Chuſe thee life that thou mayeſt liue.

60 Neuertheleſſe, they beleeued him not, neither the Prophets after him, nor mee alſo which haue ſayd vnto them,

61 That heauineſſe ſhould not ſo be to their deſtruction, as ioy ſhould come vnto them, to whom ſaluation is perſwaded.

62 I anſwered then and ſaid, I know, Lord, that the moſt High is called mercifull, in that he hath mercy vpon them, which are not yet come to that world,

63 And that he hath pitie on thoſe that walke in his Law,

Rom.2.4. 64 And that *he is patient: for hee long ſuffereth thoſe that haue ſinned as his creatures,

65 And that he is liberall: for he will giue as much as needeth,

66 And that he is of great mercie: for he ouercommeth in mercie thoſe that are preſent, and that are paſt, and them which are to come.

67 For if hee were not abundant in his mercies, the world could not continue, nor they that haue the poſſeſſion thereof.

68 He pardoneth alſo: for if he gaue not of his goodneſſe, that they which haue done euill might be releeued from their wickedneſſe. the ten thouſand part of men ſhould not remaine aliue.

69 And if he, being iudge, forgaue not thoſe that he healed with his worde, and tooke away the multitude of ſinnes,

70 There ſhould peraduenture bee very fewe left in an innumerable multitude.

CHAP. VIII.

1 The number of the godly is ſmall. 6 The works of God are excellent. 20 Eſdras prayeth for him and for his people. 39 The promiſe of ſaluation to the iuſt. 55 The deſtruction of the vniuſt.

AND he anſwered me, ſaying, The moſt high made this world for many, but the world to come for few.

2 I will tell thee a ſimilitude, O Eſdras. As when thou askeſt the earth, it ſhall ſay vnto thee, that it giueth much earthy matter to make pots, but little duſt that gold commeth of, ſo is it with the worke of this world.

Mat.20.16. 3 *There be many created, but few ſhall bee ſaued.

4 Then anſwered I, and ſayd, Then ſwallow vp the wit, O my ſoule, and deuoure vnderſtanding.

5 For thou haſt promiſed to heare, and thou wilt propheſie: for thou haſt no longer ſpace, but the life giuen thee.

6 O Lord, if thou ſuffer not thy ſeruant, that we may entreat thee, that thou mayeſt giue ſeed vnto our heart, and prepare our vnderſtanding, that there may come fruit of it, whereby euery one which is corrupt, may liue, who can ſet himſelfe for man?

7 For thou art alone, & we all are one workmanſhip of thy handes as thou haſt ſayd.

8 For when the body is faſhioned now in the wombe, and thou haſt giuen it members, thy creature is preſerued by fire and water, and the worke created by thee, doeth ſuffer nine moneths the creature, which is faſhioned in it.

9 But the thing that conteineth, and that which is conteined, ſhall both be preſerued, and when time is come, the wombe, being preſerued, deliuereth the things that grew in it.

10 For thou haſt commanded the members, euen the breaſts, to giue milke vnto the fruit appointed to the breaſts,

11 That the thing, which is created, may bee nouriſhed for a time, till thou diſpoſeſt it to thy mercie.

12 Thou bringeſt it vp with thy righteouſneſſe, nurtureſt it with thy law, and reformeſt it with thy iudgement.

13 Thou ſtayeſt it as thy creature, and giueſt it life as thy worke.

14 Seeing then that thou deſtroyeſt him, which with ſo great labours is faſhioned, it is an eaſie thing to appoint by thy commandement, that the thing alſo which is made, might be preſerued.

15 Nowe therefore, O Lorde, I will ſpeake (as touching men in generall thou ſhalt rather prouide) but concerning thy people, for whoſe ſake I am ſory,

16 And for thine inheritance, for whoſe cauſe I mourne: for Iſrael, for whome I am wofull, and for Iacob, for whoſe ſake I am grieued:

17 For them will I pray before thee, aſwell for my ſelfe as for them: for I ſee our faults that dwell in the land.

18 ¶ But I haue heard the ſudden comming of the iudge, which is to come.

19 Therefore heare my voice, and vnderſtand my words, which I will ſpeake before thee. The beginning of the words of Eſdras, before he was taken vp:

20 O Lorde, thou liueſt for euer, which beholdeſt from aboue that which is aboue, and in the ayre,

21 Whoſe throne is ineſtimable, and his glorie incomprehenſible, before whome the hoſt of the Angels ſtand with trembling,

22 Whoſe keeping is turned in winde and fire, whoſe word is true, and ſayings ſtedfaſt, whoſe commandement is ſtrong, and gouernement terrible,

23 Whoſe looke drieth vp the depthes, and wrath maketh the mountaines to melt away as the thing beareth witneſſe,

24 Heare the prayer of thy ſeruant, and receiue into thine eares the petition of thy creature.

25 For while I liue, I will ſpeake, and ſo long as I haue vnderſtanding, I will anſwere.

26 Looke not vpon the ſinnes of thy people, rather then thy faithfull ſeruants.

27 Haue not reſpect vnto the wicked deedes of men, rather then to them that haue thy teſtimonies in afflictions.

28 Thinke not vpon thoſe that haue walked fainedly before thee, but remember them that reuerence thy will.

29 Let it not bee thy will to deſtroy them, which haue liued like beaſtes, but looke vpon them which haue clearely taught thy Lawe.

30 Take not diſpleaſure with them, which appeare worſe then beaſtes, but loue them, that alway put their truſt in thy righteouſneſſe and glory.

31 For wee and our fathers haue all the ſame ſickeneſſe: but becauſe of vs that are ſinners, thou ſhalt be called mercifull.

32 If therefore thou wilt haue mercy vpon vs, thou ſhalt bee called mercifull towardes vs which haue no workes of righteouſneſſe.

33 For the righteous, which haue layd vp many good workes, let them receiue the reward of their owne deedes.

34 But what is man, that thou ſhouldeſt take diſpleaſure at him? or what is this mortall generation, that thou ſhouldeſt bee ſo grieued towards it?

1.King.8.46.2.chro.6.36.

35 *For verely there is no man among them that bee borne, but hee hath done wickedly, nor any that doeth confeſſe thee, which hath not done amiſſe.

36 For in this, O Lorde, thy righteouſneſſe and thy goodneſſe ſhall be praiſed, if thou be mercifull vnto them, which haue not the ſubſtance of good workes.

37 ¶ Then anſwered he me, and ſaid, Some things haſt thou ſpoken aright, and according to thy words it ſhall be.

38 For I will not verely conſider the workes of them, before the death, before the iudgement, before deſtruction:

Gen.4.4.

39 But *I will reioyce in the wayes of the righteous, and I will remember the pilgrimage, the ſaluation, & the reward that they ſhall haue.

40 Like as I haue ſpoken nowe, ſo ſhall it come to paſſe.

41 For as the huſbandman ſoweth much ſeed vpon the ground, and planteth many trees, and yet alway the thing that is ſowen, commeth not vp in time, neither yet doeth all that is planted, take roote: ſo neither ſhall they all that are brought into the world, be ſaued.

42 I anſwered then and ſaid, If I haue found grace, let me ſpeake.

43 Like as the huſbandmans ſeede periſheth, if it come not vp, and receiue not raine in due ſeaſon, or if it bee deſtroyed with too much raine:

44 So periſheth man which is created with thine hands, and thou art called his paterne, becauſe he is created in thine image, for whoſe like thou haſt made all things, and likened him vnto the huſbandmans ſeed.

45 Bee not wroth with vs, O Lorde, but ſpare thy people, and haue mercy vpon thine inheritance: for thou wilt bee mercifull vnto thy creature.

46 Then anſwered he me, & ſaid, The things preſent are for the preſent, & the things to come for ſuch as be to come.

47 For thou art farre off, that thou ſhouldeſt loue my creature aboue me: but I haue oft times drawen neere vnto thee and vnto it, but neuer to the vnrighteous.

48 In this alſo thou art marueilous before the Higheſt.

49 In that thou haſt humbled thy ſelfe, as it becommeth thee, and haſt not iudged thy ſelfe worthy to boaſt thy ſelfe greatly among the righteous.

50 For many miſeries & calamities remaine for them, that ſhal liue in the latter time, becauſe they ſhall walke in great pride.

51 But learne thou for thy ſelfe, and ſeeke out the glory for ſuch as be like vnto thee.

52 For vnto you is paradiſe opened: the tree of life is planted: the time to come is prepared, plenteouſnes made ready: the citie is builded: and reſt is prepared, perfect goodnes and abſolute wiſedome.

53 The root of euil is ſealed vp from you: the weakeneſſe and moth is deſtroyed from you, and into hell fleeth corruption to be forgotten.

54 Sorrowes are vaniſhed away, and in the ende is ſhewed the treaſure of immortality.

55 Therefore aſke thou no more queſtions concerning the multitude of them that periſh:

56 For when they had liberty, they deſpiſed the moſt High: they contemned his Lawe, and forſooke his wayes.

57 Moreouer, they haue troden downe his righteous,

58 *Saying in their heart, that there was no God, though they knew that they ſhould die.

Pſal.14.1. and 53.1.

59 For as the thing that I haue ſpoken of, is made ready for you: ſo is thirſt and paine prepared for them: for God would not that man ſhould periſh.

60 But they, after that they were created, haue defiled the name of him that made them, and are vnthankfull vnto him, which prepared life for them.

61 Therefore my iudgement is now at hand.

62 Theſe things haue I not ſhewed vnto all men, but vnto thee, and to a few like thee: then I anſwered, and ſaid,

63 Behold nowe, O Lord: thou haſt ſhewed me the many wonders, which thou art determined to do in the laſt time, but in what time, thou haſt not ſhewed me.

CHAP. IX.

5 All things in this world haue a beginning and an end. 10 Torments for the wicked after this life. 15 The number of the wicked is more then of the good. 29 The Iewes ingratitude, 36 Therefore they periſh. 38 The viſion of a woman lamenting.

HE anſwered me then, and ſaid, Meaſure the time with it ſelfe, and when thou ſeeſt that one part of the tokens come to paſſe, which I haue told thee before,

2 Then ſhalt thou vnderſtand, that it is the time wherein the moſt High will begin to viſite the world which he made.

3 Therefore when there ſhall bee ſeene an *earthquake in the worlde, and an vprore of the people,

Mat.24.7.

4 Then ſhalt thou vnderſtand that the moſt High ſpake of thoſe things, from the dayes that were before thee, euen from the beginning.

5 For as all that is made in the world, hath a beginning and an end, and the end is manifeſt:

6 So the times alſo of the moſt High haue plaine beginnings in wonders and ſignes, and end in effect and miracles.

7 And euery one that ſhall eſcape ſafe, & ſhall bee deliuered by his workes, and by the faith wherein ye haue beleeued,

8 Shall be preſerued from the ſayd perils and ſhall ſee my ſaluation in my lande, and within my borders: for I haue kept mee holy from the world.

9 Then ſhall they haue pity of themſelues, which nowe haue abuſed my wayes: and they that haue caſt them out deſpitefully, ſhall dwell in paines.

10 For ſuch as in their life haue receiued benefits, and haue not knowen me,

11 But haue abhorred my lawe, while they were yet in liberty, and when they had yet leaſure of amendment, and would not vnderſtande but deſpiſed it,

12 They muſt bee taught it after death by paine.

13 And therefore be thou no more carefull, to know how the vngodly ſhall be puniſhed, but inquire how the righteous ſhall be ſaued, & whoſe the world is, and for whom it is, and when.

14 Then anſwered A, and ſayd,

15 I haue afore ſayde that which I ſay now and will ſpeake it hereafter, that there be many moe of them which periſh, then of them that ſhall be * ſaued, *Chap.8.3. math.20.16.*

16 As the flood is greater then a drop.

17 And he anſwered me, ſaying, As the fielde is, ſo is alſo the ſeede: as the flowers bee, ſo are the colours alſo: ſuch as the workeman is, ſuch is the worke: and as the huſbandman is, ſo is his huſbandry: for it was the time of the world.

18 Surely when I prepared the world, which was not yet made for them to dwell in that now liue, no man ſpake againſt me.

19 For then euery one obeyed, but nowe the maners of them that are created in this world, that is made, are corrupted by a perpetuall ſeed, and by a law, whereout they cannot rid themſelues.

20 So I conſidered the world, and beholde, there was perill, becauſe of the deuiſes, that were ſprung vp into it.

21 Yet when I ſaw it, I ſpared it greatly, and haue kept me one grape of the cluſter, and a plant out of a great people.

22 Let therefore the multitude periſh, which are borne in vaine: and let my grape be kept, and my plant, which I haue dreſſed with great labour.

23 ¶ Neuertheleſſe, if thou wilt ceaſe ſeuen dayes moe (but thou ſhalt not faſt in them,

24 But ſhalt go into a faire fielde, where no houſe is builded, and ſhalt eate onely of the flowers of the field, and eat no fleſh, nor drinke wine, but the flowers onely,

25 And pray vnto the moſt High continually) then will I come, and talke with thee.

26 So I went my way, as he had commaunded me, into the field, which is called Ardath, and there I ſate among the flowers, and did eate of the hearbes of the field, and the meate of the ſame ſatiſfied me.

27 And after ſeuen dayes, as I ſate vpon the graſſe, and my heart was vexed within mee, as afore,

28 I opened my mouth, and began to talke before the moſt High, and to ſay,

29 O Lorde, when thou wouldeſt ſhewe thy ſelfe vnto vs, * thou declaredſt thy ſelfe vnto our fathers in the wilderneſſe, in a place where no man dwelleth, in a barren place, when they came out of Egypt. *Exod.19.9. and 24.3. deut.4.12*

30 And expreſſely ſpakeſt vnto them, ſaying, Heare me, O Iſrael, and marke my words, thou ſeede of Iacob.

31 For beholde, I ſowe my lawe in you, that it may bring foorth fruit in you, and that ye may be honoured by it for euer.

32 But our fathers which receiued the Law, kept it not, neither obſerued thine ordinances, neither did the fruit of the Law appeare, neither could it, for it was thine.

33 * For they that receiued it, periſhed becauſe they kept not the thing that was ſowen in them. *Exod.32,28*

34 And loe, it is a cuſtome when the ground receiueth ſeede, or the ſea a ſhip, or a veſſel meate and drinke, if that periſh wherein a thing is ſowen, or wherein any thing is put,

35 Likewiſe, the thing that is ſowen, or is put therein, and the things that are receiued, muſt periſh: ſo the things that are receiued, doe not remaine with vs: but in vs it commeth not ſo to paſſe.

36 For wee that haue receiued the Lawe, periſh in ſinne, & our heart alſo which receiued it:

37 But the Lawe periſheth not, but remaineth in his force.

38 ¶ And when I ſpake theſe things in mine heart, I looked about mee, and vpon the right ſide * I ſaw a woman, which mourned ſore, and lamented with a loud voyce, and was grieued in heart, and rent her clothes, and ſhee had aſhes vpon her head. *Chap.10.44.*

39 Then I left my thoughtes, wherein I was occupied, and turned me vnto her,

40 And ſayde vnto her, Wherefore weepeſt thou? why art thou ſo ſory in minde?

41 And ſhe ſaide vnto me, Sir, let mee alone, that I may bewaile my ſelfe, and increaſe ſorow: for I am ſore vexed in my minde, and brought very low.

42 Then I ſaid vnto her, What aileth thee? tell me.

43 And ſhe ſaide vnto me, I thy ſeruant haue bene barren, and haue had no childe, hauing an huſband thirtie yeeres.

44 And euery houre, and euery day theſe thirty yeeres I pray to the moſt High day and night.

45 And after thirtie yeeres God heard mee thine handmayde, and looked vpon my miſery, conſidered my trouble, and gaue me a ſonne, and I was glad of him: ſo was mine huſband alſo, and all they of my countrey, and wee gaue great honour vnto the Almightie.

46 And I nouriſhed him with great trauel.

47 So when he grew vp, and came to take a wife, I made a feaſt.

CHAP. X.

Eſdras and the woman that appeareth vnto him, commune together.

BUt when my ſonne went into his chamber, he fell downe, and died.

2 Then we all ouerthrew the lights, and all my neighboures roſe vp to comfort me: ſo I reſted vntill the ſecond day at night.

3 And when they had all left off to comfort me, that I ſhould bee quiet, then I roſe vp by night, and fledde, and am come into this

field as thou ſeeſt,

4 And am not purpoſed to returne into the citie, but to remaine here, and neither to eate nor drinke, but continually to mourne and faſt, vntil I die.

5 Then left I my purpoſe wherein I was, and ſpake to her angerly, and ſayd,

6 Thou fooliſh woman aboue all other, ſeeſt thou not our heauineſſe, and what commeth vnto vs?

7 For Sion our mother is all wofull, and is ſore afflicted, and mourneth extremely.

8 Seeing wee be all now in heauineſſe, and make our mone (for we be all ſorowful) art thou ſory for one ſonne?

9 Demaund the earth, and ſhe ſhall tell thee that it is ſhe which ought to mourne for the fall of ſo many that grow vpon her.

10 For from the beginning all men are borne of her, and other ſhall come, and beholde, they walke almoſt all into deſtruction, and the multitude of them ſhalbe deſtroyed.

11 Who ſhould then rather mourne, ſhe that hath loſt ſo great a multitude, or thou which art ſory but for one?

12 But if thou wouldeſt ſay vnto mee, My mourning is not like the mourning of the earth (for I haue loſt the fruit of my wombe, which I brought forth with heauineſſe, and bare with ſorrowes.

13 But the earth is according to the maner of the earth, and the preſent multitude returneth into her as it came)

14 Then ſay I vnto thee, As thou haſt borne with trauel, ſo the earth alſo from the beginning giueth her fruite vnto man, euen to him that laboured her.

15 Now therefore withholde thy ſorrow in thy ſelfe, and beare conſtantly that which commeth vnto thee.

16 For if thou alloweſt Gods purpoſe, and receiueſt his counſell in time, thou ſhalt be commended therein.

17 Goe thy way then into the citie to thine huſband.

18 ¶ Then ſhe ſaid vnto me, I wil not, I will not goe into the city, but here will I die.

19 So I continued to ſpeake more with her, and ſayd,

20 Do not ſo, but be counſelled: for how many falles hath Sion? Bee of good comfort, becauſe of the ſorrow of Ieruſalem.

21 For thou ſeeſt that our ſanctuary is layde waſte: our altar is broken downe: our Temple is deſtroyed:

22 Our Pſalterion fainteth, and the ſong ceaſeth, and our mirth is vaniſhed away, and the light of our candleſticke is quenched, and the Arke of our Couenant is taken away, and our holy things are defiled, and the Name that is called vpon ouer vs, is almoſt diſhonoured, and our children are put to ſhame, and our Prieſtes are burnt, and our Leuites are caried into captiuitie, and our virgins are defiled, and our wiues rauiſhed, and our righteous men ſpoyled, and our children deſtroyed, and our yong men are brought in bondage, and our ſtrong men are become weake,

23 And, which is the greateſt of all, Sion the ſeale hath loſt her worſhip: for ſhee is deliuered into the hands of them that hate vs.

24 And therefore ſhake off thy great heauineſſe, and put away the multitude of ſorrowes, that the Almightie may be mercifull vnto thee, and that the moſt High may giue thee reſt and eaſe from thy labour.

25 And when I was talking with her, her face and beautie ſhined ſuddenly, and her countenance was bright, ſo that I was afraid of her, and muſed what it might be.

26 And beholde, immediatly ſhee caſt out a great voyce, very fearefull, ſo that the earth ſhooke at the noyſe of the woman.

27 And I looked, and behold, the woman appeared vnto mee no more: but there was a citie builded, & a place was ſhewed from the ground and foundation. Then was I afrayd, and cryed with a loud voyce, and ſayd,

28 Where is Uriel the Angel *which came to me at the firſt? for he hath cauſed me to come into many and deepe conſiderations, and mine end is turned into corruption, and my prayer to rebuke.

Chap.4.1.

29 And as I was ſpeaking theſe words, behold, he came vnto me, and looked vpon me.

30 And loe, I lay as one dead, and mine vnderſtanding was altered, and hee tooke mee by the right hand and comforted mee, and ſet mee vpon my feete, and ſayd vnto me,

31 What aileth thee? and why is thine vnderſtanding vexed? and the vnderſtanding of thine heart? and wherefore art thou ſory?

32 And I ſayd, Becauſe thou haſt forſaken mee, and I haue done * according vnto thy words: I went into the fielde, and there haue I ſeene things, and ſee that I am not able to expreſſe.

Chap.5.20.

33 Then ſayd he vnto me, Stand vp manly, and I will giue thee exhortation.

34 Then ſaid I, Speake vnto me, my Lord, and forſake me not, leſt I die through raſhneſſe.

35 For I haue ſeene that I knew not, and heare that I doe not know.

36 Or is mine vnderſtanding deceiued, or doeth my minde, being hautie, erre?

37 Now therefore, I beſeech thee, that thou wilt ſhew thy ſeruant of this wonder.

38 Then he anſwered me, and ſaid, Heare me, and I will enforme thee, and tell thee wherefore thou art afraid: for the moſt High hath reuealed many ſecret things vnto thee.

39 He hath ſeene thy good purpoſe, that thou art ſorie continually for thy people, and makeſt great lamentation for Sion.

40 This therefore is the vnderſtanding of the viſion, which appeared vnto thee a litle while agoe.

41 Thou ſaweſt a woman mourning, & thou beganneſt to comfort her:

42 But now ſeeſt thou the likeneſſe of the woman no more, but there appeared vnto thee a citie builded.

43 And whereas ſhe tolde thee of the death of her ſonne, this is the ſolution,

44 This woman, which thou ſaweſt, ſhee is Sion: and whereas ſhe told thee (euen ſhe which thou ſeeſt now as a citie builded)

45 And as touching that ſhee ſayd vnto thee, that ſhe was barren thirtie yeeres, this was concerning that there was euen thirty yeres wherein there was no offering offered in her.

46 But after thirtie yeeres, Salomon built

the citie, and offered offrings: then bare the barren a ſonne.

47 And whereas ſhe tolde thee, that ſhe nouriſhed him with labour, that was the inhabiting of Jeruſalem.

48 But whereas ſhe told thee that her ſonne, as his chance was, died when ſhe came into her chamber, that is the fall that is come to Jeruſalem.

49 And when thou ſaweſt her like one that mourned for her ſonne, thou beganneſt to comfort her: of theſe things which haue chanced, theſe are to be opened vnto thee.

50 For now the moſt High ſeeth, that thou art ſory in thy minde, and becauſe thou ſuffereſt with all thine heart for her, hee ſhewed thee the cleareneſſe of her glory, and the faireneſſe of her beautie.

51 And therefore I bade thee remaine in the field where no houſe was built.

52 For I knewe that the moſt High would ſhew theſe things vnto thee.

53 Therefore I commanded thee to goe into the field, where no foundation nor building is.

54 For the worke of mans building can not ſtand in that place where the Citie of the moſt High ſhould be ſhewed.

55 And therefore feare not, neither let thine heart be afrayd, but goe in, and ſee the beautie and greatneſſe of the building as much as thou art able to ſee with thine eyes.

56 And after this ſhalt thou heare as much as thine eares may comprehend.

57 For thou art bleſſed aboue many, and art called with the moſt High among the few.

58 But to morow at night thou ſhalt remaine here,

59 And the moſt High ſhall ſhew thee viſions of high things, which the moſt High wil doe vnto them that dwell vpon earth, in the laſt dayes. So I ſlept the ſame night and another, as hee had commanded me.

CHAP. XI.

1 *The viſion of an eagle comming forth of the ſea, and of her feathers.* 37 *Of a Lion comming out of the foreſt.*

Then ſaw I a dreame, and behold, there came vp from the ſea an eagle, which had twelue feathered wings, and three heads.

2 And I ſaw, & behold, ſhe ſpread her wings ouer all the earth, and all the windes of the ayre blew on her, and gathered themſelues.

3 And I beheld, and out of her feathers grew out other contrary feathers, and they became litle feathers and ſmall.

4 But her heads remained ſtill, and the head in the mids was greater then the other heads, yet reſted it with them.

5 Moreouer, I ſaw that the eagle flew with his feathers, and reigned vpon earth, and ouer them that dwell therein.

6 And I ſaw that all things vnder heauen were ſubiect vnto her, and no man ſpake againſt her, no not one creature vpon earth.

7 I ſaw alſo that the eagle ſtood vp vpon her clawes, and ſpake to her feathers, ſaying,

8 Watch not all together: ſleepe euery one in his owne place, and watch by courſe.

9 But let the heads be preſerued for the laſt.

10 Neuertheleſſe, I ſaw that the voyce went not out of her heads, but from the mids of her body.

11 Then I numbred her contrary feathers, and behold, there were eight of them.

12 And I looked, and behold, vpon the right ſide there aroſe one feather, and reigned ouer all the earth.

13 And when it had reigned, the ende of it came, and the place thereof appeared no more. So the next ſtood vp, and reigned: it continued a long time.

14 And when it had reigned, the ende of it came alſo, and as the firſt, ſo it appeared no more.

15 Then there came a voice vnto it, and ſayd,

16 Heare thou that haſt kept the earth ſo long: this I ſay vnto thee, before thou beginneſt to appeare no more,

17 There ſhall none after thee attaine vnto thy time, neither to the halfe thereof.

18 Then aroſe the third, and reigned as the other afore, and it appeared no more alſo.

19 So came it to all the others one after another, ſo that euery one reigned, and then appeared no more.

20 Then I looked, and behold, in proceſſe of time the feathers that followed, ſtood vp on the right ſide, that they might rule alſo, and ſome of them ruled, but within a while they appeared no more.

21 For ſome of them were ſet vp, but ruled not.

22 After this I looked, & beholde, the twelue feathers appeared no more, nor the two wings.

23 And there was no more vpon the eagles body, but two heads that reſted, and ſixe wings.

24 Then ſaw I alſo, that two wings diuided themſelues from the ſixe, and remayned vnder the head, that was vpon the right ſide: for the foure continued in their place.

25 So I looked, and behold, the vnderwings thought to ſet vp themſelues, and to haue the rule.

26 Then was there one ſet vp, but ſhortly it appeared no more.

27 And the ſecond were ſooner gone then the firſt.

28 Then I beheld, & loe, the two that remayned, thought alſo in themſelues to reigne.

29 And when they ſo thought, beholde, there awaked one of the heads that were at reſt, which was in the mids: for that was greater then the two.

30 Then I ſaw that the two heads were ioyned therewith.

31 And beholde, the head was turned with them, that were with it, and did eate vp the two vnder wings that would haue reigned.

32 But this head put the whole earth in feare, and bare rule in it, ouer all thoſe that dwelt vpon earth with much labor, and it had the gouernance of the world, more then all the wings that had bene.

33 After this I looked, and behold, the head that was in the middes, ſuddenly appeared no more, as did the wings.

34 But the two heads remayned, which alſo ruled likewiſe vpon earth, and ouer thoſe that dwelt therein.

35 And I beheld, and loe, the head vpon the

right ſide deuoured it that was vpon the left ſide.

36 ¶ Then I heard a voyce which ſayd vnto mee, Looke before thee, and conſider the thing that thou ſeeſt.

37 So I ſawe, and beholde, as it were a lyon that roareth, running haſtily out of the wood: and I ſawe that he ſent out a mans voyce vnto the Eagle, and ſpake, and ſayd,

38 Heare thou, I will talke with thee, and the moſt High ſhall ſay vnto thee,

39 Art not thou that, that of the foure beaſts remaineſt, whom I made to reigne in my world, that by them the ende of times might come,

40 And the fourth is come, and hath ouercome all the beaſtes that were paſt, and hath power ouer the world with great fearefulneſſe, and ouer the whole compaſſe of the earth with moſt wicked oppreſſion, and that dwelleth ſo long time in all the world with deceit:

41 For thou haſt not iudged the world with trueth.

42 Seeing thou haſt troubled the meeke, thou haſt hurt the peaceable, and thou haſt loued lyers, and deſtroyed the dwellings of them that brought foorth fruite, and haſt caſt downe the walles of ſuch as did thee no harme,

43 Therefore is thy wrongfull dealing come vp vnto the moſt High, and thy pride vnto the Mightie.

44 The moſt High alſo hath looked vpon the proud times, and beholde, they are ended, and their abominations are fulfilled.

45 Therefore appeare no more, thou Eagle, nor thine horrible wings, nor thy wicked feathers, nor thy malicious heads, and thy wicked clawes, nor all thy vaine body,

46 That all the earth may be refreſhed, and come againe, as one deliuered from thy violence, and that ſhee may hope for the iudgement and mercy of him that made her.

CHAP. XII.

The declaration of the former viſions.

AND when the Lion ſpake theſe words to the Eagle, I ſawe,

2 And beholde, the head that had the vpper hand appeared no more, neither did the foure wings appeare any more, that came to it, and ſet vp themſelues to reigne, whoſe kingdome was ſmall and full of vprores.

3 And I ſawe, and beholde, they appeared no more, and the whole body of the Eagle was burnt, ſo that the earth was in great feare. Then I awaked out of the trouble and traunce of my minde, and from the great feare, and ſayde vnto my ſpirit,

4 Loe, this haſt thou done vnto mee in that thou ſearcheſt out the wayes of the moſt High.

5 Lo, yet am I weary in my minde, and very weake in my ſpirit, and litle ſtrength is there in me, for yͤ great feare that I receiued this night.

6 Therefore nowe, I will beſeech the moſt High, that he will comfort me vnto the end.

7 And I ſaid, O Lord, Lord, if I haue found grace before thy ſight, and if I am iuſtified with thee before many other, and if my prayer in deed be come vp before thy face,

8 Comfort me, and ſhewe me thy ſeruant the interpretation and difference of this horrible ſight, that thou mayeſt perfectly comfort my ſoule,

9 Seeing thou haſt iudged mee worthy to ſhew me the laſt times.

10 ¶ Then he ſaid vnto mee, This is the interpretation of this viſion,

11 The Eagle whom thou ſaweſt come vp from the ſea, is the * kingdome which was ſeene in the viſion of thy brother Daniel.

Dan.7 7.

12 But it was not expounded vnto him: therefore now I declare it vnto thee.

13 Beholde, the dayes come, that there ſhall riſe vp a kingdome vpon the earth, and it ſhall bee feared aboue all kingdomes that were before it.

14 In it ſhall twelue Kings reigne one after another.

15 Whereof the ſecond ſhall begin to reigne, and ſhall haue more time then the twelue.

16 And this doe the twelue wings ſignifie, which thou ſaweſt.

17 As for the voice that thou heardeſt ſpeake, and that thou ſaweſt not go out from the heads, but from the mids of the body thereof, this is the interpretation,

18 That after the time of that kingdome, there ſhall ariſe great ſtrife, and it ſhalbe in danger to fall, but it ſhall not then fall, but ſhall bee reſtored againe to his beginning.

19 Concerning the eight vnderwings, which thou ſaweſt hang vnto her wings, this is the interpretation,

20 In him ſhall ariſe eight kings, whoſe time ſhall bee but ſmall, and their yeeres ſwift, and two of them ſhall periſh.

21 But when the mid time commeth, there ſhall be foure kept a time, whiles his time beginneth to come, that it may be ended, but two ſhall be kept vnto the ende.

22 And whereas thou ſaweſt three heads reſting, this is the interpretation.

23 In his laſt dayes ſhall the moſt High raiſe vp three kingdomes, and ſhall call againe many things into them, and they ſhall haue the dominion of the earth,

24 And of thoſe that dwell therein, with much griefe aboue all thoſe that were before them: therefore are they called the heads of the Eagle.

25 For they ſhall accompliſh his wickednes, and ſhall finiſh his laſt end.

26 And whereas thou ſaweſt that the great head appeared no more, it ſignifieth that one of them ſhall die vpon his bed, and yet with paine.

27 For the two that remaine, the ſword ſhall deuoure them.

28 For the ſword of the one ſhall deuoure the other: but at the laſt ſhall hee fall by the ſworde himſelfe.

29 And whereas thou ſaweſt two vnderwings, that went off toward the head, which was on the right ſide, this is the interpretation,

30 Theſe are they whom the moſt High hath preſerued for their ende, whoſe kingdome is litle, and full of trouble as thou ſaweſt.

31 And the Lion whom thou ſaweſt riſing vp out of the wood and roaring, and ſpeaking vnto the Eagle, and rebuking her for her vnrighteouſneſſe with all the wordes that thou haſt heard,

32 This is the winde which the moſt High

hath kept for them, and for their wickednes vnto the ende, and he ſhall reprooue them, and caſt before them their ſpoyles.

33 For hee ſhall ſet them aliue in the iudgement, and ſhall rebuke them and correct them.

34 For hee will deliuer the reſidue of my people by affliction, which are preſerued vpon my borders, and he ſhall make them ioyfull, vntill the comming of the day of iudgement, whereof I haue ſpoken vnto thee from the beginning.

35 This is the dreame that thou ſaweſt, and theſe are the interpretations.

36 Thou onely haſt bene meete to know this ſecret of the moſt High.

37 Therefore write all theſe things that thou haſt ſeene in a booke, and hide them,

38 And teache them the wiſe of the people, whoſe heartes thou knoweſt may comprehende and keepe theſe ſecrets.

39 But wait thou here yet ſeuen dayes moe, that it may bee ſhewed thee whatſoeuer it pleaſeth the moſt High to declare vnto thee: and with that he went his way.

40 And when all the people perceiued, that the ſeuen dayes were paſt, and I not come againe into the citie, they gathered them all together, from the leaſt vnto the moſt, and came vnto me, and ſpake vnto me, ſaying,

41 What haue we offended thee? or what euil haue we done againſt thee, that thou forſakeſt vs, and ſitteſt in this place?

42 For of all the people thou onely art left vs as a grape of the vine, & as a candle in a darke place, and as an hauen or ſhip preſerued from the tempeſt.

43 Are not the euils which are come vnto vs, ſufficient?

44 If thou then forſake vs, how much better had it bene for vs, that we had bene burnt alſo as Sion was burnt?

45 For wee are no better then they that died there: and they wept with a lowde voyce. Then anſwered I them, and ſayd,

46 Be of good comfort, O Iſrael, and be not heauie thou houſe of Iacob.

47 For the moſt High hath you in remembrance, and the Almightie hath not forgotten you in temptation.

48 As for me I haue not forſaken you, neither am I departed from you, but am come into this place to pray for the deſolation of Sion, that I might ſeeke mercie for the lowe eſtate of your ſanctuarie.

49 And now go your way home euery man, and after theſe dayes will I come vnto you.

50 So the people went their way into the citie, as I commanded them:

51 But I remained ſtill in the fielde ſeuen dayes, as he had commanded mee, and did eate onely of the flowers of the fielde, and had my meate of the hearbes in thoſe dayes.

CHAP XIII.

2 The viſion of a winde comming forth of the ſea, 3 Which became a man. 5 His propertie and power againſt his enemies. 21 The declaration of this viſion.

AND after the ſeuen dayes I dreamed a dreame by night.

2 And beholde, there aroſe a winde from the ſea, and it moued all the waues thereof.

3 And I looked, and behold, there was a mightie man with the thouſands of heauen: and when he turned his countenance to looke, all the things trembled that were ſeene vnder him.

4 And when ẏ voyce went out of his mouth, all they burned that heard his voice, as the earth faileth when it feeleth the fire.

5 After theſe things I ſaw, and behold, there was gathered together a multitude of men out of number, frõ the foure windes of the heauen, to fight againſt the man that came out frõ the ſea.

6 And I looked, and behold, he graued himſelfe a great mountaine, and flew vp vpon it.

7 But I woulde haue ſeene the countrey or place whereout the hill was grauen, and I could not.

8 I ſawe after theſe things, and beholde, all they which came to fight againſt him, were ſore afraide, and yet they durſt fight.

9 Neuertheleſſe, when he ſaw the fierceneſſe of the multitude that came, he lifted not vp his hand: for he helde no ſworde nor any inſtrument of warre.

10 But onely, as I ſawe, he ſent out of his mouth, as it had bene a blaſt of fire, and out of his lips the winde of the flame, and out of his tongue he caſt out ſparkes and ſtormes.

11 And they were all mixt together, euen this blaſt of fire, the winde of the flame, and the great ſtorme, & fell with violence vpon the multitude which was prepared to fight, and burnt them vp all, ſo that of the innumerable multitude there was nothing ſeene, but onely duſt and ſmell of ſmoke. When I ſaw this, I was afraid.

12 ¶ Afterward ſawe I the ſame man come downe from the mountaine, and calling vnto him another peaceable multitude.

13 And there came many vnto him, ſome with ioyfull countenance, and ſome with ſad: ſome of them were bounde, and ſome brought of them that were offred: and I was ſicke through great feare, and awaked, and ſayd,

14 Thou haſt ſhewed thy ſeruant theſe wonders from the beginning, and haſt counted mee worthy to receiue my prayer.

15 Shew me now therefore the interpretation of this dreame.

16 For thus I conſider in mine vnderſtanding, Woe vnto them that ſhall bee left in thoſe dayes, and much more woe vnto them that are not left behind.

17 For they that were not left, were in heauineſſe.

18 Nowe vnderſtand I the things that are layd vp in the latter dayes, which ſhal come both vnto them and to thoſe that are left behind.

19 Therefore are they come into great perils, and many neceſſities, as theſe dreames declare.

20 Yet is it eaſier, that hee that is in danger, ſhould fall into theſe, and foreſee the things to come hereafter, then to paſſe away as a cloude out of the world.

21 ¶ Then anſwered he mee, and ſaide, The interpretation of the viſion will I ſhewe thee, and I will open to thee the thing that thou haſt required.

22 Whereas thou haſt ſpoken of them that are left behinde, this is the interpretation,

23 Hee that ſhal beare ẏ danger in that time, hee ſhall keepe himſelfe. They that bee fallen into danger, are ſuch as haue workes and

faith toward the moſt mightie.

24 Knowe therefore, that they which bee left behinde, are more bleſſed then they that be dead.

25 These are the meanings of the viſion, Whereas thou ſaweſt a man comming vp from the mids of the ſea,

26 The ſame is he whom the moſt High hath kept a great ſeaſon, who by his owne ſelfe ſhall deliuer his creature, and he ſhall order them that are left behind.

27 ¶ And whereas thou ſaweſt, that out of his mouth there came as a blaſt with fire and ſtorme,

28 And that hee neither held ſword nor weapon, but that by his fierceneſſe hee deſtroyed the whole multitude that came to fight againſt him, this is the interpretation,

29 Beholde, the dayes come that the moſt High will begin to deliuer them that are vpon the earth:

30 And hee ſhall aſtoniſh the hearts of them that dwell vpon the earth:

31 And one ſhall prepare to fight againſt another, citie againſt citie, and place againſt place, * and nation againſt nation, and realme againſt realme. Mat, 24.7.

32 When this commeth to paſſe, then ſhall the tokens come, that I ſhewed thee before, and then ſhall my ſon bee reueiled, whom thou ſaweſt go vp as a man.

33 And when all the people heare his voyce, euery man ſhall in their owne land leaue the battell that they haue one againſt another.

34 And an innumerable multitude ſhalbe gathered as one, as they that be willing to come, to fight againſt him.

35 But he ſhall ſtand vpon the top of mount Sion.

36 And Sion ſhall come, and ſhall be ſhewed to all, being prepared and builded, as thou ſaweſt the hill grauen foorth without any hands.

37 And this my ſonne ſhall rebuke the wicked inuentions of thoſe nations, which for their wicked life are fallen into the tempeſt,

38 And into torments like to flame, whereby they ſhall be tormented: and without any labour will he deſtroy them euen by the Lawe, which is compared vnto the fire.

39 And whereas thou ſaweſt that hee gathered another peaceable people vnto him,

40 Thoſe are the ten tribes which were caried away captiues out of their owne land * in the time of Oſeas the King, whom Salmanaſar the king of the Aſſyrians tooke captiue, and caried them beyond the riuer: ſo were they brought into another land. 2.King.17.3

41 But they tooke this counſel to themſelues, that they would leaue the multitude of the heathen, and goe foorth into a further countrey, where neuer mankind dwelt,

42 That they might there keepe their ſtatutes, which they neuer kept in their owne land.

43 And they entred in at the narrow paſſages of the riuer Euphrates.

44 For the moſt High then ſhewed them ſignes, * and ſtayed the ſprings of the flood till they were paſſed ouer. Exod.14.21. ioſh.3.15, 16.

45 For thorow the countrey there was a great iourney, euen of a yeere and a halfe, and the ſame region is called ‖ Arſareth. ‖Or, Ararath.

46 Then dwelt they there vntill the latter time: and when they come forth againe,

47 The moſt High ſhall hold ſtill the ſprings of the riuer againe, that they may goe thorowe: therefore ſaweſt thou the multitude peaceable.

48 But they that bee left behinde of thy people, are thoſe that bee found within my borders.

49 Nowe when he deſtroyeth the multitude of the nations that are gathered together, he ſhal defend the people that remaine,

50 And then ſhall he ſhew great wonders vnto them.

51 Then ſaid I, O Lord, Lord, ſhew me this, wherefore haue I ſeene the man comming vp from the mids of the ſea?

52 And he ſayd vnto me, As thou canſt neither ſeeke out, nor know theſe things, that are in the deepe of the ſea, ſo can no man vpon earth ſee my ſonne, or thoſe that bee with him, but in the time of that day.

53 This is the interpretation of the dreame which thou ſaweſt, and whereby thou onely art lightened.

54 For thou haſt forſaken thine owne lawe, and applied thy diligence vnto mine, and ſought it.

55 Thy life haſt thou ordered in wiſedome, and haſt called vnderſtanding thy mother.

56 Therefore haue I ſhewed thee the rewards with the moſt High: and after three other dayes I will ſpeake other things vnto thee, and will declare vnto thee great and wonderous things.

57 Then went I forth vnto the field, glorifying and prayſing the moſt High for the wonders which he did in time,

58 Which he gouerneth, & ſuch things as come in their ſeaſons: and there I ſate three dayes.

CHAP. XIIII.

3 How God appeared to Moſes in the buſh. 10 All things decline to age. 15 The latter times worſe then the former. 29 The ingratitude of Iſrael. 35 The reſurrection and iudgement.

VPon the thirde day I ſate vnder an oke, and beholde, there came foorth a voyce vnto mee out of the buſh, and ſayde, Eſdras, Eſdras.

2 And I ſaide, Here am I, Lord, and ſtood vp vpon my feet.

3 Then ſaid he vnto me, * In the buſh I reueiled my ſelfe, and ſpake vnto Moyſes, when my people ſerued in Egypt, Exod.3.2,8.

4 And I ſent him, and led my people out of Egypt, and brought him vpon the mount Sinai, and I held him with me a long ſeaſon,

5 And I told him many wonders, & ſhewed him the ſecrets of the times and the ende, and commanded him, ſaying,

6 Theſe words ſhalt thou declare, and theſe ſhalt thou hide.

7 And now I ſay vnto thee, that thou lay vp in thine heart the ſignes that I haue ſhewed, and the dreames that thou haſt ſeene, and the interpretations which thou haſt heard.

8 For thou ſhalt be taken away from all, and thou ſhalt remaine henceforth with my counſell, and with ſuch as be like thee, vntill the times be ended.

9 For the world hath loſt his youth, and the

times begin to waxe old.

10 For the worlde is diuided into twelue parts, and ten parts of it are gone already, and halfe of the tenth part.

11 And there remaineth that which is after the halfe of the tenth part.

12 Therefore ſet thine houſe in order, and reforme thy people, and comfort ſuch of them as be in trouble, and now renounce the corruption.

13 Let goe from thee mortall thoughts: caſt away from thee the burdens of men, and put off now the weake natures,

14 And ſet aſide the moſt grieuous thoughts, and haſte thee to depart from theſe times.

15 For greater euils then thoſe, which thou haſt ſeene now, ſhall they commit.

16 For the weaker that the world is by reaſon of age, the more ſhall the euils bee increaſed vpon them that dwell therein.

17 For the trueth is fled farre away, and lies are at hand: for now haſteth the viſion to come, that thou haſt ſeene.

18 ¶ Then anſwered I, and ſaid before thee,

19 Beholde, O Lord, I will goe as thou haſt commanded mee, and reforme the people, which are preſent: but they that ſhall bee borne afterward, who ſhall admoniſh them?

20 Thus the world is ſet in darkeneſſe, and they that dwell therein, are without light.

21 For thy Law is burnt, therefore no man knoweth the things that are done of thee, or the works that ſhalbe done.

22 But if I haue found grace before thee, ſend the holy Ghoſt into mee, and I will write all that hath bene done in the world ſince the beginning, which was written in thy Lawe, that men may find the path, and that they which will liue in the latter dayes, may liue.

23 And he anſwered me, ſaying, Goe and gather the people, and ſay vnto them, that they ſeeke thee not for fourtie dayes,

24 But prepare thee many boxe tables, and take with thee theſe fiue, Sarea, Dabria, Selemia, Ecanus, and Aſiel, which are ready to write ſwiftly,

25 And come hither, and I will light a candle of vnderſtanding in thine heart, which ſhall not be put out, til the things be performed which thou ſhalt begin to write.

26 And then ſhalt thou declare ſome things openly vnto the perfect men, and ſome things ſhalt thou ſhew ſecretly vnto the wiſe: to morrow this houre ſhalt thou begin to write.

27 Then went I foorth, as hee commanded mee, and gathered all the people together, & ſaid,

28 Heare theſe words, O Iſrael,

29 *Our fathers at the beginning were ſtrangers in Egypt, from whence they were deliuered, Gene.47.4.

30 And receiued the Law of life, *which they kept not, which yee alſo haue tranſgreſſed after them. Acts 7.53.

31 Then was the land, euen the land of Sion parted among you by lot: but your fathers and yee alſo haue done vnrighteouſly, and haue not kept the wayes, which the moſt High commanded you.

32 And for ſo much as he is a righteous iudge, he tooke from you in time the thing that he had giuen you.

33 And nowe are yee here, and your brethren among you.

34 Therefore if ſo be that ye will ſubdue your owne vnderſtanding, and reforme your heart, ye ſhalbe kept aliue, and after death ye ſhall obtaine mercy.

35 For after death ſhall the iudgement come, when wee ſhall liue againe: and then ſhall the names of the righteous bee manifeſt, and the works of the vngodly ſhall be declared.

36 Let no man therefore come now vnto me, nor ſeeke me theſe fourty dayes.

37 So I tooke the fiue men, as hee commanded me, and wee went into the field, and remained there.

38 The next day, beholde, a voyce called mee, ſaying, Eſdras, *open thy mouth, and drinke that I giue thee to drinke. Ezek.3.2.

39 Then opened I my mouth, and beholde, he reached mee a full cuppe, which was full as it were with water: but the colour of it was like fire.

40 And I tooke it, and dranke, and when I had drunke it, mine heart had vnderſtanding, and wiſedome grewe in my breaſt: for my ſpirit was ſtrengthened in memorie.

41 And my mouth was opened, and ſhut no more.

42 The moſt High gaue vnderſtanding vnto the fiue men, that they wrote the high things of the night, which they vnderſtood not.

43 But in the night they did eate bread, but I ſpake by day, and helde not my tongue by night.

44 In fourtie dayes, they wrote two hundred and foure bookes.

45 And when the fourtie dayes were fulfilled, the moſt High ſpake, ſaying, The firſt that thou haſt written, publiſh openly, that the worthy and vnworthy may read it.

46 But keep the ſeuentie laſt, that thou maieſt giue them to the wiſe among thy people.

47 For in them is the veine of vnderſtanding, and the fountaine of wiſedome, and the riuer of knowledge: and I did ſo.

CHAP. XV.

1 The prophecie of Eſdras is certain. 5 The euils that ſhall come on the world. 9 The Lord wil auenge the innocent blood. 12 Egypt ſhall lament. 16 Sedition 20 and puniſhment vpon the kings of the earth. 24 Curſed are they that ſinne. 29 Troubles and warres vpon the whole earth. 53 God is the reuenger of his elect.

BEholde, ſpeake thou in the eares of my people the wordes of prophecie, which I will put in thy mouth, ſaith the Lord:

2 And cauſe them to be written in a letter: for they are faithfull and true.

3 Feare not the imaginations againſt thee: let not the vnfaithfulnes of the ſpeakers trouble thee, that ſpake againſt thee.

4 For euery vnfaithfull ſhall die in his vnfaithfulneſſe.

5 Behold, ſaith the Lord, I wil bring plagues vpon all the world, the ſword, famine, death and deſtruction:

6 Becauſe that iniquitie hath fully polluted all the earth, & their wicked works are fulfilled.

7 Therefore, ſaith the Lord, I will hold my tongue no more for their wickedneſſe, (they doe vngodly) neither wil I ſuffer them in the things that they doe wickedly.

8. Behold,

Reuel. 6.10. and 19.2.

8 Behold,* the innocent and righteous blood crieth vnto me, and the ſoules of the iuſt cry continually.

9 I will ſurely auenge them, ſayth the Lord, and receiue vnto me all the innocent blood from among them.

10 Behold, my people is led as a flocke to the ſlaughter: I will not ſuffer them now to dwell in the land of Egypt,

11 But I will bring them out with a mightie hand, and a ſtretched out arme, and ſmite it with plagues as afore, and will deſtroy all the land thereof.

12 Egypt ſhall mourne, and the foundations thereof ſhall be ſmitten with the plague and puniſhment, that God ſhall bring vpon it.

13 The plowmen that till the ground, ſhall mourne: for their ſeedes ſhall faile through the blaſting and haile, and by an horrible ſtarre.

14 Woe to the world, and to them that dwell therein.

15 For the ſworde, and their deſtruction draweth neere, and one people ſhall ſtand vp to fight againſt another with ſwordes in their hands.

16 For there ſhall be ſedition among men, and one ſhall inuade another: they ſhall not regard their King, and the princes ſhall meaſure their doings by their power.

17 A man ſhall deſire to goe into a citie, and ſhall not be able.

18 Becauſe of their pride the cities ſhall bee troubled, the houſes ſhall be afrayd, men ſhall feare.

19 A man ſhall haue no pitie vpon his neighbour, but ſhall deſtroy their houſes with the ſword, and their goods ſhalbe ſpoiled for lacke of bread, and becauſe of great trouble.

20 Behold, ſayth God, I call together all the Kings of the earth to reuerence mee, which are from the ‖Eaſt, and from the South, from the Eaſt, and from Libanus, to turne vpon them and to repay the things that they haue done to them.

‖Or, Weſt.

21 As they do yet this day vnto my choſen, ſo wil I doe alſo, and recompenſe them in their boſome: thus ſayth the Lord God.

22 My right hand ſhal not ſpare the ſinners, neither ſhall the ſword ceaſe from them, that ſhead innocent blood vpon earth.

23 The fire is gone out from his wrath, and hath conſumed the foundations of the earth, and the ſinners like the ſtraw that is kindled.

24 Wo to them that ſinne, and keepe not my commandements, ſayth the Lord.

25 I wil not ſpare them: depart, O children, from the power: defile not my Sanctuary.

26 For the Lord knoweth all them that ſinne againſt him, and therefore deliuereth hee them vnto death and deſtruction.

27 For nowe are the plagues come vpon the world, and ye ſhall remaine in them: for God will not deliuer you, becauſe yee haue ſinned againſt him.

28 Beholde, an horrible viſion commeth from the Eaſt.

29 Where generations of dragons of Arabia ſhall come out with many charets, and the multitude of them ſhall be caried as the winde vpon the earth, that all they which heare them, may feare and tremble.

30 Euen the Carmanians raging in wrath, ſhall goe foorth as the Boares of the forreſt, and ſhall come with great power, and ſtand againſt them in battell, and ſhall deſtroy a portion of the land of the Aſſyrians.

31 But after this ſhall the dragons haue the vpper hand, and remember their nature, and ſhall turne about, and conſpire to conſume them with a great power.

32 Then theſe ſhall be troubled, and keepe ſilence by their power, and ſhall flee.

33 From the land of the Aſſyrians ſhall the enemy beſiege them, and conſume ſome of them, and in their hoſte ſhalbe feare & dread, and ſtrife among their kings.

34 Beholde clouds from the Eaſt, and from the North vnto the South, and they are verie horrible to looke vpon, full of wrath and ſtorme.

35 They ſhall ſmite one vpon another: and they ſhall ſmite downe a great multitude of ſtarres vpon the earth, euen their owne ſtarre, and the blood ſhall be from the ſworde vnto the belly,

36 And the dung of man vnto the Camels litter.

37 And there ſhalbe great fearefulnes & trembling vpon earth, and they that ſee the wrath, ſhalbe afrayd, and a trembling ſhall come vpon them.

38 And then there ſhall come great ſtormes from the South, and from the North, and part from the Weſt.

39 And from the Eaſt ſhall windes ariſe, and ſhall open it with the cloud, which he raiſed vp in wrath, and the ſtarre, raiſed to feare the Eaſt and Weſt winde, ſhalbe deſtroyed.

40 And the great and mighty clouds ſhall be lift vp full of wrath, and the ſtarre that they may make all the earth afrayd, and them that dwell therein, and that they may powre out ouer euery high place, and lifted vp, an horrible conſtellation,

41 As fire and haile, and flying ſwords, and many waters, that all fieldes may be full, and all riuers with the abundance of great waters.

42 And they ſhall breake down the cities, and walles, and mountaines, and hils, and the trees of the wood, and the graſſe of the medowes, and their corne.

43 And they ſhall goe with a ſtraight courſe vnto Babylon, and make it afrayd.

44 They ſhall come to her & beſiege her, and ſhal powre forth the conſtellation, & all the wrath againſt her: then ſhall the duſt and ſmoke go vp vnto the heauen, and all they that be about her, ſhall bewaile her.

45 And they that remaine vnder her, ſhall do ſeruice vnto them that haue put her in feare.

46 ¶ And thou Aſia, that art partaker of the hope of Babylon, and the glorie of her perſon,

47 Woe vnto thee, O wretch, becauſe thou haſt made thy ſelfe like vnto her, and haſt deckt thy daughters in whoredome, that they might pleaſe and glorie in thy louers, which haue alway deſired to commit whoredome with thee.

48 Thou haſt followed her that is hated in all her workes, and in her inuentions: therefore ſaith God,

49 I will ſend plagues vpon thee, widowhood, pouertie, and famine, and the ſworde, and peſtilence, to waſte thine houſes with deſtruction and death.

50 And the glorie of thy power ſhall be dried vp, as a flowre when the heate riſeth, that is ſent vpon thee.

51 Thou ſhalt be ſicke as a poore wife that is plagued and beaten of women, ſo that the mightie and the louers ſhal not be able to receiue thee.

52 Would I thus hate thee, ſayth the Lord,

53 If thou hadſt not alway ſlaine my choſen, exalting the ſtroke of thine hands, and ſayd ouer their death, when thou waſt drunken,

54 Set forth the beautie of thy countenance?

55 The reward of thy whoredome ſhall be in thy boſome: therefore ſhalt thou receiue a reward.

56 As thou haſt done vnto my choſen, ſayeth the Lord, ſo will God doe vnto thee, and will deliuer thee vnto the plague.

57 And thy children ſhall die of hunger, and thou ſhalt fall by the ſword, and thy cities ſhalbe broken downe, and all thy men ſhall fall by the ſword in the field.

58 And they that bee in the mountaines ſhall die of hunger, and eate their owne fleſh, & drinke their owne blood for want of bread and thirſt of water.

59 And thou, as vnhappy, ſhalt come thorow the Sea, and receiue plagues againe.

60 In the paſſage they ſhall caſt downe the ſlaine citie, and ſhall roote out one part of thy land, and conſume the portion of thy glory, and ſhall returne to her that was deſtroyed.

61 When thou ſhalt be caſt downe, thou ſhalt be to them as ſtubble, and they ſhall be to thee as fire.

62 And they ſhall deſtroy thee, and thy cities, thy land, and thy mountaines: all thy woods and all thy fruitfull trees ſhall they burne with fire.

63 Thy children ſhal they cary away captiue, and ſhall ſpoyle thy ſubſtance, and marre the beautie of thy face.

CHAP. XVI.

1 Againſt Babylon, Aſia, Egypt and Syria. 18. 38 Of the euils that ſhal come vpon the world, with admonition how to gouerne themſelues in afflictions. 54 To acknowledge their ſinnes, and to commit themſelues to the Lord, 55 whoſe mightie prouidence and iuſtice is to be reuerenced.

WOe to thee, Babylon, and Aſia: woe to thee, Egypt and Syria.

2 Gird your ſelues with ſacke and haire-cloth, and mourne your children, and be ſory: for your deſtruction is at hand.

3 A ſword is ſent vnto you, & who will turne it backe? a fire is ſent among you, and who will quench it?

4 Plagues are ſent vnto you, and who can driue them away?

5 May any man driue away an hungry Lion in the wood? or quench the fire in ſtubble when it hath once begunne to burne? may one turne againe the arrow, that is ſhot of a ſtrong archer?

6 The mightie Lorde ſendeth the plagues, and who can driue them away? the fire is gone foorth in his wrath, and who can quench it?

7 He ſhall call lightnings, and who ſhall not feare? he ſhall thunder, and who ſhall not be afrayd?

8 The Lord ſhall threaten, and who ſhall not vtterly be broken in pieces at his preſence? the earth quaketh, and the foundation thereof: the ſea ariſeth vp with waues from the deepe, and the waues thereof are troubled, and the fiſhes thereof, before the Lorde and the glory of his power.

9 For ſtrong is his right hand, that bendeth the bowe: his arrowes that hee ſhooteth, are ſharpe, and ſhall not miſſe, when they begin to be ſhot into the ends of the world.

10 Behold, the plagues are ſent, and ſhall not turne againe till they come vpon earth.

11 The fire is kindled, and ſhal not be put out till it conſume the foundations of the earth.

12 As an arrowe which is ſhotte of a mightie archer, returneth not backeward, ſo the plagues that ſhall be ſent vpon earth, ſhall not turne againe.

13 Woe is me, woe is me: who will deliuer me in thoſe dayes?

14 The beginning of ſorowes and great mourning: the beginning of famine, and great death: the beginning of warres, and the powers ſhall feare: the beginning of euils, and all ſhall tremble. What ſhall I do in theſe things, when the plagues come?

15 Behold, famine, and plague, and trouble, and anguiſh are ſent as ſcourges for amendement.

16 But for all theſe things they will not turne from their wickednes, nor be alway mindfull of the ſcourges.

17 Behold, vitailes ſhalbe ſo good cheape vpon earth, that they ſhall thinke themſelues to be in good caſe: but then ſhall the euils bud foorth vpon earth, euen the ſword, the famine, and great confuſion.

18 For many of them that dwell vpon earth, ſhal periſh with famine, and the other that eſcape the famine, ſhall the ſword deſtroy.

19 And the dead ſhall be caſt out as dung, and there ſhall be no man to comfort them: for the earth ſhall be waſted, and the cities ſhall be caſt downe.

20 There ſhall be no man left to till the earth, and to ſowe it: the trees ſhall giue fruit, but who ſhall gather them?

21 The grapes ſhalbe ripe, but who ſhall tread them? for all places ſhall be deſolate, ſo that one man ſhall deſire to ſee another, or to heare his voyce.

22 For of one citie there ſhall be ten left, and two of the field which ſhall hide themſelues in the thicke woods, and in the clefts of rocks.

23 As when there remaine three or foure oliues in the place where oliues grow, or among other trees.

24 Or as when a vineyard is gathered, there are left ſome grapes of them that diligently ſought thorow the vineyard:

25 So in thoſe dayes there ſhall be three or foure left by them that ſearch their houſes with the ſword.

26 And the earth ſhall be left waſte, and the fields thereof ſhall waxe old, and her wayes and all her paths ſhall grow full of thornes, becauſe no man ſhall trauaile therethrough.

27 The virgines ſhall mourne, hauing no bridegromes: the women ſhall make lamentation hauing no huſbands: their daughters ſhall mourne hauing no helpers.

28 In the warres ſhall their bridegromes be deſtroyed, and their huſbands ſhall periſh with famine.

29 But, ye ſeruants of the Lorde, heare theſe things, and marke them.

30 Beholde the word of the Lorde, receiue it: beleeue not the gods of whom the Lorde ſpeaketh: beholde, the plagues drawe neere, and are not ſlacke.

31 As a trauailing woman which in the ninth moneth bringeth foorth her ſonne, when the houre of birth is come, two or three houres afore the paines come vpon her body, and when the childe commeth to the birth, they tary not a whit:

32 So ſhall not the plagues be ſlacke to come vpon the earth, and the world ſhall mourne, and the ſorowes ſhal come vpon it on euery ſide.

33 O my people, heare my worde: make you ready to the battell, and in the troubles bee euen as ſtrangers vpon earth.

34 He that ſelleth, let him bee as he that fleeth his way: and hee that buyeth, as one that wil loſe.

35 Who ſo occupieth merchandiſe, as he that winneth not: and hee that buildeth, as hee that ſhall not dwel therein:

36 He that ſoweth, as one that ſhal not reape: he that cutteth the vine, as hee that ſhall not gather the grapes:

37 They that marry, as they that ſhall get no children: and they that marry not, ſo as the widowes.

38 Therefore they that labour, labour in vaine.

39 For ſtrangers ſhall reape their fruites, and ſpoyle their goods, and ouerthrowe their houſes, and take their children captiue: for in captiuitie and famine ſhall they get their children.

40 And they that occupie their merchandiſe with couetouſneſſe, the more they decke their cities, their houſes, their poſſeſſions, & their owne perſons,

41 So much more will I bee angry againſt them, for their ſinnes, ſaith the Lord.

42 As a whore enuieth an honeſt and vertuous woman:

43 So ſhal righteouſnes hate iniquitie, when ſhe decketh her ſelfe, and ſhall accuſe her openly, when he ſhall come that ſhall bridle the authour of all ſinne vpon earth.

44 And therefore be ye not like thereunto, nor to the workes thereof: for or euer it be long, iniquitie ſhall bee taken away out of the earth, and righteouſneſſe ſhall reigne among you.

45 Let not the ſinner ſay, that he hath not ſinned: for coales of fire ſhall burne vpon his head, which ſaith, I haue not ſinned before the Lorde God and his glory.

Luke 16,16. 46 Behold, the Lord * knoweth al the works of men, their imaginations, their thoughtes and their hearts.

Gene.1.1. 47 *For aſſoone as he ſaide, Let the earth be made, it was made: let the heauen bee made, and it was created.

48 By his word were the ſtarres eſtabliſhed, and he * knoweth the number of them. Pſal.147.4.

49 He ſearcheth the depth, and the treaſures thereof: hee hath meaſured the ſea, and what it conteineth.

50 Hee hath ſhut the ſea in the middes of the waters, and with his word hath hee hanged the earth vpon the waters.

51 Hee ſpreadeth out the heauen like a vault; vpon the waters hath he founded it.

52 In the deſert hath he made ſprings of water, and pooles vpon the top of the mountaines, to powre out floods from the high rockes to water the earth.

53 Hee made man, and put his heart in the middes of the body, and gaue him breath, life, and vnderſtanding.

54 And the ſpirit of the almighty God, which made all things, and hath ſearched all the hidde things in the ſecrets of the earth.

55 He knoweth your inuentions, and what ye imagine in your heart when ye ſinne and would hide your ſinnes.

56 Therefore hath the Lord ſearched and ſought out all your workes, and will put you all to ſhame.

57 And when your ſinnes are brought forth before men, yee ſhall bee confounded, and your owne ſinnes ſhall ſtand as your accuſers in that day.

58 What will yee doe, or how will yee hide your ſinnes before God and his Angels?

59 Beholde, God himſelfe is the Iudge: feare him: ceaſe from your ſinnes, and forget your iniquities, and meddle no more from henceforth with them: ſo ſhall God leade you forth, and deliuer you from all trouble.

60 For beholde, the heat of a great multitude is kindled againſt you, and they ſhall take away certaine of you, and ſhall ſlay you for meat to the idoles.

61 And they that conſent vnto them, ſhall be had in deriſion, and in reproch, and troden vnder foote.

62 For in euery place & cities that are neere, there ſhalbe great inſurrection againſt thoſe that feare the Lord.

63 They ſhall be like mad men: they ſhall ſpare none: they ſhall ſpoyle, and waſte ſuch as yet feare the Lord.

64 For they then ſhall waſte and ſpoyle their goods, and caſt them out of their houſes.

65 Then ſhal the triall of my choſen appeare, as the gold is tried by the fire.

66 Heare, O ye my beloued, ſaith the Lord, Beholde, the dayes of trouble are at hand, but I wil deliuer you from them: bee not yee afraide: doubt not, for God is your captaine.

67 Who ſo keepeth my commandements and precepts, ſaith the Lord God, let not your ſinnes weigh you downe, and let not your iniquities lift themſelues vp.

68 Woe vnto them that are bound with their ſinnes, and couered with their iniquities, as a fielde is hedged in with buſhes, & the path thereof couered with thornes, whereby no man may trauell: it is ſhut vp, and is appointed to bee deuoured with fire.

UMI

Tobit.

CHAP. I.

1 Tobits parentage. 3 His godlineſſe. 6 His equity. 8 His charity and proſperity. 13 He fleeth, and his goods are confiſcate.

Tobias being captiue among the Aſſyrians, did not leaue the way of trueth.

The booke of the words of Tobit the ſonne of Tobiel, the ſonne of Ananeel, the ſonne of Aduel, the ſonne of Gabael, of the ſeed of Aſael, and of the tribe of Nephthalim,

‖Or. Salmanaſar.

2.King.17.3.

2 Who in the time of ‖ Enemeſſar king of the Aſſyrians was * ledde away captiue out of Thiſbe, which is at the right hand of that citie, which is called properly Nephthalim, in Galile aboue Aſer.

Tobias was mercifull.

3 I Tobit haue walked all my life long in the way of trueth and iuſtice, and I did many things liberally to the brethren, which were of my nation, and came with mee to Nineue into the land of the Aſſyrians.

4 And when I was in mine owne countrey in the land of Iſrael, being but yoong, all the tribe of Nephthalim my father fell from the houſe of Ieruſalem, which was choſen out of all the tribes of Iſrael, that all the tribes ſhould ſacrifice there, where the Temple of the Tabernacle of the moſt High was conſecrated, and built vp for all ages.

1.King.12.30.

5 * Now all the tribes which fell from God, yea, and my father Nephthalims houſe offered to the heifer called Baal.

He fled from idoles.

Exod.22.29. deut.12.6.

6 But I (as it was ordeined to all Iſrael by an euerlaſting decree) went alone often to Ieruſalem, at the feaſts, * bringing the firſt fruits, and the tenth of beaſts, with that which was firſt ſhorne, and offered them at the altar to the Prieſts the children of Aaron.

7 The firſt tenth part I gaue to the Prieſts the ſonnes of Aaron, which miniſtred in Ieruſalem: the other tenth part I ſolde, and came and beſtowed it euery yeere at Ieruſalem.

8 The third tenth part I gaue vnto them to whom it was meet, as Debora my fathers mother had commanded me: for my father left me as a pupill.

He marieth to wife, Anna, which beareth to him Tobias.

Num.36.7.

2 ¶ Furthermore, when I was come to the age of a man, I married Anna of * mine owne kinred, and of her I begate Tobias.

Gen.43.32.

10 ¶ But when I was led captiue to Nineue, all my brethren, and thoſe which were of my kinred, did eat of the * bread of the Gentiles.

11 But I kept my ſelfe from eating,

12 Becauſe I remembred God with all mine heart.

Hee found grace in the ſight of Salmanaſar.

13 Therefore the moſt High gaue mee grace and fauour before Enemeſſar, ſo that I was his purueyor.

‖Or, ſonne.

‖Or, in Rages a city of Media.

14 ¶ And I went into Media, and I deliuered ten talents of ſiluer to Gabael, the ‖ brother of Gabrias ‖ in the land of Media.

15 But when Enemeſſar was dead, Sennacherib his ſonne reigned in his ſtead: whoſe ſtate becauſe it was troubled, I could not goe into Media.

‖Or Salmanaſar.

The charitie of Tobias.

16 ¶ But in the time of ‖ Enemeſſar, I gaue many almes to my brethren, and gaue my bread to them which were hungry,

17 And my clothes to the naked: and if I ſaw any of my kinred dead, or caſt about the walles of Nineue, I buried him.

2.King.19.35,36. iſa.37 36,37. ecclus 48.18,22. 1.mac 7.41. 2 mac.8.19.

18 And if the King Sennacherib had ſlaine any, when he * was come and fled from Iudea, I buried them priuily (for in his wrath hee killed many) but the bodies were not found when they were ſought for of the king.

Tobit fleeth from the face of Sennacherib.

19 Therefore when a certaine Nineuite had accuſed mee to the King, becauſe I did burie them, I hid my ſelfe: and becauſe I knew that I was ſought to be ſlaine, I withdrew my ſelfe for feare.

20 Then all my goods were ſpoiled, neither was there any thing left me beſides my wife Anna, and my ſonne Tobias.

2.King.19.37. 2.chro.32.21.

21 Neuertheleſſe * within fiue & fifty dayes, two of his ſonnes killed him, and they fled into the mountaines of Ararath, and Sarchedonus his ſonne reigned in his ſtead, who appointed ouer his fathers accounts, and ouer all his domeſticall affaires, Achiacharus my brother Anaels ſonne.

Tobit returneth.

22 And when Achiacharus had made a requeſt for mee, I came againe to Nineue: now Achiacharus was cupbearer and keeper of the ſignet, and ſteward, and ouerſawe the accompts: So Sarchedonus appointed him next vnto him, and he was my brother ſonne.

CHAP. II.

2 Tobit calleth the faithfull to his table. 3 He leaueth the feaſt to burie the dead. 10 How hee became blinde. 13 His wife laboureth for her liuing. 14 Shee reprocheth him bitterly.

Now when I was come home againe, and my wife Anna was reſtored vnto mee with my ſonne Tobias, in the feaſt of Pentecoſt, which is the holy feaſt of the ſeuen weekes, there was a great dinner prepared me, in the which I ſate downe to eate.

Tobit doeth bid to dinner thoſe which feare God.

2 And when I ſaw abundance of meate, I ſayde to my ſonne, Goe, and bring what poore man ſoeuer thou ſhalt finde of our brethren, which doeth remember God, and loe, I will tarry for thee.

3 But he came againe, and ſaid, Father, one of our nation is ſtrangled, and is caſt out in the market place.

Tobit leauing his gheſts, taketh vp the dead body into his houſe to bury it.

4 Then before I had taſted any meate, I ſtart vp, and brought him into mine houſe vntill the going downe of the Sunne.

5 Then I returned and waſhed, and ate my meate in heauineſſe,

Amos 8 10. 1.mac.1,42.

6 Remembring that propheſie of * Amos which had ſayd, Your ſolemne feaſtes ſhall bee turned into mourning, and your ioyes into wayling.

7 Therefore I wept, and after the going downe of the Sunne I went and made a graue and buried him.

Tobit is rebuked of his neighbours.

Chap.1.19.

8 But my neighbours mocked me, and ſayd, Doeth hee not feare to die for this cauſe, who * fled away, and yet loe, hee burieth the dead againe?

9 The ſame night alſo when I returned from the buriall, and ſlept at the wall of mine houſe, becauſe I was polluted, and hauing my face vncouered,

He is made blinde for an example of patience to his poſteritie.

10 And I knew not that ſparrowes were in the wall, and as mine eyes were open, the ſparrowes caſt downe warme dung into mine eyes, and a whiteneſſe came in mine eyes, and I went to the Phyſicians, but they helped me not. Moreouer Achiacharus did nouriſh me, vntill I went into Elimais.

The wife of Tobit laboureth for her liuing.

11 And my wife Anna did take womens works to doe.

12 And when ſhee had ſent them home to the owners, they payed the wages, and gaue a kidde.

The innocencie of Tobit.

Deut.22.1.

13 Which when it was at mine houſe, and began to bleat, I ſayde vnto her, From whence is this kidde? is it not ſtollen? render it to the owners: * for it is not lawfull to eate any thing that is ſtollen.

Iob.2.9.

14 But ſhe ſaid, It was giuen for a gift more then the wages: but I did not beleeue, and bade her to render it to the owners, and I did bluſh becauſe of her. Furthermore ſhee ſayd, * Where are thine almes, and thy righteouſneſſe? behold, they all now appeare in thee.

CHAP. III.

3 The prayer of Tobit. 7 Sarra Raguels daughter, & the things that came vnto her. 12 Her prayer heard. 19 The Angel Raphael ſent.

Then I beeing ſorrowfull, did weepe, and in my ſorrow prayed, ſaying,

2 O Lorde, thou art iuſt, and all thy works, and all thy wayes are mercie and trueth, and thou iudgeſt truely and iuſtly for euer.

3 Remember me, and looke on mee, neither puniſh me according to my ſinnes or mine ignorances, or my fathers, which haue ſinned before thee.

Deut.28.15,37.

‖Or, thy iudgements are many and true.

4 For they haue not obeyed thy commandements: wherefore thou haſt deliuered vs * for a ſpoile, and vnto captiuitie, & to death, and for a Prouerbe of reproch to all them among whom we are diſperſed, and now ‖ thou haſt many and iuſt cauſes,

5 To doe with mee according to my ſinnes, and my fathers, becauſe wee haue not kept thy commaundements, neyther haue walked in trueth before thee.

6 Nowe therefore deale with mee as ſeemeth beſt vnto thee, and commaund my ſpirit to bee taken from me, that I may be diſſolued, and become earth: for it is better for me to die then to liue, becauſe I haue heard falſe reproches, and am very ſorowfull: command therefore that I may be diſſolued out of this diſtreſſe, and go into the euerlaſting place: turne not thy face away from me.

Sarra is checked of her fathers maide.

7 ¶ It came to paſſe the ſame day that in Ecbatane a citie of Media, Sarra the daughter of Raguel was alſo reproched by her fathers maides,

8 Becauſe ſhee had beene married to ſeuen husbands, whom Aſmodeus the euill ſpirit had killed, before that they had lien with her. Doeſt thou not know, ſayd they, that thou haſt ſtrangled thine husbands? thou haſt had now ſeuen husbands, neither waſt thou named after any of them.

‖Or, when ſhe beat them for their faults, they ſayd.

9 Wherefore doeſt thou ‖ beat vs for them? if they bee dead, goe thy wayes hence to them, that wee may neuer ſee of thee either ſonne or daughter.

10 When ſhee heard theſe things, ſhee was very ſorowful, ſo that ſhe thought to haue ſtrangled her ſelfe. And ſhe ſaid, I am the only daughter of my father, and if I do this, I ſhall ſlander him, and ſhal bring his age to the graue with ſorow.

Sarra prayeth and faſteth, that ſhe may be deliuered from ſhame.

11 Then ſhe prayed toward the window, and ſayd, Bleſſed art thou, O Lord my God, and thine holy and glorious Name is bleſſed, and honourable for euer: let all thy workes prayſe thee for euer.

12 And now, O Lord, I ſet mine eyes, and my face toward thee,

13 And ſay, Take me out of the earth, that I may heare no more any reproch.

The innocencie of Sarra. Her chaſtity.

14 Thou knoweſt, O Lord, that I am pure from all ſinne with man,

15 And that I haue neuer polluted my name, nor the name of my father in the land of my captiuitie: I am the onely daughter of my father, neither hath he any man childe to bee his heire, neither any ‡ neere kinſeman or childe borne of him, to whom I may keepe my ſelfe for a wife: my ſeuen husbands are now dead, and why ſhould I liue? But if it pleaſe not thee that I ſhould die, command to looke on me, and to pitie mee, that I do no more heare reproch.

‡Greek, were brother.

The prayers of Tobit & Sarra are heard both at a time.

16 So the prayers of them both were heard before the maieſtie of the great God.

17 And Raphael was ſent to heale them both, that is, to take away the whiteneſſe of Tobits eyes, and to giue Sarra the daughter of Raguel for a wife to Tobias the ſonne of Tobit, and to binde Aſmodeus the euil ſpirit, becauſe ſhee belonged to Tobias by right. The ſelfeſame time came Tobit home, and entred into his houſe, and Sarra the daughter of Raguel came downe from her chamber.

CHAP. IIII.

Precepts and exhortations of Tobit to his ſonne.

Chap.1.14.

In that day Tobit remembred * the ſiluer, which hee had deliuered to Gabael in Rages a citie of Media,

2 And ſayd with himſelfe, I haue wiſhed for death: wherefore doe I not call for my ſonne Tobias that I may admoniſh him before I die?

Tobits exhortation to his ſonne, when hee thought he ſhould die. The mother is to be reuerenced.

Exod.20.12. ecclus.7.27.

3 And when he had called him, he ſayd, My ſonne, after that I am dead, burie mee, and deſpiſe not thy mother, but * honour her all the dayes of thy life, and doe that which ſhall pleaſe her, and anger her not.

4 Remember my ſonne, how many dangers ſhe ſuſteined, when thou waſt in her wombe,

5 And when ſhe dieth, bury her by mee in the ſame graue.

God muſt be in our hearts.

6 My ſonne, ſet our Lord God alwayes before thine eyes, and let not thy will bee ſet to ſinne, or to tranſgreſſe the commaundements of God. Doe vprightly all thy life long, and follow not the wayes of vnrighteouſneſſe: for if thou deale truely, thy doings ſhall proſperouſly ſucceede to thee, and to all men which liue iuſtly.

Almes.

Prouer.3.9. ecclus.4.1.& 14.13. luke 14.13.

Ecclus.35.10.

7 Giue * almes of thy ſubſtance: and when thou giueſt almes, let not thine eye bee enuious, neither turne thy face from any poore, leſt that God turne his face from thee.

8 * Giue almes according to thy ſubſtance: if thou haue but a little, be not afraide to giue a little almes.

9 For thou layeſt vp a good ſtore for thy ſelfe againſt the day of neceſſitie.

Ecclu.29.13

10 * Becauſe that almes doeth deliuer from death, and ſuffereth not to come into darkneſſe.

11 For almes is a good gift before the moſt high to all them which vſe it.

Adulterie.
1.Theſ.4.3.

12 Beware of all * whoredome, my ſonne, and chiefely take a wife of the ſeede of thy fathers, and take not a ſtrange woman to wife, which is not of thy fathers ſtocke: for wee are the children of the Prophets: Noe, Abraham, Iſaac and Iacob are our fathers from the beginning. Remember, my ſonne, that they married wiues of their owne kinred, and were bleſſed in their children, and their ſeede ſhall inherit the land.

Pride.

13 Nowe therefore my ſonne, loue thy brethren, and deſpiſe not in thine heart thy brethren, the ſonnes and daughters of thy people, in not taking a wife of them: for in pride is deſtruction, and much trouble, and in fierceneſſe is ſcarcitie and great pouertie: for ‖ fierceneſſe is the mother of famine.

‖*Or, vnprofitableneſſe.*
Wages of an hired ſeruant.
Leuit.19.13 deut.24.14, 15.

14 Let not the * wages of any man, which hath wrought for thee, tarie with thee, but giue him it out of hand: for if thou ſerue God, he wil alſo pay thee: bee circumſpect, my ſonne, in all things that thou doeſt, and be well inſtructed in all thy conuerſation.

Mat.7.12. luke 6.31

15 * Doe that to no man which thou hateſt: drinke not wine to make thee drunken, neither let drunkenneſſe goe with thee in thy iourney.

Luke 14.13.
The hungry.
Mat.6.31.

16 * Giue of thy bread to the hungrie, and of thy garments to them that are naked, and * of al thine abundance giue almes, and let not thine eye be enuious, when thou giueſt almes.

‖*Or, be liberall to the iuſt, euen to their death.*

17 ‖ Powre out thy bread on the burial of the iuſt, but giue nothing to the wicked.

18 Aſke counſel alway of the wiſe, and deſpiſe not any counſell that is profitable.

Counſell.
God is to be bleſſed.

19 Bleſſe thy Lord God alway, and deſire of him that thy wayes may be made ſtreight, and that all thy purpoſes and counſels may proſper: for euery nation hath not counſell: but the Lord giueth all good things, and he humbleth whom he will, as he will: now therefore, my ſonne, remember my commandements, neyther let them at any time be put out of thy minde.

Chap.1.14.

20 * Furthermore, I ſignifie this to thee, that I deliuered tenne talents to Gabael the ſonne of Gabrias at Rages in Media.

Pouerty with the feare of God.

21 And feare not, my ſonne, foraſmuch as wee are made poore: for thou haſt many things, if thou feare God, and flee from all ſinne, and doe that thing which is acceptable vnto him.

CHAP. V.

1 Tobias ſent to Rages. 4 Hee meeteth with the Angel Raphael which did conduct him.

Tobias ſent by his father to Rages, ſeeketh a companion, and meeteth with Raphael, whom he bringeth to his father.

TObias then anſwered, and ſayd, Father, I will do all things which thou haſt commanded me.

2 But how can I receiue the ſiluer, ſeeing I know him not?

3 Then he gaue him the handwriting, and ſayd vnto him, Seeke thee a man, which may go with thee, whiles I yet liue, and I will giue him wages, and go and receiue the money.

4 Therefore when hee was gone to ſeeke a man, he found Raphael the Angel.

5 But he knew not, and ſayd vnto him, May I goe with thee into the land of Media? and knoweſt thou thoſe places well?

6 To whom the Angel ſayd, I will go with thee: for I haue remained with our brother Gabael.

7 Then Tobias ſayd to him, Tary for me, till I tell my father.

8 Then he ſayd vnto him, Go, and tary not: ſo he went in, and ſayd to his father, Beholde, I haue found one, which will go with me. Then he ſayd, Call him vnto me, that I may know of what tribe he is, and whether he be faithfull to go with thee.

9 So he called him, and came in, and they ſaluted one another.

10 Then Tobit ſayd vnto him, Brother, ſhew me of what tribe and familie thou art.

11 To whom he ſaid, Doeſt thou ſeeke a ſtock or familie, or an hired man to go with thy ſonne? Then Tobit ſaid vnto him, I would know, brother, thy kinred and thy name.

12 Then hee ſayd, I am of the kinred of Azarias and Ananias the great, and of thy brethren.

‖*Or, thou commeſt happily.*

13 Then Tobit ſayd, ‖ Thou art welcome, brother: be not know angrie with me, becauſe I haue enquired to knowe thy kinred and thy family: for thou art my brother of an honeſt and good ſtocke: for I now Ananias and Ionathas, ſonnes of that great Samaias: for we went together to Ieruſalem to worſhip, and offered the firſt borne, and the tenthes of the fruits, and they were not deceiued with the errour of our brethren: my brother, thou art of a great ſtocke.

14 But tell mee, what wages ſhall I giue thee? wilt thou a groat a day, and things neceſſary, as to mine owne ſonne?

15 Yea, moreouer, if yee returne ſafe, I will adde ſomething to the wages.

Tobias goeth foorth the Angel keepeth him company.

16 So they agreed. Then ſayd he to Tobias, Prepare thy ſelfe for the iourney, and go you on Gods name. And when his ſonne had prepared all things for the iourney, his father ſayd, Go thou with this man, & God which dwelleth in heauen, proſper your iourney, and the Angel of God keepe you company. So they went foorth both, and departed, and the dog of the yong man with them.

Chap 10.4.
His mother weepeth.

17 But * Anna his mother wept, and ſayd to Tobit, Why haſt thou ſent away our ſonne? is he not the ſtaffe of our hand to miniſter vnto vs?

18 Would to God wee had not layde money vpon money, but that it had beene caſt away in reſpect of our ſonne.

19 For that which God hath giuen vs to liue with, doth ſuffice vs.

20 Then ſayd Tobit, Be not carefull, my ſiſter: he ſhall returne in ſafety, and thine eyes ſhall ſee him.

21 For the good Angel doth keepe him company, and his iourney ſhall be proſperous, and he ſhall returne ſafe.

22 Then ſhe made an end of weeping.

CHAP. VI.

1 Tobias deliuered from the fiſh. 7 Raphael ſheweth him certaine medicines. 10 He conducteth him toward Sarra.

AND as they went on their iourney, they came at night to the flood Tigris, and there abode.

Tobias inuaded of a fiſh, is deliuered by the Angel.

2 And when the young man went to waſh himſelfe, a fiſh leaped out of the riuer, and would haue deuoured him.

3 Then the Angel ſayd vnto him, Take the fiſh. And the young man tooke the fiſh, and drew it to land.

4 To whome the Angel ſayd, Cut the fiſh, and take the heart, and the liuer, and the gall, and put them vp ſurely.

5 So the young man did as the Angel commanded him: and when they had roſted the fiſh, they ate it: then they both went on their way, till they came to Ecbatane.

6 ¶ Then the young man ſayd to the Angel, Brother Azarias, what auaileth the heart, and the liuer, and the gall of the fiſh?

7 And he ſayd vnto him, Touching the heart and the liuer, if a deuill or an euill ſpirit trouble any man, we muſt make a perfume of this before the man or the woman, and he ſhall be no more vexed.

8 As for the gall, annoint a man that hath whiteneſſe in his eyes, and he ſhalbe healed.

9 ¶ And when they were come neere to Rages,

10 The Angel ſayd to the young man, Brother, to day we ſhall lodge with Raguel, who is thy couſin: he alſo hath one onely daughter named Sarra: I will ſpeake for her that ſhee may be giuen thee for a wife.

Num. 27. 8. and 36. 8.

11 For to thee doth the *right of her pertaine, ſeeing thou alone art the remnant of her kinred,

12 And the mayde is faire and wiſe: nowe therefore heare me, and I will ſpeake to her father, that we may make the marriage when we are returned from Rages: for I know that Raguel cannot marrie her to another, according to the Law of Moſes: els he ſhould deſerue death, becauſe the right doth rather appertaine to thee then to any other man.

13 Then the yong man anſwered the Angel, I haue heard, brother Azarias, that this mayde hath bene giuen to ſeuen men, who all died in the marriage chamber.

14 And I am the onely begotten ſonne of my father, and I am afraid leaſt I go in to her, and die as the other before: for a wicked ſpirit loueth her, which hurteth no body, but thoſe which come in to her: wherefore I alſo feare leſt I die, and bring my fathers and my mothers life becauſe of me to the graue with ſorow: for they haue no other ſonne to bury them.

15 Then the Angel ſaid vnto him, Doeſt thou not remember the precepts which thy father gaue thee, that thou ſhouldeſt marry a wife of thine owne kinred? wherefore, heare me, O my brother: for ſhe ſhall be thy wife, neither be thou carefull of the euill ſpirit: for this ſame night ſhall ſhe be giuen thee in mariage.

16 And when thou ſhalt goe into the marriage chamber, thou ſhalt take of the hote coales for perfumes, and make a perfume of the heart, and of the liuer of the fiſh,

17 Which if the ſpirit do ſmell, he will flee away, and neuer come againe any more: but when thou ſhalt come to her, riſe vp both of you, & pray to God which is mercifull, who will haue pitie on you, and ſaue you: feare not, for ſhe is appointed vnto thee from the beginning, and thou ſhalt keepe her, and ſhe ſhall goe with thee: moreouer I ſuppoſe that ſhe ſhal beare thee children: now when Tobias had heard theſe things, hee loued her, and his heart was effectually ioyned to her.

CHAP. VII.

Tobias marrieth Sarra Raguels daughter.

Raphael and Tobias come to Raguel.

AND when they were come to Ecbatane, they came to the houſe of Raguel, and Sarra met them, and after they had ſaluted one another, ſhe brought them into the houſe.

2 Then ſaid Raguel to Edna his wife, How like is this yong man to Tobit my couſin?

3 And Raguel aſked, Whence are you, my brethren? To whom they ſayd, that they were of the tribe of Nephthalim, and of the captiues that dwelt at Niniue.

4 Then he ſaid to them, Do ye know Tobit our kinſeman? And they ſayd, We know him. Then ſayd he, Is he in good health?

5 And they ſaid, He is both aliue, and in good health: and Tobias ſayd, He is my father.

6 Then Raguel leaped, & kiſſed him, & wept,

7 And bleſſed him, and ſayd vnto him, Thou art the ſonne of an honeſt & good man: but when he had heard that Tobit was blinde, he was ſorrowfull, and wept.

8 And likewiſe Edna his wife, & Sarra his daughter wept. Moreouer, they receiued them with a ready minde, and after that they had killed a ramme of the flocke, they ſet much meat on the table. Then ſayd Tobias to Raphael, Brother Azarias, put foorth thoſe things whereof thou ſpakeſt in the way, that this buſineſſe may be diſpatched.

Tobias aſketh Raguels daughter to wife.

9 So he communicated the matter with Raguel, and Raguel ſayde to Tobias, Eate, and drinke, and make merry.

10 For it is meete that thou ſhouldeſt marry my daughter: neuertheleſſe, I will declare vnto thee the trueth.

11 I haue giuen my daughter in marriage to ſeuen men, who died that night which they came in vnto her: neuertheleſſe, be thou of a good courage and mery. But Tobias ſayd, I wil eate nothing here, vntil ye bring her hither, and betroth her to me.

12 Raguel ſayd then, Marry her then according to the cuſtome: for thou art her couſin, and ſhe is thine. God which is mercifull, make this proſperous to you in all good things.

Raguel giueth his daughter Sarra to Tobias.

Num. 36. 6.

13 Then hee called his daughter Sarra, and ſhee came to her father, and he tooke her by the hand, and gaue her for wife to Tobias, ſaying, Beholde, take her after the *Law of Moyſes, and leade her away to thy father: and he bleſſed them,

14 And called his wife Edna, and he tooke a booke, and wrote a contract, and ſealed it.

15 Then they began to eate.

16 After, Raguel called his wife Edna, and ſayd vnto her, Siſter, prepare another chamber, and bring her in thither.

17 Which when ſhee had done, as he had bidden her, ſhe brought her thither: then Sarra wept, and her mother wiped away her daughters teares,

18 And ſayde vnto her, Bee of good comfort, my daughter: the Lorde of heauen and earth

giue thee ioy for this thy ſorow: be of good comfort, my daughter.

CHAP. VIII.

Tobias driueth away the euill ſpirit. 3 He prayeth to God with his wife. 11 Raguel prepareth a graue for his ſonne in law. 16 Raguel bleſſeth the Lord.

Tobias followeth Raphaels counſell, as Chap. 6.7.

AND when they had ſupped, they brought Tobias in vnto her.

2 And as he went, he remembred the words of Raphael, and tooke coales for perfumes, and put the heart and liuer of the fiſh thereupon, and made a perfume.

3 The which ſmell when the euill ſpirit had ſmelled, he fled into the || vtmoſt parts of Egypt, whom the Angel bound.

|| *Or, vpmoſt.*

4 And after that they were both ſhut in, Tobias roſe out of the bed, & ſayd, Siſter, ariſe and let vs pray, that God would haue pitie on vs.

Tobias prayer.

5 Then beganne Tobias to ſay, Bleſſed art thou, O God of our fathers, and bleſſed is thine holy and glorious Name for euer: let the heauens bleſſe thee, and all thy creatures.

Gen. 2.7, 18,22.

6 Thou madeſt Adam, & gaueſt him * Eua his wife for an helpe, and ſtay: of them came mankind: thou haſt ſayd, It is not good, that a man ſhould be alone: let vs make vnto him an ayde like vnto himſelfe.

7 And now, O Lord, I take not this my ſiſter for fornication, but vprightly: therfore grant me mercy, that we may become aged together.

8 And ſhe ſayd with him, Amen.

Raguel thinking Tobias was dead, made a graue for him.

9 So they ſlept both that night, and Raguel aroſe, and went and made a graue,

10 Saying, Is not he dead alſo?

11 But when Raguel was come into his houſe,

12 He ſayd to his wife Edna, Send one of the maides, and let them ſee whether he be aliue: if not, that I may burie him, and none know it.

13 So the maide opened the doore, and went in, and found them both aſleepe,

14 And came foorth, and tolde them that hee was aliue.

Raguel prayſeth God for Tobias.

15 Then Raguel praiſed God, & ſaid, O God, thou art worthy to be praiſed with all pure and holy praiſe: therefore let thy Saints praiſe thee with all thy creatures, and let all thine Angels and thine elect praiſe thee for euer.

16 Thou art to be praiſed, O Lord: for thou haſt made me ioyfull, and that is not come to me which I ſuſpected: but thou haſt dealt with vs according to great mercy.

17 Thou art to be praiſed, becauſe thou haſt had mercy of two that were the onely begotten children of their fathers: grant them mercy, O Lord, and finiſh their life in health with ioy and mercy.

18 Then Raguel bade his ſeruants to fill the graue.

19 And he kept the wedding feaſt foureteene dayes.

Raguel giueth halfe of his goods towarde the mariage of his daughter to Tobias.

20 For Raguel had ſayd vnto him by an oth, that he ſhould not depart before that the foureteene dayes of the mariage were expired,

21 And then hee ſhould take the halfe of his goods, and returne in ſafetie to his father, and ſhould haue the reſt, when hee and his wife were dead.

CHAP. IX.

Raphael leadeth Gabael to Tobias mariage.

THen Tobias called Raphael, and ſayd vnto him.

2 Brother Azarias, take with thee a ſeruant and two camels, and go to Rages of the Medes to Gabael, and bring mee the money, and bring him to the wedding.

3 For Raguel hath ſworne that I ſhall not depart.

Tobits care for his ſonne.

4 But my father counteth the dayes: and if I tary long, he will be ſory.

The Angel goeth on Tobias meſſage.

5 So Raphael went out, and came to Gabael, and gaue him the hand writing, who brought forth bags which were ſealed vp, and gaue them to him.

6 And in the morning they went foorth both together, and came to the wedding. And Tobias begate his wife with childe.

CHAP. X.

1 Tobit and his wife thinke long for their ſonne. 10 Raguel ſendeth away Tobias and Sarra.

NOwe Tobit his father counted euery day, and when the dayes of the iourney were expired, and they came not,

The father and mother are in heauineſſe for Tobias tarrying.

2 Tobit ſaid, Are they not mocked? or is not Gabael dead, and there is no man to giue him the money?

3 Therefore he was very ſory.

Chap. 5.17.

4 Then his wife ſayd to him, My ſonne is dead, ſeeing he tarieth: and ſhe beganne to * bewaile him, and ſayd,

5 Now I care for nothing, my ſonne, ſince I haue loſt thee the light of mine eyes.

6 To whom Tobit ſayd, Holde thy peace: be not carefull, for he is ſafe.

7 But ſhee ſaid, Hold thy peace, and deceiue me not, my ſonne is dead: and ſhe went out euery day, by the way which they went, neither did ſhe eate meate on the day time, and did conſume whole nights in bewayling her ſonne Tobias, vntil the foureteene dayes of the wedding were expired, which Raguel had ſworn, that he ſhould tary there. Then Tobias ſayde to Raguel, Let me goe: for my father and my mother looke no more to ſee me.

8 But his father in law ſaid vnto him, Tary with mee, and I will ſend to thy father, and they ſhall declare him thine affaires.

9 But Tobias ſaid, No, but let me go to my father.

Raguel giueth Tobias and his wife leaue to depart.

10 Then Raguel aroſe, and gaue him Sarra his wife, and halfe his goods, as ſeruants, and cattell, and money.

11 And he bleſſed them, and ſent them away, ſaying, The God of heauen make you, my children, to proſper before I die.

Sarra is inſtructed by her parents.

12 And he ſayd to his daughter, Honour thy father and thy mother in law, which are now thy parents, that I may heare good report of thee: and he kiſſed them. Edna alſo ſayd to Tobias, The Lord of heauen reſtore thee, my deare brother, and graunt that I may ſee thy children of my daughter Sarra, that I may reioyce before the Lord. Beholde now, I commit to thee my daughter, as a pledge: doe not entreat her euill.

CHAP. XI.

1 The returne of Tobias to his father. 9 How hee was receiued. 10 His father hath his ſight reſtored, and prayſeth the Lord.

AFter theſe things Tobias went his way, prayſing God that hee had giuen him a proſperous iourney, and bleſſed Raguel and Edna his wife, and went on his way till he drew neere to Nineue.

2 Then Raphael ſayde to Tobias, Thou knoweſt brother, howe thou didſt leaue thy father.

3 Let vs haſte before thy wife, and prepare the houſe,

4 And take in thine hand the gall of the fiſh. So they went their way, and the dog followed them.

The Angels counſell to Tobias.

5 Now Anna ſate in the way looking for her ſonne,

6 Whom when ſhe ſaw comming, ſhee ſaide to his father, Beholde, thy ſonne commeth, and the man that went with him.

7 Then ſaid Raphael, I know, Tobias, that thy father ſhall receiue his ſight.

8 Therefore anoynt his eyes with the gall, and being pricked therewith, he ſhall rubbe and make the whiteneſſe to fall away, and ſhall ſee thee.

9 ¶ Then Anna ranne forth, and fell on the necke of her ſonne, and ſayde vnto him, Seeing I haue ſeene thee, my ſonne, from henceforth I am content to die, and they wept both.

10 Tobit alſo went foorth toward the doore, and ſtumbled, but his ſonne ranne vnto him,

11 And tooke holde of his father, and ſprinkled of the gall on his fathers eyes, ſaying, Bee of good hope, my father.

12 And when his eyes beganne to pricke, hee rubbed them.

13 And the whiteneſſe pilled away from the corners of his eyes, and when he ſawe his ſonne, he fell vpon his necke,

14 And he wept, and ſayde, Bleſſed art thou O Lord, and bleſſed be thy Name for euer, and bleſſed be all thine holy Angels.

15 For thou haſt ſcourged mee, and haſt had pitie on me: for beholde, I ſee my ſonne Tobias: and his ſonne, being glad, went in, and tolde his father the great things that had come to paſſe in Media.

16 Then Tobit went out to meet his daughter in lawe, reioycing and prayſing God to the gate of Nineue: and they which ſawe him goe, marueiled, becauſe he had receiued his ſight.

17 But Tobit teſtified before them all, that God had had pitie on him. And when hee came neere to Sarra his daughter in lawe, hee bleſſed her, ſaying, Thou art welcome, daughter: God be bleſſed, which hath brought the vnto vs, and bleſſed be thy father: and there was great ioy among all his brethren, which were at Nineue.

18 And Achiacharus and Naſbas his brothers ſonne came.

19 And Tobias marriage was kept ſeuen dayes with great ioy.

CHAP. XII.

2 Tobias declareth to his father the pleaſure that Raphael had done him. 5 The which he would recompence. 11. 15 Raphael declareth that he is an Angel ſent of God.

THen Tobit called his ſonne Tobias, and ſayde vnto him, Prouide, my ſonne wages for the man, which went with thee, and thou muſt giue him more.

2 And he ſaid vnto him, O father, it ſhall not grieue mee to giue him halfe of thoſe things which I haue brought.

3 For hee hath brought me againe to thee in ſafety, and hath made whole my wife, and hath brought me the money, and hath likewiſe healed thee.

4 Then the olde man ſayde, It is due vnto him.

4 So he called the Angel, and ſaid vnto him, Take halfe of all that ye haue brought, and goe away in ſafety.

6 But hee tooke them both apart, and ſayd, vnto them, Praiſe God, and confeſſe him, and giue him the glory, and prayſe him for the things which he hath done vnto you before all them that liue: It is good to prayſe God, and to exalt his Name, and to ſhewe foorth his euident workes with honour: therefore be not weary to confeſſe him.

7 It is good to keepe cloſe the ſecrets of a King, but it is honourable to reueale the workes of God: doe that which is good, and no euil ſhall touch you.

8 Prayer is good with faſting, and almes and righteouſneſſe. A little with righteouſneſſe is better then much with vnrighteouſneſſe: it is better to giue almes, then to lay vp golde.

9 For almes doeth deliuer from death, and doth purge all ſinne. Thoſe which exerciſe almes and righteouſneſſe, ſhall be filled with life.

10 But they that ſinne, are enemies to their owne life.

11 Surely I will keepe cloſe nothing from you: neuertheleſſe, I ſaid it was good to keepe cloſe the ſecret of a King, but that is was honourable to reueile the works of God.

12 Nowe therefore when thou didſt pray, and Sarra thy daughter in lawe, I did bring to memorie your prayer before the holy One: And when thou diddeſt bury the dead, I was with thee likewiſe.

13 And when thou waſt not grieued to riſe vp, and leaue thy dinner to bury the dead, thy good deede was not hid from mee: but I was with thee.

He that will be acceptable to God, muſt be proued with tentation.

14 And now God hath ſent mee to heale thee, and Sarra thy daughter in lawe.

15 I am Raphael one of the ſeuen holy Angels, which preſent the prayers of the Saintes, and which goe foorth before his holy Maieſtie.

16 Then they were both troubled, and fel vpon their face: for they feared.

17 But hee ſayde vnto them, Feare not, for it ſhall goe well with you: praiſe God therefore.

18 For I came not of mine owne pleaſure, but by the good will of your God: wherefore praiſe him in all ages.

19 *All theſe dayes I did appeare vnto you, but I did neither eate nor drinke, but you ſawe it in viſion.

Gene. 18. 8. *and* 19. 3. *iudges.* 13. 16.

20 Nowe therefore giue God thankes: for I goe vp to him that ſent me: but write all things which are done in a booke.

21 And when they roſe, they ſawe him no more.

22 Then they confeſſed the great and wonderfull workes of God, and howe the Angel of the Lord hath appeared to them.

CHAP. XIII.

A thankſgiuing of Tobit, who exhorteth all to praiſe the Lord.

THen Tobit wrote a prayer of reioycing, and ſayde, Bleſſed bee God that liueth for euer, and bleſſed be his kingdome.

Deut.32.39 1.ſam 2 6. wiſd.16 13.

2 * For hee doeth ſcourge and hath pity: he leadeth to hell, and bringeth vp, neither is there any that can auoyd his hand.

3 Confeſſe him before the Gentiles, yee children of Iſrael: for hee hath ſcattered you among them.

4 There declare his greatneſſe, and extoll him before all the liuing: for hee is our Lord and our God, and our Father for euer.

5 Hee hath ſcourged vs for our iniquities, and will haue mercy againe, and will gather vs out of all nations, among whom wee are ſcattered.

6 If you turne to him with your whole heart, and with your whole minde, and deale vprightly before him, then will hee turne vnto you, and will not hide his face from you, but yee ſhall ſee what hee will doe with you: therefore confeſſe him with your whole mouth, and prayſe the Lorde of righteouſneſſe, and extoll the euerlaſting King. I will confeſſe him in the land of my captiuitie, and will declare his power, and greatneſſe to a ſinfull nation. O ye ſinners, turne and doe iuſtice before him: who can tell if he will receiue you to mercie, and haue pitie on you?

7 I will extoll my God, and my ſoule ſhall praiſe the King of heauen, and ſhall reioyce in his greatneſſe.

8 Let all men ſpeake, and let al praiſe him for his righteouſneſſe.

9 O Ieruſalem the holie citie, he will ſcourge thee for thy childrens workes, but hee will haue pitie againe on the ſonnes of righteous men.

10 Giue prayſe to the Lorde duely, and prayſe the euerlaſting King, that his Tabernacle may be builded in thee againe with ioy: and let him make ioyfull there in thee thoſe that are captiues, and loue in thee for euer thoſe that bee miſerable.

11 Many nations ſhall come from farre to the Name of the Lorde God, with gifts in their handes, euen giftes to the King of heauen: all generations ſhall prayſe thee, and giue ſignes of ioy.

12 Curſed are all they which hate thee: but bleſſed are they for euer which loue thee.

13 Reioyce, and be glad for the children of the iuſt: for they ſhalbe gathered, and ſhall bleſſe the Lord of the iuſt.

14 Bleſſed are they which loue thee: for they ſhall reioyce in thy peace. Bleſſed are they which haue bene ſorowful for all thy ſcourges: for they ſhall reioyce for thee, when they ſhall ſee all thy glory, and ſhall reioyce for euer.

15 Let my ſoule bleſſe God the great King.

16 For Ieruſalem ſhall bee built vp with Saphires, and Emeraudes, and thy walles with precious ſtones, and thy towers, and thy bulwarkes with pure golde.

‖ Or, Sauphir

‖Or, praiſe ye the Lord.

17 And the ſtreetes of Ieruſalem ſhall be paned with Berall, and Carbuncle, and ſtones of ‖ Ophir.

11 And all her ſtreetes ſhall ſay, ‖Halleluiah, and they ſhall prayſe him, ſaying, Bleſſed be God which hath extolled ‖ it for euer.

‖That is, Ieruſalem.

CHAP. XIIII.

4 Leſſons of Tobit to his ſonne. 4 He propheciesh the deſtruction of Nineue, 7 And the reſtoring of Ieruſalem and the Temple. 13 The death of Tobit, and his wife. 14 Tobias age and death.

SO Tobit made an end of prayſing God.

2 And hee was eight and fiftie yeere olde, when hee loſt his ſight, which was reſtored to him after eight yeere, and hee gaue almes, and hee continued to feare the Lorde God, and to praiſe him.

3 And when he was very aged, he called his ſonne, and ſixe of his ſonnes ſonnes, and ſayd to him, My ſonne, take thy children (for beholde, I am aged, and am ready to depart out of this life.)

4 Goe into Media my ſonne: for I ſurely beleeue thoſe things which Ionas the Prophet ſpake of Nineue, that it ſhall bee deſtroyed, and for a time peace ſhall rather bee in Media, and that our brethren ſhall bee ſcattered in the earth from that good lande, and Ieruſalem ſhall be deſolate, and the houſe of God in it ſhall be burned, and ſhall be deſolate for a time.

Ezra.3.8. and 6.14.

5 Yet againe God * will haue pitie on them, and bring them againe into the land where they ſhall builde a Temple, but not like to the firſt, vntill the times of that age bee fulfilled, which beeing finiſhed, they ſhall returne from euery place out of captiuitie, and builde vp Ieruſalem gloriouſly, and the houſe of God ſhall be built in it for euer with a glorious building, as the Prophets haue ſpoken thereof:

6 And all nations ſhall turne, and feare the Lord God truely, and ſhall bury their idoles.

7 So ſhall all nations prayſe the Lorde, and his people ſhall confeſſe God, and the Lord ſhall exalt his people, & all thoſe which loue the Lorde in trueth and iuſtice, ſhall reioyce, and thoſe alſo which ſhew mercy to our brethren.

8 And now my ſonne, depart out of Nineue, becauſe that thoſe things which the Prophet Ionas ſpake, ſhall ſurely come to paſſe.

9 But keepe thou the Lawe, and the commandements, and ſhewe thy ſelfe mercifull and iuſt, that it may go well with thee.

10 And bury mee honeſtly, and thy mother with mee: but tary no longer at Nineue. Remember, my ſonne, howe Aman handled Achiacharus that brought him vp, howe out of light hee brought him into darkeneſſe, and howe hee rewarded him againe: yet Achiacharus was ſaued, but the other had his reward: for he went downe into darkeneſſe. Manaſſes gaue almes, & eſcaped the ſnare of death, which they had ſet for him, but Aman fel into the ſnares and periſhed.

‖ Or his ſoule failed him in the bed.

11 Wherefore now, my ſonne, conſider what almes doeth, and how righteouſneſſe doeth deliuer. When he had ſayd theſe things, ‖ hee gaue vp the ghoſt in the bed, being an hundreth and eight and fiftie yeere olde, and he buried him honourably.

12 And when Anna was dead, hee buried her with his father: but Tobias went with his wife and children to Ecbatane to Raguel

UMI

guel his father in law.

13 Where he became olde with honour, and he buried his father and mother in law honourably, and he inherited their ſubſtance and Tobits his father.

14 And he died at Ecbatane in Media, being an hundreth and ſeuen and twentie yeere olde.

15 But before he died, he heard of the deſtruction of Nineue, which was taken by Nabuchodonoſor and Aſſuerus, and before his death hee reioyced for Nineue.

Iudeth.

CHAP. I.

2 The building of Ecbatane. 5 Nabuchodonoſor made warre againſt Arphaxad, and ouercame him. 12 He threateneth them that would not helpe him.

IN the twelfth yeere of the reigne of Nabuchodonoſor, who reigned in Nineue the great city (in the daies of Arpharad, which reigned ouer the Medes in Ecbatane,

2 And built in Ecbatane the walles round about of hewen ſtone, three cubits broad, and ſixe cubits long, and made the height of the wall ſeuenty cubits, and the breadth thereof fiftie cubits,

3 And made the towres thereof in the gates of it of an hundreth cubits, & the breadth thereof in the foundation threeſcore cubits,

4 And made the gates thereof euen gates that were lifted vp on hie, ſeuentie cubits, and the breadth of them fourtie cubites, for the going forth of his mighty armies, and for the ſetting in aray of his footmen)

5 Euen in thoſe dayes, king Nabuchodonoſor made warre with King Arpharad in the great fielde, which is the fielde in the coaſts of Ragau.

6 Then came vnto him all they that dwelt in the mountaines, and all that dwelt by Euphrates, and Tygris, and Hydaſpes, and the countrey of Arioch the king of the Elymeans, and very many nations aſſembled themſelues to the battell of the ſonnes of Chelod.

7 And Nabuchodonoſor King of the Aſſyrians ſent vnto all that dwelt in Perſia, and to all that dwelt in the Weſt, and to thoſe that dwelt in Cilicia, and Damaſcus, and Libanus, and Antilibanus, and to all that dwelt vpon the ſea coaſt,

8 And to the people that are in Carmel, and Galaad, and the higher Galile, & the great field of Eſdrelam,

9 And to all that were in Samaria, and the cities thereof, and beyond Iorden vnto Ieruſalem, and Betane, and Chellus, and Cades, and the riuer of Egypt, and Taphnes, and Ramesſe, and all the land of Geſem,

10 Until one come to Tanis, and Memphis, and to all the inhabitants of Egypt, and till one come to the mountaines of Ethiopia.

11 But all the inhabitants of this countrey did not paſſe for the commaundement of Nabuchodonoſor King of the Aſſyrians, neither would they come with him to the battell: for they did not feare him: yea, he was before them as one man: therefore they ſent away his ambaſſadours from them without effect, and with diſhonour.

12 Therefore Nabuchodonoſor was very angry with all this countrey, & ſware by his throne and kingdome, that he would ſurely be auenged vpon all thoſe coaſts of Cilicia and Damaſcus, and Syria, & that he would ſlay with the ſword all the inhabitants of the land of Moab, and the children of Ammon, and all Iudea, and all that were in Egypt, till one come to the borders of the two ſeas.

13 Then he marched in battell aray with his power againſt king Arpharad in the ſeuenteenth yeere, and he preuailed in his battel: for he ouerthrew all the power of Arpharad, & all his horſemen, and all his charets.

14 And hee wanne his cities, and came vnto Ecbatane, and tooke the towers, and ſpoyled the ſtreetes thereof, and turned the beauty thereof into ſhame.

15 He tooke alſo Arpharad in the mountaines of Ragau, and ſmote him thorow with his darts, and deſtroyed him vtterly that day.

16 So he returned afterward to Nineue, both he, and all his company with a very great multitude of men of warre, and there he paſſed the time, and banketted, both he and his armie, an hundreth and twentie dayes.

CHAP. II.

5 Nabuchodonoſor commaunded preſumptuouſly that all people ſhould bee brought into ſubiection, 6 and to deſtroy thoſe that diſobeyed him. 15 The preparation of Olofernes armie. 23 The conqueſt of his enemies.

AND in the eighteenth yeere, the two & twentieth day of the firſt moneth, there was talke in the houſe of Nabuchodonoſor king of the Aſſyrians, that he ſhould auenge himſelfe on all the earth, as he had ſpoken.

2 So he called vnto him all his Officers and all his Nobles, and communicated with them his ſecret counſell, and ſet before them with his owne mouth all the malice of the earth.

3 Then they decreed to deſtroy all fleſh, that had not obeyed the commandement of his mouth.

4 And when he had ended his counſell, Nabuchodonoſor king of the Aſſyrians called Olofernes his chiefe captaine, and which was next to him, and ſayd vnto him,

5 Thus ſayeth the great King, the lord of the whole earth, Beholde, thou ſhalt goe foorth from my preſence, and take with thee men that truſt in their owne ſtrength, of footmen, an hundreth and twentie thouſand, and the number of horſes with their riders, twelue thouſand,

6 And thou ſhalt goe againſt all the Weſt countrey, because they diſobeyed my commandement.

E 7 And thou ſhalt declare vnto them, that they prepare for me the land and the water: for I will goe forth in my wrath againſt them, and will couer the whole face of the earth with the feete of mine armie, and I will giue them as a ſpoile vnto them,

8 So that their wounded ſhall fill their valleyes, and their riuers, and the flood ſhall ouerflow, being filled with their dead.

9 And I will bring their captiuitie to the vtmoſt parts of all the earth.

10 Thou therefore ſhalt depart hence, and take vp for me all their country: and if they yeeld vnto thee, thou ſhalt reſerue them for mee vntill the day that I rebuke them.

11 But concerning them that rebell, let not thine eye ſpare them, but put them to death, and ſpoile them whereſoeuer thou goeſt.

12 For as I liue, and the power of my kingdome, whatſoeuer I haue ſpoken, that will I doe by mine hand.

13 And take thou heede that thou tranſgreſſe not any of the commandements of thy lord, but accompliſh them fully, as I haue commaunded thee, and deferre not to doe them.

14 ¶ Then Olofernes went foorth from the preſence of his lord, and called all the gouernors, and captaines, and officers of the army of Aſſur,

15 And hee muſtered the choſen men for the battell, as his lord had commanded him, vnto an hundreth & twenty thouſand, and twelue thouſand archers on horſebacke.

16 And hee ſet them in aray according to the maner of ſetting a great army in aray.

17 And hee tooke camels and aſſes for their burdens, a very great number, and ſheepe, and oxen, and goates without number for their prouiſion,

18 And vitaile for euery man of the armie, and very much golde and ſiluer out of the Kings houſe.

19 Then he went forth and all his power, to goe before in the voyage of king Nabuchodonoſor, and to couer all the face of the earth Weſtward, with their charets, and horſemen, and choſen footemen.

20 A great multitude alſo of ſundrie ſortes came with them like graſhoppers, and like the grauel of the earth: for the multitude was without number.

21 And they went foorth of Nineue three dayes iourney toward the countrey of Bectileth, and pitched from Bectileth, nere the mountaine which is at the left hand of the vpper Cilicia.

22 Then he tooke all his armie, his footemen and horſmen, and charets, and went from thence into the mountaines,

23 And he deſtroyed Phud & Lud, and ſpoyled all the children of Raſſes, and the children of Iſmael, which were toward the wilderneſſe at the South of the Chelians.

24 Then he went ouer Euphrates, and went thorow Meſopotamia, and deſtroyed all the hie cities that were vpon the riuer of Arbonai, vntil one come to the ſea.

25 And hee tooke the borders of Cilicia, and deſtroyed all that reſiſted him, and came to the borders of Iapheth, which were toward the South, and ouer againſt Arabia.

26 He compaſſed alſo all the children of Madian, and burnt vp their tabernacles, and ſpoyled their lodges.

27 Then he went downe into the countrey of Damaſcus, in the time of wheate harueſt, and burnt vp all their fields, & deſtroyed their flocks and the heards: he robbed their cities, and ſpoyled their countrey, and ſmote all their yõg men with the edge of the ſword.

28 Therefore feare and trembling fell vpon the inhabitants of the Sea coaſt, which were in Sidon and Tyrus, and them that dwelt in Sur and Ocina, and all that dwelt in Iemnaan: and they that dwelt in Azotus and Aſcalon feared him greatly.

CHAP. III.

The people ſubiect to Olofernes. 8 Hee deſtroyed their gods that Nabuchodonoſor might onely be worſhipped.

SO they ſent ambaſſadours to him with meſſages of peace, ſaying,

2 Behold, wee are the ſeruants of Nabuchodonoſor the great King: wee lie downe before thee: vſe vs as ſhalbe good in thy ſight.

3 Behold, our houſes and all our places, and all our fields of wheate, and our flocks and our heards, and all our lodges and tabernacles lie before thy face: vſe them as it pleaſeth thee.

4 Behold, euen our cities and the inhabitants thereof are thy ſeruants: come, and take them, as ſeemeth good to thee.

5 ¶ So the men came to Olofernes, and declared vnto them after this maner.

6 Then came he downe toward the ſea coaſt, both he and his army, and ſet gariſons in the hie cities, and tooke out of them choſen men for the warre.

7 So they and all the countrey round about receiued them with crownes, with dances, and with timbrels.

8 Yet he brake downe all their borders, and cut downe their woods: for it was enioyned him to deſtroy all the gods of the lande, that all nations ſhould worſhip Nabuchodonoſor onely, and that all tongues and tribes ſhould call vpon him as God.

9 Alſo he came againſt Eſdraelon, nere vnto Iudea, ouer againſt the great ſtrait of Iudea,

10 And he pitched betweene Geba, and a citie of the Scythians, and there he tarried a moneth, that he might aſſemble all the baggage of his armie.

CHAP. IIII.

The Iſraelites were afraid and defended their countrey. 6 Ioacim the Prieſt writeth to Bethulia, that they ſhould fortifie themſelues. 9 They cried to the Lord, and humbled themſelues before him.

NOw the children of Iſrael that dwelt in Iudea, heard all that Olofernes the chiefe captaine of Nabuchodonoſor King of the Aſſyrians had done to the nations, and how hee had ſpoyled all their temples, and brought them to nought.

2 Therefore they feared greatly his preſence, and were troubled for Ieruſalem, and for the temple of the Lord their God.

3 For they were newly returned from the captiuitie, and of late all the people was

aſſembled in Iudea, and the veſſels and the altar of the houſe had bene ſanctified becauſe of the pollution.

4 Therefore they ſent into all the coaſtes of Samaria, and the villages, and to Bethora, and Belmen, and Iericho, and to Choba, and Eſdra, and to the valley of Salem,

5 And tooke all the tops of the hie mountaines, and walled in the villages that were in them, and put in vitailes for the prouiſion of warre: for their fieldes were of late reaped.

6 Alſo Ioacim the high Prieſt which was in thoſe dayes in Ieruſalem, wrote to them that dwelt in Bethulia and Betomeſtham, which is ouer againſt Eſdraelon, towarde the open countrey neere to Dothaim,

7 Exhorting them to keepe the paſſages of the mountaines; for by them there was an entry into Iudea, and it was eaſie to let them that would come vp, becauſe the paſſage was ſtraite for two men at the moſt.

8 And the children of Iſrael did as Ioacim the high Prieſt had commanded them with the ancients of all the people of Iſrael, which dwelt at Ieruſalem.

9 Then cryed euery man of Iſrael to God with great feruencie, and their ſoules with great affection.

10 Both they and their wiues, and their children, and their cattel, and euery ſtranger, and hireling, and their bought ſeruants put ſackecloth vpon their loynes.

11 Thus euery man and woman, and the children, and the inhabitants of Ieruſalem fell before the Temple, and ſprinkled aſhes vpon their heads, and ſpred out their ſackecloth before the face of the Lord: alſo they put ſackecloth about the altar,

12 And cryed vnto the God of Iſrael, all with one conſent moſt earneſtly, that he woulde not giue their children for a praye, and their wiues for a ſpoyle, and the cities of their inheritance to deſtruction, and the Sanctuary to pollution and reproche, and vnto deriſion to the heathen.

13 So God heard their prayers, and looked vpon their affliction: for the people faſted many dayes in all Iudea and Ieruſalem before the Sanctuary of the Lord Almightie.

14 And Ioacim the high Prieſt, and all the Prieſtes that ſtoode before the Lorde, and miniſtred vnto the Lorde, had their loynes girt with ſackcloth, & offered the continuall burnt offring, with prayers, and the free gifts of the people,

15 And had aſhes on their mitres, and cryed vnto the Lorde with all their power for grace, and that hee woulde looke vpon all the houſe of Iſrael.

CHAP. V.

Achior the Ammonite doeth declare to Olofernes of the maner of the Iſraelites.

Then was it declared to Olofernes the chiefe captaine of the army of Aſſur, that the children of Iſrael had prepared for warre, and had ſhut the paſſages of the mountaines, and had walled all the tops of the hie hils, and had layde impediments in the champion countrey.

2 Wherewith he was very angry, and called all the princes of Moab, and the captaines of Ammon, and all the gouernours of the ſea coaſt.

3 And hee ſayd vnto them, Shewe me, O ye ſonnes of Chanaan, Who is this people that dwelleth in the mountaines? and what are the cities that they inhabite? and what is the multitude of their armie? and wherein is their ſtrength and their power? and what King or captaine is rayſed among them ouer their armie?

4 And why haue they determined not to come to meete me, more then all the inhabitants of the Weſt?

5 ¶ Then *ſaid Achior the coptaine of all the ſonnes of Ammon, Let my lord heare the worde of the mouth of his ſeruant, and I will declare vnto thee the trueth concerning this people, that dwell in theſe mountaines, neere where thou remayneſt: and there ſhall no lie come out of the mouth of thy ſeruant. Chap.11.7, 9.

6 This people come out of the ſtocke of the Chaldeans.

7 And *they dwelt before in Meſopotamia, becauſe they woulde not followe the gods of their fathers, which were in the lande of Chaldea. Gen.11.31.

8 But they went out of the way of their anceſters, and worſhipped the God of heauen, the God whom they knewe: ſo they caſt them out from the face of their gods, and they fled into Meſopotamia, and ſoiourned there many dayes.

9 Then *their God commanded them to depart from the place where they ſoiourneed, & to go into the land of Chanaan, where they dwelt, and were increaſed with golde and ſiluer, and with very much cattell. Gene.12.1.

10 But when a famine couered all the land of Chanaan, they went downe into Egypt, and dwelt there till they returned, and became there a great multitude, ſo that one coulde not number their linage.

11 *Therefore the king of Egypt roſe vp againſt them, and vſed deceit againſt them, and brought them low with labouring in bricke, and made them ſlaues. Exod.1.8.

12 Then they cryed vnto their God, and he ſmote all the lande of Egypt with incurable plagues: ſo the *Egyptians caſt them out of their ſight. Exod.12.31, 33.

13 And *God dryed the redde ſea in their preſence, Exod.14 21.

14 And *brought them into mount Sina and Cades Barnea, and caſt foorth all that dwelt in the wildernes. Exod.19.1.

15 So they dwelt in the land of the Amorites, and they deſtroyed by their ſtrength all them of Eſebon, and paſſing ouer Iordan, they inherited all the mountaines.

16 And they *caſt foorth before them the Chanaanites, and the Phereſites, and the Iebuſites, and them of Sichem, and all the Gergeſites, and they dwelt in that countrey many dayes. Ioſh.12.8.

17 And whiles they ſinned not before their God, they proſpered, becauſe the God that hated iniquitie was with them.

18 But *when they departed from the way which hee appointed them, they were deſtroyed in many battels after a wonderfull ſort, *and were ledde captiues into a lande that was not theirs: and the Temple of Iudg.2.11. and 3 8. 2.King.25. 1,11.

their God was caſt to the ground, and their cities were taken by the enemies.

Ezra.1.1,3. 19 But * nowe they are turned to their God, and are come vp from the ſcattering wherein they were ſcattered, and haue poſſeſſed Jeruſalem, where their Temple is, and dwell in the mountaines which were deſolate.

20 Nowe therefore, my lord and gouernour, if there bee any fault in this people, ſo that they haue ſinned againſt their God, let vs conſider that this ſhall bee their ruine, and let vs goe vp, and we ſhall ouercome them.

21 But if there bee none iniquitie in this people, let my lord paſſe by, leaſt their Lord defend them, and their God be for them, and we become a reproch before all the world.

22 ¶ And when Achior had finiſhed theſe ſayings, all the people, ſtanding rounde about the tent, murmured: and the chiefe men of Olofernes, ⁊ all that dwelt by the ſea ſide, and in Moab, ſpake that he ſhould kill him.

23 For, ſay they, wee feare not to meete the children of Iſrael: for loe, it is a people that haue no ſtrength nor power againſt a mightie armie.

24 Let vs therefore go vp, O lord Olofernes, and they ſhalbe meate for thy whole armie.

CHAP. VI.

Olofernes blaſphemeth God whom Achior confeſſed 14 Achior is deliuered into the handes of them of Bethulia. 18 The Bethulians cry vnto the Lord.

AND when the tumult of the men that were about the counſell was ceaſſed, Olofernes the chiefe captaine of the armie of Aſſur, ſayde vnto Achior before all the people of the ſtrangers, and before all the children of Moab, and of them that were hired of Ephraim,

2 Becauſe thou haſt propheſied among vs to day, and haſte ſaide that the people of Jeruſalem is able to fight, * becauſe their God will defende them: and who is god but Nabuchodonoſor?

Chap.5.21.

3 Hee will ſende his power, and will deſtroy them from the face of the earth, and their God ſhall not deliuer them: but we his ſeruants will deſtroy them as one man: for they are not able to ſuſteine the power of our horſes.

4 For we will treade them vnder feete with them, and their mountaines ſhall bee drunken with their blood, and their fieldes ſhall bee filled with their dead bodies, and their footeſteps ſhall not be able to ſtand before vs: but they ſhall vtterly periſh.

5 The king Nabuchodonoſor lord of all the earth hath ſayde, euen he hath ſayd, None of my words ſhall be in vaine.

6 And thou Achior an hireling of Ammon, becauſe thou haſt ſpoken theſe words, in the day of thine iniquitie, thou ſhalt ſee my face no more from this day, vntill J take vengeance of that people that is come out of Egypt.

7 And then ſhall the yron of mine armie, and the multitude of them that ſerue me paſſe through thy ſides, and thou ſhalt fall among their ſlaine, when J ſhall put them to fight.

8 And my ſeruants ſhall carry thee into the mountaines, and they ſhall leaue thee at one of the hie cities: but thou ſhalt not periſh, till thou be deſtroyed with them.

9 And if thou perſwade thy ſelfe in thy mind, that they ſhall not be taken, let not thy countenance fall: J haue ſpoken it, and none of my wordes ſhall be in vaine.

10 Then commaunded Olofernes them concerning Achior, that they ſhould bring him to Bethulia, and deliuer him into the hands of the children of Iſrael.

11 So his ſeruants tooke him, and brought him out of the campe into the plaine: and they went out from the mids of the plaine into the mountaines, and came vnto the fountaines that were vnder Bethulia.

12 And when the men of the citie ſawe them from the top of the mountaine, they tooke their armour, and went foorth of the city vnto the top of the mountaine, euen all the throwers with ſlings, and kept them from comming vp, by caſting ſtones againſt them.

13 But they went priuily vnder the hill, and bound Achior, and left him lying at the foote of the hill, and returned to their lord.

14 Then the Iſraelites came downe from their city, and ſtoode about him, and looſed him and brought him into Bethulia, and preſented him to the gouernours of the citie,

15 Which were in thoſe dayes, Ozias the ſonne of Micha, of the tribe of Simeon, and Chabris the ſonne of Gothoniel, and Charmis the ſonne of Melchiel.

16 And they called together all the ancients of the city, and all their youth ran together, and their women to the aſſembly: and they ſet Achior in the middes of all their people. Then Ozias asked him of that which was done.

17 And he anſwered and declared vnto them the wordes of the counſell of Olofernes, and all the wordes that he had ſpoken in the middes of the princes of Aſſur, and whatſoeuer Olofernes had ſpoken proudly againſt the houſe of Iſrael.

18 Then the people fell downe, and worſhipped God, and cryed vnto God, ſaying,

19 O Lorde God of heauen, beholde their pride, and haue mercy on the baſeneſſe of our people, and beholde this day the face of thoſe that are ſanctified vnto thee.

20 Then they comforted Achior, and prayſed him greatly.

21 And Ozias tooke him out of the aſſembly into his houſe, and made a feaſt to the Elders, ⁊ they called on the God of Iſrael all that night for helpe.

CHAP. VII.

1 Olofernes doeth beſiege Bethulia. 8 The counſell of the Idumeans & other againſt the Iſraelites. 23 The Bethulians murmure againſt their gouernours for lacke of water.

THe next day Olofernes commanded all his armie and all his people, which were come to take his part, that they ſhoulde remooue their campes againſt Bethulia, and that they ſhould take all the ſtreits of the hill, and to make warre againſt the children of Iſrael.

2 Then their ſtrong men remooued their campes in that day, and the army of the men of warre was an hundreth thouſande and ſeuenty footemen, and twelue thouſande horſemen, beſide the baggage and other men that

were afoote among them, a very great multitude.

3 And they camped in the plaine neere vnto Bethulia, by the fountaine, and they ſpread abroad toward Dothaim and Belbaim, and in length from Bethulia vnto Ciamon, which is ouer againſt Eſdraelom.

4 Nowe the children of Iſrael, when they ſawe the multitude, were greatly troubled, and ſayd euery one to his neighbour, Nowe will they ſhut vp all the whole earth: for neither the hie mountaines, nor the valleys, nor the hilles are able to abide their burden.

5 Then euery one tooke his weapons of warre, and burning fires in their towers, they remained and watched all that night.

6 But in the ſecond day Holofernes brought forth all his horſemen in the ſight of the children of Iſrael, which were in Bethulia,

7 And viewed their paſſages vp to the city, and came to the fountaines of their waters, and tooke them and ſet gariſons of men of warre ouer them, and remooued toward his people.

8 Then came vnto him all the chiefe of the children of Eſau, and all the gouernours of the people of Moab, and all the captaines of the ſea coaſt, and ſayd,

9 Let our captaine nowe heare a word, leſt an inconuenience come in thine armie.

10 For this people of the children of Iſrael doe not truſt in their ſpeares, but in the height of the mountaines, wherein they dwell, becauſe it is not eaſie to come vp to the tops of their mountaines.

11 Nowe therefore my lord, fight not againſt them in battell aray, and there ſhall not ſo much as one man of thy people periſh.

12 Remaine in thy campe, and keepe all the men of thine armie, and let thy men keepe ſtill the water of the countrey, that runneth forth at the foote of the mountaine.

13 For all the inhabitants of Bethulia haue their water thereof: ſo ſhall thirſt kill them, and they ſhall giue vp their city: and wee and our people will goe vp to the toppes of the mountaines that are neere, and will campe vpon them, and watch that none goe out of the citie.

14 So they and their wiues, and their children ſhall bee conſumed with famine, and before the ſworde come againſt them, they ſhall bee ouerthrowen in the ſtreetes where they dwell.

15 Thus ſhalt thou render them an euill reward, becauſe they rebelled and obeyed not thy perſon peaceably.

16 And theſe wordes pleaſed Holofernes and all his ſouldiers, and he appointed to doe as they had ſpoken.

17 So the campe of the children of Ammon departed, and with them fiue thouſande of the Aſſyrians, and they pitched in the valley, and tooke the waters, and the fountaines of the waters of the children of Iſrael.

18 Then the children of Eſau went vp with the children of Ammon, and camped in the mountaines ouer againſt Dothaim, and they ſent ſome of themſelues towarde the South, and towarde the Eaſt, ouer againſt Rebel, which is neere vnto Chuſi, that is vpon the riuer Mochmur: and the reſt of the armie of the Aſſyrians camped in the fielde, and couered the whole lande: for their tentes and their baggage were pitched in a wonderfull great place.

19 Then the children of Iſrael cried vnto the Lorde their God, becauſe their heart failed: for all their enemies had compaſſed them about, and there was no way to eſcape out from among them.

20 Thus all the company of Aſſur remained about them, both their footemen, chariots and horſemen, foure and thirty dayes: ſo that euen all the places of their waters failed all the inhabitants of Bethulia.

21 And the ciſternes were emptie, and they had not water ynough to drinke for one day: for they gaue them to drinke by meaſure.

22 Therefore their children ſwooned, and their wiues and yong men failed for thirſt, and fell downe in the ſtreetes of the city, and by the paſſages of the gates, and there was no ſtrength in them.

23 Then all the people aſſembled to Ozias, and to the chiefe of the city, both yong men and women, and children, and cryed with a loude voyce, and ſayd before all the Elders,

24 The * Lorde bee iudge betweene vs and you: for you haue done vs great iniurie, in that yee haue not required peace of the children of Aſſur. *Exod.5,26.*

25 For nowe wee haue no helper: but God hath ſolde vs into their hands, that we ſhould be throwen downe before them with thirſt & great deſtruction.

26 Now therefore call them together, and deliuer the whole citie for a ſpoile to the people of Holofernes, aand to all his army.

27 For it is better for vs to be made a ſpoyle vnto them, then to die for thirſt: for we will bee his ſeruants, that wee may liue, and not ſee the death of our infants before our eyes, nor our wiues, nor our children to die.

28 Wee take to witneſſe againſt you, the heauen and the earth, and our God and Lord of our fathers which puniſheth vs according to our ſinnes, and the ſinnes of our fathers, that he lay not theſe things to our charge.

29 Then there was a great crie of all with one conſent in the middes of the aſſembly, and they cryed vnto the Lorde God with a loude voyce.

30 Then ſay Ozias to them, Brethren, be of good courage: let vs waite yet fiue dayes, in the which ſpace the Lorde our God may turne his mercie towarde vs: for he will not forſake vs in the end.

31 And if theſe dayes paſſe, and there come not helpe vnto vs, I will doe according to your word.

32 So he ſeparated the people, euery one vnto their charge, and they went vnto the walles and towres of their city, and ſent their wiues and their children into their houſes, and they were very lowe brought in the city.

CHAP. VIII.

The parentage, life and conuerſation of Iudeth. 11 She rebuketh the faintneſſe of the gouernours. 12 She ſheweth that they ſhould not tempt God, but wait vpon him for ſuccour. 33 Her enterpriſe againſt the enemies.

Now

NOwe at that time, Iudeth heard thereof, which was the daughter of Merari, the ſonne of Ox, the ſonne of Ioſeph, the ſonne of Oziel, the ſonne of Elcia, the ſonne of Ananias, the ſonne of Gedeon, the ſonne of Rephaim, the ſonne of Acito, the ſonne of Elihu, the ſonne of Eliab, the ſonne of Nathanael, the ſonne of Samael, the ſonne of Salaſadai, the ſonne of Iſrael.

2 And Manaſſes was her huſband, of her ſtocke and kinred, who died in the barley harueſt.

3 For as hee was diligent ouer them that bound ſheaues in the fielde, the heate came vpon his head, and hee fell vpon his bed, and died in the citie of Bethulia, and they buried him with his fathers in the fielde betweene Dothaim and Balamo.

4 So Iudeth was in her houſe a widowe three yeeres and foure moneths.

5 And ſhee made her a tent vpon her houſe, and put on ſackecloth on her loynes, and ware her widowes apparell.

6 And ſhe faſted all the dayes of her widowhood, ſaue the day before the Sabbath, and the Sabbaths, and the day before the new moones, and in the feaſts and ſolemne dayes of the houſe of Iſrael.

7 Shee was alſo of a goodly countenance, and very beautifull to beholde: and her huſband Manaſſes had left her golde and ſiluer, and men ſeruants, and mayde ſeruants, and cattell, and poſſeſſions where ſhe remained.

8 And there was none that coulde bring an euill report of her: for ſhe feared God greatly.

9 Nowe when ſhee heard the euill words of the people againſt the gouernour, becauſe they fainted for lacke of waters (for Iudeth had heard all the wordes that Ozias had ſpoken vnto them, and that he had *ſworne vnto them to deliuer the city vnto the Aſſyrians within fiue dayes.) *Chap.7.26, 31.*

10 Then ſhee ſent her mayd that had the gouernment of all things that ſhee had, to call Ozias and Chabris and Charmis the ancients of the city.

11 And they came vnto her, and ſhee ſayde vnto them, Heare mee, O ye gouernours of the inhabitants of Bethulia: for your wordes that yee haue ſpoken before the people this day, are not right, touching the othe which yee made and pronounced betweene God and you, and haue promiſed to deliuer the citie to the enemies, vnleſſe within theſe dayes the Lorde turne to helpe you.

12 And nowe who are you that haue tempted God this day, and ſet your ſelues in the place of God among the children of men?

13 So now yee ſeeke the Lord Almighty, but you ſhall neuer know any thing.

14 For you cannot finde out the depth of the heart of man, neither can ye perceiue the things that hee thinketh: howe then can you ſearch out God, that hath made all theſe things, and knowe his minde, or comprehend his purpoſe? Nay my brethren, prouoke not the Lorde our God to anger.

15 For if hee will not helpe vs within theſe fiue dayes, he hath power to defend vs when he will, euen euery day, or to deſtroy vs before our enemies.

16 Do not you therefore binde the counſels of the Lord our God: for God is not as a man that he may be threatned, neither as the ſonne of man to be brought to iudgement.

17 Therefore let vs wait for ſaluation of him, and call vpon him to helpe vs, and he will heare our voyce if it pleaſe him.

18 For there appeareth none in our age, neither is there any nowe in theſe dayes, neither tribe nor family, nor people, nor city among vs, which worſhip the gods made with handes, as hath bene aforetime.

19 For * the which cauſe our fathers were giuen to the ſword, and for a ſpoyle, & had a great fall before our enemies. *Iudg.2.11, and 4.1. and 6.1.*

20 But we know none other God: therefore we truſt that hee will not deſpiſe vs, nor any of our linage.

21 Neither when we ſhall be taken, ſhall Iudea bee ſo famous: for our Sanctuary ſhall bee ſpoyled, and hee will require the prophanation thereof at our mouth,

22 And the feare of our brethren, and the captiuitie of the countrey, and the deſolation of our inheritance will he turne vpon our heads among the Gentiles, whereſoeuer we ſhalbe in bondage, and wee ſhalbe an offence and a reproch to all them that poſſeſſe vs.

23 For our ſeruitude ſhall not be directed by fauour, but the Lorde our God ſhall turne it to diſhonour.

24 Nowe therefore, O brethren, let vs ſhewe an example to our brethren, becauſe their hearts depend vpon vs, and the Sanctuary, and the Houſe, and the Altar reſt vpon vs.

25 Moreouer, let vs giue thankes to the Lord our God, which tryeth vs euen as he did our fathers.

26 Remember what things hee did to *Abraham, and howe hee tryed Iſaac, and all that hee did to *Iacob in Meſopotamia of Syria when hee kept the ſheepe of Laban his mothers brother. *Gene.22.1.* *Gene.28.7.*

27 For hee hath not tryed vs as hee did them to the examination of their hearts, neither doeth hee take vengeance on vs, but the Lorde puniſheth for inſtruction them that come neere to him.

28 ¶ Then ſaide Ozias to her, All that thou haſt ſpoken, haſt thou ſpoken with a good heart, and there is none that is able to reſiſt thy words,

29 For it is not to day that thy wiſedome is knowen, but from the beginning of thy life all the people haue knowen thy wiſedome: for the deuice of thine heart is good.

30 But the people were very thirſtie, & compelled vs to doe vnto them as wee haue ſpoken, and haue brought vs to an othe, which wee may not tranſgreſſe.

31 Therefore nowe pray for vs, becauſe thou art an holy woman, that the Lorde may ſend vs raine to fill our ciſternes, and that wee may faint no more.

32 Then ſaide Iudeth vnto them, Heare mee, and I will doe a thing which ſhall be declared in all generations, to the children of our nation.

33 You ſhall ſtande this night in the gate, and I will goe foorth with mine handmayde: and within the dayes that yee haue promiſed

to deliuer the citie to our enemies, the Lord will viſit Iſrael by mine hand.

34 But enquire not you of mine acte: for I will not declare it vnto you, till the things be finiſhed that I doe.

35 Then ſayde Ozias & the princes vnto her, Goe in peace, and the Lord God be before thee, to take vengeance on our enemies.

36 So they returned from the tent, and went to their wards.

CHAP. IX.

1 Iudeth humbleth her ſelfe before the Lorde, and maketh her prayers for the deliuerance of her people. 7 Againſt the pride of the Aſſyrians. 11 God is the helpe of the humble.

THen Iudeth fell vpon her face, and put aſhes vpon her head, & put off the ſackcloth wherewith ſhee was clothed. And about the time that the incenſe of that euening was offered in Ieruſalem in the houſe of the Lord, Iudeth cried with a loud voyce, and ſayd,

Gene.34.2, 25. 2 O Lord God of my father * Simeon, to whom thou gaueſt a ſword to take vengeance of the ſtrangers which opened the wombe of the mayde, and defiled her, and diſcouered the thigh with ſhame, and polluted the wombe to reproch (for thou hadſt commaunded that it ſhould not ſo be,

3 Yet they did things for the which thou gaueſt their princes to the ſlaughter, for they were deceiued and waſhed their beds with blood) and haſt ſtricken the ſeruants with the gouernours, and the gouernours vpon the thrones,

4 And haſt giuen their wiues for a pray, and their daughters to bee captiues, and all their ſpoyles for a bootie to the children that thou loueDſt: which were mooued with thy zeale, and abhorred the pollution of their blood, and called vpon thee for ayde, O God, O my God, heare me alſo a widow.

5 For thou haſt wrought the things afore, and theſe, and the things that ſhall be after, and thou conſidereſt the things that are preſent, and the things that are to come.

6 For the things which thou doeſt purpoſe, are preſent, and ſay, Behold, we are here: for all thy wayes are readie, and thy iudgements are foreknowen.

7 Beholde, the Aſſyrians are multiplied by their power: they haue exalted themſelues with horſes and horſemen: they glory in the ſtrength of their footmen, they truſt in ſhield, ſpeare, and bow, and ſling, and doe not know that thou art the Lord that breakeſt the battels: the Lord is thy Name.

8 Breake thou their ſtrength by thy power, & breake their force by thy wrath: for they haue purpoſed to defile the Sanctuary, and to pollute the Tabernacle where thy glorious Name reſteth, & to caſt downe with weapons the hornes of the Altar.

9 Behold their pride, & ſend thy wrath vpon their heads: giue into mine hand which am a widow, the ſtrength that I haue conceiued.

Iudg.4.21. & 5.26. Iudg.7.2. 2.chron.14. 11.& 16.8. and 20.6. 10 * Smite by the deceit of my lips the ſeruant with the prince, and the prince with the ſeruant: abate their height by the hand of a woman.

11 * For thy power ſtandeth not in the multitude, nor thy might in ſtrong men: but thou, O Lord, art the helpe of the humble and litle ones, the defender of the weake, and the protectour of them that are forſaken, and the ſauiour of them that are without hope.

12 Surely, ſurely thou art the God of my father, and the God of the inheritance of Iſrael, the Lord of heauen and earth, the Creator of the waters, the King of all creatures: heare thou my prayer.

13 And graunt mee wordes and craft, and a wound, and a ſtroke againſt them that enterpriſe cruel things againſt thy Couenant, and againſt thine holy Houſe, and againſt the toppe of Sion, and againſt the houſe of the poſſeſſion of thy children.

14 Shew euidently among all thy people, and all the tribes, that they may know that thou art the God of all power & ſtrength, and that there is none other that defendeth the people of Iſrael, but thou.

CHAP X.

1 Iudeth decketh herſelfe, and goeth foorth of the citie. 11 Shee is taken of the watch of the Aſſyrians, and brought to Olofernes.

NOw after ſhee had ceaſed to crie vnto the God of Iſrael, and had made an end of all theſe words,

2 She roſe where ſhe had fallen downe, and called her maid, and went downe into the houſe, in the which ſhe abode in the Sabbath dayes, and in the feaſt dayes.

3 And putting away the ſackecloth wherewith ſhe was clad, and putting off the garments of her widowhood, ſhee waſhed her bodie with water, and anointed it with much ointment, and dreſſed the haire of her head, and put attire vpon it, and put on her garments of gladneſſe, wherewith ſhe was clad, during the life of Manaſſes her husband.

4 And ſhe put ſlippers on her feete, and put on bracelets, & ſleeues, and rings, and earerings, and all her ornaments, and ſhe decked herſelfe brauely, to allure the eyes of all men that ſhould ſee her.

5 Then ſhe gaue her mayd a bottle of wine, and a pot of oyle, and filled a ſcrip with flowre, and with dry figges, and with fine bread: ſo ſhe lapped vp all theſe things together, & layd them vpon her.

6 Thus they went foorth to the gate of the citie of Bethulia, and found ſtanding there Ozias, and the Ancients of the citie, Chabris and Charmis.

7 And when they ſaw her, that her face was changed, & that her garment was changed, they marueiled greatly at her woonderfull beautie, and ſayd vnto her,

8 The God, the God of our fathers giue thee fauour, and accompliſh thine enterpriſes to the glorie of the children of Iſrael, and to the exaltation of Ieruſalem. Then they worſhipped God.

9 And ſhe ſayd vnto them, Commaund the gates of the citie to bee opened vnto mee, that I may goe foorth to accompliſh the things which you haue ſpoken to mee. So they commaunded the young men to open vnto her, as ſhe had ſpoken,

10 And when they had done ſo, Iudeth went out, ſhe, and her mayde with her, and the men of the city looked after her, vntill ſhee was gone downe the mountaine, and till ſhe had paſſed the valley, and could ſee her no more.

11 Thus they went ſtraight foorth in the valley, and the firſt watch of the Aſſyrians met her,

12 And tooke her, and aſked her, Of what people art thou? and whence commeſt thou? and whither goeſt thou? and ſhee ſayde, I am a woman of the Hebrewes, and am fled from them: for they ſhall bee giuen you to bee conſumed.

13 And I come before Olofernes the chiefe captaine of your armie, to declare him true things, and I will ſhew before him the way whereby hee ſhall goe and winne all the mountaines without loſing the body or life of any of his men.

14 Now when the men heard her words, and beheld her countenance, they wondred greatly at her beautie, and ſayd vnto her,

15 Thou haſt ſaued thy life, in that thou haſt haſted to come downe to the preſence of our lord: now therefore come to his tent, and ſome of vs ſhall conduct thee vntill they haue deliuered thee into his hands.

16 And when thou ſtandeſt before him, bee not afrayd in thine heart, but ſhew vnto him according as thou haſt to ſay, and he will intreat thee well.

17 Then they choſe out of them an hundreth men, and prepared a charet for her and her mayde, and brought her to the tent of Olofernes.

18 Then there was a running to and fro thorowout the campe: for her comming was bruited among the tents: and they came and ſtoode round about her: for ſhee ſtood without the tent of Olofernes vntill they had declared vnto him concerning her.

19 And they marueiled at her beautie, & wondered at the children of Iſrael, becauſe of her, and euery one ſayd vnto his neighbour, Who would deſpiſe this people, that haue among them ſuch women? ſurely it is not good that one man of them bee left: for if they ſhould remaine, they might deceiue the whole earth.

20 Then Olofernes gard went out, and all his ſeruants, and they brought her into the tent.

21 Now Olofernes reſted vpon his bed vnder a canopie, which was wouen with purple and golde and emeraudes, and precious ſtones.

22 So they ſhewed him of her, and he came forth vnto the entrie of his tent, and they caried lamps of ſiluer before him.

23 And when Iudeth was come before him and his ſeruants, they all marueiled at the beauty of her countenance, and ſhee fell downe vpon her face, and did reuerence vnto him, and his ſeruants tooke her vp.

CHAP. XI.

2 Olofernes comforteth Iudeth, 3 and asketh the cauſe of her comming. 5 She deceiueth him by her faire words.

Then ſayd Olofernes vnto her, Woman, be of good comfort: feare not in thine heart: for I neuer hurt any that would ſerue Nabuchodonoſor the King of all the earth.

2 Nowe therefore if thy people that dwelleth in the mountaines, had not deſpiſed mee, I would not haue lifted vp my ſpeare againſt them: but they haue procured theſe things to themſelues.

3 But now tell mee wherefore thou art fled from them, & art come vnto vs: for thou art come for ſafegard: be of good comfort, thou ſhalt liue from this night, and hereafter.

4 For none ſhall hurt thee, but intreat thee well, as they doe the ſeruants of king Nabuchodonoſor my lord.

5 Then Iudeth ſayd vnto him, Receiue the words of thy ſeruant, and ſuffer thine handmaid to ſpeake in thy preſence, and I will declare no lie to my lord this night.

6 And if thou wilt follow the words of thine handmaid, God will bring the thing perfectly to paſſe by thee, and my lord ſhall not faile of his purpoſe.

7 As Nabuchodonoſor King of all the earth liueth, and as his power is of force, who hath ſent thee to reforme all perſons, not onely men ſhall bee made ſubiect to him by thee, but alſo the beaſtes of the fieldes, and the cattell, and the foules of the heauen ſhall liue by thy power vnder Nabuchodonoſor and all his houſe.

8 For wee haue heard of thy wiſedome and of thy prudent ſpirit, and it is declared through the whole earth, that thou onely art excellent in all the kingdome, and of a wonderfull knowledge, and in feates of warre marueilous.

9 *Now as concerning the matter which Achior did ſpeake in thy counſell, we haue heard his words: for the men of Bethulia did take him, and hee declared vnto them all that hee had ſpoken vnto thee.

Chap.5.5.

10 Therefore, O lorde and gouernour, reiect not his word, but ſet it in thine heart, for it is true: for there is no puniſhment againſt our people, neither can the ſworde preuaile againſt them, except they ſinne againſt their God.

11 Nowe therefore leſt my lord ſhould be fruſtrate, and void of his purpoſe, and that death may fall vpon them, and that they may be taken in their ſinne whiles they prouoke their God to anger, which is ſo oft times as they do that which is not beſeeming,

12 (For becauſe their vitailes faile, and all their water is waſted, they haue determined to take their cattell, and haue purpoſed to conſume all things that God had forbidden them to eate by his Lawes:

13 Yea, they haue purpoſed to conſume the firſt fruits of the wheat, and the tithes of the wine, and of the oyle which they had reſerued and ſanctified for the Prieſts that ſerue in Ieruſalem before the face of our God: the which things it is not lawfull for any of the people to touch with their hands.

14 Moreouer, they haue ſent to Ieruſalem, becauſe they alſo that dwell there, haue done the like, ſuch as ſhould bring them licence from the Senate)

15 Nowe when they ſhall bring them worde, they will doe it, and they ſhall be giuen thee to

be deſtroyed the ſame day.

16 Wherefore I thine handmayde, knowing all this, am fled from their preſence, and God hath ſent me to worke a thing with thee, whereof all the earth ſhall wonder, and whoſoeuer ſhall heare it.

17 For thy ſeruant feareth God, and worſhippeth the God of heauen day and night, and now let me remaine with thee, my lorde, and let thy ſeruant goe out in the night into the valley, and I will pray vnto God, that hee may reueile vnto me when they ſhall commit their ſinnes,

18 And I will come and ſhew it vnto thee: then thou ſhalt goe foorth with all thine armie, and there ſhall be none of them that ſhall reſiſt thee.

19 And I will leade thee through the middes of Iudea, vntill thou come before Ieruſalem, and I wil ſet thy throne in the mids thereof, and thou ſhalt driue them as ſheepe that haue no ſhepheard, and a dogge ſhall not barke with his mouth againſt thee: for theſe things haue bene ſpoken vnto me, and declared vnto me according to my foreknowledge, and I am ſent to ſhew thee.

20 ¶ Then her wordes pleaſed Olofernes, and all his ſeruants, and they marueiled at her wiſedome, and ſaid,

21 There is not ſuch a woman in all the world, both for beautie of face, and wiſedome of words.

22 Likewiſe Olofernes ſayde vnto her, God ‖ hath done this, to ſende thee before the people, that ſtrength might be in our hands, & deſtruction vpon them that deſpiſe my lord.

‖*Or, hath done well.*

23 And now thou art both beautifull in thy countenance, and wittie in thy wordes: ſurely if thou do as thou haſt ſpoken, thy God ſhall be my God, and thou ſhalt dwell in the houſe of Nabuchodonoſor, and ſhalt bee renowmed throughout the whole earth.

CHAP. XII.

2 Iudeth would not pollute herſelfe with the meate of the Gentiles. 5 Shee maketh her requeſt that ſhee might goe out by night to pray. 11 Olofernes cauſeth her to come to the banquet.

THen hee commaunded to bring her in where his treaſures were layde, and bade that they ſhould prepare for her of his owne meates, and that ſhe ſhould drinke of his owne wine.

2 But Iudeth ſayde, * I may not eate of them, leaſt there ſhould bee an offence, but I can ſuffice my ſelfe with the things that I haue brought.

Gene.43.32. dan.1.8. tobit.1.11.

3 Then Olofernes ſayde vnto her, If the things that thou haſt, ſhould faile, how ſhoulde wee giue thee the like? for there is none with vs of thy nation.

5 Then ſaid Iudeth vnto him, As thy ſoule liueth, my lord, thine handmayd ſhall not ſpend thoſe things that I haue, before the Lorde worke by mine hand the things that hee hath determined.

5 Than the ſeruants of Olofernes brought her into the tent, and ſhee ſlept vntill midnight, and aroſe at the morning watch,

6 And ſent to Olofernes, ſaying, Let my lord command that thy handmayd may go foorth vnto prayer.

7 Then Olofernes commaunded his garde that they ſhould not ſtay her: thus ſhee abode in the campe three dayes, and went out into the night into the valley of Bethulia, and waſhed her ſelfe in a fountaine, euen in the water by the campe.

8 And when ſhe came out, ſhee prayed vnto the Lord God of Iſrael, that hee would direct her way to the exaltation of the children of her people.

9 So ſhe returned, and remained pure in the tent, vntill ſhe ate her meat at euening.

10 ¶ And in the fourth day, Olofernes made a feaſt to his owne ſeruants onely, and called none of them to the banquet, that had the affaires in hand.

11 Then ſayd he to Bagoas the eunuch who had charge ouer all that hee had, Goe and perſwade this Hebrewe woman, which is with thee, that ſhee come vnto vs and eate and drinke with vs.

12 For it were a ſhame for vs, if we ſhould let ſuch a woman alone, and not talke with her, and if we doe not allure her, ſhe will mocke vs.

13 Then went Bagoas from the preſence of Olofernes, and came to her, and ſayde, Let not this faire mayd make difficultie to goe in to my lord, and to be honoured in his preſence, and to drinke wine with vs ioyfully, and to bee intreated as one of the daughters of the children of Aſſur, which remaine in the houſe of Nabuchodonoſor.

14 Then ſayd Iudeth vnto him, Who am I now, that I ſhould gaineſay my lorde? Surely whatſoeuer pleaſeth him, I will doe ſpeedily, and it ſhall be my ioy vnto the day of my death.

15 So ſhee aroſe and trimmed her with garments, and with all the ornaments of women, and her mayde went, and ſpread foorth her ſkinnes on the ground ouer againſt Olofernes, which ſhe had receiued of Bagoas for her dayly vſe, that ſhe might ſit and eate vpon them.

16 Nowe when Iudeth came and ſate downe, Olofernes heart was rauiſhed with her, and his ſpirit was mooued, and hee deſired greatly her company: for hee had waited for the time to deceiue her from the day that hee had ſeene her.

17 Then ſayd Olofernes vnto her, Drinke now and be mery with vs.

18 So Iudeth ſaid, I drinke now, my lord, becauſe my ſtate is exalted this day more then euer it was ſince I was borne.

19 Then ſhe tooke, and ate, and dranke before him the things, that her mayd had prepared.

20 And Olofernes reioyced becauſe of her, and dranke much more wine then he had drunke at any time in one day ſince he was borne.

CHAP. XIII.

4 Iudeth prayeth for ſtrength. 8 She ſmiteth off Olofernes necke. 10 Shee returneth to Bethulia and reioyceth her people.

NOw when the euening was come, his ſeruants made haſte to depart, and Bagoas ſhut his tent without, and dimiſſed thoſe that were preſent, from the preſence of his lord, and they went to their beds: for they were all weary, becauſe the feaſt had bene long.

2 And Iudeth was left alone in the tent, and Olofernes was ſtretched along vpon his bed: for he was filled with * wine. Ecclus 31. 20,25.

3 ¶ Now Iudeth had commaunded her mayd to ſtand without her chamber, and to wait for her comming foorth as ſhee did dayly: for ſhe ſaid, ſhe would go forth to her prayers, and ſhe ſpake to Bagoas according to the ſame purpoſe.

4 So al went forth in her preſence, and none was left in the chamber, neither little nor great; then Iudeth ſtanding by his bed, ſayd in her heart, O Lord God of all power, behold at this preſent the works of mine hands for the exaltation of Ieruſalem.

4 For now is the time to helpe thine inheritance, and to execute mine enterpriſes, to the deſtruction of the enemies which are riſen againſt vs.

6 Then ſhe came to the poſt of the bed, which was at Olofernes head, and tooke downe his fauchin from thence,

7 And approched to the bed: and tooke hold of the haire of his head, and ſayd, Strengthen me, O Lord God of Iſrael this day.

8 And ſhee ſmote twiſe vpon his necke with all her might, and ſhe tooke away his head from him,

9 And rolled his body downe from the bed, and pulled downe the canopie from the pillars, and anon after ſhe went forth, and gaue Olofernes head to her mayd,

10 And ſhe put it in her ſcrippe of meate: ſo they twaine went together according to their cuſtome vnto prayer, and preaſſing through the tents, went about by that valley, and went vp the mountaine of Bethulia, and came to the gates thereof.

11 ¶ Then ſayd Iudeth afarre off to the watchmen at the gates, Open now the gate: God, euen our God is with vs to ſhew his power yet in Ieruſalem, and his force againſt his enemies, as he hath euen done this day.

12 Now when the men of her citie heard her voyce, they made haſte to goe downe to the gate of their citie, and they called the Elders of the city.

13 And they ranne all together both ſmal and great: for it was aboue their expectation, that ſhe ſhould come. So they opened the gate and receiued her, and made a fire for a light, and ſtood round about them twaine.

14 Then ſhe ſaid to them with a loud voyce, Praiſe God, praiſe God: for hee hath not taken away his mercie from the houſe of Iſrael, but hath deſtroyed our enemies by mine hands this night.

15 So ſhe tooke the head out of the ſcrippe, and ſhewed it, and ſayd vnto them, Behold the head of Olofernes, the chiefe captaine of the army of Aſſur, and behold the canopie, wherein he did lie in his drunkenneſſe, and the Lord hath ſmitten him by the hand of a woman.

16 As the Lord liueth, who hath kept me in my way that I went, my countenance hath deceiued him to his deſtruction, and he hath not committed ſinne with me by any pollution or villenie.

17 Then all the people were wonderfully aſtoniſhed, and bowed themſelues, and worſhipped God, and ſayd with one accord, Bleſſed bee thou, O our God, which haſt this day brought to nought the enemies of thy people.

18 Then ſayd Ozias vnto her, O daughter, bleſſed art thou of the moſt high God aboue all the women of the earth, and bleſſed be the Lord God, which hath created the heauens and the earth, which hath directed thee to the cutting off of the head of the chiefe of our enemies.

19 Surely this thine hope ſhall neuer depart out of the hearts of men: for they ſhall remember the power of God for euer:

20 And God turne theſe things to thee for a perpetuall prayſe, and viſite thee with good things, becauſe thou haſt not ſpared thy life, becauſe of the affliction of our nation, but thou haſt holpen our ruine, walking a ſtreight way before our God. And all the people ſayd, So be it, ſo be it.

CHAP. XIIII.

1 Iudeth cauſeth to hang vp the head of Olofernes. 10 Achior ioyneth himſelfe to the people of God. 11 The Iſraelites goe out againſt the Aſſyrians

Then ſayd Iudeth vnto them, Heare me, alſo my brethren, and * take this head, and hang it vpon the hieſt place of you walles. 2. Mac. 15. 35.

2 And ſo ſoone as the morning ſhall appeare, and the Sunne ſhall come foorth vpon the earth, take you euery one his weapons, and goe foorth euery valiant man out of the citie, and ſet you a captaine ouer them, as though you would goe downe into the fielde, toward the watch of the Aſſyrians, but goe not downe.

3 Then they ſhall take their armour, and ſhal goe into their campe, and raiſe vp the captaines of the armie of Aſſur, and they ſhall runne to the tent of Olofernes, but ſhall not find him: then feare ſhall fall vpon them, and they ſhall flee before your face.

4 So you and all that inhabite the coaſts of Iſrael ſhall purſue them, and ouerthrow them as they goe.

5 But before you doe theſe things, call me Achior the Ammonite, that he may ſee, and know him that deſpiſed the houſe of Iſrael, and that ſent him to vs as to death.

6 Then they called Achior out of the houſe of Ozias, and when he was come and ſaw the head of Olofernes in a certaine mans hand in the aſſembly of the people, hee fell downe on his face, and his ſpirit failed.

7 But when they had taken him vp, he fell at Iudeths feet, and reuerenced her, and ſayd, Bleſſed art thou in all the Tabernacle of Iuda, and in all nations, which hearing thy name, ſhalbe aſtoniſhed.

8 Now therefore tell mee all the things, that thou haſt done in theſe dayes. Then Iudeth declared vnto him in the middes of the people all that ſhe had done from the day that ſhee went foorth, vntill that houre ſhee ſpake vnto them.

9 And when ſhee had left off ſpeaking, the people reioyced with a great voyce, and made a noyſe of gladneſſe through their citie.

10 And Achior, ſeeing all things that God had done for Iſrael, beleeued in God vnfainedly,

nedly, and circumciſed the foreſkin of his fleſh, and was ioyned vnto the houſe of Iſrael vnto this day.

11 ¶ Aſſoone as the morning aroſe, they hanged the head of Olofernes out at the wall, and euery man tooke his weapons, and they went forth by bands vnto the ſtraits of the mountaine.

12 But when the Aſſyrians ſaw them, they ſent to their captaines, which went to the gouernours and chiefe captaines, and to all their rulers.

13 So they came to Olofernes tent, and ſayd to him that had the charge of all his things, Waken our lord: for the ſlaues haue bene bolde to come downe againſt vs to battell, that they may be deſtroyed for euer.

14 Then went in Bagoas, and knocked at the doore of the tent: for he thought that he had ſlept with Iudeth.

15 But becauſe none anſwered, he opened it, and went into the chamber, and found him caſt vpon the floure, & his head was taken from him.

16 Therefore he cried with a loud voice, with weeping and mourning, and a mightie crie, and rent his garments.

17 After, hee went into the tent of Iudeth, where ſhe vſed to remaine, and found her not: then he leaped out to the people, and cried.

18 Theſe ſlaues haue committed wickednes: one woman of the Hebrews hath brought ſhame vpon the houſe of King Nobuchodonozor: for beholde, Olofernes lieth vpon the ground without an head.

19 When the captaines of the Aſſyrians armie heard theſe words, they rent their coats, and their heart was wonderfully troubled, and their was a crie and a very great noiſe throwout the campe.

CHAP. XV.

1 The Aſſyrians are afraid & flee. 3 The Iſraelites purſue them. 8 Ioacim the hie Prieſt commeth to Bethulia to ſee Iudeth and to prayſe God for her.

AND when they that were in the tents, heard, they were aſtoniſhed at the thing that was done.

2 And feare & trembling fell vpon them, ſo that there was no man that durſt abide in the ſight of his neighbour: but altogether amazed, they fled by euery way of the plaine and of the mountaines.

3 They alſo that had camped in the mountaines round about Bethulia, were put to flight: then the children of Iſrael, euery one that was a wariour among them ruſhed out vpon them.

4 Then ſent Ozias to Bethomaſthem, and to Bebai, and Chobai, and Chola, and to all the coaſts of Iſrael, ſuch as ſhould declare vnto them the things that were done, and that all ſhould ruſh forth vpon their enemies to deſtroy them.

5 Nowe when the children of Iſrael heard it, they all fell vpon them together vnto Choba: likewiſe alſo they that came from Ieruſalem, and from all the mountaines: for men had told them what things were done in the campe of their enemies, and they that were in Galaad, and in Galile, chaſed them with a great ſlaughter, vntill they came to Damaſcus, and to the coaſtes thereof.

6 And the reſidue that dwelt at Bethulia, fell vpon the campe of Aſſur, and ſpoiled them, and were greatly enriched.

7 And the children of Iſrael that returned from the ſlaughter, had the reſt: and the villages and the cities that were in the mountaines and in the plaine, had a great bootie, for the abundance was very great.

8 Then Ioacim the hie Prieſt, and the ancients of the children of Iſrael that dwelt in Ieruſalem, came to confirme the benefits that God had ſhewed to Iſrael, and to ſee Iudeth, and to ſalute her.

9 And when they came vnto her, they bleſſed her with one accord, and ſaid vnto her, Thou art the exaltation of Ieruſalem: thou art the great glory of Iſrael: thou art the great reioycing of our nation.

10 Thou haſt done all theſe things by thine hand: thou haſt done much good to Iſrael, and God is pleaſed therewith: bleſſed be thou of the almightie Lord for euermore: and all the people ſayd, So be it.

11 And the people ſpoiled the campe the ſpace of thirty dayes, and they gaue vnto Iudeth Olofernes tent, and all his ſiluer, and beds, and baſins, and all his ſtuffe, and ſhe tooke it, and layd it on her mules, and made ready her charets, and layd them thereon.

12 Then all the women of Iſrael came together to ſee her, and bleſſed her, and made a dance among them for her, and ſhe tooke branches in her hand, and gaue alſo to the women that were with her.

13 They alſo crowned her with oliues, and her that was with her, and ſhe went before the people in the dance, leading all the women: and all the men of Iſrael followed in their armour, with crownes, and with ſongs in their mouthes.

CHAP. XVI.

Iudeth praiſeth God with a ſong. 19 She offereth to the Lord Olofernes ſtuffe. 23 Her continencie, life and death. 25 All Iſrael lamenteth her.

THen Iudeth began this confeſſion in all Iſrael, and all the people ſang this ſong with a loud voyce.

2 And Iudeth ſayd, Beginne vnto my God with tymbrels: ſing to my Lord with cymbals: tune vnto him a Pſalme: exalt his praiſe, and call vpon his Name.

3 For God breaketh the battels, and pitched his campe in the mids of the people, and deliuered me out of the hand of the perſecuters.

4 Aſſur came from the mountaines foorth of the North: hee came with thouſands in his armie, *whoſe multitude hath ſhut vp the riuers, and their horſemen haue couered the valleys. *Chap.2.11, 15.*

5 He ſayd that he would burne vp my borders, and kill my yong men with the ſword, and daſh the ſucking children againſt the ground, and make mine infants as a pray, and my virgins a ſpoyle.

6 But the almighty Lord hath brought them to nought by the hand of a woman.

7 For the mightie did not fall by the yong men, neither did the ſonnes of Titan ſmite him, nor the high Giants inuade him, but

Iudeth the daughter of Merari did diſcomfit him by the beautie of her countenance.

8 For ſhe put off the garment of her widowhood, for the exaltation of thoſe that were oppreſſed in Iſrael, and anointed her face with ointment, and bound vp her haire in a coife, and tooke a linnen garment to deceiue him.

9 Her ſlippers rauiſhed his eyes: her beauty tooke his mind priſoner, and the fauchin paſſed thorow his necke.

10 The Perſians were aſtoniſhed at her boldnes, and the Medes were troubled with her hardineſſe.

11 But mine afflicted reioyced, and my feeble ones ſhouted: then they feared, they lifted vp their voice, and turned backe.

12 The children of mayds pearced them, and wounded them as they fled away like children: they periſhed by the battell of the Lord.

13 I will ſing vnto the Lord a ſong & praiſe, O Lord, thou art great and glorious, marueilous and inuincible in power.

14 Let all thy creatures ſerue thee: * for thou haſt ſpoken, and they were made: thou haſt ſent thy ſpirit, and he made them vp: and there is none that can reſiſt thy voice.

Gen 1.24. Pſal.33.9.

15 For the mountaines leape vp from their foundations with the waters: the rocks melt at thy preſence like waxe: yet thou art mercifull to them that feare thee.

16 For all ſacrifices is too little for a ſweet ſauour, and all the fat is too little for thy burnt offering: but he that feareth the Lord, is great at all times.

17 Wo to the nations that riſe vp againſt my kinred: the Lord almighty will take vengeance of them in the day of iudgement, in ſending fire and wormes vpon their fleſh, and they ſhall feele them and weepe for euer.

18 ¶ After, when they went vnto Ieruſalem, they worſhipped the Lord, and aſſoone as the people were purified, they offred their burnt offerings, and their free offerings, and their gifts.

19 Iudeth alſo offred all the ſtuffe of Oloſernes, which the people had giuen her, and gaue the canopie which ſhe had taken off his bed, for an oblation to the Lord.

20 So the people reioyced in Ieruſalem by the Sanctuary for the ſpace of three moneths, and Iudeth remained with them.

21 After this time, euery one returned to his owne inheritance, and Iudeth went to Bethulia, and remained in her owne poſſeſſion, and was for her time honourable in all the countrey.

22 And many deſired her, but none had her company all the dayes of her life, after that Manaſſes her huſband was dead, and was gathered to ‖ his people.

‖ Or, her people.

23 But ſhee increaſed more and more in honour, and waxed olde in her huſbands houſe, being an hundreth and fiue yeere olde, and made her mayd free: ſo ſhe died in Bethulia, and they buried her in the graue of her huſband Manaſſes.

24 And * the houſe of Iſrael lamented her ſeuen dayes, and before ſhe died, ſhe did diſtribute her goods to all them that were neereſt of kinred to Manaſſes her huſband, & to them that were the neereſt of her kinred.

Gen.50.10.

25 And there was none that made the children of Iſrael any more afrayd in the dayes of Iudeth, nor a long time after her death.

Eſther.

Certeine portions of the ſtorie of Eſther, which are found in ſome Greeke and Latine tranſlations: which follow the tenth Chapter.

Then Mardocheus ſayd, God hath done theſe things.

5 For I remẽber a dreame, which I ſaw concerning theſe matters, and there was nothing thereof omitted.

6 A little fountaine which became a flood, & was a light, and as the ſunne, and as much water, this flood was Eſther whom the King maried, and made Queene.

7 And the two Dragons are I and Aman.

8 And the people are they that are aſſembled to deſtroy the name of the Iewes.

9 And my people is Iſrael, which cried to God, and are ſaued: for the Lord hath ſaued his people, and the Lord hath deliuered vs from all theſe euils, and God hath wrought ſignes and great woonders, which haue not bene done among the Gentiles.

10 Therefore hath he made two lots, one for the people of God, & another for all the Gentiles.

11 And theſe two lots came before God for all nations, at the houre and time appointed, and in the day of iudgement.

12 So God remembred his owne people, and iuſtified his inheritance.

13 Therefore thoſe dayes ſhalbe vnto them in the moneth Adar the foureteenth and fifteenth day of the ſame moneth, with an aſſembly and ioy, and with gladneſſe before God, according to the generations for euer among his people.

CHAP. XI.

IN the fourth yeere of the reigne of Ptolomeus and Cleopatra Doſitheus, who ſayd he was a Prieſt & Leuite, and Ptolomeus his ſonne that brought the former letters of ‖ Phurai, which the ſayd Lyſimachus the ſonne of Ptolomeus, which was at Ieruſalem, interpreted,

‖ Or, lottes.

2 In the ſecond yeere of the reigne of great Artaxerxes, in the firſt day of the moneth Niſan, Mardocheus the ſonne of Iarus, the ſonne of Semei, the ſonne of Cis of the tribe of Beniamin had a dreame:

3 A Iew dwelling in the citie of Suſis, a noble man, that bare office in the kings court.

4 He was alſo one of the captiuitie which Nabuchodonoſor the king of Babylon brought

from Ieruſalem with Iechonias.

5 And this was his dreame, Beholde a noyſe of a tempeſt with thunders & earthquakes, and vprore in the land.

6 Beholde two great Dragons came foorth ready to fight one againſt another.

7 Their crie was great, whereby all the heathen were ready to fight againſt the righteous people.

8 And the ſame day was full of darkeneſſe and obſcuritie, and trouble, and anguiſh: yea, aduerſitie, and great affliction was vpon the earth.

9 For then the righteous fearing their afflictions, were amazed, and being ready to die, cried vnto God.

10 And while they were crying, the little wel grew into a great riuer, and flowed ouer with great waters.

11 The light & the ſunne roſe vp, and the lowly were exalted, and deuoured the glorious.

12 Nowe when Mardocheus had ſeene this dreame, hee awoke & roſe vp, and thought in his heart vntill the night, what God would do, and ſo he deſired to know all the matter.

CHAP. XII.

AT the ſame time dwelt Mardocheus in the Kings Court with Bagathas and Thara, the Kings eunuches and keepers of the palace.

Eſther 2.21. and 6.2.

2 *But when he heard their purpoſe, & their imaginations, hee perceiued that they went about to lay their hands vpon ẏ king Artaxerxes, and ſo he certified the king thereof.

3 Then cauſed the king to examine the two eunuches with torments, & when they had confeſſed it, they were put to death.

4 This the King cauſed to bee put in the Chronicles. Mardocheus alſo wrote the ſame thing.

5 So the king commanded that Mardocheus ſhould remaine in the Court, and for the aduertiſement he gaue him a reward.

6 But Aman the ſonne of Amadathus the Agagite, which was in great honour and reputation with the King, went about to hurt Mardocheus and his people, becauſe of the two eunuches of the king that were put to death.

CHAP. XIII.

1. *The copie of the letters of Artaxerxes againſt the Iewes.* 1 *The prayer of Mardocheus.*

Ioſeph.antiq. lib.11.cap.6.

THe copie of the Letters was this, The great king Artaxerxes writeth theſe thinges to the princes & gouernours that are vnder him from India vnto Ethiopia in an hundreth and ſeuen and twentie prouinces.

2 When I was made lorde ouer many people, and had ſubdued the whole earth vnto my dominion, I would not exalt my ſelfe by the reaſon of my power, but purpoſed with equitie alway, and gentleneſſe, to gouerne my ſubiects, and wholy to ſet them in a peaceable life, and thereby to bring my kingdome vnto tranquillitie, that men mought ſafely go thorow on euery ſide, and to renew peace againe, which all men deſire.

3 Now when I aſked my counſellers howe theſe things might be brought to paſſe, one that was conuerſant with vs of excellent wiſedome, and conſtant in good will, and ſhewed himſelfe to be of ſure fidelitie, which had the ſecond place in the kingdome, euen Aman,

4 Declared vnto vs, that in all nations there was ſcattered abroade a rebellions people, that had lawes contrary to all people, and haue alway deſpiſed the commaundements of Kings, and ſo that this general Empire, that we haue begunne, cannot bee gouerned without offence.

5 Seeing nowe wee perceiue that this people alone are altogether contrary vnto euery man, vſing ſtrange and other maner of lawes, and hauing an euill opinion of our doinges, and goe about to ſtabliſh wicked matters, that our kingdome ſhould not come to good eſtate,

6 Therefore haue wee commaunded that all they that are appointed in writing vnto you by Aman (which is ordeined ouer the affaires, and is as our ſecond father) ſhall all with their wiues and children bee deſtroyed and rooted out with the ſworde of their enemies without all mercie, and that none bee ſpared the foureteenth day of the twelfth moneth Adar of this yeere,

7 That they which of old, and now alſo haue euer beene rebellious, may in one day with violence be thruſt downe into the hell, to the intent that after this time our affaires may be without troubles and well gouerned in all points.

8 Then Mardocheus thought vpon all the workes of the Lord, and made his prayer vnto him,

9 Saying, O Lord, Lord, the king almightie (for all things are in thy power) and if thou haſt appointed to ſaue Iſrael, there is no man that can withſtand thee.

10 For thou haſt made heauen and earth, and all the wondrous things vnder the heauen.

11 Thou art Lord of all things, and there is no man that can reſiſt thee, which art the Lord.

12 Thon knweſt all things, and thou knoweſt, Lorde, that it was neither of malice, nor preſumption, nor for any deſire of glory, that I did this, and not bowe downe to proud Aman.

13 For I would haue beene content with good will for the ſaluation of Iſrael to haue kiſſed the ſole of his feete.

14 But I did it, becauſe I would not prefer the honour of a man aboue the glory of God, and would not worſhip any but onely thee, my Lord, and this haue I not done of pride.

15 And therefore, O Lorde God and King, haue mercie vpon thy people: for they imagine howe they may bring vs to nought, yea, they would deſtroy the inheritance, that hath beene thine from the beginning.

16 Deſpiſe not the portion which thon haſt deliuered [illegible] Egypt for thine owne ſelfe.

17 H[illegible] my prayer, and bee mercifull vnto thy portion: turne our ſorrowe into ioy, that we may liue, O Lorde, and praiſe thy Name: ſhut not the mouthes of them that praiſe thee.

18 All Iſrael in like maner cryed moſt earneſtly vnto the Lord, becauſe that death was before their eyes.

CHAP. XIIII.

The prayer of Eſther for the deliuerance of her, & her people.

QUeen Eſther alſo, being in danger of death, reſorted vnto the Lord,

2 And layd away her glorious apparell, and put on the garments of ſighing, and mourning. In the ſtead of precious oyntment, ſhee ſcattered aſhes and dung vpon her head: and ſhe humbled her body greatly with faſting, and all the places of her ioy filled ſhee with the haire that ſhe plucked off.

3 And ſhee prayed vnto the Lord God of Iſrael, ſaying, O my Lord, thou onely art our king: helpe me deſolate woman, which haue no helper but thee.

4 For my danger is at hand.

5 From my youth vp I haue heard in the kinred of my father, that thou, O Lord, tookeſt Iſrael from among all people, and our fathers from their predeceſſours for a perpetuall inheritance, and thou haſt performed that which thou didſt promiſe them.

6 Nowe Lord, wee haue ſinned before thee: therefore haſt thou giuen vs into the handes of our enemies,

7 Becauſe wee worſhipped their gods: O Lord, thou art righteous.

8 Neuertheleſſe, it ſatiſfieth them not, that wee are in bitter captiuitie, but they haue ſtroken hands with their idoles,

9 That they will aboliſh the thing that thou with thy mouth haſt ordeined, and deſtroy thine inheritance, to ſhut vp the mouth of them that praiſe thee, and to quench the glory of thy Temple, and of thine altar,

10 And to open the mouthes of the heathen, that they may praiſe the power of the idoles, and to magnifie a fleſhly king for euer.

11 O Lorde, giue not thy ſcepter vnto them that be nothing, leaſt they laugh vs to ſcorne in our miſerie: but turne their deuiſe vpon themſelues, and make him an example, that hath begun the ſame againſt vs.

12 Thinke vpon vs, O Lorde, and ſhew thy ſelfe vnto vs in the time of our diſtreſſe, and ſtrengthen me, O king of gods, and Lord of all power.

13 Giue mee an eloquent ſpeech in my mouth before the Lion: turne his heart to hate our enimie, to deſtroy him, and all ſuch as conſent vnto him.

14 But deliuer vs with thine hand, and helpe me that am ſolitary, which haue no defence but onely thee.

15 Thou knoweſt all things, O Lorde: thou knoweſt, that I hate the glory of the vnrighteous, and that I abhorre the bed of the vncircumciſed, and of all the heathen.

16 Thou knoweſt my neceſſitie: for I hate this token of my preeminence, which I beare vpon mine head, what time as I muſt ſhewe my ſelfe, and that I abhorre it as a menſtruous cloth, and that I weare it not when I am alone by my ſelfe,

17 And that I thine handmaid haue not eaten at Amans table, and that I haue had no pleaſure in the kings feaſt, nor drunke the wine of the drinke offerings,

18 And that I thine handmaide haue no ioy ſince the day that I was brought hither untill this day, but in thee, O Lord God of Abraham.

19 O thou mightie God aboue all, heare the voyce of them that haue none other hope, and deliuer vs out of the hand of the wicked, and deliuer me out of my feare.

CHAP. XV.

1 Mardocheus mooueth Eſther to goe in to the king, and make interceſſion for her people. 9 And ſhe performeth his requeſt.

MArdocheus alſo bade Eſther to goe in vnto the King, and pray for her people, and for her countrey.

2 Remember, ſayth hee, the dayes of thy low eſtate, howe thou waſt nouriſhed vnder mine hand: for Aman which is next vnto the King, hath giuen ſentence of death againſt vs.

3 Call thou therefore vpon the Lord, & ſpeake for vs vnto the king, and deliuer vs from death.

4 And vpon the third day when ſhee had ended her prayer, ſhe layd away the mourning garments, and put on her glorious apparell,

5 And decked her ſelfe goodly, after that ſhee had called vpon God, which is the beholder and Sauiour of all things, & tooke two handmaids with her.

6 Vpon the one ſhee leaned her ſelfe, as one that was tender.

7 And the other followed her, and bare the traine of her veſture.

8 The ſhine of her beautie made her face roſe coloured: and her face was cheerefull & amiable, but her heart was ſorowfull for great feare.

9 Then ſhee went in thorow all the doores, and ſtood before the king, and the king ſate vpon his royall throne, & was clothed in his goodly aray, all glittering with gold & precious ſtones, and he was very terrible.

10 Then he lift vp his face that ſhone with maieſtie, and looked fiercely vpon her: therefore the Queene fell downe, and was pale and faint, and leaned herſelfe vpon the head of the maide that went with her.

11 Neuertheleſſe, God turned the kings mind that he was gentle, who being carefull, leaped out of his throne, and tooke her in his armes, till ſhe came to herſelfe againe: and comforted her with louing words, and ſaid,

12 Eſther, what is the matter? I am thy brother, be of good cheere,

13 Thou ſhalt not die: for our commandement toucheth the Commons, and not thee. Come neere.

14 And ſo he held vp his golden ſcepter, and layd it vpon her necke,

15 And kiſſed her, and ſaid, Talke with me.

16 Then ſaid ſhe, I ſaw thee, O Lord, as an angell of God, and mine heart was troubled for feare of thy maieſtie.

17 For wonderfull art thou, O lord, and thy face is full of grace.

18 And as ſhee was thus ſpeaking vnto him, ſhe fell downe againe for faintneſſe.

19 Then the king was troubled, and all his ſeruants comforted her.

CHAP. XVI.

The copie of the letters of Artaxerxes, whereby he reuoketh thoſe which he firſt ſent forth.

ph.Ant. ap.6. The great King Artaxerxes, which reigneth from India vnto Ethiopia, ouer an hundreth and ſeuen and twentie prouinces, ſendeth vnto the princes and rulers that haue the charge of our affaires, Salutation.

2 There be many that through the goodnes of Princes and honour giuen vnto them, become very proud,

3 And endeuour not onely to hurt our ſubiects, but not content to liue in wealth, doe alſo imagine deſtruction againſt thoſe that doe them good,

4 And take not onely all thankefulnes away from men, but in pride and preſumption, as they that bee vnmindfull of benefits, they thinke to eſcape ẏ vengeance of God, that ſeeth all things, and is contrary to euill.

5 And oft times many, which bee ſet in office, and vnto whom their friendes cauſes are committed, by vaine intiſements doe wrappe them in calamities, that cannot bee remedied: for they make them partakers of innocent blood,

6 And deceitfully abuſe the ſimplicitie and gentleneſſe of Princes with lying tales.

7 This may bee prooued not onely by olde hiſtories, but alſo by thoſe things that are before our eyes, and are wickedly committed of ſuch peſtilences as are not worthy to beare rule.

8 Therefore wee muſt take heede hereafter that we may make the kingdome peaceable for all men, what change ſoeuer ſhall come,

9 And diſcerne the things that are before our eyes, to withſtand them with gentleneſſe.

10 For Aman, a Macedonian, the ſonne of Amadathus, beeing indeede a ſtranger from the Perſians blood, and farre from our goodneſſe, was receiued of vs,

11 And hath prooued the friendſhip that wee beare toward all nations, ſo that hee was called our father, and was honoured of euery man, as the next perſon vnto the king.

12 But hee could not vſe himſelfe ſoberly in this great dignitie, but went about to depriue vs of the kingdome, and of our life.

13 With manifolde deceite alſo hath he deſired to deſtroy Mardocheus our preſeruer, which hath done vs good in all things, and innocent Eſther the partaker of our kingdome, with all her nation.

14 For his minde was (when hee had taken them out of the way) to lay waite for vs, and by this meanes to tranſlate the kingdome of the Perſians vnto them of Macedonia.

15 But we finde that the Iewes (which were accuſed of this moſt wicked ma that they might bee deſtroyed) are no euill doers, but vſe moſt iuſt lawes,

16 And that they be the children of the moſt High and Almightie and euerliuing God, by whom the kingdome hath bene preſerued vnto vs, and our progenitours in very good order.

17 Wherefore yee ſhall doe well, if ye doe not put in execution thoſe letters that Aman the ſon of Amadathus did write vnto you.

18 For hee that inuented them, hangeth at Suſis before the gates with all his family, and God (which hath all things in his power) hath ſpeedily rewarded him after his deſeruing.

19 Therefore ye ſhall publiſh the copie of this letter in all places, that the Iewes may freely liue after their owne lawes.

20 And yee ſhall ayde them, that vpon the thirteenth day of the twelfth moneth Adar, they may bee auenged of them, which in the time of their trouble would haue oppreſſed them.

21 For Almighty God hath turned to ioy the day, wherein the choſen people ſhould haue periſhed.

22 Moreouer, among other ſolemne dayes, ye ſhall keepe this day with all gladneſſe,

23 That both now and in time to come, this day may be a remembrance of deliuerance for vs and all ſuch as loue the proſperitie of the Perſians, but a remembrance of deſtruction to thoſe that be ſeditious vnto vs.

24 Therefore all cities and countreys that do not this, ſhall horribly be deſtroyed with ſword and fire, and ſhall not onely not bee inhabited of men, but bee abhorred alſo of the wilde beaſtes and foules for euer.

The Wiſedome of Salomon.

CHAP. I.

1 How we aught to ſearch and enquire after God. 2 Who be thoſe that finde him. 5 The holy Ghoſt. 8 11 We ought to flee from backbiting and murmuring. 12 Whereof death commeth. 15 Righteouſneſſe and vnrighteouſneſſe.

1.King.3.3. ſa.56.1. Loue * righteouſneſſe, yee that be Iudges of the earth: thinke reuerently of the Lord, and ſeeke him in ſimplicitie of heart.

Deut.4.19. 2.chro.15.4. 2 * For he will be found of them that tempt him not, and appeareth vnto ſuch as be not vnfaithfull vnto him.

3 For wicked thoughts ſeparate from God: and his power when it is tryed, reproueth the vnwiſe.

4 Becauſe wiſedome cannot enter into a wicked heart, nor dwell in the body that is ſubiect vnto ſinne.

5 For the holy * Spirit of diſcipline fleeth from deceite, and withdraweth himſelfe from the thoughts that are without vnderſtanding, and is rebuked when wickednes commeth. Iere.4.22.

6 For the ſpirit of wiſedome * is louing, and will not abſolue him, that blaſphemeth with his lips: for God is a witnes of his reines, and a true beholder of his heart, and an hearer of the tongue. Gala.5.22.

7 For the ſpirit of the Lord filleth all the world: and the ſame that mainteineth al things, hath knowledge of the voyce.

8 Therefore hee that ſpeaketh vnrighteous things, cannot be hid: neither ſhall the iudgement of reproch let him eſcape.

9 For inquiſition ſhall bee made for the thoughts of the vngodly, and the ſounde of his words ſhal come vnto God for the correction of his iniquities.

10 For the eare of ielouſie heareth all things, and the noyſe of the grudgings ſhall not be hid.

11 Therefore beware of murmuring, which profiteth nothing, & refraine your tongue from ſlander: for there is no word ſo ſecret, that ſhall goe for nought, & the mouth that ſpeaketh lies, ſlayeth the ſoule.

Deut.4.23.

12 Seeke not death in the erour of your life: * deſtroy not your ſelues through the workes of your owne hands.

Ezek.18.23. and 33.11.

13 * For God hath not made death, neither hath he pleaſure in the deſtruction of the liuing.

14 For he created all things, that they might haue their being: and the generations of the world are preſerued, and there is no poyſon of deſtruction in them, and the kingdome of hell is not vpon earth.

15 For righteouſnes is immortal, but vnrighteouſneſſe bringeth death.

a To wit, death.

16 And the vngodly call[a] it vnto them both with hands and words: and while they thinke to haue a friende of it, they come to nought: for they are confederate with it: therefore are they worthy to be partakers thereof.

CHAP. II.

The imagination and deſires of the wicked, and their counſell againſt the faithfull.

Iob.7.1. and 14.1. mat.22.23. 1.cor.15.32.

FOr the vngodly ſay, as they falſely imagine with themſelues, * Our life is ſhort and tedious: and in the death of a man there is no recouerie, neither was any knowen that hath returned from the graue.

2 For wee are borne at all aduenture, and we ſhall be hereafter, as though wee had neuer beene: for the breath is a ſmoke in our noſtrils, and the wordes as a ſparke rayſed out of our heart,

3 Which being extinguiſhed, the body is turned into aſhes, and the ſpirite vaniſheth as the ſoft aire.

4 Our life ſhall paſſe away as the trace of a cloud, and come to nought as the miſt that is driuen away with the beames of the ſunne, and caſt downe with the heat thereof. Our name alſo ſhall be forgotten in time, and no man ſhall haue our works in remembrance.

1.Chr.29.15 chap.5.9.

5 * For our time is as a ſhadowe that paſſeth away, and after our ende there is no returning: for it is faſt ſealed, ſo that no man commeth againe.

Iſa.22.13. and 56.12. 1.cor.15.32.

6 * Come therefore, and let vs enioy the pleaſures that are preſent, and let vs cheerefully vſe the creatures as in youth.

7 Let vs fill our ſelues with coſtly wine and oyntments, and let not the floure of life paſſe by vs.

8 Let vs crowne our ſelues with roſe buds afore they be withered.

9 Let vs all bee partakers of our wantonneſſe: let vs leaue ſome token of our pleaſure in euery place: for that is our portion, and this is our lot.

10 Let vs oppreſſe the poore that is righteous: let vs not ſpare the widowe, nor reuerence the white haires of the aged, that haue liued many yeeres.

11 Let our ſtrength bee the lawe of vnrighteouſneſſe: for the thing that is feeble, is reproued as vnprofitable.

12 Therefore let vs defraud the righteous, for he is not for our profit, and he is contrary to our doings: he checketh vs for offending againſt the Lawe, and blameth vs as tranſgreſſours of diſcipline.

13 Hee maketh his boaſt to haue the knowledge of God: and hee calleth himſelfe the ſonne of the Lord.

Iohn.7.7. epheſ.5.13. Iſa.53.3.

14 He is made * to reproue our thoughts.

15 It grieueth vs alſo to looke * vpon him: for his life is not like other mens: his wayes are of another faſhion.

16 He counteth vs as baſtards, and he withdraweth himſelfe from our wayes as from filthineſſe: he commendeth greatly the latter end of the iuſt, and boaſteth that God is his father.

17 Let vs ſee then if his words be true: let vs proue what end he ſhall haue.

Pſal.22.8,9. matt 27.43.

18 For if the righteous man be the * ſonne of God, he will helpe him, anh deliuer him from the hands of his enemies.

Iere.11,19.

19 Let vs * examine him with rebukes and torments, that we may know his meekenes, and proue his patience.

20 Let vs condemne him vnto a ſhamefull death: for he ſhalbe preſerued as he himſelfe ſaith.

21 Such things doe they imagine, and goe aſtray: for their owne wickedneſſe hath blinded them.

22 And they doe not vnderſtand the myſteries of God, neither hope for the reward of righteouſneſſe, nor can diſcerne the honour of the ſoules that are faultleſſe.

Gen.1,27. and 2.7. and 5.1. eccl 17.2,3. Gen.3,1,2,

23 For God created man without corruption, and made him after the * image of his owne likeneſſe.

24 * Neuertheleſſe, through enuie of the deuill came death into the world: and they that hold of his ſide, proue it.

CHAP. III.

1 The conuerſation and aſſurance of the righteous. 7 The reward of the faithfull. 11 Who are miſerable.

Deut.33.3.

BUt the * ſoules of the righteous are in the hande of God, and no torment ſhall touch them.

Chap 5.4.

2 * In the ſight of the vnwiſe they appeared to die, and their ende was thought grieuous,

3 And their departing from vs, deſtruction, but they are in peace.

Rom.8.24. 2.cor.5.1. 1 pet.1.13. Exod 16.4. deut.8.2.

4 And though they ſuffer paine before men, yet is * their hope full of immortalitie.

5 They are puniſhed but in few things, yet in many things ſhal they be wel rewarded: * For God prooueth them, and findeth them meete for himſelfe.

6 He trieth them as the gold in the furnace, and receiueth them as a perfect fruit offering.

Matt.13.43

7 * And in the time of their viſion they ſhall ſhine, and runne thorowe as the ſparkes among the ſtubble.

Mat.19.28. 1.cor.6.2.

8 They * ſhall iudge the nations, and haue dominion ouer the people, and their Lord ſhall reigne for euer.

9 They that truſt in him ſhall vnderſtand the trueth, and the faithfull ſhall remaine with him in loue: for grace and mercy is among his Saints, and he regardeth his elect.

Mat.25 41.

10 * But the vngodly ſhall bee puniſhed according to their imaginations: for they haue

deſpiſed the righteous,and forſaken the Lord.

11 Who ſo deſpiſeth wiſdome and diſcipline, is miſerable, and their hope is vaine, and their labours are fooliſh, & their works vnprofitable.

12 Their wiues are vndiſcreet,and their children wicked: their offering is curſed.

13 Therefore the barren is bleſſed which is vndefiled, and knoweth not the ſinfull bed: * ſhe ſhall haue fruit in the viſitation of the ſoules. *Iſa.56.5.*

14 And the Eunuch,which with his handes hath not wrought iniquity,nor imagined wicked things againſt God : for vnto him ſhall be giuen the ſpeciall gift of faith, and an acceptable portion in the Temple of the Lord.

15 For glorious is the fruite of good labours, and the roote of wiſdome ſhall neuer fade away.

16 But the children of adulterers ſhall not be partakers of the holy things,and the ſeede of the wicked bed ſhalbe rooted out.

17 And though they liue long,yet ſhall they be nothing regarded, and their laſt age ſhall be without honour.

18 If they die haſtily, they haue no hope, neither comfort in the day of triall.

19 For horrible is the end of the wicked generation.

CHAP. IIII.

Of vertue and the commoditie thereof. 10 The death of the righteous and the condemnation of the vnfaithfull.

Better is barrenneſſe with vertue: for the memoriall thereof is immortall: for it is knowen with God and with men.

2 When it is preſent, men take example thereat, and if it goe away, yet they deſire it: it is alway crowned and triumpheth,and winneth the battel and the vndefiled rewards.

3 But the multitude of the vngodly which abound in children, is vnprofitable: and the baſtard plants ſhal take no deepe roote, nor lay any faſt foundation.

4 For though they bud foorth in the branches for a time, * yet they ſhal be ſhaken with the winde: for they ſtand not faſt, and through the vehemency of the winde they ſhalbe rooted out. *Mat.7.19.*

5 For the vnperfect branches ſhalbe broken, and their fruit ſhall be vnprofitable and ſowre to eate,and meete for nothing.

6 For all the children that are borne of the wicked bed, ſhall be witneſſe of the wickedneſſe againſt their parents when they be aſked.

7 But though the righteous bee preuented with death,yet ſhall he be in reſt.

8 For the honourable age is not that which is of long time, neither that which is meaſured by the number of yeeres.

9 But wiſedome is the gray haire, and an vndefiled life is the old age.

10 *He pleaſed God,and was beloued of him, ſo that whereas he liued among ſinners he tranſlated him. *Gene.5.24. heb.11.5.*

11 Hee was taken away, leſt wickedneſſe ſhould alter his vnderſtanding,or deceit beguile his minde.

12 For wickedneſſe by bewitching obſcureth the things that are good,and the vnſtedfaſtneſſe of concupiſcence peruerteth the ſimple minde.

13 Though hee was ſoone dead, yet fulfilled he much time.

14 For his ſoule pleaſed God : therefore haſted he to take him away from wickedneſſe.

15 Yet the people ſee and vnderſtand it not, and conſider no ſuch things in their hearts,how that grace and mercy is vpon his ſaints,and his prouidence ouer the elect.

16 Thus the righteous that is dead,condemneth the vngodly which are liuing : & the youth that is ſoone brought to an ende, the long life of the vnrighteous.

17 For they ſee the end of the wiſe,but they vnderſtand not what God hath deuiſed for him,and wherefore the Lord hath preſerued him in ſafety.

18 They ſee him and deſpiſe him, but the Lord will laugh them to ſcorne,

19 So that they ſhall fall hereafter without honour, and ſhall haue a ſhame among the dead for euermore: for without any voice ſhal he burſt them, and caſt them downe, & ſhake them from the foundations, ſo that they ſhall be vtterly waſted,and they ſhalbe in ſorow,and their memoriall ſhall periſh.

20 So they being afraid,ſhal remember their ſinnes,and their owne wickednes ſhall come before them to conuince them.

CHAP. V.

1 The conſtantneſſe of the righteous before their perſecutors. 14 The hope of the vnfaithfull is vaine. 15 The bleſſedneſſe of the Saints and godly.

Then ſhall the righteous ſtand in great boldneſſe before the face of ſuch as haue tormented him,and taken away his labours.

2 When they ſee him, they ſhalbe vexed with horrible feare, and ſhall be amaſed for his wonderfull deliuerance,

3 And ſhall change their minds, and ſigh for griefe of mind,and ſay within themſelues, This is he whom we ſometime had in deriſion, and in a parable of reproch.

4 * We fooles thought his life madneſſe,and his end without honour. *Chap.3.2.*

5 How is he counted among the children of God,and his portion among the Saints!

6 Therefore we haue erred from the way of trueth, and the light of righteouſneſſe hath not ſhined vnto vs, and the ſunne of vnderſtanding roſe not vpon vs.

7 We haue wearied our ſelues in the way of wickedneſſe and deſtruction, and we haue gone through dangerous waues: but wee haue not knowen the way of the Lord.

8 What hath pride profited vs: or what profit hath the pompe of riches brought vs?

9 All thoſe things are * paſſed away like a ſhadow,and as a poſte that paſſeth by: *1.Chron.29.15. chap.2.5*

10 As a ſhippe that paſſeth ouer the waues of the water, which when it is gone by, the trace thereof cannot be found,neither the path of it in the floods:

11 Or * as a bird that flyeth thorow in the ayre, & no man can ſee any token of her paſſage, but onely heare the noyſe of her wings, beating the light winde, parting the ayre through the vehemencie of her going,and flieth on, ſhaking her wings, whereas afterward no token of her way can be found: *Pro.30.19.*

12 Or as when an arrow is ſhot at a marke, it parteth the ayre, which immediately commeth together againe, ſo that a man cannot

know where it went thorow.

13 Euen ſo we, aſſoone as we were borne, we began to draw to our end, and haue ſhewed no token of vertue, but are conſumed in our owne wickedneſſe.

Iob 8.9.pſal. 1.4.& 143. 4.pro.10.25 & 11.7.iam. 1,10,11. 14 For * the hope of the vngodly is like the duſt that is blowen away with the winde, and like a thinne fome that is ſcattered abroad with the ſtorme, and as the ſmoake which is diſperſed with the winde, and as the remembrance of him paſſeth, that tarrieth but for a day.

15 But the righteous ſhall liue for euer: their reward alſo is with the Lord, and the moſt High hath care of them.

16 Therefore ſhall they receiue a glorious kingdome, and a beautifull crowne of the Lords hand: for with his right hand ſhall hee couer them, and with his arme ſhall he defend them.

17 He ſhall take his ielouſie for armour, and ſhall arme the creatures to be reuenged of the enemies.

18 He ſhall put on righteouſneſſe for a breaſtplate, and take true iudgement in ſteade of an helmet.

19 He wil take holines for an inuincible ſhield.

20 Hee will ſharpen his fierce wrath for a ſword, and the world ſhal fight with him againſt the vnwiſe.

21 Then ſhall the thunderbolts goe ſtraight out of the lightnings, and ſhall flie to the marke as out of the bent bow of the cloudes, and out of his anger that throweth ſtones, ſhall thicke haile be caſt, & the water of ȳ ſea ſhal be wroth againſt them, and the floods ſhall mightily ouerflow.

22 And a mighty wind ſhall ſtand vp againſt them, and like a ſtorme ſhal ſcatter them abroad. Thus iniquitie ſhall bring all the earth to a wilderneſſe, and wickedneſſe ſhall ouerthrow the thrones of the mighty.

CHAP. VI.

The calling of Kings, Princes, and Iudges, which are alſo exhorted to ſearch wiſedome.

HEare therefore, O yee Kings, and vnderſtand: learne ye that be Iudges of the ends of the earth.

2 Giue eare, ye that rule the multitudes and glory in the multitude of people.

Rom.13.2. 3 For the * rule is giuen you of the Lord, and power by the moſt High, which will try your works, and ſearch out your imaginations.

4 Becauſe that ye being officers of his kingdome haue not iudged aright, nor kept the Law, nor walked after the will of God,

5 Horribly and ſuddenly will he appeare vnto you: for an hard iudgement ſhall they haue that beare rule.

6 For hee that is moſt low, is worthy mercy, but the mighty ſhalbe mightily tormented.

Deut.10.17. 2.chro.19.7. iob 34.19. eccl.35.12, 16 actes 10 34.rom.2.11 gal.2.6.ephe. 6.9.coloſſ.3. 25 1 pet.1. 17. 7 For he that is Lord ouer all, will ſpare no * perſon, neither ſhal he feare any greatneſſe; for he hath made the ſmall and great, and careth for all alike,

8 But for the mighty abideth the ſorer triall.

9 Unto you therefore, O tyrants, do I ſpeake, that ye may learne wiſedome, and not go amiſſe.

10 For they that keepe holineſſe holily, ſhall be holy, and they that are learned there, ſhall finde a defence.

11 Wherefore let your delight vpon my words and deſire them, and ye ſhall be inſtructed.

12 Wiſdome ſhineth and neuer fadeth away, and is eaſily ſeene of them that loue her, & found of ſuch as ſeeke her.

13 She preuenteth them that deſire her, that ſhe may firſt ſhew herſelfe vnto them.

14 Who ſo awaketh vnto her betimes, ſhall haue no great trauaile: for he ſhall finde her ſitting at his doores.

15 To thinke vpon her then is perfite vnderſtanding: and who ſo watcheth for her, ſhall be ſoone without care.

16 For ſhee goeth about, ſeeking ſuch as are meete for her, and ſheweth herſelfe cheerefully vnto them in the wayes, and meeteth them in euery thought.

17 For the moſt true deſire of diſcipline is her beginning: and the care of diſcipline is loue:

18 And loue is the keeping of her lawes: and the keeping of the lawes is the aſſurance of immortality:

19 And immortality maketh vs neere vnto God.

20 Therefore the deſire of wiſedome leadeth to the kingdome.

21 If your delight be then in thrones & ſcepters, O kings of the people, honour wiſedome, that ye may reigne for euer.

22 Now I wil tel you what wiſedome is, and whence it commeth, and will not hide the myſteries from you, but will ſeeke her out from the beginning of her natiuitie, and bring the knowledge of her into light, and will not keepe backe the trueth.

23 Neither will I haue to doe with conſuming enuie: for ſuch a man ſhall not be partaker of wiſedome.

24 But the multitude of the wiſe is the preſeruation of the world, and a wiſe King is the ſtay of the people.

25 Be therefore inſtructed by my words, and ye ſhall haue profit.

CHAP. VII.

Wiſedome ought to be preferred aboue all things.

I My ſelfe am alſo mortall and a man like all other, and am come of him that was firſt made of the earth.

2 And in my mothers wombe was I faſhioned to be fleſh in ten moneths: I was * brought together into blood of the ſeede of man, and by the pleaſure that commeth with ſleepe, Iob 10.10, 11.

3 And when I was borne, I receiued the common ayre, and fell vpon the earth, which is of like nature, crying and weeping at the firſt as all other doe.

4 I was nouriſhed in ſwadling clothes, and with cares.

5 For there is no king that had any other beginning of birth.

6 All * men then haue one entrance vnto life, and alike going out. Iob 1.21. 1.tim.6.7.

7 Wherefore I prayed, and vnderſtanding was giuen me: I called, and the ſpirit of wiſedome came vnto me.

8 I preferred her to ſcepters & thrones, and counted riches nothing in compariſon of her.

9 * Neither did I compare precious ſtones vnto her: for all golde is but a little grauell in reſpect of her, and ſiluer ſhall be counted Iob 28 15.

but clay before her.

10 I loued her aboue health and beauty, and purpoſed to take her for my light: for her light cannot be quenched.

1.King.3.13 math 6.33. 11 All * good things therefore came to me together with her, and innumerable riches thorow her hands.

12 So I was glad in all: for wiſedome was the authour thereof, and I knewe not that ſhee was the mother of theſe things.

13 And I learned vnfainedly, and communicated without enuie, and I doe not hide her riches.

14 For ſhee is an infinite treaſure vnto men, which who ſo vſe, become partakers of the loue of God, and are accepted for the gifts of knowledge.

15 God hath granted me to ſpeake according to my mind, and to iudge worthily of the things that are giuen me: for he is the leader vnto wiſedome, and the directer of the wiſe.

16 For in his hande are both wee and our words, and all wiſedome, and the knowledge of the workes.

17 For he hath giuen me the true knowledge of the things that are, ſo that I knowe how the worlde was made, and the powres of the elements,

18 The beginning and the end, and the mids of the times: how the times altar, & the change of the ſeaſons,

19 The courſe of the yere, the ſituation of the ſtarres,

20 The nature of liuing things, and the furiouſnes of beaſts, the power of the windes, and the imaginations of men, the diuerſities of plants, and the vertues of rootes.

21 And all things both ſecret and knowen do I know: for wiſedome the worker of all things hath taught me it.

22 For in her is the ſpirite of vnderſtanding, which is holy, the onely begotten, manifold, ſubtil, moueable, cleare, vndefiled, euident, not hurtfull, louing the good, ſharpe, which cannot bee letted, doing good,

23 Courteous, ſtable, ſure, without care, hauing all power, circumſpect in all things, and paſſing through all intellectuall, pure, and ſubtil ſpirits.

24 For wiſedome is nimbler then all nimble things: ſhee goeth thorowe and atteineth to all things, becauſe of her pureneſſe.

25 For ſhe is the breath of the power of God, and a pure influence that floweth from the glory of the Almightie: therefore can no defiled thing come vnto her.

Hebr.1.3. 26 For * ſhee is the brightneſſe of the euerlaſting light, the vndefiled mirrour of the Maieſty of God, and the image of his goodneſſe.

27 And being one, ſhe can doe all things, and remaining in her ſelfe, renueth all, and according to the ages ſhe entreth into the holy ſoules, and maketh them the friends of God and Prophets.

28 For God loueth none, if he dwell not with wiſedome.

29 For ſhe is more beautifull then the ſunne, and is aboue all the order of the ſtarres, and the light is not to be compared vnto her.

30 For night commeth vpon it, but wickedneſſe cannot ouercome wiſedome.

CHAP. VIII.

The effects of Wiſedome.

Shee alſo teacheth from one end to another mightily, and comely doeth ſhee order all things.

2 I haue loued her, and ſought her from my youth: I deſired to marry her, ſuch loue had I vnto her beautie.

3 In that ſhe is conuerſant with God, it commendeth her nobilitie: yea, the Lord of all things loueth her.

4 For ſhee is the Schoolemiſtreſſe of the knowledge of God, and the chooſer out of his workes.

5 If riches bee a poſſeſſion to bee deſired in this life, what is richer then wiſedome, that worketh all things?

6 For if prudencie worketh, what is it among all things that worketh better then ſhe?

7 If a man loue righteouſneſſe, her labours are vertuous: for ſhee teacheth ſoberneſſe and prudencie, righteouſnes, and ſtrength, which are the moſt profitable things that men can haue in this life.

8 If a man deſire great experience, ſhee can tell the things that are paſt, and diſcerne things to come: ſhe knoweth the ſubtilties of wordes & the ſolutions of darke ſentences: ſhe foreſeeth the ſignes and wonders, or euer they come to paſſe, and the ſucceſſe of ſeaſons and times.

9 Therefore I purpoſed to take her vnto my company, knowing that ſhee would counſell mee good things, and comfort me in cares and griefes.

10 For her ſake ſhall I haue glory among the multitude, & honour among the Elders though I be yong.

11 I ſhall be found of ſharpe iudgement, ſo that I ſhall bee marueilous in the ſight of great men.

12 When I hold my tongue, they ſhall abide my leaſure: when I ſpeake, they ſhall heare diligently, and if I talke much, they ſhall lay their hands vpon their mouth.

13 Moreouer, by her, I ſhal obteine immortalitie, and leaue an euerlaſting memoriall among them that come after me.

14 I ſhall gouerne the people, and the nations ſhall be ſubdued vnto me.

15 Horrible tyrants ſhalbe afraide when they heare me: among the multitude I ſhall be counted good, and mighty in battell.

16 When I come home I ſhal reſt with her: for her company hath no bitterneſſe, and her felowſhip hath no tedіouſneſſe, but mirth and ioy.

17 Nowe when I conſidered theſe things by my ſelfe, and pondered them in mine heart, how that to bee ioyned vnto wiſedome is immortalitie.

18 And great pleaſure is in her friendſhip, and that in the workes of her hands are infinite riches, and that in the exerciſe of talking with her is prudencie, and glory by communing with her, I went about, ſeeking how I might take her vnto me.

19 For I was a wittie childe, and was of a good ſpirit.

20 Yea, rather being good, I came to an vndefiled body.

21 Neuertheleſſe, when I perceiued that I

could not enioy her, except God gaue her (and that was a point of wiſedome alſo, to knowe whoſe gift it was) I went vnto the Lorde, and beſought him, and with my whole heart I ſayd,

CHAP. IX.

A prayer of Salomon to obtaine wiſedome.

O God of fathers, and Lord of mercie, which haſt made all things with thy word,

2 And ordained man through thy wiſedome, that he ſhould haue*dominion ouer the creatures which thou haſt made, *Ge.1.1, 28.*

3 And gouerne the world according to equitie and righteouſneſſe, and execute iudgement with an vpright heart:

4 Giue me * that wiſedome, which ſitteth by thy throne, and put me not out from among thy children. *1.King.3.9.*

5 For I * thy ſeruant, and ſonne of thine handmayde, am a feeble perſon, and of a ſhort time, & yet leſſe in the vnderſtanding of iudgement and the lawes. *Pſa.116.16.*

6 And though a man be neuer ſo perfite among the children of men, yet if thy wiſedom be not with him, he ſhalbe nothing regarded.

7 * Thou haſt choſen me to be a King of thy people, and the iudge of thy ſonnes and daughters. *1.Chr.28.5. 2.chro.1.9.*

8 Thou haſt commanded mee to builde a Temple vpon thine holy mount, and an altar in the citie, wherein thou dwelleſt, a likeneſſe of thine holy Tabernacle, which thou haſt prepared from the beginning,

9 And thy*wiſedome with thee, which knoweth thy workes, which alſo was when thou madeſt the world, and which knewe what was acceptable in thy ſight, and right in thy commandements. *Pro.1.22. iohn 1.1,2, 3,10.*

10 Send her out of thine holy heauens, and ſend her from the throne of thy Maieſtie, that ſhe may bee with mee, and labour, that I may know what is acceptable in thy ſight.

11 For ſhee knoweth and vnderſtandeth all things, and ſhee ſhall leade mee ſoberly in my workes, and preſerue me by her glory.

12 So ſhall my workes bee acceptable, and then ſhall I gouerne thy people righteouſly, and be meete for my fathers throne.

13 For * what man is he that can knowe the counſell of God, or who can thinke what the will of God is? *Iſa.40.13. rom.11.34. 1.cor.2,16.*

14 For the thoughts of mortal men are fearefull, and our forecaſts are vncertaine,

15 Becauſe a corruptible body is heauie vnto the ſoule, & the earthly manſion keepeth downe the minde that is full of cares:

16 And hardly can wee diſcerne the things that are vpon the earth, & with great labour find we out the things which are before vs: who can then ſeeke out the things that are in heauen?

17 Who can knowe thy counſell, except thou giue him wiſedome, and ſende thy holy Spirit from aboue?

18 For ſo the wayes of them which are vpon earth are reformed, and men are taught the things that are pleaſant vnto thee, and are preſerued through wiſedome.

CHAP. X.

The deliuerance of the righteous, and the deſtruction of the enemies commeth through wiſedome.

She preſerued the firſt father of the worlde, that was formed, and kept him when he was created alone, and brought him out of his offence,

2 And * gaue him power to rule all things. *Gen.2.20.*

3 * But the vnrighteous in his wrath departed from her, and periſhed by killnig his brother in his furie. *Gen.4.8.*

4 For whoſe cauſe the * earth was ouerflowen, but wiſedome preſerued it againe, gouerning the iuſt man by a little wood. *Gene.7.21.*

5 Moreouer, *when the nations were ioyned in their malicious confederacies, ſhe knewe the righteous, and preſerued him faultleſſe vnto God, and ‖ kept him ſure, becauſe ſhe loued him tenderly as a ſonne. *Gen.11.1, 31.and.12.1* *‖Or, kept him ſtrong in his tender loue toward his ſonne*

6 She preſerued the righteous, * when the vngodly periſhed, when he fled from the fire that fell downe vpon the fiue cities. *Gen.19,16.*

7 Of whoſe wickedneſſe the waſte land that ſmoketh, yet giueth teſtimonie, and the trees that beare fruit that neuer commeth to ripeneſſe: and for a remembrance of the vnfaithfull ſoule, there ſtandeth a pillar of ſalt.

8 For all ſuch as regarded not wiſedome, had not onely this hurt, that they knew not ẏ things which were good, but alſo left them behinde vnto men a memoriall of their fooliſhneſſe, ſo that in the things wherein they ſinned, they cannot lie hid.

9 But wiſedome deliuered them ẏ ſerued her.

10 * When the righteous fled becauſe of his brothers wrath, ſhe led him ẏ right way, ſhewed him the kingdome of God, gaue him knowledge of holy things, made him rich in his labours, and made his paines profitable. *Gen.28.5.*

11 Againſt the couetouſnes of ſuch as defrauded him, ſhe ſtood by him and made him rich.

12 She ſaued him from the enemies, and defended him from them that laie in waite, and ſhe gaue him the price in a mightie battell, that he might knowe that the feare of God is ſtronger then all things.

13 * When the righteous was ſolde, ſhee forſooke him not, but deliuered him from ſinne: ſhe went downe with him into the dungeon, *Gen.37.28, and 39.7. acts.7.10.*

14 And failed him not in the bands, till ſhee had brought him the ſcepter of the Realme, and power againſt thoſe that oppreſſed him, & them that had accuſed him ſhee declared to be lyars, and gaue him perpetuall glory.

15 * She deliuered the righteous people and faultleſſe ſeede from the nations that oppreſſed them, *Exod.1.10. and 12.42.*

16 She entred into the ſoule of the ſeruant of the Lorde, and ſtoode * by him in wonders and ſignes againſt the terrible kings. *Exod 5.1.*

17 She gaue the Saints the reward of their labours, and led them foorth a marueilous way: on the day time ſhee was a ſhadowe vnto them, and a light of ſtarres in the night,

18 *She brought them through the red ſea, and caried them through the great water, *Exod.14.21. 22.pſal.78.13.*

19 But ſhee drowned their enemies, and brought them out of the bottome of the deepe.

20 So the righteous tooke the ſpoyles of the vngodly, * and prayſed thy holy Name, O Lord, and magnified thy victorious hande with one accord. *Exod.15.1.*

21 For wiſedome openeth the mouth of the dumbe, & maketh the tongues of babes eloquent.

CHAP.

CHAP. XI.

1 The miracles done for Iſrael. 15 The vengeance of ſinners. 28 The great power and mercy of God.

SHee proſpered their workes in the handes of thine holy Prophet.

Exod.16.1. 2 *They went through the wilderneſſe that was not inhabited, and pitched their tents in places where there lay no way.

Exod.17.10, 11. 3 *They ſtood againſt their enemies, and were auenged of their aduerſaries.

Num,20.11. 4 *When they were thirſty they called vpon thee, and water was giuen them out of the high rocke, and their thirſt was quenched out of the hard ſtone.

5 For by the things whereby their enemies were puniſhed, by the ſame were the Iſraelites helped in their need.

6 For in ſtead of a fountaine of running water, the enemies were troubled at the corrupt blood, which was to rebuke the commandement of the killing of the children, but thou gaueſt vnto thine owne abundance of water vnlooked for,

Exod.7.20. 7 Declaring by the thirſt that was at that time, *how thou hadſt puniſhed thine aduerſaries.

8 For when they were tried and chaſtiſed with mercy, they knew how the vngodly were iudged and puniſhed in wrath.

9 For theſe haſt thou exhorted as a father, and proued them: but thou haſt condemned the other as a righteous King, when thou didſt examine them.

10 Whether they were abſent or preſent, their puniſhment was alike: for their griefe was double with mourning, and the remembrance of things paſt.

11 For when they perceiued that through their torments good came vnto them, they felt the Lord,

12 And ſeeing the things that came to paſſe, at the laſt they wondred at him, whome afore they had caſt out, denied and derided: for they had another thirſt then the iuſt.

Chap.12.24. rom.1.23. 13 Becauſe of the fooliſh deuices of their wickedneſſe wherewith they were deceiued, and worſhipped *ſerpents, that had not the vſe of reaſon, and vile beaſtes, thou ſendedſt a multitude of vnreaſonable beaſtes vpon them for a vengeance, that they might know, that wherewith a man ſinneth, by the ſame alſo ſhall he bee puniſhed.

Gen.1.1. hebr.11.3. Leuit.26.21. ier.8.16,17. chap.16.1. 14 For vnto thine almighty hand, that made the world of *nought, it was not vnpoſſible to ſend among them a multitude of *Beares, or fierce Lions,

15 Or furious beaſtes newly created and vnknowen, which ſhould breathe out blaſtes of fire, and caſt out ſmoke as a tempeſt, or ſhoote horrible ſparkes like lightnings out of their eyes.

16 Which might not onely deſtroy them with hurting, but alſo kill them with their horrible ſight.

17 Yea, without theſe might they haue bene caſt downe with one winde, being perſecuted by thy vengeance, and ſcattered abroad through the power of thy Spirite: but thou haſt ordered all things in meaſure, number, and weight.

18 For thou haſt euer had great ſtrength and might, and who can withſtand the power of thine arme?

19 For as the ſmall thing that the balance weigheth, ſo is the world before thee, and as a drop of the morning dewe that falleth downe vpon the earth.

20 But thou haſt mercy vpon all: for thou haſt power of all things, and makeſt as though thou ſaweſt not the ſinnes of men, becauſe they ſhould amend.

21 For thou loueſt all the things that are, and hateſt none of them whom thou haſt made: for thou wouldeſt haue created nothing that thou hadſt hated.

22 And how might any thing endure, if it were not thy will? or how could any thing bee preſerued, except it were called of thee?

23 But thou ſpareſt all: for they are thine, O Lord, which art the louer of ſoules.

CHAP. XII.

2 The mercie of God toward ſinners. 14 The works of God are vnreproueable. 19 God giueth leaſure to repent.

FOr thine incorruptible Spirite is in all things.

2 Therefore thou chaſteneſt them meaſurably that goe wrong, and warneſt them by putting them in remembrance of the things wherein they haue offended, that leauing wickedneſſe, they may beleeue in thee, O Lord.

Deut.9.3. and 12.31. and 18.9,12. 3 *As for thoſe olde inhabitants of the holy land, thou didſt hate them.

4 For they committed abominable workes, as ſorceries and wicked ſacrifices,

5 And ſlaying of their owne children without mercy, and eating of the bowels of mans fleſh in banketting, where the raging prieſt ſhed abominable blood,

6 And the fathers were the chiefe murtherers of the ſoules, deſtitute of all helpe, whom thou wouldeſt deſtroy by the hands of our fathers,

7 That the land which thou loueſt aboue all other, might be a meet dwelling for the children of God.

Exod.33.1. deut.2,22. 8 *Neuertheleſſe, thou ſparedſt them alſo, as men, and ſendedſt the forerunners of thine hoſte, euen hornets to deſtroy them by little and little,

9 Not that thou waſt vnable to ſubdue the vngodly vnto the righteous in battell, or with cruell beaſts, or with one rough word to deſtroy them together.

10 But in puniſhing them by little and little, thou gaueſt them ſpace to repent, knowing well that it was an vnrighteous nation, and wicked of nature, and that their thought could neuer be altered.

11 For it was a curſed ſeed from the beginning: yet haſt thou not ſpared them when they ſinned, becauſe thou fearedſt any man.

Rom.9.20. 12 For who dare ſay, *What haſt thou done? or who dare ſtand againſt thy iudgment? or who dare accuſe thee for the nations that periſh, whō thou haſt made? or who dare ſtand againſt thee to reuenge the wicked men?

1.Pet.5.7. 13 For there is none other God but thou, *that careſt for all things, that thou mayeſt declare how that thy iudgement is not vnright.

14 There dare neither king nor tyrant in thy ſight, require accompts of them whom thou haſt puniſhed.

Iob 10.2,3.

15 For ſo much then as thou art righteous thy ſelfe, thou ordereſt all things righteouſly, *thinking it not agreeable to thy power to condemne him, that hath not deſerued to be puniſhed.

16 For thy power is the beginning of righteouſnes, and becauſe thou art Lord of al things, it cauſeth thee to ſpare all things.

17 When men thinke thee not to be of a perfit power, thou declareſt thy power, and reproueſt the boldnes of the wiſe.

18 But thou ruling the power, iudgeſt with equitie, and gouerneſt vs with great fauour: for thou mayeſt ſhew thy power when thou wilt.

19 By ſuch workes now haſt thou taught thy people, that a man ſhould be iuſt and louing, and haſt made thy children to be of a good hope: for thou giueſt repentance to ſinners.

20 For if thou haſt puniſhed the enemies of thy children that had deſerued death with ſo great conſideration, and requeſting vnto them, giuing them time and place that they might change from their wickednes,

21 With how great circumſpection wilt thou puniſh thine owne children, vnto whoſe fathers thou haſt ſworne and made couenants of good promiſes?

22 So when thou doeſt chaſten vs, thou puniſheſt our enemies a thouſand times more, to the intent that when we iudge, we ſhould diligently conſider thy goodneſſe, and when we are iudged, we ſhould hope for mercy.

23 Wherefore thou haſt tormented the wicked that haue liued a diſſolute life by their owne imaginations.

Chap.11.13.
rom.1.23.

24 *For they went aſtray very farre in the wayes of errour, and eſteemed the beaſts, which their enemies deſpiſed, for gods, being abuſed after the maner of children, that haue none vnderſtanding.

25 Therefore haſt thou ſent this puniſhment that they ſhould bee in deriſion as children without reaſon.

26 But they that will not bee reformed by thoſe ſcorneful rebukes, ſhall feele the worthy puniſhment of God.

27 For in thoſe things when they ſuffred, they diſdained: but in theſe whom they counted godly, when they ſaw themſelues puniſhed by them, they all acknowledged the true God, whom afore they had denied to knowe: therefore came extreme damnation vpon them.

CHAP. XIII.

1 *All things be vaine, except the knowledge of God.*
10 *Idolaters and idoles are mocked.*

Rom.1.19.

SUrely all men are vaine by nature, and are ignorant of God, *and could not know him that is, by the good things that are ſeene, neither conſider by the works the workemaſter.

Deut 4.19.
and 17.3.

2 *But they thought the fire or the wind, or the ſwift aire, or the courſe of the ſtarres, or the raging water, or the lights of heauen to bee gouernors of the world and gods.

3 Though they had ſuch pleaſures in their beautie that they thought them gods, yet ſhould they haue knowne how much more excellent hee is that made them: for the firſt author of beauty hath created theſe things.

4 Or if they maruelled at the power, and operation of them, yet ſhould they haue perceiued thereby, how much he that made theſe things, is mightier.

5 For by the greatneſſe of their beauty, and of the creatures, the Creator being compared with them, may be conſidered.

6 But yet the blame is leſſe in theſe, that ſeeke God and would finde him, and yet peraduenture doe erre.

Rom.1.21.

7 For they *goe about by his workes to ſeeke him, and are perſwaded by the ſight, becauſe the things are beautifull that are ſeene.

8 Howbeit they are not to be excuſed.

9 For if they can know ſo much, that they can diſcerne the world, why doe they not rather find out the Lord thereof?

10 But miſerable are they, and among the dead is their hope, that call them gods, which are the workes of mens hands, gold, and ſiluer, and the thing that is inuented by art, and the ſimilitude of beaſts, or any vaine ſtone that hath bene made by the hand of antiquity.

Iſa.44.13.
iere.10.3.

11 *Or as when a carpenter cutteth downe a tree meete for the worke, and pareth off all the barke thereof cunningly, and by arte maketh a veſſell profitable for the vſe of life,

12 And the things that are cut off from his worke, hee beſtoweth to dreſſe his meate to fill himſelfe,

13 And that which is left of theſe things, which is profitable for nothing (for it is a crooked piece of wood and full of knobs) he carueth it diligently at his leaſure, and according as hee is expert in cunning, hee giueth it a proportion, and faſhioneth it after the ſimilitude of a man,

14 Or maketh it like ſome vile beaſt, and ſtraketh it ouer with red, and painteth it, and couereth euery ſpot that is in it.

15 And when he hath made a conuenient tabernacle for it, he ſetteth it in a wall, and maketh it faſt with yron,

16 Prouiding ſo for it, leſt it fall: for he knoweth that it cannot helpe it ſelfe, becauſe it is an image, which hath need of help.

17 Then he prayeth for his goods, and for his mariage, and for children: hee is not aſhamed to ſpeake vnto it that hath no life.

18 Hee calleth on him that is weake, for health: he prayeth vnto him that is dead, for life: he requireth him of helpe that hath no experience at all.

19 And for his iourney, him that is not able to goe, and for gaine, and worke, and ſucceſſe of his affaires, hee requireth furtherance of him that hath no maner of power.

CHAP. XIIII.

1 *The deteſtation and abomination of images.* 8 *A curſe of them, and of him that maketh them.* 14 *Whereof idolatry proceeded.* 23 *What euils come of idolatry.*

AGaine, another man purpoſing to ſaile, and intending to paſſe thorow the raging waues, calleth vpon a ſtocke more rotten then the ſhippe that carieth him.

2 For as for ‖ it, couetouſneſſe of money hath found it out, and the crafteſman made it

‖*Or, the ſhip.*

by cunning.

3 But thy prouidence, O father, gouerneth it: *for thou hast made a way, euen in the sea, and a sure path among the waues, *Exod.14.22*

4 Declaring thereby that thou hast power to helpe in all things, yea, though a man went to the sea without meanes.

5 Neuerthelesse thou wouldest not, that the workes of thy wisedome should be vaine: & therefore doe men commit their liues to a small piece of wood, and passe ouer the stormie sea in a ship and are saued.

6 *For in the olde time also when the proud giants perished, the hope of the world went into a ship which was gouerned by thine hand, and so left seede of generation vnto the world. *Gene.6.4.& 7.10.*

7 For blessed is the tree whereby righteousnesse commeth.

8 But that is cursed that is made with hands, *both it and he that made it: he because he made it, and it being a corruptible thing, because it was called god. *Psal.115.8. baruch 6.3.*

9 *For the vngodly and his vngodlinesse are both like hated of God: so truely the worke and he that made it, shalbe punished together. *Psal.5.5.*

10 Therefore shal there be a visitation for the idoles of the nations: for of the creatures of God they are become abomination, * and stumbling blocks vnto the soules of men, and a snare for the feete of the vnwise. *Ierem.10.8. habac.2.18.*

11 For the inuenting of idoles was the beginning of whoredome, and the finding of them is the corruption of life.

12 For they were not from the beginning, neither shall they continue for euer.

13 The vaine glory of men brought them into the world: therefore shall they come shortly to an end.

14 When a father mourned grieuously for his sonne that was taken away suddenly, hee made an image for him that was once dead, whom now he worshippeth as a god, and ordeined to his seruants ceremonies and sacrifices.

15 Thus by processe of time this wicked custome preuailed, and was kept as a law, and idoles were worshipped by the commandement of tyrants.

16 As for those that were so farre off that men might not worship them presently, they did counterfeit the visage that was farre off, and made a gorgeous image of a king, whom they would honour, that they might by all meanes flatter him that was absent, as though he had bene present.

17 Againe the ambition of the craftsmen thrust forward the ignorant to increase the superstition.

18 For hee peraduenture willing to please a noble man, laboured with all his cunning to make the image of the best fashion.

19 And so through the beautie of his worke, the multitude was allured, and so tooke him now for a god, which a little afore was but honoured as a man.

29 And this was the deceiuing of mans life, when men, being in seruitude through calamitie and tyrannie, ascribed vnto stones and stockes the name, which ought not to be communicated vnto any.

21 Moreouer, this was not inough for them, that they erred in the kingdome of God: but where as they liued in great warre of ignorance, those so great plagues called they peace.

22 For either they slew their owne children in sacrifice, or vsed secret ceremonies, or raging [illegible] by strange rites, *Deut.18.19. iere.7.9. and 19.4.*

23 And so kept neither life nor marriage cleane: but either one slew another by treason, or els vexed him by adulterie.

24 So were all mixt together, blood and manslaughter, theft and deceit, corruption, vnfaithfulnesse, tumults, periurie,

25 Disquieting of good men, vnthankfulnes, defiling of soules, changing of birth, disorder in mariage, adulterie and vncleannesse.

26 For the worshipping of idoles, that ought not to be named, is the beginning and the cause, and the end of all euill.

27 For either they be mad when they be merrie, or prophesie lies, or liue vngodly, or els lightly forsweare themselues.

28 For in so much as their trust is in the idoles, which haue no life, though they sweare falsly, yet they thinke to haue no hurt.

29 Therefore for two causes shall they iustly be punished, because they haue an euill opinion of God, addicting themselues vnto idoles, and because they sweare vniustly to deceiue, and despise holinesse.

30 For it is not the power of them by whom they sweare, but the vengeance of them that sinne, which punisheth alwayes the offence of the vngodly.

CHAP. XV.

The voyce of the faithfull, praysing the mercies of God, by whose grace they serue not idoles.

BUt thou, O our God, art gracious and true, long suffering, and gouernest all things by mercy.

2 Though we sinne, yet are we thine: for we know thy power: but we sinne not, knowing that we are counted thine.

3 For to knowe thee, is perfect righteousnesse, and to know thy power, is the roote of immortalitie.

4 For neither hath the wicked inuention of men deceiued vs, nor the vnprofitable labour of the painters, nor an image spotted with diuers colours,

5 Whose sight stirreth vp the desire of the ignorant: so that he coueteth the forme that hath no life, of a dead image.

6 They that loue such wicked things, are worthy to haue such things to trust to, and they that make them, and they that desire them, and they that worship them.

7 *The potter also tempereth soft earth, and fashioneth euery vessel with labour to our vse: but of the same clay hee maketh both the vessels that serue to cleane vses, and the contrary likewise: but whereto euery vessell serueth, the potter is the iudge. *Rom.9.21.*

8 So by his wicked labour he maketh a vain god of the same clay: euen he, which a little afore was made of earth himselfe, and within a little while after goeth thither againe whence he was taken, *when hee shall make accompt for the loue of his life. *Luke 12.20.*

9 Notwithstanding he careth not for the la-

bour hee taketh, nor that his life is ſhort, but hee ſtriueth with the goldſmithes, and ſiluerſmithes, and counterfeiteth the copperſmithes, and taketh it for an honour to make deceiuable things.

10 His heart is aſhes, and his hope is more vile then earth, and his life is leſſe worthy of honour then clay.

11 For he knoweth not his owne maker, that gaue him his ſoule, that hath power and breathed in him the breath of life.

12 But they count our life to be but a paſtime, and our conuerſation as a market, where there is gaine: for they ſay wee ought to be getting on euery ſide, though it be by euill meanes.

13 Now hee that of earth maketh fraile veſſels and images, knoweth himſelfe to offend aboue all other.

14 All the enemies of thy people, that holde them in ſubiection, are moſt proude, and more miſerable then the very fooles.

15 For they iudge all the idoles of the nations to be gods, which neither haue eye ſight to ſee, nor noſes to ſmell, nor eares to heare, nor fingers of hands to grope, and their feete are ſlow to goe.

16 For man made them, and he that hath but a borowed ſpirite, faſhioned them: but no man can make a god like to himſelfe.

17 For ſeeing he is but mortall himſelfe, it is but mortall that hee maketh with vnrighteous hands: he himſelfe is better then they whom he worſhipped: for he liued, but they neuer liued.

18 Yea, they worſhipped beaſtes alſo, which are their moſt enemies, & which are the worſt, if they be compared vnto others, becauſe they haue none vnderſtanding.

19 Neither haue they any beauty to be deſired in reſpect of other beaſts, for they are deſtitute of Gods praiſe, and of his bleſſing.

CHAP. XVI.

The puniſhment of idolaters. 20 The benefits done vnto the faithfull.

Chap.11.13, 14.numb. 21 6. THerefore by ſuch things they are worthily puniſhed and * tormented by the multitude of beaſts.

2 In ſteade of the which puniſhment thou haſt bene fauourable to thy people, and to ſatiſfie their appetite, haſt prepared a meate of a ſtrange taſte, euen * quailes, Num.11.31.

3 To the intent that they that deſired meat, by the things which were ſhewed & ſent among them, might turne away their neceſſarie deſire, and that they, which had ſuffered penurie for a ſpace, ſhould alſo feele a new taſte.

4 For it was requiſite, that they which vſed tyrannie, ſhould fall into extreme pouertie, and that to theſe onely it ſhould be ſhewed, how their enemies were tormented.

Numb.21.6. 1.cor.10.9. 5 * For when the cruell fierceneſſe of the beaſts came vpon them, and they were hurt with the ſtings of cruell ſerpents,

6 Thy wrath endured not perpetually, but they were troubled for a little ſeaſon, that they might bee reformed, hauing a ‖ * ſigne of ſaluation to remember the commandement of the Law.

‖The ſigne of the braſen ſerpent, Num.21.9.

7 For he that turned toward it, was not healed by the thing that he ſaw, but by thee, O Sauiour of all.

8 And in this thou ſhewedſt our enemies, that it is thou, which deliuereſt from all euill.

9 * For the biting of graſhoppers and flies killed them, and there was no remedie found for their life: for they were worthy to be puniſhed by ſuch. Exod 8.24. and 10.4. reuel.2 7.

10 But the teeth of the venemous dragons could not ouercome thy children: for thy mercy came to helpe them, and healed them.

11 For they were pricked, becauſe they ſhould remember thy wordes, and were ſpeedily healed, leaſt they ſhould fall into ſo deepe forgetfulneſſe, that they could not be called backe by thy benefite.

12 For neither herbe nor plaiſter healed them, but thy word, O Lord, which healeth all things.

13 For thou haſt the power of life and death, * and leadeſt downe into the gates of hell, and bringeſt vp againe. Deut.29.39 1.ſam.2.6. tob.13.2.

14 A man indeed by his wickedneſſe may ſlay another: but when the ſpirit is gone forth, it turneth not againe, neither can hee call againe the ſoule that is taken away.

15 But it is not poſſible to eſcape thine hand.

16 * For the vngodly that would not knowe thee, were puniſhed by the ſtregth of thine arme, with ſtrange raines & with haile, and were purſued with tempeſt, that they could not auoid, and were conſumed with fire. Exo.9.23.

17 For it was a wonderous thing that fire might doe more then water, which quencheth all things: but the worlde is the auenger of the righteous.

18 For ſometime was the fire ſo tame, that the beaſtes, which were ſent againſt the vngodly, burnt not: and that, becauſe they ſhould ſee, and know, that they were perſecuted with the puniſhment of God.

19 And ſometime burnt the fire in the mids of the water, aboue the power of fire, that it might deſtroy the generation of the vniuſt land.

20 * In the ſtead whereof thou haſt fed thine owne people with Angels foode, and ſent them bread ready from heauen without their labour, which had abundance of all pleaſures in it, and was meet for all taſtes. Exod.16.14. numb.11.7. pſal.78.25. iohn 6.31.

21 For thy ſuſtenance declared thy ſweetenes vnto thy children, which ſerued to the appetite of him that tooke it, and was meet to what that euery man would.

22 Moreouer the ſnow and yce abode the fire and melted not, that they might know, that the fire burning in the haile, and ſparckling in the raine, deſtroyed the fruite of the enemies. Exod.9.23.

23 Againe it forgate his owne ſtrength, that the righteous might be nouriſhed.

24 For the creature that ſerueth thee which art the maker, is fierce in puniſhing the vnrighteous: but it is eaſie to doe good vnto ſuch as put their truſt in thee.

25 Therefore was it changed at the ſame time vnto all faſhions to ſerue thy grace, which nouriſheth all things, according to the deſire of them that haue need thereof,

26 That thy children, whom thou loueſt, O Lord, might knowe, * that it is not the increaſe of fruites that feedeth men, but that it is thy word, Deut.8.3. matth.4 4.

word, which preſerueth them that truſt in thee.

27 For that which could not bee deſtroyed with the fire, being onely warmed a little with the ſunne beames, melted,

28 That it might be knowen that we ought to preuent the ſunne riſing to giue thankes vnto thee, and to ſalute thee before the day ſpring.

29 For the hope of the vnthankfull ſhal melt as the winter yce, and flow away as vnprofitable waters.

CHAP. XVII.

The iudgements of God againſt the wicked.

FOr thy iudgements are great, and cannot be expreſſed: therefore men doe erre, that will not be reformed.

2 For when the righteous thought to haue thine holy people in ſubiection, they were bound with the bands of darkenes, and long night, and being ſhut vp vnder the roofe, did lie there to eſcape the euerlaſting prouidence.

3 And while they thought to be hid in their darke ſinnes, they were ſcattered abroad in the darke couering of forgetfulnes, fearing horriby and troubled with viſions.

4 For the denne that hid them, kept them not from feare: but the ſounds that were about them troubled them, and terrible viſions and ſorrowfull lights did appeare.

5 No power of the fire might giue light, neither might the cleere flames of the ſtarres lighten the horrible night.

6 For there appeared vnto them onely a ſudden fire, very dreadfull: ſo that being afrayd of this viſion, ‖ which they could not ſee, they thought the things which they ſawe to bee worſe.

‖That is, the mighty viſiō.

7 *And the illuſions of the Magicall artes were brought downe, and it was a moſt ſhamefull reproch for the boaſting of their knowledge.

Exod.7.12. and 8.7,19.

8 For they that promiſed to driue away feare and trouble from the ſicke perſon, were ſicke for feare, and worthy to be laughed at.

9 And though no fearefull thing did feare them, yet were they afrayd at the beaſtes which paſſed by them, and at the hiſſing of the ſerpents: ſo that they died for feare, and ſayd they ſawe not the ayre, which by no meanes can be auoyded.

10 For it is a fearefull thing when malice is condemned by her owne teſtimony: and a conſcience that is touched, doeth euer forecaſt cruell things.

11 For feare is nothing elſe, but a betraying of the ſuccours, which reaſon offereth.

12 And the leſſe that the hope is within, the more doth he eſteeme the ignorance of the thing, that tormenteth him, great.

13 But they that did endure the night that was intollerable, and that came out of the dungeon of hell, which is inſupportable, ſlept the ſame ſleepe,

14 And ſometimes were troubled with monſtrous viſions, and ſometime they ſwooned, as though their owne ſoule ſhould betray them: for a ſudden feare not looked for, came vpon them.

15 And thus whoſoeuer fell downe, hee was kept, and ſhut in priſon, but without chaines.

16 For whether he was an huſbandman, or a ſhepheard, or one that was ſet to worke alone, if he were taken, hee muſt ſuffer this neceſſitie, that he could not auoid:

17 (For with one chaine of darkeneſſe were they al bound) whether it were an hiſſing wind or a ſweete ſong of the birds among the thicke branches of the trees, or the vehemencie of haſty running water,

18 Or a great noiſe of the falling downe of ſtones, or the running of ſkipping beaſtes, that could not bee ſeene, or the noyſe of cruell beaſtes, that roared, or the ‖ ſound that anſwereth againe in the hollow mountaines: theſe fearefull things made them ſwoone.

‖Or, Echo.

19 For all the world ſhined with cleare light, and no man was hindered in his labour.

20 Only vpon them there fell an heauy night and image of that darknes that was to come vpon them: yea, they were vnto themſelues more grieuous then darkneſſe.

CHAP. XVIII.

9 The fiery pillar that the Iſraelites had in Egypt. 8 The deliuerance of the faithful. 10 The Lord ſmote the Egyptians. 20 The ſinne of the people in the wilderneſſe. 21 Aaron ſtood betweene the liuing and the dead with his cenſer.

BUt the ſaints had a very great *light, whoſe voyce becauſe ‖ they heard, and ſaw not the figure of them, they thought them bleſſed, becauſe they alſo had not ſuffered the like.

Exod. 10.23.
‖Or, the Egyptians.

2 And becauſe they did not hurt them, which did hurt them afore, they thanked them, and aſked pardon for their enimitie.

3 *Therefore thou gaueſt them a burning pillar of fire to lead them in the vnknowen way, and madeſt the ſunne that it hurted not them in their honourable iourney.

Exod 13.21. and 14.24. pſal.78.14. and 105.39.

4 But they were worthy to bee depriued of the light, and to be kept in darkeneſſe, which had kept thy children ſhut vp, by whom the vncorrupt light of the law ſhould bee giuen to the world.

5 *Whereas they thought to ſlay the babes of the Saints, by one child that was caſt out, and preſerued to reprooue them, thou haſt taken away the multitude of their children, and deſtroyed them altogether in the mighty water.

Exod, 1.16.

6 Of that night were our fathers certified afore, that they, knowing to what oathes they had giuen credite, might be of good cheere.

7 Thus thy *people receiued the health of the righteous, but the enemies were deſtroyed.

Exo. 14. 24, 25.

8 For as thou haſt puniſhed the enemies, ſo haſt thou glorified vs whom thou haſt called.

9 For the righteous children of the good men offered ſecretly, and made a law of righteouſnes by one conſent, that the Saints ſhould receiue good and euil in like maner, and that the fathers ſhould firſt ſing prayſes.

10 But a diſagreeing crie was heard of the enemies, and there was a lamentable noyſe for the children that were bewailed.

11 For the *maſter and the ſeruant were puniſhed with like puniſhment, and the common people ſuffered alike with the king.

Exod. 11.5. and 12.29.

12 So they altogether had innumerable that died with one kinde of death: neither were the liuing ſufficient to bury them: for in the twinckling of an eye the nobleſt offſpring of them was deſtroyed.

13 So they that could beleeue nothing, becauſe

cauſe of the enchantments, confeſſed this people to be the children of God, in the deſtruction of the firſt borne:

14 For while all things were in quiet ſilence, and the night was in the middes of her ſwift courſe,

15 Thine almighty word leapt downe from heauen out of thy royal throne, as a fierce man of warre in the middes of the land that was deſtroyed,

16 And brought thine vnfayned commandement, as a ſharpe ſword, and ſtood vp, and filled all things with death, and being come downe to the earth, it reached vnto the heauens.

17 Then the ſight of the fearefull dreames vexed them ſuddenly, and fearefulneſſe came vpon them vnawares.

18 Then lay there one here, another there halfe dead, and ſhewed the cauſe of his death.

19 For the viſions that vexed them, ſhewed them theſe things afore: ſo that they were not ignorant, wherefore they periſhed.

20 Now tentation of death touched the righteous alſo, and *among the multitude in the wilderneſſe there was a plague, but the wrath endured not long.

Num.16.46

21 For the blameleſſe man made haſte, and defended them, and tooke the weapons of his miniſtration, euen prayer, and the reconciliation by the perfume, and ſet himſelfe againſt the wrath, and ſo brought the miſery to an end, declaring that he was thy ſeruant.

22 For he ouercame not the multitude with bodily power, nor with force of weapons, but with the word hee ſubdued him that puniſhed, alledging the othes and couenant made vnto the fathers.

23 For when the dead were fallen downe by heapes one vpon another, hee ſtood in the mids, and cut off the wrath, and parted it from comming to the liuing.

24 * For in the long garment was all the ornament, & in the foure rowes of the ſtones was the glory of the fathers grauen with thy maieſty in the diademe of his head.

Exod.28.6, 11.

25 Unto theſe the deſtroyer gaue place, and was afrayd of them, for it was ſufficient, that they had taſted the wrath.

CHAP. XIX.

1 The death of the Egyptians, and the great ioy of the Hebrewes. 11 The meat that was giuen at the deſire of the people. 17 All the elements ſerue to the will of God.

As for the vngodly, the wrath came vpon them without mercy vnto the end: for hee knew what ſhould come vnto them,

2 That they (when they had conſented to let them goe, and had ſent them out with diligence) would repent and purſue them.

2 For while yet ſorow was before them, and they lamented by the graues of the dead, they deuiſed another fooliſhneſſe, ſo that they perſecuted them in their fleeing, whom they had [a] caſt out afore with prayer.

4 For the deſtinie whereof they were worthy, brought them to this ende, and cauſed them to forget the things that had come to paſſe, that they might accompliſh the puniſhment, which remained, by torments,

5 Both that thy people might trie a marueilous paſſage, and that theſe might find a ſtrange death.

6 For euery creature in his kinde was faſhioned of new, and ſerued in their owne offices enioyned them, that thy children might be kept without hurt.

7 For the cloud ouerſhadowed their tents, and the drie earth appeared, where afore was water: ſo that in the red Sea there was a way without impediment, and the great deepe became a greene field.

8 Through the which all the people went that were defended with thine hand, ſeeing thy wonderous marueiles.

9 For they ‖ neyed like horſes, and leaped like lambs, praiſing thee, O Lord, which hadſt deliuered them.

‖Or, were fed.

10 For they were yet mindefull of thoſe things which were done in the land where they dwelt, how the ground brought forth flies in ſtead of cattell, and how the riuer ſcrauled with the multitude of frogs in ſtead of fiſhes.

11 * But at the laſt they ſawe a new generation of birds, when they were intiſed with luſt, and deſired delicate meates.

Exod.16,13. num.11.31.

12 * For the quailes came forth of the Sea vnto them for comfort, but puniſhments came vpon the ‖ ſinners not without ſignes that were giuen by great thundrings: for they ſuffered worthily according to their wickedneſſe, becauſe they ſhewed a cruell hatred toward ſtrangers.

Chap.16.2.

‖Or, Egyptians.

13 For the one ſort would not receiue them when they were preſent, becauſe they knew them not: the other ſort brought the ſtrangers into bondage that had done them good.

14 Beſide all theſe things ſome would not ſuffer, that any regard ſhould be had of them: for they handled the ſtrangers deſpitefully.

15 Others that had receiued them with great banquetting, & admitted them to be partakers of the ſame lawes, did afflict them with great labours.

16 Therefore they were ſtriken with blindneſſe, as in olde time certaine were at the doores of the * righteous, ſo that euery one being compaſſed with darkneſſe, ſought the entrance of his doore.

Gen.19.11.

17 Thus the elements agreed among themſelues in this change, as when one tune is changed vpon an inſtrument of muſicke, and the melodie ſtill remayneth, which may eaſily be perceiued by the ſight of the things that are come to paſſe.

18 For the things of the earth were changed into things of the water, and the thing that did ſwimme, went vpon the ground.

19 The fire had power in the water contrary vnto his owne vertue, and the water forgate his owne kind to quench.

20 Againe, the flames did not hurt the fleſh of the corruptible beaſts that walked therin, neither melted they that which ſeemed to be [b] yce, and was of a nature that would melt, and yet was an immortall meat.

21 For in all things, O Lord, thou had magnified and glorified thy people, and haſt not deſpiſed to aſſiſt them in euery time and place.

[a] That is, the children of Iſrael whom they before had deſired and prayed to go their way.

[b] He meaneth Man, looke Exod. 16 14,15. and numb. 11.7.

The wiſedome of Ieſus the ſonne of Sirach, called *Eccleſiaſticus*.

This argument was ſound in a certaine Greeke copie.

This Ieſus was the ſonne of Sirach, and Sirachs father was alſo called Ieſus, & he liued in the latter times after the people had bene led away captiue, & brought home againe, and almoſt after all the Prophets. Now his grandfather, as he himſelfe witneſſeth, was a man of great diligence, and wiſedome among the Hebrewes, who did not onely gather the graue ſentences of wiſe men that had bene before him, but he himſelfe alſo ſpake many full of great knowledge and wiſedome. So this firſt Ieſus died, and left this which he had gathered, and Sirach afterward left it to Ieſus his ſonne, who tooke it and put it in order in a booke, and called it *Wiſedome*, intitling it both by his owne name, his fathers name, and his grandfathers: thinking by this title of *Wiſedome*, to allure the Reader to reade this booke with more great deſire, and to conſider it more diligently. Therefore this booke containeth wiſe ſayings, and darke ſentences, and ſimilitudes, with certaine diuine hiſtories which are notable and ancient, euen of men that were approued of God, and certaine prayers and ſongs of the author himſelfe: moreouer, what benefites the Lord had beſtowed vpon his people, and what plagues hee had heaped vpon their enemies. This Ieſus did imitate Salomon, and was no leſſe famous in wiſedome and doctrine, who was therefore called a man of great knowledge, as he was indeed.

The Prologue of the wiſedome of Ieſus the ſonne of Sirach.

Whereas many and great things haue bene giuen vs by the Law and the Prophets, and by others that haue followed them, (for the which things Iſrael ought to bee commended by the reaſon of doctrine and wiſedome, whereby the readers ought not only to become learned themſelues, but alſo may be able by the diligent ſtudy thereof to be profitable vnto ſtrangers, both by ſpeaking and writing) after that my grandfather Ieſus had giuen himſelfe to the reading of the Law and the Prophets, and other books of our fathers, and had gotten therein ſufficient iudgement, he purpoſed alſo to write ſome thing pertaining to learning and wiſedome, to the intent that they which were deſirous to learne, and would giue themſelues to theſe things, might profit much more in liuing according to the Law. Wherefore, I exhort you to receiue it louingly, and to reade it with diligence, and to take it in good worth, though we ſeeme to ſome in ſome things not able to attaine to the interpretation of ſuch words as are hard to be expreſſed: for ẏ things that are ſpoken in the Hebrew tongue, haue another force in themſelues then when they are tranſlated into another tongue: and not onely theſe things, but other things alſo, as the Law it ſelfe, and the Prophets, and other bookes haue no ſmall difference when they are ſpoken in their owne language. Therefore in the eight and thirtieth yeere, when I came into Egypt vnder king Euergetes, & continued there, I found a copy ful of great learning, and I thought it neceſſary to beſtow my diligence and trauel to interpret this booke. So for a certaine time with great watching & ſtudie I gaue myſelfe to the finiſhing of this booke, that it might be publiſhed, that they which remaine in baniſhment, and are deſirous to learne, might apply themſelues vnto good maners, and liue according to the Law.

CHAP. I.

1 Wiſedome commeth of God. 11 A praiſe of the feare of God. 29 The meanes to come by wiſedome.

1.King.3.9. and 4.29.

That which is marked with theſe two markes, [ ] is read in the Latine copies, and not in the Greeke.

All wiſdom *commeth of the Lord, [and hath bene euer with him] & is with him for euer.

2 Who can number the ſand of the ſea, and the drops of the raine, and the daies of the world? [who can meaſure] the height of heauen, the breadth of the earth, and the depth?

3 Who can finde the wiſedome [of God which hath bene before all things?]

4 Wiſedome hath beene created before all things, and the vnderſtanding of prudence from euerlaſting.

5 [The word of God moſt high is the fountaine of wiſedome, and the euerlaſting commandements are the entrance vnto her.]

Rom.11.14.

6 *Vnto whom hath the roote of wiſedome bene declared? or who hath knowen her wiſe counſels?

7 [Vnto whom hath the doctrine of wiſedome bene diſcouered & ſhewed? and who hath vnderſtood the manifold entrance vnto her?]

8 There is one wiſe, [euen the moſt High Creatour of all things, the Almightie, the king of power] and very terrible, which ſitteth vpon his throne,

9 He is the Lord that hath created her [thorow the holy Ghoſt:] he hath ſeene her, numbred her, [and meaſured her.]

10 He hath powred her out vpon all his works, and vpon all fleſh, according to his gift, and giueth her aboundantly vnto them that loue him.

11 The feare of the Lord is glory, and gladneſſe, and reioycing, and a ioyfull crowne.

12 The feare of the Lord maketh a merry heart, & giueth gladneſſe, and ioy, and long life.

13 Who ſo feareth the Lord, it ſhall go well with him at the laſt, and he ſhall find fauour in the day of his death.

14 [The loue of God is honourable wiſdom, and vnto whom it appeareth in a viſion, they loue it for the viſion, and for the knowledge of the great works thereof.]

15 *The feare of the Lord is the beginning of wiſedome, and was made with the faithfull in the wombe: [ſhe goeth with the choſen women, and is knowen with the righteous and faithfull.

Pſal.111.10 prou 9.10. iob 28.28.

16 The feare of the Lord is an holy knowledge.

17 Holineſſe ſhall preſerue, and iuſtifie the heart, and giueth mirth and gladneſſe.

18 Who ſo feareth the Lord, ſhall proſper, and in the day of his end he ſhall be bleſſed.]

19 Shee hath built her euerlaſting foundations with men, & is giuen to be with their ſeed.

20 To feare God is the fulneſſe of wiſedome, and filleth men with her fruits.

21 She filleth their whole houſe with [all] things deſireable, & the garners with the things that ſhee bringeth foorth, and both twaine are gifts of God.

22 The feare of the Lorde is the crowne of wiſedome, and giueth peace and perfect health: he hath ſeene her and numbred her.

23 ‖ She raineth downe knowledge, and vnderſtanding of wiſedome, and hath brought vnto honour them that poſſeſſed her.

‖ *Or, wiſedome.*

24 The feare of the Lorde is the root of wiſedom, and her branches are long life.

25 [In the treaſures of wiſedome is vnderſtanding, and holy knowledge, but wiſedome is abhorred of ſinners.]

26 The feare of the Lord driueth out ſinne: and when ſhe is preſent, ſhe driueth away anger.

27 ¶ For wicked anger cannot be iuſtified: for his raſhneſſe in his anger ſhal be his deſtruction.

28 A patient man will ſuffer for a time, and then ſhall he haue the reward of ioy.

29 Hee will hide his wordes for a time, and many mens lippes ſhall ſpeake of his wiſedome.

30 In the treaſures of wiſedome are the ſecrets of knowledge, but the ſinner abhorreth the worſhip of God.

31 If thou deſire wiſedome, keepe the commandements, and the Lord ſhall giue her vnto thee, [and will fill her treaſures.]

32 For the feare of the Lord is wiſedom & diſcipline: he hath pleaſure in faith and meekenes.

33 Be not diſobedient to the feare of the Lord, and come not vnto him with a double heart.

34 ¶ Bee not an hypocrite that men ſhould ſpeake of thee, but take heed what thou ſpeakeſt.

35 Exalt not thy ſelfe, leſt thou fall and bring thy ſoule to diſhonour, and ſo God diſcouer thy ſecrets, and caſt thee downe in the mids of the congregation, becauſe thou wouldeſt not receiue the true feare of God, and thine heart is full of deceit.

CHAP. II.

1 He exhorteth the ſeruants of God to righteouſnes, loue, vnderſtanding, and patience, 11 To truſt in the Lord. 13 A curſe vpon them that are faint hearted and impatient.

MY ſonne, if thou wilt come into the ſeruice of God [ſtande faſt in righteouſneſſe & feare, and] prepare thy ſelfe to tentation.

2 Settle thine heart, and be patient: [bow downe thine eare, & receiue the wordes of vnderſtanding] and ſhrinke not away when thou art aſſailed, [but wait vpon God patiently.]

3 Ioyne thy ſelfe vnto him, and depart not away, that thou mayſt be increaſed at thy laſt end.

4 Whatſoeuer commeth vnto thee, receiue it patiently, and be patient in the change of thine affliction.

5 *For as golde [and ſiluer are] tried in the fire, euen ſo are men acceptable in the fornace of aduerſitie.

Wiſd.3.6. prou.17.3.

6 Beleeue in God, and hee will helpe thee: order thy way aright, and truſt in him: holde faſt his feare, and grow old therein.]

7 Yee that feare the Lord, wait for his mercie: ſhrinke not away from him that ye fal not.

8 Yee that feare the Lord, beleeue him, and your reward ſhall not faile.

9 O yee that feare the Lord, truſt in good things, and in the euerlaſting ioy and mercy.

10 [Ye that feare the Lord, loue him, & your hearts ſhall be lightened.

11 Conſider the old generations [of men, yee children,] marke them well: *was there euer any confounded that put his truſt in the Lord? or who hath continued in his feare, and was forſaken? or whom did he euer deſpiſe, that called vpon him?

Pſal.37.25.

12 For God is gracious and mercifull, & forgiueth ſinnes, and ſaueth in the time of trouble, [and is a defender for all them that ſeeke him in the trueth.]

13 Woe vnto them that haue a ‖ fearefull heart, [and to the wicked lips] and to the faint hands, and to the ſinner that goeth two *maner of wayes.

‖ *Or, double.*

1.King.18, 21.

14 Woe vnto him that is faint hearted: for he beleeueth not: therefore ſhall he not be defended.

15 Woe vnto you that haue loſt patience, [and haue forſaken the right wayes, and are turned backe into the froward wayes:] for what wil ye doe when the Lord ſhall viſit you?

16 They that feare the Lord, will not diſobey his word: and they that *loue him, will keepe his wayes.

Iohn 14.23, 24.

17 They that feare the Lord, will ſeeke out the things that are pleaſant vnto him: and they that loue him, ſhall be fulfilled with his law.

18 They that feare the Lord, will prepare their hearts, and humble their ſoules in his ſight.

19 [They that feare the Lord, keepe his commandements, and wil be patient till he ſee them,

20 Saying, if we do not repent] we ſhall fall into the hands of the Lord, & not into the hands of men:

21 Yet as his greatneſſe is, ſo is his mercy.

CHAP. III.

2 To our father and mother ought we to giue double honour. 10 Of the bleſſing and curſe of the father and mother. 22 No man ought ouer curiouſly to ſearch out the ſecrets of God.

THe children of wiſedome are the Church of the righteous, & their offſpring is obedience and loue.]

2 Heare your fathers iudgement, O children, and do thereafter, that ye may be ſafe.

3 For the Lord will haue the father honored of the children, and hath confirmed the authority of the mother ouer the children.

4 Who ſo honoureth his father, his ſinnes ſhall be forgiuen him, [and he ſhal abſteine from them, and ſhall haue his daily deſires.]

5 And he that honoureth his mother, is like one that gathereth treaſure.

6 Who ſo honoureth his father, ſhall haue ioy of his owne children, and when hee maketh his prayer, he ſhall be heard.

7 He that honoureth his father, ſhall haue a

long life, and hee that is obedient vnto the Lord, ſhall comfort his mother.

8 Hee that feareth the Lord, honoureth his parents, and doeth ſeruice vnto his parents, as vnto lords.

Exod. 20.12. deut. 5.16. matth. 15.4. ephe. 6.2,3. 9 * Honour thy father and mother in deede and in worde, [and in all patience,] that thou mayeſt haue ‖Gods bleſſing, [and that his bleſſing may abide with thee in the end.]

‖Or, the bleſſing of men.

10 For the bleſſing of the father eſtabliſheth the houſes of the children, and the mothers curſe rooteth out the foundations.

11 Reioyce not at the diſhonour of thy father: for it is not honour vnto thee, but ſhame,

12 Seeing that mans glory commeth by his fathers honour, and the reproch of the mother is diſhonour to the children.

13 My ſonne, helpe thy father in his age, and grieue him not as long as he liueth.

14 And if his vnderſtanding faile, haue patience with him, and deſpiſe him not when thou art in thy full ſtrength.

15 For the good intreatie of thy father ſhall not be forgotten, but it ſhall be a fortreſſe for thee againſt ſinnes, [and for thy mothers offence thou ſhalt be recompenſed with good, and it ſhall be founded for thee in righteouſneſſe.]

16 And in the day of trouble thou ſhalt be remembred: thy ſinnes alſo ſhall melt away as the yce in the faire weather.

17 He that forſaketh his father, ſhall come to ſhame, and he that angreth his mother, is curſed of God.

18 ¶ My ſonne, performe thy doings with meekeneſſe, ſo ſhalt thou be beloued of them that are approued.

Phil. 2.3. 19 The * greater thou art, the more humble thy ſelfe [in all things,] and thou ſhalt find fauour before the Lord.

20 Many are excellent and of renowne: but the ſecrets are reuealed vnto the meeke.

21 For the power of the Lord is great, and he is honoured of the lowly.

Pſal. 131.1. pro. 25.27. rom. 12.3. 22 * Seeke not out the things that are too hard for thee, neither ſearch the thinges raſhly which are too mightie for thee.

23 [But] what [God] hath commaunded thee, thinke vpon that with reuerence, [and be not curious in many of his works:] for it is not needful for thee to ſee with thine eyes the things that are ſecret.

24 Be not curious in ſuperfluous things: for many things are ſhewed vnto thee aboue the capacitie of men.

25 The medling with ſuch hath beguiled many, and an euill opinion hath deceiued their iudgement.

26 Thou canſt not ſee without eyes: profeſſe not the knowledge therefore that thou haſt not.

27 A ſtubburne heart ſhal fare euil at the laſt; and he that loueth danger, ſhall periſh therein.

28 An heart that goeth two wayes, ſhall not proſper: and hee that is froward of heart, ſhall ſtumble therein.

29 An obſtinate heart ſhall be laden with ſorrowes: and the wicked man ſhall heape ſinne vpon ſinne.

30 The perſwaſion of the proude is without remedy, and his ſteps ſhal be plucked vp: for the plant of ſinne hath taken roote in him, [and hee ſhall not be eſteemed.]

31 The heart of him that hath vnderſtanding, ſhall perceiue ſecret things, and an attentiue eare is the deſire of a wiſe man.

32 [An heart that is wiſe and vnderſtanding, will abſteine from ſinne, and ſhall proſper in the workes of righteouſneſſe.]

33 Water quencheth burning fire, * and almes taketh away ſinnes. *Dan. 4.24. Pſal. 41.1.*

34 And hee that rewardeth good deedes, will remember it afterward, and in the time of the fall, he ſhall finde a ſtay.

CHAP. IIII.

1 Almes muſt bee done with gentleneſſe. 12 The ſtudie of wiſedome and her fruite. 20 An exhortation to eſchew euill, and doe good.

My ſonne, defraud not the * poore of his liuing, and make not the needie eyes to waite long. *Deut. 15.7.*

2 Make not an hungrie ſoule ſorrowfull, neither vexe a man in his neceſſitie.

3 Trouble not the heart that is grieued, and deferre not the gift of the needy.

4 Refuſe not the prayer of one that is in trouble: * turne not away thy face from the poore. *Tob. 4.7.*

5 Turne not thine eyes aſide [in anger] from the poore, and giue him none occaſion to ſpeake euill of thee.

6 For if he curſe thee in the bitterneſſe of his ſoule, his prayer ſhall be heard of him that made him.

7 Be courteous vnto the company [of poore, and humble thy ſoule vnto the Elder,] and bow downe thy head to a man of worſhip.

8 Let it not grieue thee to bow downe thine eare vnto the poore, [but pay thy debt] and giue him a friendly anſwere.

9 ¶ Deliuer him that ſuffereth wrong, from the hand of the oppreſſor, and be not faint hearted ‖ when thou iudgeſt. *‖Or, to defend him.*

10 Be as a father vnto the fatherleſſe, and as an huſband vnto their mother: ſo ſhalt thou bee as the ſonne of the moſt High: and he ſhall loue thee more then thy mother doth.

11 Wiſedome exalteth her children, and receiueth them that ſeeke her, [and will go before them in the way of righteouſneſſe.]

12 Hee that loueth her, loueth life, and they that ſeeke life in the morning, ſhall haue great ioy.

13 He that keepeth her, ſhall inherite glory: for vnto whom ſhee entreth, him the Lorde will bleſſe.

14 They that honour her, ſhalbe the ſeruants of the holy One, and them that loue her, the Lord doth loue.

15 Who ſo giueth eare vnto her, ſhall iudge the nations, and hee that goeth vnto her, ſhall dwell ſafely.

16 Hee that is faithfull vnto her, ſhall haue her in poſſeſſion, and his generation ſhall poſſeſſe her.

17 For firſt ſhe will walke with him by crooked wayes, and bring him into feare and dread, and torment him with her diſcipline vntill ſhee haue tryed his ſoule, and haue prooued him by her iudgements.

18 Then will ſhee returne the ſtraight way vnto him, and comfort him, and ſhewe him her ſecrets, [and heape vpon him the treaſures

of knowledge, and vnderſtanding of righteouſneſſe.]

19 But if he goe wrong, ſhe will forſake him, and giue him ouer into the hands of his deſtruction.

20 [¶ My ſonne,] make much of time, and * eſchew the thing that is euill,

Rom.12.9. 1.theſ.5.22.

21 And be not aſhamed [to ſay the trueth] for thy life: for there is a [a] ſhame that bringeth ſinne, and a ſhame that bringeth worſhip and fauour.

[a] To be aſhamed to confeſſe thy God, thy faith, to teſtifie the trueth, and to reproue ſinne, doth bring ſinne vnto thee: the contrary ſhame bringeth worſhip.

22 Accept no perſon againſt thine owne conſcience, that thou bee not confounded to thine owne decay, [and forbeare not thy neighbour in his fault.]

23 And keepe not backe counſell when it may do good, neither hide thy wiſedome when it may be famous.

24 For by the talke is wiſedome knowen, and learning by the words of the tongue, [and counſell, wiſedome and learning by the talking of the wiſe, and ſtedfaſtneſſe in the workes of righteouſneſſe.]

25 In no wiſe ſpeake againſt the worde of trueth, but be aſhamed of the lies of thine owne ignorance.

26 Be not aſhamed to confeſſe thy ſinnes, and reſiſt not the courſe of the riuer.

27 Submit not thy ſelfe vnto a fooliſh man, neither accept the perſon of the mightie.

28 Striue for the trueth vnto death, [and defend iuſtice for thy life,] and the Lord God ſhall fight for thee [againſt thine enemies.]

29 Be not haſtie in thy tongue, neither ſlacke and negligent in thy works.

30 Be not as a lyon in thine owne houſe, neither beate thy ſeruants for thy fantaſie, [nor oppreſſe them that are vnder thee.]

Acts 20.35.

31 * Let not thine hand be ſtretched out to receiue, and ſhut when thou ſhouldeſt giue.

CHAP. V.

1 In riches may we not put any confidence. 7 The vengeance of God ought to be feared, and repentance may not be deferred.

Luke 12.15, 19,20. chap. 11.18,19. prou.10.2. ezek 7.19. zeph.1.18.

TRuſt not vnto thy * riches, and ſay not, I haue enough for my life: [for it ſhal not helpe in the time of vengeance and indignation.]

2 Followe not thine owne minde and thy ſtrength to walke in the wayes of thine heart:

3 Neyther ſay thou, [Howe haue I had ſtrength?] or who will bring me vnder for my works? For God the auenger will reuenge the wrong done by thee.

4 And ſay not, I haue ſinned, and what euil hath come vnto me? for the Almightie is a patient rewarder, but he will not leaue thee vnpuniſhed.

5 Becauſe thy ſinne is forgiuen, be not without feare, to heape ſinne vpon ſinne.

6 And ſay not, The mercie of God is great: he will forgiue my manifold ſinnes; for mercie and wrath come from him, and his indignation commeth downe vpon ſinners.

7 Make no tarying to turne vnto the Lord, and put not off from day to day: for ſuddenly ſhall the wrath of the Lord breake foorth, and in thy ſecuritie thou ſhalt bee deſtroyed, and thou ſhalt periſh in time of vengeance.

8 Truſt not in wicked riches: for they ſhall not helpe thee in the day of puniſhment [and vengeance.]

9 Be not caried about with euery wind, and goe not into euery way: for ſo doeth the ſinner that hath a double tongue.

10 Stand faſt in thy ſure vnderſtanding [and in the way and knowledge of the Lord] and haue but one maner of word, [and follow the word of peace and righteouſneſſe.

11 Be humble to heare the word of God, that thou mayeſt vnderſtand it, and make a true anſwere with wiſedome.]

James 1.19.

12 * Bee ſwift to heare good things, and let thy life be pure, and giue a patient anſwere.

13 If thou haſt vnderſtanding, anſwere thy neighbour: if not, lay thine hande vpon thy mouth, [leſt thou bee trapped in an vndiſcreet word, and ſo be blamed.]

14 Honour and ſhame is in the talke, and the tongue of a man cauſeth him to fall.

Leuit.19.16

15 Be not counted a * talebearer, and lie not in wait with thy tongue: for ſhame [and repentance] follow the thiefe, and an euill condemnation is ouer him that is double tongued: [but he that is a backbiter ſhal be hated, enuied and confounded.]

16 Do not raſhly, neither in ſmall things nor in great.

CHAP. VI.

1 It is the propertie of a ſinner to be euill tongued. 6 Of friendſhip. 33 Deſire to be taught.

BE not of a friend [thy neighbours] [a] enemy: for ſuch ſhall haue an euill name, ſhame and reproch, and he ſhall be an infamie as the wicked that hath a double tongue.

2 Bee not proud in the deuice of thine owne minde, leſt thy ſoule rent thee as [b] a bull,

3 And eate vp thy leaues, and deſtroy thy fruit, and ſo thou be left as a drie tree [in the wilderneſſe.]

[a] For that is againſt the rule of charitie, which loueth all, and hateth nothing but onely ſinne.

[b] As a bull teareth in pieces a yong tree with his hornes, ſo thou truſting in thine own wiſdome, and ſtanding in thine owne conceit, becauſe of thy wit, thy power, or riches, ſhouldeſt deſtroy thy ſelfe.

4 For a wicked ſoule deſtroyeth him that hath it, and maketh him to bee laughed to ſcorne of his enemies, [and bringeth him to the portion of the vngodly.]

5 A ſweete talke multiplieth the friends [and pacifieth them that be at variance,] and a ſweet tongue increaſeth much good talke.

6 Hold friendſhip with many, neuertheleſſe haue but one counſeller of a thouſand.

7 If thou getteſt a friend, prooue him firſt, and be not haſtie to credit him.

8 For ſome man is a friend for his owne occaſion, & will not abide in the day of thy trouble.

9 And there is ſome friend that turneth to enimitie, and taketh part againſt thee, and in contention he will declare thy ſhame.

Chap.37.5.

10 Againe, ſome * friend is but a companion at the table, and in the day of thine affliction he continueth not.

11 But in thy proſperity he wil be as thou thy ſelfe, and will vſe libertie ouer thy ſeruants.

12 If thou be brought low, he will be againſt thee, and will hide him ſelfe from thy face.

13 Depart from thine enemies, and beware of thy friendes.

14 A faithfull friend is a ſtrong defence, and he that findeth ſuch a one, findeth a treaſure.

15 A faithful friend ought not to be changed for any thing, and the weight [of golde and ſiluer] is not to be compared to the goodneſſe [of his faith.]

16 A faithfull friende is the medicine of life [and immortalitie,] & they that feare the Lord, ſhall finde him.

17 Who ſo feareth the Lord, ſhall direct his friendſhip aright, and as his owne ſelfe, ſo ſhall his friend be.

18 ¶ My ſonne, receiue doctrine from thy youth vp: ſo ſhalt thou finde wiſedome [which ſhall endure] till thine olde age.

19 Goe to her as one that ploweth, and ſoweth, and wait for her good fruits: for thou ſhalt haue but little labour in her worke: but thou ſhalt eat of her fruits right ſoone.

20 How exceeding ſharpe is ſhee to the vnlearned? he that is without iudgement, will not remaine with her.

21 Unto ſuch one ſhee is as a fine touchſtone, and he caſteth her from him without delay.

22 For they haue the name of wiſedome, but there be but few that haue the knowledge of her.

23 [For with them that know her, ſhee abideth vnto the appearing of God.]

24 Giue eare, my ſonne: receiue my doctrine, and refuſe not my counſell,

25 And put thy feete into her linkes, and thy necke into her chaine.

26 Bowe downe thy ſhoulder vnto her, and beare her, and be not weary of her bands.

27 Come vnto her with thy whole heart, and keepe her wayes with all thy power.

28 Seeke after her, and ſearch her, and ſhee ſhall be ſhewed thee: and when thou haſt gotten her, forſake her not.

29 For at the laſt thou ſhalt finde reſt in her, and that ſhalbe turned to thy ioy.

30 Then ſhall her fetters be a ſtrong defence for thee, [and a ſure foundation] & her chaines a glorious raiment.

31 For there is a golden ornament in her, and her bands are the laces of purple colour.

32 Thou ſhalt put her on as a robe of honour, and ſhalt put her vpon thee as a crowne of ioy.

33 My ſonne, if thou wilt, thou ſhalt bee taught, and if thou wilt apply thy minde, thou ſhalt be wittie.

34 If thou loue to heare, thou ſhalt receiue [doctrine,] and if thou delight in hearing, thou ſhalt be wiſe.

35 Stand with the multitude of the elders, which are wiſe, and ioyne with him that is wiſe.

Chap.8.9. 36 *Deſire to heare all godly talke, and let not the graue ſentences of knowledge eſcape thee.

37 And if thou ſeeſt a man of vnderſtanding, get thee ſoone vnto him, and let thy foote weare the ſteps of his doores.

38 Let thy minde bee vpon the ordinances of the Lord, and be∥ continually *occupied in his commaundements: ſo ſhall hee eſtabliſh thine heart, and giue thee wiſedome at thine owne deſire.

∥Or, earneſtly.
Pſal.1.2,3.

CHAP. VIII.

2 We muſt forſake euil, & yet not iuſtifie our ſelues. 23 The behauiour of the wiſe toward his wife, his friend, his children, his ſeruants, his father & mother.

Doe no euill: ſo ſhall no harme come vnto thee.

2 Depart from the thing that is wicked, and ſinne ſhall turne away from thee.

3 My ſonne, ſowe not vpon the furrowes of vnrighteouſneſſe, leaſt that thou reape them ſeuen folde.

4 Aſke not of the Lord preeminence, neither of the King the ſeat of honour.

5 *Iuſtifie not thy ſelfe before the Lord; [for he knoweth thine heart,] and boaſt not thy wiſedome in the preſence of the king. *Iob.2.9. pſal.143.2. eccles.7.18. luke 18.11.*

6 Seeke not to be made a Iudge, leaſt thou bee not able to take away iniquity, and leaſt thou, fearing the perſon of the mightie, ſhouldeſt commit an offence againſt thine vprightneſſe.

7 Offend not againſt the multitude of a citie, and caſt not thy ſelfe among the people.

8 *Binde not two ſinnes together: for in one ſinne ſhalt thou not be vnpuniſhed. *Chap.5.5.*

9 Say not, God will looke vpon the multitude of mine oblations, and when I offer to the moſt High God, he will accept it.

10 Be not faint hearted, when thou makeſt thy prayer, neither ſlacke in giuing of almes.

11 Laugh no man to ſcorne in the heauineſſe of his ſoule: for [God which ſeeth all things] is hee *that can bring downe, and ſet vp againe. *1.Sam.2.7.*

12 Sowe not a lie againſt thy brother, neither doe the ſame againſt thy friend.

13 Uſe not to make any maner of lie: for the cuſtome thereof is not good.

14 Make not many words when thou art among the elders, neither *repeate a thing in thy prayer. *Mat.6.5,7.*

15 Hate not laborious *worke, neither the huſbandry which the moſt High hath created. *Rom.12.11.*

16 Number not thy ſelfe in the multitude of the wicked, but remember that vengeance will not ſlacke.

17 Humble thy minde greatly: for the vengeance of the wicked is fire and wormes.

18 Giue not ouer thy friend for any good, nor thy true brother for the gold of Ophir.

19 Depart not from a wiſe and good woman, [that is fallen vnto thee for thy portion in the feare of the Lord:] for her grace is aboue golde.

20 ¶ *Whereas thy ſeruant worketh truely, intreate him not euill, nor the hireling that beſtoweth himſelfe wholly for thee. *Leuit.19.13. chap.33.29. and 34.23.*

21 Let thy ſoule loue a good ſeruant, and defraude him not of liberty, [neither leaue him a poore man.]

22 *If thou haue cattell, looke well to them, and if they bee for thy profite, keepe them with thee. *Deut.25.4.*

23 *If thou haue ſonnes, inſtruct them, and hold their necke from their youth. *Chap.30.11.*

24 If thou haue daughters, keepe their bodie, and ſhewe not thy face cheerefull towarde them.

25 Marry thy daughter, & ſo ſhalt thou performe a weighty matter: but giue her to a man of vnderſtanding.

26 If thou haue a wife after thy minde, forſake her not, but commit not thy ſelfe to the hatefull.

27 *Honour thy father from thy whole heart, and forget not the ſorowes of thy mother. *Chap.3.9. tobit.4.3.*

28 Remember that thou waſt borne of them, and how canſt thou recompence them the things that they haue done for thee?

29 ¶ Feare the Lord with all thy ſoule, and honour his miniſters.

30 Loue him that made thee, with all thy ſtrength,* and forſake not his ſeruants.

Deut.12. 18,19. Leuit.2 3. num.18.25

31 Feare the Lord with all thy ſoule, and honour the Prieſts,* and giue them their portion, as it is commanded thee, the firſt fruites, [and purifications] and ſacrifices for ſinne, and the offerings of the ſhoulders, and the ſacrifices of ſanctification, and the firſt fruits of the holy things.

32 Stretch thine hand vnto the poore, that the ‖ bleſſing, [and reconciliation] may bee accompliſhed.

‖ Or, liberality.

33 Liberality pleaſeth all men liuing, and * from the dead reſtraine it not.

Tobit.2.4,7. and 4.17. Rom 12.15. Mat.25.36.

34 * Let not them that weepe, bee without [comfort:] but mourne with ſuch as mourne.

35 * Be not ſlowe to viſite the ſicke: for that ſhall make thee to be beloued.

36 Whatſoeuer thou takeſt in hand, remember the end, and thou ſhalt neuer doe amiſſe.

CHAP. VIII.

We muſt take heede with whom we haue to doe.

STriue not with a mightie man, leaſt thou fall into his hands.

Mat.5 25.

2 * Make not variance with a rich man, leſt he on the other ſide weigh downe thy weight: * for gold [and ſiluer] hath deſtroyed many, and hath ſubuerted the hearts of kings.

Chap.31.6.

3 Striue not with a man that is ful of words, and lay no ſticks vpon his fire.

4 Play not with a man that is vntaught, leaſt thy kindred be diſhonoured.

Gal.6.1.

5 * Deſpiſe not a man that turneth himſelfe away from ſinne, nor caſt him not in the teeth withall, but remember that wee are all worthy blame.

Leuit.19 32.

6 * Diſhonour not a man in his olde age: for they were as we which are not old.

7 Be not glad of the death of thine enemie, but remember that wee muſt die all, [and ſo enter into ioy.]

Chap 6,35.

8 * Deſpiſe not the exhortation of the [Elders] that bee wiſe, but acquaint thy ſelfe with their wiſe ſentences: for of them thou ſhalt learne wiſedome, [and the doctrine of vnderſtanding,] and howe to ſerue great men [without complaint.]

9 Goe not from the doctrine of the Elders: for they haue learned it of their fathers, and of them thou ſhalt learne vnderſtanding, and to make anſwere in the time of neede.

10 Kindle not the coales of ſinners, [when thou rebukeſt them,] leaſt thou be burnt in the fierie flames [of their ſinnes.]

11 Riſe not vp againſt him that doth wrong, that he lay not waite as a ſpie for thy mouth.

Chap.29.4.

12 * Lend not vnto him that is mightier then thy ſelfe: for if thou lendeſt him, count it but loſt.

13 Be not ſurety aboue thy power: for if thou be ſurety, thinke to pay it.

14 Goe not to law with the iudge: for they will giue ſentence according to his owne honour.

Gen.4 8.

15 * Trauaile not by the way with him that is raſh, leaſt he doe thee iniurie: for he followeth his owne wilfulneſſe, and ſo ſhalt thou periſh through his folly.

Pro.22.24.

16 * Striue not with him that is angry, and goe not with him into the wilderneſſe: for blood is as nothing in his ſight, and where there is no helpe, he will ouerthrow thee.

17 Take no counſell at a foole: for he cannot keepe a thing cloſe.

18 Doe no ſecret thing before a ſtranger: for thou canſt not tell what he goeth about.

19 Open not thine heart vnto euery man, leſt hee be vnthankefull vnto thee, [and put thee to reproofe.]

CHAP. IX.

Of ielouſie. 12 An old friend is to be preferred before a new. 18 Righteous men ſhould bee bidden to thy table.

BE not ielous ouer thy wife of thy boſome, neither [a] teach her by thy meanes an euill leſſon.

[a] Let her not haue rule ouer thee, for then will ſhe be contrary vnto thee, take away thy heart and ſtrength, and bring thee to confuſion among thine enemies, as did Heuah to Adam, Dalilah to Samſon, and ſtrange women to Salomon.

2 Giue not thy life vnto a woman, leaſt ſhee ouercome thy ſtrength, [and ſo thou bee confounded.]

3 Meete not an harlot, leaſt thou fall into her ſnares.

4 Uſe not the company of a woman that is a ſinger, [and a dancer, neither heare her,] leaſt thou be taken by her craftineſſe.

5 Gaze not on a * maid, that thou fall not by that that is precious in her.

6 * Caſt not thy mind vpon harlots [in any maner of thing,] leaſt thou deſtroy [both thy ſelfe and] thine heritage.

7 Goe not about gazing in the ſtreetes of the citie, neither wander thou in the ſecret places thereof.

Gen 6 1,2. and 34 2. Prou.5 2. Matt 5.28.

8 * Turne away thine eye from a beautifull woman, and looke not vpon others beauty: for many * haue periſhed by the beauty of women: for through it loue is kindled as a fire.

Gen.34 1,2. 2 ſam.11.2. iudet. 10,17, 19. and 12, 16,20.

9 [Euery woman that is an harlot, ſhall bee troden vnder foote as doung, of euery one that goeth by the way.

10 Many woondering at the beauty of a ſtrange woman, haue bene caſt out: for her words burne as a fire.]

11 Sit not at all with another mans wife, [neither lie with her vpon the bed,] nor banket with her: leaſt thine heart incline vnto her, and ſo through thy deſire fall into deſtruction.

12 ¶ Forſake not an olde friend: for the new ſhall not bee like him: a newe friend is as newe wine: when it is olde, thou ſhalt drinke it with pleaſure.

Iudg 9.3. 2 ſam.15.12

13 * Deſire not the honour [and riches] of a ſinner: for thou knoweſt not what ſhall bee his ende.

14 Delight not in the thing that the vngodly haue pleaſure in, but remember that they ſhall not be found iuſt vnto their graue.

15 Keepe thee from the man that hath power to ſlay: ſo ſhalt thou not doubt the feare of death: and if thou come vnto him, make no fault, leaſt he take away thy life: remember that thou goeſt in the middes of ſnares, and that thou walkeſt vpon the towers of the citie.

Chap.6 36, 38. and 8 8. and 37 22.

16 Try thy neighbour as neere as thou canſt, * and aſke counſell of the wiſe.

Deut.6.7. and 11.19.

17 * Let thy talke be with the wiſe, and all thy

communication in the Law of the moſt High.

18 Let iuſt men eat and drinke with thee, and let thy reioycing be in the feare of the Lord.

‖Or, the workeman is prayſed according to the worke.

19 In ‖ the hands of the crafteſmen ſhall the works be commended, and the wiſe prince of the people by his worde, [and the word by the wiſedome of the Elders.]

20 A man full of words is dangerous in his citie, and hee that is raſh in talking, ſhall bee hated.

CHAP. X.

1 Of Kings and Judges. 7 Pride and couetouſneſſe are to be abhorred. 28 Labour is prayſed.

A Wiſe Judge will inſtruct his people with diſcretion: the gouernance of a prudent man is well ordered.

2 As the Judge of the people is himſelfe, ſo are his officers, and what maner of man the ruler of the city is, ſuch are all they that dwell therein.

1.King.12. 1,13,14.

3 * An vnwiſe King deſtroyeth his people, but where they that be in authoritie, are men of vnderſtanding, there the city proſpereth.

4 The gouernement of the earth is in the hand of the Lord, [and all iniquity of the nations is to be abhorred,] and when time is, he wil ſet vp a profitable ruler ouer it.

5 In the hand of God is the proſperity of man, and vpon the Scribes will he lay his honour.

Leuit.19.17.

6 * Be not angry for any wrong, with thy neighbor, and do nothing by iniurious practiſes.

7 Pride is hatefull before God and man, and by both doth one commit iniquity.

Ierem.27. 6. dan.4.14.

8 * Becauſe of vnrighteous dealing, and wrongs, and riches gotten by deceit, the kingdome is tranſlated from one people to another.

9 There is nothing worſe then a couetous man: [why art thou proud, O earth and aſhes? there is not a more wicked thing, then to loue money:] for ſuch one would euen ſell his ſoule, and for his life euery one is compelled to pull out his owne bowels.

10 [All tyrannie is of ſmall indurance, and the diſeaſe that is hard to heale is grieuous to the Phyſitian.]

11 The Phyſitian cutteth off the ſore diſeaſe, and he that is to day a King, to morow is dead.

12 Why is earth and aſhes proud, ſeeing that when a man dyeth, hee is the heire of ſerpents, beaſts, and wormes?

13 The beginning of mans pride, is to fall away from God, and to turne away his heart from his maker.

14 For pride is the originall of ſinne, and he that hath it, ſhall powre out abomination, till at laſt he be ouerthrowen: therefore the Lord bringeth the perſwaſions [of the wicked] to diſhonour, and deſtroyeth them in the end.

Luke 1.52. & 14 11. & 18.14.1 ſam. 2.7,8.

15 The Lord hath * caſt downe the thrones of the [proud] princes, and ſet vp the meeke in their ſtead.

16 The Lord plucketh vp the rootes of the [proud] nations, and planteth the lowly with glory among them.

17 The Lord ouerthroweth the lands of the heathen, and deſtroyeth them vnto the foundations of the earth: he cauſeth them to wither away, and deſtroyeth them, and maketh their memoriall to ceaſe out of the earth.

18 [God deſtroyeth the memoriall of the proude, and leaueth the remembrance of the humble.

19 Pride was not created in men, neither wrath in the generation of women.

20 There is a ſeede of man, which is an honourable ſeed: the honourable ſeede are they that feare the Lord: there is a ſeede of man, which is without honour: the ſeede without honour, are they that tranſgreſſe the commandements of the Lord: it is a ſeede that remaineth, which feareth the Lord, and a faire plant, that loue him: but they are a ſeede without honour, that deſpiſe the law, and a deceiueable ſeed that breake the commandements.

21 He that is the chiefe among brethren, is honourable: ſo are they that feare the Lorde in his ſight.

22 The feare of the Lorde cauſeth that the kingdome faileth not, but the kingdome is loſt by cruelty and pride.

23 The feare of the Lord is the glory as well of the rich and the noble, as of the poore.

24 It is not meete to deſpiſe the poore man that hath vnderſtanding, neither is it conuenient to magnifie the rich that is a wicked man.

25 The great man and the iudge, and the man of authority, are honourable, yet is there none of them greater then hee that feareth the Lord.

Prou.17.2. 2.Sam.12. 13.

26 * Unto the ſeruant that is wiſe, ſhall they that are free, doe ſeruice: * he that hath knowledge, will not grudge when he is reformed, [and the ignorant ſhall not come to honour.]

27 Seeke not excuſes when thou ſhouldeſt do thy worke, neither be aſhamed thereof through pride in the time of aduerſity.

Pro.12.9. 11.

28 * Better is he that laboureth, and hath plenteouſneſſe of all things, then he that is gorgeous, and wanteth bread.

29 My ſonne, get thy ſelfe prayſe by meekeneſſe, and eſteeme thy ſelfe as thou deſerueſt.

30 Who will count him iuſt that ſinneth againſt himſelfe? or honour him that diſhonoureth his owne ſoule?

31 The poore is honoured for his knowledge [and his feare,] but the rich is had in reputation becauſe of his goods.

32 He that is honourable in pouertie, how much more ſhall he be when he is rich? and he that is vnhoneſt being rich, how much more will he be ſo when he is in pouertie?

CHAP. XI.

1 The praiſe of humilitie. 2 After the outward appearance ought wee not to iudge. 7 Of raſh iudgement. 14 All things come of God. 29 All men are not to be brought into thine houſe.

Gen.41.40. dan.6.3.

WIſedome * lifteth vp the head of him that is lowe, and maketh him to ſit among great men.

2 Commend not a man for his beautie, neither deſpiſe a man in his vtter appearance.

3 The Bee is but ſmall among the foules: yet doth her fruit paſſe in ſweetneſſe.

Actes 12. 21,23.

4 Be not proude of clothing and rayment, * and exalt not thy ſelfe in the day of honour: for the workes of the Lord are wonderfull [and glorious,] ſecret, [and vnknowen] are his

workes among men.

1.Sam.15.28.eſter6.10. 5 Many tyrants haue ſitte downe vpon the earth, * and the vnlikely hath worne the crowne.

6 Many mighty men haue bene brought to diſhonour, and the honourable haue bene deliuered into other mens hands.

Deut.13.14. and 17.4,6. ioſh.7.22. 7 ¶ * Blame [no man] before thou haſt inquired the matter: vnderſtand firſt, and then retorne [righteouſly.]

Prou.18.13. 8 * Giue no ſentence before thou haſt heard the cauſe, neither interrupt men in the middes of their tales.

9 Striue not for a matter that thou haſt not to doe with, and ſit not in the iudgement of ſinners.

Mat.19.22. 1.tim.6.9. 10 My ſonne, meddle not with many matters: * for if thou gaine much, thou ſhalt not bee blameleſſe, and if thou follow after it, yet ſhalt thou not attaine it, neither ſhalt thou eſcape, though thou flee from it.

Prou.10.3. 11 * There is ſome man that laboureth and taketh paine, and the more he haſteth, the more he wanteth.

Job 42.10. 12 Againe there is ſome that is ſlouthfull, and * hath neede of helpe: for he wanteth ſtrength, and hath great pouertie, yet the eye of the Lord looketh vpon him to good, and ſetteth him vp from his low eſtate,

13 And he lifteth vp his head: ſo that many men marueile at him, [and giue honour vnto God.]

Iob 1.21. ezek.28 4. 14 * Proſperity and aduerſity, life and death, pouerty and riches, come of the Lord.

15 Wiſdome and knowledge, and vnderſtanding of the Law are of the Lord: loue and good works come of him.

16 Errour and darkeneſſe are appointed for ſinners, and they that exalt themſelues in euill, waxe olde in euill.

17 The gift of the Lord remaineth for the godly, and his good will giueth proſperitie for euer.

18 ¶ Some man is rich by his care and nigardſhip, and this is the portion of his wages,

Luke 12.19. 19 In that he ſaith, * I haue gotten reſt, and now will I eate continually of my goods, yet he conſidereth not that the time draweth neere, that hee muſt leaue all theſe things vnto other men, and die himſelfe.

20 Stand thou in thy ſtate, and exerciſe thy ſelfe therein, and remaine in thy worke vnto thine age.

21 Marueile not at the works of ſinners, but truſt in the Lord, and abide in thy labour, for it is an eaſie thing in the ſight of the Lord ſuddenly to make a poore man rich.

22 The bleſſing of the Lord is in the wages of the godly, and he maketh his proſperitie ſoone to flouriſh.

23 ¶ Say not, What profit and pleaſure ſhall I haue? and what good things ſhal I haue hereafter?

24 Againe, ſay not, I haue enough, and poſſeſſe many things, and what euil can come to me hereafter?

Chap.18.24. 25 * In thy good ſtate remember aduerſitie, and in aduerſitie forget not proſperitie.

26 For it is an eaſie thing vnto the Lord in the day of death to reward a man according to his wayes.

27 The aduerſitie of an houre maketh one to forget pleaſure: and in a mans ende, his workes are diſcouered.

28 Iudge none bleſſed before his death: for a man ſhalbe knowen by his children.

29 Bring not euery man into thine houſe: for the deceitfull haue many traines, [and are like ſtomacks that belch ſtinkingly.]

30 As a partridge is taken vnder a baſket, [and the hinde is taken in the ſnare,] ſo is the heart of the proud man, which like a ſpie watcheth for thy fall.

31 For he lieth in waite, and turneth good vnto euil, and in things worthy prayſe he will finde ſome fault.

32 Of one litle ſparke is made a great fire, [and of one deceitfull man is blood increaſed:] for a ſinfull man layeth wait for blood.

33 Beware of a wicked man: for hee imagineth wicked things to bring thee into a perpetuall ſhame.

34 Lodge a ſtranger, and hee will deſtroy thee with vnquietneſſe, and driue thee from thine owne.

CHAP. XII.

1 *Vnto whom wee ought to doe good.* 10 *Enemies ought not to be truſted.*

WHen thou wilt doe good, know to whom thou doeſt it, ſo ſhalt thou be thanked for thy benefits.

Galat.6.10. 1.tim.5 8. 2 * Doe good vnto the righteous, and thou ſhalt finde [great] reward, though not of him, yet of the moſt High.

3 Hee cannot haue good that continueth in euill, and giueth no almes: [for the moſt High hateth the ſinners, and hath mercie vpon them that repent.]

4 Giue vnto ſuch as feare God, and receiue not a ſinner.

5 Doe well vnto him that is lowly, but giue not to the vngodly: holde backe thy bread, and giue it not vnto him, leſt he ouercome thee thereby: elſe thou ſhalt receiue twiſe as much euill for all the good that thou doeſt vnto him.

6 For the moſt High hateth the wicked, and will repay vengeance vnto the vngodly, and keepeth them againſt the day of horrible vengeance.

7 Giue vnto the good, and receiue not the ſinner.

8 A friend cannot bee knowen in proſperitie, neither can an enemie be vnknowen in aduerſitie.

9 When a man is in wealth, it grieueth his enemies, but in heauineſſe and trouble a mans very friend will depart from him.

10 Truſt neuer thine enemie: for like as an yron ruſteth, ſo doth his wickedneſſe.

11 And though he make much crouching and kneeling, yet aduiſe thy ſelfe, and beware of him, and thou ſhalt bee to him, as hee that wipeth a glaſſe, and thou ſhalt know that all his ruſt hath not bene well wiped away.

12 Set him not by thee, leſt he deſtroy thee, and ſtand in thy place.

13 Neither ſet him at thy right hand, leſt he ſeeke thy roome, and thou at the laſt remember my wordes, and bee pricked with my ſayings.

Chap.7 8. and 21.1. 14 * Bind not two ſinnes together: for there ſhall not one be vnpuniſhed.

15 Who will haue pitie on the charmer, that is ſtinged of the ſerpent? or of all ſuch as come neere the beaſtes? ſo is it with him that keepeth company with a wicked man, and wrappeth himſelfe in his ſinnes.

16 For a ſeaſon will he bide with thee: but if thou ſtumble, he tarieth not.

Iere.41.6.

17 * The enemie is ſweete in his lips: he can make many good words, and ſpeake many good things: yea, he can weepe with his eyes, but in his heart he imagineth how to throwe thee into the pit: and if he may find opportunitie, he will not be ſatisfied with blood.

18 If aduerſitie come vpon thee, thou ſhalt finde him there firſt, and though he pretend to helpe thee, yet ſhall he vndermine thee: he will ſhake his head, and clap his hands, & will make many words, and diſguiſe his countenance.

CHAP. XIII.

1 The companies of the proud & of the rich are to be eſchewed 15 The loue of God. 17 Like doe company with their like.

Deut.7.2.

HE * that toucheth pitch, ſhall be defiled with it: and hee that is familiar with the proud, ſhalbe like vnto him.

2 Burthen not thy ſelfe aboue thy power, whileſt thou liueſt, and company not with one that is mightier, and richer then thy ſelfe: for howe agree the kettle and the earthen pot together? for if the one be ſmitten againſt the other, it ſhalbe broken.

3 The rich dealeth vnrighteouſly, & threatneth withall: but the poore being oppreſſed muſt intreate: if the rich haue done wrong, he muſt yet be intreated: but if the poore haue done it, hee ſhall ſtraightwayes be threatned.

4 If thou be for his profite, he vſeth thee: but if thou haue nothing, he will forſake thee.

5 If thou haue any thing, hee will liue with thee: yea, he will make thee a bare man, and will not care for it.

6 If he haue neede of thee, he will defraude thee, and will laugh at thee, and put thee in hope, and giue thee all good wordes, and ſay, What wanteſt thou?

7 Thus will he ſhame thee in his meate, vntil he hath ſupt thee vp cleane twiſe or thriſe, and at the laſt he will laugh thee to ſcorne: afterward when he ſeeth thee, he will forſake thee, and ſhake his head at thee.

8 [Submit thy ſelfe vnto God, and waite vpon his hand.]

9 Beware that thou bee not deceiued in thine owne conceite, and brought downe by thy ſimpleneſſe: [be not too humble in thy wiſedome.]

10 ¶ If thou be called of a mighty man, abſent thy ſelfe: ſo ſhall he call thee the more oft.

11 Preaſe not thou vnto him, that thou be not ſhut out, but goe thou not farre off, leſt he forget thee.

12 Withdrawe not thy ſelfe from his ſpeach, but beleeue not his many words: for with much communication will he tempt thee, and laughingly will he grope thee.

13 Hee is vnmercifull, and keepeth not promiſe: hee will not ſpare to doe thee hurt, and to put thee in priſon.

14 Beware, and take good heede: for thou walkeſt in perill of thine ouerthrowing: when thou heareſt this, awake in thy ſleepe.

15 Loue the Lord all thy life, and call vpon him for thy ſaluation.

16 ¶ Euery beaſt loueth his like, and euery man loueth his neighbour.

17 All fleſh will reſort to their like, and euery man will keepe company with ſuch as he is himſelfe.

18 How can the wolfe agree with the lambe? no more can the vngodly with the righteous.

19 What felowſhip hath ‖ hyena with a dog? and what peace is betweene the rich and the poore?

‖ Which is a wilde beaſt that counterfeiteth the voice of men, and ſo entiſeth them out of their houſes and deuoureth them.

20 As the wilde aſſe is the Lions pray in the wilderneſſe, ſo are poore men the meate of the rich.

21 As the proud hate humilitie, ſo do the rich abhorre the poore.

22 If a rich man fall, his friends ſet him vp againe: but when the poore falleth, his friends driue him away.

23 If a rich man offend, he hath many helpers: hee ſpeaketh proud words, and yet men iuſtifie him: but if a poore man faile, they rebuke him, and though hee ſpeake wiſely, yet can it haue no place.

24 When the rich man ſpeaketh, euery man holdeth his tongue: and looke what hee ſayth, they prayſe it vnto the cloudes: but if the poore man ſpeake, they ſay, What fellow is this? and if he doe amiſſe, they will deſtroy him.

25 Riches are good vnto him that hath no ſinne [in his conſcience,] and pouertie is euill in the mouth of the vngodly.

26 The heart of a man changeth his countenance, whether it be in good or euill.

27 A cheerefull countenance is a token of a good heart: for it is an hard thing to know the ſecrets of the thought.

CHAP. XIIII.

1 The offence of the tongue. 17 Man is but a vaine thing. 21 Happy is he that continueth in wiſdome.

BLeſſed is the man * that hath not fallen by [the word of] his mouth, and is not tormented with the ſorow of ſinne.

Chap.19.6. 16. iam.3.2.

2 Bleſſed is he that is not condemned in his conſcience, and is not fallen from his hope in the Lord.

3 Riches are not comely for a nigarde, and what ſhould an enuious man doe with money?

4 He that gathereth together from his owne ſoule, heapeth together for others, that will make good cheere with his goods.

5 He that is wicked vnto himſelfe, to whom wil he be good? for ſuch one can haue no pleaſure of his goods.

6 There is nothing worſe, then when one enuieth himſelfe: and this is a rewarde of his wickedneſſe.

7 And if hee doe any good, hee doeth it not knowing thereof, and againſt his wil, and at the laſt he declareth his wickedneſſe.

8 The enuious man hath a wicked looke: he turneth away his face, and deſpiſeth men.

9 A couetous mans eye hath neuer enough of a portion, and his wicked malice withereth his owne ſoule.

10 A * wicked eye enuieth the bread, & there is ſcarceneſſe vpon his table.

Prou.27.20.

11 My ſonne, do good to thy ſelfe of that thou haſt, and giue the Lord his due offrings.

12 Remember that death tarieth not, and that the [a] couenant of the graue is not ſhewed vnto thee.

[a] That is, the day of death.

Chap.4.1. tob.4.7. luke 14.13.

13 *Do good vnto thy friend before thou die, and according to thine abilitie ſtretch out thine hand, and giue him.

14 Defraud not thy ſelfe of the good day, and let not the portion of the good deſires ouerpaſſe thee.

15 Shalt thou not leaue thy trauailes vnto another, and thy labours for the diuiding of the heritage?

16 Giue and take, and ſanctifie thy ſoule: [worke thou righteouſneſſe before thy death:] for in the hell there is no meate to finde.

Iſa.46.6. 1.pet.1.24. iames 1.10.

17 ¶ *All fleſh wareth old, as a garment, and this is the condition of all times, Thou ſhalt die the death.

18 As the greene leaues on a thicke tree, ſome fall, and ſome grow, ſo is the generation of fleſh and blood: one commeth to an end, and another is borne.

19 All corruptible things ſhall faile, and the worker thereof ſhall goe withall.

20 [Euery excellent worke ſhall be iuſtified, and he that worketh it, ſhall haue honour thereby.]

Pſal.1.2.

21 *Bleſſed is the man that doeth meditate honeſt things by wiſedome, [and exerciſeth himſelfe in iuſtice,] and hee that reaſoneth of holy things by his vnderſtanding,

22 Which conſidereth in his heart her waies, and vnderſtandeth her ſecrets.

23 Goe thou after her as one that ſeeketh her out, and lie in waite in her wayes.

24 He ſhall looke in at her windowes, and hearken at her doores.

25 He ſhall abide beſide her houſe, and faſten a ſtake in her walles: hee ſhall pitch his tent beſides her.

26 And hee ſhall remaine in the lodging of good men, and ſhall ſet his children vnder his couering, and ſhall dwell vnder her branches.

27 By her hee ſhalbe couered from the heate, and in her glory ſhall he dwell.

CHAP. XV.

1 The goodneſſe that followeth him which feareth God. 8 God reſiſteth and caſteth off a ſinner. 11 God is not the authour of euill.

HEe that feareth the Lord, will doe good: and he that hath the knowledge of the Law, will keepe it ſure.

2 As an [honourable] mother ſhall ſhee meete him, and ſhee, [a] as his wife married of a virgine, will receiue him.

[a] As a pure virgine newly married, doth friendly intreate her husband: ſo ſhall iuſtice pure and vndefiled gently enterteine her louers.

Iohn 4.10.

3 With the bread [of life] and vnderſtanding ſhall ſhee feede him, and giue him the *water of [wholeſome] wiſedome to drinke.

4 Hee ſhall aſſure himſelfe in her, and ſhall not bee mooued, and ſhall holde himſelfe faſt by her, and ſhall not be confounded.

5 She ſhall exalt him aboue his neighbours, and in the middes of the congregation ſhall ſhee open his mouth: [with the ſpirit of wiſedome, and vnderſtanding ſhall ſhe fill him, and clothe him with the garment of glory.]

6 She ſhall cauſe him to inherite ioy, and the crowne of gladneſſe, and an euerlaſting name.

7 But fooliſh men will not take holde vpon her: [but ſuch as haue vnderſtanding will meet her:] the ſinners ſhall not ſee her.

8 For ſhe is farre from pride [and deceite,] and men that lie, cannot remember her: [but men of trueth ſhall haunt her, and ſhall proſper euen vnto the beholding of God.]

9 Praiſe is not ſeemely in the mouth of the ſinner: for that is not ſent of the Lord.

10 But if praiſe come of wiſedome, [and be plenteous in a faithfull mouth] then the Lorde will proſper it.

11 Say not thou, It is through the Lord that I turne backe: for thou oughteſt not to doe the things that he hateth.

12 Say not thou, He hath cauſed me to erre: for he hath not neede of the ſinfull man.

13 The Lord hateth all abomination [of errour] and they that feare God, loue it not.

14 *He made man from the beginning, and left him in the hand of his counſel, [& gaue him his commaundements and precepts.]

Gen.1.27.

15 If thou wilt, thou ſhalt obſerue the commandements, and teſtifie thy good will.

16 Hee hath ſet water and fire before thee: ſtretch out thy hand vnto which thou wilt.

17 *Before man is life and death, [good and euill:] what him liketh ſhalbe giuen him.

Iere.21.8.

18 For the wiſedome of the Lord is great, and he is mighty in power, and beholdeth all things [continually.]

19 *And the eyes [of the Lord] are vpon them that feare him, and he knoweth all the works of man.

Pſal 34.15. 16. Hebr.4. 13.

20 He hath commaunded no man to doe vngodly, neither hath he giuen any man licence to ſinne: [for hee deſireth not a multitude of infidels, and vnprofitable children.]

CHAP. XVI.

1 Of vnhappy and wicked children. 17 No man can hide himſelfe from God. 24 An exhortation to the receiuing of inſtruction.

DEſire not the multitude of vnprofitable children, neither delight in vngodly children: though they be many, reioyce not in them, except the feare of the Lord be with them.

2 Truſt not thou to their life, neither reſt vpon their multitude.

3 For one that is iuſt, is better then a thouſand ſuch, and better it is to die without children, then to leaue behinde him vngodly children.

4 For by one that hath vnderſtanding, ſhall the citie be inhabited: but the ſtocke of the wicked ſhalbe waſted incontinently.

5 Many ſuch things haue I ſeene with mine eyes, and mine eare hath heard greater things then theſe.

6 *In the congregation of the vngodly ſhall a fire be kindled, and among vnfaithfull people ſhall the wrath be ſet on fire.

Chap.21,9. 10.

7 *Hee ſpared not the olde gyants which were rebellious, truſting to their own ſtrength,

Gen.6.4.

8 *Neither ſpared hee whereas Lot dwelt, those whom he abhorred for their pride.

Gen.19.21, 25.

9 Hee had no pity vpon the people that were deſtroyed, and puffed vp in their ſinnes.

10 *And ſo hee preſerued the ſixe hundreth thouſand footmen, that were gathered in the hardneſſe of their heart, in afflicting them

Num.14.15, 16.20.and 26.51.

and pitying them, in ſmiting them and healing them, with mercy, and with chaſtiſement.

11 Therfore if there be one ſtifnecked among the people, it is marueile if hee ſcape vnpuniſhed: for mercy and wrath are with him: he is mighty to forgiue, and to powre out diſpleaſure.

Chap.5.6.

12 *As his mercy is great, ſo is his puniſhment alſo: hee iudgeth a man according to his works.

13 The vngodly ſhall not eſcape with his ſpoyle, and the patience of the godly ſhall not be delayed.

14 He will giue place to all good deedes, and euery one ſhall finde according to his workes, [and after the vnderſtanding of his pilgrimage.]

15 The Lord hardened Pharao, that hee ſhould not knowe him, and that his workes ſhould bee knowen vpon the earth vnder the heauen.

16 His mercy is knowen to all creatures: he hath ſeparate the light from the darkeneſſe with an adamant.

17 Say not thou, I will hide my ſelfe from the Lord: for who will thinke vpon me from aboue? I ſhall not be knowen in ſo great an heap of people: for what is my ſoule among ſuch an infinite number of creatures?

2.Pet.3.10.
1.king.8.27.
2.chro.6.18.

18 Beholde, the heauen, and the *heauen of heauens, which are for God, the depth, and the earth, and all that therein is, ſhall bee mooued when hee ſhall viſite.

19 All the world which is created and made by his wil, the mountaines alſo, and the foundations of the earth ſhall ſhake for feare, when the Lord looketh vpon them.

20 Theſe things doeth no heart vnderſtand worthily, [but hee vnderſtandeth euery heart.]

21 And who vnderſtandeth his wayes? and the ſtorme that no man can ſee? for the moſt part of his works are hid.

22 Who can declare the workes of his righteouſneſſe? or who can abide them? for his ordinance is far off, and the trying out of all things faileth.

23 He that is humble of heart, will conſider theſe things: but an vnwiſe and erronious man caſteth his mind vpon fooliſh things.

24 My ſonne, hearken vnto mee, and learne knowledge, and marke my wordes with thine heart.

25 I will declare thee weighty doctrine, and I will inſtruct thee exactly in knowledge.

26 The Lord hath ſet his works in good order from the beginning, and part of them hath hee ſundred from the other when hee firſt made them.

27 Hee hath garniſhed his workes for euer, and their beginnings ſo long as they ſhal endure, they are not hungry nor wearied in their labours, nor ceaſe from their offices.

28 None of them hindereth another, neither was any of them diſobedient vnto his words.

29 After this the Lord looked vpon the earth, and filled it with his good things.

30 With all maner of liuing beaſts hath hee couered the face thereof, and they returne into it againe.

CHAP. XVIII.

1 The creation of man, and the goodneſſe that God hath done vnto him. 20 Of almes, 22 and repentance.

Gen.1.27. and 5.2. wiſd.2.23. and 7.1,6. 1.cor.11.7. col.3.10.

The *Lord hath created man of the earth, and turned him vnto it againe.

2 He gaue him the number of dayes and certaine times, and gaue him power of the things that are vpon earth.

3 Hee clothed them with ſtrength, as they had neede, and made them according to his image.

4 Hee made all fleſh to feare him, ſo that hee had the dominion ouer the beaſts, and foules.

Gen.2.22. 1.cor.11.9.

5 [*He created out of him an helper like vnto himſelfe,] and gaue them diſcretion, and tongue, and eyes, eares, and an heart to vnderſtand, and ſixtly hee gaue them a ſpirit, and ſeuenthly hee gaue them ſpeach to declare his works.

6 And he filled them with knowledge of vnderſtanding, and ſhewed them good and euill.

7 He ſet his eye vpon their hearts, declaring vnto them his noble works,

8 And gaue them occaſion to reioice perpetually in his miracles, that they ſhould prudently declare his works, & that the elect ſhould prayſe his holy Name together.

9 Beſide this, hee gaue them knowledge, and gaue them the Lawe of life for an heritage, that they might nowe knowe that they were [a] mortall.

[a] Through their owne tranſgreſſion.

10 Hee made an euerlaſting couenant with them, and ſhewed them his iudgements.

11 Their eyes ſawe the maieſtie of his glory, and their eares heard his glorious voice.

Exod 20.16, 17. and 22. 23.

12 And hee ſayde vnto them, Beware of all vnrighteous things. *Hee gaue euery man alſo a commaundement concerning his neighbour.

13 Their wayes are euer before him, and are not hid from his eyes.

14 Euery man from his youth is giuen to euill, and their ſtony hearts can not become [b] fleſh.

[b] That is, ſoft & gentle, for the holy Ghoſt to write his lawes in.

15 Hee appointed a ruler vpon euery people, when hee diuided the nations of the whole earth.

Deut.4.20. and 10.15.

16 *And hee did chuſe Iſrael, as a peculiar people to himſelfe, whom hee nouriſheth with diſcipline as his firſt borne, and giueth him moſt louing light, and doth not forſake him.

17 All their workes are as the Sunne before him, and his eyes are continually vpon their wayes.

18 None of their vnrighteouſneſſe is hidde from him, but all their ſinnes are before the Lord.

19 And as hee is mercifull, and knoweth his worke, he doeth not leaue them nor forſake them, but ſpareth them.

Chap.29.13

20 *The almes of a man is as a thing ſealed vp before him, and hee keepeth the good deedes of man as the apple of the eye, and giueth repentance to their ſonnes and daughters.

Mat.25.35.

21 *At the laſt ſhall hee ariſe, and reward them, and ſhall repay their reward vpon their heads.

Acts 13.19.

22 *But vnto them that will repent, hee giueth them grace to returne, and exhorteth

ſuch as faile, with patience, [and ſendeth them the portion of the veritie.]

Ier.3.12. 23 *Returne then vnto the Lord, and forſake thy ſinnes: make thy prayer before his face, and take away the offence.

24 Turne againe vnto the moſt High: for he will bring thee from darkeneſſe vnto wholeſome light: forſake thine vnrighteouſneſſe, and hate greatly all abomination.

25 [Know the righteouſnes and iudgements of God: ſtand in the portion that is ſet forth for thee, and in the prayer of the moſt hie God, and goe in the parts of the holy worlde with ſuch as be liuing and confeſſe God.]

Pſal.6.5. Iſai.38.18, 19. 26 *Who can praiſe the moſt High in the hel, as doe all that liue and confeſſe him?

27 [Abide not thou in the errour of the vngodly, but prayſe the Lord before death.]

28 Thankefulneſſe periſheth from the dead, as though hee were not: but the liuing, and hee that is ſound of heart prayſeth the Lord, [and reioyceth in his mercy.]

29 How great is the louing kindneſſe of the Lord our God, and his compaſſion vnto ſuch as turne vnto him in holineſſe!

30 For all things cannot bee in men, becauſe the ſonne of man is not immortall, [and they take pleaſure in the vanitie of wickedneſſe.]

31 What is more cleare then the Sunne? yet ſhall it faile.

32 So fleſh and blood that thinketh euil, [ſhal be reproued.]

33 He ſeeth the power of the high heauen, and all men are but earth and aſhes.

CHAP. XVIII.

1 The marueilous workes of God. 6. 7 The miſerie and wretchednes of man. 9 Againſt God wee ought not to complaine. 21 The performing of vowes.

Gen.1.1. HEe that liueth for euer, *made all things together: the Lord who only is iuſt, and there is none other but he, [and he remaineth a victorious king for euer.]

2 Hee ordereth the world with the power of his hand, and all things obey his will: for he gouerneth all things by his power, and diuideth the holy things from the prophane.

3 To whom hath he giuen power to expreſſe his workes? who will ſeeke out the ground of his noble actes?

4 Who ſhall declare the power of his greatneſſe? or who will take vpon him to tell out his mercy?

5 As for the wonderous workes of the Lorde, there may nothing bee taken from them, neither can any thing bee put vnto them, neither may the ground of them bee found out.

6 But when a man hath done his beſt, hee muſt begin againe, and when hee thinketh to come to an ende, hee muſt goe againe to his labour.

7 ¶ What is man? whereto ſerueth hee? what good or euill can he doe?

Pſal.90.10. 8 *If the number of a mans dayes bee an hundreth yeeres, it is much: and no man hath certaine knowledge of his death.

9 As drops of raine are vnto the Sea, and as a grauell ſtone is in compariſon of the ſande, ſo are a *thouſand yeeres to the dayes euerlaſting. 2.Pet.3.8.

10 Therefore is [God] patient with them, and powreth out his mercy vpon them.

11 Hee ſawe and perceiued, that [the arrogancie of their heart, and their ruine was euill: therefore heaped hee vp his mercy vpon them, and ſhewed them the way of righteouſneſſe.]

12 The mercy that a man hath, reacheth to his neighbour: but the mercy of the Lorde is vpon all fleſh: he chaſteneth, and nurtureth, and teacheth, and bringeth backe, as a ſhepheard his flocke.

13 He hath mercy on them that receiue diſcipline, and that diligently ſeeke after his iudgements.

14 ¶ My ſonne, when thou doeſt good, reproue not: and whatſoeuer thou giueſt, vſe no diſcomfortable words.

15 Shall not the deaw aſſwage the heate? ſo is a word better then a gift.

16 Lo, is not a word better then a good gift? but a gracious man giueth them both.

17 A foole will reproch churliſhly, and a gift of the enuious putteth out the eyes.

18 [Get thee righteouſneſſe before thou come to iudgement:] learne before thou ſpeake, and vſe phyſicke or euer thou be ſicke.

19 *Examine thy ſelfe before thou be iudged, and in the day of the viſitation thou ſhalt finde mercy. 1.Cor.11.31.

20 Humble thy ſelfe before thou be ſicke, and whiles thou mayeſt yet ſinne, ſhewe thy conuerſion.

21 Let nothing let thee to pay thy vowe in time, and deferre not vnto death to bee reformed: [for the rewarde of God endureth for euer.]

22 Before thou prayeſt, prepare thy ſelfe, and be not as one that tempteth the Lord.

23 Thinke vpon the *wrath that ſhall be at the ende, and the houre of vengeance, when he ſhall turne away his face. Chap.7.17, 36.

24 *When thou haſt enough, remember the time of hunger: and when thou art rich, thinke vpon pouerty and need. Chap.11.25

25 From the morning vntill the euening, the time is changed, and all ſuch things are ſoone done before the Lord.

26 A wiſe man feareth in all things, and in the dayes of tranſgreſſion he keepeth himſelfe from ſinne: but the foole doeth not obſerue the time.

27 ¶ Euery wiſe man knoweth wiſedome, and knowledge, and prayſeth him that findeth her.

28 They that haue vnderſtanding, deale wiſely in wordes: [they vnderſtand the trueth and righteouſneſſe,] and powre out with modeſtie graue ſentences for mans life.

29 The chiefe authoritie of ſpeaking is of the Lord alone: for a mortall man hath but a dead heart.

30 ¶ *Follow not thy luſtes, but turne thee from thine owne appetites. Rom.6.6. and 13.14.

31 For if thou giueſt thy ſoule her deſires, it ſhall make thine enemies that enuie thee, to laugh thee to ſcorne.

32 Take not thy pleaſure in great voluptuouſneſſe,

onſheſſe, and intangle not thy ſelfe with ſuch company.

33 Become not a begger by making bankets of that that thou haſt borowed, and ſo leaue nothing in thy purſe: els thou ſhouldeſt ſlanderouſly lie in waite for thine owne life.

CHAP. XIX.

2 Wine and whoredome bring men to pouertie. 6 In thy words vſe diſcretion. 22 The difference of the wiſedome of God and man. 27 Whereby thou mayeſt know what is in man.

A Labouring man that is giuen to drunkenneſſe, ſhall not be rich: and he that contemneth ſmall things, ſhall fall by litle and litle.

Gene.19.33. 1.king.11.1, 2,4. 2 * Wine and women leade wiſe men out of the way, [and put men of vnderſtanding to reproofe.]

3 And he that companieth adulterers, ſhall become impudent: rottenneſſe and wormes ſhall haue him to heritage, and he that is too bolde, ſhall be taken away, and be made a publike example.

Ioſh.22.11, 12. 4 * He that is haſtie to giue credite, is light minded, and he that erreth, ſinneth againſt his owne ſoule.

5 Who ſo reioyceth in wickedneſſe, ſhall be puniſhed: [he that hateth to be reformed, his life ſhalbe ſhortened, and he that abhorreth babbling of wordes, quencheth wickedneſſe:] but he that reſiſteth pleaſures, crowneth his owne ſoule.

6 He that refraineth his tongue, may liue with a troubleſome man, and he that hateth babbling, ſhall haue leſſe euill.

7 Rehearſe not to another that which is told vnto thee: ſo thou ſhalt not be hindred.

8 Declare not other mens maners, neither to friend nor foe: and if the ſinne appertaine not vnto thee, reueale it not.

9 For he will hearken vnto thee, and marke thee, and when he findeth opportunity, hee will hate thee.

Chap 22.22. and 27.17. 10 * If thou haſt heard a word [againſt thy neighbour,] let it die with thee, and be ſure, it will not burſt thee.

11 A foole trauaileth when hee hath heard a thing, as a woman that is about to bring forth a childe.

12 As an arrow that ſticketh in ones thigh, ſo is a word in a fooles heart.

Leuit.19.17. matt,18.15. 13 * Reproue a friend, leſt hee doe euill, and if he haue done it, that he doe it no more.

14 Reproue a friend, that hee may keepe his tongue: and if he haue ſpoken, that he may ſay it no more.

15 Tell thy friend his fault: for oft times a ſlander is raiſed, and giue no credence to euery word.

Iames 3.2. 16 A man falleth with his tongue, but not with his will: * and who is he, that hath not offended in his tongue?

17 Reproue thy neighbour before thou threaten him, and being without anger, giue place vnto the Law of the moſt High.

18 The feare of the Lord is the firſt degree to bee receiued of him, and wiſedome obteineth his loue.

19 The knowledge of the commandements of the Lord is the doctrine of life, and they that obey him, ſhall receiue the fruite of immortality.

20 The feare of the Lord is all wiſedome, and the performing of the Law is perfect wiſedome, and the knowledge of his almighty power.

21 If a ſeruant ſay vnto his maſter, I will not do as it pleaſeth thee, though afterward hee do it, he ſhall diſpleaſe him that nouriſheth him.

22 The knowledge of wickedneſſe is not wiſdome, neither is there prudencie whereas the counſell of ſinners is: but it is euen execrable malice: and the foole is voyd of wiſedome.

23 Hee that hath ſmall vnderſtanding, and feareth God, is better then one that hath much wiſedom, and tranſgreſſeth the Law of the moſt High.

24 There is a certaine ſubtilty that is fine, but it is vnrighteous: and there is that wreſteth the open and manifeſt lawe: yet there is that is wiſe, and iudgeth righteouſly.

25 There is ſome, that being about wicked purpoſes, doe bowe downe themſelues, and are ſad, whoſe inward parts burne altogether with deceit: he looketh downe with his face, and faineth himſelfe deafe: yet before thou perceiue, hee will be vpon thee to hurt thee.

26 And though he be ſo weake, that he can do thee no harme, yet when he may finde opportunitie, he will do euill.

27 ¶ A man may be knowen by his looke, and one that hath vnderſtanding, may be perceiued by the marking of his countenance.

28 * A mans garment, & his exceſſiue laughter, and going, declare what perſon he is. *Chap.21. 20,23.*

CHAP. XX.

Of correction and repentance. 6 To ſpeake and keepe ſilence in time. 17 The fall of the wicked. 23 Of lying. 24 The thiefe and the murtherer. 28 Giftes blinde the eyes of the wiſe.

THere is ſome rebuke that is not comely: againe, ſome man holdeth his tongue, and he is wiſe.

2 It is much better to reproue, then to beare euill will, and he that acknowledgeth his fault, ſhalbe preſerued from hurt.

3 As * when a gelded man through luſt would defile a mayde, ſo is hee that vſeth violence in iudgement. *Chap.30.20.*

4 Howe good a thing is it, when thou art reprooued, to ſhew repentance! for ſo ſhalt thou eſcape wilfull ſinne.

5 Some man keepeth ſilence, and is found wiſe, and ſome by much babbling becommeth hatefull.

6 Some man holdeth his tongue, becauſe he hath not to anſwere: and ſome keepeth ſilence, waiting a conuenient * time. *Ecclеſ.3.7.*

Chap.32.4. 7 * A wiſe man will hold his tongue till hee ſee opportunitie: but a trifler and a foole will regard no time.

8 He that vſeth many words, ſhall be abhorred, and hee that taketh authority to himſelfe, ſhall be hated.

9 Some man hath oft times proſperitie in wicked things, and ſometime a thing that is found, bringeth loſſe.

10 There is ſome gift that is not profitable for thee, and there is ſome gift, whoſe reward is double.

11 Some man humbleth himſelfe for glories ſake, and ſome by humbleneſſe lifteth vp the head.

12 Some man buyeth much for a little price: for the which he payeth ſeuen times more.

Chap.6.5. 13 * A wiſe man with his words maketh himſelfe to be loued, but the mery tales of fooles ſhall be powred out.

14 The gift receiued of a foole, ſhall doe thee no good, neither yet of the enuious for his importunity: for hee looketh to receiue many things for one: he giueth litle, and he vpbraideth much: he openeth his mouth like a towne cryer: to day he lendeth, to morow asketh he againe, and ſuch one is to be hated of God and man.

15 The foole ſayth, I haue no friend: I haue no thanke for all my good deedes: and they that eate my bread, ſpeake euill of me.

16 How oft, and of how many ſhall hee be laughed to ſcorne? for he comprehendeth not by right iudgement that which he hath: and it is all one as though he had it not.

17 The fall on a pauement is very ſudden: ſo ſhall the fall of the wicked come haſtily.

18 A man without grace is as a fooliſh tale which is oft told by the mouth of the ignorant.

19 A wiſe ſentence looſeth grace when it commeth out of a fooles mouth: for he ſpeaketh not in due ſeaſon.

20 Some man ſinneth not becauſe of pouertie, and yet is not grieued when he is alone.

21 Some man there is that deſtroyeth his owne ſoule, becauſe he is aſhamed, and for the regard of perſons loſeth it.

22 Some man promiſeth vnto his friend for ſhame, and getteth an enemie of him for nought.

Chap.25.2. 23 * A lie is a wicked ſhame in a man: yet is it oft in the mouth of the vnwiſe.

24 A thiefe is better then a man that is accuſtomed to lie: but they both ſhall haue deſtruction to heritage.

25 The conditions of lyars are vnhoneſt, and their ſhame is euer with them.

26 A wiſe man ſhal bring himſelfe to honour with his words, and hee that hath vnderſtanding, ſhall pleaſe great men.

Pro.12.11. and 28.19. 27 * He that tilleth his land, ſhall increaſe his heape: [he that worketh righteouſneſſe, ſhall be exalted,] and hee that pleaſeth great men, ſhall haue pardon of his iniquitie.

Exod.23.8. deut.16.19. 28 * Rewards and gifts blinde the eyes of the wiſe, and make them dumbe, that they cannot reproue faults.

29 Wiſedome that is hid, and treaſure that is hoarded vp, what profite is in them both?

30 Better is hee that keepeth his ignorance ſecret, then a man that hideth his wiſedome.

31 The neceſſary patience of him that followeth the Lord, is better then he that gouerneth his life without the Lord.

CHAP. XXI.

1 Not to continue in ſinne. 5 The prayer of the afflicted. 6 To hate to be reprooued. 17 The mouth of the wiſe man. 26 The thought of the foole.

Chap.5.5. pſal.41.4. luke 15.21. MY ſonne, haſt thou ſinned? doe ſo no more, *but pray for the forſinnes [that they may be forgiuen thee.]

2 Flee from ſinne, as from a ſerpent: for if thou commeſt too neere it, it will bite thee: the teeth thereof are as the teeth of a lyon, to ſlay the ſoules of men.

3 All iniquitie is as a two edged ſworde, the wounds whereof cannot be healed.

5 Strife and iniuries waſte riches: ſo the houſe of the proud ſhalbe deſolate.

Exod.3.9. and 22.23. 5 * The prayer of the poore going out of the mouth, commeth vnto the eares of the Lord, and iuſtice is done him incontinently.

6 Who ſo hateth to bee reformed, is in the way of ſinners: but he that feareth the Lord conuerteth in heart.

7 An eloquent talker is knowen afarre off: but he that is wiſe, perceiueth when he falleth.

8 Who ſo buildeth his houſe with other mens money, is like one that gathereth ſtones to make his graue.

Chap.16.6. 9 * The congregation of the wicked is like towe wraped together: their ende is a flame of fire to deſtroy them.

10 The way of ſinners is made plaine with ſtones, but at the end thereof is hell, [darkeneſſe and paines.]

‖Or, keepeth the vnderſtanding thereof. 11 He that keepeth the Law of the Lord, ‖ruleth his own affections thereby: and the increaſe of wiſedome is the end of the feare of God.

12 He that is not wiſe, wil not ſuffer himſelfe to be taught: but there is ſome wit that increaſeth bitterneſſe.

13 The knowledge of the wiſe ſhall abound like water that runneth ouer, and his counſell is like a pure fountaine of life.

Chap.33.5. 14 * The inner parts of a foole are like a broken veſſel: he can keepe no knowledge whiles he liueth.

15 When a man of vnderſtanding heareth a wiſe word, he will commend it, and increaſe it: but if an ignorant man heare it, he will diſallow it, and caſt it behind his backe.

16 The talking of a foole is like a burden in the way, but there is comelineſſe in the talke of a wiſe man.

17 They inquire at the mouth of the wiſe man in the Congregation, and they ſhall ponder his words in their heart.

18 As is an houſe that is deſtroyed, ſo is wiſedome vnto a foole, and the knowledge of the vnwiſe is as words without order.

19 Doctrine vnto fooles is as fetters on the feete, and like manicles vpon the right hand.

Chap.19.27,28. 20 * A foole lifteth vp his voyce with laughter, but a wiſe man doth ſcarce ſmile ſecretly.

21 Learning is vnto a wiſe man a iewell of gold, and like a bracelet vpon his right arme.

22 A fooliſh mans foot is ſoone in his [neighbours] houſe: but a man of experience is aſhamed to looke in.

23 A foole will peepe in at the doore into the houſe: but he that is well nourtured, will ſtand without.

24 It is the point of a fooliſh man to hearken at the doore: for hee that is wiſe, will be grieued with ſuch diſhonour.

25 The lippes of talkers will be telling ſuch things as perteine not vnto them, but the words of ſuch as haue vnderſtanding are weighed in the ballance.

26 The heart of fooles is in their mouth: but the mouth of the wiſe is in their heart.

27 When the vngodly curſeth Satan, he curſeth his owne ſoule.

Chap 28. 13. 28 * A backbiter defileth his owne ſoule, and is hated whereſoeuer he is: [but he that kepeth his tongue, & is diſcreete, ſhall come to honour.]

CHAP. XXII.

1 Of the ſluggard. 12 Not to ſpeake much to a foole. 16 A good conſcience feareth not.

A Slouthful man is like a ᵃ filthy ſtone, which euery man mocketh at for his ſhame.

2 A ſlouthfull man is to bee compared to the ᵇ dung of oxen, and euery one that taketh it vp, will ſhake it out of his hand.

a.b. That is, like as the idle ſtone gathereth moſſe and filth, ſo doth the ſlothful both ſicknes of body and corruption of mind. And as euery man doth auoyd the filthines of dung, and ſhaketh it, off: ſo doth he auoyd the company of idle loiterers, leſt he be accounted like vnto them.

3 An euill nourtured ſonne is the diſhonor of the father: and the daughter is leaſt to be eſteemed.

4 A wiſe daughter is an heritage vnto her huſband: but ſhee that liueth diſhoneſtly, is her fathers heauineſſe.

5 Shee that is bold, diſhonoureth both her father and her huſband, [and is not inferiour to the vngodly,] but they both ſhall deſpiſe her.

6 A tale out of time is as muſicke in mourning: but wiſedome knoweth the ſeaſons of correction and doctrine.

7 Who ſo teacheth a foole, is as one that glеweth a potſheard together, and as hee that waketh one that ſleepeth, from a ſound ſleepe.

8 If children liue honeſtly, and haue wherewith, they ſhall put away the ſhame of their parents.

9 But if children be prowde, with hautineſſe and fooliſhneſſe they defile the nobilitie of their kinred.

10 Who ſo telleth a foole of wiſedome, is as a man which ſpeaketh to one that is aſleepe: when he hath told his tale, he ſaith, What is the matter?

Chap. 38. 16. 11 * Weepe for the dead, for hee hath loſt the light: ſo weepe for the foole, for hee wanteth vnderſtanding: make ſmall weeping for the dead, for hee is at reſt: but the life of a foole is worſe then the death.

12 Seuen dayes do men mourne for him that is dead: but the lamentation for the foole and vngodly [ſhould endure] all the dayes of their life.

Chap. 12. 12. 13 Talke not much with a foole, and goe not to him that hath no vnderſtanding, * beware of him leaſt it turne thee to paine, and leſt thou bee defiled when he ſhaketh himſelfe. Depart from him, and thou ſhalt finde reſt, and ſhalt not receiue ſorow for his fooliſhneſſe.

14 What is heauier then leade? and what other name ſhould a foole haue?

Prou. 27 3. 15 * Sand and ſalt, and a lumpe of yron is eaſier to beare, then an vnwiſe, [fooliſh & vngodly man.]

16 As a frame of wood ioyned together in a building cannot bee looſed with ſhaking, ſo the heart that is ſtabliſhed by aduiſed counſell, ſhall feare at no time.

17 The heart that is confirmed by diſcreete wiſedome, is as a faire plaiſtering on a plaine wall.

18 As reedes that are ſet vp on high, cannot abide the winde, ſo the fearefull heart with fooliſh imagination can endure no feare.

19 Hee that hurteth the eye bringeth foorth teares, and he that hurteth the heart, bringeth forth the affection.

20 Who ſo caſteth a ſtone at the birds, frayeth them away: and hee that vpbraideth his friend, breaketh friendſhip.

21 Though thou drewеſt a ſworde at thy friend, yet deſpaire not: for there may be a returning to fauour.

22 If thou haue opened thy mouth againſt thy friend, feare not: for there may be a reconciliation, ſo that vpbraiding, or pride, or diſcloſing of ſecrets, or a traiterous wound doe not let: for by theſe things euery friend will depart.

23 Be faithfull vnto thy friend in his pouertie, that thou mayeſt reioyce in his proſperitie. Abide ſtedfaſt vnto him in the time of his trouble, that thou mayeſt bee heire with him in his heritage: for pouertie is not alwayes to be contemned, nor the rich that is fooliſh, to bee had in admiration.

24 As the vapour and ſmoke of the chimney goeth before the fire, ſo euill words [rebukes and threatnings] goe before blood ſhedding.

25 I will not be aſhamed to defend a friend: neither will I hide my ſelfe from him, though he ſhould do me harme: whoſoeuer heareth it, ſhall beware of him.

26 Who ſhall ſet * a watch before my mouth, and a ſeale of wiſedome vpon my lips, that I fall not ſuddenly by them, and that my tongue deſtroy me not. Pſal. 141. 3.

CHAP. XXIII.

1 A prayer of the author. 13 Of othes, blaſphemie and vnwiſe communication. 16 Of three kyndes of ſinnes. 23 Many ſinnes proceede of adultery. 27 Of the feare of God.

O Lord, father and gouernour of all my whole life, leaue me not to their counſell, and let me not fall by ‖ them. ‖ Or, my lips.

2 Who will correct my thought, and put the doctrine of wiſedome in mine heart, that they may not ſpare me in mine ignorance, neither let ‖ their faults paſſe? ‖ That is, of the tongue and lips.

3 Leaſt mine ignorances increaſe, and my ſinnes abound to my deſtruction, and leaſt I fall before mine aduerſarie, and mine enemies reioyce ouer mee, whoſe hope is farre from thy mercy.

4 O Lord, father and God of my life, [leaue me not in their imagination] neither giue mee a proud looke, but turne away from thy ſeruants a ſtout mind.

5 Take from me vaine hope, and concupiſcence, and retaine him in obedience, that deſireth continually to ſerue thee.

6 Let not the greedineſſe of the belly, nor luſt of the fleſh hold me, and giue not me thy ſeruant ouer into an impudent mind.

7 [Heare, O yee children, the inſtruction of a mouth that ſhall ſpeake trueth: who ſo keepeth it, ſhall not periſh through his lips, [nor be hurt by wicked workes.]

8 The ſinner ſhal be taken by his owne lips: for the euill ſpeaker and the proud doe offend by them.

Exod. 20. 7. chap. 27. 15. matth. 5. 33. 34. 9 * Accuſtome not thy mouth to ſwearing: [for in it there are many falles,] neither take vp for a cuſtome the naming of the Holy one: [for thou ſhalt not bee vnpuniſhed for ſuch things.]

10 For as a ſeruant which is oft puniſhed, cannot be without ſome ſkarre, ſo he that ſweareth, and nameth God continually, ſhall not bee faultleſſe.

11 A man that vſeth much ſwearing, ſhall be filled with wickednes, and the plague ſhal neuer goe from his houſe: when he ſhall offend, his fault ſhall be vpon him, and if he knowledge not his ſinne, he maketh a double offence: and if hee ſweare in vaine, he ſhall not be innocent, but his houſe ſhall be full of plagues.

12 There is a worde which is clothed with death: God grant that it be not found in the heritage of Iacob: but they that feare God, eſchew all ſuch, and are not wrapped in ſinne.

‖Or, inordinate ſwearing.

13 Vſe not thy mouth to ‖ ignorant raſhneſſe: for therein is the occaſion of ſinne.

14 ¶ Remember thy father and thy mother when thou art ſet among great men, leaſt thou bee forgotten in their ſight, and ſo through thy cuſtome become a foole, and wiſh that thou hadſt not beene borne, and curſe the day of thy natiuitie.

2.Sam.16.7.

15 *The man that is accuſtomed to opprobrious words, will neuer be reformed all the dayes of his life.

16 There be two ſorts [of men] that abound in ſinne, and the third bringeth wrath [and deſtruction:] a minde hote as fire that cannot be quenched, til it be conſumed: an adulterous man that giueth his body no reſt, till he haue kindled a fire.

17 (All bread is ſweete to a whoremonger: he will not leaue off till he periſh)

Iſa.29.15.

18 A man that breaketh wedlocke, and thinketh thus in his heart, *Who ſeeth mee? I am compaſſed about with darkneſſe: the walles couer me: no body ſeeth mee: whom neede I to feare? the moſt High will not remember my ſinnes.

19 Such a man only feareth the eyes of men, and knoweth not that the eyes of the Lorde are ten thouſand times brighter then the ſunne, beholding al the waies of men, [and the ground of the deepe,] and conſidereth the moſt ſecrete parts.

20 Hee knewe all things or euer they were made, and after they be brought to paſſe alſo, hee looketh vpon them all.

Leuit.20.10. deut.22.22.

21 *The ſame man ſhall hee puniſhed in the ſtreetes of the citie, [and ſhall bee chaſed like a yong horſe foale,] and when he thinketh not vpon it, he ſhall be taken: [thus ſhall hee bee put to ſhame of euery man, becauſe hee would not vnderſtand the feare of the Lord.]

22 And thus ſhall it goe alſo with euery wife that leaueth her huſband, and getteth inheritance by another.

Exod.20.14.

23 *For firſt ſhee hath diſobeyed the Law of the moſt High, and ſecondly ſhee hath treſpaſſed againſt her owne huſband, and thirdly, ſhee hath played the whore in adultery, and gotten her children by another man.

24 She ſhal be brought out into the Congregation, and examination ſhall bee made of her children.

25 Her children ſhall not take roote, and her branches ſhall bring forth no fruit.

26 A ſhamefull report ſhall ſhee leaue, and her reproch ſhall not be put out.

27 And they that remaine ſhall knowe that there is nothing better then ye feare of the Lord, and that there is nothing ſweeter then to take heede vnto the commandements of the Lord.

28 It is great glory to follow the Lord, and to be receiued of him is long life.

CHAP. XXIIII.

1 A prayſe of wiſedome proceeding foorth of the mouth of God. 6 Of her works and place where ſhe reſteth. 20 She is giuen to the children of God.

WIſedome ſhall praiſe her ſelfe, [and be honoured in God,] and reioyce in the mids of her people.

2 In the congregation of the moſt High ſhall ſhee open her mouth, and triumph before his power.

3 [In the midſt of her people ſhall ſhe be exalted, and wondred at in the holy aſſembly.

4 In the multitude of the choſen ſhe ſhall be commended, and among ſuch as be bleſſed, ſhee ſhall be prayſed, and ſhall ſay,]

5 I am come out of the mouth of the moſt High, [firſt borne before all creatures.

6 I cauſed the light that faileth not, to ariſe in the heauen,] and couered the earth as a cloude.

7 My dwelling is aboue in the height, and my throne is in the pillar of the cloude.

8 I alone haue gone round about the compaſſe of heauen, and haue walked in the bottome of the depth.

Prou.8.23. Exod.31.3. Pſal 132.8.

9 I poſſeſſed the waues of the ſea, and all the earth, and al people, and nations, [and with my power haue I troden downe the hearts of al, both high and low.]

10 In all theſe things I ſought reſt, and a dwelling in ſome inheritance.

11 So the creatour of all things gaue mee a commandement, and he that made me appointed me a tabernacle, and ſayd, Let thy dwelling bee in Iacob, and take thine inheritance in Iſrael, and roote thy ſelfe among my choſen.

12 *He created me from the beginning, and before the world, and I ſhall neuer faile: *In the holy habitation I haue ſerued before him, and ſo was I ſtabliſhed in Sion.

13 *In the welbeloued citie gaue hee me reſt, and in Ieruſalem was my power.

14 I tooke roote in an honourable people, euen in the portion of the Lords inheritance.

15 I am ſet vp on hie like a cedar in Libanus, and as a Cypreſſe tree vpon the mountaines of Hermon.

16 I am exalted like a palme tree ‖ about the banks, and as a roſe plant in Iericho, as a faire oliue tree in a pleaſant field, and am exalted as a plane tree by the water.

17 I ſmelled as the cinamom, and as a bagge of ſpices: I gaue a ſweete odour as the beſt myrrhe, as Galbanum, and onix, and ſweete ſtorax, and perfume of incenſe in an houſe.

18 As the [a] Terebinth, haue I ſtretched out my branches, and my branches are the branches of honour and grace.

19 *As the vine haue I brought forth [fruit] of ſweete ſauour, and my flowers are the fruite of honour and riches.

‖Or, in Cades.

[a] a Terebinth is a hard tree ſpread abroad with long boughs, whereout runneth the gumme called a pure turpentine, which clenſeth the ſtomacke of putrified humors; and purifieth the eares: ſo the wiſdome of God declared in his Scriptures, ſpreadeth abroad her manifolde branches of knowledge and vnderſtanding, to purge the inward eares and corruption of the ſoule.

Iohn 15.1.

20 I am the mother of beautifull loue, and

of feare, and of knowledge, and of holy hope: I giue eternall things to all my children to whome God hath commanded.

21 [In mee is all grace of life and trueth: in me is all hope of life and vertue.]

22 Come vnto mee all yee that be deſirous of me, and fill your ſelues with my fruits.

23 * For the remembrance of mee is ſweeter then hony, and mine inheritance [ſweeter] then the hony combe: [the remembrance of me indureth for euermore.] *Pſal.19.10. 11.*

24 They that eate mee, ſhall haue the more hunger, and they that drinke me, ſhall thirſt the more.

25 Who ſo hearkeneth vnto me, ſhal not come to confuſion, and they that worke by me, ſhal not offend: [they that make me to be knowen, ſhall haue euerlaſting life.]

26 All theſe things are the booke [of life] and the Couenant of the moſt high God, [and the knowledge of the trueth,] * and the Lawe that Moſes [in the precepts of righteouſneſſe] commanded for an heritage vnto the houſe of Iacob, [and the promiſes perteining to Iſrael.] *Exod.20.1. and 24.3. deut.4.1. and 29.9.*

27 Be not weary to behaue your ſelues valiantly with the Lorde, that hee may alſo confirme you: cleaue vnto him: for the Lorde Almightie is but one God, and beſide him there is none other Sauiour.

28 [Out of Dauid his ſeruant hee ordayned to raiſe vp a moſt mightie King that ſhould ſitte in the throne of honour for euermore.]

29 Hee filleth all things with his wiſedome, as * Phyſon, and as Tygris in the time of the new fruits. *Gen.2.11.*

30 He maketh the vnderſtanding to abound like Euphrates, and as * Iorden in the time of the harueſt. *Ioſh.3.15.*

31 He maketh the doctrine of knowledge to appeare as the light, and ouerfloweth as Geon in the time of the vintage.

32 The firſt man hath not knowen her perfitly: no more ſhall the laſt ſeeke her out.

33 For her conſiderations are more abundant then the ſea, and her counſell is profounder then the great deepe.

34 I wiſedome [haue caſt out floods:] I am as an arme of the riuer: I runne into Paradiſe as a water conduit.

35 I ſaid, I will water my faire garden, and will water my pleaſant ground: and loe, my ditch became a flood, and my flood became a ſea.

36 For I make doctrine to ſhine as the light of the morning, and I lighten it for euer.

37 [I will pearce thorowe all the lower partes of the earth: I will looke vpon all ſuch as be aſleepe, and lighten all them that truſt in the Lord.]

38 I will yet powre out doctrine, as propheſie, and leaue it vnto all ages for euer.

39 * Beholde that I haue not laboured for my ſelfe onely, but for all them that ſeeke wiſedome. *Chap.36.16.*

CHAP. XXV.

1 Of three things which pleaſe God, and of three which he hateth. 7 Of nine things that be not to bee ſuſpected. 14 Of the malice of a woman.

1 Three things reioyce me, and by them am I beautified before God and men: * the vnity of brethren, the loue of neighbours, a man and wife that agree together. *Gen.13.2,5. rom.12.10.*

2 ¶ Three ſorts of men my ſoule hateth, and I vtterly abhorre the life of them: a poore man that is proud, a rich man that is a lyar, and an olde adulterer that doteth.

3 ¶ If thou haſt gathered nothing in thy youth, what canſt thou finde in thine age?

4 ¶ Oh how pleaſant a thing is it when gray headed men miniſter iudgement, and when the Elders can giue good counſell!

5 Oh, how comely a thing is wiſedome vnto aged men, and vnderſtanding and prudencie to men of honour!

6 The crowne of olde men, is to haue much experience, and the feare of God is their glorie.

7 ¶ There be nine things, which I haue iudged in mine heart to be happy, and the tenth will I pronounce with my tongue: a man that while he liueth, hath ioy of his children, and ſeeth the fall of his enemies.

8 ¶ Well is him that dwelleth with a wife of vnderſtading, * and that hath not fallen with his tongue, and that hath not ſerued ſuch as are vnworthy of him. *Chap.14.1. and 19.16. iames 3.2.*

9 Well is him that findeth prudency, and he that ſpeaketh in ye eares of them that will heare.

10 ¶ Oh, how great is he that findeth wiſedome! yet is there none aboue him that feareth the Lord.

11 The feare of the Lord paſſeth all things in clearneſſe.

12 [Bleſſed is the man vnto whom it is granted to haue the feare of God.] Unto whom ſhal he be likened that hath attained it?

13 The feare of the Lord is the beginning of his loue, and faith is the beginning to be ioyned vnto him.

14 [¶ The greateſt heauineſſe is the heauineſſe of the heart, and the greateſt malice is the malice of a woman.]

15 Giue me any plague, ſaue onely the plague of the heart, and any malice, ſaue the malice of a woman:

16 Or any aſſault, ſaue the aſſault of them that hate, or any vengeance, ſaue the vengeance of the enemie.

17 There is not a more wicked head then the head of the ſerpent, and there is no wrath aboue the wrath of an ‖ enemy. *‖Or, woman.*

18 * I had rather dwell with a lion and dragon then to keepe houſe with a wicked wife. *Prou.21.19.*

19 The wickedneſſe of a woman changeth her face, and maketh her countenance blacke as ‖ a ſacke. *‖Or, a beare.*

20 Her huſband is ſitting among his neighbours: becauſe of her hee ſigheth ſore or hee beware.

21 All wickedneſſe is but little to the wickedneſſe of a woman: let the portion of the ſinner fall vpon her.

22 As the climing vp of a ſandy way is to the feete of the aged, ſo is a wife full of wordes to a quiet man.

23 * Stumble not at the beauty of a woman, and deſire her not for thy pleaſure. *Chap.42.12. 2.ſam.11.2, and 13.2.*

24 If a woman nouriſh her huſband, ſhee is angry and impudent, and full of reproch.

25 A wicked wife maketh a ſory heart, an heaue

rie countenance, and a wounded minde, weake hands and feeble knees, and cannot comfort her huſband in heauineſſe.

Geneſ.3.6. 1.tim.2.14. 26 Of the * woman came the beginning of ſinne, and through her we all die.

27 Giue the water no paſſage, [no not a little,] neither giue a wicked woman libertie to goe out.

28 If ſhe walke not in thine obedience, [ſhee ſhal cōfound thee in the ſight of thine enemies.] Cut her off then from thy fleſh: [a] Giue her, and forſake her.

[a] To wit, the bill of diuorcement

CHAP. XXVI.

1 The praiſe of a good woman. 5 Of the feare of three things, and of the fourth. 6 Of the iealous and drunken woman. 29 Of two things that cauſe ſorrow, and of the third which mooueth wrath.

BLeſſed is the man that hath a vertuous wife: for the number of his yeeres ſhall be double.

2 An honeſt woman reioyceth her huſband, and ſhe ſhall fill the yeeres of his life with peace.

3 A vertuous woman is a good portion, which ſhall be giuen for a gift vnto ſuch as feare the Lord.

4 Whether a man be rich or poore, he hath a good heart toward the Lord, and they ſhall at all times haue a cheerefull countenance.

5 ¶ There be three things that mine heart feareth, and my face is afraid of the fourth: treaſon in a city, the aſſembly of the people, and falſe accuſation: all theſe are heauier then death.

6 ¶ But the ſorow and griefe of the heart is a woman that is iealous ouer an other: and ſhee that communeth with all, is a ſcourge of the tongue.

7 An euill wife is as a yoke of oxen that draw diuers wayes: hee that hath her, is as though he held a ſcorpion.

8 A drunken woman, and ſuch as cannot be tamed, is a great plague: for ſhee cannot couer her owne ſhame.

9 The whoredome of a woman may be knowen in the pride of her eyes, and eye lids.

Chap.42.11. 10 ¶ * If thy daughter be not ſhamefaſt, hold her ſtraitly, leaſt ſhe abuſe her ſelfe through ouermuch liberty.

11 Take heede of her that hath an vnſhamefaſt eye: and marueile not if ſhe treſpaſſe againſt thee.

12 As one that goeth by the way, and is thirſty, ſo ſhall ſhe open her mouth, & drinke of euery next water: by euery hedge ſhall ſhee ſit downe, and open her quiuer againſt euery arrow.

13 The grace of a wife reioyceth her huſband, and feedeth his bones with her vnderſtanding.

14 A peaceable woman, and of a good heart, is a gift of the Lord, & there is nothing ſo much worth as a woman well inſtructed.

15 A ſhamefaſt and faithfull woman is a double grace, and there is no waight to bee compared vnto her continent minde.

16 As the ſunne when it ariſeth in the high places of the Lorde, ſo is the beauty of a good wife the ornament of her houſe.

17 As the cleere light is vpon the holy candleſticke, ſo is the beautie of the face in a ripe age.

18 As the golden pillars are vpon the ſockets of ſiluer: ſo are faire feete with a conſtant minde.

19 [Perpetuall are the foundations that bee layde vpon a ſtrong rocke: ſo are the commandements of GOD in the heart of an holy woman.]

20 My ſonne, keepe the ſtrength of thine age ſtable, and giue not thy ſtrength to ſtrangers.

21 When thou haſt gotten a fruitfull poſſeſſion thorow all the fields, ſowe it with thine owne ſeed, truſting in thy nobility.

22 So thy ſtocke that ſhal liue after thee, ſhall growe, truſting in the great liberality of their nobility.

23 An harlot is compared to a ſowe: but the wife that is married, is counted as a tower againſt death to her huſband.

24 A wicked woman is giuen as a reward to a wicked man: but a godly woman is giuen to him that feareth the Lord.

25 A ſhameleſſe woman contemneth ſhame: but a ſhamfaſt woman will reuerence her huſband.

26 A ſhameleſſe woman is compared to a dogge: but ſhe that is ſhamefaſt, reuerenceth the Lord.

27 A woman that honoureth her huſband, ſhall be iudged wiſe of all: but ſhe that deſpiſeth him, ſhalbe blazed for her pride.

28 A loud crying woman & a babbler, let her bee ſought out to driue away the enemies: the mind of euery man that liueth with ſuch, ſhall be conuerſant among the troubles of warre.

29 There bee two things that grieue mine heart, and the third maketh mee angry: a man of warre that ſuffereth pouerty: and men of vnderſtanding that are not ſet by: and when one departeth from righteouſneſſe vnto ſinne: the Lord appointeth ſuch to the ſword.

30 [There be two things which me thinkes to bee hard and perillous,] a merchant cannot lightly keepe him from wrong, and a vittailer is not without ſinne.

CHAP. XXVII.

1 Of the poore that would be rich. 5 The probation of the man that feareth God. 13 The vnconſtantneſſe of a foole. 16 The ſecrets of friends are not to be vttered. 26 The wicked imagineth euill which turneth vpon himſelfe.

BEcauſe of pouertie haue many ſinned: and * he that ſeeketh to be rich, turneth his eyes aſide. Prou.23.4. 1.tim.6.9.

2 As a naile in the wall ſticketh faſt betweene the ioynts of the ſtones, ſo doeth ſinne ſticke betweene the ſelling and the buying.

3 If he holde him not diligently in the feare of the Lorde, his houſe ſhall ſoone bee ouerthrowen.

4 As when one ſifteth, the filthineſſe remaineth in the ſiue, ſo the filth of man remaineth in his thought.

5 The fornace prooueth the potters veſſell: * ſo doth [temptation] trie mens thoughts. Prou.27.21.

6 * The fruit declareth if the tree haue bene trimmed: ſo the worde [declareth] what man hath in his heart. Matt.7.17.

7 Praiſe no man except you haue heard his talke: for this is the triall of men.

8 ¶ If thou followeſt righteouſneſſe, thou ſhalt get her, and put her on as a faire garment, [and ſhalt dwell with her, and ſhee ſhall defend thee for euer: and in the day of knowledge thou ſhalt finde ſtedfaſtneſſe.]

9 The birdes reſort vnto their like, ſo doeth the trueth turne vnto them, that are practiſed in her.

10 As the lion waiteth for the beaſt, ſo doeth ſinne vpon them that doe euill.

11 The talking of him that feareth God, is all wiſedome: as for a foole, hee changeth as the Moone.

12 If thou be among the vndiſcreete, obſerue the time, but haunt ſtill the aſſembly of them that are wiſe.

13 The talking of fooles is grieuous, and their ſport is in the pleaſure of ſinne.

14 * The talke of him that ſweareth much, maketh the haire to ſtand vp: and to ſtriue with ſuch, ſtoppeth the eares.

Chap.23 9, 10.

15 The ſtrife of the proude is bloodſhedding, and their ſcoldings are grieuous to heare.

16 * Who ſo diſcouereth ſecretes, loſeth his credit, and findeth no friend after his will.

Chap.19.10. and 22.22.

17 Loue thy friend, and be faithfull vnto him: but if thou bewrayeſt his ſecrets, thou ſhalt not get him againe.

18 For as a man deſtroyeth his enemy, ſo doeſt thou deſtroy the friendſhip of thy neighbour.

19 As one that letteth a birde goe out of his hand, ſo if thou giueſt ouer thy friend, thou canſt not get him againe.

20 Followe after him no more, for hee is too farre off: he is as a roe eſcaped out of the ſnare: [for his ſoule is wounded.]

21 As for wounds, they may be bound vp againe: and an euill word may be reconciled: but who ſo bewrayeth the ſecretes of a friend, hath loſt all his credit.

22 * Hee that winketh with the eyes, imagineth euill: and he that knoweth him, will let him alone.

Pro.10.10.

23 When thou art preſent, he wil ſpeak ſweetly, and prayſe thy wordes: but at the laſt he will turne his tale, and ſlander thy ſaying.

24 Many things haue I hated, but nothing ſo euill as ſuch one: for the Lord alſo hateth him.

25 Who ſo caſteth a ſtone on high, caſteth it vpon his owne head: and hee that ſmiteth with guile, maketh a great wound.

26 Who ſo * diggeth a pit, ſhall fall therein, [and hee that layeth a ſtone in his neighbours way, ſhall ſtumble thereon,] and hee that layeth a ſnare for another, ſhalbe taken in it himſelfe.

Pſal.7.15. pro.26 27. eccles.10.8.

27 He that worketh euill, ſhall be wrapped in euill, and ſhal not know from whence they come vnto him.

28 Mockerie and reproch follow the proude, and vengeance lurketh for them as a lyon.

29 They that reioyce at the fall of the righteous, ſhall be taken in the ſnare, and anguiſh ſhall conſume them before they die.

30 Deſpite & anger are abominable thinges, and the ſinfull man is ſubiect to them both.

CHAP. XXVIII.

1 *We ought not to deſire vengeance, but to forgiue the offence.* 13 *Of the vices of the tongue, and of the dangers thereof.*

HEe * that ſeeketh vengeance, ſhall finde vengeance of the Lord, and he will ſurely keepe his ſinnes.

Deut 23.35. rom.12.19.

2 † Forgiue thy neighbour the hurt that hee hath done to thee, ſo ſhall thy ſinnes be forgiuen thee alſo when thou prayeſt.

† Man oughe not to ſeeke vengeance.

3 Should a man beare hatred againſt man, and * deſire forgiueneſſe of the Lord?

Mat.6.14.

4 Hee will ſhew no mercy to a man, which is like himſelfe: and will he aſke forgiueneſſe of his owne ſinnes?

5 If he that is but fleſh, nouriſh hatred, [and aſke pardon of God,] who will intreat for his ſinnes?

6 Remember the end and let enimitie paſſe: imagine not death and deſtruction to another through anger, but perſeuere in the commandements.

7 Remember the commandements: ſo ſhalt thou not bee rigorous againſt thy neighbour: [conſider diligently] the Couenant of the moſt High, and forgiue his ignorance.

8 * Beware of ſtrife, and thou ſhalt make thy ſinnes fewer: for an angrie man kindleth ſtrife.

Chap.8.1.

9 And the ſinfull man diſquieteth friendes, and bringeth in falſe accuſations among them that be at peace.

10 * As the matter of the fire is, ſo it burneth, and mans anger is according to his power: and according to his riches his anger increaſeth, and the more vehement the anger is, the more is hee inflamed.

Pro 26.21.

11 An haſtie brawling kindleth a fire, and an haſtie fighting ſheadeth blood: [a tongue that beareth falſe witneſſe, bringeth death.]

12 If thou blow the ſparke, it ſhall burne: if thou ſpit vpon it, it ſhall bee quenched, and both theſe come out of the mouth.

13 † * Abhorre the ſlanderer and double tongued: for ſuch haue deſtroyed many that were at peace.

† The tongue

Chap. 21.28.

14 The [a] double tongue hath diſquieted many, & driuen them from nation to nation: ſtrong cities hath it broken downe, and ouerthrowne the houſes of great men: [the ſtrength of the people hath it brought downe, and bene the decay of mightie nations.

[a] That is, the tongue which ſayth, and vnſayth, or ſpeaketh one thing, and thinketh an other. Or, the tongue which ſpeaketh neither out of the new or olde Teſtament, but of their owne braine.

15 The double tongue hath caſt out many vertuous women, and robbed them of their labours.

16 Who ſo hearkeneth vnto it, ſhal neuer find reſt, and neuer dwell quietly.

17 The ſtroke of the rod maketh markes in the fleſh, but the ſtroke of the tongue breaketh the bones.

18 There bee many that haue periſhed by the edge of the ſword, but not ſo many as haue fallen by the tongue.

19 Well is him that is kept from an euill tongue, and commeth not in the anger thereof, which hath not drawne in that yoke, neither hath bene bound in the bands thereof.

20 For the yoke thereof is a yoke of yron, and the bands of it are bands of braſſe.

21 The death thereof is an euill death: hell were better then ſuch one.

22 It ſhall not haue rule ouer them that feare God, neither ſhall they bee burnt with the flame thereof.

23 Such as forſake the Lord, ſhal fal therein:

and it ſhall burne them, and no man ſhalbe able to quench it: it ſhall fall vpon them as a lyon, and deuoure them as a leopard.

24 Hedge thy poſſeſſion with thornes, and make doores and barres for thy mouth.

25 Binde vp thy ſiluer and golde, and weigh thy words in a ballance, and make a doore and a barre, [and a ſure bridle] for thy mouth.

26 Beware that thou ſlide not by it and ſo fall before him that lieth in wait, [and thy fall be incurable, euen vnto death.]

CHAP. XXIX.

1 Do lende money, and do almes. 15 Of a faithfull man anſwering for his friend. 24 The poore mans life.

† Of weldoing.

HEe that will ſhewe mercie † lendeth to his neighbour: and he that hath power ouer him ſelfe, keepeth the commandements.

Deut 15.7,8 mat. 5.42. luke 6.35.

2 * Lende to thy neighbour in time of his neede, and pay thou thy neighbour againe in due ſeaſon.

3 Keepe thy word, and deale faithfully with him, and thou ſhalt alway finde the thing that is neceſſary for thee.

4 Many when a thing was lent them, reckoned it to bee found, and grieued them that had helped them.

5 Till they receiue, they kiſſe his handes, and for their neighbours good they humble their voyce: but when they ſhould pay againe, they prolong the terme, and giue a careleſſe anſwere, and make excuſes by reaſon of the time.

6 And though he be able, yet giueth he ſcarce the halfe againe, & reckoneth the other as a thing founde: elſe he deceiueth him of his money, and maketh him an enemy without a cauſe: he payeth him with curſing and rebuke, and giueth him euill words for his good deed.

7 There be many which refuſe to lend becauſe of this inconuenience, fearing to bee defrauded without cauſe.

8 Yet haue thou patience with him that humbleth himſelfe, and deferre not mercie from him.

9 Helpe the poore for the Commandements ſake, and turne him not away, becauſe of his pouertie.

10 Loſe thy money for thy brothers and neighbours ſake, & let it not ruſt vnder a ſtone to thy deſtruction.

Dan. 4.24. mat. 6.20. luke 11.41. and 12.33. acts 10.4. 1. tim 6.18, 19.

11 * Beſtow the treaſure after the commandement of the moſt High, and it ſhall bring thee more profite then gold.

‖ *Or, giue thine almes ſecretly. Tob. 4.8,9, 10.11.*

12 ‖ Lay vp thine * almes in thy ſecret chambers, and it ſhall keepe thee from all affliction.

13 [A mans almes is as a purſe with him, and ſhal keepe a mans fauour as the apple of the eye, and afterward ſhall it ariſe, and pay euery man his reward vpon his head.]

14 It ſhall fight for thee againſt thine enemies, better then the ſhielde of a ſtrong man, or ſpeare of the mightie.

† Of ſuretiſhip.

15 An honeſt man is † ſuretie for his neighbour: but he that is impudent, forſaketh him.

16 Forget not the friendſhip of the ſuretie: for he hath layd his life for thee.

[a] As he is a foole that is ſuretie for euery man: ſo is he vngodly that in no wiſe will be ſuretie for any man.

17 The [a] wicked deſpiſeth the good deede of his ſuretie.

18 The wicked will not become ſuretie: and he that is of an vnthankfull minde, forſaketh him that deliuered him.

19 [Some man promiſeth for his neighbour: and when he hath loſt his honeſty, he wil forſake him.]

20 Suretiſhip hath deſtroyed many a riche man, and remoued them as the waues of the ſea: mighty men hath it driuen away from their houſes, and cauſed them to wander among ſtrange nations.

21 A wicked man tranſgreſſing the commandements of the Lord, ſhal fal into ſuretiſhip: and he that medleth much with other mens buſines, is intangled in controuerſies.

22 ¶ Helpe thy neighbour according to thy power, and beware that thou thy ſelfe fall not.

Chap. 36.26.

23 * The chiefe thing of life is water, and bread, and clothing, and lodging to couer thy ſhame.

† Sober liuing.

24 † The poore mans life in his owne lodge, is better then delicate fare in another mans.

25 Be it little or much, holde thee contented, that the houſe ſpeake not euill of thee.

26 For it is a miſerable life to go from houſe to houſe: for where thou art a ſtranger, thou dareſt not open thy mouth.

27 Thou ſhalt lodge and feed vnthankefull men, and after ſhalt haue bitter words for the ſame, ſaying,

28 Come, thou ſtranger, and prepare the table, and feed me of that thou haſt ready.

29 Giue place, thou ſtranger, to an honourable man: my brother commeth to be lodged, and I haue need of mine houſe.

30 These thinges are heauy to a man that hath vnderſtanding, the vpbraiding of the houſe, and the reproch of the lender.

CHAP. XXX.

1 Of the correction of children. 14 Of the commoditie of health. 17 Death is better then a ſorowfull life. 22 Of the ioy and ſorow of the heart.

Prou. 13.24. and 23.13.

HE that loueth his ſonne, * cauſeth him oft to feele the rod, that he may haue ioy of him in the end.

2 Hee that chaſtiſeth his ſonne, ſhall haue ioy in him, and ſhal reioyce of him among his acquaintance.

Dani. 6.7.

3 Hee that * teacheth his ſonne, grieueth the enemie, and before his friends hee ſhall reioyce of him.

4 Though his father die, yet is he as though he were not dead: for he hath left one behind him that is like him.

5 In his life he ſaw him, and had ioy in him, and was not ſory in his death, [neither was hee ſhamed before his enemies.]

6 He left behind him an auenger againſt his enemies, and one that ſhould ſhew fauour vnto his friends.

7 He that flattereth his ſonne, bindeth vp his wounds, and his heart is grieued at euery cry.

8 An vntamed horſe will be ſtubburne, and a wanton childe will be wilfull.

9 If thou bring vp thy ſonne delicately, hee ſhall make thee afraide: and if thou play with him, he ſhall bring thee to heauineſſe.

10 Laugh not with him, leaſt thou bee ſory with him, and leaſt thou gnaſh thy teeth in the ende.

Chap. 7.23.

11 * Giue him no libertie in his youth, and winke not at his folly.

12 Bowe downe his necke while he is yong, and beate him on the ſides whiles he is a child, leaſt he ware ſtubborne, and be diſobedient vnto thee, and ſo bring ſorow to thine heart.

13 Chaſtiſe thy childe, and be diligent therein, leaſt his ſhame grieue thee.

† The praiſe of health.

14 ¶ † Better is the poore being whole and ſtrong, then a rich man that is afflicted in his body.

15 Health and ſtrength is aboue all gold, and a whole body aboue infinite treaſure.

16 There is no riches aboue a ſound body, and no ioy aboue the ioy of the heart.

17 Death is better then a bitter life, [& long reſt] then continuall ſickneſſe.

a Like as meate that is ſet vpon the graues of dead men is vnprofitable, for that they eat it not: euen ſo knowledge in him that openeth not his mouth to vtter it, is vnprofitable, Chap.41.14.

18 [a] The good things that are powred on a mouth ſhut vp, are as meaſſes of meate ſet vpon a graue.

19 What good doeth the offering vnto an idole? for he can neither eate, nor ſmell: ſo is he that is perſecuted of the Lord, [and beareth the reward of iniquity.]

20 Hee ſeeth with his eyes, and groneth like *a gelded man, that lieth with a virgine and ſigheth.

Chap.20.3.

21 *Giue not ouer thy minde to heauineſſe, and vexe not thy ſelfe in thine owne counſell.

Prou.12.25. and 15.13. and 17.22.

22 The ioy of the heart is the life of man, and a mans gladneſſe is the prolonging of his dayes.

23 Loue thine owne ſoule, and comfort thine heart: driue ſorrowe farre from thee: for ſorrowe hath ſlaine many, and there is no profite therein.

24 Enuy and wrath ſhorten the life, and carefulneſſe bringeth age before the time.

25 A noble and good heart will haue conſideration of his meat and diet.

CHAP. XXXI.

1 Of couetouſnes. 2 Of them that take paine to gather riches. 8 The prayſe of a rich man without a fault. 12 We ought to flee drunkenneſſe and follow ſoberneſſe.

†Couetouſnes. 1.*Tim*.6.9,10.

WAking † after * riches, pineth away the body, and the care thereof driueth away ſleepe.

2 This waking care breaketh the ſleepe, as a great ſickeneſſe breaketh the ſleepe.

3 The rich hath great labour in gathering riches together, and in his reſt he is filled with pleaſures.

4 The poore laboureth in liuing poorely, and when he loaneth off, he is ſtill poore.

5 He that loueth golde, ſhall not be iuſtified, and hee that followeth corruption, ſhall haue enough thereof.

Chap.8.2.

6 *Many are deſtroyed by the reaſon of gold, and haue found their deſtruction before them.

7 It is as a ſtumbling blocke vnto them that ſacrifice vnto it, and euery foole is taken therewith.

Luk.6.24.

8 Bleſſed is the *rich which is found without blemiſh, and hath not gone after gold, [nor hoped in money and treaſures.]

9 Who is hee, and wee will commend him? for wonderfull things hath hee done among his people.

10 Who hath bene tried thereby, and found perfite? let him bee an example of glory, who might offend, and hath not offended, or doe euill, and hath not done it.

11 Therefore ſhall his goods bee ſtabliſhed, and the congregation ſhall declare his almes.

† Temperancie.

12 If thou ſit at a coſtly table, † open not thy mouth wide vpon it, and ſay not, Behold much meat.

13 Remember that an euill eie is a ſhrew: and what thing created is worſe then a wicked eye? for it weepeth for euery cauſe.

14 Stretch not thine hande whereſoeuer it looketh, and thruſt it not with it into the diſh.

15 Conſider by thy ſelfe him that is by thee, and marke euery thing.

16 Eate modeſtly that which is ſet before thee, and deuoure not, leaſt thou be hated.

17 Leaue thou off firſt for nurtures ſake, and be not inſatiable, leaſt thou offend.

18 When thou ſitteſt among many, reach not thine hand out firſt of all.

Chap.37.29.

19 *How little is ſufficient for a man well taught: and thereby he belcheth not in his chamber, [nor feeleth any paine.]

20 A wholeſome ſleepe commeth of a temperate belly: hee riſeth vp in the morning, and is well at eaſe in himſelfe: but paine in watching and cholericke diſeaſes, and pangs of the belly are with an vnſatiable man.

a This counſel only concerning the health of the body, is here alleaged, rather for a remedie to helpe digeſtion vnto a weake ſtomacke, then for an inſtruction to tolerate intemperancie: for ſurfetting is forbidden vs, Luke 21.34.

21 If thou haſt bene forced to eate, ariſe, goe foorth, [a] vomite, and then take thy reſt: [ſo thou ſhalt bring no ſickeneſſe vnto thy body.]

22 My ſonne, heare mee, and deſpiſe me not, and at the laſt thou ſhalt finde as I haue tolde thee: in all thy workes bee quicke, ſo ſhall there no ſickeneſſe come vnto thee.

Prou.22.9. †Liberality.

23 *Who ſo is † liberall in his meat, men ſhall bleſſe him: and the teſtimony of his honeſtie ſhall be beleeued.

24 But againſt him that is a niggard of his meate, the whole city ſhall murmure: the teſtimonies of his niggardneſſe ſhall be ſure.

Iudeth.13.2,8.

25 Shewe not thy valiantneſſe in wine: for * wine hath deſtroyed many.

26 The fornace proueth the edge in the tempering: ſo doeth wine the hearts of the proud by drunkenneſſe.

Pſal.104.15. pro.31.4,5,6,7.

27 *Wine ſoberly drunken, is profitable for the life of man: what is his life that is ouercome with wine?

28 Wine was made [from the beginning] to make men glad, [& not for drunkenneſſe.] Wine meaſurably drunken and in time, bringeth gladneſſe and chereſulneſſe of the minde.

29 But wine drunken with exceſſe, maketh bitterneſſe of mind with brawlings & ſcoldings.

30 Drunkenneſſe increaſeth the courage of a foole, till he offend: it diminiſheth his ſtrength and maketh wounds.

Chap.20.1.

31 *Rebuke not thy neighbour at the wine, and deſpiſe him not in his mirth: giue him no deſpitefull words, and preſſe not vpon him with contrary words.

CHAP. XXXII.

1 An exhortation to modeſtie. 3 Let the ancient ſpeake. 14 To giue thanks after the repaſt. 15 Of the feare, faith and confidence in God.

† Humbleneſſe.

IF thou be made the maſter of the feaſt, † lift not thy ſelfe vp, but bee among them, as one of the reſt: take diligent care for them, and ſo ſit downe.

2 And when thou haſt done all thy duety, ſit

downe, that thou mayeſt bee merry with them, and receiue a crowne for thy good behauiour.

3 Speake thou that art the elder: for it becommeth thee, but with ſound iudgement, and hinder not muſicke.

4 Powre not out wordes, where there is no audience,* and ſhew not forth wiſedome out of time.

Eccleſ.3.7. chap.20.7.

5 The conſent of muſicians at a banket, is as a ſignet of a carbuncle ſet in gold.

6 And as the ſignet of an Emeraud well trimmed with gold, ſo is the melodie of muſicke in a pleaſant banquet.

7 [Giue eare, and be ſtill, and for thy good behauiour thou ſhalt be beloued.]

8 Thou that art yong, ſpeake if neede be, and yet ſcarcely when thou art twiſe aſked.

9 Comprehend much in fewe wordes: [in many things bee as one that is ignorant:] bee as one that vnderſtandeth, and yet holde thy tongue.

10 If thou be among * great men, compare not thy ſelfe vnto them: and when an elder ſpeaketh, babble not much.

Iob.32.6.

11 Before the thunder goeth lightning, and before a ſhamefaſt man goeth fauour.

12 Stand vp betimes, and be not the laſt: but get thee home without delay,

13 And there take thy paſtime, and doe what thou wilt, ſo that thou doe none euil, or vſe proud words.

14. But aboue all things giue thankes vnto him that hath made thee, and repleniſhed thee with his goods.

15 ¶ Who ſo feareth the Lorde, will receiue his doctrine, and they that riſe earely, ſhall finde fauour.

16 Hee that ſeeketh the Law, ſhall bee filled therewith: but the hypocrite will bee offended thereat.

17 They that feare the Lord, ſhall finde that which is righteous, and ſhall kindle iuſtice as a light.

18 An vngodly man will not be reformed, but findeth out excuſes according to his will.

19 A man of vnderſtanding deſpiſeth not counſell: but a leud and proud man is not touched with feare, euen when he hath done raſhly.

20 [My ſonne] doe nothing without adiuiſement: ſo ſhall it not repent thee after the deede.

21 Goe not in the way where thou maieſt fall, nor where thou mayeſt ſtumble among yͤ ſtones, neither truſt thou in the way that is plaine.

22 And beware of thine owne children, [and take heede of them, that bee thine owne houſholde.]

23 In euery good worke bee of a faithfull heart: for this is the keeping of the commaundements.

‖ Or, the law.

24 Who ſo beleeueth in ‖ the Lorde, keepeth the commandements: and hee that truſteth in the Lord ſhall take no hurt.

CHAP. XXXIII.

1 The deliuerance of him that feareth God. 4 The anſwere of the wiſe. 12 Man is in the hand of God, as the clay is in the hand of the potter. 23 Of euil ſeruants.

† The feare of God.

THere ſhall no euill come vnto him that † feareth the Lord: but when he is in tentation, he will deliuer him againe.

2 A wiſe man hateth not the Lawe: but hee that is an hypocrite therein, is as a ſhip in a ſtorme.

3 A man of vnderſtanding walketh faithfully in the Lawe, and the Lawe is faithfull vnto him.

4 As the queſtion is made, prepare the anſwere, and ſo thou ſhalt be heard: be ſure of the matter, and ſo anſwere.

Chap.21.16.

5 The hearte of the * fooliſh is like a cart wheele: and his thoughts are like a roling axel tree.

6 As a wild horſe neyeth vnder euery one that ſitteth vpon him, ſo is a ſcornefull friend.

7 Why doeth one day excell another, ſeeing that the light of the dayes of the yeere come of the ſunne?

8 The knowledge of the Lorde hath parted them aſunder, and he hath by them diſpoſed the times and ſolemne feaſts.

9 Some of them hath he choſen and ſanctified, and ſome of them hath hee put among the dayes to number.

Gen.1.27. and 2.7.

10 And all men are of the * ground, and Adam was created out of the earth: but the Lord hath diuided them by great knowledge, and made their wayes diuers.

11 Some of them hath he bleſſed and exalted, and ſome of them hath he ſanctified, and appropriate to himſelfe: but ſome of them hath hee curſed, and brought them low, and put them out of their ſtate.

Iſai.45.9.

12 * As the clay is in the potters hand, to order it at his pleaſure, ſo are men alſo in the hand of their Creator, ſo that he may reward them as liketh him beſt.

13 Againſt euill is good, and againſt death is life: ſo is the godly againſt the ſinner, and the vngodly againſt the faithfull.

14 So in all the works of the moſt High thou mayeſt ſee that there are euer two, one againſt another.

15 ¶ I am awaked vp laſt of all, as one that gathereth after them in the vintage. In the bleſſing of the Lord I am increaſed, and haue filled my winepreſſe, like a grape gatherer.

Chap.24 39. rom.9 20,21

16 * Behold, how I haue not laboured onely for my ſelfe, but for all them that ſeeke knowledge.

17 Heare me, O yee great men of the people, and hearken with your eares, yee rulers of the congregation.

18 Giue not thy ſonne and wife, thy brother and friende, power ouer thee while thou liueſt, and giue not away thy ſubſtance to another, leſt it repent thee, and thou intreat for the ſame againe.

19 As long as thou liueſt, and haſt breath, a giue not thy ſelfe ouer to any perſon.

a That is, let no man vſe thee as his ſeruant, when thou haſt committed al thy goods into his hand.

20 For better it is that thy children ſhoulde pray vnto thee, then that thou ſhouldeſt looke vp to the hands of thy children.

21 In all thy workes be excellent, that thy honour be neuer ſtained.

22 At the time when thou ſhalt ende thy dayes, and finiſh thy life, diſtribute thine inheritance.

23 ¶ The fodder, the whip, and the burden belong vnto the aſſe: and meate, correction and worke vnto thy ſeruant.

24 If thou ſet thy ſeruaunt to labour, thou

ſhalt find reſt: but if thou let him go idle, he ſhall ſeeke libertie.

25 The yoke and the whippe bow downe the hard necke: ſo tame thine euill ſeruant with the whips and correction.

26 Send him to labour, that he goe not idle: for idleneſſe bringeth much euill.

27 Set him to worke, for that belongeth vnto him: if he be not obedient, † put on more heauie fetters.

† How ſlaues were ordered in olde time.

28 But be not exceſſiue toward any, & without diſcretion doe nothing.

29 * If thou haue a faithfull ſeruant, let him be vnto thee as thine owne ſoule: for in blood haſt thou gotten him. If thou haue a ſeruant, intreat him as thy brother: for thou haſt need of him, as of thy ſelfe. If thou intreat him euill, and he run away, wilt thou ſeeke him?

Chap.7.20.

CHAP. XXXIIII.

Of dreames. 13 The praiſe of them that feare God. 18 The offerings of the wicked. 22 The bread of the needie. 27 God doeth not allow the workes of an vnfaithfull man.

The hope of a fooliſh man is vaine and falſe, † and dreames make fooles to haue wings.

†Dreames.

2 Who ſo regardeth dreames, is like him that will take hold of a ſhadow, and follow after the winde.

3 Euen ſo is it wᵗ the appearings of dreames, as the likeneſſe of a face is before another face.

4 Who can be cleanſed by the vncleane? or what trueth can be ſpoken of a lier?

5 Soothſayings, witchcraft, and dreaming, is but vanity, and a minde that is occupied with fantaſies, is as a woman that trauaileth.

6 Wheras ſuch viſions come not of the moſt High to try thee, ſet not thine heart vpon them.

7 For dreames haue deceiued many, and they haue failed that put their truſt therein.

8 The law ſhalbe fulfilled without lies, and wiſdome is ſufficient to a faithful mouth: [what knowledge hath he that is not tried?]

9 A man that is inſtructed, vnderſtandeth much, and hee that hath good experience, can talke of wiſedome.

10 He that hath no experience, knoweth litle, and he that erreth, is full of craft.

11 When I wandered to and fro, I ſaw many things, and mine vnderſtanding is greater then I can expreſſe.

12 I was oft times in danger of death, yet I was deliuered by theſe things.

13 ¶ The ſpirit of thoſe that feare the Lord, ſhall liue: for their hope is in him that can helpe them.

14 Who ſo † feareth the Lord, feareth no man, neither is afrayd: for he is his hope.

†The feare of the Lord.

15 Bleſſed is the ſoule of him that feareth the Lord: in whom putteth he his truſt? who is his ſtrength?

16 * For the eyes of the Lord haue reſpect vnto them that loue him: he is their * mighty protection, and ſtrong ground, a defence from the heate, and a ſhadow for the noone day, a ſuccour from ſtumbling, and an helpe from falling.

Pſal 33.18.
Pſal.91.1,2

17 He ſetteth vp the ſoule, and lighteneth the eyes: he giueth health, life, and bleſſing.

18 ¶ He that * giueth an offering of vnrighteous goods, offereth a mocking ſacrifice, and the gifts of the vnrighteous, pleaſe not him.

Prou.21.27.

19 [But the Lord is theirs onely, that patiently abide him in the way of trueth and righteouſneſſe.]

20 The moſt High doeth not allow the † offerings of the wicked, * neither is he pacified for ſinne by the multitude of ſacrifice.

† The offerings of the wicked and their prayer.
Prou.15.8.

21 Who ſo bringeth an offering of the goods of the poore, doeth as one that ſacrificeth ẏ ſonne before the fathers eyes.

22 The bread of the needfull is the life of the poore: he that defraudeth him thereof, is a murtherer.

23 He that taketh away his neighbors liuing, ſlayeth him, * and he that defraudeth the labourer of his hire, is a bloodſhedder.

Deut.24.14, 15. chap.7.20.

24 ¶ When one buildeth, & another breaketh downe, what profit haue they then but labour?

25 When one prayeth, and another curſeth, whoſe voyce will the Lord heare?

26 * Hee that waſheth himſelfe becauſe of a dead body, and toucheth it againe, what auaileth his waſhing?

Numb.19. 11,12.

27 * So is it with a man that faſteth for his ſinnes, and committeth them againe: who will heare his prayer? or what doth his faſting helpe him?

2.Pet.2.20, 21,22.

CHAP. XXXV.

1 Of true ſacrifices. 14 The prayer of the fatherles, and of the widow, and him that humbleth himſelfe.

Who ſo keepeth the Law, * bringeth offerings enow: he that holdeth faſt the commandements, † offereth an offering of ſaluation.

1.Sam.15. 22. iere 7.3, 5,6,7.
† True ſacrifices.

2 Hee that is thankefull to them that haue well deſerued, offereth fine flowre: * and he that giueth almes, ſacrificeth prayſe.

Phil.4.18.

3 To depart from euill is a thankefull thing to the Lord, and to forſake vnrighteouſneſſe, is a reconciling vnto him.

4 * Thou ſhalt not appeare emptie before the Lord.

Exod.23.15, and 34.20. deut.16.16.

5 For all theſe things are done becauſe of the commandement.

6 * The offring of the righteous maketh the altar fat, and the ſmell thereof is ſweete before the moſt High.

Gen.4.4,5.

7 The ſacrifice of the righteous is acceptable, and the remembrance thereof ſhall neuer be forgotten.

8 Giue the Lord his honour with a good and liberall eye, and diminiſh not the firſt fruits of thine hands.

9 * In all thy giftes ſhew a ioyfull countenance, and dedicate thy tithes with gladneſſe.

2.Cor.9 7.

10 Giue vnto the moſt High according as he hath enriched thee, * and looke what thine hand is able, giue with a cheerefull eye.

Tob.4.8.

11 For the Lord recompenſeth, and will giue thee ſeuen times as much.

Leui.22.21, 22. deut.15. 21.

12 * Diminiſh nothing of thine offering: for he will not receiue it, and abſteine from wrongfull ſacrifices: for the Lord is the Iudge and regardeth no * mans perſon.

Deut.10.17. 2 chro.19.7. iob 34.19. wiſ 6.7. act. 10.34 rom.2 11 gal 2.6. ephe.6 9 col. 3.25. 1.pet. 1,17.

13 Hee accepteth not the perſon of the poore, but he heareth the prayer of the oppreſſed.

14 Hee deſpiſeth not the deſire of the fatherleſſe nor the widow, when ſhe powreth out her prayer.

15 Doth not the teares runne downe the widowes cheekes? and her cry is againſt him that cauſed them: [for from her cheekes doe they goe vp vnto heauen, and the Lorde which heareth them, doth accept them.]

16 He that ſerueth the Lord ſhall be accepted with fauour, and his prayer ſhall reach vnto the cloudes.

17 The prayer of him that humbleth himſelfe, goeth thorow the cloudes, and ceaſeth not till it come neere, & will not depart till the moſt High haue reſpect thereunto to iudge righteouſly, and to execute iudgement.

18 And the Lord wil not be ſlacke, nor the Almightie will tarrie long from them, till he hath ſmitten in ſunder the loines of the vnmercifull, and auenged himſelfe of the heathen, till he haue taken away the multitude of the cruell, & broken the ſcepter of the vnrighteous, till he giue euery man after his workes, and reward them after their deuiſes, till he haue iudged the cauſe of his people, and comforted them with his mercy.

19 Oh, how faire a thing is mercy in the time of anguiſh & trouble! It is like a cloud of raine, that commeth in the time of a drought.

CHAP. XXXVI.

1 A prayer to God in the perſon of all faithful men, againſt thoſe that perſecute his Church. 22 The praiſe of a good woman.

Haue mercie vpon vs, O Lorde God of all things, and beholde vs, and [ſhew vs the light of thy mercies,]

† Againſt the wicked.

2 And ſend thy feare † among the nations, which ſeeke not after thee, [that they may know that there is no God but thou, and that they may ſhew thy wonderous workes.]

Jere.10.25.

3 Lift vp thine * hand vpon the ſtrange nations, that they may ſee thy power.

4 As thou art ſanctified in vs before them, ſo be thou magnified among them before vs,

5 That they may knowe thee, as we knowe thee: for there is none other God but only thou, O Lord.

6 Renew the ſignes, and change the wonders: ſhew the glorie of thine hand, and thy right arme, that they may ſhew foorth thy wonderous acts.

7 Raiſe vp thine indignation, and powre out wrath: take away the aduerſarie, and ſmite the enemie.

8 Make the time ſhort: remember thine oth, that thy wonderous workes may be prayſed.

9 Let the wrath of the fire conſume them that eſcape, and let them periſh that oppreſſe the people.

10 Smite in ſunder the heads of the Princes that be our enemies, and ſay, There is none other but we.

† A prayer for the godly.

11 † Gather all the tribes of Jacob together, [that they may knowe that there is none other God but onely thou, and that they may ſhew thy wonderous workes,] and inherit thou them as from the beginning.

Exod.4.22.

12 O Lord, haue mercy vpon the people, that is called by thy Name, and vpon Iſrael * whom thou haſt likened to a firſt borne ſonne.

13 Oh, be mercifull vnto Jeruſalem the citie of thy ſanctuary, the city of thy reſt.

14 Fill Sion, that it may magnifie thine oracles, and fill thy people with thy glory.

15 Giue witnes vnto thoſe that thou haſt poſſeſſed from the beignning, and raiſe vp the propheſies that haue bene ſhewed in thy name.

16 Reward them that waite for thee, that thy Prophets may be found faithfull.

Num.6,23.

17 O Lord, heare the prayer of thy ſeruants, according to the * bleſſing of Aaron ouer thy people, [and guide thou vs in the way of righteouſneſſe,] that all they which dwell vpon the earth, may knowe that thou art the Lord the eternall God.

18 ¶ The belly deuoureth all meates, yet is one meate better then another.

19 As the throat taſteth veniſon, ſo doeth a wiſe minde diſcerne falſe words.

20 A froward heart bringeth griefe, but a man of experience will reſiſt it.

21 A woman is apt to receiue euery man: yet is one daughter better then another.

22 The beauty of a woman cheereth the face, and a man loueth nothing better.

23 If there be in her tongue gentlenes, meekeneſſe, and wholeſome talke, then is not her huſband like other men.

† The praiſe of a good woman.

24 He that hath † gotten a [vertuous] woman, hath begunne to get a poſſeſſion: ſhe is an helpe like vnto himſelfe, & a pillar to reſt vpon.

25 Where no hedge is, there the poſſeſſion is ſpoyled: and he that hath no wife, wandereth to and fro, mourning.

26 Who will truſt a thiefe that is alway ready, and wandereth from towne to towne? and likewiſe him, that hath no reſt, and lodgeth whereſoeuer the night taketh him?

CHAP. XXXVII.

1 How a man ſhould know friends and counſellers. 12 To keepe his company that feareth God.

† Of friendſhip.

Euery friend ſaith, † I am a friend vnto him alſo: but there is ſome friend, which is onely a friend in name.

2 Remaineth there not heauines vnto death, when a companion and friend is turned to an enemie?

3 O wicked preſumption, from whence art thou ſprung vp to couer the earth with deceit?

Chap.6.10.

4 * There is ſome companion which in proſperity reioyceth with his friend: but in the time of trouble he is againſt him.

5 There is ſome companion that helpeth his friend for the bellies ſake, & taketh vp the buckler againſt the enemie.

6 Forget not thy friend in thy minde, and thinke vpon him in thy riches.

† Of whō we ſhould take counſell.

7 Seeke † no counſell at him of whom thou art ſuſpected, and diſcloſe not thy counſell vnto ſuch as hate thee.

Chap.8.19. and 9.16.

8 * Euery counſeller praiſeth his owne counſell: but there is ſome that counſelleth for himſelfe.

‖ Or, what need he hath.

9 Beware of the counſeller, and be aduiſed afore ‖ wherto thou wilt vſe him: for he wil counſell for himſelfe, leſt he caſt the lot vpon thee,

10 And ſay vnto thee, Thy way is good, and afterward he ſtand againſt thee, and looke what ſhall become of thee.

11 [Aſke no counſell for religion of him that is without religion, nor of iuſtice, of him that hath no iuſtice,] nor of a woman tou-

ching her of whom ſhe is iealous, nor of a coward in matters of warre, nor of a marchant concerning exchange, nor of a buyer for the ſale, nor of an enuious man touching thankefulneſſe, nor of the vnmercifull touching kindneſſe, [nor of an vnhoneſt man of honeſty] nor of the ſlouthfull for any labour, nor of an hireling for the finiſhing of a worke, nor of an idle ſeruant for much buſineſſe: hearken not vnto theſe in any matter of counſell.

12 But bee continuall with a godly man whome thou knoweſt to keepe the commaundements of the Lorde, whoſe minde is according to thy minde, and is ſorie for thee when thou ſtumbleſt.

13 Take counſell of thine owne heart: for there is no man more faithful vnto thee, then it.

14 For a mans mind is ſometimes more accuſtomed to ſhew more then ſeuen watchmen that ſit aboue in an hie tower.

15 And aboue all this pray to the moſt High, that he will direct thy way in trueth.

16 Let reaſon goe before euery enterpriſe, and counſell before euery action.

17 ¶ The [changing] of the countenance is a ſigne of the changing of the heart: foure things appeare, good and euill, life and death, but the tongue hath euermore the gouernement ouer them.

18 ¶ Some man is wittie, and hath inſtructed many, and yet is vnprofitable vnto himſelfe.

19 Some man will be wiſe in wordes, and is hated, yea, he is deſtitute of all ‖ foode,

‖Or, wiſedome.

20 Becauſe grace is not giuen him of the Lord: for he is deſtitute of all wiſedome.

21 Another is wiſe for himſelfe, and the fruites of vnderſtanding are faithfull in his mouth.

22 A wiſe man inſtructeth his people, and the fruites of his wiſedome faile not.

23 A wiſe man ſhalbe plenteouſly bleſſed, and all they that ſee him, ſhall thinke him bleſſed.

24 The life of man ſtandeth in the number of dayes: but the dayes of Iſrael are innumerable.

25 A wiſe man ſhall obteine credit among his people, and his name ſhalbe perpetuall.

26 My ſonne, proue thy ſoule in thy life, and ſee what is euill for it, and permit it not to do it.

27 For all things are not profitable for all men, neither hath euery ſoule pleaſure in euery thing.

28 Be not † greedy in all delights, and be not too haſtie vpon all meates:

†Of temperancie.

29 * For exceſſe of meates bringeth ſickeneſſe, and gluttonie commeth into cholericke diſeaſes.

Chap.31.19, 20.

30 By ſurfeit haue many periſhed: but he that ‖ dieteth himſelfe, prolongeth his life.

‖Or, taketh heede.

CHAP. XXXVIII.

1 A Phyſician is commendable. 16 To burie the dead. 24 The wiſedome of him that is learned.

†Of Phyſicians and phyſicke.

HOnour the † Phyſician with the honour that is due vnto him, becauſe of neceſſitie: for the Lord hath created him.

2 For of the moſt hie commeth healing, and he ſhall receiue gifts of the king.

3 The knowledge of the Phyſician lifteth vp his head, and in the ſight of great men hee ſhalbe in admiration.

4 The Lord hath created medicines of the earth, and hee that is wiſe, will not abhorre them.

5 * Was not the water made ſweete with wood, that men might knowe the vertue thereof?

Exod.15 25.

6 So hee hath giuen men knowledge, that hee might bee glorified in his wonderous workes.

7 With ſuch doeth he heale men, and taketh away their paines.

8 Of ſuch doeth the apothecarie make a confection, & yet hee cannot finiſh his owne workes: for of the Lord commeth proſperitie and wealth ouer all the earth.

9 My ſonne, faile not in thy ſickeneſſe, but * pray vnto the Lorde, and hee will make thee whole.

Iſa.38.2,5.

10 Leaue off from ſinne, & order thine handes aright, and cleanſe thine heart from all wickedneſſe.

11 Offer ſweete incenſe, and fine floure for a remembrance: make the offering fat, for thou art not the † firſt giuer.

†God beſtoweth firſt his benefits, and we muſt render a portion thereof, to ſuch vſes as he appointeth.

12 Then giue place to the Phyſician: for the Lorde hath created him: let him not goe from thee, for thou haſt neede of him.

13 The houre may come, that their enterpriſes may haue good ſucceſſe.

14 For they alſo ſhall pray vnto the Lorde, that hee would proſper that, which is giuen for eaſe, and their phyſicke for the prolonging of life.

15 Hee that ſinneth before his maker, let him fall into the handes of the phyſician.

16 My ſonne, * powre foorth teares ouer the dead, † and begin to mourne, as if thou haddeſt ſuffered great harme thy ſelfe, and then couer his body according to ‖ his appointment, and neglect not his buriall.

Chap.22.11.

†Of mourning.

‖Or, the cuſtome.

17 Make a grieuous lamentation, and be earneſt in mourning, and vſe lamentation as hee is worthy, and that a day or two, leaſt thou be euill ſpoken of, and then comfort thy ſelfe for thine heauineſſe.

18 * For of heauineſſe commeth death, and the heauineſſe of the heart breaketh the ſtrength.

Pro.15.13. and 17.22.

19 Of the affliction of the heart commeth ſorrowe, and the life of him that is afflicted, is according to his heart.

20 Take no heauines to heart: driue it away and remember the laſt end.

21 Forget it not: for there is no turning againe: thou ſhalt doe him no good, but hurt thy ſelfe.

22 Remember his iudgement: thine alſo ſhall be likewiſe, vnto mee yeſterday, and vnto thee to day.

23 * Seeing the dead is at reſt, let his remembrance reſt, and comfort thy ſelfe againe for him, when his ſpirit is departed from him.

2.Sam.12, 20.

24 ¶ The wiſedome of a learned man commeth by vſing well his vacant time: and he that ceaſeth from his owne matters and labour, may come by wiſedome.

25 Howe can hee get wiſedome that holdeth the plough, and hee that hath pleaſure in the goade, and in driuing oxen, and is occupied in their labours, and talketh but of the breede of bullocks?

26 Hee giueth his minde to make furrowes, and is diligent to giue the kyne fodder.

27 So is it of euery carpenter, and workemaſter that laboureth night and day: and they that cut and graue ſeales, and make ſundry diuerſities, and giue themſelues to counterfeite imagerie, and watch to performe the worke.

28 The ſmith in like maner abideth by his anuill, and doeth his diligence to labour the yron: the vapour of the fire drieth his fleſh, and he muſt fight with the heate of the fornace: the noyſe of the hammer is euer in his eares, and his eyes looke ſtill vpon the thing that hee maketh: hee ſetteth his minde to make vp his woorkes: therefore he watcheth to poliſh it perfectly.

29 So doeth the potter ſit by his worke: hee turneth the wheele about with his feete: hee is carefull alway at his worke, and maketh his worke by number.

30 He faſhioneth the clay with his arme, and with his feete hee tempereth the hardneſſe thereof: his heart imagineth howe to couer it with lead, and his diligence is to clenſe the ouen.

31 All theſe hope in their handes, and euery one beſtoweth his wiſedome in his worke.

32 Without theſe cannot the cities bee mainteined, nor inhabited, nor occupied.

33 And yet they are not aſked their iudgement in the counſell of the people, neither are they hie in the congregation, neyther ſit they vpon the iudgementſeates, nor vnderſtand the order of iuſtice: they cannot declare matters, according to the forme of the Lawe, and they are not meete for hard matters.

34 But they mainteine the ſtate of the world, and their deſire is concerning their worke and occupation.

CHAP. XXXIX.

1 A wiſe man. 16 The works of God. 24 Vnto the good, good things profite, but vnto the euill, euen good things are euill.

HE onely that applieth his minde to the Law of the moſt High, and is occupied in the meditation thereof, ſeeketh out the † wiſedome of all the ancient, and exerciſeth himſelfe in the propheſies.

†Of true wiſedome.

2 Hee keepeth the ſayings of famous men, and entreth in alſo to the ſecrets of darke ſentences.

3 He ſeeketh out the myſtery of graue ſentences, and exerciſeth himſelfe in darke parables.

4 He ſhall ſerue among great men, and appeare before the prince: he ſhall trauaile through ſtrange countries: for he hath tried the good and the euill among men.

5 He will giue his heart to reſort early vnto the Lord that made him, and to pray before the moſt High, and will open his mouth in prayer, and pray for his ſinnes.

6 When the great Lord will, he ſhall be filled with the Spirit of vnderſtanding, that hee may powre out wiſe ſentences, and giue thankes vnto the Lord in his prayer.

7 ‖ Hee ſhall direct his counſell and knowledge: ſo ſhall he meditate in his ſecrets.

‖ Or, the Lord.

8 Hee ſhall ſhewe foorth his ſcience and learning, and reioyce in the Lawe and couenant of the Lord.

9 Many ſhall commend his vnderſtanding, and his memory ſhall neuer bee put out, nor depart away: but his name ſhall continue from generation to generation.

10 *The congregation ſhall declare his wiſedome, and ſhew it.

Chap.44.15.

11 Though he be dead, he ſhall leaue a greater fame then a thouſand: and if he liue ſtill, he ſhall get the ſame.

12 Yet will I ſpeake of moe things: for I am full as the moone.

13 Hearken vnto mee, yee holy children, and bring foorth fruit as the roſe that is planted by the brookes of the field.

14 And giue ye a ſweet ſmell as ‖ incenſe, and bring foorth flowers as the lillie: giue a ſmell, and ſing a ſong of praiſe: bleſſe the Lord in al his works.

‖Or, Libanu

15 Giue honour vnto his Name, and ſhewe foorth his prayſe with the ſongs of your lips, and with harpes, and yee ſhall ſing after this maner,

16 * All the works of the Lord are exceeding good, and all his commaundements are done in due ſeaſon.

Gene.1.31. mar.7.37.

17 And none may ſay, What is this? wherefore is that? for at time conuenient, they ſhall all be ſought out: at his commandement the water ſtood as an heape, and at the word of his mouth the waters gathered themſelues.

18 His whole fauour appeared by his commandement, and none can diminiſh that which hee will ſaue.

19 The workes of al fleſh are before him, and nothing can be hid from his eyes.

20 He ſeeth from euerlaſting to euerlaſting, and there is nothing wonderfull vnto him.

21 A man neede not to ſay, What is this? wherefore is that? for hee hath made all things for their owne vſe.

22 His bleſſing ſhall run ouer as the ſtreame and moyſten the earth like a flood.

23 As hee hath turned the waters into ſaltneſſe, ſo ſhall the heathen feele his wrath.

24 As his wayes are plaine and right vnto the iuſt, ſo are they ſtumbling blockes to the wicked.

25 ¶ For the good are good things created from the beginning, and euill things for the ſinners.

26 * The principall things for the whole vſe of mans life is water, fire, and yron, and ſalt, and meale, wheate and hony, and milke, the blood of the grape, and oyle, and clothing.

Chap.29.23.

27 All theſe things are for good to the godly: but to the ſinners they are turned vnto euill.

28 There be ſpirits that are created for vengeance, which in their rigor lay on ſure ſtrokes: in the time of deſtruction they ſhewe foorth their power, and accompliſh the wrath of him that made them.

29 * Fire, and haile, and famine, and death: all theſe are created for vengeance.

Chap.40.9, 10.

30 The teeth of wilde beaſts, & the ſcorpions, and the ſerpents, and the ſworde execute vengeance for the deſtruction of the wicked.

31 They ſhall bee glad to doe his commandements: and when neede is, they ſhalbe ready vpon earth: and when their houre is come, they ſhal not ouerpaſſe the commandement.

32 Therefore haue I taken a good courage vnto me from the beginning, and haue thought on theſe things, and haue put them in writing.

Gen.1.31. 33 * All the works of the Lord are good, and hee giueth euery one in due ſeaſon, and when need is:

34 So that a man neede not to ſay, This is worſe then that: for in due ſeaſon they are all worthy praiſe.

35 And therefore praiſe the Lord with whole heart & mouth, and bleſſe the Name of the Lord.

CHAP. XL.

1 *Many miſeries in mans life.* 14 *Of the bleſſing of the righteous, and prerogatiue of the feare of God.*

† The miſeries of mans life. GReat † trauaile is created for all men, and an heauie yoke vpon the ſonnes of Adam from the day that they goe out of their mothers wombe, till the day that they returne to the mother of all things,

2 Namely their thoughts, and feare of the heart, and their imagination of the things they wait for, and the day of death,

3 From him that ſitteth vpon the glorious Throne, vnto him that is beneath in the earth and aſhes:

4 From him that is clothed in blewe ſilke, and weareth a crowne, euen vnto him that is clothed in ſimple linnen.

5 Wrath and enuie, trouble, and vnquietnes, and feare of death, and rigour, and ſtrife, and in the time of reſt, the ſleepe in the night vpon his bed, change his knowledge.

6 A litle or nothing is his reſt, and afterward in ſleeping he is as in a watch towre in the day: hee is troubled with the viſions of his heart, as one that runneth out of a battell.

7 And when all is ſafe, he awaketh, and marueileth that the feare was nothing.

8 Such things come vnto all fleſh, both man and beaſt, but ſeuen fold to the vngodly:

Chap.39.29, 30. 9 Moreouer, * death and blood, and ſtrife, and ſword, oppreſſion, famine, deſtruction, and puniſhment.

Gen.7.11. 10 These things are all created for the wicked, and for their ſakes came the * flood alſo.

Gen.3.19. chap.41.10. eccles.1.7. 11 * All things that are of the earth, ſhal turne to earth againe: and they that are of the * waters, ſhall returne into the ſea.

† Faithfulneſſe, 12 ¶ All bribes and vnrighteouſneſſe ſhall be put away: but † faithfulneſſe ſhall endure for euer.

13 The ſubſtance of the vngodly ſhalbe dried vp like a riuer, and they ſhall make a ſound like a great thunder in the raine.

14 When hee openeth his hand, he reioyceth: but all the tranſgreſſours ſhall come to nought.

15 The children of the vngodly ſhall not obtaine many branches: for the vncleane roots are as vpon the hie rocks.

16 Their tender ſtalke by what water ſoeuer it be or water banke, it ſhall be pulled vp before all other herbes.

17 ¶ Friendlines is as a moſt plentifull garden of pleaſure, and mercy endureth for euer.

Phil.4.12. 1.tim.6.6. 18 * To labour and to be content with that a man hath, is a ſweete life: but hee that findeth a treaſure, is aboue them both.

19 Children, and the building of the city maketh a perpetuall name: but an honeſt woman is counted aboue them both.

20 Wine and muſicke reioyce the heart: but the loue of wiſedome is aboue them both.

21 The pipe and the pſalterion make a ſweete noyſe: but a pleaſant tongue is aboue them both.

22 Thine eye deſireth fauour and beautie: but a greene ſeed time, rather then them both.

23 A friend and companion come together at opportunity: but aboue them both is a wife with her huſband.

24 Friends and helpe are good in the time of trouble: but almes ſhall deliuer more then them both.

25 Gold and ſiluer faſten the feete: but counſell is eſteemed aboue them both.

26 Riches and ſtrength lift vp the mind: but the feare of the Lord is aboue them both: there is no want in the feare of the Lord, and it needeth no helpe.

27 The feare of the Lord is a pleaſant garden of bleſſing, and there is nothing ſo beautifull as it is.

28 ¶ My ſonne, leade not a beggers life: for better it were to die then to beg.

29 The life of him that dependeth on another mans table, is not to be counted for a life: for he tormenteth himſelfe after other mens meate: but a wiſe man and well nourtured will beware thereof.

30 Begging is ſweet in the mouth of the vnſhamefaſt, and in his belly there burneth a fire.

CHAP. XLI.

1 *Of the remembrance of death.* 3 *Death is not to be feared.* 11 *A curſe vpon them that forſake the Law of God.* 12 *Good name and fame.* 14 *An exhortation to giue heede vnto wiſedome.* 17 *Of what things a man ought to be aſhamed.*

O † Death, how bitter is the remembrance of thee to a man that liueth at reſt in his poſſeſſions, vnto a man that hath nothing to vexe him, and that hath proſperity in all things: yea, vnto him that yet is able to receiue meat! † Of death.

2 O death, how acceptable is thy iudgement vnto the needfull, & vnto him whoſe ſtrength faileth, and that is now in the laſt age, and is vexed with all things, and to him that deſpaireth, and hath loſt patience!

3 Feare not the iudgement of death, remember them that haue bene before thee, and that come after, this is the ordinance of the Lord ouer all fleſh.

4 And why wouldeſt thou bee againſt the pleaſure of the moſt High? whether it be tenne, or an hundreth, or a thouſand yeeres, there is no defence for life againſt the graue.

5 ¶ The children of the vngodly are abominable children, and ſo are they that keepe company with the vngodly.

6 The inheritance of vngodly children ſhall periſh, and their poſterity ſhall haue a perpetuall ſhame.

7 The children complaine of an vngodly father, becauſe they are reproched for his ſake.

8 Wo be vnto you, O ye vngodly, which haue forſaken the Lawe of the moſt High God: for though you increaſe, yet ſhall you periſh.

9 If ye be borne, ye ſhall be borne to curſing: if ye die, the curſe ſhall be your portion.

10 * All that is of the earth, ſhal turne to earth againe, Chap.40.11.

againe: ſo the vngodly goe from the curſe to deſtruction.

11 Though men mourne for their body, yet the wicked name of the vngodly ſhall be put out.

12 Haue regarde to thy name: for that ſhall continue with thee aboue a thouſande treaſures of gold.

† A good name.
Chap. 20. 29.

13 A good life hath the dayes numbred: but a † good name endureth for euer.

14 My children, keepe wiſedom in peace: *for wiſedome that is hid, and a treaſure that is not ſeene, what profit is in them both?

15 A man that hideth his fooliſhnes, is better then a man that hideth his wiſedome.

† Of ſhamefaſtneſſe.

16 Therfore beare reuerence vnto my words: for it is not good in all things to bee † aſhamed: neither are all things allowed as faithfull in all men.

17 Be aſhamed of whoredome before father and mother: be aſhamed of lies before the prince and men of authoritie:

18 Of ſinne before the iudge and ruler: of offence before the congregation and people: of vnrighteouſnes before a companion and friend:

‖ Or, table.

19 And of theft before the place where thou dwelleſt, and before the trueth of God and his Couenant, and to leane with thine elbowes vpon the ‖ bread, or to be reproued for giuing or taking,

20 And of ſilence vnto them that ſalute thee, and to looke vpon an harlot,

21 And to turne away thy face from thy kinſman: or to take away a portion or a gift, or to be euill minded toward another mans wife,

22 Or to ſolicite any mans mayd, or to ſtand by her bed, or to reproche thy friendes with words,

23 Or to vpbraid when thou giueſt any thing, or to report a matter that thou haſt heard, or to reueile ſecret words.

24 Thus mayeſt thou well be ſhamefaſt, and ſhalt find fauour with all men.

CHAP. XLII.

2 The Law of God muſt be taught. 9 A daughter. 14 A woman. 18 God knoweth all things, yea, euen the ſecrets of thine heart.

† In what things we ought not to be aſhamed.

OF theſe things bee not thou † aſhamed, neither haue regard to offend for any perſon:

2 Of the Law of the moſt High and his couenant, and of iudgement to iuſtifie the godly:

3 Of the cauſe of thy companion, & of ſtrangers, or of diſtributing the heritage among friends:

4 To be diligent to keepe true balance, and weight, whether thou haue much or little:

5 To ſel merchandiſe at an indifferent price, and to correct thy children diligently, & to beate an euill ſeruant to the blood:

6 To ſet a good locke where an euill wife is, and to locke where many hands are:

7 If thou giue any thing by number, and weight, to put all in writing, both that that is giuen out, and that that is receiued againe:

8 To teach the vnlearned, and the vnwiſe, and the aged, that contend againſt the young: thus ſhalt thou be well inſtructed, and approoued of all men liuing.

‖ Or, is a ſecret watch to the father.

9 ¶ The daughter ‖ maketh the father to watch ſecretly, and the carefulneſſe that hee hath for her, taketh away his ſleepe in the youth, leſt ſhee ſhould paſſe the flower of her age: and when ſhe hath an huſband, leſt ſhe ſhould bee hated:

10 In her virginitie, leſt ſhe ſhould be defiled, or gotten with childe in her fathers houſe, and, when ſhe is with her huſband, leſt ſhe miſbehaue herſelfe: and when ſhe is married, leſt ſhe continue vnfruitfull.

Chap. 26. 10.

11 *If thy daughter be vnſhamefaſt, keepe her ſtraitly, leſt ſhe cauſe thine enemies to laugh thee to ſcorne, and make thee a common talke in the city, and defame thee among the people, and bring thee to publique ſhame.

Chap. 25. 23.

12 *Beholde not euery bodies beautie, and company not among women.

Gene. 3. 6.

13 For as the moth commeth out of garments: *ſo doeth wickednes of the woman.

14 The wickednes of a man is better then the good intreatie of a woman, to wit, of a woman that is in ſhame and reproch.

15 ¶ I will remember the works of the Lord, and declare the thing that I haue ſeene: by the word of the Lord are his works.

16 The Sunne that ſhineth, looketh vpon all things, and all the worke thereof is full of the glory of the Lord.

17 Hath not the Lorde appointed that his Saintes ſhoulde declare all his wonderous works, which the Almighty God hath ſtabliſhed to confirme all things by his Maieſty?

18 Hee ſeeketh out the depth, and the heart, and hee knoweth their practiſes: for the Lorde knoweth all ſcience, and he beholdeth the ſignes of the world.

19 He declareth the things that are paſt, and for to come, and diſcloſeth the pathes of things that are ſecret.

Iob 41. 4.
Iſa. 29. 15.

20 *No thought may eſcape him, neither may any word be hid from him.

21 He hath garniſhed the excellent works of his wiſedom, and he is from euerlaſting to euerlaſting, and for euer: vnto him may nothing be added, neither can he be miniſhed: he hath no need of any counſeller.

22 Oh, how delectable are all his works, and to be conſidered euen vnto the ſparkes of fire!

23 They liue all and endure for euer: and whenſoeuer need is, they are all obedient.

24 They are all double one againſt another: he hath made nothing that hath any fault.

‖ Or, ſtabliſheth.

25 The one ‖ commendeth the goodnes of the other; and who can bee ſatiſfied with beholding Gods glory?

CHAP. XLIII.

The ſumme of the creation of the works of God.

† The wonderful works of God.

THis high ornament † the cleare firmament, the beautie of the heauen ſo glorious to behold,

2 The Sunne alſo, a marueilous inſtrument when it appeareth, declareth at his going out, the worke of the moſt High.

3 At noone it burneth the countrey, and who may abide the heate thereof?

4 The Sunne burneth the mountains three times more then he that keepeth a furnace with continual heate: it caſteth out the fiery vapours, and with the ſhining beames blindeth the eyes.

5 Great is the Lord that made it, and by his commandement he cauſeth it to runne haſtily.

6 *The

Gen.1.16.

6 * The moone alſo hath he made to appeare according to her ſeaſon, that it ſhould be a declaration of the time, and a ſigne for the world.

Exod.12.2.

7 * The feaſts are appointed by the moone: the light thereof diminiſheth vnto the end.

8 The moneth is called after the name thereof, and groweth wonderouſly in her changing.

9 It is a campe pitched on high, ſhining in the firmament of heauen: the beautie of heauen are the glorious ſtarres, and the ornament that ſhineth in the high places of the Lord.

10 By the commaundement of the Holy one they continue in their order, and faile not in their watch.

Gen.9.13,14

11 ¶ * Looke vpon the raine-bow, and prayſe him that made it: very beautifull is it in the brightneſſe thereof.

Iſa.40,12.

12 * It compaſſeth the heauen about with a glorious circle, and the hands of the moſt High haue bended it.

13 ¶ Through his commandement hee maketh the ſnowe to haſte, and ſendeth ſwiftly the lightning of his iudgement.

14 Therefore he openeth his treaſures, and the clouds flie forth as the foules.

15 In his power hath hee ſtrengthened the cloudes, and broken the hailestones.

16 The mountaines leape at the ſight of him: the South wind bloweth according to his will.

17 The ſound of his thunder beateth ẏ earth: ſo doth the ſtorme of the North: the whirlewind alſo, as birds that flie, ſcattereth the ſnowe, and the falling downe thereof is as the graſhoppers that light downe.

18 The eye marueileth at the beautie of the whiteneſſe thereof, and the heart is aſtoniſhed at the raine of it.

19 Hee alſo powreth out the froſt vpon the earth like ſalt, and when it is froſen, it ſticketh on the tops of pales.

20 When the colde Northwinde bloweth, an yce is froſen of the water, it abideth vpon all the gatherings together of water, and clotheth the waters as with a breſtplate.

21 It deuoureth the mountaines, and burneth the wilderneſſe, and deſtroyeth that that is greene, like fire.

22 The remedy of all theſe is when a cloude commeth haſtily, and when a dew commeth vpon the heat, it refreſheth it.

23 [By his word he ſtilleth the wind:] by his counſell hee appeaſeth the deepe, and planteth Ilands therein.

24 They that ſaile ouer the Sea, tell of the perils thereof, and when we heare it with our eares, we maruell thereat.

25 For there be ſtrange, and woonderous works, diuers maners of beaſts, and the creation of Whales.

26 Through him are all things directed to a good end, and are ſtabliſhed by his word.

27 And when we haue ſpoken much, we can not attaine vnto them: but this is the ſumme of all, That he is all.

28 What power haue we to prayſe him? for he is aboue all his works.

Pſal.96.4.

29 The Lord is terrible, and very * great, and marueilous is his power.

30 Prayſe the Lorde, and magnifie him as much as ye can, yet doeth he farre exceed: exalt him with all your power, and be not weary, yet can ye not attaine vnto it.

John 1.18.

31 * Who hath ſeene him, that hee might tell vs? and who can magnifie him as he is?

Pſal.106.2.

32 For there are hid yet greater things then theſe be, & we haue ſeene but a few of his works.

33 For the Lord hath made all things, and giuen wiſedome to ſuch as feare God.

CHAP. XLIIII.

The praiſe of certaine holy men, Enoch, Noe, Abraham, Iſaac and Iacob.

Let vs now commend the famous men, and our fathers, of whom we are begotten.

2 The Lord hath gotten great glory by them, and that through his great power from the beginning.

3 They haue borne rule in their kingdomes, and were renowned for their power, and were wiſe in councell, and declared propheſies.

Exod.18.25.

4 * They gouerned the people by counſel, and by the knowledge of learning meete for the people, in whoſe doctrine were wiſe ſentences.

5 They inuented the melody of muſicke, and expounded the verſes that were written.

6 They were rich and mighty in power, and liued quietly at home.

7 All theſe were honourable men in their generations, and were well reported of in their times.

8 There are of them that haue left a name behinde them, ſo that their prayſe ſhall be ſpoken of.

Gene.7.22.

9 There are ſome alſo which haue no memoriall, * and are periſhed as though they had neuer beene, and are become as though they had neuer beene borne, and their children after them.

10 But the former were mercifull men, whoſe righteouſnes hath not bene forgotten.

11 For whoſe poſterity a good inheritance is reſerued, and their ſeed is conteined in the couenant.

12 Their ſtocke is conteined in the couenant, and their poſterity after them.

13 Their ſeed ſhal remaine for euer, and their praiſe ſhall neuer be taken away.

14 Their bodies are buried in peace, but their name liueth for euermore.

Chap.39.10.

15 * The people ſpeake of their wiſedom, and the congregation talke of their praiſe.

† Enoch. Gen 5.24. heb.11.5.

16 † * Enoch pleaſed the Lord God: therefore was he tranſlated for an enſample of repentance to the generations.

† Noe. Gen.6.9.& 7.1.heb.11.7.

17 † * Noe was found perfit, and in the time of wrath hee had a reward: therefore was hee left as a remnant vnto the earth, when the flood came.

Gen.9.11.

18 An euerlaſting couenant was made with him, that all fleſh ſhould * periſh no more by the flood.

† Abraham. Gen.12.3.& 15.5.& 17.4.

19 † Abraham was a * great father of many people: in glory was there none like vnto him.

Gene.21.4.

20 He kept the Lawe of the moſt High, and was in couenant with him, and he ſet the couenant * in his fleſh, and in tentation he was found faithfull.

Gene.22.16, 17,18.galat.3.8.

21 Therefore hee aſſured him by an * othe, that hee would bleſſe the nations in his ſeede, and that hee would multiply him as the duſt

of the earth, and exalt his ſeed as the ſtarres, and cauſe them to inherit from ſea to ſea, and from the riuer vnto the end of the world.

Gen.26.2,3.
† Iſaac.

22 *With † Iſaac did hee confirme likewiſe for Abraham his fathers ſake, the bleſſing of all men, and the couenant,

† Iacob.
‖*Or, knew him.*
Gene.27.28. and 28.1.
Gene.28.14.

23 And cauſed it to reſt vpon the head of † Iacob, and ‖ made himſelfe knowen by * his bleſſings, and gaue him an heritage and diuided his portions, * and parted them among the twelue tribes.

† Ioſeph.

24 And hee brought out of him a † mercifull man, which found fauour in the ſight of all fleſh.

CHAP. XLV.

The prayſe of Moſes, Aaron and Phinees.

† Moſes.
Exod.11.3.
acts 7.22.

AND † Moyſes the * beloued of God and men, brought he forth, whoſe remembrance is bleſſed.

2 He made him like to the glorious Saints, and magnified him by the feare of his enemies.

Exod 6.7.8. 9.chapters.

3 By his wordes hee cauſed the wonders to ceaſe, and he made him * glorious in the ſight of Kings, and gaue him commandements for his people, and ſhewed him his glory.

Num.12 3.

4 * He ſanctified him with faithfulneſſe, and meekeneſſe, and choſe him out of all men.

Exod.19.7.

5 Hee cauſed him to heare his voyce, and brought him into the darke cloud, * and there he gaue him the commandements before his face, euen the Law of life and knowledge, that hee might teach Iacob the couenant, and Iſrael his iudgements.

† Aaron.
Exod.4.21.

6 He exalted † Aaron an holy man like vnto him, euen his * brother of the tribe of Leui.

7 An euerlaſting couenant made hee with him, and gaue him the Prieſthood among the people, and made him bleſſed through his comely ornament, and clothed him with the garment of honour.

8 Hee put perfect ioy vpon him, and girded him with ornaments of ſtrength, as with breeches, and a tunicle, and an ephod.

Exod.28.35

9 Hee compaſſed him about with belles of golde, and with many bels round about, * that when he went in, the ſound might be heard, and might make a noiſe in the Sanctuarie, for a remembrance to the children of Iſrael his people,

10 And with an holy garment, with gold alſo, and blue ſilke, and purple, and diuers kindes of works, and with a breſt lap of iudgement, and and with the † ſignes of trueth,

† Vrim and Thummim.

11 And with worke of ſcarlet cunningly wrought, and with precious ſtones grauen like ſeales, and ſet in golde by goldſmithes worke for a memoriall, with a writing grauen after the number of the tribes of Iſrael,

12 And with a crowne of golde vpon the miter, bearing the forme and marke of holineſſe, an ornament of honour, a noble worke garniſhed, and pleaſant to looke vpon.

13 Before him were there no ſuch faire ornaments: there might no ſtranger put them on, but only his children: and his childrens children perpetually.

14 Their ſacrifices were wholly conſumed euery day twiſe continually.

[a] That was, either put into his hand the booke of ỹ Lawe written to reade vnto the people, or els ſome ſacrifice that hee might offer vnto God for their offences.
Leuit.8.12.

15 Moſes filled [a] his hands, * and annoynted him with holy oyle: this was appointed vnto him by an euerlaſting couenant, and to his ſeed, ſo long as the heauens ſhould remaine, that hee ſhould miniſter before him, and alſo to execute the office of the Prieſthood, and bleſſe his people in his name.

16 Before all men liuing the Lord choſe him that he ſhould preſent offerings before him, and a ſweete ſauour for a remembrance to make reconciliation for his people.

Deut.17 10. and 21.5.

17 * He gaue him alſo his commandements and authoritie according to the Lawes appointed, that he ſhould teach Iacob the teſtimonies, and giue light vnto Iſrael by his Law.

Num.16.1,2

18 * Strangers ſtood vp againſt him, and enuied him in the wilderneſſe, euen the men that tooke Dathans and Abirams part, and the company of Core in fury and rage.

19 This the Lord ſaw, and it diſpleaſed him, and in his wrathfull indignation were they conſumed: he did wonders vpon them, and conſumed them with the fiery flame.

Num.17 8.

20 * But hee made Aaron more honourable, and gaue him an heritage, and parted the firſt fruits of the firſt borne vnto him: vnto him ſpecially he appointed bread in abundance.

21 For the Prieſts did eat of the ſacrifices of the Lord, which he gaue vnto him and to his ſeed.

Deut.12.12. and 18.1.

22 * Els had he none heritage in the land of his people, neither had he any portion among the people: for the Lorde is the portion of his inheritance.

† Phinees.
Num.27.12,13. 1.mac.2.54.

23 The third in glory is † * Phinees the ſonne of Eleazar, becauſe hee had zeale in the feare of the Lord, & ſtood vp with good courage of heart, when the people were turned backe, and made reconciliation for Iſrael.

24 Therefore was there a couenant of peace made with him, that hee ſhould be the chiefe of the Sanctuary and of his people, and that hee and his poſteritie ſhould haue the dignitie of the prieſthood for euer,

25 And according to the couenant made with Dauid, that the inheritance of the kingdome ſhould remaine to his ſonne of the tribe of Iuda: ſo the heritage of Aaron ſhould be to the onely ſonne of his ſonne, and to his ſeed. God giue vs wiſedom in our heart to iudge his people in righteouſneſſe, that the good things that they haue, be not aboliſhed, and that their glory may endure for their poſterity.

CHAP. XLVI.

The prayſe of Ioſue, Caleb, and Samuel.

† Ioſue.
Num.27.18. deut.34.9. ioſh.1.2 and 12.7.

IEſus † * the ſonne of Naue was valiant in the warres, and was the ſucceſſour of Moyſes in prophecies, who according vnto his name was a great ſauiour of the elect of God, to take vengeance of the enemies that roſe vp againſt them, and to ſet Iſrael in their inheritance.

Ioſh.8.1,2.

2 * What glory gate he, when he lift vp his hand, and drew out his ſword againſt the cities!

3 Who was there before him, like to him? for he fought the battels of the Lord.

Ioſh.10.12, 13,14.

4 * Stood not the Sun ſtill by his meanes, and one day was as long as two?

5 He called vnto the moſt high Gouernour, when the enemies preaſſed vpon him on euery ſide, and the mightie Lord heard him with the haile ſtones, and with mighty power.

Ioſh.10 11.

6 Hee ruſhed in vpon the nations in battell, and in the * going downe of Bethoron hee de-

ſtroyed the aduerſaries, that they might knowe his weapons, and that he fought ‖ in the ſight of the Lord: for he ‖ followed the Almighty.

‖Or, that the Lord fauoured his battel.
‖Or, purſued the mighty men.

Num.14.6. *1.mac.2.55,56.* †Caleb. *Num.26.65.* *deu.1.35,36* *Ioſh.14.11.*

7 *In the time of Moyſes alſo he did a good worke: hee and † Caleb the ſonne of Iephune ſtood againſt the enemie and withheld the people from ſinne, and appeaſed the wicked murmuring.

8 *And of ſixe hundred thouſand people of foote, they two were preſerued to bring them into the heritage, euen into the land that floweth with milke and honie.

9 *The Lord gaue ſtrength alſo vnto Caleb, which remained with him vnto his old age, ſo that hee went vp into the hie places of the land, and his ſeed obtained it for an heritage,

10 That all the children of Iſrael might ſee, that it is good to follow the Lord.

†Iudges.

11 Concerning the † Iudges, euery one by name, whoſe heart went not a whoring, nor departed from the Lorde, their memory bee bleſſed.

Chap.49.10

12 Let * their bones flouriſh out of their place, and their names by ſucceſſion remaine to them that are moſt famous of their children.

†Samuel. *1.Sam.10.1. and.16.13.*

13 ¶ †Samuel the Prophet of the Lord, beloued of his Lord, *ordained kings, and anointed the princes ouer his people.

14 By the Lawe of the Lord hee iudged the congregation, and the Lord had reſpect vnto Iacob.

15 This Prophet was approued for his faithfulnes, & he was knowen faithfull in his words and viſions.

1.Sam.7.9,10,11.

16 *He called vpon the Lord Almighty, when his enemies preaſed vpon him on euery ſide, whe he offered the ſucking lambe.

17 And the Lord thundred from heauen, and made his voyce to be heard with a great noiſe.

18 So he diſcomfited the princes of the Tyrians: and all the rulers of the Philiſtims.

1.Sam.12.3.

19 *And before his long ſleepe he made proteſtation in the ſight of the Lord, and his anointed, that hee tooke no ſubſtance of any man, no not ſo much as a ſhooe, and no man could accuſe him.

1.Sam.28.18,19.

20 *After his ſleepe alſo he told of the kings death, and from the earth lift he vp his voyce, and propheſied that the wickedneſſe of the people ſhould periſh.

CHAP. XLVII.

The praiſe of Nathan, Dauid, and Salomon.

†Nathan. *2.Sam.12.1.*

After him roſe vp † Nathan to propheſie in the time of Dauid.

†Dauid.

2 For as the fat is taken away from the peace offring, ſo was † Dauid choſen out of the children of Iſrael.

1.Sam.17.34

3 *He played with the Lyons, as with kids, and with beares, as with lambes.

1.Sam.17.49,50,51.

4 *Slew he not a giant when he was yet but yong, and tooke away the rebuke from the people, when he lift vp his hand with the ſtone in the ſling, to beate downe the pride of Goliah?

1.Sam.18.7 *‖Or, the people.* *‖Or with bleſſing of the Lord.*

5 For hee called vpon the moſt High Lorde, which gaue him ſtrength in his right hand, to ſlay that mighty warriour, and that hee might ſet vp the horne of his people againe.

6 *So ‖ he gaue him the praiſe of tenne thouſand, and honoured him with ‖ great prayſes, and gaue him a crowne of glory.

2.Sam.5.7.

7 *For hee deſtroyed the enemies on euery ſide, and rooted out the Philiſtims his aduerſaries, and brake their horne in ſunder vnto this day.

8 In all his workes he prayſed the Holy one, and the moſt High with honourable words, and with his whole heart hee ſung ſongs, and loued him that made him.

1.Chro.16.4

9 *Hee ſet ſingers alſo before the altar, and according to their tune hee made ſweete ſongs, that they might prayſe God dayly with their ſongs.

10 He ordeined to keepe the feaſt daies comely, and appointed the times perfectly, that they might praiſe the holy Name of God, and make the Temple to ſound in the morning.

2.Sam.12.13

11 *The Lord tooke away his ſinnes, and exalted his horne for euer: hee gaue him the couenant of the kingdome, and the throne of glory in Iſrael.

12 After him roſe vp a wiſe ſonne, who by him dwelt in a large poſſeſſion.

†Salomon. *1.King.4.21,24.*

13 †*Salomon reigned in a peaceable time, and was glorious: for God made al quiet round about, that he might build an houſe in his name, and prepare the Sanctuary for euer.

1.King.4.29,30.

14 *How wiſe waſt thou in thy youth, and waſt filled with vnderſtanding as with a flood!

15 Thy mind couered the whole earth, and hath filled it with graue and darke ſentences.

16 Thy name went abroad in the yles, and for thy peace thou waſt beloued.

1.King.4.31,32.

17 *The countreys marueiled at thee for thy ſongs, and prouerbes, and ſimilitudes, and interpretations.

1.King 10.27.

18 By the Name of the Lorde God, which is called the God of Iſrael, thou haſt * gathered golde as tinne, and haſt had aſmuch ſiluer as lead.

1.King.11.1

19 *Thou diddeſt bowe thy loynes to women, and waſt ouercome by thy body.

20 Thou diddeſt ſtaine thine honour, and haſt defiled thy poſterity, & haſt brought wrath vpon thy children, and haſt felt ſorowe for thy folly.

1.King 12.15,16,17.

21 *So the kingdome was diuided, and Ephraim began to be a rebellious kingdome.

2.Sam.7.15.

22 *Neuertheleſſe the Lord left not off his mercy, neither was he deſtroyed for his workes: neither did hee aboliſh the poſterity of his elect, nor tooke away the ſeede of him that loued him, but he left a remnant vnto Iacob, and a roote of him vnto Dauid.

†Roboam. *‖Or, a moſt euident foole.* *1.King.12.10,11,13,14.* †Ieroboam. *1.King.12.28,30.*

23 Thus reſted Salomon with his fathers, and of his ſeede he left behinde him † Roboam, euen ‖ the fooliſhneſſe of the people, and one that had no vnderſtanding, *who turned away the people through his counſell, and † Ieroboam the ſonne of Nabat, *which cauſed Iſrael to ſinne, and ſhewed Ephraim the way of ſinne,

24 So that their ſinnes were ſo much increaſed, that they were driuen out of the land.

25 For they ſought out all wickedneſſe, til the vengeance came vpon them.

CHAP. XLVIII.

The praiſe of Elias, Elizeus, Ezekias and Iſaias.

†Elias. *1.King.17.1*

Then ſtoode vp † * Elias the Prophet as a fire, and his word burnt like a lampe.

2 He

2 Hee brought a famine vpon them, and by his zeale hee diminiſhed them: [for they might not away with the commaundements of the Lord.]

1.King.18.38.& 2.kin.1.10,12.

3 By the worde of the Lorde he ſhut the heauen, * and three times brought hee the fire from heauen.

4 O Elias, how honourable art thou by thy wonderous deedes! who may make his boaſt to be like thee!

1.King.17.21,22.

5 *Which haſt raiſed vp the dead from death, and by the worde of the moſt High out of the graue:

6 Which haſt brought Kings vnto deſtruction, and the honourable from their ſeat:

1.King.19.15.

7 Which heardeſt the rebuke of the Lord in Sina,* and in Horeb the iudgement of the vengeance:

1.King.19.16,17.

† The wickednes of Achab and Iezabel.

8 * Which diddeſt annoint Kings that they might † recompenſe, and Prophets to bee thy ſucceſſors:

2.King.2.11

9 * Which waſt taken vp in a whirlewind of fire, and in a charet of fierie horſes:

Malac.4.5.

10 Which waſt appointed * to reprooue in due ſeaſon, and to pacifie the wrath of the Lords iudgement before it be kindled, and to turne the hearts of the fathers vnto the children, and to ſet vp the tribes of Iacob.

a That is, they that are ſuch.

11 Bleſſed were they that ſaw thee, and ſlept in loue: for a we ſhall liue.

2.King.2.12,15.

†Eliſeus.

12 * When Elias was couered with the ſtorme, † Eliſeus was filled with his ſpirite: while he liued, he was not moued for any prince, neither could any bring him into ſubiection.

2.King.13.21.

13 Nothing could ouercome him, * and after his death his body propheſied.

14 He did wonders in his life, and in death were his works marueilous.

2.King.18.11,12.

15 For all this the people repented not, neither departed they from their ſinnes: * till they were caried away priſoners out of their lande, and were ſcattered through all the earth, ſo that there remained but a very fewe people with the prince vnto the houſe of Dauid.

16 Howbeit ſome of them did right, and ſome heaped vp ſinnes.

†Ezekias.

2.King.18.2

17 †*Ezekias made his citie ſtrong, and conueyed water into the mids thereof: hee digged thorowe the rocke with yron, and made fountaines for waters.

2.King.18.13,

18 * In his time came Sennacherib vp, and ſent Rabſaces, and lift vp his hand againſt Sion, and boaſted proudly.

19 Then trembled their hearts and hands, ſo that they ſorowed like a woman in trauaile.

20 But they called vpon the Lord, which is mercifull, and lift vp their hands vnto him, and immediatly the Holy one heard them out of heauen.

21 [Hee thought no more vpon their ſinnes, nor gaue them ouer to their enemies,] but deliuered them by the hand of Eſai.

2.Kin.19.35

Iſa.37.36.

tob.1.18.

1.mac.7.41.

2.mac.8.19.

22 * He ſmote the hoſte of the Aſſyrians, and his Angel deſtroyed them.

†Iſaias.

23 For Ezekias had done the thing that pleaſed the Lorde, and remained ſtedfaſtly in the wayes of Dauid his father, as † Eſai the great Prophet and faithful in his viſion had commanded him.

2.Kin.20.10,11.

Iſa.38.8.

24 * In his time the ſunne went backward, and he lengthened the Kings life.

25 Hee ſaw by an excellent ſpirit what ſhould come to paſſe at the laſt, and he comforted them that were ſorowfull in Sion.

26 Hee ſhewed what ſhould come to paſſe for euer, & ſecret things, or euer they came to paſſe.

CHAP. XLIX.

Of Ioſias, Hezekiah, Dauid, Ieremie, Ezekiel, Zorobabel, Ieſus, Nehemias, Enoch, Ioſeph. Sem, and Seth.

†Ioſias.

2.King.22.1 and 23.2.

2.chro.34.3.

The remembrance of † * Ioſias is like the compoſition of the perfume that is made by the arte of the Apothecarie: it is ſweete as hony in all mouthes, and as muſicke at a banquet of wine.

2 Hee behaued himſelfe vprightly in the reformation of the people, and tooke away all abominations of iniquitie.

2.King.23.4

3 He * directed his heart vnto the Lord, & in the time of the vngodly he eſtabliſhed religion.

4 All, except Dauid and Ezekias, and Ioſias, committed wickedneſſe: for euen the Kings of Iuda forſooke the Law of the moſt High, and failed.

‖Or, power.

5 Therefore he gaue their ‖ horne vnto other, and their honour to a ſtrange nation.

2 King.25.9

‖Or, hand.

†Ieremias.

6 He burnt the elect citie of the Sanctuary, * and deſtroyed the ſtreetes thereof according to the ‖ propheſie of † Ieremias.

Iere.38.6.

Iere.1.5.

7 For they * intreated him euil, which neuertheleſſe was a Prophet, * ſanctified from his mothers wombe, that hee might roote out and afflict, and deſtroy, and that he might alſo build vp, and plant.

†Ezechiel.

Eze.1.3,15.

8 † * Ezechiel ſaw the glorious viſion, which was ſhewed him vpon the charet of the Cherubims.

Ezek 13.9. & 38.11,16.

9 * For he made mention of the enemies vnder the figure of the raine, and directed them that went right.

Chap.46.12.

10 ¶ * And let the bones of the twelue Prophets flouriſh out of their place, and let their memorie be bleſſed: for they comforted Iacob, and deliuered them by aſſured hope.

Hag.2.24.

ezra.3.2.

†Zorobabel.

11 ¶* How ſhall we praiſe † Zorobabel, which was as a ring on the right hand!

†Ieſus.

Zech.3.1.

ezra.3.2.

hag.1.12. and 2.3.

12 So was † * Ieſus alſo the ſonne of Ioſedec: theſe men in their time builded the houſe, & ſet vp the Sanctuary of the Lord againe, which was prepared for an euerlaſting worſhip.

Nebe.7.1.

†Nehemias.

13 ¶ * And among the elect was † Neemias whoſe renowne is great, which ſet vp for vs the walles that were fallen, and ſet vp the gates and the bars, and laid the foundations of our houſes.

†Enoch.

Gen.5.24.

chap.44.16.

hebr.11.5.

14 ¶ But vpon the earth was no man created like † * Enoch: for he was taken vp from the earth.

†Ioſeph.

Gen.41.44. and 42.6. and 45.8.

15 Neither was there a like man vnto † * Ioſeph the gouernour of his brethren, and the vpholder of his people, whoſe bones were kept.

†Sem.

Gen.5.3. and 11.10.

†Seth.

†Adam.

16 † * Sem and † Seth were in great honour among men: and ſo was † Adam aboue euery liuing thing in the creation.

CHAP. L.

1 Of Simon the ſonne of Onias. 22 An exhortation to praiſe the Lord. 27 The authour of this booke.

†Simon.

2 Mac.3.4.

‖Or, people.

† Simon † the ſonne of Onias the hie Prieſt, which in his life ſet vp the houſe againe, and in his dayes eſtabliſhed the ‖ Temple,

2 Vnder him was the foundation of the double height layed, and the high walles that compaſſeth the Temple.

a Which Salomon made, 1.King.7.23.

3 In his dayes the places to receiue water, that were decayed, were reſtored, and the braſſe was about in meaſure as the [a] ſea.

4 Hee tooke care for his people, that they ſhould not fall, and fortified the citie againſt the ſiege.

5 How honourable was his conuerſation among the people, and when hee came out of the houſe couered with the vaile!

6 He was as the morning ſtarre in the mids of a cloud, and as the moone when it is full,

7 And as the ſunne ſhining vpon the temple of the moſt High, and as the rainebowe that is bright in the faire clouds,

8 And as the flower of the roſes in the Spring of the yeere, and as lilkies by the ſprings of waters, and as the branches of the frankincenſe tree in the time of Summer,

9 As a fire and incenſe in the cenſer, and as a veſſell of maſſy gold, ſet with all maner of precious ſtones,

10 And as a faire oliue tree that is fruitfull, and as a cypreſſe tree, which groweth vp to the clouds.

11 When he put on the garment of honour, and was clothed with all beautie, he went vp to the holy altar, and made the garment of holines honourable.

12 When hee tooke the portions out of the Prieſts hands, he himſelfe ſtood by the hearth of the altar, compaſſed with his brethren round about, as the branches doe the cedar tree in Libanus, and they compaſſed him as the branches of the palme trees.

13 So were all the ſonnes of Aaron in their glorie, and the oblations of the Lorde in their hands, before all the congregation of Iſrael.

14 And that hee might accompliſh his miniſterie vpon the altar, and garniſh the offering of the moſt High and Almightie,

15 He ſtretched out his hand to the drinke offering, and powred of the blood of the grape, and hee powred at the foote of the altar a perfume of good ſauour vnto the moſt high King of all.

16 Then ſhouted the ſonnes of Aaron, and blowed with braſen trumpets, and made a great noiſe to be heard, for a remembrance before the moſt High.

17 Then all the people together haſted, and fel downe to the earth vpon their faces to worſhip their Lord God Almightie, and moſt High.

18 The ſingers alſo ſang with their voyces, ſo that the ſound was great, and the melody ſweet.

19 And the people prayed vnto the Lord moſt high, with prayer before him that is mercifull, till the honour of the Lord were performed, and they had accompliſhed his ſeruice.

20 Then went he downe, and ſtretched out his hands ouer the whole Congregation of the children of Iſrael, that they ſhould giue prayſe with their lips vnto the Lord, and reioyce in his Name.

21 He began againe to worſhip, that he might receiue the bleſſing of the moſt High.

22 Now therefore giue praiſe al ye vnto God, that worketh great things euery where, which hath increaſed our dayes from the wombe, and dealt with vs according to his mercy,

23 That he would giue vs ioyfulnes of heart, and peace in our dayes in Iſrael, as in old time,

24 That he would confirme his mercy with vs, and deliuer vs at his time.

25 ¶ There be two maner of people, that my heart abhorreth, and the third is no people:

26 They that ſit vpon the mountaine of Samaria, the Philiſtims, & the fooliſh people that dwell in ‖ Sicimus.

‖Or, Sichem.

27 ¶ Ieſus the ſonne of Sirach, the ſonne of Eleazarus of Ieruſalem, hath written the doctrine of vnderſtanding and knowledge in this booke, and hath powred out the wiſedome of his heart.

28 Bleſſed is he that exerciſeth himſelfe therein: and he that layeth vp theſe in his heart ſhall be wiſe.

29 For if he do theſe things, he ſhalbe ſtrong in all things: for he ſetteth his ſteps in the light of the Lord, which giueth wiſedome to the godly. The Lord be prayſed for euermore. So be it, ſo be it.

CHAP. LI.

A prayer of Jeſus the ſonne of Sirach.

I Will confeſſe thee, O Lord & King, and praiſe thee, O God my Sauiour: I wil giue thanks vnto thy Name.

2 For thou art my defender and helper, and haſt preſerued my body from deſtruction, & from the ſnare of the ſlanderous tongue, and from the lips that are occupied with lies: thou haſt holpen me againſt mine aduerſaries,

3 And haſt deliuered mee according to the multitude of thy mercy, and for thy Names ſake, from the roaring of them that were ready to deuoure me, and out of the hands of ſuch as ſought after my life, and from the manifold afflictions which I had,

4 And from the fire that choaked me round about, and from the mids of the fire that I burned not,

5 And from the bottome of the belly of hell, from an vncleane tongue, from lying wordes, from falſe accuſation to the King, and from the ſlander of an vnrighteous tongue.

6 [My ſoule ſhal praiſe yͤ Lord vnto death:] for my ſoule drew neere vnto death: my life was neere to the hell beneath.

7 They compaſſed me on euery ſide, & there was no man to helpe mee: I looked for the ſuccour of men, but there was none.

8 Then thought I vpon thy mercy, O Lord, and vpon thine acts of olde, how thou deliuereſt ſuch as wait for thee, and ſaueſt them out of the hands of the ‖ enemies,

‖Or, nations.

9 Then lifted I vp my prayer frō the earth, and prayed for deliuerance from death.

10 I called vpon the Lorde the father of my Lorde, that he would not leaue me in the day of my trouble, and in the time of the proud, without helpe.

11 I will praiſe thy Name continually, and wil ſing praiſe with thankſgiuing: and my prayer was heard.

12 Thou ſauedſt me from deſtruction, and deliuereſt me from the euill time: therefore will I giue thanks, and praiſe thee, and bleſſe the name of the Lord.

13 When I was yet yoong, or euer I went

abroad, I deſired wiſedome openly in my praier.

14 I prayed for her before the Temple, and ſought after her vnto farre countries, & ſhe was as a grape that waxeth ripe out of the flower.

15 Mine heart reioyced in her: my foote walked in the right way, and from my youth vp ſought I after her.

16 I bowed ſomewhat downe mine eare, and receiued her, and gate me much wiſedome.

17 And I profited by her: therefore will I aſcribe the glory vnto him, that giueth me wiſedome.

18 For I am aduiſed to doe thereafter: I wil be iealous of that that is good: ſo ſhall I not be confounded.

19 My ſoule hath wraſtled with her, and I haue examined my workes: I lifted vp mine handes on hie, and conſidered the ignorances thereof.

20 I directed my ſoule vnto her, and I found her in pureneſſe: I haue had mine heart ioyned with her from the beginning: therefore ſhall I not be forſaken.

21 My bowels are troubled in ſeeking her: therefore haue I gotten a good poſſeſſion.

22 The Lord hath giuen mee a tongue for my reward, wherewith I will praiſe him.

23 Draw neere vnto me, yee vnlearned, and dwell in the houſe of learning.

24 Wherefore are you ſlowe? and what ſay you of theſe thinges, ſeeing your ſoules are verie thirſtie?

25 I opened my mouth, and ſayde, *Buy her for you without money. *Iſa.55.1.*

26 Bowe downe your necke vnder the yoke, and your ſoule ſhall receiue inſtruction: ſhee is ready that ye may finde her.

27 Beholde with your eyes, *howe that I haue had but litle labour, and haue gotten vnto me much reſt. *Chap.6.18.*

28 Get learning with a great ſumme of money: for by her ye ſhall poſſeſſe much gold.

29 Let your ſoule reioyce in the mercy of the Lord, and be not aſhamed of his praiſe.

30 Doe your duetie betimes, and he will giue you a reward at his time.

Baruch.

CHAP. I.

1 Baruch wrote a booke during the captiuity of Babylon, which he read before Iechoniah and all the people. 10 The Iewes ſent the booke with money vnto Ieruſalem to their other brethren, to the intent that they ſhould pray for them.

AND theſe are the wordes of the booke, which Baruch the ſon of Nerias, the ſonne of Maaſias, the ſonne of Sedecias, the ſonne of ‖ Aſadias, the ſon of Helcias wrote in at Babylon, *‖ Or, Sedeias.*

2 In the fift yeere, and in the ſeuenth day of the moneth, what time as the Chaldeans tooke Ieruſalem, and burnt it with fire.

3 And Baruch did reade the wordes of this booke, that Iechonias the ſonne of Ioacim king of Iuda might heare, & all the people that were come to heare the booke,

4 And in the audience of the gouernour, and of the Kings ſonnes, and before the Elders, and before the whole people, from the loweſt vnto the higheſt, before all them that dwelt at Babylon by the riuer ‖ Sud. *‖ Or, Sodi.*

5 Which when they heard it, wept, faſted, and made prayers before the Lord.

6 They made a collection alſo of money, according to euery mans power,

7 And ſent it to Ieruſalem vnto Ioacim the ſonne of Helcias the ſonne of Salom Prieſt, and vnto the other prieſts, & to all the people, which were with him at Ieruſalem,

8 When hee had receiued the veſſels of the Temple of the Lord, that were taken away out of the Temple, to bring them againe into ẏ land of Iuda, the tenth day of the moneth ‖ Siuan, to wit, ſiluer veſſels, which Sedecias the ſonne of Ioſias king of Iuda had made, *‖ Or, Silan.*

9 After that Nabuchodonoſor King of Babylon had ledde away Iechonias from Ieruſalem, and his princes, and his nobles, priſoners, and the people, and caried them to Babylon.

10 And they ſayd, Beholde, wee haue ſent you money, wherewith yee ſhall buy burnt offerings for ſinne, and incenſe, and prepare a ‖ meate offering, and offer vpon the altar of the Lorde our God, *‖ Or, Manna, for Minhah, which was the euening and morning ſacrifice.*

11 And pray for the life of Nabuchodonoſor king of Babylon, and for the life of Baltaſar his ſonne, that their daies may be vpon earth, as the dayes of heauen,

12 And that God woulde giue vs ſtrength and lighten our eyes, that we may liue vnder the ſhadow of Nabuchodonoſor King of Babylon, and vnder the ſhadowe of Baltaſar his ſonne, that we may long doe them ſeruice, and finde fauour in their ſight.

13 Pray for vs alſo vnto the Lorde our God, (for wee haue ſinned againſt the Lord our God, and vnto this day the fury of the Lorde, and his wrath is not turned from vs.)

14 And reade this Booke (which wee haue ſent to you to be rehearſed in the Temple of the Lorde) vpon the feaſt daies, and at time conuenient.

15 Thus ſhall ye ſay, *To the Lord our God belongeth righteouſneſſe, but vnto vs the confuſion of our faces, as it is come to paſſe this day vnto them of Iuda, and to the inhabitants of Ieruſalem, *Chap.2.6.*

16 And to our Kings and to our princes, and to our prieſts, and to our prophets, and to our fathers,

17 Becauſe we haue *ſinned before the Lord our God, *Dan.9.5.*

18 And haue not obeyed him, neither hearkened vnto the voyce of the Lorde our God, to walke in the commandements that hee gaue vs openly.

19 From the day that the Lord brought our fathers out of the land of Egypt, euen vnto this day, we haue bene diſobedient vnto the Lord our God, and wee haue bene negligent to heare his voyce.

20 *Where-

Deut.28.15. 20 * Wherefore theſe plagues are come vpon vs, and the curſe which the Lord appointed by Moyſes his ſeruant at the time that hee brought our fathers out of the land of Egypt to giue vs a land that floweth with milke and hony, as appeareth this day.

21 Neuertheleſſe, we haue not hearkneed vnto the voyce of the Lord our God, according to all the words of the prophets, who he ſent vnto vs.

22 But euery one of vs followed the wicked imagination of his owne heart, to ſerue ſtrange gods, and to doe euill in the ſight of the Lord our God.

CHAP. II.

1 The Iewes confeſſe that they ſuffer iuſtly for their ſinnes. The true confeſſion of the Chriſtians. 11 The Iewes deſire to haue the wrath of God turned from them. 32 He promiſeth that he will call againe the people from captiuitie, and gaue them a new and euerlaſting Teſtament,

Therefore the Lord our God hath performed his word, which hee pronounced againſt vs, and againſt our Iudges that gouerned Iſrael, and againſt our Kings, and againſt our Princes, and againſt the men of Iſrael and Iuda,

2 To bring vpon vs great plagues, ſuch as neuer came to paſſe vnder the whole heauen, as they that were done in Ieruſalem, according to things, that were written in the law of Moyſes,

Deut.28 53 3 That ſome among vs ſhould * eat the fleſh of his owne ſonne, and ſome the fleſh of his own daughter.

4 Moreouer, he hath deliuered them to be in ſubiection to all the kingdoms that are round about vs, to be as a reproch and deſolation among all the people round about where the Lord hath ſcattered them.

5 Thus they are brought beneath, and not aboue, becauſe wee haue ſinned againſt the Lord our God, and haue not heard his voice.

Chap.1,15. 6 * To the Lord our God appertaineth righteouſneſſe, but vnto vs and to our fathers open ſhame, as appeareth this day.

7 For all theſe plagues are come vpon vs, which the Lord hath pronounced againſt vs.

8 Yet haue wee not prayed before the Lord that we might turne euery one from the imagination of his owne wicked heart.

9 So the Lorde hath watched ouer the plagues, and the Lord hath brought them vpon vs: for the Lord is righteous in all his workes, which he hath commanded vs.

10 Yet we haue not hearkened vnto his voice, to walke in the commaundements of the Lorde that he hath giuen vs.

Dan.9.15. 11 * And now, O Lorde God of Iſrael, that haſt brought thy people out of the land of Egypt with a mighty hand, and an hie arme, and with ſignes, and with wonders, and with great power, and haſt gotten thy ſelfe a Name, as appeareth this day,

12 O Lord our God, we haue ſinned: we haue done wickedly: we haue offended in all thine ordinances.

13 Let thy wrath turne from vs: for wee are but a few left among the heathen, where thou haſt ſcattered vs.

14 Heare our prayers, O Lord, and our petitions, and deliuer vs for thine owne ſake, & giue vs fauour in the ſight of them, which haue led vs away,

15 That al the earth may know that thou art the Lord our God, and that thy Name is called vpon Iſrael, and vpon their poſterity.

16 Therefore looke downe from thine holy Temple, & thinke vpon vs: encline thine eare, O Lord, and heare vs.

Deut.26.15. iſa.63.15. Pſal.6.5,6. and 115.17, 18 iſa.38. 18,19. 17 * Open thine eyes, and behold: for the dead that are in the graues, and whoſe ſoules are out of their bodies, * giue vnto the Lorde, neither ‖ praiſe nor righteouſneſſe.

‖Or.glory, nor praiſe of righteouſneſſe.

18 But the ſoule that is vexed for the greatneſſe of ſinne, and he that goeth crookedly, and weake, and the eyes that faile, and the hungry ſoule will giue thee praiſe and righteouſneſſe, O Lord.

19 For we do not require mercie in thy ſight, O Lord our God, for the righteouſnes of our fathers, or of our Kings.

20 But becauſe thou haſt ſent out thy wrath and indignation vpon vs, as thou haſt ſpoken by ‖ thy ſeruants the Prophets, ſaying,

‖Or, by the hand of thy ſeruants.

Iere.27.7. 21 * Thus ſayth the Lord, Bow downe your ſhoulders, and ſerue the king of Babylon: ſo ſhal ye remaine in the land, that I gaue vnto your fathers.

22 But if yee will not heare the voyce of the Lord, to ſerue the king of Babylon,

23 I will cauſe to ceaſe in the cities of Iuda, and in Ieruſalem, I will cauſe to ceaſe the voyce of mirth, and the voyce of ioy, and the voyce of the bridegrome, and the voyce of the bride, and the land ſhall bee deſolate of inhabitants.

24 But wee would not hearken vnto thy voyce, to ſerue the King of Babylon: therefore haſt thou perfourmed the wordes that thou ſpakeſt by thy ſeruants the Prophets, namely, that the bones of our Kings, and the bones of our fathers ſhould be caryed out of their places.

25 And loe, they are caſt out to the heat of the day, and to the cold of the night, and are dead in great miſery with famine, and with the ſword, and in baniſhment.

26 And the Temple wherein thy Name was called vpon, thou haſt brought to the ſtate, as appeareth this day, for the wickedneſſe of the houſe of Iſrael, and the houſe of Iuda.

27 O Lorde our God, thou haſt intreated vs according to equitie, and according to all thy great mercie,

28 As thou ſpakeſt by thy ſeruant Moyſes, in the day when thou diddeſt commaund him to write thy Law before the children of Iſrael, ſaying,

Leuit.26.14 deut.18.15. 29 * If yee will not abide my voyce, then ſhall this great ſwarme and multitude be turned into a very few among the nations where I will ſcatter them.

30 For I knowe that they will not heare me: for it is a ſtifnecked people: but in the lande of their captiuitie they ſhall remember themſelues,

31 And know that I am the Lord their God: then will I giue them an heart to vnderſtand, and eares.

32 And they ſhall heare, and prayſe mee in the land of their captiuitie, and thinke vpon

my Name.

33 Then ſhal they turne them from their hard backs, and from their euill works: for they ſhall remember the way of their fathers, which ſinned before the Lord.

34 And I will bring them againe into the land, which I promiſed with an othe vnto their fathers, Abraham, Iſaac, and Iacob, and they ſhall bee lords of it: and I will increaſe them, and they ſhall not be diminiſhed.

35 And I will make an euerlaſting couenant with them, that I will bee their God, and they ſhall be my people: and I will no more driue my people of Iſrael out of the lande that I haue giuen them.

CHAP. III.

1 The people continueth in their prayer begun for their deliuerance. 9 He praiſeth wiſedom vnto the people, ſhewing that ſo great aduerſities came vnto them for the deſpiſing thereof. 36 Onely God was the finder of wiſedome. 37 Of the incarnation of Chriſt.

O Lord Almighty, O God of Iſrael, the ſoule that is in trouble, and the ſpirit that is vexed, crieth vnto thee.

2 Heare, O Lord, and haue mercie: for thou art mercifull, and haue pity vpon vs, becauſe we haue ſinned before thee.

3 For thou endureſt for euer, and we vtterly periſh.

4 O Lord Almightie, the God of Iſrael, heare now the prayer of the dead Iſraelites, and of their children, which haue ſinned before thee, and not hearkened vnto the voyce of thee their God, wherefore theſe plagues hang vpon vs.

5 Remember not the wickedneſſe of our fathers, but thinke vpon thy power, and thy Name at this time,

6 For thou art the Lord our God, and thee, O Lord, will we praiſe.

7 And for this cauſe haſt thou put thy feare in our hearts, that we ſhould call vpon thy Name, and praiſe thee in our captiuity: for we haue conſidered in our mindes all the wickedneſſe of our fathers, that ſinned before thee.

8 Behold, we are yet this day in our captiuitie, where thou haſt ſcattered vs, to bee a reproch and a curſe, and ſubiect to payments, according to all the iniquities of our fathers, which are departed from the Lord their God.

9 O Iſrael, heare the commaundements of life: hearken vnto them, that thou mayeſt learne wiſedome.

10 What is the cauſe, O Iſrael, that thou art in thine enemies land, and art waxen olde in a ſtrange countrey,

11 And art defiled with the dead, and art counted with them, that goe downe to the graues?

12 Thou haſt forſaken the fountaine of wiſedome:

13 For if thou haddeſt walked in the way of God, thou ſhouldeſt haue remained ſafe for euer.

14 Learne where is wiſedome, where is ſtrength, where is vnderſtanding, that thou mayeſt knowe alſo from whence commeth long continuance, and life, and where the light of the eyes and peace is.

15 Who hath found out her place? or who hath come into her treaſures?

16 Where are the princes of the heathen, and ſuch as ruled the beaſts vpon the earth?

17 They that had their paſtime with the foules of the heauen, that hoarded vp ſiluer and golde, wherein men truſt and made none end of their gathering?

18 For they that coined ſiluer, and were ſo carefull of their worke, and whoſe inuention had none end,

19 Are come to nought, and gone downe to hell, and other men are come vp in their ſteads.

20 When they were yoong, they ſawe the light, and dwelt vpon the earth: but they vnderſtood not the way of knowledge,

21 Neither perceiued the paths thereof, neither haue their children receiued it: but they were farre off from that way.

22 It hath not beene heard of in the land of Chanaan, neither hath it beene ſeene in Theman,

23 Nor the Agarines that ſought after wiſedome vpon the earth, nor the merchants of Merran, and of Theman, nor the expounders of fables, nor the ſearchers out of wiſedome haue knowen the way of wiſedome, neither doe they thinke vpon the pathes thereof.

24 O Iſrael, howe great is the houſe of God! and how large is the place of his poſſeſſion!

25 It is great, and hath none end: it is high, and vnmeaſurable.

26 There were the gyants, famous from the beginning: that were of ſo great ſtature, and ſo expert in warre.

27 Thoſe did not the Lorde chuſe, neither gaue he the way of knowledge vnto them.

28 But they were deſtroyed, becauſe they had no wiſedome, and periſhed through their owne fooliſhneſſe.

29 Who hath gone vp into heauen, to take her, and brought her downe from the cloudes?

30 Who hath gone ouer the ſea to finde her, and hath brought her rather then fine golde?

31 No man knoweth her wayes, neither conſidereth her paths.

32 But he that knoweth all things, knoweth her, and hee hath found her out with his vnderſtanding: this ſame is hee which hath prepared the earth for euermore, and hath filled it with foure footed beaſts.

33 When hee ſendeth out the light, it goeth: and when hee calleth it againe, it obeyeth him with feare.

34 And the ſtarres ſhine in their watch, and reioyce. When he calleth them, they ſay, Heere we be: and ſo with cheerefulneſſe they ſhew light vnto him that made them.

35 This is our God, and there ſhall none other be compared vnto him.

36 Hee hath found out all the way of knowledge, and hath giuen it vnto Iacob his ſeruant, and to Iſrael his beloued.

37 Afterward he was ſeene vpon earth, and dwelt among men.

CHAP.

CHAP. IIII.

1 The reward of them that keepe the Lawe, and the puniſhment of them that deſpiſe it. 12 A comforting of the people being in captiuitie. 19 A complaint of Ieruſalem, and vnder the figure thereof the Church. 25 A conſolation and comforting of the ſame.

THis is the booke of the commandements of God, and the Lawe that endureth for euer: all they that keepe it, ſhyll come to life: but ſuch as forſake it, ſhall die.

2 Turne thee, O Iacob, and take holde of it: walke by this brightnes before the light thereof.

3 Giue not thine honour to another, nor the things that are profitable vnto thee, to a ſtrange nation.

4 O Iſrael wee are bleſſed: for the things that are acceptable vnto God, are declared vnto vs.

5 Bee of good comfort, O my people, which are the memorial of Iſrael.

6 Ye are ſold to the nations, not for your deſtruction: but becauſe ye prouoked God to wrath, ye were deliuered vnto the enemies.

7 For ye haue diſpleaſed him that made you, offering vnto deuils, and not to God.

8. Yee haue forgotten him that created you, euen the euerlaſting God, and ye haue grieued Ieruſalem, that nouriſhed you.

9 When ſhe ſawe the wrath comming vpon you from God, ſhe ſaid, Hearken, ye that dwell about Sion: for God hath brought me into great heauineſſe.

10 I ſee the captiuitie of my ſonnes & daughters, which the euerlaſting will bring vpon them.

11 With ioye did I nouriſh them, but I muſt leaue them with weeping and mourning.

12 Let no man reioyce ouer me a widow, and forſaken of many, which for the ſinnes of my children am deſolate, becauſe thy departed from the Lawe of God.

13 They would not knowe his righteouſnes, nor walke in the wayes of his commandements: neither did they enter into the pathes of diſcipline, through his righteouſneſſe.

14 Come, ye that dwell about Sion, and call to remembrance the captiuitie of my ſonnes and daughters, which the euerlaſting hath brought vpon them.

15 For he hath brought vpon them a nation from farre, an impudent nation, and of a ſtrange language,

16 Which neither reuerence the aged, nor pitie the yong: theſe haue caried away the deare beloued of the widowes, leauing me alone, and deſtitute of my daughters.

17 But what can I helpe you?

18 Surely he that hath brought theſe plagues vpon you, can deliuer you from the hands of your enemies.

19 Goe your way, O children, goe your way, for I am left deſolate.

20 I haue put off the clothing of peace, and put vpon me the ſackecloth of praier, and ſo long as I liue, I will call vpon the Euerlaſting.

21 Bee of good comfort, O children: cry vnto God, and he wil deliuer you from the power, and hand of the enemies.

22 For I haue hope of your ſaluation throw the Euerlaſting, and ioy is come vpon mee from the holy One, becauſe of the mercy which ſhall quickely come vnto you from our euerlaſting Sauiour.

23 For I ſent you away with weeping, and mourning: but with ioy and perpetual gladneſſe will God bring you againe vnto me.

24 Like as now the neighbours of Sion ſawe your captiuitie, ſo ſhall they alſo ſee ſhortly your ſaluation from God, which ſhal come vnto you with great glory, and brightnes from the Euerlaſting.

25 My children, ſuffer patiently the wrath that is to come vpon you from God: for thine enemie hath perſecuted thee, but ſhortly thou ſhalt ſee his deſtruction, and ſhalt treade vpon his necke.

26 My darlings haue gone by rough waies, and we are led away as a flocke that is ſcattered by the enemies.

27 Be of good comfort, my children, and cry vnto God: for he that led you away, hath you in remembrance.

28 And as it came into your minde to goe aſtray from your God: ſo endeuour your ſelues tenne times more, to turne againe and to ſeeke him.

29 For he that hath brought theſe plagues vpon you, will bring you euerlaſting ioy againe, with your ſaluation.

30 Take a good heart, O Hieruſalem: for he which gaue thee that name, will comfort thee.

31 They are miſerable that afflict thee, and ſuch as reioice at thy fal.

32 The cities are miſerable whom thy children ſerue: miſerable is ſhee that hath taken thy ſonnes.

33 For as ſhee reioyced at thy decay, and was glad of thy fall, ſo ſhall ſhee be ſory for her owne deſolation.

34 For I will take away the reioycing of her great multitude, and her ioy ſhall be turned into mourning.

35 For a fire ſhall come vpon her from the Euerlaſting, long to endure, and ſhe ſhalbe inhabited of deuils for a long ſeaſon.

36 O Ieruſalem looke toward the Eaſt, and beholde the ioy that commeth vnto thee from thy God.

37 Loe, thy ſonnes (whom thou haſt let goe) come gathered together from the Eaſt vnto the Weſt, reioycing in the word of the holy One vnto the honour of God.

CHAP. V.

1 Ieruſalem is moued vnto gladneſſe for the returne of her people, and vnder the figure thereof the Church.

PUt off thy mourning clothes, O Hieruſalem, and thine affliction, and decke thee with the worſhip and honour, that commeth vnto thee from God, for euermore.

2 Put on the garment of righteouſneſſe, that commeth from GOD, and let a crowne vpon thine head of the glory of the Euerlaſting.

3 For God will declare thy brightneſſe to euery countrey vnder the heauen.

4 And God will name thee by this name for euer, The peace of righteouſneſſe, and the

glory of the worſhip of God.

5 Ariſe, O Ieruſalem, and ſtande vp on hie, and looke about thee toward the Eaſt, and beholde thy children gathered from the Eaſt vnto the Weſt by the word of the holy One, reioycing in the remembrance of God.

6 For they departed from thee one foot, and were led away of their enemies: but God wil bring them againe vnto thee, exalted in glory, as children of the kingdome.

7 For God hath determined to bring downe euery high mountaine, and the long enduring rocks, and to fil the valleyes, to make the ground plaine, that Iſrael may walke ſafely vnto the honour of God.

8 The woods and all ſweete ſmelling trees ſhal ouerſhadow Iſrael at the commaundement of God.

9 For God ſhall bring Iſrael with ioy in the light of his maieſtie, with the mercy and righteouſneſſe that commeth of him.

CHAP. VI.

A COPIE OF THE EPISTLE THAT Ieremias ſent vnto them that were led away captiues into Babylon by the King of the Babylonians, to certifie them of the thing that was commanded him of God.

In this chapter are the makers and mainteiners of images mightily confuted.

BEcauſe of the ſinnes, that ye haue committed againſt God, ye ſhal be led away captiues vnto Babylon, by Nabuchodonoſor, King of the Babylonians.

2 So when ye be come into Babylon, ye ſhal remaine there many yeeres, and a long ſeaſon, euen [a] ſeuen generations, and after that will I bring you away peaceably from thence.

a That is, ſeuentie yeeres.

3 *Nowe ſhall ye ſee in Babylon gods of ſiluer, and of gold, and of wood, borne vpon mens ſhoulders, to cauſe the people to feare:

*Iſa. 44.8.9, 10 & 46.5, 7 Pſal. 115 4 wiſ. 13. 10.

4 Beware therefore that ye in no wiſe be like the ſtrangers, neither be ye afraid of them, when yee ſee the multitude before them and behinde them worſhipping them.

5 But ſay yee in your hearts, O Lord, wee muſt worſhip thee.

6 For mine Angel ſhall be with you, and ſhal care for your ſoules.

7 As for their tongue, it is poliſhed by the carpenter, and they themſelues are gilted, and layde ouer with ſiluer: yet are they but lies, and cannot ſpeake.

8 And as they take golde for a mayd that loueth to be deckt,

9 So make they crownes for the heads of their gods: ſometimes alſo the Prieſtes themſelues conuey away the golde and ſiluer from their gods, and beſtow it vpon themſelues.

10 Yea, they giue of the ſame vnto the harlots, that are in their houſes: againe, they decke theſe gods of ſiluer, and gods of golde, and of wood, with garments like men.

11 Yet cannot they be preſerued from ruſt and wormes.

12 Though they haue couered them with clothing of purple, and wipe their faces becauſe of the duſt of the Temple, whereof there is much vpon them.

13 One holdeth a ſcepter, as though he were a certaine Iudge of the countrey: yet can he not ſlay ſuch as offend him.

14 An other hath a dagger or an axe in his right hande: yet is hee not able to defende himſelfe from battell, nor from theeues: ſo then it is euident that they bee no gods.

15 Therefore feare them not: for as a veſſell that a man vſeth, is nothing woorth when it is broken,

16 Such are their gods: when they be ſet vp in their temples, their eyes be full of duſt by reaſon of the feete of thoſe that come in.

17 And as the ‖ gates are ſhut in round about vpon him that hath offended the king: or as one that ſhould be led to be put to death, ſo yͤ prieſts keepe their temples with doores, & with lockes, and with barres, leaſt their gods ſhould be ſpoyled by robbers.

‖ Or, courts.

18 They light vp candles before them: yea, more then for themſelues, whereof they cannot ſee one: for they are but as one of the poſtes of the temple.

19 They confeſſe, that euen their hearts are gnawen vpon: but when the things that creepe out of the earth, eate them and their clothes, they feele it not.

20 Their faces are blacke through the ſmoke that is in the temple.

21 The owles, ſwallowes & birdes flie vpon their bodies, and vpon their heades, yea, and the cats alſo.

22 By this yee may be ſure, that they are not gods: therefore feare them not.

23 Notwithſtanding the golde, that is about them to make them beautifull, except one wipe off the ruſt, they cannot ſhine: neither when they were molten, did they feele it.

24 The things wherein is no breath, are bought for a moſt high price.

25 *They are borne vpon mens ſhoulders, becauſe they haue no feete, wherby they declare vnto men, that they be nothing worth: yea, and they that worſhip them, are aſhamed.

*Iſa. 46.7.

26 For if they fall to the ground at any time, they cannot riſe vp againe of themſelues, neither if one ſet them vp right, can they mooue of themſelues, neither if they be bowed downe can they make themſelues ſtraight: but they ſet gifts before the[illegible]s vnto dead men.

27 As for the things that are offered vnto them, their Prieſtes ſell them, and abuſe them: likewiſe alſo the women lay vp of the ſame: but vnto the poore and ſicke they giue nothing.

28 The menſtruous women, and they that are in childbed, touch their ſacrifices: by theſe things yee may knowe that they are no gods: feare them not.

29 From whence commeth it then, that they are called gods? becauſe the women bring gifts to the gods of ſiluer, and golde, and wood.

30 And the Prieſts ſit in their Temples, hauing their clothes rent, whoſe heads and beards are ſhauen, and being bare headed.

31 They roare and cry before their gods, as men do at the feaſt of one that is dead.

32 The Prieſts alſo take away of their garments, and clothe their wiues and children.

33 Whether it bee euill that one doeth vnto them, or good, they are not able to recompenſe it: they can neither ſet vp a King, nor put him downe.

34 In like maner they can neither giue riches, nor money: though a man make a vowe vnto them, and keepe it not, they will not require it.

35 They can ſaue no man from death, neither deliuer the weake from the mightie.

36 They can not reſtore a blinde man to his ſight, nor helpe any man at his neede.

37 They can ſhew no mercy to the widow, nor doe good to the fatherleſſe.

38 Their gods of wood, gold, and ſiluer, are as ſtones that bee hewen out of the mountaine, and they that worſhippe them, ſhall bee confounded.

39 How ſhould a man then thinke or ſay, that they are gods?

40 Moreouer, the Chaldeans themſelues diſhonour them: for when they ſee a dumbe man, that can not ſpeake, they preſent him to Bel,

41 And deſire that hee would make him to ſpeake, as though he had any feeling: yet they that vnderſtand theſe things, cannot leaue them: for they alſo haue no ſenſe.

‖Or, branne. 42 Furthermore, the women, girded with coards, ſit in the ſtreets, and burne ‖ ſtraw.

43 And if one of them bee drawen away, and lie with any ſuch as come by, ſhee caſteth her neighbour in the teeth, becauſe ſhee was not ſo worthily reputed, nor her coard broken.

44 Whatſoeuer is done among them, is lies: how may it then be thought or ſayd, that they are gods?

45 Carpenters and goldſmiths make them, neither be they any other thing, but euen what the workeman will make them.

46 Yea, they that make them, are of no long continuance: how ſhould then the things that are made of them, be gods?

47 Therefore they leaue lies, and ſhame for their poſteritie.

48 For when there commeth any warre, or plague vpon them, the Prieſtes imagine with themſelues, where they may hide themſelues with them.

49 How then can men not perceiue, that they be no gods, which can neither defend themſelues from warre, nor from plagues?

Pſal.115.4. wiſd.13.10. 50 For *ſeeing they be but of wood, and of ſiluer, and of golde, men ſhall know hereafter that they are but lies, and it ſhalbe manifeſt to all nations and Kings, that they be no gods, but the workes of mens hands, & that there is no worke of God in them.

51 Whereby it may be knowen, that they are no gods.

52 They can ſet vp no King in the land, nor giue raine vnto men.

53 They can giue no ſentence of a matter, neither preſerue from iniurie: they haue no power, but are as crowes betweene the heauen and the earth.

54 When there falleth a fire vpon the houſe of thoſe gods of wood, and of ſiluer, and of gold, the Prieſts will eſcape and ſaue themſelues, but they burne as the balks therein.

55 They can not withſtand any King or enemies: how can it then be thought or ſayd that they be gods?

56 Moreouer, their gods of wood, of golde, and of ſiluer can neither defend themſelues from theeues nor robbers.

57 For they that are ſtrongeſt, take away their gold and ſiluer, and apparell, wherewith they be clothed: and when they haue it, they get them away: yet can they not helpe themſelues.

58 Therefore it is better to be a King, and ſo to ſhew his power, or elſe a profitable veſſel in an houſe, whereby he that oweth it, might haue profit, then ſuch falſe gods: or to bee a doore in an houſe, to keepe ſuch things ſafe as bee therein, then ſuch falſe gods: or a pillar of wood in a palace, then ſuch falſe gods.

59 For the Sunne, and the Moone, and the ſtarres that ſhine, when they are ſent downe for neceſſary vſes, obey.

60 Likewiſe alſo the lightening when it ſhineth, it is euident: and the wind bloweth in euery countrey.

61 And when God commandeth the cloudes to go about the whole world, they doe as they are bidden.

62 When the fire is ſent downe from aboue to deſtroy hils and woods, it doeth that which is commanded: but theſe are not like any of theſe things, neither in forme nor power.

63 Wherefore men ſhould not thinke, nor ſay that they be gods, ſeeing they can neither giue ſentence in iudgement, nor doe men good.

64 Forſomuch now as yee are ſure, that they be no gods, feare them not.

65 For they can neither curſe, nor bleſſe Kings:

66 Neyther can they ſhewe ſignes in the heauen among the heathen, neither ſhine as the moone.

67 The beaſts are better then they: for they can get them vnder a couert, and doe themſelues good.

68 So yee may be certified that by no maner of meanes they are gods: therefore feare them not.

69 For as a ſcarcrow in a garden of cucumbers keepeth nothing, ſo are their gods of wood, and of ſiluer, and of golde:

70 And likewiſe their gods of wood, and gold, and ſiluer, are like to a white thorne in an orchard, that euery bird ſitteth vpon, and as a dead body that is caſt in the darke.

71 By the purple alſo and brightneſſe which fadeth vpon them, ye may vnderſtand, that they be no gods: yea, they themſelues ſhall be conſumed at the laſt, and they ſhall be a ſhame to the countrey.

72 Better therefore is the iuſt man, that hath none idoles: for he ſhall be farre from reproofe.

¶ The ſong of the three holy children, which followeth in the third Chapter of Daniel, after this place,

They fell downe bound into the middes of the hote fierie furnace.

25 The prayer of Azarias. 46 The cruelty of the king. 48 The flame deuoureth the Chaldeans. 49 The Angel of the Lord was in the furnace. 51 The three children prayſe the Lorde, and prouoke all creatures to the ſam.

24 AND they walked in the mids of the flame, praiſing God, and magnified the Lord.

25 Then Azarias ſtood vp, and prayed on this maner, and opening his mouth in the middes of the fire, ſayd,

26 Bleſſed be thou, O Lord God of our fathers: thy Name is worthy to bee prayſed and honoured for euermore.

27 For thou art righteous in all the things, that thou haſt done vnto vs, and all thy workes are true, and thy wayes are right, and all thy iudgements certeine.

28 In all the things that thou haſt brought vpon vs, and vpon Jeruſalem, the holy citie of our fathers, thou haſt executed true iudgements: for by right & equity thou haſt brought all theſe things vpon vs becauſe of our ſinnes.

29 For wee haue ſinned and done wickedly, departing from thee: in al things haue we treſpaſſed,

30 And not obeyed thy commandements, nor kept them, neither done as thou hadſt commanded vs, that we might proſper.

31 Wherfore in all that thou haſt brought vpon vs, and in euery thing that thou haſt done to vs, thou haſt done them in true iudgement:

32 As in deliuering vs into the hands of our wicked enemies, and moſt hatefull traitors, and to an vnrighteous king, and the moſt wicked in all the world.

33 And now wee may not open our mouthes: wee are become a ſhame and reproofe vnto thy ſeruants, and to them that worſhip thee.

34 Yet for thy Names ſake wee beſeech thee, giue vs not vp for euer, neither breake thy Couenant,

35 Neither take away thy mercy from vs, for thy beloued Abrahams ſake, and for thy ſeruant Iſaacs ſake, and for thy holy Iſraels ſake,

36 To whom thou haſt ſpoken and promiſed, that thou wouldeſt multiply their ſeede as the ſtarres of heauen, and as the ſand, that is vpon the ſea ſhore.

37 For we, O Lord, are become leſſe then any nation, and bee kept vnder this day in all the world, becauſe of our ſinnes:

38 So that now wee haue neither prince, nor prophet, nor gouernour, nor burnt offering, nor ſacrifice, nor oblation, nor incenſe, nor place to offer the firſt fruites before thee, that wee might finde mercie.

39 Neuertheleſſe, in a contrite heart, and an humble ſpirit, let vs be receiued.

40 As in the burnt offering of rammes and bullocks, and as in ten thouſand of fat lambes, ſo let our offering be in thy ſight this day, that it may pleaſe thee: for there is no confuſion vnto them, that put their truſt in thee.

41 And now wee followe thee with all our heart, and feare thee, and ſeeke thy face.

42 Put vs not to ſhame, but deale with vs after thy louing kindneſſe, and according to the multitude of thy mercies.

43 Deliuer vs alſo by thy miracles, and giue thy Name the glory, O Lord,

44 That all they that doe thy ſeruants euill, may be confounded: euen let them bee confounded by thy great force and power, and let their ſtrength be broken,

45 That they may know, that thou onely art the Lord God, & glorious ouer the whole world.

46 ¶ Now the Kings ſeruants that had caſt them in, ceaſed not to make the ouen hote with [a]naphtha, and with pitch, and with towe, and with fagots,

47 So that the flame went out of the fornace fortie and nine cubits.

48 And it brake forth, and burnt thoſe Chaldeans, that it found by the fornace.

49 But the Angel of the Lord went downe into the fornace with them that were with Azarias, and ſmote the flame of the fire out of the fornace,

50 And made in the middes of the fornace like a moyſt hiſſing winde, ſo that the fire touched them not at all, neither grieued nor troubled them.

51 Then theſe three (as out of one mouth) prayſed, and glorified, and bleſſed God in the fornace, ſaying,

52 Bleſſed bee thou, O Lord God of our fathers, and praiſed, and exalted aboue all things for euer, and bleſſed bee thy glorious and holy Name, and prayſed aboue all things, and magnified for euer.

53 Bleſſed be thou in the Temple of thine holy glory, and praiſed aboue all things, and exalted for euer.

54 Bleſſed be thou that beholdeſt the depths, and ſitteſt vpon the Cherubims, and prayſed aboue all things, and exalted for euer.

55 Bleſſed bee thou in the glorious throne of thy kingdome, and prayſed aboue all things, and exalted for euer.

56 Bleſſed bee thou in the firmament of heauen, and prayſed aboue all things, and glorified for euer.

57 All yee workes of the Lord, bleſſe yee the Lord: praiſe him, and exalt him aboue all things for euer.

58 O *heauens, bleſſe ye the Lord: praiſe him, and exalt him aboue all things for euer. *Pſal. 148.4.*

59 O Angels of the Lord, bleſſe ye the Lord: praiſe him, & exalt him aboue all things for euer.

60 All yee waters that be aboue the heauen, bleſſe ye the Lord: prayſe him, and exalt him aboue all things for euer.

61 All yee powers of the Lord, bleſſe yee the Lorde: prayſe him, and exalt him aboue all

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[a] Which is a certaine kinde of fat and chalkie clay, as Plinius writeth, 2. booke chap. 105.

things for euer.

62 O Sunne and Moone, bleſſe ye the Lord: prayſe him and exalt him aboue all things for euer.

63 O Starres of heauen, bleſſe ye the Lord: prayſe him, and exalt him aboue all things for euer.

64 Euery ſhowre and dewe, bleſſe yee the Lord: prayſe him, and exalt him aboue all things for euer.

65 All ye windes, bleſſe yee the Lord: prayſe him, and exalt him aboue all things for euer.

66 O fire and heat, bleſſe yee the Lord: prayſe him, and exalt him aboue all things for euer.

‖Or, colde.

67 O ‖winter and Summer, bleſſe yee the Lord: prayſe him, and exalt him aboue al things for euer.

‖Or, froſts.

68 O dewes and ‖ſtormes of ſnow, bleſſe yee the Lorde: prayſe him, and exalt him aboue all things for euer.

69 O froſt and cold, bleſſe ye the Lord: prayſe him, and exalt him aboue all things for euer.

70 O yce and ſnowe, bleſſe yee the Lorde: prayſe him and exalt him aboue all things for euer.

71 O nights and dayes, bleſſe yee the Lorde: prayſe him and exalt him aboue all things for euer.

72 O light and darkenes, bleſſe yee the Lord: praſe him, and exalt him aboue all things for euer.

73 O lightnings and cloudes, bleſſe yee the Lord: prayſe him, and exalt him aboue all things for euer.

74 Let the earth bleſſe the Lord: let it prayſe him, and exalt him aboue all things for euer.

75 O mountaines and hilles, bleſſe yee the Lord: prayſe him, and exalt him aboue all things for euer.

76 All things that growe on the earth, bleſſe ye the Lord: prayſe him, and exalt him aboue all things for euer.

77 O fountaines, bleſſe yee the Lord: prayſe him, and exalt him aboue all things for euer.

78 O ſea, and floods, bleſſe ye the Lord: prayſe him, and exalt him aboue all things for euer.

79 O whales, and all that mooue in the waters, bleſſe ye the Lord: prayſe him, and exalt him aboue all things for euer.

80 All yee foules of heauen, bleſſe yee the Lord: prayſe him, and exalt him aboue all things for euer.

81 All yee beaſtes and cattell, bleſſe yee the Lord: praiſe him, and exalt him aboue all things for euer.

82 O children of men, bleſſe yee the Lorde: prayſe him, and exalt him aboue all things for euer.

83 Let Iſrael bleſſe the Lord, prayſe him, and exalt him aboue all things for euer.

84 O Prieſts of the Lord, bleſſe ye the Lord: prayſe him, and exalt him aboue all things for euer.

85 O ſeruants of the Lord, bleſſe ye the Lord: prayſe him, and exalt him aboue all things for euer.

86 O ſpirites and ſoules of the righteous, bleſſe yee the Lord: prayſe him, and exalt him aboue all things for euer.

87 O Saints and humble of heart, bleſſe yee the Lorde: prayſe him, and exalt him aboue all things for euer.

88 O Ananias, Azarias, and Miſael, bleſſe yee the Lorde: prayſe him, and exalt him aboue all things for euer: for hee hath deliuered vs from the hell, and ſaued vs from the hand of death, and deliuered vs out of the middes of the fornace, and burning flame: euen out of the middes of the fire hath hee deliuered vs.

89 Confeſſe vnto the Lord, that hee is gracious: for his mercie endureth for euer.

90 All yee that worſhip the Lorde, bleſſe the God of gods: prayſe him, and acknowledge him: for his mercie endureth worlde without ende.

‖Or, Soſanna.

The hiſtorie of ‖Suſanna, which ſome ioyne to the end of Daniel, and make it the thirteenth Chapter.

8 The two gouernours are taken with the loue of Suſanna. 19 They take her alone in the garden. 20 They ſolicite her to wickedneſſe. 23 She chuſeth rather to obey God, though it be to the danger of her life. 34 She is accuſed. 45 Daniel doth deliuer her. 62 The gouernours are put to death.

There dwelt a man in Babylon called Ioacim.

2 And he tooke a wife, whoſe name was Suſanna, ẏ daughter of Helcias, a very faire woman, and one that feared God.

3 Her father her and mother alſo were godly people, and taught their daughter according to the Law of Moſes.

4 Now Ioacim was a great riche man, and had a faire garden ioyning vnto his houſe, and to him reſorted the Iewes, becauſe he was more honourable then all others.

5 The ſame yere were appointed two of the ancients of the people to be Iudges, ſuch as the Lord ſpeaketh of, that the iniquitie came from Babylon, and from the ancient Iudges, which ſeemed to rule the people.

6 Theſe haunted Ioacims houſe, and al ſuch as had any thing to doe in the Law, came thither vnto them.

7 Nowe when the people departed away at noone, Suſanna went into her huſbands garden to walke.

8 And the two elders ſaw her that ſhe went in dayly and walked, ſo that their luſt was inflamed toward her.

9 Therefore they turned away their [a] mind, and caſt downe their eyes, that they ſhould not ſee heauen, nor remember iuſt iudgements.

[a] To wit, from God.

10 And albeit they were both wounded with

her loue, yet durſt not one ſhewe another his griefe.

11 For they were aſhamed to declare their luſt, that they deſired to haue to do with her.

12 Yet they watched diligently from day to day to ſee to her.

13 And the one ſayde to the other, Let vs goe now home, for it is dinner time.

14 So they went their way, and departed one from another: yet they returned againe, and came into the ſame place, and after that they had aſked one another the cauſe, they acknowledged their luſt: then appointed they a time both together when they might find her alone.

15 Nowe when they had ſpied out a conuenient time, that ſhe went in, as her maner was, with two maydes onely, and thought to waſh her ſelfe in the garden, (for it was an hote ſeaſon)

16 And there was no body there, ſaue the two Elders that had hid themſelues, and watched for her:

17 She ſayde to her maydes, Bring mee oyle and ſope, and ſhut the garden doores, that I may waſh me.

18 And they did as ſhee bade them, and ſhut the garden doores, and went out themſelues at a backe doore, to fet the thing that ſhee had commanded them: but they ſawe not the Elders, becauſe they were hid.

19 Now when the maydes were gone foorth, the two Elders roſe vp and ranne vnto her, ſaying,

20 Beholde, the garden doores are ſhut, that no man can ſee vs, and wee burne in loue with thee: therefore conſent vnto vs, and lie with vs.

21 If thou wilt not, wee will beare witneſſe againſt thee, that a yong man was with thee, and therefore thou didſt ſende away thy maydes from thee.

22 Then Suſanna ſighed, and ſaid, I am in trouble on euery ſide: for if I doe this thing, it is death vnto mee: and if I doe it not, I cannot eſcape your hands.

23 It is better for me to fall into your hands, and not doe it, then to ſinne in the ſight of the Lord.

24 With that Suſanna cryed with a loude voyce, and the two elders cried out againſt her.

25 Then ranne the one, and opened the garden doore.

26 ¶ So when the ſeruants of the houſe heard the cry in the garden, they ruſhed in at the backe doore, to ſee what was done vnto her.

27 But when the Elders had declared their matter, the ſeruants were greatly aſhamed: for there was neuer ſuch a report made of Suſanna.

28 On the morowe after, came the people to Ioacim her husband, and the two Elders came alſo, full of miſchieuous imagination againſt Suſanna, to put her to death,

29 And ſaide before the people, Send for Suſanna the daughter of Helcias Ioacims wife. And immediatly they ſent.

30 So ſhe came with her father and mother, her children and all her kinred.

31 Now Suſanna was very tender, and faire of face.

32 And theſe wicked men commaunded to vncouer her face, (for ſhe was couered) that they might ſo be ſatiſfied with her beautie.

33 Therefore they that were about her, and all that knew her, wept.

34 Then the two Elders ſtoode vp in the middes of the people, and layd their hands vpon her head.

35 Which wept, and looked vp toward heauen: for her heart truſted in the Lord.

36 And the Elders ſayde, As we walked in the garden alone, ſhe came in with two maydes, whom ſhe ſent away from her, and ſhut the garden doores.

37 Then a yong man, which there was hid, came vnto her, and lay with her.

38 Then wee which ſtoode in a corner of the garden, ſeeing this wickedneſſe, ran vnto them, and we ſaw them as they were together.

39 But we could not holde him: for he was ſtronger then we, and opened the doore and leaped out.

40 Now when wee had taken this woman, wee aſked her what yong man this was, but ſhe would not tell vs: of theſe things are wee witneſſes.

41 Then the aſſembly beleeued them, as thoſe that were the Elders and iudges of the people: ſo they condemned her to death.

42 Then Suſanna cried out with a loude voyce, and ſaide, O euerlaſting God, that knoweſt the ſecrets, and knoweſt all things afore they come to paſſe,

43 Thou knoweſt, that they haue borne falſe witneſſe againſt mee, and beholde, I muſt die, whereas I neuer did ſuch things as theſe men haue maliciouſly inuented againſt me.

44 And the Lord heard her voice.

45 ¶ Therefore when ſhee was led to be put to death, the Lord raiſed vp the holy ſpirit of a yong childe, whoſe name was Daniel,

46 Who cryed with a loude voyce, I am cleane from the blood of this woman.

47 Then all the people turned them toward him, and ſayd, What meane theſe wordes, that thou haſt ſpoken?

48 Then Daniel ſtoode in the middes of them, and ſaide, Are yee ſuch fooles, O Iſraelites, that without examination, or knowledge of the trueth, yee haue condemned a daughter of Iſrael?

49 Returne againe to iudgement: for they haue borne falſe witneſſe againſt her.

50 Wherefore the people turned againe in all haſte, and the Elders ſaid vnto him, Come, ſit downe among vs, and ſhewe it vs, ſeeing God hath giuen thee the office of an Elder.

51 Then ſayd Daniel vnto them, Put theſe two aſide, one farre from another, and I will examine them.

52 So when they were put aſunder one from another, he called one of them and ſayde vnto him, O thou that art olde in a wicked life, nowe thy ſinnes which thou haſt committed aforetime are come to light.

53 For thou haſt pronounced falſe iudgements, and haſt condemned the innocent, and haſt let the guiltie goe free, albeit the Lorde ſaith, * The innocent and righteous ſhalt thou not ſlay.

Exod.23.7.

54 Nowe then, if thou haſt ſeene her, tell me, Under what tree ſaweſt thou them companying

panying together? Who anſwered, Under a lentiſke tree.

55 Then ſayd Daniel, Verily thou haſt lyed againſt thine owne ‖ head: for loe, the Angel of God hath receiued the ſentence of God, to cut thee in two.

‖Or, life.

56 So putſhee him aſide, and commaunded to bring the other, and ſayd vnto him, O thou ſeede of Chanaan, and not of Iuda, beautie hath deceiued thee, and luſt hath ſubuerted thine heart.

57 Thus haue ye dealt with the daughters of Iſrael, and they for feare companied with you: but the daughter of Iuda would not abide your wickedneſſe.

58 Now therefore tell mee, Under what tree diddeſt thou take them companying together? Who anſwered, Under a ‖ prine tree.

‖Or, mirtle tree.

59 Then ſayd Daniel vnto him, Verily thou haſt alſo lied againſt thine head, for the Angel of God waiteth with the ſword to cut thee in two, and ſo to deſtroy you both.

60 ¶ With that all the whole aſſembly cried with a loude voyce, and prayſed God, which ſaueth them that truſt in him.

61 And they aroſe againſt the two Elders, (for Daniel had conuicted them of falſe witneſſe by their owne mouth.)

62 *And according to the Lawe of Moyſes they dealt with them, as they dealt wickedly againſt their neighbour, and put them to death. Thus the innocent blood was ſaued the ſame day.

*Deut. 19.19. prou. 19.5.

63 Therefore Helcias and his wife prayſed God for their daughter Suſanna, with Ioacim her huſband, and all the kinred, that there was no diſhoneſtie found in her.

64 From that day foorth was Daniel had in great reputation in the ſight of the people.

65 And King Aſtyages was layed with his fathers, and Cyrus of Perſia reigned in his ſtead.

The hiſtorie of Bel and of the Dragon, which is the fourteenth Chapter of Daniel after the Latine.

NOwe when King Aſtyages was layed with his fathers, Cyrus the Perſian receiued his kingdome.

2 And Daniel did eate at the kings table, and was honoured aboue all his friends.

3 Now the Babylonians had an idole, called Bel, and there were ſpent vpon him euery day twelue [a] great meaſures of fine floure, and fourtie ſheepe, and ſixe great [b] pots of wine.

a Called Artaba, whereof euery one conteined ſomewhat more then nine gallons, which make in all an hundreth and eight gallons at the leaſt.

b Called Metreta, and euery one of theſe meaſures conteined about ten gallons, which in all make threeſcore.

4 And the King worſhipped it, and went dayly to honour it: but Daniel worſhipped his owne God. And the King ſayd vnto him, Why doeſt not thou worſhip Bel?

5 Who anſwered, and ſayd, Becauſe I may not worſhip idoles made with hands, but the liuing God, which hath created the heauen and the earth, and hath power vpon all fleſh.

6 Then ſayde the king vnto him, Thinkeſt thou not that Bel is a liuing God? Seeſt thou not howe much hee eateth and drinketh euery day?

7 Then Daniel ſmiled and ſayd, O king, be not deceiued: for this is but clay within, & braſſe without, and did neuer eate any thing.

8 So the king was wroth, and called for his prieſts, and ſayd vnto them, If yee tell mee not who this is that eateth vp theſe expenſes, ye ſhal die:

9 But if yee can certifie me that Bel eateth them, then Daniel ſhall die: for hee hath ſpoken blaſphemie againſt Bel. And Daniel ſayd vnto the king, Let it bee according to thy word.

10 (Now the prieſts of Bel were threeſcore and ten, beſide their wiues and children:) and the King went with Daniel into the temple of Bel.

11 So Bels prieſts ſayd, Beholde, wee will goe out, and ſet thou the meate there, O King, and let the wine bee filled: then ſhut the doore faſt, and ſeale it with thine owne ſignet:

12 And to morrowe when thou commeſt in, if thou findeſt not that Bel hath eaten vp all, wee wil ſuffer death, or els Daniel that hath lyed vpon vs.

13 Now they thought themſelues ſure enough: for vnder the table they had made a priuie entrance, and there went they in euer, and tooke away the things.

14 So when they were gone forth, the King ſet meates before Bel. Nowe Daniel had commaunded his ſeruants to bring aſhes, and theſe they ſtrowed throughout all the Temple, in the preſence of the king alone: then went they out, and ſhut the doore, and ſealed it with the kings ſignet, and ſo departed.

15 Nowe in the night came the Prieſts with their wiues and children, (as they were wont to doe) and did eat and drinke vp all.

16 In the morning betimes, the King aroſe and Daniel with him.

17 And the king ſayd, Daniel, are the ſeales whole? Who anſwered, Yea, O king, they be whole.

18 And aſſoone as hee had opened the doore, the king looked vpon the table, and cryed with a loud voyce, Great art thou, O Bel, and with thee is no deceit.

19 Then laughed Daniel, and held the king that he ſhould not goe in, and ſayd, Behold now the pauement, and marke well whoſe footeſteps are theſe.

20 And the king ſayd, I ſee the footſteps of men, women, and children: therefore the king was angry,

21 And tooke the Prieſts, with their wiues, and children, and they ſhewed him the priuie doores, where they came in, and conſumed ſuch things as were vpon the table.

22 Therefore the King ſlewe them, and deliuered Bel into Daniels power, who deſtroyed him and his temple.

23 ¶ Moreouer in that ſame place there was a great dragon, which the Babylonians worſhipped.

24 And the King ſayd vnto Daniel, Sayeſt thou that this is of braſſe alſo? loe, hee liueth, and eateth and drinketh, ſo that thou canſt not ſay, that he is no liuing God: therefore worſhip him.

25 Then ſayd Daniel vnto the King, I will worſhip the Lord my God: for hee is the liuing God.

26 But giue mee leaue, O King, and I will ſlay this dragon without ſworde or ſtaffe. And the King ſaid, I giue thee leaue.

27 Then Daniel tooke pitche, and fatte, and haire, and did ſeethe them together, and made lumpes thereof: this hee put in the Dragons mouth, and ſo the Dragon burſt in ſunder. And Daniel ſayd, Behold, whom yee worſhip.

28 When the Babylonians heard it, they were wonderfull wroth, and gathered them together againſt the King, ſaying, The King is become a Iewe: for he hath deſtroyed Bel, and hath ſlaine the Dragon, and put the Prieſtes to death.

29 So they came to the King, and ſayd, Deliuer vs Daniel, or elſe we will deſtroy thee and thine houſe.

30 Nowe when the King ſawe, that they preaſſed ſore vpon him, and that neceſſitie conſtrained him, hee deliuered Daniel vnto them:

31 Who caſt him into the Lions den, where he was ſixe dayes.

32 In the denne there were ſeuen Lions, and they had giuen them euery day two bodies and two ſheepe, which then were not giuen them, to the intent that they might deuoure Daniel.

33 ¶ Nowe there was in Iewrie a Prophet called Abbacuc, which had made pottage, and broken bread into a bowle, and was going into the field, for to bring it to the reapers.

34 But the Angel of the Lord ſaid vnto Abbacuc, Goe, carie the meate that thou haſt, into Babylon vnto Daniel, which is in the Lions denne.

35 And Abbacuc ſayde, Lord, I neuer ſawe Babylon, neither doe I know where the denne is.

36 Then the Angel tooke him by the crowne of the head, and bare him by the haire of the head, and through a mighty winde ſet him in Babylon vpon the denne.

37 And Abbacuc cryed, ſaying, O Daniel, Daniel, take the dinner that God hath ſent thee.

38 Then ſayde Daniel, O God, thou haſt thought vpon mee, and thou neuer faileſt them that ſeeke thee and loue thee.

39 So Daniel aroſe, and did eat, and the Angel of the Lord ſet Abbacuc in his owne place againe immediatly.

40 Vpon the ſeuenth day the King went to bewaile Daniel: and when hee came to the den, he looked in, and behold, Daniel ſate in the mids of the Lions.

41 Then cryed the King with a loud voyce, ſaying, Great art thou, O Lord God of Daniel, and there is none other beſides thee.

42 And he drew him out of the den, and caſt them that were the cauſe of his deſtruction into the denne, and they were deuoured in a moment before his face.

Thomas Tayler

The firſt booke of the Maccabees.

CHAP. I.

8 The death of Alexander the King of Macedonia. 11 Antiochus taketh the kingdome. 12 Many of the children of Iſrael make couenant with the Gentiles. 21 Antiochus ſubdueth Egypt and Ieruſalem vnto his dominion. 50 Antiochus ſetteth vp idoles.

After that Alexander the Macedonian, the ſonne of Philip, went foorth of the land of Chettiim, and [a] ſlew Darius King of the Perſians and Medes, and reigned for him, as he had before in Grecia,

[a] The firſt battell with the Carthaginenſes was fought at this time.

2 He tooke great warres in hand, and wanne ſtrong holdes, and ſlew the Kings of the earth.

3 So hee went thorowe to the endes of the worlde, and tooke ſpoyles of many nations, in ſo much that the worlde ſtoode in awe of him: therefore his heart was puffed vp and was hautie.

4 [b] Nowe when hee had gathered a mighty ſtrong hoſte,

[b] The beginning of the kingdome of Egypt.

5 And had reigned ouer regions, nations, and kingdomes, they became tributaries vnto him.

6 After theſe things hee fell ſicke, and knew that he ſhould die.

7 Then hee called for the chiefe of his ſeruaunts, which had bene brought vp with him of children, and parted his kingdom among them, while he was yet aliue.

8 So Alexander had reigned twelue yeeres when he died.

9 [c] And his ſeruants reigned euery one in his roome.

[c] The beginning of the kingdome of Syria.

10 And they all cauſed themſelues to be crowned after his death, and ſo did their children after them many yeeres, and much wickednes increaſed in the world.

11 For out of theſe came the wicked root, euen Antiochus ‖ Epiphanes, the ſonne of king Antiochus, which had bene an hoſtage at Rome, and hee reigned in the hundreth and ſeuen and thirtieth yeere of the kingdom of the Greekes.

‖ *Or, noble.*

12 [d] In thoſe dayes went there out of Iſrael wicked men, which entiſed many, ſaying, Let vs goe, and make a couenant with the

[d] The beginning of the kingdome of the Parthians. *Ioſeph. Ant. 42, chap. 6.*

the heathen that are round about vs: for ſince we departed from them, wee haue had much ſorrow.

13 So this deuice pleaſed them well.

14 And certaine of the people were readie, and went to the King, which gaue them licence to doe after the ordinances of the heathen.

15 [e] Then ſet they vp a place of exerciſe at Ieruſalem, according to the faſhions of the heathen,

16 And made themſelues [f] vncircumciſed, and forſooke the holy Couenant, and ioyned themſelues to the heathen, and were ſolde to doe miſchiefe.

[e] The wicked fal headlong into miſchiefe.

[f] By drawing the skin ouer ye part that was circumciſed, as Celſ. 7. cap. 25. Epiph. lib. de ponderibus & menſuris.

17 So when Antiochus kingdome was ſet in order, he went about to reigne ouer Egypt, that hee might haue the dominion of two Realmes.

18 Therefore hee entred into Egypt with a mightie company, with Charets, and Elephants, and with horſemen, and with a great nauie,

19 [g] And mooued warre againſt Ptolemeus King of Egypt: but Ptolemeus was afrayd of him, and fled, and many were wounded to death.

[g] The ſecōd battell with the Carthaginenſes.

20 Thus Antiochus wanne many ſtrong cities in the land of Egypt, and tooke away the ſpoyles of the land of Egypt.

21 And after that Antiochus had ſmitten Egypt, hee turned againe in the hundreth fourtie and three yeere,

22 And went vp toward Iſrael and Ieruſalem with a mighty people,

23 And entred proudly into the Sanctuarie, and tooke away the golden Altar, and the Candleſticke for the light, and all the inſtruments thereof, and the Table of the ſhewbread, and the powring veſſels, and the bowles, and the golden baſens, and the vaile, and the crownes, and the golden apparell, which was before the Temple, and brake all in pieces.

24 Hee tooke alſo the ſiluer and golde, and the precious iewels, and hee tooke the ſecret treaſures that hee found, and when hee had taken away all, hee departed into his owne land,

25 After hee had murthered many men, and ſpoken very proudly.

26 Therefore there was a great lamentation in euery place of Iſrael.

27 For the Princes and the Elders mourned: the yong women, and the yoong men were made feeble, and the beautie of the women was changed.

28 Euery bridegrome tooke him to mourning, and ſhe that ſate in the marriage chamber was in heauineſſe.

29 The land alſo was mooued for the inhabitants thereof: for all the houſe of Iacob was couered with confuſion.

30 [h] After two yeeres the king ſent his chiefe taſke maſter into the cities of Iuda, which came to Ieruſalem with a great multitude,

[h] The battell of Macedonia.

31 Who ſpake peaceable wordes to them in deceit, and they gaue credit vnto him.

32 Then hee fell ſuddenly vpon the citie, and ſmote it with a great plague, & deſtroyed much people of Iſrael.

33 And when he had ſpoiled the citie, he ſet fire on it, caſting downe the houſes thereof, and walles thereof on euery ſide.

34 The women and their children tooke they captiue, and led away the cattell.

35 Then fortified they the city of Dauid with a great & thicke wall, and with mighty towers, and made it a ſtrong hold for them.

36 Moreouer, they ſet wicked people there, and vngodly perſons, and fortified themſelues therein.

37 And they ſtored it with weapons and vittailes, and gathered the ſpoile of Ieruſalem, and layd it vp there.

38 Thus became they a ſore ſnare, and were in ambuſhment for the Sanctuarie, and were wicked enemies euermore vnto Iſrael.

39 For they ſhedde innocent blood on euerie ſide of the Sanctuarie, and defiled the Sanctuarie,

40 Inſomuch that the citizens of Ieruſalem fled away becauſe of them, and it became an habitation of ſtrangers: being deſolate of them whom ſhee had borne: for her owne children did leaue her.

41 Her Sanctuarie was left waſte as a wilderneſ: her holy dayes were turned into mourning, her Sabbaths into reproch, and her honor brought to nought.

42 As her glory had bene great, ſo was her diſhonour, and her excellencie was turned into ſorow.

43 Alſo the king wrote vnto all his kingdom, that all the people ſhould be as one, and that euery man ſhould leaue his lawes.

Ioſeph. Ant. 12. cap. 6. & 7.

44 And all the heathen agreed to the commandement of the king.

45 Yea, many of the Iſraelites conſented to his religion, offering vnto idoles, and defiling the Sabbath.

46 So the king ſent letters by the meſſengers vnto Ieruſalem, and to the cities of Iuda, that they ſhould follow the ſtrange lawes of the countrey,

47 And that they ſhould forbid the burnt offerings and ſacrifices, and the || offerings in the Sanctuarie,

|| Or, drinke offerings.

48 And that they ſhould defile the Sabbaths and the feaſts,

49 And pollute the Sanctuary and the holy men,

50 And to ſet vp altars and groues, and chappels of idoles, and offer vp ſwines fleſh, and vncleane beaſts,

51 And that they ſhould leaue their children vncircumciſed, and defile their ſoules with vncleanneſſe, and pollute themſelues, that they might forget the Law, and change all the ordinances,

52 And that whoſoeuer would not doe according to the commaundement of the king, ſhould ſuffer death.

53 In like manner wrote hee thorowout all his kingdomes, and ſet ouerſeeers ouer all the people, for to compell them to doe theſe things.

54 And hee commanded the cities of Iuda to do ſacrifice, citie by citie.

55 Then went many of the people vnto them by heapes, euery one that forſooke the Law, and ſo they committed euill in the land.

56 And they droue the Iſraelites into ſecret places, euen whereſoeuer they could flee for ſuccour.

57 The fifteenth day of Caſleu, in the hundreth and fiue and fortieth yeere, they ſet vp the abomination of deſolation vpon the altar, and they builded altars thorowout the cities of Iuda on euery ſide.

58 And before the doores of the houſes, and in the ſtreetes they burnt incenſe.

59 And the bookes of the Law, which they found, they [i] burnt in the fire, and cut in pieces.

[i] It is a manifeſt note of the enemies of God to burne the books of the Law, Hiſt. eccleſ. lib. 8. cap. 2.

60 Whoſoeuer had a booke of the Teſtament found by him, or whoſoeuer conſented vnto the Law, the kings commandement was, that they ſhould put him to death by their authoritie.

61 And they executed theſe things euery moneth vpon the people of Iſrael that were found in the cities.

62 And in the fiue and twentieth day of the moneth, they did ſacrifice vpon the altar, which was in the ſtead of the altar of ſacrifices.

63 And according to the commandement, they put certaine women to death, which had cauſed their children to be circumciſed.

64 And they hanged vp the children at their neckes, and they ſpoyled their houſes, and ſlew the circumciſers of them.

65 Yet were there many in Iſrael, which were of courage, and determined in themſelues, that they would not eate vncleane things,

66 But choſe rather to ſuffer death, then to bee defiled with thoſe meates: ſo becauſe they would not breake the holy couenant, they were put to death.

67 And this ‖ tyrannie was very ſore vpon the people of Iſrael.

‖Or, rage.

CHAP. II.

1 The mourning of Mattathias and his ſonnes for the deſtruction of the holy citie. 19 They refuſe to doe ſacrifice vnto idoles. 24 The zeale of Mattathias for the law of God. 33 They are ſlaine, and will not fight againe becauſe of the Sabbath day. 49 Mattathias dying commandeth his ſonnes to ſticke by the worde of God, after the example of the fathers.

Ioſeph. Ant. 32. cap. 7.

IN thoſe dayes ſtood vp Mattathias the prieſt, the ſonne of Ioannes, the ſonne of Simeon, of the ſonnes of Ioarib of Ieruſalem, and dwelt in Modin.

2 And hee had fiue ſonnes, Ioanan called Gaddis,

3 Simon called Thaſſi,

4 Iudas which was called Maccabeus,

5 Eleazar called ‖ Abaron, and Ionathan, whoſe name was Apphus.

‖Or, Anaran.

6 Now he ſaw the blaſphemies, which were committed in Iuda and Ieruſalem:

7 And he ſayd, Woe is me: wherefore was I borne, to ſee this deſtruction of my people, and the deſtruction of the holy citie, and thus to ſit ſtill? it is deliuered into the handes of the enemies.

8 And the Sanctuarie is in the handes of ſtrangers: her Temple is as a man that hath no renowne.

9 Her glorious veſſels are caried away into captiuitie: her infants are ſlaine in the ſtreetes, and her yoong men are fallen by the ſworde of the enemies.

10 What people is it, that hath not ſome poſſeſſion in her kingdome, or hath not gotten of her ſpoiles?

11 All her glory is taken away: of a free woman, ſhe is become an handmayd.

12 Beholde, our ſanctuarie, and our beautie, and honour is deſolate, and the Gentiles haue defiled it.

13 What helpeth it vs then to liue any longer?

14 And Mattathias rent his clothes, he, and his ſonnes, and put ſackecloth vpon them, and mourned very ſore.

15 ¶ Then came men from the King to the city of Modin, to compell them to forſake God, and to ſacrifice.

16 So many of the Iſraelites conſented vnto them: but Mattathias and his ſonnes aſſembled together.

17 Then ſpake the commiſſioners of the king, and ſayd vnto Mattathias, Thou art the chiefe and an honourable man, and great in this citie, and haſt many children and brethren.

18 Come thou therefore firſt, and fulfill the Kings commandement, as all the heathen haue done, and alſo the men of Iuda, and ſuch as remaine at Ieruſalem: ſo ſhalt thou and thy familie be in the Kings fauour, and thou and thy children ſhall be enriched with ſiluer and golde, and with many rewards.

19 Then Mattathias anſwered & ſayd with a loud voice, Though all nations that are vnder the kings dominion, obey him, and fall away euery man from the religion of their fathers, and conſent to his commandements,

20 [a] Yet will I and my ſonnes, and my brethren, walke in the couenant of our fathers.

[a] The father promiſeth for his children, that they ſhall ſerue God: ſo doth Ioſhua for his houſhold, Ioſh. 24.15.

21 God be mercifull vnto vs, that we forſake not the law and the ordinances.

22 Wee will not hearken vnto the Kings words to tranſgreſſe our religion, neither on the right ſide, nor on the left.

23 And when hee had left off ſpeaking theſe words, there came one of the Iewes, in the ſight of all, to ſacrifice vpon the altar which was at Modin, according to the kings commandement.

24 Now when Mattathias ſaw it, he was ſo [b] inflamed with zeale, that his reines ſhooke, and his wrath was kindled according to the ordinance of the lawe: therefore hee ranne vnto him, and killed him by the altar:

[b] It is a griefe to the godly to ſee ỹ people offend.

25 And at the ſame time hee ſlew the Kings commiſſioner, that compelled him to doe ſacrifice, and deſtroyed the altar.

26 Thus bare he a zeale to the Law of God, * doing as Phinees did vnto Zambri the ſonne of Salom.

Numb. 25.7.

27 ¶ Then cried Mattathias with a loude voyce in the citie, ſaying, Whoſoeuer is zealous of the Law, and will ſtand by the couenant, let him come forth after me.

28 So he, and his ſonnes fled into the mountaines, and left all that they had in the citie.

29 Then many that ‖ ſought after iuſtice and iudgement,

‖Or, that liued iuſtly & vprightly.

30 Went downe into the wildernes to dwell there, both they, and their children, and their wiues and their cattell: for the afflictions increaſed ſore vpon them.

31 ¶ Now when it was tolde vnto the kings

ſeruants, and to the gariſons, which were in Ieruſalem in the citie of Dauid, that men had knowen the Kings commandement, and were gone downe into the ſecret places in the wilderneſſe,

32 Then many purſued after them; and hauing ouertaken them,they camped againſt them and ſet the battell in aray againſt them on the Sabbath day,

33 And ſayd vnto them, Let this now bee ſufficient: come forth and do according to the commandement of the King,and ye ſhall liue.

34 But they anſwered, Wee will not goe foorth,neither will we do the kings commandement,to defile the Sabbath day.

35 Then they gaue them the battell.

36 But the other anſwered them nothing, neither caſt any one ſtone at them, nor ſtopped the priuie places,

37 But ſaid,Wee will die all in our innocencie: the heauen and earth ſhall teſtifie for vs, that ye deſtroy vs wrongfully.

38 Thus they gaue them the battell vpon the Sabbath, and ſlew both men and cattell, their wiues & their children to the number of a thouſand people.

39 ¶ When Mattathias and his friends vnderſtood this,they mourned for them greatly,

40 And ſaid one to another,If we all doe as our brethren haue done, and fight not againſt the heathen for our liues, and for our lawes, then ſhall they incontinently deſtroy vs out of the earth.

41 Therefore they concluded at the ſame time, ſaying, Whoſoeuer ſhall come to make battell with vs vpon the Sabbath day, we will fight againſt him, that we die not at all, as our brethren that were murthered in the ſecret places.

22 Then came vnto them the aſſembly of the Aſideans, which were of the ſtrongeſt men of Iſrael,all ſuch as were well minded toward the Lawe.

43 And all they that were fled for perſecution,ioyned themſelues vnto them, and were an helpe vnto them.

44 So they gathered a power,and ſmote the wicked men in their wrath, and the vngodly in their anger, but the reſt fled vnto the heathen, and eſcaped.

45 Then Mattathias and his friends went about and deſtroyed the altars,

46 And circumciſed the children by force that were vncircumciſed, as many as they found within the coaſts of Iſrael,

47 And they purſued after the prowde men: and this act proſpered in their hands.

48 So they recouered the Law out of the hand of the Gentiles,and out of the hand of the kings,and gaue not place to the wicked.

49 Now when the time drewe neere, that Mattathias ſhould die, he ſayd vnto his ſonnes, Nowe is pride and perſecution increaſed, and the time of deſtruction, and the wrath of indignation.

50 Now therefore, my ſonnes, be ye zealous of the law, and giue your liues for the couenant of our fathers.

51 Call to remembrance what actes our fathers did in their time: ſo ſhall ye receiue great honour and an euerlaſting name.

52 * Was not Abraham found faithful in tentation,and it was imputed vnto him for righteouſneſſe? *Gen.22.9, 10.rom.4.3*

53 * Ioſeph in the time of his trouble kept the commandement, and was made the Lord of Egypt. *Gen.41.40.*

54 * Phinehes our father,becauſe he was zealous and feruent, obteined the couenant of the euerlaſting Prieſthood. *Num.25.13. ecclus.45. 23,24.*

55 * Ieſus for fulfilling the word, was made the gouernour of Iſrael. *Ioſh.1.2.*

56 * Caleb,becauſe he bare witnes before the congregation,receiued the heritage of the land. *Num.14.6, 7.ioſh.14. 13.*

57 * Dauid,becauſe of his mercie, obtained the throne of the kingdome for euermore. *2.Sam.2.4.*

58 *Elias,becauſe he was zealous and feruent in the Lawe, was taken vp euen vnto heauen. *2.King.2.11*

59 * Ananias,Azarias, and Miſael by their faith were deliuered out of the flame. *Dan.3.16, 17,18,26.*

60 * Daniel, becauſe of his innocencie, was deliuered from the mouth of the Lions. *Dan.6.22.*

61 And thus yee may conſider throwout all ages,that whoſoeuer put their truſt in him, ſhall not want ſtrength.

62 * Feare not ye then the wordes of a ſinfull man: for his glory is but doung and wormes. *Mat.10.26, 28,31 iſa. 40.6,7,8. & 51.7.8. Iam.1.10. 1.pet.1.24. ecclus.14. 18.*

63 To day is he ſet vp,and to morow he ſhall * not be found: for he is turned into his duſt,and his purpoſe periſheth.

64 Wherefore my ſonnes, take good hearts, and ſhew your ſelues men for the Lawe: for by it ſhall you obteine glory.

65 And beholde, I know that your brother Simon is a man of counſell: giue eare vnto him alway: he ſhalbe a father vnto you.

66 And Iudas Maccabeus hath bene mightie and ſtrong, euen from his youth vp: let him be your captaine,and fight you the battell for the people.

67 Thus ſhall ye bring vnto you al thoſe that obſerue the Lawe,and ſhall auenge the iniuries of your people.

68 Recompenſe fully the heathen, and giue your ſelues to the commandement of the Law.

69 So he bleſſed them,and was laid with his fathers,

70 And died in the hundreth, fourtie and ſixt yeere, and his ſonnes buried him in his fathers ſepulchre at Modin, and all Iſrael made great lamentation for him.

CHAP. III.

1 Iudas is made ruler ouer the Iewes. 11 He killeth Apollonius and Seron the princes of Syria. 44 The confidence of Iudas toward God. 55 Iudas determineth to fight againſt Lyſias,whom Antiochus had made captaine ouer his hoſte.

Then Iudas his ſonne, called Maccabeus, roſe vp in his place.

2 And all his brethren helped him, and all they that held with his father, and fought with courage the battell of Iſrael.

3 So he gate his people great honour: he put on a breſt plate as a gyant, and armed himſelfe, and ſet the battell in aray, & defended the campe with the ſword.

4 In his actes hee was like a Lion, and as a Lions whelpe roaring after the praye.

5 For he purſued the wicked, & ſought them out, and burnt vp thoſe that vexed his people.

6 So that the wicked fled for feare of him, and all the workers of iniquity were put to trouble: and ſaluation proſpered in his hand.

7 And hee grieued diuers Kings, but Jacob reioyced by his actes, and his memoriall is bleſſed for euer.

8 Hee went alſo thorow the cities of Juda, and deſtroyed the wicked out of them, & turned away the wrath from Iſrael.

9 So was hee renowmed vnto the endes of the earth, and he aſſembled together thoſe that were ready to periſh.

10 ¶ But [a] Apollonius gathered the Gentiles, and a great hoſte out of Samaria, to fight againſt Iſrael.

[a] Who was gouernour of Syria, Ioſeph. Antiq. 12. chap. 9.

11 Which when Judas perceiued, he went foorth to meete him, and ſmote him, and ſlew him, ſo that many fell downe ſlaine, and the reſt fled.

12 So Judas tooke their ſpoiles, and tooke alſo Apollonius ſword, and fought with it al his life long.

13 ¶ Now when Seron a prince of the armie of Syria, heard that Judas had gathered vnto him the congregation, and Church of the faithfull, and went forth to the warre,

14 He ſaid, will get me a name, and will be glorious in the Realme: for I wil goe fight with Judas, and them that are with him, which haue deſpiſed the Kings commandement.

15 So he made him ready to go vp, and there went with him a mightie hoſte of the vngodly to helpe him, and to be auenged of the children of Iſrael.

16 And when he came neere to the going vp of Beth-horon, Judas went foorth to meete him with a ſmall company.

17 But when they ſaw the armie comming againſt them, they ſayd to Judas, Howe are we able, being ſo few, to fight againſt ſo great a multitude, and ſo ſtrong, ſeeing we be ſo weary, and haue faſted all this day?

18 Then ſayd Judas, It is an eaſie thing for many to bee ſhut vp in the hands of few, and there is no difference before the God of heauen, to deliuer by a great multitude, or by a ſmall company.

19 For the victory of the battell ſtandeth not in the multitude of the hoſte, but the ſtrength commeth from heauen.

20 They come againſt vs with a cruell and proude multitude to deſtroy vs, and our wiues, and our children, and to robbe vs,

21 But we doe fight for our liues, and for our Lawes.

22 And God himſelfe will deſtroy them before our face: therefore be not ye afraid of them.

23 And when he had left of ſpeaking, he leapt ſuddenly vpon them: ſo was Seron and his hoſt deſtroyed before him.

24 And they purſued them from the going downe of Beth-horon vnto the plaine: where there were ſlaine eight hundreth men of them, & the reſidue fled into the land of the Philiſtims.

25 Then the feare and terrour of Judas and his brethren fell vpon the nations round about,

26 So that his fame came vnto the King: for all the Gentiles could tell of the warres of Judas.

27 ¶ But when king Antiochus heard theſe tidings, hee was angrie in his mind: wherefore he ſent forth, and gathered all the power of his Realme, a very ſtrong armie,

28 And opened his treaſure, and gaue his hoſte a yeres wages in hand, commanding them to be ready for a yere for all occaſions.

29 Neuertheleſſe, when hee ſaw that the money of his treaſures failed, and that the tributes in the countrey were ſmall, becauſe of the diſſenſion, and plagues that he had brought vpon the land, in taking away the Lawes which had bene of old time,

30 He feared leaſt he ſhould not haue now at the ſecond time, as at the firſt, for the charges and gifts that he had giuen with a liberall hand afore: for in liberalitie he farre paſſed the other Kings that were before him.

31 Wherefore he was heauie in his minde, and thought to goe into Perſia, for to take tributes of the countreyes, and to gather much money.

32 So hee left Lyſias a noble man, and of the Kings blood to ouerſee the kings buſineſſe, from the riuer of Euphrates, vnto the borders of Egypt,

33 And to bring vp his ſonne Antiochus, till he came againe.

34 Moreouer, hee gaue him halfe of his hoſte and Elephants, and gaue him the charge of all things that he would haue done,

35 And concerning thoſe which dwelt in Juda and Jeruſalem, that he ſhould ſend an armie againſt them, to deſtroy and roote out the power of Iſrael and the remnant of Jeruſalem, and to put out their memoriall from that place,

36 And to ſet ſtrãgers for to inhabite all their quarters, and part their land among them.

37 And the king tooke the half of the hoſt that remained, and departed from Antiochia his royall citie, in the yeere an hundreth fourtie and ſeuen, and paſſed the riuer Euphrates, and went thorow the hie countreys.

38 Then Lyſias choſe Ptolomeus the ſonne of Doriminus, and Nicanor, & Gorgias mighty men and the kings friends,

39 And ſent with them fourty thouſand footmen, and ſeuen thouſand horſemen, to goe into the land of Juda, and to deſtroy it, as the king commanded.

40 So they went foorth with all their power, and came & pitched by † Emmaus in the plaine countrey.

† Emmaus.

41 Now when the merchants of the countrey heard the rumour of them, they tooke very much ſiluer and gold, and ſeruants, and came into the campe to buy the children of Iſrael for ſlaues, and the ſtrength of Syria and of ſtrange nations ioyned with them.

42 ¶ Nowe when Judas and his brethren ſawe that trouble increaſed, and that the hoſte drew neere vnto their borders, conſidering the kings wordes, whereby hee had commanded to deſtroy the people, and vtterly aboliſh them,

43 They ſayd one to another, Let vs redreſſe the decay of our people, and let vs fight for our people, and for our Sanctuary.

44 Then the congregation were ſoone ready gathered to fight, and to pray, and to deſire mercie and compaſſion.

45 As for Jeruſalem, it was not inhabited, but was as a wilderneſſe. There went none that was borne in it, in or out at it, and the

Sanctuarie was troden downe, and the ſtrangers kept the fortreſſe, and it was the habitation of the heathen: and the mirth of Iacob was taken away: the pipe and the harpe ceaſed.

46 So they gathered themſelues together, and came to Maſpha before Ieruſalem: for in Maſpha was the place where they prayed aforetime in Iſrael.

47 And they faſted that day, and put ſackecloth vpon them, and caſt aſhes vpon their heads and rent their clothes,

48 And opened the booke of the law, wherein the heathen ſought to paint the likeneſſe of their idoles,

49 And brought the Prieſts garments, and the firſt fruites, and the riches, and ſet there the Nazarites, which accompliſhed their dayes.

50 And they cryed with a loud voice toward heauen, ſaying, What ſhal we do with theſe? and whither ſhall we cary them away?

51 For the Sanctuarie is troden downe and defiled, and thy Prieſtes are in heauineſſe, and brought downe.

52 And behold, the heathen are come againſt vs, to deſtroy vs: thou knoweſt what things they imagine againſt vs.

53 How can we ſtand before them, except thou helpe vs?

54 Then they blew the trumpets, and cryed with a loud voice.

55 And after this Iudas ordeined captaines ouer the people, euen captaines ouer thouſands, and captaines ouer hundreths, and captaines ouer fifties, and captaines ouer ten.

56 And they commanded them that builded houſes, and maried wiues, or planted vineyards, or were fearefull, that they ſhould returne euerie one to his owne houſe, * according to the Law.

Deut.20.5. iudg.7.3.

57 So the hoſte remooued, and pitched vpon the Southſide of Emmaus.

58 And Iudas ſaid, Arme your ſelues and be valiant men, & be ready againſt the morning to fight with theſe nations, which are gathered together againſt vs, to deſtroy vs & our ſanctuary.

59 For it is better for vs to die in battell, then to ſee the calamities of our people and of our Sanctuarie.

60 Neuertheleſſe, as the wil of God is in heauen, ſo be it.

CHAP. IIII.

1 Iudas goeth againſt Gorgias which lieth in waite. 14 He putteth Gorgias and his hoſte to flight 28 Lyſias inuadeth Iudea, 29 But Iudas driueth him out. 43 Iudas purifieth the Temple, and dedicateth the altar.

Ioſeph.lib. 12.chap. 10.

Then tooke Gorgias fiue thouſand foot men, and a thouſand of the beſt horſemen, and departed out of the campe by night,

2 To inuade the campe of the Iewes, and to ſlay them ſuddenly: and the men of the fortreſſe were his guides.

3 Now when Iudas heard it, he remooued, and they that were valiant men, to ſmite the Kings armie which was at Emmaus,

4 Whiles yet the armie was diſperſed from the campe.

5 In the meane ſeaſon came Gorgias by night into Iudas campe: and when he found no man there, he ſought them in the mountaines: for ſayd he, they flee from vs.

6 But aſſoone as it was day, Iudas ſhewed himſelfe in the fielde with three thouſand men, which had neither harneſſe nor ſwordes to their mindes.

7 And they ſaw that the armies of the heathen were ſtrong and wel armed, and their horſe men about them, and that theſe were expert men of warre.

8 Then ſayde Iudas to the men that were with him, Feare ye not their multitude, neither be afrayd of their aſſault.

9 Remember howe our fathers were deliuered * in the red Sea, when Pharaoh purſued them with an armie.

Exod.14.9, 29.

10 Therefore nowe let vs crie vnto heauen, and the Lorde will haue mercie vpon vs, and remember the Couenant of our fathers, and will deſtroy this hoſte before our face this day:

11 So ſhall all the heathen know, that there is one, which deliuereth and ſaueth Iſrael.

12 Then the ſtrangers lift vp their eyes, and ſaw them comming againſt them,

13 And they went out of their tents into the battel, and they that were with Iudas blewe the trumpets.

14 So they ioyned together, and the heathen were diſcomfited, and fled by the plaine.

15 But the hindmoſt of them fel by the ſword, and they purſued them vnto ‖ Gazeron, and into the plaines of Idumea, and of Azotus, and of Iamnia, ſo that there were ſlaine of them about three thouſand men:

‖Or, Aſſaremoth.

16 So Iudas turned againe with his hoſte, from purſuing them,

17 And ſayd vnto the people, Be not greedy of the ſpoiles: for there is a battell before vs.

18 And Gorgias and the army is heere by vs in the mountaine: but ſtand ye now faſt againſt your enemies, and ouercome them: then may yee ſafely take the ſpoiles.

19 As Iudas was ſpeaking theſe wordes, there appeared one part which looked from the mountaines.

20 But when Gorgias ſaw that his were fled, and that Iudas ſouldiers burnt the tents: (for the ſmoake that was ſeene, declared what was done.)

21 When they ſawe theſe things, they were ſore afrayd, and when they ſaw alſo that Iudas and his hoſte were in the field ready to ſet themſelues in aray,

22 They fled euery one into the land of ſtrangers.

23 So Iudas turned againe to ſpoile the tents, where he gate much gold and ſiluer, and precious ſtones, and purple of the ſea, and great riches.

24 Thus they went home, and ſung Pſalmes and praiſed toward the heauen: for he is gracious, and his mercie endureth for euer.

25 And ſo Iſrael had a great victorie in that day.

26 ¶ Now all the ſtrangers that eſcaped, came, and tolde Lyſias all the things that were done.

27 Who when he heard theſe things, was ſore afrayd & diſcouraged, becauſe ſuch things came not vpon Iſrael as he would, neither ſuch things as the king had commanded him, came to paſſe.

28 Therefore the next yeere following, gathered Lyſias threeſcore thouſand choſen foote

men, and fiue thouſand horſemen to fight againſt Ieruſalem.

‖Or, Iudea. ‖Or, Beth-horon.

29 So they came into ‖ Idumea, and pitched their tents at ‖ Beth-ſura, where Iudas came againſt them with ten thouſand men.

1.Sam.17. 50,51. 1.Sam.14 13,14.

30 And when he ſaw that mightie army, he prayed, and ſayd, Bleſſed be thou, O Sauiour of Iſrael, * which didſt deſtroy the aſſault of the mighty man by the hand of the ſeruant Dauid, * and gaueſt the hoſte of the ſtraungers into the hand of Ionathan, the ſonne of Saul, and of his armour bearer:

31 Shut vp this army in the hand of thy people of Iſrael, and let them be confounded with their power, and with their horſemen.

32 Make them afraide, and conſume their boldneſſe and ſtrength, that they may be aſtoniſhed at their deſtruction.

33 Caſt them downe by the ſword of them that loue thee: then ſhall all they that know thy Name, praiſe thee with ſongs.

34 So they ioyned together, and there were ſlaine of Lyſias hoſt, fiue thouſand men, and they fell before them.

35 Then Lyſias, ſeeing his army put to flight, and the manlineſſe of Iudas ſouldiers, and that they were ready, either to liue or die valiantly, he went into Antiochia, and gathered ſtrangers, and when he had furniſhed his army, he thought againe (being prepared) to come againſt Iudea.

36 Then ſayd Iudas & his brethren, Behold, our enemies are diſcomfited: let vs now goe vp, to clenſe, and to repaire the Sanctuary.

37 So all the hoſte gathered them together, and went vp into the mountaine of Sion.

38 Now when they ſaw the Sanctuary layde waſte, and the altar defiled, & the doores burnt vp, and the ſhrubs growing in the courts, as in a foreſt or as on one of the mountaines, and that the Prieſts chambers were broken downe,

39 They rent their clothes, and made great lamentation, and caſt aſhes vpon their heads,

40 And fell downe to the ground on their faces, and blew an alarme with the trumpets, and cried toward heauen.

41 Then Iudas commaunded certaine of the men to fight againſt thoſe which were in the caſtle, till he had clenſed the Sanctuary.

42 So he choſe Prieſts that were vndefiled, ſuch as delighted in the law,

43 And they clenſed the Sanctuary, and bare out the defiled ſtones into an vncleane place,

44 And conſulted what to doe with the altar of burnt offerings which was polluted.

45 So they thought it was beſt to deſtroy it, leſt it ſhould be a reproch vnto them, becauſe the heathen had defiled it: therefore they deſtroyed the altar,

46 And layed vp the ſtones vpon the mountaine of the Temple in a conuenient place, till there ſhould come a prophet, to ſhew what ſhould be done with them.

47 So they tooke whole ſtones according to the Law, and builded a newe altar according to the former,

48 And made vp the Sanctuary, and the things that were within the Temple, and the courts, and all things.

49 They made alſo newe holy veſſels, and brought into the Temple the candleſticke, and the altar of burnt offerings, and of incenſe, and the table.

50 And they burnt incenſe vpon the altar, and lighted the lamps which where vpon the candleſticke, that they might burne in the Temple.

51 They ſet alſo the ſhewbread vpon the table, and hanged vp the vailes, and finiſhed all the works that they had begun to make.

52 And vpon the fiue and twentieth day of the ninth moneth, which is called the moneth of Chaſleu, in the hundreth and eight and fortieth yere they roſe vp betimes in the morning,

53 And offred ſacrifice according to the Law, vpon the new altar of burnt offerings, that they had made.

54 According to the time, and according to the day, that the heathen had defiled it, in the ſame day, was it made new with ſongs, and harps, and lutes, and cymbales.

55 And all the people fell vpon their faces, worſhipping and praiſing toward the heauen him that had giuen them good ſucceſſe.

56 So they kept the dedication of the altar eight dayes, offering burnt offerings with gladneſſe, and offred ſacrifices of deliuerance and praiſe,

57 And deckt the forefront of the Temple with crownes of gold and ſhields, and dedicated the gates and chambers, and hanged doores vpon them.

58 Thus there was very great gladneſſe among the people, and the reproch of the heathen was put away.

59 So Iudas and his brethren with the whole congregation of Iſrael ordeined that the dayes of dedication of the altar ſhould be kept in their ſeaſon from yeere to yeere, by the ſpace of eight dayes, from the fiue and twentieth day of the moneth Chaſleu, with mirth and gladneſſe.

60 And at the ſame time builded they vp mount Sion with hie walles and ſtrong towres round about, leaſt the Gentiles ſhould come, and tread it downe, as they had done afore.

61 Therefore they ſet a gariſon there to keepe it, and fortified Beth-ſura to keepe it, that the people might haue a defence againſt Idumea.

CHAP. V.

3 Iudas vanquiſheth the heathen that goe about to deſtroy Iſrael, and is holpen of his brethren Simon and Ionathan. 50 He ouerthroweth the citie of Ephron, becauſe they denied him paſſage thorow it.

Ioſeph.lib. 13.cap.12.

NOw when the nations round about heard, that the altar was builded, and the Sanctuarie renewed as afore, they were ſore grieued.

2 Therefore they thought to deſtroy the generation of Iacob that was among them, and began to ſlay and deſtroy the people.

‖Or, Arabathane.

3 Then Iudas fought againſt the children of Eſau in Idumea at ‖ Arabathene, becauſe they beſieged the Iſraelites, and he ſmote them with a great plague, and droue them to ſtraits, and tooke their ſpoiles.

4 He thought alſo vpon the malice of the children of Bean, which had bene a ſnare & an hinderance vnto the people, when they lay in wait for them in the high way.

5 Wherefore he ſhut them vp in towres, and

beſieged them, and deſtroied them vtterly, and burnt their towers with fire, with all that were in them.

6 Afterward, went he againſt the children of Ammon, where hee found a mightie power, and a great multitude with Timotheus their captaine.

7 So hee had many battels with them, but they were deſtroied before him, and ſo he diſcomfited them,

8 And tooke Gazer with the townes thereof, and ſo turned againe into Iudea.

9 ¶ Then the heathen that were in Galaad, gathered them together againſt the Iſraelites that were in their quarters, to ſlay them: but they fled to the caſtle of Datheman,

10 And ſent letters to Iudas, and to his brethren, ſaying, The heathen that are about vs, are gathered againſt vs, to deſtroy vs.

11 And they make them ready for to come, and to take the fortreſſe, whereunto wee are fled, and Timotheus is captaine of their hoſte.

12 Come nowe therefore, and deliuer vs out of their hands: for many of vs are ſlaine:

13 And all our brethren that were at Tubin, are ſlaine, and they haue taken away their wiues and their children, and their goods, and deſtroyed there almoſt a thouſand men.

14 While theſe letters were yet a reading, beholde, there came other meſſengers from Galile, with their clothes rent, which tolde the ſame tidings,

15 And ſayd that they of Ptolemais, and of Tyrus, and of Sidon, and of all Galile of the Gentiles were gathered againſt them to deſtroy them.

16 When Iudas and the people heard theſe wordes, a great congregation came together, to conſult what they might doe for their brethren that were in trouble, and whome they beſieged.

17 Then ſaide Iudas to Simon his brother, Chuſe thee out men, and go and deliuer thy brethren in Galile, and I and my brother Ionathan will go into the countrey of Galaad.

18 ¶ So hee left Ioſephus the ſonne of Zacharias, and Azarias to bee captaines of the people, and to keepe the remnant of the hoſte in Iudea,

19 And commanded them, ſaying, Take the ouerſight of this people, and make no warre againſt the heathen, vntil we come againe.

20 And vnto Simon were giuen three thouſand men, to goe into Galile, and to Iudas eight thouſand men for the countrey of Galaad.

21 Then went Simon into Galilee, and gaue diuers battels to the heathen, and the heathen were diſcomfited by him.

22 And hee purſued them vnto the gates of Ptolemais: and there were ſlaine of the heathen almoſt three thouſand men: ſo hee tooke their ſpoiles.

23 Thus they reſcued them that were in Galile and in Arbattis with their wiues, and their children, and all that they had, and brought them into Iudea with great ioy.

24 ¶ Iudas Maccabeus alſo, and his brother Ionathan went ouer Iorden, & trauailed three daies iourney in the wilderneſſe,

25 Where they met with the Nabathites, who receiued them louingly, & tolde them euery thing that was done vnto their brethren in the countrey of Galaad,

26 And howe that many of them were beſieged in Boſorra, and Boſor, in Alemis, ‖Chalbon, Maged and Carnaim (all theſe cities are ſtrong, and great)

‖Or, Chaſphor.

27 And that they were kept in other cities of Galaad, and to morrowe they are appointed to bring their hoſte vnto theſe fortes, and to take them, and to deſtroy them all in one day.

28 So Iudas and his hoſte turned in all haſte by the way of the wilderneſſe towarde Boſorra, and wanne the citie, and ſlew all the males with the edge of the ſword, and tooke all their ſpoile, and ſet fire vpon the citie.

29 And in the night he remoued from thence, and went toward the fortreſſe.

30 And betimes in the morning when they looked vp, beholde, there was an innumerable people bearing ladders, and inſtruments of warre, to take the fort, and had aſſaulted them.

31 When Iudas ſawe that the battell was begun, and that the cry of the citie went vp to heauen with trumpets, and a great ſound,

32 Then he ſayd vnto the armie, Fight this day for your brethren.

33 So he went forth behinde them with three companies, and they blew the trumpets, and cried with prayer.

34 Then the hoſte of Timotheus knew, that it was Maccabeus, and they fled from him, and hee ſmote them with a great ſlaughter, ſo that there was killed of them the ſame day, almoſt eight thouſand men.

35 ¶ Then departed Iudas vnto Maſpha, and layde ſiege vnto it, and wan it, and ſlew all the males thereof, and ſpoiled it, and ſet fire vpon it.

36. From thence went hee and tooke Chaſbon, Maged, and Boſor, and the other cities in Galaad.

27 After theſe things gathered Timotheus another hoſte, and he camped before Raphon beyond the flood.

38 Now Iudas had ſent to eſpie the hoſte, and they brought him word againe, ſaying, All the heathen that be round about vs, are gathered vnto him, and the hoſte is very great,

39 And hee hath hired the Arabians to helpe them, and they haue pitched their tents beyond the flood, and are ready to come & fight againſt thee. So Iudas went to meet them.

40 Then Timotheus ſaid vnto the captains of his hoſte, When Iudas and his hoſte come nere to the flood, if he paſſe ouer firſt vnto vs, we ſhall not be able to withſtand him: for he wil be too ſtrong for vs.

41 But if he be afraid, and campe beyond the flood, we will goe ouer vnto him, and ſhall preuaile againſt him.

42 Now when Iudas came neere to the flood, he cauſed the gouernors of the people to remaine by the flood, and commanded them, ſaying, Suffer none to pitch a tent, but let euery man come to the battell.

43 So hee went firſt ouer toward them, and all the people after him: and al the heathen were diſcomfited before him, and caſt away their weapons, and fled into the temple that was at Carnaim.

44 Which citie Iudas wanne, and burnt the Temple with all that were in it: ſo was Carnaim ſubdued, and might not withſtand Iudas.

45 ¶ Then Iudas gathered all the Iſraelites that were in the countrey of Galaad, from the leaſt vnto the moſt, with their wiues and their children, and their baggage, a very great hoſte, to come into the land of Iuda.

46 So they came vnto Ephron, which was a great citie by the way, and ſtrongly defenced: they could not paſſe, neither at the right hand nor at the left, but muſt go thorow it.

47 But they that were in the citie, ſhut themſelues in, and ſtopped vp the gates with ſtones: & Iudas ſent vnto them with peaceable words, ſaying,

48 Let vs paſſe thorow your land, that wee may goe into our owne countrey, and none ſhall hurt you: we will but onely goe thorow on foot: but they would not open vnto him.

49 Wherefore Iudas commanded a Proclamation to be made thorowout the hoſte, that euery man ſhould aſſault it according to his ſtanding.

50 So the valiant men ſet vpon it, and aſſaulted the citie, all that day, and all that night, and the citie was giuen ouer into his hands:

51 Who ſlew all the males with the edge of the ſword, and deſtroied it, and tooke the ſpoile therof, and went thorow the city ouer them that were ſlaine.

52 Then went they ouer Iorden into the great plaine before Bethſan.

53 And Iudas gathered together thoſe that were behinde, and gaue the people good exhortation all the way thorow, till they were come into the land of Iuda.

54 Thus they went vp with ioy and gladnes vnto mount Sion, where they offered burnt offerings, becauſe there were none of them ſlaine, but came home againe in ſafetie.

55 ¶ Nowe whiles Iudas & Ionathan were in the land of Galaad, and Simon their brother in Galile before Ptolemais,

56 Ioſeph the ſonne of Zacharias and Azarias the captaines, hearing of the valiant acts, and battels which they had atchieued, ſayd,

57 Let vs get vs a name alſo, and goe fight againſt the heathen that are round about vs.

58 So they gaue their hoſt a commandement, and went toward Iamnia.

59 But Gorgias and his men came out of the citie to fight againſt them.

60 And Ioſeph & Azarias were put to flight, & purſued vnto the borders of Iudea: and there were ſlaine that day of the people of Iſrael about two thouſand men: ſo that there was a great ouerthrow among the people of Iſrael,

61 Becauſe they were not obedient vnto Iudas and his brethren, but though to doe ſome valiant thing.

62 Alſo they came not of the ſtocke of theſe men, by whoſe hands deliuerance was giuen to Iſrael.

63 But the man Iudas, and his brethren were greatly commended in the ſight of all Iſrael, and of all the heathen, whereſoeuer their name was heard of.

64 And the people came vnto them, bidding them welcome.

65 Afterward went Iudas foorth with his brethren, & fought againſt the children of Eſau in the land toward the South, where he wanne Hebron, and the townes therof, and he deſtroyed the cattel thereof, and burnt the towers thereof round about.

Ioſeph. Ant. 12.cap.11. & 12.

66 Then remooued he to goe into the land of the ‖ ſtrangers, and went thorow Samaria.

‖ *Or, Philiſtims.*

67 At the ſame time were the Prieſtes of the cities ſlaine in the battell, which would ſhewe their valiantnes, and went forth to battell without counſell: and when Iudas came to Azotus in the ſtrangers land, he brake downe their altars, and burnt with fire the images of their gods, and tooke away the ſpoiles of the cities, and came againe into the land of Iuda.

CHAP. VI.

1 *Antiochus willing to take the citie of Elimais, is driuen away of the citizens.* 8 *He falleth into ſicknes, and dieth.* 17 *His ſonne Antiochus is made king.* 34 *The maner to prouoke elephants to fight.* 43 *Eleazarus valiant act.* 48 *The ſiege of Sion.*

NOwe when king Antiochus trauailed thorow the high countries, hee heard that Elimais in the countrey of Perſia, was a city greatly renowmed for riches, ſiluer, and gold,

Ioſeph. Ant. 12.cap.13.

2 And that there was in it a very rich Temple, whereas were couerings of golde, coat armours, and harneſſe, which Alexander King of Macedonia the ſonne of Philip (that reigned firſt in Grecia) had left there.

3 Wherefore he went about to take the citie, and to ſpoile it, but he was not able: for the citizens were warned of the matter,

4 And roſe vp againſt him in battell, and hee fled and departed thence with great heauineſſe, and came againe into Babylon.

5 Moreouer, there came one which brought him tidings in the countrey of Perſia, that the armies that went againſt the land of Iuda, were driuen away,

6 And that Lyſias, which went foorth firſt with a great power, was driuen away of the Iewes, aud that they were made ſtrong by the armour, and power, and diuers ſpoiles which they had gotten of the armies whome they had deſtroyed,

7 And that they had pulled down the abomination, which he had ſet vp vpon the altar at Ieruſalem, and fenſed the Sanctuarie with high walles, as it was afore, and Beth-ſura his citie.

8 So when the King had heard theſe words, he was aſtoniſhed, and ſore mooued: therefore he layd him down vpon his bed, and fell ſicke for very ſorrow, becauſe it was not come to paſſe as he had thought.

9 And there continued he many dayes: for his griefe was euer more and more, ſo that hee ſaw he muſt needes die.

10 Therefore he ſent for all his friends, and ſayd vnto them, The ſleepe is gone from mine eyes, and mine heart faileth for very care.

11 And I thinke with my ſelfe, Into what aduerſitie am I come? and into what floods of miſerie am I fallen nowe, whereas aforetime I was in proſperitie, and greatly ſet by, by reaſon of my power?

12 And nowe doe I remember the euils that

I haue done at Ieruſalem: for I tooke all the veſſels of golde and of ſiluer that were in it, and ſent to deſtroy the inhabitants of Iuda without cauſe.

13 I know that theſe troubles are come vpon me for the ſame cauſe, and beholde, I muſt die with great ſorowe in a ſtrange land.

14 Then called hee for Philip, one of his friends, whom he made ruler of al his Realme,

15 And gaue him the crowne, and his robe, and the ring, that hee ſhould inſtruct his ſonne Antiochus, and bring him vp, till hee might reigne himſelfe.

16 So king Antiochus died there in the hundreth fourtie and ninth yeere.

17 ¶ When Lyſias knewe that the king was dead, he ordeined Antiochus his ſonne (whome he had brought vp) to reigne in his fathers ſtead, and called him Eupator.

Ioſeph. Ant 12.chap. 14.

18 Now they that were in the caſtle at Ieruſalem, kept in the Iſraelites round about the Sanctuary, and ſought alwayes their hurt, and the ſtrengthening of the heathen.

19 Therefore Iudas thought to deſtroy them, and called all the people together to beſiege them.

20 So they came togither, and beſieged them in the hundreth and fiftie yere, and made inſtruments to ſhoote, and other engines of warre.

21 But certaine of them that were beſieged, gate foorth, (vnto whom ſome vngodly men of Iſrael ioyned themſelues)

22 And they went vnto the king, ſaying, How long wilt thou ceaſe from executing iudgement, and auenge our brethren?

23 Wee haue bene ready to ſerue thy father, and to goe forward in thoſe things, that hee appointed, and to obey his commandements.

24 Therefore they of our nation fell from vs for this cauſe, and whereſoeuer they founde any of vs, they ſlewe them, and ſpoyled our inheritance.

25 And they haue not onely layde hand vpon vs, but vpon all about their borders.

26 And beholde, this day are they beſieging the caſtle at Ieruſalem to take it, and haue fortified the Sanctuary, and Beth-ſura.

27 And if thou doſt not preuent them quickly, they will do greater things then theſe, & thou ſhalt not be able to ouercome them.

28 When the king heard this, hee was very angry, and called all his friends, the captaines of his armie, and his horſemen,

29 And bandes that were hired, came vnto him from the kings, that were confederate, and from the Iſles of the ſea.

30 So the number of his armie was an hundreth thouſand footemen, and twentie thouſande horſemen, and two and thirtie Elephants exerciſed in battel.

31 Theſe came through Idumea, and drewe neere to Beth-ſura, and beſieged it a long ſeaſon, and made engines of warre: but they came out, and burnt them with fire, and fought valiantly.

32 Then departed Iudas from the caſtle, and remooued the hoſte toward Beth-zacharias, ouer againſt the Kings campe.

33 So the king aroſe very early, and brought the armie and his power towarde the way of Beth-zacharias, where the armie ſet themſelues in aray to the battell, and blew the trumpets.

34 And to prouoke the Elephants for to fight, they ſhewed them the blood of grapes and mulberies,

35 And they ſet the beaſtes according to the ranges: ſo that by euery Elephant there ſtood a thouſande men armed with coates of maile and helmets of braſſe vpō their heads, and vnto euery beaſt were ordeined fiue hundreth horſemen of the beſt,

36 Which were ready at all times whereſoeuer the beaſt was: and whitherſoeuer the beaſt went, they went alſo, & departed not from him.

37 And vpon them were ſtrong towers of wood that couered euery beaſt, which were faſtened thereon with inſtruments, and vpon euery one was two & thirtie men that fought in them, and the Indian that ruled him.

38 They ſet alſo the remnant of the horſemen vpon both the ſides in two wings of the hoſte, to ſtirre them vp, and to keepe them in the valleys.

39 And when the ſunne ſhone vpon the golden ſhieldes, the mountaines gliſtred therewith, and gaue light as lamps of fire.

40 Thus part of the kings army was ſpread vpon the hie mountaines, and part beneath: ſo they marched forward warily, and in order.

41 And all they that heard the noyſe of their multitude, & the marching of the company and the ratling of the harneſſe, were aſtonied: for the armie was very great and mightie.

42 Then Iudas and his hoſte entered into the battel, and they ſlew ſixe hundreth men of the kings armie.

43 ¶ Now when Eleazar, the ſonne of ‖ Abaron, ſaw one of the Elephants armed with royal harneſſe, and was more excellent then all the other beaſtes, he thought that the king ſhould bee vpon him.

‖ *Or Saura.*

44 Wherefore hee ieoparded himſelfe to deliuer his people, and to get him a perpetuall name,

45 And ranne boldly vnto him through the middes of the hoſte, ſlaying on the right hand and on the left, ſo that they departed away on both ſides.

46 So went hee to the Elephants feete, and gate him vnder him, [a] and ſlew him: then fel the Elephant downe vpon him, and there he died.

[a] This example is not to be followed, becauſe it is contrary to the cōmandement.

47 But the other, ſeeing the power of the king and the fierceneſſe of his armie, departed from them.

48 ¶ And the kings armie went vp to meete them toward Ieruſalem, and the king pitched his tents in Iudea toward mount Sion.

49 Moreouer the king tooke truce with them that were in Beth-ſura: but when they came out of the citie, becauſe they had no vitailes there, and were ſhut vp therein, and the lande had reſted,

50 The king tooke Beth-ſura, and ſet there a gariſon to keepe it,

51 And beſieged the Sanctuary many dayes, and made inſtruments to ſhoote, and other engins of warre, and inſtruments to caſt fire and ſtones, and pieces to caſt darts and ſlings.

52 ‖ They alſo made engins againſt their engins, and fought a long ſeaſon.

53 But in the garners there were no vitailes, for it was the ſeuenth yeere, and then they that were in Iudea, and were deliuered from the

‖ *Or, the Iewes.*

Gentiles, had eaten vp the reſidue of the ſtore,

54 So that in the Sanctuary were few men left: for the famine came ſo vpon them, that they were ſcattered euery man to his owne place.

55 ¶ Nowe when Lyſias heard that Philip, (whom Antiochus the King, whiles hee liued, had ordeined to bring vp Antiochus his ſonne, that he might be king)

56 Was come againe out of Perſia, and Media and the Kings hoſte with him, and thought to take vnto him the rule of things,

57 Hee and his haſted, & were ſtirred forward by them in the caſtle to goe and tel the King, and the captaines of the hoſte, and to others, ſaying, Wee decreaſe dayly, and our vitailes are but ſmall: and the place that wee lay ſiege vnto, is ſtrong, and the affaires of the Realme depend vpon vs.

58 Nowe therefore let vs ‖ agree with theſe men, and take truce with them, and with all their nation,

‖ *Or, giue hands.*

59 And graunt them to liue after their Law, as they did afore: for they bee grieued, and doe all theſe things, becauſe we haue broken their Lawes.

60 So the King and the Princes were content, and ſent vnto them to make peace, and they receiued it.

61 When the king and the princes had made an othe vnto them, they came vpon this out of the fortreſſe.

62 And the king went vp to mount Sion: but when hee ſawe that the place was well defenced, he brake his othe that he had made, and commanded to breake downe the wall round about.

63 Then departed hee in all haſte, and returned vnto Antiochia, where hee found Philip hauing dominion of the citie: ſo hee fought againſt him, and tooke the citie by force.

CHAP. VII.

1 *Demetrius reigned, after he had killed Antiochus & Lyſias.* 5 *He troubleth the children of Iſrael through the counſell of certaine wicked perſons.* 37 *The prayer of the Prieſtes againſt Nicanor.* 41 *Iudas killeth Nicanor, after he had made his prayer.*

Ioſeph. Ant. 12. chap. 5.

In the hundreth, and one and fiftieth yeere departed Demetrius the ſonne of Seleucus from Rome, and came vp with a few men vnto a citie of the ſea coaſt and reigned there.

2 And when he came into the poſſeſſion of his fathers kingdome, his ſouldiers tooke Antiochus Lyſias, and brought them vnto him.

3 But when it was told him, he ſaid, Shewe me not their faces.

4 So they put them to death. Nowe when Demetrius was ſet vpon the throne of his kingdome,

5 There came vnto him all the wicked and vngodly men of Iſrael whoſe captaine was Alcimus, that would haue bene the high Prieſt.

6 Theſe men accuſed the people vnto the king, ſaying, Iudas and his brethren haue ſlaine all thy friendes, and driuen vs out of our owne land.

7 Wherefore ſende nowe ſome man, whom thou truſteſt, that he may goe and ſee all the deſtruction, which he hath done vnto vs and to the kings land, and let him puniſh them with all their partakers.

8 Then the king choſe Bacchides a friend of his, which was a great man in the Realme, and ruled beyond the flood, and was faithfull vnto the king, and ſent him,

9 And that wicked Alcimus, whom he made hie Prieſt, and commanded him to bee auenged of the children of Iſrael.

10 So they departed, and came with a great hoſt vnto the land of Iuda, and ſent meſſengers to Iudas and his brethren, deceitfully with peaceable words.

11 But they beleeued not their ſaying: for they ſaw that they were come with a great hoſte.

12 Then a companie of the gouernours aſſembled vnto Alcimus and Bacchides to intreate of reaſonable points.

13 And the ‖ Aſideans were the firſt that required peace among the children of Iſrael.

‖ *Or, Haſidms.*

14 For ſayde they, He that is a Prieſt of the ſeede of Aaron, is come with this armie: therefore he will not hurt vs.

15 Then hee ſpake vnto them peaceably, and ſwore vnto them, and ſaide, We will doe you no harme, neither your friends:

16 And they beleeued him: but hee tooke of them threeſcore men, and ſlewe them in one day, according to the words that were written,

17 *They haue caſt the bodies of thy Saints, and their blood rounde about Ieruſalem, and there was no man that would bury them.

Pſal. 79. 2.

18 So there came a feare and a trembling among all the people: for they ſaid, There is neither trueth nor righteouſneſſe in them: for they haue broken the appointment and othe that they made.

19 Then Bacchides remooued from Ieruſalem, and pitched his tent at ‖ Beth-zecha, where hee ſent foorth & tooke many of the men that had forſaken him, and certaine of the people whome he ſlew and caſt into the great pit.

‖ *Or, Beth-ſeth, or Bezeth.*

20 Then committed hee the countrey vnto Alcimus, and left men of warre with him to helpe him: ſo Bacchides went vnto the King.

21 Thus Alcimus ſtroue for the Prieſthood.

22 And all ſuch as troubled the people reſorted vnto him: in ſo much that they obtained the land of Iuda, and did much hurt in Iſrael.

23 Nowe when Iudas ſawe all the miſchiefe that Alcimus and his company had done among the Iſraelites more then the heathen,

24 Hee went foorth rounde about all the borders of Iudea, and puniſhed thoſe that were fallen away, ſo that they came no more abroad in the countrey.

25 But when Alcimus ſawe that Iudas and his people had gotten the vpper hand, and knew that hee was not able to abide them, hee went againe to the King and accuſed them of wicked things.

26 Then the King ſent Nicanor one of his chiefe Princes, which hated Iſrael deadly, and commaunded him that hee ſhoulde deſtroy the people.

Ioſeph. Ant. 12. chap. 16.

27 ¶ So Nicanor came to Ieruſalem with a great hoſte, and ſent vnto Iudas, and his brethren deceitfully with friendly wordes, ſaying,

28 Let there be no warre betweene mee, and you, I wil come with few men, to ſee how ye doe friendly.

29 So he came vnto Iudas, and they ſaluted one another peaceably: but the enemies were prepared to take away Iudas.

30 Neuertheleſſe, it was told Iudas, that he came vnto him vnder deceit: therefore he feared him, and would ſee his face no more.

31 When Nicanor perceiued that his counſel was bewrayed, he went out to fight againſt Iudas, beſide ‖ Carphaſalama,

‖Or, Caphar-ſarama.

32 Where there were ſlaine of Nicanors hoſt about fiue thouſand men: ſo they fled vnto the citie of Dauid.

33 After this came Nicanor vp vnto mount Sion, and ſome of the Prieſts with the Elders of the people went foorth of the Sanctuarie to ſalute him peaceably, and to ſhew him the burnt offering that was offered for the king.

34 But hee laughed at them, and mocked them, and counted them prophane, and ſpake proudly,

35 And ſwore in his wrath, ſaying, If Iudas and his hoſt be not deliuered now into mine handes, if euer I come againe in ſafetie, I will burne vp this houſe. With that, went he out in a great anger.

36 Then the prieſts came in, and ſtood before the altar in the Temple, weeping and ſaying,

37 Forſomuch as thou, O Lorde, haſt choſen this * Houſe, that thy Name might be called vpon therein, and that it ſhould be an houſe of prayer, and petition for thy people,

Iſa.56.5,7.

38 Bee auenged of this man and his hoſte, and let them be ſlaine by the ſword: remember their blaſphemies, and ſuffer them not to continue.

39 ¶ When Nicanor was gone from Ieruſalem, he pitched his tent at Beth-horon, and there an hoſte met him out of Syria.

40 And Iudas pitched in ‖ Adaſa, with three thouſand men, where Iudas prayed, ſaying,

‖Or, Adarſa.

41 O Lord, * becauſe the meſſengers of King Sennacherib blaſphemed thee, thine Angel went foorth, and ſlew an hundreth, foureſcore and fiue thouſand of them.

2.Kin.19.35
tob 1.18 ecclus.48.12.
iſa 37.36.
2.mac.8.19.

42 So deſtroy thou this hoſte before vs to day, that all other may know that hee hath ſpoken wickedly againſt thy Sanctuary, and puniſh him according to his malice.

43 So the armies ioyned together in battell, the thirteenth day of the moneth Adar: but Nicanors hoſte was diſcomfited, and hee himſelfe was firſt ſlaine in the battell.

44 Now when his armie ſawe that Nicanor was ſlaine, they caſt away their weapons, and fled.

45 But they purſued after them a dayes iourney frō Adaſa vnto Gaſera, blowing an alarme with the trumpets after them.

46 So they came foorth of all the townes of Iudea round about, and ruſhed vpon them, and threw them from one to another, ſo that they all fell by the ſword, and there was not one of them left.

47 Then they tooke the ſpoiles, and the pray, and ſmote off Nicanors head, and his right hand, which he held vp ſo proudly, and brought it with them, and hanged them vp afore Ieruſalem.

48 So the people reioyced greatly, and kept that day as a day of great gladneſſe.

49 And they ordeined to keepe yeerely that day on the thirteenth day of the moneth Adar.

50 Thus the land of Iuda was in reſt a litle while.

CHAP. VIII.

1 Iudas conſidering the power and policie of the Romanes, maketh peace with them. 22 The conditions of mutuall friendſhip ſent to the Iewes.

Iudas heard alſo the fame of the Romans, that they were mighty, and valiant, and agreeable to all things that were required of them, and made peace with all that came vnto them,

Ioſeph. Ant. 12.cap.18.

2 And that they were men of great power, and they tolde him of their battels, and their worthy acts, which they did among the ‖ Galatians whom they had conquered, and made to pay tribute,

‖Or, Frenchmen.

3 And what they had done in the countrey of Spaine: how that they had woon there the mines of ſiluer and golde,

4 And that by their counſell and gentle behauiour they were rulers in euery place, though the place was farre from them, and that they had diſcomfited and giuen great ouerthrowes to the Kings that came againſt them, from the vttermoſt parte of the earth, and that others gaue them tribute euery yeere,

5 How they had alſo diſcomfited by battell Philip and Perſes kings of the ‖ Macedonians, and others, that roſe againſt them, and how they ouercame them,

‖Or, Citims.

6 And how great Antiochus king of Aſia that came againſt them in battell, hauing an hundreth and twenty Elephants, with horſemen and charets, and a very great army, was diſcomfited by them,

7 And how they tooke him aliue, and ordeined him, with ſuch as ſhould reigne after him, to pay a great tribute, and to giue hoſtages, and a ſeparate portion,

8 Euen the chuntrey of India, and Media, and Lydia, and of his beſt countreyes, which they tooke of him and gaue them to King Eumenes.

9 Againe when it was tolde them that the Grecians were comming to deſtroy them,

10 They ſent againſt them a captaine, which gaue them battell, and ſlewe many of them, and tooke many priſoners with their wiues, and children, and ſpoyled them, and conquered their lande, and deſtroyed their ſtrong holdes, and ſubdued them to be their bondmen vnto this day:

11 Moreouer, how they deſtroyed & brought into ſubiection other kingdomes and Iles, whoſoeuer had withſtood them:

12 But that they kept amity with their owne friends, and thoſe that ſtayd vpon them: finally, that they conquered kingdomes, both farre and neere, inſomuch that whoſoeuer heard of their renowne, was afrayd of them.

13 For whom they would helpe to their kingdomes, thoſe reigned, and whom they would, they put downe: thus were they in moſt hie authoritie.

14 Yet for all this that none of them ware a crowne, neither was clothed in purple, to bee magnified thereby,

15 But that they had ordeined themſelues a councell, wherein three hundreth and twentie

men conſulted dayly, and prouided for the common affaires, to gouerne them well,

16 And that they committed their gouernement to one man euery yeere, who did rule ouer all their countrey, to whom euery man was obedient: and there was neither hatred nor enuie among them.

17 ¶ Then Iudas choſe Eupolemus the ſonne of Iohn, the ſonne of Accus, and Iaſon the ſonne of Eleazar, and ſent them vnto Rome, to make friendſhip, and mutuall fellowſhip with them,

18 That they might take from them the yoke (for they ſaw that the kingdome of the Grecians would keepe Iſrael in bondage.)

19 So they went vnto Rome, which was a very great iourney, and came into the ‖ Senate where they ſpake and ſayd,

‖Or, councell.

20 Iudas Maccabeus with his brethren, and the people of the Iewes hath ſent vs vnto you, to make a bond of friendſhip and peace with you, and yee to regiſter vs as your partakers and friends.

21 And the matter pleaſed them.

22 And this is the copie of the Epiſtle that they wrote in tables of braſſe, and ſent to Ieruſalem, that they might haue by them a memoriall of the peace, and mutuall fellowſhip.

23 Good ſucceſſe bee to the Romanes, and to the people of the Iewes, by ſea, and by land for euer, and the ſword, and enemie be from them.

24 If there come firſt any warre vpon the Romanes, or any of their friends throughout all their dominion,

25 The people of the Iewes ſhall helpe them, as the time ſhall bee appoynted, with all their heart,

26 Alſo ‖ they ſhall giue nothing to them that come to fight for them, nor ſerue them with wheate nor weapons, nor money, nor ſhips, as it pleaſeth the Romanes, but ‖ they ſhall keepe their couenants without taking any thing of them.

‖Or, the Romanes.

‖Or, the Jewes.

27 Likewiſe alſo, if warre come firſt againſt the nation of the Iewes, the Romanes ſhal helpe them with a good wil, according as the time ſhal be appointed them.

28 Neither ſhall wheate be giuen vnto them, that take their part, nor weapons, nor money, nor ſhips, as it pleaſeth the Romanes, who will keepe theſe couenants without deceit.

29 According to theſe articles the Romanes made the bond with the people of the Iewes.

30 If after theſe points the one party, or the other will adde or diminiſh, they may doe it at their pleaſures, and whatſoeuer they ſhall adde or take away, ſhalbe ratified.

31 And as touching the euill that Demetrius hath done vnto the Iewes, we haue written vnto him, ſaying, Wherefore layeſt thou thine heauie yoke vpon our friends, and confederates the Iewes?

32 If therefore they complaine any more againſt thee, wee will doe them iuſtice, and fight with thee by ſea and by land.

CHAP. IX.

1 After the death of Nicanor, Demetrius ſendeth his armie againſt Iudas. 18 Iudas is ſlaine. 31 Ionathan is put in the ſtead of his brother. 47 The battel betweene Ionathan and Bacchides. 55 Alcimus is ſmitten with the palſie, and dieth. 68 Hee commeth vpon Ionathan by the counſell of certaine wickd perſons, and is ouercome. 70 The truce of Ionathan with Bacchides.

IN the meane ſeaſon when Demetrius had heard how Nicanor and his hoſte had giuen the battell, he ſent Bacchides, and Alcimus againe into Iudea, and his ‖ chiefe ſtrength with them.

Ioſep. Ant. 12. cap. 18.

‖Or, the right horne.

2 So they went foorth by the way that is toward Galgala, and pitched their tents before Meſaloth which is in Arbelis, and wanne it, and ſlew much people.

3 And in the firſt moneth of the hundreth, fiftie and two yeere, they layd their ſiege againſt Ieruſalem.

4 But they raiſed their campe, and came to Berea, with twenty thouſand foot men, and two thouſand horſemen.

5 Now Iudas had pitched his tent at ‖ Eleaza, and three thouſand choſen men with him.

‖Or, Laiſa.

6 And when they ſaw that the multitude of the armie was great, they were ſore afrayd, and many conueyed themſelues out of the hoſte, ſo that there abode no moe of them, but eight hundreth men.

7 When Iudas ſaw that his hoſt failed him, and that he muſt needes fight, he was ſore troubled in mind that he had no time to gather them together, and was diſcouraged.

8 Neuertheleſſe, he ſayd vnto them that remained, Let vs riſe, and goe vp againſt our enemies, if peraduenture wee may be able to fight with them.

9 But they would haue ſtayed him, ſaying, We are not able: but let vs rather ſaue our liues: turne backe now, ſeeing our brethren are departed: for ſhall we fight againſt them, that are ſo few?

10 Then Iudas ſayd, [a] God forbid, that we ſhould doe this thing, to flee from them: if our time be come, let vs die manfully for our brethren, and let vs not ſtaine our honour.

[a] He that was went to pray & ouercome, is ouercome when he truſteth in his ſtrength, and omitteth prayer.

11 Then the hoſte remooued out of the tents, and ſtood againſt them, who had diuided their horſemen into two troupes, and they that threw with ſlings, and the archers marched in the foreward, and they that fought in the foreward were all valiant men.

12 And Bacchides was in the right wing, So the armie drew nere on both ſides, and blew the trumpets.

13 They of Iudas ſide blew the trumpets alſo, and the earth ſhooke at the noyſe of the armies, and the battell continued from morning to night.

14 And when Iudas ſawe that Bacchides and the ſtrength of his armie was on the right ſide, he tooke with him all the hardie men,

15 And brake the right wing, and followed vpon them vnto mount Azotus.

16 Now when they which were of the left wing, ſaw that the right wing was diſcomfited, they followed Iudas behinde, and them that were with him, hard at the heeles.

17 Then was there a ſore battell: for many were ſlaine of both the parties.

18 Iudas alſo himſelfe was killed, and the remnant fled.

19 So Ionathan and Simon tooke Iudas their brother, and buried him in his fathers

ſepulchre in the citie of Modin.

20 And all the Iſraelites wept for him, and mourned greatly for him, and lamented many dayes, ſaying,

21 Howe is the valiant man fallen which deliuered Iſrael!

22 Concerning the other things of Iudas, both the battels and the valiant actes that hee did, and of his worthineſſe, they are not written: for they were very many.

Ioſeph. Ant. 13. chap. 1. and 3.

23 ¶ Nowe after the death of Iudas, wicked men came vp in all the coaſtes of Iſrael, and there aroſe all ſuch as gaue themſelues to iniquitie.

24 In thoſe dayes was there a very great famine in the land, and all the countrey gaue ouer themſelues with them.

25 And Bacchides did chuſe wicked men, and made them lords in the land.

26 Theſe ſought out, and made ſearch for Iudas friends, and brought them vnto Bacchides, which auenged himſelfe vpon them, and mocked them.

27 And there came ſo great trouble in Iſrael, as was not ſince the time that no Prophet was ſeene among them.

28 Then came all Iudas friendes together, and ſayd vnto Ionathan,

29 Seeing thy brother Iudas is dead, and there is none like him to goe foorth againſt our enemies, euen againſt Bacchides, and ‖ againſt them of our nation that are enemies vnto vs,

‖ Or, againſt the enemies of our nation.

30 Therefore, this day we chuſe thee that thou mayeſt bee our Prince and captaine in his place to order our battell.

31 So Ionathan tooke the gouerance vpon him at the ſame time, and ruled in ſteade of his brother Iudas.

32 But when Bacchides knewe it, he ſought for to ſlay him.

33 Then Ionathan and Simon his brother perceiuing that, fled into the wildernes of Thecua with all their company, and pitched their tents by the water poole of Aſphar.

34 Which when Bacchides vnderſtood, hee came ouer Iorden with all his hoſte vpon the Sabbath day.

35 (Now had Ionathan ſent his brother Iohn a captaine of the people, to pray his friends, the Nabathites, that they would keepe their baggage which was much.

‖ Or, Iambri.

36 But the children of ‖ Ambri came out of Medaba, and tooke Iohn, and all that hee had, and when they had taken it, went their way.

37 After this came word vnto Ionathan, and to Simon his brother, that the children of Ambri made a great marriage, and brought the bride from ‖ Medaba with great pompe: for ſhe was daughter to one of the nobleſt princes of Canaan.

‖ Or, Hadabath.

38 Therefore they remembred Iohn their brother, and went vp, and hid themſelues vnder the couert of the mountaine.

39 So they lift vp their eyes, and looked, and beholde, there was a great noyſe, and much preparation: then the bridegrome came foorth, and his friends and his brethren met them with timbrels, and inſtruments of muſicke, and many weapons.

40 Then Ionathans men that lay in ambuſh, roſe vp againſt them, and ſlew many of them, and the remnant fled into the mountaines, ſo that they tooke all their ſpoyles.

41 Thus the marriage was turned to mourning, and the noyſe of their melodie into lamentation.

42 And ſo when they had auenged the blood of their brother, they turned againe vnto Iorden.

43 When Bacchides heard this, he came vnto the border of Iorden with a great power vpon the Sabbath day.)

44 Then Ionathan ſayd vnto his company, Let vs riſe now, and fight againſt our enemies: for it is not to day as in times paſt.

45 Beholde, the battell is before vs, and behinde vs, and the water of Iorden on this ſide and that ſide, and the mariſe and foreſt, ſo that there is no place for vs to turne aſide.

46 Wherefore cry now vnto heauen, that yee may bee deliuered from the power of your enemies: ſo they ioyned battell.

47 Then Ionathan ſtretched out his hand to ſmite Bacchides: but hee turned aſide from him and reculed.

48 Then Ionathan, and they that were with him lept into Iorden, and ſwimmed ouer vnto the further banke: but the other would not paſſe through Iorden after them.

49 So in that day were ſlaine of Bacchides ſide about a thouſand men.

50 Then he turned againe to Ieruſalem, and built vp the ſtrong cities in Iuda, as the caſtle of Iericho, and Emmaus, and Bethhoron, and Bethel, and Thamnatha, ‖ Pharathoni, and ‖ Tepho, with hie walles, with gates, and with barres,

‖ Or, Phara.
‖ Or, Thopo.

51 And ſet gariſons in them, that they might vſe their malice vpon Iſrael.

52 Hee fortified alſo the citie Beth-ſura, and Gazara, and the caſtle, and ſet a gariſon in them with prouiſion of vitailes.

52 Hee tooke alſo the chiefeſt mens ſonnes in the countrey for hoſtages, and put them in the caſtle at Ieruſalem to be kept.

54 ¶ Afterwarde in the hundreth, fiftie and three yeere, in the ſecond moneth, Alcimus commanded that the walles of the inner court of the Sanctuarie ſhould be deſtroyed, and hee pulled downe the monuments of the Prophets, and began to deſtroy them.

55 But at the ſame time Alcimus was plagued, and his enterpriſes were hindered, and his mouth was ſtopped: for he was ſmitten with a palſie, and could no more ſpeake, nor giue order concerning his houſe.

56 Thus died Alcimus with great torment at the ſame time.

57 And when Bacchides ſawe that Alcimus was dead, he turned againe to the King, and ſo the lande of Iuda was in reſt two yeeres.

58 Then all the vngodly men held a counſell, ſaying, Beholde, Ionathan and his company dwell at eaſe, and without care: wherefore let vs bring Bacchides hither, and hee will take them all in one night.

59 So they went and conſulted with him.

60 Who aroſe and came with a great hoſte, and ſent letters priuily to his adherents, which were in Iuda, to take Ionathan, and thoſe that were with him: but they coulde not, for

their counſell was knowen vnto them.

‖Or, Ionathan.

61 And ‖ they tooke fiftie men of the countrey, which were the chiefe workers of this wickednes, and ſlew them.

‖Or, Beth-beſſen.

62 ¶ Then Ionathan and Simon with their company departed vnto ‖ Beth-baſin which is in the wildernes, and repaired the decay thereof, and made it ſtrong.

63 When Bacchides knew this, he gathered all his hoſte, and ſent word to them that were of Iudea.

64 Then came he and laid ſiege to Beth-baſin, and fought againſt it a long ſeaſon, & made inſtruments of warre.

65 But Ionathan had left his brother Simon in the citie, and went foorth into the countrey, and came with a certaine number.

‖Or, Odares.

66 And ſlewe ‖ Odomeras and his brethren, and the children of Phaſiron in their tents: ſo he began to ſlay, and increaſed in power,

67 Simon alſo and his company went out of the citie, and burnt vp the inſtruments of warre,

68 And fought againſt Bacchides, and diſcomfited him, and vexed him ſore, ſo that his counſell and iourney was in vaine.

69 Wherefore he was very wroth at the wicked men,[b] that gaue him counſell to come into the countrey, and ſlew many of them, and purpoſed to returne into his owne countrey.

[b] Wicked counſel falleth on the counſellers.

70 Whereof when Ionathan had knowledge, he ſent ambaſſadours vnto him, to intreate of peace with him, and that the priſoners ſhould be deliuered.

71 Which thing he accepted, & did according to his deſire, and made an othe, that hee would neuer do him harme all the dayes of his life.

72 So he reſtored vnto him the priſoners that he had taken aforetime out of the land of Iuda, and ſo returned and went into his owne lande, neither did he come any more into their borders.

73 Thus the ſworde ceaſed from Iſrael, and Ionathan dwelt at Machmas, and began there to gouerne the people, and deſtroyed the vngodly men out of Iſrael.

CHAP. X.

4 Demetrius deſireth to haue peace with Ionathan. 18 Alexander alſo deſireth peace with the Jewes. 48 Alexander maketh warre againſt Demetrius. 50 Demetrius is ſlaine. 51 The friendſhip of Ptolemeus and Alexander.

Ioſeph. Ant. 13. chap. 3.

In the hundreth and threeſcore yeere came Alexander the ſonne of Antiochus Epiphanes and tooke Ptolemais, and they receiued him, and there he reigned.

2 Now when Demetrius the king heard it, he gathered an exceeding great hoſte, and went forth againſt him to fight.

3 Alſo Demetrius ſent letters vnto Ionathan with louing wordes, as though he would preferre him.

4 For hee ſayd, Wee will firſt make peace with him, before hee ioyne with Alexander againſt vs.

5 Els he will remember all the euill that we haue done againſt him, and againſt his brethren and his nation.

6 And ſo he gaue Ionathan leaue to gather an hoſte, and to prepare weapons, and to bee confederate with him, and commanded the hoſtages that were in the caſtle, to bee deliuered vnto him.

7 ¶ Then came Ionathan to Ieruſalem, and read the letters in the audience of all the people, and of them that were in the caſtel.

8 Therefore they were ſore afraide, becauſe they heard that the king had giuen him licence to gather an armie.

9 So they that were of the caſtle, deliuered the hoſtages vnto Ionathan, who reſtored them to their parents.

10 Ionathan alſo dwelt at Ieruſalem, and began to build, and repaire the citie.

11 And hee commaunded the workemen to builde the walles, and the mount Sion rounde about with hewen ſtone, to fortifie it: and ſo they did.

12 Then the ſtrangers that were in the caſtels which Bacchides had made, fled,

13 So that euery man left his place, & went into his owne countrey.

13 Onely at Beth-ſura remained certaine which had forſaken the Lawe and the commandements: for it was their refuge.

15 ¶ Nowe when king Alexander had heard of the promiſes that Demetrius had made vnto Ionathan: and when it was tolde him of the battels and noble actes, which hee and his brethren had done, and of the paines that they had endured,

16 Hee ſaide, Might wee finde ſuch a man? now therefore we will make him our friend and confederate.

17 Vpon this he wrote a letter, and ſent it vnto him, with theſe wordes, ſaying,

18 KING ALEXANDER to his brother Ionathan ſendeth ſalutation.

19 We haue heard of thee, that thou art a very valiant man, and worthy to be our friend.

‖Or, mitre.
‖Or, take our part.

20 Wherefore this day we ordeine thee to be the hie Prieſt of thy nation, and to be called the Kings friend: (and hee ſent him a purple robe, and a ‖ crowne of golde,) that thou mayeſt ‖ conſider what is for our profit, and keepe friendſhip toward vs.

21 So in the ſeuenth moneth of the hundreth and threeſcore yeere, vpon the feaſt day of the tabernacles, Ionathan put on the holy garment, and gathered an hoſte, and prepared many weapons.

Ioſeph. Ant. 13. chap. 3.

22 ¶ Which when Demetrius heard, he was maruellous ſory, and ſaid,

23 What haue we done, that Alexander hath preuented vs in getting the friendſhip of the Iewes for his ſtrength?

24 Yet wil I write & exhort them, and promiſe them dignities and rewards, that they may helpe me.

25 Wherefore hee wrote vnto them theſe wordes, KING DEMTRIVS vnto the nation of the Iewes ſendeth greeting.

26 We haue heard that ye haue kept your couenant toward vs, and continued in our friendſhip, and haue not ioyned with our enemies, whereof we are glad.

27 Nowe therefore remaine ſtill, and keepe fidelitie toward vs, and we will recompenſe you for the good things that ye haue done for vs,

28 And will releaſe you of many charges, and giue your rewardes.

29 And now I diſcharge for your ſake all the Iewes from tributes, and free you from the

cuſtomes of ſalt, and the crowne taxes, and from the third part of the ſeed.

30 And from the halfe of the fruit of the trees which is mine owne duetie, I ſo releaſe them, that from this day foorth, none ſhall take any thing of the land of Iuda, or of the three gouernments, which are added thereunto, as of Samaria and of Galile, [a] from this day foorth for euermore.

[a] And of the countrey beyond Iorden, as Ioſephus writeth.

31 Ieruſalem alſo with all things belonging thereto, ſhall bee holy and free from the tenthes and tributes.

32 Alſo I releaſe the power of the caſtel which is at Ieruſalem, and giue it vnto the high Prieſt, that he may ſet in it ſuch men, as he ſhall chuſe to keepe it.

33 Moreouer I freely deliuer euery one of the Iewes that were taken away priſoners out of the land of Iuda throughout all my Realme, and euery one of them ſhalbe free from tributes, yea, euen their cattell.

34 And all the feaſtes, and Sabbaths, and new moones, and the dayes appointed, and the three dayes before the feaſt, and the three dayes after the feaſt, ſhall be dayes of freedome and libertie for all the Iewes in my Realme,

35 So that in them no man ſhal haue power to doe any thing, or to vexe any of them in any maner of cauſe.

36 Alſo thirtie thouſand of the Iewes ſhall be written vp in the Kings hoſte, and haue their wages payed them as apperteineth to all them that are of the Kings armie: and of them ſhall be ordeined certaine to keepe the Kings ſtrong holds.

37 And ſome of them ſhall bee ſet ouer the kings moſt ſecret affaires, and their gouernours and their princes ſhall be of themſelues, and they ſhall liue after their own lawes, as the king hath commanded in the land of Iuda.

38 And the three gouernments that are added vnto Iudea from the countrey of Samaria, ſhall be ioyned vnto Iudea, and they ſhall bee as vnder one, and obey none other power, but the high Prieſt.

39 And I giue Ptolemais and the borders thereof vnto the Sanctuary at Ieruſalem, for the neceſſary expenſes of the holy things.

40 Moreouer, I wil giue euery yeere fifteene thouſand ſicles of ſiluer of the kings reuennes out of the places apperteining vnto me.

41 And all the ouerplus which they haue not payed for the things due, as they did in the former yeeres, from henceforth they ſhall giue it toward the works of the Temple.

42 And beſides this, the fiue thouſand ſicles of ſiluer which they receiued yeerely of the accompt appointed for the intertainement of the Sanctuarie, theſe yeeres paſſed, euen theſe things ſhall be releaſed, becauſe they apperteine to the Prieſts that miniſter.

43 Item, whoſoeuer they bee that flee vnto the Temple at Ieruſalem, or within ỹ liberties thereof and are indebted to the king for any maner of thing, they ſhall be pardoned, and all that they haue in my Realme.

44 For the building alſo and repairing of the workes of the Sanctuarie, expenſes ſhall be giuen of the kings reuenues.

45 And for the making of the walles of Ieruſalem, and fortifying it round about, that the holdes in Iudea may bee built vp, ſhall alſo the coſts be giuen out of the kings reuenues.

46 ¶ But when Ionathan and the people heard theſe wordes, they gaue no credite vnto them, neither receiued them: for they remembred the great wickedneſſe that hee had done in Iſrael, and how ſore he had vexed them.

47 Wherefore they agreed vnto Alexander: for hee was the firſt that had intreated of true peace with them, and ſo were confederate with him alway.

48 Then gathered King Alexander a great hoſte, and camped ouer againſt Demetrius.

49 So the two kings ioyned battell, but Demetrius hoſte fled, and Alexander purſued him, and preuailed againſt them.

50 So that ſore battel continued til the ſunne went downe, and Demetrius was ſlaine the ſame day.

51 ¶ Then Alexander ſent Amballadours vnto Ptolomeus the king of Egypt with theſe words, ſaying,

Ioſeph Ant. 13.chap.6.

52 For ſo much as I am come againe to my Realme, and am ſet in the throne of my fathers, and haue gotten the dominion, and haue deſtroied Demetrius, and enioy my countrey,

53 Seeing that I haue euen giuen him the battell, and hee and his armie is diſcomfited by me, and I ſit in the throne of his kingdome,

54 Let vs now make friendſhip together, and giue me now thy daughter to wife: ſo ſhall I be thy ſonne in law, and giue thee rewards, and vnto her things according to thy dignity.

55 Then Ptolomeus the king gaue anſwere, ſaying, Happy bee the day, wherein thou art come againe vnto the land of thy fathers, and ſitteſt in the throne of their kingdome,

56 Nowe therefore will I fulfill thy writing: but meete me at Ptolemais that we may ſee one another, and that I may make thee my ſonne in law, according to thy deſire,

57 So Ptolomeus went out of Egypt with his daughter Cleopatra, and came vnto Ptolemais in the hundreth threeſcore and two yeere,

58 Where king Alexander met him, and he gaue vnto him his daughter Cleopatra, and married them at Ptolemais with great glory, as the maner of kings is.

59 ¶ Then wrote king Alexander vnto Ionathan, that he ſhould come and meet him.

60 So he went honourably vnto Ptolemais, and there he met the two kings, and gaue them great preſents of ſiluer and golde, and to their friends, and found fauour in their ſight.

61 And there aſſembled certaine peſtilent fellowes of Iſrael, and wicked men to accuſe him: but the king would not heare them.

62 And the king cōmanded that they ſhould take off the garments of Ionathan, and clothe him in purple, and ſo they did: and the king appointed him to ſit by him,

63 And ſayd vnto his Princes, Goe with him into the mids of the citie, and make a proclamation, that no man complaine againſt him of any matter, and that no man trouble him for any maner of cauſe.

64 So when his accuſers ſaw his honour according as it was proclaimed, and that hee was clothed in purple, they fled all away.

65 And the king preferred him to honor, and

wrote him among his chiefe friends, and made him a duke and partaker of his dominion.

66 Thus Jonathan returned to Jeruſalem with peace and gladneſſe.

67 ¶In the hundreth, threeſcore and fiue yere came Demetrius the ſonne of Demetrius, from Creta into his fathers land.

68 Whereof when king Alexander heard, he was very ſory, and returned vnto Antiochia.

69 Then Demetrius appointed Apollonius the gouernour of Coeloſyria, who gathered a great hoſte, and camped in Jamnia, and ſent vnto Jonathan the high Prieſt, ſaying,

70 Dareſt thou, being but alone, lift vp thy ſelfe againſt vs? and I am laughed at, and reproched, becauſe of thee: now therefore why doeſt thou vaunt thy ſelfe againſt vs in the mountaines?

71 Nowe then if thou truſt in thine owne ſtrength, come downe to vs into the plaine field, and there let vs try the matter together: for I haue the ſtrength of cities.

72 Aſke and learne who I am, and they ſhall take my part: and they ſhall tell thee that your face is not able to ſtand before our face: for thy fathers haue bene twiſe chaſed in their owne land.

73 And now how wilt thou bee able to abide ſo great an hoſte of horſemen and footmen in the plaine, where is neither ſtone, nor rocke, nor place to flee vnto?

74 When Jonathan heard the wordes of Apollonius, he was moued in his mind: wherefore hee choſe tenne thouſand men, and went out of Jeruſalem, and Simon his brother met him for to helpe him.

75 And hee pitched his tents at Joppe: but they ſhut him out of the city: for Apollonius gariſon was in Joppe.

76 Then they fought againſt it, and they that were in the city, for very feare let him in: ſo Jonathan wan Joppe.

77 Apollonius hearing of this, tooke three thouſand horſemen with a great hoſte of footemen, and went toward Azotus, as though hee would goe forward, and came immediatly into the plain field, becauſe he had ſo many horſemen, and put his truſt in them.

78 So Jonathan followed vpon him to Azotus, and the armie ſkirmiſhed with his ariere band.

79 For Apollonius had left a thouſand horſemen behind them in ambuſh.

80 And Jonathan knew that there was an ambuſhment behind him, and though they had compaſſed in his hoſte, and ſhot dartes at the people from morning to the euening,

81 Yet the people ſtood ſtill, as Jonathan had commanded them, till their horſes were weary.

82 Then brought Simon forth his hoſte, and ſet them againſt the bande: but the horſes were weary, and he diſcomfited them, and they fled: ſo the horſemen were ſcattered in the field,

83 And they fled to Azotus, and came into the temple of Dagon their idole, that they might there ſaue themſelues.

84 But Jonathan ſet fire vpon Azotus and all the cities rounde about it, and tooke their ſpoiles, and burnt with fire the temple of Dagon with all them that were fled into it.

85 Thus were ſlaine and burnt about eight thouſand men.

86 So Jonathan remooued the hoſte from thence, and camped by Aſcalon, where the men of the city came foorth, and met him with great honour.

87 After this went Jonathan and his hoſte againe to Jeruſalem with great ſpoyles.

88 And when King Alexander heard theſe things, he began to do Jonathan more honour,

89 And ſent him a collar of golde, as the vſe is to bee giuen vnto ſuch as are of the Kings blood: he gaue him alſo Accaron, with the borders thereof in poſſeſſion.

CHAP. XI.

1 The diſſention betweene Ptolemeus and Alexander his ſonne in law. 17 The death of Alexander. 19 Demetrius reigneth after the death of Ptolemeus. 22 Sion is beſieged of Ionathan. 42 Demetrius ſeeing that no man reſiſted him, ſendeth his armie againe. 54 Tryphon moueth Antiochus againſt Demetrius.

AND the King of Egypt gathered a great hoſte, like the ſande that lyeth vpon the ſea ſhore, and many ſhips, and went about through deceite to obtaine the kingdome of Alexander, and to ioyne it vnto his owne Realme.

Ioſeph. Ant. 13. chap. 7.

2 Upon this he went into Syria with frindly wordes, and was let into the cities, and men came forth to meet him: for King Alexander had commanded them to meet him, becauſe he was his father in law.

3 Nowe when hee entred into the citie of Ptolemais, he left bands and gariſons in euery city.

4 And when he came neere to Azotus, they ſhewed him the temple of Dagon that was burnt, and Azotus, and the ſuburbes thereof that were deſtroyed, and the bodies caſt abroad, and them that he had burnt in the battel: for they had made heapes of them by the way where hee ſhould paſſe.

5 And they tolde the King what Jonathan had done, to the intent they might get him euill will: but the King held his peace.

6 And Jonathan met the King with great honour at Joppe, where they ſaluted one another, and lay there.

7 So when Jonathan had gone with the King vnto the water that was called Eleutherus, he turned againe to Jeruſalem.

8 So King Ptolomeus gate the dominion of the cities by the ſea vnto Seleucia vpon the ſea coaſt, imagining wicked counſels againſt Alexander,

9 ¶ And ſent ambaſſadours vnto king Demetrius, ſaying, Come, let vs make a league betweene vs, and I will giue thee my daughter, which Alexander hath, and thou ſhalt reigne in thy fathers kingdome.

10 For I repent that I gaue Alexander my daughter: for he goeth about to ſlay me.

11 Thus he ſlandered Alexander, as one that ſhould deſire his Realme.

12 And he tooke his daughter from him, and gaue her vnto Demetrius, and forſooke Alexander, ſo that their hatred was openly knowen.

13 Then Ptolomeus came to Antiochia, where he ſet two crownes vpon his owne head, of Aſia, and of Egypt.

14 In the meane ſeaſon was King Alexander in Cilicia: for they that dwelt in thoſe places, had rebelled againſt him;

15 But when Alexander heard it, he came to warre againſt him, and Ptolemeus brought forth his hoſt, and met him with a mighty power, and put him to flight.

16 Then fled Alexander into Arabia, there to be defended: ſo Ptolemeus was exalted.

17 And Zabdiel the Arabian ſmote off Alexanders head, and ſent it vnto Ptolemeus.

18 But the third day after, king Ptolemeus died, & they that were in the holdes, were ſlaine one of another.

19 And Demetrius reigned in the hundreth, threeſcore and ſeuenth yeere.

20 ¶ At the ſame time gathered Jonathan them that were in Judea, to lay ſiege vnto the caſtle, which was at Jeruſalem, and they made many inſtruments of warre againſt it.

21 Then went there certaine vngodly perſons (which hated their owne people) vnto king Demetrius, and tolde him that Jonathan beſieged the caſtle.

22 So when he heard it, he was angry, and immediately came vnto Ptolemais, and wrote vnto Jonathan, that he ſhould lay no more ſiege vnto it, but that he ſhould meete him, and ſpeake with him at Ptolemais in all haſte.

23 Neuertheleſſe, when Jonathan heard this, he commanded to beſiege it: hee choſe alſo certaine of the Elders of Jſrael, and the Prieſts, and put himſelfe in danger,

24 And tooke with him ſiluer and golde, and apparell, and diuers preſents, and went to Ptolemais vnto the King, and found fauour in his ſight.

25 And though certaine vngodly men of his owne nation had made complaints vpon him,

26 Yet the King intreated him as his predeceſſors had done, and promoted him in the ſight of all his friends,

27 And confirmed him in the hie Prieſthood with all the honourable things, that hee had afore, and made him his chiefe friend.

28 Jonathan alſo deſired the King, that hee would make Judea free with the three gouernments, and the countrey of Samaria, and Jonathan promiſed him three hundreth talents.

29 Whereunto the king conſented, and gaue Jonathan writing of the ſame, conteining theſe words,

30 KING DEMETRIVS vnto his brother Jonathan, and to the nation of the Jewes ſendeth greeting.

31 Wee ſend you heere a copie of the letter, which we did write vnto our couſin Laſthenes concerning you, that ye ſhould ſee it.

32 King Demetrius vnto Laſthenes his father, ſendeth greeting.

33 For the faithfulneſſe that our friends the nation of the Jewes keepe vnto vs, and for their good will towards vs, we are determined to doe them good.

34 Wherefore wee aſſigne to them the coaſts of Judea, with the three gouernments, Apherema, and Lydda, and Ramath (which are added vnto Judea, from the countrey of Samaria) and all that apperteineth to all them that ſacrifice in Jeruſalem: both concerning the payments which the King tooke yerely afore time, both for the fruites of the earth, and for the fruites of the trees.

35 As for the other things appertaining vnto vs of the tenthes and tributes, which were due vnto vs, and the cuſtomes of ſalt, and crowne taxes, which were payed vnto vs, we diſcharge them of all from henceforth.

36 And nothing hereof ſhall be reuoked from this time forth and for euer.

37 Therefore ſee that yee make a copy of theſe things, and deliuer it vnto Jonathan, that it may be ſet vp vpon the holy mount in an open place.

38 After this, when Demetrius the king ſaw that his land was in reſt, and that no reſiſtance was made againſt him, hee ſent away all his hoſte, euery man to his owne place, except certaine bands of ſtrangers, whome hee brought from the yles of the heathen: wherefore all his fathers hoſte hated him.

39 Now was there one Tryphon, that had bene of Alexanders part afore, which when hee ſaw that all the hoſte murmured againſt Demetrius, he went to ‖ Simalcue the Arabian, that brought vp Antiochus the ſonne of Alexander,

‖ *Or, Emalcuel.*

40 And lay ſore vpon him, to deliuer him this yoong Antiochus, that hee might reigne in his fathers ſtead: hee tolde him alſo what great euill Demetrius had done, and how his men of warre hated him, and he remained there a long ſeaſon.

41 Alſo Jonathan ſent vnto King Demetrius to driue them out which were in the caſtle at Jeruſalem, and thoſe that were in the fortreſſes: for they fought againſt Jſrael.

42 So Demetrius ſent vnto Jonathan, ſaying, J will not onely do theſe things for thee and thy nation, but if opportunitie ſerue, J will honour thee and thy nation.

43 Nowe therefore ſhalt thou doe me a pleaſure, if thou wilt ſend me men to helpe me: for all mine armie is gone from me.

44 So Jonathan ſent him three thouſand ſtrong men vnto Antiochia, and they came vnto the King: wherefore the King was very glad at their comming.

45 ¶ But they that were of the city, euen an hundreth and twentie thouſand men, gathered them together in the mids of the city, and would haue ſlaine the King.

46 But the King fled into the palace, and the citizens kept the ſtreets of the city, and began to fight.

47 Then the King called to the Jewes for helpe, which came to him altogether, and went abroad thorow the citie,

48 And ſlew the ſame day an hundreth thouſand, and ſet fire vpon the citie, and tooke many ſpoiles in that day, and deliuered the King.

49 So when the citizens ſaw that the Jewes had gotten the vpper hand of the citie, and that they themſelues were diſappointed of their purpoſe, they made their ſupplication vnto the king, ſaying,

50 ‖ Grant vs peace, and let the Jewes ceaſe from vexing vs and the citie.

‖ *Or, giue to the right hand.*

51 So they caſt away their weapons, & made peace, and the Jewes were greatly honoured before the King, and before all that were in his realme, and they came againe to Jeruſalem with great pray.

52 Then King Demetrius ſate in the throne of his kingdome, and had peace in his land.

53 Neuertheles, he diſſembled in all that euer

he ſpake, and withdrew himſelfe from Jonathan, neither did he reward him according to the benefits which he had done for him, but troubled him very ſore.

54 ¶ After this returned Tryphon with the yong childe Antiochus, which reigned, and was crowned.

55 Then there gathered vnto him all the men of warre, whom Demetrius had ſcattered, and they fought againſt him, who fled, and turned his backe.

||Or, Elephants.

56 So Tryphon tooke the || beaſts, and wan Antiochia.

57 And young Antiochus wrote vnto Jonathan, ſaying, I appoynt thee to bee the chiefe Prieſt, & make thee ruler ouer the foure gouernments, that thou mayeſt be a friend of the kings.

58 Upon this he ſent him golden veſſels to be ſerued in, and gaue him leaue to drinke in golde, and to weare purple, & to haue a collar of gold.

59 He made his brother Simon alſo captaine from the coaſts of Tyrus vnto the borders of Egypt.

60 Then Jonathan went foorth, and paſſed thorow the cities beyond the flood, and all the men of warre of Syria gathered vnto him for to helpe him: ſo he came vnto Aſcalon, and they of the citie receiued him honourably.

61 And from thence went he vnto Gaza: but they of Gaza ſhut him out: wherfore he laid ſiege vnto it, and burned the ſuburbs therof with fire, and ſpoiled them.

62 Then they of Gaza made ſupplication vnto Jonathan, and he made peace with them, and tooke of the ſonnes of the chiefe men for hoſtages, and ſent them to Jeruſalem, and went thorow the countrey vnto Damaſcus.

63 And when Jonathan heard that Demetrius Princes were come into Cades, which is in Galile, with a great hoſte, purpoſing to driue him out of the countrey,

64 He came againſt them, and left Simon his brother in the countrey.

65 And Simon beſieged Beth-ſura, & fought againſt it a long ſeaſon, and ſhut it vp.

66 So they deſired to haue peace with him, which he granted them, and afterward put them out from thence, and tooke the city, and ſet a gariſon in it.

67 Then Jonathan with his hoſte, came to the water of Geneſar, and betimes in the morning came to the plaine of Azor.

||Or, heathen.

68 And beholde, the hoſtes of the || ſtrangers met him in the plaine & had layd ambuſhments for him in the mountaines.

69 So that when they came againſt them, the ambuſhments roſe out of their places and ſkirmiſhed.

70 So that all that were on Jonathans ſide, fled: and there was not one of them left, except Mattathias the ſonne of || Abſalomus, and Judas the ſonne of Calphi the Captaines of the hoſte.

||Or, Abeſſalomus.

71 Then Jonathan rent his clothes, and caſt earth vpon his head and prayed,

72 And turned againe to them to fight, and put them to flight, ſo that they fled away.

73 Now when his owne men that were fled, ſawe this, they turned againe vnto him, and helped him to follow after all vnto their tents at Cades, and there they camped.

74 So there were ſlaine of the ſtrangers the ſame day about three thouſand men, and Jonathan turned againe to Jeruſalem.

CHAP. XII.

1 Ionathan ſendeth ambaſſadours to Rome, 2 and to the people of Sparta, to renew their couenant of friendſhip. 24 Ionathan putteth to flight the Princes of Demetrius, 40 Tryphon taketh Ionathan by deceit.

Ioſeph. Ant. 13. cap. 8.

IOnathan nowe ſeeing that the time was meet for him, choſe certaine men, and ſent them vnto Rome, to ſtabliſh and renew the friendſhip with them.

||Or, Lacedemonians.

2 He ſent letters alſo vnto the || Spartians and to other places, for the ſame purpoſe.

3 So they went vnto Rome, and entred into the Senate, and ſayd, Jonathan the hie prieſt and the nation of the Jewes ſent vs vnto you, for to renew friendſhip with you, and the bond of loue, as in times paſt.

4 So the Romanes gaue them free paſports, that men ſhoulde leade them home into the land of Juda peaceably.

5 ¶ AND THIS is the copie of the letters that Jonathan wrote vnto the Spartians,

6 Jonathan the hie Prieſt with the Elders of the nation, and the prieſts, and the reſt of the people of the Jewes, ſend greeting vnto the Spartians their brethren.

Ioſeph. Ant. 12. cap. 5.

||Or, Darius.

7 Heeretofore were letters ſent vnto Onias the hie Prieſt, from || Arius, which then reigned among you, that you would be our brethren, as the copy hereunder written ſpecifieth.

8 And Onias intreated the Ambaſſadour honourably, and receiued the letters: wherein there was mention made of the bond of loue and friendſhip.

9 But as for vs, we need no ſuch writings: for wee haue the holy bookes in our handes for comfort.

10 Neuertheleſſe, we thought it good to ſend vnto you, for the renewing of the brotherhood and friendſhip, leſt we ſhould bee ſtrange vnto you: for it is long ſince the time that ye ſent vnto vs.

11 Wherfore we remember you at all ſeaſons continually, and in the feaſts and other dayes appointed, when we offer ſacrifices and prayers, as it is meet and conuenient to thinke vpon our brethren.

12 And wee reioyce at your proſperous eſtate.

13 And though we haue bene enuironed with great troubles and warres, ſo that the Kings round about vs haue fought againſt vs,

14 Yet would we not be grieuous vnto you, nor to other our confederates and friends in theſe warres.

15 For we haue had helpe from heauen, that hath ſuccoured vs, and we are deliuered from our enemies, and our enemies are ſubdued.

16 Yet haue wee choſen Numenius the ſonne of Antiochus, and Antipater the ſonne of Jaſon, and ſent them vnto the Romanes, for to renewe the former friendſhip with them, and league.

17 Wee commaunded them alſo to goe vnto you, and to ſalute you, and to deliuer you our letters concerning the renewing of our brotherhood.

18 And now ye ſhall doe vs a pleaſure to giue vs an anſwere of theſe things.

19 ¶ And this was the copy of the letters, which Arius the King of Sparta ſent vnto Onias.

20 THE KING of the Spartians vnto Onias the high Prieſt ſendeth greeting.

21 It is found in writing that the Spartians and Iewes are brethren, and come out of the generation of Abraham.

22 And now for ſo much as this is come to our knowledge, yee ſhall doe well to write vnto vs of your proſperity.

23 As for vs we haue written vnto you, that your cattell and goods are ours, and ours are yours: theſe things haue we commanded to bee ſhewed vnto you.

24 ¶ Nowe when Ionathan heard that Demetrius Princes were come to fight againſt him, with a greater hoſte then afore,

25 Hee went from Ieruſalem, and met them in the land of Hamath: for hee gaue them not ſpace to come into his owne countrey.

26 And he ſent ſpies vnto their tents, which came againe and told him, that they were appointed to come vpon him in the night.

27 Wherefore, when the Sunne was gone downe, Ionathan commaunded his men to watch, and to bee in armes ready to fight all the night, and ſent watchmen round about the hoſte.

28 But when the aduerſaries heard that Ionathan was ready with his men to the battell, they feared, and trembled in their hearts, and kindled fires in their tents, and fled away.

29 Neuertheleſſe Ionathan and his companie knew it not till the morning: for they ſaw the fires burning.

30 Then Ionathan followed vpon them, but he could not ouertake them: for they were gone ouer the flood Eleutherus.

31 So Ionathan turned to the Arabians, which were called Zabedei, and ſlew them, and tooke their ſpoile.

32 Hee proceeded further alſo, and came vnto Damaſcus, and went throw all the countrey.

33 But Simon his brother went foorth, and came to Aſcalon and to the next holdes, departing vnto Ioppe, and wanne it.

34 For hee heard that they would deliuer the hold to them that tooke Demetrius part: wherefore he ſet a gariſon there to keepe it.

35 ¶ After this came Ionathan home, and called the Elders of the people together, and deuiſed with them for to build vp the ſtrong holds in Iudea,

36 And to make the walles of Ieruſalem hier, and to make a great mount betwixt the caſtle and the citie, for to ſeparate it from the city, that it might be alone, and that men ſhould neither buy, nor ſell in it.

37 So they came together to build vp the citie: for part of the wall vpon the brooke of the Eaſt ſide was fallen downe, and they repaired it, and called it Caphenatha.

38 Simon alſo ſet vp Adida in Sephela, and made it ſtrong with gates and barres.

Ioſeph. Ant. 13. chap 9.

39 ¶ In the meane time Tryphon purpoſed to reigne in Aſia, and to bee crowned when hee had ſlaine the king Antiochus.

40 But he was afraid that Ionathan would not ſuffer him, but fight againſt him: wherefore he went about to taks Ionathan, and to kil him: ſo he departed and came vnto Bethſan.

41 Then went Ionathan foorth againſt him to the battell with fourtie thouſand choſen men, and came vnto Bethſan.

42 But when Tryphon ſawe that Ionathan came with ſo great an hoſte, hee durſt not lay hand vpon him,

43 But receiued him honourably, and commended him vnto all his friendes, and gaue him rewards, and commanded his men of warre to be as obedient vnto him, as to himſelfe,

44 And ſaid vnto Ionathan, Why haſt thou cauſed this people to take ſuch trauaile, ſeeing there is no warre betweene vs?

45 Therefore ſend them now home againe, and chuſe certaine men to waite vpon thee, and come thou with mee to Ptolemais: For I will giue it thee, with the other ſtrong holds, and the other gariſons, and al them that haue the charge of the common affaires: ſo will I returne, and depart: for it is the cauſe of my comming.

46 Ionathan beleeued him, and did as hee ſayd, and ſent away his hoſte, which went into the land of Iuda,

47 And retained but three thouſand with him, whereof he ſent two thouſand into Galilee, and one thouſand went with himſelfe.

48 Now aſſoone as Ionathan entred into Ptolemais, they of Ptolemais ſhut the gates, and tooke him, and ſlewe all them with the ſword, that came in with him.

49 Then ſent Tryphon an hoſte of footmen and horſemen into Galilee, and into the great plaine, to deſtroy all Ionathans company.

50 But when they knew that Ionathan was taken, and ſlaine, and thoſe that were with him, they encouraged one another, and came forth againſt them ready to the battell.

51 But when they which folowed vpon them, ſawe that it was a matter of life, they turned backe againe.

52 By this meanes al they came into the land of Iuda peaceably, and bewailed Ionathan, and them that were with him, and feared greatly, and all Iſrael made great lamentation.

53 For all the heathen that were round about them, ſought to deſtroy them.

54 For they ſaid, Now haue they no captaine, nor any man to helpe them: therefore let vs now fight againſt them, and roote out their memory from among men.

CHAP. XIII.

1 After Ionathan was taken, Simon is choſen captaine. 17 Tryphon, taking his children and money for the redemption of Ionathan, killeth him and his children. 31 Tryphon killeth Antiochus, and poſſeſſeth the realme, 36 Demetrius taketh truce with Simon 43 Simon winneth Gaza. 50 He poſſeſſeth the tower of Sion. 53 He maketh his ſonne Iohn captaine.

NOw when Simon heard that Tryphon gathered a great hoſte to come into the land of Iuda, and to deſtroy it,

Ioſeph. Ant. 13. chap 9.

2 And ſawe that the people was in great trembling and feare, hee came vp to Ieruſalem, and gathered the people together,

3 And gaue them exhortation, ſaying, Yee

know what great things I, and my brethren, and my fathers houſe haue done for the Law, and the Sanctuary, and the battels, and troubles that we haue ſeene.

4 By reaſon whereof all my brethren are ſlaine for Iſraels ſake, and I am left alone.

5 Now therefore God forbid, that I ſhould ſpare mine owne life in any time of trouble: for I am not better then my brethren.

6 But I will auenge my nation, and the Sanctuarie, and our wiues and our children: for all the heathen are gathered together to deſtroy vs of very malice.

7 In hearing theſe wordes the hearts of the people were kindled,

8 So that they cryed with a loud voyce, ſaying, Thou ſhalt be our captaine in ſtead of Iudas and Ionathan thy brethren.

9 Fight thou our battels, and whatſoeuer thou commandeſt vs, we will do it.

10 ¶ So hee gathered all the men of warre, making haſte to finiſh the walles of Ieruſalem, and fortified it round about.

11 Then ſent he Ionathan the ſonne of Abſolomus with a great hoſte vnto Ioppe, which droue them out that were therein, and remained there himſelfe.

12 Tryphon alſo remooued from Ptolemais with a great armie, to come into the land of Iuda, and Ionathan was with him as priſoner.

‖Or, Addus.

13 And Simon pitched his tents at ‖ Addidis vpon the open plaine.

14 But when Tryphon knew that Simon ſtood vp in ſteade of his brother Ionathan, and that he would fight againſt him, hee ſent meſſengers vnto him, ſaying,

15 Whereas we haue kept Ionathan thy brother, it is for money that he is owing in the kings accompt concerning the buſineſſe that he had in hand.

16 Wherefore ſend now an hundreth talents of ſiluer, and his two ſonnes for hoſtages, that when hee is letten foorth hee will not turne from vs, and we will ſend him againe.

17 Neuertheleſſe Simon knew that he diſſembled in his words, yet commaunded he the money and children to bee deliuered vnto him, leaſt he ſhould be in greater hatred of the people of Iſrael:

18 Who might haue ſaid, Becauſe hee ſent him not the money and the children, therefore is Ionathan dead.

19 So he ſent the children and an hundreth talents: but he diſſembled, and would not let Ionathan goe.

20 ¶ Afterwarde came Tryphon into the land to deſtroy it, and went round about by the way, that leadeth vnto Adora: but whereſoeuer they went, thither went Simon and his hoſte.

21 Now they that were in the caſtle ſent meſſengers vnto Tryphon, that hee ſhould make haſte to come by the wildernes, and to ſend them vitailes.

22 So Tryphon made ready all his horſemen: but the ſame night fell a very great ſnow, ſo that he came not, becauſe of the ſnow: but he remoued and went into the countrey of Galaad.

23 And when he came neere to Baſcama, he ſlew Ionathan, and he was buried there.

24 So Tryphon returned, and went into his owne land.

25 ¶ Then ſent Simon to take the bones of Ionathan his brother, and they buried him in Modin his fathers citie.

26 And all Iſrael bewailed him with great lamentation, and mourned for him very long.

27 And Simon made vpon the ſepulchre of his father and his brethren, a building high to looke vnto of hewen ſtone behind and before,

28 And ſet vp ſeuen pillars vpon it, one againſt another, for his father, his mother, and foure brethren,

29 And ſet great pillars round about them, and ſet armes vpon the pillars for a perpetuall memorie, and carued ſhips beſide the armes, that they might bee ſeene of men ſayling in the Sea.

30 This ſepulchre which he made at Modin, ſtandeth yet vnto this day.

Ioſeph. Ant. 13. chap. 10.

31 ¶ Nowe as Tryphon went foorth with the yong King Antiochus, hee ſlew him traiterouſly,

32 And reigned in his ſteade, and crowned himſelfe King of Aſia, & brought a great plague vpon the land.

33 Simon alſo built vp the caſtles of Iudea, and compaſſed them about with high towers, and great walles, euen with towers, and gates, and barres, and layde vp vitailes in the ſtrong holds.

34 Moreouer Simon choſe certaine men and ſent them to king Demetrius, that he would diſcharge the land: for all Tryphons doings were robberies.

35 Whereupon Demetrius the king anſwered him and wrote vnto him after this maner.

36 DEMETRIVS the King vnto Simon the hie Prieſt, and the friend of Kings, and to the Elders, and to the nation of the Iewes, ſendeth greeting.

‖Or, collar, or baudricke: in Greeke Bainon, or baheu.

37 The golden crowne, and ‖ precious ſtone that ye ſent vnto vs, haue we receiued, and are ready to make a ſtedfaſt peace with you, and to write vnto the officers, to releaſe you of the things wherein we made you free.

38 So the things that we haue granted you, ſhall be ſtable: the ſtrong holds which yee haue builded, ſhall be your owne.

39 Alſo we forgiue the ouerſights, and faults committed vnto this day: and the crowne taxe that yee ought vs, and whereas was any other tribute in Ieruſalem, it ſhall bee now no tribute.

40 And they that are meete among you to be written with our men, let them bee written vp, that there may be peace betweene vs.

41 Thus the yoke of the heathen was taken from Iſrael in the hundreth and ſeuentie yeere.

42 And the people of Iſrael began to write in their letters and publique inſtruments, IN THE FIRST yeere of Simon, the hie and chiefe Prieſt, gouernour and Prince of the Iewes.

43 In thoſe dayes Simon camped againſt Gaza, and beſieged it round about, where hee ſet vp an engine of warre, and approched neere the citie, and beat a tower, and tooke it.

44 So they that were in the engine, lept into the city, and there was great trouble in the city,

45 In ſo much that the people of the city rent their clothes and climed vp vpon the walles

with their wiues,and children, and cryed with a loud voice, beſeeching Simon to graunt them peace,ſaying,

46 Deale not with vs according to our wickedneſſe,but according to thy mercie.

47 Then Simon pitied them, & would fight no more againſt them, but put them out of the citie, and cleanſed the houſes,wherein the idoles were,and ſo entred thereunto with Pſalmes and thankſgiuing.

48 So when he had caſt all the filthines out, he ſet ſuch men in it as kept the Law,and fortified it,and builded there a dwelling place for himſelfe.

49 Now, when they in the caſtle at Ieruſalem were kept, that they could not come foorth nor goe into the countrey, neither buy nor ſell, they were very hungry, and many of them were famiſhed to death,

50 Inſomuch that they beſought Simon to make peace with them: which he granted them, and put them out from thence, and cleanſed the caſtle from filthineſſe.

51 And vpon the three and twentie day of the ſecond moneth,in the hundreth ſeuentie and one yeere they entred into it with thankſgiuing, and branches of palme trees, and with harpes, and with cymbals,and with violes, & with pſalmes, and ſongs, becauſe the great enemie of Iſrael was ouercome.

52 And he ordeined that the ſame day ſhould be kept euery yeere with gladneſſe.

53 And he fortified the mount of the Temple that was beſide the caſtle where hee dwelt himſelfe with his company.

54 Simon alſo ſeeing that Iohn his ſonne was now a man,he made him captaine of all the hoſtes,and cauſed him to dwell in ‖ Gazaris.

‖Or, Gaza.

CHAP. XIIII.

1 Demetrius is ouercome of Arſaces. 11 Simon being captaine,there is a great quietnes in Iſrael. 18 The couenant of friendſhip with the Romanes,and with the people of Sparta is renued.

IN the hundreth, ſeuentie and two yeere, gathered King Demetrius his hoſte, and departed vnto Media, to get him helpe to fight againſt Tryphon.

2 But when Arſaces the king of Perſia and Media heard,that Demetrius was entred within his borders, he ſent one of his princes to take him aliue.

3 So he went and ouercame the army of Demetrius, and tooke him,and brought him to Arſaces which kept him in ward.

4 Thus al the land of Iuda was in reſt, ſo long as Simon liued: for he ſought the wealth of his nation: therefore were they glad to haue him for their ruler,and to do him worſhip alway.

5 Simon alſo wanne the city of Ioppe to his great honour to be an hauen towne, and made it an entrance vnto the yles of the ſea.

6 He enlarged alſo the borders of his people, and conquered the countreyes.

7 He gathered vp many of their people that were priſoners, and he had the dominion of Gazaris, and Beth-ſura, and the caſtle, which hee clenſed from filthineſſe, and there was no man that reſiſted him.

8 So that euery man tilled his ground in peace,and the land gaue her fruits,and the trees gaue their fruit.

9 The Elders ſate in the open places, and conſulted all together for the Common wealth, and the yong men were honourably clothed and armed.

10 He prouided vitailes for the cities, and all kinde of munition,ſo that his glorious fame was renowmed vnto the end of the world.

11 Hee made peace thorowout the land, and Iſrael had perfit mirth and ioy.

12 For euery man ſate vnder his vine,and the figtrees,and there was no man to fray them.

13 There was none in the lande to fight againſt them: for then the kings were ouercome.

14 He helped all thoſe that were in aduerſity among his people: hee was diligent to ſee the Law kept,and hee tooke away the vngodly, and wicked.

15 He beautified the Sanctuary, and increaſed the veſſels of the Temple.

16 When the Romans heard, and the Spartians had knowledge that Ionathan was dead: they were very ſory.

17 But when they heard that Simon his brother was made high Prieſt in his ſtead, and how he had wun the land againe with the cities in it,

18 They wrote vnto him in tables of braſſe, to renew the friendſhip and bond of loue, which they had made with Iudas and Ionathan his brethren.

19 Which writings were read before the congregation at Ieruſalem, and this is the copie of the letters that the Spartians ſent.,

20 THE SENATORS and city of Sparta vnto Simon the great Prieſt,and to the Elders,and to the Prieſtes, and to the reſidue of the people of the Iewes their brethren ſend greeting.

21 When your ambaſſadours that were ſent vnto our people, certified vs of your glory and honour,we were glad of their comming,

22 And haue regiſtred their ambaſſage in the publike records in this maner, NVMENIVS the ſonne of Antiochus, and Antipater the ſonne of Iaſon the Iewes ambaſſadours came vnto vs,to renew amitie with vs.

23 And it pleaſed the people, that the men ſhould bee honourably intreated, and that the copie of their ambaſſage ſhould bee regiſtred in the publike records, that it might be for a memoriall vnto the people of Sparta: and a copie of the ſame was ſent to Simon the chiefe Prieſt.

24 After this, Simon ſent Numenius to Rome,with a great ſhield of golde of a thouſand pound weight to confirme the friendſhip with them.

25 Which when the people vnderſtood, they ſayd,What thanks ſhall we recompenſe againe vnto Simon and his children?

26 For he and his brethren, and the houſe of his father haue ſtabliſhed Iſrael, and ouercome their enemies, and haue confirmed the libertie thereof: therefore they wrote this in tables of braſſe,and ſet it vpon pillars in mount Sion.

27 The copie of the writing is this, In the eight and twentie day of the moneth † Elul, in the hundreth ſeuentie and two yeere,in the third yeere of Simon the high Prieſt.

† Auguſt.

‖ Or, Ieruſalem.

28 In ‖ Saramel in the great congregation of the Prieſts, and of the people, and of the gouernours of the nation, and of the elders of the countrey, we would ſignifie vnto you, that many battels haue bene fought in our countrey.

29 Wherein Simon the ſonne of Mattathias (come of the children of Iarib) and his brethren put themſelues in danger, and reſiſted the enemies of their nation, that their Sanctuarie, and Law might be maintained, and did their nation great honour.

30 For Ionathan gathered his nation together, and became their hie Prieſt, and is layde with his people.

31 After that would their enemies haue inuaded their countrey, and deſtroied their land, and lay their hands on their Sanctuary.

32 Then Simon reſiſted them, and fought for his nation, & ſpent much of his owne ſubſtance, and armed the valiant men of his nation, and gaue them wages.

33 Hee fortified alſo the cities of Iudea, and Bethſura that lieth vpon the borders of Iudea, (where the ordinance of their enemies lay ſometime) and ſet there a gariſon of the Iewes.

‖Or, Gaza, or Gazaris.

34 And he fortified Ioppe, which lieth vpon the ſea, and ‖ Gazara that bordereth vpon Azotus (where the enemies dwelt afore) and there he placed Iewes, and furniſhed them with things neceſſary for the reparation thereof.

35 Nowe when the people ſawe the faithfulneſſe of Simon, and to what glory hee thought to bring his nation vnto, they made him their gouernour, and the chiefe Prieſt, becauſe he had done all theſe things, and for the vprightneſſe, and fidelitie that hee had kept to his nation, and that ſought by all meanes to exalt his people.

36 For in his time they proſpered wel by him, ſo that the heathen were taken out of their countrey, and they alſo which were in the citie of Dauid at Ieruſalem, where they had made them a caſtle, out of the which they went, and defiled all things that were about the Sanctuarie, and did great hurt vnto Religion.

37 And he ſet Iewes in it, and fortified it, for the aſſurance of the land and citie, and raiſed vp the walles of Ieruſalem.

38 And King Demetrius confirmed him in his hie Prieſthood for theſe cauſes,

39 And made him one of his friends, and gaue him great honour.

40 For it was reported that the Romanes called the Iewes their friends and confederats, and that they honourably receiued Simons ambaſſadours.

41 And that the Iewes and Prieſts conſented that Simon ſhould be their prince, and high Prieſt perpetually, till God raiſed vp the true Prophet,

42 And that he ſhould be their captaine, and haue the charge of the Sanctuary, and ſo ſet men ouer the workes, and ouer the Countrey, and ouer the weapons, and ouer the fortreſſes, and that ſhoulde make prouiſion for the holy things,

43 And that he ſhould be obeied of euery man, and that all the writings in the countrey ſhould be made in his name, and that he ſhould be clothed in purple, and weare gold,

44 And that it ſhould not be lawfull for any of the people, or Prieſts to breake any of theſe things, or to withſtand his words, or to call any congregation in the countrey without him, or be clothed in purple, or weare a collar of golde:

45 And if any did contrary to theſe things, or brake any of them, he ſhould be puniſhed.

46 So it pleaſed all the people to agree that it ſhould be done to Simon according vnto theſe words.

47 Simon alſo accepted it, and was content to be the hie Prieſt, and the captaine, and the Prince of the Iewes and of the Prieſtes, and to be the chiefe of all.

48 And they commanded to ſet vp this writing in tables of braſſe, and to faſten it to the wall that compaſſed the Sanctuary in an open place,

49 And that a copy of the ſame ſhould be layd vp in the treaſurie, that Simon and his ſonnes might haue it.

CHAP. XV.

1 *Antiochus maketh a couenant of friendſhip with Simon.* 11 *Tryphon is purſued.* 15 *The Romans write letters vnto Kings and nations in the defence of the Iewes.* 27 *Antiochus refuſing the helpe that Simon ſent him, breaketh his couenant.*

Moreouer, King Antiochus the ſonne of Demetrius ſent letters from the yles of the ſea, vnto Simon the prieſt, and prince of the Iewes, and to all the nation,

2 Conteining theſe words, ANTIOCHVS the King vnto Simon the great Prieſt, and to the nation of the Iewes, ſendeth greeting.

3 For ſo much as certaine peſtilent men haue vſurped the kingdome of our fathers, I am purpoſed to challenge the realme againe, and to reſtore it to the olde eſtate: wherefore I haue gathered a great hoſte, and prepared ſhips of warre,

4 That I may go thorow the countrey, and be auenged of them, which haue deſtroyed our countrey, and waſted many cities in the realme.

5 Now therefore I do confirme vnto thee all the liberties, whereof all the Kings my progenitors haue diſcharged thee, and all the paiments, whereof they haue releaſed thee.

6 And I giue thee leaue to coine money of thine owne ſtampe within thy countrey,

7 And that Ieruſalem and the Sanctuarie be free, and that all the weapons that thou haſt prepared, and the fortreſſes, which thou haſt builded, and keepeſt in thine handes, ſhall bee thine.

8 And all that is due vnto the King, and all that ſhall be due vnto the King, I forgiue it thee, from this time forth for euermore.

9 And when we haue obteined our kingdom, we will giue thee and thy nation, and the temple great honour, ſo that your honour ſhalbe knowen thorowout the world.

10 ¶ In the hundreth, ſeuentie & foure yeere, went Antiochus into his fathers land, and all the bandes came together vnto him, ſo that few were left with Tryphon.

Ioſeph. Ant. 13. chap. 11.

11 So the King Antiochus purſued him, but he fled and came to Dora, which lieth by the ſea ſide.

12 For hee ſaw that troubles were toward

him, and that the army had forſaken him.

13 Then camped Antiochus againſt Dora with an hundreth and twenty thouſand fighting men, and eight thouſand horſemen.

14 So he compaſſed the citie about, and the ſhips came by the ſea. Thus they preſſed the city by lande, and by ſea, inſomuch that they ſuffered no man to go in nor out.

15 In the meane ſeaſon came Numenius and his company from Rome, hauing letters written vnto the kings & countries, wherein were conteined theſe words,

16 LVCIVS the Conſul of Rome vnto king Ptolemeus ſendeth greeting.

17 The ambaſſadours of the Iewes are come vnto vs as our friendes and confederates from Simon the high Prieſt, and from the people of the Iewes, to renew friendſhip, and the bond of loue.

18 Who haue brought a ſhield of gold weighing a thouſand pound.

19 Wherefore wee thought it good to write vnto the kinges and countries, that they ſhould not goe about to hurt them, nor to fight againſt them, nor their cities, nor their countrey, neither to maintaine their enemies againſt them.

20 And wee were content to receiue of them the ſhield.

21 If therefore there be any peſtilent felowes fled from their countrey vnto you, deliuer them vnto Simon the hie Prieſt, that he may puniſh them according to their owne law.

22 The ſame things were written to Demetrius the King, and to Attalus, and to Arathes, and to Arſaces,

23 And to all the countries, as ‖ Samſames, and to them of Sparta, and to ‖ Delus, and to ‖ Mindus, and to Sycion, and to Caria, and to Samos, and to Pamphylia, and to Lycia, and to Halicarnaſſus, and to Rhodus, and to Phaſelis, and to Cos, and to Siden, and to Cortina, and to Gnidon, and to Cyprus, and to Cyrene.

‖ Or, Sampſace.
‖ Or, Delo.
‖ Or, Mido, or, Mydus.

24 And they ſent a copie of them to Simon the high Prieſt.

25 ¶ So Antiochus the king camped againſt Dora the ſecond time, euer ready to take it, and made diuers engines of warre, and kept Tryphon in, that he could neither goe in nor out.

26 Then Simon ſent him two thouſand choſen men to helpe him, with ſiluer and golde, and much furniture.

27 Neuertheleſſe, he would not receiue them, but brake all the Couenant, which he had made with him afore, and withdrewe himſelfe from him,

28 And ſent vnto him Athenobius, one of his friends, to commune with him, ſaying, Ye withhold Ioppe, and Gazara, with the caſtle that is at Ieruſalem, the citie of my Realme,

29 Whoſe borders ye haue deſtroyed & done great hurt in the land, and haue the gouernment of many places of my kingdome.

30 Wherefore now deliuer the cities, which ye haue taken, with the tributes of the places, that ye haue rule ouer without the borders of Iudea,

31 Or elſe giue me for them fiue hundreth talents of ſiluer, and for the harme that yee haue done, and for the tributes of the places, other fiue hundreth talents: if not, we will come, and fight againſt you.

32 So Athenobius the kings friend came to Ieruſalem, and when he ſawe the glory of Simon, and the cupboord of golde and ſiluer plate, and ſo great preparation, he was aſtoniſhed, and tolde him the kings meſſage.

33 Then anſwered Simon, and ſayde vnto him, We haue neither taken other mens landes, nor withholden that which appertaineth to others: but our fathers heritage, which our enemies had vnrighteouſly in poſſeſſion a certaine time.

34 But when we had occaſion, we recouered the inheritance of our fathers.

35 And whereas thou ‖ requireſt Ioppe and Gazara, they did great harme to our people, and thorow our countrey, yet will wee giue an hundreth talents for them. But Athenobius anſwered him not one word,

‖ Or, complaineſt concerning.

36 But turned againe angrie vnto the King, and told him all theſe words, and the dignitie of Simon, with al that he had ſeene: and the King was very angrie.

37 ¶ In the meane time fledde Tryphon by ſhip vnto Orthoſias.

38 Then the king made Cendebeus captaine of the ſea coaſt, and gaue him bandes of footemen and horſemen,

39 And commanded him to remoue the hoſte toward Iudea, and to builde vp Cedron, and to fortifie the gates, and to warre againſt the people: but the King purſued Tryphon.

40 So Cendebeus came vnto Iamnia, and began to vexe the people, and to inuade Iudea, and to take the people priſoners, & to ſlay them.

41 And he built vp Cedron, where he ſet horſmen and gariſons, that they might make outrodes by the wayes of Iudea, as the King had commanded him.

CHAP. XVI.

1 Cendebeus the captaine of Antiochus hoſte is put to flight by the ſonnes of Simon. 11 Ptolemeus the ſonne of Abubus killeth Simon and his two ſonnes at a banket. 25 Iohn killeth thẽ that lie in wait for his life.

Then came Iohn vp from Gazara, & told Simon his father what Cendebeus had done.

Ioſeph. ant. 13. cap. 11.

2 So Simon called two of his eldeſt ſonnes, Iudas and Iohn, and ſaid vnto them, I and my brethren, and my fathers houſe, haue euer from our youth vnto this day, fought againſt the enemies of Iſrael, and the matters haue had good ſucceſſe vnder our hands, and we haue deliuered Iſrael oftentimes.

3 But I am now olde, and yee by Gods mercy are of a ſufficient age: be yee therefore in ſtead of me, and my brother, and goe forth and fight for our nation, and the helpe of heauen be with you.

4 So he choſe twenty thouſand fighting men of the countrey with the horſemen, which went forth againſt Cendebeus, and reſted at Modin.

5 In the morning they aroſe, and went into the plaine field: and behold, a mighty great hoſte came againſt them both of footemen, and horſemen: but there was a riuer betwixt them.

6 And Iohn ranged his armie ouer againſt him, and when hee ſawe that the people was afrayde to goe ouer the riuer, hee went ouer firſt himſelfe, and the men ſeeing him, paſſed thorow after him.

7 Then he deuided his men, and ſet the horſe-

men in the midſt of the footemen.

8 For their enemies horſemen were very many: but when they blew the trumpets, Cendebeus fled with his hoſte, whereof many were ſlaine, and the remnant gate them to the fortreſſe.

9 Then was Iudas Iohns brother wounded: but Iohn followed after them, till hee came to Cedron, which Cendebeus had built.

10 Alſo they fled vnto the towers, that were in the fields of Azotus, and thoſe did Iohn burne with fire: thus were there ſlaine two thouſande men of them: ſo hee returned peaceably into the land of Iuda.

11 ¶ Now in the field of Iericho was Ptolemeus the ſonne of Abubus made captaine, and he had abundance of ſiluer and gold.

12 (For he had married the daughter of the hie Prieſt.)

13 Therefore hee waxed proud in his minde, and thought to rule the lande, and thought to ſlay Simon and his ſonnes by deceit.

14 Now as Simon went about thorow the cities of the countrey, and ſtudied carefully for them, hee came downe to Iericho with Mattathias, and Iudas his ſonnes, in the hundreth ſeuentie and ſeuen yeere, in the eleuenth moneth, which is the moneth Sabat.

15 Then the ſonne of Abubus receiued them by treaſo into a little hold, called Dochus, which he had built, where hee made them a great banket, and had hid men there.

16 So when Simon & his ſonnes had made good cheere, Ptolemeus ſtood vp with his men, and tooke their weapons, and entred in to Simon in the banket houſe, and ſlew him with his two ſonnes, and certaine of his ſeruants.

17 Whereby hee committed a great villenie, and recompenſed euill for good.

18 Then wrote Ptolemeus theſe things, and ſent to the king, that he might ſend him an hoſte to helpe him, and ſo would deliuer him the countrey with the cities.

19 Hee ſent other men alſo vnto Gazara, to take Iohn, and ſent letters vnto the captaines to come to him, and he would giue them ſiluer, and gold, and rewards.

20 And to Ieruſalem he ſent other to take it, and the mountaine of the Temple.

21 But one ran before, and told Iohn in Gazara, that his father & his brethren were ſlaine, and that Ptolemeus had ſent to ſlay him.

22 When hee heard this, hee was ſore aſtoniſhed, and layd handes of them that were come to ſlay him, and ſlew them; for hee knew that they went about to kill him.

23 Concerning other things of Iohn, both of his warres, and of his noble acts (wherein he behaued himſelfe manfully) of the building of wals which he made, and other of his deedes;

24 Beholde, they are written in the Chronicles of his Prieſthood, from the time that hee was made high Prieſt after his father.

The ſecond booke of the Maccabees.

CHAP. I.

1 An Epiſtle of the Iewes that dwelt at Ieruſalem, ſent vnto them that dwelt in Egypt, wherein they exhort them to giue thankes for the death of Antiochus. 19 Of the fire that was hid in the pit. 24 The prayer of Neemias.

THE brethren the Iewes which be at Ieruſalem, & they that are in the countrey of Iudea, vnto the brethren the Iewes that are thorowout Egypt, ſend ſalutation, and proſperitie.

2 God bee gracious vnto you, and remember his couenant made with Abraham, and Iſaac, and Iacob his faithfull ſeruants,

3 And giue you all an heart to worſhip him, and to doe his will with a whole heart and with a willing minde,

4 And open your hearts in his Law and commandements, and ſend you peace,

5 And heare your prayers, and bee reconciled with you, & neuer forſake you in time of trouble.

6 Thus now we pray here for you.

7 When Demetrius reigned, in the hundred, threeſcore and ninth yeere, we Iewes wrote vnto you in the trouble & violence that came vnto vs in thoſe yeeres, after that Iaſon and his company departed out of the holy lande and kingdome,

8 And burnt the porch, & ſhed innocent blood. Then we prayed vnto the Lord, & were heard; we offered ſacrifices and fine floure, and lighted the lampes, and ſet forth the bread.

9 Nowe therefore keepe yee the dayes of the feaſt of the tabernacles in the moneth Challeu.

10 ¶ In the hundreth, fourescore and eight yeere, the people that was at Ieruſalem, & in Iudea, and the counſell, and Iudas, vnto Ariſtobulus king Ptolemeus maſter, which is of the ſtocke of the anointed Prieſts, and to the Iewes that are in Egypt, ſendeth greeting and health.

11 Inſomuch as God hath deliuered vs from great perils, we thanke him highly, as though we had ouercome the King.

12 For he brought them into Perſia by heaps that fought againſt the holy city.

13 For albeit the captaine and the armie that was with him, ſeemed inuincible, yet they were ſlaine in the Temple of Nanea, by the deceit of Naneas prieſts.

14 For Antiochus as though he would dwell with her, came thither, he and his friends with him, to receiue money vnder the title of a dowry.

15 But when the prieſts of Nanea had layd it forth, and hee was entred with a ſmall company within the temple, they ſhut the temple, when Antiochus was come in.

16 And by opening a priuy doore of the vaut, they caſt ſtones, as it were thunder, vpon the captaine and his, and hauing bruiſed them in pieces, they cut off their heades, and threw them to thoſe that were without.

17 God be bleſſed in all things, which hath deliuered vp the wicked.

18 Whereas wee are now purpoſed to keepe

the purification of the temple vpon the fiue and twentie day of the moneth Chaſleu, we thought it neceſſary to certifie you thereof, that yee alſo might keepe the feaſt of the Tabernacles, and of the fire which was giuen vs when Neemias offered ſacrifice, after that he had built the Temple, and the altar.

19 For when as our fathers were led away vnto Perſia, the Prieſtes, which ſought the honour of God, tooke the * fire of the altar priuily, and hid it in an hollow pit, which was drie in the bottome, and therein they kept it, so that the place was vnknowen vnto euery man. Leuit. 6. 13. and 10. 2. and 16. 12.

20 Nowe after many yeeres when it pleaſed God that Neemias ſhould be ſent from the king of Perſia, he ſent of the poſteritie of thoſe Prieſts, which had hid it, to fetch the fire, and as they tolde vs, they found no fire, but thicke water.

21 Then commaunded hee them to drawe it vp, and to bring it: and when the things apperteining to the ſacrifices were brought, Neemias commaunded the Prieſtes to ſprinkle the wood, and the things layd thereupon with water.

22 When this was done, and the time came that the Sunne ſhone, which afore was hid in the cloude, there was a great fire kindled, ſo that euery man marueiled.

23 Now the Prieſts, and all prayed, while the ſacrifice was conſuming: Ionathan began, and the other anſwered thereunto.

24 And the prayer of Neemias was after this maner, O Lorde, Lorde God maker of all things, which art fearefull and ſtrong, and righteous, and mercifull, and the onely and gracious King,

25 Onely liberall, onely iuſt and Almightie and euerlaſting, thou that deliuereſt Iſrael from all trouble, and haſt choſen the fathers, and ſanctified them,

26 Receiue the ſacrifice for thy whole people of Iſrael, and preſerue thine owne portion, and ſanctifie it.

27 Gather thoſe together, that are ſcattered from vs: deliuer them that ſerue among the heathen: looke vpon them which are deſpiſed, and abhorred, that the heathen may know that thou art our God.

28 Puniſh them that oppreſſe vs, and with pride doe vs wrong.

29 Plant thy people againe in thine holy place, * as Moyſes hath ſpoken. Deut 30. 5.

30 And the Prieſts ſang Pſalmes thereunto.

31 Nowe when the ſacrifice was conſumed, Neemias commaunded the great ſtones to bee ſprinkled with the reſidue of the water.

32 Which when it was done, there was kindled a flame, which was conſumed by the light, that ſhined from the altar.

33 ¶ So when this matter was knowen, it was tolde the king of Perſia, that in the place where the Prieſtes, which were led away, had hid fire, there appeared water, wherewith Neemias and his company had purified the ſacrifices.

34 The king tried out the thing, and cloſed the place about, and made it holy.

35 And to them that the king fauoured, hee gaue and beſtowed many gifts.

36 And Neemias called the ſame place [a] Ephthar, which is to ſay, purification: but many men call it Nephthar.

[a] That is to ſay, a ſhining, it is alſo called Nephi, or Nephthar which is a cleanſing

CHAP. II.

4 How Ieremie hid the Tabernacle, the Arke and the Altar in the hill. 23 Of the fiue bookes of Iaſon conteined in one.

It is found alſo in the writings of Ieremias the Prophet, that he commanded them, which were caried away, to take fire, as was declared, and as the Prophet commanded them that were led into captiuitie,

2 * Giuing them a law, that they ſhould not forget the commandements of the Lorde, & that they ſhould not erre in their mindes, when they ſawe images of gold and ſiluer, with their ornaments. Baruch. 6.

3 Theſe and ſuch other things commanded he them, and exhorted them that they ſhould not let the Law go out of their hearts.

4 It is written alſo, how the Prophet, by an oracle that he had, charged them to take the Tabernacle and the Arke, and follow him: and when hee came vp into the mountaine where Moyſes went vp, * and ſawe the heritage of God, Deut. 34. 1.

5 Ieremias went foorth, and found an hollow caue, wherein he layd the Tabernacle, and the Arke, & the altar of incenſe, and ſo ſtopped the doore.

6 And there came certaine of thoſe that followed him, to marke the place: but they could not finde it.

7 Which when Ieremias perceiued, hee reprooued them, ſaying, As for that place, it ſhall be vnknowen, vntill the time that God gather his people together againe, and that mercie bee ſhewed.

8 Then ſhal the Lord ſhew them theſe things, and the maieſtie of the Lorde ſhall appeare and the cloud alſo, as it was ſhewed vnder Moyſes, and as * when Salomon deſired, that the place might be honourably ſanctified. 1 King. 8. 14, 23, 30. 2. chro. 6. 21.

9 For it is manifeſt that hee, being a wiſe man, offered the * ſacrifice of dedication, and conſecration of the Temple. 1 King. 8. 62, 65. 2. chro. 7. 4, 5.

10 * And as when Moyſes prayed vnto the Lorde, the fire came downe from heauen, and conſumed the ſacrifice: ſo when Salomon prayed, * the fire came downe from heauen, and conſumed the burnt offering. Leuit. 9. 24. and 10. 16. 2. Chro. 7. 1.

11 And Moyſes ſayd, Becauſe the ſinne offering was not eaten, therefore is it conſumed.

12 So Solomon kept thoſe eight dayes.

13 Theſe things alſo are declared in the writings and regiſters of || Neemias, and howe he made a librarie, and how he gathered the actes of the Kings, and of the Prophets, and the actes of Dauid, and the epiſtles of the kings concerning the holy gifts. || Some reade Ieremie.

14 Euen ſo Iudas alſo gathered all things that came to paſſe by the warres that were among vs, which things we haue.

15 Wherefore if yee haue neede thereof, ſende ſome to fetch them vnto you.

16 Whereas we then are about to celebrate the purification, we haue written vnto you, and ye ſhall do well, if ye keepe the ſame dayes.

17 Wee hope alſo that the God which deliuered all his people, and gaue an heritage to them all and the kingdome, and the Prieſt-

hood, and the Sanctuary,

Deut.30.5. 18 * As he promiſed in the Lawe, will ſhortly haue mercy vpon vs, and gather vs together from vnder the heauen into his holy place: for he hath ſaued vs from great perils, and hath cleanſed the place.

19 As concerning Iudas Maccabeus and his brethren, the purification of the great Temple, and the dedication of the altar,

20 And the warres againſt Antiochus Epiphanes, and Eupator his ſonne,

21 And the manifeſt ſignes that came from heauen vnto thoſe, which manfully ſtoode for the Iewes religion: (for though they were but few, yet they ran thorow whole countreyes, and purſued the babarous armies,

22 And repaired the Temple that was renowmed thorowout all the world, and deliuered the citie, and eſtabliſhed the Lawes, that were like to be aboliſhed, becauſe the Lord was mercifull vnto them with all lenitie)

23 Wee will aſſay to abridge in one volume thoſe things that Iaſon the Cyrenian hath declared in fiue bookes.

24 For conſidering the wonderfull number, and the difficultie that they haue that would bee occupied in the rehearſall of ſtories, becauſe of the diuerſitie of matters,

25 We haue endeuoured, that they that would reade, might haue pleaſure, and that they which are ſtudious, might eaſily keepe them in memorie, and that whoſoeuer reade them, might haue profite.

26 Therefore to vs that haue taken in hand this great labour, it was no eaſie thing to make this abridgement, but required both ſweat and watching.

27 Like as he that maketh a feaſt, and ſeeketh other mens commoditie, hath no ſmall labour: ſo wee alſo for many mens ſakes are very well content to vndertake this great labour.

28 Leauing to the authour the exact diligence of euery particular, wee will labour to goe forwarde according to the preſcript order of an abridgement.

29 For as hee that will build a new houſe, muſt prouide for the whole building, but he that ſetteth out the plat or goeth about to plant it, ſeeketh but onely what is comely for the decking thereof:

30 Euen ſo I thinke for vs, that it apperteineth to the firſt writer of a ſtorie to enter deepely into it, and to make mention of all things, and to be curious in euery part.

31 But it is permitted to hin that will ſhorten it, to vſe few words, & to auoid thoſe things that are curious therein.

32 Here then will we begin the ſtorie, adding thus much to our former words, that it is but a fooliſh thing to abound in wordes before the ſtorie, and to be ſhort in the ſtorie.

CHAP. III.

2 Of the honour done vnto the temple by the kings of the Gentiles. 6 Simon vttereth what treaſure is in the Temple. 7 Heliodorus is ſent to take them away. 26 Hee is ſtriken of God, and healed at the prayer of Onias.

What time as the holy citie was inhabited with all peace, and when the lawes were very well kept, becauſe of the godlines of Onias the hie Prieſt, and hatred of wickedneſſe,

2 It came to paſſe that euen the Kings did honour the place, and garniſhed the Temple with great gifts.

3 In ſo much that Seleucus King of Aſia of his owne rents, bare all the coſtes belonging to the ſeruice of the ſacrifices.

4 But one Simon of the tribe of Beniamin being appointed ruler of the Temple, contended with the hie Prieſt concerning ‖ the iniquity committed in the citie. ‖ *Or, the ſtate & prouiſion.*

5 And when he could not ouercome Onias, hee gate him to Apollonius the ſonne of Thraſeas, which then was gouernour of Coeloſyria, and Phenice,

6 And told him that the treaſurie in Ieruſalem was full of innumerable money, which did not belong to the prouiſion of the ſacrifices, and that it were poſſible that theſe things might come into the kings hands.

7 Now when Apollonius came to the king, and had ſhewed him of the money, as it was told him, the king choſe out Heliodorus his treaſurer, and ſent him with a commaundement, to bring him the foreſayd money.

8 Immediatly Heliodorus tooke his iourney as though he would viſit the cities of Coeloſyria and Phenice, but in effect to fulfil the kings purpoſe.

9 So when he came to Ieruſalem, and was courteouſly receiued of the hie Prieſt into the citie, hee declared what was determined concerning the money, and ſhewed the cauſe of his comming, and aſked if theſe things were ſo in deede.

10 Then the hie Prieſt tolde him that there were ſuch things layed vp by the widowes and fatherleſſe,

11 And that a certaine of it belonged vnto Hircanus the ſonne of Tobias a noble man, and not as that wicked Simon had reported, & that in all, there were but foure hundreth talents of ſiluer, and two hundreth of gold,

12 And that it were altogether impoſſible to do this wrong to them that had committed it of truſt to the holineſſe of the place and Temple, which is honoured through the whole world for holineſſe and integritie.

13 But Heliodorus becauſe of the kings commandement giuen him, ſayd that in any wiſe it muſt be brought into the kings treaſurie.

14 So he appointed a day, & went in to take order for theſe things: then there was no ſmall griefe throughout the whole citie.

15 For the Prieſts fell downe before the altar in the Prieſts garments, and called vnto heauen vpon him which had made a Lawe concerning things giuen to be kept, that they ſhould be ſafely preſerued for ſuch as had committed them to be kept.

16 Then they that looked the hie Prieſt in the face, were wounded in their heart: for his countenance, and the changing of his colour declared the ſorow of his minde.

17 The man was ſo wrapped in feare and trembling of the body, that it was manifeſt to them that looked vpon him, what ſorow hee had in his heart.

18 Others alſo came out of their houſes by heapes vnto the common prayer, becauſe the place was like to come vnto contempt.

19 And the women, girt with ſackecloth vnder their breſts, filled the ſtreetes, & the virgins that were kept in, ranne ſome to the gates, and ſome to the walles, and others looked out of the windowes.

20 And all held vp their hands toward heauen, and made prayer.

21 It was a lamentable thing to ſee the multitude, that fell downe of all ſorts, and the expectation of the hie Prieſt being in ſuch anguiſh.

22 Therefore they called vpon the Almighty Lord, that he would keepe ſafe & ſure the things, which were layde vp for thoſe that had deliuered them.

23 Neuertheleſſe, the thing that Heliodorus was determined to doe, that did he performe.

24 And as hee and his ſouldiers were now there preſent by the treaſurie, he that is the Lord of the ſpirits, and of all power, ſhewed a great viſion, ſo that all they which preſumed to come with him, were aſtoniſhed at the power of God, and fell into feare and trembling.

25 For there appeared vnto them an horſe with a terrible man ſitting vpon him, moſt richly barbed, and he ran fiercely and ſmote at Heliodorus with his forefeete, and it ſeemed that hee that ſate vpon the horſe had harneſſe of golde.

26 Moreouer, there appeared two yong men, notable in ſtrength, excellent in beautie, & comely in apparell, which ſtood by him on euery ſide, and ſcourged him continually, and gaue him many ſore ſtripes.

27 And Heliodorus fell ſuddenly vnto the ground, and was couered with great darkneſſe: but they that were with him, tooke him vp, and put him in a litter.

28 Thus hee that came with ſo great company, & many ſouldiers into the ſayd treaſury, was borne out: for hee could not helpe himſelfe with his weapons.

29 So they did know the power of God manifeſtly, but hee was dumbe by the power of God, and lay deſtitute of all hope and health.

30 And they prayſed the Lord that had honoured his owne place: for the Temple which a litle afore was full of feare and trouble, when the Almighty Lord appeared, was filled with ioy and gladneſſe.

31 Then ſtraightwayes certaine of Heliodorus friends, prayed Onias, that he would call vpon the moſt High to grant him his life, which lay ready to giue vp the ghoſt.

32 So the high Prieſt, conſidering that the King might ſuſpect that the Iewes had done Heliodorus ſome [a] euill, he offered a ſacrifice for the health of the man.

[a] In working ſome trecherie or ſorcery againſt him.

33 Now when the high Prieſt had made his prayer, the ſame yong men in the ſame clothing appeared, and ſtoode beſide Heliodorus, ſaying, Giue Onias the high Prieſt great thankes: for, for his ſake hath the Lord graunted thee thy life:

34 And ſeeing that thou haſt beene ſcourged from heauen, declare vnto all men the mightie power of God: and when they had ſpoken theſe words, they appeared no more.

35 So Heliodorus offered vnto the Lord ſacrifice, and made great vowes vnto him which had graunted him his life, and thanked Onias, and went againe with his hoſte to the king.

36 Then teſtified hee vnto euery man of the great workes of God that he had ſeene with his eyes.

37 And when the king aſked Heliodorus, who were meete to be ſent yet once againe to Ieruſalem, he ſayd,

38 If thou haſt any enemy, or traitour, ſend him thither, & thou ſhalt receiue him well ſcourged, if hee eſcape with his life: for in that place, no doubt, there is a ſpeciall power of God.

39 For hee that dwelleth in heauen hath his eye on that place, and defendeth it, and hee beateth and deſtroyeth them that come to hurt it.

40 This came to paſſe concerning Heliodorus, and the keeping of the treaſurie.

CHAP IIII.

1 Simon reporteth euill of Onias. 7 Iaſon obtaineth the office of the hie Prieſt by corrupting the king, 27 and was by Menelaus defrauded by like bribing. 34 Onias is ſlaine traiterouſly by Andronicus.

THis Simon now, of whom wee ſpake afore, being a bewrayer of the money, and of his owne naturall countrey, reported euil of Onias, as though he had mooued Heliodorus vnto this, and had bene the inuenter of the euill.

2 Thus was he bolde to call him a traitour that was ſo beneficiall to the citie, and a defender of his nation, and ſo zealous of the Lawes.

3 But when his malice increaſed ſo far, that through one that belonged to Simon, murders were committed,

4 Onias conſidering the danger of this contention, and that Apollonius, as hee that was the gouernour of Coeloſyria and Phenice, did rage, and increaſed Simons malice,

5 Hee went to the king not as an accuſer of the citizens, but as one that intended the common wealth both priuately and publikely.

6 For hee ſaw it was not poſſible, except the king tooke order, to quiet the matters, and that Simon would not leaue off his folly.

7 But after the death of Seleucus, when Antiochus called Epiphanes, tooke the kingdome, Iaſon the brother of Onias laboured by vnlawfull meanes to be hie Prieſt.

8 For he came vnto the King, and promiſed him three hundreth and threeſcore talents of ſiluer, and of another rent foureſcore talents.

9 Beſides this he promiſed him an hundred and fiftie, if hee might haue licence to ſet vp a place for exerciſe, and a place for the youth, and that they would ‖ name them of Ieruſalem, Antiochians.

‖ Or, that he would write the Antiochians that were at Ieruſalem, among them.

10 The which thing when the king had granted, and he had granted the ſuperioritie, he began immediatly to draw his kinſmen to the cuſtoms of the Gentiles,

11 And aboliſhed the friendly priuiledges of the kings, that the Iewes had ſet vp by Iohn the father of Eupolemus, which was ſent ambaſſadour vnto Rome, to become friends and confederates: he put downe their lawes and policies, and brought vp new ſtatutes, and contrary to the Law.

12 For he preſumed to build a place of exerciſe vnder the caſtle, and brought the chiefe yong men vnder his ſubiection, and made them weare ‖ hats.

‖ Or, buskins, in token of wantonneſſe as the Gentiles did.

13 So there begamme a great deſire to follow the maners of the Gentiles, and they tooke vp the faſhions of ſtrange nations by the exceeding wickedneſſe of Iaſon, not the hie Prieſt, but the vngodly perſon,

14 So that the Prieſtes were now no more diligent about the ſeruice of the altar, but deſpiſed the Temple, and regarded not the ſacrifices, but made haſte to bee partakers of the wicked expenſes at the play,[a] after the caſting of the ſtone.

[a] This game was to trie ſtrength by caſting a ſtone that had an hole in the mids, or a piece of mettall.

15 For they did not ſet by the honour of their fathers, but liked the glory of the Gentiles beſt of all.

16 By reaſon whereof great calamitie came vpon them: for they had them to be their enemies and puniſhers, whoſe cuſtome they followed ſo earneſtly, and deſired to be like them in all things.

17 For it is not a light thing to tranſgreſſe againſt the Lawes of God, but the time following ſhall declare theſe things.

18 ¶ Now when the ‖games that were vſed euery fift yeere, were played at Tyrus, the King being preſent,

‖*Or, Olympian ſports, which were games kept euery fift yeere.*

19 This wicked Iaſon ſent from Ieruſalem men to looke vpon them, as though they had bene Antiochians, which brought three hundreth drachmes of ſiluer for a ſacrifice to Hercules: albeit they that caried them, deſired they might not bee beſtowed on the ſacrifice (becauſe it was not comely) but to be beſtowed for other expenſes.

20 So hee that ſent them, ſent them for the ſacrifice of Hercules: but becauſe of thoſe that brought them, they were giuen to the making of gallies.

21 ¶ Now Apollonius the ſonne of Meneſtheus was ſent into Egypt becauſe of the coronation of King Ptolemeus Philometor: but when Antiochus perceiued that he was euill affectioned toward his affaires, he ſought his own aſſurance, and departed from thence to Ioppe, and ſo came to Ieruſalem,

22 Where hee was honourably receiued of Iaſon, and of the city, and was brought in with torchlight, and with great ſhoutings, and ſo hee went with his hoſte vnto Phenice.

23 Three yeere afterward Iaſon ſent Menelaus, the foreſayd Simons brother, to beare the money vnto the King, and to bring to paſſe certaine neceſſary affaires, whereof hee had giuen him a memoriall.

24 But hee, being commended to the King, magnified him for the appearance of his power, and turned the Prieſthood vnto himſelfe: for he gaue three hundreth talents of ſiluer more then Iaſon.

25 So he gate the Kings ‖letters patents, albeit he had nothing in himſelfe worthy of the hie Prieſthood, but bare the ſtomacke of a cruell tyrant, and the wrath of a wild beaſt.

‖*Or, commandements.*

26 Then Iaſon which had deceiued his owne brother, being deceiued by another, was compelled to flee into the countrey of the Ammonites.

27 So Menelaus gate the dominion: but as for the money that hee had promiſed vnto the king, he tooke none order for it, albeit Soſtratus the ruler of the caſtle required it.

28 For vnto him appertained the gathering of the cuſtomes: wherefore they were both called before the King.

29 Now Menelaus left his brother Lyſimachus in his ſtead in the Prieſthood, and Soſtratus left Crates which was the gouernour of the [b]Cyprians.

[b] That is, of them that meaſured the corne.

30 ¶ Whiles theſe things were in doing, the Tharſians, and they of Mallot made inſurrection, becauſe they were giuen to the Kings concubine called Antiochis.

31 Then came the king in all haſte, to appeaſe the buſineſſe, leauing Andronicus a man of authoritie to be his lieutenant.

32 Now Menelaus, ſuppoſing that hee had gotten a conuenient time, ſtole certaine veſſels of golde out of the Temple, and gaue certaine of them to Andronicus: and ſome he ſolde at Tyrus and in the cities thereby.

33 Which when Onias knew of a ſurety, hee reprooued him, and withdrew himſelfe into a Sanctuary at Daphne by Antiochia.

34 Wherefore Menelaus, taking Andronicus apart, prayed him to ſlay Onias: ſo when he came to Onias, hee counſelled him craftily, giuing him his right hand with an othe: (howbeit hee ſuſpect him, and perſwaded him to come out of the Sanctuary) ſo hee ſlew him incontinently without any regard of righteouſneſſe.

35 For the which cauſe not onely the Iewes, but many other nations alſo were grieued, and tooke it heauily for the vnrighteous death of this man.

36 ¶ And when the King was come againe from the places about Cilicia, the Iewes that were in the city, and certaine of the Greekes that abhorred the fact alſo, complayned becauſe Onias was ſlaine without cauſe.

37 Therefore Antiochus was ſorie in his minde, and he had compaſſion, and wept becauſe of the modeſtie and great diſcretion of him that was dead.

38 Wherefore being kindled with anger, hee tooke away Andronicus garment of purple, and rent his clothes, and commaunded him to be led thorowout the city, and in the ſame place where he had committed the wickedneſſe againſt Onias, hee was ſlaine as a murtherer. Thus the Lord rewarded him his puniſhment, as hee had deſerued.

39 ¶ Now when Lyſimachus had done many wicked deedes in the citie through the counſell of Menelaus, and the bruite was ſpread abroad, the multitude gathered them together againſt Lyſimachus: for he had carryed out now much veſſell of gold.

40 And when the people aroſe, and were full of anger, Lyſimachus armed about three thouſand, and began to vſe vnlawfull power, a certaine tyrant being their captaine, who was no leſſe decayed in wit then in age.

41 But when they vnderſtoode the purpoſe of Lyſimachus, ſome gate ſtones, ſome great clubs, and ſome caſt handfuls of duſt which lay by, vpon Lyſimachus men, and thoſe that inuaded them.

42 Whereby many of them were wounded, ſome were ſlaine, and all the other chaſed away: but the wicked Churchrobber himſelfe, they killed beſides the treaſurie.

43 For theſe cauſes an accuſation was layd

againſt Menelaus.

44 And when the king came to Tyrus, three men ſent from the Senate pleaded the cauſe before him.

45 But Menelaus being now conuinced, promiſed to Ptolemeus the ſon of Dorimenes much money, if he would perſwade the king.

46 So Ptolemeus went to the King into a court, where as he was to coole himſelfe, and turned the kings minde.

47 Inſomuch that he diſcharged Menelaus from the accuſations (notwithſtanding he was the cauſe of all miſchiefe) and condemned thoſe poore men to death, which if they had tolde their cauſe, yea, before the Scythians, they ſhoulde haue bene heard as innocent.

48 Thus were they ſoone puniſhed vniuſtly, which followed vpon the matter for the city, and for the people, and for the holy veſſels.

49 Wherefore they of Tyrus hated that wickedneſſe, and miniſtred ali things liberally for their buriall.

50 And ſo through the couetouſneſſe of them that were in power, Menelaus remained in authoritie, increaſing in malice, and declared himſelfe a great traitor to the citizens.

CHAP. V.

2 Of the ſignes and tokens ſeene in Ieruſalem. 6 Of the end & wickednes of Iaſon. 11 The purſuit of Antiochus againſt the Iewes. 15 The ſpoiling of the Temple. 27 Maccabeus fleeth into the wilderneſſe.

ABout the ſame time Antiochus vndertooke his ſecond voyage into Egypt.

2 And then were there ſeene thorowout all the citie of Ieruſalem fourtie dayes long, horſemen running in the aire, with robes of golde, and as bands of ſpearemen,

3 And as troupes of horſemen ſet in aray, incountering and courſing one againſt another with ſhaking of ſhields and multitude of darts, and drawing of ſwordes, and ſhooting of arrowes, and the glittering of the golden armour ſeene and harneſſe of all ſorts.

4 Therefore euery man praied, that thoſe tokens might turne to good.

5 Nowe when there was gone foorth a falſe rumour, as though Antiochus had bene dead, Iaſon tooke at the leaſt a thouſand men, and came ſuddenly vpon the city, and they that were vpon the walles, being put backe, and the citie at length taken,

6 Menelaus fled into the caſtle, but Iaſon ſlew his owne citizens without mercy, not conſidering, that to haue the aduantage againſt his kinſemen is greateſt diſaduantage, but thought that hee had gotten the victorie of his enemies, and not of his owne nation.

7 Yet he gate not the ſuperioritie, but at the laſt receiued ſhame for the reward of his treaſon, and went againe like a vagabond into the countrey of the Ammonites.

8 Finally he had this end of his wicked conuerſation, that he was ‖ accuſed before Areta the king of the Arabians, and fled from citie to city, being purſued of euery man, and hated as a forſaker of the Lawes, and was in abomination, as an enemie of his countrey and citizens, and was driuen into Egypt.

‖Or, ſhut vp.

9 Thus he that had chaſed many out of their owne countrey, periſhed as a baniſhed man, after that hee was gone to the Lacedemonians, thinking there to haue gotten ſuccour by reaſon of kinred.

10 And hee that had caſt many out vnburied, was throwen out himſelfe, no man mourning for him, nor putting him in his graue: neither was hee partaker of his fathers ſepulchre.

11 ¶ Now when theſe things that were done, were declared to the king, he thought that Iudea would haue fallen from him: wherefore he came with a furious minde out of Egypt, and tooke the citie by violence.

12 He commanded his men of warre alſo, that they ſhould kill and not ſpare ſuch as they met, and to ſlay ſuch as went into their houſes.

13 Thus was there a ſlaughter of yong men, and olde men, and a deſtruction of men and women and children, and virgins and infants were murthered:

14 So that within three dayes were ſlaine fourescore thouſand, and fourtie thouſand taken priſoners, and there was as many ſolde as were ſlaine.

15 Yet was hee not content with this, but durſt goe into the moſt holy Temple of all the world, hauing Menelaus that traitour to the Lawes, and to his owne countrey to be his guid,

16 And with his wicked hands tooke the holy veſſels, which other kings had giuen for the garniſhing, glory, and honour of that place, and handled them with his wicked hands.

17 So hautie in his minde was Antiochus, that he conſidered not that God was not a little wroth for the ſinnes of them that dwelt in the citie, for the which ſuch contempt came vpon that place.

18 For if they had not bene wrapped in many ſinnes, hee, aſſoone as hee had come, had ſuddenly bene puniſhed, and put back from his preſumption, as Heliodorus was, whom Seleucus the king ſent to view the treaſurie.

19 But God hath not choſen the nation for the places ſake, but the place for the nations ſake.

20 And therfore is the place become partaker of the peoples trouble, but afterward ſhall it bee partaker of the benefits of the Lord, and as it is now forſaken in the wrath of the Almighty, ſo when the great Lord ſhall be reconciled, it ſhall be ſet vp in great worſhip againe.

21 ¶ So when Antiochus had takn eighteene hundred talents out of the Temple, hee gate him to Antiochia in all haſte, thinking in his pride to make men ſaile vpon the drie lande, and to walke vpon the ſea: ſuch an high mind had he.

22 But he left deputies to vexe the people: at Ieruſalem Philip a Phrygian by birth, in maners more cruell then he that ſet him there:

23 And at Garizin Andronicus, and with them Menelaus, which was more grieuous to the citizens then the other, and was deſpitefull againſt the Iewes his citizens.

24 Hee ſent alſo Appollonius a cruell prince, with an army of two and twentie thouſande, whom he commanded to ſlay thoſe that were toward mans age, and to ſell the women, and the yonger ſort.

25 So when he came to Ieruſalem, he fained

peace, and keepe him ſtill vntill the holy day of Sabbath: and then finding the Iewes keeping the feaſt, hee commanded his men to take their weapons.

26 And ſo he ſlewe all them that were gone foorth to the ſhewe, and running thorow the citie with his men armed, hee murthered a great number.

27 But Iudas Maccabeus being as it were the tenth, fled into the wildernes, & liued there in the mountaines with his company among the beaſtes, and dwelling there, and eating graſſe, leſt they ſhould be partakers of the filthineſſe.

CHAP. VI.

1 *The Iewes are compelled to leaue the Law of God.* 4 *The Temple is defiled.* 10 *The woman cruelly puniſhed.* 28 *The grieuous paine of Eleazarus.*

NOt long after this, ſent the King an olde man of ‖ Athens, for to compel the Iewes to tranſgreſſe the lawes of the fathers, and not to be gouerned by the Law of God,

‖ *Or, Antiochia.*

2 And to defile the Temple that was at Ieruſalem, and to call it the Temple of Iupiter Olympius, and that of Garizin, according as they did that dwelt at that place, Iupiter that keepeth hoſpitality.

3 This wicked gouernement was ſore and grieuous vnto the people.

4 For the temple was full of diſſolution, and gluttonie of the Gentiles, which dallied with harlots, and had to doe with women within the circuite of the holy places, and brought in ſuch things as were not lawfull.

5 The altar alſo was full of ſuch things, as were abominable and forbidden by the Lawe.

6 Neither was it lawfull to keepe the Sabbaths, nor to obſerue their ancient feaſtes, nor plainely to confeſſe himſelfe to be a Iewe.

7 In the day of the Kings birth they were grieuouſly compelled perforce euery moneth to banket, & when the feaſt of Bacchus was kept, they were conſtrained to goe in the proceſſion of Bacchus with garlands of Iuie.

8 Moreouer through the counſell of Ptolemeus, there went out a commandement vnto the next cities of the heathen againſt the Iewes, that the like cuſtome, and ‖ banketing ſhould bee kept.

‖ *Or, eating of the fleſh that was ſacrificed.*

9 And who ſo woulde not conforme themſelues to the maners of the Gentiles, ſhould be put to death: then might a man haue ſeene the preſent miſerie.

10 For there were two women brought forth, that had circumciſed their ſonnes, whom when they had led round about the city (the babes hanging at their breaſts) they caſt them down headlong ouer the walles.

11 Some that were runne together into dennes to keepe the Sabbath day ſecretly, were diſcouered vnto Philip, and were burnt together, becauſe that for the reuerence of the honourable day they were afraid to helpe themſelues.

12 ¶ Now I beſeech thoſe which reade this booke, that they bee not diſcouraged for theſe calamities, but that they iudge theſe afflictions, not to be for deſtruction, but for a chaſtening of our nation.

13 For it is a token of his great goodneſſe, not to ſuffer ſinners long to cõtinue, but ſtraightwaies to puniſh them.

14 For the Lord doth not long wait for vs, as for other nations, whom he puniſheth when they are come to the fulneſſe of our ſinnes.

15 But thus hee dealeth with vs, that our ſinnes ſhould not be heaped vp to the full, ſo that afterward he ſhould puniſh vs.

16 And therefore he neuer withdraweth his mercie from vs: and though he puniſh with aduerſitie, yet doth he neuer forſake his people.

17 But let this be ſpoken now for a warning vnto vs: and now wil we come to the declaring of the matter in few words.

18 ¶ Eleazar then one of ẏ principall ſcribes, an aged man, & of a well fauoured countenance was conſtrained to open his mouth, and to eate ſwines fleſh.

19 But hee deſiring rather to die gloriouſly then to liue with hatred, offered himſelfe willingly to the torment, and ſpit it out:

20 As they ought to goe to death which ſuffer puniſhment for ſuch things, as it is not lawfull to taſte of for the deſire to liue.

21 But they that had the charge of this wicked banket, for the olde friendſhip of the man, tooke him aſide priuilie, and prayed him that hee would taſte ſuch fleſh, as was lawfull for him to vſe, and as he would prepare for himſelfe, and diſſemble as though he had eaten of the things appointed by the King, euen the fleſh of the ſacrifice,

22 That in ſo doing hee might bee deliuered from death, and that for the olde friendſhip that was among them, he would receiue this fauour.

23 But hee began to conſider diſcreetly, and as became his age, and the excellencie of his ancient yeeres, and the honour of his gray haires, whereunto hee was come, and his moſt honeſt conuerſation from his childhood, but chiefly the holy Law made and giuen by God: therefore he anſwered conſequently, & willed them ſtraightwayes to ſend him to the graue.

24 For it becommeth not our age, ſaid he, to diſſemble, whereby many yong perſons might thinke that Eleazar being fourescore yeeres olde and ten, were now gone to ‖ another religion.

‖ *Or, to another maner of life.*

25 And ſo through mine hypocriſie (for a litle time of a tranſitory life) they might bee deceiued by me, and I ſhould procure malediction, and reproch to mine old age.

26 For though I were now deliuered from torments of men, yet could I not eſcape the hand of the Almightie, neither aliue nor dead.

27 Wherefore I will now change this life manfully, and will ſhewe my ſelfe ſuch as mine age requireth,

28 And ſo will leaue a notable example for ſuch as bee young to die willingly, and couragiouſly for the honourable and holy Lawes. And when he had ſayd theſe wordes, immediatly hee went to torment.

29 Now they that led him, changed the loue which they bare him before, into hatred, becauſe of the words that he had ſpoken: for they thought it had bene a rage.

30 And as he was ready to giue the ghoſt becauſe of the ſtrokes, hee ſighed and ſayd, The Lord that hath the holy knowledge, knoweth manifeſtly, that whereas I might haue beene deliuered from death, I am ſcourged, and ſuffer

theſe ſore paines of my body: but in my mind I ſuffer them gladly for his religion.

31 Euen now after this maner ended he his life, leauing his death for an example of a noble courage, and a memoriall of vertue, not onely vnto yong men, but vnto all his nation.

CHAP. VII.

The puniſhment of the ſeuen brethren and of their mother.

IT came to paſſe alſo that ſeuen brethren, with their mother, were taken to bee compelled by the king againſt the Lawe to taſte ſwines fleſh, and were tormented with ſcourges and whips.

2 But one of them which ſpake firſt, ſayde thus? What ſeekeſt thou? and what wouldeſt thou knowe of vs? wee are ready to die rather then to tranſgreſſe the lawes of our fathers.

3 Then was the king angry, and commanded to heat pans and cauldrons, which were incontinently made hote.

4 And he commanded the tongue of him that ſpake firſt, to be cut out, and to flay him, and to cut off the vtmoſt parts of his body in the ſight of his other brethren and his mother.

5 Now when hee was thus mangled in all his members, he commanded him to be brought aliue to the fire and to fry him in the panne: and while the ſmoke for a long time ſmoked out of the pan, the other brethren with their mother exhorted one another to die couragiouſly, ſaying in this maner,

Deut.32.36.

6 The Lord God doeth regard vs, & in deed taketh pleaſure in vs, as Moyſes * declared in the ſong wherein hee teſtified openly, ſaying, That God will take pleaſure in his ſeruants.

7 ¶ So when the firſt was dead after this maner, they brought the ſecond to make him a mocking ſtock: and when they had pulled the ſkinne with the haire ouer his head, they aſked him if hee would eate, or he were puniſhed in all the members of the body.

8 But hee anſwered in his owne language, and ſayde, No. Wherefore hee was tormented forthwith like the firſt.

9 And when hee was at the laſt breath, hee ſayd, Thou murtherer takeſt this preſent life from vs, but the King of the world will raiſe vs vp, which die for his Lawes, in the reſurrection of euerlaſting life.

10 ¶ After him was the third had in deriſion, and when they demaunded his tongue, hee put it out incontinently, and ſtretched forth his hands boldly,

11 And ſpake manfully, Theſe haue I had from heauen, but nowe for the Lawe of God I deſpiſe them, and truſt that I ſhall receiue them of him againe.

12 Inſomuch that the King and they which were with him, marueiled at the young mans courage, as at one that nothing regarded the paines.

13 ¶ Now when he was dead alſo, they vexed and tormented the fourth in like maner.

14 And when hee was now ready to die, hee ſayd thus, It is better that wee ſhoulde change this which we might hope for of men, and waite for our hope from God, that wee may be raiſed vp againe by him: as for thee, thou ſhalt haue no reſurrection to life.

15 ¶ Afterward they brought the fift alſo and tormented him,

16 Who looked vpon the King, and ſayde, Thou haſt power among men, and though thou be a mortall man, thou doeſt what thou wilt: but thinke not that God hath forſaken our nation.

17 But abide a while, and thou ſhalt ſee his great power, how he will torment thee and thy ſeed.

18 After him alſo they brought the ſixt, who being at the point of death, ſaid, Deceiue not thy ſelfe fooliſhly: for we ſuffer theſe things, which are worthy to be wondred at for our owne ſakes, becauſe we haue offended our God.

19 But thinke not thou, which vndertakeſt to fight againſt God, that thou ſhalt bee vnpuniſhed.

20 But the mother was marueilous aboue all other, and worthy of honourable memorie: for when ſhe ſaw her ſeuen ſonnes ſlaine within the ſpace of one day, ſhe ſuffered it with a good will, becauſe of the hope that ſhe had in the Lord.

21 Yea, ſhe exhorted euery one of them in her owne language, and being full of courage and wiſedome, ſtirred vp her womanly affections, with a manly ſtomacke, and ſayd vnto them,

22 I cannot tell howe yee came into my wombe: for I neither gaue you breath nor life: it is not I that ſet in order the members of your body,

23 But doubtleſſe the Creator of the worlde, which formed the birth of man, and founde out the beginning of all things, will alſo of his owne mercie giue you breath, and life againe, as yee now regard not your owne ſelues, for his lawes ſake.

24 Now Antiochus thinking himſelfe deſpiſed, and conſidering the iniurious wordes, while the yongeſt was yet aliue, hee did exhort him not onely with wordes, but ſware alſo vnto him by an othe that he would make him rich and wealthy, if he would forſake the lawes of his fathers, and that hee would take him as a friend, & giue him offices.

25 But when the yong man would in no caſe hearken vnto him, the King called his mother, and exhorted that ſhee would counſell the yong man to ſaue his life.

26 And when he had exhorted her with many words, ſhe promiſed him that ſhe would counſell her ſonne.

27 So ſhee turned her vnto him, laughing the cruel tyrant to ſcorne, and ſpake in her owne language, O my ſonne, haue pitie vpon mee, that bare thee nine moneths in my wombe, and gaue thee ſucke three yeeres, and nouriſhed thee, and tooke care for thee vnto this age, & brought thee vp.

28 I beſeech thee, my ſonne, looke vpon the heauen and the earth, and all that is therein, and conſider that God made them of things that were not, and ſo was mankinde made likewiſe.

29 Feare not this hangman, but ſhewe thy ſelfe worthy ſuch brethren by ſuffering death, that I may receiue thee in mercie with thy brethren.

30 While ſhe was yet ſpeaking theſe words, the yong man ſayd, Whom wait ye for? I will not obey the Kings commandement: but I will obey the commandement of the Lawe that was giuen vnto our fathers by Moyſes.

31 And thou that imagineſt all miſchiefe againſt the Hebrewes, ſhalt not eſcape the hand of God.

32 For wee ſuffer theſe things becauſe of our ſinnes,

33 But though the liuing Lord be angry with vs a little while for our chaſtening and correction, yet will he be reconciled with his owne ſeruants.

34 But thou, O man without religion and moſt wicked of all men, lift not thy ſelfe vp in vaine, which art puffed vp with vncertaine hope, and lifteſt thine handes againſt the ſeruants of God.

35 For thou haſt not yet eſcaped the iudgement of Almighty God, which ſeeth all things.

36 My brethren that haue ſuffered a little paine, are now vnder the diuine Couenant of euerlaſting life: but thou through the iudgement of God, ſhalt ſuffer iuſt puniſhments for thy pride.

37 Therefore I, as my brethren haue done, offer my body and life for the Lawes of our fathers, beſeeching God, that he will ſoone be mercifull vnto our nation, and that thou by torment and puniſhment mayeſt confeſſe, that he is the onely God,

38 And that in me and my brethren the wrath of the Almighty, which is righteouſly fallen vpon all our nation, may ceaſe.

39 Then the king being kindled with anger, raged more cruelly againſt him then the others, and tooke it grieuouſly that he was mocked.

40 So he alſo died holily, and put his whole truſt in the Lord.

41 Laſt of all after the ſonnes, was the mother put to death.

42 Let this nowe bee ynough ſpoken concerning the bankets, and extreme cruelties.

CHAP. VIII.

1 *Iudas gathereth together his hoſte.* 9 *Nicanor is ſent againſt Iudas.* 16 *Iudas exhorteth his ſouldiers to conſtancie.* 20 *Nicanor is ouercome.* 27 *The Iewes giue thanks, after they haue put their enemies to flight, diuiding part of the ſpoiles vnto the fatherleſſe and vnto the widowes.* 30 *Timotheus and Bacchides are diſcomfited.* 35 *Nicanor fleeth vnto Antiochus.*

Then Iudas Maccabeus, and they that were with him, went priuily into the townes, and called their kinſfolkes and friendes together, and tooke vnto them all ſuch as continued in the Iewes religion: and aſſembled ſixe thouſande men.

2 So they called vpon the Lorde, that hee would haue an eye vnto his people, which was vexed of euery man, and haue pitie vpon the Temple that was defiled by wicked men,

3 And that he would haue compaſſion vpon the citie that was deſtroyed, and almoſt brought to the ground, and that he would heare the voyce of the blood that cryed vnto him,

4 And that he would remember the wicked ſlaughter of the innocent children, and the blaſphemies committed againſt his Name, and that he would ſhew his hatred againſt the wicked.

5 Now when Maccabeus had gathered this multitude, he could not be withſtood by the heathen: for the wrath of the Lord was turned into mercie.

6 Therfore he came at vnawares, and burnt vp the townes and cities: yet he tooke the moſt commodious places, and ſlewe many of the enemies.

7 But ſpecially hee vſed the nights to make ſuch aſſaults, in ſo much that the bruite of his manlineſſe was ſpread euery where.

8 ¶ So when Philip ſawe that this man increaſed by little and little, & that things proſpered with him for the moſt part, hee wrote vnto Ptolomeus the gouernour of Coeloſyria and Phenice to helpe him in the kings buſineſſe.

9 Then ſent he ſpeedily Nicanor the ſonne of Patroclus, a ſpeciall friend of his, and gaue him of all nations of the heathen no leſſe then twenty thouſand men, to roote out the whole generation of the Iewes, and ioyned with him Gorgias a captaine, which in matters of warre had great experience.

10 Nicanor ordeined alſo a tribute for ẏ king of two thouſande talents, which the Romanes ſhould haue, to be taken of the Iewes that were taken priſoners.

11 Therefore immediatly he ſent to the cities on the ſea coaſt, prouoking them to buy Iewes to be their ſeruants, promiſing to ſell fourescore and ten for one talent: but he conſidered not the vengeance of Almighty God, that ſhould come vpon him.

12 When Iudas then knewe of Nicanors comming, hee tolde them that were with him, of the comming of the armie.

13 Nowe were there ſome of them fearefull, which truſted not vnto the righteouſnes of God, but fled away, and abode not in that place.

14 But the other ſolde all that they had left, and beſought the Lord together to deliuer them from that wicked Nicanor, which had ſolde them, or euer he came neere them.

15 And though he would not doe it for their ſakes, yet for the couenant made with their fathers, and becauſe they called vpon his holy and glorious Name.

16 And ſo Maccabeus called his men together, about ſixe thouſand, exhorting them not to bee afrayd of their enemies, neither to feare the great multitude of the Gentiles, which came againſt them vnrighteouſly, but to fight manly,

17 Setting before their eyes the iniurie that they had vniuſtly done to the holy place, and the cruelty done to the citie by deriſion, and the deſtruction of the orders eſtabliſhed by their fathers.

18 For they, ſayd hee, truſt in their weapons and boldneſſe: but our confidence is in the Almighty God, which at a becke can both deſtroy them that come againſt vs, and all the world.

19 Moreouer, hee admoniſhed them of the helpe that God ſhewed vnto their fathers, as when there periſhed an hundreth and fourescore and fiue thouſand vnder * Sennacherib,

2.King.19. 35 iſa.37. 36.tob.1 18. ecclus.48.22. 1.mac.7.41.

20 And of the battell that they had in Babylon againſt the Galatians, how they came in all to the battell ‖ eight thouſand, with foure thouſand Macedonians: and when the Macedonians were aſtoniſhed, the eight thouſand ſlew an hundreth and twenty thouſand through the help that was giuen them from heauen, whereby they had receiued many benefites.

‖Some reade ſixe thouſand.

21 Thus when hee had made them bold with theſe wordes, and ready to die for the lawes

and the countrey, he diuided his army into foure parts,

22 And made his owne brethren captaines ouer the army, to wit, Simon, and Ioſeph, and Ionathan, giuing ech one fifteene hundred men.

23 And when Eleazarus had read the holy booke, and giuen them a token of the helpe of God, Iudas which led the forward, ioyned with Nicanor,

24 And becauſe the Almighty helped them, they ſlew aboue nine thouſand men, and wounded and maimed the moſt part of Nicanors hoſt, and ſo put all to flight,

25 And tooke the money from thoſe that came to buy them, and purſued them farre: but lacking time, they returned.

26 For it was the day before the Sabbath, and therefore they would no longer purſue them.

27 So they tooke their weapons, and ſpoyled the enemies, & kept the Sabbath, giuing thanks, and praying the Lord wonderfully, which had deliuered them that day, and powred vpon them the beginning of his mercy.

Num.31.17. 1.ſam.30.24.

28 And after the Sabbath, * they diſtributed the ſpoyles to the ſicke, and to the fatherleſſe, and to the widowes, and diuided the reſidue among themſelues and their children.

29 When this was done, and they all had made a generall prayer, they beſought the mercifull Lorde to bee reconciled at the length with his ſeruants.

30 Afterward with one conſent they fell vpon Timotheus and Bacchides, and ſlew aboue twentie thouſand, and wan hie & ſtrong holdes, and diuided great ſpoyles, and gaue an equall portion vnto the ſicke, and to the fatherleſſe, and to the widowes, and to aged perſons alſo.

31 Moreouer, they gathered their weapons together, and layd them vp diligently in conuenient places, and brought the remnant of the ſpoyles to Ieruſalem.

32 They ſlew alſo Philarches a moſt wicked perſon which was with Timotheus, and had vexed the Iewes many wayes.

33 And when they kept the feaſt of Victorie in their countrey, they burnt Caliſthenes that had ſet fire vpon the holy gates, which was fled into a little houſe: ſo he receiued a reward meet for his wickedneſſe.

34 And that moſt wicked Nicanor, which had brought a thouſand merchants to buy thy Iewes,

35 Hee was through the helpe of the Lord brought downe of them whom he thought as nothing, inſomuch that he put off his glorious raiment, and fled ouerthwart the countrey like a fugitiue ſeruant, and came alone to Antiochia, with great diſhonour through the deſtruction of his hoſte.

36 Thus he that promiſed to pay tribute to the Romanes, by meanes of the priſoners of Ieruſalem, brought newes, that the Iewes had a ‖ defender, and for this cauſe none could hurt the Iewes, becauſe they followed the Lawes appoynted by him.

‖Or, God their defender.

CHAP. IX.

1 *Antiochus willing to ſpoile Perſepolis, is put to flight.* 5 *As he perſecuteth the Iewes, he is ſtriken of the Lord.* 13 *The fained repentance of Antiochus.* 28 *He dieth miſerably.*

AT the ſame time came Antiochus againe with diſhonour, out of the countrey of Perſia.

2 For when he came to Perſepolis, and went about to robbe the Temple, and to ſubdue the city, the people ran in a rage to defend themſelues with their weapons, and put them to flight, and Antiochus was put to flight by the inhabitants, and returned with ſhame.

3 Nowe when he came to Ecbatane, he vnderſtood the things that had come vnto Nicanor and Timotheus.

4 And then being chafed in his fume, hee thought to impute to the Iewes their fault, which had put him to flight, and therefore commaunded his charetmen to driue continually, and to diſpatch the iourney: for Gods iudgement compelled him: for he had ſaid thus in his pride, I wil make Ieruſalem a common burying place of the Iewes, when I come thither.

5 But the Lord Almightie, and God of Iſrael, ſmote him with an incurable and inuiſible plague: for aſſoone as he had ſpoken theſe words, a paine of the bowels that was remedileſſe, came vpon him, and ſore torments of the inner parts,

7 And that moſt iuſtly: for he had tormented other mens bowels with diuers and ſtrange torments.

7 Howbeit he would in no wiſe ceaſe from his arrogancie, but ſwelled the more with pride, breathing out fire in his rage againſt the Iewes, and commaunded to haſte the iourney: but it came to paſſe that he fell downe from the charet that ranne ſwiftly, ſo that all the members of his body were bruiſed with the great fall.

8 And thus he that a little afore thought he might commaund the floods of the Sea (ſo proud was he beyond the condition of man) and to weigh the high mountaines in the balance, was now caſt on the ground, and caried in an horſelitter, declaring vnto all the manifeſt power of God.

9 * So that the wormes came out of the body of this wicked man in abundance: & whiles he was aliue, his fleſh fell off for paine and torment: and all his armie was grieued at his ‖ ſmell.

Acts 12.23.

‖Or, rottenneſſe.

10 Thus no man could beare becauſe of his ſtincke, him that a little afore thought he might reach to the ſtarres of heauen.

11 Then he began to leaue off his great pride, and ſelfewill when he was plagued, and came to the knowledge of himſelfe by the ſcourge of God, and by his paine which increaſed euery moment.

12 And when he himſelfe might not abide his owne ſtincke, he ſayd theſe words, It is meet to be ſubiect vnto God, and that a man which is mortall, ſhould not thinke himſelfe equall vnto God through pride.

13 This wicked perſon prayed alſo vnto the Lord, who woulde nowe haue no mercie on him,

14 And ſayd thus, that he would ſet at liberty the holy city vnto the which he made haſte to deſtroy it, and to make it a burying place.

15 And as touching the Iewes (whom hee had iudged not woorthy to bee buried, but woulde haue caſt them out with their chil-

dren to be deuoured of the foules & wilde beaſts) hee would make them all like the citizens of Athens.

16 And wheras he had ſpoyled the holy Temple afore, hee would garniſh it with great gifts, and increaſe the holy veſſels, and of his owne rents beare the charges belonging to the ſacrifices.

17 Yea, and that he would alſo become a Iew himſelfe, and goe thorow all the world that was inhabited, and preach the power of God.

18 But for all this, his pains would not ceaſe: for the iuſt iudgement of God was come vpon him: therefore deſpairing of his health he wrote vnto the Iewes this letter vnder written, conteining the forme of a ſupplication.

19 ¶ THE KING, and prince Antiochus vnto the Iewes his louing citizens, wiſheth much ioy, health and proſperity.

20 If yee and your children fare well, and if all things goe after your minde, I giue great thanks vnto God hauing hope in the heauen.

21 Though I lie ſicke, yet I am mindfull of your honour, and good will for the loue I beare you: therefore when I returned from the countrey of Perſia, & fell into a ſore diſeaſe, I thought it neceſſary to care for the common ſafety of all,

22 Not diſtruſting mine health, but hauing great hope to eſcape this ſickneſſe.

23 Therefore conſidering that when my father led an hoſt againſt the high countreyes, he appointed who ſhould ſucceede him:

24 That if any controuerſie happened contrary to his expectation, or if that any tidings were brought that were grieuous, they in the land might knowe to whom the affaires were committed, that they ſhould not be troubled.

25 Againe, when I ponder how that the gouernours, that are borderers and neighbours vnto my kingdome, waite for all occaſions, and looke but for opportunitie, I haue ordeined that my ſonne Antiochus ſhall be King, whom I oft commended and committed to many of you, when I went into the high prouinces, and haue written vnto him as followeth hereafter.

26 Therefore, I pray you, and require you to remember the benefites that I haue done vnto you generally, and particularly, and that euery man will be faithfull vnto me and to my ſonne.

27 For I truſt that he will be gentle and louing vnto you according vnto my mind.

28 ¶ Thus the murtherer and blaſphemer ſuffered moſt grieuouſly, and as he had intreated other men, ſo hee died a miſerable death in a ſtrange countrey among the mountaines,

29 And Philip that was brought vp with him carried away his bodie, who fearing the ſonne of Antiochus, went into Egypt to Ptolemeus Philometor.

CHAP. X.

1 Iudas Maccabeus taketh the citie and the Temple. 10 The acts of Eupator. 16 The Iewes fight againſt the Idumeans. 24 Timotheus inuadeth Iudea, with whom Iudas ioyneth battell. 29 Fiue men appeare in the aire to the helpe of the Iewes. 37 Timotheus is ſlaine.

MAccabeus nowe and his company, through the helpe of the Lord, wanne the Temple and the citie againe,

2 And deſtroyed the altars, & chappels that the heathen had builded in the open places,

3 And cleanſed the Temple, and made another altar, and burned ſtones, and tooke fire of them, and offered ſacrifices, & incenſe two yeeres, and ſixe monethes after, and ſet forth the lampes, and the ſhewbread.

4 When that was done, they fell downe flat vpon the ground, and beſought the Lord, that they might come no more into ſuch troubles: but if they ſinned any more againſt him, that he himſelfe would chaſten them with mercy, and that they might not be deliuered to the blaſphemous, and barbarous nations.

5 Nowe vpon the ſame day, that the ſtrangers polluted the temple, on the very ſame day it was clenſed againe, euen the fiue and twentieth day of the ſame moneth which is ‖ Chaſleu.

‖ *Or, Nouember.*

6 They kept eight dayes with gladneſſe as in the feaſt of the Tabernacles, remembring, that not long afore they held the feaſt of the Tabernacles when the liued in the mountaines and dennes like beaſts.

7 And for the ſame cauſe they bare greene boughes, and faire branches and palmes, & ſang Pſalmes vnto him that had giuen them good ſucceſſe in clenſing his place.

8 They ordeined alſo by a common ſtatute and decree, that euery yere thoſe dayes ſhould be kept of the whole nation of the Iewes.

9 And this was the end of Antiochus called Epiphanes.

10 ¶ Nowe will we declare the acts of Antiochus Eupator, which was the ſonne of this wicked man, gathering briefly the calamities of the warres that followed.

11 For when he had taken the kingdome, he made one Lyſias, which had bene captaine of the hoſte in Phenice, and Coeloſyria, ruler ouer the affaires of the Realmes.

12 For Ptolomeus that was called Macron, purpoſed to doe iuſtice vnto the Iewes for the wrong that had bene done vnto them, and went about to behaue himſelfe peaceably with them.

13 For the which cauſe, he was accuſed of his friends before Eupator, and was called oft times traitour, becauſe he had left Cyprus that Philometor had committed vnto him, and came to Antiochus Epiphanes: therefore ſeeing that he was no more in eſtimation, he was diſcouraged, and poiſoned himſelfe, and died.

14 ¶ But when Gorgias was gouernour of the ſame place, he entertained ſtrangers, and made warre oft times againſt the Iewes.

15 Moreouer, the Idumeans that held the ſtrong holdes which were meete for their purpoſe, troubled the Iewes, and by receiuing them that were driuen from Ieruſalem, tooke in hand to continue warre.

16 Then they that were with Maccabeus, made prayers, and beſought God that he would be their helper, and ſo they fell vpon the ſtrong holds of the Idumeans,

17 And aſſaulted them ſore, that they wanne the places, and ſlew all that fought againſt them on the wall, and killed all that they met with, and ſlew no leſſe then twenty thouſand.

18 And becauſe certaine (which were no leſſe

then nine thouſand) were fled into two ſtrong caſtles, hauing al maner of things conuenient to ſuſteine the ſiege,

19 Maccabeus left Simon, and Ioſeph, and Zaccheus alſo, and thoſe that were with them, which were ynow to beſiege them, and departed to thoſe places which were more neceſſary.

29 Now they that were with Simon, being led with couetouſneſſe, were intreated for money (through certain of thoſe that were in the caſtle) and tooke ſeuenty thouſand [a] drachmes and let ſome of them eſcape.

[a] A drachme is the eight part of an ounce, which is about three pence.

20 But when it was told Maccabeus what was done, he called the gouernours of the people together, and accuſed thoſe men, that they had ſolde their brethren for money, and let their enemies goe.

22 So hee ſlew them when they were conuict of treaſon, and immediately wanne the two caſtles:

23 And hauing good ſucceſſe, as in all the warres that he tooke in hand, he ſlew in the two caſtles moe then twenty thouſand.

24 Now Timotheus whom the Iewes had ouercome afore, gathered an armie of ſtrangers of all ſorts, and brought a great troupe of horſemen out of Aſia, to winne Iewrie by ſtrength.

25 But when he drew neere, Maccabeus, and they that were with him, turned to pray vnto God, and ſprinkled earth vpon their heads, and girded their reines with ſackcloth,

26 And fell downe at the foote of the altar, and beſought the Lord to bee mercifull to them, and to be an enemie to their enemies, and to bee an aduerſary to their aduerſaries,* as the law declareth.

Exod.23.20. deut.20 4.

27 So after the prayer they tooke their weapons, and went on further from the citie, and when they came neere to the enemies, they tooke heed to themſelues.

28 And when the morning appeared, they both ioyned together: the one part had the Lord for their refuge, and pledge of proſperitie, and noble victory, and the other tooke courage as a guide of the warre.

29 But when the battell waxed ſtrong, there appeared vnto the enemies from heauen fiue comely men vpon horſes with bridles of golde, and two of them led the Iewes,

30 And tooke Maccabeus betwixt them, and couered him on euery ſide with their weapons, and kept him ſafe, but ſhot darts and lightnings againſt the enemies, ſo that they were confounded with blindneſſe, and beaten downe and full of trouble.

31 There were ſlaine of foote men twentie thouſand and fiue hundred, and ſixe hundred horſemen.

32 As for Timotheus himſelfe, he fled vnto Gazara: which was called a very ſtrong holde, wherein Chereas was captaine.

33 But Maccabeus and his company layde ſiege againſt the fortreſſes with courage for foure dayes.

34 And they that were within truſting to the height of the place, blaſphemed exceedingly, and ſpake horrible words.

35 Neuertheleſſe, vpon the ‖fifth day in the morning, twentie yoong men of Maccabeus company, whoſe hearts were enflamed, becauſe of the blaſphemies, came vnto the wall, and with bold ſtomacks ſmote downe thoſe that they met.

‖*Or, the fiue and twentieth day.*

36 Others alſo that climed vp vpon the engines of warre againſt them that were within, ſet fire vpon the towers, and burnt thoſe blaſphemers quicke with the fires that they had made, and others brake vp the gates, and receiued the reſt of the army, and tooke the citie.

37 And hauing found Timotheus, that was crept into a caue, they killed him, and Chereas his brother with Apollophanes.

38 When this was done, they prayſed the Lord with Pſalmes and thankeſgiuing, which had done ſo great things for Iſrael, and giuen them the victorie.

CHAP. XI.

1 Lyſias goeth about to ouercome the Iewes. 8 Succour is ſent from heauen vnto the Iewes. 16 The letter of Lyſias vnto the Iewes. 20 The letter of king Antiochus vnto Lyſias. 27 A letter of the ſame vnto the Iewes. 34 A letter of the Romanes to the Iewes.

VEry ſhortly after this, Lyſias the Kings ſteward, and a kinſman of his, which had the gouernance of the affaires, tooke ſore diſpleaſure for the things that were done.

2 And when hee had gathered about foureſcore thouſand, with all the horſemen, he came againſt the Iewes, thinking to make the citie an habitation of the Gentiles.

3 And the Temple would he haue to get money by, like the other temples of the heathen: for he would ſell the Prieſts office euery yeere.

4 And thus being puffed vp in his minde, becauſe of the great number of footemen, and thouſands of horſemen, and in his foureſcore Elephants,

5 He came into Iudea, and drewe neere to Beth-ſura, which was a caſtle of defence, fiue [a] furlongs from Ieruſalem, and layde ſore ſiege vnto it.

[a] Whereof eight make a mile.

6 But when Maccabeus and his company knew that hee beſieged the holds, they, and all the people made prayers with weeping, & teares before the Lord, that hee would ſend a good Angel to deliuer Iſrael.

7 And Maccabeus himſelfe firſt of all tooke weapons, exhorting the other that they would ieopard themſelues together with him to helpe their brethren: ſo they went forth together with a couragious mind.

8 And as they were there beſides Ieruſalem, there appeared before them vpon horſebacke a man in white clothing, ſhaking his harneſſe of gold.

9 Then they prayſed the mercifull God all together, and tooke heart, inſomuch that they were ready, not only to fight with men, but with the moſt cruell beaſts, and to breake downe wals of yron.

10 Thus they marched forward in aray, hauing an helper from heauen: for the Lord was mercifull vnto them.

11 And running vpon their enemies like lions, they ſlewe eleuen thouſand footmen, and ſixteene hundred horſemen, and put all the other to flight.

12 Many of them alſo being wounded, eſcaped naked, & Lyſias himſelfe fled away ſhamefully,

fully, and ſo eſcaped.

13 Who as he was a man of vnderſtanding, conſidering what loſſe he had had, and knowing that the Hebrewes could not bee ouercome becauſe the Almighty God helped them, ſent vnto them,

14 And promiſed that he would conſent to all things which were reaſonable, and perſwade the king to be their friend.

15 Maccabeus agreed to Lyſias requeſtes, hauing reſpect in all things to the common wealth, and whatſoeuer Maccabeus wrote vnto Lyſias concerning the Iewes, the King granted it.

16 For there were letters written vnto the Iewes from Lyſias containing theſe wordes, LYSIAS vnto the people of the Iewes ſendeth greeting.

17 Iohn and ‖ Abeſſalom, which were ſent from you, deliuered mee the things that you demand by writing, and required mee to fulfill the things that they had declared.

‖ *Or, Abſalon, or Abſalom.*

18 Therefore what things ſoeuer were meet to bee reported to the king himſelfe, I haue declared them, and hee granted that that was poſſible.

19 Therefore if yee behaue your ſelues as friends toward his affaires, hereafter alſo I will endeuour my ſelfe to doe you good.

20 As concerning theſe things, I haue giuen commãdement to theſe men, and to thoſe whom I ſent vnto you, to commune with you of the ſame particularly.

21 Fare yee well, the hundred and eight and fortie yeere, the foure and twentieth day of the moneth Dioſcorinthius.

22 ¶ Now the Kings letter conteined theſe words, KING ANTIOCHVS vnto his brother Lyſias ſendeth greeting.

23 Since our father is tranſlated vnto the gods, our will is, that they which are in our Realme, liue quietly, that euery man may apply his owne affaires.

24 We vnderſtand alſo that the Iewes would not conſent to our father, for to be brought vnto the cuſtome of the Gentiles, but would keepe their owne maner of liuing: for the which cauſe they require vs, that we would ſuffer them to liue after their owne lawes.

25 Wherefore our minde is that this nation ſhall bee in reſt, and haue determined to reſtore them their Temple, that they may be gouerned according to the cuſtome of their fathers.

26 Thou ſhalt doe well therefore to ſend vnto them, and grant them peace, that when they are certified of our mind, they may bee of good comfort, and cheerefully goe about their owne affaires.

27 And this was the Kings letter vnto the nation, KING ANTIOCHVS vnto the Elders of the Iewes, and to the reſt of the Iewes ſendeth greeting.

28 If ye fare well, we haue our deſire: we are alſo in good health.

29 Menelaus declared vnto vs that your deſire was to returne home, & to apply your owne buſineſſe.

30 Wherefore, thoſe that will depart, we giue them free liberty, vnto the thirty day of the moneth of ‖ Panthicus,

‖ *Or, April, ſome reade Xanticus, and ſome Zanticus.*

31 That the Iewes may vſe their owne maner of liuing and lawes, like as afore, and none of them by any maner of wayes to haue harme for things done by ignorance.

32 I haue ſent alſo Menelaus to comfort you.

33 Fare ye well: the hundreth and eight and fortie yeere, the fifteenth day of the moneth of Panthicus.

34 ¶ The Romanes alſo ſent a letter conteining theſe words, QVINTVS MEMMIVS and Titus ‖ Manilius ambaſſadours of the Romanes, vnto the people of the Iewes ſende greeting.

‖ *Or, Manlius.*

35 The things that Lyſias the kings kinſeman hath granted you, we grant the ſame alſo.

36 But concerning that which ye ſhal report vnto the king, ſend hither ſome with ſpeed, when yee haue conſidered the matter diligently, that wee may conſult thereupon, as ſhall be beſt for you: for we muſt goe vnto Antiochia.

37 And therefore make haſte, and ſend ſome men, that we may know your mind.

38 Farewell: this hundreth and eight and fortie yeere, the fifteenth day of the moneth of Panthicus.

CHAP. XII.

2 Timotheus troubleth the Iewes. 3 The wicked deede of them of Ioppe againſt the Iewes. 6 Iudas is auenged of them. 9 Hee ſetteth fire in the hauen of Iamnia. 20 The purſuit of the Iewes againſt Timotheus. 24 Timotheus is taken and let goe vnhurt. 32 Iudas purſueth Gorgias.

When theſe couenants were made, Lyſias went vnto the king, and the Iewes tilled their ground.

2 But the gouernours of the places, as Timotheus, and Apollonius the ſonne of Genneus, and Ieronymus, and alſo Demophon, and beſides them Nicanor the gouernour of Cyprus, would not let them liue in reſt and peace.

3 ¶ They of Ioppe alſo did ſuch a vile acte: they prayed the Iewes that dwelt among them, to goe with their wiues and children into the ſhips, which they had prepared as though they had ought them none euill will.

4 And ſo by the common aduice of the citie, they obeyed them, and ſuſpected nothing: but when they were gone foorth into the deepe, they drowned no leſſe then two hundreth of them.

5 Now when Iudas knewe of this cruelty ſhewed againſt his nation, hee commanded thoſe men that were with him, to make them ready.

6 And hauing called vpon God the righteous Iudge, hee went foorth againſt the murtherers of his brethren, and ſet fire in the hauen by night, and burnt the ſhips, and thoſe that fled thence, he ſlew.

7 ¶ And when the citie was ſhut vp, hee departed as though hee would come againe, and roote out all them of the citie of Ioppe.

8 But when he perceiued that the Iamnites were minded to do in like maner vnto ẏ Iewes, which dwelt among them,

9 He came vpon the Iamnites by night, and ſet fire in the hauen with the nauy, ſo that the light of the fire was ſeene at Ieruſalem, vpon a two hundreth and forty furlongs.

10 Now when they were gone from thence nine furlongs, in their iourney toward Timotheus, about fiue thouſand men of foote

and fiue hundreth horſemen of the Arabians ſet vpon him.

11 So the battell was ſharpe, but it proſpered with Iudas through the helpe of God: the [a] Nomades of Arabia, being ouercome, beſought Iudas to make peace with them. and promiſed to giue him certaine || cattell, and to helpe him in other things.

[a] So called, because they were ſhepheards.

||Or, paſtures.

12 And Iudas thinking that they ſhould indeede bee profitable concerning many thinges, graunted them peace: whereupon they ſhooke hands, and ſo they departed to their tents.

13 ¶ Iudas alſo aſſaulted a citie called Caſpis, which was ſtrong by reaſon of a bridge, and fenced round about with walles, and had diuers kinds of people dwelling therein.

14 So they that were within it, put ſuch truſt in the ſtrength of the walles, and in ſtore of victuals, that they were the ſlacker in their doings, reuiling them that were with Iudas, and reproching them: yea, they blaſphemed and ſpake ſuch words as were not lawfull.

15 But Maccabeus ſouldiers, calling vpon the great Prince of the world (which without any ||inſtruments, or engines of warre, did * caſt downe the walles of Iericho, in the time of Ieſus) gaue a fierce aſſault againſt the walles,

||Or, battell rammes.
Ioſh.6.20.

16 And tooke the citie by the will of God, and made an exceeding great ſlaughter, inſomuch that a lake of two furlongs broade, which lay thereby, ſeemed to flow with blood.

17 ¶ Then departed they from thence, ſeuen hundreth and fiftie furlongs, and came to Characa vnto the Iewes, that are called Tubieni.

18 But they found not Timotheus there: for he was departed from thence, and had done nothing, and had left a garriſon in a very ſtrong holde.

19 But Doſitheus, & Soſipater, which were captaines with Maccabeus, went forth, & ſlew thoſe that Timotheus had left in the fortreſſe, more then ten thouſand men.

20 And Maccabeus prepared, & ranged his army by bandes, and went couragiouſly againſt Timotheus, which had with him an hundreth and twentie thouſand men of foot, and two thouſand and fiue hundreth horſemen.

21 When Timotheus had knowledge of Iudas comming, he ſent the women, and children, and the other baggage afore vnto a fortreſſe called Carnion (for it was hard to beſiege, and vneaſie to come vnto becauſe of the ſtraits on all ſides)

22 But when Iudas firſt band came in ſight, the enemies were ſmitten with feare, and a trembling was among them through the preſence of him that ſeeth all things, inſomuch that they fleeing one heere, another there, were oft times hurt by their owne people, and wounded with the points of their owne ſwords.

23 But Iudas was very earneſt in purſuing, and ſlew thoſe wicked men: yea, he ſlew thirtie thouſand men of them.

24 Timotheus alſo himſelfe fell into the hands of Doſitheus, and Soſipater, whom he beſought with much craft to let him go with his life, becauſe he had many of the Iewes parents, and the brethren of ſome of them, which, if they put him to death, ſhould be deſpiſed.

25 So when he had aſſured them with many words, and promiſed that hee would reſtore them without hurt, they let him goe for the health of their brethren.

26 ¶ Then went Maccabeus toward Carnion, and Atargation, and ſlew fiue and twentie thouſand perſons.

27 And after that hee had chaſed away and ſlaine them, Iudas remooued the hoſte toward Ephron a ſtrong citie, wherein was Lyſias and a great multitude of all nations, and the ſtrong yoong men kept the walls, defending them mightily: there was alſo great preparation of engines of warre, and darts.

28 But when they had called vpon the Lord, which with his power breaketh the ſtrength of the enemies, they wanne the citie, and ſlewe fiue and twentie thouſand of them that were within.

29 ¶ From thence went they to Scythopolis, which lieth ſixe hundreth furlongs from Ieruſalem.

30 But when the Iewes which dwelt there, teſtified that the ||Schythopolitans dealt louingly with them, and intreated them kindly in the time of ther aduerſitie,

||Or, Scythians.

31 They gaue them thankes, deſiring them to be friendly ſtill vnto them, and ſo they came to Ieruſalem, as the feaſt of the weekes approched.

32 ¶ And after the feaſt called Pentecoſt, they went forth againſt Gorgias the gouernour of Idumea:

33 Who came out with three thouſand men of foot, and foure hundreth horſemen.

34 And when they ioyned together, a few of the Iewes were ſlaine,

35 And Doſitheus one of the Baccenors, which was on horſebacke and a mightie man, tooke Gorgias, and layd holde of his garment, and drew him by force, becauſe hee would haue taken the wicked man aliue: but an horſeman of Thracia fell vpon him, and ſmote off his ſhoulder, ſo that Gorgias fled into ||Mariſa.

||Or, Moreſa, or, Mareſa.
||Or, with Gorgias.

36 And when they that were with || Eſerin, had foughten long, and were wearie, Iudas called vpon the Lord, that he would ſhew himſelfe to bee their helper, and captaine of the field.

37 And then he began in his owne language, and ſung Pſalmes with a loud voice, inſomuch that ſtraightwayes hee made them that were about Gorgias, to take their flight.

38 ¶ So Iudas gathered his hoſte, and came into the citie of Odolla. And when the ſeuenth day came, they cleanſed themſelues (as the cuſtome was) and kept the Sabbath in the ſame place.

39 And vpon the day following, as neceſſity required, Iudas and his company came to take vp the bodies of them that were ſlaine, and to burie them with their kinſemen in their fathers graues.

40 Now vnder the coates of euery one that was ſlaine, they found iewels that had bene conſecrate to the idoles of the * Iamnites, which thing is forbidden the Iewes by the Law. Then euery man ſaw that this was the cauſe wherfore they were ſlaine.

Deu.7.25.
ioſh.7.1,11,12.

41 And ſo euery man gaue thankes vnto the Lord, the righteous Iudge, which had opened the things that were hid.

42 And they gaue themſelues to prayer, and beſought him, that they ſhould not vtterly be deſtroyed for the fault committed. Beſides that, noble Iudas exhorted the people to keepe themſelues from ſinne, forſomuch as they ſawe before their eyes the things which came to paſſe by the ſinne of theſe that were ſlaine,

43 And hauing made a gatheriug thorow the company, ſent to Ieruſalem about two thouſand drachmes of ſiluer, to offer a ſinne offering, doing very wel and honeſtly, that he thought of the reſurrection.

44 For if hee had not hoped that they which were ſlaine, ſhould riſe againe, it had bene ſuperfluous, and vaine, to [a] pray for the dead.

45 And therfore he perceiued that there was great fauour layed vp for thoſe that died godly (It was an holy & good thought.) So he made a recconciliation for the dead that they might be deliuered from ſinne.

[a] From this verſe to the end of this chapter, the Greeke text is corrupt, ſo that no good ſence, much leſſe certaine doctrine can be gathered thereby. Alſo, it is euident, that this place was not written by the holy Ghoſt, both becauſe it diſſenteth from the reſt of the holy Scriptures, and alſo the authour of this booke acknowledging his owne infirmitie, deſireth pardon, if he haue not attained to that hee ſhould. And it ſeemeth that this Iaſon the Cyrenian, out of whom he tooke this abridgement, is Ioſeph Ben-gorion, who hath written in Ebrew fiue books of theſe matters, and intreating this place, maketh no mention of this prayer for the dead, *lib.3. cap.19.* For it is contrary to the cuſtome of the Iewes, euen to this day, to pray for the dead. And though Iudas had ſo done, yet this particular example is not ſufficient to eſtabliſh a doctrine, no more then Zipporahs was to prooue that women might miniſter the Sacraments, Exod. 4.25. or the example of Razis, that one may kill himſelfe, whom this authour ſo much commendeth, Chap. 14.41.

CHAP. XIII.

1 The comming of Eupator into Iudea. 4 The death of Menelaus. 10 Maccabeus going to fight againſt Eupator mooueth his ſouldiers vnto prayer. 15 He killeth fourteene thouſand men in the tents of Antiochus. 21 Rhodocus the betrayer of the Iewes is taken.

IN the hundreth fourtie and nine yeere, it was tolde Iudas that Autiochus Eupator was comming with a great power into Iudea.

2 And Lyſias the ſteward and ruler of his affaires with him, hauing both in their armie an hundreth and tenne thouſand men of foot of the Grecians, and fiue thouſand horſemen, and two and twenty Elephants, and three hundreth charets ſet with hookes.

3 Menelaus alſo ioyned himſelfe with them, and with great deceit encouraged Antiochus, not for the ſafegard of the countrey, but becauſe he thought to haue bene made the gouernour.

4 But the King of kings moued Antiochus minde againſt this wicked man, and Lyſias informed the king that this man was the cauſe of all miſchiefe, ſo that the king commaunded to bring him to Berea to put him vnto death as the maner was in that place.

5 Nowe there was in that place a tower of fiftie cubits high, full of aſhes, and it had an inſtrument that turned round, and on euery ſide it rouled downe into the aſhes:

6 And there whoſoeuer was condemned of ſacrilege, or of any other grieuous crime, was caſt of all men to the death.

7 And ſo it came to paſſe that this wicked man ſhould die ſuch a death, and it was a moſt iuſt thing that Menelaus ſhould want buriall.

8 For becauſe he had committed many ſinnes by the altar, whoſe fire and aſhes were holy: he himſelfe alſo died in the aſhes.

9 ¶ Now the king raged in his minde, and came to ſhewe himſelfe more cruel vnto the Iewes then his father.

10 Which things when Iudas perceiued, hee commaunded the people to call vpon the Lorde night and day, that if euer hee had holpen them, he would now helpe them, when they ſhould bee put from their Lawe, from their countrey, and from the holy Temple:

11 And that hee would not ſuffer the people which a little afore began to recouer, to bee ſubdued vnto the blaſphemous nations.

12 So when they had done this altogether, and beſought the Lord for mercie with weeping and faſting, and falling downe three dayes together, Iudas exhorted them to make themſelues ready.

13 And he being apart with the Elders, tooke counſell to goe foorth, afore the king brought his hoſte into Iudea, and ſhould take the city, and commit the matter to the helpe of the Lord.

14 So committing the charge to the Lord of the world, he exhorted his ſouldiers to fight manfully, euen vnto death for the Lawes, the Temple, the citie, their countrey, and the common wealth, and camped by Modin.

15 And ſo giuing his ſouldiers for a watchword, The victorie of God, he picked out the manlieſt yoong men, and went by night into the kings campe, and ſlew of the hoſte foureteene thouſand men, and the greateſt Elephant with all that ſate vpon him.

16 Thus when they had brought a great feare, and trouble in the campe, and all things went proſperouſly with them, they departed.

17 This was done in the breake of the day, becauſe the protection of the Lorde did helpe them.

18 ¶ Now when the king had taſted the manlineſſe of the Iewes, hee went about to take the holds by policie,

19 And marched toward Beth-ſura, which was a ſtrong hold of the Iewes: but hee was chaſed away, hurt, and loſt of his men.

20 For Iudas had ſent vnto them that were in it, ſuch things as were neceſſary.

21 But Rhodocus which was in the Iewes hoſte, diſcloſed the ſecrets to the enemies: therefore he was ſought out, and when they had gotten him, they put him in priſon.

22 After this did the king commune with them that were in Beth-ſura, and ‖ tooke truce with them, departed, and ioyned battell with Iudas, who ouercame him.

‖ *Or, gaue and tooke the right hand.*

23 But when hee vnderſtoode, that Philip (whom he had left to be ouerſeer of his buſineſſe at Antiochia) did rebell againſt him, hee was aſtoniſhed, ſo that hee yeelded himſelfe to the Iewes, and made them an oth to doe all things that were right, and was appeaſed toward them, and offered Sacrifice and adorned the Temple, and ſhewed great gentleneſſe to the place,

24 And embraced Maccabeus, & made him captaine and gouernour from Ptolemais vnto the Gerrenians.

25 Neuertheleſſe when hee came to Ptolemais, the people of the citie were not content with this agreement: and becauſe they were grieued, they would that he ſhould breake the couenants.

26 Then went Lyſias vp into the iudgement ſeat, and excuſed the fact aſwell as hee could, and perſwaded them, and pacified them, and made them wel affectioned, and came againe vnto Antiochia. This is the matter concerning the kings iourney, and his returne.

CHAP. XIIII.

1 Demetrius moued by Alcimus, ſendeth Nicanor to kill the Iewes. 18 Nicanor maketh a compact with the Iewes, 29 which he yet breaketh through the motion of the King. 37 Nicanor commandeth Razis to be taken, who ſlayeth himſelfe.

AFter three yeeres was Iudas informed that Demetrius the ſonne of Seleucus was come vp with a great power and nauy by the hauen of Tripolis,

2 When he had won the countrey, and ſlaine Antiochus and his lieutenant Lyſias.

3 Nowe Alcimus, which had bene the high Prieſt, and wilfully defiled himſelfe in the time that all things were confounded, ſeeing that by no meanes hee could ſaue himſelfe, nor haue any more entrance to the holy Altar,

4 Hee came to king Demetrius in the hundreth fiftie and one yeere, preſenting vnto him a crowne of gold, and a palme, and of the boughes, which were vſed ſolemnly in the Temple, and that day he held his tongue.

5 But when he had gotten opportunitie, and occaſion for his rage, Demetrius called him to counſell, and aſked him what deuiſes or counſels the Iewes leaned vnto.

6 To the which hee anſwered, The Iewes that be called Aſideans, whoſe captaine is Iudas Maccabeus, maintaine warres, and make inſurrections, and will not let the realme be in peace.

7 Therefore I, being depriued of my fathers honour (I meane the hie Prieſthood) am nowe come hither,

8 Partly becauſe I was well affectioned vnto the Kings affaires, and ſecondly becauſe I ſought the profit of mine owne citizens: for all our people, through their raſhneſſe, are not a little troubled.

9 Wherefore, O king, ſeeing thou knoweſt all theſe things, make prouiſion for the countrey, and our nation which is abuſed, according to thine owne humanitie, that is ready to helpe all men.

10 For as long as Iudas liueth, it is not poſſible that the matter ſhould be well.

11 When hee had ſpoken theſe wordes, other friends alſo hauing euil will at Iudas, ſet Demetrius on fire.

12 Who immediatly called for Nicanor the ruler of the elephants, and made him captaine ouer Iudea,

13 And ſent him foorth, commanding him to ſlay Iudas, and to ſcatter them that were with him, and to make Alcimus hie prieſt of the great Temple.

14 Then the heathen which fled out of Iudea from Iudas, came to Nicanor by flockes, thinking the harme and calamities of the Iewes to be their welfare.

15 Nowe when the Iewes heard of Nicanors comming, and the gathering together of the heathen, they ſprinkled themſelues with earth, and prayed vnto him which had appointed himſelfe a people for euer, and did alwaies defend his owne portion with euident tokens.

16 So at the commandement of the captaine, they remooued ſtreightwaies from thence, and came to the towne of Deſſan,

17 Where Simon Iudas brother had ioyned battell with Nicanor, and was ſomewhat aſtonied through the ſudden ſilence of the enemies.

18 Neuertheleſſe Nicanor hearing the manlineſſe of them that were with Iudas, and the bolde ſtomackes that they had for their countrey, durſt not prooue the matter with bloodſhedding.

19 Wherefore he ſent Poſſidonius, ‖Theodoſius, and ‖Matthias before to make peace.

‖Or, Theodotus.
‖Or, Mattathias.

20 So when they had taken long aduiſement thereupon, and the captaine ſhewed it vnto the multitude, they were agreed in one minde, and conſented to the couenants.

21 And they appointed a day when they ſhoulde particularly come together: ſo when the day was come, they ſet for euery man his ſtoole.

22 Neuertheleſſe Iudas commaunded certaine men of armes to waite in conuenient places, leaſt there ſhould ſuddenly ariſe any euill through the enemies: and ſo they communed together of the things whereupon they had agreed.

23 Nicanor, while he abode at Ieruſalem, did none hurt, but ſent away the people that were gathered together.

24 He‖ loued Iudas, and fauoured him in his heart.

‖Or, had Iudas before his eyes.

25 Hee prayed him alſo to take a wife, and to beget children: ſo hee married, and they liued together.

26 But Alcimus perceiuing the loue that was betweene them, & vnderſtanding the couenants that were made, came to Demetrius, and tolde him, that Nicanor had taken ſtrange matters in hand, & ordeined Iudas a traitor to the realme, to be his ſucceſſor.

27 Then the King was diſpleaſed, and by the reportes of this wicked man, hee wrote to Nicanor, ſaying, that hee was very angry for the couenants, commanding him that hee ſhould ſend Maccabeus in all haſte priſoner vnto Antiochia.

28 When theſe things came to Nicanor, hee was aſtoniſhed and ſore grieued, that hee ſhould breake the things wherein they had agreed, ſeeing that that man had committed no wickedneſſe.

29 But becauſe it was not commodious to him to withſtand the King, he ſought craftily to accompliſh it.

30 Notwithſtanding when Maccabeus perceiued that Nicanor beganne to bee rough vnto him, and that hee entreated him more rudely then he was wont, hee perceiued that ſuch rigour came not of good, and therefore hee gathered a few of his men, and withdrewe himſelfe from Nicanor.

31 But the other perceiuing that hee was

preuented by Maccabeus worthy policie, came into the great and holy Temple, and commanded the Prieſtes, which were offering their vſuall ſacrifices, to deliuer him the man.

32 And when they ſware that they coulde not tell where the man was, whom he ſought,

33 He ſtretched out his right hand toward the Temple, & made an oth in this maner, If ye will not deliuer me Iudas as a priſoner, I will make this Temple of God a plaine field, & will breake downe the altar, and will erect a notable temple vnto Bacchus.

34 After theſe wordes hee departed: then the Prieſts lift vp their hands towards heauen, and beſought him that was euer the defender of their nation, ſaying in this maner,

35 Thou, O Lord of all things, which haſt neede of nothing, wouldeſt that the Temple of thine habitation ſhould be among vs.

36 Therefore now, O moſt holy Lorde, keepe this houſe euer vndefiled, which lately was clenſed, and ſtoppe all the mouthes of the vnrighteous.

37 Now was there accuſed vnto Nicanor, Razis one of the Elders of Ieruſalem, a louer of the citie, & a man of very good report, which for his loue was called a father of the Iewes.

38 For this man aforetimes when the Iewes were minded to keepe themſelues vndefiled and pure, being accuſed to bee of the Religion of the Iewes, did offer to ſpend his body and life with all conſtancie for the Religion of the Iewes.

39 So Nicanor willing to declare the hatred that hee bare to the Iewes, ſent about fiue hundreth men of warre to take him.

40 For hee thought by taking him to doe the Iewes much hurt.

41 But when this company would haue taken his caſtle, and would haue broken the gates by violence, and commanded to bring fire to burne the gates, ſo that he was ready to be taken on euery ſide, he [a] fell on his ſword,

[a] As this priuate example ought not to be followed of the godly, becauſe it is contrary to the worde of God although the author ſeeme heere to approue it: ſo that place as touching praier, Chap. 12.44 though Iudas had appointed it, yet were it not ſufficient to approue a doctrine becauſe it is onely a particular example.

42 Willing rather to die manfully, then to giue himſelfe into the handes of wicked men, and to ſuffer reproch vnworthy for his noble ſtocke.

43 Notwithſtanding what time as he miſſed of his ſtroke for haſte, and the multitude ruſhed in violently betweene the doores, he ranne boldly to the wall, and caſt himſelfe downe manfully among the multitude:

44 Which conueyed themſelues lightly away, and gaue place, ſo that hee fell vpon his bellie.

45 Neuertheleſſe while there was yet breath in him, being kindled in his mind, he roſe vp, and though his blood guſhed out like a fountaine, and he was very ſore wounded, yet he ran thorow the mids of the people,

46 And gate him to the top of an hie rocke: ſo when his blood was vtterly gone, hee tooke out his owne bowels with both his hands, and threw them vpon the people, calling vpon the Lorde of life and ſpirit, that he would reſtore them againe vnto him, and thus he died.

CHAP. XV.

1 Nicanor goeth about to come vpon Iudas on the Sabboth day. 5 The blaſphemie of Nicanor. 14 Maccabeus expounding vnto the Iewes the viſion, encourageth them. 21 The prayer of Maccabeus. 30 Maccabeus commandeth Nicanors head and hands to be cut off, and his tongue to be giuen vnto the foules. 39 The authour excuſeth himſelfe.

NOwe when Nicanor knewe that Iudas and his company were in the countrey of Samaria, hee thought with all aſſurance to come vpon them, vpon the Sabbath day.

2 Neuertheleſſe the Iewes that were compelled to goe with him, ſayd, O kill not ſo cruelly and barbarouſly, but honour and ſanctifie the day that is appointed by him that ſeeth all things.

3 But this moſt wicked perſon demaunded, Is there a Lord in heauen, that commanded the Sabbath day to be kept?

4 And when they ſayde, There is a liuing Lord, which ruleth in the heauen, who commanded the ſeuenth day to be kept,

5 Then hee ſayde, And I am mighty vpon earth to command them for to arme themſelues, and to performe the Kings buſineſſe. Notwithſtanding he could not accompliſh his wicked enterpriſe.

6 For Nicanor lifted vp with great pride, purpoſed to ſet vp a memoriall of the victorie obtained of all them that were with Iudas.

7 But Maccabeus had euer ſure confidence and a perfect hope that the Lorde woulde helpe him,

8 And exhorted his people not to bee afrayde at the comming of the heathen, but alway to remember the helpe that had bene ſhewed vnto them from heauen, and to truſt nowe alſo that they ſhould haue the victorie by the Almightie.

9 Thus he encouraged them by the law and Prophets, putting them in remembrance of the battels that they had wonne afore, and ſo made them more willing,

10 And ſtirred vp their hearts, and ſhewed them alſo the deceitfulneſſe of the heathen, and how they had broken their othes.

11 Thus hee armed euery one of them, not with the aſſurance of the ſhields and ſpeares, but with wholeſome wordes and exhortations, and ſhewed them a dreame worthy to bee beleeued, and reioyced them greatly.

12 And this was his viſion, Hee thought that hee ſaw Onias, (which had bene the high Prieſt, a vertuous and a good man, reuerent in behauiour, and of ſober conuerſation, well ſpoken, and one that had bene exerciſed in all points of godlineſſe from a childe) holding vp his hands toward heauen, and praying for the whole people of the Iewes.

13 ¶ After this there appeared vnto him another man which was aged, honourable, and of a wonderfull dignitie, and excellency aboue him.

14 And Onias ſpake, and ſayd, This is a louer of the brethren, who prayeth much for the people, and for the holy city, to wit, Ieremias the Prophet of God.

15 He thought alſo that Ieremias helde out his right hand, & gaue vnto Iudas a ſword of golde: and as he gaue it, he ſpake thus,

16 Take this holy ſworde a gift from God, wherewith thou ſhalt wounde the aduerſaries.

17 And ſo being comforted by the wordes of Iudas, which were very ſweet and able to ſtirre them vp to valiantnes & to encourage the hearts of the yoong men, they determined to pitch no campe, but couragiouſly to ſet vpon them, and manfully to aſſaile them, and to trie the matter hand to hand, becauſe the citie and the Sanctuarie and the Temple were in danger.

18 As for their wiues and children, and brethren, and kinſefolks, they ſet leſſe by their danger: but their greateſt and principall feare was for the holy Temple.

19 Againe they that were in the citie, were carefull for the armie that was abroad.

20 Now whiles they all waited for the triall of the matter, and the enemies nowe met with them, and the hoſt was ſet in aray, & the || beaſtes were ſeparated into conuenient places, and the horſemen were placed in the wings:

|| Or, Elephants.

21 Maccabeus conſidering the comming of the multitude, and the diuers preparations of weapons, and the fierceneſſe of the beaſts, held vp his hands toward heauen, calling vpon the Lord that doeth woonders, and that looked vpon them, knowing that the victorie commeth not by the weapons, but that hee giueth the victorie to them that are worthie, as ſeemeth good vnto him.

22 Therefore in his prayer hee ſayd after this maner, O Lord, * thou that didſt ſend thine Angel in the time of Ezekias king of Iudea, who in the hoſte of Sennacherib ſlewe an hundreth fourescore and fiue thouſand.

1.Kin 19.35 iſai 37.36. tob.1 18. ecclus 48. 22.

23 Send nowe alſo thy good Angel before vs, O Lord of heauens, for a feare and dread vnto them,

24 And let them be diſcomfited by the ſtrength of thine arme, which come againſt thine holy people to blaſpheme. Thus with theſe wordes hee made an end.

35 Then Nicanor and they that were with him, drewe neere with trumpets and ſhoutings for ioy.

26 But Iudas and his company praying and calling vpon God, encountred with the ennies,

27 So that with their handes they fought, but with their heartes they prayed vnto God, and ſlewe no leſſe then fiue and thirtie thouſand men: for through the preſence of God they were woondrouſly comforted.

28 Now when they left off, and were turning againe with ioy, they vnderſtood that Nicanor himſelfe was ſlaine for all his armour.

29 Then they made a great ſhout and a crie prayſing the Almightie in their owne language.

30 Therefore Iudas which was euer the chief defender of his citizens both in body and minde, and which bare euer good affection towardes them of his nation, commanded to ſmite off Nicanors head, with his hand and ſhoulder, and to bring it to Ieruſalem.

31 And when he came there, he called all them of his nation, and ſet the Prieſtes by the altar, and ſent for them of the caſtle,

32 And ſhewed them wicked Nicanors head, and the hand of that blaſphemer, which hee had holden vp againſt the holy Temple of the Almightie with proud brags.

33 Hee cauſed the tongue alſo of wicked Nicanor to be cut in little pieces, and to be caſt vnto the foules, and that the rewards of his madneſſe ſhould be hanged vp before the Temple.

34 So euery man prayſed toward the heauen the glorious Lorde, ſaying, Bleſſed be he, that hath kept his place vndefiled.

35 Hee hanged alſo Nicanors head vpon the high caſtle, for an euident and plaine token vnto all of the helpe of God.

36 And ſo they eſtabliſhed all together by a common decree, that they would in no caſe ſuffer this day without keeping it holy:

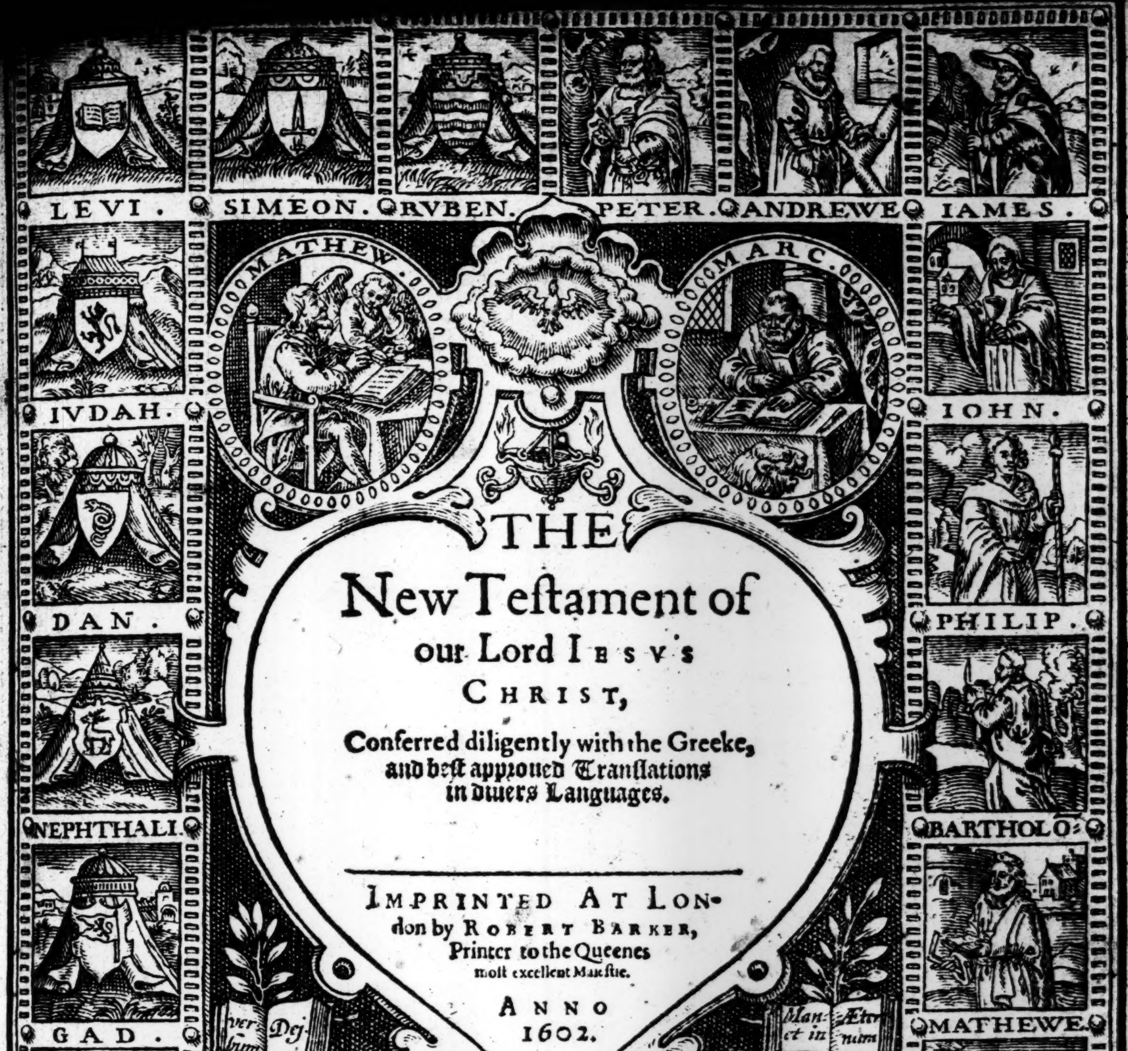
37 And that the feaſt ſhould be the thirteenth day of the twelfth moneth, which is called Adar in the Syrians language, the day before Mardocheus day.

38 Thus farre as concerning Nicanors matters, and from that time the Hebrewes had the citie in poſſeſſion. And here will I alſo make an end.

39 If I haue done well, and as the ſtorie required, it is the thing that I deſired: but if I haue ſpoken ſlenderly and barely, it is that I could.

40 For as it is hurtfull to drinke wine alone, and then againe water: and as wine tempered with water is pleaſant and delighteth the taſte: ſo the ſetting out of the matter delighteth the eares of them that reade the ſtorie. And heere ſhall be the end.

The end of the Apocrypha.


LEVI.
SIMEON.
RVBEN.
PETER.
ANDREWE
IAMES.
MATHEW.
MARC.
IVDAH.
IOHN.
DAN.
PHILIP.
NEPHTHALI.
BARTHOLO.
GAD.
MATHEWE.
verbum Dei
Manet in Æternum
LVKE.
IOHN.
ASHER.
THOMAS.
ISACAR.
IAMES.
IOSEPH.
BENIAMIN.
MATTHIAS.
IVDE.
E
Cum Priuilegio,
R
ZABVLON.
SIMON.

THE
New Teſtament of our Lord IESVS CHRIST,

Conferred diligently with the Greeke,
and beſt approued Tranſlations
in diuers Languages.

IMPRINTED AT LONdon by ROBERT BARKER,
Printer to the Queenes
moſt excellent Maieſtie.

ANNO
1602.

The ſumme of the whole Scripture of the Bookes of the old and new Teſtament.

GOD.

THE bookes of the olde Teſtament doe teach vs, that the ſame God, whom Adam, Noe, Abraham, Iſaac, Iacob, Dauid, and the other fathers did worſhip, is [*] the onely true God, and that hee is the ſame Almighty and [a] euerlaſting: who of his meere goodneſſe hath created by his Word [b] heauen and earth, and all that is in them: From whom all things doe come: without whom there is nothing at all: And that he is [c] iuſt and mercifull: who alſo [d] worketh all in all, [e] after his owne will: [f] To whom it is not lawfull to ſay, wherefore he doth thus or thus.

* Iſaiah.45.14.
a Gen.21.33. dan.7.9.
b Gen.2.2.iſa.45 18.
c Exod.9.27.pſal. 9.7,8.iſa.45,21 exod.22,17.
d 1.Cor.12.6.
e Iere.18.6
f Iſaiah 45.9 rom.9.20.

Creation of man.

Sinne.

MOreouer, theſe Bookes teach vs, that this very God Almighty, after he created all things, ſhope alſo Adam the firſt man, [g] to the image and ſpirituall ſimilitude of himſelfe, and that he did conſtitute him Lord ouer all things that he had created in earth. Which Adam by the enuie and fraude of the deuill, tranſgreſſing the precept of his Creator, [h] by this his ſinne brought in ſuch and ſo great ſinne into the worlde, that we which be ſprong from him by the fleſh, [i] bee in nature the children of wrath, and thereupon we be made ſubiect and thrall to death, to damnation, to the yoke and tyranny of the deuill.

g Gen.1.27. wiſ.2.23,24.
h Rom.5.14,18
i Epheſ 2.3

Chriſt promiſed.

FVrthermore, we are taught by theſe excellent bookes, that God promiſed to [k] Adam, [l] Abraham, [m] Iſaac, [n] Iacob, [o] Dauid, and to other Fathers of the olde time, that he would ſende that bleſſed ſeede, his ſonne Ieſus Chriſt our Sauiour, which ſhould deliuer all thoſe from ſinne, and from the [p] tyrannie of the deuill which by a liuely and working faith ſhould beleeue this promiſe, and put their truſt in Ieſus Chriſt, hoping that of him and by him, they ſhould obtaine this deliuerance.

k Gen.3.15
l Gen.12.3
m Geu.26.4
n Gen.28.14
o 2.Sam.7.12 pſal.132.11.
p Heb.2.14

The Law.

ALſo they giue vs to vnderſtand, that in the meane ſeaſon, while thoſe Fathers the Iſraelites looked for the ſaluation, and deliuerance promiſed (for that the nature of man is ſuch, ſo proud and ſo corrupt, that thoſe would not willingly acknowledge themſelues to bee ſinners, which had neede of the Sauiour promiſed) God the Creator gaue by Moſes his [q] Lawe written in two Tables of ſtone: that by it, ſinne & the malice of mans heart being [r] knowen, men might more vehemently thirſt for the [ſ] comming of Ieſus Chriſt, who ſhould redeeme and deliuer them from ſinne: which thing, neither the Lawe, nor yet the ſacrifices and oblations of the Law did [t] performe. For they were ſhadowes and figures of the true oblation of the body of Chriſt: by which oblation all [u] ſinne ſhould be blotted out, and quite put away.

q Exod.20.1
r Rom.3.20
ſ Gal.3.19
t Heb.7.18, and 10.1.
u Iohn 1.29.

Chriſt God our Sauiour came.

BY the bookes of the new Teſtament we be taught, that Chriſt ſo afore promiſed ([*] which is God aboue all things moſt bleſſed for euer) euen he, I ſay, was ſhadowed in the bookes of the olde Teſtament, and in ſacrifices figured, that hee was [a] ſent at the laſt from the Father, the ſelfe ſame time which the Father did conſtitute within himſelfe: I ſay, [b] at that time when all wickedneſſe abounded in the world, then hee was ſent: And this Ieſus our Sauiour being borne in the fleſh, [c] ſuffered death, and roſe againe from the dead. Which actes of his were not done by him in reſpect of the [d] good workes of any man (for we were all ſinners) but that this God our Father ſhould [e] appeare true, in exhibiting the abundant [f] riches of his grace which he promiſed, and that [g] through his mercie hee might bring vs to ſaluation.

* Rom.9.5.
a Luke 1,31.
b Gal.4.4,5. ephe.1.10.
c Rom.5.8.
d Eph 5 tit.3.5.
e Rom.15.8.
f Epheſ.2.7.
g Titus 3.5.

A Lambe.
A ſacrifice.
Peace.
Adoption.

Whereupon it is euidently ſhewed in the [h] Newe Teſtament, that Ieſus Chriſt, being the true [i] Lambe, the true [k] ſacrifice of the worlde, [l] putting away the ſinnes of men, came into this worlde to purchaſe grace and [m] peace for vs with the Father, waſhing vs from our ſinnes in his owne blood, and [o] ſhould deliuer vs from the bondage of the deuill, whom by ſinne we did ſerue: And ſo we ſhould be [p] adopted by him to be the ſonnes of God, made [q] heires with him of that moſt excellent and euerlaſting kingdome.

h Iſaiah 53.7.
i Iohn 1,29.
k Ephe.5.2.heb. 9.26.
l Acts 3.19.
m Eph.2.14,15.
n Reuel.1.5.
o Heb.2.14.
p Gal.4.5.eph.1.5
q Rom.8.17.

The holy Ghoſt.
Faith.
Charitie.
Hope.
Iuſtification and ſanctification.

Now that we ſhould acknowledge this ſingular and excellent benefit of God towards vs, almighty God [r] giueth vs his holy Spirit: the [ſ] fruit and effect of which, is faith in God, and in his Chriſt. For without the holy Ghoſt, by which we are inſtructed and [t] ſealed, neither can we beleeue that God the Father ſent Meſſias, nor yet that Ieſus is Chriſt: For [u] no man (ſaith Paul) can ſay that Ieſus is the Lord, but by the holy Ghoſt. The [x] ſame Spirit witneſſeth to our ſpirit, that we are the children of God, [y] and powreth into our bowels that charitie which Paul deſcribeth to the Corinthians. Furthermore, that holy Spirit doth giue vs hope, which is a ſure looking for eternall life, whereof he himſelfe is the certaine [z] token and pledge. Alſo he giueth vs other [*] ſpirituall gifts, of the which Paul writeth to the Galatians. Therefore the benefit of faith is not to be deſpiſed or litle to be ſet by. For by the means of this truſt & [a] faith in Chriſt, which [b] worketh by charity, & ſheweth it ſelfe foorth by the works of charity, mouing man thereto, we are [c] iuſtified and ſanctified; that is to ſay, God and the Father of our Lord

r Eph.3.5.rom. 8.15.gal.4.6.
ſ Ephe.1.1.gal. 5.23.
t Eph.1.13.& 4.3
u 1.Cor.12.3.
x Rom.8.16.
y Rom.5.5. 1.Cor.13.4.
z Ephe.1.14.
* Gal.5.22
a Gal.5.6.
b Eph.5.2.heb. 13.21.
c Rom.3.30.and 4.2.gal.2.16.

Ieſus Chriſt (which is made our [d] Father alſo by him, being our [e] brother) doth accompt vs to be iuſt and holy through his grace, and through the merite of his Sonne Ieſus Chriſt, not [f] imputing our ſinnes to vs, ſo farre forth, that we ſhould ſuffer the paines of hell for them.

Good workes.

Finally, Chriſt himſelfe came into the world, to the intent that we through him being ſanctified and cleanſed from our ſinnes, following his will in good workes, ſhould deny the things pertaining to the fleſh, and freely [h] ſerue him in righteouſneſſe and holineſſe all the daies of our life: and that [i] by good workes (which God hath prepared for vs to walke in) we ſhould [k] ſhew our ſelues to be called to his grace, and gift of faith: which good workes who ſo hath not, doth ſhew himſelfe not to haue ſuch a faith in Chriſt as is required in vs.

d Matth.5.48. and 23.9.
e Heb.2.11.
f 2.Cor.5.19.
g Titus 2.11,12,13.
h Luke 2.74.
i Epheſ.2.10.
k 2.Pet.1.10.

Chriſt our maſter and teacher.

To Chriſt muſt we come, and [l] follow him with a cheerefull minde, that he may teach vs: For he is [m] our maſter, [n] lowly and humble of heart: he is to vs an [o] example, whereby we muſt learne the rule to liue well.

Biſhop.
Mediatour.
Aduocate.

Moreouer, he is our [p] Biſhop, & our [q] high Prieſt, which did himſelfe offer vp for vs his own blood, being the onely [r] mediatour betweene God and men: Who now ſitteth at the right hand of God the Father, being made our [ſ] aduocate, making prayer and interceſſion for vs: who doubtleſſe ſhall obteine for vs [t] whatſoeuer we ſhal deſire, either of him, or elſe of his Father in his Name, if ſo be that we thus deſiring, ſhall beleeue that he will ſo do: for thus hath he promiſed. Therefore let vs not doubt, if wee ſinne at any time, to come with [u] repentance (to the which he doth inuite and ſtirre vs at the very beginning of his preaching) and with ſure truſt to the [x] throne of his grace, with this beliefe, that wee ſhall obteine mercie. For therefore [y] he came into the world, that he might ſaue ſinners by his grace.

l Epheſ.5.2.
m Mat.23.8.
n Matth.11,29.
o Iohn 13.15. 1.pet.2.20,21.
p 1.Pet.2.25.
q Heb.4.14.
r 1.Tim.2.5.
ſ 1.Iohn 2.1,2.
t Iohn 14.13. and 16.23. marke 11.24.
u Matth.4.17.
x Heb.4.16.
y 1.Tim.1.15.

Iudgement.

THis is verily Chriſt Ieſus, which ſhall come at a [z] certaine time appointed by his Father, and ſhall ſit in great maieſty to [a] iudge all men, and to render to euery man [b] the works of his bodie according to that he hath done, whether it be good or euill: And he ſhal ſay to them which ſhall be on the right ſide, which in this world did looke for the good things to come (that is to ſay, life euerlaſting:) [c] Come ye bleſſed of my Father, enioy the kingdome that hath bene prepared for you from the beginning of the world. but to them which ſhal be on the left ſide, he ſhall ſay: Depart from me ye curſed into euerlaſting fire prepared for the deuill and his Angels. And then [d] ſhall the end be, when Chriſt hauing vtterly vanquiſhed all maner of enemies, ſhall deliuer vp the kingdome to God the Father.

Eternall life.

Eternall fire.

z Matth.25.13.
a 2.Tim.4.1.
b 2.Cor.5.10.
c Matth.25.34. &c.
d 1.Cor.15.24,25,26.

To what intent the Scriptures were written.

TO the intent that we mought vnderſtand theſe things, the [e] ſacred Bookes of the Bible were deliuered to vs by the goodneſſe of God through his holy Spirit, with the preaching of that doctrine which is conteined in them, and with his Sacraments, by which the truth of his doctrine is ſealed vp to vs: that we [f] mought vnderſtand, I ſay, and beleeue that there is one onely true God, and one Sauiour Ieſus Chriſt, whom (as he had promiſed) he hath ſent: [g] and that wee beleeuing mought haue in his Name life euerlaſting.

e 2.Pet.1.19,21.
f Iohn 17.3.
g Iohn 20.31.

Chriſt the onely foundation.

BEſides this [h] foundation, no man can lay any other in the Church of Chriſt: and vpon this foundation the Church doth ſtand ſure and ſtedfaſt. And Paul willeth him to be [i] accurſed which ſhall preach any other faith and ſaluation, then by Ieſus Chriſt, yea, although hee were an Angel from heauen.

For [k] of him, through him, & for him, are all things: To whom with the Father and the holy Ghoſt, be all honour and glory, world without end, Amen.

h 1.Cor.3.11.
i Galat.1.8.
k Rom.11.36.

¶ Certaine queſtions and anſweres touching the doctrine of Predeſtination, the vſe of Gods word and Sacraments.

Queſtion.

Why do men ſo much vary in matters of religion?

Anſwere.

Becauſe all haue not the like meaſure of knowledge, neither doe all beleeue the Goſpel of Chriſt.

Queſtion.

What is the reaſon thereof?

Anſwere.

Becauſe they only beleeue the Goſpel and doctrine of Chriſt, which are ordained vnto eternall life.

Queſtion.

Are not all ordained vnto eternall life?

Anſwere.

Some are veſſels of wrath ordained vnto deſtruction, as others are veſſels of mercie prepared to glory.

Queſtion.

How ſtandeth it with Gods iuſtice, that ſome are appointed vnto damnation?

Anſwere.

Very well: becauſe all men haue in themſelues ſinne, which deſerueth no leſſe: and therefore the mercy of God is wonderfull in that he vouchſafeth to ſaue ſome of that ſinful race, and to bring them to the knowledge of the trueth.

Queſtion.

If Gods ordinance and determination muſt of neceſſitie take effect, then what need any man to care? for hee that liueth well, muſt needes be damned, if hee be thereunto ordained: and he that liueth ill muſt needes be ſaued, if he be thereunto appointed.

Anſwere.

Not ſo: for it is not poſſible, that either the elect ſhould alwayes bee without care to doe well, or that the reprobate ſhould haue any will thereunto. For to haue either good will or good worke, is a teſtimonie of the Spirite of God, which is giuen to the elect onely, whereby faith is ſo wrought in them, that, being graft in Chriſt, they grow in holineſſe to that glory, whereunto they are appointed. Neither are they ſo vaine as once to thinke that they may doe as they liſt themſelnes, becauſe they are predeſtinate vnto ſaluation: but rather they endeuour to walke in ſuch good workes as God in Chriſt Ieſus hath ordained them vnto, and prepared for them to be occupied in, to their owne comfort, ſtay and aſſurance, and to his glory.

Queſtion.

But how ſhall I knowe my ſelfe to be one of thoſe whom God hath ordained to life eternall?

Anſwere.

By the motions of ſpirituall life, which belongeth onely to the children of God: by the which that life is perceiued, euen as the life of this body is diſcerned by the ſence and motions thereof.

Queſtion.

What meane you by the motions of ſpirituall life?

Anſwere.

I meane remorſe of conſcience, ioyned with the lothing of ſinne, and loue of righteouſnes: the band of faith reaching vnto life eternall in Chriſt, the conſcience comforted in diſtreſſe, and rayſed vp to confidence in God by the worke of his Spirite: a thankefull remembrance of Gods benefits receiued, and the vſing of all aduerſities as occaſion of amendment ſent from God.

Queſtion.

Cannot ſuch periſh as at ſome time or other feele theſe motions within themſelues?

Anſwere.

It is not poſſible that they ſhould: for as Gods purpoſe is not changeable, ſo hee repenteth not the graces & gifts of his adoption: neither doth he caſt off thoſe whom he hath once receiued.

Queſtion.

Why then ſhould we pray by the example of Dauid, that he caſt vs not from his face, and that hee take not his holy Spirite from vs?

Anſwere.

In ſo praying we make proteſtation of the weakeneſſe of fleſh, which mooueth vs to doubt: yet ſhould not wee haue courage to aſke, if wee were not aſſured that God will giue according to his purpoſe and promiſe, that which we require.

Queſtion.

Do the children of God feele the motions aforeſaid alwayes alike?

Anſwere.

No truely: for God ſometime to prooue his, ſeemeth to leaue them in ſuch ſort, that the fleſh ouermatcheth the ſpirite, whereof ariſeth trouble of conſcience for the time:

yet the ſpirite of adoption is neuer taken from them, that haue once receiued it: elſe might they periſh. But as in many diſeaſes of the body, the powers of bodily life are letted; So in ſome aſſaults theſe motions of ſpirituall life are not perceiued, becauſe they lie hidden in our manifold infirmities, as the fire couered with aſhes. Yet as after ſickeneſſe commeth health, and after cloudes the Sunne ſhineth cleare: ſo the powers of ſpirituall life will more or leſſe be felt and perceiued in the children of God.

Queſtion.

What if I neuer feele theſe motions in my ſelfe, ſhall I deſpaire and thinke my ſelfe a caſtaway?

Anſwere.

God forbid: for God calleth his at what time he ſeeth good: & the inſtruments whereby he vſually calleth, haue not the like effect at all times, yet it is not good to neglect the meanes whereby God hath determined to worke the ſaluation of his. For as waxe is not melted without heat, nor clay hardened but by meanes thereof: ſo God vſeth meanes both to draw thoſe vnto himſelfe, whom hee hath appoynted vnto ſaluation, and alſo to bewray the wickedneſſe of them whome hee iuſtly condemneth.

Queſtion.

By what meanes vſeth God to draw men to himſelfe that they may be ſaued?

Anſwere.

By the preaching of his word and the miniſtring of his Sacraments thereunto annexed.

Queſtion.

What meane you by the word of God?

Anſwere.

I meane the doctrine of the Prophets and Apoſtles which they receiued of the ſpirit of God, and haue left written in that Booke which we commonly call the Old and New Teſtament.

Queſtion.

How may I be aſſured that it is the word of God, which that Booke conteineth?

Anſwere.

By the maieſty of God appearing in that plaine and ſimple doctrine: by the purenes, vprightnes and holines thereof: by the certainetie of euery thing therein affirmed: by the ſucceſſe of all things according to it: by perpetuall conſent which is to be ſeene in euery part thereof: by the excellencie of the matters vttered: But eſpecially by the teſtimonie of Gods ſpirite, whereby it was written, who moueth the hearts of thoſe in whom it reſteth, to conſent vnto the worde, and reuerently to embrace it.

Queſtion.

How doth this word of God ſerue to draw men vnto him?

Anſwere.

When it is ſo preached and heard, that men may vnderſtand and learne what God teacheth: accept and receiue thankfully that which is thereby giuen, promiſed & aſſured: and bee moued with deſire and diligence to doe that which it commandeth.

Queſtion.

Doe the Sacraments alſo ſerue to this ende?

Anſwere.

Yea verily: that by ſight, taſte and feeling, as well as by hearing, we might be inſtructed, aſſured, and brought to obedience.

Queſtion.

How doth our Baptiſme ſerue hereunto?

Anſwere.

It teacheth vs to put on Chriſt, that with his righteouſneſſe our ſinfulneſſe may be hidden: it aſſureth vs that we are ſo graft into Chriſt, that all our ſinnes by him are waſhed away: it chargeth vs to die to ſinne, to continue in the profeſſion of Chriſt, and to loue each other.

Queſtion.

Hath the Lords ſupper alſo this vſe?

Anſwere.

Yea doubtleſſe: for it teacheth, that the body and blood of Chriſt crucified, is the only food of the new borne children of God: it aſſureth that Chriſt is wholly theirs to giue and to continue life ſpirituall and heauenly to body and ſoule, to nouriſh, ſtrengthen, refreſh, and to make cheereful yͤ hearts of the elect: it requireth thankefull remembrance of the death of Chriſt, vnitie among thoſe that doe profeſſe him, with a free confeſſion of his trueth.

Queſtion.

Why is not this vſe of the Sacraments commonly knowen?

Anſwere.

Becauſe they are abuſed for forme, for faſhion, for cuſtome and company, without regard vnto the worde, whereunto they are ſo annexed, that they ought not vpon any neceſſity by any perſon be ſeuered frō it, which teacheth the right vſe of euery thing.

Queſtion.

I perceiue that nothing is more neceſſary then the word of God: therefore I pray you ſhew me how I may attaine to ſome knowledge and profit thereby.

Anſwere.

By diligent hearing of ſuch as preach it, by continuall and orderly exerciſe of reading and praying.

Queſtion.

What orderly exerciſe thinke you moſt conuenient to be vſed herein?

Anſwere.

Anſwere.

That as euery day, twiſe at the leaſt, wee moſt commonly receiue foode to the nouriſhment of this corporall life: ſo no day bee let paſſe without ſome reading, in ſuch ſort that occaſion thereby may bee taken to ſpeake againe vnto God by prayer, as he in his word ſpeaketh vnto vs: So that at the leaſt two Chapters would bee orderly and aduiſedlie read euery day, all other buſineſſe, impediments and lets ſet apart.

Queſtion.

This ſeemeth very eaſie to be done: what thinke you els requiſite?

Anſwere.

That ſome eſpeciall places of Scripture be ſo committed to memorie, that the minde may euer be furniſhed with ſome good matter againſt all temptations. To which end I note theſe Scriptures vnto you, whereunto you may ioyne other at your owne choiſe: Pſalmes 139.37.50. Eſa.53. Ioh.17. Rom. 8.1. Tim.4.

Queſtion.

But the Scriptures are hard, and not eaſie to vnderſtand.

Anſwere.

Diſcourage not your ſelfe herewith: for God maketh them eaſie to ſuch as in humilitie ſeeke him: and that hardneſſe that you finde, ſerueth to mooue you to the more diligence, and to make enquirie of ſuch as haue knowledge, when any doubt ariſeth. That which you perceiue not at one time, God ſhall reueile at another: So that you ſhall haue your growing in grace, knowledge and godlineſſe, to Gods glory and your owne comfort in Chriſt, whoſe Name for euer bee praiſed. Amen.

The

The names and order of all the Bookes of the Olde and New Teſtament, with the number of their Chapters.

Geneſis hath Chapters	50	Prouerbs hath Chapters	31
Exodus	40	Eccleſiaſtes	12
Leuiticus	27	The ſong of Salomon	8
Numbers	36	Iſaiah	66
Deuteronomie	34	Ieremiah	52
Ioſhua	24	Lamentations	5
Iudges	21	Ezekiel	48
Ruth	4	Daniel	12
1.Samuel	31	Hoſea	14
2.Samuel	24	Ioel	3
1.Kings	22	Amos	9
2.Kings	25	Obadiah	1
1.Chronicles	29	Ionah	4
2. Chronicles	36	Micah	7
The prayer of Manaſſeh, Apocryphe.		Nahum	5
Ezra	10	Habakkuk	3
Nehemiah	13	Zephaniah	3
Eſter	10	Haggai	2
Iob	42	Zechariah	14
Pſalmes	150	Malachi	4

The Bookes called Apocrypha.

1. Eſdras	9	Baruch with the Epiſtle of Ieremiah	6
2. Eſdras	16	The Song of the three children	
Tobit	14	The ſtory of Suſanna	
Iudeth	16	The idole Bel and the Dragon	
The reſt of Eſther	6	1. Maccabees	16
Wiſedome	19	2. Maccabees	15
Eccleſiaſticus	51		

The Books of the New Teſtament.

Matthew	28	1. Timotheus	6
Marke	16	2. Timotheus	4
Luke	24	Titus	3
Iohn	21	Philemon	1
The Actes	28	To the Hebrewes	13
The Epiſtle to the Romans	16	The Epiſtle of Iames	5
1. Corinthians	16	1. Peter	5
2. Corinthians	13	2. Peter	3
Galatians	6	1. Iohn	5
Epheſians	6	2. Iohn	1
Philippians	4	3. Iohn	1
Coloſſians	4	Iude	1
1. Theſſalonians	5	Reuelation	22
2. Theſſalonians	3		

The holy [a] Goſpel of Ieſus Chriſt,

[b] according to Matthewe.

THE ARGVMENT.

IN this hiſtorie written by Matthew, Marke, Luke, & Iohn, the Spirit of God ſo gouerned their hearts, that although they were foure in number, yet in effect and purpoſe they ſo conſent, as though ỹ whole had bene compoſed by any one of them. And albeit in ſtile and maner of writing they be diuers, and ſometime one writeth more largely that which the other doth abridge: neuertheleſſe in matter & argument, they all tend to one end: which is to publiſh to the world the fauour of God toward mankinde through Chriſt Ieſus, whom the Father hath giuen as a pledge of his mercy and loue. And for this cauſe they entitle their ſtory, Goſpel, which ſignifieth good tydings, foraſmuch as God hath perfourmed in deede that which the fathers hoped for. So that hereby we are admoniſhed to forſake the world, and the vanities thereof, and with moſt affectioned hearts embrace this incomparable treaſure freely offred vnto vs: for there is no ioy nor conſolation, no peace nor quietneſſe, no felicity nor ſaluation, but in Ieſus Chriſt, who is the very ſubſtance of this Goſpel, and in whom all the promiſes are Yea, and Amen. And therefore vnder this word is contained the whole new Teſtament: but commonly we vſe this name for the hiſtorie, which the foure Euangeliſts write, containing Chriſts comming in the fleſh, his death, and reſurrection, which is the perfect ſumme of our ſaluation. Matthew, Marke, and Luke are more copious in deſcribing his life and death: but Iohn more laboureth to ſet forth his doctrine, wherein both Chriſts office, and alſo the vertue of his death and reſurrection more fully appeare: for without this, to know that Chriſt was borne, dead, and riſen againe, ſhould nothing profite vs. The which thing notwithſtanding that the three firſt touch partly, as he alſo ſometime intermedleth the hiſtorical narration, yet Iohn chiefly is occupied herein. And therefore as a moſt learned interpreter writeth, they deſcribe, as it were, the body, and Iohn ſetteth before our eyes the ſoule. Wherefore the ſame aptly termeth the Goſpel written by Iohn, the key which openeth the doore to the vnderſtanding of the others: for whoſoeuer doth know the office, vertue & power of Chriſt, ſhall reade that which is written of the Sonne of God come to be the Redeemer of the world, with moſt profit. Now as concerning the writers of this hiſtory, it is euident that Matthew was a Publicane or cuſtome gatherer, and was thence choſen of Chriſt to be an Apoſtle. Marke is thought to haue bene Peters diſciple, and to haue planted the firſt Church at Alexandria, where he died the eight yeere of the reigne of Nero. Luke was a Phyſition of Antiochia, and became Pauls diſciple, and fellow in all his trauailes: he liued fourescore and foure yeres, and was buried at Conſtantinople. Iohn was that Apoſtle whom the Lord loued, the ſonne of Zebedeus, and brother of Iames: he died threeſcore yeere after Chriſt, and was buried neere to the citie of Epheſus.

[a] This word ſignifieth good tydings, and is taken here for the ſtory which conteineth the ioyfull meſſage of the comming of the ſonne of God promiſed from the beginning.

[b] That is, written and taught by Matthew.

CHAP. I.

1 The genealogie of Chriſt, that is, the Meſſias promiſed to the Fathers, 18 Who was conceiued by the holy Ghoſt, and borne of the Virgine Mary, when ſhe was betrothed vnto Ioſeph. 20 The Angel ſatisfieth Ioſephs mind. 21 Why hee is called Ieſus, and wherefore Emmanuel.

THE * [c] Booke of the generation of IESVS CHRIST the [d] ſonne of [e] Dauid, the ſonne of Abraham.

2 * Abraham begate Iſaac. * And Iſaac begate Iaakob. And * Iaakob begate Iudas and his brethren.

3 * And Iudas begate Phares, and Zara [f] of Thamar. And * Phares begate Eſrom. And Eſrom begate Aram.

4 And Aram begate Aminadab. And Aminadab begate Naaſſon. And Naaſſon begate Salmon.

5 And Salmon begate Booz of [g] Rachab. And * Booz begat Obed of Ruth. And Obed begate Ieſſe.

6 And * Ieſſe begate Dauid the King. And * Dauid the King begate Salomon of her that was the wife of Vrias.

7 And * Salomon begate Roboam. And Roboam begate Abia. And Abia begat Aſa.

8 And Aſa begate Ioſaphat. And Ioſaphat begate Ioram. And Ioram begate Ozias.

9 And Ozias begate [h] Ioatham. And Ioatham begate Achaz. And Achaz begate Ezekias.

10 And * Ezekias begate Manaſſes. And Manaſſes begate Amon. And Amon begate Ioſias.

11 And * Ioſias begate Iacim. And Iacim begate Iechonias and his brethren about the time they were caried away to Babylon.

12 And after they were caried away into Babylon, * Iechonias begate [i] Salathiel.

Luke 3.23.

[c] This is the rehearſall of the progenie, whereof Ieſus Chriſt is ſprong according to the fleſh.

[d] So called, for that he came of the ſtocke of Dauid.

[e] Theſe two are firſt rehearſed, becauſe Chriſt was eſpecially promiſed to come of them and their ſeede, and therefore Chriſt commonly was called the ſonne of Dauid, becauſe the promiſe was more euidently confirmed vnto him. *Gen.*21,2. *Gen.*25.24 *Gen.*29.35. *Gen.*38.27.

[f] By inceſtuous adulterie, the which ſhame ſetteth foorth his great humilitie, who made himſelfe of no reputation, but became a ſeruant for our ſakes: yea, a worme and no man, the reproch of men, and contempt of the people, and at length ſuffered the accurſed death of the croſſe. 1.*Chro.*2.5. *ruth* 4.18,19.

[g] Rachab and Ruth being Gentiles, ſignifie that Chriſt came not onely of the Iewes, and for them, but alſo of the Gentiles, and for their ſaluation.

Ruth 4.21.
1.*Sam.*16.1. *and* 17.12.
2 *Sam* 12.24.
1.*King*.11.43.
1.*chro*.3 10.

[h] He hath omitted three Kings, Ioas, Amazia, Azaria, abridging the number, to make the times foureteene generations.

2.*King*.20.21.*and* 21.18. 1.*chron*.3.13,14,15. 2.*King*.23.34. *and* 24 1,6. 2.*chron*.36.4,9. 1.*chron*.3.16.

[i] After the captiuitie, the title royall was appoynted vnto him; ſo that notwithſtanding that they were as ſlaues for the ſpace of ſeuentie yeeres, yet by the prouidence of God the gouernement remayned in the familie of Dauid, where it continued till the comming of Chriſt.

* And Salathiel begate Zorobabel.

13 And Zorobabel begate Abiud. And Abiud begate Eliacim. And Eliacim begate Azor.

14 And Azor begate Sadoc. And Sadoc begate Achim. And Achim begate Eliud.

15 And Eliud begate Eleazar. And Eleazar begate Matthan. And Matthan begate Iacob.

16 And Iacob begate Ioſeph, the huſband of Marie, [k] of whom was borne Ieſus, that is called [l] Chriſt.

17 So all the generations from Abraham to Dauid, are foureteene generations: and from Dauid vntill they were caryed away into Babylon, foureteene generations: and after they were caried away into Babylon, vntill Chriſt, foureteene generations.

18 ¶ Now the birth of Ieſus Chriſt was thus: When as his mother Mary was * betrothed to Ioſeph, [m] before they came together, ſhe was found [n] with childe of the holy Ghoſt.

19 Then Ioſeph her huſband being a [o] iuſt man, and not willing to * make her a publike example, was minded to put her away ſecretly.

20 But whiles he thought theſe things, beholde, the Angel of the Lorde appeared vnto him in a [p] dreame, ſaying, Ioſeph the [q] ſonne of Dauid, feare not to take Marie for thy wife: for that which is conceiued in her, is of the holy Ghoſt.

21 And ſhee ſhall bring forth a ſonne, and thou ſhalt * call his name [r] Ieſus: for he ſhall * ſaue his people from their ſinnes.

22 And all this was done that it might be fulfilled, which was ſpoken of the Lorde by the Prophet, ſaying,

23 * Beholde, a Virgine ſhall bee with child, and ſhall beare a ſonne, and ‖ they ſhall call his name Emmanuel, which is by interpretation, [ſ] God with vs.

24 ¶ Then Ioſeph being raiſed from ſleepe, did as the Angel of the Lord had inioyned him, and tooke his wife.

25 But hee knewe her not, till ſhee had brought forth her [t] firſt borne ſonne, and hee called his name IESVS.

1.Chro.3.17,19.
Ezra 3.2. and 5.2.

[k] Albeit the Iewes number their kinred by the malekinde, yet this linage of Mary is comprehended vnder the ſame, becauſe ſhe was married to a man of her owne ſtocke and tribe.

[l] Who is the true King, Prieſt and Prophet anoynted of God to accompliſh the office of the redeemer.

Luke 1.27.

[m] Before he tooke her home to him.

[n] As the Angel afterward declared to Ioſeph.

[o] Vpright and fearing God, and therefore ſuſpecting that ſhe had committed fornication, before ſhe was betrothed, would neither retaine her, which by the Law ſhould be married to an other, neither by accuſing her put her to ſhame for her fact.

*Deut.*24.1.

[p] This dreame is witneſſed by the holy Ghoſt, and is a kinde of reuelation, Numb.12.6.

[q] This name putteth him in remembrance of Gods promiſe to Dauid. *Luke* 1.31.

[r] That is, a Sauiour. *Act.*4.12 *phil.*2.10. *Iſa.*7.14.

‖*Or, thou.*

[ſ] God is ioyned with vs by the meanes of Ieſus Chriſt, who is both God and man.

[t] Chriſt is here called the firſt borne, becauſe ſhee had neuer any before, and not in reſpect of any ſhe had after. Neither yet doeth this worde (till) import alwayes a time following wherein the contrary may be affirmed, as our Sauiour, ſaying that hee will bee preſent with his diſciples till the ende of the worlde, meaneth not, that after this world he will not be with them.

CHAP. II.

1 The time and place of Chriſts birth. 11 The wiſe men offer their preſents. 14 Chriſt fleeth into Egypt. 16 The yong children are ſlaine. 23 Ioſeph turneth into Galilee.

**Luke* 2.6.

[a] For there is another Beth-lehem in the tribe of Zebulun.

WHen * Ieſus was then borne at Beth-lehem in [a] Iudea, in the dayes of Herode the King, beholde, there came [b] Wiſemen from the Eaſt to Ieruſalem,

2 Saying, Where is the King of the Iewes that is borne? for wee haue ſeene his [c] ſtarre in the Eaſt, and are come to [d] worſhip him.

3 When king Herode heard this, he was troubled, and all Ieruſalem with him.

4 And gathering together all the chiefe Prieſtes and Scribes of the people, hee aſked of them, where Chriſt ſhould be borne.

5 [e] And they ſayde vnto him, At Beth-lehem in Iudea: for ſo it is written by the Prophet,

6 * And thou Beth-lehem in the land of Iuda, art not the leaſt among the princes of Iuda: for out of thee ſhall come the gouernour that ſhall feede my people Iſrael.

7 Then Herode [f] priuily called the wiſemen, and diligently inquired of them the time of the ſtarre that appeared,

8 And ſent them to Beth-lehem, ſaying, Goe, and ſearch diligently for the babe: and when yee haue found him, bring mee worde againe, that I may come alſo, and worſhip him.

9 ¶ So when they had heard the King, they departed: and loe, the [g] ſtarre which they had ſeene in the Eaſt, went before them, till it came, and ſtoode ouer the place where the babe was.

10 And when they ſawe the ſtarre, they reioyced with an exceeding great ioy,

11 And went into the houſe, and ‖ found the babe with Mary his mother, and fell downe, and worſhipped him, and opened their treaſures, and preſented vnto him giftes, euen [h] golde, and incenſe, and myrrhe.

12 And after they were warned of God in a dreame, that they ſhould [i] not goe againe to Herode, they returned into their countrey another way.

13 ¶ After their departure, beholde, the Angel of the Lorde appeareth to Ioſeph in a dreame, ſaying, Ariſe, and take the babe and his mother, and flee into Egypt, and be there till I bring thee worde: for Herode will ſeeke the babe, to deſtroy him.

14 So hee aroſe, and tooke the babe and his mother by night, and departed into Egypt,

15 And was there vnto the death of Herode, [k] that it might be fulfilled, which was ſpoken of the Lorde by the * Prophet, ſaying, Out of Egypt haue I called my Sonne.

16 ¶ [l] Then Herode, ſeeing that he was mocked of the wiſe men, was exceeding wroth, and ſent forth, and ſlew all the male children that were in Beth-lehem, and in all the coaſtes thereof, from two yeere olde and vnder, according to the time which hee had diligently ſearched out of the wiſemen.

17 Then was that fulfilled which was

[b] Wiſeme Magi, in the P ſians and Chal ans tongue, ſignifie Philoſophers, Prieſts, or Aſtronomers, and are here the firſt fruites of the Gentiles that came to worſhip Chriſt.

[c] An extraordinary ſigne to ſet forth that Kings honour, whome the world did not eſteeme.

[d] Which was a declaration of that reuerence, which the Gentiles ſhould beare vnto Chriſt.

[e] They could well tell of Chriſt in generall: but when they ſhould profeſſe his name, and giue him his due honour, they waxe colde and ſhrinke backe.

*Mic*h 5.2.
iohn 7.42.

[f] An euill conſcience is a burning fire.

[g] The ſtarre vaniſhed away before, to the intent they ſhould tarie at Ieruſalem, and there inquire of the thing to the confuſion of the Iewes.

‖*Or, ſaw.*

[h] The Perſians maner was not to ſalute Kings without a preſent, and therefore they brought of that which was moſt precious in their countrey, whereof euery one of them offered.

[i] Promiſe ought not to be kept where Gods honour and preaching of his trueth is hindered: or elſe it ought not to bee broken.

[k] That which was prefigured by the deliuerance of the Iſraelites out of Egypt, which were Chriſts Church and his body, is now verified, and accompliſhed in the head Chriſt. *Hoſe.*11.1.

[l] Within a certaine time after.

ſpoken by the Prophet Ieremias, ſaying,

18 * In [m] Rama was a voyce heard, mourning, and weeping, and great lamentation: Rachel weeping for her children, and would not be comforted, becauſe they [n] were not.

19 And when Herode was dead, behold, an Angel of the Lord appeareth in a dreame to Ioſeph in Egypt,

20 Saying, Ariſe, and take the babe and his mother, and goe into the lande of Iſrael: for they are [o] dead which ſought the babes life.

21 Then he aroſe vp, and tooke the babe and his mother, and came into the lande of Iſrael.

22 But when hee heard that Archelaus did reigne in Iudea in ſteade of his father Herode, hee was afraide to goe thither: ‖ yet after hee was warned of God in a dreame, hee turned aſide into the partes of Galile,

23 And went and dwelt in a citie called Nazareth, that it might be fulfilled which was ſpoken by the Prophets, which was, that he ſhould be called ‖ a [p] Nazarite.

31.15.

[m] Herod renewed the ſorow which the Beniamites had ſuffered long before: yet for all his crueltie he could not bring to paſſe, ÿ Chriſt ſhould not reigne.

[n] That is, they were killed and dead.

[o] Thus the faithfull may ſee how God hath infinite meanes to preſerue them from ÿ rage of tyrants.

‖ Or, therefore.

‖ Or, of Nazaret.

[p] Which is holy and conſecrated to God: alluding vnto thoſe that were Nazarites in the old Law, which were a figure of that holineſſe which ſhould be manifeſted in Chriſt, as was Samſon, Ioſeph, &c.

CHAP. III.

1 The office, doctrine, and life of Iohn. 7 The Phariſes are reprooued 8 The fruites of repentance. 13 Chriſt is baptized in Iordan, 17 And authorized by God his Father.

AND * in [a] thoſe dayes, Iohn the Baptiſt came and preached in the [b] wilderneſſe of Iudea,

2 And ſaid, Repent: for the [c] kingdome of heauen is at hand.

3 For this is he of whom it is ſpoken by the Prophet Eſaias, ſaying, * The voyce of him that cryeth in the wilderneſſe, is, Prepare ye the way of the Lord: make his paths ſtraight.

4 * And this Iohn had his [d] garment of camels haire, and a girdle of a ſkin about his loynes: his meate was alſo ‖ [e] locuſtes and wilde hony.

5 * Then went out to him Ieruſalem and all Iudea, and all the region round about Iordan.

6 And they were baptized of him in Iordan, [f] confeſſing their ſinnes.

7 Now when he ſaw many of the Phariſes and of the Sadduces come to his baptiſme, he ſayd vnto them, * O ‖ generations of vipers, who hath forwarned you to flee from the anger to come?

8 Bring forth therefore [g] fruites worthy amendement of life,

Mar.1.4. luk.3.3

[a] In the 15. yere of the reigne of Tiberius, after Chriſt had long time remained in Nazaret, and was now about 30. yeere olde, luke 3.1,23.

[b] So called in reſpect of the plaine countrey and fertile vallies: and not becauſe it was not inhabited.

‖ Or, be ſorie for your faults paſt, and amend.

[c] Which is, that God will reigne ouer vs, gather vs vnto him, pardon our ſinnes, and adopt vs by the preaching of the Goſpel.

Iſa.1.3. mar.1.3. luke 3.4. iohn 1.23. Mar.1.6.

[d] Wouen with haire, as groſſe haire cloth.

‖ Or, graſhoppers.

[e] Such meates as nature brought foorth without mans labour or diligence: read Leuit.11.22. Mar.1.5. Luk.3.7.

[f] Acknowledging their faults: for there is no repentance without confeſſion Chap.12.34.

‖ Or, broodes.

[g] He menaceth thoſe venemous & malicious Phariſes with the iudgement of God, except they ſhew before men ſuch workes as are agreeable to the profeſſion of the godly, whom Iſai calleth the trees of righteouſneſſe, Chap.61.3.

9 And thinke not to ſay with your ſelues, * We haue Abraham to our father: for I ſay vnto you, that God is able of theſe ſtones to raiſe vp children vnto Abraham.

10 And nowe alſo is the [h] axe put to the roote of the trees: * therefore euery tree which bringeth not foorth good fruite, is hewen downe, and caſt into the fire.

11 * In deede I baptize you with water to amendement of life, but hee that commeth after me, is mightier then I, whoſe ſhoes I am not worthy to beare: he will baptize you with the holy ghoſt, and with [i] fire.

12 Which hath his [k] fanne in his hand, and will make cleane his floore, and gather his wheate into his garner, but wil burne vp the chaffe with vnquenchable fire.

13 ¶ * Then came Ieſus from Galile to Iordan vnto Iohn, to be baptized of him.

14 But Iohn put him backe, ſaying, I haue neede to be baptized of thee, and commeſt thou to me?

15 Then Ieſus anſwering, ſayd to him, Let be nowe: for thus it becommeth vs to [l] fulfill all righteouſneſſe. So hee ſuffered him.

16 And Ieſus when hee was baptized came ſtraight out of the water. And loe, the heauens were opened vnto him, and Iohn ſawe the Spirit of God deſcending like a [m] doue, and lighting vpon him.

17 And loe, a voyce came from heauen, ſaying, * [n] This is my * beloued Sonne, in whom I am well pleaſed.

Iohn 8.39. actes 13.26.

[h] The iudgement of God is at hand to deſtroy ſuch as are not meete to be of his Church.

Chap.7.19.

Mar.1.8. luke 3.16. ioh.1.26. acts 1.5. & 2.4. & 8.17. and 19.4,5.

[i] When God baptizeth inwardly with the vertue of his ſpirit, he burneth and conſumeth the vices, and inflameth ÿ hearts with loue toward him.

[k] Which is the preaching of the Goſpel, whereby he gathereth the faithfull as good corne, and ſcattereth the infidels as chaffe.

Marke 1.9. luke 3.21.

[l] We muſt render perfit obedience to God in all things, which hee had ordeined.

[m] To ſhew the ſtate of his kingdome, which is in all meekeneſſe & lowlineſſe. Chap.17.5. 2.pet.1.17.

[n] The fauour of God reſteth on Ieſus Chriſt, that from him it might be powred on vs, which deſerue of our ſelues his wrath and indignation. Coloſſ.1.13.

CHAP. IIII.

1 Chriſt faſteth and is tempted. 11 The Angels miniſter to him. 17 He beginneth to preach. 18 He calleth Peter, Andrew, Iames and Iohn, & healeth all the ſicke.

THen * was Ieſus led aſide [a] of the Spirit into the wilderneſſe, to be [b] tempted of the deuill.

2 And when he had faſted fourtie dayes and fourtie nights, he was afterward hungry.

3 Then came to him the tempter, and ſayd, If thou be the Sonne of God, [c] command that theſe ſtones be made bread.

4 But hee anſwering, ſayd, It is written, * Man ſhall not liue by bread onely, but by euery [d] worde that proceedeth out of the mouth of God.

5 Then the deuill tooke him vp into the [e] holy Citie, and ſet him on a ‖ pinacle of the Temple,

6 And ſayde vnto him, If thou bee the Sonne of God, caſt thy ſelfe downe: for it is written, * that hee will giue his Angels charge ouer thee, and with their hands they ſhall [f] lift thee vp, leaſt at any time thou

Marke 1.12. luke 4.1.

[a] By the holy Ghoſt.

[b] To the ende that he ouercomming theſe tentations, might get the victory for vs.

[c] Satan would haue Chriſt to diſtruſt God, and his word, and follow other ſtrange and vnlawfull meanes.

Deut.8.3.

[d] He meaneth the order that God hath ordeined to maintaine his creatures by.

[e] To wit, Ieruſalem.

‖ Or, vane which ſheweth where the wind ſtood.

Pſal.91.11,12.

[f] Hee allegeth but halfe the ſentence to deceiue thereby the rather, and cloke his craftie purpoſe.

ſhouldeſt daſh thy foote againſt a ſtone.

7 Ieſus ſayd vnto him, It is written againe, *Thou ſhalt not [g] tempt the Lorde thy God.

8 Againe the deuill tooke him vp vnto an exceeding high mountaine, and [h] ſhewed him all the kingdomes of the world, and the glory of them,

9 And ſayd to him, All theſe will I giue thee, if thou wilt fall downe and worſhip me.

10 Then ſayd Ieſus vnto him, Auoyde Satan: for it is written, *Thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerue.

11 *Then the deuill [i] left him: and behold, the Angels [k] came and miniſtred vnto him.

12 ¶ *And when Ieſus had heard that Iohn was [l] deliuered vp, hee returned into Galile,

13 And leauing Nazareth, went & dwelt in Capernaum, which is neere the [m] ſea, in the borders of Zabulon and Nephthalim,

14 That it might be fulfilled which was ſpoken by Eſaias the Prophet, ſaying,

15 *The land of Zabulon, and the land of Nephthalim by the way of the ſea, beyond Iordan, [n] Galile of the Gentiles:

16 The people which ſate in [o] darkeneſſe, ſaw great light: and to them which ſate in the region and ſhadow of death, light is riſen vp.

17 *From that time Ieſus beganne to preach, and to ſay, Amend your liues: for the kingdome of heauen is at hand.

18 ¶ *And Ieſus walking by the ſea of Galile, ſaw two brethren, Simon, which was called Peter, and Andrew his brother, caſting a net into the ſea (for they were [p] fiſhers.)

19 And he ſaid vnto them, Follow mee, and I will make you fiſhers [q] of men.

20 And they ſtraightway leauing the nets, followed him.

21 And when hee was gone foorth from thence, he ſawe other two brethren, Iames the ſonne of Zebedeus, and Iohn his brother in a ſhip with Zebedeus their father, mending their nets, and he called them.

22 And they [r] without tarying, leauing the ſhip, and their father, followed him.

23 So Ieſus went about all Galile, teaching in their Synagogues, and preaching the Goſpell of the [ſ] kingdome, and healing euery ſickeneſſe and euery diſeaſe among the people.

24 And his fame ſpread abroad through all Syria: and they brought vnto him all ſicke people, that were taken with diuers diſeaſes and gripings, and them that were poſſeſſed with [t] deuils, and thoſe which were [u] lunatike, and thoſe that had the palſie: and he healed them.

25 And there followed him great multitudes out of Galile, and [x] Decapolis, and Ieruſalem, and Iudea, and from beyonde Iordan.

Deut.6.16.

[g] We muſt not leaue ſuch lawful meanes as God hath appointed, to ſeeke others after our owne fantaſie.

[h] In a viſion.

Deut.6,13.and 10.20.

Marke 1.13. *luke* 4.13.

[i] The word of God is the ſword of the Spirit, wherewith Satan is ouercome.

[k] To comfort him.

Marke 1.14. *luke* 4.14. *iohn* 4.43.

[l] And caſt in priſon by Herod.

[m] For ſo they called the lake of Gennezareth.

*Iſa.*9.1,2.

[n] Chriſt had preached now almoſt a yere in Iudea, and Samaria, and after went to preach in the vppermoſt Galile, which was out of the boders of Paleſtina.

[o] Which was without comfort, hath receiued conſolation.

Marke 1.15.

Marke 1.16.

[p] God hath choſen the weake things of the world to confound ẏ mightie, 1.Cor.1.27.

[q] To draw them out of the ſea of this word, wherein they are drowned.

[r] We ought to be moſt ready to follow Chriſt when he calleth, leauing al worldly reſpects apart.

[ſ] That is, the bleſſed tidings of forgiuenes of ſinnes and reconciliation with God.

[t] So that by healing incurable diſeaſes Chriſts diuinitie appeared. [u] They that were madde or ſicke at a certaine time of the moone. [x] It was a countrey wherein were ten cities, as the word ſignifieth.

CHAP. V.

2 Chriſt teacheth who are bleſſed. 13 The ſalt of the earth, & light of the world. 16 Good works. 17 Chriſt came to fulfill the Law. 21 What is meant by killing. 23 Reconciliation. 27 Adulrie 29 Offences. 31 Diuorcement. 33 Not to ſweare. 39 To ſuffer wrong. 44 To loue our enemies. 48 Perfection.

And when he ſawe the multitude, he went vp into a mountaine: and when he was ſet, his diſciples came to him.

2 And he opened his mouth and taught them, ſaying,

3 *Bleſſed are the [a] poore in ſpirite: for theirs is the kingdome of heauen.

4 *Bleſſed are they that [b] mourne: for they ſhall be comforted.

5 *Bleſſed are the [c] meeke: for they ſhall inherite the earth.

6 Bleſſed are they which [d] hunger and thirſt for righteouſnes: for they ſhalbe filled.

7 Bleſſed are the mercifull: for they ſhall obteine mercie.

8 Bleſſed are the *pure in heart: for they ſhall ſee God.

9 Bleſſed are the peacemakers: for they ſhalbe called the [e] children of God.

10 Bleſſed are they *which ſuffer perſecution for righteouſneſſe ſake: for theirs is the kingdome of heauen.

11 *Bleſſed are ye when men reuile you, and perſecute you, and ſay all maner of euill againſt you for my ſake, falſly.

12 Reioyce and be glad, for great is your reward in heauen: for ſo perſecuted they the Prophets which were before you.

13 *Yee are the [f] ſalt of the earth: but if the ſalt haue loſt his ſauour, wherewith ſhall it be ſalted? it is thencefoorth good for nothing but to be caſt out, and to be troden vnder foot of men.

14 Ye are the light of the world. A citie that is ſet on an hill, can not be hid.

15 *Neither doe men light a candle, and put it vnder a buſhell, but on a candleſticke, and it giueth light vnto all that are in the houſe.

16 *Let [g] your light ſo ſhine before men, that they may ſee your good works, and glorifie your father which is in heauen.

17 Thinke not that I am come to deſtroy the Lawe, or the Prophets. [h] I am not come to deſtroy them, but to fulfill them.

18 *For truely I ſay vnto you, Till heauen and earth periſh, one iote, or one title of the Law ſhall not ſcape, till [i] all things be fulfilled.

19 *Whoſoeuer therefore ſhall breake one of [k] theſe leaſt commaundements, and teach men ſo, hee ſhall be called the leaſt in the kingdome of heauen: but whoſoeuer ſhall obſerue and teach them, the ſame ſhall bee called great in the kingdome of heauen.

20 For I ſay vnto you, except your righteouſneſſe *exceede the righteouſneſſe of the

Luke 6.20.

[a] That feele themſelues voide of all righteouſneſſe, that they may onely ſeeke it in Chriſt.

*Iſa.*61.2,3,7.& 65.13,19.*luke* 6.21.

[b] Which feele their owne miſerie, and ſeeke their comfort in God.

*Pſal.*37.11.

[c] Who rather would ſuffer all iniuries, thē they would reuenge themſelues.

[d] Being in neceſſitie, deſire nothing but that which is vpright and godly.

*Pſal.*24.4.

[e] For he is called the God of peace, 1.Cor. 14.33.

1.*Pet.*3.14. 1.*Pet.*4.14. *acts* 5.41.

Marke 9.50. *luke* 14.34.

[f] Your office is to ſeaſon men with the ſalt of the heauenly doctrine.

Marke 4.21. *luke* 8.16.*and* 11.33.

1.*Pet.*2.12.

[g] Becauſe you are ſeene farre off, giue good example of life.

[h] The Goſpel is the ſtabliſhing and accompliſhing of the law.

Luke 16.17.

[i] The doctrine of the law conteineth nothing vnprofitable or ſuperfluous. *Iames* 2.10. [k] Whoſoeuer ſhall tranſgreſſe the leaſt of the Ten commandements in word and example, he ſhall be caſt out of the kingdome of God, except it be pardoned him in Chriſt.

Luke 11.39.

[l] Scribes and Phariſes, ye ſhal not enter into the kingdome of heauen.

21 [m] Ye haue heard that it was ſayd vnto them of the olde time, *Thou ſhalt not kil: for whoſoeuer killeth, ſhall bee ‖ culpable of iudgement.

22 But I ſay vnto you, Whoſoeuer is angry with his brother ‖ [n] vnaduiſedly, ſhall be culpable of iudgement. And whoſoeuer ſayth vnto his brother, [o] Raca, ſhall be worthy to be puniſhed by the [p] Councill. And whoſoeuer ſhall ſay, Foole, ſhall be worthy to be puniſhed with hell fire.

23 If then thou bring thy gift to the altar, and there remembreſt that thy brother hath ought againſt thee,

24 Leaue there thine offering before the altar, and goe thy way: firſt be [q] reconciled to thy brother, and then come and offer thy gift.

25 *Agree with thine aduerſarie quickly, whiles thou art in the way with him, leſt thine aduerſarie deliuer thee to the iudge, and the iudge deliuer thee to the ſergeant, and thou be caſt into priſon.

26 Verely I ſay vnto thee, thou ſhalt not come out thence, till thou haſt payed the vtmoſt farthing.

27 ¶ Yee haue heard that it was ſayd to them of olde time, *Thou ſhalt not commit adulterie.

28 But I ſay vnto you, that whoſoeuer looketh on a woman to luſt after her, hath committed [r] adultery with her already in his heart.

29 *Wherfore if thy right [ſ] eye cauſe thee to offend, plucke it out, and caſt it from thee: for better it is for thee, that one of thy members periſh, ‖ then that thy whole body ſhould be caſt into hell.

30 Alſo if thy right hand make thee to offend, cut it off, and caſt it from thee: for better it is for thee that one of thy members periſh, then that thy whole body ſhould bee caſt into hell.

31 It hath bene ſaid alſo, *Whoſoeuer ſhal put away his wife, let him giue her a teſtimoniall of diuorcement.

32 But I ſay vnto you, Whoſoeuer ſhall put away his wife (except it be for fornication) [t] cauſeth her to commit adultery: & whoſoeuer ſhal marrie her that is diuorced, committeth adultery.

33 Againe, ye haue heard that it was ſayd to them of olde time, *Thou ſhalt not forſweare thy ſelfe, but ſhalt performe thine othes to the Lord.

34 But I ſay vnto you, [u] Sweare not at all, neither by heauen, for it is the throne of God:

35 Nor yet by the earth: for it is his footſtoole: neither by Ieruſalem: for it is the citie of the great King.

36 Neither ſhalt thou ſweare by thine head, becauſe thou canſt not make one haire white or blacke.

which neither expound the law truely, nor obſerue it well.

m He ſheweth how theſe worthy doctors haue falſly gloſed this commandement.

Exod 20.13. *deut*.5.17.

‖*Or, ſubiect to puniſhment.*

‖*Or, without cauſe.*

n For God knowing his ſecret malice will puniſh him.

o Which ſignifieth in ỹ Syrians tongue, an idle braine, and is ſpoken in contempt.

p Like iudgement almoſt the Romanes obſerued: for Triumuiri had the examination of ſmall matters, ỹ counſel of 23. of greater cauſes, and finally great matters of importāce were decided by the Senate of 71. iudges, which here is compared to the iudgement of God, or to be puniſhed with hell fire.

q For that thou haſt offended him, or he hath offended thee: for God preferreth brotherly reconciliation to ſacrifice.

Luke 12.58.

Exod.20.14. *rom*.13.9.

r Charitie is required both in body and mind.

Chap 18.8,9. *mar* 9.47.

ſ Nothing is ſo precious which ought not to be reiected in reſpect of the glory of God.

‖*Or, and not that.*

Chap.19 7.*deut*.24 1.*mar* 10.4.*luk*.16.18.1.*cor*.7.10. t In that he giueth her leaue to marry another by that teſtimonial. *Exod*.20.7. *leu* 19 12.*deut*.5.11. u All ſuperfluous othes are vtterly debarred, whether the name of God be therein mentioned, or otherwiſe.

37 *But let your communication be [x] Yea, yea: Nay, nay. For whatſoeuer is more then theſe, commeth of [y] euill.

38 ¶ Ye haue heard that it hath bene ſaid, An * [z] eye for an eye, and a tooth for a tooth.

39 But I ſay vnto you, *Reſiſt not ‖ euill: but whoſoeuer [a] ſhall ſmite thee on the right checke, turne to him the other alſo.

40 And if any man will ſue thee at the Law, and take away thy coate, let him haue thy cloke alſo.

41 And whoſoeuer wil compell thee to go a mile, goe with him twaine.

42 *Giue to him that aſketh, and from him that would borow of thee, turne not away.

43 Ye haue heard that it hath bene ſayde, *Thou ſhalt loue thy neighbour, and [b] hate thine enemie.

44 But I ſay vnto you, *Loue your enemies: bleſſe them that curſe you: do good to them that hate you, *and pray for them which ‖ hurt you, and perſecute you,

45 *That ye may be the children of your Father that is in heauen: for he maketh his ſunne to ariſe on the euill, and the good, and ſendeth raine on the iuſt and vniuſt.

46 *For if yee loue them which loue you, what reward ſhall you haue? Doe not the Publicanes euen the ſame?

47 And if ye ‖ be friendly to your brethren onely, what ſingular thing doe yee? doe not euen the Publicanes likewiſe?

48 Ye ſhall therefore be [d] perfite, as your Father which is in heauen, is perfite.

Iames 5.12.

x Let ſimplicitie and trueth be in your words, and then ye ſhall not be ſo light, and ready to ſweare.

y When a man ſpeaketh otherwiſe then he thinketh in heart, it commeth of an euill conſcience, and of the deuill.

Exod.21.24. *leuit*.24.20. *deut*.19.21.

z Albeit this was ſpoken for the iudges, yet euery man applied it to reuenge his priuate quarell.

Luke 6.29. *rom* 12.17. 1.*cor*.6.7.

‖*Or, iniurie.*

a Rather receiue double wrong, then reuenge thine owne griefes.

Deut.15.8. *Leuit*.19.18.

b This was added by the falſe expoſitors the Phariſes. *Luke* 6.27,35. *Luke* 23 34. *acts* 7 60. 1.*cor*.4.13. ‖*Or, ruſh vpon you.* *Luke* 6 35. *Luke* 6.32. c Theſe did take to farme the taxes, tolles and other payments, and therefore were greatly in diſdaine with all men. ‖*Or, imbrace.* d We muſt labour to attaine to the perfection of God, who of his free liberalitie doeth good to them that are vnworthy.

CHAP. VI.

1 *Of almes,* 5 *prayer,* 14 *forgiuing one another,* 16 *faſting.* 19 *He forbiddeth the carefull ſeeking of worldly things, and willeth men to put their whole truſt in him.*

Take heede that you giue not your almes before men, to be ſeene of them, or els yee ſhall haue no reward of your Father which is in heauen.

2 *Therefore when thou giueſt thine almes, thou ſhalt not make a trumpet to be blowen before thee, as the [a] hypocrites doe in the Synagogues and in the ſtreetes, to be prayſed of men. Verily I ſay vnto you, they haue [b] their reward.

3 But when thou doeſt thine almes, let not thy [c] left hand knowe what thy right hand doeth,

4 That thy almes may be in ſecret, and thy Father that ſeeth in ſecret, hee will reward thee [d] openly.

5 And when thou prayeſt, be not as the hypocrites: for they loue to ſtand, and pray in the Synagogues, and in the corners of the ſtreetes, becauſe they would be ſeene of men. Verily I ſay vnto you, they haue their reward.

Rom.12.8.

a Whoſe works proceede not of a right faith, but are done for vaine glory.

b In that they are prayſed and commended of men.

c It is ſufficient that God approoue our works.

d In that day when all things ſhalbe reueiled.

6 But when thou prayeſt, [e] enter into thy chamber : and when thou haſt ſhut thy doore, pray vnto thy Father which is in ſecret, and thy Father which ſeeth in ſecret, ſhall reward thee openly.

7 Alſo when ye pray, ‖ [f] vſe no vaine repetitions as the heathen : for they thinke to be heard for their much babbling.

8 Be ye not like them therefore : for your [g] Father knoweth whereof yee haue neede, before ye aſke of him.

9 After this [h] maner therefore pray yee, *Our Father which art in heauen, halowed be thy [i] Name,

10 Thy [k] kingdome come. Thy will be done euen in earth, as it is in heauen.

11 Giue vs this day our dayly bread.

12 And forgiue vs our debts, as we alſo forgiue our debters.

13 And leade vs not [l] into tentation, but deliuer vs *from euill : for [m] thine is the kingdome, and the power, and the glory for euer, Amen.

14 *For if yee doe forgiue men their treſpaſſes, your heauenly Father will alſo forgiue you.

15 But if yee doe not forgiue men their treſpaſſes, no more will your Father forgiue you your treſpaſſes.

16 Moreouer, when yee faſt, looke not ſowre as the hypocrites : for they [n] diſfigure their faces, that they might ſeeme vnto men to faſt. Verily I ſay vnto you, that they haue their reward.

17 But when thou faſteſt, [o] anoint thine head, and waſh thy face,

18 That thou ſeeme not vnto men to faſt, but vnto thy Father which is in ſecret, and thy Father which ſeeth in ſecret, will reward thee openly.

19 ¶ Lay not vp treaſures for your ſelues vpon the earth, where the moth and canker corrupt, and where theeues dig through, and ſteale.

20 *But lay vp treaſures for your ſelues in heauen, where neither the moth nor canker corrupteth, and where theeues neither dig through, nor ſteale.

21 For where your treaſure is, there will your heart be alſo.

22 ¶ *The light of the body is the eye: if then thine eye bee [p] ſingle, thy whole bodie ſhall be light.

23 But if thine eye bee [q] wicked, then all thy body ſhall bee darke. Wherefore if the [r] light that is in thee, bee darkeneſſe, how great is that darkneſſe?

24 *No man can ſerue two maſters : for either hee ſhall hate the one, and loue the other, or elſe hee ſhall leane to the one, and deſpiſe the other. Ye cannot ſerue God and riches.

25 *Therefore I ſay vnto you, Bee not [ſ] carefull for your life, what yee ſhall eate, or what ye ſhall drinke : nor yet for your body, what yee ſhall put on. Is not the life more worth then meate ? and the bodie then raiment?

26 Behold the foules of the heauen : for they ſowe not, neither reape, nor carie into the barnes : yet your heauenly Father feedeth them. Are ye not much better then they?

27 Which of you by taking care, is able to adde one cubite vnto his ſtature?

28 And why care ye for raiment? Learne, how the lilies of [t] the field doe growe : they [u] labour not, neither ſpin:

29 Yet I ſay vnto you, that euen Solomon in all his glory was not arayed like one of theſe.

30 Wherefore if God ſo clothe the graſſe of the field which is to day, and to morow is caſt into the ouen, ſhal he not doe much more vnto you, O ye of little faith?

31 Therefore take no thought, ſaying, What ſhall we eat? or what ſhall we drinke? or wherewith ſhall we be clothed?

32 (For after all theſe things [x] ſeeke the Gentiles) for your heauenly father knoweth, that ye haue need of all theſe things.

33 But ſeeke ye firſt the kingdom of God, and his [y] righteouſneſſe, and all theſe things ſhall be miniſtred vnto you.

34 Care not then for the morow : for the morow ſhall care for ‖ it [z] ſelfe : the day hath ynough with his owne griefe.

CHAP. VII.

1 Chriſt forbiddeth raſh iudgement. 6 Not to caſt holy things to dogs. 7 To aſke, ſeeke, or knock. 12 The ſcope of the Scripture. 13 The ſtraite and wide gate. 15 Of falſe prophets. 16 The good tree and euill. 22 Falſe miracles. 24 The houſe on the rocke, or vpon the ſand.

Iudge [a] not, that ye be not iudged.

2 For with what *iudgement ye iudge, yee ſhall be iudged, and with what *meaſure yee mete, it ſhall be meaſured to you againe.

3 And why ſeeſt thou the mote that is in thy brothers eye, & perceiueſt not the beame that is in thine owne eye?

4 *Or how ſayeſt thou to thy brother, Suffer mee to caſt out the mote out of thine eye, and beholde, a beame is in thine owne eye?

5 Hypocrite, firſt caſt out the beame out of thine owne eye, and then ſhalt thou ſee clearely to caſt out the mote out of thy brothers eye.

6 ¶ [b] Giue yee not that which is holy, to dogges, neither caſt yee your pearles before ſwine, leſt they treade them vnder their feete, and turning againe, all to rent you.

7 ¶ *Aſke, and it ſhalbe giuen you: ſeeke, and ye ſhall finde ; knocke, and it ſhalbe opened vnto you.

8 For whoſoeuer aſketh, receiueth : and hee that ſeeketh, findeth : and to him that knocketh, it ſhalbe opened.

9 For what man is there among you, which if his ſonne aſke him bread, would giue him a ſtone?

10 Or if he aſke a fiſh, will he giue him a ſerpent?

11 If yee then, which are euill, can giue to your children good gifts, how much more

ſhall

[e] Withdraw thy ſelfe rather apart.

‖ *Or, babble not much.*

[f] He commandeth vs to beware of much babbling and ſuperfluous repeates.

[g] Who is not perſwaded by eloquent ſpeach, and long talke, as men are.

[h] Chriſt bindeth them not to the wordes, but to the ſenſe, and forme of prayer.

Luke 11.2.

[i] We muſt ſeeke Gods glory firſt and aboue all things.

[k] Reigne thou ouer all, and let vs render vnto thee perfect obedience, as thine Angels doe.

[l] To be ouercome thereby.

Chap 13.19.

[m] This concluſion excludeth mans merits, and teacheth vs to ground our prayers onely on God.

*Mar.*11.25. *ecclus* 28.2.

[n] Make their faces to ſeeme of an other ſort then they were wont to doe.

[o] Whereby is commanded to auoide all vaine oſtentation.

Luke 12 33. 1.*tim* 6.19.

Luke 11.34.

[p] If thine eye be diſpoſed to liberalitie, Prou. 22.9.

[q] If thine affection be corrupt, and giuen to couetouſneſſe, Deut 15 9.

[r] If the concupiſcence and wicked affections ouercome reaſon, wee muſt not marueile though men be blinded, and be like vnto beaſts. *Luke* 16 13 *Pſal.*55.22 *luke* 12.22 *phil.*4.6 1.*tim* 6.8. 1.*pet.*5.7.

[ſ] Mans trauaile nothing auaileth where God giueth not increaſe.

[t] The goodneſſe of God euen toward the herbes of the field farre paſſeth all things that man can cōpaſſe by his power and labour.

[u] The word ſignifieth they wearie not thēſelues.

[x] With care and diſtruſt.

[y] That is, to be regenerate, and amend your liues.

‖ *Or, his owne things.*

[z] God will prouide for euery day that that ſhal be neceſſarie, though we do not increaſe the preſent griefe by the carefulneſſe how to liue in time to come.

[a] He commandeth not to be curious or malicious to trie out, and condemne our neighbours faults: for hypocrites hide their owne faults, and ſeeke not to amend them, but are curious to reproue other mens.

Luke 6.37. *rom.* 2.1. 1.*cor.*4.3.

Mar 4.24. *luke* 6.38.

Luke 6 41.

[b] Declare not the Goſpel to the wicked contemners of God, whom thou ſeeſt left to themſelues and forſaken.

*Chap.*21.22. *mar.*11.24. *luke* 11 9. *iohn* 14 13.& 16.23, 24. *iames* 1.5.

ſhall your Father which is in heauen, giue good things to them that aske him?

12 *Therefore whatſoeuer yee would that men ſhould do to you, euen ſo do ye to them: for this is the [c] Law and the Prophets.

13 ¶ *[d] Enter in at the ſtreit gate, for it is the wide gate, and broade [e] way that leadeth to deſtruction: and many there bee which go in thereat,

14 Becauſe the gate is ſtreit, and the way narrow that leadeth vnto life, and few there be that finde it.

15 ¶ Beware of falſe prophets, which come to you in ſheeps clothing, but inwardly they are rauening wolues.

16 Ye ſhall knowe them by their fruits. *Do men gather grapes of thornes? or figs of thiſtles?

17 So euery good tree bringeth foorth good fruit, and a ‖ corrupt tree bringeth forth euill fruit.

18 A good tree cannot bring foorth euill fruite, neither can a corrupt tree bring foorth good fruit.

19 *Euery tree that bringeth not foorth good fruite, is hewen downe, and caſt into the fire.

20 Therefore by their fruites yee ſhall know them.

21 ¶ Not euery one that ſaith vnto mee, [f] Lord, Lord, ſhall enter into the kingdome of heauen, *but hee that doeth my Fathers will which is in heauen.

22 Many wil ſay to me in that day, Lord, Lord, haue we not [g] by thy Name prophecied? and by thy Name caſt out deuils? and by thy Name done many ‖ great workes?

23 And then will I profeſſe to them, [h] *I neuer knew you: *depart from me, ye that worke iniquitie.

24 Whoſoeuer then heareth of mee theſe wordes, *and doeth the ſame, I will liken him to a wiſe man, which hath builded his houſe on a rocke:

25 And the raine fell, & the floods came, and the windes blewe, and beat vpon that houſe, and it fell not: for it was grounded on a rocke.

26 But whoſoeuer heareth theſe my wordes, and doeth them not, ſhall be likened vnto a fooliſh man, which hath builded his houſe vpon the ſand:

27 And the raine fell, & the floods came, and the windes blewe, and beat vpon that houſe, & it fel, and the fall thereof was great.

28 ¶ *And it came to paſſe, when Jeſus had ended theſe wordes, the people were aſtonied at his doctrine.

29 For hee taught them as one hauing [i] authoritie, and not as the Scribes.

Luk.6.31. tob.4.15.

c The whole law and the Scriptures ſet forth vnto vs, and commend charitie.

Luke.13.24.

d We muſt ouercome and mortifie our affections, if we wil be true diſciples of Chriſt.

e For the moſt part of men ſeeke their owne libertie, and runne headlong to euil.

Luke.6.43.

‖ Or, a rotten.

Chap.3.10.

f He meaneth hirelings and hypocrites, who rather ſerue God with their lippes then with their heart.

Rom.2.13. iames 1,22.

g By the vertue, authoritie, and power.

‖ Or, Miracles.

h I neuer accepted you to be my true miniſters and diſciples.

Luk.13.27. Pſalme.6 8.

Luke 6.47.

Mark.1.22. luk.4.32.

i The mightie power of Gods Spirit appeared in him, whereby he declared himſelfe to be God, and cauſed others to beleeue in him.

CHAP. VIII.

2 Chriſt healeth the leper. 5 The Captaines faith. 11 The vocation of the Gentiles. 14 Peters mother in law. 19 The Scribe that would follow Chriſt. 20 Chriſtes pouertie. 24 He ſtilleth the ſea and the winde, 31 And driueth the deuils out of the poſſeſſed into the ſwine.

Nowe when hee was come downe from the mountaine, great multitudes followed him.

2 *And loe, there came a leper and worſhipped him, ſaying, Maſter, if thou wilt, thou canſt make me cleane.

3 And Jeſus putting forth his hand, touched him, ſaying, I will, be thou cleane: and immediatly his [a] leproſie was cleanſed.

4 Then Jeſus ſaide vnto him, See thou tell [b] no man, but goe, and ſhew thy ſelfe vnto the [c] Prieſt, and offer the gift that *Moſes commanded, for [d] a witneſſe to them.

5 ¶ *When Jeſus was entred into Capernaum, there came vnto him a ‖ Centurion, beſeeching him,

6 And ſaid, Maſter, my ‖ ſeruant lieth ſick at home of the palſie, & is grieuouſly pained.

7 And Jeſus ſaid vnto him, I will come and heale him.

8 But the Centurion anſwered, ſaying, Maſter, I am not worthy that thou ſhouldeſt come vnder my roofe: but ſpeake the word onely, and my ſeruant ſhalbe healed.

9 For I am a man alſo vnder the authoritie of another, and haue ſouldiers vnder me: and I ſay to one, Goe, and he goeth: and to another, Come, and he commeth: and to my ſeruant, Do this, and he doth it.

10 When Jeſus heard that, he marueiled, and ſaid to them that followed him, Verely I ſay vnto you, I haue not founde ſo great faieth, euen in Iſrael.

11 But I ſay vnto you, that [e] many ſhall come from the Eaſt and Weſt, and ſhall ſit downe with Abraham, and Iſaac, and Iacob in the kingdome of heauen.

12 And the children of the kingdome ſhall be caſt out into [f] vtter *darkenes: there ſhal be weeping and gnaſhing of teeth.

13 Then Jeſus ſaid vnto the Centurion, Goe thy way, and as thou haſt beleeued, ſo be it vnto thee. And his ſeruant was healed the ſame houre.

14 ¶ *And when Jeſus came to Peters houſe, he ſaw his wiues mother layd downe, and ſicke of a feuer.

15 And hee touched her hand, & the feuer left her: ſo ſhe aroſe, & miniſtred vnto them.

16 *When the euen was come, they brought vnto him many that were poſſeſſed with deuils: and he caſt out the ſpirits with his word, and healed all that were ſicke,

17 That it might be fulfilled which was ſpoken by *Eſaias the Prophet, ſaying, [g] Hee tooke our infirmities, & bare our ſickneſſes.

18 ¶ And when Jeſus ſawe great multitudes of people about him, he commaunded them to go ouer the water.

19 *Then came there a certaine Scribe, and ſayd vnto him, Maſter, [h] I will followe thee whitherſoeuer thou goeſt.

20 But Jeſus ſayd vnto him, The foxes haue holes, and the birds of the heauen haue neſts, but the Sonne of man hath not whereon to reſt his head.

21 ¶ And [i] another of his diſciples ſayde vnto him, Maſter, ſuffer me firſt to goe, and [k] bury my father.

Marke 1.40. luk.5.12.

a It was not like that leproſie that is now, but was a kinde thereof which was incurable.

b He would not yet be throughly knowen, but had his time & houre appointed.

c Our Sauiour would not contemne that which was ordeined by the Law, seeing as yet ÿ ceremonies thereof were not aboliſhed.

Leuit.14.4.

d To condemne them of ingratitude when they ſhall ſee thee whole.

Luke 7.1.

‖ Or a captaine ouer an hundreth.

‖ Or, ſonne.

e Which are ſtrange people and the Gentiles to whom the couenant of God did not properly appertaine.

f For there is nothing but meere darkenes out of the kingdome of heauen.

Chap 22.13.

Mar.1.29. luke 4.38.

Mar.1.32. luke 4.40.

Iſa.53.4. 1. pet. 2.24.

g The Prophet ſpeaketh chiefly of the feebleneſſe and diſeaſe of our ſoules, which Ieſus Chriſt hath borne: therefore hee ſetteth his great mercy and power before our eyes by healing the body.

Luk.9.57.

h He thought by this meanes to curry fauor with the world: but Ieſus ſheweth him that hee is farre wide from that he looketh for: for in ſtead of worldly wealth there is but pouertie in Chriſt. i Luke maketh mention of three, which were hindred by worldly reſpects frō comming to Chriſt. k To ſuccour and helpe him in his old age till he die, and then I will follow thee wholly.

22 But Ieſus ſaide vnto him, Followe me, and let the [l] dead bury their dead.

23 ¶ *And when he was entred into the ſhip, his diſciples followed him.

24 And beholde, there aroſe a great tempeſt in the Sea, ſo that the ſhip was couered with waues: but he was aſleepe.

25 Then his Diſciples came, and awoke him, ſaying, Maſter, ſaue vs: we periſh.

26 And he ſayd vnto them, Why are yee fearefull, O ye of litle faith? Then hee aroſe, and rebuked the winds and the Sea: and ſo there was a great calme.

27 And the men marueiled, ſaying, What man is this, that both the windes and the Sea obey him!

28 ¶ *And when hee was come to the other ſide, into the countrey of the Gergeſenes, there met him two poſſeſſed with deuils, which came out of the graues very fierce, ſo that no man might goe by that way.

29 And beholde, they cryed out, ſaying, Ieſus the Sonne of God, what haue wee to doe with thee? Art thou come hither to torment vs [m] before the time?

30 Now there was a farre off from them, a great herd of ſwine feeding.

31 And the deuils beſought him, ſaying, If thou caſt vs out, [n] ſuffer vs to goe into the herd of ſwine.

32 And he ſaid vnto them, Goe. So they went out, and departed into the herde of ſwine: and behold, the whole herde of ſwine was caryed with a violence from a ſteepe downe place into the [o] Sea, and dyed in the water.

33 Then the herdmen fled: and when they were come into the citie, they tolde all things, and what was become of them, that were poſſeſſed with the deuils.

34 And beholde, all the citie came out to meete Ieſus: and when they ſaw him, [p] they beſought him to depart out of their coaſts.

CHAP. IX.

2 He healeth the palſie, 5 and forgiueth ſinnes. 9 He calleth and viſiteth Matthew. 13 Mercy. 15 He anſwereth the Phariſes & Iohns diſciples. 16 Of the raw cloth & new wine. 22 He healeth the woman of the bloody iſſue. 25 He raiſeth Iairus daughter, 29 Giueth two blind men their ſight, 33 Maketh a dumme man to ſpeake, 35 Preacheth and healeth in diuers places, 38 And exhorteth to prayers for the aduancement of the Goſpel.

Then he entred into a ſhip, and paſſed ouer, and came into his owne Citie.

2 And *loe, they brought to him a man ſicke of the palſie, lying on a bed. And Ieſus ſeeing their [a] faith, ſayde to the ſicke of the palſie, Sonne, be of good comfort: thy [b] ſinnes are forgiuen thee.

3 And beholde, certaine of the Scribes ſayde with themſelues, This man blaſphemeth.

4 But when Ieſus ſawe their thoughts, hee ſaide, Wherefore thinke yee euill things [c] in your hearts?

5 For whether is it [d] eaſier to ſay, Thy ſinnes are forgiuen thee, or to ſay, Ariſe, and walke?

6 And that ye may know that the Sonne of man hath authoritie in earth to forgiue ſinnes, (then ſaide hee vnto the ſicke of the palſie,) Ariſe, take vp thy bed, and goe to thine houſe.

7 And hee aroſe, and departed to his owne houſe.

8 So when the multitude ſawe it, they marueiled, and glorified God, which had giuen ſuch authoritie to men.

9 ¶ *And as Ieſus paſſed foorth from thence, hee ſawe a man ſitting at the receite of cuſtome, named Matthewe, and ſayd to him, Followe mee. And hee aroſe, and followed him.

10 And it came to paſſe, as Ieſus ſate at meate in his houſe, beholde, many Publicanes and ſinners, that came thither, ſate downe at the table with Ieſus and his Diſciples.

11 And when the Phariſes ſaw that, they ſaid to his Diſciples, Why eateth your Maſter with Publicanes and ſinners?

12 Now when Ieſus heard it, he ſaid vnto them, The [e] whole neede not a phyſition, but they that are ſicke.

13 But goe [f] yee and learne what this is, *I [g] will haue mercy, and not ſacrifice: for I am not come to call the righteous, but the *ſinners to repentance.

14 ¶ *Then came the diſciples of Iohn to him, ſaying, Why do we and the Phariſes faſt oft, and thy Diſciples faſt not?

15 And Ieſus ſaide vnto them, Can the [h] children of the mariage chamber mourne as long as the bridegrome is with them? But the dayes will come when the bridegrome ſhall be taken from them, and then ſhall they faſt.

16 Moreouer, no man pieceth an [i] old garment with a piece of ‖ newe cloth: for that that ſhould fill it vp, taketh away from the garment, and the breach is worſe.

17 Neither doe they put newe wine into [k] olde ‖ veſſels: for then the veſſels woulde breake, and the wine would bee ſpilt, and the veſſels ſhould periſh: but they put newe wine into new veſſels, and ſo are both preſerued.

18 ¶ *While hee thus ſpake vnto them, behold, there came a certaine ruler, and worſhipped him, ſaying, My daughter is now deceaſed, but come and lay thine hand on her and ſhe ſhall liue.

19 And Ieſus aroſe, and followed him with his diſciples.

20 And beholde, a woman which was diſeaſed with an iſſue of blood twelue yeres, came behinde him, and touched the hemme of his garment.

21 For ſhee ſayde in her ſelfe, If I may touch but his garment onely, I ſhall bee whole.

22 Then Ieſus turned him about, and ſeeing her, did ſay, Daughter, be of good

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[l] No dutie or loue is to be prefered to Gods calling: therfore Ieſus calleth them dead which are hindered by any worldly thing to follow Chriſt.

Marke 4.35. luke 8.26.

Marke 5 1. luke 8.26.

[m] The wicked would euer deferre their puniſhment thinking all correction to come too ſoone.

[n] The deuill deſireth euer to doe harme, but he can do no more then God doeth appoint.

[o] Meaning, the lake of Geneſareth.

[p] Theſe Gergeſenes eſteemed more their hogs then Ieſus Chriſt

Marke 2.3. luke 5.18.

[a] And alſo his faith that had the palſie: for except we haue faith, our ſinnes cannot be forgiuen.

[b] Ieſus toucheth the principall cauſe of al our miſeries, which is ſinne.

[c] Becauſe they did maliciouſly refuſe Chriſt, who offered himſelfe vnto them.

[d] Chriſt ſpeaketh according to their capacitie: for they more eſteemed outward miracles, then the vertue and power of Ieſus Chriſt, whereby their ſinnes might be forgiuen.

Marke 2.14. luke 5.27.

[e] He reproueth the vaine perſwaſion of them, wich thought thẽſelues whole, and contemned the poore ſicke ſinners, which ſought Ieſus Chriſt to be their phyſition.

[f] Which are puffed vp with vaine confidence of your owne righteouſnes.

Hoſe.6.6. chap.12.7.

[g] God requireth not ceremonies, but brotherly loue of one towards another.

1.Tim.1.15. Mark.2.18. luk.5.33.

[h] Chriſt would ſpare his diſciples a while, not burdening them too much, leaſt he ſhould diſcourage them.

[i] Chriſt compareth his diſciples for their infirmitie, to old garments, and olde veſſels, which are not able as yet to beare the perfection of his doctrine, which he meaneth by new cloth and new wine.

‖ *Or, raw and vndreſſed.*

[k] The minde which is infected with the dregges of ſuperſtitious ceremonies, is not meet to receiue the pleaſant wine of the goſpel.

‖ *Or, bottels or bags of leather or ſkin, wherein wine was caried on aſſes or camels.*

Marke 5 22. luke 8.42.

comfort: thy faith hath made thee whole. And the woman was made whole at that houre.)

23 Now when Jeſus came into the Rulers houſe, and ſawe the [l] minſtrels and the multitude making noyſe,

[l] Players vpon fluites or pipes, or other inſtruments which in thoſe dayes they vſed at burials.

24 He ſaid vnto them, Get you hence: for the mayd is not dead, but ſleepeth. And they laughed him to ſcorne.

25 And when the multitude were put forth, he went in and tooke her by the hand, and the mayd aroſe.

26 And this bruite went throughout all that land.

27 And as Jeſus departed thence, two blind men followed him, crying, and ſaying, O Sonne of Dauid, haue mercy vpon vs.

28 And when hee was come into the houſe, the blinde came to him, and Jeſus ſaide vnto them, [m] Beleeue yee that I am able to do this? And they ſaid vnto him, Yea, Lord.

[m] He would proue whether they bare him that reuerence which was due to Meſſias.

29 Then touched hee their eyes, ſaying, According to your faith be it vnto you.

30 And their eyes were opened, and Jeſus charged them, ſaying, See that no man know it.

31 But when they were departed, they ſpread abroade his fame throughout all that land.

Luke 11.15. *Chap.*12.24. *marke* 3.22 *luke* 11.15.

32 ¶ * And as they went out, behold, they brought to him a dumme man poſſeſſed with a deuill.

33 And when the deuill was caſt out, the dumme ſpake: then the multitude marueiled, ſaying, The like was neuer ſeene in Iſrael.

34 But the Phariſes ſaid, * Hee [n] caſteth out deuils through the prince of deuils.

[n] This blaſphemie proceedeth of extreme impietie, ſeeing all the people confeſſed the contrary.

Marke 6.6. *luke* 13.22.

35 ¶ And * Jeſus went about all cities and townes teaching in their Synagogues, and preaching the Goſpel of the [o] kingdome, and healing euery ſickeneſſe and euery diſeaſe among the people.

[o] Whereby God gathereth his people together, that he may reign ouer them.

Marke 6.34. *Luke* 10.2. *iohn* 4.35,36.

36 * But when he ſaw the multitude, hee had compaſſion vpō them, becauſe they were diſperſed, and ſcattered abroad, as ſheepe hauing no ſheepheard.

37 Then ſaid he to his diſciples, * Surely the [p] harueſt is great, but the labourers are fewe.

[p] He meaneth the people are ripe, and ready to receiue the Goſpel, comparing the number of the elect to a plentiful harueſt.

38 Wherefore pray the Lord of the harueſt, that he would ‖ ſend forth labourers into his harueſt.

‖*Or, thruſt forth.*

CHAP. X.

5 Chriſt ſendeth out his Apoſtles to preach in Iudea. 7 He giueth them charge, teaching them, and comforting them againſt perſecution. 20 The holy Ghoſt ſpeaketh by his miniſters. 26 Whom we ought to feare. 30 Our haires are counted. 32 To confeſſe Chriſt. 37 Not to loue our parents more then Chriſt. 38 To take vp our croſſe. 39 To ſaue or loſe the life. 40 To receiue the preachers.

Marke 3.13. *luke* 9.1.

AND * he called his twelue Diſciples vnto him, and gaue them power againſt vncleane ſpirites, to caſt them out, and to heale euery ſickneſſe, and euery diſeaſe.

2 Nowe the names of the twelue Apoſtles are theſe. The firſt is Simon, called Peter, and Andrew his brother: James the ſonne of Zebedeus, and John his brother.

3 Philip and Bartholmewe: Thomas, and Matthewe the Publicane: James the ſonne of Alpheus, and Lebbeus whoſe ſurname was Thaddeus:

4 Simon ‖ the Cananite, and Judas Iſcariot, who alſo betrayed him.

‖*Or, the zealous.*

Acts 13.46.

5 Theſe twelue did Jeſus ſend foorth, and commanded them, ſaying, Goe not into the way of the Gentiles, and into the cities of the Samaritanes enter ye not:

6 But goe rather * to the [a] loſt ſheepe of the houſe of Iſrael.

[a] For the kingdome of God muſt firſt be preached vnto them, becauſe Chriſt was eſpecially promiſed vnto them.

Luke 10.9.

7 * And as yee goe, preach, ſaying, The kingdome of heauen is at hand.

8 Heale the ſicke: clenſe the lepers: raiſe vp the dead: caſt out the deuils. Freely yee haue receiued, [b] freely giue.

[b] He commandeth them to offer themſelues freely to the Lords worke without reſpect of gaine or lucre.

Marke 6.8. *luke* 9.3. *and* 22.35.

9 * ‖ Poſſeſſe not [c] golde, nor ſiluer, nor money in you ‖ girdles,

‖*Or, prouide not for.*

[c] Becauſe he ſendeth them not for a long time, but onely for one iourney, he defendeth the things that might let them: neither is this a perpetuall commandement.

‖*Or, purſes.*

10 Nor a ſcrip for the iourney, neither two coates, neither ſhooes, nor a ſtaffe: * for the workeman is worthy of his meat.

*1.Tim.*5.18. *luke* 10.7.

11 * And into whatſoeuer citie or towne yee ſhall come, enquire who is worthy in it, and there abide till ye goe thence.

Luke 10.8.

12 And when yee come into an houſe, ſalute the ſame.

13 And if the houſe bee worthy, let your peace come vpon it: but if it be not worthy, let your peace returne to you.

Marke 6.11. *luke* 9.5. *Acts* 13.51. *and* 18.6.

14 * And whoſoeuer ſhal not receiue you, nor heare your words, when ye depart out of that houſe, or that citie, * [d] ſhake off the duſt of your feete.

[d] To ſignifie that their land is polluted, & that you conſent not to their wickednes.

15 Truely I ſay vnto you, it ſhall bee eaſier for them of the lande of [e] Sodom and Gomorrha in the day of iudgement, then for that Citie.

[e] Who were not ſo liuely taught, and aduertiſed.

Luke 10.3.

16 ¶ * Beholde, I ſend you as ſheepe in the middes of wolues: be yee therefore wiſe as ſerpents, and ‖ [f] innocent as doues.

‖*Or, ſimple.*

[f] Not reuenging wrong, much leſſe doing wrōg.

17 But beware of men, for they will deliuer you vp to the Councils, & wil ſcourge you in their Synagogues.

18 And yee ſhall be brought to the gouernours and Kings for my ſake, in [g] witneſſe to them, and to the Gentiles.

[g] To take from them all pretence of ignorance, and to make them inexcuſable.

Marke 13.11. *luke* 12.11.

19 * But when they deliuer you vp, take no thought how or what ye ſhall ſpeake: for it ſhall be giuen you in that houre, what yee ſhall ſay.

20 For it is not yee that ſpeake, but the Spirit of your father which ſpeaketh in you.

21 And the * brother ſhall betray the brother to death, and the father the ſonne, and the children ſhall riſe againſt their parents, and ſhall cauſe them to die.

22 And yee ſhall be * hated of all men for my Name: * but he that endureth to the end, he ſhall be ſaued.

23 And when they perſecute you in this citie, flie [h] into another: for verily I ſay vnto you, yee ſhall not finiſh all the cities of Iſrael, till the [i] Sonne of man be come.

Luke 21.16 *Luke* 21.17. *Marke* 13.13 *luke* 21.19.

[h] To perfite and doe good, and not bee idle

[i] And will comfort you and giue manifeſt euidence of his preſence: and hee ſpeaketh not of their firſt ſending, but of the whole time of their Apoſtleſhip.

24 *

24 *The diſciple is not aboue his maſter, nor the ſeruant aboue his Lord.

25 It is ynough for the diſciple to bee as his maſter is, and the ſeruant as his Lorde. *If they haue called the maſter of the houſe [k] Beelzebub, how much more them of his houſhold?

26 Feare them not therefore: *for there is nothing couered, that ſhall not bee diſcloſed, nor hid, that ſhall not be knowen.

27 What I tell you in darkeneſſe, that ſpeake ye in light: and what ye heare in the eare, that preach ye on the [l] houſes.

28 And feare yee not them which kill the body, but are not able to kil the ſoule: but rather feare him, which is able to deſtroy both ſoule and body in hell.

29 Are not two ſparrowes ſold for a farthing, and one of them ſhall not fall on the ground without your father?

30 *Yea, and all the haires of your head are numbred.

31 Feare ye not therefore, yee are of more value then many ſparrowes.

32 Whoſoeuer therefore ſhall [m] confeſſe me before men, him will I confeſſe alſo before my Father, which is in heauen.

33 But who ſoeuer ſhall deny mee before men, him will I alſo deny before my Father, which is in heauen.

33 [n] Thinke not that I am come to ſend [n] peace into the earth: I came not to ſende peace, but the ſword.

35 For I am come to ſet a man at [o] variance againſt his father, and the daughter againſt her mother, and the daughter in law againſt her mother in law.

36 *And a mans enemies ſhall be they of his owne houſhold.

37 *He that loueth father or mother more then me, is not worthy of me. And he that loueth ſonne or daughter more then mee, is not worthy of me.

38 *And he that taketh not his croſſe, and [p] followeth after me, is not worthy of me.

39 Hee that will ſaue his [q] life, ſhall loſe it, and he that loſeth his life for my ſake, ſhall ſaue it.

40 He that receiueth you receiueth mee: and he that receiueth me, receiueth him that hath ſent me.

41 *He that receiueth a [r] Prophet in the name of a Prophet, ſhall receiue a Prophets reward: and hee that receiueth a righteous man, in the name of a righteous man, ſhall receiue the reward of a righteous man.

42 And whoſoeuer ſhall giue vnto one of theſe little ones to drinke a cup of colde water onely, in the name of a Diſciple, verily I ſay vnto you, hee ſhall not loſe his reward.

Luke 6 40. *iohn* 13.16. *and* 15.20. *Chap.* 12.24.

[k] It was the name of an idole which ſignified the god of flies, and in deſpite thereof was attributed to the deuil, reade 2. King. 1 2. and the wicked called Chriſt by this name.

Mar. 4.23. *luk.* 8. 17 *and* 12.2.

[l] Which in thoſe countreis are ſo made that men may walke vpon them.

2. *Sam.* 14.11. *acts* 27.34. *Marke* 8.38. *luke* 9.26. *and* 12 8. 2. *tim.* 2.12.

[m] And acknowledge me his onely Sauiour.

Luke 12.51.

[n] He giueth vs inward peace in our conſciences, but outwardly we muſt haue warre with wicked worldlings.

[o] Which thing commeth not of the propertie of Chriſt, but proceedeth of the malice of men, which loue not the light, but darkeneſſe and are offended with the word of ſaluation.

Michah 7 6. *Luke* 14.26. *Chap* 16 24. *marke* 18.34. *luke* 9.23. *and* 14 27.

[p] Alſo they that inuent any other way to honour God, then that he hath preſcribed by his word, follow not Chriſt, but go before him. [q] He that doth preferre his life before my glory. *Luke* 10.16 *iohn* 13.20. [r] We muſt reuerence Chriſt in his ſeruants, and receiue them as ſent from him, and honour them for their office ſake. *Mar.* 9 41.

CHAP. XI.

1 Chriſt preacheth. 2 Iohn Baptiſt ſendeth his diſciples vnto him. 7 Chriſts teſtimonie concerning Iohn. 18 The opinion of the people concerning Chriſt and Iohn. 20 Chriſt vpbraideth the vnthankefull cities. 25 The Goſpel is reueiled to the ſimple. 28 They that labour, and are laden. 29 Chriſts yoke.

AND it came to paſſe that when Ieſus had made an ende of commaunding his twelue diſciples, he departed thence to teach and to preach in their cities.

2 ¶ *And when Iohn heard in the priſon the workes of Chriſt, he [a] ſent two of his diſciples, and ſaid vnto him,

3 Art thou hee that ſhould come, or ſhall we looke for another?

4 And Ieſus anſwering, ſaid vnto them, Goe, and ſhew Iohn what things yee haue heard and ſeene.

5 The blinde receiue ſight, and the halt goe: the lepers are cleanſed, and the deafe heare: the dead are raiſed vp, * & the ‖ poore receiue the Goſpel.

6 And bleſſed is he that ſhall not be [b] offended in me.

7 And as they departed, Ieſus began to ſpeake vnto the multitude of Iohn, What went yee out into the wilderneſſe to ſee? A [c] reede ſhaken with the wind?

8 But what went yee out to ſee? A man clothed in ſoft raiment? Beholde, they that weare ſoft clothing, are in Kings houſes.

9 But what went ye out to ſee? A Prophet? Yea, I ſay vnto you, and [d] more then a Prophet.

10 For this is hee of whom it is written, *Beholde, I ſende my meſſenger before thy face, which ſhall prepare thy way before thee.

11 Verily I ſay vnto you, among them which are [e] begotten of women, aroſe there not a greater then Iohn Baptiſt: notwithſtanding, hee that is the [f] leaſt in the kingdome of heauen, is greater then he.

12 And from * the time of Iohn Baptiſt hitherto, the kingdome of heauen [g] ſuffereth violence, and the violent take it by force.

13 For all the Prophets and the Lawe [h] propheſied vnto Iohn.

14 And if ye will receiue [i] it, this is *Elias, which was to come.

15 ¶ He that hath eares to heare, let him heare.

16 *But whereunto ſhall I liken this generation? It is like vnto little children which ſit in the markets, and call vnto their fellowes,

17 And ſay, We haue piped vnto you, and ye haue not daunced, we haue ‖ mourned vnto you, and ye haue not lamented.

18 For Iohn came neither eating nor drinking, and they ſay, He hath a deuill.

19 The Sonne of man came eating and drinking, and they ſay, Beholde a glutton and a drinker of wine, a friend vnto Publicanes and ſinners: but [k] wiſdom is iuſtified of her children.

20 ¶ *Then began he to vpbraid the cities,

Luke 7 18,19.

[a] Not becauſe Iohn was ignorant of Chriſt, but that he might teach his diſciples that his office was to leade them to Chriſt.

Iſai. 61.1. *luke* 4.18.

‖ *Or, the Goſpel is preached to the poore.*

[b] That take no occaſion by Chriſt to be hindred from the Goſpel.

[c] A man inconſtant?

[d] For the Prophets declared Chriſt long before he came, but Iohn as it were pointed him with his finger.

Malach. 3.1. *luke* 7.27,28.

[e] Which were begotten and borne by the meanes of man, and after the common courſe of nature: for Chriſt was conceiued by the holy Ghoſt.

[f] The leaſt of them that ſhall preach the Goſpel in the new eſtate of Chriſts Church, ſhall haue more cleare knowledge then Iohn, and their meſſage ſhall bee more excellent.

Luke 16.16.

[g] Mens zeales are inflamed with deſire to receiue Gods mercies offered, and are moſt greedy to heare the word.

[h] They propheſied things to come, which now wee ſee preſent, and more cleare. [i] Meaning his teſtimonie concerning Iohn. *Mal.* 4.5. *Luke* 7.31,32. ‖ *Or, ſung mourningly.* [k] They that are wiſe in deed, acknowledge the wiſedome of God in him, whom the Phariſes contemne, reade Luke 7.29. *Luke* 10.13.

ties, wherein moſt of his great workes were done, becauſe they repented not.

21 Wo be to thee, Chorazin: Woe bee to thee, Bethſaida: for if the great workes, which were done in you, had bene done in [l] Tyrus and Sidon, they had repented long agone in ſackecloth and aſhes.

[l] Cities of great merchandiſe full of diſſolution and wantonneſſe.

22 ‖But I ſay vnto you, it ſhall be eaſier for Tyrus and Sidon at the day of iudgement, then for you.

‖Or, therefore.

23 And thou, Capernaum, which art lifted vp vnto heauen, ſhalt be brought downe to hell: for if the great workes which haue bene done in thee, had bene done among them of Sodom, they had remayned to this day.

24 But I ſay vnto you, that it ſhall be eaſier for them of the land of Sodome in the day of iudgement, then for thee.

25 *At that time Ieſus anſwered, and ſayd, I giue thee thankes, O Father, Lord of heauen and earth, becauſe thou haſt hid theſe things from the wiſe and men of vnderſtanding, and haſt opened them vnto babes.

Luke 10.21.

26 It is ſo, O Father, becauſe thy good [m] pleaſure was ſuch.

[m] Faith commeth not of mãs will or power, but by the ſecret illumination of God, which is the declaration of his eternall counſell.

27 *All things are giuen vnto me of my Father: and *no man knoweth the Sonne, but the Father: neither knoweth any man the Father, but the Sonne, & he to whom the Sonne will reueile him.

Iohn 3.35.
Iohn 6.46.

28 Come vnto me, all ye that [n] are wearie and laden: and I will eaſe you.

[n] Which feele the weight and grieſe of your ſinnes and miſeries.

29 Take my [o] yoke on you, and learne of me, that I am meeke and lowly of heart, and ye ſhall find *reſt vnto your ſoules.

[o] To the gouerned by my ſpirit and to mortifie your affections.

30 *For my yoke is eaſie, and my burden light.

Iere.6.16.
1.Iohn 5.3.

CHAP. XII.

3 Chriſt excuſeth his diſciples which plucke the eares of corne. 10 He healeth the dried hand, 22 Helpeth the poſſeſſed that was blind & dumme. 31 Blaſphemie. 34 The generation of vipers. 35 Of good wordes. 36 Of idle words. 38 He rebuketh the vnfaithfuull that would needes haue tokens, 49 And ſheweth who is his brother, ſiſter and mother.

AT *that time Ieſus went on a Sabbath day through the corne, and his Diſciples were an hungred, and began to plucke the eares of corne and to eat.

Mar.2.23 luke.6.1.deut.23.25.
1.Sam 21.6.

2 And when the Phariſes ſaw it, they ſaid vnto him, Behold, thy Diſciples doe that which is not lawful to doe vpon the Sabbath.

3 But hee ſayde vnto them, *[a] Haue yee not read what Dauid did when hee was an hungred, and they that were with him?

[a] Neceſſitie maketh that lawful, which is prohibited for a certaine reſpect, in things appertaining to ceremonies.

4 How he entred into the houſe of God, and ate the ſhewe bread, which was not lawfull for him to eate, neither for them which were with him, but onely for the Prieſts?

Exod.29.33. leuit.8.31.and 24.9.
Numb.28 9.

5 Or haue ye not read in the Lawe how that on the Sabbath dayes the Prieſtes in the Temple *[b] breake the Sabbath, and are blameleſſe?

[b] Not that the Prieſts brake the Sabbath in doing that which was commanded by the Law, but he ſpeaketh thus to confute the errour of the people, who thought the Sabbath broken if any neceſſarie worke were done that day.

6 But I ſay vnto you, that here is one greater then the temple.

7 Wherefore if ye knew what this is, *I will haue mercy, and not ſacrifice, ye would not haue condemned the innocents.

Hoſe 6.6.
chap.9.13.

8 For the Sonne of man is [c] Lord, euen of the Sabbath.

[c] Chriſt hath power to exempt his from keeping of the Sabbath, ſeeing the ſeruice required in the Temple, was able to excuſe them that laboured in the ſame.

9 *And hee departed thence, and went into their Synagogue.

Mar.3 1.
luk.6.6.

10 And behold, there was a man which had his hande dried vp. And they aſked him, ſaying, Is it lawfull to heale vpon a Sabbath day? that they might accuſe him.

11 And hee ſayd vnto them, What man ſhall there bee among you, that ſhall haue a ſheepe, and if it fall on the Sabbath day into a pit, will hee not take it and lift it out?

12 How much more then is a man better then a ſheepe? therefore it is lawfull to doe well on a Sabbath day.

13 Then ſayde hee to the man, Stretch foorth thine hand. And he ſtretched it forth, and it was made whole as the other.

14 Then the Phariſes went out, & conſulted againſt him how they might deſtroy him.

15 But when Ieſus knew it, he departed thence, and great multitudes followed him, and he healed them all,

16 And charged them that they ſhoulde not make him knowen,

17 That it might be fulfilled, which was ſpoken by Eſaias the Prophet, ſaying,

Iſa.42.1.

18 *Behold my ſeruaunt whom I haue choſen, my beloued in whom my ſoule delighteth: I will put my ſpirite on him, and he ſhall ſhew [d] iudgement to the Gentiles.

[d] The right trade of gouernment, not onely to the Iewes, but alſo the ſtrange nations.

19 He ſhall not [e] ſtriue, nor cry, neither ſhall any man heare his voyce in the ſtreets.

[e] He ſhall not make great noiſe, nor ſeeke outward pompe and glory.

20 A [f] bruiſed reede ſhall hee not breake, and ſmoking flaxe ſhall hee not quench, till hee bring foorth iudgement vnto victorie.

[f] He will beare with them that be infirme and weake.

[g] Chriſt ſhall ouercome all lets which hinder the courſe of the Goſpel, & then ſhall giue ſentence as a conquerour againſt all his enemies.

21 And in his name ſhall the Gentiles truſt.

22 ¶ *Then was brought to him one poſſeſſed with a deuil, both blind and dumme, and he healed him, ſo that he which was blind and dumme, both ſpake and ſaw.

Luke 11.14.

23 And all the people were amaſed, and ſayd, Is not this the ſonne of Dauid?

24 But when the Phariſes heard it, they ſaid, *This man caſteth the deuils no otherwiſe out, but through Beelzebub the prince of deuils.

Chap.9.34.
mar.3.22.
luke 11.15.

25 But Ieſus knew their thoughts, and ſaid to the, Euery kingdom diuided againſt it ſelfe, ſhall be ‖brought to nought: and euery citie or houſe deuided againſt it ſelfe, ſhall not ſtand.

‖Or, deſolate.

26 So if Satan caſt out Satan, he is deuided againſt himſelfe: how ſhall then his kingdome endure?

27 Alſo if I through Beelzebub caſt out deuils, by whom doe your [h] children caſt them out? Therefore they ſhall bee your iudges.

[h] Which coniured deuils by the vertue of Gods Name, albeit it was expreſly againſt the Law of God.

28 But if I caſt out deuils by the Spirite of God, then is the kingdome of God come vnto you.

29 Elſe how can a man enter into a ſtrong mans houſe and ſpoyle his goods, except hee firſt bind the ſtrong man, and then ſpoyle his houſe?

30 He [i] that is not with mee, is agaynſt me: and he that gathereth not with me, ſcattereth.

31 *Wherefore I ſay vnto you, euery ſin, and blaſphemie ſhall be forgiuen vnto men: but the blaſphemie againſt the holy Ghoſt ſhall not be forgiuen vnto men.

32 And whoſoeuer ſhall ſpeake a word againſt the Sonne of man, it ſhall be forgiuen him: but whoſoeuer ſhall ſpeake againſt the [k] holy Ghoſt, it ſhall not bee forgiuen him, neither in this world, nor in the world to come.

33 Either make the tree good, and his fruit good: or elſe make the tree ‖ euill, and his fruit euill: for the tree is knowen by the fruit.

34 O ‖ generations of vipers, how can you ſpeake good things, when yee are euil? For of the *abundance of the heart the mouth ſpeaketh.

35 A good man out of the good treaſure of his heart bringeth foorth good things: and an euill man out of an euill treaſure bringeth foorth euill things.

26 But I ſay vnto you, that of euery [l] idle worde that men ſhall ſpeake, they ſhal giue account thereof at the day of iudgement.

37 For by thy wordes thou ſhalt bee [m] iuſtified, and by thy wordes thou ſhalt bee condemned.

38 ¶ *Then anſwered certaine of the Scribes and of the Phariſes, ſaying, Maſter, [n] we ſhould ſee a ſigne of thee.

39 But he anſwered and ſaid to them, An euill and [o] adulterous generation ſeeketh a ſigne, but no ſigne ſhall be giuen vnto it, ſaue the ſigne of the Prophet Ionas.

40 *For as Ionas was three dayes and three nights in the whales belly: ſo ſhall the Sonne of man bee three [p] dayes and three nights in the heart of the earth.

41 The men of Niniue ſhal riſe in iudgement with this generation, and condemne it: for they *repented at the preaching of [q] Ionas: and behold, a greater then Ionas is here.

42 *The Queene of the South ſhall riſe in iudgement with this generation, and ſhal [r] condemne it: for ſhe came from the vtmoſt parts of the earth to heare the wiſedome of Solomon: and behold, a greater then Solomon is here.

43 ¶ *Nowe when the vncleane ſpirit is gone out of a man, hee walketh throughout ‖ drie places, ſeeking reſt, and findeth none.

44 Then hee ſaieth, I will returne into mine houſe, from whence I came: and when hee is come, he findeth it emptie, ſwept and garniſhed.

45 Then he goeth, and taketh vnto him [s] ſeuen other [t] ſpirites worſe then himſelfe, and they enter in, and dwell there: *and the end of that man is worſe the the beginning. Euen ſo ſhall it bee with this wicked generation.

46 ¶ *While hee yet ſpake to the multitude, behold, his mother, and his [u] brethren ſtood without, deſiring to ſpeake with him.

47 Then one ſaid vnto him, Behold, thy mother and thy brethren ſtand without, deſiring to ſpeake with thee.

48 But he anſwered and ſaid to him that told him, Who is my mother? and who are my brethren?

49 And hee ſtretched foorth his hand toward his diſciples, & ſaide, Behold my [x] mother and my brethren.

50 For whoſoeuer ſhall do my fathers wil which is in heauen, the ſame is my brother and ſiſter and mother.

CHAP. XIII.

3 The ſtate of the kingdome of God ſet forth by the parable of the ſeed. 24 Of the tares. 31 Of the muſtard ſeed 33 Of the leauen. 44 Of the treaſure hid in the field 45 Of the pearles 47 And of the net. 57 The Prophet is contemned in his owne countrey.

The *ſame day went Ieſus out of the houſe, and ſate by the ſea ſide.

2 And [a] great multitudes reſorted vnto him, ſo that he went into a ſhippe, and ſate downe: and the whole multitude ſtoode on the ſhore:

3 Then he ſpake many things to them in parables, ſaying, Behold a ſower went forth to ſowe.

4 And as he ſowed, ſome fel by the wayes ſide, and the foules came and deuoured them vp.

5 And ſome fel vpon ſtony ground, where they had not much earth, & anon they ſprung vp, becauſe they had no depth of earth.

6 And when the ſunne roſe vp, they were parched, and for lacke of rooting withered away.

7 And ſome fell among thornes, and the thornes ſprung vp and choked them.

8 Some againe fell in good ground, and brought foorth fruite, one corne an hundreth folde, ſome ſixtie folde, and another thirtie fold.

9 He that [b] hath eares to heare, let him heare.

10 ¶ Then the diſciples came, and ſayd to him, Why ſpeakeſt thou to them in parables?

11 And he anſwered and ſayd vnto them, Becauſe it is giuen vnto you to know the ſecrets of the kingdome of heauen, but to them it is not [c] giuen.

12 *[d] For whoſoeuer hath, to him ſhall be giuen, and he ſhal haue abundance: but whoſoeuer hath not, from him ſhall bee taken away, euen [e] that he hath.

13 Therefore ſpeake I to them in parables, because they ſeeing, doe not ſee: & hearing, they heare not, neither vnderſtand.

14 So

i He declareth to the Phariſes that they were in two ſorts his enemies, not onely becauſe the did forſake him, but alſo make open warre agaynſt him.

Mar.3.28,29. luke 12.10. 1.iohn 5.16.

k That is, he that ſtriueth againſt the trueth, which he knoweth, and againſt his owne conſcience, can not returne to repentance: for he ſinneth againſt the holy Ghoſt.

‖*Or, corrupt.*

‖*Or, broodes.*

Luke 6.45.

l Much more they ſhal giue account of their blaſphemies.

m The wicked words ſhall be a ſufficient proofe to condemne the vngodly, if there were no other thing.

Chap.16 1. luke 11 29. 1.cor.1 22

n This was to find ſome new ſhift or pretext to reſiſt his doctrine.

o They were become baſtards & degenerate from their holy anceſters.

Ion.1 17.&2.10

p He taketh part of the day for the whole day.

Ionas 3 5

q Who was a poore ſtranger, and yet theſe know not the Meſſias which was promiſed to be their king.

1.King.10.1. 2 chron.10.1.

r It is meant as touching her fact in comming to ſee Salomon, and not her perſon: for ſhe was not inſtructed in the Law of God.

Luk.11.24.

‖*Or, wilderneſſe.*

s Meaning, an infinite number.

t If Satan be caſt out, we muſt watch ſtill, that he enter not againe: for ſince he was once mans old gheſt, he knoweth euery hole and corner of our houſe.

2 Pet 2 20. heb 6 4. and 10.26.

Mark.3 31. luk.8 20.

u This word in the ſcriptures ſignifieth oft times, euery kinſman.

x Chriſt preferreth the ſpiritual kinred to the carnall.

Mark 4.1. luke 8 4,5.

a All deſired to heare his doctrine, but there was not like affection in all.

b He ſheweth that all men cannot vnderſtand theſe myſteries, and alſo maketh his diſciples more attentiue.

c The Goſpel is hid to them that periſh.

Chap.25.29.

d Chriſt encreaſeth in his children his graces.

e Euen that which he ſeemeth to haue.

Iſai.6.9.mar.4.12. luk.8.10.ioh.12.40.acts 28.26. rom.11.8.

14 So in them is fulfilled the propheſie of Eſaias, which propheſie ſaith, * By hearing, ye ſhal heare, and ſhall not vnderſtand, and ſeeing yee ſhall ſee, and ſhall not perceiue.

15 [f] For this peoples heart is waxed fat, and their eares are dull of hearing, and with their eyes they haue wincked, leaſt they ſhould ſee with their eyes, and heare with their eares, and ſhould vnderſtand with their hearts, and ſhould returne, that I might heale them.

[f] That which the prophet referreth to the ſecret counſel of God, is here attributed to the hard ſtubburneſſe of the people: for the one cannot be ſeparated from the other.

16 But bleſſed are your eyes, for they [g] ſee: and your eares, for they heare.

[g] To wit, the glory of the ſonne of God, to acknowledge him their Sauiour.

Luke 10.24.

17 * For verily I ſay vnto you, that many Prophets and righteous men haue deſired to ſee thoſe things which yee ſee, and haue not ſeene them, and to heare thoſe things which yee heare, and haue not heard them.

Marke 4.15. luke 8.11.

18 ¶ * Heare yee therefore the parable of the ſower.

19 Whenſoeuer a man heareth the word of the kingdome, and vnderſtandeth it not, the euill one commeth, and catcheth away that which was ſowen in his heart: and this is hee which ‖ hath receiued the ſeede in the way ſide.

‖ Or, was ſowen.

20 And hee that receiued ſeede in the ſtonie ground, is hee which heareth the worde, and incontinently with ioy receiueth it.

21 Yet hath he no roote in himſelfe, and dureth but a ſeaſon: for as ſoone as tribulation or perſecution commeth becauſe of the word, by and by he is offended.

22 And he that receiueth the ſeed among thornes, is hee, that heareth the worde: but the care of this world, and the deceitfulneſſe of riches choke the worde, and hee is made vnfruitfull.

23 But hee that receiueth the ſeede in the good ground, is he that heareth the word, and vnderſtandeth it, which alſo beareth fruite, and bringeth foorth, ſome an hundreth folde, ſome ſixtie folde, and ſome thirty folde.

24 ¶ Another parable put he foorth vnto them, ſaying, The kingdome of heauen is like vnto a man which ſowed good ſeede in his field.

25 [h] But while men ſlept, there came his enemie, and ſowed tares among the wheat, and went his way.

[h] He teacheth that the good & the bad ſhall bee mixt together in the Church, to the end that the faithfull may arme themſelues with patience and conſtancie.

26 And when the blade was ſprung vp, and brought foorth fruit, then appeared the tares alſo.

27 Then came the ſeruants of the houſeholder, and ſayd vnto him, Maſter, ſowedſt thou not good ſeed in thy field? from whence then hath it tares?

28 And hee ſayde to them, The enuious man hath done this. Then the ſeruaunts ſayd vnto him, Wilt thou then that we goe and gather them vp?

29 But hee ſayd, Nay, leſt while yee goe about to gather the tares, yee plucke vp alſo with them the wheat.

30 [i] Let both growe together vntill the harueſt, and in time of harueſt I will ſay to the reapers, Gather yee firſt the tares, and binde them in ſheaues to burne them: but gather the wheat into my barne.

[i] Christ meaneth onely that the Church ſhall neuer be without ſome wicked men, although they be neuer ſo ſharply puniſhed by ſuch meanes as he hath left to purge his church.

Marke 4.30,31. luke 13.19.

31 ¶ * Another parable he put foorth vnto them, ſaying, The kingdome of heauen is like vnto a graine of muſtarde ſeede, which a man taketh and ſoweth in his fielde:

32 Which indeed is the [k] leaſt of all ſeedes: but when it is growen, it is the greateſt among herbes, and it is a tree, ſo that the birds of heauen come and build in the branches thereof.

[k] This teacheth vs not to be aſtoniſhed at the ſmall beginnings of the Goſpel.

Luke 13.21.

33 ¶ * Another parable ſpake he to them, The kingome of heauen is like vnto leauen, which a woman taketh and hideth in three peckes of meale, [l] till all bee leauened.

[l] By this he admoniſheth them to waite till the fruit of the Goſpel appeare.

Marke 4.33,34.

34 ¶ * All theſe things ſpake Ieſus vnto the multitude in parables, and without parables ſpake he not vnto them,

Pſal.78.2.

35 That it might be fulfilled, which was ſpoken by the Prophet, ſaying, * I will open my mouth in [m] parables, and will vtter the things which haue bene kept ſecret from the foundation of the world.

[m] This word ſignifieth graue and ſententious prouerbs, to the end that the doctrine might haue the more maieſty, and the wicked might thereby be confounded.

36 Then ſent Ieſus the multitude away, and went into the houſe. And his diſciples came vnto him, ſaying, Declare vnto vs the parable of the tares of the field.

37 Then anſwered he, and ſayd to them, He that ſoweth the good ſeed, is the Sonne of man,

38 And the fielde is the worlde, and the good ſeede, they are the children of the kingdome, and the tares are the children of the wicked,

Ioel 3.13. reue.14.15.

39 And the enemie that ſoweth them, is the deuill, * and the harueſt is the end of the world, and the reapers be the Angels.

40 As then the tares are gathered and burned in the fire: ſo ſhall it be in the end of this world,

41 The Sonne of man ſhal ſend forth his Angels, and they ſhall gather out of his kingdome all things that [n] offend, and them which do iniquity,

[n] The wicked which hurt others by their euill examples.

42 And ſhall caſt them into a fornace of fire. There ſhall bee wailing and gnaſhing of teeth.

Dan.12.3. wiſd.3.7.

43 * Then ſhall the iuſt men ſhine as the Sunne in the kingdome of their Father. Hee that hath eares to heare, let him heare.

44 ¶ Againe, the kingdome of heauen is like vnto a treaſure hid in the field, which when a man hath found, he hideth it, and for ioy thereof departeth, and ſelleth all that he hath, and buyeth that field.

45 ¶ Againe, the kingdome of heauen is like to a merchant man that ſeeketh good pearles,

46 Who hauing found a pearle of great price, went, and ſold all that hee had, and bought it.

47 ¶ Againe, the kingdome of heauen is like [o] vnto a draw net caſt into the ſea, that gathereth of all kinds of things,

[o] It is a kind of net that gathereth in all things that come in the way.

48 Which, when it is full, men draw to land, and ſit and gather the good into veſſels, and caſt the [p] bad away.

[p] The Greeke word ſignifieth rotten things.

49 So ſhall it be at the end of the world.

The

[q] Becauſe the Scribes office was to expound the Scriptures, he meaneth him that doeth interpret them aright, and according to the ſpirit.

[r] The preachers of Gods worde muſt haue ſtore of ſundry & ample inſtructions.

Mar.6.1. luke 4.26.
Iohn 6.42.
‖*Or, couſins.*
Mar.6.4. luke 4.24. ioh.4.42,44.

[ſ] Men commonly neglect them, whom they haue knowen of children: alſo they do enuy them of the ſame countrey: & ſuch is their ingratitude, ỹ they take light occaſion to contemne the graces of God in others.

The Angels ſhall goe foorth, and ſeuer the bad from the iuſt,

50 And ſhal caſt thē into a furnace of fire: there ſhalbe wailing, and gnaſhing of teeth.

51 ¶ Jeſus ſayd vnto them, Vnderſtand ye all theſe things? They ſayd vnto him, Yea, Lord.

52 Then ſayd hee vnto them, Therefore euery [q] Scribe which is taught vnto the kingdome of heauen, is like vnto an houſeholder, which bringeth foorth out of his [r] treaſure things both new and old.

53 ¶ And it came to paſſe that when Jeſus had ended theſe parables, hee departed thence,

54 *And came into his owne countrey, and taught them in their Synagogue, ſo that they were aſtonied, and ſayd, Whence commeth this wiſedome and great workes vnto this man?

55 Is not this the carpenters ſonne? is not his mother called Mary, *and his ‖ brethren James and Joſes, and Simon and Judas?

56 And are not his ſiſters all with vs? Whence then hath he all theſe things?

57 And they were offended with him. Then Jeſus ſayde to them, *A Prophet is not without honour, [ſ] ſaue in his owne countrey, and in his owne houſe.

58 And hee did not many great workes there, for their vnbeliefes ſake.

CHAP. XIIII.

2 Herods opinion concerning Chriſt. 10 Iohn is beheaded. 19 Chriſt feedeth fiue thouſand men with fiue loues & two fiſhes. 23 He prayeth in the mountaine. 25 Hee appeareth by night vnto his diſciples vpon the ſea. 31 And ſaueth Peter. 33 They confeſſe him to be the ſonne of God. 36 He healeth all that touched the hem of his garment.

Marke 6.14. luke 9.7.

[a] He ſpake after the common errour: for they thought that the ſoules of them that were departed, entred into another body.

[b] To approue his reſurrection, and to get him greater authoritie.

Marke 6.17. luke 3.19.
Leuit.18.16. and 20.21.

[c] Aſwell becauſe nature abhorreth ſuch horrible inceſt, as alſo that hee had taken her by force from his brother.

Chap.21.26.

[d] The promiſe was wicked: but yet it was more vile to be obſtinate in the ſame, that he might ſeeme conſtant.

AT *that time Herod the Tetrarch heard of the fame of Jeſus,

2 And ſayd vnto his ſeruants, This is John Baptiſt: [a] he is riſen againe from the dead, & therefore great [b] works are wrought by him.

3 *For Herod had taken John & bound him, & put him in priſon for Herodias ſake, his brother Philips wife.

4 For John ſayde vnto him, It is not *[c] lawfull for thee to haue her.

5 And when hee would haue put him to death, he feared the multitude, becauſe they counted him as a *Prophet.

6 But when Herods birth day was kept, the daughter of Herodias danced before thē, and pleaſed Herod.

7 Wherefore he [d] promiſed with an oth, that he would giue her whatſoeuer ſhe would aſke.

8 And ſhe being before inſtructed of her mother, ſayd, Giue me here John Baptiſts head in a platter.

9 And the king was ſory: neuertheleſſe becauſe of the othe, and them that ſate with him at the table, he commanded it to be giuen her,

10 And ſent, and beheaded John in the priſon.

11 And his head was brought in a platter, and giuen to the mayd, and ſhe brought it vnto her mother.

12 And his diſciples came, and tooke vp his ‖ body, and buried it, and went, and told Jeſus.

13 *And when Jeſus heard it, he departed thence by ſhip into a [e] deſert place apart. And when the multitude had heard it, they followed him a foote out of the cities.

14 And Jeſus went foorth and ſawe a great multitude, and was moued with compaſſion toward them, and hee healed their ſicke.

15 ¶ And when euen was come, *his diſciples came to him, ſaying, This is a deſert place, and the houre is already paſt: let the multitude depart, that they may goe into the townes, and buy them victuals.

16 But Jeſus ſayde to them, They haue no [f] neede to goe away: giue yee them to eat.

17 Then ſayde they vnto him, We haue here but fiue loaues, and two fiſhes.

18 And he ſayd, Bring them hither to me.

19 And hee commanded the multitude to ſit downe on the graſſe, and tooke the fiue loaues and the two fiſhes, and looked vp to heauen and ‖ bleſſed, and brake, and gaue the loaues to his diſciples, and the diſciples to the multitude,

20 And they did all eate, and were ſufficed, and they tooke vp of the fragments that remained, twelue baſkets full.

21 And they that had eaten, were about fiue thouſand men, beſide women and little children.

22 ¶ And ſtraightway Jeſus [g] compelled his diſciples to enter into a ſhip, & to goe ouer before him, while he ſent the multitude away.

23 And aſſoone as hee had ſent the multitude away, hee went vp into a mountaine alone to pray: *and when the euening was come, he was there alone.

24 And the ſhippe was now in the mids of the ſea, and was toſſed with waues: for it was a contrary winde.

25 And in the [h] fourth watch of the night, Jeſus went vnto them, walking on the ſea.

26 And when his diſciples ſaw him walking on the ſea, they were troubled, ſaying, It is a ſpirit, and cried out for feare.

27 But ſtraightway Jeſus ſpake vnto them, ſaying, [i] Be of good comfort. It is I: be not afrayd.

28 Then Peter anſwered him, and ſayd, Maſter, if it be thou, [k] bid mee come vnto thee on the water.

29 And he ſayd, Come. And when Peter was come downe out of the ſhip, he walked on the water, to go to Jeſus.

30 But when he ſaw a mighty winde, he was afrayd: and as he [l] beganne to ſinke, he cried, ſaying, Maſter, ſaue me.

31 So immediatly Jeſus ſtretched foorth his hand, and caught him, and ſayd to him, [m] O thou of little faith, wherefore diddeſt thou doubt?

32 And aſſoone as they were come into the

‖*Or, carkeis.*

Marke 6.32. luke 9.10.

[e] To the intent that his diſciples now after their ambaſſage might ſomewhat reſt them, or els that he might inſtruct them to greater enterpriſes.

Mark.6.35 luke 9.12. iohn 6.5.

[f] Chriſt leaueth them not deſtitute of bodily nouriſhment, which ſeeke the foode of the ſoule.

‖*Or, prayed, and gaue thanks to God.*

[g] The diſciples were loth to depart from Chriſt: but yet they ſhewed their obedience.

Marke 6.46,47. iohn 6.16,17,18.

[h] The night was diuided into foure watches, whereof euery one conteined three houres.

[i] The preſence of Chriſt maketh his bold.

[k] His zeale was great, but he had not ſufficiently conſidered the meaſure of his faith.

[l] His enterpriſe was too great, and therefore he muſt needs fall into danger, when his faith failed.

[m] Chriſt correcteth his fault, and alſo giueth remedie, both at once.

the ſhip, the winde ceaſed.

33 Then they that were in the ſhippe, came and worſhipped him, ſaying, Of a trueth thou art the ſonne of God.

Marke 6.54.

34 ¶ *And when they were come ouer, they came into the land of Genneſaret.

35 And when the men of the place knew him, they ſent out into all that countrey round about, and brought vnto him all that were ſicke,

36 And beſought him, that they might touch the hemme of his [n] garment onely: and as many as touched it, were made whole.

[n] It ſeemeth they were led with a certaine ſuperſtition, notwithſtanding our Sauiour would not quench the ſmoking flaxe, and therefore did beare with theſe ſmall beginnings.

CHAP. XV.

3 Chriſt excuſeth his diſciples, and rebuketh the Scribes and Phariſes, for tranſgreſſing Gods commandement by their owne traditions. 13 The plant that ſhalbe rooted out. 18 What things defile a man. 22 He deliuereth the woman of Cananees daughter. 26 The bread of the children. 30 He healeth the ſicke, 36 And feedeth foure thouſand men, beſide women and children.

Then came to Ieſus the Scribes and Phariſes, which were of Ieruſalem, ſaying,

Marke 7.1,5.

2 *Why doe thy diſciples tranſgreſſe the tradition of the Elders? for they [a] waſh not their hands when they eate ‖ bread.

[a] Men are more rigorous to obſerue their owne traditions then Gods commandement.

‖ Or, meate.

3 But he anſwered and ſayd vnto them, Why doe ye alſo tranſgreſſe the commandement of God by your tradition?

4 *For God hath commaunded, ſaying, Honour thy father and mother: *and hee that curſeth father or mother, let him die the death.

Exo. 20.12. deut. 5.16. epheſ. 6.2.

Exod. 21.17. leuit. 20.9. prou. 20.20.

5 But ye ſay, Whoſoeuer ſhall ſay to father or mother, [b] By the gift that is offered by me, thou mayeſt haue profite,

6 Though hee honour not his father, or his mother, ſhall be free: thus haue yee made the commandement of God of no authoritie by your tradition.

[b] The Scribes diſpenſed with them that did not their dueties to their owne parents, ſo that they would recompence ẏͤ ſame to their profit by their offerings.

7 O hypocrites, Eſaias prophecied well of you, ſaying,

8 *This people draweth neere vnto me with their mouth, and honoureth me with the lippes, but their heart is farre off from mee.

Iſa. 29.13.

9 But [c] in vaine they worſhip mee, teaching for doctrines mens precepts.

[c] God will not be honoured according to mans fantaſie, but deteſteth all good intentions, which are not grounded on his word.

10 *Then hee called the multitude vnto him, and ſayd vnto them, Heare and vnderſtand.

Marke 7.14, 15.

11 That which goeth into the mouth, defileth not the man, but that which commeth out of the mouth, that defileth the man.

12 ¶ Then came his diſciples, and ſayde vnto him, Perceiueſt thou not, that the Phariſes are offended in hearing this ſaying?

13 But hee anſwered and ſaid, * [d] Euery plant which mine heauenly Father hath not planted, ſhalbe rooted vp.

Iohn 15.2.

[d] All they which are not grafted in Ieſus Chriſt by free adoption, and euery doctrine that is not eſtabliſhed by Gods word.

14 [e] Let them alone: they be the *blinde leaders of the blinde: and if the blinde leade the blinde, both ſhall fall into the ditch.

[e] They are not worthy to be cared for.

Luke 6.39.

15 ¶ *Then anſwered Peter, and ſayd to him, Declare vnto vs this parable.

Marke 7.17.

16 Then ſaide Ieſus, Are ye yet without vnderſtanding?

17 Perceiue yee not yet, that whatſoeuer entreth into the mouth, goeth into the belly, and is caſt into the draught?

18 But thoſe things which proceed out of the mouth, come from the heart, and they defile the man.

19 For out of the heart *come euill [f] thoughts, murthers, adulteries, fornications, thefts, falſe teſtimonies, ſlanders.

Gene. 6.5. and 8.21.

[f] All vices proceed of the corrupt affection of the heart.

20 Theſe are the things which defile the man: but to eate with vnwaſhen hands, defileth not the man.

21 *And Ieſus went thence, and departed into the coaſtes of Tyrus and Sidon.

Marke 7.24.

22 And beholde, a woman a Canaanite came out of the ſame coaſtes, and cryed, ſaying vnto him, Haue mercy on mee, O Lord, the ſonne of Dauid: my daughter is miſerably vexed with a deuill.

23 But hee anſwered her not a worde. Then came to him his diſciples, & beſought him, ſaying, [g] Send her away, for ſhe cryeth after vs.

[g] The diſciples were offended at her importunitie.

24 But hee anſwered, and ſayd, I am not ſent, but vnto the *loſt ſheepe of the houſe of Iſrael.

Chap. 10.6

25 Yet ſhee came, and worſhipped him, ſaying, Lord helpe me.

26 And he anſwered, and ſayd, It is not good to take the childrens bread, and to caſt it to [h] whelpes.

[h] Chriſt calleth them dogges, or whelpes, which were ſtrangers from the houſe of God.

27 But ſhee ſayd, Trueth, Lord: yet indeed the whelpes eat of the crummes, which fall from their maſters table.

28 Then Ieſus anſwered, and ſayd vnto her, O woman, great is thy [i] faith: be it to thee, as thou deſireſt. And her daughter was made whole at that houre.

[i] Chriſt granted her petition, for her faiths ſake, and not at the requeſt of his diſciples.

29 ¶ So Ieſus *went away from thence, and came neere vnto the ſea of Galile, and went vp into a mountaine and ſate downe there.

Marke 7.31.

30 And great multitudes came vnto him, *hauing with them halte, blinde, dumbe, maimed, and many other, and caſt them downe at Ieſus feete, and hee healed them,

Iſa. 35.5,6.

31 In ſo much that the multitude wondered, to ſee the dumbe ſpeake, the maimed whole, the halt to go, & the blinde to ſee: and they glorified the God of Iſrael.

32 *Then Ieſus called his diſciples vnto him, and ſayde, [k] I haue compaſſion on this multitude, becauſe they haue continued with me already three dayes, and haue nothing to eate: and I will not let them depart faſting, leſt they faint in the way.

Marke 8.1.

[k] Chriſt cannot forget thoſe that follow him.

33 And his diſciples ſayde vnto him, Whence ſhould we get ſo much bread in the wilderneſſe, as ſhould ſuffice ſo great a multitude?

34 And Ieſus ſayd vnto them, How many loaues haue yee? And they ſayd, Seuen, and a few little fiſhes.

35 Then he commanded the multitude to ſit downe on the ground,

26 And tooke the ſeuen loaues, and the fiſhes, and gaue thanks, and brake them, and gaue to his diſciples, and the diſciples to the multitude.

37 And they did all eate, and were ſufficed:

ted: and they tooke vp of the fragments that remayned, ſeuen baſkets full.

38 And they that had eaten, were foure thouſand men, beſide women, and litle children.

39 Then Ieſus ſent away the multitude, and tooke ſhippe, and came into the parts of ‖ Magdala.

‖Or Magadan.

CHAP. XVI.

1 The Phariſes require a token. 6 Ieſus warneth his diſciples of the Phariſes doctrine. 16 The confeſſion of Peter. 19 The keyes of heauen. 24 The faithfull muſt beare the croſſe. 25 To winne or looſe the life. 27 Chriſts comming.

*Chap.*12.38. *marke* 8.11. *luke* 12.54.

a Although they did not agree in doctrine, yet they ioyned together to fight againſt the truth.

b Men tempt God either by their incredulitie, or curioſitie.

c Which appertaine to the heauenly and ſpirituall life.

*Chap.*12.34.

d Chriſt ſhall be to them as a Ionas rayſed vp from death.

Ionas 1.17. *and* 2.1.

Marke 8.14. *luke* 12.1.

‖*Or, reaſoned with themſelues.*

e A token of Chriſts diuinitie, to knowe mens thoughts.

*Chap.*14.17. *iohn* 6.9.

*Chap.*15.34.

THen * came the [a] Phariſes and Sadduces, and did [b] tempt him, deſiring him to ſhew them a ſigne from heauen.

2 But he anſwered, and ſaid vnto them, When it is euening, ye ſay, Faire weather: for the ſkie is redde.

3 And in the morning ye ſay, To day ſhall be a tempeſt: for the ſkie is redde and lowring. O hypocrites, ye can diſcerne the face of the ſkie, and can ye not diſcerne the [c] ſignes of the times?

4 * The wicked generation, and adulterous ſeeketh a ſigne, and there ſhall no ſigne bee giuen it, but the [d] ſigne of the Prophet * Ionas: ſo he left them, and departed.

5 ¶ And when his diſciples were come to the other ſide, they had * forgotten to take bread with them.

6 Then Ieſus ſayde vnto them, Take heede and beware of the leauen of the Phariſes and Sadduces.

7 And they ‖ thought in themſelues, ſaying, It is becauſe wee haue brought no bread.

8 But Ieſus [e] knowing it, ſayde vnto them, O yee of little faith, why thinke you thus in your ſelues, becauſe yee haue brought no bread?

9 Doe yee not yet perceiue, neither remember the fiue loaues, when there were * fiue thouſand men, and how many baſkets tooke ye vp?

10 Neither the ſeuen loaues when there were * foure thouſand men, and howe many baſkets tooke ye vp?

11 Why perceiue yee not, that I ſayd not vnto you concerning bread, that yee ſhould beware of the leauen of the Phariſes and Sadduces?

12 Then vnderſtoode they that hee had not ſaide, that they ſhould beware of the leauen of bread, but of the [f] doctrine of the Phariſes, and Sadduces.

f We may boldly by Chriſts admonition reiect and contemne all erronious doctrine and mans inuentions, and ought onely to cleaue to the word of God.

Marke 8.27. *luke* 9.18.

Iohn 6.69.

13 ¶ * Nowe when Ieſus came into the coaſtes of Ceſarea Philippi, he aſked his diſciples, ſaying, Whom do men ſay that I the Sonne of man am?

14 And they ſayd, Some ſay, Iohn Baptiſt: and ſome, Elias: and others, Ieremias, or one of the Prophets.

15 Hee ſaid vnto them, But whom ſay ye that I am?

16 Then Simon Peter anſwered, and ſaid, * Thou art the Chriſt, the Sonne of the liuing God.

17 And Ieſus anſwered, and ſaid to him, Bleſſed art thou, Simon the ſonne of Ionas: for [g] fleſh and blood hath not reueyled it vnto thee, but my Father which is in heauen.

18 And I ſay alſo vnto thee, that thou art * Peter, and vpon [h] this rocke I will builde my Church: and the [i] gates of hell ſhall not ouercome it.

19 [k] And I * wil giue vnto thee the keyes of the kingdome of heauen, and whatſoeuer thou ſhalt [l] binde vpon earth, ſhall be bound in heauen: and whatſoeuer thou ſhalt ‖ looſe on earth ſhalbe looſed in heauen.

20 Then he charged his diſciples, that they ſhould [m] tell no man that he was Ieſus the Chriſt.

21 ¶ [n] From that time foorth Ieſus began to ſhewe vnto his diſciples, that he muſt goe vnto Ieruſalem, and ſuffer many things of the Elders, and of the hie Prieſtes and Scribes, and bee ſlaine, and riſe againe the thirde day.

22 Then Peter tooke him aſide, & began to rebuke him, ſaying, Maſter, pitie thy ſelfe: this ſhall not be vnto thee.

23 Then he turned backe and ſayd vnto Peter, Get thee behinde me, [o] Satan: thou art an offence vnto me, becauſe thou vnderſtandeſt not the things that are of God, but the things that are of men.

24 Ieſus then ſayde vnto his diſciples, * If any man will follow mee, let him forſake himſelfe, and take vp his croſſe and follow me.

25 For * whoſoeuer wil [p] ſaue his life, ſhall loſe it: and whoſoeuer ſhal loſe his life for my ſake, ſhall finde it.

26 * For what ſhall it profit a man, though he ſhould win the whole world, if he loſe his owne ſoule? or what ſhall a man giue for recompenſe of his ſoule?

27 For the Sonne of man ſhall come in the glory of his Father with his Angels, and * then ſhal he giue to euery man according to his deeds.

28 * Verily I ſay vnto you, there be ſome of them that ſtand here, which ſhall not taſte of death [q] till they haue ſeene the Sonne of man come in his kingdome.

g He meaneth any thing that is in man.

Iohn 1.42.

h Vpon that faith whereby thou haſt confeſſed and acknowledged me: for it is grounded vpon an infallible trueth.

i The power of Satan which ſtandeth in craft and violence.

k The preachers of the Goſpel open the gates of heauen with the word of God, which is the right key: ſo that where this worde is not purely taught, there is neither key nor authoritie.

Iohn 23.23.

l Condemne by Gods word.

‖*Or, abſolue.*

m Becauſe he would yet inſtruct them, and not preuent his time.

n He would plucke out of their hearts that falſe opinion, which they had of his temporall kingdome.

o Which words ſignifieth an aduerſary, who reſiſteth the will of God, either of malice, as did Iudas, or of raſhneſſe and arrogancie, as Peter did. *Chapter* 10.38. *marke* 8.34. *luke* 9.23. *and* 14.27. *Chap.* 10.39. *marke* 8.35. *luke* 9.24. *and* 17.33. p That is, whoſoeuer thinketh to ſaue himſelfe by forſaking Ieſus Chriſt. *Marke* 8.36. *luke* 9.25. *iohn* 12.25. *Pſalme* 62.12. *rom.*6.2. *Marke* 9.1. *luke* 9.27. q This was fulfilled in his reſurrection, which was as an entrie into his kingdom, and was alſo confirmed by ſending the holy Ghoſt, whereby he wrought ſo great and ſundry miracles.

CHAP. XVII.

2 The transfiguration of Chriſt vpon the mountaine of Thabor. 5 Chriſt ought to be heard. 11.13 Of Elias and Iohn Baptiſt. 15 He healeth the lunatike. 20 The power of faith. 21 Prayer and faſting. 22 Chriſt telleth them before of his paſſion. 27 He payeth tribute.

ANd * ‖ after ſixe dayes Ieſus tooke Peter, and Iames, and Iohn his brother, and brought them vp into an hie mountaine apart,

Marke 9.2. *luke* 9.28.

‖*Or, the ſixt day after.*

2 And was [a] transfigured before them: and his face did ſhine as the Sunne, and his clothes were as white as the light.

3 And behold, there appeared [b] vnto them Moſes and Elias, talking with him.

4 Then anſwered Peter, and ſayde to Ieſus, Maſter, it is [c] good for vs to be here: if thou wilt, let vs make here three tabernacles, one for thee, and one for Moſes, and one for Elias.

5 While hee yet ſpake, beholde, a bright cloude ſhadowed them: & behold, there came a voyce out of the cloud, ſaying, * This is my beloued Sonne, [d] in whom I am well pleaſed: [e] heare him.

6 And when yͤ diſciples heard that, they [f] fell on their faces, and were ſore afrayd.

7 Then Ieſus came and touched them, and ſayd, Ariſe, and be not afrayd.

8 And when they lifted vp their eyes, they ſaw no man ſaue Ieſus onely.

9 ¶ And as they came downe from the mountaine, Ieſus charged them, ſaying, Shewe the viſion to no man, [g] vntill the Sonne of man riſe againe from the dead.

10 * And his diſciples aſked him, ſaying, Why then ſay the Scribes that * Elias muſt firſt come?

11 And Ieſus anſwered, and ſayde vnto them, Certainely Elias muſt firſt come, and reſtore all things.

12 But I ſay vnto you, that Elias is come already, and they knewe him not, but haue done vnto him whatſoeuer they would: likewiſe ſhall alſo the Sonne of man ſuffer of them.

13 Then the diſciples perceiued that hee ſpake vnto them of Iohn Baptiſt.

14 ¶ * And when they were come to the multitude, there came to him a certaine man, and kneeled downe to him,

15 And ſayde, Maſter, haue pitie on my ſonne: for he is lunatike, and is ſore vexed: for oft times he falleth into the fire, and oft times into the water.

16 And I brought him to thy diſciples, and they could not heale him.

17 Then Ieſus anſwered, and ſayd, [h] O generation faithleſſe and crooked, how long now ſhal I be with you? how long now ſhall I ſuffer you? bring him hither to me.

18 And Ieſus rebuked the deuill, and he went out of him, and the child was healed at that houre.

19 Then came yͤ diſciples to Ieſus apart, and ſayd, Why could not we caſt him out?

20 And Ieſus ſayd vnto them, Becauſe of your vnbeliefe: for * verily I ſay vnto you, if yee haue faith as much as is a graine of muſtard ſeede, yee ſhall ſay vnto this mountaine, [i] Remooue hence to yonder place, and it ſhall remooue: and nothing ſhalbe vnpoſſible vnto you.

21 Howbeit this kinde goeth not out, but by [k] prayer and faſting.

22 ¶ And as ‖ they abode * in Galile, Ieſus ſayd vnto them, The ſonne of man ſhall be deliuered into the hands of men,

23 And they ſhall kill him, but the third day ſhall he riſe againe: and they were very ſorie.

24 ¶ And when they were come to Capernaum, they that receiued [l] polle money, came to Peter, and ſayde, Doeth not your Maſter pay tribute?

25 He ſayd, Yes. And when he was come into the houſe, Ieſus preuented him, ſaying, What thinkeſt thou, Simon? Of whom doe the kings of the earth take tribute, or polle money? of their children, or of ſtrangers?

26 Peter ſayd vnto him, Of ſtrangers. Then ſayde Ieſus vnto him, Then are the children free.

27 Neuertheleſſe, leſt we ſhould [m] offend them, goe to the ſea, and caſt in an angle, and take the firſt fiſh that commeth vp, & when thou haſt opened his mouth, thou ſhalt finde a [n] piece of twentie pence: that take, & giue it vnto them for me and thee.

CHAP. XVIII.

1 The greateſt in the kingdom of heauen. 3 He teacheth his diſciples to be humble and harmeleſſe, 6 To auoid occaſions of euil, 10 Not to contemne the litle ones. 11 Why Chriſt came. 15 Of brotherly correction. 17 Of the authoritie of the Church. 19 The commendation of prayer and godly aſſemblies. 21 Of brotherly forgiueneſſe.

The * ſame time the diſciples came vnto Ieſus, ſaying, [a] Who is the greateſt in the kingdome of heauen?

2 And Ieſus called a little childe vnto him, and ſet him in the mids of them,

3 And ſayd, Verily I ſay vnto you, except yee be * conuerted, and become as little [b] children, yee ſhall not enter into the kingdome of heauen.

4 Whoſoeuer therefore ſhal humble himſelfe as this litle childe, the ſame is the greateſt in the kingdome of heauen.

5 [c] And whoſoeuer ſhall receiue ſuch a litle child in my name, receiueth me,

6 * But whoſoeuer ſhall offend one of theſe litle ones which beleeue in mee, it were better for him, that a [d] milſtone were hanged about his necke, and that he were drowned in the depth of the ſea.

7 [e] Woe be vnto the world becauſe of offences: for it muſt needes bee that offences ſhall come, but woe be to that man by whom the offence commeth.

8 * Wherefore, if thine hand or thy foote cauſe thee to offend, cut them off, and caſt them from thee: it is better for thee to enter into life, halt, or maimed, then hauing two handes or two feete, to be caſt into euerlaſting fire.

9 And if thine eye cauſe thee to offend, plucke it out, and caſt it from thee: it is better for thee to enter into life with one eye, then hauing two eyes, to bee caſt into hell fire.

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[a] Chriſt ſhewed them his glory, that they might not thinke yͤ he ſuffred through infirmitie, but that he offred vp himſelfe willingly to die.

[b] By theſe two witneſſes are repreſented the law and yͤ Prophets, which lead vs to Chriſt.

[c] After Moſes & Elias departure, Peter fearing he ſhould loſe that ioyfull ſight, ſpeaketh as a man diſtract, & would haue lodged them in earthly houſes, which were receiued in glory.

*Chap.*3.17.
2.*pet.*1 17.

[d] We are reconciled to God by Chriſt onely.

[e] Chriſt is our chiefe and onely ſchoolemaſter.

[f] And ſo worſhipped Chriſt.

[g] For men would not haue beleeued them, before that Chriſt had made his glory more manifeſt by his reſurrection.

Marke 9.11.
*Chap.*11.14.
*malac.*4.5.
*Mar.*9.14,17.
luke 9.38.

[h] He ſpeaketh chiefly to the Scribes, who began to brag, as if they had now gotten the victorie ouer Chriſt, becauſe his diſciples were not able to doe this miracle.

Luke 17.6.

[i] By this maner of ſpeach is ſignified, that they ſhould do things by their faith, that ſhould ſeeme impoſſible.

[k] The beſt remedie to ſtrengthen the weake faith, is prayer, which hath faſting added to it, as an helpe to the ſame.

‖ *Or, were conuerſant, or, returned into Galile. Chap.*20.17. *marke* 9.31. *luke* 9.44. *and* 24.7.

[l] The Greeke word is (didrachma) which was of value about ten pence of old ſterling money, and the Iſraelites paid it once by yͤ law, Exod.30.13 and at this time they payd it to the Romanes.

[m] Or, giue occaſion to forſake the trueth.

[n] The worde is (Statera) which conteineth two didrachmas, and is valued about fiue groats of old ſterling.

Marke 9.34.
luke 9.46.

[a] They ſtriue for the rewarde before they haue taken any paines and whereas they ſhould haue holpen and reuerenced one another, they were ambitious, & deſpiſers of their brethren.

*Chap.*19.14.
1.*cor.*14.20.

[b] Not in lacke of diſcretion, but that they be not vaine glorious, ſeeking to aduance themſelues to worldly honours.

[c] He calleth the little children now, which humble themſelues with all humilitie and ſubiection.

Marke 9.42.
luke 17.1,2.

[d] The word ſignifieth a great milſtone which an aſſe turneth: and it is ſpoken in reſpect of that which is turned with mans hand which is leſſe.

[e] Chriſt warneth his to take heede that they ſhrin not backe from him for any euill example or offence that man ke giue. *Chap.*5.30. *marke* 9.45.

10 [f] See that yee deſpiſe not one of theſe little ones: for I ſay vnto you, that in heauen their * [g] Angels alwayes behold the face of my Father which is in heauen.

11 For * the Sonne of man is come to [h] ſaue that which was loſt.

12 How thinke yee? * If a man haue an hundreth ſheepe, and one of them bee gone aſtray, doeth he not leaue ninetie and nine, and goe into the mountaines, and ſeeke that which is gone aſtray?

13 And if ſo be that he find it, verily I ſay vnto you, hee reioyceth more of that ſheepe, then of the ninetie and nine which went not aſtray.

14 So it is not the will of your Father which is in heauen, that one of theſe little ones ſhould periſh.

15 ¶ * Moreouer, if thy brother treſpaſſe againſt [i] thee, goe and ‖ tell him his fault betweene thee and him alone: if he heare thee, thou haſt wonne thy brother.

16 But it he heare thee not, take yet with thee one or two, that by the * mouth of two or three witneſſes euery worde may be confirmed.

17 And if hee will not vouchſafe to heare them, tell it vnto the [k] Church: and if hee refuſe to heare the Church alſo, let him bee vnto thee as an heathen man, and a Publicane.

18 Verily I ſay vnto you, * Whatſoeuer ye [l] binde on earth, ſhall be bound in heauen: and * whatſoeuer yee looſe on earth, ſhall be looſed in heauen.

19 Againe, Verily I ſay vnto you, that if two of you ſhall agree in earth vpon any thing, whatſoeuer they ſhall deſire, it ſhall be ‖ giuen them of my Father which is in heauen.

20 For where two or three are gathered together in my Name, there am I in the mids of them.

21 Then came Peter to him, and ſayde, Maſter, how oft ſhall my brother ſinne againſt mee, and I ſhall forgiue him? * vnto ſeuen times?

22 Ieſus ſayd vnto him, I ſay not to thee, Vnto ſeuen times, but vnto [m] ſeuentie times ſeuen times.

23 Therefore is the kingdome of heauen likened vnto a certaine King, which would take a count of his ſeruants.

24 And when hee had begun to reckon, one was brought vnto him, which ought him ten thouſand [n] talents.

25 And becauſe hee had nothing to pay, his maſter commanded him to be ſolde, and his wife, and his children, and al that he had, and the debt to be payd.

26 The ſeruant therefore fell downe, and beſought him, ſaying, Maſter, appeaſe thine anger towarde mee, and I will pay thee all.

27 Then that ſeruants maſter had compaſſion, and looſed him, and forgaue him the debt.

28 But when the ſeruant was departed, he found one of his fellowes, which ought him an hundreth [o] pence, and he layd hands on him, and tooke him by the throate, ſaying, Pay me that thou oweſt.

29 Then his fellow fel downe at his feet, and beſought him, ſaying, Appeaſe thine anger toward me, and I will pay thee all.

30 Yet hee would not, but went and caſt him into priſon, till he ſhould pay the debt.

31 And when his other fellowes ſaw what was done, they were very ſory, and came, and declared vnto their maſter all that was done.

32 Then his maſter called him, and ſaid to him, O euill ſeruant, I forgaue thee all that debt, becauſe thou prayedſt me.

33 Oughteſt not thou alſo to haue had pitie on thy fellow, euen as I had pitie on thee?

34 So his maſter was wroth, and deliuered him to the iaylers, till he ſhould pay all that was due vnto him.

35 So likewiſe ſhall mine heauenly Father doe vnto you, except yee forgiue [p] from your hearts, each one to his brother their treſpaſſes.

CHAP. XIX.

3 Chriſt ſheweth for what cauſe a woman may be diuorced. 11 Continencie is a gift of God. 14 Hee receiueth litle children. 16 To obtaine life euerlaſting. 24 That rich men can ſcarcely bee ſaued. 28 Hee promiſeth them which haue left all to follow him, life euerlaſting.

AND * it came to paſſe, that when Ieſus had finiſhed thoſe ſayings, hee departed from Galile, and came into the coaſts of Iudea beyond Iordan.

2 And great multitudes followed him, and he healed them there.

3 ¶ Then came vnto him the Phariſes tempting him, and ſaying to him, Is it lawfull for a man to put away his wife for euery ‖ fault?

4 And he anſwered and ſayd vnto them, Haue yee not read, * that hee which made them at the beginning, made them male and female,

5 And ſaid, * For this cauſe, ſhall a man leaue father and mother, and cleaue vnto his wife, and they * twaine ſhall bee one ‖ fleſh?

6 Wherefore they are no more twaine, but one fleſh. Let not man therefore put aſunder that, which God hath coupled together.

7 They ſaid to him, Why did then * Moſes commaund to giue a bill of diuorcement, and to put her away?

8 He ſaid vnto them, Moſes, becauſe of the [b] hardneſſe of your heart, ſuffered you to put away your wiues: but [c] from the beginning it was not ſo.

9 I ſay therefore vnto you, * that whoſoeuer ſhall put away his wife, except it bee for whoredome, and marry another, [d] committeth adulterie: and whoſoeuer marrieth her which is diuorced, doeth commit adulterie.

10 Then ſayd his diſciples to him, If the

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[f] Chriſt toucheth the cauſe of this offence, which is pride & diſdaine of our inferiors.

*Pſal.*34.7.

[g] Seeing God hath commanded his Angels to take the charge of his children, the wicked may be aſſured that if they deſpiſe thẽ, God will reuenge their cauſe.

Luke 19.10.

[h] We may not loſe by our offence that which God hath ſo dearely bought.

Luke 15.4.

*Leuit.*19.17. *ecclus.*19.13. *luke* 17.3. *iames* 5.19.

[i] Wherewith thou mayeſt be offended: he ſpeaketh of ſecret or particular ſinnes, and not of open or knowen to others.

‖*Or, reproue him.*

*Deut.*19.15. *iohn* 8.17. *heb.*10.28. 2.*cor.*13.1.

[k] He meaneth according to the order that was among the Iewes, who had their counſell of ancient and expert men, to reforme maners, and execute diſcipline. This aſſembly repreſented the Church, which had appointed them to this charge.

1.*Cor.*5.4. 2.*theſ* 3.14.

[l] In the 16.chap. 19. he meant this of doctrine, and here of eccleſiaſticall diſcipline, which dependeth of the doctrine.

Iohn 20.23.

‖*Or, done to.*

Luke 17.4.

[m] We muſt be continually ready to forgiue and be forgiuen. [n] A common talent was valued at threeſcore pound: ſome alſo were greater, and ſome leſſe.

[o] Which amounteth of our money to the ſumme of 25. ſhillings, or very neere, and was nothing in reſpect of the former, which his maſter forgaue him.

[p] God eſteemeth onely the heart and affection.

*Mar.*10.1.

‖*Or, cauſe.*

*Gen.*1.27.

*Gen.*2.24. 1.*cor.*6.16. *epheſ.*5.31.

[a] They that afore were as two, ſhall be now as one perſon.

‖*Or, perſon.*

*Deut.*24.1.

[b] It was to auoyd the crueltie that men would haue vſed towards their wiues, if they had bene forced to retaine them in their diſpleaſure, furie, and malice.

[c] That is, at the beginning, and by Gods ordinance.

*Chap.*5.32. *marke* 10.11. *luke* 16.18. 1.*cor* 7.11.

[d] For this band cannot be broken at mans pleaſure.

matter bee ſo betweene man and wife, it is not good to marry.

11 But he ſaide vnto them, All men can not receiue this thing, ſaue they to whom it is giuen.

12 For there are [e] ſome [f] chaſte, which were ſo borne of their mothers belly: and there be ſome chaſte, which be made chaſte by men: and there be ſome chaſte, [g] which haue made themſelues chaſte for the kingdome of heauen. He [h] that is able to receiue this, let him receiue it.

13 ¶ *Then were brought to him little children, that hee ſhould put his handes on them, & pray: & the diſciples rebuked them.

14 But Ieſus ſaid, Suffer the little children, and forbid them not to come to me: for of ſuch is the kingdome of heauen.

15 And when hee had put his handes on them, he departed thence.

16 ¶ *And beholde, one came, and ſaide vnto him, Good maſter, what good thing ſhall I doe, that I may haue eternall life?

17 And hee ſayde vnto him, [i] Why calleſt thou mee good? there is none good but one, euen God: but if thou wilt enter into life, [k] keepe the Commandements.

18 He ſayd to him, Which? And Ieſus ſaid, *Theſe, Thou ſhalt not kill: Thou ſhalt not commit adulterie: Thou ſhalt not ſteale: Thou ſhalt not beare falſe witnes.

19 Honour thy father and mother: and thou ſhalt loue thy neighbour as thy ſelfe.

20 *The yong man ſaid vnto him, I haue [l] obſerued all theſe things from my youth: what lacke I yet?

21 Ieſus ſayd vnto him, If thou wilt be perfite, goe, [m] ſell that thou haſt, and giue it to the poore, and thou ſhalt haue treaſure in heauen, and come and follow him.

22 And when the yong man heard that ſaying, hee went away ſorrowfull: for he had great [n] poſſeſſions.

23 Then Ieſus ſayd vnto his diſciples, Verely I ſay vnto you, that a rich man ſhall hardly enter into the kingdome of heauen.

24 And againe I ſay vnto you, It is eaſier for a ‖ camell to goe thorowe the eye of a needle, then for a riche man to enter into the kingdome of God.

25 And when his diſciples heard it, they were exceedingly amazed, ſaying, Who then can be ſaued?

26 And Ieſus beheld them, and ſaid vnto them, With men this is vnpoſſible, but with God [o] all things are poſſible.

27 ¶ *Then anſwered Peter, and ſaid to him, Beholde, we haue forſaken all, and followed thee: what ſhall we haue?

28 And Ieſus ſayd vnto them, Verely I ſay to you, that when the Sonne of man ſhall ſit in the throne of his Maieſtie, yee which followed mee [p] in the regeneration, *ſhal ſit alſo vpon twelue thrones, and iudge the twelue tribes of Iſrael.

29 And whoſoeuer ſhall forſake houſes, or brethren, or ſiſters, or father, or mother, or wife, or children, or landes, for my Names ſake, hee ſhall receiue an [q] hundreth folde more, and ſhall inherite euerlaſting life.

30 *But many that are firſt, ſhall be laſt, and the laſt ſhalbe firſt.

CHAP XX.

1 *Chriſt teacheth by a ſimilitude, that God is debter vnto no man, & how he alway calleth men to his labour.* 18 *He admoniſheth them of his paſſion.* 20 *He teacheth his to flee ambition.* 28 *Chriſt payeth our ranſome.* 33 *He giueth two blinde men their ſight.*

For the kingdome of heauen is like vnto a certaine houſholder, which went out at the dawning of the day to hire labourers into his vineyard.

2 And he agreed with the labourers for a [a] penie a day, and ſent them into his vineyard.

3 And hee went out about the [b] thirde houre, and ſawe other ſtanding idle in the market place,

4 And ſaide vnto them, Goe ye alſo into my vineyard, and whatſoeuer is right, I will giue you: and they went their way.

5 Againe he went out about the ſixt and ninth houre, and did likewiſe.

6 And hee went about the eleuenth houre, and founde other ſtanding idle, and ſaid vnto them, Why ſtand yee here all the day idle?

7 They ſayd vnto him, Becauſe no man hath hired vs. Hee ſaide to them, Goe ye alſo into my vineyarde, and whatſoeuer is right, that ſhall ye receiue.

8 ¶ And when euen was come, the Maſter of the vineyard ſaide vnto his ſteward, Call the labourers, and giue them their hire, beginning at the laſt, till thou come to the firſt.

9 And they which were hired about the eleuenth houre came and receiued euery man a penie.

10 Now when the firſt came, they ſuppoſed that they ſhould receiue more, but they likewiſe receiued euery man a peny.

11 And when they had receiued it, they murmured againſt the maſter of the houſe,

12 Saying, Theſe laſt haue wrought but one houre, and thou haſt made them equall vnto vs, which haue borne the burthen, and heat of the day.

13 And he anſwered one of them, ſaying, ‖ Friend, I doe thee no wrong: diddeſt thou not agree with me for a peny?

14 Take that which is thine owne, and goe thy way: I will giue vnto this laſt as much as to thee.

15 Is it not lawfull for me to do as I will with mine owne? Is thine eye [c] euill becauſe I am good?

16 *So [d] the laſt ſhalbe firſt, and the firſt laſt: *for many are called, but few choſen.

17 *And Ieſus went vp to Ieruſalem, and tooke the twelue diſciples apart in the way, and ſayd vnto them,

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[e] Some by nature are vnable to marrie, and ſome by arte.

[f] The word ſignifieth (gelded) and they were ſo made, becauſe they ſhould keep the chambers of noble women, for they were iudged chaſte.

[g] Which haue the gift of continence, and vſe it to ſerue God with more free libertie.

[h] This gift is not common for all men, but is very rare, and giuen to few: therefore men may not raſhly abſteine from marriage.

*Chap.*18.3. *mar.*10.13. *luke* 18.15.

Marke 10.17. *luke* 18.18.

[i] Becauſe this yong man knew nothing in Ieſus Chriſt but his manhood, he leadeth him to higher things, to the intent that his doctrine might better take place.

[k] He ſpake this that he might learne to know himſelfe.

*Exo.*20.13. *deut.*5.17 *rom.*13.9.

Marke 10.20.

[l] He boaſteth much, becauſe as yet he knew not himſelfe.

[m] Chriſt hereby diſcouered his hypocriſie, and cauſed him to feele his owne weakeneſſe, not generally commanding all men to doe the like.

[n] What hinderance men haue by riches.

‖ *Or, cable rope.*

[o] Who can frame mens hearts ſo, that they ſhall not ſet their minds on their riches.

Marke 10.28. *luke*.18.28.

[p] In this worke whereby the world is changed, renued and regenerate: or to ioyne his worde with the ſentence following, and ſo take regeneration for the day of iudgement, when the elect ſhall in ſoule and body enioy their inheritance, to the end that they might know that it is not ſufficient to haue begunne once.

Luke 22.30.

[q] The ioy of cōſcience which Gods children feele euen in their afflictions, is a thouſand fold more worth then all worldly treaſures.

*Cha.*20.16 *mar.*10.31. *luk.*13.30

[a] Which was called *denarius*, and was of value about foure pence halfepeny of olde money, and was commonly a workemans hire.

[b] They diuided the day into twelue houres, ſo that the thirde was the fourth part of the day, ſixe of the clocke was noone, nine was three of the clocke after dinner, and the eleuenth houre was an houre before the ſunne ſet.

‖ *Or, Fellow.*

[c] Or, enuious becauſe of my liberalitie, Deut. 15.9.

*Chap.*19.30. *marke* 10.31. *luke* 13.30.

[d] Therefore euery man in his vocation, as he is called firſt, ought to goe forward, and encourage others, ſeeing the hire is indifferent for all.

*Chap.*22.14. *Marke* 10.32. *luke* 18.31.

18 Behold, we goe vp to Jeruſalem, and the Sonne of man ſhalbe deliuered vnto the chiefe Prieſts, and vnto the Scribes, and they ſhall condemne him to death,

Iohn 18.32.

19 And * ſhal deliuer him to the Gentiles to mocke, and to ſcourge, and to crucifie him: but the third day he ſhal riſe againe.

Marke 10.35.

20 * Then came to him the mother of Zebedeus children with her ſonnes, worſhipping him, and deſiring a certaine thing of him.

21 And he ſayd vnto her, What wouldeſt thou? Shee ſaide to him, Graunt that theſe my two ſonnes may ſit, the one at thy right hande, and the other at thy left hand in thy kingdome.

22 And Jeſus anſwered, and ſaide, Yee knowe not what yee aſke. Are yee able to drinke of the [e] cup that J ſhall drinke of, and to be baptized with the baptiſme that J ſhall be baptized with? They ſaide to him, Wee are able.

23 And he ſayd vnto them, Ye ſhal drinke in deede of my cuppe, and ſhall bee baptized with the baptiſme that J am baptized with, but to ſit at my right hande, and at my left hand, is [f] not mine to giue: but it ſhall bee giuen to them, for whom it is prepared of my Father.

[e] He ſetteth the croſſe before their eyes to draw them from ambition, calling it a cup, to ſignifie the meaſure of the afflictions, which God hath ordeined for euery man: the which thing alſo he calleth baptiſme.

[f] God my Father hath not giuen me charge to beſtow offices of honour here: but to be an example of humilitie. vnto all.

24 * And when the other ten heard this they diſdained at the two brethren.

25 Therefore Jeſus called them vnto him, and ſaide, Yee knowe that the lords of the Gentiles haue domination ouer them, and they that are great, exerciſe authoritie ouer them.

26 But it ſhall not be ſo among you: but whoſoeuer will be great among you, let him be your ſeruant,

27 And whoſoeuer will be chiefe among you, let him be your ſeruant,

28 *Euen as the Sonne of man came not to be ſerued, but to ſerue, and to giue his life for the ranſome of many.

Marke 14.41. *luke* 22.25. *Phil.*2.7.

Marke. 10.46. *luke* 18.35.

29 ¶ * And as they departed from Jericho, a great multitude followed him.

30 And beholde, two blinde men ſitting by the way ſide, when they heard that Jeſus paſſed by, cried, ſaying, O Lord, the Sonne of Dauid, haue mercy on vs.

31 And the multitude rebuked them, becauſe they ſhould holde their peace: but they cried the more, ſaying, O Lord, the Sonne of Dauid, haue mercy on vs.

32 Then Jeſus ſtoode ſtill, and called them, and ſaide, What will ye that J ſhould doe to you?

33 They ſayd to him, Lord, that our eyes may be opened.

34 And Jeſus mooued with compaſſion touched their eyes, and immediatly their eyes receiued ſight, and they followed him.

CHAP. XXI.

7 Chriſt rideth into Ieruſalem on an aſſe. 12 The buyers and ſellers are chaſed out of the Temple. 15 The children wiſh proſperitie vnto Chriſt. 19 The figtree withereth. 22 Faith requiſite in prayer. 25 Iohns baptiſme. 28 The two ſonnes. 33 The parable of the husbandmē. 42 The corner ſtone reiected. 43 The Iewes reiected, and the Gentiles receiued.

Marke 11.1. *luke* 19.29.

AND * when they drewe neere to Jeruſalem, and were come to Bethphage, vnto the mount of the Oliues, then ſent Jeſus two diſciples.

2 Saying to them, Goe into the towne that is ouer againſt you, and anon ye ſhall finde an [a] aſſe bound, and a colte with her: looſe them, and bring them vnto me.

[a] By this entrie Chriſt would ſhew the ſtate & condition of his kingdome, which is farre contrary to the pomp and glory of ẏ world.

3 And if any man ſay ought vnto you, ſay yee, that the Lorde hath neede of them, and ſtraightway he will let them goe.

4 All this was done, that it might bee fulfilled which was ſpoken by the Prophet, ſaying,

Iſa 62.11. *Zech.* 9.9. *iohn* 12.15.

5 ¶ * Tell ye the [b] daughter of Sion, Beholde, thy King commeth vnto thee, meeke, and ſitting vpon an aſſe, & a [c] colt, the foale of an aſſe vſed to the yoke.

[b] That is, the Citie Sion or Ieruſalem.

[c] It is a maner of ſpeech called Synecdoche, whereby two are taken for one.

6 So the diſciples went, and did as Jeſus had commanded them,

7 And brought the aſſe & the colt, and put on [d] them their clothes, and ſet him thereon.

[d] He rid on the foale, and the dam went by.

8 And a great multitude ſpred their garments in the way: and other cut downe branches from the trees, and ſtrawed them in the way.

9 Moreouer, the people that went before, and they alſo that followed, cryed, ſaying, [e] Hoſanna the ſonne of Dauid: bleſſed bee hee that commeth in the Name of the Lord, Hoſanna thou which art in the [f] higheſt heauens.

[e] Which is to ſay, Saue I pray thee, deſiring God to proſper and ſend good ſucceſſe to the Meſſias.

[f] For God which is in heauen, muſt onely ſaue.

Mar. 11.11. *luke* 19.45. *iohn* 2.13.

10 * And when he was come into Jeruſalem, all the citie was mooued, ſaying, Who is this?

11 And the people ſaid, This is Jeſus the Prophet of Nazareth in Galile.

12 ¶ And Jeſus went into the Temple of God, and caſt out all them that ſolde and bought in the [g] Temple, and ouerthrew the tables of the money changers, and the ſeats of them that ſold doues.

[g] In the porch or entrie into the Temple.

Iſa. 56.7.

13 And ſaid to them, Jt is written, * Mine houſe ſhalbe called the houſe of prayer: [h] but * ye haue made it a denne of theeues.

[h] Vnder the pretence of religion, hypocrites ſeeke their owne gaine & ſpoile God of his true worſhip.

Ierem. 7.11. *mar.* 11.17. *luke.* 19.46.

14 Then the blinde and the halt came to him in the Temple, and he healed them.

Marke 11.18.

15 But when the * chiefe Prieſtes and Scribes ſaw the marueiles that hee did, and the children crying in the Temple, and ſaying, Hoſanna the ſonne of Dauid, they diſdained,

Pſal. 8.2.

16 And ſaid vnto him, Heareſt thou what theſe ſay? And Jeſus ſaide vnto them, Yea: reade yee neuer, * By the [i] mouth of babes and ſucklings thou haſt [k] made perfite the praiſe?

[i] If God reueile his glory & might by babes that cannot as yet ſpeake, is it marueile if they that can ſpeake, doe ſet forth & magnifie the ſame?

[k] In Ebrew it is, haſt ordeined or grounded the ſtrength: which is all to one purpoſe, becauſe God is then moſt praiſed when his ſtrength is beſt knowen.

17 ¶ So he left them, and went out of the citie into Bethania, and lodged there.

Mar. 11.12,13.

18 And * in the morning as hee returned into the Citie, he was hungry.

19 And ſeeing a figge tree in the way, he came to it, and found nothing thereon, but leaues onely, and ſayde to it, Neuer fruite grow on thee henceforwards. And anon the figge tree withered.

20 And when his diſciples ſawe it, they marueiled, ſaying, How ſoone is the figge tree withered!

Chap. 17.20.

21 And Jeſus anſwered, & ſaid vnto them, * Uerily J ſay vnto you, if yee haue faith,

and doubt not, yee ſhall not onely doe that which I haue done to the figge tree, but alſo if ye ſay vnto this mountaine, [l] Take thy ſelfe away, and caſt thy ſelfe into the ſea, it ſhalbe done.

22 *And whatſoeuer ye ſhall aſke in prayer, if ye beleeue, ye ſhall receiue it.

23 ¶ *And when he was come into the Temple, the chiefe Prieſts, and the Elders of the people came vnto him, as hee was teaching, and ſayde, By what authoritie doeſt thou theſe things? and who gaue thee this authoritie?

24 Then Ieſus anſwered and ſayd vnto them, I alſo will aſke of you a certaine thing, which if yee tell me, I likewiſe will tell you by what authoritie I doe theſe things.

25 The Baptiſme of Iohn, whence was it? ‖ from heauen, or of men? Then they reaſoned among themſelues, ſaying, If we ſhall ſay, From heauen, he will ſay vnto vs, Why did ye not then beleeue him?

26 And if we ſay, Of men, we [m] feare the people: *for all hold Iohn was a Prophet.

27 Then they anſwered Ieſus, and ſayd, Wee cannot tell. And hee ſayd vnto them, Neither tell I you by what authoritie I doe theſe things.

28 ¶ But what thinke ye? A certaine man had two ſonnes, and came to the Elder, and ſayd, Sonne, goe, and worke to day in my vineyard.

29 But he anſwered and ſaid, I will not: yet afterward hee repented himſelfe, and went.

30 Then came he to the ſecond, and ſayd likewiſe. And he anſwered, and ſaid, I will, ſir: yet he went not.

31 Whether of them twaine did the will of the father? They ſayd vnto him, The firſt. Ieſus ſaid vnto them, Verely I ſay vnto you, that the [n] Publicanes and the harlots ſhall goe before you into the kingdome of God.

32 For Iohn came vnto you in the [o] way of righteouſneſſe, and yee beleeued him not: but the Publicans, and the harlots beleeued him, and ye though ye ſaw it, were not mooued with repentance afterwarde, that yee might beleeue him.

33 ¶ Heare another parable, There was a certaine houſholder, *which planted a [p] vineyarde, and [q] hedged it rounde about, and ‖ made a winepreſſe therein, and built a towre, and let it out to huſbandmen, and went into a ſtrange countrey.

34 And when the time of the fruit drewe neere, he ſent his ſeruants to [r] the huſbandmen to receiue the fruits thereof.

35 And the huſbandmen tooke his [ſ] ſeruants, and beat one, and killed another, and ſtoned another.

36 Againe hee ſent other ſeruants, moe then the firſt: and they did the like vnto them.

37 But laſt of all hee ſent vnto them his owne [t] ſonne, ſaying, They will reuerence my ſonne.

38 But when the huſbandmen ſawe the ſonne, they ſayd among themſelues, *This is the heire: come, let vs kill him, and let vs take his inheritance.

39 So they tooke him, and caſt him out of the vineyard, and ſlew him.

40 When therefore the Lord of the vineyard ſhall come, what will he do to thoſe huſbandmen?

41 They ſaid vnto him, He wil cruelly deſtroy thoſe wicked men, and will let out his vineyard vnto other huſbandmen, which ſhal deliuer him the fruits in their ſeaſons.

42 Ieſus ſaid vnto them, Read yee neuer in the Scriptures, *The ſtone which the builders [u] refuſed, the ſame is made the [x] head of the corner? This was the Lordes doing, and it is marueilous in our eyes.

43 (Therefore ſay I vnto you, the kingdome of God ſhall be taken from you, and ſhall bee giuen to a nation, which ſhall bring forth the fruits thereof.)

44 *And whoſoeuer ſhal fal on this ſtone, hee ſhall bee broken: but on whomſoeuer it ſhall fall, it will grind him to powder.

45 And when the chiefe Prieſtes and Phariſes had heard his parables, they perceiued that he ſpake of them.

46 And they ſeeking to lay handes on him, feared the people, becauſe they tooke him as a Prophet.

[l] Which thing ſeemeth to be impoſſible.

Chap. 7.7 iohn 15.7 1 iohn 3 22.

Mark. 11.27,28. luke 20.1,2.

‖ Or, of God.

[m] The hypocrites feare man more then God, and malice neuer iuſtifieth the trueth.

Chap. 14 5. mar 6.20.

[n] So far it is impoſſible for them to repent and be ſaued, that ſtand in their own conceit that the greateſt ſinners that are, ſhall more ſoone come to repentance.

[o] God taught by Iohn the way of righteouſneſſe, whoſe life was vpright and perfit.

Iſa 5.1. iere. 2 21 marke 12.1. luke 20.9

[p] The vineyard is the people, whom he had elected.

[q] Vſed al meanes to preſerue it, and to make it fruitfull.

‖ Or, digged.

[r] Which were the Prieſts and rulers.

[ſ] The Prophets.

[t] Ieſus Chriſt.

Chap 26.3,4 and 27.1. iohn 11.53

Pſal. 118.22. acts 4.11. rom. 9.33. 1 pet 2.7.

[u] As not meete or fit for their building.

[x] To faſten and ioyne the building together, and to vphold the whole.

Iſa 8.14.

CHAP. XXII.

2 The parable of the mariage. 9 The vocation of the Gentiles. 11 The mariage garment. 17 Of paying of tribute. 25 Of the reſurrection. 36 The Scribes queſtion. 44 Chriſts diuinity.

Then *Ieſus anſwered, and ſpake vnto them againe in parables, ſaying,

2 The kingdome of heauen is like vnto a certaine King which maried his ſonne,

3 And [a] ſent foorth his ſeruants, to call them that were bidden to the wedding, but they would not come.

4 Againe hee ſent foorth other ſeruants, ſaying, Tell them which are bidden, Behold, I haue prepared my dinner: mine oxen and my fatlings are killed, and al things are ready: come vnto the mariage.

5 But they made light of it, and went their waies, one to his farme, and another about his marchandiſe.

6 And the remnant tooke his ſeruants, and intreated them ſharpely, and ſlew them.

7 But when the King heard it, hee was wroth, and ſent forth his warriers, and [b] deſtroied thoſe murtherers, and burnt vp their citie.

8 Then ſaid he to his ſeruants, Truly the wedding is prepared: but they which were bidden, were not worthy.

9 Go ye therefore out into the hie waies, and as many as ye finde, bid them to the mariage.

10 So thoſe ſeruants went out into the hie waies and gathered together all that euer they found, both [d] good and bad: ſo the wedding was furniſhed with gheſts.

11 Then the King came in, to ſee the gheſts, and ſawe there a man which had not on a [e] wedding garment.

12 And he ſaide vnto him, Friend, howe

Luke 14.16. reuel. 19.9.

[a] Chriſt reprocheth the Iewes of their ingratitude and obſtinate malice, in that they reiected the grace of God, which was ſo plentifully offred vnto them.

[b] God puniſheth extremely ſuch ingratitude.

[c] The ingratitude of them which are bid, cannot cauſe Gods liberality and his holy meates to periſh, which he hath prepared for his.

[d] In the Church the hypocrites are mixed with the godly.

[e] He had not a pure affection and vpright conſcience, which proceeded of faith.

[f] cameſt thou in hither, and haſt not on a wedding garment? and he was ſpeechleſſe.

13 Then ſayde the King to the ſeruants, Binde him hand and foote: take him away, and caſt him into vtter darkeneſſe: *there ſhalbe weeping and gnaſhing of teeth,

14 *For many are [g] called, but few choſen.

15 ¶ *Then went ẏ Phariſes & took counſell how they might tangle him in talke.

16 And they ſent vnto him their diſciples, with the [h] Herodians, ſaying, Maſter, wee know that thou art true, & teacheſt the way of God truely, neither careſt for any man: for thou conſidereſt not the [i] perſon of men.

17 Tell vs therefore, how thinkeſt thou? Is it lawfull to giue tribute vnto Ceſar, or not?

18 But Ieſus perceiued their wickednes, and ſaid, Why tempt ye me, ye hypocrites?

19 Shew me the ‖ tribute money. And they brought him a [k] peny.

20 And he ſayd vnto them, Whoſe is this image and ſuperſcription?

21 They ſaid vnto him, Ceſars. Then ſaid he vnto them, *Giue therefore to Ceſar, the things which are Ceſars, and giue vnto God, thoſe things which are Gods.

22 And when they heard it, they marueiled, and left him, and went their way.

23 ¶ *The ſame day the Sadduces came to him (which ſay that there is no reſurrection) and aſked him,

24 Saying, Maſter, *Moſes ſayde, If a man die, hauing ‖ no children, let his brother [l] marie his wife, and raiſe vp ſeede vnto his brother.

25 Nowe there were with vs ſeuen brethren, and the firſt married a wife, and deceaſed: and hauing no iſſue, left his wife vnto his brother.

26 Likewiſe alſo the ſecond, and the third, vnto the ſeuenth.

27 And laſt of all the woman died alſo.

28 Therefore in the reſurrection, whoſe wife ſhall ſhe be of the ſeuen? for all had her.

29 Then Ieſus anſwered, and ſayd vnto them, Yee [m] are deceiued, not knowing the Scriptures, nor the power of God.

30 For in the reſurrection they neither marrie wiues, nor wiues are beſtowed in marriage, but are as the [n] Angels of God in heauen.

31 And concerning the reſurrection of the dead, haue yee not read what is ſpoken vnto you of God, ſaying,

32 *I am the God of Abraham, and the God of Iſaac, and the God of Iacob? God is not the God of the dead, but of the liuing.

33 And when the people heard it, they were aſtonied at his doctrine.

34 ¶ *But when the Phariſes had heard that he had put the Sadduces to ſilence, they aſſembled them together.

35 And one of them, which was an expounder of the Law, aſked him a queſtion, tempting him, and ſaying,

36 Maſter, which is the great commandement in the Law?

37 Ieſus ſaid to him, *Thou ſhalt loue the Lord thy God with all thine heart, with all thy ſoule, and with all thy mind.

38 This is the firſt and the great Commandement.

39 And the ſeconde is like vnto this, *Thou ſhalt loue thy neighbour as thy ſelfe.

40 On theſe two Commandements hangeth the whole Law and the Prophets.

41 ¶ *While the Phariſes were gathered together, Ieſus aſked them,

42 Saying, What thinke yee of Chriſt? whoſe [o] ſonne is hee? They ſayd vnto him, Dauids.

43 Hee ſayd vnto them, How then doeth Dauid in [p] ſpirit call him Lord, ſaying,

44 *The Lord ſayd to my Lorde, Sit at my [q] right hand, [r] till I make thine enemies thy footſtoole?

45 If Dauid then call him [ſ] Lord, how is he his ſonne?

46 And none could anſwere him a word, neither durſt any from that day foorth aſke him any moe queſtions.

CHAP. XXIII.

3 Chriſt condemneth the ambition, couetouſnes, and hypocriſie of the Scribes & Phariſes. 31 Their perſecutions againſt the ſeruants of God. 37 He prophecieth the deſtruction of Ieruſalem.

Then ſpake Ieſus to the multitude, and to his diſciples,

2 Saying, The *Scribes and the Phariſes [a] ſit in Moſes ſeat.

3 All therefore whatſoeuer they bid you obſerue, that [b] obſerue and do: but after their works doe not: for they ſay, and do not.

4 *For they bind heauie burdens, and grieuous to be borne, and lay them on mens ſhoulders, but they themſelues will not moue them with one of their fingers.

5 All their workes they doe to bee ſeene of men: for they make their [c] phylacteries broad, and make long the *fringes of their garments,

6 *And loue the chiefe place at feaſts, and to haue the chiefe ſeates in the aſſemblies,

7 And greetings in the markets, and to be called of men, ‖ Rabbi, Rabbi.

8 *But be not ye called [d] Rabbi: for one is your ‖ doctor, to wit, Chriſt, and all yee are brethren.

9 And *call no man your father vpon the earth: for there is but one, your Father which is in heauen.

12 Be not called [e] doctors: for one is your doctor, euen Chriſt.

11 But hee that is [f] greateſt among you, let him be your ſeruant.

[f] Though God ſuffer for a time hypocrites in the Church, yet he knoweth how to trie them, and fanne them out.

Chap. 8.12. & 13 42. & 25.30.

Chap. 20.16.

[g] By the outward and generall calling.

Mar. 12.13. *luke* 20.20.

[h] Theſe were certaine flatterers of the court, which euer maintained that religion which King Herod beſt approued: and though they were enemies to the Phariſes, yet in this thing they conſented, thinking to intangle Chriſt, and ſo either to accuſe him of treaſon, or to bring him into the hatred of all his people.

[i] As touching the outward qualitie, as whether a man be rich or poore.

‖ *Or, the coyne of the tribute.*

[k] Which was of value about foure pence halfe peny.

Rom. 13.7. *mar.* 12.17. *luk.* 20.25

Mar. 12.18. *luke* 20.27. *acts.* 23.8.

Deut. 25.5.

‖ *Or, ſonnes.*

[l] By the title of alliance: and here by brother he meaneth the next kinſman, that lawfully might marry her.

[m] Where Gods word is not preached and vnderſtood there muſt needs reigne blindneſſe and errours.

[n] Foraſmuch as they ſhalbe exempted from the infirmities of this preſent life.

Exod. 3,6. *Marke* 12,28. *Deut.* 6.5. *luke* 10.27.

Leuit. 19.18. *mar.* 12.31. *rom.* 13.9. *gal.* 5.14. *iames* 2.8.

Mar. 12.35. *luke* 20.41.

[o] Of what ſtock or family.

[p] By the ſpirit of prophecie ſpeaking of the kingdome of Chriſt.

Pſal. 110.1

[q] By the right hand is ſignified the authoritie & power, which God giueth his Sonne Chriſt in making him his lieutenant and gouernour ouer his Church.

[r] Not that his kingdome ſhall then ende: but the office of his humanitie ſhall ceaſe, and hee with the Father and the holy Ghoſt ſhall reigne for euer as one God all in all.

[ſ] Chriſt is Dauids ſonne touching his manhood, and his Lord concerning his Godhead.

Nehem. 8.4.

[a] And teach that which Moſes ſaith.

[b] According to Moſes whom they reade, but not that which they teach of themſelues.

Luke 11.46. *actes* 15.1.

[c] They were skroles of parchment wherin the commandements were written: and to this day the Iewes vſe the ſame, and cloſe them in a piece of leather, and ſo binde them to their brow and left arme, to the intent they might haue continuall remembrance of the Law.

Num. 15.38. *deut.* 22.12.

Mar. 12.38 *luk.* 11, 43. *and* 20. 46.

‖ *Or, maſter.*

Iames 3.1.

[d] Chriſt forbiddeth not to giue iuſt honour to Magiſtrates and Maſters, but condemneth ambition and ſuperiority ouer our brothers faith, which office appertaineth to Chriſt alone.

‖ *Or, teachers.*

Mal. 1.6.

[e] The Phariſes were called Maſters or fathers, and the Scribes Doctors.

[f] The higheſt dignitie in the Church is not Lordſhip, or dominion, but miniſtery and ſeruice.

Luk.14.11. and 18.14.

12 *For whoſoeuer will exalt himſelfe, ſhall be brought lowe: and whoſoeuer will humble himſelfe, ſhall be exalted.

13 ¶ Woe therefore be vnto you Scribes and Phariſes, hypocrites, becauſe yee [g] ſhut vp the kingdom of heauen before men: for ye your ſelues go not in, neither ſuffer ye them [h] that would enter, to come in.

[g] Ye keepe backe the pure religion and knowledge of God, when men are ready to imbrace it.

[h] Which haue now their foote within ẏ doores.

Marke.12 40. luk 20.47.

14 *Wo be vnto you Scribes and Phariſes, hypocrites: for yee deuoure widowes houſes, euen vnder a colour of long prayers: wherefore ye ſhall receiue the greater damnation.

15 Wo bee vnto you Scribes and Phariſes, hypocrites: for ye compaſſe [i] ſea and land to make one of your profeſſion: and when he is made, ye make him two fold more the child of hell, then you your ſelues.

[i] They ſought al meanes that they could inuent to make of a Gentile a Iew.

16 Wo bee vnto you blind guides which ſay, Whoſoeuer ſweareth by the Temple, it is nothing: but whoſoeuer ſweareth by the golde of the Temple, he ‖ offendeth.

‖Or, is a debter.

17 Ye fooles and blind, whether is greater, the gold, or the Temple that [k] ſanctifieth the gold?

[k] And maketh it to be taken as an holy thing, becauſe of the vſe: and hereby Chriſt ſheweth that mans doctrine doth not only obſcure the word of God, but is contrary to it.

18 And whoſoeuer ſweareth by the altar, it is nothing: but whoſoeuer ſweareth by the offering that is vpon it, offendeth.

19 Ye fooles and blind, whether is greater, the offring, or the altar which ſanctifieth the offring?

20 Whoſoeuer therefore ſweareth by the altar, ſweareth by it, and by all things thereon.

1.King 8.13. 2.chro.6.2.

21 *And whoſoeuer ſweareth by ẏ Temple, ſweareth by it, and by him that dwelleth therein.

Chap.5 34.

22 *And hee that ſweareth by heauen, ſweareth by the throne of God, and by him that ſitteth thereon.

Luk.11.42.

23 ¶ *Wo be to you, Scribes, and Phariſes, hypocrites: for ye tithe mint, and aniſe, and cummin, and leaue the weightier matters of the Lawe, as iudgement, and mercie, and fidelitie. Theſe ought ye to haue done, and not to haue left the other.

24 Ye blind guides, which [l] ſtraine out a gnat, and ſwallow a camel.

[l] Ye ſtay at that which is nothing, and let paſſe that which is of greater importance.

25 ¶ Wo be to you, Scribes & Phariſes, hypocrites: [m] for ye make cleane the vtter ſide of the cup and of the platter: but within they are full of briberie, and ‖ exceſſe.

[m] Ye ſeeke how to get eſtimation with men, and paſſe not whether ye haue a good conſcience or no.

‖Or, intemperancie.

Luk.11.39.

26 *Thou blind Phariſe, cleanſe firſt the inſide of the cup and platter, that the outſide of them may be cleane alſo.

27 Wo be to you Scribes & Phariſes, hypocrites: for ye are like vnto ‖ whited tombs, which appeare beautifull outward, but are within full of dead mens bones, and of all filthineſſe.

‖Or, painted.

28 So are ye alſo: for outward ye appeare righteous vnto men, but within ye are full of hypocriſie and iniquitie.

29 ¶ Wo be vnto you, Scribes & Phariſes, hypocrites: for ye build the tombs of the [n] Prophets, and garniſh the ſepulchres of the righteous,

[n] For a remembrance of them, and in the meane ſeaſon they paſſed not for their doctrine.

30 And ſay, If we had bene in the dayes of our fathers, we would not haue bene partners with them in the blood of ẏ Prophets.

31 So then ye be witneſſes vnto your ſelues, that ye [o] are the children of them that murdered the Prophets.

[o] It is not now onely that your nation hath begun to be cruell againſt the ſeruants of God, and therefore it is no maruel though the children of ſuch murderers handle roughly the Prophets.

32 Fulfill ye alſo the meaſure of your fathers.

33 O ſerpents, the generation of vipers, how ſhould ye eſcape the damnation of hell?

34 Wherefore beholde, I ſend vnto you [p] Prophets, and wiſe men, and Scribes, and of them ye ſhall kill and crucifie: and of them ſhall ye ſcourge in your Synagogues, & perſecute them from citie to city,

[p] To conuince you of greater ingratitude.

35 That vpon [q] you may come all ẏ righteous blood that was ſhed vpon the earth, *from the blood of Abel the righteous, vnto the blood of [r] Zacharias, the ſonne of Barachias, whom ye ſlew betweene the Temple and the altar.

[q] Chriſt meaneth that all their race ſhalbe puniſhed, ſo that the iniquity of the fathers ſhall be powred into the boſome of the children, which reſemble the fathers.

Gene 4.8. heb. 11 4.

[r] Read 2. Chro. 24 22.

36 Verily I ſay vnto you, All theſe things ſhall come vpon this generation.

Luk.13.34.

37 *Ieruſalem, Ieruſalem, which killeſt the Prophets, and ſtoneſt them which are ſent to thee, how often would I haue gathered thy children together, *as the henne gathereth her chickens vnder her wings, and ye would not!

38 Behold, your habitation ſhalbe left vnto you deſolate.

39 For I ſay vnto you, ye ſhall not ſee me [ſ] henceforth, till that ye ſay, Bleſſed is he that commeth in the name of the Lord.

2.Eſd.1.30.

[ſ] He wil returne no more to them as a teacher but as a Iudge, when as they ſhalbe compelled to confeſſe (although too late) that he is the very Sonne of God.

CHAP. XXIIII.

2 Chriſt ſheweth his diſciples the deſtruction of the Temple. 5. 24. The falſe Chriſts. 13 To perſeuere. 14 The preaching of the Goſpel. 6. 29. The ſignes of the end of the world. 42 He warneth thẽ to wake. 44 The ſudden comming of Chriſt.

Marke.13.1. luk 21.5.

AND *Ieſus went out, and departed from the Temple, and his diſciples came to him, to ſhew him the [a] building of the Temple.

[a] Whoſe excellencie appeareth in that that Herod for the ſpace of 8 yeres kept tenne thouſand men in worke: the ſtones were 15 cubits long, in height 12, in bredth 8, as Ioſephus writeth.

Luk.19.44.

2 And Ieſus ſaid vnto them, See ye not al theſe things? Verily I ſay vnto you, *there ſhall not be heere left a ſtone vpon a ſtone, that ſhall not be caſt downe.

3 And as hee ſate vpon the mount of Oliues, his diſciples came vnto him apart, ſaying, Tel vs when theſe things ſhall bee, and what ſigne ſhalbe of thy comming, [b] and of the end of the world.

[b] They thought the world ſhould be at an ende, when Ieruſalem were deſtroyed.

Epheſ 5 6. col. 2.18.

4 And Ieſus anſwered, & ſaid vnto them, *[c] Take heede that no man deceiue you.

[c] He anſwereth them not according to their minds, but admoniſheth them of that which is neceſſary for them to know.

5 For many ſhall come in my name, ſaying, I am Chriſt, and ſhall deceiue many.

6 And ye ſhall heare of warres, and rumours of warres: ſee that ye be not troubled: for all theſe things muſt come to paſſe, but the end is not yet.

7 For nation ſhall riſe againſt nation, and realme againſt realme, and there ſhall be peſtilence, and famine, and earthquakes in diuers places.

8 All theſe are but the [d] beginning of ſorowes.

[d] Great and cruel warres haue inſued ſince, among the heathen, for the contempt of the Goſpel, and increaſe more and more.

9 * Then ſhall they deliuer you vp to be afflicted, and ſhall kill you, and yee ſhall bee [e] hated of all nations for my Names ſake.

10 And then ſhall many be offended, and ſhall betray one another, and ſhall hate one another.

11 And many falſe prophets ſhal ariſe, and ſhall deceiue many.

12 And becauſe [f] iniquitie ſhall be increaſed, the loue of many ſhall be cold.

13 * But he that endureth to the ende, he ſhall be ſaued.

14 And this Goſpel of the kingdome ſhal be preached through the whole world for a witneſſe vnto all nations, and then ſhall the end come.

15 ¶ When ye* therefore ſhall ſee the[h] abomination of deſolation ſpoken of by* Daniel the Prophet, ſtanding in the holy place, (let him that readeth, conſider it.)

16 Then let them which be in Iudea, flee into the mountaines.

17 Let him which is on the houſe top, not come downe to fetch any thing out of his houſe.

18 And he that is in the field, let not him returne backe to fetch his clothes.

19 And woe ſhalbe to them that are with child, and to them that giue ſucke in thoſe dayes;

20 But pray that your flight be not in the winter, neither on the *Sabbath day.

21 For then ſhalbe great tribulation, ſuch as was not from the beginning of the world to this time, nor ſhalbe.

22 And except thoſe dayes ſhoulde bee ſhortened, there ſhould no‖fleſh be ſaued: but for the [i] elects ſake, thoſe dayes ſhall bee ſhortened.

23 *Then if any ſhall ſay vnto you, Loe, here is Chriſt, or there, beleeue it not.

24 For there ſhall ariſe falſe Chriſts and falſe prophets, and ſhall ſhew great ſignes and wonders, ſo that if it were poſſible, they ſhould deceiue the very elect.

25 Behold, I haue told you before.

26 Wherefore if they ſhall ſay vnto you, Behold, he is in the [k] deſert, goe not foorth: Behold, he is in the ‖ſecret places, beleeue it not.

27 For as the lightning commeth out of the Eaſt, and ſhineth into the Weſt, ſo ſhall alſo the comming of the Sonne of man be.

28 * For whereſoeuer a dead [l] carkeis is, thither will the Eagles reſort.

29 * And immediatly after the [m] tribulations of thoſe dayes, ſhall the Sunne [n] bee darkened, and the Moone ſhall not giue her light, and the ſtarres ſhall fall from heauen, and the powers of heauen ſhall be ſhaken.

30 * And then ſhall appeare the ſigne of the Sonne of man in heauen: and then ſhal all the kinreds of the earth mourne, and they ſhall ſee the Sonne of man come in the cloudes of heauen with power and great glory.

Chap. 10.17. luke 21.12 iohn 15.20. and 16 2.

e As if you were the cauſe of theſe troubles.

f Many wil keepe backe their charitie, becauſe they are vnthankfull and euil vpon whom they ſhould beſtow it.

2. Theſ. 3.13. 2. tim. 2 5.

g When ẏ Temple ſhalbe polluted, it ſhall be a ſigne of extreme deſolation: the ſacrifices ſhall end and neuer be reſtored.

Marke. 13.14. luk. 21.20

h The horrible deſtruction of the Temple, and the corruption of Gods pure religion.

Dan. 9.27.

Acts. 1.12.

‖ Or, man.

i God prouideth for his children in the mids of troubles.

Mark. 13.21. luk. 17.23.

k Whither the falſe Chriſts, and deceiuers leade ẏ people, hiding themſelues in holes, as if they were aſhamed of their profeſſion.

‖ Or, cloſets.

Luk 17.37.

l In deſpite of Satan the faithfull ſhall be gathered and ioyned with Chriſt, as the Egles aſſemble to a dead carkeis.

Marke 13.24. luk. 21.25. Iſa. 13.10. ezek 32.7 ioel. 2.31. and. 3.15.

m When God hath made an end of ẏ troubles of his church.

n He meaneth an horrible trembling of the world, and as it were an alteration of the order of nature.

Dan. 7.13. reue. 1.7.

31 * And he ſhall ſend his Angels with a great ſound of a trumpet, and they ſhall gather together his elect fro the foure windes, and from the one ende of the heauen to the other.

32 Nowe learne the parable of the figge tree: when her bough is yet tender, and it bringeth forth leaues, ye know that ſummer is neere.

33 So likewiſe ye, when yee ſee all theſe things, knowe that the kingdome of God is neere, euen at the doores.

34 Verely I ſay vnto you, this [o] generation ſhall not paſſe, till all theſe things be done.

35 Heauen and earth ſhall paſſe away: but my words ſhall not paſſe away.

36 But of that day and houre knoweth no man, no not the Angels of heauen, but my Father onely.

37 But as the dayes of Noe were, ſo likewiſe ſhal the comming of the Sonne of man be.

38 *For as in the dayes before the flood, they did eate and drinke, marrie, and giue in marriage, vnto the day that Noe entred into the Arke,

39 And [p] knewe nothing till the flood came, and tooke them all away: ſo ſhall alſo the comming of the Sonne of man be.

40 *[q] Then two men ſhal be in the fields, the one ſhall be receiued, and the other ſhall be refuſed.

41 Two women ſhall be grinding at the mill: the one ſhall be receiued, and the other ſhall be refuſed.

42 * Wake therefore: for yee knowe not what houre your maſter will come.

43 Of* this bee ſure, that if the good man of the houſe knew at what watch the thiefe would come, he would ſurely watch, and not ſuffer his houſe to be digged thorow.

44 Therefore be ye alſo ready: for in the houre that ye thinke not, will the Sonne of man come.

45 *Who then is a faithfull ſeruaunt and wiſe, whom his maſter hath made ruler ouer his houſholde, to giue them meat in ſeaſon?

46 Bleſſed is that ſeruant, whom his maſter when he commeth, ſhall find ſo doing.

47 Verily I ſay vnto you, he ſhall make him ruler ouer all his goods.

48 But if that euill ſeruant ſhall ſay in his heart, My maſter doth deferre his comming,

49 And begin to ſmite his fellowes, and to eat, and to drinke with the drunken,

50 That ſeruants maſter will come in a day, when hee looketh not for him, and in an houre that he is not ware of,

51 And will ‖ cut him off, and giue him his portion with hypocrites: *there ſhall bee weeping and gnaſhing of teeth.

1 Cor. 15.52. 1. theſ. 4.16.

o For within fifty yeeres after Ieruſalem was deſtroyed, the godly were perſecuted, falſe teachers ſeduced the people, religion was polluted, ſo that the world ſeemed to be at an end.

Mar. 13.31.

Gen. 7.5, 11. luke 16 10. 1. pet. 3.20.

p Becauſe of their incredulitie.

Luke. 17.34, 35. 1. theſ. 4.17.

q This teacheth euery man to walke warily, not reſpecting his companion, although he be neuer ſo deare vnto him.

Marke. 13.35. Luke. 12.39. 1. theſ. 5.2. reuel. 16.15.

Luke. 12.42.

‖ Or, ſeparate him

Chap. 13 42. and 25 30.

CHAP. XXV.

1 By the ſimilitude of the virgins Ieſus teacheth euery man to watch, 14 And by the talents to bee diligent. 31 The laſt iudgement. 32 The ſheepe and the goats, 35 The workes of the faithfull.

Then the [a] kingdome of heauen ſhall bee likened vnto ten virgins, which tooke their lampes, and went to [b] meete the bridegrome.

[a] This ſimilitude teacheth vs, that it is not ſufficient to haue once giuen our ſelues to follow Chriſt, but that we muſt continue.

[b] To doe him honour, as the maner was.

2 And fiue of them were wiſe, and fiue fooliſh.

3 The fooliſh tooke their lampes, but tooke none oyle with them.

4 But the wiſe tooke oile in their veſſels with their lampes.

5 Nowe while the bridegrome taried long, all ſlumbred and ſlept.

6 And at midnight there was a crie made, Beholde, the bridegrome commeth: go out to meete him.

7 Then all thoſe virgins aroſe, and trimmed their lampes.

8 And the fooliſh ſayd to the wiſe, [c] Giue vs of your oyle, for our lamps are ‖ out.

[c] Many ſeeke that which they haue contemned, but it is too late.

‖*Or, quenched.*

9 But the wiſe anſwered, ſaying, Wee feare leſt there will not be ynough for vs and you: but [d] go ye rather to them that ſell, and buy for your ſelues.

[d] This was ſpoken in reproch, becauſe they made not prouiſion in time.

10 And while they went to buy, the bridegrome came: and they that were readie, went in with him to the wedding, and the gate was ſhut.

11 Afterwards came alſo the other virgins, ſaying, Lord, Lord, open to vs.

12 But he anſwered, and ſayd, Verily I ſay vnto you, [e] I know you not.

[e] I wil not open to you becauſe you haue failed in the midway.

13 * Watch therefore: for yee know neither the day nor the houre, when the Sonne of man will come.

Chap 24.42,44. marke 13 33,35. luke 19 12.

14 *[f] For the kingdome of heauen is as a man that going into a ſtrang countrey, called his ſeruants and deliuered to them his goods.

[f] This ſimilitude teacheth how we ought to continue in the knowledge of God, and doe good with thoſe graces that God hath giuen vs.

15 And vnto one hee gaue fiue [g] talents, and to another two, and to another one, to euery man after his owne ability, & ſtraightway went from home.

[g] Euery talent commonly made threeſcore pound, reade chap.18.24.

16 Then he that had receiued the fiue talents, went & occupied with them, and ‖ gained other fiue talents.

‖*Or, made.*

17 Likewiſe alſo, he that receiued two, he alſo gained other two.

18 But hee that receiued that one, went and digged it in the earth, and hid his maſters money.

19 But after a long ſeaſon, the maſter of thoſe ſeruants came, and reckoned with them.

20 Then came he that had receiued fiue talents, and brought other fiue talents, ſaying, Maſter, thou deliueredſt vnto me fiue talents: beholde, I haue gained with them other fiue talents.

21 Then his maſter ſayd vnto him, It is well done good ſeruant and faithfull, Thou haſt beene faithfull in little, I will make thee ruler ouer much: [h] enter in into thy maſters ioy.

[h] The maſter receiueth him into his houſe to giue him part of his goods and commodities,

22 Alſo he that had receiued two talents, came and ſayd, Maſter thou deliueredſt vnto me two talents: beholde, I haue gained two other talents with them.

23 His maſter ſayd vnto him, It is well done good ſeruant, and faithfull, Thou haſt bene faithfull in little, I will make thee ruler ouer much: enter into thy maſters ioy.

24 Then hee which had receiued the one talent, came and ſayd, Maſter, I knew that thou waſt an hard man, which reapeſt where thou ſowedſt not, and gathereſt where thou ſtrawedſt not:

25 I was therefore afraid, and went and hid thy talent in the earth: behold, thou haſt thine owne.

26 And his maſter anſwered, and ſayd vnto him, Thou euill ſeruant and ‖ ſlothfull, thou kneweſt that I reape, where I ſowed not, and gather where I ſtrawed not.

‖*Or. lingerer.*

27 Thou oughteſt therefore to haue put my money to the exchangers, and then at my comming ſhould I haue receiued mine own with vantage.

28 Take therefore the talent from him, and giue it vnto him which hath ten talents.

29 * For vnto euery man that hath, it ſhal be giuen, and he ſhall haue abundance, and [i] from him that hath not, euen that he hath, ſhall be taken away.

Chap.13.12. luke 8.18. and 19.26. marke 4.25.

[i] The graces of God ſhall be taken away from him that doeth not beſtow them to Gods glory, and his neighbours profit.

30 Caſt therefore that vnprofitable ſeruant into vtter *darkneſſe: there ſhalbe weeping and gnaſhing of teeth.

Chap.8.12. and 22.13.

31 ¶ And when the Sonne of man commeth in his glory, and all the holy Angels with him, then ſhall he ſit vpon the throne of his glory.

32 And before him ſhall bee gathered all nations, and he ſhall ſeparate them one from another, as a ſhepheard ſeparateth the ſheepe from the goats.

33 And he ſhall ſet the ſheepe on his right hand, and the goats on the left.

34 Then ſhall the King ſay to them on his right hand, Come ye [k] bleſſed of my Father: inherite ye the kingdome prepared for you from the [l] foundations of the world.

[k] For our ſaluation commeth of the bleſſing and fauour of God.

[l] Hereby God declareth the certainty of our predeſtination, whereby we are ſaued, becauſe we were choſen in Chriſt before the foundations of the world, Eph. 1.4.

35 * For [m] I was an hungred, & yee gaue me meat: I thirſted, and ye gaue me drinke: I was a ſtranger, and ye lodged me:

Iſa.58.7. ezek.18.7.

[m] Chriſt meaneth not that our ſaluation dependeth on our works or merits, but teacheth what it is to liue iuſtly according to godlineſſe and charitie, and that God recompenſeth his of his free mercy, likewiſe as hee doth elect them.

36 I was naked, and ye clothed me: I was * ‖ ſicke, and ye viſited me: I was in priſon, and ye came vnto me.

Eccluſ.7.35.

‖*Or, infirme.*

37 Then ſhall the righteous anſwere him, ſaying, Lord, when ſaw wee thee an hungred, and fed thee? or athirſt, and gaue thee drinke?

38 And when ſaw we thee a ſtranger, and lodged thee? or naked, and clothed thee?

39 Or when ſaw we thee ſicke, or in priſon, and came vnto thee?

40 And the King ſhall anſwere & ſay vnto them, Verily I ſay vnto you, in as much as yee haue done it vnto one of the leaſt of theſe my brethren, ye haue done it to me.

41 Then ſhall hee ſay vnto them on the left hand, * Depart from me ye curſed, into euerlaſting fire, which is prepared for the deuill and his angels.

Pſal.6.8. chap.7.23. luke 13.27.

42 For I was an hungred, and yee gaue me no meat: I thirſted, and ye gaue me no drinke:

43 I was a ſtranger, and ye lodged mee not: I was naked, and ye clothed me not: ſicke, and in priſon, and ye viſited me not.

44 Then ſhall they alſo anſwere him, ſaying, Lord, when ſaw we thee an hungred, or athirſt, or a ſtranger, or naked, or ſicke, or in priſon, and did not miniſter vnto thee?

*Dan.*12.2.*iohn* 5.29.

45 Then ſhall he anſwere them, and ſay, Uerily I ſay vnto you, in as much as ye did it not to one of the leaſt of theſe, ye did it not to me.

[n] We muſt therefore only do that which God requireth of vs, & not follow mens fooliſh fantaſies.

46 * And theſe [n] ſhall goe into euerlaſting paine, and the righteous into life eternall.

CHAP. XXVI.

3 Conſpiratie of the Prieſts againſt Chriſt. 10 He excuſeth Magdalene. 26 The inſtitution of the Lords Supper. 31 The diſciples weakneſſe. 51 The treaſon of Iudas 62 The ſword 64 Becauſe Chriſt calleth himſelfe the Sonne of God, hee is iudged worthy to die. 69 Peter denieth and repenteth.

Marke.14.1. *luke* 22.1.

AND * it came to paſſe, when Ieſus had finiſhed al theſe ſayings, he ſaid vnto his diſciples,

2 Ye know that within two dayes is the Paſſeouer, and the Sonne of man ſhalbe deliuered to be crucified.

Iohn 11.47.

3 * Then aſſembled together the chiefe Prieſts, and the Scribes, and the Elders of the people into the hall of the hie Prieſt, called Caiaphas,

4 And conſulted how they might take Ieſus by ſubtiltie, and kill him.

5 But they ſaid, Not on the feaſt day, leſt any vprore be among the people.

Mar.14.3.*iohn* 11.2.& 12.3.

6 ¶ * And when Ieſus was in Bethania, in the houſe of Simon the leper,

7 There came vnto him a woman, which had a boxe of very coſtly oyntment, and [a] powred it on his head, as he ſate at the table.

[a] He ſheweth what occaſion Iudas tooke to commit his treaſon.

8 And when his diſciples ſawe it, they had [b] indignation, ſaying, What needed this waſte?

[b] This was through Iudas motiō to whom they gaue credit.

9 For this oyntment might haue beene ſold for much, and bene giuen to the poore.

10 And Ieſus knowing it, ſayd vnto them, Why trouble ye the woman? for ſhee hath wrought a good worke vpon me.

Deut 15.11.

11 * For ye haue the poore alwayes with you, but me ſhall ye not [c] haue alwayes.

[c] This fact was extraordinary, neither was it left as an example to be followed: alſo Chriſt is not preſent with vs bodily or to bee honoured with any outward pompe.

12 For in that ſhe powred this oyntment on my body, ſhe did it to [d] bury me.

[d] To honour my buriall withall.

13 Uerily I ſay vnto you, Whereſoeuer this Goſpel ſhall bee preached thorowout all the world, there ſhall alſo this that ſhee hath done be ſpoken for a memoriall of her.

Marke 14.10. *luke* 22 4.

14 ¶ * Then one of the twelue called Iudas Iſcariot, went vnto the chiefe Prieſts,

15 And ſayd, What will ye giue me, and I will deliuer him vnto you? and they appointed vnto him thirty [e] pieces of ſiluer.

[e] Euery one in value was about foure pence halfpeny of old ſterling.

16 And from that time he ſought opportunitie to betray him.

Marke 14.12. *luke* 22.7.

17 ¶ * Now on the firſt day of the feaſt of vnleauened bread, the diſciples came to Ieſus, ſaying vnto him, Where wilt thou that we prepare for thee to eate the Paſſeouer?

18 And he ſayd, Go into the citie to ſuch a man, and ſay to him, The maſter ſaith, [f] My time is at hand: I will keepe the Paſſeouer at thine houſe with my diſciples.

[f] Hee maketh haſte to a more worthy ſacrifice, to wit, to that which the paſſeouer ſignified.

19 And the diſciples did as Ieſus had giuen them charge, and made ready the Paſſeouer.

Mar.14.18. *luke* 22.14.*ioh*.13.21,

20 * So when the euen was come, he ſate downe with the twelue.

21 And as they did eat, he ſayd, Uerily I ſay vnto you, that one of you ſhal betray me.

22 And they were exceeding ſorrowfull, and began euery one of them to ſay vnto him, Is it I, Maſter?

Pſal.41.9.

23 And he anſwered, and ſayd, * He that [g] dippeth his hand with me in the diſh, hee ſhall betray me.

[g] He that is accuſtomed to eate with me dayly at the table,

Pſal.41.9.

24 Surely the Sonne of man goeth his way, [h] as it is written of him: but woe be to that man, by whom the Sonne of man is betrayed: it had bene good for that man, if he had neuer bene borne.

[h] To the intent his diſciples might know that all this was appointed by ye prouidence of God.

25 Then Iudas which betrayed him, anſwered, and ſaid, Is it I, Maſter? He ſayd vnto him, Thou haſt ſayd it.

1.*Cor*.11.24.

26 ¶ * And as they did eate, Ieſus tooke the bread: and when hee had giuen thankes, he brake it, and gaue it to the diſciples, and ſayd, Take, eate: [i] this is my body.

[i] That is, a true ſigne and teſtimony that my body is made yours, and by me your ſoules are nouriſhed.

27 Alſo he tooke the cup, and when he had giuen thankes, hee gaue it them, ſaying, Drinke ye all of it.

28 For this is my [k] blood of the new teſtament, that is ſhed for many, for the remiſſion of ſinnes.

[k] The wine ſignifieth that our ſoules are refreſhed and ſatisfied with the blood of Chriſt ſpiritually receiued, ſo that without him we haue no nouriſhment.

29 I ſay vnto you, that [l] I will not drinke henceforth of this fruit of the vine vntill that day, when I ſhall drinke it new with you in my Fathers kingdome.

[l] You ſhall no more enioy my bodily preſence till we meete together in heauen.

30 And when they had ſung a Pſalme, they went out into the mount of Oliues.

Mar.14.27.*iohn* 16.32.*and* 11.8.

31 ¶ * Then ſayd Ieſus vnto them, All ye ſhall be [m] offended by me this night: for it is written, I will * ſmite the ſhepheard, and the ſheepe of the flocke ſhalbe ſcattered.

[m] Shall turne backe and be diſcouraged.

Zach.13 7.

Marke 14.28. *and* 16.7.

32 But * after I am riſen againe, I will go before you into Galilee.

33 But Peter anſwered, and ſayd vnto him, [n] Though that all men ſhould be offended by thee, yet will I neuer be offended.

[n] This declareth what danger it is to truſt too much to our owne ſtrength.

Iohn 13 32.

34 * Ieſus ſayd vnto him, Uerily I ſay vnto thee, that this night, before the cocke crow, thou ſhalt denie me thriſe.

35 Peter ſaid vnto him, Though I ſhould die with thee, yet wil I not denie thee. Likewiſe alſo ſayd all the diſciples.

Marke 14.32. *luke* 22 39.

36 ¶ * Then went Ieſus with them vnto a place which is called Gethſemane, and ſaid vnto his diſciples, Sit ye here, while I goe and pray yonder.

37 And he tooke Peter, & the two ſonnes of Zebedeus, and began to waxe ſorowfull, [o] and grieuouſly troubled.

[o] He feared not death of it ſelfe, but trembled for feare of Gods anger toward ſinne, the burden whereof he bare for our ſakes.

38 Then ſayd Ieſus vnto them, My ſoule is very heauy, euen vnto the [p] death: tary ye here, and watch with me.

[p] For he ſaw Gods anger kindled towards vs.

39 So he went a little further, & fel on his face, & prayed, ſaying, O my Father, if it bee poſſible, let this [q] cup [r] paſſe from me: neuertheleſſe, not as I will, but as thou wilt.

[q] That is, the anger of God for mans ſinnes.

40 After, he came vnto the diſciples, and found them aſleepe, & ſayd to Peter, What? could ye not watch with me one houre?

41 Watch, and pray, that ye enter not into tentation: the ſpirit in deed is ready, but the fleſh is [ſ] weake.

42 Againe he went away the ſecond time, and prayed, ſaying, O my Father, if this

[r] He knew well what his father had determined, and therefore was ready to obey: but he prayeth as the faithfull doe in their troubles, without reſpect of the eternall counſell of God.

[ſ] And therefore we muſt continually fight againſt the fleſh.

cup cannot paſſe away from mee, but that I muſt drinke it, thy will be done.

43 And he came, and found them aſleepe againe: for their eyes were heauy.

44 So hee left them and went away againe, and praied the third time, ſaying the ſame words.

45 Then came he to his diſciples, and ſaid vnto them, [t]Sleepe henceforth and take your reſt: behold, the houre is at hand, and the Sonne of man is giuen into the handes of ſinners.

46 [u]Riſe, let vs goe: beholde, hee is at hand that betrayeth me.

47 *And while hee yet ſpake, loe, Iudas, one of the twelue, came, & with him a great multitude with ſwords and ſtaues, from the hie Prieſts and Elders of the people.

48 Now he that betraied him, had giuen them a token, ſaying, Whomſoeuer I ſhall kiſſe, that is he, lay hold on him.

49 And forthwith he came to Ieſus, and ſaid, ‖God ſaue thee, Maſter, and kiſſed him.

50 Then Ieſus ſayd vnto him, [x]Friend, wherefore art thou come? Then came they, and laid hands on Ieſus, and tooke him.

51 And beholde, one of them which were with Ieſus, ſtretched out his hand, and drew his ſworde, and ſtroke a ſeruant of the hie Prieſt, and ſmote off his eare.

52 Then ſayd Ieſus vnto him, Put vp thy ſword into his ‖ place: *for al that [y]take the ſword, ſhal periſh with the ſword.

53 Either thinkeſt thou, that I cannot now pray to my Father, and hee will giue me moe then twelue [z]legions of Angels?

54 How then ſhould the *Scriptures be fulfilled, which ſay, that it muſt be ſo?

55 The ſame houre ſaid Ieſus to the multitude, Yee be come out as it were againſt a thiefe with ſwords and ſtaues, to take me? I ſate daily teaching in the Temple among you, and ye tooke me not.

56 But al this was done, that the *Scriptures of the Prophets might bee fulfilled.
*Then all the diſciples forſooke him, & fled.

57 ¶ *And they tooke Ieſus, and led him to Caiaphas the high Prieſt, where the Scribes and the Elders were aſſembled.

58 And Peter followed him afarre off vnto the hie Prieſts hall, and went in, and ſate with the ſeruants to ſee the ende.

59 Nowe * the chiefe Prieſtes and the Elders, and all the whole Councill [a]ſought falſe witneſſe againſt Ieſus, to put him to death,

60 But they founde none, and though many falſe witneſſes came, yet founde they [b]none: but at the laſt came two falſe witneſſes,

61 And ſayd, This man ſayd, *I can deſtroy the temple of God, and build it in three dayes.

62 Then the chiefe Prieſt aroſe, and ſayd to him, Anſwereſt thou nothing? What is the matter that theſe men witnes againſt thee?

63 But Ieſus [c]held his peace. Then the chiefe Prieſt anſwered, and ſayd to him, I [d]charge thee by the liuing God, that thou tel vs if thou be the Chriſt, the ſonne of God.

[t] He ſpeaketh this in a contrary ſenſe, meaning they ſhould anon be well wakened.

[u] Chriſt died willingly and therefore preſented himſelfe to his enemies.

*Mar.*14.43. *luke* 22.47. *iohn* 18.3.

‖*Or, Haile, Rabbi.*

[x] He rebuketh his vnkindneſſe vnder the cloke of pretenſed friendſhip.

‖ *Or, ſheathe.*

*Gen.*9.6. *reuel.*13.10

[y] The exerciſing of the ſword is forbid to priuate perſons. Alſo he would haue hindered by his vndiſcreet zeale the worke of God.

[z] Euery legion contained commonly 6000. footemen, and 732. horſemen, whereby here he meaneth an infinite number.

*Iſa.*53.10. *Lamen* 4.20. *Verſe* 31. *Marke* 14.35. *luke* 22.54. *iohn* 18.13,24. *Marke* 14.55.

[a] He declareth how Ieſus was wrongfully accuſed, to the ende ẏ we may know his innocencie, & not that he ſuffered for himſelfe, but for vs.

[b] Which could iuſtly witneſſe againſt him.

*Iohn.*2.19.

[c] Chriſt did neglect their falſe reports, and moreouer he was not there to defend his cauſe but to ſuffer condemnation.

[d] Or, adiure thee by thine allegiance towards God.

64 *Ieſus ſaid to him, [e]Thou haſt ſayde it: neuertheleſſe I ſay vnto you, hereafter ſhall yee ſee the Sonne of man ſitting at the right hande of the power of God, and come in the cloudes of the heauen.

65 Then the hie Prieſt rent his [f]clothes, ſaying, He hath blaſphemed: what haue wee any more need of witneſſes? behold, now ye haue heard his blaſphemie.

66 What thinke ye? They anſwered, and ſayd, He is worthy to die.

67 *Then ſpat they in his face, and buffeted him: and [h]other ſmote him with their rods,

68 Saying, [i]Propheſie to vs, O Chriſt, Who is he that ſmote thee?

69 ¶ *Peter ſate without in the hall: and a mayd came to him, ſaying, Thou alſo waſt with Ieſus of Galile.

70 But he denied before them all, ſaying, I wot not what thou ſayeſt.

71 And when he went out into the porch, another mayd ſawe him, and ſayd vnto them that were there, This man was alſo with Ieſus of Nazaret.

72 And [k]againe he denied with an othe, ſaying, I know not the man.

73 So after a while, came vnto him they that ſtood by, and ſayd vnto Peter, Surely thou art alſo one of them: for euen thy ſpeach bewrayeth thee.

47 Then began hee to curſe himſelfe, and to ſweare, ſaying, I know not the man. And immediatly the cocke crew.

75 Then Peter remembred the words of Ieſus, which had ſayd vnto him, Before the cocke crow, thou ſhalt deny me thriſe. So he went out, and [l]wept bitterly.

*Chap.*16.27. *rom.*14.10,1. *theſſ.*4.14.

[e] Chriſt confeſſeth that he is the Sonne of God.

[f] This was one of their owne traditions, if they had heard any Iſraelite blaſpheme.

[g] The enemies of God call a true confeſſion blaſphemie.

*Iſa.*50.6.

[h] The officers ſmite Chriſt with their rods or litle ſtaues.

[i] They mocked him after this ſort, that he might not ſeeme to be a prophet, and ſo would turne the peoples minds from him.

Marke 14.66. *luke* 22.55. *iohn* 18.25.

[k] An example of our infirmitie, that wee may learne to depend vpon God, and not put our truſt in our ſelues.

[l] He was liuely touched with repentance by the motion of Gods ſpirit, who neuer ſuffreth his to periſh vtterly, though for a time they fal, to the intent they may feele their owne weakneſſe, and acknowledge his great mercy.

CHAP. XXVII.

2 Chriſt is deliuered vnto Pilate. 5 Iudas hangeth himſelfe. 24 Chriſt is pronounced innocent by the iudge, and yet is condemned, & crucified amōg thieues. 46 He prayeth vpon the croſſe. 51 The vaile is rent. 52 The dead bodies ariſe. 57 Ioſeph burieth Chriſt. 64 Watchmen keepe the graue.

WHen *the morning was come, all the chiefe Prieſtes, and the Elders of the people tooke counſell againſt Ieſus, to put him to death,

2 And led him away bound, & [a]deliuered him vnto Pontius Pilate the gouernour.

3 ¶ Then when Iudas which betrayed him, ſaw that hee was condemned, [b]hee repented himſelfe, & brought againe the thirtie pieces of ſiluer to the chiefe Prieſtes, and Elders,

4 Saying, I haue [c]ſinned betraying the innocent blood. But they ſayd, What is that to vs? [d]ſee thou to it.

5 And when he had caſt downe the ſiluer pieces in the Temple, he departed, and went, *and hanged himſelfe.

6 And the chiefe Prieſts tooke the ſiluer pieces, and ſayde, It is not [e]lawfull for vs

*Mar.*15.1. *luk.*22.66 *iohn* 18.28.

[a] For they had no authority to condemne him, or to put any to death.

[b] Ouerlate repentance bringeth deſperation.

[c] Although he abhor his ſinnes, yet is he not diſpleaſed therewith but deſpaireth in Gods mercies, & ſeeketh his owne deſtruction.

[d] Theſe hypocrites lay the whole fault vpon Iudas. *Act.*1.18.

[e] The hypocrites are ful of conſcience in a matter of nothing, but to ſhed innocent blood they make nothing at it.

|| Or, Corbona.

to put them into the || treaſure, becauſe it is the price of blood.

7 And they tooke counſell, and bought with them a potters fielde, for the buriall of [f] ſtrangers.

[f] For the Iewes thought it a great offence to be buried in the ſame place that the ſtrangers were.

Acts 1.19.

8 Wherefore that field is called, * The field of blood vntil this day.

Zach. 11.13.

9 (Then was fulfilled that which was ſpoken by Ieremias the Prophet, ſaying, *And they tooke thirtie ſiluer pieces, the price of him that was valued, whom they of the children of Iſrael valued.

10 And they gaue them for the potters field, as the Lord appointed me.)

Mar. 15.2. luke 23.3. iohn 18 33.

11 ¶ * And Ieſus ſtood before the gouernour, and the gouernour aſked him, ſaying, Art thou the king of the Iewes? Ieſus ſaid, vnto him, Thou ſayeſt it.

12 And when he was accuſed of the chiefe Prieſts and Elders, he anſwered nothing.

13 Then ſayd Pilate vnto him, Heareſt thou not how many thinges they lay againſt thee?

14 But he anſwered him not to one word, inſomuch that the gouernour marueiled greatly.

|| Or, quitte.

[g] It was a tradition of the Iewes to deliuer a priſoner at Eaſter.

15 Nowe at the feaſt the gouernour was wont to || deliuer vnto the people [g] a priſoner, whom they would.

16 And they had then a notable priſoner called Barabbas.

17 When they were then gathered together, Pilate ſayd vnto them, Whether will yee that I let looſe vnto you Barabbas, or Ieſus which is called Chriſt?

18 (For he knew well, that for enuy they had deliuered him.

[h] This was to the greater condemnation of Pilate whom neither his owne knowledge could teach nor counſell of others, to defend Chriſts innocencie.

19 Alſo when he was ſet downe vpon the iudgement ſeate, his wife ſent to him, ſaying, [h] Haue thou nothing to doe with that iuſt man: for I haue ſuffered many things this day in a dreame by reaſon of him.)

Mar. 15 11. luke 23 18. iohn 18.40. actes 3.14.

20 * But the chiefe Prieſts and the Elders had perſwaded the people that they ſhould aſke Barabbas, and ſhould deſtroy Ieſus.

[i] The multitude preferre the wicked to the righteous.

21 Then the gouernour anſwered, & ſaid vnto them, Whether of the twaine will yee that I let looſe vnto you? And they ſayde, [i] Barabbas.

22 Pilate ſayde vnto them, What ſhall I do then with Ieſus which is called Chriſt? They all ſayd to him, Let him be crucified.

23 Then ſayd the gouernour, But what euil hath he done? Then they cryed the more, ſaying, Let him be crucified.

[k] Pilate beareth witneſſe that hee is innocent before he condemne him.

24 When Pilate ſaw that he auailed nothing, but that more tumult was made, he tooke water & waſhed his hands before the multitude, ſaying, I am innocent of the blood of this [k] iuſt man: looke you to it.

[l] If his death be not lawfull, let the puniſhment fall on our heads & our childrens. And as they wiſhed, ſo this curſe taketh place to this day.

25 Then anſwered all the people, & ſayd His [l] blood be on vs, and on our children.

26 Thus let hee Barabbas looſe vnto them, and ſcourged Ieſus, and deliuered him to be crucified.

Mark. 15 16. iohn. 19 2.

27 ¶ * Then the ſouldiers of the gouernour tooke Ieſus into the common hall, and gathered about him the whole band.

[m] To deride him becauſe he called himſelfe a King.

28 And they ſtripped him, and put vpon him a [m] ſcarlet robe,

29 And platted a crowne of thornes, and put it vpon his head, and a reed in his right hand, and bowed their knees before him, and mocked him, ſaying, God ſaue thee, King of the Iewes,

30 And ſpitted vpon him, & tooke a reed, and ſmote him on the head.

31 Thus when they had mocked him, they tooke the robe from him, and put his owne rayment on him, and led him away to crucifie him.

Mark. 15.21. luk. 23 26.

32 * And as they came out, they found a man of Cyrene, named Simon: him they compelled to beare his Croſſe.

Mark. 15.22 iohn. 19.17.

33 * And when they came vnto the place called Golgotha, (that is to ſay, the place of dead mens ſkulles.)

[n] It was a kinde of drinke to open the veines and ſo to haſten his death, which was giuen him vpon the Croſſe.

34 They gaue him [n] vineger to drinke mingled with gall: And when he had taſted thereof, he would not drinke.

Pſal. 22.18. mark 15.24.

35 ¶ And when they had crucified him, they parted his garments, and did caſt lots, that it might be fulfilled, which was ſpoken by the Prophet, * They diuided my garments among them, and vpon my veſture did caſt lots.

36 And they ſate, and watched him there.

[o] The maner then was to ſet vp a writing to ſignifie wherefore a man was executed: but here God gouerned Pilates hand to write otherwiſe then he thought.

37 ¶ They ſet vp alſo ouer his head his cauſe written, [o] THIS IS IESVS THE KING OF THE IEWES.

38 ¶ And there were two thieues crucified with him, one on the right hand, and another on the left.

Iohn 2.19.

39 And they that paſſed by, reuiled him, wagging their heads.

40 And ſaying, * Thou that deſtroyeſt the Temple, and buildeſt it in three dayes, ſaue thy ſelfe: if thou bee the Sonne of God, come downe from the Croſſe.

41 Likewiſe alſo the hie Prieſts mocking him, with the Scribes, and Elders, & Phariſes, ſaid,

42 He ſaued others, but hee cannot ſaue himſelfe: if hee be the King of Iſrael, let him now come downe from the croſſe, and wee will beleeue him.

Pſal. 22.8. wiſd. 2.18.

[p] This was a great tentation, to goe about to take from him his truſt in God, and ſo to bring him to deſpaire.

43 * He [p] truſteth in God, let him deliuer him now, if he will haue him: for he ſayd, I am the Sonne of God.

[q] Meaning, by this Synecdoche the one of the thieues.

44 That ſame alſo the [q] thieues which were crucified with him, caſt in his teeth.

[r] This was from noone till three of the clocke.

[ſ] Of Iewrie and the countrey thereabout,

45 Now from the [r] ſixt houre was there darkeneſſe ouer all the [ſ] land, vnto the ninth houre.

Pſal. 22.2.

[t] Notwithſtanding that he feeleth himſelfe as it were wounded with Gods wrath and forſaken for our ſinnes, yet he ceaſeth not to put his confidence in God and call vpon him: which is written to teach vs in all afflictions to truſt ſtill in God, be the aſſaults neuer ſo grieuous to the fleſh.

46 And about the ninth houre Ieſus cried with a loud voyce, ſaying, * Eli, Eli, lamma ſabachthani? that is, [t] My God, my God, why haſt thou forſaken me?

47 And ſome of them that ſtood there, when they heard it, ſayd, This man calleth [u] Elias.

48 And ſtraightway one of them ranne, and tooke * a ſponge, and filled it with vineger, and put it on a || reede, and gaue him to * drinke.

49 Other ſaid, Let bee: let vs ſee, if Elias will come and ſaue him.

50 Then Ieſus cried againe with a loud

[u] They mocked at Chriſts prayer as if it had bene in vaine, Iohn 19. 29. || Or, hyſope ſtalke. Pſal. 69 21.

voyce, and yeelded vp the [x] ghoſt.

51 And behold, *the [y] vaile of the temple was rent in twaine, from the top to the bottom, and the earth did quake, and the ſtones were clouen,

52 And the graues did open themſelues, and many bodies of the Saints which ſlept, aroſe,

53 And came out of the graues after his reſurrection, and went into the ‖ holy Citie, and appeared vnto many.

54 When the Centurion, and they that were with him watching Ieſus, ſawe the earthquake, and the things that were done, they feared greatly, ſaying, Truely [z] this was the Sonne of God.

55 ¶ And many women were there, beholding him afarre off, which had followed Ieſus from Galile, miniſtring vnto him.

56 Among whom was Mary Magdalene, and Mary the mother of Iames and Ioſes, and the mother of Zebedeus ſonnes.

57 ¶ *And when the euen was come, there came a [a] rich man of Arimathea, named Ioſeph, who had alſo himſelfe bene Ieſus diſciple.

58 He went to Pilate, and aſked the body of Ieſus. Then Pilate commaunded the body to be deliuered.

59 So Ioſeph tooke the body, and wrapped it in a cleane linnen cloth,

60 And put it in his new [b] tombe, which hee had hewen out in a rocke, and rolled a great ſtone to the doore of the ſepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary ſitting ouer againſt the ſepulchre.

62 ¶ Nowe the next day that followed the [c] Preparation of the Sabbath, the high Prieſts and Phariſes aſſembled to Pilate,

63 And ſaid, Sir, we remember that that deceiuer ſaid, while he was yet aliue, Within three dayes I will riſe.

64 Commaund therefore that the ſepulchre bee made ſure vntill the third day, leſt his Diſciples come by night, and ſteale him away, and ſay vnto the people, Hee is riſen from the dead: ſo ſhall the laſt [d] errour bee worſe then the firſt.

65 Then Pilate ſaid vnto them, Ye haue [e] a watch: go, and make it ſure as ye know.

66 And they went, and made the ſepulchre [f] ſure with the watch, & ſealed the ſtone.

[x] Voluntarily after he had obeyed his father in all things.

2.*Chro.*3.14.

[y] Which ſignified an end of all the ceremonies of the Law.

‖*Or, Ieruſalem.*

[z] This iudgement of an heathen man was ſufficient to condemne the groſſe malice of the Iewes.

*Mar.*15.42,43: *luke* 53 50,51. *iohn* 19.38.

[a] Who was ſo much the more in danger by declaring himſelfe to be Ieſus diſciple.

[b] Chriſts burying doth ſo much more verifie his death and reſurrection.

[c] Which was the day before the Sabbath.

[d] More will follow his doctrine, then did afore he was put to death.

[e] That is, men appointed for the keeping of the Temple.

[f] The more that men go about to ſubdue Chriſtes power, the more they ſhew their owne malice, and procure to themſelues the greater condemnation, for as much as Gods glory the more appeareth thereby.

CHAP. XXVIII.

6 The reſurrection of Chriſt. 10 The brethren of Chriſt. 12 The hie Prieſts bribe the ſouldiers. 17 Chriſt appeareth to his diſciples, and ſendeth them foorth to preach and to baptize, 20 Promiſing to them continuall aſſiſtance.

NOwe *in the ‖ ende of the [a] Sabbath, when the firſt day of the weeke beganne to dawne, Mary Magdalene, and the other Mary came to ſee the ſepulchre.

2 And beholde, there was a great earthquake: for the [b] Angel of the Lord deſcended from heauen, and came and rolled backe the ſtone from the doore, and ſate vpon it.

3 And his countenance was like lightening, and his raiment white as ſnow.

4 And for feare of him the keepers were aſtoned, and became as dead men.

5 But the Angel anſwered, and ſaide to the women, Feare yee not: for I know that ye ſeeke Ieſus which was crucified:

6 Hee is not heere, for hee is riſen, as hee ſaid: Come, ſee the place where the Lorde was layd,

7 And goe quickly, and tell his diſciples that hee is riſen from the dead: and behold, hee goeth before you into Galilee: there yee ſhall ſee him, [c] loe, I haue told you.

8 So they departed quickly from the ſepulchre, with feare and great [d] ioy, and did run to bring his diſciples word.

9 And as they went to tell his diſciples, beholde, Ieſus alſo met them, ſaying, God ſaue you. And they came, and tooke him by the feet, and worſhipped him.

10 Then ſayd Ieſus vnto them, Be not afraid. Goe, and tell my brethren, that they go into Galile, and there ſhall they ſee me.

11 ¶ Now when they were gone, behold, ſome of the watch came into the citie, and ſhewed vnto the high Prieſtes all the things that were done.

12 And they * gathered them together with the Elders, and tooke counſell, & gaue large money vnto the ſouldiers,

13 Saying, Say, His Diſciples came by night and ſtole him away while we ſlept.

14 And if the gouernour heare of this, we will perſwade him, and ſaue you harmeleſſe.

15 So they tooke the money, and did as they were taught: and this [e] ſaying is noyſed among the Iewes vnto this day.

16 ¶ Then the eleuen Diſciples went into Galile, into a mountaine, where Ieſus had appointed them.

17 And when they ſawe him, they worſhipped him: but ſome doubted.

18 And Ieſus came, & ſpake vnto them, ſaying, *All power is giuen vnto me in heauen, and in earth.

19 *Goe therefore, and teach all nations, baptizing them in the Name of the Father, and the Sonne, and the holy Ghoſt,

20 Teaching them to obſerue all things, whatſoeuer I [f] haue commaunded you: and loe, *I am with you alway, vntill the [g] ende of the world, Amen.

*Mar.*16.1,2,5. *iohn* 20.11.

‖*Or, euening.*

[a] Here the Euangeliſt reckoneth the naturall day from the Sunne riſing to his riſing againe, and not as the Iewes did, which began to count at the firſt houre after the Sunne ſet.

[b] There were two: but it is a maner of ſpeach to vſe the ſingular number for the plurall, and contrary.

[c] He aſſureth them that it is ſo.

[d] Their ioy was mixed with feare, both becauſe of the Angels preſence, & alſo for that they were not aſſured.

[e] An extreme vengeance of God, whereby the Iewes were the more hardened, ſo that they cannot feele the profite of his death and reſurrection.

*Heb.*2.8.*chap.* 11.27.*iohn* 17.2.

*Mar.*16.15.

[f] Men may not teach ther owne doctrine, but whatſoeuer Chriſt hath taught them: for he reſerueth this authoritie to himſelfe, to be the onely teacher and authour of the doctrine.

Iohn 14.16.

[g] By power, grace, and vertue of the holy Ghoſt.

¶ The

¶ The holy Goſpel of Ieſus Chriſt, according to Marke.

CHAP. I.

2 The office, doctrine and life of Iohn the Baptiſt. 9 Chriſt is baptized, 13 and tempted. 14 Hee preacheth, 17 calleth the fiſhers. 23 Chriſt healeth the man with the vncleane ſpirit. 27 New doctrine. 29 Hee healeth Peters mother in law. 34 The deuils know him. 41 He clenſeth the leper, and healeth diuers others.

The [a] beginning of the Goſpel of Ieſus Chriſt, the Sonne of God:

2 As it is written in the Prophets, *Beholde, I ſend my [b] meſſenger before thy face, which ſhall prepare thy way before thee.

3 *The voyce of him that cryeth in the wildernes, is, [c] Prepare the way of the Lord, make his pathes ſtraight.

4 *Iohn did baptize in the wilderneſſe, and [d] preach the baptiſme of amendement of life, for remiſſion of ſinnes.

5 And all the countrey of Iudea, & they of Ieruſalem went out vnto him, and were all baptized of him in the riuer Iordan, confeſſing their ſinnes.

6 *Nowe Iohn was clothed with camels haire, and with a girdle of a ſkinne about his loynes: and he did eate ‖*Locuſtes and wilde hony,

7 *And preached, ſaying, A ſtronger then I commeth after me, whoſe ſhoes latchet I am not worthy to ſtoupe downe, and vnlooſe.

8 Trueth it is, I haue *baptized you with [e] water: but hee will baptize you with the holy Ghoſt.

9 ¶ *And it came to paſſe in thoſe dayes, that Ieſus came from Nazaret a city of Galile, and was baptized of Iohn in Iordan.

10 And aſſoone as ‖hee was come out of the water, Iohn ſawe the heauens clouen in twaine, and the [f] holy Ghoſt deſcending vpon him like a doue.

11 Then there was a voyce from heauen, ſaying, Thou art my beloued [g] Sonne, in whom I am well pleaſed.

12 *And immediatly the ‖Spirit driueth him into the wildernes.

13 And hee was there in the wildernes fourtie dayes, and was [h] tempted of Satan: hee was alſo with the wilde beaſtes, and the Angels miniſtred vnto him.

14 ¶ *Nowe after that Iohn was committed to priſon, Ieſus came into Galile, preaching [i] the Goſpel of the kingdome of God,

15 And ſaying, The time is fulfilled, and the kingdome of God is at hand: repent and beleeue the Goſpel.

[a] He ſheweth that Iohn Baptiſt was the firſt preacher of the Goſpel.

*Malac.*3:1.

[b] In Greeke, Angel, or ambaſſadour.

*Iſa.*40.3.*luk*.3.4. *iohn* 1.15.

[c] Take away all lets, which might hinder Chriſt to come to you.

*Matth.*3.1,6.

[d] He did both baptize and preach, but preached firſt, & after baptized, as appeared by Matt. 3.1. ſo that the order is here inuerted, which thing is common in the Scriptures.

*Matth.*3.4.

‖*Or, Graſhoppers.*

Leuit. 11.22.

Matth. 3.11. *luke* 3.16. *iohn* 1.27. *Acts* 1.5. & 2.4 & 11.16. & 19.4

[e] He declareth that he is but the miniſter of the outward ſigne, and that it is Ieſus Chriſt that giueth the force and vertue.

*Matth.*3.13. *luke* 3.21. *iohn* 1.33.

‖*Or, Ieſus.*

[f] This was done for the confirmation of Iohn and them that ſtood by.

[g] The Father beareth witnes that Chriſt is the very Sonne of God.

Matth 4.1. *luke* 4.1.

‖*Or, the holy Ghoſt.*

[h] Chriſt would be tempted, to perſwade vs that he wil helpe them that be tempted, Heb. 2.18.

*Matt.*4.12. *luke* 4.14. *iohn* 4.43.

[i] By the which Goſpel he will rule and reigne ouer all.

16 ¶ *And as hee walked by the ‖Sea of Galile, hee ſawe Simon, and Andrewe his brother, caſting a net into the Sea, (for they were fiſhers.)

17 Then Ieſus ſaid vnto them, Follow me, & I wil make you to be [k] fiſhers of men.

18 And ſtraightway they forſooke their nets, and followed him.

19 And when he had gone a little further thence, he ſaw Iames the ſonne of Zebedeus, and Iohn his brother, as they were in the ſhip, mending their nets.

20 And anon hee called them: and they left their father Zebedeus in the ſhippe with his hired ſeruants, and went their way after him.

21 ¶ So *they entred into Capernaum, and ſtraightway on the Sabbath day he entred into the Synagogue, and taught.

22 And they were aſtonied at his doctrine: *for hee taught them as one that had authoritie, and [l] not as the Scribes.

23 ¶ And there was in their Synagogue a man which had an vncleane ſpirit, and hee cryed,

24 Saying, Ah, what haue wee to doe with thee, O Ieſus of Nazaret? Art thou come to deſtroy vs? I know thee what thou art, euen that holy One of God.

25 And Ieſus rebuked him, ſaying, [m] Hold thy peace, and come out of him.

26 And the vncleane ſpirit tare him, and cried with a loud voice, and came out of him.

27 And they were all amaſed, ſo that they demaunded one of another, ſaying, What thing is this? what [n] newe doctrine is this? for he commandeth the foule ſpirits with authoritie, and they obey him.

28 And immediatly his fame ſpread abroad throughout all the region bordering on Galile.

29 ¶ *And aſſoone as they were come ont of the Synagogue, they entred into the houſe of Simon and Andrewe, with Iames and Iohn.

30 And Simons wiues mother lay ſicke of a feuer, and anon they told him of her.

31 And hee came & tooke her by the hand, and lift her vp, and the feuer forſooke her by and by, and ſhe miniſtred vnto them.

32 And when euen was come, and the Sunne was downe, they brought to him all that were diſeaſed, and them that were poſſeſſed with deuils.

33 And the whole citie was gathered together at the doore.

34 And hee healed many that were ſicke of diuers diſeaſes: and he caſt out many deuils, and [o] ſuffered not the deuils to ſay that they knew him.

35 And in the morning very earely, ‖before day, Ieſus aroſe and went out into a ſolitarie place, and there prayed.

36 And Simon, and they that were with him, followed after him.

*Matth.*4.18. *luke* 5.2.

‖*Or, lake.*

[k] To draw them from perdition.

*Matth.*5.15. *luke* 4.31.

*Matt.*7.28,29. *luke* 4.32.

[l] Whoſe doctrine was dead, and nothing ſauoured of the ſpirit.

[m] Chriſt would not ſuffer the father of lies to beare witneſſe to the trueth.

[n] They referre the miracle to the kinde of doctrine, & ſo marueile at it, as a new and ſtrange thing, and doe not conſider the power of Chriſt, who is the authour of the one and of the other.

*Matt.*8.14. *luke* 4.38.

[o] Chriſt would not haue ſuch witneſſes to preach him and his Goſpel. So Paul was offended that the Pythoneſſe ſhould teſtifie of him, Actes 16.18.

‖*Or, being yet night.*

37 And when they had found him, they ſayd vnto him, All men ſeeke for thee.

38 Then hee ſayd vnto them, Let vs goe into the next townes, that I may preach there alſo: for I came out for that purpoſe.

39 And hee preached in their Synagogues, throughout all Galile, and caſt the deuils out.

Math.8.2.
luke 5.12.

40 ¶ * And there came a leper to him, beſeeching him, and kneeled downe vnto him, and ſaid to him, If thou wilt, thou canſt make me cleane.

41 And Ieſus had compaſſion, and put foorth his hand, and touched him, and ſayd to him, I will: be thou cleane.

42 And aſſoone as he had ſpoken, immediately the leproſie departed from him, and he was made cleane.

43 And after hee had giuen him a ſtrait [p] commandement, he ſent him away foorthwith,

p Forbidding him to tell any man, becauſe as yet his time was not come to be knowen.

44 And ſayd vnto him, See thou ſay nothing to any man, but get thee hence, and ſhew thy ſelfe to [q] the * Prieſt, and offer for thy cleanſing thoſe things, which Moſes commanded for a [r] teſtimoniall vnto them.

q It belonged to the Prieſt to know if a man were healed of the leproſie.

Leuit.14.4.

r To take all maner of excuſe from them, and to condemne them of ingratitude.

45 But when he was departed, * he began to tell many things, and to publiſh the matter: ſo that Ieſus [ſ] could no more openly enter into the citie, but was without in deſert places: and they came to him from euery quarter.

Luke 5.15.

ſ The preaſe was ſo great, that he ſhould haue bene thronged.

CHAP. II.

3 He healeth the man of the palſey. 5 He forgiueth ſinnes. 14 He calleth Leui the cuſtomer. 16 He eateth with ſinners. 18 He excuſeth his diſciples, as touching faſting, and keeping the Sabbath day.

Math 9.1.
luke 5.18.

After * a few dayes, he entred into Capernaum againe, and it was noyſed that he was in the [a] houſe.

a Where he was wont to remaine.

2 And anon many gathered together, in ſo much that the places about the doore could not receiue any more: and he preached the word vnto them.

3 And there came vnto him, that brought one ſicke of the palſey, borne of foure men.

4 And becauſe they could not come neere vnto him for the multitude, they vncouered the roofe of the houſe where he was: and when they had broken it open, they let downe the bed, wherein the ſicke of the palſie lay.

5 Now when Ieſus ſaw their faith, hee ſayd to the ſicke of the palſie, Sonne, thy [b] ſinnes are forgiuen thee.

b By theſe words Chriſt ſhewed that he was ſent of his father with authoritie to take away our ſinnes.

Iob 14.4.
Iſa.43.25.

6 And there were certain of the Scribes ſitting there, and reaſoning in their hearts,

7 Why doeth this man ſpeake ſuch blaſphemies? * who can forgiue ſinnes, but God onely?

8 And immediately when Ieſus perceiued in his ſpirit, that thus they thought with themſelues, he ſayd vnto them, Why reaſon ye theſe things in your hearts?

9 [c] Whether is it eaſier to ſay to the ſicke of the palſie, Thy ſinnes are forgiuen thee? or to ſay, Ariſe, and take vp thy bed, and walke?

c Chriſt ſpeaketh according to their capacitie, who were ſo blind they they would beleeue nothing but that which they ſaw with their eyes, and therefore ſheweth his authoritie ouer the ſoule by the power which he hath ouer the body.

10 And that yee may knowe, that the Sonne of man hath authoritie in earth to forgiue ſinnes, (he ſayd vnto the ſicke of the palſie)

11 I ſay vnto thee, Ariſe and take vp thy bed, and get thee hence into thine own houſe.

12 And by and by he aroſe, and tooke vp his bed, and went forth before them all, inſomuch that they were al amazed and glorified God, ſaying, [d] We neuer ſaw ſuch a thing.

d Their owne conſciences cauſe them to confeſſe the trueth.

13 ¶ Then hee went againe toward the ſea, and all the people reſorted vnto him, and he taught them.

Math. 9.9.
luk. 5.27.

14 * And as Ieſus paſſed by, he ſaw Leui the ſonne of Alpheus ſit at the receit of cuſtome, and ſayd vnto him, Follow me. And he aroſe and followed him.

15 ¶ And it came to paſſe, as Ieſus ſate at table in his houſe, many Publicanes and ſinners ſate at table alſo with Ieſus, and his diſciples: for there were many that followed him.

16 And when the Scribes and Phariſes ſawe him eate with the Publicanes and ſinners, they ſayd vnto his diſciples, How is it, that hee eateth and drinketh with Publicanes and ſinners?

1.*Tim* 1.15.

17 Now when Ieſus heard it, hee ſayde vnto them, The whole haue no neede of the Phyſician, but the ſicke, * I came not to call the [e] righteous, but ẏ ſinners to repentance.

e He ſpeaketh of ſuch as perſwade themſelues to be iuſt, although they be nothing leſſe.

Matth.9.14.
luke 5.33.

18 * And the diſciples of Iohn, and the Phariſes did faſt, & came & ſaide vnto him, Why doe the diſciples of Iohn and of the Phariſes faſt, and thy diſciples faſt not?

19 And Ieſus ſayd vnto them, Can the [f] children of the marriage chamber faſt, whiles the bridegrome is with them? as long as they haue the bridegrome with them, they cannot faſt.

f Chriſt ſheweth that he will ſpare his, and not burden them before it be neceſſarie.

20 But the dayes will come, when the bridegrome ſhall be taken from them, and then ſhall they faſt in thoſe dayes.

21 Alſo no man ſoweth a piece [g] of newe cloth in an olde garment: for els the newe piece taketh away the filling vp from the old, and the breach is worſe.

g The word properly ſignifieth new cloth, which as yet hath not paſſed the hands of the fuller.

22 Likewiſe, no man putteth new wine into olde veſſels: for els the new wine breaketh the veſſels, and the wine runneth out, and the veſſels are loſt: but new wine muſt be put into new veſſels.

Mat.12.1.
luke 6.1.
1.*Sam*.21.6.

23 ¶ * And it came to paſſe as hee went thorow the corne on the Sabbath day, that his diſciples, as they went on their way, began to plucke the eares of corne.

24 And the Phariſes ſayd vnto him, Behold, why doe they on the Sabbath day that which is not lawfull?

25 And he ſayd to them, Haue yee neuer read what * Dauid did when hee had need, and was an hungred, both hee, and they that were with him?

h He was alſo called Achimelech, as his father was, ſo that both the father and the ſonne were called by both theſe names, 1.Chron.24.6. 2.ſam 8.17. and 15.29. 1.king. 2.26.

Exod.29.33.
leuit.8.31.
and 24.9.

26 How hee went into the houſe of God, in the dayes of [h] Abiathar the hie Prieſt, and did eat the ſhewbread, which were not lawfull to eat, but for the * Prieſts, and gaue alſo to them that were with him?

27 And he ſayd to them, The Sabbath was [i] made for man, and not man for the Sabbath.

i Seeing the Sabbath was made for mans vſe, it was not meet it ſhould be vſed to his hinderance and incommoditie.

28 Wherefore the ſonne of man is Lord euen of the Sabbath.

CHAP. III.

1 He healeth the man with the dried hand. 14 He chuſeth his apoſtles. 21 Chriſt is thought of the worldlings to be beſides himſelf 22 He caſteth out the vncleane ſpirit, which the Phariſes aſcribe vnto the deuil. 29 Blaſphemy againſt the holy Ghoſt. 35 The brother, ſiſter, and mother of Chriſt.

AND *he entred againe into the Synagogue, and there was a man which had a withered hand.

Matt.12.9,10. luke 6.6.

2 And they watched him whether hee would heale him on the Sabbath day, that they might accuſe him.

3 Then he ſayd vnto the man which had the withered hand, Ariſe: ſtand foorth in the mids.

4 And he ſayd to them, Is it lawfull to doe a good deede on the Sabbath day, or to doe euill? to ſaue the life, or to kill? But they [a] held their peace.

[a] They held their tongues of malice: for they would neither confeſſe nor denie.

5 Then hee looked round about on them [b] angerly, mourning alſo for the hardneſſe of their hearts, and ſayd to the man, Stretch foorth thine hand. And he ſtretched it out: and his hand was reſtored as whole as the other.

[b] Chriſt is in ſuch ſort angry with man, that he pitieth him and ſeeketh to win him.

6 ¶ And the Phariſes departed, and ſtraightway gathered a Councill with the [c] Herodians againſt him, that they might deſtroy him.

[c] Although they hated one another deadly, yet this hindered thẽ not to ioyne their malice to reſiſt Chriſt, reade Matt.22,16.

7 But Ieſus auoyded with his diſciples to the ſea: and a great multitude followed him from Galile, and from Iudea,

8 And from Ieruſalem, and from Idumea, and beyond Iordan: & they that dwelled about Tyrus and Sidon, when they had heard what great things hee did, came vnto him in great number.

9 And he commanded his diſciples, that a ſhippe ſhould waite for him, becauſe of the multitude, leſt they ſhould throng him.

10 For hee had healed many, inſomuch that they preſſed vpon him, to touch him, as many as had ‖ plagues.

‖ *Or, ſcourges, meaning diſeaſes.*

11 And when the vncleane ſpirits ſawe him, they fell downe before him, and cryed, ſaying, Thou art the ſonne of God.

12 And he ſharply rebuked them, to the end they ſhould not vtter him.

13 ¶ *Then he went vp into a mountain, and called vnto him whom he would, & they came vnto him.

Chap 6.7 matt. 20.1. luke 9.1.

14 And hee appoynted twelue that they ſhould be with him, and that hee might ſend them to preach.

15 And that they might haue power to heale ſickeneſſes, and to caſt out deuils.

16 And the firſt was Simon, and hee named Simon, Peter.

17 Then Iames the ſonne of Zebedeus, and Iohn, Iames brother, (and named them Boanerges, which is, the ſonnes of thunder)

18 And Andrew, and Philip, and Bartlemew, and Matthew, and Thomas, and Iames the ſonne of Alpheus, and ‖ Thaddeus, and Simon the ‖ Cananite,

‖ *Or, Lebbeus, or Iudas.*

‖ *Or, Zealous.*

19 And Iudas Iſcariot who alſo betrayed him, and they came [d] home.

[d] The diſciples were now conuerſant with Chriſt, both at home & abroad.

20 And the multitude aſſembled againe, ſo that they could not ſo much as eate bread.

21 And when ‖ his kinſfolks heard of it, they went out to [c] lay hold on him: for they thought he had bene beſide himſelfe.

‖ *Or, they that were about him.*

[c] His kinsfolks would haue ſhut him within dores leſt any harme ſhuld haue come vnto them, if any tumult had bene made: for ſome would haue made him a king, and the Phariſes with other ſought his life: ſo that hereby they might haue procured the hatred of Herode, and of the Phariſes and of the Romanes.

22 ¶ *And the Scribes which came from Hieruſalem, ſayd, Hee hath Beelzebub, and through the prince of deuils hee caſteth out deuils.

Matth.9 34. and 12 24. luke 11.15.

23 But he called them vnto him, and ſaid vnto them in parables, How can Satan driue out Satan?

24 For if a kingdome be diuided againſt it ſelfe, that kingdome cannot ſtand.

25 Or if a houſe be diuided againſt it ſelf, that houſe cannot continue.

26 So if Satan make inſurrection againſt himſelfe, and be diuided, he cannot endure, but is at an end.

27 No man can enter into a ſtrong mans houſe, and take away his goods, except hee firſt binde that ſtrong man, and then ſpoile his houſe.

28 ¶ * Verily I ſay vnto you, all ſinnes ſhalbe forgiuen vnto the children of men, and blaſphemies, wherewith they blaſpheme:

Mat.12.31. luke 12.10. 1.iohn 5.16.

29 But he that [f] blaſphemeth againſt the holy Ghoſt ſhall neuer haue forgiueneſſe, but is culpable of eternall damnation,

[f] Which is, when a man fighteth againſt his owne conſcience, and ſtriueth againſt the trueth which is reuealed vnto him: for ſuch one is in a reprobate ſenſe, and cannot come to repentance.

30 Becauſe they ſayd, He had an vnclean ſpirit.

31 ¶ * Then came his ‖ brethren and mother, and ſtood without, and ſent vnto him, and called him.

Matt.12.46. luke 8.19.

‖ *Or, couſins.*

32 And the people ſate about him, & they ſayd vnto him, Beholde, thy mother and thy brethren ſeeke for thee without.

33 But he anſwered them, ſaying, Who is my mother and my brethren?

34 And hee looked round about on them, which ſate in compaſſe about him, and ſayd, Behold my mother and my brethren.

35 For whoſoeuer doeth the will of God, he is my brother, and my ſiſter, and mother.

CHAP. IIII

2 By the parables of the ſeede, and the muſtard corne, Chriſt ſheweth the ſtate of the kingdome of God. 11 A ſpeciall gift of God to know the myſteries of his kingdome. 37 He ſtilleth the tempeſt of the ſea, which obeyed him.

AND * hee beganne againe to teach by the ſea ſide, and there gathered vnto him a great multitude, ſo that he entred into a ſhip, and ſate in the ſea, and all the people was by the ſea ſide on the land.

Matt.13.1. luke 8.4.

2 And hee taught them many things in parables, and ſayde vnto them ‖ in [a] his doctrine,

‖ *Or, as he taught.*

[a] It is called Chriſts doctrine, either for that he was accuſtomed to ſpeake vnto them by ſimilitudes: or els becauſe it had that vertue and maieſtie, that men could not denie but it came from heauen.

3 Hearken: Beholde, there went out a ſower to ſowe.

4 And it came to paſſe as he ſowed that ſome fell by the way ſide, and the foules of the heauen came and deuoured it vp.

5 And ſome fell on ſtony ground, where it had not much earth, and by and by ſprang vp, becauſe it had not depth of earth.

6 But aſſoone as the ſunne was vp, it caught heate, and becauſe it had not roote, it withered away.

7 And ſome fell among the thornes, and the thornes grew vp, and choked it, ſo that it gaue no fruit.

8 Some againe fel in good ground, & did

yeeld

yeelde fruite that ſprung vp, and grew, and it brought forth, ſome thirty folde, ſome ſixtie fold, and ſome an hundreth fold.

9 Then he ſaid vnto them, He that hath [b] eares to heare, let him heare.

10 And when hee was alone, they that were about him with the twelue, aſked him of the parable.

11 And he ſayd vnto them, To [c] you it is giuen to know the myſtery of the kingdome of God: but vnto them that are [d] without, all things be done in parables,

12 * That they ſeeing, may ſee, and not diſcerne: and they hearing, may heare, and not vnderſtand, leſt at any time they ſhould turne, and their ſinnes ſhould bee forgiuen them.

13 Againe he ſayd vnto them, Perceiue ye not this parable? how then ſhould ye vnderſtand all other parables?

14 The ſower ſoweth the word.

15 And theſe are they that receiue the ſeede by the wayes ſide, in whom the worde is ſowen: but when they haue heard it, Satan commeth immediatly, and taketh away the worde that was ſowen in their hearts.

16 And likewiſe they that receiue the ſeed in ſtony ground, are they, which when they haue heard the word, ſtraightwayes receiue it with gladneſſe,

17 Yet haue they no roote in themſelues, and endure but a time: for when trouble and perſecution ariſeth for the word, immediatly they be offended.

18 Alſo they that receiue the ſeede among the thornes, are ſuch as heare the word:

19 But the cares of this world, and the * deceitfulneſſe of riches, and the luſtes of other things enter in, and choke the worde, and it is vnfruitfull.

20 But they that haue receiued ſeede in good ground, are they that heare the word, and receiue it, and bring foorth fruite, one corne thirtie, another ſixtie, and ſome an hundreth.

21 ¶ Alſo he ſayde vnto them, * Is [e] the candle ‖ lighted to be put vnder a buſhell, or vnder the table, and not to be put on a candleſticke?

22 * [f] For there is nothing hid, that ſhall not be opened: neither is there a ſecrete, but that it ſhall come to light.

23 If any man haue eares to heare, let him heare.

24 And he ſayd vnto them, Take heede what yee heare. * With [g] what meaſure yee mete, it ſhall bee meaſured vnto you: and vnto you that heare, ſhall more bee giuen.

25 * For vnto him that hath, ſhall it bee giuen, and from him that hath not, ſhall bee taken away, [h] euen that he hath.

26 ¶ Alſo he ſayd, So is the [i] kingdome of God, as if a man ſhould caſt [k] ſeede in the ground,

27 And ſhould ſleepe, and riſe vp night and day, and the ſeede ſhould ſpring and grow vp, he not knowing how.

28 For the earth bringeth foorth fruit of her ſelfe, firſt the blade, then the eares, after that full corne in the eares.

b For God doth not open all mens hearts to vnderſtand his myſteries.

c Which are led by the Spirit of God.

d And are not of the number of the faithfull, neither attaine to the pith and ſubſtance, but onely ſtay in the outward rinde and barke.

Iſa 6 9. *matt.* 13 14. *luke* 8 10. *iohn* 12 40. *acts* 28 26. *rom* 11.8

1 *Tim* 6 17.

Matt. 5. 15. *luke* 8.16. *and* 11 33.

e Chriſt ſetteth before their eyes the true paterne of a Chriſtian life.

‖ *Or, brought.*

Mat. 10 26. *luke* 8.17. *and* 12.2.

f We may not take occaſion to do euil vnder colour to hide our doings: for all ſhalbe diſcloſed at the length.

Matt 7.2. *luke* 6 38.

g If you do your endeuour faithfully, ye ſhalbe recōpenſed iuſtly.

Mat. 13 12. *and* 25.29. *luke* 8 18. *and* 19.26.

h That which he thinketh himſelfe to haue.

i Theſe two ſimilitudes following, proue, that although the kingdome of God ſeemeth to haue very litle appearance or beginning, yet God doeth increaſe it aboue mans reaſon.

k If the miniſters doe their duetie, God will giue the increaſe.

29 And aſſoone as the fruite ſheweth it ſelfe, anon hee putteth in the ſickle, becauſe the harueſt is come.

30 ¶ * He ſaid moreouer, Whereunto ſhall wee liken the kingdome of God? or with what compariſon ſhall we compare it?

31 It is like a graine of muſtard ſeede, which when it is ſowen in the earth, is the leaſt of all ſeedes that be in the earth:

32 But after that it is ſowen, it groweth vp, and is greateſt of all herbes, and beareth great branches, ſo that the foules of heauen may build vnder the ſhadow of it.

33 And * with many ſuch parables hee preached the worde vnto them, as they were able to heare it.

34 And without parables ſpake hee nothing vnto them, but hee expounded all things to his diſciples apart.

35 ¶ * Now the ſame day when euen was come, he ſayd vnto them, Let vs paſſe ouer vnto the other ſide.

36 And they left the multitude, and [l] tooke him as he was in the ſhip: and there were alſo with him other ſhips.

37 And there aroſe a great ſtorme of wind, and the waues daſhed into the ſhip, ſo that it was now full.

38 And he was in the ſterne [m] aſleepe on a pillow: and they awoke him, and ſayd to him, Maſter, careſt thou not that wee periſh?

39 And hee aroſe vp, and rebuked the winde, and ſayd vnto the ſea, Peace, and be ſtill. So the wind ceaſed, and it was a great calme.

40 Then he ſaid vnto them, Why are ye ſo fearefull? ‖ how is it that yee haue no faith?

41 And they feared exceedingly, and ſaid one to another, Who is this, that both the winde and the ſea obey him?

CHAP. V.

8 Ieſus caſteth the deuils out of the man, and ſuffereth them to enter into the ſwine. 25 Hee healeth a woman from the bloody iſſue, 41 And rayſeth the captaines daughter.

AND * they came ouer to the other ſide of the ſea into the countrey of the Gadarenes.

2 And when hee was come out of the ſhippe, there met him incontinently out of the graues a man, which had an vncleane ſpirit:

3 Who had his abiding among the graues, and no man could binde him, no not with chaines,

4 Becauſe that when he was often bound with fetters and chaines, hee plucked the chaines aſunder, and brake the fetters in pieces, neither could any man tame him.

5 And alwayes both night and day hee cryed in the mountaines, and in the graues, and ſtroke himſelfe with ſtones.

6 And when he ſaw Jeſus a farre off, he ranne, and worſhipped him,

7 And cryed with a loud voyce, [a] & ſayd, What haue I to doe with thee, Jeſus, the Sonne of the moſt high God? I ‖ charge

Matth. 13 31. *luke* 13 19.

Matth. 13 34.

Matth. 8 23. *luke* 8.22.

l And ſet forward.

m Chriſt leaueth vs oftentimes to our ſelues, both as well that we may learne to know our owne weakeneſſe, as his mightie power.

‖ *Or, haue you not yet faith?*

Matth. 8 28. *luke* 8.26.

a The deuill is conſtrained to confeſſe Ieſus Chriſt, and yet ceaſeth not to reſiſt him.

‖ *Or, adiure thee to ſweare by God.*

thee by [b] God, that thou torment me not.

b He abuſeth the Name of God, to maintaine his tyrannie.

8 (For he ſayde vnto him, Come out of the man, thou vncleane ſpirit.)

9 And he aſked him, What is thy name? and he anſwered, ſaying, My name is [c] Legion: for we are many.

c A Legion conteined aboue 6000. in number, reade Mat. 26.53.

10 And he prayed him inſtantly, that hee would not ſend them away out of the countrey.

11 Now there was there in the mountaines a great herd of ſwine, feeding.

12 And all the deuils beſought him, ſaying, Send vs into the ſwine, that wee may enter into them.

13 And incontinently Jeſus gaue them leaue. Then the vncleane ſpirits went out, and entred into the ſwine, and the herd ‖ ran headlong from the high banke into the ſea, (and there were about two thouſand ſwine) and they were drowned in the ‖ ſea.

‖ *Or, ranne with violence headlong.*

‖ *Or, in the lake.*

14 And the ſwineherds fledde, and tolde it in the citie, and in the countrey, and they came out to ſee what it was that was done.

15 And they came to Jeſus, and ſaw him that had bene poſſeſſed with the deuill, and had the legion, ſit both clothed, and in his right minde: and they were afraid.

16 And they that ſaw it, tolde them what was done to him that was poſſeſſed with the deuill, and concerning the ſwine.

17 Then [d] they began to pray him, that he would [e] depart from their coaſts.

d Marke how loue of riches and worldly reſpects hinder men to receiue Chriſt.

e The worldlings more eſteeme their ſwine, then they doe Ieſus Chriſt.

18 And when hee was come into the ſhip, hee that had bene poſſeſſed with the deuil, prayed him that he might be with him.

19 Howbeit Jeſus would not ſuffer him, but ſayd vnto him, Goe thy way home to thy friends, and [f] ſhew them what great things the Lord hath done vnto thee, and how hee hath had compaſſion on thee.

f We muſt declare vnto others the benefites which God ſheweth toward vs, that thereby they may giue him prayſe and glorie.

20 So hee departed, and began to publiſh in ‖ Decapolis, what great things Jeſus had done vnto him: and all men did marueile.

‖ *Or, in the countrey of the tenne cities.*

21 ¶ And when Jeſus was come ouer againe by ſhippe vnto the other ſide, a great multitude gathered to him, and hee was neere vnto the ſea.

22 * And beholde, there came one of the rulers of the Synagogue, whoſe name was Jairus: and when he ſaw him, he fell downe at his feete,

Matth 9.18. luke 8 41.

23 And beſought him inſtantly, ſaying, My little daughter lyeth at poynt of death: I pray thee that thou wouldeſt come and lay thine hands on her, that ſhee may be healed, and liue.

24 Then he went with him, and a great multitude followed him, and thronged him.

25 (And there was a certaine woman, which was diſeaſed with an iſſue of blood twelue yeeres,

26 And had ſuffered many things of many phyſicians, and had ſpent all that ſhe had, and it auailed her nothing, but ſhee became much worſe.

27 When ſhee had heard of Jeſus, ſhee came in the preaſe behind, and touched his garment.

g Her faith brought her to Chriſt, and mooued her to approch neere vnto him, and not a ſuperſtitious opinion, to attribute any vertue to his garment.

28 For ſhe ſayd, If I may but touch his clothes, I ſhall be whole.

29 And ſtraightway ‖ the courſe of her blood was dryed vp, and ſhe ‖ felt in her body, that ſhe was healed of that ‖ plague.

‖ *Or, fountaine.*

‖ *Or, knew.*

‖ *Or, ſcourge.*

30 And immediatly when Jeſus did know in himſelfe the vertue that went out of him, hee turned him round about in the preaſe, and ſayde, Who hath touched my clothes?

31 And his diſciples ſaid vnto him, Thou ſeeſt the multitude throng thee, and ſayeſt thou, Who did touch me?

32 And he looked round about, to ſee her that had done that.

33 And the woman feared and trembled: for ſhe knew what was done in her, and ſhee came and fell downe before him, and tolde him the whole trueth.

34 And he ſaid to her, Daughter, thy faith hath made thee whole: goe in peace, and be whole of thy ‖ plague.)

‖ *Or, ſcourge.*

35 While hee yet ſpake, there came from the ſame ruler of the Synagogues houſe certaine which ſayde, Thy daughter is dead: why diſeaſeſt thou the Maſter any further?

36 Aſſoone as Jeſus heard that worde ſpoken, he ſayd vnto the ruler of the Synagogue, Be not afraid: onely beleeue.

37 And he ſuffred no man to follow him, ſaue Peter and James, and John the brother of James.

38 So he came vnto the houſe of the ruler of the Synagogue, and ſaw the tumult, and them that wept and wailed greatly.

39 And he went in, and ſayd vnto them, Why make yee this trouble, and weepe? the child is not [h] dead, but ſleepeth.

h He meant, ſhe was not dead to remaine ſo, becauſe ſhe ſhould incontinently be reſtored againe to life.

40 And they [i] laughed him to ſcorne: but he put them all out, and tooke the father, and the mother of the child, and [k] them that were with him, and entred in where the childe lay,

i For they had no hope to ſee her aliue againe.

k That is, his three diſciples.

41 And tooke the childe by the hand, and ſayde vnto her, Talitha cumi, which is by interpretation, Maiden, I ſay vnto thee, Ariſe.

42 And ſtraightway the mayden aroſe, and walked: for ſhe was of the age of twelue yeeres: and they were aſtonied out of meaſure.

43 And he charged them ſtraitly that no man ſhould knowe of it, and commaunded to giue her meate.

CHAP. VI.

4 How Chriſt and his are receiued in their owne countrey. 7 The Apoſtles commiſſion. 15 Sundry opinions of Chriſt. 25 Iohn is put to death, and buried. 31 Chriſt giueth reſt to his diſciples. 38 The fiue loaues and two fiſhes. 48 Chriſt walketh on the water. 55 He healeth many.

Afterward * hee departed thence, and came into his owne countrey, and his diſciples followed him.

Mat. 13.54. luke 4.16.

2 And when the Sabbath was come, he beganne to teach in the Synagogue, and many that heard him were aſtonied, and ſayde, [a] From whence hath hee theſe things? and what wiſedome is this that

a Chriſt is neglected of his owne friends and kinsfolks.

is giuen vnto him, that euen ſuch ‖ great workes are done by his hands!

3 Is not this the Carpenter, Maries ſonne, the ‖ brother of Iames and Ioſes, and of Iuda and Simon? and are not his ſiſters here with vs? And they were [b] offended in him.

4 Then Ieſus ſayd vnto them, A * Prophet is not without honour, but in his owne countrey, and among his owne kinred, and in his owne houſe.

5 And [c] hee could there [d] doe no great workes, ſaue that hee layde his handes vpon a few ſicke folke, and healed them.

6 And hee marueiled at their vnbeliefe, * and went about by the townes on euery ſide, teaching.

7 ¶ * And he called the twelue, and began to ſend them two and two, and gaue them power ouer vncleane ſpirits,

8 And commaunded them, that they ſhould take nothing for their iourney, ſaue a ſtaffe onely: neither [e] ſcrip, neither bread, neither money in their ‖ girdles,

9 But that they ſhould be ſhodde with * [f] ſandales, and that they ſhould not put on two coates.

10 And hee ſayd vnto them, Whereſoeuer ye ſhall enter into an houſe, there abide till ye depart [g] thence.

11 * And whoſoeuer ſhall not receiue you, nor heare you, when yee depart thence, [h] * ſhake off the duſt that is vnder your feete, for a witneſſe vnto them. Verely I ſay vnto you, It ſhall be eaſier for Sodom, or Gomorrha at the day of iudgement, then for that citie.

12 ¶ And they went out, and preached, that men ſhould amend their liues.

13 And they caſt out many deuils: and they * anoynted many that were ſicke, with [i] oyle, and healed them.

14 ¶ * Then king Herode heard of him (for his name was ſpread abroad) and ſayd, Iohn Baptiſt is riſen againe from the dead, and therefore great workes are wrought by him.

15 Other ſayde, It is Elias: and ſome ſayde, It is a Prophet, or as one [k] of the Prophets.

16 * So when Herod heard it, hee ſayd, It is Iohn whom I beheaded: he is [l] riſen from the dead.

17 For Herod himſelfe had ſent forth, and had taken Iohn and bound him in priſon for Herodias ſake, which was his brother Philips wife, becauſe he had married her.

18 For Iohn ſayd vnto Herod, * It is not [m] lawfull for thee to haue thy brothers wife.

19 Therefore Herodias had a quarrell againſt him, and would haue killed him, but ſhe could not:

20 For Herod feared Iohn, knowing that he was a iuſt man and an holy, and reuerenced him, and when hee heard him, hee did may things, and [n] heard him gladly.

21 But the time being conuenient, when Herod on his birth day made a banket to his princes and captaines, and chiefe eſtates of Galile:

22 And the daughter of the ſame Herodias came in and [o] daunced, and pleaſed Herode and them that ſate at table together, the king ſayd vnto the mayde, Aſke of mee what thou wilt, and I will giue it thee.

23 And he ſware vnto her, Whatſoeuer thou ſhalt aſke of me, I will giue it thee, euen vnto the halfe of my kingdome.

24 * So ſhe went forth, and ſayd to her mother, What ſhall I aſke? And ſhe ſayde, Iohn Baptiſt head.

25 Then ſhee came in ſtraightway with haſte vnto the king, and aſked, ſaying, I would that thou ſhouldeſt giue me euen now in a chager the head of Iohn Baptiſt.

26 Then the king was very ſorie: yet for his oathes ſake, & for their ſakes which ſate at table with him, he would not refuſe her.

27 And immediatly the king ſent the hangman, and gaue charge that his head ſhould bee brought. So hee went and beheaded him in the priſon,

28 And brought his head in a charger, and gaue it to the [p] mayde, and the mayde gaue it to her mother.

29 And when his diſciples heard it, they came and tooke vp his ‖ body, and put it in a tombe.

30 ¶ * And the Apoſtles gathered themſelues together to Ieſus, and [q] told him all things, both what they haue done, and what they had taught.

31 And he ſayd vnto them, Come yee apart into the wilderneſſe, [r] and reſt a while: for there were many commers and goers, that they had not leaſure to eat.

32 * So they went by ſhip out of the way into a deſert place.

33 But the people ſawe them when they departed, and many knew him, and ran afoot thither out of all cities, and came thither before them, and aſſembled vnto him.

34 * Then Ieſus went out, and ſawe a great multitude, & had compaſſion on them, becauſe they were like [ſ] ſheepe, which had no ſhepheard: * and he began to teach them many things.

35 * And when the day was nowe farre ſpent, his diſciples came vnto him, ſaying, This is a deſert place, and nowe the day is farre paſſed,

36 Let them depart, that they may go into the villages and townes about, and buy them bread: for they haue nothing to eat.

37 But hee anſwered, and ſayde vnto them, Giue yee them to eate. And they ſayd vnto him, Shall we goe and buy [t] two hundreth peny worth of bread, and giue them to eat?

38 * Then hee ſayd vnto them, How many loaues haue yee? goe and looke. And when they knewe it, they ſayde, Fiue, and two fiſhes.

39 So he commanded them to make them

‖ Or, miracles.

‖ Or, couſin.

[b] That which ought to moue them to come to Chriſt, cauſeth them to goe backe from him, which commeth of their owne wickedneſſe.

*Matth.*13.57. *luke* 4.24. *iohn* 4.44.

[c] That is, hee would not.

[d] Lacke of faith maketh vs vnable to receiue Gods benefits.

*Matth.*4.23. *luke* 13.21. *Matth.*10.1. *chap.*3.14. *luke* 9.1.

[e] Chriſt onely forbiddeth them to carry any thing, which might be burdenous, or hinder their meſſage.

‖ *Or, purſes.*

Acts.12.8.

[f] Which were a kind of light ſhoes tied to the feete with ſtrings.

[g] Hee forbiddeth curioſitie in changing their lodgings, in this their ſpeedie meſſage.

*Matth.*10,14. *luke* 9.5.

[h] In token of execration, and of the horrible vengeance of God which ſhall light vpon them.

Acts 13.51. *and* 18.6.

Iames 5.14.

[i] The oyle was a ſigne of this miraculous working, and not a medicine to heale diſeaſes: ſo that the gift of miracles ceaſing, the ceremonies is to no vſe.

Matth. 14.1. *luke* 9.7.

[k] Meaning, of the old Prophets.

Luke 3.19.

[l] They had then this common errour, that they thought the ſoules being departed out of one bodie, went ſtraight into another.

*Leuit.*18.16.*and* 20.21.

[m] The libertie that Iohn vſed to reproue vice without exception of perſons, declareth how the true miniſters ought to behaue themſelues.

[n] Such is the nature of Gods word, that it compelleth the very tyrants to reuerence it: as no doubt the king had ſome good motions, but the ſeede fell in ſtonie places, and ſo tooke no roote.

[o] What inconuenience commeth by wanton dauncing.

*Matth.*14.8.

[p] Ioſephus calleth her name Salomen, the daughter of Philip & Herodias.

‖ *Or, carkeis.*

Luke 9.10.

[q] The Apoſtles render account of their meſſage, which is to declare their fidelity and obedience.

[r] Chriſt beareth with the infirmity of his ſeruants, & bringeth them to quietnes, that he may inſtruct thē, and make them ſtrong againſt troubles.

*Matth.*14.13. *luke* 9.10. *Matth.*9.36. *and* 14.14.

[ſ] This declareth that there is an horrible diſorder among that people, where the true preaching of Gods word wanteth.

Luke 9.11. *Matth.*14.15.

[t] Which is about fiue pound ſterling.

*Mat.*14.17. *luke* 9.13 *iohn* 6.9.

‖*Or, by tables full: for in euery rank were as many as a table could hold.*

all ſit downe by ‖companies vpon the greene graſſe.

40 Then they ſate downe by [u] rowes, by hundreths, and by fifties.

u The Greeke word ſignifieth ſuch beddes as are made in a garden, ſo that the company which were there ſet, might ſeeme as rowes, or borders of beddes in a garden.

41 And hee tooke the fiue loaues, and the two fiſhes, and looked vp to heauen, and gaue thankes, and brake the loaues, and gaue them to his Diſciples to ſet before them, and the two fiſhes he diuided among them all.

42 So they did all eate, & were ſatiſfied,

43 And they tooke vp twelue baſkets full of the fragments, and of the fiſhes.

44 And they that had eaten, were about fiue thouſand men.

45 ¶ And ſtraightway he cauſed his diſciples to goe into the ſhip, and to goe before vnto the other ſide vnto Bethſaida, while he ſent away the people.

46 Then aſſoone as hee had ſent them away, he departed into a mountaine to pray.

*Math.*14.23. *iohn* 6 15.

47 * And when euen was come, the ſhip was in the middes of the ſea, and he alone on the land.

48 And he ſaw them troubled in rowing, (for the winde was contrary vnto them) and about the fourth [x] watch of the night, he came vnto them, walking vpon the ſea, and would haue paſſed by them.

x Which was about two or three houres before day.

49 And when they ſaw him walking vpon the ſea, they ſuppoſed it had bene a ſpirit, and cryed out.

50 For they all ſawe him, and were ſore afraid: but anon hee talked with them, and ſayd vnto them, Be [y] of good comfort: it is I, be not afraid.

y Chriſt aſſureth his and maketh them bold, both by his word, and mightie power.

51 Then he went vp vnto them into the ſhip, and the winde ceaſed, and they were ſore amazed in themſelues beyond meaſure, and marueiled.

52 [z] For they had not conſidered the matter of the loaues, becauſe their hearts were hardened.

z They had forgot the miracle which was wrought with the fiue loaues.

*Math.*14.34.

53 ¶ *And they came ouer, and went into the land of Genneſaret, and arriued.

54 So when they were come out of the ſhip, ſtraightway they knew him,

55 And ranne about throughout all that region round about, and began to cary hither and thither in beds all that were ſicke, where they heard that he was.

56 And whither ſoeuer hee entered into townes, or cities, or villages, they layd their ſicke in the ‖ ſtreetes, and prayed him that they might touch at the leaſt the [a] edge of his garment. And as many as touched him, were made whole.

‖*Or, markets.*

a Not for any ſuch vertue that was in his garment, but for the confidence which they had in him.

CHAP. VII.

2 The diſciples eat with vnwaſhen hands 8 The commandement of God is tranſgreſſed by mans traditions. 21 What defileth man 24 Of the woman of Syropheniſſa. 32 The healing of the dumme. 37 The people prayſe Chriſt.

Then * gathered vnto him the Phariſes, and certaine of the Scribes which came from Ieruſalem.

2 And when they ſawe ſome of his diſciples eate meate with ‖ common [a] handes, (that is to ſay vnwaſhen) they complained,

*Math.*15.2.

‖*Or, filthy.*

a the Phariſes would not eate with vnwaſhen hands, becauſe they thought that the common handling of things defiled them, ſo that they made holineſſe and religon to depend in hands waſhing.

3 (For the Phariſes and all the Iewes, except they waſh their hands [b] oft, eate not, holding the tradition of the Elders.

b Or contentiouſly, ſtriuing to waſh beſt.

4 And when they come from the market, except they waſh, they eate not: and many other things there bee, which they haue taken vpon them to obſerue, as the waſhing of cups, and [c] pots, and of braſen veſſels, and of tables.)

c Little pots, ſomewhat more in quantitie then a wine pince.

5 Then aſked him the Phariſes and Scribes, Why walke not thy diſciples according to the tradition of the Elders, but eate ‖ meate with vnwaſhen hands?

‖ *Or, bread.*

6 Then he anſwered & ſayd vnto them, Surely * Eſay hath propheſied well of you hypocrites, as it is written, This people honoureth me with their [d] lips, but their heart is farre away from me.

*Iſa.*29.13.

d With an outward ſhew.

7 But they worſhippe me in vaine, teaching for doctrines the [e] commandements of men.

e Whoſoeuer teacheth any doctrine but Gods word, is a falſe worſhipper, and a ſeducer of the people, ſeeme his doctrine neuer ſo probable to the iudgement of man.

8 For ye lay the commandement of God apart, and obſerue the tradition of men, as the waſhing of pots and of cups, and many other ſuch like things ye do.

9 And he ſayd vnto them, Well ye reiect the commandement of God, that ye may obſerue your owne tradition.

10 For Moſes ſayd, * Honour thy father and thy mother: and, * Whoſoeuer ſhall curſe father or mother, let him [f] die the death.

*Exod.*20.12. *deut.*5.16. *epheſ.*6 2.

*Exod.*21.17. *leuit.*20.9. *prou.*20.20.

f That is without any hope of pardon.

11 But yee ſay, If a man ſay to father or mother, Corban, that is, By the gift that is offered by me, thou mayeſt haue profit, he ſhall be free.

12 So yee ſuffer him no more to doe any thing for his father, or his mother.

13 Making the word of God of none authoritie, by your tradition which ye haue ordeined: and ye doe many ſuch like things,

*Math.*15.10.

14 * Then he called the whole multitude vnto him, and ſayd vnto them, Hearken you all vnto me, and vnderſtand.

15 There [g] is nothing without a man, that can defile him, when it entreth into him: but the things which proceede out of him, are they which defile the man.

g There is no outward or corporall thing, which entreth into man, that can defile him: meaning chiefly of meats, which if they be taken exceſſiuely, it commeth of the inordinate luſt of the heart, and ſo the luſt is euill.

16 If any haue eares to heare, let him heare.

17 And when he came into an houſe away from the people, his diſciples aſked him concerning the parable.

18 And he ſayd vnto them, What? are ye without vnderſtanding alſo? Doe ye not knowe that whatſoeuer thing from without entreth into a man, cannot defile him,

19 Becauſe it entreth not into his heart, but into the belly, and goeth out into the draught, which is the purging of all meats?

20 Then he ſayd, That which commeth out of man that defileth man.

*Gen.*6.5. *and* 8.21.

21 * For from within, euen out of the heart of men, proceede euill thoughts, adulteries, fornications, murders,

22 Thefts, couetouſneſſe, wickedneſſe, deceit, ‖ vncleanneſſe, ‖ a wicked eye, backebiting, pride, fooliſhneſſe.

‖*Or, wantonneſſe.*

‖*Or, enuie.*

23 All theſe euill things come from within, and defile a man.

*Math.*15.21.

24 ¶ * And from thence hee roſe, & went

into the borders of Tyrus and Sidon, and entred into an houſe, and would that no man ſhould haue knowen: but hee could not be hid.

25 For a certaine woman, whoſe little daughter had an vncleane ſpirit, heard of him, and came, and fell at his feet.

26 (And the woman was a Greeke, a Syrophenißian by nation) and ſhe beſought him that hee would caſt out the deuill out of her daughter.

27 But Jeſus ſaide vnto her, Let the [h] children firſt be fed: for it is not good to take the childrens bread, and caſt it vnto [i] whelps.

28 Then ſhe anſwered, and ſaid vnto him, Trueth, Lord: yet in deed the whelpes eate vnder the table of the childrens [k] crummes.

29 Then he ſaid vnto her, For this ſaying goe thy way: the deuill is gone out of thy daughter.

30 And when ſhee was come home to her houſe, ſhe found the deuill departed, and her daughter lying on the bed.

31 ¶ And hee departed againe from the coaſts of Tyrus and Sidon, and came vnto the ſea of Galile, through the middes of the coaſts of Decapolis.

32 And they brought vnto him one that was deafe, and ſtammered in his ſpeech, and prayed him to put his hand vpon him.

33 Then he tooke him aſide from the multitude, and put his fingers in his eares, and did ſpit, and touched his tongue.

34 And looking vp to heauen, he [l] ſighed and ſaid vnto him, Ephphata, that is, Be opened.

35 And ſtraightway his eares were opened, and the ſtring of his tongue was looſed, and he ſpake plaine.

36 And hee commanded them that they ſhould tell no man: but how much ſoeuer hee forbade them, the more a great deale they publiſhed it,

37 And were beyond meaſure aſtonied, ſaying, [m] He hath done all things well: hee maketh both the deafe to heare, & the dumbe to ſpeake.

CHAP. VIII.

2 The miracle of the ſeuen loaues. 11 The Phariſes aske a ſigne. 15 The leauen of the Phariſes, 22 The blind receiueth his ſight. 29 He was knowen of his diſciples. 33 He reproueth Peter, 34 and ſheweth how neceſſary perſecution is.

IN [*] thoſe dayes, when there was a verie great multitude, and had nothing to eate, Jeſus called his diſciples to him, and ſaide vnto them,

2 I haue compaßion on the multitude, becauſe they haue nowe continued with mee three daies[a], and haue nothing to eat.

3 And if I ſende them away faſting to their owne houſes, they would faint by the way: for ſome of them came from farre.

4 Then his diſciples anſwered him, || Howe can a man ſatiſfie theſe [b] with bread here in the wilderneſſe?

5 And he aſked them, How many loaues haue ye? And they ſaid, Seuen.

6 Then he commanded the multitude to ſit downe on the ground: and he tooke the ſeuen loaues, and gaue thankes, brake them, and gaue to his diſciples to ſet before them, and they did ſet them before the people.

7 They had alſo a fewe ſmall fiſhes: and when he had giuen thankes, hee commanded them alſo to be ſet before them.

8 So they did eat, and were ſufficed, and they tooke vp of the broken meate that was left, ſeuen baskets full.

9 (And they that had eaten, were about foure thouſand) ſo he ſent them away.

10 ¶ [*] And anon he entred into the ſhippe with his diſciples, and came into the parts of [c] Dalmanutha.

11 [*] And the Phariſes came forth, and began to diſpute with him, ſeeking of him a ſigne from heauen, and tempting him.

12 Then he [d] ſighed deepely in his ſpirit, and ſayd, Why doth this [e] generation ſeeke a ſigne? verely I ſay vnto you, || [f] a ſigne ſhal not be giuen vnto this generation.

13 ¶ So he left them, and went into the ſhip againe, and departed to the other ſide.

14 ¶ [*] And they had forgotten to take bread, neither had they in the ſhip with them, but one loafe.

15 And hee charged them, ſaying, Take heed, and beware of the [g] leauen of the Phariſes, and of the leauen of Herod.

16 And they thought among themſelues, ſaying, It is, becauſe we haue no bread.

17 And when Jeſus knew it, he ſaide vnto them, Why reaſon you thus becauſe yee haue no bread? perceiue yee not yet, neither vnderſtand? haue yee your hearts yet hardened?

18 Haue yee eyes and ſee not? and haue yee eares and heare not? and doe yee not remember?

19 [*] When I brake the fiue loaues among fiue thouſand, how many baskets full of broken meat tooke ye vp? they ſayd vnto him, Twelue.

20 And when I brake ſeuen among foure thouſand, how many baskets of the leauings of broken meat tooke ye vp? and they ſayd, Seuen.

21 Then he ſayd vnto them, [h] Howe is it that ye vnderſtand not?

22 ¶ And he came to Bethſaida, and they brought a blinde man vnto him, and deſired him to touch him.

23 Then he tooke the blinde by the hand, and led him out of the towne, and ſpate in his eyes, and put his handes vpon him, and asked him, if he ſawe ought.

24 And he looked vp, and ſaid, I ſee men: for I ſee them walking like trees.

25 After that, he put his handes againe vpon his eyes, and made him looke againe. And he was reſtored to his ſight, and ſawe euery man a farre off cleerely.

26 And hee ſent him home to his houſe, ſaying, Neither goe into the towne, nor tell it to any in the towne.

27 ¶ [*] And Jeſus went out, and his diſciples, into the townes of Ceſarea Philippi. And by the way hee asked his diſciples, ſaying vnto them, Whom doe men ſay that I am?

[h] Meaning the Iewes, to whom the promiſes were firſt made.

[i] The Iewes tooke ſtrangers no better then the dogges, and therefore Chriſt ſpeaketh according to their opinion.

[k] Shee asketh but the poore crummes, and not the childrens bread, wherein ſhe declareth her faith and humility.

[l] Declaring by this ſigne the compaßion that hee hath vpon mans miſeries.

Gen.1.31. eccluſ 39.16.

[m] As if they would ſay, beſides all the miracles that he hath done, euen this now declareth that whatſoeuer he doth, is very well.

Math.15.32.

[a] Chriſt prouideth for his, when they ſeeme to be deſtitute and forſaken.

|| *Or, whence.*

[b] If bread were ſo hard to come by, it ſeemed vnpoßible to obtaine other meat.

Math.15.39.

[c] Which was neere to Bethſaida, betweene the lake of Genezaret and mount Thabor.

Math.16.1.

[d] Oh the incomprehenſible loue of our Chriſt! how long ſhall wee abuſe his great mercies?

[e] Chriſt goeth about by ſharpnes of ſpeech to ſaue them from wilfull deſtruction.

|| *Or, if a ſigne be giuen.*

[f] As if he would ſay, If I ſhew thẽ any ſigne, let me be a liar and deceiuer.

Math.16.5.

[g] Hee willeth them to beware contagious doctrine, and ſuch ſubtill practiſes as the aduerſaries vſed to ſuppreſſe his Goſpel.

Iohn.6.11.

[h] Chriſt reproueth them becauſe their minds are as yet vpon the materiall leauen, notwithſtanding they had proued by diuers miracles that hee gaue them their dayly bread.

Math.16.13. luke 9.18.

28 And they anſwered, Some ſay, Iohn Baptiſt: and ſome, Elias: and ſome, one of the Prophets.

29 And he ſayd vnto them, But whom ſay ye that I am? Then Peter anſwered and ſaid vnto him, Thou art the [i] Chriſt.

30 And hee ſharpely [k] charged them that concerning him they ſhould tell no man.

31 Then he began to teach them that the Sonne of man muſt ſuffer many things, and ſhould be reproued of the Elders, and of the high Prieſts, and of the Scribes, and be ſlaine, and within three daies riſe againe.

32 And he ſpake that thing plainly. Then Peter tooke him aſide, and began to rebuke him.

33 Then he turned backe, and looked on his diſciples, and rebuked Peter, ſaying, Get thee behinde me, [l] Satan: for thou vnderſtandeſt not the things that are of God, but the things that are of men.

34 ¶ And he called the people vnto him, with his Diſciples, and ſayde vnto them, * Whoſoeuer will followe mee, let him forſake himſelfe, and take vp his croſſe, and follow me.

35 For whoſoeuer will * ſaue his life, ſhall loſe it: but whoſoeuer ſhall loſe his life, for my ſake and the Goſpels, he ſhall [m] ſaue it.

36 For what ſhall it profit a man though he ſhould winne the whole world, if hee loſe his ſoule?

37 Or what ſhall a man giue for recompenſe of his ſoule?

38 * For whoſoeuer ſhall bee aſhamed of mee, and of my wordes among this adulterous and ſinfull generation, of him ſhall the Sonne of man bee aſhamed alſo, when hee commeth in the glory of his Father with the holy Angels.

i He that is the anointed of God and fulfilled with all grace for mans ſaluation.

k Deferring it to a more commodious time, leſt ſudden haſte ſhould rather hinder then further the myſtery of his comming.

l This word ſignifieth aduerſary, or enemy: and he calleth him ſo, becauſe hee did as much as in him lay, to pull him from obeying God.

Matth. 10.38. *and* 16.24. *luke* 9.23. *and* 14.27.

Matth. 10.39. *and* 16.25. *luke* 9.24. *and* 17.33. *iohn* 12.25.

m For mortality and corruption, he ſhall receiue immortality and perfection.

Matth. 10.33. *luke* 9.26. *and* 12.9.

CHAP. IX.

2 The transfiguration. 7 Chriſt is to be heard. 26 The dumbe ſpirit is caſt out. 29 The force of prayer and faſting. 31 Of the death & reſurrection of Chriſt. 33 The diſputation who ſhould be the greateſt. 38 Not to hinder the courſe of the Goſpell. 42 Offences are forbidden.

AND * hee ſayd vnto them, Verely I ſay vnto you, that there be ſome of them that ſtand here, which ſhall not taſte of death, till they haue ſeene the [a] kingdome of God come with power.

2 * And ſixe dayes after, Ieſus tooke Peter, and Iames, and Iohn, and brought them vp into an high mountaine out of the way alone, and he was transfigured before them.

3 And his raiment did [b] ſhine, and was very white as ſnow, ſo white as no fuller can make vpon the earth.

4 And there appeared vnto them Elias with Moſes, and they were talking with Ieſus.

5 Then Peter anſwered, and ſayd to Ieſus, Maſter, it is good for vs to be here: let vs make alſo three Tabernacles, one for thee, and one for Moſes, and one for Elias.

6 [c] Yet hee knew not what hee ſayd: for they were afraid.

Matth. 16.28. *luke* 9.27.

a The preaching of the Goſpel receiued and increaſed: he ſpake this to comfort them, and that they ſhould not thinke they trauelled in vaine.

Matth. 17.1. *luke* 9.28.

b Chriſt ſheweth his maieſty ſo farre as their infirmitie was able to comprehend it.

c Peter meaſured this viſion according to his owne capacitie, not conſidering the end thereof.

7 And there was a cloude that ſhadowed them, and a voice came out of the cloud, ſaying, This is my beloued Sonne, [d] heare him.

8 And ſuddenly they looked round about, and ſaw no more any man ſaue Ieſus onely with them.

9 * And as they came downe from the mountaine, he charged them that they ſhould tell no man what they had ſeene, ſaue when the Sonne of man were riſen from the dead againe.

10 So they kept that matter to themſelues, and demanded one of another what the riſing from the dead againe ſhould meane.

11 Alſo they aſked him, ſaying, Why ſay the Scribes, That * Elias [e] muſt firſt come?

12 And he anſwered, and ſayd vnto them, Elias verily ſhall firſt come and reſtore all things: and * as it is written of the Sonne of man, he muſt ſuffer many things and be ſet at nought.

13 But I ſay vnto you, that [f] Elias is come, (and they haue done vnto him whatſoeuer they would) as it is written of him.

14 ¶ * And when hee came to his [g] diſciples, hee ſaw a great multitude about them, and the Scribes diſputing with them.

15 And ſtraightway all the people, when they beheld him, were amaſed, and ranne to him, and ſaluted him.

16 Then hee aſked the Scribes, What diſpute you ‖ among your ſelues?

17 And one of the companie anſwered, and ſayd, Maſter, I haue brought my ſonne vnto thee, which hath a dumbe ſpirit:

18 And whereſoeuer hee taketh him, hee [h] teareth him, and hee fometh, and gnaſheth his teeth, and pineth away: and I ſpake to thy diſciples that they ſhould caſt him out, and they could not.

19 Then he anſwered him, and ſaid, [i] O faithleſſe generation, how long now ſhall I be with you! Howe long nowe ſhall I ſuffer you! Bring him vnto me.

20 So they brought him vnto him: and aſſoone as the ſpirit ſawe him, hee tare him, and he fell downe on the ground, wallowing and foming.

21 Then he aſked his father, How long time is it ſince he hath bin thus? And he ſaid, Of a childe.

22 And oft times hee caſteth him into the fire, and into the water, to deſtroy him: but if thou canſt do any thing, helpe vs, and haue compaſſion vpon vs.

23 And Ieſus ſaide vnto him, If [k] thou canſt beleeue it, all things are [l] poſſible to him that beleeueth.

24 And ſtraightway the father of the childe crying with teares, ſayd, Lord, I beleeue: helpe my [m] vnbeliefe.

25 When Ieſus ſaw that the people came running together, hee rebuked the vncleane ſpirit, ſaying vnto him, Thou dumbe and deafe ſpirit, I charge thee, come out of him, and enter no more into him.

Matth. 3.17. *and* 17.5. *luke* 3.22. *chap.* 1.11.

d Chriſt onely muſt be ỹ chiefe teacher and inſtructer of all them which profeſſe themſelues to be his members, ſeeing that God the Father giueth him this authoritie, and commandeth vs this obedience.

Matth. 17.9.

Malac. 4.5.

e Their falſe opinion was, that either Elias ſhould riſe againe from the dead, or that his ſoule ſhould enter into ſome other body.

Iſa. 53.4.

f That is, Iohn Baptiſt.

Matth. 17.14. *luke* 9.37.38.

g To the nine, which he left the day before.

‖ *Or, againſt them.*

h When the ſpirit commeth vpon him, he teareth him with inward ſorow and pangs as in a colike a man feeleth ſuch griefe, as if his bowels were rent aſunder.

i It ſeemeth that this man deſerued not ſo ſharp an anſwere: but Chriſt ſpeaketh in his perſon to the Phariſes which were ſtubburne and deſperate.

k The Lord is euer ready to helpe vs ſo that we put him not backe through our incredulity.

l All things that are agreeable to the will of God, ſhall be granted to him that beleeueth: for faith ſeeketh nothing that is contrary to his will, or that is not reueiled in his word.

m This is the feebleneſſe, and imperfection of my faith.

26 Then the ſpirit cried, and rent him ſore, and came out, and [n] hee was as one dead, in ſo much that many ſayd, He is dead.

27 But Ieſus tooke his hande, and lift him vp, and he roſe.

28 And when he was come into the houſe, his diſciples aſked him ſecretly, Why could not we caſt him out?

29 And hee ſaid vnto them, This kinde can by no other meanes come foorth, but by [o] prayer and faſting.

30 ¶ *And they departed thence, and went through Galile, and he would not that any ſhould haue knowen it.

31 For he taught his diſciples, and ſayd vnto them, The ſonne of man ſhall be deliuered into the handes of men, and they ſhall kill him, but after that hee is killed, hee ſhall riſe againe the third day.

32 But [p] they vnderſtoode not that ſaying, and were afraid to aſke him.

33 *After hee came to Capernaum: and when he was in the houſe, hee aſked them, What was it that yee diſputed among you by the way?

34 And they held their peace: for by the way they reaſoned among themſelues, who ſhould be the chiefeſt.

35 And hee ſate downe, and called the twelue, and ſayd to them, If any man deſire to be firſt, the ſame ſhall be laſt of all, and ſeruant vnto all.

36 And he tooke a little child, and ſet him in the middes of them, and tooke him in his armes, and ſayd vnto them,

37 Whoſoeuer ſhall receiue one of ſuch little children in my Name, receiueth mee: and whoſoeuer receiueth mee, receiueth not [q] me, but him that ſent me.

38 ¶ *Then Iohn anſwered him, ſaying, Maſter, wee ſaw one caſting out deuils by thy Name, which followeth not vs, and wee forbade him, becauſe hee followeth vs not.

39 *But Ieſus ſayde, Forbid him not: for there is no man that can do a ‖ miracle by my Name, that can lightly ſpeake euill of me.

40 For whoſoeuer is not [r] againſt vs, is on our part.

41 *And whoſoeuer ſhal giue you a cuppe of water to drinke for my Names ſake, becauſe ye belong to Chriſt, verely I ſay vnto you, he ſhall not loſe his reward.

42 *And whoſoeuer ſhall offende one of theſe little ones, that beleeue in me, it were better for him rather, that a milſtone were hanged about his necke, and that hee were caſt into the ſea.

43 *Wherefore, if thine [ſ] hand cauſe thee to offende, cut it off: it is better for thee to enter into life maymed, then hauing two hands, to go into hell, into the fire that neuer ſhall be quenched,

44 *Where their [t] worme dieth not, and the fire neuer goeth out.

45 Likewiſe, if thy foote cauſe thee to offende, cut it off: it is better for thee to goe halt into life, then hauing two feete to bee caſt into hell, into the fire that neuer ſhalbe quenched,

[n] Meaning, the childe.

[o] Meaning, that prayer which is ſurely grounded vpon faith and hath faſting ioyned vnto it as a profitable aide.

*Matth.*17.22. *luk.*9.22.

[p] Becauſe they imagined that Chriſt ſhould reigne temporally, this matter of his death was ſo ſtrange, that they could perceiue nothing.

*Matth.*18.1. *luk.*9.46.

[q] To wit, onely as man, but as him in whom is al perfection and fulneſſe of al graces and benefits.

*Luk.*9.49. 1.*Cor.*12.13.

‖ *Or, any great worke.*

[r] Although he ſhew not himſelfe to be mine, yet in that he beareth reuerence to my name, it is ynough for vs.

*Matth.*10.42. *Matth.*18.6. *luk.*17.1,2. *Matth.*5.30. *and* 18.8

[ſ] It is a maner of ſpeech, which ſignifieth, that we ſhould cut off all things, which hinder vs to ſerue Chriſt.

*Iſa.*66.24.

[t] Theſe ſimilitudes declare the paines, and eternall torments of the damned.

46 Where their worme dieth not, and the fire neuer goeth out.

47 And if thine eye cauſe thee to offende, plucke it out: it is better for thee to goe into the kingdome of God with one eye, then hauing two eyes, to be caſt into hell fire,

48 Where their worme dieth not, and the fire neuer goeth out.

49 For euery man ſhall be [u] ſalted with fire: and *euery ſacrifice ſhall be ſalted with ſalt.

50 *Salt is good: but if the [x] ſalt bee vnſauerie, wherewith ſhall it bee ſeaſoned? Haue ſalt in your ſelues, and haue peace one with another.

[u] He teacheth that it is better to be ſacrificed to God by ſalt and fire, that is, to be purged and ſanctified, then to be ſent into hell fire.

*Leuit.*2,13. *Matth.*5.13. *luk.*14.34.

[x] They which deſtroy the grace that they haue receiued of God, are as ſalt, which hath loſt his ſauour, and are worſe then infidels.

CHAP. X.

2 Of diuorcement. 17 The rich man queſtioneth with Chriſt. 30 Their reward that are perſecuted. 35 Of the ſonnes of Zebedeus. 46 Bartimeus hath his eyes opened.

AND *he aroſe from thence, and went into the coaſtes of Iudea by the farre ſide of Iordan, and the people reſorted vnto him againe, and as he was wont, he taught them againe.

2 Then the Phariſes came and aſked him, if it were lawfull for a man to put away his wife, and tempted him.

3 And he anſwered, and ſaid vnto them, What did *Moſes command you?

4 And they ſaid, Moſes ſuffered to write a bill of diuorcement, and to put her away.

5 Then Ieſus anſwered, and ſayd vnto them, For the hardeneſſe of your heart hee wrote this precept vnto you.

6 But at the [a] beginning of the creation, *God made them male and female.

7 *For this cauſe ſhall man leaue his father and mother, and cleaue vnto his wife.

8 And they twaine ſhall bee one ‖ fleſh: ſo that they are no more twaine, but one fleſh.

9 *Therefore, what God hath coupled together, let no man ſeparate.

10 And in the houſe his diſciples aſked him againe of that matter.

11 And he ſayd vnto them, *Whoſoeuer ſhall put away his wife and marrie another, [b] committeth adulterie againſt her.

12 And if a woman put away her huſband, and bee married to another, ſhee committeth adulterie.

13 ¶ *Then they brought little children to him, that hee ſhould touch them: and his diſciples rebuked thoſe that brought them.

14 But when Ieſus ſawe it, hee was diſpleaſed, and ſayde to them, Suffer the little children to come vnto mee, and forbid them not: for of ſuch is the kingdome of God.

15 Verely I ſay vnto you, Whoſoeuer ſhall not receiue the kingdome of God as [c] a little child, he ſhall not enter therein.

16 And hee tooke them vp in his armes, and put his hands vpon them, and [d] bleſſed them.

17 ¶ And when hee was gone out of the

*Matt.*19.1.

*Deut.*24.1.

[a] The true way to amend abuſes, is to returne to the inſtitution of things, and to trie them by Gods word.

Gen 1.27. *matth.*19.4. *Gen* 2.24. 1.*cor.* 6.16. *ephe* 5.31.

‖ *Or perſon.*

1.*Cor* 7.10. *Mat.*5.32. & 19. 9 *luk.*16.18. 1.*cor.*7.10.

[b] For the ſecond is not his wife, but his harlot.

*Matth.*19.13. *luke.*18.15.

[c] We muſt be regenerate and voyd of all pride, & concupiſcence.

[d] It was vſuall with the Iewes that the greater ſhould bleſſe the inferior, Heb 7.7. therefore Chriſt being head of his Church, did by a ſolemne kinde of prayer offer vp & conſecrate the babes to God.

Math.19.16. luke.18.18.

way, there came one * running, and kneeled to him, and aſked him, Good Maſter, what ſhall I doe, that I may poſſeſſe eternall life?

18 Ieſus ſayde to him, Why calleſt thou me good? there is none * good but one, euen God.

[e] Chriſt would ſhew that his goodneſſe was farre otherwiſe then the goodneſſe which is attributed to men, which is full of vanity and hypocriſie.

19 Thou knoweſt the commandements, * Thou ſhalt not commit adulterie. Thou ſhalt not kill. Thou ſhalt not ſteale. Thou ſhalt not beare falſe witneſſe. Thou ſhalt hurt no man. Honour thy father and mother.

Exod.20.13.

20 Then he anſwered, and ſayd to him, Maſter, all theſe things I haue obſerued from my youth.

21 And Ieſus beheld him, and [f] loued him, and ſaid vnto him, One thing is lacking vnto thee, Goe and [g] ſell all that thou haſt, and giue to the poore, and thou ſhalt haue treaſure in heauen, and come, followe me, and take vp the croſſe.

[f] That is, he approued certaine good ſeede that was in him, which gaue him a little motion.

[g] He toucheth his maladie and ſore, which before he felt not.

22 But hee was ſad at that ſaying, and went away ſorowfull: for he had great poſſeſſions.

23 And Ieſus looked round about, and ſaid vnto his diſciples, How hardly doe they that haue riches, enter into the kingdome of God!

24 And his diſciples were aſtonied at his wordes. But Ieſus anſwered againe, and ſaid vnto them, Children, how hard is it for them that truſt in riches, to enter into the kingdome of God!

25 It is eaſier for a ‖ camel to go thorow the eye of a needle, then for a [h] rich man to enter into the kingdome of God.

‖ *Or, cable rope.*

[h] Which putteth his truſt in riches.

26 And they were much more aſtonied, ſaying within themſelues, Who then can be ſaued?

27 But Ieſus looked vpon them, and ſayd, With men it is impoſſible, but not with God: for with God [i] all things are poſſible.

[i] For he can giue grace to the rich to cauſe him to enioy his riches, as if he had them not.

28 ¶ * Then Peter beganne to ſay vnto him, Loe, we haue forſaken all, and haue followed thee.

Math.19.27. luk.18.28.

29 Ieſus anſwered, and ſayde, Verely I ſay vnto you, there is no man that hath forſaken houſe, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands for my ſake and the Goſpels,

30 But he ſhall receiue an hundreth folde now at this preſent: houſes, and brethren, and ſiſters, and mothers, and children, and lands with [k] perſecutions, and in the world to come eternall life.

[k] We muſt not meaſure theſe promiſes by our owne couetous deſires, but referre the accompliſhment to Gods will, who euen in our perſecutions and afflictions performeth the ſame ſo farre as they be expedient. Let vs therefore learne to haue enough and to want, that being tried, we may enioy our treaſures in heauen.

31 * But many that are [l] firſt, ſhall be laſt, and the laſt, firſt.

Math.19.30. luk.13.30.

[l] He ſaith this becauſe they that are firſt called, ſhould go ſtill forward and not diſdaine others.

32 ¶ * And they were in the way going vp to Ieruſalem, and Ieſus went before them, and they were amazed, and as they followed, they were affraide, and Ieſus tooke the twelue againe, and beganne to tell them what things ſhoulde come vnto him,

Math 20.17. luk.18.31.

33 Saying, Behold, wee go vp to Ieruſalem, and the Sonne of man ſhall be deliuered vnto the hie Prieſts, and to the Scribes, and they ſhall condemne him to death, and ſhall deliuer him to the Gentiles.

34 And they ſhal mocke him, and ſcourge him, and ſpit vpon him, and kill him: but the third day he ſhall riſe againe.

35 ¶ * Then Iames and Iohn the ſonnes of Zebedeus came vnto him, ſaying, Maſter, we would that thou ſhouldeſt doe for vs that that we deſire.

Math.20.20.

36 And he ſayd vnto them, What would ye I ſhould do for you?

37 And they ſayde to him, Graunt vnto vs, that we may ſit one at thy right hand, and the other at thy left hand in thy glory.

38 But Ieſus ſaid vnto them, Yee knowe not what yee aſke. Can yee [m] drinke of the cup that I ſhall drinke of, and bee baptized with the baptiſme that I ſhall be baptized with?

[m] Can you be partakers of my croſſe and afflictions?

39 And they ſaid vnto him, We can. But Ieſus ſayd vnto them, Yee ſhall drinke in deede of the cup that I ſhall drinke of, and be baptized with the baptiſme wherewith I ſhalbe baptized.

40 But to ſit at my right hand, and at my left, is not [n] mine to giue, but it ſhalbe giuen to them for whom it is prepared.

[n] I haue not this commiſſion for this time.

41 And when the ten heard that, they began to diſdaine at Iames and Iohn.

42 But Ieſus called them vnto him, and ſayde to them, * Yee knowe that they which delight to beare rule among the Gentiles, haue domination ouer them, and they that bee great among them, exerciſe authoritie ouer them.

Luk.22.25.

43 But it ſhall [o] not bee ſo among you: but whoſoeuer will be great among you, ſhal be your ſeruant.

[o] Chriſt would not that his diſciples and miniſters ſhould beare rule as worldly gouernours doe.

44 And whoſoeuer will be chiefe of you, ſhall be the ſeruant of all.

45 For euen the Sonne of man came not to be ſerued, but to ſerue, and to giue his life for the ranſome of many.

46 ¶ * Then they came to Iericho: and as hee went out of Iericho with his diſciples, and a great multitude, [p] Bartimeus the ſonne of Timeus, a blinde man, ſate by the way ſide begging.

Math.20.29. luk.18.35.

[p] The other Euangeliſts mention two, but Marke nameth him that was moſt knowen.

47 And when hee heard that it was Ieſus of Nazaret, he began to cry and to ſay, Ieſus the Sonne of Dauid, haue mercie on me.

48 And many rebuked him, becauſe hee ſhould hold his peace: but hee [q] cryed much more, O Sonne of Dauid, haue mercie on me.

[q] The more that Satan reſiſteth vs, the more our faith ought to increaſe.

49 Then Ieſus ſtood ſtill, and commanded him to bee called: and they called the blinde, ſaying vnto him, Bee of good comfort: ariſe, he calleth thee.

50 So he threw away his cloke, and roſe, and came to Ieſus.

51 And Ieſus anſwered, and ſayd vnto him, What wilt thou that I doe vnto thee? And the blinde ſayd vnto him, Lord, that I may receiue ſight.

52 Then Ieſus ſayd vnto him, Goe thy way: thy faith hath ſaued thee. And by and by hee receiued his ſight, and followed Ieſus in the way.

CHAP. XI.

11 Chriſt rideth to Ieruſalem. 13 The fig tree drieth vp. 15 The buyers and ſellers are caſt out *of the Temple. 24 Hee declareth the vertue of faith, and how we ſhould pray. 27 The Phariſes queſtion with Chriſt.*

Mat.21.1. luke 19.29.

AND * when they came neere to Ieruſalem, to Bethphage and Bethania vnto the mount of Oliues, hee ſent foorth two of his diſciples,

2 And ſayd vnto them, [a] Goe your wayes into that towne that is ouer againſt you, and aſſoone as ye ſhall enter into it, yee ſhall find a colt bound, whereon neuer man ſate: looſe him, and bring him.

a Chriſt ſheweth by this poore entrie, the ſtate of his kingdome, and it is not like to the great magnificence of this world.

3 And if any man ſay vnto you, Why doe ye this? Say that the Lord hath neede of him, and ſtraightway hee will ſend him hither.

4 And they went their way, and found a colt tyed by the doore without, in a place where two wayes mette, and they looſed him.

5 Then certain of them that ſtood there, ſayd vnto them, What doe yee looſing the colt?

6 And they ſayd vnto them as Ieſus had commanded them. So they let them goe.

Iohn 12.14.

7 ¶ * And they brought the colt to Ieſus, and caſt their garments on him, and hee ſate vpon him.

8 And [b] many ſpread their garments in the way: other cut downe branches off the trees, and ſtrawed them in the way.

b Euery one ſhewed ſome ſigne of honour and reuerence.

9 And they that went before, and they that followed, cryed, ſaying, ‖ Hoſanna, Bleſſed be hee that commeth in the name of the Lord.

‖ *Or, ſaue I pray thee.*

10 Bleſſed bee the kingdome that commeth in the [c] Name of the Lord of our father [d] Dauid: Hoſanna, O thou which art in the higheſt heauens.

c Many came in their owne name, but Chriſt came in the Name of the Lord.

d Becauſe the promiſe was made to him.

Matth.21.10. luke 19.45.

11 * So Ieſus entred into Ieruſalem, and into the Temple: and when hee had looked about on all things, and now it was euening, he went forth vnto Bethania with the twelue.

Matth.21.19.

12 * And on the morow when they were come out from Bethania, hee was [e] hungrie,

e Chriſt was ſubiect to our infirmities.

13 And ſeeing a figge tree a farre off, that had leaues, hee went to ſee if hee might find any thing thereon: but when hee came vnto it, he found nothing but leaues: for the time of figs was not yet.

14 Then Ieſus anſwered, and ſayd to it, [f] Neuer man eate fruite of thee hereafter while the world ſtandeth; and his diſciples heard it.

f This was to declare how much they diſpleaſe God, which haue but an outward ſhew and appearance without fruit.

15 ¶ And they came to Ieruſalem, and Ieſus went into the Temple, and began to caſt out them that ſolde and bought in the Temple, and ouerthrewe the tables of the money changers, and the ſeates of them that ſold doues.

16 Neither would he ſuffer that any man ſhould carie a veſſell through the Temple.

Iſa.56.7. Ierem.7.11.

17 And hee taught, ſaying vnto them, Is it not written, * Mine houſe ſhall bee called the houſe of prayer vnto all nations? * but you haue made it a denne of thieues.

18 And the Scribes & hie Prieſts heard it, and ſought how to [g] deſtroy him: for they feared him, becauſe the whole multitude was aſtonied at his doctrine.

g For neither could they ſuffer reprehenſion, nor that their profite ſhould be hindred.

19 But when euen was come, Ieſus went out of the citie.

Mat.21.19,20.

20 ¶ * And in the morning as they paſſed by, they ſaw the figge tree dryed vp from the rootes.

21 Then Peter remembred, and ſaid vnto him, Maſter, beholde, the figge tree which thou curſedſt, is withered.

22 And Ieſus anſwered, and ſayd vnto them, Haue [h] faith in God.

h Chriſt taketh occaſion to inſtruct them of the vertue of faith.

23 For verily I ſay vnto you, that whoſoeuer ſhall ſay vnto this mountaine, Take thy ſelfe away, and caſt thy ſelfe into the ſea, and ſhall not wauer in his heart, but ſhall beleeue that thoſe things which he ſaith ſhall come to paſſe, whatſoeuer he ſaith, ſhall be done to him.

Matth.7.7. luke 11.9.

24 * Therefore I ſay vnto you, [i] whatſoeuer yee deſire when ye pray, beleeue that yee ſhall haue it, and it ſhall be done vnto you.

i He teacheth vs not hereby to aske whatſoeuer ſeemeth good in our fantaſies: for our prayer muſt be grounded on faith, and our faith vpon the word of God.

25 But when yee ſhall ſtand, and pray, forgiue, if yee haue any thing againſt any man, that your Father alſo which is in heauen, may forgiue you your treſpaſſes.

Matth 6 14.

26 For if you will not forgiue, your Father which is in heauen will not pardon you your treſpaſſes.

Matth.21.23. luke 20.1,2.

27 ¶ * Then they came againe to Ieruſalem: & as he walked in the Temple, there came to him the hie Prieſts, & the Scribes, and the Elders,

28 And ſayd vnto him, By what authoritie doeſt thou theſe things? and who gaue thee this authoritie, that thou ſhouldeſt doe theſe things?

29 Then Ieſus anſwered, and ſayd vnto them, I will alſo aſke of you a certaine thing, and anſwere ye me, and I will tell you by what authority I do theſe things.

30 The [k] baptiſme of Iohn, was it from heauen, or of men? anſwere me.

k He comprehendeth his whole office and miniſtery.

31 And they thought with themſelues, ſaying, If wee ſhall ſay, From heauen, hee will ſay, Why then did ye not beleeue him?

32 But if wee ſay, Of men, we feare the people: for all men counted Iohn, that he had bene a very Prophet.

33 Then they anſwered & ſayd vnto Ieſus, Wee cannot tell. And Ieſus anſwered and ſayd vnto them, [l] Neither will I tell you by what authority I doe theſe things.

l They came of malice, and not to learne: therefore Chriſt thought them vnworthy to be taught.

CHAP. XII.

8 The vineyard is let out. 14 Obedience and tribute due to princes. 25 The reſurrection of the dead. 28 The ſumme of the Law. 35 Chriſt the ſonne of Dauid. 38 Hypocrites muſt be eſchewed. 41 The offering of the poore widow.

Iſa.5.1. Iere.2.21. mat.21.33. luke 20.9.

AND he began to ſpeake vnto them in parables, * A certaine man planted a vineyard, and compaſſed it with an hedge, and digged a pit for the [a] winepreſſe, and built a towre in it, and let it out to huſbandmen, and went into a ſtrange countrey.

a The Greeke word ſignifieth the veſſell or fat, which ſtandeth vnder the winepreſſe to receiue the ioyce or liquor.

2 And at a time, hee ſent vnto the huſbandmen a ſeruant, that he might receiue of the huſbandmen of the fruit of the vineyard.

3 But they tooke him, and beat him, and ſent him away emptie.

4 And againe, he ſent vnto them another ſeruant, and at him they caſt ſtones, and brake his head, and ſent him away ſhamefully handled.

5 And againe, hee ſent another, and him they ſlewe, and many other, beating ſome, and killing ſome.

6 Yet had he one ſonne, his deere beloued: him alſo he ſent the laſt vnto them, ſaying, They will reuerence my ſonne.

7 But the huſbandmen ſayde among themſelues, This is the heire: come let vs kill him, and the inheritance ſhall be ours.

8 So they tooke him, and killed him, and caſt him out of the vineyard.

9 What ſhall then the Lord of the vineyard doe? He [b] will come and deſtroy theſe huſbandmen, and giue the vineyard to others.

10 Haue yee not read ſo much as this ſcripture? * The ſtone which the builders did refuſe, is made the head of the corner.

11 This [c] was done of the Lord, and it is marueilous in our eyes.

12 Then they went about to take him, but they feared the people: for they perceiued that he ſpake that parable againſt them: therefore they left him, and went their way.

13 ¶ * And they ſent vnto him certaine of the Phariſes, and of the Herodians that they might take him in his talke.

14 And when they came, they ſayde vnto him, Maſter, wee know that thou art true, and careſt for no man: for thou conſidereſt not the [d] perſon of men, but teacheſt the [e] way of God truely; Is it lawfull to giue tribute to Ceſar, or not?

15 Should wee giue it or ſhould wee not giue it? But he knew their hypocriſie, and ſayd vnto them, [f] Why tempt ye me? Bring me a peny, that I may ſee it.

16 So they brought it, and he ſayd vnto them, Whoſe is this image and ſuperſcription? and they ſayd vnto him, Ceſars.

17 Then Ieſus anſwered, and ſayd vnto them, * Giue to Ceſar the things that are Ceſars, and to God, thoſe that are Gods: and they marueiled at him.

18 ¶ * Then came the Sadduces vnto him, (which ſay there is no reſurrection) and they aſked him, ſaying,

19 Maſter, Moſes wrote vnto vs, If any mans brother die, and leaue his wife, and leaue no children, that [g] his brother ſhould take his wife, and raiſe vp ſeede vnto his brother.

20 There were ſeuen brethren, & the firſt tooke a wife, and when he died, left no iſſue:

21 Then the ſecond tooke her, and he died, neither did hee yet leaue iſſue, & the third likewiſe.

22 So ſeuen had her, and left no iſſue: laſt of all the wife died alſo.

23 In the reſurrection then, when they ſhall riſe againe, whoſe wife ſhall ſhee be of them? for ſeuen had her to wife.

24 Then Ieſus anſwered, and ſayd vnto them, Are yee not therefore deceiued, becauſe ye know not the Scriptures, neither the power of God?

b He ſheweth the plague that ſhall befall theſe ambitious and couetous rulers, whoſe hearts are hardened againſt Chriſt.

Pſal.118.22. iſa.28.16. matt.21.42. acts 4.11. rom.9.33. 1.pet.2.7.8.

c It is the ordinance of God that it ſhould be ſo, which moſt commonly is contrary to mans reaſon: and thus that which was ſpoken figuratiuely of Dauid, is fulfilled in Chriſt, reade Matth.21.16.

Matth.22.15. luke 20.20.

d As the qualities of the mind or body, or of outward things.

e As godly maners, agreeable to Gods law.

f He gaue them to vnderſtand that hee knew their malicious intent.

Rom.13.7.

Matth.22.23. luke 20.27.

Deut.25.5.

g This was a politike law giuen for a time for the preſeruation of families, reade Matth.22.24.

25 For when they ſhall riſe againe from the dead, neither men marrie, nor wiues are married, but are [h] as the Angels which are in heauen.

26 And as touching tha dead, that they ſhall riſe againe, haue yee not read in the booke of Moſes, how in the buſh God ſpake vnto him, ſaying, I * am the God of Abraham, and the God of Iſaac, and the God of Iacob?

27 He is not the God of the dead, but the God of the [i] liuing. Ye are therefore greatly deceiued.

28 ¶ * Then came one of the Scribes, that had heard them diſputing together, and perceiuing that he had anſwered them well, he aſked him, Which is the firſt commandement of all?

29 Ieſus anſwered him, The firſt of all the commandements is, * Heare, Iſrael, the Lord our God is the onely Lord.

30 Thou ſhalt therfore loue the Lord thy God with all thine heart, and with all thy ſoule, & with all thy ‖ mind, and with all thy ſtrength: this is the firſt commandement.

31 And the ſecond is [k] like, that is, * Thou ſhalt loue thy neighbour as thy ſelfe. There is none other commandement greater then theſe.

32 Then the Scribe ſayd vnto him, Well Maſter, thou haſt ſayd the trueth, that there is one God, and that there is none but he.

33 And to loue him with all the heart, and with all the vnderſtanding, and with all the ſoule, and with all the ſtrength, and to loue his neighbour as himſelfe, is more then all burnt [l] offerings and ſacrifices.

34 Then, when Ieſus ſaw that hee anſwered diſcreetly, hee ſayd vnto him, Thou [m] art not farre from the kingdome of God. And no man after that durſt aſke him any queſtion.

35 ¶ * And Ieſus anſwered and ſayd teaching in the Temple, How ſay the Scribes that Chriſt is the Sonne of Dauid?

36 For Dauid himſelfe ſayd by the [n] holy Ghoſt, * The Lord ſayd to my Lord, Sit at my right hand, till I make thine enemies thy footſtoole.

37 Then Dauid himſelfe called him Lord: by what meanes is he then his Sonne? and much people heard him gladly.

38 * Moreouer he ſayd vnto them in ‖ his doctrine, Beware of the Scribes, which loue to goe in long [o] robes, and loue ſalutations in the markets,

39 And the chiefe ſeates in the Synagogues, and the firſt roomes at feaſts.

40 Which * deuoure widowes houſes, ‖ euen vnder a colour of long prayers. Theſe ſhall receiue the greater damnation.

41 * And as Ieſus ſate ouer againſt the treaſurie, hee beheld how the people caſt money into the treaſurie, and many rich men caſt in much.

42 And there came a certaine poore widowe, and ſhee threw in two mites, which make a [p] quadrin.

43 Then hee called vnto him his diſciples, and ſayd vnto them, Verily I ſay

vnto

h Not as touching the ſpirituall nature, but concerning the ſtate of incorruption, and immortalitie, ſo that then there ſhall neede no more mariage.

Exod.3.6. matth.22.32.

i Then it followeth that they liue, although they be deceaſed out of this life.

Matt.22.35.

Exod.20.2. deut.6.4.

‖ Or, thought.

k That is, dependeth on the firſt, & proceedeth of the loue of God.

Leu.19.18. mat.22.39. rom.13.9. gal.5.14. iam.2.8.

l He meaneth all the ceremonies of yͤ Law, wherein the hypocrites put great holines.

m Becauſe hee ſhewed himſelfe willing to bee taught, and well perceiued the difference betwixt our outward profeſſion, and yͭ which God doth principally require of vs.

Matth.22.44. luke 20.41.

n Inſpired by the holy Ghoſt, and by the ſpirit of propheſie.

Pſal.110.1.

Matth.23.6. luke 11.43. & 20.46.

‖ Or, as he taught.

o He condemneth not their apparel, but their vaine oſtentation, and outward ſhew of holines, whereby they deceiued the ſimple people.

Matth.23.14. luke 20.47.

‖ Or, and vnder pretẽce pray long.

Luke 21.1.

p Which is about halfe a farthing.

q Our Sauiour eſteemeth our gifts, by our affections and ready wils.

vnto you, that this poore widowe hath caſt q more in, then all they which haue caſt into the treaſurie.

44 For they did all caſt in of their ſuperfluitie: but ſhee of her pouertie did caſt in all that ſhe had, euen all her liuing.

CHAP. XIII.

10 The deſtruction of Ieruſalem. 10 The Goſpel ſhalbe preached to all. 9.22 The perſecutions and falſe prophets which ſhall bee before the comming of Chriſt, whoſe houre is vncertaine. 33 He exhorteth euery one to watch.

Matth.24.2. luke 21.5.

AND *as he went out of the Temple, one of his diſciples ſaide vnto him, Maſter, ſee what ſtones, and what buildings are here.

Luke 19.43.44

2 *Then Ieſus anſwered and ſayd vnto him, Seeſt thou theſe great buildings? there ſhall not bee left one ſtone vpon a ſtone, that ſhall not be throwen downe.

3 And as he ſate on the mount of oliues, ouer againſt the Temple, Peter, & Iames, and Iohn, and Andrew aſked him ſecretly,

Epheſ.5.6. 2.theſ.2 3.

a He doth anſwere them of things that were more neceſſary for them to know, then the things that they demanded.

4 Tell vs, when ſhal theſe things be, and what ſhall be the ſigne when all theſe things ſhall be fulfilled?

5 And Ieſus anſwered them, & began to ſay, *a Take heed leaſt any man deceiue you.

b Vſurping the authoritie of Chriſt.

6 For many ſhall come in my name, ſaying, I b am Chriſt, and ſhall deceiue many.

7 Furthermore when yee ſhall heare of wars, and rumours of wars, be ye not troubled: for ſuch things muſt needes be: but the end ſhall not be yet.

c That they may be inexcuſable.

8 For nation ſhal riſe againſt nation, and kingdome againſt kingdome, and there ſhal be earthquakes in diuers quarters: & there ſhalbe famine and troubles: theſe are the beginnings of ſorrowes.

Mat.10.19. luke 12.11. & 21.14.

d He onely forbiddeth that care which commeth of diſtruſt.

9 But take yee heede to your ſelues: for they ſhal deliuer you vp to the Councils, and to the Synagogues: yee ſhall be beaten, and brought before rulers and kings for my ſake, for a c teſtimoniall vnto them.

e This is not to make them negligent, but to aſſure them that he wil aſſiſt them and inſtruct them ſufficiently with anſweres, ſo that they may hereby perceiue that their defence ſtandeth not in their owne wiſedome, or eloquence.

10 And the Goſpel muſt firſt be publiſhed among all nations.

11 *But when they leade you, and deliuer you vp, take yee d no thought afore, neither premeditae e what yee ſhall ſay: but whatſoeuer is giuen you at the ſame time, that ſpeake: for it is not ye that ſpeake, but the holy Ghoſt.

12 Yea, and the brother ſhall deliuer the brother to death, and the father the ſonne, and the children ſhall riſe againſt their parents, and ſhall cauſe them to die.

13 And ye ſhall be hated of all men for my Names ſake: but whoſoeuer ſhal endure vnto the ende, he ſhall be ſaued.

Matth 24.15. Dan.9.27.

f This is meant of that time that the Romanes ſhould prophane the Temple.

|| *Or being.*

Luk.21.20.

14 *Moreouer, when ye ſhall ſee the abomination of deſolation (ſpoken of by *Daniel the Prophet) f || ſtanding where it ought not, (let him that readeth, conſider it) *then let them that be in Iudea, flee into the mountaines,

g Becauſe the deſtruction ſhall be moſt extreme and cruel.

15 And let him that is vpon the houſe, not come downe into the houſe, neither enter therein, to fetch any thing out of his houſe.

16 And let him that is in the fielde, not turne backe againe vnto the things which he left behinde him, to take his clothes.

17 Then wo ſhalbe to them that are with h childe, and to them that giue ſucke in thoſe dayes.

h For they ſhall not be able to flee.

i That you haue no let to hinder you when you ſhould eſcape.

18 i Pray therefore that your flight bee not in winter.

19 For there ſhall be in thoſe dayes ſuch tribulation, as was not from the beginning of the creation which God created vnto this time, neither ſhall be.

|| *Or man.*

20 And except that the Lord hath ſhortened thoſe dayes, no || fleſh could bee ſaued: but for the elects ſake, which he hath choſen, he hath ſhortened thoſe dayes.

Matth 24.23. luk.21.8.

21 Then *if any man ſay to you, Loe, here is Chriſt, or, Lo, he is there, beleeue it not.

k The elect may wauer and be troubled, but they cannot vtterly be deceiued and ouercome.

22 For falſe Chriſts ſhall ariſe, and falſe prophets, and ſhal ſhew ſignes and wonders, to deceiue, if it were k poſſible, the very elect.

23 But take ye heede: behold, I haue ſhewed you all things l before.

l Wherefore he that ſuffereth himſelfe now to be ſeduced, hath none excuſe.

24 ¶ Moreouer *in thoſe dayes, after that tribulation, the Sunne ſhal waxe darke, and the Moone ſhal not giue her light,

25 And the m ſtarres of heauen ſhall fall: & the powers which are in heauen, ſhall ſhake.

Iſa.13.10. ezek. 32.7. ioel 2.10. and 3.15.

26 And then ſhall they ſee the Sonne of man comming in the cloudes, with great power and glory.

m This teacheth that there ſhal be a change of the whole order of nature.

27 *And hee ſhall then ſend his Angels, and ſhall gather together his elect from the foure winds, and from the vtmoſt part of the earth to the vtmoſt part of heauen.

Matth.24.31.

n The word ſignifieth the ſpace of a 100. yeeres: albeit this came to paſſe before fiftie yeeres.

28 Now learne a parable of the fig tree. When her bough is yet tender, and it bringeth foorth leaues, ye know that Sommer is neere.

29 So in like maner, when yee ſee theſe things come to paſſe, know that the kingdome of God is neere, euen at the doores.

o When the deſtruction of Ieruſalem, the perſecutions, & illuſions ſhall come: but chiefly theſe are vnderſtood of the ſecond comming of Chriſt.

30 Verily I ſay vnto you, that this n generation ſhall not paſſe, till all theſe things be done.

31 Heauen and earth ſhall paſſe away, but my words ſhall not paſſe away.

32 But of that o day & houre knoweth no man, no, not the Angels which are in heauen, neither the p Sonne himſelf, ſaue the Father.

p In that he is man and Mediatour.

33 *Take heed: watch, and pray: for yee know not when the time is.

Matth.24.42.

q For of the comming we are most aſſured: but of the time, the yeere, the day or houre, we are ignorant, & therefore muſt watch continually.

34 For the Sonne of man is as a man going into a ſtrange countrey, & leaueth his houſe, and giueth authoritie to his ſeruants, and to euery man his worke, and commaundeth the porter to watch.

35 q Watch therefore, (for yee know not when the maſter of the houſe will come, at euen, or at midnight, at the cocke crowing, or in the dawning)

36 Leſt if hee come ſuddenly, he ſhould find you ſleeping.

37 And thoſe things that I ſay vnto you, I ſay vnto all men, Watch.

CHAP. XIIII.

1 The Prieſts conſpire againſt Chriſt. 3 Mary Magdalene anointeth Chriſt. 12 The Paſſeouer is eaten. 18 He telleth afore of the treaſon of Iudas. 22 The Lords ſupper is inſtituted. 46 Chriſt is taken. 67 Peter denieth him.

Matth.26.2. luke 22.1.

AND *two dayes after followed the feaſt of the Paſſeouer, and of vnleauened bread: and the high Prieſts, and Scribes ſought howe they might take

take him by craft, and put him to death.

2 But they ſaid, Not in the feaſt day, leſt there be any tumult among the people.

Matth.26.6.
iohn 12.1.

3 *And when he was in Bethania in the houſe of Simon the leper, as he ſate at table, there came a woman hauing a boxe of oyntment of ‖ ſpikenard very coſtly, and ſhe brake the boxe, and powred it on his head.

‖ *Or, of pure nard, and faithfully made.*

4 Therefore [a] ſome diſdained among themſelues, and ſaide, To what ende is this waſte of oyntment?

5 For it might haue bene ſolde for more then [b] three hundreth pence, & bene giuen vnto the poore, [c] and they grudged againſt her.

[a] As Iudas who cauſed this murmuring.

[b] Which are in value about ſixe pound ſterling.

[c] To wit, Iudas: who was offended therewith & therefore made a buſineſſe.

6 But Ieſus ſaide, Let her alone: why trouble yee her? ſhee hath wrought a good worke on me.

7 For ye haue the poore with you alwaies, and when ye will ye may do them good, but me ye ſhal not haue alwaies.

8 She hath done that ſhe could: ſhe came aforehand to anoint my body to the burying.

9 Verely I ſay vnto you, Whereſoeuer this Goſpel ſhall be preached throughout the whole world, this alſo that ſhe hath done, ſhal be ſpoken of in remembrance of her.

Matth.26.14.
luke 22.4.

10 ¶ *Then Iudas Iſcariot one of the twelue, [d] went away vnto the hie Prieſts to betray him vnto them.

[d] He tooke occaſion by this oyntment as of a thing euill done.

11 And when they heard it, they were glad, and promiſed that they would giue him money: therefore he ſought howe he might conueniently betray him.

Matth.26.17.
luke 22.7,8.

12 ¶ *Nowe the firſt day of vnleauened bread, when they ſacrificed the Paſſeouer, his diſciples ſaid vnto him, Where wilt thou that we go and prepare, that thou maieſt eat the Paſſeouer?

13 Then he ſent foth two of his diſciples, and ſaid vnto them, Goe ye into the city, and there ſhall a man meet you, bearing a pitcher of water: follow him.

14 And whitherſoeuer he goeth in, ſay ye to the goodman of the houſe, The Maſter ſaith, Where is the lodging where I ſhall eate the Paſſeouer with my diſciples?

15 And he will ſhew you an vpper chamber which is large, trimmed and prepared: there make it ready for vs.

16 So his diſciples went forth, and came to the citie, and found as he had ſayide vnto them, and made ready the Paſſeouer.

Matth.26.20.
luke 22.14.
iohn.13.21.

17 ¶ And at euen he came w the twelue.

18 *And as they ſate at table and did eat, Ieſus ſayd, Verely I ſay vnto you, that one of you ſhall betray mee, which eateth with me.

19 Then they began to be ſorowfull, and to ſay to him one by one, Is it I? and another, Is it I?

20 And he anſwered and ſaid vnto them, Is it one of the twelue that [e] * dippeth with me in the platter.

[e] To dippe the hand, is as much to ſay, as he that is accuſtomed to eate with me.

Pſal.41.9.
iohn.13.18.
Matth.26.24.
acts.1.16.

21 *Truely the Sonne of man goeth his way, as it is [f] written of him: but woe be to that man, by whom the Sonne of man is betrayed: it had bene good for that man, if he had neuer bene borne.

[f] This declareth that nothing can be done without Gods prouidēce.

Matth.26.26.
1.cor.11.24.

22 *And as they did eate, Ieſus [g] tooke the bread, and when he had giuen thankes, hee brake it and gaue it to them, and ſayde, Take, eate, this is my body.

[g] Read Matth. chap.26.26.

23 Alſo he tooke the cup, and when he had [h] giuen thankes, gaue it to them: and they all dranke of it.

[h] The Greeke word is: to bleſſe, which is here taken onely to giue thanks, as S. Luke and S. Paul interprete it, and Saint Marke alſo ſpeaking of the cup.

24 And hee ſayde vnto them, This is my blood of the new Teſtament, which is ſhed for many.

25 Verely I ſay vnto you, I will drinke no more of the fruit of the vine, vntill that day that I drinke it new in the kingdome of God.

26 And when they had ſung a Pſalme, they went out to the mount of Oliues.

Iohn.16.32.

27 ¶ *Then Ieſus ſaid vnto them, All ye ſhall be [i] offended by mee this night: for it is written, *I will ſmite the ſhepheard, and the ſheepe ſhall be ſcattered.

[i] That is, turned from me, becauſe of the perſecution.

Zech.13.7.
Chap.16.7.

28 But after that I am riſen, I will goe into * Galile before you.

29 And Peter ſaide vnto him, Although all men ſhould bee offended, yet would not I.

30 Then Ieſus ſaide vnto him, Verely I ſay vnto thee, this day, euen in this night, before the cocke crow twiſe, thou ſhalt deny me thriſe.

21 But hee ſayd more earneſtly, If I ſhould die with thee, I will not deny thee: likewiſe alſo ſaid they all.

Matth.26.36.
luke 22.39.

32 ¶ *After, they came into a place named Gethſemane: then hee ſayd to his diſciples, Sit ye here, till I haue prayed.

33 And hee tooke with him Peter, and Iames, & Iohn, and he began [k] to be afrayd, and in great heauineſſe,

[k] His diuinitie was as it were hid, and his humanitie ſhewed it ſelfe fully.

34 And ſayd vnto them, My ſoule is very heauy, euen vnto the death: tary here and watch.

35 So he went forward a little, and fell downe on the ground, and prayed, that if it were poſſible, that houre might paſſe from him.

36 And he ſaid, [l] Abba Father, all things are poſſible vnto thee: take away this cuppe from me: Neuertheleſſe, not that I will, but that thou [m] wilt, be done.

[l] *Ab* in Ebrew, and *Abba* in the Syrian tongue, ſignifieth father.

[m] He ſtandeth not ſo to his own wil, but that willingly he offereth himſelfe to obey God.

37 Then he came, & found them ſleeping, and ſaid to Peter, Simon, ſleepeſt thou? couldeſt not thou watch one houre?

38 ¶ Watch yee, and pray, that yee enter not into tentation: the ſpirit in deed is ready, but the fleſh is weake.

39 And againe hee went away, and prayed, and ſpake the ſame words.

40 And hee returned, and found them aſleepe againe: for their eyes were heauy: neither knew they what they ſhould anſwere him.

41 And hee came the third time, and ſaid vnto them, [n] Sleepe henceforth, and take your reſt: it is ynough: the houre is come: behold, the Sonne of man is deliuered into the hands of ſinners.

[n] He meaneth that the houre will come when they ſhalbe kept from ſleeping.

42 Riſe vp: let vs goe: loe, he that betrayeth me, is at hand.

Matth.26.47.
luke 22.47.
iohn 18.3.

43 *And immediatly, while he yet ſpake, came Iudas that was one of the twelue, and with him a great multitude with ſwordes and ſtaues from the hie Prieſtes & Scribes, and Elders.

44 And he that betrayed him, had giuen

them a token, ſaying, Whomſoeuer [o] I ſhall kiſſe, hee it is: take him, and lead him away ſafely.

45 And aſſoone as he was come, he went ſtraightway to him, and ſayde, [p] Maſter, Maſter, and kiſſed him.

46 Then they layd their hands on him, and tooke him.

47 And [q] one of them that ſtood by, drew out a ſworde, and ſmote a [r] ſeruaunt of the high Prieſt, and cut off his eare.

48 And Jeſus anſwered and ſayde vnto them, Ye be come out as vnto a thiefe with ſwords and ſtaues to take me.

49 I was dayly with you teaching in the Temple, and yee [ſ] tooke me not: but this is done that the Scriptures ſhould be fulfilled.

50 Then they [t] all forſooke him, and fled.

51 And there followed him a certaine young man, clothed in linnen vpon his bare body, and the yong men caught him.

52 But he left his linnen cloth, and fled from them naked.

53 * So they led Jeſus away to the high Prieſt, and to him came all the [u] hie Prieſts, and the Elders, and the Scribes.

54 And Peter followed him [x] afarre off, euen into the hall of the high Prieſt, and ſate with the ſeruants, and warmed himſelfe at the ‖ fire.

55 And the * high Prieſtes and all the Councill ſought for witneſſe againſt Jeſus, to put him to death, but found none.

56 For many bare falſe witneſſe againſt him, but their witneſſe ‖ agreed not together.

57 Then there aroſe certaine, and bare falſe witneſſe againſt him, ſaying,

58 Wee heard him ſay, * I [y] will deſtroy this Temple made with hands, and within three dayes I wil build another, made without hands.

59 But their witneſſe yet agreed not together.

60 Then the hie Prieſt ſtood vp amongſt them, and aſked Jeſus, ſaying, Anſwereſt thou nothing? What is the matter that theſe beare witneſſe againſt thee?

61 But hee held his peace, and anſwered nothing. Againe the hie Prieſt aſked him, and ſayde vnto him, Art thou Chriſt the Sonne of the [z] Bleſſed?

62 And Jeſus ſayde, I am hee, * and yee ſhall ſee the [a] Sonne of man ſit at the right hand of the power of God, and come in the clouds of heauen.

63 Then the high Prieſt rent his clothes, and ſayd, What haue wee any more need of witneſſes?

64 Ye haue heard the blaſphemie: what thinke yee? And they all condemned him to be worthy of death.

65 And ſome began to ſpet at him and to couer his face, and to beate him with fiſts, and to ſay vnto him, Propheſie. And the [b] ſergeants ſmote him with their rods.

[o] It was the faſhion then to greete with kiſſing at their meetings, and alſo at their departure.

[p] He repeateth it twiſe, as if hee had bene mooued with a certaine pitie in taking his laſt leaue.

[q] To wit, Peter.

[r] Called Malchus.

[ſ] Which declareth that no man can do any thing contrary to Gods ordinance.

[t] Meaning, all the diſciples.

Matth. 26.57. *luke* 22.54. *iohn* 18.24.

[u] That is, they which had chiefeſt authority among the Prieſts.

[x] Which ſignified that his hote zeale began now to be abated.

‖ *Or, light.*

Matth. 26.56.

‖ *or, were not like.*

John 2.19.

[y] Theſe two witneſſes diſſented, in that the one reported that Chriſt ſayd, he could deſtroy the Temple, (as Matthew writeth) and the other ſayd, that he heard him ſay, that he would doe it, as is here noted.

[z] That is, of God, who is worthy all praiſe: the which word in their language, the Iewes when they ſpeake of God, vſe commonly in their writings euen to this day.

Matth. 24.30.

[a] Whom they now contemned in his baſe eſtate, they ſhould ſee appeare at the laſt day with maieſtie and glory.

[b] This declareth the wickedneſſe and inſolencie of the gouernours, and rulers, ſeeing their officers contrary to all iuſtice, thus raged and tormented him that was innocent.

66 * And as Peter was beneath in the hall, there came one of the mayds of the high Prieſt,

67 And when ſhee ſaw Peter warming himſelfe, ſhe looked on him, & ſaid, Thou waſt alſo with Jeſus of Nazaret.

68 But [c] hee denied it, ſaying, I knowe him not, neither wote I what thou ſayeſt. Then went he out into the ‖ [d] porch, and the cocke crew.

69 * Then a mayd ſaw him againe, and began to ſay to them that ſtood by, This is one of them.

70 But hee denied it againe: and anon after they that ſtood by, ſayd againe to Peter, Surely thou art one of them: for thou art of Galile, and thy ſpeach is like.

71 And he began to curſe and ſweare, ſaying, I knowe not this man of whom yee ſpeake.

72 * Then the ſecond time the cocke crew, and Peter remembred the word that Jeſus had ſayd vnto him, Before the cocke crowe twiſe, thou ſhalt denie me thriſe, and ‖ weighing that with himſelfe, he wept.

CHAP. XV.

1 Ieſus is led to Pilate. 15 He is condemned, reuiled, & put to death, 46 & is buried by Ioſeph.

AND * anon in the dawning, the high Prieſts held [a] a councell with the Elders, and the Scribes, and the whole councell, and bound Jeſus, and led him away, and deliuered him to Pilate.

2 Then Pilate aſked him, Art thou the king of the Jewes? And he anſwered, and ſayd vnto him, Thou ſayeſt it.

3 And the high Prieſts accuſed him of many things.

4 *Wherefore Pilate aſked him againe, ſaying, Anſwereſt thou nothing? beholde, howe many things they witneſſe againſt thee.

5 But Jeſus anſwered [b] no more at all, ſo that Pilate marueiled.

6 Now at the feaſt Pilate did deliuer a priſoner vnto them, whomſoeuer they would deſire.

7 Then there was one named Barabbas, which was bound with his fellowes, that had made inſurrection, who in the inſurrection had committed murder.

8 And the people cried aloud, and began to deſire that he would do as he had [c] euer done vnto them.

9 Then Pilate anſwered them, & ſayd, Will yee that I let looſe vnto you the King of the Jewes?

10 For he knew that the high Prieſts had deliuered him of enuie.

11 But the high Prieſts had mooued the people to deſire that he would rather deliuer Barabbas vnto them.

12 And Pilate anſwered, and ſayde againe vnto them, What will ye then that I doe with him, whom yee call the King of the Jewes?

13 And they cried againe, Crucifie him.

14 Then Pilate ſayde vnto them, But what euill hath he done? And they crid the more feruently, Crucifie him.

15 So Pilate [d] willing to content the people,

Matth. 26.69. *luke* 22.55. *iohn* 18.25.

[c] We ought to conſider our own infirmitie, that wee may learne onely to truſt in God, and not in our owne ſtrength.

‖ *Or, entrie.*

[d] Peter prepareth himſelfe to flee, if he were further layd vnto.

Matth. 26.71. *luke* 22.58. *iohn* 18.25.

Matth. 26.75. *iohn* 13.38.

‖ *Or, ruſhed out of the doores, and wept.*

Matth. 27.1,2. *luke*.22.66. *iohn* 18.28.

[a] For the Romans gaue them no authoritie to put any man to death.

Matth 27.12. *luke*.23.3. *iohn* 18.35.

[b] He would not defend his cauſe, but preſented himſelfe willingly to be condemned.

[c] The people alwayes mainteine their cuſtomes, although they be worth nothing.

[d] When a iudge hath reſpect to men, hee quite forgetteth iuſtice.

ple, looſed them Barabbas, and deliuered Jeſus when hee had ſcourged him, that he might be crucified.

16 Then the ſouldiers led him away into the hall, which is the ‖ common hall, and called together the whole band,

‖*Or, Pretorie.*

17 And clad him with purple, and platted a crowne of thornes, and put it about his head,

18 And began to ſalute him, ſaying, Haile, King of the Jewes.

19 And they ſmote him on the head with a ‖ reede, and ſpet vpon him, and bowed the knees, and did him reuerence.

‖*Or, ſtalke.*

20 And when they had mocked him, they tooke the purple off him, and put his owne clothes on him, and led him out to crucifie him.

21 * And they [c] compelled one that paſſed by, called Simon of Cyrene (which came out of the countrey, and was father of Alexander and Rufus) to beare his croſſe.

Matth.27.32. luke 23.26.

[c] It was the cuſtome to make him that was condemned, to carie his croſſe, but Ieſus was not able for weakeneſſe.

22 * And they brought him to a place named Golgotha, which is by interpretation, the place of dead mens ſkulles.

Matth.27.33. luke 23.33. iohn 19.17.

23 And they gaue him to drink wine mingled [f] with myrrhe: but he receiued it not.

[f] Which was to haſten his death: but he would not drinke it, becauſe he would waite for the houre that his Father had appointed, that he might render vnto him perfit obedience.

24 And when they had crucified him, they parted his garments, caſting lots for them, what euery man ſhould haue.

25 And it was [g] the third houre when they crucified him.

[g] The Iewes diuided their day into foure parts, ſo that, by the third houre is here meant the third part of the day, which was from ſix a clocke to nine, at what time Matt, ſaith he was crucified.

26 And the title of his cauſe was written aboue, THE KING OF THE IEWES.

27 They crucified alſo with him two theeues, the one on the right hand, and the other on his left.

28 Thus the Scripture was fulfilled, which ſayth, * And hee was counted among the wicked.

Iſa.53 11.

29 And they that went by, railed on him, wagging their heads, and ſaying, * Hey, thou that deſtroyeſt the Temple, and buildeſt it in three dayes,

Iohn 2 19.

30 Saue thy ſelfe, and come downe from the croſſe.

31 Likewiſe alſo euen the high Prieſtes mocking, ſayde among themſelues with the Scribes, He ſaued other men, himſelfe hee cannot ſaue.

32 Let Chriſt the King of Iſrael nowe come downe from the croſſe, that wee may ſee, and beleeue. [h] They alſo that were crucified with him, reuiled him.

[h] Meaning, the one of them that were crucified,

33 ¶ Now when the ſixt houre was come, darkeneſſe aroſe ouer [i] all the land vntill the ninth houre.

[i] Becauſe this darkeneſſe was onely ouer the land of Canaan, when the reſt of the world was light, the miracle is the greater.

34 And at the [k] ninth houre Jeſus cryed with a loude voyce, ſaying, * Eloi, Eloi, lamma-ſabachthani? which is by interpretation, My God, my God, why haſt thou forſaken me?

[k] Which was the third part of the day, and about three of the clocke after noone.

Pſalm.22.1. matth.27.46.

35 And ſome of them that ſtood by, when they heard it, ſayde, [l] Beholde, hee calleth Elias.

[l] This was ſpoken mockingly.

36 And one ran, and filled * a ſponge full of vineger, and put it on a reede, & gaue him to drinke, ſaying, Let him alone: let vs ſee if Elias will come and take him downe.

Pſal.69.21.

37 And Jeſus cryed with a loude voyce, and gaue vp the ghoſt.

38 ¶ And the vaile of the Temple was rent in twaine, from the top to the bottome.

39 Nowe when the [m] Centurion, which ſtood ouer againſt him, ſaw that he thus crying gaue vp the ghoſt, he ſayd, Truely this man was the ſonne of God.

[m] Who had charge ouer an hundred men.

40 ¶ There were alſo women, which behelde afarre off, among whom was Marie Magdalene, & Marie the mother of James the leſſe, and of Joſes, and Salome,

41 Which alſo when hee was in Galile, * followed him, and miniſtred vnto him, and many other women which came vp with him vnto Jeruſalem.

Luke 8.2,3.

42 ¶ * And now when night was come (becauſe it was the day of the preparation, that is before the Sabbath)

Matth.27.57. luke 23.50,51. iohn 19 38.

43 Joſeph of Arimathea, an [n] honourable Counſellour, which alſo looked for the kingdome of God, came, and went in [o] boldly vnto Pilate, and aſked the body of Jeſus.

[n] A graue man and of great authoritie.

[o] This man ſhewed his faith boldly when the danger ſeemed to be moſt perillous.

44 And Pilate marueiled if he were already dead, and called vnto him the Centurion, and aſked of him whether hee had bene any while dead.

45 And when hee knew the trueth of the Centurion, he gaue the body to Joſeph,

46 Who bought a linnen cloth, and tooke him downe, and wrapped him in the linnen cloth, and layed him in a tombe that was hewen out of a rocke, and rolled a ſtone vnto the doore of the ſepulchre.

47 And Marie Magdalene, and Marie Joſes mother beheld where he ſhould be laid.

CHAP. XVI.

1 The women come to the graue. 6 Chriſt being riſen againe, appeareth to Magdalene, 14 alſo to the eleuen, and reprooueth their vnbeliefe. 16 He committeth the preaching of the Goſpel and the miniſtration of baptiſme vnto them.

AND * when the Sabbath day was paſt, Marie Magdalene, and Marie the mother of James, and Salome, bought ſweete ointments, that they might come, and embaulme him.

Luke 24.1. iohn 10.1.

2 Therefore earely in the morning, the firſt day of the weeke, they came vnto the ſepulchre, when the Sun was yet ‖ riſing,

‖*Or, not riſen.*

3 And they ſayde one to another, Who ſhall rolle vs away the ſtone from the doore of the ſepulchre?

4 And when they looked, they ſaw that the ſtone was rolled away (for it was a very great one.)

5 * So they went into the ſepulchre, and ſawe [a] a young man ſitting at the right ſide, clothed in a long white robe: and they were afrayd.

Matth 28 1. iohn 20 12.

[a] The Angel of God in the likeneſſe of a yong man.

6 But he ſaid vnto them, Be not afrayd: yee ſeeke Jeſus of Nazaret, which hath bene crucified: he is riſen: he is not here: behold the place where they put him.

7 But goe your way, and tell his diſciples, and [b] Peter, that he will goe before you into Galile: there ſhall ye ſee him, * as he ſaid vnto you.

[b] He ſpecially maketh mention of Peter, to comfort him, becauſe he had fallen into greater danger then the reſt.

Matth.26.32. chap.14.28.

8 And they went out quickly, and fled from the ſepulchre: for they trembled, and were amaſed: neither ſaid they any thing to any man: for they were afrayd.

UM

9 ¶ And when Ieſus was riſen againe, in the morow (which was the firſt day of the weeke) he appeared firſt to Marie Magdalene, * out of whom he had caſt ſeuen deuils.

Iohn 20.16.
luke 8.2.

10 And ſhe went and told them that had bene with him, which mourned and wept.

11 And when they heard that hee was aliue, and had appeared to her, they [c] beleeued it not.

[c] They had ſoone forgotten that, that Chriſt had foretold them of his reſurrection.

12 ¶ * After that, he appeared vnto two of them in another forme, as they walked and went into the countrey.

Luke 24.13,15.

13 And they went and told it to the remnant, but they beleeued them not.

14 ¶ * Finally, he appeared vnto the eleuen as they [d] ſate together, and reprooued them of their vnbeliefe & hardneſſe of heart, becauſe they beleeued not them which had ſeene him, being riſen vp againe.

Luke 24.36.
iohn 20,19.

[d] Mourning and praying.

15 And he ſayd vnto them, * Goe ye into all the worlde, and preach the Goſpel to [e] euery creature.

Matt.28.19.

16 He that ſhall beleeue and be baptized, ſhall be ſaued: but he that will not beleeue, ſhalbe damned.

[e] As well Gentile as Iewe.
Iohn 12.48.

17 And theſe [f] tokens ſhal follow them that beleeue, * In my name they ſhall caſt out deuils, and ſhall * ſpeake with [g] new tongues,

18 * And ſhall take away ſerpents, and if they ſhall drinke any deadly thing, it ſhal not hurt them: * they ſhall lay their hands on the ſicke, and they ſhall recouer.

[f] This gift was but for a time, to cauſe men the more willingly to receiue the Goſpel, which as yet was not euidently knowen.
Actes 16.18.
Act.2.4.& 10.46.

[g] With other and diuers, as Luke ſaith.

19 * So after the Lord had ſpoken vnto them, he was receiued into heauen, and ſate at the right hand of God.

Actes 28.5.
Actes 28.8.
Luke 24.51.

20 And they went forth, and preached euery where. And the * Lord wrought with them, and confirmed the word with [h] ſignes that followed. Amen.

Heb.2.4. [h] The miracles & ſignes folow ẏ doctrine, as certain ſeales, ſo ẏ if the doctrine be falſe, the miracles can be no better, Deu.13.3.

¶ The holy Goſpel of Ieſus Chriſt, according to Luke.

CHAP. I.

5 Of Zacharias, and Eliſabet. 11 The Angel ſheweth him of the natiuitie of Iohn-Baptiſt. 20 His incredulitie is puniſhed. 28 The talke of the Angel and Mary. 46 Her ſong. 57 The birth, circumciſion, and graces of Iohn. 68 Zacharias giueth thankes to God, and propheſieth.

FOraſmuch as many haue taken in hand to ſet forth the ſtory of thoſe things whereof wee are fully perſwaded,

2 [a] As they haue deliuered them vnto vs, which from the beginning ſawe them their ſelues, and were miniſters of the [b] word,

[a] Meaning, the Apoſtles with whom he was conuerſant.

[b] Or of ẏ thing: and it may be referred either to Chriſt, or to the Goſpel: and hereby is meant, that they were the miniſters of Chriſt, who is called the words or miniſter of the word, that is to ſay, of the Goſpel: & this commendeth the authoritie of his doctrine, ſeeing he receiued it of the Apoſtles.

3 It ſeemed good alſo to me (moſt noble Theophilus) aſſoone as I had ſearched out perfectly all things from the beginning, to write vnto thee thereof from point to point,

4 That thou mighteſt acknowledge the certaintie of thoſe things, whereof thou haſt bene inſtructed.

5 IN the time of [c] Herode King of Iudea, there was a certaine Prieſt named Zacharias, of the [d] courſe of Abia: and his wife was of the [e] daughters of Aaron, and her name was Eliſabet.

[c] The ſonne of Antipater.

[d] Read 1.Chro. 24.10.

6 Both were [f] iuſt before God, and walked in all the commandements and [g] ordinances of the Lord, without reproofe.

7 And they had no childe, becauſe that Eliſabet was barren: and both were well ſtricken in age.

8 And it came to paſſe, as he executed the Prieſts office before God, as his courſe came in order,

9 According to the cuſtome of ẏ Prieſts office, his lot was to [h] burne incenſe, when he went into the [i] Temple of the Lord.

[i] The Temple was diuided into three parts: the firſt was the body of the Temple called Atrium, where the people was: the ſecond called Sanctum, where the Prieſts and Leuites were: and the thirde Sanctum Sanctorum, into the which the hie Prieſt entred once a yeere to ſacrifice.

10 And the whole multitude of the people were without in prayer, * while the incenſe was burning.

Exod.30.7.
leuit.16.17.

11 Then appeared vnto him an Angel of the Lord ſtanding at the right ſide of the Altar of incenſe.

12 And when Zacharias ſaw him, he was troubled, and feare fell vpon him.

13 But the Angel ſayd vnto him, Feare not, Zacharias: for thy prayer is heard, and thy wife Elizabet ſhall beare thee a ſonne, and thou ſhalt call his name [k] Iohn.

[k] Which ſignifieth the grace of the Lord.

14 And thou ſhalt haue ioy and gladnes, and many ſhall reioyce at his birth.

15 For he ſhall be great in the ſight of the Lord, & ſhall neither drinke wine, nor [l] ſtrong drinke: and hee ſhall bee filled with the holy Ghoſt, euen from his mothers wombe.

[l] The word ſignifieth all maner of drinke which maketh men drunken.

16 * And many of the children of Iſrael ſhall he turne to their Lord God.

Malach.4.5.6.
Matth.11.14.

17 * For hee ſhall goe [m] before him in the ſpirite and power of Elias, to turne the hearts of the [n] fathers to the children, and the diſobedient to the wiſedome of the iuſt men, to make ready a people prepared for the Lord.

[m] As a King in his royaltie hath one to goe before him, who ſignifieth the King to be at hand.

18 Then Zacharias ſayd vnto the Angel, Whereby ſhall I knowe this? For I am an old man, and my wife is of a great age.

19 And the Angel anſwered, & ſayd vnto him, I am [o] Gabriel that ſtand in the preſence of God, and am ſent to ſpeake vnto thee, and to ſhew thee theſe good tidings.

20 And behold, thou ſhalt be dumbe, and not bee able to ſpeake, vntill the [p] day that theſe things bee done, becauſe thou beleeuedſt not my words, which ſhall bee fulfilled in their ſeaſon.

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[e] By her father: for by her mothers line we was of the houſe of Dauid. [f] This perfection or iuſtice is iudged by the fruits and outward appearance, and not by the cauſe: which only commeth of Gods free mercy through Chriſt. [g] The Greeke word ſignifieth, iuſtification, whereby is meant the outward obſeruation of the ceremonies commaunded by God. [h] That is, the euening and morning ſacrifice, according to the Law.

[n] When Chriſt ſaith he came to ſet the father againſt the ſonne, &c. he meaneth the ſucceſſe which commeth of the Goſpel, through the malice of men: but here he ſpeaketh of the true ende and proſperitie of the Goſpel. [o] Which ſignifieth, the ſtrength or ſoueraigntie of God. [p] Wee muſt not meaſure Gods promiſe by our weake ſences.

21 Now the people waited for Zacharias, and marueiled that hee taried ſo long in the Temple.

22 And when he came out, hee could not ſpeake vnto them: then they perceiued that he had ſeene a viſion in the Temple: for hee made ſignes vnto them, and remayned dumme.

23 And it came to paſſe, when the dayes of his office were fulfilled, that hee departed [q] to his owne houſe.

24 And after thoſe dayes, his wife Eliſabet conceiued, and hid her ſelfe fiue moneths, ſaying,

25 Thus hath the Lord dealt with mee, in the dayes wherein hee looked on mee, to take from me [r] my rebuke among men.

26 ¶ And in the ſixt moneth, the Angel Gabriel was ſent from God vnto a citie of Galile, named Nazaret,

27 To a virgin affianced to a man whoſe name was Ioſeph, of the houſe of Dauid, and the virgins name was Mary.

28 And the Angel went in vnto her, and ſayde, ‖ Haile thou that art freely beloued: the Lord is with thee: bleſſed art thou among women.

29 And when ſhe ſaw him, ſhe was troubled at his ſaying, and thought what maner of ſalutation that ſhould be.

30 Then the Angel ſayd vnto her, Feare not, Marie: for thou [ſ] haſt found fauour with God.

31 * For loe, thou ſhalt conceiue in thy wombe, and beare a ſonne, and ſhalt call his name IESVS.

32 He ſhall be great, and ſhall be called the Sonne [t] of the moſt High, and the Lord God ſhal giue vnto him the throne of his father Dauid.

33 * And he ſhall reigne ouer the houſe of Iacob for euer, and of his kingdome ſhall be none ende.

34 Then ſayde Marie vnto the Angell, [u] How ſhall this bee, ſeeing I knowe not man?

35 And the Angell anſwered, and ſayde vnto her, The holy Ghoſt ſhall come vpon thee, and the power of the moſt High ſhal [x] ouerſhadowe thee: therefore alſo that [y] holy thing which ſhall be borne of thee, ſhall bee called the Sonne of God.

36 And behold, thy [z] couſin Eliſabet, ſhee hath alſo conceiued a ſonne in her olde age: and this is her ſixt moneth, which was called barren.

37 For with God ſhall nothing be vnpoſſible.

38 Then Mary ſayd, Behold, the ſeruant of the Lord: be it vnto mee according to thy word. So the Angel departed from her.

39 ¶ And Mary aroſe in thoſe dayes and went into the hill countrey with haſte to a [a] citie of Iuda,

40 And entred into the houſe of Zacharias, and ſaluted Eliſabet.

41 And it came to paſſe, as Eliſabet heard the ſalutation of Marie, the babe [b] ſprang in her bellie, and Eliſabet was filled with the holy Ghoſt.

42 And ſhe cryed with a loud voyce, and ſayde, Bleſſed art thou among women, becauſe [c] the fruite of thy wombe is bleſſed.

43 And whence commeth this to me, that the mother of my Lorde ſhould comme to me?

44 For loe, aſſoone as the voyce of thy ſalutation ſounded in mine eares, the babe ſprang in my belly for ioy.

45 And bleſſed is ſhee that beleeued: for thoſe things ſhall be performed, which were tolde her [d] from the Lord.

46 Then Mary ſayd, My [e] ſoule magnifieth the Lord.

47 And my ſpirite reioyceth in God my Sauiour.

48 For he hath looked on the ‖ poore degree of his ſeruant: for beholde, from henceforth ſhall all ages call [f] me bleſſed.

49 Becauſe he that is mighty, hath done for me great things, and holy is his Name.

50 And his [g] mercy is from generation to generation on them that feare him.

51 * Hee hath ſhewed ſtrength with his arme: * hee hath ſcattered the proude in the [h] imagination of their hearts.

52 Hee hath put downe the mighty from their ſeates, and exalted them of low degree.

53 * He hath filled the hungry with good things, and ſent away the rich empty.

54 * He hath vpholden Iſrael his ſeruant, being mindfull of his mercy,

55 * (As hee hath ſpoken to our fathers, to wit, to Abraham, and his ‖ ſeed) for euer.

56 ¶ And Marie abode with her about three moneths: after, ſhee returned to her owne houſe.

57 ¶ Now Eliſabets time was fulfilled, that ſhe ſhould be deliuered, and ſhe brought forth a ſonne.

58 And her neighbours, & couſins heard tell howe the Lorde had ſhewed his great mercy vpon her, and they reioyced with her.

59 And it was ſo that on the eight day they came to circumciſe the babe, and called him Zacharias, after the name of his father.

60 But his mother anſwered, and ſayde, Not ſo, but he ſhall be called Iohn.

61 And they ſaid vnto her, There is none of thy kinred, y is named with this name.

62 Then they made ſignes to his father, how he would haue him called.

63 So he aſked for writing tables, and wrote, ſaying, His name is Iohn: and they marueiled all.

64 And his mouth was opened immediatly, and his tongue looſed, and hee [i] ſpake and prayſed God.

65 Then feare came on all them that dwelt neere vnto them, and all theſe words were noyſed abroad throughout all the hil countrey of Iudea.

66 And all they that heard them, layed them

[q] While their courſe endured to ſacrifice, they might not lie with their wiues, nor drinke any licour that might make one drunk.

[r] For the barren women enioyed not the promiſe which God made to thẽ that were married to haue iſſue: but principally they were depriued of that promiſe which God made to Abraham, that he would encreaſe his ſeede.

‖ *Or, gladneſſe be to thee.*

‖ *Or, receiued into fauour.*

[ſ] Not for her merits but onely through Gods free mercy, who loued vs when we were ſinners, that whoſoeuer reioyceth ſhould reioyce in the Lord.

Iſa. 7.14. *mat.* 1.21. *chap.* 2.21.

[t] Becauſe he is the true Sonne of God begotten from before all beginning, and manifeſted in fleſh at the determinate time.

Dan 7.14. *micah* 4.7.

[u] She would be reſolued of all doubts, to the ende that ſhe might more ſurely embrace the promiſe of God.

[x] It ſhall be a ſecret operation of the holy Ghoſt.

[y] He muſt be pure and without ſinne, which muſt take away the ſinnes of the world.

[z] Notwithſtanding that Eliſabet was married to one of the tribe of Leui, yet ſhee was Maries couſin, which was of the ſtocke of Dauid. For the Lawe which forbade marriage out of their owne tribe, was onely that the tribes ſhould not be mixt and counfounded, which could not bee in marrying with the Leuits: for they had no portion aſſigned vnto them.

[a] Which was alſo called, Kiriath-arba, or Hebron, Ioſ. 14.15. and 21.11.

[b] This mouing was extraordinarie, and not naturall, which was to commend the miracle.

[c] She ſheweth the cauſe why Mary was bleſſed.

[d] By the meſſage of the Angel.

[e] The ſoule and the ſpirit ſignifie the vnderſtanding & affection, which are the two principall parts of the ſoule.

‖ *Or, low eſtate.*

[f] This fauour that God hath ſhewed me, ſhall be ſpoken of for euer.

[g] According to the promiſe made to Abraham, that he would be his God, and the God of his ſeed for euer.

Iſa. 51.9. *Pſal.* 33.10. *iſa.* 29.15.

[h] The wicked lay ſnares for other, wherein they themſelues are taken.

1. Sam. 1.5,6,7. *pſal.* 34.10. *Iſa.* 30.18. & 41.9 *and* 54.5. *iere* 31.3,20 *Gene.* 17.19. *and* 22.17. *pſal.* 132.11.

‖ *Or, posteritie.*

[i] Not onely for his benefite in pardoning his fault, but alſo to ſhew that he was iuſtly puniſhed for his incredulitie.

them vp in their hearts,ſaying,What maner childe ſhall this bee! and the [k] hande of the Lord was with him.

67 Then his father Zacharias was filled with the holy Ghoſt, and prophecied, ſaying,

68 Bleſſed bee the Lorde God of Iſrael, becauſe he hath [l] viſited * and redeemed his people,

69 * And hath raiſed vp the [m] horne of ſaluation vnto vs, in the houſe of his ſeruant Dauid,

70 *As he ſpake by the mouth of his holy Prophets, which were ſince the world began, ſaying,

71 That he would ſend vs deliuerance from our enemies, and from the hands of all that hate vs,

72 That he would ſhew [n] mercy towards our fathers, and remember his holy Couenant,

73 * And the othe which hee ſware to our father Abraham:

74 Which was,that he would graunt vnto vs,that we being deliuered out of the hands of our enemies, ſhould [o] ſerue him without feare

75 All the dayes of our life, in * holineſſe and righteouſneſſe [p] before him.

76 And thou, babe, ſhalt bee called the Prophet of the moſt High: for thou ſhalt goe before the face of the Lorde, to prepare his wayes,

77 And to giue knowledge of ſaluation vnto his people, by the [q] remiſſion of their ſinnes,

78 Through the tender mercie of our God, whereby * the [r] day ſpring from an high,hath viſited vs,

79 To giue light to them that ſit in darkneſſe,and in the ſhadow of death,and to guide our feete into the way of [ſ] peace.

80 And the childe grew, & waxed ſtrong in ſpirit,and was in [t] the wildernes, till the day came, that he ſhould ſhew himſelfe vnto Iſrael.

CHAP. II.

7 The birth and circumciſion of Chriſt. 22 He was receiued into the Temple 28 Simeon & Anna prophecie of him. 46 He was found among the doctours. 51 His obedience to father and mother.

AND it came to paſſe in thoſe dayes, that there came a commandement from Auguſtus Ceſar, that all the [a] world ſhould be || taxed.

2 (This firſt [b] taxing was made when Cyrenius was gouernour of Syria.)

3 Therefore went all to be taxed, euery man to his owne citie.

4 And [c] Ioſeph alſo went vp from Galile out of a citie called Nazaret, into Iudea, vnto the citie of * Dauid, which is called Beth-lehem, (becauſe hee was of the houſe and linage of Dauid,)

5 To be taxed with Mary that was giuen him to wife,which was with childe.

6 ¶ And ſo it was, that while they were there, the dayes were accompliſhed that ſhe ſhould be deliuered.

7 And ſhe brought forth her [d] firſt begotten Sonne, and wrapped him in ſwadling clothes,and layde him in a [e] cratch, becauſe there was no roome for them in the Inne.

8 ¶ And there were in the ſame countrey ſhepheards abiding in the field,and keeping watch by night becauſe of their flocke.

9 And loe, the Angel of the Lorde came vpon them, and the glory of the Lord ſhone about them,and they were ſore afrayd.

10 Then the Angel ſayd vnto them, Bee not afrayd: for behold, I bring you tidings of great ioy,that ſhall be to all the people:

11 That is, that vnto you is borne this day in the city of [f] Dauid, a Sauiour, which is Chriſt the Lord.

12 And [g] this ſhalbe a ſigne to you,Ye ſhal find the child ſwadled,and layd in a cratch.

13 And ſtraightway there was with the Angel a multitude of heauenly ſouldiers, praiſing God,and ſaying,

14 Glory bee to God in the high heauens, and peace in earth,and towards men [h] good will.

15 And it came to paſſe when the Angels were gone away from them into heauen, that the ſhepheards ſayd one to another, Let vs goe then vnto Beth-lehem, and ſee this thing that is come to paſſe, which the Lorde hath ſhewed vnto vs.

16 So they came with haſte, and found both Mary and Ioſeph,and the babe layd in the cratch.

17 And when they had ſeene it, they publiſhed abroad the thing, which was tolde them of that childe.

18 And all that heard it, wondered at the things which were tolde them of the ſhepheards.

19 But Mary kept all thoſe ſayings, and pondered them in her heart.

20 And the ſhepheards returned, glorifying and praiſing God, for all that they had heard & ſeene,as it was ſpoken vnto them.

21 ¶ * And when the eight dayes were accompliſhed,that they ſhould circumciſe the childe, his name was then called * IESVS, which was named of the Angel, before hee was conceiued in the wombe.

22 * And when the dayes of || her purification after the Law of Moſes were accompliſhed, they brought him to Ieruſalem, to preſent him to the Lord,

23 (As it is written in the Law of the Lord, * Euery man child || that firſt openeth the wombe,ſhalbe called holy to the Lord:)

24 And to giue an oblation, * as it is commanded in the Law of the Lord, [i] a paire of turtle doues,or two yong pigeons.

25 And beholde, there was a man in Ieruſalem, whoſe name was Simeon: this man was iuſt, and feared God, and wayted for the conſolation of Iſrael, and the [k] holy Ghoſt was vpon him.

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[k] The mightie power of God and his graces, which declared that he ſhould be an excellent perſon.

[l] In declaring himſelfe mindfull of his people: and therefore is come from heauen to viſite and redeeme them.

*Matth.*1.21. *chap* 2 30.

*Pſal.*132.17,18.

[m] When the promiſes of God ſeemed to haue failed, and the ſtate of Iſrael to haue periſhed, then ſent he his Chriſt,who by his inuincible ſtrength,as with a ſtrong horne ouerthrew his enemies.

Iere. 23 6. *and* 30 10.

[n] He declareth the cauſe and fountaine of our redemption.

*Gen.*22.16,17. *Ierem* 31 33. *hebr.*6.13

[o] This is the ende of our redemption.

1.*Pet.*1.15.

[p] To whom no hypocriſie can be acceptable.

[q] He ſheweth that our ſaluation conſiſteth in the remiſſion of ſinnes, which is the principall part of the Goſpel. *Zech* 3 8 *and* 6 12 *mal.* 4.2. [r] Or branch of a tree,meaning the Meſſias, who is the Sunne of righteouſneſſe, which ſhineth from heauen. [ſ] That is, of all felicitie. [t] He meaneth that part of Iudea which was leaſt inhabited, where alſo the groſſe and rude people dwelled.

[a] So much as was ſubiect to the Romanes.

||Or.put in writing.

[b] Whereby the people were more charged and oppreſſed.

[c] He ſheweth by what occaſion Ieſus was borne in Beth-lehem. *Iohn* 7.42.

[d] Reade Matth. 1.25.

[e] Whereby appeared his pouertie,and their crueltie, which would not pitie ſuch a woman in ſuch a caſe.

[f] Which was Beth-lehem.

[g] Becauſe they ſhould not be offended with Chriſts poore eſtate, the Angel preuenteth this doubt, and ſheweth in what ſort they ſhould finde him.

[h] The free mercie and good will of God, which is the fountaine of our peace and felicitie,and is chiefly declared to the elect.

*Gen.*17 12. *leuit.*12 3. *iohn* 7 22.

Matth 1 21. *chap* 1 31.

Leui .12.6.

||*Or,their.*

Exod 13 2. *numi* 1.16.

||*Or,that is firſt borne.*

*Leuit.*12 6.

[i] Which offring was appointed to them which were ſo poore that they were not able to offer a lambe.

[k] The ſpirit of prophecie.

26 And a reuelation was giuen him of the holy Ghoſt, that he ſhould not ſee death, before he had ſeene the Lords || Chriſt.

27 And hee came ‡ by the motion of the Spirit into the Temple, and when the parents brought in the childe Ieſus, to doe for him after the cuſtome of the Law,

28 Then he tooke him in his armes, and prayſed God, and ſayd,

29 Lord, [l] now letteſt thou thy ſeruant depart in peace, according to thy word:

30 For mine eyes haue ſeene thy [m] ſaluation,

31 Which thou haſt prepared before the face of all people:

32 A light || to be reueiled to the Gentiles, and the glory of thy people Iſrael.

33 And Ioſeph and his mother marueiled at thoſe things, which were ſpoken touching him.

34 And Simeon [n] bleſſed them, and ſayd vnto Mary his mother, Behold, this childe is appointed for the [o] * fall and riſing againe of many in Iſrael, and for a ſigne which ſhall be ſpoken againſt,

35 (Yea and a [p] ſworde ſhall pearce thorow thy ſoule) that the [q] thoughts of many hearts may be opened.

36 And there was a Propheteſſe, one Anna the daughter of Phanuel, of the tribe of Aſer, which was of a great age, & had [r] liued with an huſband ſeuen yeeres from her virginitie.

37 And ſhee was widow about fourescore and foure yeeres, and went [ſ] not out of the Temple, but ſerued God with faſtings and prayers, night and day.

38 She than comming at the ſame inſtant vpon them, || confeſſed likewiſe the Lord, and ſpake of him to all that looked for redemption in Ieruſalem.

39 And when they had perfourmed all things according to the Law of the Lorde, they returned into Galile to their owne citie Nazaret.

40 And the child grew, and waxed ſtrong in ſpirit, and was filled with wiſedome, and the grace of God was with him.

41 ¶ Now his parents went to Ieruſalem euery yeere, * at the feaſt of the Paſſeouer.

42 And when hee was twelue yeere olde, and they were come vp to Ieruſalem after the cuſtome of the feaſt,

43 And had finiſhed the dayes thereof, as they returned, the childe Ieſus remayned in Ieruſalem, and Ioſeph knewe not nor his mother,

44 But they ſuppoſing that he had bene in the company, went a dayes iourney, and ſought him among their kinſefolke, and acquaintance.

45 And when they found him not, they turned backe to Ieruſalem, and ſought him.

46 And it came to paſſe three dayes after that they found him in the Temple, ſitting in the middes of the || doctours, both hearing them, and aſking them queſtions.

47 And all that heard him were aſtonied at his vnderſtanding, and anſweres.

48 So when they ſaw him, they were amaſed, and his mother ſayde vnto him, Sonne, why haſt thou thus dealt with vs? beholde, thy father and I haue ſought thee with heauy hearts.

49 Then ſayd he vnto them, How is it that ye ſought me? [t] knew ye not that I muſt goe about my fathers buſineſſe?

50 But they [u] vnderſtood not the worde that he ſpake to them.

51 Then he went downe with them, and came to Nazaret, and was ſubiect to them: and his mother kept all theſe ſayings in her heart.

52 And Ieſus increaſed in wiſedome, and ſtature, and in fauour with God and men.

|| Or, Meſſias.

‡ Greeke, in the ſpirit.

[l] Simeon declareth himſelfe to die willingly, ſince he hath ſeene that Meſſias which was promiſed.

[m] The meane and ſubſtance of ſaluation.

|| Or, for the reuelation of.

[n] That is, prayed to God for them, and for the proſperitie of Chriſts kingdome.

[o] To be the fall of the reprobate which periſh through their owne default, and raiſing vp of the elect to whom God giueth faith.

Iſa.8.14. rom.9.32. 1.pet.2.8.

[p] That is, ſorrowes ſhould pearce her heart as a ſword.

[q] This chiefly appeareth when the croſſe is layde vpon vs, whereby mens hearts are tried.

[r] She was ſeuen yeeres married.

[ſ] She was continually in the Temple.

|| Or, prayſed.

Deut.16.1.

|| Or, learned men.

[t] Our duetie to God is to be preferred before father and mother.

[u] For his vocation was not yet manifeſtly knowen.

CHAP. III.

3 The preaching, baptiſme, and priſonment of Iohn. 15 He is thought to be Chriſt. 21 Chriſt is baptized. 23 His age, and genealogie.

Now in the fifteenth yeere of the reigne of Tiberius Ceſar, Pontius Pilate being gouernour of Iudea, and [a] Herode being Tetrarch of Galile, and his brother Philip Tetrarch of Iturea, and of the countrey of Trachonitis, and Lyſanias the Tetrarch of Abilene,

2 (* When Annas and Caiaphas were the hie [b] Prieſts) the word of God came vnto Iohn, the ſonne of Zacharias, in the wilderneſſe.

3 * And hee came into all the coaſtes about Iordan, preaching the baptiſme of repentance for the remiſſion of ſinnes,

4 As it is written in the booke of the ſayings of Eſaias the Prophet, which ſaith, * The voyce of him that crieth in the wilderneſs is, Prepare ye the way of the Lord: make his paths ſtraight.

5 Euery [c] valley ſhall be filled, and euery mountaine, and hill ſhal be brought low, and crooked things ſhalbe made ſtraight, and the rough wayes ſhall be made ſmooth.

6 And || all fleſh ſhall ſee the [d] ſaluation of God.

7 Then ſayd hee to the people that were come out to be baptized of him, * O || generations of vipers, who hath forewarned you to flee from the wrath to come?

8 Bring foorth therefore fruites worthy amendment of life, and beginne not to ſay with your ſelues, Wee haue Abraham to our father: for I ſay vnto you, that God is able of theſe ſtones to raiſe vp children vnto Abraham.

9 Now alſo is the [e] axe layde vnto the roote of the trees: therefore euery tree which bringeth not forth good fruite, ſhalbe hewen downe, and caſt into the fire.

10 ¶ Then the people aſked him, ſaying, What ſhall we doe then?

11 And he anſwered, and ſaid vnto them, * He [f] that hath two coats, let him part with him that hath none: and he that hath meate, let him doe likewiſe.

12 Then came there [g] Publicanes alſo to be baptized, and ſaid vnto him, Maſter, what ſhall we doe?

13 And hee ſayd vnto them, Require no more then that which is appointed vnto you.

14 The ſouldiers likewiſe demaunded of him,

[a] This was the ſonne of Herode called the great.

Actes 4.6.

[b] There could be by Gods law but one ſacrificer at once: but becauſe of the troubles ẏ then reigned, the office was ſo mãgled by reaſon of ambition and briberie, that both Caiaphas and Annas his father in law had it diuided betweene them.

Matth.3.2. marke 1.4.

Iſa.40.3. iohn 1.23.

[c] All impediments ſhall be taken away, which ſhould hinder the way of God, or of ſaluation, ſo that the way ſhall be plaine by Chriſt to leade vs vnto God.

|| Or, euery man.

[d] That is, the Meſſias ſhalbe reueiled to the world.

Matth.3.7.

|| Or, vipers broods

[e] The vengeance of God is at hand.

Iames 2.15. 1.iohn 3.17.

[f] He willeth that the rich helpe the poore according to their neceſſity.

[g] Whoſe office was to receiue the tribute and tolles.

him, ſaying, And what ſhall we doe? And he ſayd vnto them, Doe violence to no man, neither accuſe any falſely, and be content with your wages.

15 As the people wayted, and all men muſed in their hearts of Iohn, if he were not the Chriſt,

16 Iohn anſwered, and ſayd to them all, * In deede I [h] baptize you with water, but one ſtronger then I commeth, whoſe ſhoes latchet I am not worthie to vnlooſe: he will baptize you with the holy Ghoſt, and [i] with fire.

Math.3.11. marke 1.8. iohn 1.26. act [illegible] and. 2 4. and [illegible]1.16, and 19 4.

h The vertue & force of baptiſme ſtandeth in Ieſus Chriſt, and Iohn was but the miniſter thereof.

i That is, with a mightie and vehement ſpirite: whoſe propertie is to conſume, & purge our filth as fire doeth the mettals.

17 * Whoſe fanne is in his hand, and he will make cleane his floore, and will gather the wheate into his garner, but the chaffe will hee burne vp with fire that neuer ſhall be quenched.

Math 3 12.

18 Thus then exhorting with many other things, he preached vnto the people.

19 * But when [k] Herode the Tetrarch was rebuked of him for Herodias his brother Philips wife, & for all the euils which Herode had done,

Math.14 3. marke 6 17.

k Named Antipas.

20 He added yet this aboue all, that he ſhut vp Iohn in priſon.

21 * Now it came to paſſe, as all the people were baptized, & that Ieſus was baptized & did pray, that the heauen was opened:

Math 3.13. marke 1.9. iohn 1.32.

22 And the holy Ghoſt came downe in a bodily ſhape like a doue vpon him, and there was a voyce from heauen, ſaying, Thou art my beloued Sonne: in thee I am well pleaſed.

23 ¶ And Ieſus himſelfe began to be about thirtie yeere of age, being as men ſuppoſed the ſonne of [l] Ioſeph, which was the ſonne of Eli,

l Luke aſcendeth from the laſt father to the firſt, and Matthew deſcendeth frō the firſt to the laſt. Matthew extendeth not his rehearſall further thē to Abraham, which is for the aſſurance of the promiſe for the Iewes. Luke referreth it euen to Adam, whereby the Gentiles alſo are aſſured of the promiſe, becauſe they came of Adam, and are reſtored in the ſecond Adam: Matthew counteth by the legall deſcent, & Luke by the naturall: finally both two ſpeaking of the ſame perſons, apply vnto them [illegible] names.

24 The ſonne of Matthat, the ſonne of Leui, the ſonne of Melchi, the ſonne of Ianna, the ſonne of Ioſeph,

25 The ſonne of Mattathias, the ſonne of Amos, the ſonne of Naum, the ſonne of Eſli, the ſonne of Nagge,

26 The ſonne of Maath, the ſonne of Mattathias, the ſonne of Semei, the ſonne of || Ioſeph, the ſonne of Iuda,

|| Or, Ioſech.

27 The ſonne of Ioanna, the ſonne of Rheſa, the ſonne of Zorobabel, the ſonne of Salathiel, the ſonne of Neri,

28 The ſonne of Melchi, the ſonne of Addi, the Sonne of Coſam, the ſonne of Elmodam, the ſonne of Er,

29 The ſonne of || Ioſe, the ſonne of Eliezer, the ſonne of Iorim, the ſonne of Matthat, the ſonne of Leui,

|| Or, Ieſus.

30 The ſonne of Simeon, the ſonne of Iuda, the ſonne of Ioſeph, the ſonne of Ionan, the ſonne of Eliacim,

31 The ſonne of Melea, the ſonne of || Mainan, the ſonne of Mattatha, the ſonne of Nathan, the ſonne of Dauid,

|| Or, Mattha.

|| Or, Menna.

32 The ſonne of Ieſſe, the ſonne of Obed, the ſonne of Booz, the ſonne of Salmon, the ſonne of Naaſſon,

33 The ſonne of Aminadab, the ſonne of Aram, the ſonne of Eſrom, the ſonne of Phares, the ſonne of Iuda,

34 The ſonne of Iacob, the ſonne of Iſaac, the ſonne of Abraham, the ſonne of Thara, the ſonne of Nachor,

35 The ſonne of Saruch, the ſonne of Ragau, the ſonne of Phalec, the ſonne of Eber, the ſonne of Sala,

36 The ſonne of Cainan, the ſonne of Arphaxad, the ſonne of Sem, the ſonne of Noe, the ſonne of Lamech,

37 The ſonne of Mathuſala, the ſonne of Enoch, the ſonne of Iared, the ſonne of Maleleel, the ſonne of Cainan.

38 The ſonne of Enos, the ſonne of Seth, the ſonne of Adam, the ſonne [m] of God.

m Not that Adam was ẏ Sonne of God by generation, but by creation, in the which ſence God alſo calleth himſelfe Father, Deu. 32.6, 18, 19.

CHAP. IIII.

1 Ieſus is led into the wilderneſſe to be tempted. 13 He ouercommeth the deuill. 14 He goeth into Galile, 16 Preacheth at Nazaret, and Capernaum. 22 The Iewes diſpiſe him 38 He commeth into Peters houſe, & healeth his mother in law. 41 The deuils acknowledge Chriſt 43 He preacheth thorow the cities.

AND Ieſus full of the holy Ghoſt, returned from Iordan, and was led by the ſpirit into the wilderneſſe,

Matth.4.1. marke.1.12.

2 * And was there fortie dayes tempted of the deuill, and in thoſe dayes [a] hee did eate nothing: but when they were ended, he afterward was hungry.

a This faſt was miraculous, to confirme the Goſpel, & ought no more of men to be followed then the other miracles that Chriſt did.

3 Then the deuill ſayd vnto him, If thou be the Sonne of God, commaund this ſtone that it be made bread.

4 But Ieſus anſwered him, ſaying, It is written, * That man ſhall not liue by bread onely, but by euery [b] word of God.

Deut 8.3. math 4 4.

b That is, by the ordinance, and prouidence of God.

5 Then the deuill tooke him vp into an high mountaine, and ſhewed him all the kingdoms of the world, ‡ in the twinckling of an eye.

‡ Greeke, in a moment of time.

6 And the deuill ſayd vnto him, All this power will I [c] giue thee, and the glory of thoſe kingdomes: for that is deliuered to me: and to whomſoeuer I will, I giue it:

c Satan promiſeth that which he cannot giue, thinking thereby that he might deceiue the more craftily: for he is but prince of the world by permiſſion and hath his power limited.

7 If thou therefore wilt || worſhip mee, they ſhall be all thine.

|| Or, fall downe before me.

8 But Ieſus anſwered him, and ſayde, ‡ Hence from me, Satan: for it is written, * Thou ſhalt worſhip the Lord thy [d] God, and him alone ſhalt thou ſerue.

‡ Greeke, goe behind me.

Deut.6.13. and 10 20.

d Chriſt ſheweth that all creatures ought onely to worſhip and ſerue God.

9 Then he brought him to [e] Ieruſalem, and ſet him on a pinacle of the Temple, and ſaid vnto him, If thou be the Sonne of God, caſt thy ſelfe downe from hence,

10 For it is written, * That he will giue his Angels charge ouer thee to keepe thee,

11 And with their handes they ſhall lift thee vp, leaſt at any time thou ſhouldeſt daſh thy foot againſt a ſtone.

12 And Ieſus anſwered, and ſayde vnto him, It is ſaid, * Thou ſhalt not tempt the Lord thy God.

13 And when the deuill had ended all the tentation, he departed frō him [f] for a ſeaſon.

14 ¶ And Ieſus returned by the power of the Spirit into Galile: and there went a fame of him thorowout all the regiō round about.

e This declareth how hard it is to reſiſt the tentations of Satan: for hee giueth not ouer for twiſe or thriſe putting backe. *Pſal.91.11, 12. Deut.6:16.* f It is not ynough, twiſe or thriſe to reſiſt Satan: for he neuer ceaſeth to tempt: or if he relent a litle, it is to the ende that hee may renew his force, and aſſaile vs more ſharply.

15 For he taught in their Synagogues, and was honoured of all men.

16 * And he came to Nazaret, where hee had bene brought vp, and (as his cuſtome was) went into the Synagogue on the Sabbath day, and ſtoode vp to reade.

17 And there was deliuered vnto him the booke of the Prophet Eſaias: and when he opened the booke, he found the place, where it was written,

18 * The Spirit of the Lord is vpon me, becauſe he hath [g] anointed me, that I ſhould preach the Goſpel to the poore: he hath ſent me, that I ſhould heale the broken hearted, that I ſhould preach deliuerance to the captiues, and recouering of ſight to the blind, that I ſhould ſet at libertie them that are bruiſed,

19 And that I ſhould preach the [h] acceptable yeere of the Lord.

20 And hee cloſed the booke, and gaue it againe to the miniſter, and ſate downe: and the eyes of all that were in the Synagogue were faſtened on him.

21 Then hee beganne to ſay vnto them, This day is this ſcripture fulfilled in your eares.

22 And all [i] bare him witneſſe, and wondered at the gracious words, which proceeded out of his mouth, and ſayd, Is not this Ioſephs ſonne?

23 Then he ſayd vnto them, Ye will ſurely ſay vnto mee this prouerbe, Phyſition, [k] heale thy ſelfe: Whatſoeuer we haue heard done in Capernaum, doe it here likewiſe in thine owne countrey.

24 And he ſayd, Verely I ſay vnto you, * No [l] Prophet is accepted in his owne countrey.

25 But I tell you of a trueth, many widowes were in Iſrael in the dayes of * Elias, when heauen was ſhut three yeeres and ſixe monethes, when great famine was throughout all the land.

26 But vnto none of them was Elias ſent, ſaue into Sarepta, a citie of Sidon, vnto [m] a certaine widowe.

27 Alſo many lepers were in Iſrael, in the time of * Eliſeus the Prophet: yet none of them was made cleane, ſauing Naaman the Syrian.

28 Then all that were in the Synagogue, when they heard it, were filled [n] with wrath,

29 And roſe vp, and thruſt him out of the citie, and led him vnto the edge of the hill, whereon their citie was built, to caſt him downe headlong.

30 And hee paſſed [o] through the mids of them, and went his way.

31 ¶ * And came downe into Capernaum a citie of Galile, and there taught them on the Sabbath dayes,

32 * And they were aſtonied at his doctrine: for his word was [p] with authoritie.

33 And in the Synagogue there was a man which had a [q] ſpirit of an vncleane deuill, which cryed with a loud voyce,

34 Saying, Oh, what haue wee to doe with thee, thou Ieſus of Nazaret? art thou come to deſtroy vs? I know who thou art, euen the holy one of God.

Matth.13.54. marke 6.1. iohn 4 34.

Iſa.61.1

[g] That is, endued with graces.

[h] He alludeth to the yeere of Iubile, which is mentioned in the law, whereby this great deliuerance was figured.

[i] They approued and commended whatſoeuer he ſayd.

[k] Beſtow thy benefites vpon them, which appertaine more vnto thee.

Iohn 4 44.

[l] Their infidelitie ſtayed Chriſt from working miracles.

1.Kings 17.9. iames.5.17.

[m] He ſheweth by examples, that God oft times preferreth the ſtrangers to them of the houſhold.

2.Kings.5.14.

[n] Becauſe they perceiued that the grace of God ſhould be taken from them and giuen to others.

[o] And eſcaped miraculouſly out of their hands: for his houre was not yet come.

Matth.4.13: marke 1.21. Matth 7 29. marke 1 22.

[p] Full of dignitie and maieſtie, which touched the heart of the auditours, and cauſed them to beare reuerence to his words.

[q] That is, the motion of the deuil, or that was tormented with a very deuill.

35 And Ieſus rebuked him, ſaying, Hold thy peace, and come out of him. Then the deuill throwing him in the middes of them, came out of him, and hurt him not.

36 So feare came on them all, and they ſpake among themſelues, ſaying, What thing is this? for with authoritie and power he commandeth the foule ſpirits, and they come out.

37 And the fame of him ſpread abroad throughout all the places of the countrey round about.

38 ¶ * And hee roſe vp, and came out of the Synagogue, and entred into Simons houſe, and Simons wiues mother was taken with a great feuer, and they required him for her.

39 Then he ſtoode ouer her, and rebuked the feuer, and it left her: and immediatly ſhe roſe, and miniſtred vnto them.

40 Nowe when the ſunne was downe, all they that had ſicke folkes of diuers diſeaſes, brought them vnto him, and he layd his handes on euery one of them, and healed them.

41 * And deuils alſo came out of many, crying, and ſaying, [r] Thou art the Chriſt, the Sonne of God: but hee rebuked them, and ſuffered them not to ſay that they knew him to be the Chriſt.

42 And when it was day, hee departed, and went foorth into a deſert place, and the people ſought him, and came to him, and kept him, that hee ſhould not depart from them.

43 But hee ſayd vnto them, Surely I muſt alſo preach the kingdome of God to other cities: for therefore am I ſent.

44 And he preached in the Synagogues of Galile.

CHAP. V.

1 Chriſt preacheth out of the ſhip. 6 The great draught of fiſh. 10 Certaine Diſciples are called. 12 He clenſeth the Leper. 18 He healeth the man of the palſie. 27 He calleth Matthew the cuſtomer, 30 Eateth with ſinners, 34 And excuſeth his, as touching faſting.

Then * it came to paſſe, as the people preaſed vpon him to heare the worde of God, that he ſtoode by the lake of Geneſaret,

2 And ſawe two ſhips ſtand by the lake ſide, but yͤ fiſhermen were gone out of them, and were waſhing their nets.

3 And [a] hee entred into one of the ſhips which was Simons, and required him that he would thruſt off a little from the land: and he ſate downe, and taught the people out of the ſhip.

4 ¶ Nowe when hee had left ſpeaking, hee ſayde vnto Simon, Lanch out into the deepe, and let downe your nettes to make a draught.

5 Then Simon anſwered, and ſaid vnto him, [b] Maſter, we haue trauelled all night, and haue taken nothing: neuertheleſſe at thy [c] word I will let downe the net.

6 And when they had ſo done, they incloſed a great multitude of fiſhes, ſo that their net brake.

7 And they beckened to their partners, which

Matth.8.14. marke 1.30.

Marke 1.34.

[r] The deuils are conſtrained to confeſſe Chriſt to be the Sonne of God, and yet it doeth nothing auaile them, becauſe it commeth not of faith.

Matth 4.18. marke 1 16.

[a] To the intent that he might not be thronged of the preaſſe, and alſo that he might the better be heard.

[b] The word ſignifieth him that is made ruler ouer any thing.

[c] He ſheweth his prompt obedience to Chriſts commandement.

which were in the other ſhippe, that they ſhould come and helpe them, who came then, and filled both the ſhippes, that they did [d] ſinke.

[d] They were ſo laden that they almoſt ſunke.

8 Nowe when Simon Peter ſawe it, he fell downe at Jeſus knees, ſaying, Lord, goe from me: for I am a ſinfull man.

9 For hee [e] was vtterly aſtonied, and all that were with him, for the draught of fiſhes which they tooke.

[e] The feeling of Gods preſence maketh afraid.

10 And ſo was alſo James and John the ſonnes of Zebedeus, which were companions with Simon. Then Jeſus ſayd vnto Simon, Feare not: from [f] henceforth thou ſhalt catch men.

[f] He appointeth him to the office of an Apoſtle.

11 And when they had brought the ſhips to land, they forſooke all and followed him.

Math. 8. 2. marke 1. 40.

12 ¶ *Nowe it came to paſſe, as hee was in a certaine citie, beholde, there was a man full of leproſie, and when hee ſawe Jeſus, hee fell on his face, and beſought him, ſaying, Lorde, if thou wilt, thou canſt make me cleane.

13 So hee ſtretched forth his hand, and touched him, ſaying, I will, bee thou cleane. And immediatly the leproſie departed from him.

14 And hee commaunded him that hee ſhould tell it no man: but goe, ſayeth hee, and ſhew thy ſelfe to the [g] Prieſt, and offer for thy cleanſing, as *Moſes hath commanded, for a witneſſe vnto them.

[g] Hereby he ſheweth them that he would not tranſgreſſe the law, and that they ſhould be inexcuſable, who ſeeing the miracle wrought, would not beleeue Chriſt.

Leuit. 14. 4.

15 But ſo much more went their a fame abroad of him, and great multitudes came together to heare, and to be healed of him of their infirmities.

16 But he kept himſelfe apart in the wilderneſſe, and prayed.

17 ¶ And it came to paſſe, on a certaine day, as hee was teaching, that the Phariſes and doctours of the Lawe ſate by, which were come out of euery towne of Galile, and Judea, and Jeruſalem, and the power of the Lord was in him to heale them.

Math. 9. 2. marke 2. 3.

18 *Then behold, men brought a man lying in a bed, which was taken with a palſie, and they ſought meanes to bring him in, and to lay him before him.

19 And when they could not find by what way they might bring him in, because of the preaſſe, they went vp on the houſe, and let him downe through the tiling bed and all, in the middes before Jeſus.

20 And when he ſawe their faith, he ſayd vnto him, Man, thy [h] ſinnes are forgiuen thee.

[h] Chriſt toucheth the principall cauſe of all our euils.

21 Then the Scribes and the Phariſes beganne to thinke, ſaying, Who is this that ſpeaketh blaſphemies? Who can forgiue ſinnes, but God onely?

22 But when Jeſus perceiued their thoughts, he anſwered, and ſayd vnto them, What thinke you in your hearts?

23 Whether is eaſier to ſay, Thy [i] ſinnes are forgiuen thee, or to ſay, Riſe and walke?

[i] Foraſmuch as diuinitie was ſufficiently ſhewed by this miracle, he gaue them hereby to vnderſtand that he had power to forgiue ſinnes.

24 But that ye may know that the Sonne of man hath authoritie to forgiue ſinnes in earth, (he ſaid vnto the ſicke of the palſie) I ſay vnto thee, Ariſe: take vp thy bed, and goe to thine houſe.

25 And immediatly hee roſe vp before them, and tooke vp his bed whereon hee lay, and departed to his owne houſe, praiſing God.

26 And they were all amaſed, and praiſed God, and were filled with feare, ſaying, Doubtleſſe we haue ſeene ‖ ſtrange things to day.

‖ *Or, aboue our expectation.*

Math 9. 9. marke 2. 14.

27 ¶ *And after that he went foorth and ſaw a Publicane named ‖ Leui, ſitting at the receite of cuſtome, and ſayd vnto him, Follow me.

‖ *Or, Matthew.*

28 And hee left all, roſe vp, and followed him.

29 Then Leui made him a geeat feaſt in his owne houſe, where there was a great company of Publicanes, and of other that ſate at table with him.

30 But they that were Scribes & Phariſes among them, murmured againſt his diſciples, ſaying, Why eate ye and drinke ye with Publicanes and ſinners?

1. Tim. 1. 15.

31 Then Jeſus anſwered, and ſayd vnto them, They that are whole, neede not the Phyſician, but they that are ſicke.

32 *I came not to call the [k] righteous, but ſinners to repentance.

[k] Which ſeeme to be righteous, and yet are but hypocrites.

Matth. 2. 14. marke 2. 18.

33 ¶ *Then they ſaid vnto him, Why do the diſciples of John faſt often, and ‡ pray, and the diſciples of the Phariſes alſo, but thine eate and drinke?

‡ *Greeke, make prayers.*

34 And he ſayd vnto them, Can yee make the [l] children of the wedding chamber to faſt, as long as the bridegrome is with them?

[l] The friends and familiars of Chriſt: and hereby Ieſus Chriſt declareth that he will not burden his, before that he hath made them able to beare.

35 But the daies will come euen when the bridegrome ſhal hee taken away from them: then ſhal they faſt in thoſe dayes.

36 Againe hee ſpake alſo vnto them a parable. No man putteth a piece of a new garment into an old veſture: for then the newe renteth it, & the piece taken out of the new, agreeth not with the old.

37 [m] Alſo no man powreth new wine into olde veſſels: for then the new wine wil break the veſſels, and it wil runne out, and the veſſels wil periſh.

[m] Reade Matth. 9. 17.

38 But newe wine muſt bee powred into new veſſels: ſo both are preſerued.

29 Alſo no man that [n] drinketh old wine, ſtraightway deſireth new, for hee ſaith, The olde is better.

[n] He admoniſheth them not to truſt too much to their owne ſenſe or iudgement: nor, becauſe they haue accuſtomed themſelues to one thing, to cōdemne another which is better.

CHAP. VI.

3 Chriſt ſtandeth in his diſciples defence and his owne, as touching the breach of the Sabbath. 12 After watching and prayer hee electeth his Apoſtles. 18 Hee healeth and teacheth the people. 20 He ſheweth who are bleſſed. 27 To loue our enemies. 37 Not to iudge raſhly. 41 And to auoide hypocriſie.

Math. 12. 1. marke 2. 23.

And *it came to paſſe on the ſecond [a] Sabbath, after the firſt, that he went through the corne fieldes, and his diſciples plucked the eares of corne, and did eat, and rub them in their hands.

[a] Thoſe feaſtes which conteined many dayes, as the Paſſeouer & the feaſt of Tabernacles, had two Sabbaths: the firſt day of the feaſt, and the laſt.

2 And certaine of the Phariſes ſaid vnto them, Why do ye that which is not lawful to do on the Sabbath dayes?

1. Sam. 21. 6.

3 Then Jeſus anſwered them, and ſayd, *Haue yee not read this, that Dauid did when hee himſelfe was an hungred, and

they which were with him,

4 How hee went into the houſe of God, and tooke, and ate the ſhew bread, and gaue alſo to them which were with him, which was not lawfull to eate, but for the * Prieſts onely?

5 And he ſaid vnto them, The Sonne of man is [b] Lord alſo of the Sabbath day.

6 ¶ * It came to paſſe alſo on another Sabbath, that hee entered into the Synagogue and taught, and there was a man whoſe right hand was dried vp.

7 And the Scribes and Phariſes watched him, whether hee would heale on the Sabbath day, that they might finde an accuſation againſt him.

8 But hee knew their thoughts, and ſaid to the man which had the withered hand, Ariſe, and ſtand vp in the mids. And hee aroſe and ſtood vp.

9 Then ſayde Jeſus vnto them, I will aſke you a queſtion, Whether is it lawfull on the Sabbath dayes to do good, or to do euil? to ſaue ‖ life, or to deſtroy it?

10 And hee beheld them all in compaſſe, and ſaide vnto the man, Stretch forth thine hand. And hee did ſo, and his hand was reſtored againe, as whole as the other.

11 Then they were filled ful of madneſſe, and communed one with another, what they might doe to Jeſus.

12 ¶ And it came to paſſe in thoſe dayes, that hee went into a mountaine to pray, and ſpent the night in prayer to God.

13 * And when it was day, hee called his diſciples, and of them hee choſe [c] twelue, which alſo he called [d] Apoſtles.

14 (Simon whom he named alſo Peter, and Andrew his brother, James and John, Philip, and Bartlemew:

15 Matthewe, and Thomas: James the ſonne of Alpheus, and Simon called Zelous:

16 Judas James brother, and Judas Iſcariot, which alſo was the traitour.)

17 Then he came downe with them, and ſtoode in a ‖ plaine place, with the company of his diſciples, and a great multitude of people out of al Judea, and Jeruſalem, and from the ſea coaſt of Tyrus and Sidon, which came to heare him, and to bee healed of their diſeaſes:

18 And they that were vexed with foule ſpirits, and they were healed.

19 And the whole multitude ſought to touch him: for there went vertue out of him, and healed them all.

20 ¶ * And he lifted vp his eyes vpon his diſciples, and ſaide, Bleſſed be yee [e] poore: for yours is the kingdome of God.

21 * Bleſſed are ye that hunger nowe: for yee ſhall bee ſatiſfied. Bleſſed are yee that * weepe now: for ye ſhall laugh.

22 * Bleſſed are yee when men hate you, and when [f] they ſeparate you, and reuile you, & put out your name as euill, for the Sonne of mans ſake.

23 Reioice ye in that day, and bee [g] glad: for beholde, your reward is great in heauen: for after this maner their fathers did to the Prophets.

Exod 22.33. leuit.8 31. and 24 9.

b Hauing power to diſpence with, and qualifie the keeping of the Sabbath and other ceremonies.

Matth.12 9. marke 3.1.

‖ Or, a perſon.

Matth.10.1. mar.3.13 & 6 7. chap 9.1.

c According to the ſimilitude of the twelue Patriarches of whom the Church of God is ſprung.

d Ambaſſadours or meſſengers whom he had elected before, but now enioyneth them their charge.

‖ Or, Champion.

Matt 5.3.

e They that are humble and ſubmit themſelues willingly to obey God.

Iſa.65.13.

Iſa.61.3.

Matth.5.11.

f He meaneth excommunication, which alſo he calleth putting out their names: S. John calleth it caſting out of the Synagogue, S. Paul, deliuering to Satan, which puniſhment as it is moſt terrible when it is iuſtly executed, ſo is it comfortable to the godly when they are caſt out of wicked mens company, as the Prophet declareth. Pſal. 1.1.

g The word ſignifieth to leape for ioy, or to ſhew mirth by outward geſture.

24 * But woe be to you that are [h] rich: for ye haue receiued your conſolation.

25 * Woe be to you that are full: for yee ſhal hunger. Wo be to you that now [i] laugh: for ye ſhall waile and weepe.

26 Woe be to you when all [k] men ſpeake well of you: for ſo did their fathers to the falſe prophets.

27 ¶ * But I ſay vnto you which heare, Loue your enemies: doe well to them which hate you.

28 Bleſſe them that curſe you, and pray for them which hurt you.

29 * And vnto him that [l] ſmiteth thee on the one cheeke, offer alſo the other: * and him that taketh away thy cloake, forbid not to take thy coat alſo.

30 Giue to euery man that aſketh of thee: and of him that taketh away thy goods, [m] aſke them not againe.

31 * And as ye would that men ſhould do to you, ſo do ye to them likewiſe.

32 * For if yee loue them which loue you, what thanke ſhal ye haue? for euen the [n] ſinners loue thoſe which loue them.

33 And if you do good for them which do good for you, what thanke ſhall yee haue? for euen the ſinners do the ſame.

34 * And if yee lend to them of whom yee hope to receiue, what thanke ſhall yee haue? for euen the ſinners lend to ſinners, to receiue the like.

35 Wherefore loue ye your enemies, & doe good, and lend, [o] looking for nothing againe, and your reward ſhall be great, and ye ſhall be the children of * the moſt High: for hee is kinde vnto the vnkind, and to the euill.

36 Be ye therefore mercifull, as your Father alſo is mercifull.

37 ¶ * Judge not, and ye ſhall not be iudged: condemne not, and ye ſhall not be condemned: forgiue, and ye ſhalbe forgiuen.

38 Giue, and it ſhalbe giuen vnto you: * a good meaſure, preſſed downe, ſhaken together, & running ouer ſhall men giue into your boſome: for with what meaſure ye mete, with the ſame ſhall men mete to you againe.

39 And hee ſpake a parable vnto them, * Can the blinde leade the blinde? ſhall they not both fall into the ditch?

40 * The diſciple is not aboue his maſter: but whoſoeuer will bee a perfit diſciple, ſhalbe as his maſter.

41 ¶ * And why [p] ſeeſt thou a mote in thy brothers eye, and conſidereſt not the beame that is in thine owne eye?

42 Either how canſt thou ſay to thy brother, Brother, let me pull out the mote that is in thine eye, when thou ſeeſt not the beame that is in thine owne eye? Hypocrite, caſt out the beame out of thine owne eye firſt, and then ſhalt thou ſee perfectly, to pull out the mote that is in thy brothers eye.

43 ¶ * For it is not a good tree that bringeth foorth euill fruit: neither an euill tree, that bringeth forth good fruit.

44 * For euery tree is knowen by his owne fruit: * for neither of thornes gather

Amos 6.1. ecclus 31.8.

h That put your truſt in your riches, and forget the life to come.

Iſa 65.13, 14.

i Signifying them that liue at eaſe, and after the pleaſures of the fleſh.

k He reproueth ambition and vaine glory, when as men goe about by all meanes to get fauour and worldlie pompe.

Matth 5.44.

Matth 5.39.

l Rather indure more iniury then reuenge your ſelues.

1. Cor 6.7.

m Be not ſo carefull for the loſſe of thy goods, that thou ſhouldeſt be diſcouraged to ſerue God.

Matth 7 12 tob 4.15.

Matth.5.46.

n They are commonly called ſinners, which are of a wicked life, and without all feare of God.

Matth 5 42. deut.15.8.

o Not onely not hoping for profit, but to loſe the ſtocke and principall, foraſmuch as Chriſt bindeth himſelfe to repay the whole with a moſt liberall intereſt.

Matth 5.45.

Matth 7.1.

Matth 7.2. marke 4 24

Matth.15 14.

Matth.10 24. iohn 13.16 and 15.20.

Matth.7.3.

p He reproоueth the hypocriſie of ſuch as winke at their owne horrible faults, and yet are too curious to ſpie out the leaſt fault in their brother.

Matth.7.17. Matth.12.33. Matth.7.16.

men figs, nor of buſhes gather they grapes.

45 A good man out of the good treaſure of his heart bringeth forth good, and an euill man out of the euill treaſure of his heart bringeth foorth euill: for of the abundance of the heart, his mouth ſpeaketh.

46 ¶ *But why call yee mee [r] Maſter, Maſter, and do not the things that I ſpeake?

q The name and title are nothing worth to prooue that a man is ſent of God, except in effect he ſhew the ſame.

Matth.7.21. rom.2.13. iames.1.22.

r He ſpeaketh not onely to the falſe prophets, but to all falſe paſtors, hirelings and hypocrites.

47 Whoſoeuer commeth to me, and heareth my wordes, and doeth the ſame, I will ſhew you to whom he is like.

48 He is like a man which built an houſe, and digged deep, and laid the foundation on a rock: and when the waters aroſe, the flood beat vpon that houſe, & could not ſhake it: for it was grounded vpon a rocke.

49 But he that heareth and doeth not, is like a man that built an houſe vpon the earth without foundation, againſt which the flood did beat, and it fell by and by: and the fall of that houſe was great.

CHAP. VII.

2 He healeth the captaines ſeruant. 11 He rayſeth vp the widowes ſonne from death to life. 19 He anſwereth the diſciples whom Iohn Baptiſt ſent vnto him. 24 He commendeth Iohn, 31 And reprooueth the Iewes for their vnfaithfulnes 36 He eateth with the Phariſe. 37 The woman waſheth his feete with her teares, and he forgiueth her ſinnes.

WHen *hee had ended all his ſayings in the audience of the people, he entered into Capernaum.

Matth.8.5.

2 And a certaine [a] Centurions ſeruaunt was ſick and ready to die, which was deare vnto him.

a It might be that this captaine did lie with his gariſon in Capernaum.

3 And when hee heard of Ieſus, hee ſent vnto him the Elders of the Iewes, beſeeching him that he would come and heale his ſeruant.

4 So they came to Ieſus, and beſought him inſtantly, ſaying that hee was worthy that he ſhould do this for him.

5 For he loueth, ſaid they, our nation, and he hath built vs a [b] Synagogue.

b In building them a Temple for their aſſemblies he ſhewed his zeale towards the true ſeruice of God.

6 Then Ieſus went with them: but when he was now not farre from the houſe, the Centurion ſent friends to him, [c] ſaying vnto him, Lord, trouble not thy ſelfe: for I am not worthy that thou ſhouldeſt enter vnder my roofe.

c The friendes ſpeake to Ieſus in the captaines name.

7 Wherefore, I thought not my ſelfe worthy to come vnto thee: but ſay the [d] word, and my ſeruant ſhall be whole.

d Or, command by a word onely that it ſo be.

8 For I am likewiſe a man ſet vnder authoritie, and haue vnder me ſouldiers, and I ſay vnto one, Goe, and he goeth: and to another, Come, and he commeth: and to my ſeruant, Doe this, and he doeth it.

9 When Ieſus heard theſe things, hee marueiled at him, and turned him, and ſayd to the people that followed him, I ſay vnto you, I haue not found ſo [e] great faith, no not in Iſrael.

e He commendeth this heathen captaine becauſe he aſſureth himſelfe vpon Chriſts word alone.

10 And when they that were ſent, turned backe to the houſe, they found the ſeruant that was ſicke, whole.

11 And it came to paſſe the day after, that he went into a citie called [f] Nain, and many of his diſciples went with him, and a great multitude.

f Which was a towne of Galile in the tribe of Iſſachar, not far from Tiberias.

12 Now when hee came neere to the gate of the citie, behold, there was a dead man caried out, who was the onely begotten ſonne of his mother, which was a widowe, and much people of the citie was with her.

13 And when the Lord ſaw her, hee had compaſſion on her, and ſaid vnto her, Weepe not.

14 And he went and touched the ‖ coffin, (and they that bare him, ſtood ſtill) and hee ſayd, [g] Yong man, I ſay vnto thee, Ariſe.

‖Or, biere.

15 And hee that was dead, ſate vp, and began to ſpeake, and he deliuered him to his mother.

g Chriſt calleth thoſe things that are not, as if they were, and giueth life to them that be dead.

16 Then there came a feare on them all, and they glorified God, ſaying, A great Prophet is raiſed vp among vs, and God hath [h] viſited his people.

h That is, to eſtabliſh and reſtore them.

17 And this rumour of him went foorth throughout al Iudea, and throughout al the region round about.

18 ¶ And the diſciples of Iohn ſhewed him of all theſe things.

19 So Iohn called vnto him two certaine men of his diſciples, and ſent them to Ieſus, ſaying, Art thou [i] he that ſhould come, or ſhall we wait for another?

i To wit, the Meſſias, and redeemer.

20 And when the men were come vnto him, they ſaid, Iohn Baptiſt hath ſent vs vnto thee, ſaying, Art thou he that ſhould come, or ſhall we waite for another?

21 And at that time hee cured many of their ſickeneſſes and plagues, and of euill ſpirites, and vnto many blinde men he gaue light.

22 And Ieſus anſwered and ſayde vnto them, Go your wayes and ſhew Iohn [k] what things ye haue ſeene and heard: that yͤ blind ſee, the halt goe, the Lepers are cleanſed, the deafe heare, the dead riſe again, & [l] the ‖ poore receiue the Goſpel.

k He declareth by the vertues & power that were in him, that he was the Chriſt.

l Such as feele their owne miſeries and wretchedneſſe.

‖ *Or, the Goſpel is preached to the poore.*

23 And bleſſed is he, that ſhal not bee [m] offended in me.

m That ſhal perſeuere and not ſhrinke backe for any thing that can come vnto them.

24 And when the meſſengers of Iohn were departed, hee began to ſpeake vnto the people, of Iohn, What went yee out into the wilderneſſe to ſee? A [n] reed ſhaken with the winde?

n Read Matth. 11.7

25 But what went ye out to ſee? A man clothed in ſoft raiment? Behold, they which are gorgeouſly apparelled, and liue delicately, are in kings courts.

26 But what went ye forth to ſee? A Prophet? yea, I ſay vnto you, and greater then a Prophet.

27 This is hee of whome it is written, *Behold, I ſend my ‖ meſſenger before thy face, which ſhall prepare thy way before thee.

Mal 3.1.

‖ *Or, Angel.*

‖ *Or, borne.*

28 For I ſay vnto you, there is no greater Prophet then Iohn, among them that are ‖ begotten of women: neuertheleſſe, hee that is the leaſt in the kingdom of God, is greater then he.

29 Then all the people that heard, & the Publicanes [o] iuſtified God, being baptized with the [p] baptiſme of Iohn.

o They prayſed him as iuſt, faithfull, good and mercifull, ſo that the fruit of their baptiſme appeared in them.

p This word comprehendeth the whole doctrine that Iohn taught.

30 But the Phariſes and the expounders of the Law deſpiſed the counſell of God [q] againſt themſelues, and were not baptized of him.

31 *And the Lord ſaid, Whereunto ſhall I liken the men of this generation? and what thing are they like vnto?

32 They are like vnto children ſitting in the market place, and crying one to another, and ſaying, [r] Wee haue piped vnto you, and ye haue not daunced: wee haue mourned to you, and ye haue not wept.

33 For John Baptiſt came, neither eating bread, nor drinking wine: and ye ſay, He hath the deuill.

34 The Sonne of man is come, and [ſ] eateth and drinketh: and ye ſay, Behold, a man which is a glutton, and a drinker of wine, a friend of Publicanes and ſinners.

35 But wiſedome is [t] iuſtified of all her children.

36 ¶ *And one of the Phariſes deſired him that he would eate with him: & he went into the Phariſes houſe, and ſate downe at table.

37 And beholde, a woman in the citie, which was a ſinner, when ſhe knewe that Jeſus ſate at table in the Phariſes houſe, ſhe brought a boxe of oyntment.

38 *And ſhe ſtood at his feet behind him weeping, and began to waſh his feete with teares, and did wipe them with the haires of her head, and kiſſed his feet, and anointed them with the oyntment.

39 Nowe when the Phariſe which bade him, ſaw it, he ſpake within himſelfe, ſaying, If this man were a prophet, he would ſurely haue knowen who, and what maner of woman this is which toucheth him: for ſhe is a ſinner.

40 And Jeſus anſwered, and ſayd vnto him, Simon, I haue ſomewhat to ſay vnto thee. And he ſayd, Maſter, ſay on.

41 There was a certaine lender which had two detters: the one ought fiue hundreth pence, and the other fiftie.

42 When they had nothing to pay, hee forgaue them both. Which of them therefore, tell me, will loue him moſt?

43 Simon anſwered, and ſayde, I ſuppoſe that hee, to whome hee forgaue moſt. And he ſayde vnto him, Thou haſt truely iudged.

44 Then hee turned to the woman, and ſaid vnto Simon, Seeſt thou this woman? I entred into thine houſe, and thou gaueſt me no water to my feete: but ſhee hath waſhed my feete with teares, and wiped them with the haires of her head.

45 Thou gaueſt me no kiſſe: but ſhe ſince the time I came in, hath not ceaſed to kiſſe my feete.

46 Mine head with oyle thou didſt not anoint: but ſhee hath anointed my feet with ointment.

47 Wherefore I ſay vnto thee, Many ſinnes are forgiuen her: for ſhe [u] loued much. To whom a little is forgiuen, he doeth loue a little.

48 And he ſayd vnto her, Thy ſinnes are forgiuen thee.

[q] Meaning, to their owne condemnation, or as ſome read, with themſelues becauſe they durſt not openly ſpeak againſt Iohns doctrine: for they feared the people, Mat. 21.46.

Matth. 11.16.

[r] The ſongs of little children are ſufficient to condemne the Phariſes & ſuch like.

[ſ] Liueth according to the faſhion of other men.

[t] He ſheweth that the wicked although they turne from God, ſhall nothing hinder the elect to continue in the faith of the Goſpel.

Mar. 14.3.

Mar. 15.40. *iohn.* 11.2.

[u] This great loue is a ſigne that ſhe felt her ſelfe much bound vnto Chriſt, who had forgiuen her ſo many ſinnes.

49 And they that ſate at table with him, began to ſay within themſelues, Who is this that euen forgiueth ſinnes?

50 And he ſayd to the woman, Thy faith hath ſaued thee, go in [x] peace.

CHAP. VII.

1 Chriſt with his Apoſtles goe from towne to towne, and preach. 3 The women miniſter vnto them of their goods. 5 He ſheweth the parable of the ſeede. 21 He telleth who is his mother and his brother. 24 He ſtilleth the raging of the lake. 27 He deliuereth the poſſeſſed 33 The deuils enter into the herde of ſwine. 41 He healeth the ſicke woman, and Iairus daughter.

AND it came to paſſe afterward, that hee himſelf went through euery city & towne, preaching, and publiſhing the kingdome of God, and the twelue were with him.

2 And certaine women which were healed of euill ſpirits, and infirmities, as *Mary which was called Magdalene, out of whom went ſeuen deuils,

3 And Joanna the wife of Chuza, Herods ſteward, and Suſanna, and many other which [a] miniſtred vnto ‖ him of their ſubſtance.

4 Now when much people were gathered together, and were come to him out of all cities, he ſpake by a parable.

5 A ſower went out to ſow his ſeede, and as he ſowed, ſome fell by the way ſide, and it was troden vnder feete, and the foules of heauen deuoured it vp.

6 And ſome fell on the ſtones, and when it was ſprung vp, it withered away, becauſe it lacked moiſtneſſe.

7 And ſome fell among thornes, and the thornes ſprang vp with it, and choked it.

8 And ſome fell on good ground, & ſprang vp and bare fruit, an hundreth fold. And as he ſaid theſe things, he cryed, He that hath eares to [b] heare, let him heare.

9 Then his diſciples aſked him, demanding what parable that was.

10 And he ſayd, Unto you it is giuen to know the ſecrets of the kingdom of God, but to other in [c] parables, that when *they ſee, they ſhould not ſee, and when they heare, they ſhould not vnderſtand.

11 *The parable is this, The ſeed is the word of God.

12 And they that are beſide the way, are they that heare: afterwarde commeth the deuill, and taketh away the worde out of their heats, leaſt they ſhould beleeue, and be ſaued.

13 But they that are on the ſtones, are they which when they haue heard, receiue the word with ioy: but they haue no roots, which for a while [d] beleeue, but in the time of tentation go away.

14 And that which fell among thornes, are they which haue heard, and [e] after their departure are choked with cares, and with riches, & voluptuous liuing, and bring forth no fruit.

15 But that which fell in good ground, are they which with an honeſt and good heart

heare

[x] The peace of conſcience commeth onely of faith.

Mar. 16.9.

[a] Whereby they acknowledged they had receiued of him, and alſo ſhewed their perſeuerance, which prooued their knowledge to be of God.

‖ *Or, to them.*

Matth. 13.3. *mar.* 4.1,2.

[b] That is, to vnderſtand, and beleeue theſe things.

[c] Which word is here taken for an obſcure or darke ſaying.

Iſa. 6.9. *mat.* 13.14 *mar.* 4.12. *iohn* 12.40. *act.* 28.26. *rom.* 11.8.

Matth. 13.18. *mar.* 4.15.

[d] That is, acknowledge, and conſent to the word, and alſo reuerence it.

[e] When they returne home to their affaires.

heare the word, and keepe it, and bring forth fruit with patience.

16 ¶ *No [f] man when he lighteth a candle, couereth it vnder a veſſell, neither putteth it vnder the ‖ table, but ſetteth it on a candleſticke, that they that enter in may ſee the light.

17 *For nothing is ſecret, that ſhal not be euident: neither any thing hid, that ſhall not be knowen, and come to light.

18 Take heede therefore how yee heare: *for whoſoeuer hath, to him ſhall be giuen: and whoſoeuer hath not, from him ſhall be taken euen that which [g] it ſeemeth that hee hath.

19 ¶ *Then came to him his mother and his brethren, and could not come neere to him for the preaſe.

20 And it was told him by certaine which ſayd, Thy mother and thy ‖ brethren ſtand without, and would ſee thee.

21 But he anſwered, and ſaid vnto them, My mother, and my brethren are [h] theſe which heare the word of God, and doe it.

22 ¶ *And it came to paſſe on a certaine day, that he went into a ſhippe with his diſciples, and hee ſayd vnto them, Let vs goe ouer vnto the other ſide of the lake. And they lanched forth.

23 And as they ſailed, he fell [i] aſleepe, and there came downe a ſtorme of winde on the lake, and they were filled with water, and were in ieopardie.

24 Then they went to him, and awoke him, ſaying, Maſter, Maſter, wee periſh. And he aroſe, and rebuked the winde, and the waues of water: and they ceaſed, and it was calme.

25 Then he ſaid vnto them, Where is your faith? and they feared, and wondred among themſelues, ſaying, Who is this that commandeth both the windes & water, and they obey him?

26 ¶ *So they ſailed vnto the region of the Gadarenes, which is ouer againſt Galile.

27 And as hee went out to land, there mette him a certaine man out of the citie, which had a deuill long time, and hee ware no clothes, neither abode in houſe, but in the graues.

28 And when he ſaw Ieſus, he cryed out, and fell downe before him, and with a loude voyce ſayd, What haue I to doe with thee, Ieſus the ſonne of God, the moſt high? I beſeech thee [k] torment me not.

29 For he commanded the foule ſpirit to come out of the man: (for ‖ oft times he had caught him: therefore hee was bound with chaines, and kept in fetters: but he brake the bandes, and was [l] caried of the deuill into wilderneſſes.)

30 Then Ieſus aſked him, ſaying, What is thy name? And he ſayd, [m] Legion, becauſe many deuils were entred into him.

31 And they beſought him, that he would not command them to go out into the [n] deep.

32 And there was there by, an herde of many ſwine, feeding on an hil, and the deuils beſought him, that hee would ſuffer them to enter into them. So he ſuffered them.

33 Then went the deuils out of the man, and entred into the ſwine: and the herd was carried with violence from a ſteepe downe place into the lake, and was choked.

34 When the herdemen ſawe what was done, they fled: and when they were departed, they tolde it in the citie and in the countrey.

35 Then they came out to ſee what was done, and came to Ieſus, and found the man, out of whome the deuils were departed, ſitting at the feete of Ieſus, clothed, and in his right minde: and they were afraid.

36 They alſo which ſaw it, told them by what meanes he that was poſſeſſed with the deuill was healed.

37 Then the whole multitude of the countrey about the Gadarenes, beſought him, that hee would depart from them: for they were taken with a great feare: and he went into the ſhip, and returned.

38 Then the man, out of whom the deuils were departed, beſought him that hee might be with him: but Ieſus ſent him away, ſaying,

39 [o] Returne into thine owne houſe, and ſhewe what great things God hath done to thee. So he went his way, and preached throwout all the [p] citie, what great things Ieſus had done vnto him.

40 ¶ And it came to paſſe when Ieſus was come againe, that the people receiued him: for they all waited for him.

41 ¶ *And beholde, there came a man named Iairus, and he was the ruler of the [q] Synagogue, who fell downe at Ieſus feet, and beſought him that hee would come into his houſe:

42 For hee had but a daughter onely, about twelue yeeres of age, and ſhee lay a dying. (And as hee went the people thronged him.

43 And a woman hauing an iſſue of blood, twelue yeeres long, which had ſpent all her ſubſtance vpon phyſitians, and cold not be healed of any:

44 When ſhe came behinde him, ſhe touched the [r] hemme of his garment, and immediatly her iſſue of blood ſtanched.

45 Then Ieſus ſayd, Who is it that hath touched mee? When euery man denied, Peter ſayd and they that were with him, Maſter, the multitude thruſt thee, and tread on thee, and ſayeſt thou, Who hath touched mee?

46 And Ieſus ſayd, Some one hath touched me: for I perceiue that vertue is gone out of me.

47 When the woman ſawe that ſhe was not hidde, ſhe came trembling, and fell downe before him, and told him before all the people, for what cauſe ſhe had touched him, and how ſhe was healed immediatly.

48 And he ſayd vnto her, Daughter, be of good comfort: thy [ſ] faith hath made thee whole: goe in peace.)

49 While he yet ſpake, there came one from

Chap. 11.33. mat. 5.15. mar. 4.21.

[f] Chriſt warneth his to doe good with their light, which they haue receiued, and to ſet it forth before all mens faces.

‖ Or, bed.

Chap. 12. 2. mat. 10.26. mar. 4.22.

Mat. 13. 12. and 25. 29. mar. 4.25. chap. 19. 24, 26.

[g] Both to himſelfe, and to others.

Matth 12. 46. mar 3. 31.

‖ Or, kinsfolkes.

[h] The ſpirituall kinred is to bee preferred to the carnall and naturall, foraſmuch as thereby of many, we are made one, confeſſing together one God, one faith, and one baptiſme, louing God aboue all things, and our neighbours as our ſelues.

Mat. 8.23. mar. 4.36.

[i] The word ſignifieth a deepe or ſound ſleepe.

Mat. 8.23. mar. 5.1.

[k] Satan is tormented where Chriſt is preſent.

‖ Or, many a day agone.

[l] The word ſignifieth to be inforced with violence, as an horſe when he is ſpurred.

[m] A legion, as writeth Vigetius, contained 6000 footmen, and 732. horſemen: but here it is taken for an vncertaine & infinite number.

[n] That is, ſo to depart that they could doe no harme: and this word. Chap. 16.23. is called hell, where the deuils are chained in the obſcuritie of darkeneſſe, 2. Pet. 2.4.

[o] Chriſt knew that he ſhould better ſerue him being abſent, then with him.

[p] This was his owne citie called Gadaris, which was in the countrey of Decapolis, and therefore Luke diſſenteth not from Marke, who writeth that he preached in Decapolis.

Matth 9. 18. marke 5. 22.

[q] Of the congregation of the Iewes.

[r] Being aſſured of the vertue and power of Ieſus Chriſt, and not attributing any vertue to the garment.

[ſ] Chriſt doth not impute vnto vs the weakneſſe of our faith, but doth accept it as though it were perfit.

from the ruler of the Synagogues houſe, which ſayd to him, Thy daughter is dead: diſeaſe not the maſter.

50 When Jeſus heard it, hee anſwered [t] him, ſaying, Feare not: beleeue onely, and ſhe ſhall be made whole.

e Meaning, the ruler of the Synagogue.

51 And when he went into the houſe, he ſuffered no man to go in with him, ſaue Peter, and James, and John, and the father and mother of the maide.

52 And all wept, and ſorowed for her: but he ſayd, Weepe not: for ſhe is not [u] dead, but ſleepeth.

u Although ſhee was verily dead: yet to Chriſt it was more eaſie to reſtore her to life, then it is for one man to wake another out of his ſleepe.

53 And they laught him to ſcorne, knowing that ſhe was dead.

54 So he [x] thruſt them all out, & tooke her by the hand, and cried, ſaying, Maid, ariſe.

x He meaneth thoſe which he found in the houſe.

55 And her ſpirit came againe, and ſhee roſe ſtraightway: and he commanded to giue her meate.

56 Then her parents were aſtonied: But he commanded them that they ſhould tell no man what was done.

CHAP. IX.

2 He ſendeth out the twelue Apoſtles to preach. 7 Herod heareth tell of him. 12 Hee feedeth fiue thouſand men with fiue loaues, and two fiſhes. 19 Diuers opinions of Chriſt. 28 Hee transfigureth himſelfe vpon the mount. 42 Hee deliuereth the poſſeſſed, 47 and teacheth his diſciples to be lowly. 54 They deſire vengeance, but he reproueth them.

Then *called he the twelue diſciples together, and gaue them power and authoritie ouer all deuils, and to heale diſeaſes.

Mat. 10.1. mar. 3.13 and 6.7.

2 *And he ſent them to preach the kingdome of God, and to cure the ſicke.

Matt 10.7,8. marke 6.8.

3 And he ſayd to them, [a] Take nothing to your iourney, neither ‖ ſtaues, nor ſcrippe, neither bread, nor ſiluer, neither haue two coates.

a To the ende they might doe their charge with greater diligence when they had nothing to let them.

‖ *Or, rods.*

4 And whatſoeuer houſe yee enter into, there abide, and [b] thence depart.

b He willeth them not to tarie long but to preach frõ towne to towne.

5 And whoſoeuer will not receiue you, when ye goe out of that citie, * ſhake off the very [c] duſt from your feete for a teſtimony againſt them.

Acts 13 51. chap 10 11.

c Which was a ſigne of deteſtation, and of the vengeance which was prepared for ſuch contemners of Gods benefits which are vnworthy that one ſhould receiue any thing at their hands.

6 And they went out, and went thorow euery towne preaching the Goſpel, and healing euery where.

7 ¶ *Now Herod the Tetrarch heard of all that was done by him: and hee doubted, becauſe that it was ſayd of ſome, that John was riſen againe from the dead:

Matth. 14 1. marke 6 14.

8 And of ſome, that Elias had appeared: and of ſome, that one of the olde Prophets was riſen againe.

9 Then Herod ſayd, John haue I beheaded: who then is this of whom I heare ſuch things? and he deſired to ſee him.

10 ¶ *And when the Apoſtles returned, they tolde him what great things they had done. *Then he tooke them, and went aſide into a ſolitarie place, neere to the citie called Bethſaida.

Marke 6 30. Matth 14 13. marke 6 32.

11 But when the people knew it, they followed him: and he receiued them, and ſpake vnto them of the kingdome of God, and healed them that had need to be healed.

12 *And when the day began to weare away, the twelue came, and ſayd vnto him, Send the people away, that they may go into the townes and villages round about, and lodge, and get meat: for we are here in a deſert place.

Mat. 14.15. mar. 6.35. iohn 6.5.

13 But hee ſayd vnto them, [d] Giue yee them to eate. And they ſayd, Wee haue no moe but fiue loaues and two fiſhes, except wee ſhould goe and buy meate for all this people.

d Chriſt forſaketh not them that follow him, but ſendeth them ſufficient reliefe.

14 For they were about fiue thouſand men. Then he ſayd to the Diſciples, Cauſe them to ſit downe by fifties in a company.

15 And they did ſo, and cauſed all to ſit downe.

16 Then he tooke the fiue loaues, and the two fiſhes, & looked vp to heauen, and [e] bleſſed them, and brake, & gaue to the diſciples, to ſet before the people.

e John ſayeth, he gaue thankes, John 6, 11.

17 So they did all eate, and were ſatiſfied: and there was taken vp of that remained to them, twelue baſkets full of broken meate.

18 ¶ *And it came to paſſe as hee was alone praying, his diſciples were with him, and he aſked them, ſaying, Whom ſay the people that I am?

Matth. 16. 13. marke 8.27.

19 They anſwered, and ſayde, John Baptiſt: and others ſay, Elias: and ſome ſay, that one of the olde Prophets is riſen againe.

20 And he ſayd vnto them, But whom ſay ye that I am? Peter anſwered, and ſayd, The Chriſt of God.

21 And he warned, & commanded them, that they ſhould tell [f] that to no man,

f For he knew beſt his conuenient time which was appointed for him to be manifeſted in.

22 Saying, *The Sonne of man muſt ſuffer many things, and be reproued of the Elders, & of the hie Prieſts and Scribes, and be ſlaine, and the third day riſe againe.

Matth 17.22. marke 8 31.

23 ¶ *And he ſaid to them all, If any man will come after mee, let him denie himſelfe, and take vp his croſſe [g] dayly, and follow mee.

Chap. 14 27 mat. 10.38. and 16.24 marke 8 34.

g For as one day followeth another, ſo doth one croſſe follow in the necke of an other.

24 *For whoſoeuer will ſaue his life, ſhall loſe it: and whoſoeuer ſhall loſe his life for my ſake, the ſame ſhall ſaue it.

Chap. 17. 33 mat. 10 39. and 16, 25 mar. 8 35.

25 For what aduantageth it a man, if hee win the whole world and deſtroy himſelfe, or loſe himſelfe?

26 *For whoſoeuer ſhalbe aſhamed of me, and of my words, of him ſhall the Sonne of man be aſhamed when hee ſhall come in his glory, and in the glory of the Father, and of the holy Angels.

Matth. 10 33. chap. 12 9 marke 8 38. 2 tim. 2 12.

27 *And I tell you of a ſuretie, there be ſome ſtanding here, which ſhall not taſte of death, till they haue ſeene the [h] kingdome of God.

Matth. 16.28 marke 9.1.

h Eſtabliſhed & enlarged by the preaching of the Goſpel.

28 *And it came to paſſe about an eight dayes after thoſe wordes, that he tooke Peter and John, and James, and went vp into a mountaine to pray.

Matth. 17.2. marke 9.2.

29 And as hee prayed, the faſhion of his countenance was changed, and his garment was white and gliſtered.

30 And beholde, two men talked with him, which were Moſes and Elias,

31 Which appeared in glory, and tolde of his [i] departure, which he ſhould accompliſh at Jeruſalem.

i That is, what iſſue he ſhould haue, and how he ſhould die.

32 But Peter and they that were with

him, were heauie with ſleepe, and when they awoke, they ſaw his glorie, and the two men ſtanding with him.

33 And it came to paſſe as they departed from him, Peter ſayd vnto Ieſus, Maiſter, it is good for vs to be here: let vs therefore make three tabernacles, one for thee, and one for Moſes, and one for Elias, and wiſt not what he ſayd.

34 While hee thus ſpake, there came a cloud, and [k] ouerſhadowed them, & they feared when they were entring into the cloud.

35 * And there came a voyce out of the cloud, ſaying, This is my beloued Sonne, heare him.

36 And when the voyce was paſt, Ieſus was found alone: and they kept it cloſe, and tolde no man in thoſe [l] dayes any of thoſe things which they had ſeene.

37 And it came to paſſe, on the next day, as they came downe from the mountaine, much people met him.

38 * And beholde, a man of the company cried out, ſaying, Maiſter, I beſeech thee, beholde my ſonne: for he is all that I haue.

39 And loe, a ſpirit taketh him, & ſuddenly hee crieth, and he teareth him, that hee fometh, and with much paine departeth from him, when he hath bruiſed him.

40 Now I haue beſought thy diſciples to caſt him out, but they could not.

41 Then Ieſus anſwered, and ſayd, [m] O generation faithleſſe, and crooked, how long now ſhal I be with you, and ſuffer you? bring thy ſonne hither.

42 And whiles he was yet comming, the deuill rent him, and tare him: and Ieſus rebuked the vncleane ſpirit, & healed the child, and deliuered him to his father.

43 ¶ And they were all amaſed at the mightie power of God: and while they all woondred at all things, which Ieſus did, he ſayd vnto his diſciples,

44 ‡ Marke theſe words diligently: for it ſhall come to paſſe, that the ſonne of man ſhall be deliuered into the hands of men.

45 But they [n] vnderſtood not that word: for it was hid from them, ſo that they could not perceiue it: and they feared to aſke him of that word.

46 ¶ * Then there aroſe a diſputation among them, which of them ſhould bee the greateſt.

47 When Ieſus ſaw the thoughts of their hearts, he tooke a little childe, and ſet him by him,

48 And ſayd vnto them, Whoſoeuer receiueth this little childe in my Name, receiueth me: and whoſoeuer ſhall receiue me, receiueth him that ſent me: for hee that is leaſt among you all, ſhall be great.

49 ¶ * And Iohn anſwered, and ſayd, Maſter, we ſaw one caſting out deuils in thy Name, and we forbad him, becauſe he followeth thee not with vs.

50 Then Ieſus ſayde vnto him, Forbid ye him not: for he that is not againſt vs, [o] is with vs.

51 ¶ And it came to paſſe, when the [p] dayes were accompliſhed, that hee ſhould be receiued vp, he ſetled himſelfe fully to goe to Ieruſalem.

52 And ſent meſſengers before him: and they went and entered into a towne of the Samaritanes, to prepare him lodging.

53 But they would not receiue him, becauſe his [q] behauiour was, as though hee would go to Ieruſalem.

54 And when his diſciples, Iames and Iohn, ſaw it, they ſaid, Lord, wilt thou that wee commaund that fire come downe from heauen, and conſume them, euen as * Elias did?

55 But Ieſus turned about, and rebuked them, and ſayd, Yee know not of what [r] ſpirit ye are.

56 For the Sonne of man is not come to deſtroy mens liues, but to ſaue them. Then they went to another towne.

57 ¶ And it came to paſſe that as they went in the way, * a certaine man ſayd vnto him, I will follow thee, Lord, whitherſoeuer thou goeſt.

58 And Ieſus ſayd vnto him, The [ſ] foxes haue holes, and the birds of the heauen haue neſts, but the Sonne of man hath not whereon to lay his head.

59 But he ſaid vnto another, Follow me. And the ſame ſayd, Lord, ſuffer me firſt to go and [t] bury my father.

60 And Ieſus ſayd vnto him, [u] Let the dead bury their dead: but goe thou & preach the kingdome of God.

61 Then another ſaid, I will follow thee, Lord: but let mee firſt go bid them farewell, which are at mine houſe.

62 And Ieſus ſayde vnto him, No man that putteth his hand to the plough, and [x] looketh backe, is apt to the kingdome of God.

CHAP. X.

1 He ſendeth the ſeuenty before him to preach, and giueth them a charge how to behaue thẽſelues. 13 He threatneth the obſtinate. 21 Hee giueth thanks to his heauenly father. 25 He anſwereth the Scribe that tẽpted him, 33 and by the example of the Samaritane ſheweth who is a mans neighbour. 38 Martha receiueth the Lorde into her houſe. 40 Mary is feruent in hearing his word.

After * theſe things, the Lord appointed other ſeuentie alſo, and ſent them, two and two before him into euery citie & place, whither he himſelfe ſhould come.

2 And he ſayd vnto them, * [a] The harueſt is great, but the [b] labourers are few: pray therfore the Lord of the harueſt to ſend forth labourers into his harueſt.

3 Go your wayes: beholde, * I ſend you forth as lambs among [c] wolues.

4 Beare no bag, neither ſcrip, nor ſhoes, * and [d] ſalute no man by the way.

5 * And into whatſoeuer houſe ye enter,

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[k] For otherwaies they had not bene able to comprehend his great maieſty.

Matth 3.17. marke 1.11.

[l] They concealed it till Chriſts reſurrection, as Marke writeth.

Matth.17.14. marke 9.17.

[m] Vnder the colour that his diſciples could not heale the ſicke man, he reproueth them which would haue diminiſhed his authoritie.

‡ *Greeke, put theſe words into your eares.*

[n] They were ſo blinded with this opinion ỷ Chriſt ſhould haue a temporall kingdome, that they would not vnderſtand when he ſpake of his death.

Matth.18.1. marke 9 33,34.

Marke 9.38.

[o] Foraſmuch as he letteth vs not, and God is gloriſied by his occaſion.

[p] Of his death, whereby he was exalted.

[q] Or, face, or apparell: for they knew he was a Iew, and as touching the Samaritanes opinion of the Temple, reade Ioh.4.20 alſo they hated the Iewes, becauſe they differed from them in religion.

2.Kings.1.10.

[r] He reproueth their raſh and carnall affection, which were not led with Elias ſpirit.

Matth.8.19.

[ſ] We muſt not follow Chriſt for riches and commodities, but prepare our ſelues to pouertie, and to the croſſe, by his example.

[t] That is, till he be dead, and I haue done my duety to him in burying him.

[u] We may not follow what ſeemeth beſt to vs, but onely Gods calling: and here by *dead*, hee meaneth thoſe that are vnprofitable to ſerue God.

[x] To be hindred, or entangled with reſpect of any worldly commodity, or ſtayed to go forward for any paine or trouble.

Matth, 10.1.

Matth 9 37.

[a] Meaning a great number of people, which are ready to be brought vnto God.

[b] That is, the preachers.

Matth.10 16.

[c] Not that they ſhould hurt you, but that you ſhall be preſerued by my prouidence. *2 King 4 29*

[d] He willeth that they ſhould diſpatch this iourney with diligence, not occupying themſelues about other dueties, *Matth.10, 12. marke 6.10.*

firſt ſay, [e] Peace be to this houſe.

6 And if the [f] Sonne of peace be there, your peace ſhal reſt vpon him: if not, it ſhall turne to you againe.

7 And in that houſe tary ſtill, eating and drinking ſuch things as by them ſhalbe ſet before you: for the labourer is worthy of his wages. Go not from [g] houſe to houſe.

8 But into whatſoeuer citie yee ſhall enter, if they receiue you, [h] eate ſuch things as are ſet before you,

9 And heale the ſicke that are there, and ſay vnto them, The kingdome of God is come neere vnto you.

10 But into whatſoeuer city ye ſhal enter, if they will not receiue you, goe your waies out into the ſtreetes of the ſame, and ſay,

11 Euen the very *duſt, which cleaueth on vs of your city, we wipe off againſt you; notwithſtanding know this, that the [i] kingdome of God was come neere vnto you.

12 For I ſay to you, that it ſhall bee eaſier in that day for them of Sodome, then for that citie.

13 *Woe be to thee, Chorazin: woe bee to thee, Bethſaida: for if the miracles had beene done in Tyrus and Sidon, which haue bene done in you, they had a great while agone repented, ſitting [k] in ſackcloth and aſhes.

14 Therefore it ſhall be eaſier for Tyrus, [l] and Sidon at the iudgement, then for you.

15 And thou, Capernaum, which art exalted to heauen, ſhalt bee thruſt downe to hell.

16 ¶ *He that heareth you, heareth me: and he that deſpiſeth you, deſpiſeth me: and hee that deſpiſeth mee, deſpiſeth him that ſent me.

17 ¶ And the ſeuenty turned againe with ioy, ſaying, Lord, euen the deuils are ſubdued to vs through thy name.

18 And he ſayd vnto them, I ſaw [m] Satan, like lightning, fall downe from heauen.

19 Beholde, I giue vnto you power to tread on ſerpents, and ſcorpions, and ouer all the power of the enemy, and nothing ſhal hurt you.

20 Neuertheleſſe, in this reioyce not, that the ſpirits are ſubdued vnto you: but rather reioyce, becauſe your names are written in heauen.

21 ¶ That ſame houre reioyced Ieſus ‖ in the ſpirit, and ſayd, I confeſſe vnto thee, Father, Lorde of heauen and earth, that thou haſt hidde theſe things from the [n] wiſe and learned, and haſt reuealed them to babes: euen ſo, Father, becauſe it ſo pleaſed thee.

22 Then he turned to his diſciples, and ſayd, All things are [o] giuen me of my Father: and [p] no man knoweth who the Sonne is, but the Father: neither who the Father is, ſaue the [q] Sonne, and hee to whom the Sonne will reueale him.

23 ¶ And he returned to his diſciples, and ſayd ſecretly, *Bleſſed are the eyes which ſee that ye ſee.

24 For I tell you that many Prophets and Kings haue deſired to ſee thoſe things which ye ſee, and haue not ſeene them: and to heare thoſe things, which ye heare, and haue not heard them.

25 ¶ *Then behold, a certaine expounder of the Law ſtood vp, and tempted him, ſaying, Maſter, what ſhall I doe to inherit eternall life?

26 And he ſayd vnto him, What is written in the Law? how readeſt thou?

27 And he anſwered, & ſayd, *Thou ſhalt loue thy Lord God with all thine heart, and with all thy ſoule, and with all thy ſtrength, and with all thy thought, *and thy neighbour as thy ſelfe.

28 Then he ſayd vnto him, Thou haſt anſwered right: this doe, and thou ſhalt liue.

29 But hee willing to ‖ iuſtifie himſelfe, ſayde vnto Ieſus, Who [r] is then my neighbour?

30 And Ieſus anſwered, and ſayd, A certaine man went downe from Ieruſalem to Iericho, and fell among theeues, and they robbed him of his raiment, and wounded him, and departed, leauing him halfe dead.

31 And by [s] chance there came downe a certaine [t] Prieſt that ſame way, and when he ſaw him, he paſſed by on the other ſide.

32 And likewiſe alſo a Leuite, when he was come neere to the place, went and looked on him, and paſſed by on the other ſide.

33 Then a certaine [u] Samaritane, as he iourneyed, came neere vnto him, and when he ſaw him, he had compaſſion on him,

34 And went to him, and bound vp his wounds, and powred in oile and wine, and put him on his owne beaſt, and brought him to an inne, and made prouiſion for him.

35 And on the morrow when he departed, hee tooke out [x] two pence, and gaue them to the hoſte, and ſayd vnto him, Take care of him, and whatſoeuer thou ſpendeſt more, when I come againe, I will recompenſe thee.

36 Which now of theſe three, thinkeſt thou, was neighbour vnto him that fell among the theeues?

37 And he ſayd, He that ſhewed mercy on him. Then ſayd Ieſus vnto him, Go, [y] and do thou likewiſe.

38 ¶ Now it came to paſſe as they went, that he entred into a certaine towne, and a certaine woman named Martha, receiued him into her houſe.

39 And ſhe had a ſiſter called Marie, which alſo ſate at Ieſus feet, and heard his preaching,

40 But Martha was combred about much ſeruing, and came to him, and ſayd, Maſter, doeſt thou not care that my ſiſter hath left me to ſerue alone? bid her therefore, that ſhe helpe me.

41 And Ieſus anſwered, and ſayd vnto her, Martha, Martha, thou careſt and art [z] troubled about many things:

42 But one thing is needfull, Mary hath choſen the good part, [a] which ſhall not be taken away from her.

CHAP.

[e] It was their maner of ſaluation, whereby they wiſhed health & felicitie.

[f] Which loueth the doctrine of peace and the Goſpel.

Deut. 24.14,15 *matth.* 10 10 1. *tim.* 5.18.

[g] He would not that they ſhould tarie long in one towne, neither yet be careful to change their lodging.

[h] Doubt not to receiue nouriſhment of them, for whom you trauell.

Matth. 10.14. *chap.* 9.5 *act.* 13 51. *and* 18.6

[i] God did preſent himſelfe vnto you by his meſſengers, and would haue reigned ouer you.

Matth. 11.21.

[k] Which were the ſignes of repentance.

[l] The mo benefits that God beſtoweth vpon any people, the more doth their ingratitude deſerue to be puniſhed.

Matth. 10 40. *iohn* 13.20.

[m] The power of Satan is beaten downe by the preaching of the Goſpel.

‖ *Or, in his minde.*

[n] He attributeth it to the free election of God, that the wiſe and worldlings know not the Goſpel, and yet the poore baſe people vnderſtand it.

[o] Chriſt is our onely meane to receiue Gods mercies by.

[p] Therefore we muſt eſteeme him as the Fathers voyce hath taught vs, and not according to mans iudgement.

[q] In whom we ſee God, as in his liuely image. *Matth.* 13.16.

Matth. 22.35. *marke.* 12.28.

Deut. 6.5.

Leuit. 19.18.

‖ *Or, to approoue himſelfe as iuſt.*

[r] For they counted no man their neighbour, but their friend.

[s] For ſo it ſeemed to mans iudgement, although this was ſo appointed by Gods counſell and prouidence.

[t] He priuily noteth the great cruelty, which was among this people, & chiefly the gouernours.

[u] This nation was odious to the Iewes.

[x] Which was about nine pence of ſterling money.

[y] Helpe him that hath neede of thee, although thou know him not.

[z] For ſhe forgat the principall, which was to heare Gods word,

[a] It was not meete that ſhe ſhould haue bene drawen from ſo profitable a thing, whereunto ſhe could not alwayes haue opportunitie.

CHAP. XI.

2 He teacheth his diſciples to pray. 14 He driueth out a deuill, 15 And rebuketh the blaſphemous Phariſes. 28 Hee preferreth the ſpirituall couſinage. 29 They require ſignes and tokens. 37 He eateth with the Phariſe, and reproueth the hypocriſie of the Phariſes, Scribes and hypocrites.

AND ſo it was, that as hee was praying in a certaine place, when he ceaſed, one of his diſciples ſayde vnto him, Maſter, teach vs to pray, as Iohn alſo taught his diſciples.

*Math.*6 9.

2 *And he ſaid vnto them, When ye pray, ſay, Our Father, which art in heauen, halowed be thy Name: Thy kingdome come: Let thy will bee done euen in earth as it is in heauen:

3 Our dayly bread giue vs [a] for the day:

4 And ‖ forgiue vs our ſinnes: for euen we forgiue euery man that is indebted to vs: And leade vs not into temptation: but deliuer vs from euill.

a Or, euery day, or as much as is ſufficient for this day.

‖*Or, pardon.*

b By this ſimilitude he teacheth vs that we ought not to be diſcouraged, if wee obtaine not incontinently that which wee demaund.

5 ¶ Moreouer he ſaid vnto them, [b] Which of you ſhal haue a friend, and ſhall go to him at midnight, and ſay vnto him, Friend, lend me three loaues?

6 For a friend of mine is come ‖ out of the way to me, and I haue nothing to ſet before him?

‖*Or, in paſſing by the way.*

7 And he within ſhould anſwere and ſay, Trouble me not: the doore is now ſhut, and my children are with mee in bed: I cannot riſe and giue them to thee.

8 I ſay vnto you, Though he would not ariſe, and giue him, becauſe hee is his friend, yet doubtleſſe becauſe of his ‖ importunitie, he would riſe, and giue him as many as hee needed.

‖*Or, impudencie.*

*Matth.*7.7.*and* 21.22 *marke* 11.24 *ioh.*14.13.& 16.23 *iam* 1.5

9 * And I ſay vnto you, Aſke, and it ſhall be giuen you: ſeeke, and ye ſhall find: knocke, and it ſhall be opened vnto you.

10 For euery one that aſketh, receiueth: and he that ſeeketh, findeth: and to him that knocketh, it ſhall be opened.

Math 7.9.

11 * If a ſonne ſhall aſke bread of any of you that is a father, will he giue him a ſtone? or if he aſke a fiſh, will hee for a fiſh giue him a ſerpent?

12 Or if he aſke an egge, will he giue him a ſcorpion?

13 If yee then which are euill, can giue good giftes vnto your children, howe much more ſhall your heauenly Father giue [c] the holy Ghoſt to them, that deſire him?

c The chiefeſt thing that wee can deſire of God, is his holy Spirit.

14 ¶ Then he caſt out a deuil which was dumbe: and when the deuill was gone out, the dumbe ſpake, and the people wondered.

15 But ſome of them ſayde, Hee caſteth out deuils through Beelzebub the chiefe of the deuils.

16 And others tempted him, ſeeking of him a ſigne from heauen.

*Matth.*21.25. *mar.*3 24,25.

17 But he knew their thoughts, and ſayd vnto them, * Euery kingdome diuided againſt it ſelfe, ſhall be deſolate, and an houſe diuided againſt an houſe, falleth.

18 So if Satan alſo bee diuided againſt himſelfe, how ſhall his kingdome ſtand, becauſe yee ſay that I caſt out deuils through Beelzebub?

19 If I through Beelzebub caſt out deuils, by whome doe your [d] children caſt them out? Therefore ſhall they bee your iudges.

d That is to ſay, your coniurers.

20 But if I by the [e] finger of God caſt out deuils, doubtleſſe the kingdome of God is come vnto you.

e The finger of God is taken for the vertue and power of God. And the vertue of the Father and the Sonne is the holy Ghoſt: for ſo Matthew doth interpret this place.

21 When a ſtrong man armed keepeth his [f] palace, the things that he poſſeſſeth are in ‖ peace.

f The word ſignifieth an entry or porch before an houſe.

‖*Or, ſafetie.*

22 But when a ſtronger then he commeth vpon him, and ouercommeth him, hee taketh from him all his armour wherein hee truſted, and diuideth his ſpoiles.

23 Hee that is not [g] with mee, is againſt mee: and hee that gathereth not with mee, ſcattereth.

g They that doe not wholly apply themſelues to deſtroy the kingdome of Satan, cannot be counted to bee on Chriſts ſide, but are his aduerſaries: how much more is hee againſt him, that maketh open warre with him as Satan doth?

Matth 12.43.

24 *When the vncleane ſpirit is gone out of a man, hee walketh through dry places, ſeeking [h] reſt: and when he findeth none, he ſaith, I will returne vnto mine houſe whence I came out.

h To the intent that hee might worke according to his malicious nature.

25 And when he commeth, hee findeth it ſwept and [i] garniſhed.

i More apt to receiue him then it was afore.

26 Then [k] goeth hee, and taketh to him [l] ſeuen other ſpirits, worſe then himſelfe: and they enter in & dwell there: * ſo the laſt ſtate of that man is worſe then the firſt.

k If by infidelity we turne backe from God, Satan hath greater power ouer vs then he had before.

l Hee meaneth an infinite number.

Hebr 6.4.6. 2.*Pet.*2.20.

27 ¶ And it came to paſſe, as hee ſayde theſe things, a certaine woman of the company lifted vp her voyce, and ſayd vnto him, Bleſſed is the wombe that bare thee, and the paps which thou haſt ſucked.

28 But he ſayd, [m] Yea, rather bleſſed are they that heare the worde of God, and keepe it.

m Chriſt gaue her a priuie taunt for that ſhee omitted the chiefe praiſe which was due vnto him: that was, that they are bleſſed indeed to whom he communicateth himſelfe by his word.

*Matt.*12.38,39.

29 ¶ * And when the people were gathered thicke together, hee began to ſay, This is a wicked generation: they ſeeke a ſigne, and there ſhall no ſigne be giuen them, but the ſigne of * Ionas the Prophet.

30 For as Ionas was a ſigne to the Nineuites, ſo ſhall alſo the ſonne of man be to this generation.

31 * The Queene of the South ſhall riſe in iudgement with the men of this generation, and ſhall condemne them: for ſhe came from the vtmoſt parts of the earth to heare the wiſedome of Salomon, and beholde, a greater then Salomon is here.

32 The men of Nineue ſhal riſe in iudgement with this generation, and ſhall condemne it: for they * repented at the preaching of Ionas: and behold, a greater then Ionas is here.

33 ¶ *No man lighteth a candle, and putteth it in a priuie place, neither vnder a buſhell: but on a candleſticke, that they which come in, may ſee the light.

34 * ‖ The light of the body is the [n] eye: therefore when thine eye is [o] ſingle, then is the whole body light: but if thine eye bee euill, then thy body is darke.

35 Take heede therefore, that the light which is in thee, be not darkenes.

36 If therefore thy whole body ſhall bee light, hauing no part darke, then ſhall all

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Ionas 1.17. 1.*King* 10.1. 2.*chron.*9 1. *Ionas* 3.5. *Chap.*8.16. *matt.* 5.15.*marke* 4 21. *Matth.*6 22. ‖*Or, candle.* n Becauſe it ſhould guide and leade the body. o Without ſpot or vice.

be light, euen as when a candle doeth light thee with the brightneſſe.

37 ¶ And as he ſpake, a certaine Phariſe beſought him to dine with him: and hee went in, and ſate downe at table.

38 And when the Phariſe ſaw it, hee marueiled that hee had not firſt waſhed before dinner.

39 *And the Lord ſayd to him, Indeede yee Phariſes make cleane the outſide of the cup and of the platter: but the inward part is full of rauening and wickednes.

40 Yee fooles, did not he that made that which is without, make that which is within alſo?

41 Therfore [p]giue almes of ‖ thoſe things which are within, and behold, all things ſhal be cleane to you.

42 But woe bee to you Phariſes: for yee tithe the mint and the rewe, and all maner herbes, and paſſe ouer ‖ iudgement and the loue of God: theſe ought yee to haue done, and [q]not to haue left the other vndone.

43 *Woe be to you Phariſes: for ye loue the vppermoſt ſeats in the Synagogues, and greetings in the markets.

44 Wo be to you Scribes and Phariſes hypocrites: for ye are as graues which [r]appeare not, & the men that walke ouer them, perceiue not.

45 ¶ Then anſwered one of the expounders of the Law, and ſaid vnto him, Maſter, Thus ſaying thou putteſt vs to rebuke alſo.

46 And he ſaid, Wo be to you alſo, ye interpreters of the Lawe: for yee *lade men with burdens grieuous to bee borne, and yee your ſelues touch not the burdens with one of your fingers.

47 Wo be to you: for yee [ſ]build the ſepulchres of the Prophets, and your fathers killed them.

48 [t]Truely ye beare witneſſe, and allow the deedes of your fathers: for they killed them, and ye [u]build their ſepulchres.

49 Therefore ſaid the wiſedome of God, I will ſend them Prophets and Apoſtles, and of them they ſhall ſlay and ‖ perſecute,

50 That the blood of all the Prophets, ſhed from the foundation of the world, may be required of this generation,

51 From the blood of *Abel vnto the blood of *Zacharias, which was ſlaine betweene the Altar and the Temple: verily I ſay vnto you, it ſhalbe required of [x]this generation.

52 Wo be to you, interpreters of the Law: for yee haue [y]taken away the key of knowledge: ye entred not in your ſelues, and them that came in, ye forbade.

53 And as he ſaid theſe things vnto them, the Scribes and Phariſes began to vrge him ſore, and to prouoke him to ſpeake of many things,

54 Laying waite for him, and ſeeking to catch ſome thing of his mouth, whereby they might accuſe him.

Math.23.25.

p Chriſt here requireth two things: firſt, that we come truely by our meat and drinke: and next that we diſtribute part to the poore: for charitie is the perfection of the Law.

‖*Or, of that that you haue.*

‖*Or, that which is iuſt and right.*

q He would not breake the very leaſt commandement before all things were accompliſheed: but taught them to ſtick to the chiefeſt, and not preferre the inferiour ceremonies which muſt quickly be aboliſhed.

*Chap.*20.46. *mat.*23.6. *mar.*12.38.

r Whoſe ſtinke and infection appeare not ſuddenly.

Acts 15.10.

ſ Whereby you keepe in remembrance the execrable deeds of your fathers.

t You ſhew your ſelues as great hypocrites as were your fathers, making men beleeue ye honour God, when ye diſhonour him.

u They were more curious to builde their graues then to follow their doctrine.

‖*Or, cruelly expell them.*

Gen 4.8.

2.*Chron.*24.21.

x Becauſe they were culpable of the ſame fault that their anceſters were.

y They hid and tooke away the pure doctrine, and the true vnderſtanding of the Scriptures.

CHAP. XII.

1 Chriſt commandeth to auoid hypocriſie 4 That we ſhould not feare man but God. 5 To confeſſe his Name. 10 Blaſphemy againſt the Spirit. 14 Not to paſſe our vocation. 15 Not to giue our ſelues to couetous care of this life, 32 but to righteouſnes, almes, watching, patience, wiſedome and concord.

IN *the meane time, there gathered together an innumerable multitude of people, ſo that they trode one another: and he began to ſay vnto his diſciples firſt, Take heed to your ſelues of the leauen of the Phariſes, which is hypocriſie.

2 *For there is nothing couered, that ſhal not be reuealed: neither hid, that ſhall not be knowen.

3 Wherefore whatſoeuer ye haue ſpoken in darkeneſſe, it ſhall bee heard in the light: and that which yee haue ſpoken in the eare, in ſecret places, ſhall bee preached on the [a]houſes.

4 *And I ſay vnto you, my friends, Be not afrayd of them that kill the body, and after that are not able to do any more.

5 But I will forewarne you, whom yee ſhall feare: feare him which after hee hath killed, hath power to caſt into hell: yea, I ſay vnto you, him feare.

6 Are not fiue ſparowes bought for two farthings, and yet not one of them is forgotten before God?

7 Yea, and all the haires of your head are numbred: feare not therefore: ye are more of value then many ſparowes.

8 *Alſo I ſay vnto you, Whoſoeuer ſhall confeſſe me before men, him ſhall the ſonne of man confeſſe alſo before the Angels of God.

9 But he that ſhall denie me before men, ſhall be denied before the Angels of God.

10 And whoſoeuer ſhall ſpeake a worde againſt the Sonne of man, it ſhall bee forgiuen him: but vnto him, that [b]ſhall blaſpheme the holy Ghoſt, it ſhall not bee forgiuen.

11 *And when they ſhall bring you vnto the Synagogues, and vnto the rulers & princes, take no [c]thought how, or what thing ye ſhall anſwere, or what ye ſhall ſpeake.

12 For the holy Ghoſt ſhall teach you in the ſame ‖ houre, what ye ought to ſay.

13 And one of the company ſayde vnto him, Maſter, bid my brother diuide the inheritance with me.

14 And hee ſayd vnto him, Man, who made me a [d]iudge, or a diuider ouer you?

15 Wherefore hee ſayd vnto them, Take heede and beware of couetouſneſſe: [e]for though a man haue abundance, yet his life ſtandeth not in his riches.

16 And he put forth a parable vnto them, ſaying, The ‖ ground of a certaine rich man brought forth fruits plenteouſly.

17 Therefore he thought with himſelfe, ſaying, What ſhall I doe, becauſe I haue no roume where I may lay vp my fruits.

18 And he ſayd, This will I doe, I will pull downe my barnes, and build greater, and therein will I gather all my fruits, and my goods.

19 And I will ſay to my ſoule, Soule, *thou haſt much goods layed vp for many yeeres, liue at eaſe, eate, drinke, and take thy paſtime.

20 But

*Math.*16.5,6. *marke* 8.14.

*Math.*10.26. *marke* 4.22.

a Openly that all men may heare.

*Math.*10.28.

Chap 9.26. *matt.*10.32 *marke* 8.38. 2 *tim.*1.12.

b He that ſhall reſiſt againſt the word of God purpoſely, and againſt his conſcience.

*Math.*10.19. *marke* 13.11.

c Bee not ſo doubtfull that you ſhould bee diſcouraged or diſtruſt.

‖*Or, moment.*

d Chriſt chiefly came to be iudged, and not to iudge: notwithſtanding he willeth the Chriſtians to be iudges and decide controuerſies betwixt their brethren, 1.Cor 6.1.

e Chriſt cõdemneth the arrogancie of the rich worldlings, who as though they had God locked vp in their coffers and barnes, ſet their whole felicitie in their goods, not conſidering that God gaue them life, and alſo can take it away when hee will.

‖*Or, countrey.*

*Ecclus.*11.19.

20 But God ſayde vnto him, O foole, this night will they fetch away thy ſoule from thee: then whoſe ſhall thoſe things be which thou haſt prouided?

21 So is he that gathereth riches to himſelfe, and is not rich in [f] God.

22 And he ſpake vnto his diſciples, Therfore I ſay vnto you, * Take no thought for your life, what ye ſhall eate: neither for your body, what ye ſhall put on.

23 The life is more then meate: and the body more then the raiment.

24 [g] Conſider the rauens: for they neither ſowe nor reape: which neither haue ſtorehouſe nor barne, and yet God feedeth them: how much more are yee better then foules?

25 And which of you wᵗ taking thought, can adde to his ſtature one cubite?

26 If yee then be not able to doe the leaſt thing, why take yee thought for the remnant?

27 [h] Conſider the lilies how they grow: they labour not, neither ſpinne they: yet I ſay vnto you, that Salomon himſelfe in all his royaltie was not clothed like one of theſe.

28 If then GOD ſo clothe the graſſe which is to day in the fielde, and to morrow is caſt into the ouen, how much more will hee clothe you, O ye of litle faith?

29 Therefore aſke not what ye ſhall eate, or what yee ſhall drinke, neither ‖ ſtand in doubt.

30 For all theſe things the people of the world ſeeke for: and your Father knoweth that ye haue neede of theſe things.

31 But rather ſeeke yee after the kingdome of God, [i] and all theſe things ſhall be miniſtred vnto you.

32 Feare not, little flocke: for it is your fathers pleaſure, to giue you the [k] kingdome.

33 ¶ * Sell that ye haue, and giue almes: make you bagges, which waxe not olde, a treaſure that can neuer faile in heauen, where no theefe commeth, neither mothe corrupteth.

34 For where your treaſure is, there will your hearts be alſo.

35 ¶ * Let your loynes be [l] girded about, and your lights burning,

36 And yee your ſelues like vnto men that waite for their maſter, when hee will returne from the wedding, that when hee commeth and knocketh, they may open vnto him immediatly.

37 Bleſſed are thoſe ſeruants, whom the Lord when he commeth, ſhall finde waking: verely I ſay vnto you, hee will [m] girde himſelfe about, and make them to ſit downe at table, and will come forth, and ſerue them.

38 And if hee come in the ſecond watch, or come in the third watch, and ſhall finde them ſo, bleſſed are thoſe ſeruants.

39 * Nowe vnderſtand this, that if the good man of the houſe had knowen at what houre the thiefe would haue come, he would haue watched, and would not haue ſuffered his houſe to be digged through.

40 Be ye alſo prepared therefore: for the Sonne of man will come at an houre when ye think not.

[f] To depend onely on his prouidence, knowing that he hath ynough for all.

Matth.6.25. 1.pet.5.7. pſal.55.22.

[g] He exhorteth vs to caſt our care on God, and to ſubmit our ſelues to his prouidence.

[h] The liberalitie of God, which ſhineth in the herbs & floures, ſurmounteth all that man can doe by his riches or force.

‖ Or, make diſcourſes in the ayre.

[i] Which are but acceſſaries, and are common as well to the wicked men as to the godly.

[k] Which is the chiefeſt thing that can be giuen, and therfore you cannot want thoſe things which are of leſſe importance.

Matth.6.20. 1.Pet 1.13.

[l] Be in a readineſſe to execute the charge which is committed vnto you.

[m] Becauſe they did vſe long garments, the maner was to girde or truſſe them vp when they went about any buſineſſe.

Matth.24.43. reue.16.15.

41 Then Peter ſayd vnto him, Maſter, telleſt thou this parable vnto vs, or euen to all?

42 And the Lord ſayd, Who is a faithfull ſteward, and wiſe, whom the maſter ſhall make ruler ouer his houſhold, to giue them their [n] portion of meate in ſeaſon?

43 Bleſſed is that ſeruant, whom his maſter when he commeth, ſhall finde ſo doing.

44 Of a trueth I ſay vnto you, that hee will make him ruler ouer all that he hath.

45 But if that ſeruant ſay in his heart, My Maſter doeth deferre his comming, and ſhall begin to ſmite the ſeruants, and maydens, and to eat and drinke, & to be drunken,

46 The maſter of that ſeruant will come in a day when hee thinketh not, and at an houre when hee is not ware of, and will cut him off, and giue him his portion with the vnbeleeuers.

47 ¶ And that ſeruant that knewe his maſters will, and prepared not himſelfe neither did according to his will, ſhalbe beaten with many ſtripes.

48 But he that knew it not, and yet did commit things [o] worthy of ſtripes, ſhall bee beaten with fewe ſtripes: for vnto whomſoeuer [p] much is giuen, of him ſhall bee much required, and to whome men much commit, the more of him will they aſke.

49 ¶ I am come to put [q] fire on the earth, and what is my deſire, if it bee [r] already kindled?

50 Notwithſtanding I muſt be [ſ] baptized with a baptiſme, and how am I grieued, till it be ended?

51 * Thinke yee that I am come to giue peace on earth? I tell you, nay, but rather debate.

52 For from henceforth there ſhall be fiue in one houſe diuided, three againſt two, and two againſt three.

53 The father ſhall bee diuided againſt the ſonne, and the ſonne againſt the father: the mother againſt the daughter, and the daughter againſt the mother: the mother in lawe againſt her daughter in lawe, and the daughter in lawe againſt her mother in lawe.

54 ¶ * Then ſaid he to the people, When you ſee a cloud riſe out of the weſt, ſtraightway yee ſay, A ſhowre commeth: and ſo it is.

55 And when yee ſee the South winde blow, ye ſay, that it will be hote: and it commeth to paſſe.

56 Hypocrites, yee can diſcerne the face of the earth, and of the skie: but why diſcerne ye not this time?

57 Yea, and why iudge ye not of your ſelues what is right?

58 ¶ * While thou goeſt with thine aduerſarie to the ruler, as thou art in the way, giue diligence in the way, that thou mayeſt bee [t] deliuered from him, leaſt hee bring thee to the iudge, and the iudge deliuer thee to the iayler, and the iayler caſt thee into priſon.

59 I tel thee, thou ſhalt not depart thence, till thou haſt payed the vtmoſt mite.

[n] The portion of ſeruants euery moneth was foure peckes of corne, as Donatus writeth in Phormio.

[o] Therefore ignorance is inexcuſable.

[p] To whom God hath giuen many graces.

[q] The Goſpel is as a burning fire moſt vehement, which maketh a change of things through all the world.

[r] If there bee great troubles and alterations vpon the earth, which things come not by the proprietie of the Goſpel, but through the wickedneſſe of man.

[ſ] He compareth his death to baptiſme.

Matth.10.34 Matth.16.2.

Matth.5.25.

[t] Though it be to thy loſſe and hindrance.

CHAP.

CHAP. XIII.

1 The crueltie of Pilate. 2 We ought not to condemne all to bee wicked men which ſuffer. 3 Chriſt exhorteth to repentance. 11 Hee healeth the crooked woman, 15 anſwereth to the maſter of the Synagogue. 18 By diuers ſimilitudes he declareth what the kingdome of God is, 23 alſo that the number of them which ſhalbe ſaued, is ſmall. 33 Finally he ſheweth that no worldly policie or force can let the worke and counſell of God.

There were certaine men preſent at the ſame ſeaſon, that ſhewed him of the Galileans, whoſe blood Pilate had [a] mingled with their owne ſacrifices.

2 And Ieſus anſwered, and ſayde vnto them, Suppoſe yee, that theſe Galileans were [b] greater ſinners then all the other Galileans, becauſe they haue ſuffered ſuch things?

3 I tell you, nay: but except [c] ye amend your liues, ye ſhall all likewiſe periſh.

4 Or thinke you that thoſe eighteene, vpon whom the towre in [d] Siloam fell, and ſlew them, were ‖ ſinners aboue all men that dwell in Ieruſalem?

5 I tell you, nay: but except yee amend your liues, ye all ſhall likewiſe periſh.

6 ¶ He ſpake alſo this parable, A certaine man had a figge tree planted in his vineyard: and hee came and ſought fruite thereon, and found none.

7 Then ſaid he to the dreſſer of his vineyard, Beholde, [e] this three yeeres haue I come and ſought fruite of this fig tree, and finde none: [f] cut it downe: why keepeth it [g] alſo the ground barren?

8 And he anſwered, and ſayd vnto him, Lorde, let it alone this yeere alſo, till I dig round about it, and doung it.

9 And if it beare fruite, well: if not, then after thou ſhalt cut it downe.

10 ¶ And he taught in one of the Synagogues on the Sabbath day.

11 And beholde, there was a woman which had a [h] ſpirite of infirmitie eighteene yeeres, and was [i] bowed together, and could not lift vp her ſelfe in any wiſe.

12 When Ieſus ſaw her, he called her to him, and ſayd to her, Woman, thou art ‖ looſed from thy diſeaſe.

13 And hee layde his handes on her, and immediatly ſhee was made ſtraight againe, and glorified God.

14 And the ruler of the Synagogue anſwered with indignation, becauſe that Ieſus had healed on the Sabbath day, and ſayde vnto the people, There are ſixe dayes in which men ought to worke: in them therefore come & be healed, and not on the Sabbath day.

15 Then anſwered him the Lorde, and ſayde, Hypocrite, doeth not eche one of you on the Sabbath day looſe his oxe or his aſſe from the ſtall, and leade him away to the water?

16 And ought not this daughter of Abraham whom Satan had bound, loe, eighteene yeeres, be looſed from this bond on the Sabbath day?

17 And when he ſaid theſe things, all his aduerſaries were aſhamed: but all the people reioyced at all the excellent things that were done by him.

18 ¶ *Then ſaid he, What is the [k] kingdome of God like? or whereto ſhall I compare it?

19 It is like a graine of muſtard ſeede which a man tooke and ſowed in his garden, and it grewe, and waxed a great tree, and the foules of the heauen made neſtes in the branches thereof.

20 ¶ And againe he ſayde, Whereunto ſhall I liken the kingdome of God?

21 It is like leauen, which a woman tooke and hid in three peckes of floure, till all was leauened.

22 ¶ *And hee went through all cities and townes, teaching, and iourneying toward Ieruſalem.

23 Then ſayd one vnto him, Lorde, are there few that ſhall be ſaued? And he ſayde vnto them,

24 *[l] Striue to enter in at the ſtraite gate: for many, I ſay vnto you, will ſeeke to enter in, and ſhall not be able.

25 When the good man of the houſe is riſen vp, and hath ſhut to the doore, and ye begin to ſtand without, and to knocke at the doore, ſaying, Lord, Lord, open to vs, and he ſhall anſwere and ſay vnto you, I know you not whence ye are,

26 [m] Then ſhall ye begin to ſay, We haue eaten and drunke in thy preſence, and thou haſt taught in our ſtreetes.

27 But he ſhall ſay, I tell you, I knowe you not whence ye are: * depart from mee, all yee workers of iniquitie.

28 There ſhall be weeping and gnaſhing of teeth, when ye ſhal ſee Abraham and Iſaac and Iakob, and all the Prophets in the kingdome of God, and your ſelues thruſt out at doores.

29 Then ſhal come many from the [n] Eaſt, and from the Weſt, and from the North, and from the South, and ſhall ſit at table in the kingdome of God.

30 *And beholde, [o] there are laſt, which ſhall be firſt: and there are firſt, which ſhall be laſt.

31 The ſame day there came certaine Phariſes, and ſayd vnto him, Depart and goe hence: for Herode will kill thee.

32 Then ſayd he vnto them, Goe ye & tell that foxe, Behold, I [p] caſt out deuils, and will heale ſtill [q] to day, and to morrow, and the third day [r] I ſhall be ‖ perfected.

33 Neuertheleſſe I muſt walke to day, and to morrow, and the day following: for it cannot be, that a Prophet [s] ſhould periſh out of Ieruſalem.

34 *O Ieruſalem, Ieruſalem, which killeſt the Prophets, and ſtoneſt them that are ſent to thee, howe often would I haue gathered thy children together, as the hen gathereth her broode vnder her wings, and ye would not!

35 Beholde, your [t] houſe is left vnto you deſolate:

[a] He murdered them as they were ſacrificing: & ſo their blood was mingled with the blood of the beaſtes which were ſacrificed.

[b] For the Iewes tooke occaſion hereby to condemne them, as moſt wicked mē.

[c] He warneth them, rather to conſider their owne eſtate, then to reproue other mens.

[d] Which tower ſtood by the riuer Siloe or fiſh poole in Ieruſalem.

‖ Or, debters.

[e] By this ſimilitude is declared the great patience that God vſeth towards ſinners in looking for their amendement: but this delay auayleth them nothing, when they ſtill remaine in their corruption.

[f] We ſee our ſtate, if we bring not forth fruit.

[g] For both it is vnfruitful it ſelfe, and doth hurt to the groūd where it groweth.

[h] Whom Satan had ſtriken with a diſeaſe, as the ſpirite of coueteouſneſſe is that ſpirite, that maketh a man couetous.

[i] As they are, whoſe ſinewes are ſhrunke.

‖ *Or, ſet at liberty out of Satans bands.*

Matth. 13.1. marke 4.31.

[k] By the ſimilitudes he ſheweth the increaſe whereby God augmenteth his kingdome contrary to all mens opinions.

Matth 9.35. marke 6.6.

Matth. 7.1.

[l] We muſt indeuour, and cut off all impediments which may let vs.

[m] He warneth the Iewes, that they depriue not themſelues by their owne negligence, of that ſaluation, which was offered vnto them.

Pſal. 6.8. matt. 7. 23. and 25.41.

[n] The people which then were ſtrangers.

Matth 19.30 & 20.16 marke 10. 31.

[o] Chriſt cutteth off the vaine confidence of the Iewes, who gloried in that, that God had choſen them for his people: yet they obeyed him not according to his word.

[p] Neither the enuie of the Phariſes, who would haue him put in feare of Herode, nor yet any policie of man could ſtay him from that office which God had enioyned him.

[q] Meaning, a litle while.

[r] By Chriſtes death we are made perfect for euer.

‖ *Or, make an end.*

[s] He noteth their malice, which by all meanes ſought his death more then did the tyrant of whom they willed him to beware.

Matth. 23.37.

[t] Chriſt forewarneth them of the deſtruction of the Temple, and of their whole policie.

deſolate: & verily I tel you, ye ſhal not ſee me vntil the time come that ye ſhal ſay, [u] Bleſſed is he that commeth in the name of the Lord.

[u] When your owne conſcience ſhall reproue you, and cauſe you to confeſſe that which ye now denie, which ſhalbe when you ſhal ſee me in my maieſtie.

CHAP. XIIII.

1 Ieſus eateth with the Phariſe, 4 Healeth the dropſie vpon the Sabbath, 8 Teacheth to be lowly, and to bid the poore to our table. 15 Hee telleth of the great Supper. 28 He warneth them that will follow him, to lay their accounts before, what it will coſt them. 34 The ſalt of the earth.

AND it came to paſſe, that when he was entred into the houſe of one of the chiefe Phariſes on the Sabbath day, to ‖ eate bread, they watched him.

‖*Or, take his refection.*

2 And behold, there was a certaine man before him, which had the dropſie.

3 Then Ieſus anſwering, ſpake vnto the expounders of the Law, and Phariſes, ſaying, Is it lawfull to heale on the Sabbath day?

4 And they held their peace. Then hee tooke him, and healed him, and let him goe,

5 And anſwered them, ſaying, Which of you ſhall haue an aſſe, or an oxe fallen into a pit, and will not ſtraightway pull him out on the Sabbath day?

6 And they could not anſwere him againe to thoſe things.

7 ¶ He ſpake alſo a parable to the gheſts, when hee marked how they choſe out the chiefe roomes, and ſayd vnto them,

8 [a] When thou ſhalt bee bidden of any man to a wedding, ſet not thy ſelfe downe in the chiefeſt place, leſt a more honourable man then thou, be bidden of him,

9 And he that bade both him and thee, come, and ſay to thee, Giue this man roome, and thou then begin with ſhame to take the loweſt roome.

[a] He reproueth their ambition, which deſire to ſit in the higheſt places.

10 * But when thou art bidden, goe, and ſit downe in the loweſt roome, that when he that bade thee, commeth, hee may ſay vnto thee, Friend, ſit vp higher: then ſhalt thou haue worſhip in the preſence of them that ſit at table with thee.

11 * For whoſoeuer exalteth himſelfe, ſhal be brought low, and hee that humbleth himſelfe, ſhall be exalted.

*Prou.*25.7. *Chap.*18.14. *matth.*23.12.

12 ¶ Then [b] ſayd he alſo to him that had bidden him, * When thou makeſt a dinner or a ſupper, call not thy friends, nor thy brethren, neither thy kinſmē, nor thy rich neighbours, leſt they alſo bid thee againe, and a recompenſe be made thee.

13 But when thou makeſt a feaſt, call the poore, the maimed, the lame, and the blind,

14 And thou ſhalt bee bleſſed, becauſe they cannot recompenſe thee: for thou ſhalt bee recompenſed at the reſurrection of the iuſt.

[b] Chriſt reprehendeth onely the blinde affection of man, which regardeth nothing but a worldly recompenſe.

*Prou.*3.9,27,28. *tob.*4.7.

15 ¶ Now when one of them that ſate at table, heard theſe things, hee ſayd vnto him, Bleſſed is hee that eateth bread in the kingdome of God.

16 Then ſayde he to him, * [c] A certaine man made a great ſupper, and bade many,

17 And ſent his ſeruant at ſupper time to ſay to them that were bidden, Come: for all things are now ready.

*Matth.*22 2. *reuel.*19.9.

[c] He caſteth the Iewes in the teeth with their ingratitude, which would not eate of thoſe holy meates of Gods word, which was preſented vnto them, and whereunto they were bid a long time before.

18 But they all with one minde began to make excuſe: The firſt ſayde vnto him, I haue bought a farme, and I muſt needes go out and ſee it: I pray thee haue me excuſed.

19 And another ſayd, I haue bought fiue yoke of oxen, and I goe to prooue them: I pray thee haue me excuſed.

20 And another ſayd, I haue married a wife, and therefore I cannot come.

21 So that ſeruant returned, and ſhewed his maſter theſe things. Then was the good man of the houſe angry, and ſayd to his ſeruant, [d] Goe out quickly into the places and ſtreetes of the citie, and bring in hither the poore, and the maimed, and the halt, and the blinde.

22 And the ſeruant ſayd, Lord, it is done as thou haſt commaunded, and yet there is roome.

23 Then the maſter ſayde to the ſeruant, Goe out into the [e] hie wayes, and hedges, and [f] compell them to come in, that mine houſe may be filled.

24 For I ſay vnto you, that none of thoſe men which were bidden, ſhall taſte of my ſupper.

[d] Here is ſignified the calling of the Gentiles.

[e] God wil rather receiue al the raſcall people of the world to his banquet, then them which are vnthankfull.

[f] This compulſion commeth of the feeling of the power of Gods word, after that his worde hath bene preached.

25 Now there went great multitudes with him, and hee turned and ſayd vnto them,

26 * If any man come to mee, and [g] hate not his father, and mother, and wife, and children, and brethren, and ſiſters, yea, and his owne life alſo, he cannot be my diſciple.

27 * And whoſoeuer beareth not his croſſe, and commeth after me, cannot be my diſciple.

*Matt.*10.37. *and* 16.24.

[g] That is, he that caſteth not off all affections and deſires which draw vs from Chriſt.

*Chap.*9.23.*matt.*16.24. *mar.*8.34.

28 For which of you minding to build a tower, ſitteth not downe before, and [h] counteth the coſt, whether hee haue ſufficient to performe it,

29 Leſt that after he hath layed the foundation, and is not able to performe it, all that behold it, begin to mocke him,

30 Saying, This man began to build, and was not able to make an end?

31 Or what king going to make warre againſt another king, ſitteth not downe firſt and taketh counſell, whether hee be able with tenne thouſand, to meete him that commeth againſt him with twentie thouſand?

32 Or els while he is yet a great way off, he ſendeth an ambaſſage, and deſireth conditions of peace.

33 So likewiſe, whoſoeuer hee be of you that [i] forſaketh not all that he hath, hee can not be my diſciple.

[h] He that will profeſſe the Goſpel, muſt diligently conſider what his profeſſion requireth, and not raſhly take in hand ſo great an enterpriſe, neither yet when he hath taken it in hand, in any caſe forſake it.

[i] He that is not perſwaded to leaue all at euery houre to beſtowe himſelfe frankly in Gods ſeruice.

34 * Salt is good: [k] but if ſalt haue loſt his ſauour, wherewith ſhall it be ‖ ſalted?

35 It is neither meete for the land, nor yet for the dunghill, but men caſt it out. He that hath eares to heare, let him heare.

Matth. 5.13. *marke* 9.50.

[k] If they that ſhould ſeaſon others, haue loſt it themſelues, where ſhould a man recouer it?

‖*Or, ſeaſoned.*

CHAP. XV.

2 The Phariſes murmure becauſe Chriſt receiueth ſinners. 4 The louing mercy of God is openly ſet foorth in the parable of the hundreth ſheepe. 7 Ioy in heauen for one ſinner. 12 Of the prodigall ſonne.

THen reſorted vnto him all the Publicanes and ſinners, to heare him.

2 Therefore the Phariſes and Scribes murmured, ſaying, He receiueth ſinners, and eateth with them.

3 Then ſpake hee this parable to them, ſaying,

4 *What man of you hauing an hundreth ſheepe, if he loſe one of them, doeth not leaue ninetie and nine in the wilderneſſe, and goe after that which is loſt, vntill hee finde it?

Math.18.12.

5 And when hee hath found it, he layeth it on his ſhoulders with ioy.

6 And when he commeth home, hee calleth together his friends and neighbours, ſaying vnto them, Reioyce with mee: for I haue found my ſheepe, which was loſt.

7 I ſay vnto you, that likewiſe ioy ſhall be in heauen for one ſinner that conuerteth, more then for ninetie and nine [a] iuſt men, which neede none amendment of life.

8 Either what woman hauing tenne [b] pieces of ſiluer, if ſhee loſe one piece, doeth not light a candle, and ſweepe the houſe, and ſeeke diligently till ſhe finde it?

9 And when ſhe hath found it, ſhee calleth her friendes, and neighbours, ſaying, Reioyce with me: for I haue found the piece which I had loſt.

10 Likewiſe I ſay vnto you, there is ioy in the preſence of the Angels of God, for one ſinner that conuerteth.

11 ¶ He ſayd moreouer, A certaine man had two ſonnes.

12 And the yonger of them ſayde to his father, Father, giue me the [c] portion of the goods that falleth to me. So he diuided vnto them his ſubſtance.

13 So not long after, when the yonger ſonne had gathered all together, hee tooke his iourney into a farre countrey, and there hee waſted his goods with [d] riotous liuing.

14 Now when hee had ſpent all, there aroſe a great dearth throughout that land, and he began to be in neceſſitie.

15 Then he went and claue to a citizen of that countrey, and he ſent him to his farme, to feede ſwine.

16 And hee would faine haue filled his belly with the huſkes, that the ſwine ate: [e] but no man gaue them him.

17 Then he came to himſelfe, and ſayd, Howe many hyred ſeruantes at my fathers haue bread ynough, and I die for hunger!

18 I will riſe and goe to my father, and ſay vnto him, Father, I haue ſinned againſt [f] heauen, and before thee,

19 And am no more worthy to bee called thy ſonne: make me as one of thy hyred ſeruants.

20 So hee aroſe, and came to his father, and when he was yet [g] a great way off, his father ſaw him, and had compaſſion, and ranne and fell on his necke, and kiſſed him.

21 And the ſonne ſayde vnto him, [h] Father, I haue ſinned againſt heauen, and before thee, and am no more worthy to bee called thy ſonne.

22 Then the father ſayd to his ſeruants, Bring forth the beſt robe, and put it on him, and put a ring on his hand, and ſhooes on his feete,

23 And bring the fat calfe, and kill him, and let vs eate and be merry.

24 For this my ſonne was dead, and is aliue againe: and hee was loſt, but hee is found. And they began to be merry.

25 Now the [i] elder brother was in the fielde, and when hee came and drew neere to the houſe, hee heard melodie, and dauncing,

26 And called one of his ſeruants, and aſked what thoſe things meant.

27 And he ſayd vnto him, Thy brother is come, and thy father hath killed the fatted calfe, becauſe he hath receiued him ſafe and ſound.

28 Then hee was angrie, and would not goe in: therefore came his father out and intreated him.

29 But he anſwered and ſayd to his father, Loe, theſe many yeeres haue I done thee ſeruice, neither brake I at any time thy commandement, and yet thou neuer gaueſt me a kid, that I might make merry with my friends.

30 But when this thy ſonne was come, which hath deuoured thy goods with harlots, thou haſt for his ſake killed the fatte calfe.

31 And he ſayd vnto him, [k] Sonne, thou art euer with mee, and all that I haue, is thine. It was meete that wee ſhould make merry, and be glad: for this thy brother was dead, and is aliue againe: and he was loſt, but he is found.

[a] Which iuſtifie themſelues, and know not their owne faults.

[b] The word is, *drachma*, which is ſomewhat more in value then fiue pence of old ſterling money, and was equall with a Romane penie.

[c] This declareth that we ought not to deſire to haue our portion ſeparate from God, except we will loſe all.

[d] The Greeke word ſignifieth ſo to waſte all, that a man reſerueth nothing to himſelfe.

[e] For no man had pitie vpon him.

[f] That is, againſt God.

[g] God preuenteth vs and heareth our gronings before we cry to him.

[h] He was touched with the feeling of his ſinne, and therfore was aſhamed thereof, and heauie in heart.

[i] God reproueth the enuie of ſuch as grudge when God receiueth ſinners to mercy.

[k] Thy part which art a Iew, is nothing diminiſhed by that, that Chriſt was alſo killed for the Gentiles: for he accepteth not the perſon, but feedeth indifferently all them that beleeue in him, with his body and blood to life euerlaſting.

CHAP. XVI.

1 Chriſt exhorteth his to wiſedome and liberalitie by the example of the ſteward. 13 None can ſerue two maſters. 14 He reproueth the couetouſnes and hypocriſie of the Phariſees. 16 Of the end and force of the Law. 18 The holy ſtate of marriage. 19 Of the rich man, and Lazarus.

AND he ſayde alſo vnto his diſciples, [a] There was a certaine rich man, which had a ſteward, and hee was accuſed vnto him, that he waſted his goods.

2 And he called him, and ſayd vnto him, How is it that I heare this of thee? Giue an accounts of thy ſtewardſhip: for thou mayeſt be no longer ſteward.

3 Then the ſteward ſayde within himſelfe, What ſhall I doe? for my maſter will take away from mee the ſtewardſhip. I can not dig, and to beg I am aſhamed.

4 I know what I will doe, that when I am put out of the ſtewardſhip, they may receiue me into their houſes.

5 Then called hee euery one of his maſters detters, and ſayd vnto the firſt, How much oweſt thou vnto my maſter?

6 And hee ſayd, An hundreth meaſures of oyle. And he ſayd to him, Take thy writing, and ſit downe quickely, and write fiftie.

7 Then ſayd he to another, How much oweſt thou? And hee ſayde, An hundreth

[a] Chriſt teacheth hereby, that likewiſe as he which is in authoritie, and hath riches, if he get friends in his proſperitie, may be relieued in his aduerſitie: ſo our liberalitie towardes our neighbour ſhall ſtand vs in ſuch ſtead at the day of Iudgement, that God will accept it as done vnto him.

measures of wheate. Then he ſayd to him, Take thy writing, and write fourescore.

8 And the Lord commended [b] the vniuſt ſtewarde, becauſe hee had done wiſely. Wherefore the children of this world are in their generation wiſer then the children of light.

9 And I ſay vnto you, Make your friends [c] with the riches of iniquitie, that when yee ſhall want, they may receiue you into euerlaſting habitations.

10 Hee that is faithfull in the leaſt, he is alſo faithfull in much: and he that is vniuſt in the leaſt, is vniuſt alſo in much.

11 If then yee haue not bene faithfull in [d] the wicked riches, who will truſt you in the true treaſure?

12 And if yee haue not bene faithfull in [e] another mans goods, who ſhall giue you that which is [f] yours?

13 *No ſeruant can ſerue two maſters: for either he ſhall hate the one, and loue the other: or els he ſhall leane to the one, and deſpiſe the other. Ye cannot ſerue God and riches.

14 All theſe things heard the Phariſes alſo which were couetous, and they [g] mocked him.

15 Then he ſayd vnto them, Ye are they which [h] iuſtifie your ſelues before men: but God knoweth your hearts: for that which is highly eſteemed among men, is abomination in the ſight of God.

16 *The Law and the Prophets endured vntill Iohn: and ſince that time the kingdome of God is preached, and euery man [i] preaſeth into it.

17 *Now it is more eaſie that heauen and earth ſhould paſſe away, then that one title of the law ſhould fall.

18 ¶ *Whoſoeuer putteth away his wife, and marrieth another, committeth adulterie: and whoſoeuer marieth her that [k] is put away from her huſband, committeth adulterie.

19 ¶ There was a [l] certaine rich man, which was clothed in purple, and fine linnen, and fared well and dilicately euery day.

20 Alſo there was a certaine begger named Lazarus, which was layed at his gate full of ſores,

21 And deſired to bee refreſhed with the crummes that fell from the rich mans table: yea, and the dogs came and licked his ſores.

22 And it was ſo that the begger died, and was caried by the Angels into [m] Abrahams [n] boſome. The rich man alſo died and was buried.

23 And being in hell in torments, he lift vp his eyes, and ſawe Abraham afarre off, and Lazarus in his boſome.

24 Then he cried and ſaid, Father Abraham, haue mercie on mee, and ſend Lazarus that he may dip the tip of his [o] finger in water, and coole my tongue: for I am tormented in this flame.

25 But Abraham ſaid, [p] Sonne, remember that thou in thy life time receiuedſt thy ‖ pleaſures, and likewiſe Lazarus ‖ paines: now therefore is he comforted, and thou art tormented.

26 Beſides all this, betweene you and vs there is a great ‖ gulfe ſet, ſo that they which would go from hence to you, cannot, neither can they come from vs thence to vs.

27 Then he ſayd, I pray thee therefore father, that thou wouldeſt ſend him to my fathers houſe,

28 (For I haue fiue brethren) that he may teſtifie vnto them, leaſt they alſo come into this place of torment.

29 Abraham ſaid vnto him, They haue Moſes and the [q] Prophets: let them [r] heare them.

30 And he ſayd, Nay, father Abraham: but if one come vnto them from the dead, they will amend their liues.

31 Then he ſayd vnto him, If they heare not Moſes and the Prophets, neither will they be perſwaded, though one riſe from the dead againe.

CHAP. XVII.

2 Chriſt teacheth his diſciples to auoyd occaſions of offence, 3 one to forgiue another. 5 We ought to pray for the increaſe of faith. 6 He magnifieth the vertue of faith, 10 and ſheweth the vnabilitie of man, 11 healeth ten lepers, 20 ſpeaketh of the latter dayes, and of the end of the world.

Then ſayd he to the diſciples, *It cannot be auoyded, but that offences will come, but woe be to him by whom they come.

2 It were better for him that a great milſtone were hanged about his necke, and that he were caſt into the ſea, then that hee ſhould [a] offend one of theſe litle ones.

3 ¶ Take heed to your ſelues: if thy brother treſpaſſe againſt thee, rebuke him: and if he repent, forgiue him.

4 *And though hee ſinne againſt thee [b] ſeuen times in a day, and ſeuen times in a day turne againe to thee, ſaying, It repenteth me, thou ſhalt forgiue him.

5 ¶ And the Apoſtles ſaid vnto the Lord, Increaſe our faith.

6 And the Lorde ſayd, *If yee had faith, as much as is [c] a graine of muſtard ſeede, and ſhould ſay vnto this mulberie tree, [d] Plucke thy ſelfe vp by the rootes, and plant thy ſelfe in the ſea, it ſhould euen obey you.

[b] God who doth here repreſent the maſter of the houſe doeth rather cōmend the prodigall waſte of his goods, and the liberal giuing of the ſame to the poore, then the ſtraite keeping and hoarding of them.

[c] That is, either wickedly gotten, or wickedly kept, or wickedly ſpent: and hereby we be warned to ſuſpect riches, which for the moſt part are an occaſion to their poſſeſſors of great wickedneſſe.

[d] They which cannot well beſtow worldly goods, will beſtow ill ſpirituall treaſures: and therefore they ought not to be committed to them.

[e] As the riches and ſuch like things, which God hath giuen not for your ſelues onely, but to beſtow vpon others.

[f] Chriſt calleth the gifts which he giueth vnto vs, ours.

Math.6.24.

[g] Becauſe they iudged no man happy, but thoſe that were rich.

[h] Which loue outward appearance and vaine glory.

Matth.11.12.

[i] Their zeale is ſo inflamed, that they followe the Goſpel without reſpect of worldly things. *Matth.5.18. Matth.5.32. and 19.9. 1.cor.7.11.* [k] That is, which is not lawfully diuorced. [l] By this ſtory is declared, what puniſhment they ſhall haue, which liue deliciouſly and neglect the poore. [m] As the fathers in the old lawe, were ſayd to be gathered into the boſome of Abraham, becauſe they receiued the fruite of the ſame with him: ſo in the new Teſtament we ſay that the members of Chriſt are ioyned to their head, or gathered vnto him. [n] Whereby is ſignified that moſt bleſſed life, which they that die in the faith that Abraham did, ſhall enioy after this world.

[o] Chriſt deſcribeth ſpirituall things by ſuch maner of ſpeech, as is moſt proper to our vnderſtanding: for our ſoules haue neither fingers nor eyes, neither are they thirſtie, or ſpeake: but the Lord, as it were in a table, painteth forth the ſtate of the life to come, as our capacitie is able to comprehend it.

[p] In calling him ſonne, he taunteth his vaine boaſting, who in his life vanted himſelfe to be the ſonne of Abraham: warning vs alſo hereby how little glorious titles auaile. ‖ *Or, good things.* ‖ *Or, euill things.* ‖ *Or, ſwallowing pit.* [q] Which declareth that it is too late to bee inſtructed by the dead, if in their life time they cannot profite by the liuely word of God. [r] As faith commeth by Gods word, ſo it is maintained by the ſame. So that we neither ought to looke for Angels from heauen, or the dead to confirme vs therein, but onely the word of God is ſufficient to life euerlaſting.

Matth.18.7. mar.9.42.

[a] That is, to turne him backe from the knowledge of God, and his ſaluation.

Matth.18.21.

[b] That is, many times: for by a certaine number he meaneth an vncertaine.

Matth.17.20.

[c] That is, if they had neuer ſo litle of pure and perfite faith.

[d] Meaning, they ſhould do wonderfull, and incredible things.

7 ¶ Who is it alſo of you, that hauing a ſeruant plowing or feeding of cattell, would ſay vnto him by and by, when he were come from the field, Goe, and ſit downe at table?

8 And woulde not rather ſay to him, [e] Dreſſe wherewith I may ſup, and gird thy ſelfe, and ſerue me, till I haue eaten and drunken, and afterward eate thou, and drinke thou?

9 Doeth he thanke that ſeruant, becauſe hee did that which was commanded vnto him? I trow not,

10 So likewiſe ye, when ye haue done all thoſe things which are commanded you, ſay, We are [f] vnprofitable ſeruants: wee haue done that which was our duetie to doe.

11 ¶ And ſo it was when he went to Ieruſalem, that he paſſed thorow the mids of Samaria and Galile.

12 And as he entred into a certain towne, there met him ten men that were lepers, which ſtoode a farre off.

13 And they lift vp their voyces and ſaid, Ieſus, Maſter, haue mercy on vs.

14 And when he ſawe them, he ſayd vnto them, * Goe, ſhewe your ſelues vnto the [g] Prieſts, And it came to paſſe, that as they went, they were cleanſed.

15 Then one of them, when he ſaw that he was healed, turned backe, and with a loud voyce prayſed God,

16 And fell downe on his face at his feet, and gaue him thanks: and he was a Samaritane.

17 And Ieſus anſwered, & ſaid, Are there not ten cleanſed? but where are the [h] nine?

18 There are none found that returned to giue God prayſe, ſaue this ſtranger.

19 And he ſaid vnto him, Ariſe, Goe thy way, thy faith hath made thee whole.

20 ¶ And when hee was demaunded of the Phariſes, when the kingdome of God ſhould come, he anſwered them, and ſayde, The kingdome of God commeth not [i] with obſeruation.

21 Neither ſhall men ſay, Loe here, or loe there: for beholde, the kingdome of God is ‖ [k] within you,

22 And hee ſayd vnto the diſciples, The dayes will come, when ye ſhall deſire to ſee [l] one of the dayes of the Sonne of man, and ye ſhall not ſee it.

23 * Then they ſhall ſay to you, Behold here, or beholde there: but goe not thither neither follow them.

24 For as the lightning that lighteneth out of the one parte vnder heauen, ſhineth vnto the other parte vnder heauen, ſo ſhall the Sonne of man be in his [m] day.

25 But firſt muſt he ſuffer many things, and be reproued of this generation.

26 * And as it was in the [n] dayes of Noe, ſo ſhall it be in the dayes of the Sonne of man.

27 They ate, they dranke, they married wiues, & gaue in mariage vnto the day that Noe went into the Arke: & the floode came, and deſtroyed them all.

28 * Likewiſe alſo, as it was in the dayes of Lot: they ate, they dranke, they bought, they ſolde, they planted, they built,

[e] Hereby is declareth that it is not ynough to do a piece of our dutie for a time, but alſo we muſt continue to the end.

[f] For God receiueth nothing of vs, whereby he ſhould ſtand bound vnto vs.

Leuit.14.2.

[g] To whom it did appertaine to iudge of the leproſie Leui.14.2. and hereby alſo the Prieſts ſhould haue no occaſion to grudge or murmure.

[h] Hee noteth hereby their ingratitude, & that the greateſt part neglect the benefits of God.

[i] It cannot be diſcerned by any outward ſhew, or maieſtie, wherby it might the rather be knowen.

‖*Or, among you.*

[k] Either by reaſon of the word of God, which is receiued by faith, or that the Meſſias whom they ſought as abſent, is now preſent, euen within their owne doores, and yet they know him not, Iohn 1.11.

[l] He ſpeaketh of his firſt, comming into the world.

Matth.24.23. *marke* 13.21.

[m] Meaning, his ſecond comming wherein he ſhall appeare in glory.

Gen.7 5.*mat*.24, 38.1.*pet*.3.20.

[n] When men contemned the iudgement of God wherewith they were before menaced.

Gen.19.24.

29 But in the day that Lot went out of Sodome, it rained fire and brimſtone from heauen, and deſtroyed them all.

30 After theſe enſamples ſhall it bee in the day when the Sonne of man ſhalbe reueiled.

31 At that day, he that is vpon the [o] houſe, and his ſtuffe in the houſe, let him not come downe to take it out: and hee that is in the field likewiſe, let him not turne backe to that he left behinde.

32 *Remember Lots wife.

33 * Whoſoeuer will ſeeke to ſaue his ſoule, ſhall loſe it: and whoſoeuer ſhall loſe it, [p] ſhall get it life.

34 *I tell you, in that night there ſhall be two in one [q] bed: the one ſhall bee receiued and the other ſhall be left.

35 Two women ſhall be grinding together: the one ſhalbe taken and the other ſhal be left.

36 Two ſhall be in the field: one ſhalbe receiued, and another ſhall be left.

37 And they anſwered, and ſaide to him, Where, Lord? And hee ſaide vnto them, * [r] Whereſoeuer the body is, thither will alſo the Eagles reſort,

[o] We muſt forget that which we haue left behind vs, to the end that we may the better follow our heauenly vocation.

Gen.19.26.

Cha.9.24.& 16.25 *matth*.10.39. *marke* 8.35. *iohn* 12.25.

[p] This corporall death ſhall ingender life euerlaſting.

Matt. 24.40,41.

[q] He meaneth that no band or coniunction is ſo ſtraight that ſhould ſtay vs. *Matth*.24.28.

[r] Nothing can hinder the faithfull to bee ioyned to their head Ieſus Chriſt: for they ſhall gather vnto him, as the rauening birds about a carion.

CHAP. XVIII.

2 By the example of the widowe, and the Publicane, Chriſt teacheth how to pray. 15 By the example of children, he exhorteth to humilitie. 18 Of the way to be ſaued, aud what things let. 29 The reward promiſed to his. 31 and of the croſſe. 35 The blinde man receiueth ſight.

AND * he ſpake alſo a parable vnto them, to this ende, that they ought alwayes to pray, and not to [a] waxe faint,

2 Saying, There was a iudge in a certaine citie, which feared not God, neither reuerenced man.

3 And there was a widowe in that citie, which came vnto him, ſaying, ‖ Doe me iuſtice againſt mine [b] aduerſarie.

4 And hee would not for a time: but afterward hee ſayd with himſelfe, Though I feare not God, nor reuerence man,

5 Yet becauſe this widow troubleth me, I will doe her right, leſt at the laſt ſhe come and make me wearie.

6 And the Lord ſayde, Heare what the vnrighteous iudge ſayeth.

7 Nowe ſhall not God auenge his elect, which crie day and night vnto him, yea, though [c] he ſuffer long for them?

8 I tell you he wil auenge them quickly: but when the Sonne of man commeth, ſhall he find faith on the earth?

9 ¶ He ſpake alſo this parable vnto certaine which truſted in themſelues that they were iuſt, and deſpiſed other.

10 Two men went vp into the Temple to pray: the one a Phariſe, and the other a Publicane.

11 The Phariſe [d] ſtood and prayed thus with himſelfe, O God, I thanke thee that I am not as other men, extortioners, vniuſt, adulterers, or euen as this Publicane.

12 I

Ecclus.18,22. *rom*.12.12. 1.*theſ*.5.17.

[a] The Greeke word ſignifieth not to ſhrinke backe, as cowards do in warre, or to giue place in afflictions or dangers.

‖*Or, auenge me.*

[b] Who pleadeth againſt me.

[c] And ſeeme ſlow in reuenging their wrongs.

[d] Whereby he declareth his proud and diſdainefull heart,

UMI

12 I faſt twice in the weeke: I giue tithe of all that euer I poſſeſſe.

13 But the Publicane ſtanding a farre off, would not lift vp ſo much as his [e]eies to heauen, but ſmote his breaſt, ſaying, God be mercifull to me a ſinner.

14 I tell you, this man departed to his houſe iuſtified, ‖ rather then the other: *For euery man that exalteth himſelfe, ſhall bee brought low, and he that humbleth himſelfe, ſhall be exalted.

15 ¶ *They brought vnto him alſo [f]babes, that hee ſhould touch them. And when his diſciples ſaw it, they rebuked them.

16 But Ieſus called [g] them vnto him, and ſaid, Suffer the babes to come vnto me, and forbid them not: for of [h] ſuch is the kingdome of God.

17 Uerily I ſay vnto you, Whoſoeuer receiueth not the kingdome of God, as [i]a babe, he ſhall not enter therein.

18 *Then a certaine ruler asked him, ſaying, Good maſter, what ought I to do, to inherite eternall life?

19 And Ieſus ſaide vnto him, Why calleſt thou mee [k] good? none is good, ſaue one, euen God.

20 Thou knoweſt the commandements, *Thou ſhalt not commit adultery: Thou ſhalt not kill: Thou ſhalt not ſteale: Thou ſhalt not beare falſe witneſſe: Honour thy father and thy mother.

21 And hee ſayd, All theſe haue I kept from my youth.

22 Now when Ieſus heard that, hee ſayd vnto him, Yet lackeſt thou one thing, Sel all that euer thou haſt, and diſtribute vnto the poore, and thou ſhalt haue treaſure in heauen, and come follow me.

23 But when hee heard thoſe things, hee was very heauy: for hee was marueilous rich.

24 And when Ieſus ſaw him ſorrowfull, hee ſaide, With what difficultie ſhall they that haue riches enter into the kingdome of God?

25 Surely it is eaſier for a ‖ camell to goe through a needles eye, then for a rich man to enter into the kingdom of God.

26 Then ſaide they that heard it, And who then can be ſaued?

27 And hee ſayd, The things which are vnpoſſible with men, are [l] poſſible with God.

28 ¶ *Then Peter ſayd, Loe, wee haue left all, and haue followed thee.

29 And hee ſayd vnto them, Uerely I ſay vnto you, there is no man that hath left houſe, or parents, or brethren, or wife, or children for the kingdome of Gods ſake,

30 Which ſhall not receiue [m]much more in this worlde, and in the worlde to come life euerlaſting.

31 ¶ *Then Ieſus tooke vnto him the twelue, and ſayd vnto them, Behold, we goe vp to Ieruſalem, and all things ſhall be fulfilled to the Sonne of man, that are written by the Prophets.

32 For hee ſhall bee deliuered vnto the Gentiles, and ſhall bee mocked, and ſhall bee ſpitefully intreated, and ſhall be ſpitted on.

33 And when they haue ſcourged him, they wil put him to death: but the third day he ſhall riſe againe.

34 But they vnderſtoode none of theſe things, and this ſaying was hid from them, neither perceiued they the thinges, which were ſpoken.

35 ¶ *And it came to paſſe, that as he was come neere vnto Iericho, a certaine blinde man ſate by the way ſide begging.

36 And when hee heard the people paſſe by, he asked what it meant.

37 And they ſayd vnto him, that Ieſus of Nazareth paſſed by.

38 Then he cried, ſaying, Ieſus the ſonne of Dauid, haue mercy on me.

39 And they which went before, rebuked him, that hee ſhould hold his peace, but hee cried much more, O [n]Sonne of Dauid, haue mercy on me.

40 And Ieſus ſtood ſtill, and commanded him to be brought vnto him. And when he was come neere, he asked him,

41 Saying, What wilt thou that I doe vnto thee? And he ſaid, Lord, that I may receiue my ſight.

42 And Ieſus ſaid vnto him, Receiue thy ſight: thy faith hath ſaued thee.

43 Then immediately hee receiued his ſight, and followed him, [o]praiſing God: and all the people when they ſaw this, gaue praiſe to God.

CHAP. XIX.

1 Of Zaccheus. 12 The tenne pieces of money. 28 Chriſt rideth to Ieruſalem, and weepeth for it. 45 He chaſeth out the merchants, 47 and his enemies ſeeke to deſtroy him.

Now when Ieſus entred and paſſed thorow Iericho,

2 Behold, there was a man named Zaccheus, which was the chiefe receiuer of the tribute, and he was rich.

3 And hee ſought to ſee Ieſus, who hee ſhould be, and coulde not for the preaſe, becauſe he was of a low ſtature.

4 Wherefore hee ran before, and climed vp into a wilde figge tree, that he might ſee him, for he ſhould come that way.

5 And when Ieſus came to the place, hee looked vp and ſaw him, and ſaid vnto him, Zaccheus, come downe at once: for to day I muſt abide at thine houſe.

6 Then he came downe haſtily, and receiued him ioyfully.

7 And when all they ſawe it, they murmured, ſaying, that hee was gone in to lodge with a ‖ ſinnefull man.

8 And Zaccheus ſtood forth, and ſaid vnto the Lord, Beholde, Lorde, the halfe of my goods I giue to the poore: and if I haue taken from any man by ‖ forged cauillation, I reſtore him foure fold.

9 Then Ieſus ſayd vnto him, This day is ſaluation come vnto this [a] houſe, forasmuch as hee is alſo become the [b] ſonne of Abraham.

10 *For the Sonne of man is come to ſeeke, and to ſaue that which was loſt.

e Theſe were ſignes of an humble and lowly heart.

‖ Or, and not the other.

Chap.14.11. matth.23.12.

Math.19.13. marke 10.13.

f The word ſignifieth yong ſucking babes which they caried in their armes.

g He meaneth the nourſes or them that bare the babes, whom the Apoſtles rebuked.

h He comprehendeth aſwell them that are infants of age, as them alſo, which are like vnto infants in ſimplicity and plainneſſe.

i Signifying that they ought to lay aſide all malice and pride.

Matth.19.16. marke 10.17.

k Becauſe commonly they abuſed this word, Ieſus ſheweth him that he could not confeſſe him to be good, except alſo he acknowledged that he was of God.

Exod.20.13,14.

‖ Or, cable rope.

l For he ſo gouerneth the hearts of his, that their riches doe not blinde them.

Matth.19.27. marke 10.28.

m The litle that a man hath with the grace of God, is an hundreth fold better then all the abundance that one can haue without him: but the chiefe recompence is in heauen.

Matth.20.17. mar.10.32.

Matth.20.29. mark.10.46.

n The people vſed to call the Meſſias by this name, becauſe they knew he ſhould come of the ſtocke of Dauid, Pſal.132.11. acts.2.30.

o He was mindfull of the benefit receiued, and alſo the people were moued thereby to glorifie God.

‖ Or, a man of a wicked life.

‖ Or, falſe accuſation.

a Zaccheus adoptiō was a ſigne that the whole family was receiued to mercie. Notwithſtanding this promiſe, God reſerueth to himſelfe free liberty, either to chuſe or forſake, as in Abrahams houſe.

b To be the ſonne of Abraham is to be choſen freely, Rom.9.8. to walke in the ſteps of the faith of Abraham, Rom.4.12. to doe the workes of Abraham, Iohn 8.39. by the which things wee are moſt aſſured of life euerlaſting, Rom.8.29. Matth.18.12.

11 And whiles they heard theſe things, he continued and ſpake a parable, becauſe hee was neere to Jeruſalem, and becauſe alſo they thought that the kingdome of GOD ſhould ſhortly appeare.

12 Hee ſayd therefore, *A certaine noble man went into [c] a farre countrey, to receiue for himſelfe a kingdome, and ſo to come againe.

13 And he called his ten ſeruants, and deliuered them ten [d] pieces of money, and ſayd vnto them, [e] Occupy till J come.

14 Now his citizens hated him, and ſent an ambaſſage after him, ſaying, We will not haue this man to reigne ouer vs.

15 And it came to paſſe when hee was come [f] againe, and had receiued his kingdome, that hee commaunded the ſeruants to bee called to him, to whom hee gaue his money, that hee might knowe what euery man had gained.

16 Then came the firſt, ſaying, Lord, thy piece hath increaſed ten pieces.

17 And he ſaid vnto him, Well, good ſeruant: becauſe thou haſt bene faithful in a very litle thing, take thou authoritie ouer tenne cities.

18 And the ſecond came, ſaying, Lord, thy piece hath increaſed fiue pieces,

19 And to the ſame he ſaid, Be thou alſo ruler ouer fiue cities.

20 So the other came and ſayd, Lord, beholde thy piece, which J haue layd vp in a napkin.

21 For J feared thee, becauſe thou art a ſtraite man, thou takeſt vp that thou laydeſt not downe, and reapeſt that thou didſt not ſowe.

22 Then he ſaid vnto him, Of thine own [g] mouth will J iudge thee, O euill ſeruant. Thou kneweſt that J am a ſtreite man, taking vp that J laid not downe, and reaping that J did not ſowe.

23 Wherefore then gaueſt not thou my money into the banke, that at my comming J might haue required it with vantage?

24 And hee ſayd to them that ſtoode by, Take from him that piece, and giue it him that hath ten pieces.

25 (And they ſayd vnto him, Lorde, hee hath ten pieces.)

26 *For J ſay vnto you, that vnto all them that haue, it ſhall be [h] giuen: and from him that hath not, euen that he hath, ſhall be taken from him.

27 Moreouer, thoſe mine enemies, which would not that J ſhould reigne ouer them, bring hither, and ſlay them before me.

28 ¶ And when he had thus ſpoken, hee went foorth [i] before, aſcending vp to Jeruſalem.

29 *And it came to paſſe, when hee was come neere to Bethphage, and Bethania, beſides the mount which is called the mount of Oliues, hee ſent two of his diſciples,

30 Saying, Goe yee to the towne which is before you, wherein aſſoone as yee are come, yee ſhall finde a colt tyed, whereon neuer man ſate: looſe him, and bring him hither.

*Matth.*25.14.

[c] This was to declare to them, that he muſt yet take great paines before his kingdome ſhould be eſtabliſhed.

[d] This piece of money is called Mina, and the whole ſumme mounteth about the value of ſeuenteene pound, eſteeming euery piece about fiue nobles and ſeuen pence.

[e] God will not that his graces remaine idle with vs.

[f] Whereby we learne that the ſecond comming of our Sauiour Chriſt ſhall be more glorious and excellent then it doeth now appeare.

[g] They that ſuppreſſe the gifts of God, and liue in idleneſſe, are without all excuſe.

*Chap.*8.18. *matt.* 13.12. *and* 25.29 *mar.*4.25.

[h] He that faithfully beſtoweth the graces of God, ſhall haue them increaſed: but they ſhalbe taken away from him that is vnprofitable, and vſeth them not to Gods glory.

[i] Hereby we perceiue the excellent conſtancie of Chriſt, who notwithſtanding he did now fight againſt the terrour of death, and Gods iudgement; yet went before his fearefull diſciples, and led the way to death.

*Matth.*21.1 *marke* 11.1.

31 [k] And if any man aſke you, why yee looſe him, thus ſhall ye ſay vnto him, Becauſe the Lord hath need of him.

32 So they that were ſent, went their way, and found it as he had ſaid vnto them.

33 And as they were looſing the colt, the owners thereof ſayd vnto them, Why looſe ye the colt?

34 And they ſayd, The Lord hath neede of him.

35 ¶ *So they brought him to Jeſus, and they caſt their garments on the colt, and ſet Jeſus thereon.

36 And as hee went, they ſpred their clothes in the way.

37 And when hee was nowe come neere to the going downe of the mount of Oliues, the whole multitude of the diſciples beganne to reioyce, and to prayſe God with a loude voyce, for all the great workes that they had ſeene,

38 Saying, Bleſſed be the King that commeth in the Name of the Lorde: [l] peace in heauen, and glory in the hieſt places.

39 Then ſome of the Phariſes of the company ſayd vnto him, Maſter, rebuke thy diſciples.

40 But he anſwered and ſayd vnto them, J tell you, that if theſe ſhoulde holde their peace, the ſtones would cry.

41 ¶ *And when he was come neere, hee beheld the city, and wept for it,

42 Saying, [m] O if thou haddeſt euen knowen at the leaſt in this thy day [n] thoſe things, which belong vnto thy peace! but now are they [o] hid from thine eyes.

43 For the dayes ſhal come vpon thee, that thine enemies ſhall caſt a trench about thee, and compaſſe thee round, and keepe thee in on euery ſide,

44 And ſhall make thee euen with the ground, and thy children which are in thee, and they ſhall not leaue in thee a ſtone vpon a ſtone, becauſe thou kneweſt not the time of thy [p] viſitation.

45 ¶ *He went alſo into the Temple, and began to caſt out them that ſold therein, and them that bought,

46 Saying vnto them, It is written, *Mine houſe is the houſe of prayer, * but yee haue made it a denne of theeues.

47 And he taught ‖ dayly in the Temple. And the hie Prieſtes & the Scribes, and the chiefe of the people ſought to deſtroy him.

48 But they coulde not finde what they might doe to him: for all the people [q] hanged vpon him when they heard him.

[k] Chriſt preuenteth ſuch difficulties as might haue troubled his diſciples.

*Math.*21.7. *iohn* 12.14.

[l] They wiſh that God may be appeaſed & reconciled with men: and ſo by this meanes be glorified.

*Cha.*21.6,8 *mat.*24.1.*mar.*13.1

[m] Chriſt partly pitieth the citie which was ſo neere her deſtruction, and partly vpbraideth their malice which would not imbrace Chriſt their Sauiour, and therefore pronounceth greater puniſhment to Ieruſalem, then to other cities which had not receiued like graces.

[n] Meaning Chriſt, without whom there is no ſaluation, and with whom is all felicitie.

[o] Trough thine own malice thou art blinded.

[p] And receiuedſt not the Redeemer which was ſent thee.

*Matth.*21.13 *mar.*11.17 *Iſa.*56.7. *Iere* 7.11.

‖ *Or, in the day time.*

[q] That is, were moſt attent to heare.

CHAP. XX.

4 Chriſt ſtoppeth his aduerſaries mouthes by an other queſtion, 9 ſheweth their deſtruction by a parable. 22 The authority of princes. 27 The reſurrection, and his diuine power. 46 He reproueth the ambition of the Scribes.

AND *it came to paſſe, that on one of thoſe dayes, as hee taught the people in the Temple, and preached the Goſpell, the hie Prieſtes and the Scribes came vpon him with the Elders,

2 And ſpake vnto him, ſaying, Tell vs by what

*Matth.*21.23 *marke* 11.27. 28.

what authoritie thou doeſt theſe things, or who is hee that hath giuen thee this authoritie?

3 And he anſwered and ſayd vnto them, I alſo will aſke you one thing: tell me therefore:

a By Baptiſme he comprehendeth all Iohns miniſterie, who bare witneſſe to Chriſt.

4 The [a] baptiſme of Iohn, was it from heauen, or of men?

5 And they reaſoned within themſelues, ſaying, If wee ſhall ſay, From heauen, hee will ſay, Why then beleeued ye him not?

6 But if we ſhall ſay, Of men, all the people will ſtone vs: for they be perſwaded that Iohn was a Prophet.

7 Therefore they anſwered, that they could not tell whence it was.

b By this meanes he made them aſhamed and aſtoniſhed.

8 Then Ieſus ſayd vnto them, [b] Neither tell I you by what authoritie I doe theſe things.

Matt.21.33. mar.12 1. iſa.5.1 ier.2.21.

c The Iewes were as Gods plants, and his owne grafting.

d God committed his people to the gouernours and prieſts.

e He raiſed vp prophets.

9 ¶ Then began he to ſpeake to the people this parable, *A certaine man planted a [c] vineyard, and [d] let it foorth to huſbandmen: and went into a ſtrange countrey, for a great ſeaſon.

10 And at a time he ſent a [e] ſeruant to the huſbandmen, that they ſhould giue him of the fruite of the vineyard, but the huſbandmen did beate him, and ſent him away emptie.

11 Againe he ſent yet another ſeruant: and they did beate him, and foule intreated him, and ſent him away emptie.

12 Moreouer, he ſent the third, and him they wounded, and caſt out.

13 Then ſayd the Lord of the vineyard, What ſhall I doe? I will ſend my beloued Sonne: it may be that they will doe reuerence, when they ſee him.

14 But when the huſbandmen ſaw him, they reaſoned with themſelues, ſaying, This is the heire: come, let vs kill him, that the inheritance may be ours.

15 So they caſt him out of the vineyard, and killed him. What ſhall the Lord of the vineyard therefore do vnto them?

16 Hee will come and deſtroy theſe huſbandmen, and will giue out his vineyard to others. But when they heard it, they ſayd, God forbid.

Pſal.118.22. iſa 28.16. acts.4.11. rom.9.33. 1.pet.2.7.

f For by it the building is ioined together, and made ſtrong.

g They that ſtumble & fal on Chriſt, thinking to oppreſſe him, ſhal be ouerthrowen themſelues and deſtroyed.

17 ¶ And he beheld them, & ſaid, What meaneth this then that is written, * The ſtone that the builders refuſed, that is made the head [f] of the corner?

18 [g] Whoſoeuer ſhall fall vpon that ſtone, ſhall be broken: and on whomſoeuer it ſhall fall, it will grind him to powder.

19 Then the hie Prieſtes & the Scribes the ſame houre went about to lay hands on him: (but they feared the people) for they perceiued that hee had ſpoken this parable againſt them.

Matt 22 16. mar.12 13.

h They waited for a conuenient time and place.

i They thought it vnlawfull to pay to a prince being an infidel, that which they were wont to pay to God in his Temple.

20 * And they [h] watched him, and ſent foorth ſpies, which ſhould faine themſelues iuſt men, to take him in his talke, and to deliuer him vnto the power and authoritie of the gouernour.

21 And they aſked him, ſaying, Maſter, we know that thou ſayeſt, & teacheſt right, neither doeſt thou accept any mans perſon, but teacheſt the way of God truely.

22 Is it [i] lawfull for vs to giue Ceſar tribute, or no?

23 But he perceiued their craftineſſe, and ſayd vnto them, Why tempt ye me?

24 Shew me a peny. Whoſe image and ſuperſcription hath it? They anſwered and ſayd, Ceſars.

Rom.13.17.

k The duety which we owe to Princes, letteth nothing that which is due vnto God.

25 Then he ſaid vnto them * [k] Giue then vnto Ceſar the things which are Ceſars, and to God thoſe which are Gods.

26 And they could not reproue his ſaying before the people: but they marueiled at his anſwere, and held their peace.

Matth.22.23. mar.12.18. Deut.25.5.

27 * Then came to him certaine of the Sadduces, (which deny that there is any reſurrection) and they aſked him,

28 Saying, Maſter, * Moſes wrote vnto vs, If any mans brother die hauing a wife, and he die without children, that his brother ſhould take his wife, and raiſe vp ſeede vnto his brother.

29 Now there were ſeuen brethren, and the firſt tooke a wife, and hee died without children.

30 And the ſecond tooke the wife, and he died childleſſe.

31 Then the third tooke her: and ſo likewiſe the ſeuen died, and left no children.

32 And laſt of all, the woman died alſo.

33 Therefore at the reſurrection, whoſe wife of them ſhall ſhe bee? for ſeuen had her to wife.

l In this place he calleth all them children of this world which remaine in ẏ ſame: or els matrimony ſhould not ſeeme to apperteine to the children of God, as that wicked mõſter Pope Cyricius taught, againſt the manifeſt Scriptures.

34 Then Ieſus anſwered, and ſayd vnto them, The [l] children of this world marrie wiues, and are maried.

35 But they which ſhall be counted worthy to enioy that world, and the reſurrection from the dead, neither marrie wiues, neither are maried.

m Since mariage is ordeined to maintaine and increaſe mankind, when we ſhall be immortall, it ſhall not be in any vſe.

n For although the wicked ariſe againe, yet that life is but death and an eternall deſtruction.

36 [m] For they can die no more, forasmuch as they are equall vnto the Angels, and are the ſonnes of God, [n] ſince they are the children of the reſurrection.

Exod.3.6.

37 And that the dead ſhall riſe againe euen * Moſes ſhewed it beſides the buſh, when he ſayd, The Lord is the God of Abraham, and the God of Iſaac, and the God of Iacob.

o Of them which are not, but of them which are.

p The immortalitie of the ſoule cannot be ſeparated from the reſurrection of the body, whereof here Chriſt properly ſpeaketh.

38 For hee is not the God of the [o] dead, but of them which liue: [p] for all liue vnto him.

39 Then certaine of the Phariſes anſwered, and ſayd, Maſter, thou haſt well ſayd.

40 And after that, durſt they not aſke him any thing at all.

Matth 22 44. mar.12.35. Pſal 110 1.

41 ¶ * Then ſayd he vnto them, How ſay they that Chriſt is Dauids ſonne?

42 And Dauid himſelf ſaith in the booke of the Pſalmes, * The Lord ſayde vnto my Lord, ſit at my right hand,

43 Till I ſhall make thine enemies thy footſtoole,

q For the ſonne is not Lord of his father, and therefore it followeth that Chriſt is God.

44 Seeing Dauid called him Lord, how is he then his [q] ſonne?

45 ¶ Then in the audience of all the people, he ſayd vnto his diſciples,

Chap.11.43. matth 23 6. mar.12.38.

46 * Beware of the Scribes, which deſire to go in long robes, and loue ſalutations in the markets, and the higheſt ſeates in the Synagogues, and the chiefe roomes at feaſtes:

47 Which deuoure widowes houſes, euen vnder a colour of long praying: theſe ſhall receiue greater damnation.

CHAP. XXI.

3 Chriſt commendeth the pore widowe. 6 He forewarneth the deſtruction of Ieruſalem 8 Of falſe teachers. 9 Of the tokens and troubles to come. 27 Of the ende of the world, 37 and of his dayly exerciſe.

Mar .12.41.

AND* as hee beheld, he ſaw the rich men, which caſt their gifts into the treaſurie,

2 And hee ſaw alſo a certaine poore widow, which caſt in thither two mites,

3 And hee ſayd, Of a trueth I ſay vnto you, that this poore widow hath caſt in more then they all.

4 [a] For they all haue of their ſuperfluity caſt into the offerings of God: but ſhee of her penury hath caſt in all the liuing that ſhe had.

a God eſteemeth not the gift or almes by the quantitie or value, but by the heart and affection.

Chap .19.43, 44. matt. 24 1. mar. 13 8.

|| *or, gifts*

5 * Now as ſome ſpake of the Temple, how it was garniſhed with goodly ſtones, and with ||conſecrate things, he ſayd,

6 Are theſe the things that ye looke vpon? the dayes will come, wherein a ſtone ſhall not be left vpon a ſtone, that ſhall not bee throwen downe.

7 Then they aſked him, ſaying, Maſter, but when ſhall theſe things bee? & what ſigne ſhall there be when theſe things ſhall come to paſſe?

Epheſ 5 6. 2 theſ. 2 3.

b Chriſt then maketh anſwere of that which was more neceſſary for them and not to the queſtion they demanded.

8 *And hee ſayd, [b] Take heede that yee be not deceiued: for many will come in my Name, ſaying, I am Chriſt, and the time draweth neere: followe yee not them therefore.

9 And when yee heare of warres and ſeditions, bee not afraid: for theſe things muſt firſt come, but the end followeth not by and by.,

Matth. 24 7. mar. 13.8.

10 Then ſaid he vnto them, Nation ſhal riſe againſt nation, and kingdome againſt kingdome

11 *And great earthquakes ſhall be in diuers places, and hunger, and peſtilence, and fearefull things, and great ſignes ſhall there be from heauen,

c This their ſufferance ſhal both be a greater confirmation to the Goſpel, & alſo by their conſtancie the tyranny of their enemies ſhall at length be manifeſt before God and man.

12 But before all theſe, they ſhall lay their hand on you, and perſecute you, deliuering you vp to the Synagogues, and into priſons, and bring you before kings and rulers for my Names ſake.

13 And this ſhall turne to you, for a [c] teſtimoniall.

Chap. 12.12. matt. 10 19. mar 13 11.

14 *Lay it vp therefore in your hearts, that yee premeditate not what yee ſhall anſwere.

15 For I will giue you a mouth, and wiſedom, where againſt all your aduerſaries ſhal not be able to ſpeake, nor [d] reſiſt.

d For though they were ſo impudent to reſiſt, yet trueth euer gaineth the victorie.

16 Yea, yee ſhall be betrayed alſo of your parents, and of your brethren, and kinſmen, and friends, and ſome of you ſhall they put to death.

17 And ye ſhall be hated of all men for my Names ſake.

Matth. 10 30.

18 *Yet there ſhall not one haire of your heads periſh.

e That is, liue ioyfully & bleſſedly euen vnder the croſſe.

19 By your patience [e] poſſeſſe your ſoules.

Mat. 24.15 mar. 13.14 dan. 9 27.

20 ¶ *And when ye ſee Ieruſalem beſieged with ſouldiers, then vnderſtand that the deſolation thereof is neere.

21 Then let them which are in Iudea, flee to the mountaines: and let them which are in the middes thereof, depart out: and let not them that are in the countrey, enter therein.

22 For theſe bee the dayes of vengeance, to fulfill all things that are written.

23 But wo be to them that bee with child, and to them that giue ſucke in thoſe dayes: for there ſhall be great diſtreſſe in this land, and [f] wrath ouer this people.

f Gods wrath againſt his people ſhall appeare by the calamities and plagues wherewith he will puniſh them.

24 And they ſhall fall on the edge of the ſword, and ſhall be led captiue into all nations, and Ieruſalem ſhall bee troden vnder foote of the Gentiles, vntill the [g] time of the Gentiles be fulfilled.

g He meaneth their iniquities to receiue likewiſe their puniſhment afterward.

Iſa. 13. 10. ezek. 32.7. mat. 24 29. mar 13.24.

25 * Then there ſhall bee ſignes in the Sunne & in the Moone, and in the Starres, and vpon the earth trouble among the nations, with perplexitie: the ſea and the waters ſhall roare.

26 And mens hearts ſhall faile them for feare, & for looking after thoſe things which ſhall come on the world: for the powers of heauen ſhall be ſhaken,

27 And then ſhall they ſee the Sonne of man come in a cloud, with power and great glory.

28 And when thoſe things begin to come to paſſe, then looke vp, & lift vp your heads: * for your [h] redemption draweth neere.

Rom 8.23.

h The effect of that redemption which Ieſus Chriſt hath purchaſed ſhall then fully appeare.

29 And he ſpake to them a parable, Behold the fig tree, and all trees,

30 When they now ſhoot forth, ye ſeeing them, know of your owne ſelues, that Sommer is then neere.

31 So likewiſe yee, when yee ſee theſe things come to paſſe, know ye that the kingdome of God is neere.

32 Verily I ſay vnto you, This age ſhall not [i] paſſe, till all theſe things be done.

i For all theſe things came within fiftie yeres after.

33 Heauen and earth ſhall paſſe away, but my words ſhall not paſſe away.

34 Take heede to your ſelues, leſt at any time your hearts bee oppreſſed with ſurfetting and drunkennes, and cares of this life, and leſt that day come on you at vnwares.

35 For as a [k] ſnare ſhall it come on all them that dwell on the face of the whole earth.

k To catch and intangle them, whereſoeuer they be in the world.

36 Watch therefore, and pray continually, ||that ye may be counted worthy to eſcape all theſe things that ſhall come to paſſe, and that yee may ſtand before the Sonne of man.

|| *Or, that ye may be made worthy.*

37 ¶ Now in the day time he taught in the Temple, and at night he went out, and abode in the mount which is called the mount of Oliues.

38 And all the people came in the morning to him, to heare him in the Temple.

CHAP. XXII.

4 Conſpiracie againſt Chriſt. 7 They eate the Paſſeouer. 19 The inſtitutiõ of the Lords Supper. 24 They ſtriue who ſhalbe greateſt, and he reproueth them 42 He praieth vpõ the mount 47 Iudas treaſon, 54 They take him, & bring him to the hi

Prieſts houſe. 60 Peter denieth him thriſe, and yet repenteth. 67 Chriſt is brought before the Council, where he maketh ample confeſſion.

NOwe * the [a] feaſt of vnleauened bread drewe neere, which is called the Paſſeouer.

Math.26.1. mar.14.1.

[a] The feaſt was ſo called, becauſe they could eat no leauened bread for the ſpace of ſeuen dayes: for ſo long the feaſt of the Paſſeouer continued.

2 And the hie Prieſts & Scribes ſought how they might kill him: for they feared the people.

3 Then entred Satan into Iudas, who was called Iſcariot, and was of the number of the twelue.

4 And he went his way and communed with the hie Prieſtes and [b] captaines, howe he might betray him to them.

[b] Such as were appointed to keep the Temple.

5 So they were [c] glad, and agreed to giue him money.

[c] For they were in doubt what way to take before this occaſion was offered.

6 And he conſented and ſought opportunitie to betray him vnto them, when the people were away.

7 ¶ * Then came the day of vnleauened bread when the Paſſeouer [d] muſt be ſacrificed.

Matth.26.17. mar 14 13.

[d] According to Gods cōmandement which was firſt to offer it, & after to eate it.

8 And hee ſent Peter and Iohn, ſaying, Goe, and prepare vs the Paſſeouer, that wee may eate it.

9 And they ſaid to him, Where wilt thou that we prepare it?

10 Then hee ſayde vnto them, Beholde, when yee bee entred into the citie, there ſhall a man meete you, bearing a pitcher of water: folow him into the houſe that he entreth in,

11 And ſay vnto the goodman of the houſe, The maſter ſayth vnto thee, Where is the lodging where I ſhall eate my Paſſeouer with my diſciples?

12 Then hee ſhall ſhew you a great high chamber trimmed, there make it ready.

13 So they went, and found as hee had ſayd vnto them, and made ready the Paſſeouer.

14 * And when the [e] houre was come, hee ſate downe, and the twelue Apoſtles with him.

Math.26 20. mar.14.17,18.

[e] Which was in the euening about ẏ twilight, which time was appointed to eat the Paſſeouer.

15 Then hee ſayd vnto them, I haue earneſtly deſired to eat this Paſſeouer with you before I ſuffer.

16 For I ſay vnto you, [f] Henceforth I will not eate of it any more, vntill it be fulfilled in the kingdome of God.

[f] He meaneth that this is the laſt time ẏ he would be conuerſant with them as he was before or ſo eate with them.

17 And hee tooke the cup, & gaue thanks, and ſayd, Take this, and diuide it among you.

18 For I ſay vnto you, I will not drinke of the fruit of the vine, vntill the kingdome of God be come.

19 * And hee tooke bread, and when hee had giuen thankes, hee brake it, and gaue to them, ſaying, [g] This is my bodie, which is giuen for you: doe this in the remembrance of me.

Matth.26 26. mar.14.22. 1.cor.11 24.

[g] The bread is a true ſigne, and an aſſured teſtimony that the body of Ieſus Chriſt is giuen for the nouriture of our ſouls: likewiſe the wine ſignifieth that his blood is our drinke to refreſh and quicken vs euerlaſtingly.

20 Likewiſe alſo after ſupper hee tooke the cup, ſaying, This cup is the newe [h] Teſtament in my blood, which is ſhed for you.

[h] The ſigne of ẏ new couenant which is eſtabliſhed & ratified by Chriſts blood.

21 * Yet behold the hand of him that betrayeth me, is with me at the table.

Iohn 13 18. pſal 41 9.

22 And truely the Sonne of man goeth as it is [i] appointed: but woe be to that man, by whom he is betrayed.

[i] By the ſecret counſel of God, as Act.4.28.

23 Then they began to enquire among themſelues, which of them it ſhould be, that ſhould doe that.

24 ¶ * And there aroſe alſo a ſtrife among them, which of them ſhould ſeeme to be the greateſt.

Math.28.25. mar.10.41.

25 But he ſayd vnto them, The kings of the Gentiles reigne ouer them, and they that beare rule ouer them, are called [k] Gracious lords.

[k] Meaning, that they haue vaine and flattering titles giuen them, foraſmuch as they are nothing leſſe then their names doe ſignifie.

26 But ye ſhall not be ſo: but let the greateſt among you be as the ‖ leaſt: and the chiefeſt as he that ſerueth.

‖ *Or, yongeſt.*

27 For who is greater, hee that ſitteth at table, or he that ſerueth? is not he that ſitteth at table? And I am among you as hee that ſerueth.

28 And ye are they which haue continued with me in my tentations.

29 Therefore I ‖ appoint vnto you a kingdome, as my Father hath appointed to mee,

‖ *Or, leaue by bequeſt.*

30 * That ye may [l] eate, and drinke at my table in my kingdome, and ſit on ſeates, and iudge the twelue tribes of Iſrael.

Matth.19 28.

[l] By theſe ſimilitudes he declareth that they ſhall be partakers of his glory: for in heauen is neither eating nor drinking.

31 ¶ And the Lord ſaid, Simon, Simon, behold, * Satan hath deſired you, [m] to winow you as wheate.

1.Pet.5.8.

[m] Satan ſeeketh by all meanes to diſquiet ẏ church of Chriſt to diſperſe it, and to ſhake it from the true faith.

32 But I haue prayed for thee, that thy faith [n] faile not: therefore when thou art conuerted, ſtrengthen thy brethren.

[n] It was ſore ſhaken, but yet not ouerthrowen.

33 * And hee ſayd vnto him, Lorde, I am ready to goe with thee into priſon, and to death.

Matth 23 34,35. mar.14.29,31. iohn 13 38.

34 But hee ſayde, I tell thee Peter, the cocke ſhall not crowe this day, before thou haſt thriſe denied that thou kneweſt me.

35 ¶ And hee ſayd vnto them, * When I ſent you without bag, and ſcrip, and ſhoes, lacked yee any thing? And they ſayd, Nothing.

Matth 10 9,10.

36 Then hee ſayd to them, But now hee that hath a bag, let him take it, and likewiſe a ſcrip: and he that hath none, let him ſel his coate, and [o] buy a ſword.

[o] By this hee ſheweth them ẏ they muſt ſuſtain great troubles & afflictions.

37 For I ſay vnto you, that yet the ſame which is written muſt be performed in mee, * Euen with the wicked was hee numbred: for doubtleſſe thoſe things which are written of me, haue an end.

Iſa 53 12.

38 And they ſayd, Lord, beholde, here are [p] two ſwords. And hee ſayd vnto them, It is enough.

[p] They were yet ſo rude that they thought to haue reſiſted ẇ material weapōs, whereas Chriſt warneth them of a ſpirituall fight, wherein as well their life as faith ſhould be in danger.

39 ¶ * And he came out, and went (as he was wont) to the mount of Oliues: and his diſciples alſo followed him.

Matth 26 36. marke 14 32. iohn 18 1.

40 * And when hee came to the place, hee ſayd to them, Pray, leaſt ye enter into tentation.

Matth 26 41. mar.14 38.

41 And hee gate himſelfe from them about a ſtones caſt, and kneeled downe, and prayed,

42 Saying, Father, if thou wilt, take away this [q] cup from mee: neuertheleſſe, not my will, but thine be done.

[q] Meaning his death & paſſion.

43 And there appeared an Angell vnto him from heauen, comforting him.

44 But being in an [r] agonie, hee prayed more earneſtly: and his ſweate was like drops of blood, trickling downe to the ground.

[r] The word ſignifieth that horror that Chriſt had conceiued, not onely for feare of death, but of his Fathers iudgement and wrath againſt ſinne.

45 And he roſe vp from prayer, and came to his diſciples, and found them ſleeping for heauineſſe.

46 And hee ſayd vnto them, Why ſleepe ye? riſe and pray, leſt ye enter into tentation.

47 ¶ *And while hee yet ſpake, beholde, a company, and he that was called Iudas one of the twelue, went before them, & came neere vnto Ieſus to kiſſe him.

Matth.26.47. marke 14.43. iohn 18.3.

48 And Ieſus ſayde vnto him, Iudas, betrayeſt thou the Sonne of man with a kiſſe?

49 Nowe when they which were about him, ſaw what would follow, they ſayd vnto him, Lord, ſhall we ſmite with ſword?

50 And one of them ſmote a ſeruant of the hie Prieſt, and ſtroke off his right eare.

51 Then Ieſus anſwered and ſayd, Suffer them thus farre: and he touched his eare, and healed him.

52 Then Ieſus ſaid vnto the hie Prieſts, and captaines of the Temple, & the Elders which were come to him, Bee yee come out as vnto a thiefe with ſwords and ſtaues?

53 When I was dayly with you in the Temple, yee ſtretched not foorth the handes againſt me: but this is your very houre, and the [s] power of darkeneſſe.

[s] For now God gaue libertie to Satan, whoſe miniſters they were, to execute his rage againſt him: which thing we ſee is gouerned by the prouidence of God.

54 ¶ Then tooke they him, and led him and brought him to the high Prieſtes houſe. And Peter followed a farre off.

55 *And when they had kindled a fire in the mids of the hall, & were ſet downe together, Peter alſo ſate downe among them.

56 And a certaine maid beheld him as he ſate by the fire, and hauing well looked on him, ſaid, This man was alſo with him.

Matth.26.69. marke 14.66. iohn 18.25.

57 But he denied him, ſaying, Woman, I know him not.

58 And after a little while, another man ſaw him, and ſayd, Thou art alſo of them. But Peter ſaid, Man, I am not.

59 And about the ſpace of an houre after, a certaine other affirmed, ſaying, Verily euen this man was with him: for hee is alſo a Galilean.

60 And Peter ſayd, Man, I knowe not what thou ſayeſt. And immediatly while he yet ſpake, the cocke crew.

61 Then the Lord turned backe, and looked vpon Peter: and Peter remembred the word of the Lord, how he had ſayd vnto him, *Before the cocke crow, thou ſhalt denie mee thriſe.

Matth.26.34. iohn 13.38.

62 And Peter went out, and wept bitterly.

63 ¶ And the men that held Ieſus, mocked him, and ſtrooke him.

64 And when they had blindfolded him, they ſmote him on the face, and aſked him, ſaying, [t] Propheſie who it is that ſmote thee.

[t] They ſcoffed at him becauſe the people thought he was a Prophet.

65 And many other things blaſphemouſly ſpake they againſt him.

66 *And aſſoone as it was day, the Elders of the people, and the hie Prieſtes and the Scribes came together and led him into their Councill,

Matth.27.1. marke 15.1. iohn 18.28.

67 Saying, [u] Art thou the Chriſt? tell vs. And he ſayd vnto them, If I tell you, yee will not beleeue it.

[u] They asked not to the end that the trueth might be knowen (for the thing was too manifeſt) but for malice they bare towards Chriſt.

68 And alſo if I aſke you, ye will not anſwere me, nor let me goe.

69 [x] Hereafter ſhall the Sonne of man ſit at the [y] right hand of the power of God.

[x] At his ſecond comming.

[y] As in the ſecond place of honour and dignity.

70 Then ſayd they all, Art thou then the Sonne of God? And he ſaid to them, Ye ſay that I am.

71 Then ſayde they, What neede we any further witnes? for we our ſelues haue heard it of his owne mouth.

CHAP. XXIII.

1 Ieſus is brought before Pilate and Herode. 18 Of Barabbas. 26 Of Simon the Cyrenian. 27 The women make lamentation. 33 Chriſt crucified. 34 He prayeth for his enemies. 40 He conuerteth the thiefe and many others at his death, 53 And is buried.

Then *the whole multitude of them aroſe, and led him vnto [a] Pilate.

Matth.22.21. marke 12.17.

[a] Who was the chiefe gouernor, and had the examination of matters of life and death.

2 And they began to accuſe him, ſaying, Wee haue found this man peruerting the people, and forbidding to pay tribute to Ceſar, ſaying, That he is Chriſt a king.

3 *And Pilate aſked him, ſaying, Art thou the king of the Iewes? And he anſwered him, and ſaid, Thou ſayeſt it.

Matth.27.11. marke 15.2. iohn 18.33.

4 Then ſaide Pilate to the hie Prieſtes, and to the people, I find no fault in this man.

5 But they were the more fierce, ſaying, He moueth the people, teaching throughout all Iudea, beginning at Galile, euen to this place.

6 Now when Pilate heard of Galile, hee aſked whether the man were a Galilean.

7 And when he knew that he was of Herodes iuriſdiction, hee [b] ſent him to Herode, which was alſo at Ieruſalem ‖ in thoſe daies.

[b] To rid his hands, and to gratifie Herod.

‖*Or, at that time.*

8 And when Herod ſaw Ieſus, hee was exceedingly glad: for he was [c] deſirous to ſee him of a long ſeaſon, becauſe hee had heard many things of him, and truſted to haue ſeene ſome ‖ ſigne done by him.

[c] Of a certaine curioſitie.

‖*Or, Miracle.*

9 Then queſtioned he with him of many things: but he anſwered him [d] nothing.

[d] For Chriſt came not to defend himſelfe, neither yet would pleaſe the vaine curioſitie of this tyrant.

10 The hie Prieſts alſo & Scribes ſtood forth, and accuſed him vehemently.

11 And Herod with his ‖ men of warre deſpiſed him, and mocked him, and arayed him in [e] ‖ white, and ſent him againe to Pilate.

‖*Or, band or traine.*

[e] Commonly this was a robe of honour or excellencie: but it was giuen to Chriſt in mockage.

‖*Or, in bright colour.*

12 And the ſame day Pilate and Herode were made friends together: for before they were enemies one to another.

13 ¶ Then Pilate called together the hie Prieſts, and the rulers, and the people,

14 *And ſaid vnto them, Ye haue brought this man vnto me, as one that peruerted the people: and beholde, I haue examined him before you, and *haue found no fault in this man of thoſe things whereof yee accuſe him:

Matth.27.23. marke 15.14. Iohn 18.38. and 19.4.

15 No, nor yet Herode: for I ſent you to him: & loe, nothing worthy of death is done ‖ to him.

‖*Or, by him.*

16 I will therefore chaſtiſe him, and let him looſe.

17 (For of [f] neceſſitie hee muſt haue let one looſe vnto them at the feaſt.)

[f] For the Romanes had giuen ſuch franchiſe and liberties to the Iewes, which was but a tradition, and not according to the word of God.

18 Then all the multitude cried at once, ſaying, Away with him, and deliuer to

vs Barabbas:

19 Which for a certaine inſurrection made in the citie, and murther, was caſt in priſon.

20 Then Pilate ſpake againe to them, willing to let Ieſus looſe.

21 But they cried, ſaying, Crucifie, crucifie him.

22 And he ſayd vnto them the third time, But what euill hath hee done? I finde [g] no cauſe of death in him: I will therefore chaſtiſe him, and let him looſe.

g The Iudge giueth ſentence with Chriſt, before he condemneth him, whereby plainly appeareth Ieſus innocencie.

23 But they were inſtant with loud voices, and required that he might be crucified: and the voices of them, & of the high Prieſts preuailed.

24 So Pilate gaue ſentence that it ſhould be as they required,

25 And hee let looſe vnto them him that for inſurrection and murther was caſt into priſon, whom they deſired, and deliuered Ieſus to doe with him what they would.

Matth 27.32. mar.15 21.

26 ¶ *And as they led him away, they caught one Simon of Cyrene, comming out of the field, and on him they layed the croſſe, to beare it after Ieſus.

27 And there followed him a great multitude of people, and of women, which women bewailed and lamented him.

28 But Ieſus turned backe vnto them, and ſayd, ‖Daughters of Ieruſalem, weepe not for me, but weepe for your ſelues, and for your children.

‖Or, women of Ieruſalem.

29 For behold, the dayes will come, when men ſhall ſay, Bleſſed are the barren, and the wombs that neuer bare, and the paps which neuer gaue ſucke.

Iſa.2.19.hoſe.10.8 reuel.6.16.

1.Pet 4.17.

30 Then ſhall they beginne to ſay to the mountaines, *Fall on vs: and to the hilles, Couer vs.

31 *For if they doe theſe things to a [h] greene tree, what ſhall be done to the drie?

h If the innocent be thus handled, what ſhall the wicked man be?

Matt 27.38. mar.15 27.ioh. 19.18.

32 *And there were two others, which were euill doers, led with him to be ſlaine.

33 And when they were come to the place which is called ‖Caluarie, there they crucified him, and the euil doers: one at the right hand, and the other at the left.

‖Or, the place of ſculles.

34 Then ſayde Ieſus, Father, forgiue them: for they know not what they do. And they parted his rayment, and caſt lots.

35 And the people ſtood, and beheld: and the rulers mocked him with them, ſaying, He ſaued others: let him ſaue himſelfe, if hee be the Chriſt, the [i] Choſen of God.

i Whom God hath before all others appointed to be the Meſſias: otherwiſe the Scriptures calleth them the elect of God, whom hee hath choſen before all beginning to life euerlaſting.

36 The ſouldiers alſo mocked him, and came and offered him [k] vineger,

k Mixt with myrrhe and gall to haſten his death.

37 And ſayd, If thou be the King of the Iewes, ſaue thy ſelfe.

38 And a ſuperſcription was alſo written ouer him, in [l] Greeke letters, and in Latine, and in Hebrew, THIS IS THE KING OF THE IEWES.

l That the thing might be knowen to all nations, becauſe theſe three languages were moſt common.

39 ¶ And one of the euill doers, which were hanged, railed on him, ſaying, If thou be the Chriſt, ſaue thy ſelfe and vs.

40 But the other anſwered, and rebuked him, ſaying, [m] Feareſt thou not God, ſeeing thou art in the ſame condemnation?

m The condemnatiō which thou now ſuffreſt, cauſeth in thee not to feare Gods

41 Wee are indeed righteouſly heere: for wee receiue things worthy of that wee haue done: but this man hath done nothing amiſſe.

42 And hee ſayd vnto Ieſus, Lord, remember mee, when thou commeſt into thy kingdome.

43 Then Ieſus ſayd vnto him, Verily I ſay vnto thee, to day ſhalt thou be with me in Paradiſe.

44 ¶ And it was about the [n] ſixth houre: and there was a darkeneſſe ouer all the land, vntill the ninth houre.

n Which was mid-day.

45 And the Sunne was darkened, and the vaile of the Temple rent thorow the middes.

46 And Ieſus cried with a loud voyce, and ſayd, *Father, into thine hands I commend my ſpirit. And when he thus had ſayd, he gaue vp the Ghoſt.

Pſal.31.5.

47 ¶ Now when the ‖ [o] Centurion ſawe what was done, hee glorified God, ſaying, Of a ſurety this man was iuſt.

‖Or, captaine.

o The Romane captaine, who had charge ouer an hundred men

48 And all the people that came together to that ſight, beholding the things which were done, ſmote their breaſts and returned.

49 And all his acquaintance ſtood afarre off, and the women that followed him from Galile, beholding theſe things.

Matth 27.57. marke 15.43. iohn 19.38.

50 ¶ *And beholde, there was a man named Ioſeph, which was a Counſellor, a good man and a iuſt.

51 He did not conſent to the counſell and deed of them, which was of Arimathea, a citie of the Iewes: who alſo himſelfe ‖ [p] waited for the kingdome of God.

‖Or, had imbraced.

p He looked for the redeemer by whom all ſhould be reſtored.

52 Hee went vnto Pilate, and aſked the body of Ieſus,

53 And tooke it downe, and wrapped it in a linnen cloth, and laid it in a tombe hewen out of a rocke, wherein was neuer man yet layd.

54 And that day was the [q] Preparation, and the Sabbath [r] drew on.

q When men prepared all things ready for the feaſt.

r That is, began the ſame euening

55 And the women alſo that followed after, which came with him from Galile, beheld the ſepulchre, and how his body was laid.

56 And they returned, and prepared odours, and oyntments, and reſted the Sabbath day, according to the commandement.

CHAP. XXIIII.

1 The women come to the graue. 13 Chriſt appeareth vnto the two diſciples that go toward Emmaus. 36 He ſtandeth in the mids of his diſciples, & openeth their vnderſtanding in the Scriptures. 47 He giueth them a charge. 51 Hee aſcendeth vp to heauen. 52 His diſciples worſhip him, 53 and of their dayly exerciſe.

Matth 28 1. mar. 16.1. iohn 20.1.

NOw the * [a] firſt day of the weeke early in the morning, they came vnto the ſepulchre, and brought the odours, which they had prepared, and certeine women with them.

a Which was the firſt day after the firſt Sabbath of the feaſt.

2 And they found the ſtone rolled away from the ſepulchre,

3 And went in, but found not the body of the Lord Ieſus.

4 And it came to paſſe, that as they were amazed thereat, beholde, [b] two men ſuddenly ſtood by them in ſhining veſtures.

b Two Angels in forme of men.

5 And as they were afrayd, and bowed

downe their faces to the earth, they ſaid to them, Why ſeeke ye him that liueth, among the dead?

6 He is not here, but is riſen: remember *how he ſpake vnto you, when he was yet in Galile,

Chap.9.22. matt. 17.23. mar.9 31.

7 Saying, that the Sonne of man muſt be deliuered into the hands of ſinnefull men, and be crucified, & the third day riſe againe.

8 And they remembred his words,

9 And returned from the ſepulchre, and tolde all theſe things vnto the eleuen, and to all the remnant.

10 Now it was Mary Magdalen, and Ioanna, and Mary the mother of Iames, and other women with them, which tolde theſe things vnto the Apoſtles.

11 But their words ſeemed vnto them, as a fained thing, neither beleeued they them.

12 Then aroſe Peter, and ranne vnto the ſepulchre, and looked in, and ſaw the linnen clothes layed by themſelues, and departed woondering in himſelfe, at that which was come to paſſe.

13 ¶ *And beholde, two of them went that ſame day to a towne which was from Ieruſalem about [c] threeſcore furlongs, called Emmaus.

Marke 16,12.

[c] Which is about ſeuen miles and an halfe.

14 And they [d] talked together of all theſe things that were done.

[d] Hereby appeareth that they had faith, although it was weake.

15 And it came to paſſe, as they communed together, and reaſoned, that Ieſus himſelfe drew neere, and went with them.

16 But their eyes [e] were holden, that they could not know him.

[e] This declareth that we can neither ſee, nor vnderſtand till God open our eyes.

17 And he ſaid vnto them, What maner of communications are theſe that yee haue one to another as ye walke, and are ſad?

18 And the one (named Cleopas) anſwered, and ſaide vnto him, Art thou onely a [f] ſtranger in Ieruſalem, and haſt not knowen the things which are come to paſſe therein in theſe dayes?

[f] For the thing was ſo notorious, ẏ all men might haue knowen it.

19 And hee ſaide vnto them, What things? And they ſaid vnto him, Of Ieſus of Nazaret, which was a Prophet mighty in deed and in word before God, and all the people,

20 And how the hie Prieſts and our rulers deliuered him to be condemned to death, and haue crucified him:

21 But we [g] truſted that it had beene hee that ſhould haue deliuered Iſrael, and as touching all theſe things, to day is the third day that they were done.

[g] They vnderſtood not yet what was the deliuerance that Ieſus Chriſt purchaſed for vs, but looked for ſome worldly proſperity.

22 Yea, and certaine women among vs made vs aſtonied, which came early vnto the ſepulchre.

23 And when they found not his body, they came, ſaying, that they had alſo ſeene a viſion of Angels, which ſayd, that hee was aliue.

24 Therefore certeine of them which were with vs, went to the ſepulchre, and found it euen ſo as the women had ſayd, but him they ſaw not.

25 Then he ſayd vnto them, [h] O fooles, and ſlowe of heart to beleeue all that the Prophets haue ſpoken,

[h] Infidelity is reprooued,

26 Ought not Chriſt to haue ſuffered theſe things, and to enter into his glory?

27 And he began at [i] Moſes, and at all the Prophets, and interpreted vnto them in all the Scriptures the things which were written of him.

[i] Chriſt onely is the interpreter of the Scriptures: for both the beginning and end thereof direct vs to him, becauſe he is the Sauiour that is promiſed.

28 And they drew neere vnto the towne which they went to, but he [k] made as though he would haue gone further.

[k] Becauſe Chriſt did both ſhut their eyes and open them, he would keepe them in ſuſpence till his time came to manifeſt himſelfe vnto them.

29 But they conſtreined him, ſaying, Abide with vs: for it is towards night, and the day is farre ſpent. So he went in to tary with them.

30 And it came to paſſe, as hee ſate at table with them, he tooke the bread, [l] and gaue thanks, and brake it, and gaue it to them.

[l] According to the cuſtome: the which maner of praying before meales they vſe to this day.

31 Then their eyes were opened, and they knew him: but hee was taken out of their ſight.

32 And they ſayd betweene themſelues, Did not our hearts burne within vs, while he talked with vs by the way, and when hee opened to vs the Scriptures?

33 And they roſe vp the ſame houre, and returned to Ieruſalem, and found the eleuen gathered together, and them that were with them,

34 Which ſayde, The Lorde is riſen indeed, and hath appeared to Simon.

35 Then they tolde what things were done in the way, and how hee was knowen of them in [m] breaking of bread.

[m] So ſoone as he beganne to breake bread.

36 ¶ *And as they ſpake theſe things, Ieſus himſelfe ſtoode in the middes of them, and ſaid vnto them, Peace be to you.

Marke 16 14. iohn 20.19.

37 But they were abaſhed and afrayd, ſuppoſing that they had ſeene a ſpirit.

38 Then he ſayd vnto them, Why are ye troubled? and wherefore doe doubts ariſe in your hearts?

39 Beholde mine handes and my feete: for it is I my ſelfe: handle mee, and ſee: for a ſpirit hath not fleſh and bones, as yee ſee me haue.

40 And when hee had thus ſpoken, hee ſhewed them his hands and feet.

41 And while they yet beleeued not for ioy, and woondred, hee ſayd vnto them, Haue ye here any meat?

42 And they gaue him a piece of a broiled fiſh, and of an hony combe.

43 And hee tooke it, and did eate before them.

44 And he ſayd vnto them, Theſe are the wordes, which I ſpake vnto you while I was yet with you, That all muſt bee fulfilled which are written of mee in the Lawe of Moſes, and in the Prophets, and in the Pſalmes.

45 Then opened he their vnderſtanding, that they might vnderſtand the Scriptures,

46 And ſaid vnto them, Thus is it written, & thus it behooued Chriſt to ſuffer, and to riſe againe from the dead the third day,

47 And that repentance, and remiſſion of ſinnes ſhould bee preached in his Name among all nations, beginning at Ieruſalem.

48 Now ye are witneſſes of theſe things.

John 15.26. acts 1 4.

49 And behold, I will ſend the *promiſe of my Father vpon you: but tarie yee in the citie of Ieruſalem, [n] vntill ye be indued with power from an high.

[n] Which was till Whitſuntide, when the holy Ghoſt was ſent from heauen.

50 Afterward he led them out into Bethania,

nia, and lift vp his hands, and bleſſed them.

51 And it came to paſſe, that as he bleſſed them, * he departed from them, and was caried vp into heauen.

Marke 16,12. acts 1.9.

52 And they worſhipped him, & returned to Ieruſalem with great ioy,

53 And were continually in the Temple, praiſing and lauding God, Amen.

The holy Goſpel of Ieſus Chriſt, according to Iohn.

CHAP. I.

1. 14. 17 The diuinitie, humanitie, and office of Ieſus Chriſt. 15 The teſtimony of Iohn. 39 The calling of Andrew, Peter, &c.

IN ‖ the beginning was the Word, and the Word was with [a] God, and that Word was God.

2 The ſame was [b] in the beginning with God.

3 All things were made by it, and [c] without it was made nothing that was made.

4 In it was [d] life, and the life was the [e] light of men.

5 And the light ſhineth [f] in the darknes, and the darkenes comprehended it not.

6 ¶ * There was a man ſent from God, whoſe name was Iohn.

7 The ſame came for a witneſſe, to beare witneſſe of the light, that all men through him might beleeue.

8 Hee was not that light, but was ſent to beare witneſſe of the light.

9 That was the true light, which lighteth euery man that ‖ commeth into the world.

10 Hee was in the world, and the world was * made by him: and the world [g] knew him not.

11 He came vnto his [h] owne, and his own receiued him not.

12 But as many as receiued him, to them hee gaue [i] power to bee the ſonnes of God, euen to them that beleeue in his Name,

13 Which are borne not of blood, nor of the will of the fleſh, nor of the will of man, but of God.

14 * And the Word was made [k] fleſh, and dwelt among vs, (& we *ſaw the glory thereof, as the glory of the onely begotten Sonne ‖ of the Father) *full of grace and trueth.

15 ¶ Iohn bare witneſſe of him, & cryed, ſaying, This was he of whom I ſayd, Hee that commeth after mee, is preferred before me: for he was ‖ before me.

16 And of his fulneſſe haue all we receiued, and [l] grace for grace.

17 For the Lawe was giuen by Moſes, but grace and trueth came by Ieſus Chriſt.

18 * No man hath ſeene God at any time: the only begotten Son, which is in the [m] boſome of the Father, he hath [n] declared him.

19 ¶ Then this is the record of Iohn, when the Iewes ſent Prieſtes and Leuites from Ieruſalem, to aſke him, Who art thou?

20 And he confeſſed and denied not, and

‖Or, before the beginning.
a Chriſt is God before all time.
b The Sonne is of the ſame ſubſtance with the Father.
c No creature was made without Chriſt.
d Whereby all things are quickned & preſerued.
e The life of man is more excellent then of any other creature, becauſe it is ioyned with light and vnderſtanding.
f Mans minde is ful of darknes becauſe of the corruption thereof
Matt,3.1. marke 1.4. luke 3.1.
‖*Or, is borne.*
Hebr.11.3.
g Becauſe they did not worſhip him as their God, Rom.1.21. acts 14.15.
h To the Iſraelites, who were his peculiar people.
i Meaning, a priuiledge or dignitie.
Matth.1.16. luke 2.7,11.
k He was formed and made man by the operation of the holy Ghoſt without the operation of Man.
Matth.17.2. 2 pet.1.17.

ſaid plainely, I *am not the Chriſt.

21 And they aſked him, What then? Art thou Elias? And he ſaid, I am not. Art thou the [o] Prophet? And he anſwered, No.

22 Then ſayd they vnto him, Who art thou, that wee may giue an anſwere to them that ſent vs? what ſayeſt thou of thy ſelfe?

23 He ſayd, I * am the voyce of him that crieth in the wilderneſſe, Make ſtraight the way of ẏ Lord, as ſaid the Prophet Eſaias.

24 Now they which were ſent, were of the Phariſes.

25 And they aſked him, & ſaid vnto him, Why baptizeſt thou then, if thou bee not the Chriſt, neither Elias, nor the Prophet?

26 Iohn anſwered them, ſaying, I baptize with water: but there is one among you, whom ye know not.

27 * He it is that cōmeth after me, which is preferred before me, whoſe ſhooe latchet I am not worthy to vnlooſe.

28 Theſe things were done in Bethabara beyond Iordan, where Iohn did baptize.

29 ¶ The next day Iohn ſeeth Ieſus comming vnto him, & ſaith, Behold the Lambe of God, which taketh away the [p] ſinne of the world.

30 This is he of whom I ſayd, After me commeth a man, which is preferred before me: for he was before me.

31 And I knew [q] him not: but becauſe he ſhould be declared to Iſrael, therefore am I come, baptizing with water.

32 So Iohn bare record, ſaying, I ſaw *the Spirit come downe from heauen, like a doue, and it abode vpon him.

33 And I knew him not: but he that ſent me to baptize with water, he ſayd vnto me, Vpon whom thou ſhalt ſee the Spirit come down, and tarie ſtill on him, that is he which baptizeth with the [r] holy Ghoſt.

34 And I ſaw, and bare record, that this is the Sonne of God.

35 ¶ The next day, Iohn ſtood againe, and two of his diſciples:

36 And he beheld Ieſus walking by, and ſaid, Behold the [ſ] Lambe of God.

37 And ẏ two diſciples heard him ſpeake, and followed Ieſus.

38 Then Ieſus turned about, and ſawe them follow, and ſaide vnto them, What ſeeke yee? And they ſayd vnto him, Rabbi, (which is to ſay by interpretation, Maſter) [t] where dwelleſt thou?

39 He ſaid vnto them, Come & ſee. They came and ſaw where hee dwelt, and abode with him that day: for it was about the [u] tenth houre.

40 Andrewe, Simon Peters brother, was one of the two which had heard [x] it of Iohn, and that followed him.

Acts 13.25.
o Whom they looked for to be ſuch one as Moſes was, Deut.18.15.
Iſa.40.3. matth.3.2. luke 3.3.
Matth.3.11. marke 1.7. luke 3.16. acts 1.5. and 11.16. and 19.4.
p Signifying the originall ſinne, which is ẏ fountain of all ſinnes, and therewith all other ſinnes.
q That is, by ſight, but onely by the reuelation of God.
Matth.3.16. marke 1.10. luke 3.22.
r Who giueth the vertue and effect to baptiſme accompliſhing that thing, which is thereby repreſented.
ſ He alludeth to the Paſchal lambe which was a figure of Chriſt.
t Or, where is thy lodging? or whither goeſt thou? for hee dwelled in Nazaret, and was there as a ſtranger.
u That was two houres before night.
x How Iohn ſaid, that Ieſus was the lambe of God.

‖*Or, proceeding from the Father. Col.1.9.& 2.9.* ‖*Or, more excellent then I.* l More abundant grace then by Moſes. *1.Tim.6.16. 1.ioh.4.12.* m Meaning, he is moſt deare, and ſtraightly ioyned to his Father, not onely in loue, but alſo in nature and vnion. n And ſo God that before was inuiſible, was made, as it were, viſible in Chriſt.

41 The ſame found his brother Simon firſt, and ſayd vnto him, Wee haue found the Meſſias, which is by interpretation, ‖the Chriſt.

42 And hee brought him to Ieſus. And Ieſus behelde him, and ſayd, Thou art Simon the ſonne of Iona: thou ſhalt be called Cephas, which is by interpretation, ‖a ſtone.

43 ¶ The day following, Ieſus would goe into Galile, and found Philip, and ſaid vnto him, Follow me.

44 Now Philip was of Bethſaida, the citie of Andrew and Peter.

45 Philip found Nathanael, and ſayd vnto him, Wee haue found him, of whome *Moyſes did write in the Lawe, and the *Prophets, Ieſus of Nazaret the ſonne of Ioſeph.

46 Then Nathanael ſaid vnto him, Can there any [y] good thing come out of Nazaret? Philip ſaid to him, Come and ſee.

47 Ieſus ſawe Nathanael comming to him, & ſaid of him, Behold indeed an Iſraelite, in whom is no guile.

48 Nathanael ſayd vnto him, Whence knewest thou me? Ieſus anſwered, and ſayd vnto him, Before that Philip called thee, when thou waſt vnder the figge tree, I ſaw thee.

49 Nathanael anſwered, and ſayd vnto him, Rabbi, thou art the Sonne of God: thou art the King of Iſrael.

50 Ieſus anſwered, and ſayd vnto him, Becauſe I ſayd vnto thee, I ſaw thee vnder the fig tree, ‖beleeueſt thou? thou ſhalt ſee greater things then theſe.

51 And he ſayd vnto him, Verely, verely I ſay vnto you, hereafter ſhall you ſee heauen [z] open, and the Angels of God *aſcending and deſcending vpon the Sonne of man.

‖Or, the anointed.

‖Or, Petrus.

Gen.49.10. deut.18.18. Iſa.4.2.& 45.8, 9.ier.23.5.& 33.14.eze.34.23,29 & 37.24,25.dan.6.24,25.

[y] Thoſe things which are contemptible to the world, are eſteemed and preferred of God: and thoſe things which the world preferreth, God abhorreth.

‖Or, thou beleeueſt.

[z] Chriſt openeth the heauens, that we may haue acceſſe to God, and maketh vs fellowes to the Angels.

Gen.28,12.

CHAP. II.

8 Chriſt turneth the water into wine. 14 He driueth the buyers and ſellers out of the Temple. 19 He forewarneth his death and reſurrection. 23 He conuerteth many, and diſtruſteth man.

AND the third day was there a mariage in Cana a towne of Galile, and the mother of Ieſus was there.

2 And Ieſus was called alſo, and his diſciples vnto the mariage.

3 Now when the wine failed, the mother of Ieſus ſayd vnto him, They haue no wine.

4 Ieſus ſayd vnto her, Woman, what haue I to doe with thee? mine houre is not yet come.

5 His mother ſayd vnto the ſeruaunts, Whatſoeuer he ſayth vnto you, doe it.

6 And there were ſet there ſixe water pots of ſtone after the maner of the [a] purifying of the Iewes, conteining two or three ‖[b] firkins apiece.

7 And Ieſus ſayd vnto them, Fill the waterpots with water. Then they filled them vp to the brimme.

8 Then hee ſayd vnto them, Draw out now, and beare vnto the ‖gouernour of the feaſt. So they bare it.

9 Now when the gouernour of the feaſt had taſted the water that was made wine, (for hee knewe not whence it was: but the ſeruants, which drewe the water, knewe) the gouernour of the feaſt called the bridegrome,

10 And ſayd vnto him, All men at the beginning ſet foorth good wine, and when men haue well drunke, then that which is worſe: but thou haſt kept backe the good wine vntill now.

11 This beginning of ‖miracles did Ieſus in Cana a towne of Galile, and ſhewed foorth his glory: and his diſciples beleeued on him.

12 After that hee went downe into Capernaum, he and his mother, and his ‖brethren, and his diſciples: but they continued not many dayes there.

13 For the Iewes Paſſeouer was at hand. Therefore Ieſus went vp to Ieruſalem.

14 *And hee found in the Temple thoſe that ſold oxen, and ſheepe, and doues, & changers of money, ſitting there.

15 Then he made a ſcourge of ſmal cords, and draue them all out of the Temple with the ſheepe & oxen, and powred out the changers money, and ouerthrew the tables,

16 And ſayd vnto them that ſold doues, Take theſe things hence: make not my Fathers houſe an houſe of merchandiſe.

17 And his diſciples remembred, that it was written, *The [c] zeale of thine houſe hath eaten me vp.

18 Then anſwered the Iewes, and ſayd vnto him, What ‖ſigne ſheweſt thou vnto vs, that thou doeſt theſe things?

19 Ieſus anſwered and ſayde vnto them, *Deſtroy this Temple, and in three dayes I will raiſe it vp againe.

20 Then ſayd the Iewes, Forty and ſixe yeres was this Temple a building, and wilt thou reare it vp in three dayes?

21 But hee ſpake of the Temple of his [d] body.

22 Aſſoone therefore as he was riſen from the dead, his diſciples remembred that hee thus ſayd vnto them: and they beleeued the Scripture, and the worde which Ieſus had ſayd.

23 Now when hee was at Ieruſalem at the Paſſeouer in the feaſt, many beleeued in his Name, when they ſawe his miracles which he did.

24 But Ieſus [e] did not commit himſelfe vnto them, becauſe he knew them all,

25 And had no need that any ſhould teſtifie of man: for he knew what was in man.

CHAP. III.

3 Chriſt inſtructeth Nicodemus in the regeneration. 15 Of faith. 16 Of the loue of God towards the world. 23 The doctrine and baptiſme of Iohn, 28 And the witneſſe that he beareth of Chriſt.

THere was now a man of the Phariſes, named Nicodemus, a ruler of ye Iewes.

2 Hee came to Ieſus by night, and ſayd vnto him, Rabbi, we know that thou art a teacher come from God: for no man could doe theſe miracles that thou doeſt, except God were with him.

[a] Who vſed continuall waſhings to purifie themſelues. Which ſuperſtitiō Hebion the Heretike would haue brought into the Church, & now the Papiſts haue receiued it.

‖Or, meaſures.

[b] Whereof euery one conteined 15 gallons.

‖Or, ſteward.

‖Or, ſignes.

‖Or, couſins.

Matth.21.12. mar.11.15. luke 19.45.

Pſal.69.9.

[c] This affection was ſo burning in him, that it ſurmounted and ſwallowed vp all the others.

‖Or, miracle.

Mat.26.61.& 27.40.mar.14.58.& 15.29.

[d] Chriſtes body might iuſtly be called the Temple, because the fulneſſe of the Godhead dwelleth in it corporally, Col.2.9.

[e] For he tooke not them for true diſciples, as hee knew by their inward thoughts, what religion ſoeuer they did pretend outwardly.

3 Ieſus anſwered, and ſayde vnto him, Verily, verily I ſay vnto thee, except a man be borne againe, hee cannot [a] ſee the [b] kingdome of God.

4 Nicodemus ſayd vnto him, How can a man be borne which is olde? can hee enter into his mothers wombe againe, and be borne?

5 Ieſus anſwered, Verily, verily I ſay vnto thee, except that a man be borne of [c] water and of the Spirite, hee cannot enter into the kingdome of God.

6 That which is borne of the fleſh, is fleſh: and that that is borne of the ſpirit, is ſpirit.

7 Maruelle not that I ſayd to thee, Ye muſt be borne againe.

8 The [d] winde bloweth where it liſteth, and thou heareſt the ſound thereof, but canſt not tell whence it commeth, and whither it goeth: ſo is euery man that is borne of the Spirit.

9 Nicodemus anſwered, and ſayd vnto him, How can theſe things be?

10 Ieſus anſwered, and ſayd vnto him, Art thou a teacher of Iſrael, and [e] knoweſt not theſe things?

11 Verily, verily I ſay vnto thee, wee ſpeake that we [f] know, and teſtifie that wee haue ſeene: but ye [g] receiue not our witneſſe.

12 If when I tell you [h] earthly things, yee beleeue not, how ſhould yee beleeue, if I ſhall tell you of heauenly things?

13 For no man aſcendeth vp to heauen, but he that hath deſcended from heauen, the Sonne of man which is in [i] heauen.

14 *And as Moſes lift vp the ſerpent in the wilderneſſe, ſo muſt the Sonne of man be [k] lift vp,

15 That whoſoeuer beleeueth in him, ſhould not periſh, but haue eternall life.

16 *For God ſo loued the world, that hee hath giuen his onely begotten Sonne, that whoſoeuer beleeueth in him, ſhould not periſh, but haue euerlaſting life.

17 *For God ſent not his Sonne into the worlde, that hee ſhould [l] condemne the world, but that ẏ [m] world through him might be ſaued.

18 Hee that beleeueth in him, ſhall not be condemned: but hee that beleeueth not, is condemned already, becauſe he beleeueth not in the Name of the onely begotten Sonne of God.

19 *And this is the [n] condemnation, that light is come into the world, and men loued darkeneſſe rather then light, becauſe their deedes were euill.

20 For euery man that euill doeth, hateth the light, neither commeth to light, leaſt his deedes ſhould be reprooued.

21 But hee that doeth [o] trueth, commeth to the light, that his deedes might bee made manifeſt, that they are wrought ‖ [p] according to God.

22 ¶ After theſe things came Ieſus and his diſciples into the ‖ lande of Iudea, and there taried with them, and *baptized.

23 And Iohn alſo baptized in Enon, beſides Salim, becauſe there was much water there: and they came, and were baptized.

24 For Iohn was not yet caſt into priſon.

25 Then there aroſe a queſtion betweene Iohns diſciples and the Iewes, about [q] purifying.

26 And they came vnto Iohn, and ſayde vnto him, Rabbi, [r] hee that was with thee beyond Iordan, to whom * thou bareſt witneſſe, beholde, he baptizeth, and all men come to him.

27 Iohn anſwered, and ſayde, A man can receiue nothing, except it be giuen him from heauen.

28 Yee your ſelues are my witneſſes, that *I ſayde, [ſ] I am not the Chriſt, but that I am ſent before him.

29 Hee that hath the bride, is the bridegrome: but the friende of the bridegrome which ſtandeth and heareth him, reioyceth greatly, becauſe of the bridegromes voyce. This my ioy therefore is fulfilled.

30 Hee muſt [t] increaſe, but I muſt decreaſe.

31 He that is come from on high, is aboue all: hee that is of the [u] earth, is of the earth, and ſpeaketh of the earth: hee that is come from heauen, is aboue all.

32 And what hee hath ſeene and heard, that he teſtifieth: but no man receiueth his teſtimonie.

33 Hee that hath receiued his teſtimonie, hath ſealed that *God is true.

34 For he whom God hath ſent, ſpeaketh the wordes of God: for God giueth him not the Spirit by [x] meaſure.

35 The Father loueth the Sonne, and hath *giuen all things into his hand.

26 *He that beleeueth in the Sonne, hath euerlaſting life, and hee that obeyeth not the Sonne, ſhall not ſee life, but the wrath of God abideth on him.

CHAP. IIII.

7 The communication of Chriſt with the woman of Samaria. 34 His zeale towards his Father, and his harueſt. 39 The conuerſion of the Samaritans, 45 and Galileans. 47 How hee healeth the rulers ſonne.

NOw when the Lord knew, how the Phariſes had heard, that Ieſus made and baptized moe diſciples then Iohn,

2 (Though Ieſus himſelfe baptized not: but his diſciples)

3 Hee [a] left Iudea, and departed againe into Galile.

4 And he muſt needes goe through Samaria.

5 Then came he to a citie of Samaria called ‖ Sychar, neere vnto the poſſeſſion that *Iacob gaue to his ſonne Ioſeph.

6 And there was Iacobs well. Ieſus then wearied in the iourney, ſate [b] thus on the well: it was about [c] the ſixt houre.

7 There came a woman of Samaria to draw water. Ieſus ſayd vnto her, Giue me drinke.

8 For

[a] To enter therein.

[b] Which thing is to be aſſembled and incorporate into the Church of God.

[c] Which is the ſpirituall water where the holy Ghoſt doth waſh vs into newneſſe of life.

[d] As the power of God is manifeſt by the moouing of the ayre, ſo is it in changing and renuing vs, although the maner be hid from vs.

[e] Although he was excellently learned, yet knew he not thoſe things which the very babes in Chriſts ſchoole ought to know.

[f] We may not teach our owne inuentions.

[g] He reprooueth him, for that men doe teach things which they vnderſtand not, and yet others beleeue them: but Chriſt teacheth things moſt certaine, & knowen, and men will not receiue his doctrine.

[h] Which was after a common and groſſe maner

[i] By reaſon of the vnion of his Godhead with his manhood.

Num.21.9.

[k] His power muſt be manifeſt which is not yet knowen.

1.*Iohn* 4.9.

*Chap.*9.39. *and* 12.47.

[l] The contempt of Chriſt, and the ſinnes of the wicked condemne them: yet Chriſt as iudge giueth ſentence againſt the reprobate.

[m] Not onely the Iewes, but whoſoeuer ſhould beleeue in him.

*Chap.*1.9.

[n] The cauſe and matter of condemnation.

[o] In walking roundly and ſincerely.

‖*Or, in God.*

[p] As they do which ſet God onely before their eyes, and follow the rule of his word.

‖*Or, territorie.*

*Chap.*4.1,2.

[q] That is, how they might be made cleane before God, which the waſhings vnder the Law did repreſent.

[r] They were led with ambition, fearing leaſt their maſter ſhould haue loſt his fame.

*Chap.*1.13.

Chap 1.20.

[ſ] No man ought to vſurpe any thing further then God giueth him.

[t] And be exalted, and I eſteemed as his ſeruant.

[u] The miniſter compared to Chriſt, is but earth.

*Rom.*3.4.

[x] For vnto Chriſt was giuen the full abundance of all grace, that we might receiue of him as of the onely fountaine.

*Matth.*11.27.

*Habac.*2.4.

1.*iohn* 5.10.

[a] To giue place to their rage.

‖*Or, Sychem.*

*Gene.*33.19. *and* 48.22.

*ioſh.*24.32.

[b] Euen weary as he was.

[c] Which was midday.

8 For his diſciples were gone away into the citie, to buy meate.

9 Then ſayd the woman of Samaria vnto him, How is it, that thou being a Iew, aſkeſt drinke of me, which am a woman of [d] Samaria? For the Iewes meddle not with the Samaritanes.

10 Ieſus anſwered, and ſayd vnto her, If thou kneweſt the [e] gift of God, and who it is that ſayth to thee, Giue mee drinke, thou wouldeſt haue aſked of him, and hee would haue giuen thee [f] ‖ water of life.

11 The woman ſaid vnto him, Sir, thou haſt nothing to draw with, and the well is deepe: from whence then haſt thou that water of life?

12 Art thou greater then our father Iacob, which gaue vs the well, and he himſelfe dranke thereof, and his children, and his cattell?

13 Ieſus anſwered, and ſayde vnto her, Whoſoeuer drinketh of this water, ſhall thirſt againe:

14 But whoſoeuer drinketh of the [g] water that I ſhall giue him, ſhall neuer be more [h] a thirſt: but the water that I ſhall giue him ſhalbe in him a well of of water, ſpringing vp into euerlaſting life.

15 The woman ſaid vnto him, Sir, giue me of that water, that I may not thirſt, neither come hither to draw.

16 Ieſus ſaid vnto her, Go, call thine huſband, and come hither.

17 The woman anſwered, and ſayde, I haue no huſband. Ieſus ſaid vnto her, Thou haſt well ſayd, I haue no huſband.

18 For thou haſt had fiue huſbands, and hee whom thou now haſt, is not thine huſband: that ſaydeſt thou truely.

19 The woman ſayd vnto him, Sir, I [i] ſee that thou art a Prophet.

20 Our fathers worſhipped in this mountaine, and yee ſay, that in * Ieruſalem is the place where men ought to worſhip.

21 Ieſus ſayd vnto her, Woman, beleeue mee, the houre commeth, when yee ſhall neither in this mountaine, nor at Ieruſalem, worſhip the Father.

22 Ye worſhip that which ye * know not: we worſhip that which we know: for ſaluation is of the Iewes.

23 But the houre commeth, and now is, when the true worſhippers ſhall worſhip the Father in ſpirit, and truth: for the Father requireth euen ſuch to worſhip him.

24 * God is a [k] Spirite, and they that worſhip him, muſt worſhip him in ſpirit and trueth.

25 The woman ſayd vnto him, I knowe well that Meſſias ſhall come, which is called Chriſt: when hee is come, he will tell vs all things.

26 Ieſus ſayde vnto her, I am hee that ſpeake vnto thee.

27 ¶ And vpon that came his diſciples, and marueiled that hee talked with a woman: yet no man ſaid vnto him, What aſkeſt thou? or why talkeſt thou with her?

28 The woman then left her water pot, and went her way into the citie, and ſayde to the men,

29 Come, ſee a man which hath tolde me all things that euer I did: is not hee the Chriſt?

30 Then they went out of the citie, and came vnto him.

31 ¶ In the meane while, the diſciples prayed him, ſaying, Maſter, eate.

32 But he ſayd vnto them, I haue meate to eate, that ye know not of.

33 Then ſaid the diſciples betwene themſelues, Hath any man brought him meat?

34 Ieſus ſayde vnto them, [l] My meate is that I may doe the will of him that ſent me, and finiſh his worke.

35 Say not yee, There are yet foure moneths, and then commeth harueſt? Beholde, I ſay vnto you, lift vp your eyes, and looke on the regions: * for they are white already vnto harueſt.

36 And he that reapeth receiueth wages, and gathereth fruite vnto life eternall, that both hee that ſoweth, and he that reapeth, might [m] reioyce together.

37 For herein is the ‖ ſaying true, that one ſoweth, and another reapeth.

38 I ſent you to reape that, whereon ye beſtowed no labour: [n] other men laboured, and ye are entred into their labours.

39 Nowe many of the Samaritanes of that citie [o] beleeued in him, for the ſaying of the woman which teſtified, He hath told me all things that euer I did.

40 Then when the Samaritanes were come vnto him, they beſought him, that hee would tarie with them: and hee abode there two dayes.

41 And many moe [p] beleeued becauſe of his owne word.

42 And they ſaid vnto the woman, Now we beleeue, not becauſe of thy ſaying: for we haue heard him our ſelues, and knowe that this is in deede the Chriſt the Sauiour of the world.

43 ¶ So two dayes after, hee departed thence, and went into Galile.

44 For Ieſus himſelfe had * teſtified that a Prophet hath none honour in his [q] owne countrey.

45 Then when hee was come into Galile, the Galileans receiued him, which had ſeene all the things that hee did at Ieruſalem at the feaſt: for they went alſo vnto the feaſt.

46 And Ieſus came againe into * Cana a towne of Galile, where he had made of water wine. And there was a certaine [r] ruler, whoſe ſonne was ſicke at Capernaum.

47 When he heard that Ieſus was come out of Iudea into Galile, he went vnto him, and beſought him that he would ‖ go downe, and heale his ſonne: for hee was euen ready to die.

48 Then ſaid Ieſus vnto him, Except ye ſee ſignes and wonders, ye will not beleeue.

49 The ruler ſayde vnto him, Sir, goe downe before my ſonne die.

50 Ieſus ſaid vnto him, Goe thy way, thy ſonne liueth: and the man beleeued the word that Ieſus had ſpoken vnto him, and went his way.

51 And as he was now ‖ going downe, his

ſeruants

[d] For the Iewes eſteemed the Samaritanes as wicked and prophane.

[e] Meaning, of himſelfe, whom his Father had ſent to conuert this woman.

[f] Which is the loue of God in his Sonne powred into our hearts by the holy Ghoſt, vnto euerlaſting life, Rom.5.5. 1.Iohn 3.5.

‖ Or, the liuely water.

[g] Of the ſpirituall grace.

[h] He ſhall neuer be dried vp, or deſtitute.

[i] Till ſhe was liuely touched with her faults, ſhe mocked and would not heare Chriſt.

*Deut.*12.6.

2.*King*.17.29.

2.*Cor*.3.17.

[k] God being of a ſpirtuall nature, requireth a ſpiritual ſeruice, and agreeable to his nature.

[l] There is nothing that I hunger for more, or wherein I take greater pleaſure.

Matth.9.37. *luke* 10.2.

[m] Without grudging the one at the others labour.

‖ *Or, prouerbe.*

[n] Meaning the Prophets.

[o] The Samaritans ſhewed themſelues willing to receiue his doctrine, who being but ſtrangers, and ſcarcely knowing Chriſt, are a condemnation to the Iewes, and all others, which neglect Gods word when it is offered.

[p] That is, had the right and true faith.

Matth.13.57. *marke* 6.4. *luke* 4.24.

[q] Here by his owne countrey he meaneth Ieruſalem, and the countrey about.

Chap.2.1.

[r] The word ſignifieth royall, or one of the Kings court: and it ſeemeth, that he was one of Herods court, who was in great eſtimation with Herod, whom the people called King, Marke 6.14.

‖ *Or, come.*

‖ *Or, returning.*

ſeruants met him, ſaying, Thy ſonne liueth.

52 Then enquired hee of them the houre when he began to amend. And they ſaid vnto him, Yeſterday the ſeuenth houre the feuer left him.

53 Then the father knew, that it was the ſame houre in the which Ieſus had ſaid vnto him, Thy ſonne liueth. And he beleeued, and all his houſhold.

54 This ſecond miracle did Ieſus againe, after hee was come out of Iudea into Galile.

CHAP. V.

1 He healeth the man that was ſicke eight and thirtie yeres. 10 The Iewes accuſe him. 19 Chriſt anſwereth for himſelfe, and reprooueth them, 32 Shewing by the teſtimonie of his Father, 33 Of Iohn, 36 Of his works, 39 And of the Scriptures, who he is.

Leuit.23.3. deut.16.1.

‖ *Or, the ſheepe market.*

AFter * that, there was a feaſt of yͤ Iewes, and Ieſus went vp to Ieruſalem.

2 And there is at Ieruſalem ‖ by the place of the ſheepe, a [a] poole called in Ebrew [b] Betheſda, hauing fiue porches:

3 In the which lay a great multitude of ſicke folke, of blind, halt, and withered, waiting for the mouing of the water.

4 For an Angell went downe at a certaine ſeaſon into the poole, and troubled the water: whoſoeuer then firſt, after the ſtirring of the water, ſtepped in, was made whole of whatſoeuer diſeaſe he had.

5 And a certaine man was there, which had bene diſeaſed eight and thirtie yeeres.

6 When Ieſus ſaw him lye, and knewe that hee now long time had beene diſeaſed, he ſaid vnto him, Wilt thou be made whole?

7 The ſicke man anſwered him, Sir, I haue no man, when the water is troubled, to put mee into the poole: but while I am comming, another ſteppeth downe before mee.

8 Ieſus ſayd vnto him, Riſe: [c] take vp thy bed, and walke.

9 And immediatly the man was made whole, and tooke vp his bed, and walked: and the ſame day was the Sabbath.

10 The Iewes therefore ſaid to him that was made whole, It is the Sabbath day: * it is not lawfull for thee to cary thy bed.

11 He anſwered them, He that made mee whole, hee ſayd vnto mee, Take vp thy bed, and walke.

12 Then aſked they him, What man is that which ſayd vnto thee, Take vp thy bed, and walke?

13 And hee that was healed, knewe not who it was: for Ieſus had conueyed himſelfe away from the multitude that was in that place.

14 And after that, Ieſus found him in the Temple, and ſayde vnto him, Beholde, thou art made whole: [d] ſinne no more, leſt a worſe thing come vnto thee.

15 ¶ The man departed, and tolde the Iewes that it was Ieſus, which had made him whole.

16 And therefore the Iewes did perſecute Ieſus, and ſought to ſlay him, becauſe hee had done theſe things on the Sabbath day.

17 But Ieſus anſwered them, My Father worketh hitherto, and I worke.

18 Therefore the Iewes ſought the more to kill him: not onely becauſe he had broken the Sabbath, but ſayd alſo that God was [e] his [f] Father, and made himſelfe equal with God.

19 Then anſwered Ieſus, and ſayd vnto them, Verily, verily I ſay vnto you, The Sonne can do nothing of himſelfe, ſaue that hee ſeeth the Father doe: for whatſoeuer things hee doeth, the ſame things doeth the Sonne alſo.

20 For the Father loueth the Sonne, and [g] ſheweth him all things, whatſoeuer hee himſelfe doeth, and hee will ſhew him greater workes then theſe, that yee ſhould marueile.

21 For likewiſe as the Father rayſeth vp the dead, and quickeneth them, ſo the Sonne quickeneth whom he will.

22 For the Father iudgeth no man, but hath committed all [h] iudgement vnto the Sonne,

23 Becauſe that all men ſhould honour the Sonne, as they honour the Father: hee that honoureth not the Sonne, the ſame honoureth not the Father which hath ſent him.

24 Verily, verily I ſay vnto you, He that heareth my word, and beleeueth in him that ſent mee, hath euerlaſting life, and ſhall not come into condemnation, but hath paſſed from death vnto life.

25 Verily, verily I ſay vnto you, The houre ſhall come, and now is, when the dead ſhall heare the voyce of the Sonne of God: and they that [i] heare it, ſhall liue.

26 For as the Father hath life in [k] himſelfe, ſo likewiſe hath he giuen to the Sonne to haue life in himſelfe,

27 And hath giuen him power alſo to execute [l] iudgement, in that he is the Sonne of man.

28 Marueile not at this: for the houre ſhall come in the which all that are in the graues, ſhall heare his voyce.

29 And they ſhall come forth, * that haue done good, vnto the reſurrection of life: but they that haue done euil, vnto the reſurrection of condemnation.

Matth.25.46.

30 I can doe nothing of mine owne ſelfe: as I heare, I iudge: and my iudgement is iuſt, becauſe I ſeeke not mine owne will, but the will of the Father who hath ſent mee.

Chap.8.14. matth.3.17.

31 If I * ſhould beare witneſſe of my ſelfe, my witneſſe were not [m] true.

32 There is another that beareth witnes of mee, and I know that the witneſſe, which he beareth of me, is true.

33 * Ye ſent vnto Iohn, and he bare witneſſe vnto the trueth.

Chap.1.27.

34 But I receiue not the record of man: neuertheleſſe, theſe things I ſay, that yee might be ſaued.

35 He was a burning, and a ſhining ‖ candle: and ye would for a [n] ſeaſon haue reioyced in his light.

‖ *Or, lampe.*

[a] Where the ſheepe were waſhed, that ſhould be ſacrificed.

[b] Which ſignifieth the houſe of powring out, becauſe the water ranne out by conduits.

[c] This was to the end that the miracle might be ſo euident, that no man could ſpeake againſt it.

Ierem.17.22.

[d] The afflictions that we endure, are chaſtiſements for our ſinnes.

[e] That is, proper and peculiar to him alone.

[f] It was lawfull for all Iſrael to call God their Father, Exod.4.22. but becauſe Chriſt did attribute to himſelfe that he had power ouer all things, and wrought as his Father did, they gathered that Chriſt did not onely make himſelfe the Sonne of God, but alſo equall with him.

[g] That is, he doeth communicate with him, hauing the ſame power and the ſame will.

[h] In giuing him power and rule ouer all.

[i] They that receiue it by faith.

[k] To communicate it with vs.

[l] That is, to gouerne and rule all things.

[m] Chriſt had reſpect to their weakeneſſe that heard him, and therefore ſayd that his owne witneſſe ſhould not be ſufficient.

[n] But yee left him quickly, and did not perſeuere.

*Matth.*3.17. *and* 17 5.

o In the Law and Prophets.

*Deut.*4 12.

Acts 17.11.

p The people are more ready to receiue falſe prophets, then Ieſus Chriſt.

q Vaine glory is a great let for a man to come to God.

*Chap.*12 43.

r As Moſes ſhall accuſe them that truſt in him: ſo they ſhall haue no greater enemies at the day of iudgement, then the virgine Mary, and the Saints, vpon whom now they call: but whoſoeuer doeth acuſe the godly, Chriſt and their owne conſcience ſhall condemne them.

Gen 3.15 & 22. 17. *and* 49.10. *deut.*18.15.

36 But I haue greater witneſſe then the witneſſe of Iohn: for the workes which the Father hath giuen mee to finiſh, the ſame workes that I doe, beare witneſſe of me, that the Father ſent me.

37 And the * Father himſelfe, which hath ſent me, [o] beareth witnes of me. Ye haue not heard his voyce at any time, * neither haue ye ſeene his ſhape.

38 And his word haue yee not abiding in you: for whom hee hath ſent, him yee beleeue not.

39 * Search the Scriptures: for in them yee thinke to haue eternall life, and they are they which teſtifie of me.

40 But yee will not come to me, that yee might haue life.

41 I receiue not praiſe of men.

42 But I know you, that ye haue not the loue of God in you.

43 I am come in my Fathers name, and ye receiue mee not: [p] if another ſhall come in his owne name, him will ye receiue.

44 How can yee beleeue, which [q] receiue * honour one of another, and ſeeke not the honour that commeth of God alone?

45 Doe not thinke that I will accuſe you to my Father: there is one that [r] accuſeth you, euen Moſes, in whom ye truſt.

46 For had ye beleeued Moſes, ye would haue beleeued me: * for he wrote of me.

47 But if yee beleeue not his writings, how ſhall ye beleeue my words?

CHAP. VI.

19 Ieſus feedeth fiue thouſand men with fiue loaues and two fiſhes. 15 He departeth away, that they ſhould not make him King. 26 He reproueth the fleſhly hearers of the word. 41 The carnall are offended at him. 63 The fleſh profiteth not.

a Called the lake of Gennezareth.

b Tiberias, Bethſaida, and Capernaum were on this ſide the lake in reſpect of Galile: but it is here ſayd that he went ouer, becauſe there were diuers creekes and turnings, ouer the which men ferried.

*Leuit.*23 5. *deut.*16.1.

*Mat.*14.16 *mar.* 6.37. *luke* 9.13.

c The ſumme amounteth to about fiue pound ſterling.

d Prayer and thankeſgiuing doe ſanctifie our meates, wherewith we are nouriſhed.

AFter theſe things, Ieſus went his way ouer the [a] ſea of Galile, or of [b] Tiberias.

2 And a great multitude followed him, becauſe they ſaw his miracles, which hee did on them that were diſeaſed.

3 Then Ieſus went vp into a mountaine, and there he ſate with his diſciples.

4 Now the Paſſeouer, a * feaſt of the Iewes, was neere.

5 * Then Ieſus lift vp his eyes, and ſeeing that a great multitude came vnto him, hee ſayd vnto Philip, Whence ſhall wee buy bread, that theſe might eate?

6 (And this he ſayd to proue him: for he himſelfe knew what he would doe)

7 Philip anſwered him, [c] Two hundreth peniworth of bread is not ſufficient for them, that euery one of them may take a little.

8 Then ſayde vnto him one of his diſciples, Andrew, Simon Peters brother,

9 There is a little boy heere, which hath fiue barley loaues, and two fiſhes: but what are they among ſo many?

10 And Ieſus ſayde, Make the people ſit downe. (Now there was much graſſe in that place.) Then the men ſate downe in number about fiue thouſand.

11 And Ieſus tooke the bread, and [d] gaue thankes, and gaue to the diſciples, and the diſciples to them that were ſet downe: and likewiſe of the fiſhes as much as they would.

12 And when they were ſatiſfied, he ſayd vnto his diſciples, Gather vp the broken meate which remayneth, that [e] nothing bee loſt.

e The abundant ſtore of Gods gifts ought not to make vs prodigall to waſte them.

13 Then they gathered it together, and filled twelue baſkets with the broken meate of the fiue barley loaues, which remayned vnto them that had eaten.

14 Then the men when they had ſeene the miracle that Ieſus did, ſayd, This is of a trueth, the Prophet that ſhould come into the world.

15 When Ieſus therefore perceiued that they would come, and take him to make him a [f] King, hee departed againe into a mountaine himſelfe alone.

f They imagined an earthly kingdome without the teſtimonie of Gods word, ſo that by this meanes his ſpirituall kingdome ſhould haue bene aboliſhed.

16 ¶ When euen was now come, his diſciples went downe vnto the ſea,

17 * And entred into a ſhippe, and went [g] ouer the ſea towardes Capernaum: and now it was darke, and Ieſus was not come to them.

*Matth.*14.25. *marke* 6 47.

g Ouer a corner of the lake.

18 And the ſea aroſe with a great winde that blew.

19 And when they had rowed about fiue and twentie, or thirtie [h] furlongs, they ſaw Ieſus walking on the ſea, & drawing neere vnto the ſhip: ſo they were afraid.

h Whereof eight make a mile.

20 But he ſayd vnto them, It is I: be not afraid.

21 Then willingly they receiued him into the ſhip: and the ſhip was by and by at the land, whither they went.

22 ¶ The day following, the people which ſtoode on the other ſide of the ſea, ſaw that there was none other ſhippe there, ſaue that one, whereinto his diſciples were entred, and that Ieſus went not with his diſciples in the ſhip, but that his diſciples were gone [i] alone,

i Wherefore it muſt needes follow that Chriſt paſſed miraculouſly.

23 And that there came other ſhips from Tiberias nere vnto the place where they ate the bread, after the Lord had giuen thanks.

24 Now when the people ſaw that Ieſus was not there, neither his diſciples, they alſo tooke ſhipping, and came to Capernaum, ſeeking for Ieſus.

25 And when they had found him on the [k] other ſide of the ſea, they ſayde vnto him, Rabbi, when cameſt thou hither?

k This was not ſtraight ouer the lake from ſide to ſide, but ouer a creeke or arme of the lake, which ſaueth much labour to them that ſhould haue gone about by land.

26 Ieſus anſwered them, and ſayde, Verily, verily I ſay vnto you, yee ſeeke me not, becauſe yee ſaw the miracles, but becauſe yee ate of the loaues, and were filled.

27 Labour not for the meate which periſheth, but for the meate that [l] endureth vnto euerlaſting life, which the Sonne of man ſhall giue vnto you: for him hath * God the Father [m] ſealed.

l Which nouriſheth and augmenteth our faith.

Chap 1.32. *mat.* 3 17. *and* 17.5.

m For when he appointed him to be the Mediator, he ſet his marke and ſeale in him to be the onely one to reconcile God and man together.

28 Then ſayd they vnto him, What ſhall we doe, that we might worke the [n] workes of God?

n Such as be acceptable vnto God.

29 Ieſus anſwered, and ſayd vnto them, * This is the worke of God, that yee beleeue in him, whom he ſent.

30 They ſayd therefore vnto him, What ſigne ſheweſt thou then, that wee may ſee it, and beleeue thee? what doeſt thou worke?

1.Iohn 3 23.

*Exod.*16.14, 15. *num.*11 7.

31 * Our fathers did eate Manna in the deſert,

Pſal 78.24,25. wiſd.16.20.

deſert, as it is * written, He gaue them bread from heauen to eate.

32 Then Jeſus ſayd vnto them, Uerely, verely I ſay vnto you, [o] Moſes gaue you not bread from heauen, but my Father giueth you the true bread from heauen.

o He compareth Moſes with the Father, & Manna with Chriſt, who feedeth vs into euerlaſting life.

1.Cor.10.3.

33 For the bread of God is he which commeth downe from heauen, and giueth life vnto the world.

34 Then they ſayd vnto him, Lord, euermore giue vs this bread.

35 And Jeſus ſayd vnto them, I am the bread of life: hee that commeth to me, ſhall not hunger, and * he that beleeueth in mee, ſhall [p] neuer thirſt.

*Ecclus.*24.24. *chap* [illegible]14.

p He ſhall neuer want ſpirituall nouriſhment.

36 But I ſayd vnto you, that ye alſo haue ſeene me, and beleeue not.

37 All [q] that the Father giueth me, ſhall come to me: and him that commeth to mee, I caſt not away.

q God doeth regenerate his elect, and cauſeth them to obey the Goſpel.

38 For I came downe from heauen, not to do mine owne will, but his wil which hath ſent me.

39 And this is the Fathers will which hath ſent me, that of all which he hath giuen me, I ſhould loſe nothing, but ſhould raiſe it vp againe at the laſt day.

40 And this is the will of him that ſent me, that euery man which ſeeth the Sonne, and beleeueth in him, ſhould haue euerlaſting life: and I will raiſe him vp at the laſt day.

41 The Jewes then murmured at him, becauſe hee ſayd, I am the bread, which is come downe from heauen.

42 And they ſayd, * Is not this Jeſus the ſonne of Joſeph, whoſe father and mother we know? how then ſaieth he, I came downe from heauen?

*Math.*13.55.

43 Jeſus then anſwered, and ſayde vnto them, Murmure not among your ſelues.

44 No man can [r] come to me, except the Father which hath ſent me, [ſ] draw him: and I will raiſe him vp at the laſt day.

r This is, or beleeue in me.

ſ By lightning his heart with his holy Spirit.

45 It is written in the * Prophets, And they ſhall be all taught of God. Euery man therefore that hath heard, and hath learned of the Father, commeth vnto me,

Iſa 54.13. *iere.* 31.33.

46 * Not that any man hath ſeene the Father, ſaue he which is of God, hee hath ſeene the Father.

*Matth.*11.27.

47 Uerely, verely I ſay vnto you, He that beleeueth in me, hath euerlaſting life.

48 I am the bread of life.

49 * Your fathers did eate Manna in the wilderneſſe, [t] and are dead.

Exod 16.15.

t Then there is no food that can nouriſh our ſoules but Ieſus Chriſt.

50 This is the bread, which commeth downe from heauen, that he which eateth of it, ſhould not die.

51 I am the [u] liuing bread, which came downe from heauen: if any man eate of this bread, hee ſhall liue for euer: and the bread that I will giue, is my fleſh, which I will giue for the life of the world.

u Which giue life to the world.

52 Then the Jewes ſtroue among themſelues, ſaying, How can this man giue vs his fleſh to eate?

53 Then Jeſus ſayd vnto them, Uerely, verely I ſay vnto you, Except yee eate the fleſh of the Sonne of man, and drinke his blood, ye haue [x] no life in you.

x Where Chriſt is not, there death reigneth.

54 Whoſoeuer * eateth my fleſh, & drinketh my blood, hath eternall life, and I will raiſe him vp at the laſt day.

1.*Cor.*11.27.

55 For my fleſh is meate in deede, and my blood is drinke in deede.

56 He [y] that eateth my fleſh, & drinketh my blood, [z] dwelleth in me, and I in him.

y As our bodies are ſuſtained with meat & drink: ſo are our ſoules nouriſhed w^t^ the body and blood of Ieſus Chriſt.

z To eat the fleſh of Chriſt & drink his blood, is to dwell in Chriſt & to haue Chriſt dwelling in vs.

57 As the liuing Father hath ſent me, ſo liue I by the Father, and he that eateth me, euen he ſhall liue by me.

58 This is the bread which came downe from heauen: not as your Father haue eaten Manna, and are dead. He that eateth of this bread, ſhall liue for euer.

59 Theſe things ſpake he in the Synagogue, as he taught in Capernaum.

60 Many therefore of his diſciples (when they heard this) ſayd, This is an hard ſaying: who can [a] heare it?

a That is, vnderſtand it.

61 But Jeſus knowing in himſelfe, that his diſciples murmured at this, ſayd vnto them, Doeth this offend you?

62 What then if ye ſhould ſee the Sonne of man [b] aſcend vp * where he was before?

b He meaneth not that his humanitie deſcended from heauen: but he ſpeaketh touching ẏ vnion of both natures, attributing to the one, that which appertaineth to the other.

*Chap.*3.13.

63 It is the Spirit that quickneth: the fleſh [c] profiteth nothing: the wordes that I ſpeake vnto you, are ſpirit and life.

b To wit, if it be ſeparated frō the Spirit, whereof it hath the force: for it commeth of the power of the Spirit, that the fleſh of Chriſt giueth vs life.

64 But there are ſome of you that beleeue not: for Jeſus knewe from the beginning, which they were that beleeued not, and who ſhould betray him.

65 And hee ſayd, Therefore ſayd I vnto you, that no man can come vnto me, except it be giuen vnto him of my Father.

66 From that time, many of his diſciples went backe, and walked no more with him.

67 Then ſayd Jeſus to the twelue, Will ye alſo goe away?

68 Then Simon Peter anſwered him, Maſter, to whom ſhall we goe? Thou haſt the words of [d] eternall life:

d Then without Chriſt there is but death: for his word onely leadeth vs to life.

69 And we beleeue, and know that thou art * the Chriſt, the ſonne of the liuing God.

Matth. 16 16.

70 Jeſus anſwered them, Haue not I * choſen you twelue, and one [e] of you is a deuill?

Matth 26.16.

e Although your number be ſmall, yet ſhall ye be diminiſhed.

71 Nowe hee ſpake it of Judas Iſcariot the ſonne of Simon: for hee it was that ſhould betray him, though he was one of the twelue.

CHAP. VII.

6 Ieſus reprooueth the ambition of his couſins. 12 There are diuers opinions of him among the people. 17 He ſheweth how to know the trueth. 20 The iniurie they do vnto him. 47 The Phariſes rebuke the officers becauſe they haue not taken him, 52 and chide with Nicodemus, for taking his part.

After theſe things, Jeſus walked in Galile, and would not walke in Judea: for the Jewes ſought to kill him.

2 Nowe the Jewes * [a] feaſt of the Tabernacles was at hand.

*Leuit.*23 34.

a At this feaſt they dwelled ſeuen dayes in the tents, which put them in remembrance, that they had no citie here permanent, but that they muſt ſeek one to come.

3 His brethren therefore ſayd vnto him, Depart hence, and goe into Judea, that thy diſciples may ſee thy workes that thou doeſt.

4 For there is no man that doeth any thing ſecretly, and hee himſelfe ſeeketh to

be ‖ famous. If thou doeſt theſe things, ſhew thy ſelfe to the world.

‖Or, manifeſt.

5 For as yet his brethren beleeued not in him.

6 Then Ieſus ſaid vnto them, My time is not yet come: but your time is alway readie.

7 The world cannot hate you: but mee it hateth, [b] becauſe I teſtifie of it, that the workes thereof are euill.

[b] Why the world hateth Chriſt.

8 Goe ye vp vnto this feaſt: I will [c] not goe vp yet vnto this feaſt: for my time is not yet fulfilled.

[c] Chriſt doeth not vtterly deny that he would go to the feaſt, but ſignifieth that as yet he was not fully determined.

9 ¶ Theſe things hee ſayd vnto them, and abode ſtill in Galile.

10 But aſſoone as his brethren were gone vp, then went he alſo vp vnto the feaſt, not openly, but as it were priuily.

11 Then the Iewes ſought him at the feaſt, and ſayd, Where is he?

12 And much murmuring was there of him among the people. Some ſayd, He is a good man: other ſaid, Nay: but he deceiueth the people.

13 Howbeit no man ſpake openly of him for feare of the [d] Iewes.

[d] Theſe were the heads of the people, who did enuy Chriſt.

14 Now when halfe the feaſt was done, Ieſus went vp into the Temple & taught.

15 And the Iewes marueiled, ſaying, Howe knoweth this man the ‖ Scriptures, ſeeing that he neuer learned?

‖Or, letters.

16 Ieſus anſwered them, and ſayd, My doctrine is not [e] mine, but his that ſent me.

[e] In that, that he is man onely.

17 If any man will doe his will, he ſhall know of the doctrine, whether it be of God, or whether I ſpeake of my ſelfe.

18 He [f] that ſpeaketh of himſelfe, ſeeketh his owne glorie; but he that ſeeketh his glorie that ſent him, the ſame is true, and no [g] vnrighteouſneſſe is in him.

[f] By this marke we may know whether the doctrine be of God or of man.

[g] Nothing counterfeit or vntrue.

19 *Did not Moſes giue you a Law, and yet none of you keepeth the Law? * Why go ye about to kill me?

Exod. 24. 3.

Chap. 5. 18.

20 The [h] people anſwered, and ſayde, Thou haſt a deuill: who goeth about to kill thee?

[h] Who did not know the fetch of the Scribes.

21 Ieſus anſwered, and ſayde to them, I haue done one worke, and yee all [i] marueile.

[i] Becauſe I did it on the Sabbath day.

22 * Moſes therefore gaue vnto you circumciſion, (not becauſe it is of Moſes, but of the* fathers) and ye on the Sabbath day circumciſe a man.

Leuit. 12 3.

Gen. 17. 10.

23 If a man on the Sabbath receiue circumciſion, that the lawe of Moſes ſhould not be broken, be ye angry with me, becauſe I haue made a man euery whit whole on the Sabbath day?

24 * Iudge not according to the appearance, but iudge righteous iudgement.

Deut. 1. 16, 17.

25 ¶ Then ſayd ſome of them of Ieruſalem, Is not this he, whom they goe about to kill?

26 And beholde, hee ſpeaketh ‖ openly, and they ſay nothing to him: doe the rulers knowe in deede that this is the verie Chriſt?

‖Or, freely.

27 Howbeit we knowe this man whence he is: but when the Chriſt commeth, no man ſhall knowe whence he is.

28 ¶ Then cried Ieſus in the Temple as he taught, ſaying, Yee [k] both knowe me, and know whence I am: yet am I not come of my ſelfe, but he that ſent me, is true, whom ye know not.

[k] He ſpeaketh this, as it were ſcornefully.

29 But I know him: for I am of him, and he hath ſent me.

30 Then they ſought to take him, but no man layd handes on him, becauſe his houre was not yet come.

31 Now many of the people [l] beleeued in him, and ſayd, When the Chriſt commeth, will he doe moe miracles then this man hath done?

[l] They were well minded to heare him, which preparation is here called (although improperly) faith.

32 The Phariſes heard that the people murmured theſe things of him, and the Phariſes and high Prieſts ſent officers to take him.

33 Then ſayd Ieſus vnto them, Yet am I [m] a little while with you, and then goe I vnto him that ſent me.

[m] He ſheweth vnto them that they haue no power ouer him till the time come that his Father hath ordained.

34 * Ye ſhall ſeeke me, and ſhall not find me, and where I ‖ am, can ye not come.

Chap. 13. 33.

‖Or, ſhalbe.

35 Then ſayde the Iewes among themſelues, Whether will he go, that we ſhall not find him? Will he go vnto them that are ‡ diſperſed among the [n] Grecians, and teach the Grecians?

‡ Greeke, diſperſion.

[n] Among the Iewes which were ſcattered here and there among the Gentiles.

36 What ſaying is this that he ſayd, Yee ſhall ſeeke me, and ſhall not find me? & where I am, can ye not come?

37 Now in the laſt and * great day of the feaſt, Ieſus ſtood and cryed, ſaying, If any man thirſt, let him come vnto mee, and drinke.

Leuit. 23. 36.

38 He that [o] beleeueth in mee, * as ſayeth the Scripture, out of his belly ſhall flow riuers of water [p] of life.

[o] The true way to come to Chriſt, is by faith.

Deut. 18. 15.

[p] Which ſhall neuer drie vp.

39 (* This ſpake he of the Spirit, which they that beleeued in him, ſhould receiue: for the [q] holy Ghoſt was not yet giuen, becauſe that Ieſus was not yet glorified.)

Ioel 2. 28.

acts 2. 17.

[q] Theſe were the viſible graces which were giuen to the Apoſtles after his aſcenſion.

40 So many of the people, when they heard this ſaying, ſayd, Of a trueth this is the [r] Prophet.

[r] They looked for ſome notable Prophet beſides the Meſſias,

41 Other ſaid, This is the Chriſt: & ſome ſayd, But ſhall Chriſt come out of Galile?

42 * Sayeth not the Scripture that the Chriſt ſhall come of the ſeede of Dauid, and out of the towne of Bethlehem, where Dauid was?

Chap. 1. 21.

Micah. 5. 2.

matth. 2. 5.

43 So was there diſſenſion among the people for him.

44 And ſome of them would haue taken him, but no man layd hands on him.

45 Then came the officers to the high Prieſtes and Phariſes, and they ſayd vnto them, Why haue ye not brought him?

46 The officers anſwered, [ſ] Neuer man ſpake like this man.

[ſ] Wherein appeareth the mighty power of Chriſts word againſt his enemies.

47 Then anſwered them the Phariſes, Are ye alſo deceiued?

48 Doeth any of the [t] rulers, or of the Phariſes beleeue in him?

[t] They alledge the authoritie of man againſt Gods authoritie.

49 But this people, which know not the Law, are curſed.

50 Nicodemus ſayde vnto them, (* hee that came to Ieſus by night, and was one of them.)

Chap. 3. 1, 2.

51 Doeth our Lawe iudge a man before it heare him, * and knowe what hee hath done?

Deut. 17. 8. and 19. 15.

52 They anſwered and ſaide vnto him, Art thou alſo of Galile? ſearch and looke: for out of Galile ariſeth no Prophet.

53 And euery man went vnto his owne houſe.

CHAP. VIII.

11 Chriſt deliuereth her that was taken in adultery. 12 He is the light of the world. 14 He ſheweth from whence he is come, wherfore, and whither he goeth. 32 Who are free and who are bond. 34 Of free men and ſlaues, and their reward. 46 He defieth his enemies, 59 And being perſecuted, withdraweth himſelfe.

AND Ieſus went vnto the mount of Oliues,

2 And early in ẏ morning came againe into the Temple, & all the people came vnto him, and he ſate downe, and taught them.

3 Then the Scribes and the Phariſes brought vnto him a woman, taken in adultery, and ſet her in the mids,

4 And ſaid vnto him, Maſter, this woman was taken in adultery, in the very act.

5 *Nowe Moſes in the Law commanded vs, that ſuch ſhould be ſtoned: what ſayeſt thou therefore?

6 And this they ſaid to tempt him, that they might haue whereof to [a] accuſe him. But Ieſus ſtouped downe, and with his finger wrote on the ground.

7 And while they continued aſking him, he lift himſelfe vp, and ſaid vnto them, *Let him that is among you without ſinne, caſt the firſt ſtone at her.

8 And againe hee ſtouped downe, and wrote on the ground.

9 And when they heard it, being accuſed by their owne conſcience, they went out one by one, beginning at the eldeſt euen to the laſt: ſo Ieſus was left alone, and the woman ſtanding in the mids.

10 When Ieſus had lift vp himſelfe againe, and ſawe no man, but the woman, he ſaide vnto her, Woman, where are thoſe thine accuſers? hath no man condemned thee?

11 She ſaid, No man, Lord. And Ieſus ſaide, [b] Neither doe I condemne thee: goe and ſinne no more.

12 Then ſpake Ieſus againe vnto them, ſaying, I *am the light of the world: hee that followeth me, ſhall not walke in darkeneſſe, but ſhall haue the light of life.

13 The Phariſes therefore ſayd vnto him, Thou beareſt record of thy ſelfe: thy recorde is not ‖ true.

14 *Ieſus anſwered, and ſaid vnto them, [c] Though I beare record of my ſelfe, yet my record is true: for I know whence I came, & whither I go: but yee cannot tell [d] whence I come, and whither I goe.

15 Ye iudge after the fleſh: [e] I iudge no man.

16 And if I alſo iudge, my iudgement is true: for I am not alone, but I and the Father, that ſent me.

17 And it is alſo written in your Lawe, *that the teſtimony of two men is true.

18 I am [f] one that beare witneſſe of my ſelfe, and the Father that ſent me, beareth witneſſe of me.

Leuit.20.10.

a Either for breaking the Law, if he did deliuer her, or of lightneſſe and inconſtancie, if he did condemne her.

Deut.17 6,7.

b Ieſus would not meddle, but with that which did appertaine to his office, to wit, to bring ſinners to repentance: and therfore did not aboliſh the Law againſt adultery.

Chap.1.5. & 9.5.

‖Or, liuely light.

‖Or, iuſt.

Chap.5.31.

c That which Chriſt denied, Chap.5.31. here he granteth, to declare vnto them their ſtubbernes and ſaith that being God, he beareth witneſſe to his humanitie: likewiſe doeth God the father witneſſe ẏ ſame, which are two diſtinct perſons, though but one God, chap.5.37.

d In that hee came from his father, he ſheweth that he is not onely man, but God alſo.

e He would not iudge raſhly, as they did.

Deut.17.6. & 19 15. mat.18.16. 2 cor.13.1 heb.10.28.

f Which place proueth Chriſt to be very God and man.

19 Then ſaid they vnto him, Where is thy Father? Ieſus anſwered, Yee neither knowe mee, nor my Father. If yee had knowen me, ye ſhould haue knowen my Father alſo.

20 Theſe words ſpake Ieſus in ẏ [g] treaſurie, as he taught in the Temple, and no man laid hands on him: for his houre was not yet come.

21 Then ſaid Ieſus againe vnto them, I goe my way, and yee ſhall ſeeke me, and ſhall die in your [h] ſinnes. Whither I goe, can ye not come.

22 Then ſayd the Iewes, Will hee kill himſelfe, becauſe he ſaith, Whither I goe, can ye not come?

23 And he ſaid vnto them, [i] Ye are from beneath: I am from aboue: yee are of this world: I am not of this world.

24 I ſayd therefore vnto you, That yee ſhall die in your ſinnes: for except yee beleeue, that I am hee, ye ſhall die in your ſinnes.

25 Then ſayd they vnto him, Who art thou? And Ieſus ſayde vnto them, ‖ Euen the ſame thing that I ſaid vnto you [k] from the beginning.

26 I haue many things to ſay, and to iudge of you: but hee that ſent mee, is true, and the things that I haue heard of him, thoſe ſpeake I to the world.

27 They vnderſtood not that he ſpake to them of the Father.

28 Then ſaid Ieſus vnto them, When yee haue [l] lift vp the Sonne of man, then ſhall ye [m] knowe that I am [n] hee, and that I do nothing of my ſelfe, but as my Father hath taught me, ſo I ſpeake theſe things.

29 For hee that ſent me, is with me: the Father hath not left mee alone, becauſe I doe alwayes thoſe things that pleaſe him.

30 ¶ As he ſpake theſe things, many beleeued in him.

31 Then ſaid Ieſus to the Iewes which beleeued in him, If yee continue in my word, ye are verily my diſciples,

32 And ſhall knowe the trueth, and the trueth [o] ſhall make you free.

33 They anſwered him, [p] We bee Abrahams ſeede, and were neuer bonde to any man: why ſayeſt thou then, Yee ſhall bee made free?

34 Ieſus anſwered them, Verely, verely I ſay vnto you, that whoſoeuer committeth ſinne, is the *ſeruant of ſinne.

35 And the ſeruant abideth not in the houſe for euer: but the Sonne abideth for euer.

36 If the ſonne therefore ſhall make you free, ye ſhalbe free indeed.

37 I [q] know that ye are Abrahams ſeed, but ye ſeeke to kill me, becauſe my word hath no place in you.

38 I ſpeake that which I haue ſeene with my Father: and ye doe that which yee haue ſeene with your father.

39 They anſwered, and ſaide vnto him, Abraham is our father. Ieſus ſayd vnto them,

g That is, the place where the veſſell and other things belonging to the temple, were kept.

h Becauſe of their rebellion wherein they did perſeuere.

i He ſheweth the difference betweene the Goſpel, and the ſubtill wit of man.

‖ *Or, from the beginning, euen that I ſaid vnto you.*

k That is, who he was, whence he was, and why he came into this world.

l Their endeuours and practiſes, whereby they thinke to deſtroy him, ſhall ſerue to exalt and magnifie his glorie.

m Not to beleeue in him, but to be conuicted.

n To wit, the Meſſias.

o For we were ſlaues to ſinne.

p Theſe were not the beleeuing Iewes, but the mockers that anſwered thus.

Rom 6 20 2.pet.2 19.

q He granteth their ſayings in ſuch ſort, that he ſheweth vnto them that their owne deedes proue them liars.

them, If yee were Abrahams children, yee would do the [r] works of Abraham.

40 But now ye go about to kil me, a man that haue tolde you the trueth, which I haue heard of God: this did not Abraham.

41 Yee doe the workes of your father. Then ſaid they to him, We are not borne of fornication: we haue one father, which is God.

42 Therefore Jeſus ſayd vnto them, If God were your Father, then woulde yee loue me: for I proceeded foorth, and came from God, neither came I of my ſelfe, but he ſent me.

43 Why do ye not vnderſtand my talke? becauſe ye cannot [s] heare my word.

44 * Yee are of your father the deuill, and the luſts of your father ye will doe: hee hath beene a murtherer [t] from the beginning, and [u] abode not in the truth, becauſe there is no truth in him. When hee ſpeaketh a lie, then ſpeaketh he of his [x] own: for he is a liar, and the father thereof.

45 And becauſe I tell you the trueth, yee beleeue me not.

46 Which of you can rebuke me of ſinne? and if I ſay the trueth, why do ye not beleeue me?

47 * Hee that is of God, heareth Gods wordes: ye therefore heare them not, becauſe ye are not of God.

48 Then anſwered the Jewes, and ſayd vnto him, Say we not wel, that thou art a Samaritane, and haſt a deuill?

49 Jeſus anſwered, I haue not a deuill, but I honour my father, and yee haue diſhonoured me.

50 And I ſeeke not mine owne praiſe: but there is one that ſeeketh it, and [y] iudgeth.

51 Uerely, verely I ſay vnto you, If a man keepe my word, he ſhall neuer [z] ſee death.

52 Then ſaid the Jewes to him, Nowe know we that thou haſt a deuill. Abraham is dead, and the Prophets, and thou ſayeſt, If a man keepe my word, he ſhall neuer taſte of death.

53 Art thou greater then our father Abraham which is dead? And the Prophets are dead: whom makeſt thou thy ſelfe?

54 Jeſus anſwered, If I honour my ſelfe, mine honour is nothing worth: it is my father that honoureth me, whom ye ſay, that he is your God.

55 Yet yee haue not knowen him: but I know him, and if I ſhould ſay I know him not, I ſhould bee a liar like vnto you: but I know him, and keepe his word.

56 Your father Abraham reioyced to ſee my [a] day, and he ſaw it, and was glad.

57 Then ſaid the Jewes vnto him, Thou art not yet fiftie yere olde, and haſt thou ſeene Abraham?

58 Jeſus ſaid vnto them, Uerely, verely I ſay vnto you, before Abraham was, [b] I am.

59 * Then tooke they vp ſtones to caſt at him, but Jeſus hid himſelfe, and went out of the Temple ‖.

CHAP. IX.

1 Of him that was borne blinde. 11 The confeſſion of him that was borne blind. 39 To what blind men Chriſt giueth ſight.

AND as Jeſus paſſed by, hee ſawe a man which was blind from his birth.

2 And his diſciples aſked him, ſaying, Maſter, who did ſinne, this man, or his parents, that he was borne blinde?

3 Jeſus anſwered, [a] Neither hath this man ſinned, nor his parents, but that the works of God ſhould be ſhewed on him.

4 I muſt worke the workes of him that ſent mee, while it is [b] day: the night commeth, when no man can worke.

5 As long as I am in the world, * I am the light of the world.

6 Aſſoone as he had thus ſpoken, he [c] ſpat on the ground, and made clay of the ſpettle, and annointed the eyes of the blinde with the clay,

7 And ſayd vnto him, Goe waſh in the poole of Siloam (which is by interpretation, [d] Sent) He went his way therefore and waſhed and came againe ſeeing.

8 Nowe the neighbours and they that had ſeene him before, when hee was blinde, ſaid, Is not this he that ſate and begged?

9 Some ſaide, This is hee: and others ſaid, He is like him: but hee himſelfe ſaid, I am he.

10 Therefore they ſaid vnto him, Howe were thine eies opened?

11 He anſwered, and ſayd, The man that is called Jeſus, made clay, and anoynted mine eyes, and ſaid vnto me, Goe to the poole of Siloam, and waſh. So I went and waſhed, and receiued light.

12 Then they ſaid vnto him, Where is he? He ſaid, I cannot tell.

13 ¶ They brought to the Phariſes him that was once blinde.

14 And it was the Sabbath day, when Jeſus made the claye, and opened his eyes.

15 Then againe the Phariſes alſo aſked him, how he had receiued ſight. And he ſaid vnto them, He laid clay vpon mine eyes, and I waſhed, and do ſee.

16 Then ſaid ſome of the Phariſes, This man is not of God, becauſe hee keepeth not the Sabbath day. Others ſayd, Howe can a man that is a ſinner, doe ſuch miracles? and there was a diſſenſion among them.

17 Then ſpake they vnto the blinde againe, What ſayeſt thou of him, becauſe hee hath opened thine eyes? And he ſayd, He is a Prophet.

18 Then the Jewes did not beleeue him (that hee had bene blinde, and receiued his ſight) vntill they had called the parents of him that had receiued ſight.

19 And they aſked them, ſaying, Is this your ſonne, whom yee ſay was borne blinde? How doth he now ſee then?

20 His parents anſwered them, and ſaid, We know that this is our ſonne, and that he was borne blind:

21 But by what meanes hee nowe ſeeth, wee knowe not: or who hath opened his eyes, [e] can wee not tell: he is olde enough: aſke him: he ſhall anſwere for himſelfe.

22 Theſe wordes ſpake his parents, becauſe

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[r] Which were his obedience, charitie and ſuch good works which proceeded of faith.

[s] For you are carnall and cannot vnderſtand ſpirituall things.

1.*John* 3 8.

[t] Since the firſt creation of man.

[u] It followeth then that he was once in the truth: for he was not created euill.

[x] According to his woont and cuſtome.

1.*Iohn* 4.6.

[y] Who will reuenge the iniury that ye doe againſt me, or rather againſt him.

[z] For the faithfull euen in death ſee life.

[a] Which was to ſee the comming of Chriſt in the fleſh, which thing Abraham ſawe farre off with the eyes of faith, Heb.11.10.

[b] Not only God, but the mediatour betweene God & man, appointed before all eternitie.

Chap 10 31.

‖ And he paſſed thorow the mids of them, and ſo went his way.

[a] God doth not alwaies puniſh men for their ſinnes.

[b] When oportunitie and the ſeaſon ſerueth.

Chap. 1.9 *and* 8.12.*and* 12.35.

[c] This was not for any vertue that was in the earth, in the ſpettle, or in the clay, to make one ſee: but it onely pleaſed him to vſe theſe ſignes and meanes.

[d] Hereby was prefigured the Meſſias, who ſhould be ſent vnto them.

[e] They durſt not ſpeake the truth for feare they ſhould be excommunicate.

cauſe they feared the Iewes: for the Iewes had ordeined already, that if any man did confeſſe that hee was the Chriſt, hee ſhould be excommunicate out of the Synagogue.

23 Therefore ſayd his parents, he is old ynough: aſke him.

24 Then againe called they the man that had bene blinde, and ſayd vnto him, [f] Giue glory vnto God: we know that this man is a ſinner.

25 Then he anſwered, and ſaid, Whether hee bee a ſinner or no, [g] I cannot tell: one thing I know, that I was blinde, and now I ſee.

26 [h] Then ſayde they to him againe, What did hee to thee? how opened he thine eyes?

27 He anſwered them, I haue tolde you already, and yee haue not heard it: wherefore would ye heare it againe? [i] will yee alſo be his diſciples?

28 Then checked they him, and ſayd, Be thou his diſciple: We be Moſes diſciples.

29 We know that God ſpake with Moſes: but this man we know not from whence he is.

30 The man anſwered, and ſayde vnto them, Doubtleſſe this is a marueilous thing, that ye [k] know not whence he is, and yet hee hath opened mine eyes.

31 Now we know that God heareth not [l] ſinners: but if any man be a worſhipper of God, and doeth his will, him heareth he.

32 Since the worlde began was it not heard that any man opened the eyes of one that was borne blinde.

33 If this man were not of God, he could haue done nothing.

34 They anſwered, and ſayde vnto him, Thou art altogether borne in ſinnes, and doeſt thou teach vs? ſo they caſt him out.

35 Ieſus heard that they had ‖ caſt him out: and when he had found him, he ſayd vnto him, Doeſt thou beleeue in the Sonne of God?

36 He anſwered, and ſayd, Who is hee, Lord, that I might beleeue in him?

37 And Ieſus ſayd vnto him, Both thou haſt ſeene him, and he it is that talketh with thee.

38 Then he ſayd, Lord, I beleeue, and [m] worſhipped him.

39 And Ieſus ſayd, I am come vnto [n] iudgement into this worlde, that they which ſee not, might ſee: and that they * which ſee, might be made blinde.

40 And ſome of the Phariſes which were with him, heard theſe things, and ſaid vnto him, Are we blinde alſo?

41 Ieſus ſayde vnto them, If yee were blinde, [o] ye ſhould not haue ſinne: but now ye ſay, We ſee: therefore your ſinne remaineth.

CHAP. X.

11 Chriſt is the true ſhepheard, and the doore. 19 Diuers opinions of Chriſt. 25 He is aſked if he be Chriſt, 32 His workes declare that he is God. 34 The Princes called gods.

VErely, verely I ſay vnto you, Hee that entreth not in by the doore vnto the ſheepefolde, but climeth vp another way, he is a thiefe, and a robber.

2 But hee that goeth in by the doore, is the ſhepheard of the ſheepe.

3 To him the porter openeth, and the ſheepe heare his voyce, and hee [a] calleth his owne ſheepe by name, and leadeth them out.

4 And when he hath ſent forth his owne ſheepe, he goeth before them, and the ſheepe follow him: for they know his voyce.

5 And they wil not follow a ſtranger, but they flee from him: for they knowe not the voyce of ſtrangers.

6 This parable ſpake Ieſus vnto them: but they vnderſtood not what things they were which he ſpake vnto them.

7 Then ſayde Ieſus vnto them againe, Verely, verely I ſay vnto you, I am the doore of the ſheepe.

8 All, [b] that euer came before me, are theeues and robbers: but the ſheepe did not heare them.

9 I am the doore: by me if any man enter in, he ſhall be ſaued, and ſhall [c] go in and go out, and finde paſture.

10 The thiefe commeth not, but for to ſteale, and to kill, and to deſtroy: I am come that they might haue life, and haue it in abundance.

11 * I am the good ſhepheard: the good ſhepheard giueth his life for his ſheepe.

12 But an hireling, and hee which is not the ſhepheard, neither the ſheepe are his owne, ſeeth the wolfe comming, and hee leaueth the ſheepe, and fleeth, and the wolfe catcheth them, and ſcattereth the ſheepe.

13 So the hireling fleeth, becauſe hee is an hireling, and careth not for the ſheepe.

14 I am the good ſhepheard, and [d] know mine, and am knowen of mine.

15 [e] As the father [f] knoweth me, ſo know I the Father: and I lay downe my life for my ſheepe.

16 [g] Other ſheepe I haue alſo, which are not of this folde: them alſo muſt I bring, and they ſhall heare my voyce: and * there ſhall be one ſheepefolde, and one ſhepheard.

17 [h] Therefore doeth my Father loue me, becauſe * I lay downe my life, that I might take it againe.

18 No man taketh it from me, but I lay it downe of my ſelfe: I haue power to lay it downe, and haue power to take it againe: this * commaundement haue I receiued of my Father.

19 ¶ Then there was a diſſenſion againe among the Iewes for theſe ſayings.

20 And many of them ſayd, Hee hath a deuill, and is madde: why heare ye him?

21 Other ſayd, Theſe are not the wordes of him that hath a deuill: can the deuill open the eyes of the blinde?

22 And it was at Ieruſalem the [i] feaſt of the * Dedication, and it was winter.

23 And Ieſus walked in the Temple, in [k] Solomons porch.

24 Then came the Iewes round about him, and ſaide vnto him, Howe long doeſt thou ‖ make vs doubt? If thou bee the

[f] That is, conſider that nothing is hid from God: therefore tell vs the trueth, that God may be glorified thereby, Ioſh.7.19. 1.Sam.6.5.

[g] He ſpake this in mockery.

[h] They thought either to driue him from the trueth, or to make him ſwarue by their oft times examining him: which practiſe Satans members euer do obſerue in examining the Chriſtians.

[i] He derideth their wilfull malice & ignorance.

[k] They doubted not of his countrey or parents, but of his office and authority.

[l] Or, wicked men contemners of God, and ſuch as delight in ſinne.

‖ *Or, excommunicate him.*

[m] As all aſtoniſhed he fell downe and worſhipped him.

[n] Meaning, with rule & authority, to make the poore blinde to ſee, and the proud ſeers blinde.

Chap.3 17,18. and 12.46, 47.

[o] You ſhould not be ſo much in fault.

[a] That is, there is mutuall agreement and conſent of faith betweene the paſtour and the ſheepe.

[b] He meaneth all the falſe prophets, who led not mẽ to Chriſt, but from him.

[c] He ſhal be ſure of his life.

Iſa 40.11. ezek 34 23.

[d] Chriſt knoweth his because he loueth them, careth and prouideth for them.

[e] As the Father cannot forget him, no more can he forget vs.

[f] In that he loueth and approueth me.

[g] To wit, among the Gentiles, which then were ſtrangers frõ the Church of God.

Ezek.12.22,24.

[h] Chriſt euen in that that he is man, hath deſerued his Fathers loue and euerlaſting life, not to his fleſh only, but to vs alſo, which by his obedience & perfect iuſtice are imputed righteous, Rom. 5.19 Phil.2 7.

Iſa.53 7. Acts 2.24.

[i] Which was inſtitute, that the people might giue thanks to God for their deliuerance and reſtoring of their religion & Temple, which Antiochus had corrupted & polluted. *1.Mac.4.59.*

[k] Which was builded againe after the paterne of that which Solomon builded.

‖ *Or, holdeſt our mind in ſuſpence?*

Chriſt, tell vs plainely.

25 Jeſus anſwered them, I told you, and ye beleeue not: the works that I doe in my Fathers Name, they beare witneſſe of me.

26 But ye beleeue not: [l]for yee are not of my ſheepe, as I ſayd vnto you.

[l] The cauſe wherefore the reprobate can not beleeue.

27 My ſheepe heare my voyce, and I know them, and they follow me,

28 And I giue vnto them eternall life, and they ſhall neuer periſh, neither ſhall any plucke them out of mine hand.

29 My Father which gaue them mee, is [m] greater then all, and none is able to take them out of my Fathers hand.

[m] Whereby we learne how ſafely we are preſerued againſt all dangers.

30 I and my Father are one.

31 *Then the Jewes againe tooke vp ſtones, to ſtone him.

Chap 8 59:

32 Jeſus anſwered them, Many good workes haue I ſhewed you from my Father: for which of theſe workes doe yee ſtone me?

33 The Jewes anſwered him, ſaying, For the good worke wee ſtone thee not, but for blaſphemie, and that thou being a man, makeſt thy ſelfe God.

34 Jeſus anſwered them, Is it not written in your Law, *I ſayd, ye are [n] gods?

Pſal 82.6.

[n] Meaning of princes & rulers, who for their office ſake are called gods, and are made here in earth as his Lieutenants. wherefore if this noble title be giuen to man, much more it appertaineth to him that is the Sonne of God equall with his Father.

35 If hee called them gods, vnto whome the word of God was giuen, and the Scripture cannot be broken,

36 Say yee of him, whome the Father hath ſanctified, and ſent into the world, Thou blaſphemeſt, becauſe I ſaid, I am the Sonne of God?

37 If I doe not the workes of my Father, beleeue me not.

38 But if I doe, then though ye beleeue not me, yet beleeue the works, that yee may knowe and beleeue, that the Father is in me, and I in him.

39 Againe they went about to take him: but he eſcaped out of their hands,

40 And went againe beyond Jordan, into the place where John firſt baptized, and there abode.

41 And many reſorted vnto him, & ſayd, John did [o] no miracle: but all things that John ſpake of this man were true.

[o] Whereby they gathered that Chriſt was more excellent then Iohn.

42 And many beleeued in him there.

CHAP. XI.

2 *Chriſt rayſeth Lazarus from death. 47 The hie Prieſts and Phariſes gather a councill againſt him. 50 Caiaphas prophecieth. 54 Chriſt getteth him out of the way.*

AND a certaine man was ſicke, named Lazarus of Bethania, the towne of Marie, and her ſiſter Martha.

2 (And it was that *Marie which anoynted the Lord with oyntment, and wiped his feete with her haire, whoſe brother Lazarus was ſicke)

Chap. 12.3. math. 26.7

3 Therefore his ſiſters ſent vnto him, ſaying, Lord, beholde, he whom thou loueſt, is ſicke.

4 When Jeſus heard it, hee ſayd, This ſickenes is not [a] vnto death, but for the glory of God, that the Sonne of God might bee glorified thereby.

[a] For although he died, yet being reſtored ſo ſoone to life, it was almoſt no death in compariſon.

5 ¶ Now Jeſus loued Martha, and her ſiſter, and Lazarus.

6 And after hee had heard that hee was ſicke, yet abode he two dayes ſtil in the ſame place where he was.

7 Then after that, ſayd hee to his diſciples, Let vs goe into Judea againe.

8 The diſciples ſayd vnto him, Maiſter, the Jewes lately ſought to * ſtone thee, and doeſt thou go thither againe?

Chap. 7.30. & 8. 59. and 10.31.

9 Jeſus anſwered, Are there not [b] twelue houres in the day? if a man walke in the day, he ſtumbleth not, becauſe he ſeeth the light of this world.

[b] He that walketh in his vocation, and hath the light of God for his guide, needeth to feare no dangers. The day alſo, both ſommer and winter was with the Iewes deuided into xii. houres.

10 But if a man walke in the night, hee ſtumbleth, becauſe there is no light in him.

11 Theſe things ſpake he, and after hee ſayd vnto them, Our friend Lazarus ſleepeth: but I go to wake him vp.

12 Then ſayd his diſciples, Lord, if hee ſleepe, hee ſhall be ſafe.

13 Howbeit, Jeſus ſpake of his death: but they thought that hee had ſpoken of the ‖ naturall ſleepe.

[c] They laboured to ſtay Chriſt from going into Iudea, as though there had bene no neede.

‖*Or, ſlumbering ſleepe.*

14 Then ſayd Jeſus vnto them plainely, Lazarus is dead.

15 And I am glad for your ſakes, that I was not there, that ye may beleeue: but let vs goe vnto him.

16 Then ſayde Thomas (which is called [d] Didymus) vnto his fellowe diſciples, Let vs alſo go, that we may die with him.

[d] Which ſignifieth in our tongue, a twinne in birth.

17 ¶ Then came Jeſus, and founde that hee had lyen in the graue foure dayes alreadie.

18 (Now Bethania was neere vnto Jeruſalem, about [e] fifteene furlongs off.)

[e] Which were almoſt two miles.

19 And many of the Jewes were come to Martha and Mary to comfort them for their brother.

20 Then Martha, when ſhe heard that Jeſus was comming, went to meete him: but Marie ſate ſtill in the houſe.

21 Then ſayd Martha vnto Jeſus, Lord, if thou hadſt bene here, my brother had not bene dead.

22 But now [f] I know alſo, that whatſoeuer thou aſkeſt of God, God will giue it thee.

[f] She ſheweth ſome faith, which notwithſtanding was almoſt ouercome by her affections.

23 Jeſus ſayd vnto her, Thy brother ſhall riſe againe.

24 Martha ſaid vnto him, I know that he ſhall riſe againe in the reſurrection at the laſt day.

25 Jeſus ſaid vnto her, [g] I am the reſurrection and the life: he that beleeueth in me, though he were dead, yet ſhall he liue.

[g] Chriſt reſtoreth vs from death to giue vs euerlaſting life.

26 And whoſoeuer liueth and beleeueth in me, ſhall neuer die. Beleeueſt thou this?

27 She ſaid vnto him, Yea, Lord, I beleeue that thou art the Chriſt the Sonne of God, which ſhould come into the world.

28 ¶ And when ſhe had ſo ſaid, ſhe went her way, and called Mary her ſiſter ſecretly, ſaying, The Maſter is come, and calleth for thee.

29 And when ſhee heard it, ſhee aroſe quickly and came vnto him.

30 For Jeſus was not yet come into the towne, but was in the place where Martha met him.

31 The Jewes then which were with her in the houſe, and comforted her, when they

ſaw Marie, that ſhee roſe vp [h] haſtily, and went out, followed her, ſaying, She goeth vnto the graue, to weepe there.

32 Then when Mary was come where Ieſus was, and ſawe him, ſhee fell downe at his feete, ſaying vnto him, Lord, if thou haddeſt bene here, my brother had not bene dead.

33 When Ieſus therefore ſaw her weepe, and the Iewes alſo weepe which came with her, he [i] groned in the ſpirit, and was troubled in himſelfe.

34 And ſaid, Where haue yee layd him? They ſaid vnto him, Lord, come and ſee.

35 And Ieſus [k] wept.

36 Then ſaid the Iewes, Beholde, how he loued him.

37 And ſome of them ſayde, Could not hee, which opened the eyes of the blinde, haue made alſo that this man ſhould not haue died?

38 Ieſus therefore againe groned in himſelfe, and came to the graue. And it was a caue, and a ſtone was laid vpon it.

39 Ieſus ſayd, Take ye away the ſtone. Martha the ſiſter of him that was dead, ſayd vnto him, Lord, he ſtinketh already: for he hath bene dead foure dayes.

40 Ieſus ſayd vnto her, Sayde I not vnto thee, that if thou diddeſt beleeue, thou ſhouldeſt ſee the [l] glory of God?

41 Then they tooke away the ſtone from the place where the dead was laid. And Ieſus lift vp his eyes, and ſayde, Father, I thanke thee, becauſe thou haſt heard me.

42 I knowe that thou heareſt mee alwayes, but becauſe of the people that ſtand by, I ſaid it, that they may beleeue, that thou haſt ſent me.

43 As hee had ſpoken theſe things, hee cryed with a loude voyce, Lazarus, come forth.

44 Then he that was dead, came foorth, bound hand and foote with bandes, and his face was bound with a napkin. Ieſus ſayd vnto them, Looſe him, and let him goe.

45 ¶ Then many of the Iewes which came to Marie, and had ſeene the things, which Ieſus did, beleeued in him.

46 But ſome of them went their way to the Phariſes, and told them what things Ieſus had done.

47 Then gathered the hie Prieſtes, and the Phariſes a councill, and ſayde, What ſhall we doe? For this man doeth many miracles.

48 If [m] wee let him thus alone, all men will beleeue in him, and the Romanes will come and take away both our place, and the nation.

49 Then one of them named Caiaphas, which was the high Prieſt [n] that ſame yeere, ſayd vnto them, Yee perceiue nothing at all,

50 Nor yet doe you conſider that it is expedient for vs, that one man die for the people, and that the whole nation periſh not.

51 This ſpake he not of himſelfe: but being hie Prieſt that ſame yeere, hee [o] propheſied that Ieſus ſhould die for the nation:

52 And not for the nation onely, but that hee ſhould gather together in one the children of God, which were ſcattered.

53 Then from that day foorth they conſulted together, to put him to death.

54 Ieſus therefore walked no more openly among the Iewes, but went thence vnto a countrey neere to the wilderneſſe, into a citie called Ephraim, and there continued with his diſciples.

55 ¶ And the Iewes Paſſeouer was at hand, and many went out of the countrey vp to Ieruſalem before the Paſſeouer, to [p] purifie themſelues.

56 Then ſought they for Ieſus, & ſpake among themſelues, as they ſtoode in the Temple, What thinke ye, that hee commeth not to the feaſt?

57 Now both the high Prieſtes and the Phariſes had giuen a commandement, that if any man knew where he were, hee ſhould ſhew it, that they might take him.

CHAP. XII.

7 Chriſt excuſeth Maries fact. 13 The affection of ſome towards him, and the rage of others againſt him and Lazarus. 25 The commoditie of the croſſe. 27 His prayer. 28 The anſwere of the Father. 32 His death, and the fruite thereof. 36 He exhorteth to faith. 40 The blindneſſe of ſome and the infirmities of others.

Then * Ieſus ſixe dayes before the Paſſeouer, came to Bethania, where Lazarus was, which was dead, whom hee had rayſed from the dead.

2 There they made him a ſupper, and Martha ſerued: but Lazarus was one of them that ſate at table with him.

3 Then tooke Marie a pound of oyntment of ſpikenard very coſtly, and anoynted Ieſus [a] feete, and wiped his feete with her haire, and the houſe was filled with the ſauour of the oyntment.

4 Then ſayde one of his diſciples, euen Iudas Iſcariot Simons ſonne, which ſhould betray him,

5 Why was not this oyntment ſold for [b] three hundreth pence, and giuen to the poore?

6 Now he ſayd this, not that hee cared for the poore, but becauſe hee was a thiefe, and * had the bagge, and bare that which was giuen.

7 Then ſayd Ieſus, Let her alone: againſt the day of my burying ſhe kept it.

8 For the poore alwayes yee haue with you, but mee ye ſhall not haue alwayes.

9 Then much people of the Iewes knewe that hee was there: and they came, not for Ieſus ſake onely, but that they might ſee Lazarus alſo, whom hee had raiſed from the dead.

10 The hie Prieſts therefore conſulted, that they might put Lazarus to death alſo,

11 Becauſe that for his ſake many of the Iewes went away, and beleeued in Ieſus.

12 ¶ * On the morrow a great multitude that were come to the feaſt, when they heard that Ieſus ſhould come to Ieruſalem,

13 Tooke

[h] Wherein ſhe declared her affection and reuerence that ſhee bare to Chriſt.

[i] For compaſſion: for he felt our miſeries as though he ſuffered the like.

[k] We reade not that his affections were ſo exceſſiue that he kept no meaſure, as we doe in our ſorowes, ioyes, and other affections.

[l] That is, a miracle whereby Gods Name ſhould be glorified.

[m] They reſiſt God, thinking to hinder his worke by their owne policies.

[n] Or, for that preſent time.

[o] God made him to ſpeake, neither could his impietie let Gods purpoſe, who cauſed this wicked man euen as he did Balaam, to be an inſtrument of the holy Ghoſt.

[p] Becauſe they thought hereby to make themſelues more holy againſt they ſhould eate the Paſſeouer: but they were not commanded by God to vſe this ceremonie.

Matth.26.7. marke 14.3.

[a] Euen from the head to the feete.

[b] Reade Marke 14.5.

Chap.13.29.

Matth.21.8. marke 11.8. luke 19.35.

13 Tooke branches of palme trees, and went forth to meete him, and cried, [c] Hoſanna, Bleſſed is the King of Iſrael that commeth in the Name of the Lord.

14 And Ieſus found a [d] yong aſſe, and ſate thereon, as it is written,

15 *Feare not, daughter of Sion: behold, thy King commeth ſitting on an aſſes colt.

16 But his diſciples vnderſtood not theſe things at the firſt: but when Ieſus was glorified, then remembred they, that theſe things were written of him, and that they had done theſe things vnto him.

17 The people therefore that was with him, bare witneſſe that hee called Lazarus out of the graue, and rayſed him from the dead.

18 Therefore mette him the people alſo, becauſe they heard that hee had done this miracle.

19 And the Phariſes ſayde among themſelues, Perceiue ye how ye preuaile nothing? Behold, ‖ the world goeth after him.

20 ¶ Now there were certaine [e] Greekes among them that came vp to worſhip at the feaſt.

21 And they came to Philip, which was of Bethſaida in Galile, and deſired him, ſaying, Sir, we would ſee Ieſus.

22 Philip came and told Andrew: and againe Andrew and Philip told Ieſus.

23 And Ieſus anſwered them, ſaying, The houre is come, that the Sonne of man muſt be [f] glorified.

24 Verily, verily I ſay vnto you, except the wheate corne fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruite.

25 *Hee that [g] loueth his life, ſhall loſe it, and hee that [h] hateth his life in this world, ſhall keepe it vnto life eternall.

26 *If any man ſerue me, let him follow me: for where I am, there ſhall alſo my ſeruant be: and if any man ſerue me, him will my Father honour.

27 Nowe is my ſoule troubled: and what ſhall I ſay? Father, ſaue mee from this houre: but therefore came I vnto this houre.

28 Father, glorifie thy Name. Then came there a voyce from heauen, ſaying, I both haue glorified it, and will glorifie it againe.

29 Then ſayde the people that ſtood by and heard, that it was a thunder: Others ſaid, An Angel ſpake to him.

30 Ieſus anſwered, and ſayde, This voyce came not becauſe of mee, but for your ſakes.

31 Now is the [i] iudgement of this worlde: now ſhall the prince of this worlde bee caſt out.

32 *And [k] I, if I were lift vp from the earth, will drawe [l] all men vnto me.

33 Now this ſayd hee, ſignifying what death he ſhould die.

34 The people anſwered him, Wee haue heard out of the *Lawe, that the Chriſt bideth for euer: and how ſayeſt thou, that the Sonne of man muſt bee lift vp? who is that Sonne of man?

c That is, ſaue I beſeech thee.

d This doeth well declare that his kingdome ſtood not in outward things.

Zach.9.9.

‖*Or, the preaſe.*

e They were of the race of the Iewes, and came out of Aſia and Grecia: for elſe the Iewes would not haue permitted y^t they ſhould worſhip with them in the Temple.

f Which is, that the knowledge of him ſhould be manifeſt thorow all the world.

Mat.10.39 and 16.25. mar.8.35. luke 9.24. and 17.33.

g If the loue thereof let him from comming to Chriſt.

h And ſo loſeth it for Chriſts ſake.

Chap.17.24.

i The reformation and reſtoring of thoſe things, which were out of order.

Chap.3.14.

k The croſſe is the meane to gather the Church of God together, and to draw men to heauen.

l Not onely the Iewes but alſo the Gentiles.

Pſal.89.36. and 110.4. and 117.2. ezek.37.25.

35 Then Ieſus ſaid vnto them, Yet a little while is * the light with you: walke while yee haue light, leſt the darkneſſe come vpon you: for he that walketh in the darke, knoweth not whither he goeth.

36 While yee haue light, beleeue in the light, that yee may bee the children of the light. Theſe things ſpake Ieſus, and departed, and hid himſelfe from them.

37 ¶ And though hee had done ſo many miracles before them, yet beleeued they not on him:

38 That the ſaying of Eſaias the Prophet might be fulfilled, that hee ſayd, *Lord, who beleeued our report? and to whom is the [m] arme of the Lord reueiled?

39 Therefore could they not beleeue, becauſe that Eſaias ſaith againe,

40 *He hath blinded their eyes, and hardened their heart, that they ſhould not ſee with their eyes, nor vnderſtand with their heart, and ſhould be conuerted, and I ſhould [n] heale them.

41 Theſe things ſayd Eſaias when hee ſaw his glory, and ſpake of him.

42 Neuertheleſſe euen among the chiefe rulers many beleeued in him: but becauſe of the Pariſes, they did not confeſſe him, leſt they ſhoulde bee ‖ caſt out of the Synagogue.

43 *For they loued the [o] praiſe of men, more then the praiſe of God.

44 And Ieſus cried, and ſayd, Hee that beleeueth in me, beleeueth not in me, but in him that ſent me.

45 And he that ſeeth mee, ſeeth him that ſent me.

46 I* am come a light into the worlde, that whoſoeuer beleeueth in me, ſhould not abide in darkeneſſe.

47 *And if any man heare my wordes, and beleeue not, I ‖ iudge him not: for I came not to ‖ iudge the world, but to ſaue the the world.

48 He that refuſeth me, and receiueth not my wordes, hath one that ‖ iudgeth him: *the word that I haue ſpoken, it ſhall iudge him in the [p] laſt day.

49 For I haue not ſpoken of my ſelfe: but the Father, which ſent me, he gaue mee a commandement what I ſhould ſay, and what I ſhould ſpeake.

50 And I know that his commandement is life euerlaſting: the things therefore that I ſpeake, I ſpeake them ſo as the Father ſaid vnto me.

CHAP. XIII.

5 Chriſt waſheth the diſciples feete, 14 Exhorting them to humilitie and brotherlie loue, 21 Telleth them of Iudas the traitour, 34 And commandeth them earneſtly to loue one another. 38 Hee forewarneth of Peters deniall.

NOw before the feaſt of the Paſſeouer, when Ieſus knewe that his houre was come, that hee ſhould depart out of this world vnto the Father, forasmuch as he loued his owne which were in the world, vnto the ende he [a] loued them.

Chap.9.5.

Iſa.53.1. rom.10 16.

m That is, the Goſpel, which is the power of God to ſaluation to euery one that doeth beleeue.

Iſa 6.9. mat.13.14. mar 4.12. luk 8.10. acts 28 26. rom.11.8.

n By deliuering them from their miſeries, and giuing them true felicitie.

‖*Or, excommunicate.*

Chap.5.44.

o To be eſteemed of men.

Chap.3.19. and 9.39.

Chap.3.17.

‖*Or, condemne.*

‖*Or, condemne.*

‖*Or, condemneth.*

Marke 16.16.

p For that day ſhalbe the approbation of the Goſpel.

Mat.26.2. marke 14.1. luke 22.1.

a Becauſe hee ſaw the danger great which was toward them, therefore he tooke the greater care for them.

2 And when [b] ſupper was done, (& that the deuill had now put in the heart of Iudas Iſcariot, Simons ſonne, to betray him)

3 Ieſus knowing that the Father had giuen all things into his hands, and that he was come from God, and went to God,

4 He riſeth from ſupper, and layeth aſide his vpper garments, and tooke a towell, and girded himſelfe.

5 After that, he powred water into a baſon, and began to waſh the diſciples feet, and to wipe them with the towell wherewith hee was girded.

6 Then came he to Simon Peter, who ſaid to him, Lord, doeſt thou waſh my feet?

7 Ieſus anſwered and ſaide vnto him, What I doe, thou knoweſt not nowe: but thou ſhalt know it hereafter.

8 Peter ſaide vnto him, Thou ſhalt neuer waſh my feet. Ieſus anſwered him, If I [c] waſh thee not, thou ſhalt haue no part with me.

9 Simon Peter ſayd vnto him, Lorde, not my feete onely, but alſo the hands, and the head.

10 Ieſus ſaide to him, Hee that is waſhed, needeth not, ſaue to [d] waſh his feete, but is cleane euery whit: and ye are * cleane, but not all.

11 For he knewe who ſhould betray him: therefore ſaid he, Ye are not all cleane.

12 ¶ So after he had waſhed their feete, and had taken his garments, and was ſet downe againe, he ſayd vnto them, Know yee what I haue done to you?

13 Ye call me Maiſter, and Lorde, and ye ſay well: for ſo am I.

14 If I then your Lord, and Maiſter, haue waſhed your feet, ye alſo ought to waſh [e] one anothers feet.

15 For I haue giuen you an example, that ye ſhould doe, euen as I haue done to you.

16 Verely, verely I ſay vnto you, * The ſeruant is not greater then his maiſter, neither the ambaſſadour greater then hee that ſent him.

17 If yee knowe theſe things, bleſſed are ye, if ye do them.

18 ¶ I ſpeake not of you all: I knowe whom I haue choſen: but it is that the ſcripture might be fulfilled, * Hee that eateth bread with me, hath [f] lift vp his heele againſt me.

19 From henceforth tell I you before it come, that when it is come to paſſe, ye might beleeue that I am [g] he.

20 * Verely, verely I ſay vnto you, If I ſend any, hee that receiueth him, receiueth me, and he that receiueth me, receiueth him that ſent me.

21 When Ieſus had ſayd theſe things, he was [h] troubled in the ſpirit, and [i] teſtified, and ſayde, Verely, verely I ſay vnto you, that one of you ſhall betray me.

22 * Then the diſciples looked one on another, doubting of whom he ſpake.

23 Now there was one of his diſciples, which leaned on Ieſus [k] boſome, whome Ieſus loued.

24 To him beckened therefore Simon Peter, that hee ſhould aſke who it was of whom he ſpake.

25 Hee then, as he leaned on Ieſus breaſt, ſaid vnto him, Lord, who is it?

26 Ieſus anſwered, Hee it is, to whom I ſhall giue a ſop, when I haue dipped it: and he wet a ſop, and gaue it to Iudas Iſcariot, Simons ſonne.

27 And after the ſop, [l] Satan entred into him. Then ſaid Ieſus vnto him, That thou doeſt, do quickely.

28 But none of them that were at table, knew for what cauſe he ſpake it vnto him.

29 For ſome of them thought becauſe Iudas had the bagge, that Ieſus had ſaid vnto him, Buy thoſe things that we haue neede of againſt the feaſt: or that he ſhould giue ſome thing to the poore.

30 Aſſoone then as hee had receiued the ſop, hee went immediatly out, and it was night.

31 ¶ When he was gone out, Ieſus ſaid, [m] Now is the Sonne of man glorified, and God is glorified in him.

32 If God be glorified in him, God ſhall alſo glorifie him in himſelfe, & ſhall ſtraightway glorifie him.

33 Little children, yet a little while am I with you: ye ſhall ſeeke mee, but as I ſayd vnto the * Iewes, Whither I goe, can yee not come: alſo to you ſay I now,

34 * [n] A new commandement giue I vnto you, that yee loue one another: as I haue loued you, that ye alſo loue one another.

35 By this ſhall all men know that ye are my diſciples, if ye haue loue one to another.

36 Simon Peter ſayde vnto him, Lord, whither goeſt thou? Ieſus anſwered him, Whither I go, thou canſt not follow me now: but thou [o] ſhalt follow me afterwards.

37 Peter ſaid vnto him, Lorde, why can I not follow thee now? * I will lay downe my life for thy ſake.

38 Ieſus anſwered him, Wilt thou lay downe thy life for my ſake? Verily, verily I ſay vnto thee, The cocke ſhall not crow, till thou haue denied me thriſe.

CHAP. XIIII.

1 Hee armeth his diſciples with conſolation againſt trouble. 2 He aſcendeth into heauen to prepare vs a place. 6 The way, the trueth and the life. 10 The father and Chriſt one. 13 How we ſhould pray. 23 The promiſe vnto them that keepe his word.

AND he ſayd to his diſciples, Let not your heart bee troubled: yee beleeue in God, [a] beleeue alſo in me.

2 In my fathers houſe are many [b] dwelling places: if it were not ſo, I would haue told you: I goe to prepare a place for you.

3 And though I goe to prepare a place for you, I will [c] come againe, and receiue you vnto my ſelfe, that where I am, there may ye be alſo.

4 And whither I goe, yee know, and the way ye know.

5 Thomas ſayd vnto him, Lorde, wee [d] know not whither thou goeſt: how can we then know the way?

6 Ieſus ſayd vnto him, I am [e] the Way,

b Which was the eating of the Paſſeouer.

c And make thee cleane from thy ſinnes.

d That is, to be continually purged of the corrupt affections, and worldly cares which remaine daily in vs.

Chap. 15.3.

e To ſerue one another.

Chap 15.20. mat 10 24. luke 6.40

Pſal. 41. 9.

f Vnder pretenſe of friendſhip ſeeketh his deſtruction.

g To wit, ỹ Chriſt and redeemer of the world.

Math. 10.40. luke 10.16.

h For very horrour and indignation of ſuch an abominable act, as Iudas ſhould commit.

i He did openly affirme.

Math 26.21. marke 14.18. luk. 22.21.

k Their faſhion was not to ſit at table, but hauing their ſhoes off, & cuſhions vnder their elbowes, leaned on their ſides, as it were halfe lying.

l Satan tooke full poſſeſſion of him.

m Meaning, that his croſſe ſhall ingender a marueilous glorie, and that in it ſhall ſhine the infinite bountie of God.

Chap. 7.34.

Leuit. 19.18. mat 22.39. chap. 15.12. 1. ioh 4.21

n Whereof we ought to haue continuall remembrance, as though it were euen newly giuen.

o When thou ſhalt be more ſtrong.

Mat. 26.33. marke 14.29.

a For in ſo beleeuing, no troubles ſhall ouercome them.

b So that there is not onely place for him, but for all his.

c At the latter day, Act. 1. 11.

d He was not altogether ignorant, but his knowledge was weake and imperfect.

e Therefore we muſt begin in him, continue in him, and end in him.

and the Truth, and the Life. No man commeth vnto the Father, but by me.

7 If ye had knowen me, ye ſhould haue knowen my Father alſo: and from henceforth ye know him, and haue ſeene him.

8 Philip ſaid vnto him, Lord, ſhewe vs thy Father, and it ſufficeth vs.

9 Ieſus ſaide vnto him, I haue bene ſo long time with you, & haſt thou not knowen me, Philip? he that hath ſeene me, hath ſeene my Father: how then ſayeſt thou, Shewe vs thy Father?

10 Beleeueſt thou not, that I am in the Father, & [f] the Father is in me? the wordes that I ſpeake vnto you, I ſpeake not of my [g] ſelfe: but the Father that dwelleth in me, he [h] doth the workes.

11 Beleeue me, that I am in the Father, and the Father in me: at the leaſt, beleeue me for the very workes ſake.

12 Verely, verely I ſay vnto you, hee that beleeueth in me, the workes that I do, he ſhal do alſo, and greater then theſe ſhal he do: for I go vnto my Father.

13 *And whatſoeuer ye aſke in my Name, that will I doe, that the Father may be glorified in the Sonne.

14 If ye ſhal aſke any thing in my Name, I will doe it.

15 If yee loue me, keepe my commandements,

16 And I wil pray the Father, and he ſhal giue you another [k] Comforter, that hee may abide with you for euer,

17 Euen the Spirit of [l] trueth, whom the world cannot receiue, becauſe it ſeeth him not, neither knoweth him: but ye know him: for he dwelleth with you, and ſhalbe in you.

18 I will not leaue you comfortleſſe: but I will [m] come to you.

19 Yet a litle while, and the world ſhall ſee me no more, but ye ſhall ſee me: becauſe I liue, ye ſhall liue alſo.

20 At that day ſhall yee know that I am in my Father, and you in me, and I in you.

21 Hee that hath my commaundements, and keepeth them, is he that loueth me: and he that loueth me, [n] ſhall bee loued of my Father: and I will loue him, and will ſhewe mine owne ſelfe to him.

22 Iudas ſayd vnto him (not [o] Iſcariot) Lord, what is the cauſe that thou wilt ſhew thy ſelfe vnto vs, and not vnto the world?

23 Ieſus anſwered, and ſayde vnto him, If any man loue mee, hee will [p] keepe my worde, and my Father will loue him, and wee will come vnto him, and will dwell with him.

24 Hee that loueth me not, keepeth not my wordes, and the worde which yee heare, is not [q] mine, but the Fathers which ſent me.

25 Theſe things haue I ſpoken vnto you, being preſent with you.

26 But the Comforter, which is the holy Ghoſt, whome the Father will ſend in my Name, hee ſhall teach you all things, and bring all things to your remembrance, which I haue told you.

27 [r] Peace I leaue with you: my peace I giue vnto you: not as the world giueth, giue I vnto you. Let not your heart bee troubled, nor feare.

28 Ye haue heard how I ſayd vnto you, I goe away, and will come vnto you. If yee loued me, ye would verely reioyce, becauſe I ſaid, I goe vnto the Father: for my Father is [s] greater then I.

29 And now I haue ſpoken vnto you, before it come, that when it is come to paſſe, ye might beleeue.

30 Hereafter will I not ſpeake many things vnto you: for the [t] prince of this world commeth, and hath [u] nought in me.

31 But it is that the world may know that I loue my Father: and as the Father hath commanded me, ſo I do. Ariſe, let vs goe hence.

CHAP. XV.

1 The ſweete conſolation, and mutuall loue betweene Chriſt and his members vnder the parable of the vine. 18 Of their common afflictions and perſecutions. 26 The office of the holy Ghoſt, and the Apoſtles.

I Am the true vine, and my Father is an huſbandman.

2 *Euery branch that beareth not fruit in me, he taketh away: and euery one that beareth fruit, he purgeth it, that it may bring forth more fruit.

3 *Now are ye cleane through the word, which I haue ſpoken vnto you.

4 Abide in mee, and I in you: as the branch cannot beare fruit of it ſelfe, except it abide in the vine, no more can ye, [a] except ye abide in me.

5 I am the vine: ye are the branches: he that abideth in me, and I in him, the ſame bringeth forth much fruit: for without mee can ye doe nothing.

6 If a man abide not in mee, hee is caſt forth as a branch, and withereth: and men gather them, and caſt them into the fire, and they burne.

7 If ye abide in mee, and my [b] words abide in you, aſke [c] what yee will, and it ſhall be done to you.

8 Herein is my Father glorified, that yee beare much fruit, and be made my diſciples.

9 As the Father hath loued mee, ſo haue I loued you: continue in [d] my loue.

10 If yee ſhall keepe my commaundements, yee ſhall abide in my loue, as I haue kept my Fathers commandements, and abide in his loue.

11 Theſe things haue I ſpoken vnto you, that my ioy might remaine in you, and that your ioy might be [e] full.

12 *This is my commandement, that ye loue one another, as I haue loued you.

13 Greater loue then this hath no man, when any man beſtoweth his life for his friends.

14 Ye are my friends, if ye do whatſoeuer I command you.

15 Henceforth, call I you not ſeruants: for the ſeruaunt knoweth not what his Maſter doeth: but I haue called you friendes: for [f] all things that I haue heard of my Father, haue I made knowen to you.

16 Ye haue not choſen mee, but I haue

choſen

f For the verie fulnes of the diuinitie remaineth in Chriſt.

g In that, that he is man.

h Who declareth his maieſty and vertue by his doctrine and miracles.

i This is referred to the whole body of the Church, in whom this vertue of Chriſt doth ſhine and remaine for euer.

Chap. 16.23. mat. 7.7. mar. 11.24. iames 1.5.

k I haue comforted you whiles I was with you, but henceforth the holy Ghoſt ſhall comfort you, and preſerue you.

l So called, becauſe he worketh in vs the trueth.

m Which thing he doeth by the vertue of his Spirit.

n He ſhall ſenſibly feele that the grace of God abideth in him.

o But the brother of Iames.

p Whereby he aduertiſeth them not to haue reſpect to ỷ world, leaſt they ſhould be drawen backe by euill example.

q That is, not his alone: for he had nothing ſeparate from his Father.

r All comfort, & proſperity.

s In that, that Chriſt is become man, to be Mediatour betweene God and vs.

t Satan executeth his rage and tyrannie by the permiſſion of God.

u Satan ſhall aſſaile me with all his force, but he ſhal not find that in me which he looketh for: for I am that innocent lambe without ſpot.

Math. 15.13.

Chap. 13.10.

a We can bring forth no fruit, except we be ingraffed in Chriſt.

b We muſt be rooted in Ieſus Chriſt by faith, which commeth of the word of God.

c So that ye follow Gods word which ye comprehend by faith.

d Wherewith I loue.

e Perfect and entire.

Chap. 13.34. 1. theſ. 4.9. 1. ioh. 3.11. and 4.21.

f So that there is nothing omitted that is neceſſarie for vs, and concerning our ſaluation.

Math.28.19.

choſen you and ordeined you, *that yee goe and bring foorth fruite, and that your fruite remaine, that whatſoeuer yee ſhall aſke of the Father in my Name, hee may giue it you.

17 Theſe things command I you, that ye loue one another.

18 If the world hate you, ye know that it hated me before you.

19 If yee were of the world, the worlde would loue his owne: but becauſe yee are not of the world, but I haue choſen you out of the world, therefore the worlde hateth you.

Chap.13.16.
matth.10.24.
Matth.24.9.

g The word alſo ſignifieth to be diligent to eſpie faults to trip one in.

h Which is the ſelfe ſame word, but called theirs becauſe they preach it.

20 Remember the word that I ſayd vnto you, *The ſeruaunt is not greater then his maſter. *If they haue perſecuted me, they will perſecute you alſo: if they haue [g] kept my worde, they will alſo keepe [h] yours.

21 But all theſe things will they do vnto you for my Names ſake, becauſe they haue not knowen him that ſent me.

22 If I had not come and ſpoken vnto them, they [i] ſhould not haue had ſinne: but now haue they no [k] cloke for their ſinne.

i But ſhould haue ſeemed to be innocent, if I had not diſcouered their malice.

k In that they refuſed Chriſt, it taketh frō them all excuſe wherewith they would haue iuſtified themſelues, as if they had bene very holy, and without all ſinne.

l That is, in the holy Scriptures.

23 He that hateth mee, hateth my Father alſo.

24 If I had not done workes among them which none other man did, they had not had ſinne: but nowe haue they both ſeene, and haue hated both mee and my Father,

25 But it is that the worde might bee fulfilled, that is written in their [l] Law, *They hated me without a cauſe.

26 But when the Comforter ſhall come, *whom I will ſend vnto you from the Father, euen the Spirit of trueth, which proceedeth of the Father, he ſhall teſtifie of me.

27 And ye ſhall witneſſe alſo, becauſe ye haue bene with me from the beginning.

Pſal.35.19.
Chap.14.26.
luke 24.49.

CHAP. XVI.

2 He putteth them in remembrance of the croſſe, and of their owne infirmitie to come, 7 And therfore doth comfort them with the promiſe of the holy Ghoſt 16 Of the comming again of Chriſt. 17 Of his aſcenſion. 23 To aſke in the Name of Chriſt. 33 Peace in Chriſt, and in the world affliction.

These things haue I ſayd vnto you, that ye ſhould not be [a] offended.

a And ſo ſhrinke from me.

‡ *Greeke, put you out of the Synagogues.*

2 They ſhall ‡ excommunicate you: yea, the time ſhall come, that whoſoeuer killeth you, will thinke that he doeth God ſeruice.

3 And theſe things will they doe vnto you, becauſe they haue not knowen the Father, nor me.

4 But theſe things haue I told you, that when the houre ſhall come, ye might remember, that I told you them. And theſe things [b] ſayde I not vnto you from the beginning, becauſe I was with you.

5 But now I goe my way to him that ſent me, and none of you aſketh me, [c] Whither goeſt thou?

6 But becauſe I haue ſayd theſe things vnto you, your hearts are full of ſorow.

7 Yet I tell you the trueth, It is expedient for you that I goe away: for if I goe not away, the Comforter will not come vnto you: but if I depart, I will ſend him vnto you.

b He bare with them becauſe they were but weakelings.

c For if you did conſider, yee would reioyce.

8 And when he is come, he will [d] reproue the world of ſinne, and of righteouſneſſe, and of iudgement:

9 Of [e] ſinne, becauſe they beleeue not in me:

10 Of [f] righteouſneſſe, becauſe I goe to my Father, and ye ſhall ſee me no more:

11 Of [g] iudgement, becauſe the prince of this world is iudged.

12 I haue yet [h] many things to ſay vnto you, but ye cannot beare them now.

13 Howbeit, when hee is come which is the Spirite of trueth, hee will lead you into all trueth: for hee ſhall not ſpeake of himſelfe, but whatſoeuer he ſhall heare, ſhall hee ſpeake, and he will ſhew you the things [i] to come.

14 He ſhall glorifie me: for he ſhal receiue of mine, and ſhall ſhew it vnto you.

15 All things that the Father hath, are mine: therefore ſayd I, that he ſhall take of mine, and ſhew it vnto you.

16 [k] A little while, and ye ſhall not ſee me: and againe a little while, and ye ſhall ſee me: for I [l] goe to my Father.

17 Then ſaid ſome of his diſciples among themſelues, What is this that he ſayth vnto vs, A little while, and ye ſhall not ſee me, and againe, A little while, and ye ſhal ſee me, and, For I goe to my Father?

18 They ſayd therefore, What is this that he ſayth, A little while? wee know not what he ſaith.

19 Nowe Ieſus knewe that they would aſke him, and ſaid vnto them, Do ye enquire among your ſelues, of that I ſayd, A little while, and yee ſhall not ſee me: and againe a little while, and ye ſhall ſee me?

20 Verely, verely I ſay vnto you, that ye ſhall weepe and lament, and the world ſhall reioyce: and yee ſhall ſorow, but your ſorow ſhall be turned to ioy.

21 A woman when ſhee trauaileth, hath ſorow, becauſe her houre is come: but aſſoone as ſhe is deliuered of the childe, ſhee remembreth no more the anguiſh, for ioy that a man is borne into the world.

22 And ye now therefore are in ſorow: but I will ſee you [m] againe, and your hearts ſhall reioyce, and your ioy ſhal [n] no man take from you.

23 And in that day ſhall ye aſke me [o] nothing. *Verely, verely I ſay vnto you, whatſoeuer ye ſhall aſke the Father in my Name, he will giue it you.

24 Hitherto haue yee aſked [p] nothing in my Name: aſke, & ye ſhall receiue, that your ioy may be full.

d Or, conuince. This is to be vnderſtood of the comming of the holy Ghoſt when his vertue and ſtrength ſhall ſhine in the Church.

e His enemies which contemned him, and put him to death, ſhall be conuict by their owne conſcience, for that they did not beleeue in him, Acts 2.47. and ſhall know that without Ieſus Chriſt there is nothing but ſinne.

f Wherefore the wicked muſt needes confeſſe that he was iuſt, and beloued of his Father, and not condemned by him as a blaſphemer or tranſgreſſor.

g When they ſhall know that I (whom they called the carpenters ſonne, and willed to come downe from the croſſe) am the very Sonne of God which haue ouercome all the powers of hell, and reigne ouer all, Epheſ.1.19, 20.

h Theſe things are conteined in the doctrine of the Apoſtles which onely is ſufficient.

i As touching the ſpirituall kingdome of God: For the Apoſtles knewe not that, till after the reſurrection. k Mine abſence ſhall not be long: for I wil ſend you the holy Ghoſt, who ſhall remaine with you for euer. l From death I paſſe to glory, and ſo I will endue you with mine heauenly vertue. m By the power and vertue of the holy Ghoſt. n For it ſhall bee grounded vpon my reſurrection and the grace of the holy Ghoſt. o For ye ſhall haue perfect knowledge, and ſhall no more doubt as ye were woont. *Chap.14.13. matth.7.7. and 21.22. mar.11.24. luke 11.9. iames 1.5.* p In reſpect of that, that you ſhall obtaine, if you aſke in faith.

25 These things haue I ſpoken vnto you in parables: but the time will come, when I ſhall no more ſpeake to you in parables: but I ſhall ſhewe you plainely of the Father.

26 At that day ſhall ye aſke in my Name, and I ſay not vnto you, that I will [q] pray vnto the Father for you.

[q] Christ denieth not that he is the Mediatour, but ſheweth that they ſhall obtaine their requeſt without difficultie or any paine.

27 For the Father himſelfe loueth you, becauſe yee haue loued mee, *and haue beleeued that I came out from God.

Chap. 17. 8.

28 I am come out from the Father, and came into the worlde: againe I leaue the world, and goe to the Father.

29 His diſciples ſayd vnto him, Loe, now ſpeakeſt thou plainely, and thou ſpeakeſt no parable.

30 Now know we that thou knoweſt all things, and neede ſt not that any man ſhould aſke thee. By this we beleeue, that thou art come out from God.

31 Ieſus anſwered them, Do you beleeue now?

32 *Behold, the houre commeth, and is already come, that ye ſhall be ſcattered euery man into his owne, and ſhall leaue me alone: but I am not [r] alone: for the Father is with me.

Matth. 26. 31. marke 14. 27.

[r] Although men forſake Chriſt, yet is he no whit diminiſhed: for he and his father are one.

33 These things haue I ſpoken vnto you, that [ſ] in mee yee might haue peace: in the world ye ſhall haue affliction, but be of good comfort: I haue ouercome the world.

[ſ] We haue reſt & comfort when we are truly graffed in Chriſt.

CHAP. XVII.

1 *The prayer of Chriſt vnto his Father, both for himſelfe and his Apoſtles, and alſo for all ſuch as receiue the trueth.*

These things ſpake Ieſus, and lift vp his eyes to heauen, and ſayd, Father, the houre is come: glorifie thy Sonne, that thy Sonne alſo may glorifie thee,

2 *As thou haſt giuen him [a] power ouer all fleſh, that hee ſhould giue eternall life to all [b] them that thou haſt giuen him.

Math 28 18.

[a] Chriſt hath all rule and dominion ouer men.

[b] Which are the elect.

3 And this is life eternal, that they know thee to be the onely very God, & whom thou haſt ſent, Ieſus [c] Chriſt.

[c] That is, that they acknowledge both the Father and the Sonne to be very God.

4 I haue [d] glorified thee on the earth: I haue finiſhed the worke which thou gaueſt me to doe.

[d] As well by doctrine as miracles.

5 And nowe glorifie mee, thou Father, with thine owne ſelfe, with the glory which I had with thee before the world was.

6 I haue declared thy Name vnto the men which thou gaueſt me out of the world: [e] thine they were, and thou gaueſt them me, and they haue kept thy word.

[e] Our election ſtandeth in the good pleaſure of God, which is the only foundation, and cauſe of our ſaluation, and is declared to vs in Chriſt, through whom we are iuſtified by faith, and ſanctified, Rom 8. 29. 30. Ephes. 1. 4 5.

7 Now they know that all things whatſoeuer thou haſt giuen me, are of thee.

8 For I haue giuen vnto them the words which thou gaueſt me, and they haue receiued them, *and haue knowen ſurely that I came out from thee, and haue beleeued that thou haſt ſent me.

Chap. 16. 27.

9 I pray for them: I pray not for [f] the world, but for them which thou haſt giuen me: for they are thine.

[f] That is, the reprobate.

10 And all mine are thine, and thine are mine, and I am glorified in them.

11 And now am I no more in the world, but theſe are in the world, & I come to thee. Holy Father, keepe them in thy Name, euen them whom thou haſt giuen mee, that they may be [g] one, as we are.

[g] That they may be ioyned in
tie of faith and ſpirit.

12 While I was with them in the world, I kept them in thy name: thoſe that thou gaueſt me, haue I kept, and none of them is loſt, but the [h] child of perdition, that the *Scripture might be fulfilled.

[h] He was ſo called, not only for that he periſhed, but becauſe God had appointed & ordained him to this ende, Acts 1. 16. 18. and 4. 27, 28.

Pſal. 109 7.

13 And now come I to thee, & theſe things ſpeake I in the world, that they might haue my ioy fulfilled in themſelues.

14 I haue giuen them thy word, and the worlde hath hated them, becauſe they are [i] not of the world, as I am not of the world.

[i] But are ſeparated by the ſpirit of regeneration.

15 I pray not that thou ſhouldeſt take them out of the world, but that thou keepe them from euill.

16 They are not of the world, as I am not of the world.

17 ‖ [k] Sanctifie them with thy trueth: thy word is trueth.

‖ *Or, conſecrate them to thy ſelfe.*

[k] Renewe them with thine heauenly grace, that they onely may ſeeke thy will.

18 As thou didſt ſend me into the world, ſo haue I ſent them into the world.

19 And for their ſakes ſanctifie I my ſelfe, that they alſo may be [l] ſanctified through the trueth.

[l] Which thing declareth that Chriſts holineſſe is ours.

20 I pray not for theſe alone, but for them alſo which ſhall beleeue in me through their word,

21 That they all may be one, as thou, O Father, art in mee, and I in thee: euen that they may bee alſo one in vs, that the [m] world may beleeue that thou haſt ſent me.

[m] That the infidels may by experience be conuicted to confeſſe my glory.

22 And the glory that thou gaueſt mee, I [n] haue giuen them, that they may be one, as we are one,

[n] I haue ſhewed them the example and paterne of perfit felicity.

23 I in them, and thou in mee, that they may be made perfit in one, & that the world may know that thou haſt ſent mee, and haſt loued them, as thou haſt loued me.

24 *Father, I will that they which thou haſt giuen me, bee [o] with mee euen where I am, that they may behold my glory, which thou haſt giuen me: for thou loueddſt mee before the foundation of the world.

Chap. 12. 26.

[o] That they may profit, and grow vp in ſuch ſort, that in the end they may enioy the eternall glory with me.

25 O righteous Father, the world alſo hath not knowen thee, but I haue knowen thee, and theſe haue knowen that thou haſt ſent me.

26 And I haue declared vnto them thy Name, and will declare it, that the loue wherewith thou haſt loued mee, may bee in them, and I in [p] them.

[p] For without him we cannot comprehend the loue wherewith God loueth vs.

CHAP. XVIII.

3 *Chriſt is betrayed.* 6 *The words of his mouth ſmite the officers to the ground.* 10 *Peter ſmiteth off Malchus eare.* 13. *Ieſus is brought before Annas and Caiaphas,* 25. *Where Peter denieth him.* 36 *He telleth Pilate what his kingdome is.*

When Ieſus had ſpoken theſe things, hee went foorth with his diſciples ouer the [a] brooke *Cedron, where was a garden, into the which hee entred, and his diſciples.

[a] Which was a deepe valley through ye which a ſtreame ran after a great raine.

1. King 15 13. matt. 26 36 mar. 14 32. luk. 22. 39.

2 And Iudas which betrayed him, knew alſo the place: for Ieſus oft times reſorted thither with his diſciples.

2 *Iudas

th.26.47.
marke 14.43.
luke 22.47.
The which he had obteined of the gouernour of the Temple.

3 *Judas then after hee had receiued a [b] band of men & officers of the high Prieſts, and of the Phariſees, came thither with lanterns, and torches, and weapons.

4 Then Jeſus knowing all things that ſhould come vnto him, went foorth and ſayd vnto them, Whom ſeeke ye?

5 They anſwered him, Jeſus of Nazaret. Jeſus ſayd vnto them, J am hee. Now Judas alſo which betrayed him, ſtood with them.

6 Aſſoone then as he had ſaid vnto them, J am hee, they went backwards, and fell to the ground.

7 Then hee aſked them againe, Whom ſeeke ye? And they ſayd, Jeſus of Nazaret.

8 Jeſus anſwered, J ſayd vnto you, that J am he: therefore if ye ſeeke me, let theſe goe their way.

9 This was that the word might be fulfilled which hee ſpake, * [c] Of them which thou gaueſt me, haue J loſt none.

Chap 17.12.
c He both ſpareth their bodies and alſo ſaueth their ſoules.

10 Then Simon Peter hauing a ſword, drew it, and ſmote the high Prieſts ſeruant, and cut off his right eare. Now the ſeruants name was Malchus.

11 Then ſayd Jeſus vnto Peter, Put vp thy ſword into the ſheath: ſhall J not drinke of the cup which my Father hath giuen me?

12 Then the band and the captaine, and the officers of the Jewes tooke Jeſus, and bound him,

13 And ledde him away to * [d] Annas firſt (for hee was father in lawe to Caiaphas, which was the hie Prieſt [e] that ſame yeere)

14 *And Caiaphas was hee that gaue counſell to the Jewes, that it was expedient that one man ſhould die for the people.

Luke 3.2.
d Who ſent Chriſt vnto Caiaphas the high Prieſt bound.
e Although this office was for terme of life by Gods ordinance, yet the ambition and diſſenſion of the Iewes cauſed the Romanes fro time to time to change it, either for briberie or fauour.
Chap. 11.50.
Matth. 26.58.
mar. 14.54.
luke 22.54.

15 ¶ *Now Simon Peter followed Jeſus, and another diſciple, and that diſciple was knowen of the hie Prieſt: therefore hee went in with Jeſus into the hall of the high Prieſt.

16 But Peter ſtoode at the doore without. Then went out the other diſciple, which was knowen vnto the hie Prieſt, and ſpake to her that kept the doore, and brought in Peter.

17 Then ſayde the mayde that kept the doore vnto Peter, Art not thou alſo one of this mans diſciples? he ſayd, J am not.

18 And the ſeruants and officers ſtoode there, which had made a fire of coales: for it was colde, and they warmed themſelues. And Peter alſo ſtoode among them, & warmed himſelfe.

19 ¶ (The high Prieſt then aſked Jeſus of his diſciples, and of his doctrine.

20 Jeſus anſwered him, J ſpake [f] openly to the world: J euer taught in the Synagogue and in the Temple, whither the Jewes reſort continually, and in ſecret haue J ſayd nothing.

f That is, frankly and plainely.

21 Why aſkeſt thou me? aſke them which heard me what J ſayd vnto them: beholde, they know what J ſayd.

22 When he had ſpoken theſe things, one of the officers which ſtood by, ſmote Jeſus with his rod, ſaying, Anſwereſt thou the hie Prieſt ſo?

23 Jeſus anſwered him, Jf J haue euill ſpoken, beare witneſſe of the euill: but if J haue well ſpoken, why ſmiteſt thou me?

24 ¶ *Now Annas had [g] ſent him bound vnto Caiaphas the hie Prieſt)

Matth. 16.57.
marke 14.53.
luke 22.54.
g After that Caiaphas had firſt ſent him to him.

25 *And Simon Peter ſtoode and warmed himſelfe, and they ſayd vnto him, Art not thou alſo of his diſciples? Hee denied it, and ſayd, J am not.

26 One of the ſeruants of the hie Prieſt, his couſin, whoſe eare Peter ſmote off, ſayde, Did not J ſee thee in the garden with him?

Matt. 26.69,70.
mark. 14.67. luk. 22.55,56,57.

27 Peter then denied againe, and immediatly the cocke crew.

28 ¶ *Then led they Jeſus from Caiaphas into the common hall. Nowe it was morning, and they themſelues went not into the common hall, leſt they ſhoulde bee *defiled, but that they might eate the Paſſeouer.

Mat. 27.2. marke 15.1. luke 23.1

Act. 10.28. and 11.3.

29 Pilate then went out vnto them, and ſayd, What accuſation bring ye againſt this man?

30 They anſwered, and ſayd vnto him, Jf he were not an euill doer, we would not haue deliuered him vnto thee.

31 Then ſayde Pilate vnto them, Take [h] yee him, and iudge him after your owne Law. Then the Jewes ſayd vnto him, Jt is not [i] lawfull for vs to put any man to death.

h He ſpake this diſdainefully, becauſe they were ſo bent againſt all right and equitie.
i As if they ſhould ſay, Thou wilt not ſuffer vs to doe it: for he knew that it was not permitted to them by the Romans to puniſh with death.

32 It was that the word of Jeſus *might be fulfilled which he ſpake, ſignifying what death he ſhould die.

Matth. 20.19.

33 *So Pilate entred into the common hall againe, and called Jeſus, and ſayd vnto him, Art thou the king of the Jewes?

Matth. 27.11.
marke 15.2.
luke 23.3.

34 Jeſus anſwered him, Sayeſt thou that of thy ſelfe, or did other tell it thee of me?

35 Pilate anſwered, Am J a Jew? Thine owne nation, and the high Prieſtes haue deliuered thee vnto mee. What haſt thou done?

36 Jeſus anſwered, My kingdome is not of this [k] worlde: if my kingdome were of this worlde, my ſeruaunts would ſurely fight, that J ſhould not bee deliuered to the Jewes: but nowe is my kingdome not from hence.

k It ſtandeth not in ſtrength of men nor in worldly defence.

37 Pilate then ſayd vnto him, Art thou a King then? Jeſus anſwered, Thou ſayeſt that J am a King: for this cauſe am J borne, and for this cauſe came J into the worlde, that J ſhould beare witnes vnto the trueth: euery one that is of the trueth, heareth my voyce.

38 Pilate ſayde vnto him, [l] What is trueth? And when he had ſayd that, he went out againe vnto the Jewes, and ſayd vnto them, J finde in him no cauſe at all.

l This was a mocking and diſdainefull queſtion.
Matth. 27.15.
marke 15.6.
luke 23.17.

39 *But you haue a [m] cuſtome, that J ſhould deliuer you one looſe at the Paſſeouer: will yee then that J looſe vnto you the King of the Jewes?

m This was one of their blinde abuſes: for the Lawe of God gaue no libertie to quit a wicked treſpaſſer.

40 *Then cried they all againe, ſaying, Not him, but Barabbas: now this Barabbas was a murtherer.

Acts 3.14.

CHAP. XIX.

1 When Pilate could not aſſwage the rage of the Iewes againſt Chriſt, hee deliuereth him vp with his

his ſuperſcription to bee hanged betweene two theeues. 23 They caſt lots for his garments. 26 He commendeth his mother vnto Iohn. 28 Calleth for drinke, 33 dieth, and his ſide is pierced, and taken downe from the croſſe. 38 He is buried.

Math.27.27. mar.15.16,17.

THen *Pilate tooke Ieſus and [a] ſcourged him.

[a] He thought to haue pacified the fury of the Iewes by ſome indifferent correction.

2 And the ſouldiers platted a crowne of thornes, and put it on his head, and they put on him a purple garment,

3 And ſayd, Haile, King of the Iewes. And they ſmote him with their rods.

4 Then Pilate went foorth againe, and ſayd vnto them, Behold, I bring him foorth to you, that yee may knowe, that I finde no fault in him at all.

5 Then came Ieſus foorth wearing a crowne of thornes, and a purple garment. And Pilate ſayde vnto them, [b] Beholde the man.

[b] He ſpake in mockerie, becauſe Chriſt called himſelfe King.

6 Then when the high Prieſts and officers ſaw him, they cryed, ſaying, Crucifie, crucifie him. Pilate ſayde vnto them, Take ye him, and crucifie him: for I finde no fault in him.

7 The Iewes anſwered him, Wee haue a lawe, and by our lawe hee ought to dye, becauſe hee made himſelfe the [c] Sonne of God.

[c] Chriſt was in deede the Sonne of God, & therefore might iuſtly call himſelfe ſo without breach of the Law: wherefore their coloured accuſation was falſly applied.

8 ¶ When Pilate then heard that word, he was the more afrayd,

9 And went againe into the common hall, and ſaid vnto Ieſus, Whence art thou? But Ieſus gaue him none anſwere.

10 Then ſayde Pilate vnto him, Speakeſt thou not vnto mee? Knoweſt thou not that I haue power to crucifie thee, and haue power to looſe thee?

11 Ieſus anſwered, Thou couldeſt haue no [d] power at all againſt mee, except it were giuen thee from aboue: therefore hee that deliuered me vnto thee, hath the greater ſinne.

[d] Hereby hee ſheweth him, that he ought not to abuſe his office and authoritie.

12 From thenceforth Pilate ſought to looſe him, but the Iewes cryed, ſaying, If thou deliuer him, thou art not Ceſars friend: for whoſoeuer maketh himſelfe a King, ſpeaketh againſt Ceſar.

13 ¶ When Pilate heard that worde, hee brought Ieſus foorth, and ſate downe in the iudgement ſeate in a place called the [e] Pauement, and in Hebrewe, Gabbatha.

[e] A place ſomewhat high and raiſed vp.

14 And it was the preparation of the Paſſeouer, and about the [f] ſixt houre: and hee ſayde vnto the Iewes, Beholde your King.

[f] Which was mid-day.

15 But they cryed, Away with him, away with him, crucifie him. Pilate ſayde vnto them, Shall I crucifie your King? The high Prieſts anſwered, Wee haue no King but Ceſar.

16 Then deliuered hee him vnto them to be crucified. *And they tooke Ieſus and led him away.

Matth 27 32. marke 15 21. luke 23.26.

17 And he bare his croſſe, and came into a place named of dead mens ſkulles, which is called in Hebrew, [g] Golgotha:

[g] Which was the place of execution.

18 Where they crucified him, and two other with him, on either ſide one, and Ieſus in the mids.

19 ¶ And Pilate wrote alſo a title, and put it on the croſſe, and it was written, IESVS OF NAZARET THE KING OF THE IEWES.

20 This title then read many of the Iewes: for the place where Ieſus was crucified was nere to the city: and it was written in [h] Hebrew, Greeke, and Latine.

[h] Becauſe all nations might vnderſtand it.

21 Then ſayde the high Prieſtes of the Iewes to Pilate, Write not, The King of the Iewes, but that he ſayd, I am King of the Iewes.

22 Pilate anſwered, What I haue written, I haue written.

23 ¶ Then the *ſouldiers, when they had crucified Ieſus, tooke his garments, and made foure parts, to euery ſouldier a part, and his coat: and the coat was without ſeame, wouen from the toppe throughout.

Matth 27.35. marke 15 24. luke 23 34.

24 Therefore they ſayde one to another, Let vs not diuide it, but caſt lots for it, whoſe it ſhall be. This was that the [i] ſcripture might be fulfilled, which ſayth, *They parted my garments among them, and on my coat did caſt lots. So the ſouldiers did theſe things in deed.

[i] That which was prefigured in Dauid, was accompliſhed in Ieſus Chriſt.

Pſal 22.18.

25 ¶ Then ſtoode by the croſſe of Ieſus his mother, and his mothers ſiſter, Marie the wife of ‖ Cleopas, and Marie Magdalene.

‖ *Or, Clopas.*

26 And when Ieſus ſaw his mother, and the diſciple ſtanding by, whom hee loued, he ſayd vnto his mother, Woman, beholde thy ſonne.

27 Then ſayd he to the diſciple, Beholde thy mother: and from that houre the diſciple tooke her home vnto him.

28 ¶ After, when Ieſus knewe that all things were performed, that the *Scripture might be fulfilled, he ſayd, I thirſt.

Pſal.69.22.

29 And there was ſet a veſſell full of vineger: and they filled a ſpunge with vineger, and [k] put it vpon [l] an hyſſope ſtalke, and put it to his mouth.

[k] Or, faſtened it vpon an hyſſope ſtalke.

[l] It may appeare that the croſſe was not hie, ſeeing a man might reach Chriſtes mouth with an hyſſope ſtalke, which as appeareth, 1.Kings 4.33. was the loweſt among herbs, as the cedar was higheſt among trees.

30 Now when Ieſus had receiued of the vineger, he ſayd, [m] It is finiſhed, and bowed his head, and gaue vp the ghoſt.

[m] Mans ſaluation is perfected by the onely ſacrifice of Chriſt and all the ceremonies of the Law are ended.

31 The Iewes then (becauſe it was the Preparation, that the bodies ſhould not remaine vpon the croſſe on the Sabbath day: for that Sabbath was an [n] hie day) beſought Pilate that their legs might be broken, and that they might be taken downe.

[n] Becauſe the day of the Paſſeouer fell on the Sabbath day.

32 Then came the ſouldiers, and brake the legs of the firſt, and of the other, which was crucified with Ieſus.

33 But when they came to Ieſus, and ſaw that he was dead already, they brake not his legs.

34 But one of the ſouldiers with a ſpeare [o] pierced his ſide, and forthwith came there out blood and water.

[o] Which declareth that he was dead in deed, as he roſe againe from death to life.

35 And hee that ſaw it, bare record, and his record is true: and he knoweth that hee ſayth true, that ye might beleeue it.

36 For theſe things were done, that the *Scripture ſhould be fulfilled, Not a bone of him ſhall be broken.

Exod.12.46. numb.9.12.

37 And againe another Scripture ſayth, *They ſhall ſee him whome they haue thruſt

Zech.12.10.

thruſt through.

Math.27.57. mark.15.42,43. luke 23.50,51.
p That is to ſay, before Chriſtes death, but now he declareth him ſelfe manifeſtly.
Chap.3.2.

38 *And after theſe things Ioſeph of Arimathea, (who was a Diſciple of Ieſus, but [p] ſecretly for feare of the Iewes) beſought Pilate that he might take downe the body of Ieſus. And Pilate gaue him licence. Hee came then and tooke Ieſus body.

39 And there came * alſo Nicodemus (which firſt came to Ieſus by night) and brought of myrrhe and aloes mingled together about an hundreth pound.

q This honourable buriall was as a preparation and entrie vnto his reſurrection.

40 [q] Then tooke they the body of Ieſus, and wrapped it in linnen clothes with the odours, as the maner of the Iewes is to burie.

41 And in that place where Ieſus was crucified, was a garden, and in the garden a new ſepulchre, wherein was neuer man yet layd.

42 There then layde they Ieſus, because of the Iewes Preparation day, for the ſepulchre was neere.

CHAP. XX.

1 *Marie Magdalene commeth to the ſepulchre. 3 So do Peter and Iohn. 12 The two Angels appeare. 27 Chriſt appeareth to Mary Magdalene, 19 And to all his diſciples. 25 The incredulitie of Thomas. 28 His confeſſion.*

Marke 16.1. luke 24.1.
a She departed from home before day, and came thither about the ſunne riſing, Mar.16.2.

NOw * the firſt day of the weeke came Marie Magdalene, early when it was yet [a] darke, vnto the ſepulchre, and ſaw the ſtone taken away from the tombe.

2 Then ſhee ranne, and came to Simon Peter, and to the other diſciple, whom Ieſus loued, and ſayde vnto them, They haue taken away the Lorde out of the ſepulchre, and wee knowe not where they haue layde him.

3 Peter therefore went foorth, and the other Diſciple, and they came vnto the ſepulchre.

4 So they ran both together, but the other Diſciple did outrun Peter, and came firſt to the ſepulchre.

5 And hee ſtouped downe, and ſaw the linnen clothes lying: yet went he not in.

6 Then came Simon Peter following him, and went into the Sepulchre, and ſaw the linnen clothes lie,

‖*Or, napkin.*

7 And the ‖kerchiefe that was vpon his head, not lying with the linnen clothes, but wrapped together in a place by it ſelfe.

b That is, Iohn which wrote this Goſpel.
c He beleeued that Chriſtes body was taken away, according as Mary reported.

8 Then went in alſo the [b] other diſciple, which came firſt to the ſepulchre, and he ſaw it, and [c] beleeued.

9 For as yet they knew not the Scripture, that he muſt riſe againe from the dead.

‖*Or, to their company.*

10 And the Diſciples went away againe vnto their ‖ owne home.

Matth.28.1. mark.16.2.

11 ¶ * But Mary ſtoode without at the ſepulchre weeping: and as ſhe wept, ſhee bowed herſelfe into the ſepulchre,

12 And ſaw two angels in white, ſitting, the one at the head, and the other at the feet, where the body of Ieſus had layen.

13 And they ſayd vnto her, Woman, why weepeſt thou? Shee ſayd vnto them, They haue taken away my Lord, and I know not where they haue layd him.

14 When ſhee had thus ſayd, ſhee turned her ſelfe backe, and ſaw Ieſus ſtanding, and knew not that it was Ieſus.

15 Ieſus ſayth vnto her, Woman, why weepeſt thou? whom ſeekeſt thou? She ſuppoſing that hee had bene the gardiner, ſayd vnto him, Sir, if thou haſt borne him hence, tell me where thou haſt layd him, and I will take him away.

16 Ieſus ſaith vnto her, Mary. She turned her ſelfe, and ſayde vnto him, Rabboni, which is to ſay, Maſter.

d Becauſe ſhee was too much addicted to the corporall preſence, Chriſt teacheth her to lift vp her mind by faith into heauen, where onely after his Aſcenſion he remaineth, and where we ſit with him at the right hand of the Father.
e That is, the diſciples: for he was the firſt; borne among many brethren, Pſal.22.22,23. rom.8,29. coloſſ.1.18.
f He is our father and our God, becauſe Ieſus Chriſt is our brother.

17 Ieſus ſaith vnto her, Touch me not: for I am not yet [d] aſcended to my Father, but go to my [e] brethren, and ſay vnto them, I aſcend vnto my Father, and to your Father, and to my God, and your [f] God.

18 Marie Magdalene came and told the Diſciples, that ſhee had ſeene the Lorde, and that he had ſpoken theſe things vnto her.

Mar.16.14. luke 24.36. 1.cor.15.5
g So that no man opened him the doores, but by his diuine power he cauſed them to open of their owne accord, as of Peter is read, Acts 5.19. and 12.10.
h Or, all proſperitie: which maner of greeting the Iewes vſed.

19 ¶ *The ſame day then at night, which was the firſt day of the weeke, and when the [g] doores were ſhut where the Diſciples were aſſembled for feare of the Iewes, came Ieſus and ſtood in the midſt, and ſayd to them, [h] Peace be vnto you.

20 And when hee had ſo ſaid, he ſhewed vnto them his handes, and his ſide. Then were the Diſciples glad, when they had ſeene the Lord.

21 Then ſayde Ieſus vnto them againe, Peace be vnto you: as my Father ſent mee, ſo ſend I you.

i To giue them greater power and vertue to execute that weighty charge that he would commit vnto them.
Matth.18.18.

22 And when he had ſayd that, he [i] breathed on them, and ſayd vnto them, Receiue the holy Ghoſt.

23 *Whoſoeuers ſinnes ye remit, they are remitted vnto them: and whoſoeuers ſinnes ye retaine, they are retained.

24 ¶ But Thomas one of the twelue, called Didymus, was not with them when Ieſus came.

25 The other diſciples therefore ſaid vnto him, We haue ſeene the Lord: but he ſaid vnto them, Except I ſee in his hands the print of the nayles, and put my finger into the ‖ print of the nayles, and put mine hand into his ſide, I will not beleeue it.

‖*Or, place.*

26 ¶ And eight dayes after, againe his Diſciples were within, and Thomas with them. Then came Ieſus whe the doores were ſhut, and ſtood in the mids, and ſayd, Peace be vnto you.

27 After, ſayd hee to Thomas, Put thy finger here, and ſee my hands, and put forth thine hand and put it into my ſide, and be not faithleſſe but faithfull.

28 Then Thomas anſwered, and ſayde vnto him, Thou art my Lord, and my God.

k Which depend vpon the ſimplicitie of Gods word, & ground not themſelues vpon mans ſenſe and reaſon.

29 Ieſus ſaid vnto him, Thomas, becauſe thou haſt ſeene mee, thou beleeueſt: bleſſed are they that haue [k] not ſeene, and haue beleeued.

Chap.22.25.

30 ¶ * And many other ſignes alſo did Ieſus in the preſence of his Diſciples, which are not written in this booke.

31 But theſe things are written, that yee might beleeue, that Ieſus is the Chriſt the Sonne of GOD, and that in beleeuing yee might haue life through his Name.

CHAP. XXI.

8 Chriſt appeareth to his diſciples againe. 15 He commandeth Peter earneſtly to feed his ſheepe. 18 He forewarneth him of his death. 25 Of Chriſts manifold miracles.

After theſe things, Ieſus ſhewed himſelfe againe to his diſciples at the ‖ſea of Tiberias: and thus ſhewed he himſelfe.

‖*Or, lake of Geneſareth.*

2 There were together Simon Peter, and Thomas which is called Didymus, and Nathanael of Cana in Galile, and the ſonnes of Zebedeus, and two other of his diſciples.

3 Simon Peter ſayd vnto them, I goe a fiſhing. They ſayd vnto him, We alſo will goe with thee. They went their way, and entred into a ſhip ſtraightway, and that night caught they nothing.

4 But when ẏ morning was now come, Ieſus ſtoode on the ſhore: neuertheleſſe the diſciples knew not that it was Ieſus.

5 Ieſus then ſaid vnto them, ‖Sirs, haue ye any meate? They anſwered him, No.

‖*Or, children.*

6 Then he ſaid vnto them, Caſt out the net on the right ſide of the ſhip, and yee ſhall finde. So they [a] caſt out, and they were not able at all to draw it for the multitude of fiſhes.

7 Therefore ſaid the diſciple whom Ieſus loued vnto Peter, It is the Lord. When Simon Peter heard that it was the Lord, he girded his [b] coate to him (for he was naked) and caſt himſelfe into the ſea.

[a] Albeit they knew him not, yet they folowed his counſell, becauſe they had all night taken paines in vaine.

[b] It was ſome linnen garment, which fiſhers vſed to weare, which being truſſed vnto him, couered his nether parts, and alſo letted not his ſwimming.

8 But the other diſciples came by ſhippe (for they were not farre from land, but about two hundreth cubites) and they drew the net with fiſhes.

9 As ſoone then as they were come to land, they ſaw hot coales, and fiſh laid thereon, and bread.

10 Ieſus ſaid vnto them, Bring of the fiſhes, which ye haue now caught.

11 Simon Peter ſtepped forth and drew the net to land full of great fiſhes, an hundreth fiftie and three: and albeit there were ſo many, yet was not the net broken.

12 Ieſus ſaid vnto them, Come, and dine. And none of the diſciples durſt aſke him, Who art thou, ſeeing they knew that he was the Lord.

* 13 Ieſus then came, and tooke bread, and gaue them, and fiſh likewiſe.

14 This is now the third time that Ieſus ſhewed himſelf to his diſciples, after that he was riſen againe from the dead.

15 ¶ So when they had dined, Ieſus ſaid to Simon Peter, Simon the ſonne of Iona, [c] loueſt thou me more then theſe? He ſaid vnto him, Yea Lorde, thou knoweſt that I loue thee. Hee ſayde vnto him, Feede my lambes.

16 He ſaid to him againe the ſecond time, Simon the ſonne of Iona, loueſt thou mee? He ſayd vnto him, Yea Lord, thou knoweſt that I loue thee. He ſayde vnto him, Feede my ſheepe.

[c] The Miniſter cannot well teach his congregation, except hee loue Chriſt effectually, which loue is not in them that feede not the flocke.

17 He ſaid vnto him the [d] third time, Simon the ſonne of Iona, loueſt thou mee? Peter was ſory becauſe he ſaid to him the third time, Loueſt thou mee? and ſayd vnto him, Lord, thou knoweſt all things: thou knoweſt that I loue thee. Ieſus ſayde vnto him, Feede my ſheepe.

[d] Becauſe Peter ſhould be eſtabliſhed in his office of an Apoſtle, Chriſt cauſeth him by theſe three times confeſſing, to wipe away the ſhame of his three times denying.

18 Verily, verily I ſay vnto thee, When thou waſt yong, thou girdedſt thy ſelfe and walkedſt whither thou wouldeſt: but when thou ſhalt bee olde, thou ſhalt ſtretch foorth thine hands, and another ſhal [e] gird thee, and leade thee whither thou wouldeſt not.

[e] In ſtead of a girdle, thou ſhalt be tied with bands & coards: and whereas now thou goeſt at libertie, then thou ſhalt be drawen to puniſhment, when thy fleſh ſhall after a ſort reſiſt.

19 And thus ſpake he, ſignifying by what death he ſhould glorifie God. And when he had ſaid this, he ſayd to him, Follow me.

20 Then Peter turned about, and ſawe the diſciple whom Ieſus loued, following, which had alſo * leaned on his breaſt at ſupper, and had ſaid, Lord, which is he that betrayeth thee?

Chap. 13.23.

21 When Peter therefore ſaw him, hee ſayd to Ieſus, Lorde, what ſhall this man doe?

22 Ieſus ſaid vnto him, If I will that he tarie till I come, what is it to thee? follow thou me.

23 Then went this word abroad among the brethren, that this Diſciple ſhould not die. Yet Ieſus ſayd not to him, He ſhall not die: but, If I will that he tarie till I come, what is it to thee?

24 This is that diſciple which teſtifieth of theſe things, and wrote theſe things, and we know that his teſtimonie is true.

25 * Now there are alſo many other things which Ieſus did, the which if they ſhould bee written euery one, [f] I ſuppoſe the world could not containe the bookes that ſhould be written, Amen.

Chap. 20.30.

[f] But God would not charge vs with ſo great an heape: ſeeing therefore that we haue ſo much as is neceſſary, we ought to content our ſelues and praiſe his mercy.

The Acts of the holy Apoſtles,

written by Luke the Euangeliſt.

THE ARGVMENT.

CHriſt after his aſcenſion performed his promiſe to his Apoſtles, and ſent them the holy Ghoſt, declaring thereby, that hee was not onely mindefull of his Church, but would be the head and maintainer thereof for euer. Wherein alſo his mightie power appeareth, who notwithſtanding that Satan and the world reſiſted neuer ſo much againſt this noble worke, yet by a few ſimple men of no reputation, repleniſhed all the worlde with the ſound of his Goſpel. And heere in the beginning of the Church, and in the increaſe thereof, wee may plainely perceiue the practiſe and malice which Satan continually vſeth to ſuppreſſe and ouerthrowe the Goſpell: hee rayſeth conſpiracies, tumultes, commotions, perſecutions, ſlaunders, and all kinde of crueltie. Againe wee ſhall here behold the prouidence of God, who ouerthroweth his enemies enterpriſes, deliuereth his Church from the rage of tyrants, ſtrengtheneth and encourageth his moſt valiantly and conſtantly to follow their captaine Chriſt, leauing as it were by this hiſtory a perpetuall memory to the Church, that the croſſe is ſo ioyned with the Goſpel, that they are fellowes inſeparable, and that the end of one affliction, is but the beginning of another. Yet neuertheleſſe God turneth the troubles, perſecutions, impriſonings and tentations of his to a good iſſue, giuing them as it were, in ſorow, ioy: in bonds freedome: in priſon, deliuerance: in trouble, quietneſſe: in death, life. Finally, this booke containeth many excellent Sermons of the Apoſtles and diſciples, as touching the death, reſurrection, and aſcenſion of Chriſt. The mercy of God. Of the grace and remiſſion of ſinne through Ieſus Chriſt. Of the bleſſed immortalitie. An exhortation to the miniſters of Chriſtes flocke, Of repentance, and feare of God, with other principall points of our faith: ſo that this onely hiſtory in a maner may be ſufficient to inſtruct a man in all true doctrine and Religion.

CHAP. I.

7 The words of Chriſt and his Angels to the Apoſtles. 9 His aſcenſion. 14 Wherein the Apoſtles are occupied till the holy Ghoſt bee ſent. 26 And of the election of Matthias.

I Haue made the former treatiſe, O Theophilus, of all that Ieſus began to [a] do, and teach,

2 Vntil the day, that hee was taken vp, after that he through the holy Ghoſt, had giuen [b] commandements vnto the [c] Apoſtles, whom he had choſen:

3 To whom alſo hee preſented himſelfe aliue after that he had ſuffered, by many infallible tokens, being ſeene of them by the ſpace of fourtie dayes, and ſpeaking of thoſe things which appertaine to the [d] kingdome of God.

4 And when hee had [e] gathered them together, he commanded them that they ſhould not depart from Ieruſalem, but to waite for the promiſe of the father, * which, ſaid he, yee haue heard of me.

5 * For Iohn in deed baptized with water, but ye ſhall bee baptized with the [f] holy Ghoſt within theſe few dayes.

6 When they therefore were come together, they aſked of him, ſaying, Lorde, wilt thou [g] at this time reſtore the kingdome to Iſrael?

7 And he ſaid vnto them, It is not for you to know the [h] times, or the ſeaſons, which the Father hath put in his owne power,

8 But ye ſhall receiue power of the holy Ghoſt, when he ſhal come on you: and ye ſhal bee [i] witneſſes vnto mee both in Ieruſalem, and in all Iudea, and in Samaria, and vnto the [k] vttermoſt part of the earth.

9 *And when he had ſpoken theſe things, while they behelde, hee was [l] taken vp: for a cloud tooke him vp out of their ſight.

10 And while they looked ſtedfaſtly toward heauen, as hee went, beholde, [m] two men ſtood by them in white apparell,

11 Which alſo ſaide, Yee men of Galile, why ſtand yee [n] gazing into heauen? This Ieſus which is taken vp from you into heauen, ſhall [o] ſo come, as ye haue ſeene him goe into heauen.

12 ¶ Then returned they vnto Ieruſalem from the mount that is called the mount of Oliues, which is neere to Ieruſalem, containing a [p] Sabbath dayes iourney.

13 And when they were come in, they went vp into an vpper chamber, where abode both Peter, and Iames, and Iohn, and Andrew, Philip, and Thomas, Bartlemew and Matthewe, Iames the ſonne of Alpheus, and Simon Zelotes, and Iudas Iames brother.

14 Theſe all continued with one [q] accord in [r] prayer and ſupplication with the ‖ women, and Mary the mother of Ieſus, and with his brethren.

15 ¶ And in thoſe dayes Peter ſtoode vp in the middes of the diſciples, and ſayde, (nowe the number of ‖ names that were in one place, were about an hundreth and twentie)

16 Ye men and brethren, this [ſ] Scripture muſt needes haue bene fulfilled, which the *holy Ghoſt by the mouth of Dauid ſpake before of Iudas, which was * guide to them that tooke Ieſus.

17 For hee was numbred with vs, and had obtained ‖ fellowſhip in this miniſtration.

18 Hee therefore hath purchaſed a fielde with the [t] reward of iniquitie: and when he *had throwen downe himſelfe headlong, he braſt aſunder in the mids, and all his bowels guſhed out.

19 And it is knowen vnto all the inhabitants of Ieruſalem, inſomuch that that field is called in their owne language, Aceldama, that is, The field of blood.

20 For it is written in the booke of Pſalmes, *Let his habitation be voyde, and let no man dwell therein: * alſo, Let another take his ‖ charge.

21 Wherefore, of theſe men which haue companied with vs, all the time that the Lord Ieſus was conuerſant among vs,

22 Beginning from the Baptiſme of Iohn, vnto the day that hee was taken vp from vs, muſt one of them be made a witnes with vs of his [u] reſurrection.

23 And they preſented two, Ioſeph called Barſabas, whoſe ſurname was Iuſtus, and Matthias.

24 And they prayed, ſaying, Thou Lorde which knoweth the hearts of all men, ſhewe whether of theſe two [x] thou haſt choſen,

[a] Whereby is meant Chriſtes doctrine and his miracles declared for the confirmation of the ſame.

[b] To preach the Goſpel.

[c] Who as they were called by God, ſo had they their conſciences aſſured by his holy Spirit.

[d] Whereby God reigneth in vs.

[e] Becauſe they ſhould be all witneſſes of his aſcenſion.

Luke 24.49. iohn 14.26. and 15.26. and 16.7.

Matth.3.11. marke 1.8. luke 3.16. iohn 1.26. chap.2.2. and 11.16. and 19.4.

[f] That is, with thoſe ſpirituall graces, which Ieſus onely giueth by his Spirit.

[g] This declareth mans impatiencie, who cannot abide quietly till Gods appointed time come, but would haue all things accompliſhed according to their affections, Reade Zachar.6.14.

[h] For this paſſeth our capacitie, and God reſerueth it to himſelfe.

[i] To ſtand in the face of the whole worlde, which ſignifieth that they muſt enter into heauen by afflictions, and therefore muſt fight before they get the victory.

[k] Hereby they might learne that the Meſſias was not onely for the Iewes, but alſo for the Gentiles. *Luke 24.51.*

[l] Whereby they knew certainely whither he went.

[m] Which were Angels in mens forme.

[n] And ſeeking him with carnall eyes.

[o] As the true redeemer to gather vs vnto him.

[p] Which was two mile, according to the Iewes tradition, albeit it was not ſo appointed by the Scriptures.

[q] A liuely paterne to learne how to diſpoſe our ſelues to receiue the gifts of the holy Ghoſt.

[r] Partly to obtaine the holy Ghoſt, and partly to be deliuered from the preſent dangers.

‖*Or, wiues.*

‖*Or, men.*

[ſ] The offence which might haue come by Iudas fall, is hereby taken away becauſe the Scripture had ſo forwarned.

Pſal.41.9. Iohn 13.17. and 18.2,3.

‖*Or, portion.*

[t] Perpetuall infamie is the reward of all ſuch as by vnlawfull gotten goods buy any thing.

Matth.27.5.

Pſal.69.25.

Pſal.109.8.

‖*Or, miniſterie.*

‡*Greeke went in and went out.*

[u] In that he mentioneth the principall article of our faith, he comprehendeth alſo the reſt.

[x] To the intent that hee that ſhould take in hand that excellent office of an Apoſtle, might be choſen by the authoritie of God.

25 That hee may take the roome of this miniſtration and Apoſtleſhip, from which Iudas hath gone aſtray, to goe to his owne place.

26 Then they gaue forth their lots : and the lot fell on Matthias, and hee was by a common conſent counted with the eleuen Apoſtles.

CHAP. II.

3 The Apoſtles hauing receiued the holy Ghoſt, make their hearers aſtoniſhed. 14 When Peter had ſtopped the mouthes of the mockers, hee ſheweth by the viſible graces of the holy Spirite, that Chriſt is come 14 He baptizeth a great number that were conuerted. 42 The godly exerciſe, charitie, and diuers vertues of the faithfull.

AND when the [a] day of Pentecoſt was come, they were [b] all with one accord in one place.

2 And * ſuddenly there came a ſound from heauen, as of a ruſhing and mightie [c] winde, and it filled al the houſe where they ſate.

3 And there appeared vnto them clouen [d] tongues, like [e] fire, and it ſate vpon each of them.

4 And they were all filled with the holy Ghoſt, and beganne to ſpeake with other tongues, as the ſpirit gaue them ‖ vtterance.

5 And there were dwelling at Ieruſalem Iewes, men that feared God, of euery nation vnder heauen.

6 Now when this was [f] noiſed, the multitude came together, and were aſtonied, becauſe that euery man heard them ſpeake his owne language.

7 And they wondered all, and marueiled, ſaying among themſelues, Beholde, are not all theſe which ſpeake, of Galile?

8 How then heare wee euery man our owne [g] language, wherein we were borne?

9 Parthians, and Medes, and Elamites, and the inhabitants of Meſopotamia, and of Iudea, and of Cappadocia, of Pontus, and Aſia,

10 And of Phrygia, and Pamphylia, of Egypt, and of the parts of Libya, which is beſide Cyrene, and ‖ ſtrangers of Rome, and [h] Iewes, and [i] Proſelytes,

11 Cretes, and Arabians: we heard them ſpeake in our owne tongues the wonderfull workes of God.

12 They were all then amazed, and doubted, ſaying one to another, What may this bee?

13 And others [k] mocked, and ſayd, They are full of ‖ new wine.

14 ¶ But Peter ſtanding with the eleuen, lift vp his voyce, and ſaid vnto them, Ye men of Iudea, and ye all that inhabite Ieruſalem, bee this knowen vnto you, and hearken vnto my words.

15 For theſe are not drunken, as yee ſuppoſe, ſince it is but the third houre of the day.

16 But this is that, which was ſpoken by the [l] Prophet * Ioel,

17 And it ſhall be in the laſt dayes, ſayeth God, I will powre out of my ſpirit vpon all [m] fleſh, and your ſonnes, and your daughters ſhall propheſie, and your yong men ſhall ſee viſions, and your [n] olde men ſhall dreame dreames.

18 And on my ſeruantes, and on mine handmaides I will [o] powre out of my Spirite in thoſe dayes, and they ſhall propheſie.

19 And I will ſhewe wonders in heauen aboue, and tokens in the earth beneath, blood, and fire, and the vapour of ſmoke.

20 * The [p] Sunne ſhall bee turned into darkeneſſe, and the Moone into blood, before that great and notable day of the Lord come.

21 And it ſhall be, * that whoſoeuer ſhall call on the [q] Name of the Lord, ſhall bee ſaued.

22 Ye men of Iſrael, heare theſe wordes, Ieſus of Nazaret, a man approued of God among you with great workes, and wonders, and ſignes, which God did by him in the middes of you, as yee your ſelues alſo know:

23 Him, I ſay, haue ye taken by the hands of [r] the wicked, being deliuered by the [ſ] determinate counſell, and ‖ foreknowledge of God, and haue crucified and ſlaine:

24 Whom God hath raiſed vp, and looſed the [t] ſorowes of death, becauſe it was vnpoſſible that he ſhould be holden of it.

25 For Dauid ſayeth concerning him, * I beheld the Lord alwayes before me: for hee is at my [u] right hand, that I ſhould not bee ſhaken.

26 Therefore did mine heart reioyce, and my tongue was glad, and moreouer alſo my fleſh ſhall reſt in [x] hope,

27 Becauſe thou wilt not leaue my ‖ ſoule in graue, neither wilt ſuffer thine holy one to ‖ ſee corruption.

28 Thou haſt ſhewed mee the [y] wayes of life, and ſhalt make mee full of ioy with thy countenance.

29 Men & brethren, I may boldly ſpeake vnto you of the Patriarke Dauid, * that he is both dead and buried, and his ſepulchre remaineth with vs vnto this day.

30 Therefore, ſeeing he was a [z] Prophet, and knewe that God had * ſworne with an othe to him, that of the fruite of his loynes hee would rayſe vp Chriſt concerning the fleſh to ſet him vpon his throne,

31 Hee knowing this before, ſpake of the reſurrection of Chriſt, that * his ‖ ſoule ſhould not be left in [a] graue, neither his fleſh ſhould ‖ ſee corruption.

32 This Ieſus hath God raiſed vp, whereof we all are witneſſes.

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[a] The holy Ghoſt was ſent when much people was aſſembled in Ieruſalem, at the feaſt, Exo.23.16, Leuit.23.16. Deut.16.9. becauſe the thing might not onely be knowen there, but alſo through the world.

[b] That is, the Apoſtles.

*Chap.*1.5.*and*,11 15.*and* 19.6. *matth.*3.11. *marke* 1.8. *luke* 3.16.

[c] Whereby is ſignified the holy Ghoſt.

[d] This ſigne agreeeth with the thing which is ſignified thereby.

[e] To declare the vertue and force that ſhould be in them.

‖*Or, to ſpeake.*

[f] How the Apoſtles ſpake diuers languages.

[g] For they could ſpeake all languages, ſo that they were able to ſpeake to euery man in his owne language.

‖*Or, thoſe that dwelt at Rome.*

[h] Whoſe anceſters were not of the Iewiſh natiõ, but were conuerted to the Iewes religion, which their children did profeſſe.

[i] That is, ſuch as were conuerted to the Iewiſh religion, which were before Painims & idolaters.

[k] There is no worke of God ſo excellent, with the wicked ſcoffers do not deride.

‖*Or, ſweete.*

[l] He expoundeth Ioels minde without binding himſelfe to his words.

Ioel 2.28. *iſa.*44.3.

[m] Or man: meaning yong and olde, man and woman.

[n] Meaning, that God will ſhew himſelfe very familiarly, and plainely, both to olde and yong.

[o] Euen in great abundance.

*Ioel.*2.31.

[p] God will ſhew ſuch ſignes of his wrath through all the world, that men ſhall be no leſſe amaſed, then if the whole order of nature were changed.

Ioel 2.32. *rom.*10.13.

[q] He teacheth this remedie to auoyd the wrath and threatnings of God, and to obtaine ſaluation.

[r] God cauſed their wickedneſſe to ſet foorth his glory contrary to their mindes.

[ſ] As Iudas treaſon & the Iewes crueltie towards Chriſt were moſt deteſtable, ſo were they not onely knowen to the eternall wiſedome of God, but alſo directed by his immutable counſell to a moſt bleſſed ende.

‖*Or. prouidence.*

[t] Both touching the paine, and alſo the horrour of Gods wrath and curſe.

*Pſal.*16.8,9.

[u] To ſignifie that nothing can comfort vs in our afflictions, except wee know that God is preſent with vs.

[x] Our hope ſtandeth in Gods defence.

‖ *Or, life, or perſon.*

‖ *Or, feele*

[y] In reſtoring me from death to life.

1.*King.* 2.10. *chap.*13.36.

[z] And ſo knew by reuelation and ſpeciall promiſe that which els hee could not haue knowen.

*Pſal.*132.11. *Pſal.* 16.13. *chap.*13.37.

‖*Or, perſon.*

[a] The word ſignifieth a place where one can ſee nothing.

‖*Or, feele.*

33 Since then that he by the [b] right hand of God hath bene exalted, and hath [c] receiued of his Father the promiſe of the holy Ghoſt, he hath ſhed forth this which yee now ſee and heare.

34 For Dauid is not aſcended into heauen, but hee ſaieth, * The Lord ſayd to my Lord, [d] Sit at my right hand,

35 Untill I [e] make thine enemies thy footeſtoole.

36 Therefore, let all the houſe of Iſrael know for a ſurety, that God hath [f] made him both Lord and Chriſt, this Ieſus, I ſay, whom ye haue crucified.

37 Nowe when they heard it, they were pricked in their hearts, and ſaid vnto Peter and the other Apoſtles, Men and brethren, what ſhall we doe?

38 Then Peter ſayd vnto them, Amend your liues, and [g] be baptized euery one of you in the name of Ieſus Chriſt for the remiſſion of ſinnes: and ye ſhall receiue the [h] gift of the holy Ghoſt.

39 For the promiſe [i] is made vnto you, and to your children, and to all that are a farre off, euen as many as the Lorde our God ſhall call.

40 And with many other words hee ‖ beſought, and exhorted them, ſaying, Saue your ſelues from this froward generation.

41 Then they that gladly receiued his word, were baptized: & the ſame day, there were added to the Church about three thouſand ‖ ſoules.

42 And they continued in the Apoſtles doctrine and [k] fellowſhip, and [l] breaking of bread, and prayers.

43 ¶ And feare came vpon euery ſoule: and many wonders and ſignes were done by the Apoſtles.

44 And all that beleeued were in one place, and had all things * common.

45 And they ſolde their poſſeſſions and [m] goods, and parted them to all men, as euery one had neede.

46 And they continued daily with one accord in the Temple, * and [n] breaking bread ‖ at home, did eate their meate together with gladneſſe and ſingleneſſe of heart,

47 Praiſing God, and had fauour with all the people: and the Lord added to the Church [o] from day to day, ſuch as ſhould bee ſaued.

CHAP. III.

7 The lame is reſtored to his feete. 12 Peter preacheth Chriſt vnto the people.

NOw Peter and Iohn went vp together into the Temple, at the [a] ninth houre of prayer.

2 And a certaine man which was a creeple from his mothers wombe was caried, whom they laid daily at the gate of the temple called Beautifull, to aſke [b] almes of them that entred into the Temple.

3 Who ſeeing Peter and Iohn, that they would enter into the Temple, deſired to receiue an almes.

4 And Peter earneſtly beholding him with Iohn, ſayd, Looke on vs.

5 And he gaue heed vnto them, truſting to receiue ſome thing of them.

6 Then ſayd Peter, Siluer and gold haue I none, but ſuch as I [c] haue, that giue I thee: In the [d] Name of Ieſus Chriſt of Nazaret, riſe vp, and walke.

7 And hee tooke him by the right hand, and lift him vp, and immediatly his feet and ankle bones receiued ſtrength.

8 And he leaped vp, ſtood, and walked, and entred with them into the Temple, walking and leaping, and praiſing God.

9 And all the people ſaw him walke, and praiſing God,

10 And they knewe him that it was hee which ſate for the almes at the Beautifull gate of the Temple, and they were amaſed, and ſore aſtonied at that which was come vnto him.

11 ¶ And as the creeple which was healed, held Peter and Iohn, all the people ran amaſed vnto them in the porch which is called Solomons.

12 So when Peter ſawe it, he anſwered vnto the people, Yee men of Iſrael, why marueile yee at this? or why looke yee ſo ſtedfaſtly on vs, as though by our owne [e] power or godlineſſe, we had made this man goe?

13 The God of Abraham, and Iſaac, and Iacob, * the God of our Fathers hath glorified his Sonne Ieſus, whom yee betrayed, and denied in the preſence of Pilate, when hee had iudged him to bee deliuered.

14 * But ye denied the Holy one and the Iuſt, and deſired a [f] murtherer to be giuen you,

15 And killed the Lord of life, whom God hath raiſed from the dead, whereof we are witneſſes.

16 And his [g] Name hath made this man ſound, whom yee ſee, and knowe, through faith in * his ‖ Name: and the faith which is by him, hath giuen to him this diſpoſition of his whole body in the preſence of you all.

17 And now, brethren, I know ẏ through [h] ignorance yee did it, as did alſo your [i] gouernours.

18 But thoſe things which God before had ſhewed by the mouth of all his Prophets, that Chriſt ſhould ſuffer, he hath thus fulfilled.

19 Amend your liues therfore, and turne, that your ſinnes may be put away, when the time of refreſhing [k] ſhall come from the preſence of the Lord.

20 And he ſhal ſend Ieſus Chriſt, which before was preached vnto you.

21 Whom the heauen muſt [l] conteine vn-

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b By the vertue and power.

c He obtained of his father power to accompliſh the promiſe which he made to his Apoſtles, as touching the holy Ghoſt to be ſent vnto them.

*Pſal.*110.1.

d And therefore Chriſt doeth far excell Dauid.

e Chriſt is the onely redeemer vnto whom all powers are ſubiect and muſt obey.

f That is, hath appointed as king and ruler: and note, that in all this Sermon Peter ſpeaketh of Chriſts manhood, as he was dead, buried, riſen, and aſcended to heauen.

g He ſpeaketh not here of the forme of baptiſme, but teacheth that the whole effect therof conſiſteth in Ieſus Chriſt.

h The viſible ſignes.

i Chriſt is promiſed both to the Iewes, and Gentiles, but the Iewes haue the firſt place.

‖ *Or, proteſted before God.*

‖ *Or, perſons.*

k Which ſtandeth in brotherly loue and liberalitie, Rom.15.26. 2.Cor.9.13. Heb.13.16.

l Which was the miniſtration of the Lords Supper. *Chap.*4.32.

m Not that their goods were mingled all together: but ſuch order was obſerued that euery man frankly relieued anothers neceſſitie. *Chap.*20.7.

n They did eate together, and at theſe feaſtes did vſe to miniſter the Lords Supper, 1.Cor.11.21. Iude 12.

‖ *Or, from houſe to houſe.*

o Whereby wee ſee that the Apoſtles trauailed not in vaine.

a Which is with vs, three a clocke after noone, which was their euening ſacrifice, at which the Apoſtles were preſent to teach that the ſhadowes of the Law were aboliſhed by that Lambe that tooke away the ſinnes of the world.

b Becauſe his diſeaſe was incurable, he gaue himſelfe to liue of almes.

c He had the gift of healing ſickneſſes.

d In the vertue of Ieſus: for Chriſt was the authour of this miracle, & Peter was the miniſter.

e He correcteth the abuſe of men, who attribute that to mans holineſſe, which onely appertaineth to God.

Chap 5.30

*Mat.*27.20

*mar.*15.11

luke 23.18

iohn 18.40.

f To wit, Barabbas.

g To wit, Gods name, whereby it appeareth that they did ſtriue againſt God.

1.*Pet.*1.21

‖ *Or, in Chriſt.*

h He doeth not excuſe their malice, but becauſe that ignorance and a blind zeale led many, he putteth them in hope of ſaluation.

i He meaneth ſome, and not all.

k When Ieſus ſhall come to iudge the world, ye ſhall know ẏ he will be your redeemer, and not your iudge.

l We therefore beleeue cōſtantly that he is in none other place.

til the time that al things[m] be reſtored, which God had ſpoken by the mouth of all his holy Prophets ſince the world began.

22 *For Moſes ſayd vnto the Fathers, The Lord your God ſhall raiſe vp vnto you a Prophet, euen of your [n] brethren like vnto me: ye ſhall heare him in all things whatſoeuer he ſhal ſay vnto you.

23 For it ſhal be, that euery perſon which ſhall not heare that Prophet, ſhal be deſtroyed out of the people.

24 Alſo all the Prophets from Samuel, and thenceforth as many as haue ſpoken, haue likewiſe foretold of theſe dayes.

25 Ye are the [o] children of the Prophets, and of the couenant which God hath made vnto our fathers, ſaying to Abraham, *Euen in thy ſeed ſhall all the [p] kinreds of the earth be [q] bleſſed.

26 Firſt vnto you hath God raiſed vp his Sonne Ieſus, and him hath he ſent to bleſſe you, in [r] turning euery one of you from your iniquities.

m Which is begun and continueth: but the full accompliſhment and perfection is deferred to the laſt day.

*Deut.*18 15. *chap.*7.37.

n Of the ſtocke of Abraham.

o Becauſe they came of the ſame nation, and therefore were heires of the ſame promiſe which appertained to the whole body of the people.

*Gen.*12.3. *galat.*3.8.

p Both Iew and Gentile.

q None are bleſſed but in Chriſt. r So that our regeneration and newneſſe of life is incloſed vnder this bleſſing.

CHAP. IIII.

3 Peter and Iohn deliuered out of priſon preach the Goſpel boldly. 10 They confeſſe plainely the Name of Chriſt. 16 They are commanded to preach no more in that Name. 24 They pray for the good ſucceſſe of the Goſpel. 32 The increaſe, vnity, and charity of the Church.

AND as they ſpake vnto the people, the Prieſts and the [a] Captaine of the temple, and the Sadduces came vpon them,

2 Taking it grieuouſly that they taught the people, and preached in Ieſus Name the [b] reſurrection from the dead.

3 And they laid hands on them, and put them in hold, vntill the next day: for it was now euentide.

4 Howbeit, many of them which heard the word beleeued, & the number of the men was about [c] fiue thouſand.

5 ¶ And it came to paſſe on the morow, that their rulers and Elders, and Scribes were gathered together at Ieruſalem,

6 And Annas the chiefe Prieſt, & Caiaphas, and Iohn, & Alexander, and as many as were of the kinred of the hie Prieſts.

7 And when they had ſet them before them, they aſked, By what power, or [d] in what Name haue ye done this?

8 Then Peter full of the [e] holy Ghoſt, ſaid vnto them, Ye rulers of the people, and Elders of Iſrael,

9 Foraſmuch as wee this day are examined of the [f] good deede done to the impotent man, to wit, by what meanes he is made whole,

10 Be it knowen vnto you all, and to all the people of Iſrael, that by the Name of Ieſus Chriſt of Nazaret, whom ye haue crucified, whom God raiſed againe from the dead, euen by him doeth this man ſtand here before you whole.

11 *This is the ſtone caſt aſide of you [g] builders, which is become the head of the [h] corner.

12 Neither is there ſaluation in any other: for among men there is giuen none other name [i] vnder heauen, whereby we muſt be ſaued.

a It is to bee thought that this was the captaine of the Romanes gariſon.

b The Sadduces were great enemies to this doctrine.

c The whole Church was increaſed to this number.

d By whoſe authoritie or commandement?

e For he could not haue ſo ſpoken of himſelfe.

f Iudges ought not to condemn, but approue and commend that which is well done.

*Pſal.*118.22.*iſa* 28.16.*mat.*21. 42.*mar.*12 10. *luke* 20. 17. *rom.* 9.33.1.*pet.*2.7.

g Meaning, Prieſts, Elders, and gouernours.

h For to vphold the weight and force of the building.

13 Now when they ſaw the boldneſſe of Peter and Iohn, and vnderſtood that they were vnlearned men, & without knowledge, they marueiled, and knew them, that they had bene with Ieſus:

14 And beholding alſo the man which was healed ſtanding with them, they had nothing to ſay againſt it.

15 Then they commanded them to goe aſide out of the Councill, and [k] conferred among themſelues,

16 Saying, What ſhall we doe to theſe men? For ſurely a manifeſt ſigne is done by them, and it is openly knowen to all them that dwel in Ieruſalem: and we cannot denie it.

17 But that it bee noyſed no further among the people, let vs threaten and charge them that they ſpeake henceforth to no man in this [l] Name.

18 So they called them, and commanded them, that in [m] no wiſe they ſhould ſpeake or teach in the name of Ieſus.

19 But Peter and Iohn anſwered vnto them, and ſayd, Whether it bee right in the ſight of God, to obey you rather then God, iudge yee.

20 For we cannot but ſpeake the things which we haue [n] ſeene and heard.

21 So they [o] threatned them, & let them goe, and found nothing how to puniſh them, becauſe of the people: for al men praiſed God for that which was done.

22 For the man was aboue fourtie yeere olde, on whom this miracle of healing was ſhewed.

23 Then aſſoone as they were let goe, they came to their [p] fellowes, and ſhewed all that the hie Prieſts and Elders had ſaid vnto them.

24 And when they heard it, they lift vp their voices to God with one accord, & ſayd, O Lord, thou art the God which haſt made the heauen and the earth, the ſea, & all things that are in them.

25 Which [q] by the mouth of thy ſeruant Dauid haſt ſaide, *Why did the Gentiles rage, and the people imagine vaine things?

26 The Kings of the earth aſſembled and the rulers came together againſt the Lorde, and againſt his Chriſt.

27 For [r] doubtles, againſt thine holy Sonne Ieſus, whom thou hadſt [ſ] anointed, both Herode and Pontius Pilate, with the Gentiles and the people of Iſrael gathered themſelues together,

28 To doe whatſoeuer thine [t] hand and thy [u] counſell had determined before to bee done.

29 And now, O Lord, behold their [x] threatnings, and [y] graunt vnto thy ſeruants with all boldneſſe to ſpeake thy word,

30 So that thou ſtretch forth thine hand, that healing, and ſignes, and wonders may bee done by the name of thine holy Sonne Ieſus.

31 And when as they had prayed, the place was ſhaken where they were aſſembled

i That is, none other cauſe or meane.

k The wicked ſtill rage againſt Chriſt, though their owne conſcience do condemne them.

l They haue commandement to preach Chriſt no more.

m They prefer their authoritie to the ordinance of God.

m. To the intent that we ſhould beare witnes, and preach them.

o God hath put a ring thorow the wickeds noſes, ſo that he ſtayeth them from their miſchieuous purpoſes.

p To encourage one another, and to glorifie God.

q They ground their prayer vpon Gods promiſe who had aſſured that he would enlarge the kingdom of Chriſt.

*Pſal.*2.1.

r This is the verifying of the propheſie.

ſ And appointed to be king.

t Power, and iuſtice.

u All things are done by the force of Gods purpoſe, according to the decree of his wil, Epheſ.1.11.

x Aſſwage their rage and malice which they enterpriſe againſt thee.

y They ſeeke not how to liue at eaſe, but wherby they may moſt glorifie God.

ſembled together, and they were all [z] filled with the holy Ghoſt, & they ſpake the worde of God [a] boldly.

32 And the multitude of them that beleeued, were of one heart, & of one [b] ſoule: neither any of them ſaide, that any thing of that which he poſſeſſed, was his [c] owne, but they had all things * common.

33 And with great power gaue the Apoſtles witneſſe of the reſurrection of the Lord Ieſus: and great grace was vpon them all.

34 Neither was there any among them that [d] lacked: for as many as were poſſeſſors of lands or houſes, ſolde them, & brought the price of the things that were ſold,

35 And laid it down at the Apoſtles feet, and it was diſtributed vnto euery man, [e] according as he had neede.

36 Alſo Ioſes, which was called of the Apoſtles, Barnabas (that is by interpretation, the ſon of conſolation) being a Leuite, and of the countrey of Cyprus,

37 Whereas hee had lande, ſold it, and brought the money, and laid it downe at the Apoſtles feete.

CHP. V.

5 The hypocriſie of Ananias & Sapphira is puniſhed. 12 Miracles are done by the Apoſtles. 17 They are taken, but the Angel of God bringeth thẽ out of priſon. 19 Their bolde confeſſion before the Councill. 34 The counſel of Gamaliel 40 The Apoſtles are beat, and reioyce in trouble.

BUt a certaine man named Ananias, with Sapphira his wife, ſold a poſſeſſion,

2 And [a] kept away part of the price, his wife alſo being of counſel, and brought a certaine part, and laid it downe at the Apoſtles feete.

3 Then ſayd Peter, Ananias, why hath Satan filled thine heart, that thou ſhouldeſt lie vnto the holy [b] Ghoſt, & keepe away part of the price of the poſſeſſion?

4 Whiles it remained, [c] appertained it not vnto thee? and after it was ſolde, was it not in thine owne [d] power? howe is it that thou haſt cõceiued this thing in thine heart? thou haſt not lied vnto men, but vnto God.

5 * Nowe when Ananias heard theſe words, he fell downe, and gaue vp the ghoſt. Then great feare came on all them that heard theſe things.

6 And the yong men roſe vp, and tooke him vp, and caried him out, and buried him.

7 And it [e] came to paſſe about the ſpace of three houres after, that his wife came in, ignorant of that which was done.

8 And Peter ſaid vnto her, Tell me, ſold ye the land for ſo much? And ſhe ſaid, Yea, for ſo much.

9 Then Peter ſayd vnto her, Why haue yee agreed together, to [f] tempt the Spirite of the Lord? beholde, the feete of them which haue buried thine huſband, are at the doore, and ſhall cary thee out.

10 Then ſhe fell downe ſtraightway at his feete, & yeelded vp the ghoſt: & the yong men came in, and found her dead, and caried her out, and buried her by her huſband.

11 And great feare came on al ẏ Church, and on as many as heard theſe things.

12 Thus by the handes of the Apoſtles were many ſignes and wonders ſhewed among the people (and they were all with one accord in Solomons porch.

13 And of the other [g] durſt no man ioyne himſelfe to them: neuertheleſſe the people [h] magnified them.

14 Alſo the number of them that beleeued in the Lord, both of men and women, grewe more and more.)

15 In ſo much that they brought the ſicke into the ſtreets, and laide them on beds, and couches, that at the leaſt way the ſhadowe of Peter, when hee came by, might ſhadowe ſome of them.

16 There came alſo a multitude out of the cities rounde about vnto Ieruſalem, bringing ſicke folkes, and them which were vexed with vncleane ſpirits, who were all healed.

17 ¶ Then the chiefe Prieſt roſe vp, and all they that were with him (which was the ſect of the [i] Sadduces) and were full of [k] indignation,

18 And layd handes on the Apoſtles, and put them in the common priſon.

19 But the Angel of the Lorde by night opened the priſon doores, and brought them foorth, and ſaid,

20 Goe your way and ſtand in the Temple, and ſpeake to the people all the wordes [l] of this life.

21 So when they heard it, they entred into the Temple earely in the morning, and taught. And the chiefe Prieſt came, and they that were with him, and called the Council together, and all the Elders of the children of Iſrael, and ſent to the priſon, to cauſe them to be brought.

22 But when the officers came, & founde them not in the priſon, they returned and tolde it,

23 Saying, Certainely wee founde the priſon ſhut as ſure as was poſſible, and the keepers [m] ſtanding without before the doores: but when we had opened, wee found no man within.

24 Then when the chiefe Prieſt, and the captaine of the Temple, and the hie Prieſts heard theſe things, they doubted of them, whereunto this would grow.

25 Then came one and ſhewed them, ſaying, Behold, the men that yee put in priſon, are ſtanding in the Temple, and teach the people.

26 Then went the captaine with the officers, and brought them without violence (for they feared the people, leaſt they ſhould haue bene ſtoned)

27 And when they had brought them, they ſet them before the Councill, and the chiefe Prieſt aſked them,

Qqq.iiii. 28 Say-

[z] This was a ſigne of Gods preſence and the performance of his promiſe.

[a] This boldneſſe and conſtancie declared that their prayer tooke effect.

[b] Of one minde, wil, conſent, and affection.

[c] Their hearts were ſo ioyned in God, that being all members of one body, they could not ſuffer their fellow members to be deſtitute.

Chap. 2. 44.

[d] As the Apoſtles ſuffred none to lack, ſo Paul commaundeth that no idle loyterers bee maintained, 2. Theſſa. 3. 10.

[e] The goods were not alike diuided among all, but as euery man had want, ſo was his neceſſity moderately relieued.

[a] Which ſignified their ſacriledge, diſtruſt, and hypocriſie.

[b] Who mooued thy heart to ſell thy poſſeſſion? whereas thou turneſt part to another vſe, as if God did not ſee thy diſſimulation.

[c] His ſinne therfore was ſo much greater in that he committed it willingly.

[d] Then no man was compelled to ſell his poſſeſſions, nor to put his money to the common vſe.

[e] Becauſe ẏ God ſo diſpoſed it.

[f] And to mocke him as if he ſhould not haue knowen your craftie fetch, which declareth that when men do any thing of an euil conſcience, they do not only pronounce the ſentence of damnation vpon themſelues, but alſo prouoke the wrath of God, becauſe they doe proue, as it were purpoſely, whether God be righteous and Almightie.

[g] Becauſe of their owne euil conſciences, which made them to tremble: for they that were not aſſured of Gods mercies in Chriſt, were aſtoniſhed at theſe ſtrange iudgements.

[h] That is, they gaue them great praiſe.

[i] Which then were the chiefe among them.

[k] They were full of blinde zeale, emulation and ielouſie, in defence of their ſuperſtition.

[l] That is, of the liuely doctrine, whereby the way to life is declared.

[m] So that there was no fraud nor deceit, nor negligence: but it liuely ſetteth forth the power of God and his prouidence for his.

28 Saying, Did not wee ſtraitly command you, that yee ſhould not teach in this Name? and beholde, ye haue filled [o] Ieruſalem with your doctrine, and ye would bring this mans [p] blood vpon vs.

29 Then Peter and the Apoſtles anſwered, and ſaid, We ought rather to obey God then [q] men.

30 The * God of our fathers hath rayſed vp Ieſus, whom ye ſlew, and hanged on a tree.

31 Him hath God lift vp with his right hande, to be a prince and a [r] Sauiour, to giue repentance to Iſrael, and forgiueneſſe of ſinnes.

32 And we are his witneſſes concerning theſe things which we ſay: yea, and the holy Ghoſt, whom God hath giuen to them that obey [ſ] him.

33 Now when they heard it, they braſt for anger, and conſulted to ſlay them.

34 Then ſtood there vp in the Council a certaine Phariſe named Gamaliel, a doctor of the lawe, honoured of all the people, and commanded to put the Apoſtles forth a little ſpace,

35 And ſayd vnto them, Men of Iſrael, take heede to your ſelues, what ye intend to doe touching theſe men.

36 For before theſe times, roſe vp [t] Theudas boaſting himſelfe, to whome reſorted a number of men, about foure hundreth, who was ſlaine: and they all which obeyed him, were ſcattered and brought to nought.

37 After this man, roſe vp [u] Iudas of Galile, in the dayes of the tribute, and drew away much people after him: hee alſo periſhed, and all that obeyed him, were ſcattered abroad.

38 And nowe I ſay vnto you, Refraine your ſelues from theſe men, ⁊ let them alone: for if this counſell, or this worke be of men, it will come to nought:

39 But if it be of [x] God, yee cannot deſtroy it, leſt yee bee founde euen fighters againſt God.

40 And to him they agreed, and called the Apoſtles: and when they had beaten them, they commaunded that they ſhould not ſpeake in the Name of Ieſus, and let them goe.

41 So they departed from the Councill, reioycing that they were counted worthy to ſuffer rebuke for his Name.

42 And dayly in the Temple, and from houſe to houſe they ceaſed not to teach, and preach Ieſus Chriſt.

CHAP. VI.

3 Seuen Deacons are ordained in the Church. 8 The graces and myracles of Steuen whom they accuſe falſely.

AND in thoſe dayes, as the number of the diſciples grew, there aroſe a murmuring of the [a] Grecians towardes the Hebrewes, because their widowes were [b] neglected in the daily miniſtring.

2 Then the twelue called the multitude of the Diſciples together, and ſaid, It is not meete that we ſhould leaue the word of God to ſerue the [c] tables.

3 Wherfore brethren, looke ye out among you ſeuen men of honeſt report, and ful of the holy Ghoſt, and of wiſedome, which we may appoint to this buſineſſe.

4 And wee will giue our ſelues continually to prayer, and to the miniſtration of the word.

5 And the ſaying pleaſed the whole multitude: and they choſe Steuen a man full of [d] faith and of the holy Ghoſt, and * Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a [e] Proſelyte of Antiochia,

6 Which they ſet before the Apoſtles, and they prayed, and [f] laid their hands on them.

7 And the word of God increaſed, ⁊ the number of the diſciples was multiplied in Ieruſalem greatly, and a great company of the Prieſts were obedient to the [g] faith.

8 ¶ Now Steuen full of faith and power, did great wonders and miracles among the people.

9 Then there aroſe certaine of the [h] Synagogue, which are called Libertines, and Cyrenians, and of Alexandria, and of them of Cilicia, and of Aſia, and diſputed with Steuen.

10 But they were not able to reſiſt the wiſedome, and the Spirit by the which hee ſpake.

11 Then they [i] ſuborned men, which ſaid, Wee haue heard him ſpeake blaſphemous words againſt Moſes, and God.

12 Thus they mooued the people and the Elders, and the Scribes: and running vpon him, caught him, and brought him to the Councill,

13 And ſet foorth falſe witneſſes, which ſaide, This man ceaſeth not to ſpeake blaſphemous words againſt this holy place, and the Law.

14 For we haue heard him ſay, that [k] this Ieſus of Nazaret ſhall deſtroy this place, and ſhall change the ordinances, which Moſes gaue vs.

15 And as all that ſate in the Councill, looked ſtedfaſtly on him, they ſaw his face as it had bene the [l] face of an Angel.

CHAP. VII.

2 Steuen maketh anſwere by the Scriptures to his accuſers. 51 Hee rebuketh the hardnecked Iewes, 57 And is ſtoned to death. 58 Saul keepeth the tormenters clothes.

THen ſaide the chiefe Prieſt, Are theſe things ſo?

2 And he ſaide, Ye [a] men, brethren, and fathers, hearken. The God of [b] glory appeared vnto our father Abraham, while hee was in [c] Meſopotamia, before hee dwelt in Charran,

3 * And

[o] He accuſeth them of rebellion and ſedition.

[p] And ſo make vs guiltie of Chriſtes death.

[q] When they command or forbid vs any thing contrary to the word of God.

*Chap.*3 13.

[r] Meaning, that he is the Mediatour and onely meane betweene God and man.

[ſ] That is, Chriſt.

[t] This Theudas was aboue thirtie yeres before him, of whom Ioſephus mentioneth lib.20.de Antiq. chap 4. that was after the death of Herod the great, when Archelaus his ſonne was at Rome, at what time Iudea was full of inſurrections: ſo that it is not ſure to giue credit to Euſebius in this poynt.

[u] Of him maketh mention Ioſephus, li. 18 where he ſpeaketh of * the taxing, Luke 2.1.

[x] He groundeth vpon good principles, but he doubteth of the qualitie of the cauſe, neither dare affirme whether it be good or bad: wherein appeareth he was but a worldling.

[a] Whoſe anceſters were Iewes, and dwelled in Grecia: therefore theſe ſpake Greeke and not Hebrew. [b] They were not looked vnto in the diſtribution of the almes.

[c] That is, to make prouiſion for the maintenance of the poore, foraſmuch as they were not able to ſatisfie both the offices.

[d] He ioyneth faith with the other gifts of the holy Ghoſt.

*Chap.*21.8.

[e] Meaning one that was turned to the Iewes religion.

[f] This ceremonie the Iewes obſerued in ſolemne ſacrifices, Leuit. 3.2. and alſo in prayer and priuate bleſſings. Gen.48.14 Likewiſe in the primitiue Church it was vſed, either when they made miniſters, or gaue the gifts of the holy Ghoſt: which gifts being now taken away, the ceremonie muſt ceaſe.

[g] That is, to the Goſpel, which is receiued by faith.

[h] Or, colledges: diuers nations had colledges at Ieruſalem, wherein their youth was inſtructed, as we ſee in vniuerſities.

[i] That is, inſtructed and ſet forth falſe witneſſes: and thus malice ſeeketh falſe ſhifts when trueth faileth her. [k] They ſpeake this in contempt. [l] Not onely a certaine confidence, but alſo great maieſty appearing in him.

[a] Steuen was accuſed that he denied God, and therefore he is more diligent to purge this crime.

[b] Hereby he is diſcerned from the falſe gods. [c] He ſpeketh heare of Meſopotamia, as it containeth Babylon and Chaldea in it.

Gen.12,1.

3 * And ſaid vnto him, Come out of thy countrey, and from thy kinred, and come into the land, which I ſhall ſhew thee.

4 Then came hee out of the land of the Chaldeans, and dwelt in Charran. And after that his father was dead, God brought him from thence into this land, wherein yee now dwell,

5 And he gaue him none inheritance in it, no, not the breadth of a foote: yet hee promiſed that he would giue it to him for a poſſeſſion, and to his ſeede after him, when as yet he had no child.

Gene.15.13.

b Beginning to recken the yeeres from the time that Iſaac was borne.

e Take vengeance of them and deliuer my people.

6 But God ſpake thus, that his * ſeede ſhould be a ſoiourner in a ſtrange land, and that they ſhould keepe it in bondage, and entreate it euill d foure hundreth yeeres.

7 But the nation to whom they ſhall be in bondage will I e iudge, ſaith God: and after that, they ſhall come forth and ſerue me in this place.

Gen.17 9,10.

Gene.21.3.

Gene.25 24,26.

8 * He gaue him alſo the couenant of circumciſion: and ſo Abraham begate * Iſaac, and circumciſed him the eight day: and Iſaac begate * Iacob, and Iacob the twelue * Patriarkes.

Gen.29.32,33.& 30.5.and 35.22.

Gene 37.28.

f That is, preſerued and brought all things to a good iſſue.

9 And the Patriarks mooued with enuie, ſolde * Ioſeph into Egypt: but God was f with him,

Ge.41.37,39,40

10 And deliuered him out of all his afflictions, and * gaue him fauour and wiſedome in the ſight of Pharaoh King of Egypt, who made him gouernour ouer Egypt, and ouer his whole houſe.

Gen.42 1,2.

Gene.45.4.

g After the Hebrew, threeſcore and ten.

11 ¶ Then came there a famine ouer all the land of Egypt and Canaan, and great affliction, that our fathers found no ſuſtenance.

12 But when * Iacob heard that there was corne in Egypt, hee ſent our fathers firſt.

13 * And at the ſecond time, Ioſeph was knowen of his brethren, and Ioſephs kinred was made knowen vnto Pharao.

Gene.46.5,6.

Gen.49 33.

Gen 50 7.

Ioſh.24.32.

14 Then ſent Ioſeph and cauſed his father to bee brought, and all his kinred, euen g threeſcore and fifteene ſoules.

h It is probable that ſome writer through negligence put in Abraham in this place in ſtead of Iacob, who bought this field, Gen.33 12. or by Abraham he meaneth the poſteritie of Abraham.

15 So * Iacob went downe into Egypt, and he * died, and our fathers,

16 And were remooued into * Sychem, and were put in the ſepulchre, that h Abraham had bought * for money of the ſonnes of Emor, ſonne of Sychem.

Gene.23 26.

Exod.1.7.

17 But when the time of the promiſe drewe neere, which God had ſworne to Abraham, the people * grew and multiplied in Egypt,

18 Till another King aroſe, which knew not Ioſeph.

i He inuented craftie wayes both to deſtroy the Iſraelites with ouermuch labour, and alſo to get great profite by them, Exod.1.10.

‖ *Or, that their race ſhould faile.*

Exod 2.2.

heb.11,23.

19 The ſame dealt i ſubtilly with our kinred, and euill intreated our fathers, and made them to caſt out their yong children, that ‖ they ſhould not remaine aliue.

20 * The ſame time was Moſes borne, and was acceptable vnto God, which was nouriſhed vp in his fathers houſe three moneths.

21 And when hee was caſt out, Pharaos daughter tooke him vp, and nouriſhed him for her owne ſonne.

22 And Moſes was learned in all the wiſedome of the Egyptians, and was mighty in words and in deeds.

23 Now when he was full forty yere old, it came into his heart to viſite his brethren the children of Iſrael.

Exod.2.11.

24 * And when hee ſaw one of them ſuffer wrong, hee defended him, and auenged his quarell that had the harme done to him, and ſmote the Egyptian.

25 For hee ſuppoſed his brethren would haue vnderſtoode that God by his hand ſhould giue them deliuerance: but they vnderſtood it not.

Exod.2.13.

26 * And the next day hee ſhewed himſelfe vnto them as they ſtroue, and would haue ſet them at one againe, ſaying, Sirs, ye are brethren: why doe ye wrong one to another?

27 But he that did his neighbour wrong, thruſt him away, ſaying, Who made thee a prince, and a Iudge ouer vs?

28 Wilt thou kill me, as thou didſt the Egyptian yeſterday?

Exod.3.2.

k This fire repreſented the fornace of affliction, wherein the people of God were.

29 Then fled Moſes at that ſaying, and was a ſtrãger in the land of Madian, where he begate two ſonnes.

30 And when fortie yeeres were expired, there appeared to him in the * wilderneſſe of mount Sina, an Angel of the Lorde in a flame k of fire, in a buſh.

l Seeing this Angel called himſelfe God, it declareth that he was Chriſt the mediator, who is the eternall God.

31 And when Moſes ſaw it, hee wondred at the ſight: and as hee drewe neere to conſider it, the voyce of the Lord came vnto him, ſaying,

32 I am the l God of thy fathers, the God of Abraham, and the God of Iſaac, and the God of Iacob. Then Moſes trembled, and durſt not behold it.

m In ſigne of reuerence, read Exod.3.5.

33 Then the Lord ſayd to him, m Put off thy ſhoes from thy feete: for the place where thou ſtandeſt, is holy ground.

Exod.7.8,9,10, 11,14 *chapters.*

Exod.16.1.

Deut.18.15.

chap 3.22.

34 I haue ſeene, I haue ſeene the affliction of my people, which is in Egypt, and I haue heard their groning, & am come downe to deliuer them: and now come, and I will ſend thee into Egypt.

n He proueth that Chriſt is the end of the Law & the Prophets.

Exod.19.2.

35 This Moſes whom they forſooke, ſaying, Who made thee a prince, and a Iudge? the ſame God ſent for a prince, and a deliuerer by the hand of the Angel, which appeared to him in the buſh.

o Moſes was the Angels or Chriſts miniſter, and a guide to the fathers.

36 Hee * brought them out, doing wonders and miracles in the land of Egypt, and in the red Sea, and in the wilderneſſe * fourty yeeres.

p By oracles is meant the ſayings that God ſpake to Moſes.

37 This is that Moſes which ſaide vnto the children of Iſrael, * A n Prophet ſhall the Lorde your God raiſe vp vnto you, euen of your brethren like vnto mee: him ſhall yee heare.

Exod 32 1.

q Figures, or teſtimonies of the preſence of God.

38 * This is he that was in the Congregation, in the wilderneſſe with the o Angel which ſpake to him in mount Sina, and with our fathers, who receiued the p liuely oracles to giue vnto vs.

r Yet they knew he was abſent for their cõmodity, & ſo would ſhortly returne and bring them the Law.

39 To whom our fathers would not obey, but refuſed, and in their hearts turned backe againe into Egypt,

40 Saying vnto Aaron, * Make q vs gods that may goe before vs: for r we know not what is become of this Moſes that

brought vs out of the land of Egypt.

41 And they made a calfe in thoſe dayes, and offered ſacrifice vnto the idole, and reioyced in the workes of their owne hands.

42 Then God turned himſelfe away, and *gaue them vp to ſerue the [f] hoſte of heauen, as it is written in the booke of the Prophets, *[t] O houſe of Iſrael, haue yee offered to me ſlaine beaſts and ſacrifices by the ſpace of fortie yeeres in the wilderneſſe?

43 And yee [u] tooke vp the tabernacle of *Moloch, and the ſtarre of your God Remphan, figures, which yee made to worſhip them: therefore I will cary you away beyond Babylon.

44 Our fathers had the Tabernacle of [x] witneſſe in the wilderneſſe, as hee had appointed, ſpeaking vnto *Moſes, that hee ſhould make it according to the faſhion that he had ſeene.

45 Which Tabernacle alſo our fathers receiued, and brought in with *Ieſus vnto the poſſeſſion of the Gentiles, which God draue out before our fathers, vnto the dayes of Dauid:

46 *Who found fauour before God, and deſired that hee might *find a Tabernacle for the God of Iacob.

47 *But Salomon built him an houſe.

48 Howbeit the moſt High *dwelleth not in [y] temples made with handes, as ſaith the *Prophet,

49 Heauen is my throne, and earth is my footeſtoole: what [z] houſe will yee builde for me, ſaith the Lorde? or what place is it that I ſhould reſt in?

50 Hath not mine hand made all theſe things?

51 *Yee ſtifnecked and of vncircumciſed [a] hearts and eares, yee haue alwayes reſiſted the holy Ghoſt: as your fathers did, ſo doe you.

52 Which of the Prophets haue not your fathers perſecuted? and they haue ſlaine them, which ſhewed before of the comming of that [b] Iuſt, of whom yee are now the betrayers and murtherers,

53 *Which haue receiued the Law by the [c] ordinance of Angels, and haue not kept it.

54 But when they heard theſe things, their hearts braſt for anger, & they gnaſhed at him with their teeth.

55 But hee being full of the holy Ghoſt, looked ſtedfaſtly into heauen, and ſawe the glorie of God, and Ieſus ſtanding at the [d] right hand of God,

56 And ſaid, Beholde, I ſee the heauens open, and the Sonne of man ſtanding at the right hand of God.

57 Then they gaue a ſhoute with a lowd voyce, and ſtopped their eares, and [e] ran vpon him all at once,

58 And caſt him out of the citie, and ſtoned him: and the *witneſſes layde downe their clothes at a yong mans feete, named Saul.

59 And they ſtoned Steuen, who called on God, and ſaide, Lord Ieſus receiue my ſpirit.

60 And hee kneeled downe, and cryed with a loud voyce, *Lord, lay not this ſinne to their charge. And when he had thus ſpoken, he ſlept.

CHAP. VIII.

2 Steuen is lamented and buried. 3 The rage of the Iewes and of Saul againſt them. 4 The faithfull ſcattered, preach here and there. 9 Samaria is ſeduced by Simon the ſorcerer, but was conuerted by Philip, and confirmed by the Apoſtles. 19 The couetouſneſſe and hypocriſie of Simon, 26 And conuerſion of the Eunuch.

AND Saul conſented to his death, and at that time there was a great perſecution againſt the Church which was at Ieruſalem, and they were all ſcattered abroade through the regions of Iudea, and of Samaria, except the Apoſtles.

2 Then certaine men fearing God, [a] caried Steuen among them, to bee buried, and made great [b] lamentation for him.

3 But Saul made hauock of the Church, and entred into euery houſe, and drew out both men and women, and put them into priſon.

4 Therefore they that were ſcattered abroad, went to and fro preaching the word.

5 ¶ Then came Philip into the city [c] of Samaria, and preached Chriſt vnto them.

6 And the people gaue heede vnto thoſe things which Philip ſpake, with one accord, hearing, and ſeeing the miracles which hee did.

7 For vncleane ſpirites crying with a loud voyce, came out of many that were poſſeſſed of them: and many taken with palſies, and that halted, were healed.

8 And there was great ioy in that citie.

9 And there was before in the city a certaine man called Simon, which vſed witchcraft, and bewitched the people of Samaria, ſaying, That he himſelfe was ſome great man.

10 To whom they [d] gaue heede from the leaſt to the greateſt, ſaying, This man is the great [e] power of God.

11 And they gaue heed vnto him, becauſe that of long time hee had bewitched them with ſorceries.

12 But aſſoone as they beleeued Philip, which preached the things that concerned the kingdome of God, and the Name of Ieſus Chriſt, they were baptized both men and women.

13 Then Simon himſelfe [f] beleeued alſo and was baptized, and continued with Philip, and wondred, when hee ſawe the ſignes and great miracles which were done.

14 ¶ Nowe when the Apoſtles which were at Ieruſalem, heard ſay, that Samaria had receiued the word of God, they ſent vnto them Peter and Iohn.

15 Which when they were come downe, prayed for them, that they might receiue the [g] holy Ghoſt.

16 (For as yet hee was come downe on none of them, but they were baptized [h] onely in the Name of the Lord Ieſus)

17 Then

Rom.1.24.

[f] As the Sunne, moone, & other ſtarres, Deu.17.3.

Amos 5.25.

[t] Your fathers began in wilderneſ to contemne mine ordinances, and you now far paſſe them in impietie.

[u] And caried it vpon your ſhoulders.

Leuit.20.2.

[x] They ought to haue bene content with this couenant onely, and not to haue gone after their lewd fantaſies.

Exod.25.40. hebr.8.5.

Ioſh.3.14.

1.Sam.13.14. pſal.89.21.

2.Sam.7.2. pſal.132.5.

1.Chron.17.12.

1.king.6.1.

Chap.17 24.

[y] He reproueth the groſſe dulnes of the people, which abuſed the power of God, in that they would haue contained it within the Temple.

Iſa.66 1.

[z] God cannot be contained in any ſpace of place.

Iere.9.26. ezek 44.9.

[a] Which neither forſake your old wickedneſſe, not ſo much as heare when God ſpeaketh to you, but ſtill rebell.

[b] Which is Ieſus Chriſt, who is not onely iuſt for his innocencie, but becauſe all true iuſtice commeth of him.

Exod.19.16.gal 3.19. [c] By their miniſterie or office. [d] And reigning in his fleſh, wherein he had ſuffered. [e] This was done of furious violence, and by no forme of iuſtice. Chap.22.20.

Math.5.44. luke 23 34. 1.cor 4 13.

[a] From the place where he was ſtoned.

[b] When the Church is depriued of any worthy mẽber, there is iuſt cauſe of ſorow: & note that here is no mẽtion of any reliques or prayers for the dead, or worſhipping.

[c] The conuerſion of Samaria was as it were the firſt fruits of the calling of the Gentiles.

[d] This declareth how much more we are inclined to folow the illuſions of Satan, then the trueth of God.

[e] This is the craft of Satan, to couer all his illuſions vnder the Name of God.

[f] The maieſtie of Gods word forced him to confeſſe the trueth: but yet was he not regenerate therefore.

[g] Meaning the particular gifts of the holy Spirit.

[h] They had onely receiued the common grace of adoption and regeneration, which are offred to all the faithful in baptiſme, & as yet had not receiued the gift to ſpeake in diuers languages and to doe miracles.

17 Then laid they their hands on them, and they receiued the holy Ghoſt.

18 And when Simon ſawe that through laying on of the Apoſtles hands ẏ holy ghoſt was giuen, he offred them money,

19 Saying, Giue me alſo this power, that on whomſoeuer I lay the hands, he may receiue the holy Ghoſt.

20 Then ſaid Peter vnto him, Thy money periſh with thee, becauſe thou thinkeſt that the gift of God may bee obtained with money.

21 Thou haſt neither part nor [i] felowſhip in this buſineſſe: for thine heart is not right in the ſight of God.

22 [k] Repent therefore of this thy wickedneſſe, and pray God, that if it bee [l] poſſible, the thought of thine heart may bee forgiuen thee.

23 For I ſee that thou art [m] in the gall of *bitterneſſe, and in the bond of iniquitie.

24 Then anſwered Simon, & ſaid, Pray yee to the Lorde for mee, that none of theſe things which ye haue ſpoken, come vpon me.

25 ¶ So they, when they had teſtified and preached the word of the Lord, returned to Ieruſalem, and preached the Goſpell in many townes of the Samaritanes.

26 Then the Angel of the Lorde ſpake vnto Philip, ſaying, Ariſe and goe towarde the South vnto the way that goeth downe from Ieruſalem vnto Gaza, which is [n] waſt.

27 And he aroſe, & went on: and behold, a certaine [o] Eunuch of Ethiopia, Candaces the Queene of the Ethiopians chiefe gouernour, who had the rule of al her treaſure, and came to Ieruſalem to worſhip:

28 And as he returned ſitting in his charet, he read Eſaias the Prophet.

29 Then the Spirit ſaid vnto Philip, Go neere, and ioyne thy ſelfe to yonder charet.

30 And Philip ran thither & heard him read the Prophet Eſaias, and ſayd, But vnderſtandeſt thou what thou readeſt?

31 And he ſaid, How can I, except I had a guide? and hee deſired Philip that hee would come vp and ſit with him.

32 Nowe the place of the Scripture which he read, was this, *He was led as a ſheepe to the ſlaughter: and like a lambe dumbe before his ſhearer, ſo opened hee not his mouth.

33 [p] In his humilitie his [q] iudgement hath bene exalted: but who ſhall declare [r] his generation? for his life is taken from the [ſ] earth.

34 Then the Eunuch anſwered Philip, and ſayd, I pray thee of whom ſpeaketh the Prophet this? of himſelfe, or of ſome other man?

35 Then Philip [t] opened his mouth, and began at the ſame Scripture, and preached vnto him Ieſus.

36 And as they went on their way, they came vnto a certain water, and the Eunuch ſaid, See, here is water: what doeth let mee to be baptized?

37 And Philip ſayde vnto him, If thou beleeueſt with [u] all thine heart, thou mayeſt. Then he anſwered and ſaid, I beleeue that Ieſus is Chriſt the Sonne of God.

38 Then hee commaunded the charet to ſtand ſtill: and they went downe both into the water, both Philip, and the Eunuch, and he baptized him.

39 And aſſoone as they were come vp out of the water, the Spirit of the Lord caught away Philip, that the Eunuch [x] ſaw him no more: ſo he went on his way reioycing.

40 But Philip ‖ was found at [y] Azotus, and he walked to and fro preaching in all the cities, till he came to Ceſarea.

CHAP. IX.

3 The conuerſion of Saul. 15 His vocation to the Apoſtleſhip. 23 His zeale to execute the ſame. 25 How he eſcapeth the Iewes conſpiracy 26 His acceſſe to the Apoſtles. 31 The proſperitie of the Church. 34 Peter healeth Aeneas, 40 Raiſeth Tabitha. 42 Hee conuerteth many to Chriſt. 43 And lodgeth in a Tanners houſe.

AND *Saul yet [a] breathing out threatnings & ſlaughter againſt the diſciples of the Lord, went vnto the hie Prieſt,

2 And deſired of him letters to Damaſcus to the Synagogues, that if he found any that were of that [b] way (either men or women) hee might bring them bound vnto Ieruſalem.

3 Now as he iourneyed, it came to paſſe, that as hee was come neere to Damaſcus, *ſuddenly there ſhined round about him a light from heauen.

4 And he fell to the earth, and heard a voyce, ſaying to him, Saul, Saul, why perſecuteſt thou me?

5 And he ſaid, Who art thou, Lord? And the Lord ſayd, I am Ieſus whom thou perſecuteſt: it is hard for thee to kicke againſt [c] prickes.

6 Hee then both trembling and aſtonied, ſayd, Lord, what wilt thou that I doe? And the Lord ſayd vnto him, Ariſe and goe into the citie, and it ſhall bee told thee what thou ſhalt doe.

7 The men alſo which iourneyed with him, ſtood amaſed, hearing [d] his voyce, but [e] ſeeing no man.

8 And Saul aroſe from the ground, and opened his eyes, but [f] ſaw no man. Then led they him by the hand, and brought him into Damaſcus,

9 Where hee was three dayes without light, and neither [g] ate nor dranke.

10 And there was a certaine diſciple at Damaſcus named Ananias, and to him ſaid the Lord in a viſion, Ananias. And he ſayd, Behold, I am here, Lord.

11 Then the Lord ſayd vnto him, Ariſe, and goe into the ſtreete which is called Streight, and ſeeke in the houſe of Iudas after one called Saul of Tarſus: for behold,

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[i] Thou art not worthy to be of the number of the faithfull.

[k] That is, turne away from thy wickedneſſe.

[l] Hereby he would make him to feele his ſinne, and not that he doubted of Gods mercies, if he could repent.

[m] Or thine heart is full of deſpiteful malice, & deuilliſh poyſon of impietie, ſo that now Satan hath thee tied as captiue in his bands.

Deut.29.18.

[n] After that Alexander had deſtroied it, it was not much peopled, as it was afore, and therefore in reſpect was as waſte.

[o] Eunuch ſignifieth him that is gelded: but becauſe in the Eaſt parts great affaires were committed to ſuch, it came in vſe that noble men were called Eunuches, although they were not gelded: alſo all maner officers and ſeruants that were put in credit or neceſſary affaires, were called by this name, as Iſa. 39.7.

Iſa.53.7.

[p] Albeit Chriſt was in graue and in deathes bands, feeling alſo his Fathers anger againſt ſinne, yet he brake the bands of death and was exalted, Acts. 2.24. [q] The puniſhment which he ſuffred, was the beginning of his glory. [r] That is, how long his age ſhal endure: for being riſen from death, death ſhall no more reigne, neither ſhal his kingdom euer haue end: or els we may take generation, for his Church which neuer ſhall haue end: for nowe they ſit in the heauenly places with Chriſt their head, as Epheſ. 2.6. [ſ] And now he reigneth in heauen. [t] Hee declared at length this matter of ſo great importance.

[u] With a pure & perfect heart.

[x] This was, to the intent that he might know ſo much the better that Philip was ſent to him by God.

‖ *Or, perceiued himſelfe to be.*

[y] Some thinke this city was alſo called Aſdod, Ioſh.15.57

Chap.22.4,5. gal.1.13.

[a] He perſecuted with a great rage and cruelty the innocent blood which he thirſted for: which declareth whereunto man is led by his raſh zeale, before he hath the true knowledge of God.

[b] That is, of that ſect or ſort.

Chap.22.6. 1.Cor.15.8.

[c] That is, to reſiſt God when he pricketh and ſolliciteth our conſciences.

[d] Meaning Sauls voice, as Chap. 22.9.

[e] For onely Saul knew that Ieſus ſpake vnto him.

[f] For he was blind.

[g] He was ſo rauiſhed with the viſion, that he did meditate nothing but heauenly things, and therewith was ſatisfied.

hold, he prayeth.

12 (And he ſawe in a viſion a man named Ananias comming in to him, and putting his hands on him, that he might receiue his ſight.)

13 Then Ananias anſwered, Lorde, I haue heard by many of this man, how much euill hee hath done to thy Saints at Jeruſalem.

14 Moreouer here hee hath authoritie of the hie Prieſtes, to bind all that call on thy Name.

15 Then the Lord ſayd vnto him, Go thy way: for hee is a [h] choſen veſſell vnto me, to [i] beare my name before the Gentiles, and kings, and the children of Iſrael.

16 For I wil ſhew him how many things he muſt ſuffer for my Names ſake.

17 Then Ananias went his way, and entred into the houſe, and put his handes on him, and ſayd, Brother Saul, the Lord hath ſent me (euen Jeſus that appeared vnto thee in the way as thou cameſt) that thou mighteſt receiue thy ſight and bee filled with the holy Ghoſt.

18 And immediately there fell from his eies as it had bene ſcales, and ſuddenly he receiued ſight, and aroſe, and was baptized,

19 And receiued meate, and was ſtrengthened. So was Saul certaine dayes with the diſciples which were at Damaſcus.

20 And ſtraightway he preached Chriſt in the Synagogues, that he was the Sonne of God.

21 So that all that heard him, were amazed, and ſayd, Is not this hee that deſtroyed them which called on this Name in Jeruſalem, and came hither for that intent, that hee ſhould bring them bound vnto the hie Prieſts?

22 But Saul increaſed more in ſtrength, and confounded the Jewes which dwelt at Damaſcus, [k] confirming that this was the Chriſt.

23 And after [l] that many dayes were fulfilled, the Jewes tooke counſell togethee to kill him.

24 But their laying await was knowen of Saul: nowe they *[m] watched the gates day and night, that they might kill him.

25 Then the diſciples tooke him by night, and put him through the wall, and let him downe in a baſket.

26 And when Saul was come to Jeruſalem, hee aſſayed to ioyne himſelfe with the diſciples: but they were all afrayde of him, and beleeued not that hee was a diſciple.

27 But Barnabas tooke him, & brought him to the Apoſtles, and declared to them, how hee had ſeene the Lord in the way, and that hee had ſpoken vnto him, and how hee had ſpoken boldly at Damaſcus in the name of Jeſus.

28 And he ‡ was conuerſant with [n] them at Jeruſalem,

29 And ſpake boldly [o] in the Name of the Lorde Jeſus, and ſpake and diſputed with the [p] Grecians: but they went about to ſlay him.

30 But when the brethren knew it, they brought him to Ceſarea, and ſent him forth to [q] Tarſus.

31 Then had the Churches reſt thorow all Judea, and Galile, and Samaria, & were edified, and walked in the feare of the Lord, and were multiplied by the comfort of the holy Ghoſt.

32 And it came to paſſe, as Peter walked throughout all quarters, hee came alſo to the Saints which dwelt at Lydda,

33 And there he found a certaine man named Aeneas, which had kept his bed eight yeeres, and was ſicke of the palſie.

34 Then ſayd Peter vnto him, Aeneas, Jeſus Chriſt maketh thee whole: ariſe and || make vp thy bed. And hee aroſe immediately.

35 And [r] all that dwelt at Lydda, & [ſ] Saron ſaw him, and turned to the Lord.

36 There was alſo at Joppa, a certaine woman a diſciple named Tabitha (which by interpretation is called [t] Dorcas) ſhee was || full of good workes and almes which ſhee did.

37 And it came to paſſe in thoſe dayes, that ſhe was ſicke and died: and when they had [u] waſhed her, they layd her in an vpper chamber.

38 Now foraſmuch as Lydda was neere to Joppa, and the diſciples had heard that Peter was there, they ſent vnto him two men, deſiring that hee would not delay to come vnto them.

39 Then Peter aroſe & came with them: and when he was come, they brought him into the vpper chamber, where all the widowes ſtood by him weeping, and ſhewing the coates & garments which Dorcas made, while ſhe was with them.

40 But Peter put them all foorth, and kneeled downe, and prayed, and turned him to the body, and ſayd, Tabitha, Ariſe. And ſhe opened her eyes, and when ſhee ſaw Peter, ſate vp.

41 Then hee gaue her the hand and lift her vp, and called the [x] Saints and widowes, and reſtored her aliue.

42 And it was knowen throughout all Joppa, and many beleeued in the Lord.

43 And it came to paſſe that he taried many dayes in Joppa with one Simon a || tanner.

CHAP. X.

3 Cornelius admoniſhed by the Angel, 7 Hee ſendeth to Ioppa. 11 The viſion that Peter ſaw. 17 How he was ſent to Cornelius 44 The Gentiles alſo receiue the Spirit, and are baptized.

Furthermore there was a certaine man in Ceſarea called Cornelius, a captaine of the band called the Italian band,

2 A deuout man, and [a] one that feared God with al his houſhold, which gaue much almes to the people, and prayed God continually.

3 He ſaw in a viſion euidently (about the ninth houre of the day) an Angel of God comming in to him, and ſaying vnto him, Cornelius.

4 But when he looked on him, he was afraid,

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[h] A worthy ſeruant of God, and endued with excellent graces aboue others.

[i] To beare me witneſſe, and ſet forth my glory.

[k] Prouing by the conference of the Scriptures.

[l] That was after three yeeres, that he had remained at Damaſcus, and in the countrey about, Gal. 1. 18.

2 *Cor.* 11. 32.

[m] The gouernor at their requeſt appointed a watch as he declareth to the Corinthians, 2. Cor. 11. 32.

‡ *Greeke, went in and out.*

[n] With Peter & Iames, Gal 1. 18, 19.

[o] Making open profeſſion of the Goſpel.

[p] Which were Iewes, but ſo called, becauſe they were diſperſed through Grecia and other countreyes.

[q] Becauſe it was his owne countrey, and there he might haue ſome authority.

|| *Or, truſſe thy couch together.*

[r] Meaning, the greateſt part.

[ſ] A place ſo called, and not a citie.

[t] That is, a deere, or, roe bucke.

|| *Or, rich.*

[u] To the intent they might bury her afterward: for this was their cuſtome.

[x] For ſhe was reſtored to life, rather that other might haue occaſion to beleeue and glorifie God, then for her owne ſake.

|| *Or, currier.*

[a] Who had forſaken all ſuperſtitions and gaue himſelfe to the true ſeruice of God.

fraid, and ſayd, What is it, Lord? And hee ſaid vnto him, Thy prayers and thine almes are come [h] vp into remembrance before God.

h That is, God did accept them: whereof it followeth that he had faith: for els it is impoſſible to pleaſe God.

5 Nowe therefore ſend men to Ioppa, and call for Simon, whoſe ſurname is Peter.

9 He lodgeth with one Simon a tanner, whoſe houſe is by the ſea ſide: † he ſhall tell thee what thou oughteſt to doe.

† Hee ſhall ſpeake words vnto thee whereby thou ſhalt be ſaued, and all thine houſe.

7 And when the Angel which ſpake vnto Cornelius, was departed, hee called two of his ſeruaunts, and a ſouldier that feared God, one of them that waited on him,

8 And tolde them all things, and ſent them to Ioppa.

9 On the morrow as they went on their iourney, and drew neere vnto the citie, Peter went vp vpon the houſe to pray, about the ſixt [c] houre.

c Which was midday.

10 Then waxed he an hungred, & would haue eaten: but while they made ſome thing ready, he fell into a trance.

11 And he ſaw heauen opened, & a certaine veſſell come downe vnto him, as it had bene a great ſheete, knit at the foure corners, & was let downe to the earth.

12 Wherein were [d] all maner of foure footed beaſts of the earth, and wilde beaſts, and creeping things, & foules of the heauen.

d As camels, horſes, dogs, oxen, ſheepe, ſwine, and ſuch like, which man nouriſheth for his vſe.

13 And there came a voyce to him, Ariſe, Peter, kill, and eate.

14 But Peter ſayd, Not ſo, Lord: for I haue neuer eaten any thing that is ‖ polluted or vncleane.

‖ Or, common.

15 And the voyce ſpake vnto him againe the ſecond time, The things that God hath [e] purified, [f] pollute thou not.

e In taking away the difference betwixt vncleane beaſts and cleane, he ſheweth there is no difference betwixt the Iewes and Gentiles.

f Take it not for polluted, and impure.

16 This was ſo done thriſe: and the veſſell was drawen vp againe into heauen.

17 ¶ Now while Peter doubted in himſelfe what this viſion which hee had ſeene, meant, beholde, the men which were ſent from Cornelius, had enquired for Simons houſe, and ſtood at the gate,

18 And called, and aſked whether Simon, who was ſurnamed Peter, were lodged there.

19 And while Peter thought on the viſion, the ſpirit ſayd vnto him, Behold, three men ſeeke thee.

20 Ariſe therefore, and get thee downe, and goe with them, and [g] doubt nothing: for I haue ſent them.

g Then true obedience which proceedeth of faith ought to be without doubt or queſtioning.

21 ¶ Then Peter went down to the men, which were ſent vnto him from Cornelius, and ſayd, Behold, I am he whom ye ſeeke: what is the cauſe wherefore ye are come?

22 And they ſaid, Cornelius the captaine, a iuſt man, and one that feareth God, and of good report among all the nation of the Iewes, was warned from heauen by an holy Angel, to ſend for thee into his houſe, and to heare thy words.

23 Then called ‖ hee them in, and lodged them, and the next day Peter went foorth with them, and certaine brethren from Ioppa accompanied him.

‖ Or, Peter.

24 ¶ And the day after, they entred into Ceſarea. Now Cornelius waited for them, and had called together his kinſemen, and ſpeciall friends.

25 And it came to paſſe, as Peter came in, that Cornelius met him, and fell downe at his [h] feete, and worſhipped him.

h Shewed too much reuerence and farre paſſing decent order, as though Peter had bene God.

26 But Peter tooke him vp, ſaying, Stand vp: for euen I my ſelfe am a man.

27 And as he talked with him, he came in, and found many that were come together.

28 And he ſayd vnto them, Ye know that it is an vnlawfull thing for a man that is a Iewe, to company or come vnto one of an other nation: but God hath ſhewed me, that I ſhould not call any man ‖ polluted, or vncleane.

‖ Or, common.

29 Therefore came I vnto you without ſaying nay, when I was ſent for. I aſke therefore, for what intent haue ye ſent for me?

30 Then Cornelius ſayd, Foure dayes agoe, about this houre, I faſted, and at the ninth houre I prayed in mine houſe, and behold, a man ſtood before me in bright clothing,

31 And ſayde, Cornelius, thy prayer is heard, and thine almes are had in remembrance in the ſight of God.

32 Send therefore to Ioppa, and call for Simon, whoſe ſurname is Peter (he is lodged in the houſe of Simon a tanner by the Sea ſide) who when hee commeth, ſhall ſpeake vnto thee.

33 Then ſent I for thee immediatly, and thou haſt well done to come. Now therefore are wee all here preſent before God, to heare all things that are commanded thee of God.

34 Then Peter opened his mouth, and ſayd, Of a trueth I perceiue, that * God is no accepter of perſons.

Deut. 10. 17. 2. chro. 19. 7. iob 34. 19. wiſ. 6. 7. ecclus. 35. 16. rom. 2. 11. gal. 6. 6. ephe. 6. 9. col. 3. 25. 1. pet. 1. 17.

35 But in euery nation hee that [i] feareth him and worketh [k] righteouſneſſe, is accepted with him.

i By this ſpeach the Ebrewes meane the whole religion of God, which without faith profiteth vs nothing.

k That is, he that is vpright and doeth hurt to no man, but doeth good to all.

36 Yee knowe the worde which GOD hath ſent to the children of Iſrael, preaching [l] peace by Ieſus Chriſt, which is Lord of all.

l Meaning, the reconciliatiō betweene God and man through Chriſt Ieſus, Luke 2. 14.

37 Euen the word which came through all Iudea * beginning in Galile, after the baptiſme which Iohn preached,

Luke 4. 14.

38 To wit, how God [m] anoynted Ieſus of Nazaret, with the holy Ghoſt, & with power: who went about doing good, and healing all that were oppreſſed of the deuill: for God was with him.

m That is, endued him with graces & gifts aboue all others.

39 And wee are witneſſes of all things which he did both in the land of the Iewes, and in Ieruſalem: whom they ſlewe, hanging him on a tree.

40 Him God raiſed vp the third day, and cauſed that he was ſhewed openly:

41 Not to all the people, but vnto ẏ witneſſes choſen before of God, euen to vs which did eate and drinke with him, after he aroſe from the dead.

42 And he commanded vs to preach vnto the people, and to teſtifie, that it is he that is ordeined of God a iudge of quicke and dead.

43 To him alſo giue all the * Prophets witneſſe, that through his Name, all that

Ierem. 31. 34. micah 7. 11, 18. chap. 15. 9.

beleeue in him, shall receiue remiſſion of ſinnes.

44 While Peter yet ſpake theſe wordes, the holy Ghoſt fell on all them which heard the word.

45 So they of the circumciſion which beleeued, were aſtonied, as many as came with Peter, becauſe that on the Gentiles alſo was powred out the gift of the holy Ghoſt.

46 For they heard them ſpeake with tongues, and magnifie God. Then anſwered Peter,

47 Can any man [n] forbid water, that theſe ſhould not be baptized, which haue receiued the holy Ghoſt, as well as we?

48 So he commanded them to be baptized in the Name of the Lord‖. Then prayed they him to tary certaine dayes.

n We ought not to debarre them of baptiſme whom God teſtifieth to be his: for ſeeing they haue the principall, that is leſſe, ought not to be denied them.

‖ Ieſus Chriſt.

CHAP. XI.

4 Peter ſheweth the cauſe wherefore he went to the Gentiles. 11 The Church approueth it. 21 The Church increaſeth. 22 Barnabas and Paul preach at Antiochia. 28 Agabus propheſieth dearth to come, 29 and the remedie.

NOw the Apoſtles and the brethren that were in Iudea, heard that the Gentiles had alſo receiued the word of God.

2 And when Peter was come vp to Ieruſalem, they of the circumciſion [a] contended againſt him,

3 Saying, Thou wenteſt in to men vncircumciſed, and haſt eaten with them.

4 Then Peter began, and expounded the thing in order to [b] them, ſaying,

a For they could not yet comprehend this ſecret which was hid from the Angels themſelues, euen from the creation of the world, Epheſ. 3.8, 9. col. 1, 26.

b He purgeth his fact before the Church.

5 I was in the citie of Ioppa, praying, and in a trance I ſaw this viſion, A certaine veſſell comming downe as it had bene a great ſheete, let downe from heauen by the foure corners, and it came to me.

6 Toward the which, when I had faſtened mine eyes, I conſidered, and ſawe foure footed beaſtes of the earth, and wilde beaſtes, and creeping things, and foules of the heauen.

7 Alſo I heard a voyce ſaying vnto me, Ariſe, Peter: ſlay and eat.

8 And I ſaid, God forbid, Lord: for nothing polluted or vncleane hath at any time entred into my mouth.

9 But the voyce anſwered me the ſecond time from heauen, The things that God hath purified, pollute thou not.

10 And this was done three times, and all were taken vp againe into heauen.

11 Then beholde, immediatly there were three men already come vnto the houſe where I was, ſent from Ceſarea vnto me.

12 And the Spirit ſayd vnto me, that I ſhould goe with them without doubting: moreouer theſe ſixe brethren came with me, and we entred into the mans houſe.

13 And he ſhewed vs how he had ſeene an Angel in his houſe, which ſtood and ſayd to him, Send men to Ioppa, and call for Simon whoſe ſurname is Peter.

14 Hee ſhall ſpeake wordes vnto thee, whereby both thou and all thine houſe ſhalbe ſaued.

15 And as I began to ſpeake, the holy Ghoſt fell on them, *euen as vpon vs at the beginning.

16 Then I remembred the worde of the Lorde, how he ſayd, *Iohn baptized with water, but ye ſhalbe [c] baptized with the holy Ghoſt.

17 For as much then as God gaue them a like gift, as he did vnto vs, when wee beleeued in the Lord Ieſus Chriſt, who was I, that I could let God‖?

18 When they heard theſe things, [d] they held their peace, and glorified God, ſaying, Then hath God alſo to the Gentiles graunted [e] repentance vnto life.

Chap. 2.4. and 4.31.

Cha. 1.5. and 19. 4. matth. 3.11, mark. 1.8. luke 3. 16 iohn 1, 26.

c That is, indued with the graces of the holy Ghoſt.

‖ Not to giue them the holy Ghoſt?

d Their modeſty declareth, that they were not aſhamed to vnſay that wherof they had vniuſtly blamed Peter.

e This repentance dependeth vpon faith.

19 ¶ And they which were *ſcattered abroad becauſe of the ‖ affliction that aroſe about Steuen, walked throughout till they came vnto Phenice, and Cyprus, and Antiochia, preaching the word to no man, but vnto the Iewes onely.

20 Now ſome of them were men of Cyprus and of Cyrene, which when they were come into Antiochia, ſpake vnto the [f] Grecians, and preached the Lord Ieſus.

21 And the [g] hand of the Lord was with them, ſo that a great number beleeued and turned vnto the Lord.

22 Then tidings of thoſe things came vnto the eares of the Church, which was in Ieruſalem, and they ſent foorth Barnabas, that he ſhould goe vnto [h] Antiochia.

23 Who when he was come, and had ſeene the grace of God, was glad, and exhorted all, that with purpoſe of heart they would ‖ cleaue vnto the Lord.

24 For hee was a good man, and full of the holy Ghoſt, and faith, and much people ioyned themſelues vnto the Lord.

25 ¶ Then departed Barnabas to Tarſus to ſeeke Saul:

26 And when hee had founde him, hee brought him vnto Antiochia, and it came to paſſe, that a whole yeere they were conuerſant with the Church, and taught much people, in ſo much, that the Diſciples were firſt called [i] Chriſtians in Antiochia.

27 In thoſe dayes alſo came Prophets from Ieruſalem vnto Antiochia.

28 And there ſtood vp one of them named Agabus, and ſignified by the [k] ſpirite, that there ſhould be great famine throughout all the worlde, which alſo came to paſſe vnder Claudius Ceſar.

29 Then the diſciples euery man according to his abilitie, [l] purpoſed to ſende ſuccour vnto the brethren which dwelt in Iudea:

30 Which thing they alſo did, and ſent it to the Elders, by the handes of Barnabas and Saul.

Chap. 8.1.

‖ *Or, trouble.*

f He meaneth not the Iewes which being ſcattered abroad in diuers countreys were called by this name, but the Grecians which were Gentiles.

g The power and vertue.

h This was the moſt famous citie of Syria, and bordered vpon Cilicia.

‖ *Or, continue with the Lord.*

i Whereas before they were called diſciples, now they are named Chriſtians.

k This propheſie was an occaſion to the Antiochians to relieue the neceſſitie of their brethren in Ieruſalem.

l To ſignifie that it came of a charitable minde towards them.

CHAP. XII.

1 Herode perſecuteth the Chriſtians. 2 He killeth Iames, 4 And putteth Peter in priſon, 7 Whom the Lord deliuereth by an Angel. 23 The horrible death of Herode. 24 The Goſpel floriſheth. 25 Barnabas and Saul returning to Antiochia, take Iohn Marke with them.

NOw about that time, [a] Herode the King ſtretched foorth his handes to vexe certaine of the Church.

a Who was called Agrippa the ſonne of Ariſtobulus: he was nephew vnto Herode the great, and brother of Herodias.

2 And

[b] There was an other ſo named which was the ſonne of Alpheus.

[c] It came then of no zeale nor religion, but onely to flatter the people.

[d] The number being ſixteene was diuided by foures to keepe diuers wardes.

2 And hee killed James the [b] brother of John with the ſword.

3 And when hee ſaw that it [c] pleaſed the Jewes, hee proceeded further to take Peter alſo (then were the dayes of vnleauened bread.)

4 And when he had caught him, he put him in priſon, and deliuered him to [d] foure quaternions of ſouldiers to be kept, intending after the Paſſeouer to bring him foorth to the people.

5 So Peter was kept in priſon, but earneſt prayer was made of the Church vnto God for him.

6 And when Herod would haue brought him out vnto the people, the ſame night ſlept Peter betweene two ſouldiers, bound with two chaines, & the keepers before the doore, kept the priſon.

Chap.5.19.

7 *And beholde, the Angel of the Lord came vpon them, and a light ſhined in the houſe, and hee ſmote Peter on the ſide, and raiſed him vp, ſaying, Ariſe quickly. And his chaines fell off from his hands.

[e] Reade Marke 6.9.

8 And the Angel ſayde vnto him, Gird thy ſelfe, and binde on thy [e] ſandales. And ſo he did. Then hee ſayde vnto him, Caſt thy garment about thee, and followe mee.

9 So Peter came out and followed him, and knew not that it was true, which was done by the Angel, but thought he had ſeene a viſion.

10 Now when they were paſt the firſt and the ſecond watch, they came vnto the yron gate that leadeth vnto the citie, which opened to them by it owne accord, and they went out, and paſſed through one ſtreete, and by and by the Angel departed from him.

11 ¶ And when Peter was come to himſelfe, hee ſayd, Now I knowe for a trueth that the Lord hath ſent his Angel, and hath deliuered me out of the hand of Herod, and from all the [f] waiting for of the people of the Jewes.

[f] For they thought that Herod would haue put him to death, as he had purpoſed.

12 And as he conſidered the thing, he came to the houſe of Mary the mother of John, whoſe ſurname was Marke, where many were gathered together, and prayed.

13 And when Peter knocked at the entrie doore, a maid came foorth to hearken, named Rhode.

14 But when ſhe knew Peters voyce, ſhe opened not the entrie doore for gladneſſe, but ran in, and told how Peter ſtood before the entrie.

15 But they ſayd vnto her, Thou art madde. Yet ſhee affirmed it conſtantly, that it was ſo. Then ſayd they, It is his [g] Angel.

[g] For they did know by Gods word, that Angels were appointed to defend the faithful, and alſo in thoſe dayes they were accuſtomed to ſee ſuch ſights.

16 But Peter continued knocking, and when they had opened it, and ſaw him, they were aſtonied.

17 And hee beckened vnto them with the hand to hold their peace, and told them how the Lord had brought him out of the priſon. And hee ſayd, Goe ſhewe theſe things vnto James and to the brethren: and he departed and went into [h] another place.

[h] Which was leſſe ſuſpect, by reaſon of the brethren.

18 ¶ Now aſſoone as it was day, there was no ſmall trouble among the ſouldiers, what was become of Peter.

19 And when Herod had ſought for him, and found him not, hee examined the keepers and commaunded them to be led to be puniſhed. And he went downe from Judea to Ceſarea, and there abode.

20 Then Herod intended to make warre againſt them of Tyrus and Sidon, but they came all with one accord vnto him, and perſwaded Blaſtus the kings chamberlaine, and they deſired peace, becauſe their countrey was nouriſhed by the kings land.

21 And vpon a day appointed, Herode arayed himſelfe in royall apparell, and ſate on the iudgement ſeat, and made an oration vnto them.

22 And the people gaue a ſhoute, ſaying, The voyce of God and not of man.

23 But immediatly ẏ Angel of the Lord ſmote him, becauſe hee [k] gaue not glory vnto God, ſo that he was eaten [l] of wormes, and gaue vp the Ghoſt.

24 And the worde of God [m] grew, and multiplied.

25 So Barnabas & Saul returned from Jeruſalem, when they had fulfilled their [n] office, and tooke with them John, whoſe ſurname was Marke.

[i] Both by flattering words, and alſo by bribery.

[k] Which hee ſhould haue done if he had puniſhed the flatterers, of whoſe vanitie he complained when he was a dying, as Ioſephus writeth.

[l] The vileneſſe of the puniſhment declareth how God deteſteth pride and tyrannie: his grandfather alſo was eaten of lice.

[m] The more that tyrants goe about to ſuppreſſe Gods worde, the more doeth it increaſe. [n] Which was to diſtribute the almes ſent from Antiochia, Chap.11,29.

CHAP. XIII.

1 Paul and Barnabas are called to preach among the Gentiles. 7 Of Sergius Paulus, and Elymas the ſorcerer. 13 The departure of Marke. 14 Paul preacheth at Antiochia. 42 The faith of the Gentiles. 46 The Iewes reiected. 48 They that are ordeined to life, beleeue. 52 The fruite of faith.

There were alſo in the Church that was at Antiochia, certaine prophets and teachers, as Barnabas, and Simeon called Niger, and Lucius of Cyrene, and [a] Manahen, (which had bene brought vp with Herode the Tetrarch) and Saul.

[a] This declareth that God calleth of all ſorts both hie and lowe.

2 Now as they [b] miniſtred to the Lord, and faſted, the holy Ghoſt ſaid, Separate me Barnabas and Saul, for the worke whereunto I haue called them.

[b] The word ſignifieth to execute a publique charge, as the Apoſtleſhip was: ſo that here is ſhewed that they preached, and propheſied.

3 Then faſted they, and prayed, and layd their hands on them, and let them goe.

Chap.14.26.

4 And they, after they were *ſent forth of the holy Ghoſt, came downe vnto Seleucia, and from thence they ſailed to Cyprus.

5 And when they were at Salamis, they preached ẏ word of God in the Synagogues of the Jewes: and they had alſo John to their miniſter.

6 So when they had gone throughout the yle vnto Paphus, they found a certaine ſorcerer, a falſe prophet, being a Jew, named Barieſus,

7 Which was with the Deputie Sergius Paulus, a prudent man. He called vnto him Barnabas & Saul, and deſired to heare the word of God.

8 But Elymas the ſorcerer (for ſo is his

name by interpretation) withſtoode them, and ſought to turne away the Deputie from the faith.

9 Then Saul (which alſo is called Paul) being full of the holy Ghoſt, ſet his eyes on him,

10 And ſaid, O ful of all ſubtiltie and all miſchiefe, the childe of the deuill, and enemie of all righteouſneſſe, wilt thou not ceaſe to peruert the ſtreight [c] wayes of the Lord?

11 Now therefore beholde, the hand of the Lorde is vpon thee, and thou ſhalt bee blind, and not ſee the ſunne for a ſeaſon. And immediatly there fell on him a myſte and a darkeneſſe, and he went about, ſeeking ſome to leade him by the hand.

12 Then the Deputie when he ſaw what was done, beleeued, and was aſtonied at the doctrine of the Lord.

13 Now when Paul and they that were with him, were departed by ſhip from Paphus, they came to Perga, a citie of Pamphylia: then Iohn departed from them, and returned to Ieruſalem.

14 But when they departed from Perga, they came to [d] Antiochia a citie of Piſidia, and went into the Synagogue on the Sabbath day, and ſate downe.

15 And after the lecture of the Law and Prophets, the rulers of the Synagogue ſent vnto them, ſaying, Ye men and brethren, if ye haue any worde of [e] exhortation for the people, ſay on.

16 Then Paul ſtoode vp and beckened with the hand, and ſayd, Men of Iſrael, and ye that feare God, hearken.

17 The God of this people of Iſrael choſe our fathers, and exalted the people when they dwelt in the lande of * Egypt, and with an * high arme brought them out thereof.

18 And about the time * of fourty yeeres, ſuffered hee their [f] manners in the wilderneſſe.

19 And he deſtroyed ſeuen nations in the land of Chanaan, and * diuided their lande to them by lot.

20 Then afterward hee gaue vnto them * Iudges [g] about foure hundreth and fiftie yeeres, vnto the time of Samuel the Prophet.

21 So after that they deſired a * King, and God gaue vnto them * Saul, the ſonne of Cis, a man of the tribe of Beniamin, by the ſpace of fourtie yeeres.

22 And after he had taken him away, he raiſed vp * Dauid to be their king, of whom hee witneſſed ſaying, I haue found Dauid the ſonne of Ieſſe, a man after mine owne heart, which will doe all things that I will.

23 Of this mans ſeede hath God * according to his promiſe raiſed vp to Iſrael the Sauiour Ieſus:

24 When * Iohn had firſt preached before his comming the baptiſme of repentance to all the people of Iſrael.

25 And when Iohn had fulfilled his [h] courſe, he ſayd, * Whom yee thinke that I am, I am not hee: but beholde, there commeth one after mee, whoſe ſhoe of his feete I am not worthy to looſe.

26 Yee men and brethren, children of the generation of Abraham, and whoſoeuer among you feareth God, to you is the [i] word of this ſaluation ſent.

27 For the inhabitants of Ieruſalem, and their rulers, becauſe they [k] knew him not, nor yet the wordes of the Prophets, which are [l] read euery Sabbath day, they haue fulfilled them in condemning him.

28 And though they found no cauſe of death in him, * yet deſired they Pilate to kill him.

29 And when they had [m] fulfilled all things that were written of him, they tooke him downe from the tree, and put him in a ſepulchre.

30 But God * raiſed him vp from the dead.

31 And hee was ſeene many dayes of them, which came vp with him from Galile to Ieruſalem, which are his witneſſes vnto the people.

32 And wee declare vnto you that touching the promiſe made vnto the fathers,

33 God hath fulfilled it vnto vs their children, in that hee [n] raiſed vp Ieſus, euen as it is written in the ſecond Pſalme, * Thou art my Sonne: this day haue I begotten thee.

34 Nowe as concerning that hee raiſed him vp from the dead, no more to returne to the graue, he hath ſayd thus, * I will giue you the [o] holy things of Dauid which are faithfull.

35 Wherefore hee ſaith alſo in another place, * Thou ſhalt not ſuffer thine holy one to ſee corruption.

36 Howbeit, Dauid after hee had ſerued his time by the counſell of God, hee * ſlept, and was layd with his fathers, and ſaw corruption.

37 But hee whom God raiſed vp, ſaw no corruption.

38 Bee it knowen vnto you therefore, men and brethren, that through this man is preached vnto you the forgiueneſſe of ſinnes.

39 And from all things from which yee could not bee iuſtified by the Law of Moſes, by him euery one that beleeueth, is iuſtified.

40 Beware therefore, leaſt that come vpon you, which is ſpoken of in the Prophets,

41 * Behold, ye [p] deſpiſers, and wonder, and vaniſh away: for I worke a [q] worke in your dayes, a worke which yee ſhall not beleeue, if a man would declare it you.

42 ¶ And when they were come out of the Synagogue of the Iewes, the Gentiles beſought, that they woulde preache theſe words to them the next Sabbath day.

43 Now when the Congregation was diſſolued, many of the Iewes, and Proſelytes that feared God, followed Paul and Barnabas, which ſpake to them, and exhorted them to continue in the grace of God.

44 And

[c] Which are the doctrine of the Apoſtles, that onely leadeth vs to God.

[d] This was another Antiochia, then that which was in Syria.

[e] This declareth that the Scripture is giuen to teach and exhort vs, and that they refuſed none that had gifts to ſet forth Gods glory, and to edifie his people.

Exod.1.9.
Exod.13.14.
Exod.16.1.

[f] Here is declared the great patience and long ſuffering of God before he puniſheth.

Ioſh.14.1.
Iudg.3.9.

[g] For theſe 450. yeres were not fully accompliſhed, but there lacked. 3. yeres, counting from the birth of Iſaac, to yͤ deſtribution of the land of Chanan.

1.Sam.8.5.
1 Sam.9.15,16. and 10.1.
1.Sam.16.13.
Pſal.89 20,21.
Iſa.11,1.
Mat.3.1.mar.1,2.luke 3.2,3.

[h] When his office drew to an end, he ſent his diſciples to Chriſt.

Mark.1.7.
Iohn 1.20.

[i] That is, this meſſage and tidings of ſaluation.

[k] He rebuketh them for their ignorance.

[l] Although they read the lawe, yet their hearts are couered that they cannot vnderſtand, 2.Cor.3.14.

Matt.27.22.
mar.15.13.
luke 23.23.
iohn 19.6.

[m] In Chriſt all the promiſes are Yea, and Amen, 2.Cor.1.20.

Matth.28.2,6.
marke 16.6.
Luke 24.6.
iohn 10.13.

[n] In that he was borne and incarnate.

Pſal.2.7.
hebr.1.5.& 5.5.
Iſai.55.3.

[o] Meaning, that he would faithfully accompliſh the promiſes, which he made of his free mercy with the foreſathers: and he ſheweth that as the grace, which God hath giuen to his ſonne, is permanent for euer, ſo likewiſe the life of the ſonne is eternall.

Pſal.16.10.
chap.2.31.
1.King.2.10.
chap.2.29.
Habak.1.5.

[p] He reproueth them ſharpely, becauſe ſoftneſſe would not preuaile.

[q] Which is, vengeance vnſpeakeable, for the contempt of Gods word.

44 And the next Sabbath day came almoſt the whole citie together, to heare the word of God.

45 But when the Iewes ſaw the people, they were full of [r] enuie, and ſpake againſt thoſe things, which were ſpoken of Paul, contrarying them, and railing on them.

46 Then Paul and Barnabas ſpake boldly, and ſayd, * It was neceſſary that the worde of God ſhould firſt haue bene ſpoken vnto you: but ſeeing ye put it from you, and iudge your ſelues vnworthy of [s] euerlaſting life, loe, we turne to the Gentiles.

47 For ſo hath the Lord commanded vs, ſaying, * I haue made thee a light of the Gentiles, that thou ſhouldeſt be the ſaluation vnto the end of the world.

48 And when the Gentiles heard it, they were glad, & glorified the worde of the Lord: and as many as were [t] ordeined vnto eternall life, beleeued.

49 Thus the word of the Lord was publiſhed throughout the whole countrey.

50 But the Iewes ſtirred certaine [u] deuout and honourable women, and the chiefe men of the citie, and raiſed perſecution againſt Paul and Barnabas, and expelled them out of their coaſtes.

51 But they * ſhooke off the duſt of their feete againſt them, and came vnto Iconium.

52 And the diſciples were filled with ioy, and with the holy Ghoſt.

CHAP. XIIII.

3 God giueth ſucceſſe to his word. 6 Paul and Barnabas preach at Iconium and are perſecuted. 13 At Lyſtra they would doe ſacrifice to Barnabas and Paul which refuſe it, and exhort the people to worſhip the true God. 19 Paul is ſtoned. 22 They confirme the diſciples in faith and patience, 23 Appoint miniſters, 26 And paſſing through many places, make report of their diligence at Antiochia.

AND it came to paſſe in Iconium, that they went both together into the Synagogue of the Iewes, and ſo ſpake, that a great multitude both of the Iewes and of the Grecians beleeued.

2 But the [a] vnbeleeuing Iewes ſtirred vp, and corrupted the mindes of the Gentiles againſt the brethren.

3 So therefore they abode there a long time, and ſpake boldly in the Lord, which gaue teſtimonie vnto the word of his grace, and cauſed ſignes and wonders to be done by their hands.

4 But the people of the citie were diuided: and ſome were with the Iewes, and ſome with the Apoſtles.

5 And when there was an aſſault made both of the Gentiles, and of the Iewes with their rulers, to doe them violence, and to ſtone them,

6 They were ware of it, and fled vnto Lyſtra, and Derbe, cities of Lycaonia, and vnto the region round about,

7 And there were preaching the Goſpel †.

8 ¶ Now there ſate a certaine man at Lyſtra, impotent in his feete, which was a creeple from his mothers wombe, who had neuer walked.

9 He heard Paul ſpeake: who beholding him, and perceiuing that hee had faith to be healed,

10 Sayde with a loude voyce, † Stand vpright on thy feete. And he leaped vp, and walked.

11 Then when the people ſaw what Paul had done, they lifted vp their voyces, ſaying in the ſpeech of Lycaonia, Gods are come downe to vs in the likeneſſe of men.

12 And they called Barnabas, Iupiter, and Paul, Mercurius, becauſe hee was the chiefe ſpeaker.

13 Then Iupiters Prieſt, which was before their citie, brought buls with [b] garlands vnto the [c] gates, and would haue ſacrificed with the people.

14 But when the Apoſtles Barnabas and Paul heard it, they [d] rent their clothes, and ranne in among the people, crying,

15 And ſaying, O men, why doe yee theſe things? Wee are euen men [e] ſubiect to the like paſſions that ye be, and preach vnto you, that ye ſhould turne from theſe vaine idoles vnto the liuing God, * which made heauen and earth, and the ſea, and all things that in them are.

16 Who in times paſt * ſuffered all the Gentiles to walke in their owne [f] wayes.

17 Neuertheleſſe, hee left not himſelfe without [g] witneſſe, in that hee did good, and gaue vs raine from heauen, and fruitfull ſeaſons, filling our hearts with food and [h] gladneſſe.

18 And ſpeaking theſe things, ſcarſe reſtrained they the people, that they had not ſacrificed vnto them †.

19 Then there came certaine Iewes from Antiochia and Iconium, which when they had perſwaded the people, † * ſtoned Paul, and drew him out of the citie, ſuppoſing hee had bene dead.

20 Howbeit, as the diſciples ſtood round about him, he aroſe vp, and came into the citie, and the next day he departed with Barnabas to Derbe.

21 And after they had preached to that citie, and had taught many, they returned to Lyſtra, and to Iconium, and to Antiochia,

22 Confirming the diſciples hearts, and exhorting them to continue in the faith, affirming that we muſt through many afflictions enter into the kingdome of God.

23 And when they had ordeined them Elders by [i] election in euery Church, and prayed, and faſted, they commended them to the Lord in whom they beleeued.

24 Thus they went thorowout Piſidia, and came to Pamphylia.

25 And when they had preached the word in Perga, they came downe to Attalia,

26 And thence ſailed to Antiochia, * from whence they had bene commended vnto the grace of God, to the worke which they had fulfilled.

27 And when they were come, and had gathered the Church together, they rehearſed all the things that God had done [k] by them, and how hee had opened the doore of faith vnto the Gentiles.

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r They diſdained that the Gentiles ſhould be made equall with them.

Math.10.6.

s Which is, to know one onely God, and whom he hath ſent, Ieſus Chriſt.

Iſa.49.6. luke 2.32.

t None can beleeue, but they whom God doth appoynt before all beginnings to be ſaued.

u He meaneth ſuperſtitious women, and ſuch as were led with a blind zeale, albeit the common people eſteemed them godly, and therefore Luke ſpeaketh as the world eſteemed them.

Math.10.14. marke 6.11. luke 9.5. chap.18.6.

a Which would not obey the doctrine, neither ſuffer themſelues to be perſwaded to beleeue the trueth and to imbrace Chriſt.

† In ſo much that all the people were mooued at the doctrine. So both Paul and Barnabas remained at Lyſtra.

† I ſay to thee in the Name of the Lord Ieſus Chriſt.

b That is, trimmed with flowre and garlands.

c He meaneth, before the gates of the houſe where the Apoſtles lodged: for the Temple was without ẏ towne, and therefore the Prieſt brought the ſacrifice (as he thought) to the gods themſelues.

d In ſigne of deteſting and abhorring it.

e That is, not without our infirmities and ſinnes, and alſo ſubiect to death.

Gen 1.1. pſalm. 146.6. reue. 14.7

Pſal 81.12,13. rom. 1.24.

f To liue after their owne fantaſies, not preſcribing vnto them any religion.

g To take from men all excuſe.

h That being ſatiſfied they might reioyce.

† But that they ſhould goe euery man home. And whiles they taried and taught, there came, &c.

† And diſputing boldly, perſwaded the people to forſake them: for, ſaid they, they ſay nothing true, but lie in all things.

2.Cor.11.25.

i The word ſignifieth to elect by putting vp the hands, which declareth that miniſters were not made without the conſent of the people.

Chap.13.1,4.

k By their miniſterie.

28 So there they abode a long time with the diſciples.

CHAP. XV.

1 Variance about circumciſion. 22 The Apoſtles ſende their determination to the Churches. 35 Paul and Barnabas preach at Antiochia, 39 And ſeparate company becauſe of Iohn Marke.

Then came downe[a] certaine from Iudea, and taught the brethren, ſaying, *Except ye be circumciſed after the maner of Moſes, ye cannot be ſaued.

[a] As Cerinthus and others: ſo writeth Epiphanius againſt the Cerinthians: alſo the fame of the place whence they came, did much preuaile to perſwade abroad. *Gal 5.1,2.*

2 And when there was great diſſenſion and diſputation by Paul and Barnabas againſt them, they ordeined that Paul and Barnabas, and certaine other of them ſhould goe vp to Ieruſalem vnto the Apoſtles and Elders about this queſtion.

3 Thus being ſent forth by the Church, they paſſed through Phenice, and Samaria, declaring the conuerſation of the Gentiles: and they brought great ioy vnto all the brethren.

4 And when they were come to Ieruſalem, they were receiued of the Church, and of the Apoſtles and Elders, and they declared what things God had done by them.

5 But ſayd they, certaine of the ſect of the [b]Phariſes, which did beleeue, roſe vp, ſaying, that it was needfull to circumciſe them, and to command them to keepe the Law of Moſes.

[b] Which were factious and giuen to diſſenſion.

6 Then the Apoſtles and Elders came together to looke to this matter.

7 And when there had bene great diſputation, Peter roſe vp, and ſayde vnto them, *Yee men and brethren, yee knowe that a good while agoe, among vs God choſe out me, that the Gentiles by my mouth ſhould heare the worde of the Goſpell, and beleeue.

Chap. 10 20. *and* 11.13.

8 And God which knoweth the hearts, bare them witneſſe, in giuing vnto them the holy Ghoſt, euen as he did vnto vs.

9 And hee put no [c]difference betweene vs, and them, after that by faith hee [d]had *purified their hearts.

[c] As touching adoption and eternall life.

[d] By faith God purifieth the heart.

1 *Cor.*1.2.

*chap.*10 43.

10 Now therefore, why [e]tempt yee God, to *lay a yoke on the diſciples necks, which neither our fathers, nor wee were able to beare?

[e] They purpoſely tempt God, which lay greater charge on mens conſciences, then they are able to beare.

*Math.*23 4.

11 But we beleeue, through the [f]grace of the Lorde Ieſus Chriſt to be ſaued, euen as they doe.

[f] And not by the Law: for it is a clog to the conſcience, and we cannot be deliuered thereby.

12 Then all the multitude kept ſilence, and heard Barnabas and Paul, which told what ſignes and wonders God had done among the Gentiles by them.

13 And when they held their peace, Iames anſwered, ſaying, Men and brethren, hearken vnto me.

14 *Simeon hath declared how God firſt did viſite the Gentiles, to take of them a people vnto his Name.

2 *Pet.*1.1.

15 And to this agree the wordes of the Prophets, as it is written,

16 *After this I will returne, and will build againe the [g]Tabernacle of Dauid, which is fallen downe, and the ruines thereof will I build againe, and I will ſet it vp,

Amos 9.11.

[g] That is, the Church, whereof the Temple was a figure.

17 That the reſidue of men might ſeeke after the Lord, and all the [h]Gentiles vpon whom my Name is called, ſayeth the Lorde which doeth all theſe things.

[h] Which are gathered into one family with the Iewes, to the intent they ſhould acknowledge all one God, & one Sauiour Chriſt Ieſus.

18 From the beginning of the world God knoweth all his works.

19 Wherefore my ſentence is, that wee trouble not them of the Gentiles that are turned to God,

20 But that wee write vnto them, that they abſtaine themſelues from [i]filthineſſe of idoles, and [k]fornication, and that that is ſtrangled, and from blood †.

[i] For ſome thought it none offence to be preſent in the idoles temples, and there to banket: which S. Paul ſaith, is to drinke the cup of the deuils, 1.Cor. 10.21.

[k] The heathen thought this no vice, but made it a common cuſtome. As touching a ſtrangled thing and blood, they were not vnlawfull of themſelues, and therefore were obſerued but for a time.

† And whatſoeuer they would not ſhould be done to themſelues, that they ſhould not doe it to others.

21 For [l]Moſes of old time hath in euery citie them that preach him, ſeeing he is read in the Synagogues euery Sabbath day.

[l] Therefore the ceremonies commanded by God, could not ſo ſoone be aboliſhed, till the liberty of the Goſpel were better knowen.

22 Then it ſeemed good to the Apoſtles and Elders with the whole Church, to ſend choſen men of their owne company to Antiochia with Paul and Barnabas, to wit, Iudas whoſe ſurname was Barſabas, and Silas, which were chiefe men among the brethren,

23 And wrote letters by them after this maner, THE APOSTLES, and the Elders, and the brethren, vnto the brethren which are of the Gentiles in Antiochia, and in Syria, and in Cilicia, ſende greeting.

24 For as much as we haue heard, that certaine which departed from vs, haue troubled you with wordes, and cumbred your mindes, ſaying, Ye muſt be circumciſed and keepe the Law, to whom wee gaue no ſuch commandement:

25 It ſeemed therefore good to vs, when wee were come together with one accord, to ſend choſen men vnto you, with our beloued Barnabas and Paul,

26 Men that haue giuen vp their liues for the Name of our Lord Ieſus Chriſt.

27 Wee haue therefore ſent Iudas and Silas, which ſhall alſo tell you the ſame things by mouth.

28 For it ſeemed good to the holy Ghoſt, and [m]to vs, to lay no more burthen vpon you, then theſe neceſſary things,

[m] Whom the holy Ghoſt hath mooued and directed to ordeine, and write theſe things, not as the authors of this doctrine, but as the miniſters of Gods ordinance, Exod.14.31.iudg.7.20. hag 1.12.

29 That is, that ye abſtaine from things offred to idoles, and blood, and that that is ſtrangled, & from fornication: † from which if ye keepe your ſelues, ye ſhall doe well. Fare ye well.

30 Now when they were departed, they came to Antiochia, and after that they had aſſembled the multitude, they deliuered the Epiſtle.

31 And when they had read it, they reioyced for the conſolation.

32 And Iudas & Silas being Prophets, ‖exhorted the brethren with many wordes, and ſtrengthened them.

33 And after they had taried there a ſpace, they were let goe in [n]peace of the brethren vnto the Apoſtles.

34 Notwithſtanding [o]Silas thought good to abide there ſtill †.

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† And whatſoeuer ye would not that men ſhould doe vnto you, doe not to others. ‖*Or, comforted.* [n] Hauing deſired leaue of the Church, the brethren prayed God to proſper their iourney. [o] Who for iuſt cauſes, changed his minde, † And onely Iudas went.

UMI

35 Paul alſo and Barnabas continued in Antiochia, teaching and preaching with many other the word of the Lord.

36 ¶ But after certaine dayes, Paul ſaid vnto Barnabas, Let vs returne, and viſite our brethren in euery citie, where wee haue preached the word of the Lord, and ſee howe they doe.

37 And Barnabas † counſelled to take with them Iohn called Marke.

† Would take Iohn.&c.

38 But Paul thought it not meete to take him vnto their companie, which departed from them from Pamphylia, and went not with them to the worke.

39 Then were they ſo ſtirred, that they [p] departed aſunder one from another, ſo that Barnabas tooke Marke, and ſailed vnto Cyprus.

[p] God ſuffereth the moſt perfit to fall, and yet turneth their infirmities to the ſetting forth of his glory, as this breach of company cauſed the word to be preached in moe places.

40 And Paul choſe Silas and departed, being commended of the brethren vnto the grace of God.

41 And he went thorow Syria and Cilicia, ſtabliſhing the Churches.

CHAP. XVI.

1 When Paul had circumciſed Timothie, hee tooke him with him. 7 The ſpirit calleth them from one countrey to another 14 Lydia is conuerted 28 Paul and Silas impriſoned, conuert the Iayler, 37 and are deliuered as Romanes.

Then came hee to Derbe and to Lyſtra: and beholde, a certaine diſciple was there, named * Timotheus, a womans ſonne, which was a Iewesse and beleeued, but his father was a Grecian.

* Rom.16.21. *phil.* 2.19.1.*theſſ* 3.2.

2 Of whom the brethren which were at Lyſtra and Iconium, reported well.

3 Therefore Paul would that he ſhould goe foorth with him, and tooke and [a] circumciſed him, becauſe of the Iewes which were in thoſe quarters: for they knew all that his father was a Grecian.

[a] Leſt the Iewes ſhould diſdaine him as one that were prophane & without God.

4 And as they went thorowe the cities, they deliuered them the decrees to keepe, ordeined of the Apoſtles and Elders, which were at Ieruſalem.

5 And ſo were the Churches ſtabliſhed in the faith, and increaſed in number dayly.

6 ¶ Nowe when they had gone thorowout Phrygia, and the region of Galatia, they were [b] forbidden of the holy Ghoſt, to preach the word in [c] Aſia.

[b] God chuſeth not only men, but alſo appoynteth countreys where his word ſhalbe preached, and only as he will.

[c] Meaning, Aſia the leſſe.

7 Then came they to Myſia, and ſought to goe into Bithinia: but the Spirit † ſuffered them not.

† Of Ieſus.

8 Therefore they paſſed thorow Myſia, and came downe to [d] Troas,

[d] Called alſo Antigonia, and Alexandria.

9 Where a viſion appeared to Paul in the night. There ſtoode a man of Macedonia, and prayed him, ſaying, Come into Macedonia, and helpe vs.

10 And after hee had ſeene the viſion, immediatly wee prepared to goe into Macedonia, being [e] aſſured that the Lord had called vs to preach the Goſpell vnto them.

[e] We ought not to credit viſions, except we be aſſured thereof, by the ſpirit of God.

11 Then went we forth from Troas, and with a ſtreight courſe came to Samothracia, and the next day to [f] Neapolis,

[f] Which is in the borders of Thracia & Macedonia.

12 ¶ And from thence to Philippi, which is the chiefe citie in the partes of Macedonia, and [g] whoſe inhabitants came from Rome to dwell there, and wee were in that citie abiding certaine dayes.

[g] In Greeke and Latine the word is called Colonia, which cannot otherwiſe be well expreſſed, but by ſuch circumſtance of words.

13 And on the Sabbath day, wee went out of the citie, beſides a riuer where they were woont to [h] pray: and wee ſate downe, and ſpake vnto the women, which were come together.

[h] Where the Chriſtians accuſtomed to aſſemble their Church, when the infidels perſecuted them.

14 And a certaine woman named Lydia, a ſeller of purple, of the citie of the Thyatirians, which worſhipped God, heard vs: whoſe heart the Lord opened, that ſhee attended vnto the things which Paul ſpake.

15 And when ſhee was baptized and her houſholde, ſhee beſought vs, ſaying, If yee haue iudged mee to bee faithfull to the Lord, come into mine houſe and abide there: and ſhe conſtrained vs.

16 And it came to paſſe, that as we went to prayer, a certaine mayd hauing * a ſpirit [i] of diuination, met vs, which gate her maſters much vantage with diuining.

* *Leui.*20.27.*deu.* 18.10,11.1.*ſam.* 28.7.

[i] Which could geſſe, and foredeeme of things paſt, preſent, and to come: which knowledge in many things God permitteth to the deuils.

17 She folowed Paul and vs, and cried, ſaying, These men are ỹ ſeruants of the moſt high God, which ſhewe vnto vs the [k] way of ſaluation.

[k] Satan, although he ſpeake the trueth, yet was his malicious purpoſe to cauſe the Apoſtles to be troubled as ſeditious perſons, and teachers of ſtrange religion.

18 And this did ſhe many dayes: but Paul being grieued, [l] turned about, and ſaid to the ſpirit, I command thee in the name of Ieſus Chriſt, that thou come out of her. And hee came out the ſame houre.

[l] For Satans ſubtiltie increaſed, and alſo it might ſeeme that Satan and the Spirit of God taught both one doctrine. Reade Mat.1.34.

19 Nowe when her maſters ſaw that the hope of their gaine was gone, they caught Paul and Silas, and drewe them into the market place vnto the Magiſtrates,

20 And brought them to the Gouernours, ſaying, Theſe men which are Iewes trouble our citie,

21 And preach ordinances, which are not lawfull for vs to receiue, neither to obſerue, ſeeing we are Romanes.

22 The people alſo roſe vp together againſt them, and the Gouernours rent [m] their clothes, and * commanded them to be beaten with roddes.

[m] To wit, the clothes of Paul and Silas.

* 2.*Cor.*11.25. 1.*theſſ*.2.2.

23 And when they had beaten them ſore, they caſt them into priſon, commaunding the Iayler to keepe them ſurely.

24 Who hauing receiued ſuch commandement, caſt them into the ‖ inner priſon, and made their feete faſt in the ſtocks.

‖ *Or, in the bottome of the priſon, or, in a dungeon.*

25 Nowe at midnight Paul and Silas prayed, and ſung a Pſalme vnto God: and the priſoners heard them.

26 And ſuddenly there was a great earthquake, ſo that the foundation of the priſon was ſhaken: and by and by all the doores opened, and euery mans bands were looſed.

27 Then the keeper of the priſon waked out of his ſleepe, and when he ſaw the priſon doores open, he drew out his ſword, and would haue killed himſelfe, ſuppoſing the priſoners had bene fled.

28 But Paul cryed with a loud voyce, ſaying, Doe thy ſelfe no harme: for wee are all here.

29 Then he called for a light, and leaped in, and came trembling, and fell downe before Paul and Silas,

30 And brought them out, and ſaid, Sirs, what muſt I doe to be ſaued?

31 And they ſaid, Beleeue in the Lord Ieſus

ſus Chriſt, and thou ſhalt be ſaued, and thine houſhould.

32 And they preached vnto him the word of the Lorde, and to all that were in his houſe.

33 Afterward hee tooke them the ſame houre of the night, and waſhed their ‖ ſtripes, & was baptized with all that belonged vnto him, ſtraightway.

‖ *Or, wounds, or hurts.*

34 And when he had brought them into his houſe, he ‡ ſet meate before them, and reioyced that he with all his houſhold beleeued in God.

‡ *Greeke, he ſet the table.*

35 And when it was day † the Gouernours ſent the ſerieants, ſaying, Let thoſe men goe.

† The Gouernours aſſembled together in the market, & remembring the earthquake that was, they feared and ſent, &c.

36 Then the keeper of the priſon tolde theſe wordes vnto Paul, ſaying, The Gouernours haue ſent to looſe you: now therefore get you hence, and goe in peace.

37 Then ſaid Paul vnto them, After that they haue beaten vs openly vncondemned, which are [n] Romanes, they haue caſt vs into priſon, and now would they put vs out priuily? nay verily: but let them come and bring vs out.

38 And the ſerieants told theſe words vnto the Gouernours, who [o] feared when they heard that they were Romanes.

39 Then came they and prayed them, and brought them out, and deſired them to depart out of the citie.

40 And they went out of the priſon, and entred into the houſe of Lydia: & when they had ſeene the brethren, they comforted them, and departed.

n No man had authoritie to beat, or to put to death a citizen Romane, but the Romanes themſelues by the conſent of yͤ people.

o For the puniſhment was great againſt them that did iniurie to a citizen Romane.

CHAP. XVII.

1 Paul commeth to Theſſalonica, 4 where ſome receiue him, & others perſecute him. 11 To ſearch the Scriptures. 17 He diſputeth at Athens, & the fruit of his doctrine.

NOw as they paſſed thorow Amphipolis, and Apollonia, they came to Theſſalonica, where was a Synagogue of the Iewes.

2 And Paul, as his maner was, went in vnto them, and three Sabbath dayes diſputed with them by the Scriptures,

3 Opening & alledging that Chriſt muſt haue ſuffred, and riſen againe from the dead: and this is Ieſus Chriſt, whom, ſayd hee, I preach to you.

4 And ſome of them beleeued, and ioyned in companie with Paul and Silas: alſo of the Grecians that feared God, a great multitude, and of the chiefe women not a fewe.

5 But the Iewes which beleeued not, mooued with enuy, tooke vnto them certaine vagabonds and wicked fellowes, and when they had aſſembled the multitude, they made a tumult in the citie, & made aſſault againſt the houſe of Iaſon, and ſought to bring them out to the people.

6 But when they found them not, they drew Iaſon and certaine brethren vnto the heads of the citie, crying, Theſe are they which haue ſubuerted the ſtate of the world, and here they are,

7 Whom Iaſon hath receiued, and theſe all doe againſt the decrees of Ceſar, ſaying, that there is another [a] King, one Ieſus.

a Like quarell picking they vſed againſt Chriſt: & theſe be the weapons wherewith the world continually fighteth againſt the mēbers of Chriſt, treaſon and ſedition.

8 Then they troubled the people, and the heades of the citie, when they heard theſe things.

9 Notwithſtanding when they had receiued ‖ ſufficient aſſurance of Iaſon and of the other, they let them goe.

‖ *Or, a ſufficient anſwere.*

10 And the brethren immediately ſent away Paul and Silas by night vnto Berea, which when they were come thither, entered into the Synagogue of the Iewes.

11 Theſe were alſo [b] more noble men then they which were at Theſſalonica, which receiued the word with all readines, and * ſearched the Scriptures dayly, [c] whether thoſe things were ſo.

b Not more excellent of birth, but more prompt & couragious in receiuing yͤ word of God: for he compareth them of Berea with the of Theſſalonica, who perſecuted the Apoſtles in Berea.

* *Iohn 5. 39.*

c This was not onely to try if theſe things which they had heard, were true, but alſo to confirme themſelues in the ſame, and to increaſe their faith.

12 Therfore many of them beleeued, and of honeſt women, which were Grecians, and men not a few.

13 ¶ But when the Iewes of Theſſalonica knewe, that the word of God was alſo preached of Paul at Berea, they came thither alſo and mooued the people.

14 And by and by the brethren ſent away Paul to go as it were to the Sea: but Silas and Timotheus abode there ſtill.

15 And they that ‖ did conduct Paul, brought him vnto Athens: and when they had receiued a commaundement vnto Silas and Timotheus that they ſhould come to him at once, they departed.

‖ *Or, had the charge to conduct him ſafely.*

16 ¶ Nowe while Paul waited for them at Athens, his ſpirite was ſtirred in him, when they ſaw the citie [d] ſubiect to idolatrie.

d That citie which was the fountaine of all knowledge, was now the ſincke of moſt horrible idolatrie.

17 Therefore hee diſputed in the Synagogue with the Iewes, and with them that were religious, & in the market daily, [e] with whomſoeuer he met.

e Such was his feruent zeale towards Gods glory, that he laboured to amplifie the ſame both in ſeaſon, and out of ſeaſon, as he taught afterward to Timothie.

18 Then certaine Philoſophers of the [f] Epicures, and of the [g] Stoikes, diſputed with him, and ſome ſayd, What will this ‖ babbler ſay? Others ſayd, He ſeemeth to be a ſetter foorth of ſtrange gods (becauſe hee preached vnto them Ieſus, and the reſurrection.)

f Who held, that pleaſure was mans whole felicitie.

g Who taught that vertue was onely mans felicitie, which notwithſtanding they neuer atteined vnto.

‖ *Or, raſcall, or trifler.*

19 And they tooke him, and brought him into [h] Mars ſtreete, ſaying, May wee not know, what this new doctrine whereof thou ſpeakeſt, is?

h Where iudgement was giuen of weightie matters, but chiefly of impietie againſt their gods, whereof Paul was accuſed: or els was led thither becauſe of the reſort of the people, whoſe eares euen tickled to heare newes.

20 For thou bringeſt certaine ſtrange things vnto our eares: wee would knowe therefore, what theſe things meane.

21 For all the Athenians and ſtrangers which dwelt there, ‖ gaue themſelues to nothing els, but either to tell or to heare ſome newes.

‖ *Or, had leaſure.*

22 Then Paul ſtoode in the mids of [i] Mars ſtreet, and ſayd, Ye men of Athens, I perceiue that in all things ye are too ſuperſtitious.

i Which was alſo called Areopagus.

23 For as I paſſed by, and beheld your deuotions, I founde an altar wherein

was written, [k] VNTO THE VNKNOWEN GOD. Whom ye then ignorantly worſhip, him ſhew I vnto you.

24 God that made the world, and all things that are therein, ſeeing that hee is Lord of heauen and earth, * dwelleth not in temples made with hands,

25 * Neither is worſhipped with mens hands, as though hee needed any thing, ſeeing he giueth to all, life and breath and all things,

26 And hath made of one blood all mankind, to dwel on all the face of the earth, and hath [l] aſſigned the times which were ordeined before, and the bounds of their [m] habitation,

27 That they ſhould ſeeke the Lord, if ſo be they might haue groped after him, and found [n] him, though doubtleſſe he be not far from euery one of vs.

28 For in him wee liue, and mooue, and haue our being, as alſo certaine of your owne [o] Poets haue ſayd, For we are alſo his generation.

29 * Foraſmuch then, as we are the generation of God, wee ought not to thinke that the Godhead is like vnto [p] golde, or ſiluer, or ſtone grauen by art and the inuention of man.

30 And the time of this ignorance God [q] regarded not: but nowe hee admoniſheth [r] all men euery where to repent,

31 Becauſe hee hath appointed a day in the which hee will iudge the world in righteouſneſſe, by that man whom he hath appointed, whereof he hath giuen an aſſurance to al men, in that hee hath raiſed him from the dead.

32 Nowe when they heard of the reſurrection from the dead, ſome mocked, and other ſayd, We will heare thee againe of this thing.

33 And ſo Paul departed from among them.

34 Howbeit certaine men claue vnto Paul, and beleeued: among whom was alſo Denys ‖ Areopagita, and a woman named Damaris, and other with them.

CHAP. XVIII.

3 Paul laboureth with his hands, and preacheth at Corinthus. 6 He is deteſted of the Iewes, 8 Yet receiued of many, 9 And comforted of the Lord 14 Gallio refuſeth to meddle with religion. 18 Pauls vow. 21 His faith in the prouidence of God, 22 And care for the brethrẽ. 24 The praiſe of Apollos

AFter theſe things, Paul departed from Athens, and came to Corinthus,

2 And found a certaine Iew, named * Aquila, borne in Pontus, lately come from Italy, and his wife Priſcilla (becauſe that [a] Claudius had commanded all Iewes to depart from Rome) and he came vnto them.

3 And becauſe he was of the ſame craft, he abode with them and [b] wrought (for their craft was to make [c] tents.)

4 And he diſputed in the Synagogue euery Sabbath day, and exhorted the Iewes and the Grecians.

5 Nowe when Silas and Timotheus were come from Macedonia, Paul [d] burned in ſpirit, teſtifying to the Iewes that Ieſus was the Chriſt.

6 And when they reſiſted and blaſphemed, he * ſhooke his rayment, and ſayd vnto them, [e] Your blood be vpon your own head: I am cleane: from henceforth wil I goe vnto the Gentiles.

7 So he departed thence, and entred into a certaine mans houſe, named Iuſtus, a worſhipper of God, whoſe houſe ioyned hard to the Synagogue.

8 And * Criſpus the chiefe ruler of the Synagogue, beleeued in the Lord with all his houſhold: and many of the Corinthians hearing it, beleeued and were baptized.

9 Then ſayd the Lord to Paul in the night by a viſion, Feare not, but ſpeake, and hold not thy peace.

10 For [f] I am with thee, and no man ſhal lay handes on thee to hurt thee: for I haue much people in this citie.

11 So he continued there a yere and ſixe moneths, & taught the word of God among them.

12 ¶ Nowe when Gallio was deputie of ‖ Achaia, the Iewes aroſe with one accord againſt Paul, and brought him to the iudgement ſeat,

13 Saying, This fellow perſwadeth men to worſhip God contrary to the [g] Law.

14 And as Paul was about to open his mouth, Gallio ſaid vnto the Iewes, If it were a matter of wrong, or an euill deed, O yee Iewes, I would according to reaſon maintaine you.

15 But if it be a queſtion of words, and names, and of your Lawe, looke yee to it your ſelues: for I will bee no iudge of thoſe things.

16 And hee draue them from the iudgement ſeat.

17 Then tooke all the Grecians [h] Soſthenes, the chiefe ruler of the Synagogue, and beat him before the iudgement ſeat: but Gallio cared nothing for thoſe things.

18 But when Paul had taried there yet a good while, hee tooke leaue of the brethren, and ſailed into Syria (and with him Priſcilla and Aquila) after that hee had [i] ſhorne his head in Cenchrea: for he had a * vow.

19 Then hee came to Epheſus, and left them there: but hee entred into the Synagogue and diſputed with the Iewes,

20 Who deſired him to tary a longer time with them: but hee would not conſent,

21 But bade them farewell, ſaying, I muſt needes keepe this feaſt that commeth, in Ieruſalem: but I will returne againe vnto you, * if God will. So hee ſailed from Epheſus.

22 ¶ And when hee came downe to [k] Ceſarea, he went vp to Ieruſalem: and when hee had ſaluted the Church, he went downe vnto Antiochia.

23 Now when he had taried there a while, he departed, and went thorow the countrey of Galatia and Phrygia by order, ſtrengthening all the diſciples.

24 And a certaine Iewe named * Apollos, borne at Alexandria, came to Epheſus,

[k] Hereby Paul taketh an occaſion to bring them to the true God.

Chap. 7. 48.

Pſal. 50. 8.

[l] Before man was created, God had appointed his ſtate and condition.

[m] This is meant as touching the ſundry changes of the world, as when ſome people depart out of a countrey, and others come to dwell therein.

[n] Men grope in darkneſſe, till Chriſt the true light ſhine in their hearts.

[o] As Aratus, and others.

Iſa. 40. 19.

[p] He condemneth the matters and the fourme wherewith God is counterfeited.

[q] But pardoned it, and did not puniſh it as it deſerued.

[r] This is meant of the vniuerſall world, and not of euery particular man: for whoſoeuer ſinneth without the law, ſhall die without the law.

‖ *Or, a iudge of Mars ſtreet.*

Rom. 16. 3

[a] This was Claudius Cæſar, who then was Emperour.

[b] Thus he vſed where euer he came: but principally at Corinthus, becauſe of the falſe apoſtles which preached without wages to win the peoples fauour.

[c] Or, pauilions, which then were made of skins.

[d] And boiled with a certaine zeale.

Chap 13. 51.

matth. 10. 14

[e] Becauſe they haue none excuſe, he denounceth ỳ vengeance of God againſt them through their own fault.

1. *Cor.* 1. 14.

[f] God promiſeth him a ſpecial protection, whereby he would defend him from the violent rage of his enemies.

‖ *Or, Grecia.*

[g] They accuſed him, becauſe he tranſgreſſed the ſeruice of God appointed by the Law.

[h] Of whom is ſpoken, 1. Cor. 1. 1.

[i] Paul did thus beare with the Iewes infirmities which as yet were not ſufficiently inſtructed.

Num. 6 18.

chap 21. 24.

1. *Cor.* 4. 19

iames 4. 15.

[k] Called Ceſarea Stratonis.

1. *Cor.* 1. 12.

an eloquent man, and ‖ mighty in the Scriptures.

25 The ſame was [l] inſtructed in the way of the Lorde, and he ſpake feruently in the ſpirit, and taught diligently the things of the Lord, and knew but the [m] baptiſme of Iohn onely.

26 And he began to ſpeake boldly in the Synagogue. Whom when Aquila & Priſcilla had heard, they tooke him vnto them, and [n] expounded vnto him the [o] way of God more perfectly.

27 And when he was minded to goe into Achaia, the brethren exhorting him, wrote to the diſciples to receiue him: and after hee was come thither, hee holpe them much which had beleeued through grace.

28 For mightily hee confuted publikely the Iewes with great vehemencie, ſhewing by the Scriptures, that Ieſus was the Chriſt.

CHAP. XIX.

6 The holy Ghoſt is giuen by Pauls hands 9 The Iewes blaſpheme his doctrine, which was confirmed by miracles. 13 The raſhnes, and puniſhment of the Coniurers, and the fruit that came thereof. 24 Demetrius raiſeth ſedition vnder pretence of Diana. 41 Yet God deliuereth his, and appeaſeth it by the Towne clerke.

AND it came to paſſe, while Apollos was at Corinthus, that Paul when hee paſſed thorow the vpper coaſtes, came to Epheſus, and found certaine diſciples,

2 And ſayd vnto them, Haue ye receiued the [a] holy Ghoſt ſince ye beleeued? And they ſayde vnto him, Wee haue not ſo much as heard whether there be an holy Ghoſt.

3 And he ſayd vnto them, [b] Vnto what were ye then baptized? And they ſayd, Vnto Iohns baptiſme.

4 Then ſaid Paul, *Iohn verily baptized with the baptiſme of repentance, ſaying vnto the people, that they ſhould beleeue in him, which ſhould come after him, that is, in Chriſt Ieſus.

5 So when they heard it, they were [c] baptized in the Name of the Lord Ieſus.

6 And Paul layd his hands vpon them, and the holy Ghoſt came on them, and they ſpake with tongues and propheſied.

7 And all the men were about twelue.

8 ¶ Moreouer, hee went into the Synagogue, and ſpake boldly for the ſpace of three moneths, diſputing and exhorting to the things that appertaine to the kingdome of God.

9 But when certaine were hardened, and diſobeyed, ſpeaking euill of the way of God before the multitude, hee departed from them, and ſeparated the diſciples, and diſputed dayly in the ſchoole of one [d] Tyrannus†.

10 And this was done by the ſpace of two yeeres, ſo that all they which dwelt in Aſia, heard the Word of the Lorde Ieſus, both Iewes and Grecians.

11 And God wrought no ſmall miracles by the hands of Paul,

12 So that from his body were brought vnto the ſick, ‖ kerchiefes [e] or handkerchiefs, and the diſeaſes departed from them, and the euill ſpirits went out of them.

13 Then certaine of ẏ vagabond Iewes, ‖ exorciſts, tooke in hand to name ouer them which had euill Spirits, the Name of the Lord Ieſus, ſaying, We [f] adiure you by Ieſus whom Paul preacheth.

14 (And there were certaine ſonnes of Sceua a Iew, the Prieſt, about ſeuen which did this)

15 And the euil ſpirit anſwered, and ſayd, Ieſus I acknowledge, and Paul I knowe: but who are ye?

16 And the man in whom the euill ſpirite was, ranne on them, and ouercame them, and preuailed againſt them, ſo that they fledde out of that houſe, naked, and wounded.

17 And this was knowen to all the Iewes and Grecians alſo, which dwelt at Epheſus, and feare came on them all, and the Name of the Lorde Ieſus was magnified.

18 And many that beleeued, came and confeſſed, and [g] ſhewed their works.

19 Many alſo of them which vſed curious arts, brought their bookes, and burned them before all men, and they counted the price of them, and found it [h] fiftie thouſand pieces of ſiluer.

20 So the Word of God grew mightily, and preuailed.

21 ¶ Now when theſe things were accompliſhed, Paul purpoſed [i] by the Spirit to paſſe through Macedonia and Achaia, and to go to Ieruſalem, ſaying, After I haue bene there, I muſt alſo ſee Rome.

22 So ſent hee into Macedonia two of them that miniſtred vnto him, Timotheus and Eraſtus, but he remained in Aſia for a ſeaſon.

23 And the ſame time there aroſe no ſmal trouble about that [k] way.

24 For a certaine man named Demetrius, a ſiluer ſmith, which made ſiluer ‖ temples of Diana, [l] brought great gaines vnto the crafts men:

25 Whom hee called together, with the workemen of like things, and ſayde, Sirs, yee know that by this craft [m] wee haue our goods.

26 Moreouer, yee ſee and heare, that not alone at Epheſus, but almoſt throughout all Aſia this Paul hath perſwaded, and turned away much people, ſaying, That they bee not gods which are made with hands:

27 So that not onely this thing is dangerous vnto vs, [n] that the ſtate ſhould bee reprooued, but alſo that the [o] temple of the great goddeſſe Diana ſhould bee nothing eſteemed, and that it woulde come to paſſe that her magnificence, which

all

‖ *Or, well inſtructed.*

[l] That is, was ſomewhat entred.

[m] He had but as yet the firſt principles of Chriſts religion: and by baptiſme is here meant the doctrine.

[n] This great learned and eloquent man diſdained not to be taught of a poore crafts man.

[o] The way to ſaluation.

[a] That is, the particular gifts of the Spirit: for as yet they knew not the viſible gifts.

[b] Meaning, what doctrine they did profeſſe by their baptiſme: for to be baptized in Iohns baptiſme, ſignifieth to profeſſe the doctrine, which he taught, and ſealed with the ſigne of baptiſme: to be baptized in the Name of the Father &c. is to be dedicate and conſecrate vnto him: to be baptized in the death of Chriſt, or for the dead, or into one body, vnto remiſſion of ſinnes, is, that ſinne by Chriſts death may be aboliſhed and die in vs, and that we may grow in Chriſt our head, and that our ſinnes may be waſhed away by the blood of Chriſt. *Matth.* 3.11. *mar.* 1 8. *luke* 3.16 *iohn* 1.27. *chap.* 1 5. & 2.2. & 11.16.

[c] Indued with the viſible graces of the holy Ghoſt.

[d] That is, of a certaine man ſo called.

† From fiue a clocke vnto ten.

‖ *Or, napkins*

[e] This was to authorize the Goſpel, and to confirme Pauls miniſtery, not to cauſe men to worſhip him or his napkins.

‖ *Or, coniurers.*

[f] They abuſe Pauls authoritie, and without any vocation of God vſurpe that which is not in mans power.

[g] That is, declared by confeſſion of their ſinnes & by their good workes, that they were faithfull.

[h] This mounteth to of our money about 2000. marks.

[i] By the motion of the holy ghoſt he vndertooke this iourney.

[k] That is about the ſtate of the Chriſtians: for they contemned the Chriſtians becauſe they left the old religion, and brought in another trade of doctrine.

‖ *Or, ſhrines.*

[l] What impiety doth not couetouſneſſe driue a man vnto?

[m] He was moued with his profite: & the others for their bellies, ſo that they would rather loſe both their liues and religion, then their filthy gaine.

[n] Meaning their art and occupation.

[o] Religion is his ſecond argument which he leſſe eſteemeth then his profit, and therefore putteth it laſt, which thing is contrary to the doings of the faithful: for they prefer Religion aboue all.

all Aſia, and the [p] world worſhippeth, ſhould be deſtroyed.

[p] He groundeth his religion vpon the multitude and authority of the world, as doe the Papiſts.

28 Nowe when they heard it, they were full of wrath, and cryed out, ſaying, Great is Diana of the Epheſians.

29 And the whole citie was full of confuſion, and they ruſhed into the common place with one aſſent, & caught *Gaius, and *Ariſtarchus, men of Macedonia, & Pauls companions of his iourney.

Rom 16 23
1.cor.1.14.
Col.4.10.

30 And when Paul would haue entred in vnto the people, the diſciples ſuffered him not.

31 Certaine alſo of the chiefe of Aſia which were of his friends, ſent vnto him, deſiring him that hee would not preſent himſelfe in the common place.

32 Some therefore cryed one thing, and ſome another: for the aſſembly was out of order, and the more part knewe not wherfore they were come together.

33 And ſome of their company [q] drewe forth Alexander, the Iewes thruſting him forwardes. Alexander then beckened with the hand, and would haue excuſed the matter to the people.

[q] And ſet him in an high place where the people could not come neere him, but whence they might well heare his voyce.

34 But when they knew that hee was a Iew, there aroſe a ſhout almoſt for the ſpace of two houres, of all men, crying, Great is Diana of the Epheſians.

35 Then the towne Clerke, when he had ſtaied the people, ſaid, Ye men of Epheſus, what man is it that knoweth not, how that the citie of the Epheſians is a worſhipper of the great goddeſſe Diana, and of the image which came downe from [r] Iupiter?

[r] Antiquity and the couetouſnes of the Prieſts brought in this ſuperſtition, for it is written that, the temple being repaired ſeuen times, this idole was neuer changed. Plin. lib. 16. 40. by ſuch deluſions the world is moſt eaſily abuſed.

36 Seeing then that no man can [ſ] ſpeake againſt thoſe things, ye ought to bee appeaſed, and to do nothing raſhly.

[ſ] He pacifieth the people by worldly wiſedome, and hath no reſpect to religion.

37 For ye haue brought hither theſe men, which haue neither committed ſacriledge, neither do blaſpheme your goddeſſe.

38 Wherefore, if Demetrius & the craftſmen which are with him, haue a matter againſt any man, the lawe is open, and there are Deputies: let them accuſe one another.

39 But if ye enquire any thing concerning other matters, it may bee determined in a lawfull aſſembly.

40 For we are euen in ieopardy to be accuſed of this dayes ſedition, foraſmuch as there is no cauſe, whereby wee may giue a reaſon of this concourſe of people.

41 And when he had thus ſpoken, hee let the aſſembly depart.

CHAP. XX.

1 Paul goeth into Macedonia and into Grecia. 7 He celebrateth the Lords Supper, and preacheth. 2 At Troas hee raiſeth vp Eutychus. 17 At Epheſus hee calleth the Elders of the Church together, committeth the keeping of Gods flocke vnto them, warneth them of falſe teachers, maketh his prayer with them, and departeth by ſhippe towards Ieruſalem.

NOwe after the tumult was ceaſed, Paul called the Diſciples vnto him, and embraced them, and departed to goe into Macedonia.

2 And when hee had gone through thoſe partes, and had exhorted them with many words, he came into Grecia.

3 And hauing taried there three moneths because the Iewes layde waite for him, as he was about to ſaile into Syria, hee purpoſed to returne through Macedonia.

4 And there accompanied him into Aſia, Sopater of Berea, and of them of Theſſalonica, Ariſtarchus, and Secundus, and Gaius of Derbe, and Timotheus, and of them of Aſia, Tychicus, and Trophimus.

5 Theſe went before, and taried vs at Troas.

6 And we ſayled forth from [a] Philippi after the dayes of vnleauened bread, and came vnto them to Troas in fiue dayes, where we abode ſeuen dayes.

[a] He remained there theſe dayes, becauſe he had better opportunitie to teach: alſo the aboliſhing of the Law was not yet knowen.

7 And the [b] firſt day of the weeke, the diſciples beeing come together to [c] breake bread, Paul preached vnto them, ready to depart on the morrowe, and continued the preaching vnto midnight.

[b] Which we cal Sunday. Of this place, and alſo of the 1. Cor. 16. 2. we gather that the Chriſtians vſed to haue their ſolemne aſſemblies this day, laying aſide the ceremonies of the Iewiſh ſabbath.

[c] To celebrate the Lords Supper, Chap. 2. 46.

8 And there were many lights in an vpper chamber, where || they were gathered together.

|| Or, we.

9 And there ſate in a window a certaine yoong || man named Eutychus, fallen into a deepe ſleepe: and as Paul was long preaching, he ouercome with ſleepe, fell downe from the third loft, and was taken vp dead.

|| Or, boy.

10 But Paul went downe, and layed himſelfe vpon him, and imbraced him, ſaying, Trouble not your ſelues: for his life is in him.

11 So when Paul was come vp againe, and had broken bread, and eaten, hee communed a long while till the dawning of the day, and ſo he departed.

12 And they brought the boy aliue, and they were not a little comforted.

13 ¶ Then we went forth to ſhip, and ſailed vnto the citie [d] Aſſos, that wee might receiue Paul there: for ſo had he appoynted, and would himſelfe go afoot.

[d] Which was a citie of Myſia, called otherwiſe Apollonia, Plin. lib. 5. cap. 30.

14 Now when he was come vnto vs to Aſſos, and we had receiued him, we came to Mitylenes.

15 And we ſailed thence, and came the next day ouer againſt Chios, and the next day we arriued at Samos, and tarried at Trogyllium: the next day wee came to Miletum.

16 For Paul had determined to ſaile by Epheſus, becauſe he would not ſpende the time in Aſia: for hee haſted to be if he could poſſibly, at Ieruſalem, at the day of || Pentecoſt.

|| Or, Whitſuntide.

17 ¶ Wherefore from Miletum he ſent to Epheſus, and called the Elders of the Church.

18 Who when they were come to him, he ſayd vnto them, Ye know from the firſt day that I came into Aſia, after what maner I haue bene with you at all ſeaſons,

19 [e] Seruing the Lorde with all [f] modeſtie, and with many teares, and tentations, which came vnto me by the layings await of the Iewes,

[e] In my vocation and miniſterie.

[f] This vertue is contrary to boaſting & hie minded: which vices are deteſtable in the ſeruants of Ieſus Chriſt.

20 And howe I kept [g] backe nothing that was profitable, but haue ſhewed you, and taught you openly, and throwout

[g] I neither held my tongue for feare, nor diſſembled for gaine.

euery houſe,

21 Witneſſing both to the Iewes, and to the Grecians the [h] repentance toward God, and [i] faith toward our Lord Ieſus Chriſt.

22 And now behold, I goe [k] bound in the ſpirit vnto Ieruſalem, and knowe not what things ſhall come vnto me there,

23 Saue that the holy Ghoſt [l] witneſſeth in euery citie, ſaying, that bands and afflictions abide me †.

24 But I paſſe not at all, neither is my life deere vnto my ſelfe, ſo that I may fulfill my courſe with ioy, and the miniſtration which I haue receiued of the Lord Ieſus, to teſtifie the Goſpel of the grace of God.

25 And now, behold, I know that henceforth ye all, through whom I haue gone preaching the kingdome of God, ſhall ſee my face no more.

26 Wherefore I take you to record this day, that I am pure from the [m] blood of all men.

27 For I haue kept nothing backe, but haue ſhewed you [n] all the counſell of God.

28 Take heede therefore vnto your ſelues, and to all the flocke, whereof the holy Ghoſt hath made you ouerſeers, to feed the Church of God, which hee hath purchaſed with his [o] owne blood.

29 For I know this, that after my departing ſhall grieuous wolues enter in among you, not ſparing the flocke.

30 Moreouer, of your owne ſelues ſhall men ariſe, ſpeaking[p] peruerſe things, to draw diſciples after them.

31 Therefore watch and remember, that by the ſpace of three yeeres I ceaſed not to warne euery one, both night and day with teares.

32 And nowe, brethren, I commend you to God, and to the word of his grace, which [p] is able to build further, and to giue you an [r] inheritance, among all them which are ſanctified.

33 I haue coueted no mans ſiluer, nor gold, nor apparell.

34 Yea, yee know, that theſe hands haue miniſtred vnto my * neceſſities, and to them that were with me.

35 I haue ſhewed you al things, how that ſo labouring, ye ought to ſupport the weake, and to remember the words of the Lord Ieſus, how that he ſayd, [ſ] It is a bleſſed thing to giue, rather then to receiue.

36 And when hee had thus ſpoken, hee kneeled downe, and prayed with them all.

37 Then they wept all abundantly, and fell on Pauls necke, and kiſſed him,

38 Being chiefly ſory for the words which he ſpake, That they ſhould ſee his face no more. And they accompanied him vnto the ſhip.

CHAP. XXI.

5 The common prayers of the faithfull. 9 Philips foure daughters prophetiſſes. 13 Pauls conſtancie to beare the croſſe, as Agabus & other forſpeake, although he was otherwiſe counſelled by the brethren. 28 The great danger that he was in, and how he eſcaped.

AND as we launched forth, and were departed from them, wee came with a ſtraight courſe vnto Coos, and the day following vnto the Rhodes, and from thence vnto Patara.

2 And wee found a ſhip that went ouer vnto Phenice, & went aboard, and ſet forth.

3 And when we had diſcouered Cyprus, we left it on the left hand, and ſailed toward Syria, and arriued at Tyrus: for there the ſhip vnladed the burden.

4 And when we had found diſciples, we taried there ſeuen daies. And they told Paul [a] through the [b] Spirit, that he ſhould not goe vp to Ieruſalem.

5 But when the dayes were ended, wee departed and went our way, and they all accompanied vs with their wiues and children, euen out of the citie: and we kneeling downe on the ſhore, prayed.

6 Then when we had embraced one another, wee tooke ſhippe, and they returned home.

7 And when wee had ended the courſe from Tyrus, we arriued at Ptolemais, and ſaluted the brethren, and abode with them one day.

8 And the next day Paul and they that were with him, departed, & came vnto Ceſarea: and we entred into the houſe of * Philip the Euangeliſt, which was one of the ſeuen [c] Deacons, and abode with him.

9 Now he had foure daughters, virgins, which did propheſie.

10 And as we tarried there many dayes, there came a certeine Prophet from Iudea, named Agabus.

11 And when hee was come vnto vs, hee tooke Pauls girdle, and bound his owne hands and feete, and ſayd, [d] Thus ſaith the holy Ghoſt, So ſhall the Iewes at Ieruſalem [e] binde the man that oweth this girdle, and ſhall deliuer him into the hands of the Gentiles.

12 And when we had heard theſe things, both wee & other of the ſame place beſought him that he would not go vp to Ieruſalem.

13 Then Paul anſwered, and ſayd, What doe yee weeping and breaking mine heart? For I am ready not to be bound onely, but alſo to die at Ieruſalem for the Name of the Lord Ieſus.

14 So when he would not be perſwaded, we ceaſed, ſaying, The will of the Lorde bee done.

15 And after thoſe dayes wee truſſed vp our fardels, and went vp to Ieruſalem.

16 There went with vs alſo certaine of the diſciples of Ceſarea, and brought with them one Mnaſon of Cyprus, an olde diſciple, with whom we ſhould lodge.

17 And when wee were come to Ieruſalem, the brethren receiued vs gladly.

18 And the next day Paul went in with vs vnto [f] Iames: and all the Elders were there aſſembled.

19 And when hee had embraced them, he tolde by order all things, that GOD had wrought among the Gentiles by his miniſtration.

20 So when they heard it, they glorified

[h] Which is the turning to God by newneſſe of life.

[i] Which is the receiuing of the grace, which Chriſt doeth offer vs.

[k] That is, by the impulſiō & commandement of the holy Ghoſt, who draweth me as with a band.

[l] By ẏͤ Prophets.

† In Ieruſalē.

[m] I am not the occaſion of any of your deſtructions.

[n] Which concerneth your ſaluation.

[o] That which appertaineth to the humanity of Chriſt, is here attributed to his diuinity because of the communion of the proprieties and vnion of the two natures in one perſon.

[p] Through their ambition, which is mother of all hereſie and wickedneſſe.

[q] To increaſe you with further graces, and to finiſh his worke in you.

[r] He promiſeth to the faithfull continuall increaſe of grace, till they enter into the poſſeſſion of that inheritāce which is prepared for them.

* 1.Cor.4.12. 1.theſ.2 9. 2.theſ.3 8.

[ſ] Although this be not orderly ſo written in any one place, yet it is gathered of diuers places of the Scripture in effect.

[a] By the reuelation of Gods Spirit.

[b] The holy Spirit reueiled vnto them the perſecutions that Paul ſhould haue made againſt him, and the ſame Spirit alſo ſtrengthened Paul to ſuſteine them.

* Chap.6.5.

[c] The office of Deaconſhip was but for a time, according as the congregation had need, or otherwiſe.

[d] God would haue his ſeruants bands knowen, to the intent that no man ſhould thinke that hee caſt himſelfe into wilfull danger.

[e] This was not to make Paul afrayd, but to encourage him againſt the brunt.

[f] Who was the chiefe or ſuperintendent of the Church of Ieruſalem.

fied the Lord, and ſaid vnto him, Thou ſeeſt brother, how many thouſand Iewes there are which beleeue, that they are all zealous of the law.

21 Nowe they are infourmed of thee, that thou teacheſt all the Iewes which are among the Gentiles, to forſake Moſes, and ſayeſt, that they ought not to circumciſe their children, neither to liue after the [g] cuſtomes.

22 What is then to bee done? the multitude muſt needes come together: for they ſhall heare that thou art come.

23 Doe therefore this that wee ſay to thee. We haue [h] foure men, which haue made a vow.

[g] That is, according to the maners that our fathers obſerued, which were commanded by God.

[h] Who as yet were not well inſtructed in Chriſt.

24 Them take, and [i] purifie thy ſelfe with them, and contribute with them, that they may * ſhaue their heads: and all ſhall knowe, that thoſe things, whereof they haue beene enfourmed concerning thee, are nothing, but that thou thy ſelfe alſo walkeſt and keepeſt the Law.

[i] The end of this ceremony was thankſgiuing, and was inſtituted by God, & partly of ignorance, and infirmitie retained: therefore S. Paul ſupported therin the weakneſſe of others, and made himſelfe all to all men, not hindering his conſcience.

Num 6 18.

25 For as touching the Gentiles, which beleeue, wee haue written, and determined * that they obſerue no ſuch thing, but that they keepe themſelues from things offered to idoles, and from blood, and from that that is ſtrangled, and from fornication.

chap. 18. 18.

Chap. 15. 20.

26 Then Paul tooke the men, and the next day was purified with them, and entred into the Temple, * declaring the accompliſhment of the dayes of the purification, vntill that an offering ſhould bee offered for euery one of them.

Num. 6. 13.

chap. 24 18.

27 And when the ſeuen dayes were almoſt ended, the Iewes which were of Aſia (when they ſawe him in the Temple) mooued all the people, and [k] layde handes on him,

[k] In thinking to appeaſe the faithfull, and to ſupport the infirme, he falleth into the hands of his enemies.

28 Crying, Men of Iſrael, helpe: this is the man that teacheth all men euery where againſt the people, and the lawe, and this place: moreouer, hee hath brought Grecians into the Temple, and had [l] polluted this holy place.

[l] By bringing in ſuch as were not circumciſed.

29 For they had ſeene before Trophimus an Epheſian with him in the citie, whom they ſuppoſed that Paul had brought into the Temple.

30 Then all the citie was mooued, & the people ran together: and they tooke Paul, and drew him out of the Temple, and forthwith the doores were ſhut.

31 But as they went about to kill him, tidings came vnto the chiefe Captaine of the band, that all Ieruſalem was on an vprore.

32 Who immediately tooke ſouldiers, and [m] Centurions, and ranne [n] downe vnto them: and when they ſawe the chiefe Captaine and the ſouldiers, they left beating of Paul.

[m] Which were vnder captains, had charge ouer an hundred ſouldiers.

[n] A notable example of Gods prouidence for the defence of his.

33 Then the chiefe Captaine came neere and tooke him, and commaunded him to bee bound with two chaines, and demaunded who he was, and what he had done.

34 And one cryed this, another that, among the people. So when hee could not know the certaintie for the tumult, hee commanded him to be led into the caſtle.

35 And when hee came vnto the grieces, it was ſo that he was borne of the ſouldiers, for the violence of the people.

36 For the multitude of the people folowed after, crying, Away with him.

37 And as Paul ſhould haue bene led into the caſtle, hee ſayd vnto the chiefe captaine, May I ſpeake vnto thee? Who ſayd, Canſt thou ſpeake Greeke?

38 Art not thou the * [o] Egyptian, who before theſe dayes raiſed a ſedition, & led out into the wildernes foure thouſand men that were murderers?

Chap. 5. 36.

[o] Ioſeeph. li. An. 20. cap. 11. & de bello Iuda. lib. 2. cap. 12.

39 Then Paul ſayd, Doubtleſſe I am a man which am a Iew, and citizen of * Tarſus a famous citie of Cilicia, and I beſeech thee, ſuffer me to ſpeake vnto the people.

Chap. 22. 3.

40 And when hee had giuen him licence, Paul ſtood on the grieces, & beckened with the hand vnto the people: & when there was made great ſilence, he ſpake vnto them in the Hebrew tongue, ſaying,

CHAP. XXII.

3 Paul rendereth an account of his life, and doctrine. 25 He eſcapeth the whip by reaſon hee was a citizen of Rome.

YE men, brethren, and fathers, heare my ‖ defence now towards you.

‖ Or, reaſon, or excuſe.

2 (And when they heard that he ſpake in the Hebrew tongue to them, they kept the more ſilence, and he ſayd)

3 I am verily a man, which am a Iewe, borne in * Tarſus in Cilicia, but brought vp in this citie at the [a] feete of Gamaliel, and inſtructed according to the perfect maner of the Law of the fathers, and was zealous toward God, as ye all are this day.

Chap. 21. 39.

[a] Whereby he declareth his modeſtie, diligence, and docilitie.

4 * And I perſecuted this ‖ way vnto the death, binding & deliuering into priſon both men and women,

Chap 8 3.

‖ Or, this profeſſion of the Chriſtians.

5 As alſo the chiefe Prieſt doth beare me witneſſe, and all the ſtate of the Elders: of * whom alſo I receiued letters vnto the [b] brethren, and went to Damaſcus to bring them which were there, bound vnto Ieruſalem, that they might be puniſhed.

Chap 9. 1, 2.

[b] To the Iewes to whom the letters were directed.

6 ¶ And ſo it was, as I iourneyed and was come neere vnto Damaſcus about noone, that ſuddenly there ſhone from heauen a great light round about me.

7 So I fell vnto the earth, and heard a voice, ſaying vnto me, Saul, Saul, why perſecuteſt thou me?

8 Then I anſwered, Who art thou, Lord? And hee ſayde to me, I am Ieſus of Nazaret, whom thou perſecuteſt.

6 Moreouer, they that were with mee, ſaw in deed a light, and were afrayde, but they heard not the voyce of him that ſpake vnto me.

10 Then I ſayd, What ſhall I doe, Lord? And the Lord ſayd vnto mee, Ariſe, and goe into Damaſcus: and there it ſhall bee tolde thee of all things, which are appointed for thee to doe.

11 So when I coulde not ſee for the glory of that light, I was led by the hand of them that were with mee, and came into Damaſcus.

12 And one Ananias, a godly man, as pertaining to the Lawe, hauing good report of all the Iewes which dwelt there,

13 Came vnto me, and ſtood, and ſaid vnto me, Brother Saul, receiue thy ſight: and that ſame houre I looked vpon him.

14 And he ſayd, The God of our fathers hath [e] appointed thee, that thou ſhouldeſt know his will, and ſhouldeſt ſee that [d] Iuſt one, and ſhouldeſt heare the voyce of his mouth.

15 For thou ſhalt bee his witneſſe vnto all men, of the things which thou haſt ſeene and heard.

16 Now therefore why tarieſt thou? Ariſe, and be baptized, & waſh away thy ſinnes, in calling on the [e] Name of the Lord.

17 ¶ And it came to paſſe, that when I was come againe to Ieruſalem, and prayed in the Temple, I was in a trance,

18 And ſawe him ſaying vnto me, Make haſte, and get thee quickly out of Ieruſalem: for they will not receiue thy witneſſe concerning me.

19 Then I ſayde, Lord, they know that I * priſoned, and beat in euery Synagogue them that beleeued in thee.

20 And when the blood of thy martyr Steuen was ſhed, I alſo * ſtood by, and conſented vnto his death, and kept the clothes of them that ſlew him.

21 Then he ſayd vnto me, Depart: for I will ſend thee farre hence vnto the Gentiles.

22 ¶ And they heard him vnto this word, but then they lift vp their voyces, and ſayde, Away with ſuch a fellow from the earth: for it is not meete that he ſhould liue.

23 And as they cryed and caſt off their clothes, and threw duſt into the ayre,

24 The chiefe Captaine commaunded him to be led into the Caſtle, and bade that hee ſhould bee ſcourged and examined, that hee might know wherefore they cryed ſo on him.

25 And as they bound him with thongs, Paul ſayd vnto the Centurion that ſtoode by, Is it lawfull for you to ſcourge one that is [f] a Romane, and not condemned?

26 Now when the Centurion heard it, he went and told the chiefe Captaine, ſaying, Take heed what thou doeſt: for this man is a Romane.

27 Then the chiefe captaine came, & ſayd to him, Tell me, Art thou a Romane? And he ſayd, Yea.

28 And the chiefe Captaine anſwered, With a great ſumme obtained I this burgeſhip. Then Paul ſayde, But I was [g] ſo borne.

29 Then ſtraightway they departed from him which ſhould haue examined him: and the chiefe captaine alſo was afraid, after hee knew that he was a Romane, and that hee had bound him.

30 On the next day, because hee woulde haue knowen the certainety wherefore hee was accuſed of the Iewes, hee looſed him from his bandes, and commaunded the hie Prieſts and all their Councill to come together: and hee brought Paul, and ſet him before them.

[c] This may be referred to the eternall counſel of God, or els to the execution & declaration of the ſame, which ſeemeth here to be more proper.

[d] Which is Chriſt, 1. Ioh. 2. 1.

[e] He ſheweth that ſinnes cannot be waſhed away, but by Chriſt who is the ſubſtance of Baptiſme: in whom alſo is comprehended the Father and the holy Ghoſt.

Chap. 8. 3.

Chap. 7. 58.

[f] Not becauſe he was borne at Rome, but by reaſon of his citie: for Tarſus was inhabited by the Romanes, and was their Colonia, wherof read chap. 16. 12.

[g] This priuiledge was oft times giuen in recompence of ſeruice to thē that were farre off Rome. & to their children, though they were not borne in the citie.

CHAP. XXIII.

1 The anſwere of Paul being ſmitten, and the ouerthrow of his enemies. 11 The Lord encourageth him. 23 And becauſe the Iewes laide wait for him, he is ſent to Ceſarea.

AND Paul behelde earneſtly the Councill, and ſayd, Men and brethren, I haue in all good conſcience ſerued God vntill this day.

2 Then the high Prieſt Ananias commanded them that ſtoode by, to ſmite him on the mouth.

3 Then ſayde Paul to him, God [a] will ſmite thee thou whited wall: for thou ſitteſt to iudge me according to the Law, and commandeſt thou mee to be ſmitten contrary to the Law?

4 And they that ſtoode by, ſayd, Reuileſt thou Gods hie Prieſt?

5 Then ſayd Paul, I [b] knew not, brethren, that hee was the hie Prieſt: for it is written, * Thou ſhalt not ſpeake euill of the ruler of thy people.

6 But when Paul perceiued that the one part were of the Sadduces, and the other of the Phariſes, he cried in the Councill, Men and brethren, * I am a Phariſe, the ſonne of a Phariſe: I am accuſed of the hope and [c] reſurrection of the dead.

7 And when he had ſayd this, there was a diſſention betweene the Phariſes and the Sadduces, ſo that the multitude was diuided.

8 * For the Sadduces ſay that there is no reſurrection, neither Angel nor ſpirit: but the Phariſes confeſſe [d] both.

9 Then there was a great cry: and the Scribes of the Phariſes part roſe vp, and ſtroue, ſaying, Wee finde none euill in this man: but if a ſpirit or an Angel hath ſpoken to him, let vs not fight againſt God.

10 And when there was a great diſſenſion, the chiefe captaine, fearing leſt Paul ſhould haue beene pulled in pieces of them, commanded the ſouldiers to goe downe, and to take him from among them, and to bring him into the caſtle.

11 ¶ Now the night following the Lorde ſtood by him, and ſayd, Bee of good courage, Paul: for as thou haſt teſtified of me in Ieruſalem, ſo muſt thou beare witneſſe alſo at Rome.

12 And when the day was come, certaine of the Iewes made an aſſembly, and bound themſelues with an [e] othe, ſaying, that they would neither eate nor drinke, till they had killed Paul.

13 And they were moe then fortie, which had made this conſpiracie.

14 And they came to the chiefe Prieſtes and Elders, and ſayd, Wee haue bound our ſelues with a ſolemne othe, that we will eate nothing vntill we haue ſlaine Paul.

15 Now therefore, yee and the Councell, ſignifie to the chiefe captaine, that hee bring him forth vnto you to morrow, as though ye would knowe ſome thing more perfectly of him, and wee, or euer he come neere, will be ready to kill him.

16 But when Pauls ſiſters [f] ſonne heard of

[a] Paul doth not curſe the hie Prieſt, but denounceth ſharply the puniſhment of God which ſhould light vpō him, who vnder pretence of maintaining the Law, doth trāſgreſſe it.

[b] He made this excuſe as it were in mockery, as if he would ſay, I know nothing in this man worthy the office of the high Prieſt.

Exod. 22. 28.

Phil. 3. 5. *chap.* 24. 22.

[c] He denieth not but there were other points, but he expreſſeth that for the which the Sadduces ẏ were the chiefe gouernours hated him moſt.

Matth. 22. 23.

[d] Vnderſtanding both kinds, the Angels, and the ſpirits, which he concludeth vnder one, & the reſurrection which is the other part.

[e] The word ſignifieth curſing, as when a man either ſweareth, voweth, or wiſheth himſelfe to die, or to be giuen to the deuill, except he bring his purpoſe to paſſe.

[f] This declareth that God hath ſo many meanes to deliuer his children out of danger, as there are creatures in the world, ſo that the aduerſaries cānot conſpire ſo craftily againſt them, but he hath infinite meanes to defeat their wicked practiſes.

of their laying awaite, he went, and entred into the caſtle, and told Paul.

17 And Paul called one of the Centurions vnto him, and ſayd, Bring this yong man vnto the chiefe captaine: for hee hath a certaine thing to ſhew him.

18 So he tooke him, and brought him to the chiefe captaine, and ſayd, Paul the priſoner called me vnto him, and prayed mee to bring this yong man vnto thee, which hath ſome thing to ſay vnto thee.

19 Then the chiefe captaine tooke him by the hand, and went apart with him alone, and aſked him, What haſt thou to ſhew me?

20 And he ſaid, The Iewes haue conſpired to deſire thee, that thou wouldeſt bring forth Paul to morrow into the Councill, as though they would enquire ſomewhat of him more perfectly.

21 But let them not perſwade thee: for there lie in waite for him of them more then forty men, which haue bound thẽſelues with an oth, that they will neither eat nor drinke, till they haue killed him: and now are they ready, and waite for thy promiſe.

22 The chiefe captaine then let the yong man depart, and charged him to ſpeake it to no man, that hee had ‡ ſhewed him theſe things.

23 And hee called vnto him two certaine Centurions, ſaying, Make ready two hundred ſouldiers, that they may goe to Ceſarea, and horſemen threeſcore and ten, and two hundreth with darts, at the third houre of the night,

24 And let them make ready an horſe, that Paul being ſet on, may be brought ſafe vnto Felix the Gouernour.

25 And he wrote an [g] Epiſtle in this maner:

26 Claudius Lyſias vnto the moſt noble Gouernour Felix, ſendeth greeting.

27 As this man was taken of the Iewes, and ſhould haue bene killed of them, I came vpon them with the gariſon, & reſcued him, [h] perceiuing that he was a Romane.

28 And when I would haue knowen the cauſe whereof they accuſed him, I brought him forth into their Councill.

29 There I perceiued that he was accuſed of queſtions of their Lawe, but had no crime worthy of death, or of bonds.

30 And when it was ſhewed me, how that the Iewes layd wait for the man, I ſent him ſtraightway to thee, and commanded his accuſers to ſpeake before thee the things that they had againſt him. Farewell.

31 Then the ſouldiers, as it was commanded them, tooke Paul, and brought him by night to Antipatris.

32 And the next day, they left the horſemen to goe with him, and returned vnto the caſtle.

33 Nowe when they came to Ceſarea, they deliuered the Epiſtle to the gouernour, and preſented Paul alſo vnto him.

34 So when the gouernour had read it, he aſked of what [i] prouince hee was: and when he vnderſtood that he was of Cilicia,

35 I will heare thee, ſayd hee, when thine accuſers alſo are come, and commanded him to kept in Herods iudgement hall.

‡ *Greeke, that thou haſt ſhewed theſe things to me.*

[g] This letter was written partly in the fauour of Paul, that his aduerſaries might not oppreſſe him.

[h] The Captaine diſſembleth to commend his owne diligence: for he did not know that Paul was a Romane before he had reſcued him, and giuen him to bee ſtraightly examined.

[i] By this name the Romans called euery countrey which they had ſubdued.

CHAP. XXIIII.

10 Paul being accuſed, anſwereth for his life and doctrine againſt his accuſers. 25 Felix gropeth him, thinking to haue a bribe, 28 And after leaueth him in priſon.

NOw after fiue dayes, Ananias the hie Prieſt came down with the Elders, and with Tertullus a certaine Oratour, which appeared before the Gouernour againſt Paul.

2 And when he was called foorth, Tertullus began to accuſe him, ſaying, Seeing that wee haue obtayned great quietneſſe through thee, and that many worthy things are done vnto this nation through thy prouidence,

3 We acknowledge it wholly, and in all places, moſt [a] noble Felix, with all thanks.

4 But that I bee not tedious vnto thee, I pray thee, that thou wouldeſt heare vs of thy courteſie a few words.

5 Certainely we haue found this man a peſtilent fellow, and a moouer of ſedition among all the Iewes throughout the worlde, and a chiefe mainteiner of the [b] ſect of the [c] Nazarites:

6 And hath gone about to pollute the Temple: therefore we tooke him, and would haue iudged him according to our law:

7 But the ‖ chiefe captaine Lyſias came vpon vs, and with great violence tooke him out of our hands,

8 Commanding his accuſers to come to thee: of whom thou mayeſt (if thou wilt inquire) know all theſe things whereof we accuſe him.

9 And the Iewes likewiſe affirmed, ſaying that it was ſo.

10 Then Paul, after that the gouernour had beckned vnto him that he ſhould ſpeake, anſwered, I doe the more gladly anſwere for my ſelfe, forasmuch as I knowe that thou haſt bene of many yeeres a [d] iudge vnto this [e] nation,

11 Seeing that thou mayeſt knowe, that there are but twelue dayes ſince I came vp [f] to worſhip in Ieruſalem.

12 And they neither found mee in the Temple diſputing with any man, neither making vproare among the people, neither in the Synagogues, nor in the citie.

13 Neither can they prooue the things whereof they now accuſe me.

14 But this I confeſſe vnto thee, that after the way, which they call [g] hereſie, ſo worſhip I the God of my fathers, beleeuing all things which are written in the Lawe and the Prophets,

15 And haue hope towards God, that the reſurrection of the dead which they themſelues looke for alſo, ſhall be both of iuſt and vniuſt.

16 And herein I endeuor my ſelfe to haue

[a] For Felix by his diligence had taken Eleazarus the captaine of the murtherers, and put the Egyptian to flight which raiſed vp tumults in Iudea, for theſe the oratour praiſeth him: otherwiſe he was both cruell and couetous, reade Ioſephus lib. 20. Antiq. cap. 11. & 12. & lib. 2. de bello Iudaico cap. 12.

[b] Or, hereſie: for ſo the wicked termed the true Chriſtian Religion.

[c] Which taught the people to mainteine their libertie againſt the Romanes: and though the accuſers approued both this ſect, and their doctrine, yet to get Paul puniſhed, they ſeeme to condemne it.

‖ *Or, captaine of a thouſand.*

[d] Or, gouernour: for before this, he ruled Trachonitis, Batanea, and Gaulanites.

[e] So that thou art not ignorant of their faſhions.

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[f] Not that his purpoſe was to worſhip there, but the Iewes ſo found him by the counſell of others: for he thought to haue wonne the ſimple brethren, and to ſtoppe the enemies mouthes.

[g] As the Scribes and Phariſes termed the Chriſtian doctrine.

alway a cleare conſcience toward God, and toward men.

17 Now after [h] many yeeres I came and brought * almes to my nation and offerings.

18 * At what time certaine Iewes of Aſia found me purified in the Temple,

19 Neither with multitude, nor with tumult.

20 Who [i] ought to haue bene preſent before thee, and accuſe me, if they had ought againſt me.

21 Or let theſe themſelues ſay, if they haue found any vniuſt thing in me, while I ſtood in the Councell,

22 Except it be for this own voyce, that I cryed ſtanding among them, * Of the reſurrection of the dead am I accuſed of you this day.

23 Nowe when Felix heard theſe things, he deferred them, and ſayd, when I ſhall more perfectly know the things which concerne this ‖ way, by the comming of Lyſias the chiefe Captaine, I will deciſe your matter.

24 Then he commanded a Centurion to keepe Paul, and that hee ſhould haue eaſe, and that hee ſhould forbid none of his acquaintance to miniſter vnto him, or to come vnto him.

25 ¶ And after certaine dayes came Felix with his wife Druſilla, which was a [k] Iewesse, and hee called foorth Paul, and heard him of the faith in Chriſt.

26 And as hee diſputed of righteouſneſſe, and temperance, and of the iudgement to come, Felix [l] trembled, and anſwered, Goe thy way for this time, and when I haue conuenient time, I will call for thee.

27 He hoped alſo that money ſhould haue bene giuen him of Paul, that he might looſe him: wherefore hee ſent for him the oftener, and communed with him.

28 When two yeeres were expired, Porcius Feſtus came into Felix roome: and Felix willing to ‖ get fauour of the Iewes, left Paul bound.

h Meaning, that it was a long time ſince he had bene at Ieruſalem, which was when he brought almes.

Chap. 11.29. rom. 15.26. 2 cor. 9.2.

Chap. 21.26.

i For his accuſers ſpake but vpon a falſe report, which theſe bellowes of Satan had blowen abroad, and durſt not themſelues appeare.

Chap. 23 7

‖ Or, ſect.

k By whoſe counſell Felix called for Paul.

l The word of God maketh the very wicked aſtoniſhed, and therfore to them it is the ſauour of death vnto death.

‖ Or, to doe a pleaſure.

CHAP. XXV.

2 The Iewes accuſe Paul before Feſtus. 8 He anſwereth for himſelfe, 11 And appealeth vnto the Emperour. 14 His matter is rehearſed before Agrippa, 23 And he is brought forth.

When Feſtus was then come into the prouince, after three dayes hee went vp from Ceſarea vnto Ieruſalem.

2 Then the high Prieſt, and the chiefe of ẏ Iewes appeared before him againſt Paul: and they beſought him,

3 And [a] deſired fauour againſt him, that hee would ſende for him to Ieruſalem: and they layd wait to kill him by the way.

4 But Feſtus anſwered, that Paul ſhould be kept at Ceſarea, and that hee himſelfe would ſhortly depart thither.

5 Let them therefore, ſayd hee, which among you are [b] able, come downe with vs: and if there bee any wickedneſſe in the man, let them accuſe him.

6 ¶ Now when hee had taried among them no more then tenne dayes, hee went downe to Ceſarea, and the next day ſate in the iudgement ſeat, and commanded Paul to be brought.

7 And when hee was come, the Iewes which were come from Ieruſalem ſtood about him, and layd many and grieuous complaints againſt Paul, which they coulde not proue,

8 Forasmuch as hee anſwered [c] that hee had neither offended any thing againſt the law of the Iewes, neither againſt the Temple, nor againſt Ceſar.

9 Yet Feſtus willing ‖ to get fauour of the Iewes, anſwered Paul, and ſayd, Wilt thou go vp to Ieruſalem, and there be iudged of theſe things before me?

10 Then ſayd Paul, I ſtand at [d] Ceſars iudgment ſeat, where I ought to be [e] iudged: to the Iewes I haue done no wrong, as thou very well knoweſt.

11 For if I haue done wrong, or committed any thing worthy of death, I refuſe not to die: but if there bee none of theſe things whereof they accuſe me, no man can deliuer me to them: I appeale vnto Ceſar.

12 Then when Feſtus had ſpoken with [f] the Council, he anſwered, Haſt thou appealed vnto Ceſar? vnto Ceſar ſhalt thou goe.

13 ¶ And after certaine dayes, King Agrippa and [g] Bernice came downe to Ceſarea to ſalute Feſtus.

14 And when they had remained there many dayes, Feſtus propoſed Pauls cauſe vnto the King, ſaying, There is a certaine man left in priſon by Felix.

15 Of whome when I came to Ieruſalem, the hie Prieſtes & Elders of the Iewes informed me, and deſired to haue iudgement againſt him.

16 To whome I anſwered, that it is not the maner of the Romanes for fauour to deliuer any man to death, before that hee which is accuſed, haue the accuſers before him, and haue place to defende himſelfe concerning the crime.

17 Therefore when they were come hither, without delay, the day following I ſate on the iudgement ſeate, and commanded the man to be brought forth.

18 Againſt whom when the accuſers ſtood vp, they brought no crime of ſuch things as I ſuppoſed:

19 But had certaine queſtions againſt him of their owne [h] ſuperſtition, and of one Ieſus which was dead, whome Paul affirmed to be aliue.

20 And becauſe I doubted of ſuch maner of queſtion, I aſked him, whether hee would go to Ieruſalem, and there be iudged of theſe things.

21 But becauſe hee appealed to bee reſerued to the examination of Auguſtus, I commanded him to be kept, til I might ſend him to Ceſar.

22 Then Agrippa ſayde vnto Feſtus, I would alſo heare the man my ſelfe. To morrow, ſayd he, thou ſhalt heare him.

23 And on the morrowe when Agrippa was come and Bernice with great pompe, and were entred into the ‖ Common hall with the chiefe Captaines and chiefe men of the citie, at Feſtus commandement

a The enuious ſute of the Prieſts againſt Paul.

b Which may moſt commodiouſly.

c Paul defendeth himſelfe in iudgement.

‖ Or, to do pleaſure.

d Seeing himſelfe betrayed by the ambition of the iudge, he deſireth that in conſideration of his freedome, hee may be ſent to Rome.

e It is lawfull to require the defence of the Magiſtrate to mainteine our right.

f Without whoſe conſent he could do nothing.

g This was his owne ſiſter whom he enterteined.

h This word doth alſo ſignifie religion: but he ſpeaketh in contempt of the true doctrine.

‖ Or, auditorie.

mandement Paul was brought forth.

24 And Feſtus ſaid, King Agrippa, and all men which are preſent with vs, yee ſee this man, about whom all the multitude of the Iewes haue called vpon mee, both at Ieruſalem and here, crying, that hee ought not to liue any longer.

25 Yet haue I found nothing worthy of death, that hee hath committed: neuertheleſſe, ſeeing that hee hath appealed to Auguſtus, I haue determined to ſend him.

26 Of whom I haue no certaine thing to write vnto my [i] lord: wherefore I haue brought him foorth vnto you, and ſpecially vnto thee, King Agrippa, that after examination had, I might haue ſomewhat to write.

[i] Flatterers firſt vſed to call Tyrants by this name, and after it ſo grewe into vſe, that vertuous Princes refuſed it not, as appeareth by Plinies epiſtle to Traiane.

27 For mee thinketh it vnreaſonable to ſend a priſoner, and not to ſhewe the cauſes which are layd againſt him.

CHAP. XXVI.

1 The innocencie of Paul is approued by rehearſing his conuerſation. 25 His modeſt anſwere againſt the iniurie of Feſtus.

THen Agrippa ſaid vnto Paul, Thou art permitted to ſpeake for thy ſelfe. So Paul ſtretched foorth the hand, and anſwered for himſelfe,

2 I thinke my ſelfe happy, King Agrippa, becauſe I ſhall anſwere this day before thee of all the things whereof I am accuſed of the Iewes:

3 Chiefly, becauſe thou haſt knowledge of all cuſtomes, and queſtions which are among the Iewes: wherefore, I beſeech thee [a] to heare me patiently.

[a] Foraſmuch as hee beſt vnderſtood the religion, he ought to be more attentiue.

4 As touching my life from my childehood, and what it was from the beginning among mine owne nation at Ieruſalem, know all the Iewes,

5 Which knew mee heeretofore (if they would teſtifie) that after the moſt ſtraite [b] ſect of our religion, I liued a Phariſee.

[b] Paul ſpeaketh of this ſect according to the peoples eſtimation, who preferred it as moſt holy aboue all others: for their doctrine was leaſt corrupt.

6 And now I ſtand and am accuſed for the hope of the promiſe made of God vnto our fathers.

7 Whereunto our twelue tribes inſtantly ſeruing God day and night, hope to come: for the which hopes ſake, O King Agrippa, I am accuſed of the Iewes.

8 Why ſhould it bee thought a thing incredible vnto you, that God ſhould raiſe againe the dead?

9 I alſo verily thought in my ſelfe, that I ought to do many contrary things againſt the Name of Ieſus of Nazaret.

10 *Which thing I alſo did in Ieruſalem: for many of the Saintes I ſhut vp in priſon, hauing receiued authoritie of the hie Prieſts, and when they were put to death, I [c] gaue my ſentence.

Chap 8.3.

[c] That is, I approued their crueltie which they vſed againſt them.

11 And I puniſhed them thorowout all the Synagogues, and compelled them to blaſpheme, and being more madde againſt them, I perſecuted them, euen vnto ſtrange cities.

12 At which time, euen as I went to *Damaſcus with authoritie, and commiſſion from the hie Prieſts,

Chap 9.2,3.

13 At midday, O King, I ſaw in the way a light from heauen, paſſing the brightneſſe of the ſunne, ſhine round about me, and them which went with me.

14 So when wee were all fallen to the earth, I heard a voyce ſpeaking vnto mee, and ſaying in the Hebrewe tongue, *Saul, Saul, why perſecuteſt thou me? It is hard for thee to kicke againſt the pricks.

Chap.9.4. and 22.7.

15 Then I ſayd, Who art thou, Lord? And he ſayd, I am Ieſus, whom thou perſecuteſt.

16 But riſe and ſtand vp on thy feete: for I haue appeared vnto thee for this purpoſe, to appoint thee a miniſter and a witneſſe, both of the things which thou haſt ſeene, and of the things in the which I will appeare vnto thee,

17 Deliuering thee from the [d] people, and from the Gentiles, vnto whom nowe I ſend thee,

[d] Of the Iewes

18 To [e] open their eyes, that they may turne from darkeneſſe to light, and from the power of Satan vnto God, that they may receiue forgiueneſſe of ſinnes, and inheritance among them, which are ſanctified by faith in me.

[e] Although this properly appertaineth vnto God, yet he applieth this vnto his miniſters vnto whom he giueth his holy Spirit.

19 Wherefore King Agrippa, I was not diſobedient vnto the heauenly viſion,

20 *But ſhewed firſt vnto them of Damaſcus, and at Ieruſalem, and thorowout all the coaſts of Iudea, and then to the Gentiles, that they ſhould repent, and turne to God, and doe workes worthy amendment of life.

Chap.9.22,26. and 13.14,16.

21 For this cauſe the Iewes caught mee in the *Temple, and went about to kill me.

Chap.21.30.

22 Neuertheleſſe, I obteined helpe of God, and continue vnto this day, witneſſing both to ſmall and to great, ſaying none other things, then thoſe which the Prophets and Moſes did ſay ſhould come,

23 To wit, that Chriſt ſhould ſuffer, and that hee ſhould bee the firſt that ſhould riſe from the dead, and ſhould ſhew light vnto the people, and the Gentiles.

24 And as he thus anſwered for himſelfe, Feſtus ſayd with a loud voyce, Paul, thou art beſides thy ſelfe: much learning doeth make thee mad.

25 But he ſayd, I am not mad, O noble Feſtus, but I ſpeake the words of truth and ſoberneſſe.

26 For the king knoweth of theſe things, before whom alſo I ſpeake boldly: for I am perſwaded that [f] none of theſe things are hid from him: for this thing was not done in a corner.

[f] He knew that the Law and the Prophets were of God, but he did not vnderſtand the true applying of the ſame.

27 O King Agrippa, beleeueſt thou the Prophets? I know that thou beleeueſt.

28 Then Agrippa ſayd vnto Paul, Almoſt thou perſwadeſt mee to become a Chriſtian.

29 Then Paul ſayde, I would to God, that not onely thou, but alſo all that heare me to day, were both almoſt, and altogether ſuch as I am, except theſe bonds.

30 And when hee had thus ſpoken, the King roſe vp, and the gouernour, and Bernice, and they that ſate with them.

31 And when they were gone apart, they talked betweene themſelues, ſaying, This man doeth nothing worthy of death,

nor of bonds.

32 Then ſayd Agrippa vnto Feſtus, This man might haue bene looſed, if he had not appealed vnto Ceſar.

CHAP. XXVII.

1 Pauls dangerous voyage, and his company toward Rome. 44 How, and where they arriue.

NOwe when it was concluded, that wee ſhould ſayle into Italie, they deliuered both Paul, and certaine other priſoners vnto a Centurion named Iulius, of the band of Auguſtus.

2 And * wee entred into a ſhip of Adramyttium, purpoſing to ſayle by the coaſtes of Aſia, and launched foorth, and had Ariſtarchus of Macedonia, a Theſſalonian, with vs.

2.*Cor*.11,25.

3 And the next day we arriued at Sidon: and Iulius courteouſly intreated Paul, and gaue him libertie to goe vnto his friends, that they might refreſh him.

4 And from thence we lanched, & ſayled hard by [a] Cyprus, because the windes were contrary.

[a] From Sidon to Myra they ſhould haue ſayled North, and by Weſt: but the winds cauſed them to ſayle to Cyprus plaine North: thence to Cilicia North & by Eaſt, and ſo to Pamphylia and Myra plaine Weſt.

5 Then ſailed we ouer the ſea by Cilicia, and Pamphylia, and came to Myra, a citie in Lyſia.

6 And there the Centurion found a ſhip of Alexandria ſayling into Italy, and put vs therein.

7 And when we had ſayled ſlowly many dayes, and ſcarce were come againſt Gnidum, becauſe the winde ſuffered vs not, we ſayled hard by ‖Candie, neere to [b] Salmone,

‖*Or, Creta.*

[b] Which was an high hill of Candie bowing to the ſeaward.

8 And with much adoe ſayled beyond it, and came vnto a certaine place called the Faire hauens, neere vnto the which was the citie Laſea.

9 So when much time was ſpent, and ſayling was now ieopardous, becauſe alſo the [c] Faſt was now paſſed, Paul exhorted them,

[c] This faſt the Iewes obſerued about the moneth of October in the feaſt of their expiation, Leuit. 23.37. So that Paul thought it better to winter there, then to ſaile in the deepe of winter which was at hand.

10 And ſayde vnto them, Syrs, I ſee that this voyage will be with hurt and much domage, not of the lading and ſhip onely, but alſo of our liues.

11 Neuertheleſſe the Centurion beleeued rather the gouernour and the maſter of the ſhip, then thoſe things which were ſpoken of Paul.

12 And becauſe the hauen was not commodious to winter in, many tooke counſell to depart thence, if by any meanes they might attaine to Phenice, there to winter, which is an hauen of Candie, and lyeth towarde the Southweſt and by Weſt, and Northweſt and by Weſt.

13 And when the Southerne wind blew ſoftly, they ſuppoſing to obtaine their purpoſe, looſed neerer, and ſayled by Candie.

14 But anon after, there aroſe by it a ſtormie winde called [d] Euroclydon.

[d] That is, the Northeaſt winde or euery Eaſt winde that is furious and ſtormy.

15 And when the ſhip was caught, and could not reſiſt the winde, we let her go, and were caried away.

16 And wee ranne vnder a little Ile named [e] Clauda, and had much adoe to get the boate.

[e] This Iſle was Weſt and by South from Candie ſtreight toward the gulfe Syrtes, which were certaine boyling ſandes that ſwallowed vp all that they caught.

17 Which they tooke vp and vſed all helpe, vndergirding the ſhippe, fearing leſt they ſhoulde haue fallen into Syrtes, and they let downe the ‖veſſell, and ſo were caryed.

‖*Or, boate.*

18 The next day when wee were toſſed with an exceeding tempeſt, they ‖lightened the ſhip.

‖*Or, caſt out the wares.*

19 And the third day wee caſt out with our owne hands the tackling of the ſhip.

20 And when neither ſunne nor ſtarres in many dayes appeared, and no ſmall tempeſt lay vpon vs, all hope that we ſhould be ſaued, was then taken away.

21 But after long abſtinence, Paul ſtood foorth in the middes of them, and ſaid, Sirs, yee ſhould haue hearkened to mee, and not haue looſed from Candie: ſo ſhould ye haue [f] gained this hurt and loſſe.

[f] That is, yee ſhould haue ſaued the loſſe by auoyding the danger.

22 But now I exhort you to bee of good courage: for there ſhall bee no loſſe of any mans life among you, ſaue of the ſhippe onely.

23 For there ſtood by mee this night the Angel of [g] God, whoſe I am, and whom I ſerue,

[g] They could not then reproue him of raſhneſſe, ſeeing that this was the ordinance of God.

24 Saying, Feare not, Paul: for thou muſt be brought before Ceſar: and loe, God hath giuen vnto [h] thee all that ſayle with thee.

[h] The graces and bleſſings which God giueth to his children, profite many times the enemies, which are vnworthy to receiue the fruit thereof.

25 Wherefore, ſirs, bee of good courage: for I [i] beleeue God, that it ſhall bee ſo as it hath bene told me.

[i] Faith is grounded vpon the word of God.

26 Howbeit, wee muſt be caſt into a certaine Iland.

27 And when the fourteenth night was come, as wee were caried to and fro in the [k] Adriaticall ſea about midnight, the ſhipmen deemed that ſome countrey approched vnto them,

[k] This ſea in Strabos time was taken for all that part, which was about the mountaines called Ceraunij, and ſo diuideth Italy from Dalmatia, and goeth vp to Venice.

28 And ſounded, and found it twentie fathoms: and when they had gone a little further, they ſounded againe, and found fifteene fathoms.

29 Then fearing leaſt they ſhould haue fallen into ſome rough places, they caſt foure ancres out of the ſterne, and wiſhed that the day were come.

30 Nowe as the mariners were about to flee out of the ſhip, and had let downe the boate into the ſea vnder a colour as though they woulde haue caſt ancres out of the foreſhip,

31 Paul ſaid vnto the Centurion and the ſouldiers, Except theſe abide in the ſhip, [l] ye cannot be ſafe.

[l] Paul would vſe ſuch meanes as God had ordeined, leſt he ſhould ſeeme to haue tempted him.

32 Then the ſouldiers cut off the ropes of the boat, and let it fall away.

33 And when it began to bee day, Paul exhorted them all to take meate, ſaying, This is the fourteenth day that yee haue taryed, and continued [m] faſting, receiuing nothing.

[m] He meaneth an extraordinarie abſtinence, which came of the feare of death, and ſo tooke away their appetite.

34 Wherefore I exhort you to take meat: for this is for your ſafegard: for there ſhall not [n] an haire fall from the head of any of you.

[n] By this Hebrew phraſe is meant that they ſhould be in all points ſafe and ſound, 1.Sam. 14.45. 1.King. 1.52. Matth. 10. 30.

35 And when hee had thus ſpoken, hee tooke bread, and gaue thankes to God, in preſence of them all, and brake it, and began to eat.

36 Then were they all of good courage, and they alſo tooke meate.

37 Now wee were in the ſhip in all two hundreth threeſcore and ſixteene ſoules.

38 And when they had eaten ynough, they lightened the ſhippe, and caſt out the wheate into the ſea.

39 And when it was day, they knew not the countrey, but they ſpied a certaine creeke with a banke, into the which they were minded (if it were poſſible) to thruſt in the ſhip.

40 So when they had taken vp the ancres, they committed the ſhippe vnto the ſea, and looſed the rudder bonds, and hoyſed vp the maine ſaile to the winde, and drew to the ſhore.

41 And when they fell into a place where two ſeas met, they thruſt in the ſhippe: and the fore-part ſtucke faſt, and could not bee moued, but the hinder part was broken with the violence of the waues.

42 Then the ſouldiers counſell was [o] to kill the priſoners: leſt any of them, when hee had ſwomme out, ſhould flee away.

43 But the Centurion willing to ſaue Paul, ſtayed them from this counſell, and commaunded that they that could ſwimme, ſhould caſt themſelues firſt into the ſea, and goe out to land:

44 And the other, ſome on boards, and ſome on certaine pieces of the ſhippe: and ſo it came to paſſe, that they came all ſafe to land.

[o] This declareth the great and barbarous ingratitude of the wicked, which can not be wonne by any benefits.

CHAP. XXVIII.

2 Paul with his company are gently intreated of the barbarous people. 5 The viper hurteth him not. 8 He healeth Publius father and others, and being furniſhed by them of things neceſſary, he fared toward Rome, 15 Where being receiued of the brethren, he declareth his buſineſſe, 30 And there preacheth two yeeres.

AND when they were come ſafe, then they knew that the yle was called [a] Melita.

2 And the Barbarians ſhewed vs no litle kindneſſe: for they kindled a fire, and receiued vs euery one, becauſe of the preſent ſhowre, and becauſe of the cold.

3 And when Paul had gathered a number of ſtickes, and layed them on the ‖ fire, there came a viper out of the heate, and lept on his hand.

4 Now when the Barbarians ſawe the worme hang on his hand, they ſayd among themſelues, This man ſurely is a [b] murtherer, whome, though hee hath eſcaped the ſea, yet [c] Vengeance hath not ſuffered to liue.

5 But hee ſhooke off the worme into the fire, and felt no harme.

6 Howbeit they waited when hee ſhould haue ſwollen, or fallen downe dead ſuddenly: but after they had looked a great while, and ſaw no inconuenience come to him, they changed their minds, and ſaid, That he was a [d] God.

7 In the ſame quarters, the chiefe man of the Ile (whoſe name was Publius) had poſſeſſions: the ſame receiued vs, and lodged vs three dayes courteouſly.

[a] Now called Malta.

‖ Or, heape.

[b] Such is the peruerſe iudgement of men that they condemne ſuch as they ſee in any affliction.

[c] Whom they made a goddeſſe and called her Dice, or Nemeſis.

[d] Beholde the extremitie of theſe infidels, and how much they are bent to ſuperſtition: for after one rage and errour they fell into another.

8 And ſo it was, that the father of Publius lay ſicke of the feuer, and of a bloodie flixe: to whom Paul entred in, and when he prayed, he layd his hands on him, and healed him.

9 When this then was done, other alſo in the Ile, which had diſeaſes, came to him and were healed.

10 Which alſo did vs great honour: and when we departed, they laded vs with things neceſſarie.

11 ¶ Now after three monethes we departed in a ſhip of Alexandria, which had wintred in the Ile, whoſe badge was [e] Caſtor and Pollux.

12 And when wee arriued at Syracuſe, we taried there three dayes.

13 And from thence wee fet a compaſſe, and came to Rhegium: and after one day, the South winde blew, and we came the ſecond day to Puteoli,

14 Where we found brethren, and were deſired to tary with them ſeuen dayes, and ſo we went toward Rome.

15 ¶ And from thence, when the brethren heard of vs, they came to meete vs at the Market of Appius, and at the [f] Three ‖ tauernes, whom when Paul ſaw, he thanked God, and waxed bold.

16 So when wee came to Rome, the Centurion deliuered the priſoners to the generall Captaine: but Paul was [g] ſuffered to dwell by himſelfe with a ſouldier that kept him.

17 And the third day after, Paul called the chiefe of the Iewes together: and when they were come, he ſaid vnto them, Men and brethren, though I haue committed nothing againſt the people or Lawes of the fathers, yet was I deliuered priſoner from Ieruſalem into the hands of the Romanes.

18 Who when they had examined mee, would haue let me goe, becauſe there was no cauſe of death in me.

19 But when the Iewes ſpake contrary, I was conſtrained to appeale vnto Ceſar, not becauſe I had ought to accuſe my nation of.

20 For this cauſe therefore haue I called for you, to ſee you, and to ſpeake with you: for the hope of [h] Iſraels ſake, I am bound with this chaine.

21 Then they ſayd vnto him, We neither receiued letters out of Iudea concerning thee, neither came any of the brethren that ſhewed or ſpake any euill of thee.

22 But we will heare of thee what thou thinkeſt: for as concerning this ſect, wee knowe that euery where it is ſpoken againſt.

23 And when they had appointed him a day, there came many vnto him into his lodging, to whom he expounded and teſtified the [i] kingdome of God, and preached vnto them concerning Ieſus, both out of the Law of Moſes, and out of the Prophets, from morning to night.

24 And ſome were perſwaded with the things which were ſpoken, and ſome beleeued not.

25 Therfore when they agreed not among them-

[e] Theſe the Panims fained to be Iupiters children and gods of the ſea.

[f] Theſe places were diſtant from Rome a dayes iourney, or thereabout.

‖ Or, ſhoppes.

[g] No doubt the captaine vnderſtood both by Feſtus letters, and alſo by the report of the vndercaptaine, that Paul had committed no fault.

[h] That is, for Ieſus Chriſts cauſe, whom they had long looked for as he that ſhould be the redeemer of the world.

[i] That this kingdome, which was ſpoken of by the Prophets, was offred vnto them by the comming of Chriſt.

themſelues, they departed, after that Paul had ſpoken one word, to wit, Well ſpake the holy Ghoſt by Eſaias the Prophet vnto our fathers,

26 Saying, *[k] Goe vnto this people, and ſay, By hearing ye ſhall heare, and ſhall not vnderſtand, and ſeeing yee ſhall ſee, and not perceiue.

27 For the heart of this people is waxed fatte, and their eares are dull of hearing, and with their eyes haue they winked, leſt they ſhould ſee with their eyes, and heare with their eares, and vnderſtande with their heartes, and ſhould returne that I might [l] heale them.

28 Be it knowen therefore vnto you, that this ſaluation of God is ſent to the Gentiles, and they ſhall heare it.

29 And when hee had ſayde theſe things, the Iewes departed, and had great reaſoning among themſelues.

30 And Paul remayned two yeeres full in an houſe hired for himſelfe, and receiued all that came in vnto him,

31 Preaching the kingdome of God, and teaching thoſe things, which concerne the Lorde Ieſus Chriſt, with all boldneſſe of ſpeech, without let.

Iſa.6.9. mat.13.14 mar.4.12. luke 8.10. ioh.12.40. rom.11.8.

k Hereby the hearts of the infidels ought to be mollified, and the weakelings confirmed, that they be not offended by the ſtubburnnes of ỳ wicked.

l The Worde of God healeth when the vertue of the Spirit is ioyned with it: and it is preached generally, that all men might be inexcuſable.

The Epiſtle of the Apoſtle Paul to the Romanes.

THE ARGVMENT.

THe great mercie of God is declared toward man in Chriſt Ieſus, whoſe righteouſneſſe is made ours through faith. For when man by reaſon of his owne corruption could not fulfill the Law, yea, committed moſt abominably, both againſt the law of God, and nature, the infinite bountie of God, mindfull of his promiſe made to his ſeruant Abraham, the father of all beleeuers, ordeined that mans ſaluation ſhould only ſtand in the perfit obedience of his Sonne Ieſus Chriſt: ſo that not onely the circumciſed Iewes, but alſo the vncircumciſed Gentiles ſhould be ſaued by faith in him: euen as Abraham before he was circumciſed, was counted iuſt only through faith, & yet afterward receiued circumciſion, as a ſeale or badge of the ſame righteouſneſſe by faith. And to the intent that none ſhould thinke that the couenant which God made to him, and his poſteritie was not performed: either becauſe the Iewes receiued not Chriſt, (which was the bleſſed ſeede) or els beleeued not that he was the true redeemer, becauſe he did not onely, or at leaſt more notably preſerue the Iewes: the examples of Iſmael and Eſau declare, that all are not Abrahams poſteritie, which come of Abraham according to the fleſh: but alſo the very ſtrangers and Gentiles grafted in by faith, are made heires of the promiſe. The cauſe wherof is the only will of God: foraſmuch of his free mercy he electeth ſome to be ſaued, and of his iuſt iudgement reiecteth others to be damned, as appeareth by the teſtimonies of ỳ Scriptures. Yet to the intent that the Iewes ſhould not be too much beaten downe, nor the Gentiles too much puffed vp, the example of Elias prooueth, that God hath yet his elect euen of the naturall poſteritie of Abraham, though it appeareth not ſo to mans eye: and for the preferment that the Gentiles haue, it proceedeth of the liberall mercy of God, which he at length will ſtretch toward the Iewes againe, and ſo gather the whole Iſrael (which is his Church) of them both. This ground-worke of faith and doctrine laied, inſtructions of Chriſtian maners follow: teaching euery man to walke in roundneſſe of conſcience in his vocation, with all patience and humbleneſſe, reuerencing and obeying the magiſtrate, exerciſing charity, putting off the old man, and putting on Chriſt, bearing with the weake, and louing one another according to Chriſts example. Finally, S. Paul after his commendations to the brethren, exhorteth them to vnitie, and to flee falſe preachers and flatterers, and ſo concludeth with a prayer.

CHAP. I.

1 Paul ſheweth by whom, and to what purpoſe he is called. 13 His ready will. 16 What the Goſpel is. 20 The vſe of creatures, and wherefore they were made. 21. 24 The ingratitude, peruerſitie and puniſhment of all mankind.

PAUL a || ſeruant of Ieſus Chriſt, [a] called to be an Apoſtle, [b] * put apart to preach the Goſpel of God,

2 (Which hee had promiſed afore by his * Prophets in the [c] holy Scriptures)

3 Concerning his Sonne Ieſus Chriſt our Lord (which was made of the [d] ſeede of Dauid according to the fleſh,

4 And declared mightily to be the Sonne of God, touching the Spirit of [e] ſanctification by the reſurrection from the dead)

5 By whom wee haue receiued [f] grace and Apoſtleſhip (that obedience might bee giuen vnto the faith) in his Name among all the Gentiles,

6 Among whom yee bee alſo the [g] called of Ieſus Chriſt,

7 To all you that be at Rome beloued of God, called to be Saints: *[h] Grace bee with you, and peace from God our Father, and from the Lord Ieſus Chriſt.

8 Firſt I thanke my God through IESVS Chriſt for you all, becauſe your faith is publiſhed throughout [i] the whole world.

9 For God is my witnes (whom I ſerue in my [k] ſpirit in the [l] Goſpel of his Sonne) that without ceaſing I make mention of you

|| Or, miniſter.

a Through Gods mercie, and alſo appointed by commandement to this Apoſtleſhip.

b Or choſen by the eternal counſell of God, or by the declaration of the ſame counſell. *Actes 13.2. Deut.18.15. actes.3.22.* c The Scriptures onely ſet foorth the great benefite of God promiſed and permed to the world in Ieſus Chriſt. d Meaning of the poſteritie, and of the fleſh of the virgine Marie.

e By the Spirit he declareth that Chriſt is God, whoſe power did ſo ſanctifie his humanitie, that it could not feele corruption, nor yet remaine in death.

f Which was that moſt liberall benefit to preach the vnſearchable riches of Chriſt.

g That is, by the mercy of God are adopted in Ieſus Chriſt.

1.Cor.1.3. gal 1.3. 2.tim 1.2. h The free mercie of God, and proſperous ſucceſſe in all things. i That is, through all Chriſtian Churches. k Earneſtly, and from the heart. l In preaching the Sonne of God, that is, reconciliation and peace through Chriſt.

10 Alwayes in my prayers, beſeeching, that by ſome meanes one time or other I might haue a proſperous iourney by the will of God to come vnto you.

11 * For I long to ſee you, that I might beſtowe among you ſome ſpirituall gift, to ſtrengthen you,

12 That is, that I might bee comforted together with you, through our mutual faith, both yours and mine.

13 Now my brethren, I would that yee ſhould not bee ignorant, how that I haue oftentimes purpoſed to come vnto you (but haue bene [m] let hitherto) that I might haue ſome [n] fruit alſo among you, as I haue among the other Gentiles.

14 I am detter both to the Grecians, and to the Barbarians, both to the wiſe men, and to the vnwiſe.

15 Therefore as much as in me is, I am ready to preach the Goſpel to you alſo that are at Rome.

16 For I am not [o] aſhamed of the Goſpel of Chriſt: for it is the * [p] power of God vnto ſaluation to euery one that beleeueth, to the Iew firſt, and alſo to the ‖ Grecian.

17 For by it the [q] righteouſneſſe of [r] God is reueiled, from faith to faith: as it is written, * The iuſt ſhall liue by faith.

18 For the wrath of God is reueiled from heauen againſt all [ſ] vngodlineſſe, and vnrighteouſneſſe of men, which withholde the trueth [t] in vnrighteouſneſſe,

19 Foraſmuch as that, which may bee knowen of God, is manifeſt in them: for God hath ſhewed it vnto them.

20 For the inuiſible things of him, that is, his eternall power and Godhead, are ſeene by the creation of the world, being conſidered in his workes, to the intent that they ſhould be without excuſe:

21 * Becauſe that when they knew God, they [u] glorified him not as God, neither were thankefull, but became vaine in their imaginations, and their fooliſh heart was full of darkneſſe.

22 When they profeſſed themſelues to be wiſe, they became fooles.

23 For they turned the glory of the incorruptible GOD to the ſimilitude of the image of a corruptible man, and of birdes, and foure footed beaſtes, and of creeping things.

24 Wherefore alſo God [x] [y] gaue them vp to their hearts luſtes, vnto vncleanneſſe, to defile their owne bodies betweene themſelues:

25 Which turned the trueth of God vnto a lie, and worſhipped and ſerued the creature, ‖ forſaking the Creator, which is bleſſed for euer, Amen.

26 For this cauſe God gaue them vp vnto vile affections: for euen their women did change the naturall vſe into that which is againſt nature.

27 And likewiſe alſo the men left the naturall vſe of the woman, and burned in their ‖ luſt one towarde another, and man with man wrought filthineſſe, and receiued in themſelues ſuch recompence of their errour, as was meete.

28 For as they regarded not to knowe God, euen ſo God deliuered them vp vnto a [z] reprobate minde, to doe thoſe things which are not conuenient,

29 Being full of all vnrighteouſneſſe, fornication, wickedneſſe, couetouſneſſe, maliciouſneſſe, full of enuie, of murther, of debate, of deceite, taking all things in the euil part, whiſperers,

30 Backbiters, haters of God, doers of wrong, proude, boaſters, inuenters of euill things, diſobedient to parents, without vnderſtanding, couenant breakers, without naturall affection, ſuch as can neuer be appeaſed, mercileſſe.

31 Which men, though they knewe [a] the ‖ Lawe of God, how that they which commit ſuch things, are worthy of death, yet not onely doe the ſame, but alſo [b] fauour them that doe them.

CHAP II.

1 Hee feareth the hypocrites with Gods iudgement, 7 And comforteth the faithful. 12 To beate downe all vaine pretence of ignorance, holineſſe, and of alliance with God, he proueth all men to be ſinners, 15 The Gentiles by their conſcience, 17 The Iewes by the Law written.

Therefore thou art inexcuſable, O man, whoſoeuer thou art that ‖ [a] iudgeſt: for in that that thou iudgeſt another, thou condemneſt [b] thy ſelfe: for thou that iudgeſt, doeſt the ſame things.

2 But wee know that the iudgement of God is according to [c] trueth, againſt them which commit ſuch things.

3 And thinkeſt thou this, O thou man, that iudgeſt them which doe ſuch things, and doeſt the ſame, that thou ſhalt eſcape the iudgement of God?

4 Or deſpiſeſt thou the riches of his bountifulnes, and * patience, and long ſufferance, not knowing that the bountifulneſſe of God leadeth thee to repentance?

5 But thou after thine hardneſſe, and heart that cannot repent, * heapeſt vnto thy ſelfe wrath againſt the day of [d] wrath, and of the declaration of the iuſt iudgement of God,

6 * Who will reward euery man according to his [e] workes:

7 That is, to them which by continuance in well doing ſeeke glory, and honour, and immortalitie, eternall life:

8 But vnto them that are contentious and diſobey the trueth, and obey vnrighteouſneſſe, ſhalbe indignation and wrath.

Chap.15.23.

[m] Either by Satan, 1.Theſ.2.18. or by the holy Ghoſt, Acts 16.6. or called to ſome other place to preach the Goſpel, Chap.15.20.

[n] Whereof is ſpoken, Iohn 15.16.

[o] He paſſeth not for the mocking of the wicked.

1.*Cor*.1.18.

[p] Or, effectuall inſtrument.

‖*Or, Gentile.*

[q] The perfection, and integritie, which whoſoeuer hath, appeareth before God holy, blameleſſe, and can be accuſed of no fault: and this iuſtice is contrary to mans iuſtice, or the iuſtice of works, and onely is apprehended by faith which dayly increaſeth, Pſal.84.7.

[r] Which God approoueth.

Habak.2.4. *galat*.3.11. *hebr*.10.38.

[ſ] He diuided the Law of nature, corrupt, into vngodlineſſe, and vnrighteouſneſſe. Vngodlineſſe conteineth the falſe worſhipping of God: vnrighteouſneſſe, breach of loue toward man.

[t] In that they neither worſhip God, as nature partly teacheth them, nor loue one another.

Epheſ.4.18.

[u] They worſhipped him not as hee preſcribed, but after their good intentions.

[x] Or deliuered them as a iuſt iudge.

[y] Seeing men would not according to the knowledge that God gaue them, worſhip him aright, he ſmote their hearts with blindeneſſe, that they ſhould not knowe themſelues, but doe iniurie one to another, and commit ſuch horrible villenie.

‖ *Or, aboue the Creator.*

‖*Or, appetite.*

[z] That is, ſuch one as was deſtitute of all iudgement.

[a] Which lawe God writ in their conſciences, and the Philoſophers called it the Law of nature: the lawyers, the law of nations, whereof Moſes law is a plaine expoſition.

‖*Or, righteouſnes.*

[b] Or, conſent to them: which is the full meaſure of all iniquitie.

‖*Or, blameſt.*

[a] Neither they which doe approue euill doers, nor they which reprooue them, are excuſable before God.

Matth 7.1,2. 1 *cor*.4.5.

[b] For either thou art guiltie of the ſame fault, or the like.

[c] For he iudgeth the heart, and regardeth not the outward perſon.

2 *Pet*.3.9. *Iames* 5 3.

[d] The wicked ſhalbe condemned, & the faithfull deliuered.

Pſal.62.12. *matth*.16.27. *reuel*.22.12.

[e] The common ſort of men are moſt vnable to bee iuſtified by their works: ſeeing Abraham the father of beleeuers hath nothing to glory of before God, and therefore all mens workes ſhall condemne them, and they onely ſhall be ſaued which apprehend Ieſus Chriſt by faith to be their onely iuſtice and ſanctification.

9 Tribulation and anguiſh ſhal be vpon the ſoule of euery man that doeth euill: of the Iew firſt, and alſo of the [f] Grecian.

10 But to euery man that doeth good, ſhall be glory, and honour, and peace, to the Iew firſt, and alſo to the Grecian.

11 For there is no * reſpect of [g] perſons with God.

12 For as many as haue ſinned without the Law, ſhal periſh alſo [h] without the Law: and as many as haue ſinned in the Law, ſhal be iudged by the Law,

13 (* For the hearers of the Law are not righteous before God: but the doers of the Law ſhalbe iuſtified.

14 For when the Gentiles which haue not the Law, doe by nature the things conteined in the Law, they hauing not the Law, are a Law vnto themſelues,

15 Which ſhew the effect of the Lawe written in their [i] heartes, their conſcience alſo bearing witnes, and their thoughts accuſing one another, or excuſing,)

16 At the day when God ſhall iudge the ſecrets of men by Ieſus Chriſt, according to my Goſpel.

17 ¶ [k] Beholde, thou art called a Iew, and reſteſt in the Law, and *glorieſt in God,

18 And knoweſt his will, and ‖ alloweſt the things that are excellent, in that thou art inſtructed by the Law:

19 And perſwadeſt thy ſelfe that thou art a guide of the blinde, a light of them which are in darkeneſſe,

20 An inſtructer of them which lacke diſcretion, a teacher of the vnlearned, which haſt the [l] forme of knowledge, and of the trueth in the Law.

21 Thou therefore which teacheſt another, teacheſt thou not thy ſelfe? thou that preacheſt, A man ſhould not ſteale, doeſt thou ſteale?

22 Thou that ſayeſt, A man ſhould not commit adulterie, doeſt thou commit adulterie? thou that abhorreſt idoles, committeſt thou ſacrilege?

23 Thou that glorieſt in the Lawe, through breaking the Lawe, diſhonoureſt thou God?

24 For the name of God is blaſphemed among the Gentiles through you, * as it is written.

25 For circumciſion verily is profitable, if thou doe the Law: but if thou be a tranſgreſſour of the Law, thy [m] circumciſion is made vncircumciſion.

26 Therefore if the vncircumciſion keepe the ordinaunces of the Lawe, ſhall not his vncircumciſion bee counted for circumciſion?

27 And ſhall not vncircumciſion which is by nature (if it keepe the Lawe) ‖ iudge thee, which by the [n] letter and circumciſion art a tranſgreſſour of the Law?

28 For he is not a Iew, which is one outward: neither is that circumciſion, which is outward in the fleſh:

29 But he is a Iew which is one within, and the * circumciſion is of the heart, in the [o] ſpirite, not in the letter, whoſe prayſe is not of men, but of God.

[f] By the Grecian he vnderſtandeth the Gentile, and euery one that is not a Iew.

*Deut.*10.17.
2.*chron.*19.7.
iob 34.19.
actes 10.34.

[g] As touching any outward qualitie, but as the potter before he make his veſſels, he doeth appoynt ſome to glory, and others to ignominie.

[h] That is, without the knowledge of the law written, which was giuen by Moſes.

*Matth.*7.21.
iames 1.22.

[i] For mans conſcience ſheweth him whẽ he doth good or euill.

[k] He awaketh the Iewes, which were aſleepe through a certaine ſecuritie and confidence in the Law.

*Chap.*9.4.

‖ *Or, trieſt the things that diſſent from it.*

[l] The way to teach others in the knowledge of the trueth.

*Iſa.*52.5.
ezek 36.20.

[m] The ende of circumciſion was the keeping of the Law, and the Sacrament ſeparated from his end, is of none effect.

‖ *Or, condemne.*

[n] When the Law is called the Letter, or that it prouoketh death in vs, or that it killeth, or is the miniſtery of death, or that it is the ſtrength of ſinne, it is meant as we conſider the law of it ſelfe without Chriſt.

*Coloſſ.*2.11.

[o] In the inward man and heart.

CHAP. III.

2 Hauing graunted ſome prerogatiue to the Iewes, becauſe of Gods free and ſtable promiſe, 10 he prooueth by the Scriptures, both Iewes and Gentiles to bee ſinners, 21. 24 and to be iuſtified by grace through faith, and not by works, 31 and ſo the Law to be eſtabliſhed.

What is then the preferment of the Iewe? or what is the profit of circumciſion?

2 Much euery maner of way: for chiefly, becauſe vnto them were committed the ‖ oracles of God.

3 For what though ſome did not beleeue? ſhall their * vnbeliefe make the ‖ faith of God without effect?

4 God forbid: yea, let God be * true, and * euery man a lyar, as it is written, * That thou mighteſt bee [a] iuſtified in thy wordes, and ouercome when thou art iudged.

5 Now if [b] our vnrighteouſneſſe commend the righteouſneſſe of God, what ſhall we ſay? Is God vnrighteous which puniſheth? (I ſpeake [c] as a man)

6 God forbid: els how ſhall God iudge the world?

7 For if the veritie of God hath more abounded, through my lie, vnto his glory, why am I yet condemned as a ſinner?

8 And (as wee are blamed, and as ſome affirme that wee ſay) why doe wee not euill, that good may come thereof? whoſe damnation is iuſt.

9 What then? [d] are we more excellent? No, in no wiſe: for we haue already proued, that all, both Iewes and Gentiles are * vnder ſinne,

10 As it is written, * There is none righteous, no not one.

11 There is none that vnderſtandeth: there is none that ſeeketh God.

12 They haue all gone out of ẏ way: they haue bene made altogether vnprofitable: there is none that doeth good, no not one.

13 * Their throte is an open ſepulchre: they haue vſed their tongues to deceit: * the poyſon of aſpes is vnder their lips.

14 * Whoſe mouth is full of curſing and bitterneſſe.

15 * Their feete are ſwift to ſhed blood.

16 Deſtruction and calamitie are in their wayes,

17 And the [e] way of peace they haue not knowen.

18 * The feare of God is not before their eyes.

19 Now wee know that whatſoeuer the [f] Law ſayeth, it ſayeth it to them which are vnder the Law, that euery mouth may bee ſtopped, and all the world be [g] culpable before God.

20 * Therefore by the workes of the [h] Law ſhall no fleſh be iuſtified in his ſight: for by the Law commeth the knowledge of ſinne.

‖ *Or, words.*

*Iſa.*46.13. *chap.* 9.6. 2.*tim.*2.13.

‖ *Or, promiſe.*

Iohn 3.33.
Pſal 116.11.
*Pſal.*51.4.

[a] That thou mayeſt be declared iuſt, and thy goodneſſe and trueth in performing thy promiſes may appeare, when man either of curioſitie or arrogancy would iudge thy works.

[b] He ſheweth how the wicked do reaſon againſt God.

[c] Whoſe carnall wiſdome will not obey the will of God.

[d] Leſt the Iewes ſhould be puffed vp in that he preferred them to the Gentiles, hee ſheweth that this their preferment ſtandeth onely in the mercy of God, foraſmuch as both Iew and Gentile, through ſinne are ſubiect to Gods wrath, that they might both be made equall in Chriſt.

*Galat.*3.22.
*Pſal.*14.1,3, *and* 53.1,3.
*Pſal.*5.9.
*Pſal.*140.3.
Pſal. 10.7.
*Iſa.*59 7.
*prou.*1.16.

[e] A peaceable & innocent life.

*Pſal.*36.1.

[f] That is, the old teſtament. [g] The Law doth not make vs guiltie, but doeth declare that wee are guiltie before God, and deſerue condemnation. *Galat.*2.16. [h] He meaneth the Law, either written or vnwritten, which commaundeth or forbiddeth any thing, whoſe workes cannot iuſtifie, becauſe we cannot performe them.

21 But now is the * righteouſnes of God made manifeſt without the Lawe, hauing witneſſe of the Lawe and of the Prophets,

22 To wit, the righteouſneſſe of God by the faith of Ieſus Chriſt, vnto all, and vpon all that beleeue.

23 For there is no difference: for all haue ſinned, and are [i] depriued of the glory of God,

24 And are iuſtified freely by his grace, through the redemption that is in Chriſt Ieſus,

25 Whom God hath ſet foorth to be a reconciliation through faith in his blood, to declare his [k] righteouſneſſe, by the forgiueneſſe of the ſinnes that are paſſed, through the patience of God,

26 To ſhewe at this time his righteouſneſſe, that hee might be iuſt, and a iuſtifier of him which is of the faith of Ieſus.

27 Where is then the reioycing? It is excluded. By what Law? of works? Nay: but by the [l] Law of faith.

28 Therefore we conclude, that a man is iuſtified by faith without the workes of the Law.

29 God, is he the God of the Iewes onely, and not of the Gentiles alſo? Yes, euen of the Gentiles alſo.

30 For it is one God who ſhall iuſtifie circumciſion [m] of faith and vncircumciſion through faith.

31 Doe wee then make the Law of none effect through faith? God forbid: yea, [n] we eſtabliſh the Law.

CHAP. IIII.

1. 17 He declareth that iuſtification is a free gift, euen by them themſelues of whom the Iewes moſt boaſted, as of Abraham and of Dauid, 15 And alſo by the office of the Law and faith.

What ſhall we ſay then, that Abraham our father hath found [a] concerning the fleſh?

2 For if Abraham were iuſtified by works, he hath wherein to [b] reioyce, but not with God.

3 For what ſaith the Scripture? *Abraham beleeued God, and it was counted to him for righteouſneſſe.

4 Now to him that [c] worketh, the wages is not counted by fauour, but by debt:

5 But to him that [d] worketh not, but beleeueth in him that [e] iuſtifieth the vngodly, his faith is counted for righteouſneſſe.

6 Euen as Dauid declareth the bleſſedneſſe of the man, vnto whom God imputeth righteouſneſſe without works, ſaying,

7 *Bleſſed are they, whoſe iniquities are forgiuen, aud whoſe ſinnes are couered.

8 Bleſſed is the man, to whom the Lord imputeth not ſinne.

9 Came this bleſſedneſſe then vpon the [f] circumciſion onely, or vpon the vncircumciſion alſo? For we ſay, that faith was imputed vnto Abraham for righteouſneſſe.

10 How was it then imputed? when hee was circumciſed, or vncircumciſed? not whe he was circumciſed, but when he was vncircumciſed.

11 *After he receiued the ſigne of circumciſion, as the ſeale of the righteouſneſſe of the faith which he had, when he was vncircumciſed, that he ſhould be the father of all them that beleeue, not being circumciſed, ẏ righteouſneſſe might be imputed to them alſo,

12 And the father of circumciſion, not vnto them onely which are of the circumciſion, but vnto them alſo that walke in the [g] ſteps of the faith of our father Abraham, which he had when he was vncircumciſed.

13 For the promiſe that hee ſhould be the heire of the worlde was not giuen to Abraham, or to his ſeed, through the [h] Lawe, but through the righteouſneſſe of faith.

14 For if they which [i] are of the Law, be [k] heires, faith is made voyd, and the promiſe is made of none effect.

15 For the Lawe cauſeth [l] wrath: for where no Law is, there is no [m] tranſgreſſion.

16 Therefore it is by faith, that it might come by grace, and the promiſe might bee ſure to [n] all the ſeede, not to that onely which is of the Lawe: but alſo to that which is of the faith of Abraham, who is the father of vs all,

17 (As it is written, * I haue made thee a father of many nations) euen [o] before God whom hee beleeued, who quickneth the [p] dead, and calleth thoſe things which bee not, as though they were.

18 Which Abraham aboue hope, beleeued vnder hope, that he ſhould bee the father of many nations, according to that which was ſpoken to him, * So ſhall thy ſeed be.

19 And he [q] not weake in the faith, conſidered not his owne body, which was nowe dead, being almoſt an hundred yere old, neither [r] the deadneſſe of Saras wombe.

20 Neither did hee doubt of the promiſe of God through vnbeliefe, but was ſtrengthened in the faith, and gaue [ſ] glory to God,

21 Being fully aſſured that he which had promiſed: was alſo able to doe it.

22 And therefore it was imputed to him for righteouſneſſe.

23 Now it is not written for him onely, that it was imputed vnto him for righteouſneſſe,

24 But alſo [t] for vs, to whome it ſhall be imputed for righteouſneſſe, which beleeue in him that raiſed vp Ieſus our Lord from the dead.

25 Who was deliuered to death for our ſinnes, and [u] is riſen againe for our iuſtification.

CHAP. V.

1 He declareth the fruite of faith, 7 And by compariſon ſetteth forth the loue of God and obedience of Chriſt, which is the foundatiõ & ground of the ſame.

Chap.1.17.

[i] The word ſignifieth them which are left behind in the race, and are not able to runne to the marke, that is to euerlaſting life, which here is called the glory of God.

[k] Or, fidelitie in performing his promiſe.

[l] The law of faith is the Goſpel which offereth ſaluation with condition (if thou beleeueſt) which condition alſo Chriſt freely giueth to vs. So the condition of the Law is (if thou doeſt all theſe things) the which only Chriſt hath fulfilled for vs.

[m] Meaning, that they are all iuſtified by one meanes, and if they will haue any difference, it onely ſtandeth in wordes: for in effect there is none.

[n] The doctrine of faith is the ornament of the Law: for it embraceth Chriſt, who by his death hath ſatisfied the Law: ſo that the Law which could not bring vs to ſaluation by reaſon of our owne corruption, is nowe made effectuall to vs by Chriſt Ieſus.

[a] That is, by works.

[b] He might pretend ſome merite or worke worthy to be recõpenſed.

Gen.15.6. gal.3.6. iam.2.23.

[c] Meriteth by his works.

[d] That dependeth not on his works, neither thinketh to merite by them.

[e] Which maketh him that is wicked in himſelfe, iuſt in Chriſt.

Pſal 32 1.

[f] Vnder this excellent ſacrament he comprehendeth the whole Law.

Gen.17.11.

[g] This may not be vnderſtood of the fruits of faith: (for thereof the Apoſtle doeth hereafter expreſly intreat) but of the faith it ſelfe.

[h] In fulfilling ẏ works thereof

[i] And thinke to performe the ſame by works.

[k] If it be requiſite to fulfill the law for him that ſhalbe of Abrahams inheritance, then it is in vaine to beleeue the promiſe: for it ſerueth to no vſe.

[l] Through our default, and not of it ſelfe.

[m] That is, no breach of commandement.

[n] Which beleeue.

Gen.17.4.

[o] By a ſpirituall kinred, which God chiefly accepteth.

[p] Abraham begate the circumciſed, euen by the vertue of faith, and not by the power of nature, which was extinguiſhed. ſo the Gentiles which were nothing, are called by the power of God to be of the number of the faithfull.

Gen.15.5.

[q] But moſt ſtrong and conſtant. [r] In that ſhee was paſt child bearing. [ſ] For his mercy and trueth. [t] For our inſtruction: for wee ſhall be iuſtified by the ſame meanes. [u] To accompliſh, and make perfect our iuſtification.

THen being iuſtified by faith, wee haue [a] peace toward God through our Lorde Ieſus Chriſt.

2 * By whom alſo wee haue acceſſe through faith vnto this grace, wherein wee ſtand, and reioyce vnder the hope of the glory of God.

3 Neither doe we ſo only, but alſo we * reioyce in tribulations, knowing that tribulation bringeth forth patience,

4 And patience experience, and experience hope,

5 And hope maketh not [b] aſhamed, becauſe the [c] loue of God is ſhead abroade in our hearts by the holy Ghoſt, which is giuen vnto vs.

6 For Chriſt, when wee were yet of no ſtrength, at his time, died for the * vngodly.

7 Doubtleſſe one will ſcarce die for a [d] righteous man: but yet for a [e] good man it may be that one dare die.

8 But God ſetteth out his loue towarde vs, ſeeing that while we were yet ſinners, Chriſt died for vs.

9 Much more then, being nowe iuſtified by his blood, wee ſhall be ſaued from wrath through him.

10 For if when wee were [f] enemies wee were reconciled to God by the death of his Sonne, much more being reconciled, wee ſhall be ſaued by his life.

11 And not onely ſo, but wee alſo reioyce in God through our Lorde Ieſus Chriſt, by whom wee haue nowe receiued the atonement.

12 Wherefore, as by one man ſinne entred into the world, and death by ſinne, and ſo death went ouer all men: foraſmuch as all men haue ſinned.

13 For vnto the [g] time of the Lawe was ſinne in the world, but ſinne is not imputed, while there is no Lawe.

14 But death raigned from Adam to Moſes, euen ouer them alſo that ſinned not [h] after the like maner of the tranſgreſſion of [i] Adam, which was the figure of [k] him that was to come.

15 But yet the gift is not ſo, as is the offence: for if through the offence of one, many be dead, much more the grace of God, and the gift by grace, which is by one man Ieſus Chriſt, hath abounded vnto many.

16 Neither is the gift ſo, as that which entred in by one that ſinned: for the fault came of one offence vnto condemnation: but the gift is [l] of many offences to iuſtification.

17 For if by the offence of one death reigned through one, much more ſhall they which receiue the aboundance of grace, and of the gift of [m] righteouſnes, raigne in life through one, that is, Ieſus Chriſt.

18 Likewiſe then, as by the offence of one the fault came on all men to condemnation, ſo by the iuſtifying of one, the benefite abounded towarde [n] all men to the iuſtification of life.

19 For as by one mans diſobedience, many were made ſinners: ſo by the obedience of one, ſhall many alſo bee made righteous.

20 Moreouer the [o] Law entred thereupon, that the offence ſhould [p] abounde: neuertheleſſe, where ſinne abounded, there grace abounded much more:

21 That as ſinne had raigned vnto death, ſo might grace alſo raigne by righteouſneſſe vnto eternall life, through Ieſus Chriſt our Lord.

CHAP. VI.

Becauſe no man ſhould glory in the fleſh, but rather ſeeke to ſubdue it to the ſpirit, 3 He ſheweth by the vertue and end of Baptiſme, 5 That regeneration is ioyned with iuſtification, and therefore exhorteth to godly life, 21 Setting before mens eyes the reward of ſinne and righteouſneſſe.

WHat ſhall wee ſay then? Shall we continue ſtill in ſinne, that grace may abound? God forbid.

2 How ſhall we that are [a] dead to ſinne, liue yet therein?

3 Know ye not, that * all we which haue bene baptized into [b] Ieſus Chriſt, haue bene baptized into his death?

4 * Wee are buried then with him by baptiſme into his death, that like as Chriſt was raiſed vp from the dead by the glory of the Father, ſo we alſo ſhould * walke in newneſſe of life.

5 * For if we be [c] grafted with him [d] to the ſimilitude of his death, euen ſo ſhall we be to the ſimilitude of his reſurrection,

6 Knowing this, that our olde man is crucified with him, that the [e] body of ſinne might bee deſtroyed, that hencefoorth wee ſhould not ſerue ſinne.

7 For hee that is dead is [f] freed from ſinne.

8 Wherefore, if we be dead with Chriſt, we beleeue that we ſhall liue alſo with him,

9 Knowing that Chriſt being raiſed from the dead, dieth no more: death hath no more dominion ouer him.

10 For in that he died, he died once [g] to ſinne: but in that hee liueth, hee liueth to [h] God.

11 Likewiſe thinke yee alſo, that yee are [i] dead to ſinne, but are aliue [k] to God in Ieſus Chriſt our Lord.

12 Let not ſinne reigne therefore in your mortall body, that yee ſhould obey it in the [l] luſts thereof.

13 Neither giue yee your members as ‖ weapons of vnrighteouſneſſe vnto ſinne: but giue your ſelues vnto God, as they that are aliue from the dead, and giue your members as weapons of righteouſneſſe vnto God.

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[a] By peace here is ment that incredible & moſt conſtant ioy of minde, when we are deliuered frō al terrour of conſcience, and fully perſwaded of the fauour of God: and this peace is the fruite of faith.

Epheſ. 2.18.

Iames 1.3.

[b] For it hath euer good ſucceſſe.

[c] He meaneth that loue wherewith God loueth vs.

Hebr. 9.15.

1 *peter.* 18.

[d] By this compariſon he amplifieth the death of Chriſt.

[e] That is, for ſuch one of whom he hath receiued good.

[f] Becauſe of ſinne: yet friends by the grace of Chriſt.

[g] From Adam to Moſes.

[h] He meaneth yong babes, which neither had the knowledge of the lawe of nature, nor any motion of concupiſcence, much leſſe committed any actuall ſinne: and this may alſo comprehend the Gentiles.

[i] Yet all mankinde, as it were, ſinned, when they were as yet incloſed in Adams loynes.

[k] Which was Chriſt.

[l] For by Chriſt we are not onely deliuered from the ſinnes of Adam, but alſo from all ſuch as we haue added thereunto.

[m] The iuſtice of Ieſus Chriſt which is imputed to the faithfull.

[n] Which beleeue to be ſaued in Ieſus Chriſt.

[o] The Lawe of Moſes.

[p] That it might be more manifeſtly knowen, and ſet before all mens eyes.

[a] He dieth to ſinne, in whom the ſtrength of ſinne is broken by the vertue of Chriſt, & ſo now liueth to God.

Galat. 3.27.

[b] Which is, that growing together with him, we might receiue vertue to kill ſinne, and raiſe vp our new man.

Coloſſ. 2.12.

Epheſ. 4.23,24.

col. 3.8. *heb.* 12.1.

1. *pet.* 2.1.

1. *Cor* 6.14.

2. *tim* 2.11.

[c] The Greeke word meaneth, that we grow vp together with Chriſt, as we ſee moſſe, yuie, miſtletow, or ſuch like, grow vp by a tree, & are nouriſhed with the iuice thereof.

[d] If we by his vertue die to ſinne.

[e] The fleſh wherein ſinne ſticketh faſt.

[f] Becauſe that being dead we cannot ſinne.

[g] That he might deſtroy ſinne in our fleſh

[h] And ſitteth at the right hand of the Father.

[i] We may gather that wee are dead to ſinne, when ſinne beginneth to die in vs: which is by the participation of Chriſtes death, by whom alſo being quickened, we liue to God, that is, to righteouſneſſe.

[k] In that ye are led with the Spirit of God.

[l] The minde firſt miniſtreth euill motions, whereby mans will is entiſed: thence burſt foorth the luſts, by them the body is prouoked, and the body by his actions doth ſolicit the minde: therefore he commandeth, at the leaſt, that we rule our bodies.

‖ *Or, inſtruments, or, armour.*

14 For ſinne ſhall not haue dominion ouer you, for yee are not vnder the [m] Law, but vnder [n] grace.

15 What then? ſhall we ſinne, becauſe we are not vnder the Lawe, but vnder grace? God forbid.

16 * Know ye not that to whomſoeuer ye giue your ſelues as ſeruants to obey, his ſeruants ye are, to whom ye obey, whether it be of ſinne vnto death, or of [o] obedience vnto righteouſnes?

17 But God be thanked, that ye haue bene the ſeruants of ſinne, but yee haue obeyed frō the heart vnto the forme of the doctrine, whereunto ye were [p] deliuered.

18 Being then made [q] free from ſinne, ye are made the ſeruants of righteouſnes.

19 I ſpeake [r] after the maner of man, becauſe of the infirmitie of your fleſh: for as ye haue giuen your members ſeruants to vncleanneſſe and to iniquitie, to commit iniquitie, ſo now giue your members ſeruants vnto righteouſnes in holineſſe.

20 For when yee were the ſeruaunts of ſinne, ye were freed from righteouſnes.

21 What fruite had yee then in thoſe things, whereof yee are now aſhamed? For the [ſ] ende of thoſe things is death.

22 But nowe being freed from ſinne, and made ſeruants vnto God, yee haue your fruit in holineſſe, and the ende, euerlaſting life.

23 For the [t] wages of ſinne is death: but the gift of God is eternall life through Ieſus Chriſt our Lord.

m [illegible] which is the declaration of ſinne.
n [illegible] with the ſpirit of Chriſt.
John 8.34.
2.pet.2.19.
o Shewing that none can be iuſt, which doeth not obey God.
p To conforme your ſelues vnto it.
q It is a moſt vile thing for him that is deliuered from the ſlauery of ſinne, to returne againe to the ſame.
r Leauing to ſpeake of heauenly things, according to your capacitie, I vſe theſe ſimilitudes of ſeruitude and freedome, that ye might the better vnderſtand.
ſ Or, the reward and recompence.
t Sinne is compared to a tyrant which reigneth by force, who giueth death as an allowance to them that were preferred by the Law.

CHAP. VII.

1. 7. 12 The vſe of the Law, 6. 24 And how Chriſt hath deliuered vs from it. 16 The infirmities of the faithfull. 23 The dangerous fight betweene the fleſh and the ſpirit.

KNow yee not, brethren, (for I ſpeake to them that knowe the Lawe) that the [a] Law hath dominion ouer a man as long as he liueth?

2 * For [b] the woman which is in ſubiection to a man, is bound by the Lawe to the man, while hee liueth: but if the man bee dead, ſhee is deliuered from the lawe of the man.

3 So then, if while the man liueth, ſhee take another man, ſhe ſhall be called an * adultereſſe: but if the man bee dead, ſhee is free from the Lawe, ſo that ſhee is not an adultereſſe, though ſhe take another man.

4 So yee, my brethren, are dead alſo to the Lawe by the body of Chriſt, that yee ſhould be vnto another, euen vnto [c] him that is raiſed vp from the dead, that wee ſhould bring forth fruit vnto God.

5 For when wee were [d] in the fleſh, the ‖ motions of ſinnes, which were by the Lawe, had force in our members, to bring forth fruit vnto death.

a Meaning, the morall law.
1 Cor.7.39.
b Both in this firſt mariage and in the ſecond, the husband and the wife muſt be conſidered within our ſelues: the firſt husband was Sinne, and our fleſh was the wife: their children were the fruits of the fleſh, Galat.5.19. In the ſecond marriage the Spirit is the husband, the new creature is the wife, and their children are the fruits of the Spirit, Galat.5.22. Matth.5.32.
c Which is the Spirit of the ſecond husband.
d When we were deſtitute of the Spirit of God.
‖*Or, affections.*

6 But now wee are deliuered from the Lawe, being dead [e] vnto it, wherein wee were holden, that wee ſhoulde ſerue in newneſſe of ſpirit, and not in the oldneſſe of the letter.

7 [f] What ſhall wee ſay then? Is the Law ſinne? God forbid. Nay, I knewe not ſinne, but by the Law: for I had not knowen [g] luſt, except the Law had ſayde, * Thou ſhalt not luſt.

8 But ſinne tooke an occaſion by the commandement, and wrought in me all maner of concupiſcence: for without the law ſinne is dead.

9 For I once [h] was aliue, without the lawe: but when the commandement came, ſinne reuiued,

10 But I died: and the ſame commaundement which was ordeined vnto life, was found to be vnto me vnto death.

11 For ſinne tooke occaſion by the commandement, and deceiued mee, and thereby ſlew me.

12 Wherefore the Law is * holy, and the commaundement is holy, and iuſt, and good.

13 Was that then which is good, made death vnto mee? God forbid: but ſinne, that it might [i] appeare ſinne, wrought death in me by that which is good, that ſinne might bee out of meaſure ſinfull by the commaundement.

14 For we know that the Law [k] is ſpirituall, but I am carnall, ſolde vnder ſinne.

15 For I allow not that which I doe: for what I [l] would, that doe I not: but what I hate, that doe I.

16 If I doe then that which I would not, I conſent to the Law, that it is good.

17 Now then, it is no more I, that doe [m] it, but the ſinne that dwelleth in me.

18 For I know that in me, that is, in my ‖ fleſh dwelleth no good thing: for to will is preſent with me: but I finde no meanes to performe that which is good.

19 For I doe not the good thing, which I would, [n] but the euill, which I would not, that doe I.

20 Now if I doe that I would not, it is no more I that do it, but the ſinne that dwelleth in me.

21 I finde then by the Law, that when I would doe good, euill is preſent with me.

22 For I delight in the Law of God, concerning the [o] inner man:

23 But I ſee another ‖ Lawe in my [p] members, rebelling againſt the Lawe of my minde, and leading mee captiue vnto the law of ſinne, which is in my members.

24 O wretched man that I am, who ſhall deliuer mee from the [q] body of this death?

25 I thanke God through Ieſus Chriſt our Lorde. Then I my ſelfe in my [r] minde ſerue the Law of God, but in my [ſ] fleſh the law of ſinne.

e Meaning, to ſinne our firſt husband.
f There is nothing more enemie to ſinne, then the Law: if ſo be therefore that ſinne rage more by reaſon thereof, then before, why ſhould it be imputed to the law which diſcloſeth the ſlights of ſinne her enemie?
g Which is an inward vice not openly knowen, *Exod.*20.17. *deut.*5.21.
h He thought himſelfe to be aliue, when he knew not the law.
1.*Tim.*1.8.
i Sinne being diſcloſed by the law, is ſo much more deteſtable, becauſe it turneth the goodneſſe of the law to our deſtruction.
k So that it can iudge the affections of the heart.
l He is not able to doe that which hee deſireth to doe, and therefore is farre from the true perfection.
m He doeth not excuſe himſelfe, but ſheweth that he is not able to accompliſh that good deſire, which is in him.
‖*Or, in my nature.*
n The fleſh ſtayeth euen the moſt perfect to runne forward as the ſpirit wiſheth.
o That is, in my ſpirit.
‖*Or, commandement.*
p Euen the corruption which yet remaineth.
q This fleſhly lumpe of ſinne, and death.
r In that part which is regenerate.
ſ Which is the part corrupted.

CHAP. VIII.

1 The aſſurance of the faithfull, and of the fruits of the holy Ghoſt in them. 3 The weakenes of the Lawe, and who accompliſhed it, 4 And wherefore. 5 Of what ſort the faithfull ought to bee. 6 The fruite of the ſpirite in them. 17 Of hope 18 Of patience vnder the croſſe. 28 Of the mutuall loue betwixt God and his children. 29 Of his foreknowledge.

NOwe then there is no [a]condemnation to them that are in Chriſt Ieſus, which walke not [b]after the fleſh, but after the Spirit.

2 For the [c]Lawe of the Spirit of life, which is in [d]Chriſt Ieſus, hath freed me from the law of ſinne and of death.

3 For (that that was impoſſible to the Lawe, in as much as it was ‖weake, becauſe of the fleſh) God ſending his owne Sonne, in the [e]ſimilitude of ſinfull fleſh, and ‖for ſinne, condemned ſinne in the fleſh,

4 That the [f]righteouſneſſe of the Law might be fulfilled in vs, which walke not after the fleſh, but after the Spirit.

5 For they that are after the fleſh, ſauour the [g]things of the fleſh: but they that are after the Spirite, the things of the Spirit.

6 For the wiſedome of the fleſh is death: but the wiſedome of the Spirite is life and peace,

7 Becauſe the wiſedom of the fleſh is enmitie againſt God: for it is not ſubiect to the Law of God, neither in deed can be.

8 So then they that are in the fleſh, cannot pleaſe God.

9 Now yee are not in the fleſh, but in the Spirit, ‖becauſe the Spirit of God dwelleth in you: but if any man hath not the Spirit of Chriſt, the ſame is not his.

10 And if Chriſt bee in you, the body is dead, becauſe of ſinne: but the [h]Spirit is ‖life for righteouſnes ſake.

11 But if the Spirit of him that raiſed vp Ieſus from the dead, dwell in you, hee that raiſed vp Chriſt from the dead, ſhall alſo quicken your mortal bodies, becauſe that his Spirit dwelleth in you.

12 Therefore brethren, wee are detters not to the fleſh, to liue after the [i]fleſh:

13 For if ye liue after the fleſh, ye ſhall die: but if ye mortifie the deeds of the body by the Spirit, ye ſhall liue.

14 For as many as are led by the Spirit of God, they are the ſonnes of God.

15 For ye haue not receiued the ſpirit of bondage to feare againe: but yee haue receiued the Sprit of [k]adoption, whereby wee cry *Abba, Father.

16 The ſame Spirit [l]beareth witneſſe with our ſpirit, that wee are the children of God.

17 If we bee children, we are alſo [m]heires, euen the heires of God, and heires annexed with Chriſt, if ſo bee that wee ſuffer with him, that we may alſo bee glorified with him.

18 For I count that the afflictions of this preſent time, are not ‖worthy of the glory, which ſhalbe ſhewed vnto vs.

19 For the feruent deſire of the creature waiteth when the ſonnes of God ſhall be reueiled,

20 Becauſe the [n]creature is ſubiect to [o]vanitie, not of it owne will, but by reaſon of him which hath ſubdued it vnder hope,

21 Becauſe the creature alſo ſhall be deliuered from the bondage of corruption into the glorious libertie of the ſonnes of God.

22 For wee know that euery [p]creature groneth with vs alſo, and trauaileth in paine together vnto this preſent.

23 And not onely the creature, but we alſo which haue the [q]firſt fruites of the Spirite, euen wee doe ſigh in our ſelues, wayting for the adoption, euen the *redemption of our [r]body.

24 For we are ſaued by hope: but [s]hope that is ſeene, is not hope: for how can a man hope for that which he ſeeth?

25 But if we hope for that we ſee not, we doe with patience abide for it.

26 Likewiſe the Spirit alſo helpeth our infirmities: for wee know not what to pray as we ought: but the Spirit it ſelfe maketh requeſt for vs with ſighes, which cannot bee expreſſed.

27 But hee that ſearcheth the heartes, knoweth what is the meaning of the Spirite: for he [t]maketh requeſt for the Saints, according to the will of God.

28 And wee know that all things worke together for the beſt vnto them that loue God, euen to them that are called of his purpoſe.

29 For thoſe which he [u]knew before, hee alſo predeſtinated to bee made like to the image of his Sonne, that he might be the firſt borne among many brethren.

30 Moreouer, whom hee predeſtinated, them alſo hee called, and whom hee called, them alſo he iuſtified, and whom he iuſtified, them alſo he glorified.

31 What ſhal we then ſay to theſe things? If God be on our ſide, who can bee againſt vs?

32 Who ſpared not his owne Sonne, but gaue him for vs all to death, how ſhall he not with him giue vs all things alſo?

33 Who ſhall lay any thing to the charge of Gods choſen? It is God that *[x]iuſtifieth,

34 Who ſhall condemne? It is Chriſt, which is dead, yea or rather, which is riſen againe, who is alſo at the right hand of God, and maketh requeſt alſo for vs.

35 Who ſhall ſeparate vs from the loue of [y]Chriſt? ſhall tribulation, or anguiſh, or perſecution, or famine, or nakedneſſe, or perill, or ſword?

36 As it is written, *For thy ſake are we

[z]killed

[a] Though ſinne be in vs, yet it is not imputed vnto vs through Chriſt Ieſus.

[b] He annexeth the condition, leſt we ſhould abuſe the liberty.

[c] The power and authoritie of the Spirit, that is, the grace of regeneration.

[d] Whoſe ſanctification is made ours.

‖*Or, of no ſtrength.*

[e] Chriſt did take fleſh, which of nature was ſubiect to ſinne, which notwithſtanding he ſanctified euen in the very inſtant of his conception, and ſo did appropriate it vnto him that hee might deſtroy ſinne in it, 2. Cor. 5.21.

‖*Or, by ſinne.*

[f] That which the law requireth.

[g] The worde comprehendeth all that which is moſt excellent in man, as will, vnderſtanding, reaſon, wit, &c.

‖*Or, if ſo be.*

‖*Or, fleſh.*

[h] The ſpirit of regeneration, which aboliſheth ſinne in our fleſh, not all at once but by degrees: wherefore we muſt in the meane time call to God through patience.

[i] But to liue after the Spirit.

[k] So hee meaneth the holy Ghoſt of the effect, which he cauſeth in vs; when he propoſeth vs ſaluation by the Law with an impoſſible condition, who alſo doeth ſeale our ſaluation in our hearts by Chriſts free adoption, that we conſider not God nowe as a rigorous Lorde, but as a moſt mercifull Father. *Galat* 4.5, 6.

[l] So that wee haue two witneſſes, Gods Spirit, and ours, who is certified by the Spirit of God.

[m] Freely made partakers of the fathers treaſures.

‖*Or, of like value.*

[n] The creatures ſhal not be reſtored before that Gods children be brought to their perfection: in the meane ſeaſon they waite.

[o] That is, to deſtruction, becauſe of mans ſinne.

[p] He meaneth not the Angels, neither deuils, nor men.

[q] And yet are farre from the perfection.

Luke 21.28.

[r] Which ſhalbe in the reſurrection, when we ſhal be made conformable to our head Chriſt.

[s] By hope is meant that thing which we hope for.

[t] In that he ſtirreth their hearts to pray, & ſheweth both whom to aske, & how.

[u] He ſheweth by the order of our election, that afflictions are meanes to make vs like the Sonne of God.

Iſa. 50.8.

[x] Who pronounceth his iuſt in his Sonne Chriſt.

[y] Wherewith he loued vs, or God in Chriſt: which loue is grounded vpon his determinate purpoſe: and Chriſt is the pledge thereof.

Pſal. 44.22.

[z] killed all day long: wee are counted as ſheepe for the ſlaughter.

37 Neuertheleſſe, in all theſe things we are more then conquerors through him that loued vs.

38 For I am perſwaded that neither death, nor life, nor Angels, nor [a] principalities, nor powers, nor things preſent, nor things to come,

39 Nor height, nor depth, nor any other creature ſhall bee able to ſeparate vs from the [b] loue of God, which is in Chriſt Ieſus our Lord.

z Which is to ſignifie the condition of Chriſts Church.

a Paul ſetteth foorth by theſe words the wonderfull nature of the ſpirits, as well the good, Ephe. 1.12. Col.1 16. as the euil ſpirits, Epheſ.6.12. Col.2.15.

b That is, wherewith God loueth vs in his Sonne Chriſt Ieſus.

CHAP. IX.

1 Hauing teſtified his great loue towards his nation, and the ſignes thereof, 11 He entreateth of the election and reprobation. 24 Of the vocation of the Gentiles, 30 And reiection of the Iewes.

I Say the truth [a] in Chriſt, I lie not, my conſcience bearing me witneſſe in the holy Ghoſt,

2 That I haue great heauineſſe, and continuall ſorow in mine heart.

3 For I would wiſh my ſelfe to be [b] ſeparated from Chriſt, for my brethren that are my kinſmen according to the fleſh,

4 Which are the Iſraelites, to whome pertaineth the adoption, and the [c] glory, & the [d] * Couenants, and the giuing of the Lawe, and the ſeruice of God, and the promiſes.

5 Of whom are the fathers, and of whom concerning the fleſh, Chriſt came, who is [e] God ouer all bleſſed for euer, Amen.

6 * Notwithſtanding it cannot be that the word of God ſhould ‡ take none effect: for all they are not [f] Iſrael, which are of Iſrael:

7 Neither are they all children, becauſe they are the ſeede of Abraham: * but, In [g] Iſaac ſhall thy ſeede be called:

8 That is, they which are the children of the [h] fleſh, are not the children of God: but the * children of the promiſe are counted for the ſeede.

9 For this is a word of promiſe, * In this ſame time will I come, and Sara ſhall haue a ſonne.

10 Neither he only felt this, but alſo * Rebecca when ſhe had conceiued by one, euen by our father Iſaac.

11 For yet the children were borne, and when they had neither done good nor euill (that the purpoſe of God might remaine according to election, not by works, but by him that calleth)

12 It was ſayde vnto her, * The elder ſhall ſerue the yonger:

13 As it is written, * I haue loued Iacob, and haue hated Eſau.

14 What ſhall wee ſay then? Is there vnrighteouſneſſe with God? God forbid.

15 For he ſaieth to Moſes, * I [i] will haue mercy on him, to whom I will ſhew mercy: and will haue compaſſion on him, on whom I will haue compaſſion.

a As becommeth him that reuerenceth Chriſt, or whoſe tongue Chriſt ruleth, and ſo taketh Chriſt for his witneſſe.

b He would redeeme the reiection of ỹ Iewes with his owne damnatiō which declareth his zeale towards Gods glory, read Exod.32.32.

c The Arke of the couenant, becauſe it was a ſigne of Gods preſence, was called Gods glory, 1.Sam.4.21. Pſal.26.8.

d The two tables of the couenant, Deut.11.9.

Chap.2.17. epheſ.2.12.

e Chriſt is very God.

Chap.2.28.

‡*Greek, fal away*

f That is, of Iacob whoſe name was alſo Iſrael.

Gen.21.12. hebr.11.18.

g The Iſraelites muſt not be eſteemed by their kinred, but by the ſecret election of God, which is aboue the externall vocation.

h As Iſmael

Gal.4.28 Gen.18 10. Gen.25.21. Gen.25.23. Mal.1.2,3. Exo.33.19

i As the only will and purpoſe of God is the chiefe cauſe of election, & reprobation: ſo his free mercy in Chriſt is an inferiour cauſe of ſaluation, & the hardening of the heart an inferiour cauſe of damnation.

16 So then it is not in him that willeth, nor in him that runneth, but in God that ſheweth mercy.

17 For the [k] Scripture ſaieth vnto Pharao, * For this ſame purpoſe haue I ſtirred thee vp, that I might ſhewe my power in thee, and that my Name might be declared throughout all the earth.

18 Therefore he hath mercy on whom he will, and whom he will, he hardeneth.

19 Thou wilt ſay then vnto mee, Why doeth hee yet complaine? for who hath reſiſted his will?

20 But, O man, who art thou which ‖ pleadeſt againſt God? ſhall the * thing formed ſay to him that formed it, Why haſt thou made me thus?

21 Hath not the potter power of the clay to make of the ſame lumpe one veſſell to ‖ honour, and another vnto diſhonour?

22 What and if God would, to ſhewe his wrath, and to make his power knowen, ſuffer with long patience the veſſels of wrath prepared to deſtruction?

23 And that he might declare the riches of his glory vpon the veſſels of mercy, which he hath prepared vnto glory?

24 Euen vs, whom he hath called, not of the Iewes onely, but alſo of the Gentiles,

25 As he ſaieth alſo in Oſee, * I will [illegible] them, my people, which were not my pe[illegible] and her, Beloued, which was not belo[illegible]

26 And it ſhall bee, in the place w[illegible] was ſayd vnto them, * Ye are not my p[illegible] that there they ſhall be called, The child[illegible] of the liuing God.

27 Alſo Eſaias crieth concerning Iſrael, * Though the number of the children of Iſrael were as the ſand of the ſea, yet ſhal but a remnant be ſaued.

28 For hee will make his account, and gather it into a ſhort ſumme with righteouſneſſe: for the Lorde will make a ſhort count in the earth.

29 * And as Eſaias ſaid before, Except the Lord of hoſtes had left vs a ſeed, we had bene made as [m] Sodome, and had bene like to Gomorrha.

30 What ſhall wee ſay then? That the Gentiles which followed not righteouſneſſe, haue attained vnto righteouſneſſe, euen the righteouſneſſe which is of faith.

31 But Iſrael which followed the Lawe of righteouſneſſe, could not attaine vnto the Law of righteouſneſſe.

32 Wherefore? Becauſe they ſought it not by faith, but as it were by the workes of the Lawe: for they haue ſtumbled at the ſtumbling ſtone,

33 As it is written, * Behold, I lay in Sion a [n] ſtumbling ſtone, and a rocke to make men fall: and euery one that beleeueth in him ſhall not be aſhamed.

k That is, God in the Scripture.

Exod.9.16.

‖*Or ſpeakeſt againſt.*

Iſa.45.9. iere.18 6 wiſd.15.7.

‖*Or Vnto honeſt vſes.*

[illegible].1.10

Iſa.10.21,22.

[illegible] God will make ſuch waſte of that people, that the few which ſhall remaine, ſhall be a worke of his iuſtice, and ſhall ſet forth his glory in his Church.

Iſa.1.9.

m That is, vtterly loſt.

Iſa.8.14. & 28.16. 1.pet.2.6. pſal.18.22.

n Ieſus Chriſt is to the infidels deſtruction, and to the faithfull life and reſurrection.

CHAP. X.

1 After that he had declared his zeale towards them. 3 He ſheweth the cauſe of the ruine of the Iewes, 4 The ende of the Law. 5 The difference betweene the iuſtice of the Law, and of faith. 17 Whereof faith commeth, and to whome it belongeth. 19 The reiection of the Iewes, and calling of the Gentiles.

Brethren, mine hearts deſire and prayer to God for Iſrael is, that they might bee ſaued.

2 For I beare them record, that they haue [a] the zeale of God, but not according to knowledge,

3 For they, being ignorant of the righteouſneſſe of God, and going about to ſtabliſh their owne righteouſneſſe, haue not ſubmitted themſelues to the righteouſneſſe of God.

4 * For Chriſt is the [b] ende of the Lawe for righteouſneſſe vnto euery one that beleeueth.

5 For Moſes thus deſcribeth the righteouſneſſe which is of the Lawe, * That the man which doeth theſe things, ſhall liue thereby.

6 But the righteouſneſſe which is of faith, ſpeaketh on this wiſe, [c] * Say not in thine heart, Who ſhall aſcend into heauen? (that is to bring Chriſt from aboue)

7 Or, Who ſhal deſcend into the deepe? (that is to bring Chriſt againe from the dead)

8 But what ſayeth it? * The worde is neere thee, euen in thy mouth, and in thine heart. This is the [d] word of faith which wee preach.

9 For if thou ſhalt confeſſe with thy mouth the Lord Ieſus, and ſhalt beleeue in thine heart, that God raiſed him vp from the dead, thou ſhalt be ſaued.

10 For with the heart man beleeueth vnto righteouſneſſe, and with [e] the mouth man confeſſeth to ſaluation.

11 For the Scripture ſaith, * Whoſoeuer beleeueth in him, ſhall not be aſhamed.

12 For there is no difference betweene the Iewe and the Grecian: for hee that is Lord ouer all is rich vnto all, that call on him.

13 * For whoſoeuer ſhall call vpon the Name of the Lord, ſhall be ſaued.

14 But howe ſhall they call on him, in whom they haue not beleeued? and how ſhal they beleeue in him, of whom they haue not heard? and how ſhall they heare without a preacher?

15 And how ſhall they preach, except they be ſent? as it is written, * Howe beautifull are the ‖ feete of them which bring glad tidings of peace, and bring glad tidings of good things!

16 But they haue not all obeyed the Goſpel: for Eſaias ſaieth, * Lord, who hath beleeued our [f] report?

17 Then faith is by hearing, and hearing [g] by the word of God.

18 But I demaund, Haue [h] they not heard? * No doubt their [i] ſound went out through all the earth, and their words into the ends of the [k] world.

19 But I demand, Did not Iſrael know God? Firſt Moſes ſaieth, * I will prouoke you to enuie by a nation that is not my nation, and by a fooliſh nation I will anger you.

20 * And Eſaias is bold, and ſaith, I was found of them that ſought me not, and haue bene made manifeſt to them that aſked not after me.

21 And vnto Iſrael he ſaith, * All the day long haue I ſtretched forth mine hand vnto a ‖ diſobedient and gaineſaying people.

a That is, a certaine affection, but not a true knowledge.

Gal 3.24.

b The end of the law is to iuſtifie them which obſerue it: therfore Chriſt hauing fulfilled it for vs, is made our iuſtice, ſanctification, &c.

Leuit. 18. 5. *ezek.* 20. 11. *gal.* 3. 12.

c Becauſe we can not performe the law, it maketh vs to doubt, who ſhall go to heauen, and to ſay, Who ſhall goe downe to the deepe to deliuer vs thence? but faith teacheth vs that Chriſt is aſcended vp to take vs with him, and hath deſcended into ẏ depth of death to deſtroy death, and deliuer vs.

Deut. 30. 12. *Deut* 30. 14.

d That is, the promiſe and the Goſpel which agreeth with the Law.

e That is, the way to be ſaued, is to beleeue with heart that we are ſaued onely by Chriſt, and to confeſſe the ſame before the world.

Iſa. 28 16. *Ioel* 2. 32. *acts.* 2 21. *Iſa* 52 7. *nahum* 1. 15.

‖ *Or, the comming.*

Iſaiah. 53. 1. *iohn.* 12. 38

f Meaning the Goſpel and the good tidings of ſaluation, which they preached. g That is, by Gods commandement, of whom they are ſent that preach the Goſpel. It may be alſo taken for the very preaching it ſelfe. h Both the Iewes and Gentiles. *Pſal.* 19. 4. i The Hebrew word ſignifieth the line or proportion of the heauens, whoſe moſt excellent frame, beſides the reſt of Gods creatures, preacheth vnto the whole world, and ſetteth foorth the worthineſſe of the Creator.

k Then ſeeing all the world knew God by his creatures, Iſrael could not be ignorant, and ſo ſinned of malice.

Deut. 32. 21. *Iſa.* 65. 1. *Iſa.* 65. 2.

‖ *Or, vnbeleeuing*

CHAP. XI.

4 God hath his Church, although it be not ſeene to mans eye. 5 The grace ſhewed to the elect. 7 The iudgement of the reprobate. 8 God hath blinded the Iewes for a time, and reueiled himſelfe to the Gentiles: 18 Whom hee warneth to humble themſelues. 29 The gifts of God without repentance. 33 The depth of Gods iudgements.

I Demaund then, Hath God caſt away his people? God forbid: for I alſo am an Iſraelite, of the ſeede of Abraham, of the tribe of Beniamin.

2 God hath not caſt away his people which hee [a] knewe before. Knowe yee not what the Scripture ſaith of Elias, how hee maketh requeſt vnto God [b] againſt Iſrael, ſaying,

3 * Lord, they haue killed thy Prophets, and digged downe thine altars: and I am left alone, and they ſeeke my life?

4 But what ſaith the anſwere of God to him? * I haue reſerued vnto my ſelfe [c] ſeuen thouſand men, which haue not bowed the knee to Baal.

5 Euen ſo then at this preſent time is there a remnant through the ‖ election of grace.

6 And if it bee of grace, it is no more of workes: or els grace were no more grace: but if it be of workes, it is no more grace: or elſe were worke no more worke.

7 What then? Iſrael hath not obteined that he ſought: but the election hath obteined it, and the reſt haue bene hardened,

8 According as it is written, * God hath giuen them the ſpirit of ‖ ſlumber eyes that they ſhould not ſee, & eares that they ſhould not heare vnto this day.

9 And Dauid ſaith, * Let their [d] table be made a ſnare, and a nette, and a ſtumbling blocke, euen for a recompence vnto them.

10 Let their eyes be darkened that they ſee not, and [e] bow downe their backe alwayes.

11 I demaund then, Haue they ſtumbled, that they [f] ſhould fall? God forbid: but through their fall ſaluation commeth vnto the Gentiles, to [g] prouoke them to followe them.

12 Wherefore if the fall of them bee the riches of the world, and the diminiſhing of them the [h] riches of the Gentiles, how much more ſhall their aboundance be?

13 For in that, I ſpeake to you Gentiles, in as much as I am the Apoſtle of the Gentiles, I magnifie mine office,

a And elected before all beginning.

b He talked with God, not that he ſhould puniſh Iſrael, but yet lamented their falſhood, and ſo his words made againſt them.

1. *King.* 19. 10. 1. *King.* 19. 18.

c Meaning an infinite number.

‖ *Or, free election*

Iſa. 6. 9 *mat.* 13. 14. *iohn.* 12. 40. *actes* 28. 26.

‖ *Or, pricking.*

Pſal 69 22.

d Chriſt by the mouth of the Prophet wiſheth that which came vpon the Iewes that is, that as birds are taken whereas they thinke to finde foode, ſo the Law which the Iewes of a blinde zeale preferred to the Goſpel, thinking to haue ſaluation by it, ſhould turne to their deſtruction.

e Take from them thy grace and ſtrength.

f Without hope to be reſtored. g The Iewes to follow the Gentiles. h In that the Gentiles haue knowledge of the Goſpel.

14 To trie if by any meanes I might [i] prouoke them of my fleſh to follow them, and might ſaue ſome of them.

15 For if the caſting away of them be the reconciling of the world, what ſhall the receiuing be, but [k] life from the dead?

16 For if [l] the firſt fruits be holy, ſo is the whole lumpe: and if the [m] roote bee holy, ſo are the branches.

17 And though ſome of the branches bee broken off, and thou being a wilde Oliue tree, waſt graft in || for them, and made partaker of the roote, and fatneſſe of the [n] Oliue tree,

18 Boaſt not thy ſelfe againſt the branches: and if thou boaſt thy ſelfe, thou beareſt not the roote, but the roote thee.

19 Thou wilt ſay then, The branches are broken off, that I might be graft in.

20 Well: through vnbeliefe they are broken off, and thou ſtandeſt by faith: bee not high minded, but [o] feare.

21 For if God ſpared not the naturall branches, take heed, leſt he alſo ſpare not thee.

22 [p] Behold therefore the bountifulneſſe, and ſeueritie of God: toward them which haue fallen, ſeueritie: but toward thee, bountifulneſſe, if thou continue in his bountifulneſſe: or els thou ſhalt alſo be cut off.

23 And they alſo, if they abide not ſtill in vnbeliefe, ſhalbe graffed in: for God is able to graffe them in againe.

24 For if thou waſt cut out of the Oliue tree, which was wilde by nature, and waſt graffed contrary to nature in a right Oliue tree, how much more ſhall they that are by nature, be graffed in their owne Oliue tree?

25 For I would not, brethren, that yee ſhould bee ignorant of this ſecret, (leſt yee ſhould be arrogant in your ſelues) that partly [q] obſtinacie is come to Iſrael, vntill the fulneſſe of the Gentiles be come in.

26 And ſo [r] all Iſrael ſhall be ſaued, as it is written, * The deliuerer ſhall come out of Sion, and ſhall turne away the vngodlineſſe from Iacob.

27 And this is the couenant to them, * When I ſhall take away their ſinnes.

28 As concerning the Goſpel, they are enemies for your ſakes: but as touching the election, they are beloued for the fathers ſakes.

29 For the [ſ] gifts and calling of God are without repentance.

30 For euen as yee in time paſt haue not beleeued God, yet haue now obtained mercy through their vnbeliefe,

31 Euen ſo now haue they not beleeued || by the mercy ſhewed vnto you, that they alſo may obtaine mercy.

32 For God hath ſhut vp [t] all in vnbeliefe, that he might haue mercy on all.

33 O the deepeneſſe of the riches, both of the wiſedome and knowledge of God! how vnſearchable are his iudgements, and his wayes paſt finding out!

34 * For [u] who hath knowen the minde of the Lord? or who was his counſeller?

35 Or who hath [x] giuen vnto him firſt, and he ſhall be recompenſed?

36 For of [y] him, and through him, and for him are all things: to him be glory for euer, Amen.

CHAP. XII.

The conuerſation, loue and workes of ſuch as beleeue in Chriſt. 19 Not to ſeeke reuengeance.

I Beſeech you therfore, brethren, by the mercies of God, that ye giue vp your bodies a [a] liuing ſacrifice, holy, acceptable vnto God, which is you [b] reaſonable ſeruing of God.

2 And faſhion not your ſelues like vnto this world, but be ye changed by the renuing of your minde, that yee may * prooue what is the [c] good will of God, and acceptable, and perfect:

3 For I ſay through the grace that is giuen vnto me, to euery one that is among you, that no man preſume to vnderſtand, aboue that which is meete to vnderſtand, but that hee [d] vnderſtand according to [e] ſobrietie, as God hath dealt to euery man the * meaſure of faith.

4 For as wee haue many members in one body, and all members haue not one office,

5 So wee being many are one body in Chriſt, and euery one, one anothers members.

6 * Seeing then that we haue gifts that are diuers, according to the grace that is giuen vnto vs, whether wee haue [f] propheſie, let vs propheſie according to the proportion of [g] faith:

7 Or an office, let vs waite on the office: or he that teacheth, on teaching:

8 Or hee that exhorteth, on exhortation: hee that [h] diſtributeth, let him doe it * with ſimplicitie: hee that ruleth, with diligence: hee that [i] ſheweth mercie, with * cheerefulneſſe.

9 Let loue be without diſſimulation. * Abhorre that which is euill, & cleaue vnto that which is good.

10 * Bee affectioned to loue one another with brotherly loue. In giuing honour, goe one before another,

11 Not ſlouthfull to doe ſeruice: feruent in ſpirit: ſeruing || the Lord,

12 Reioycing in hope, patient in tribulation, * continuing in prayer.

13 * Diſtributing vnto the neceſſities of the Saints: * giuing your ſelues to hoſpitalitie.

14 * Bleſſe them which perſecute you: bleſſe, I ſay, and curſe not.

15 Reioyce with them that reioyce, and weepe with them that weepe.

[i] That they might be iealous ouer Chriſt againſt the Gentiles, and ſo to be more feruent in loue toward Chriſt then the Gentiles.

[k] The Iewes now remaine, as it were in death, for lacke of the Goſpel: but when both they and the Gentiles ſhall imbrace Chriſt, the world ſhall be reſtored to a new life.

[l] Abraham was not onely ſanctified, but his ſeede alſo which neglected not the promiſe.

[m] Meaning Abraham.

|| *Or, in them.*

[n] That is, the Church of the Iſraelites.

[o] Be carefull: worſhip God, and truſt in his promiſe.

[p] He ſpeaketh of the Iewes and Gentiles in generall.

[q] Meaning ſtubburnneſſe and induration againſt Gods word.

[r] Hee ſheweth that the time ſhal come that the whole nation of the Iewes, though not euery one particularly, ſhalbe ioyned to the Church of Chriſt.

*Iſa.*59.20.

*Iſa.*27.9.*ier.*31.33,34.*heb.*8.8.*and* 10.16,17.

[ſ] To whom God giueth his Spirit of adoption, and whom he calleth effectually he cannot periſh: for Gods eternal counſell neuer changeth.

|| *Or, that by your mercy.*

[t] That is, both Iewes and Gentiles.

*Iſa.*40.13.*wiſd* 9 13. 1.*cor.*2 16.

[u] He reproueth the raſhneſſe of men which murmure againſt the iudgements of God.

[x] That is, prouoked him by his good works?

[y] All things are created & preſerued of God to ſet forth his glory.

[a] In ſtead of dead beaſts, liuely ſacrifice: in ſtead of the blood of beaſts which was but a ſhadow, and pleaſed not God of it ſelfe, the acceptable ſacrifice of the ſpirituall man, framed by faith to godlines and charitie.

[b] That is, true, lawfull and ſpirituall, 1.Pet.2.5.

*Epheſ.*5.17. 1.*theſ.*4.1,3.

[c] Whatſoeuer is not agreeable to Gods wil, is euill, diſpleaſant and vnperfect.

[d] Two things are required, if we wil iudge ſoberly of Gods gifts in vs: the one, that we doe not arrogate to our ſelues that which wee haue not: next, that we boaſt not of the gifts, but reuerently vſe them to Gods honour.

[e] That is, ſoberly, not neglecting Gods gifts, but vſing them to his glory.

1.*Cor.*12.11. *epheſ.*4.7. 1.*Pet.*4.10.

[f] By propheſying here, he meaneth preaching & teaching, & by office and miniſterie, al ſuch offices, as appertaine to the Church, as Elders, Deacons, &c.

[g] By faith he meaneth the knowledge of God in Chriſt, with the gifts of the holy Ghoſt.

[h] Of theſe officers ſome are Deacons, ſome gouernours, ſome keepe the poore.

*Matth.*6.2.

[i] He meaneth them which were appointed to looke vnto the poore, as for the moſt part were the widowes, Act.6.1. 1.tim.5 9.

2.*Cor.*9.7. *Amos* 4 15. *Epheſ.*4.2. 1.*pet.*2.17. *heb.*13.1.

|| *Or, the time.*

Luke 18.1. 1 *Cor.*16.1. *Heb,*13 2.1.*p.*1 4.9. *Matth.*5.44.

16 Be of like affection one towards another: bee not hie minded: but make your ſelues equall to them of the lower ſort: * bee not wiſe in [k] your ſelues.

17 * Recompenſe to no man euill for euill: [l] procure things honeſt in the ſight of all men.

18 * If it be poſſible, as much as in you is, haue peace with all men.

19 Dearely beloued, * auenge not your ſelues, but giue place vnto wrath: for it is written, * Vengeance is mine: I will repay, ſaith the Lord.

20 * Therefore, if thine enemie hunger, feede him: if he thirſt, giue him drinke: for in ſo doing, thou ſhalt heape [m] coales of fire on his head.

21 Bee not ouercome of euill, but ouercome euill with goodneſſe.

Prou.3.7. iſa 5.21.

k That is in your owne conceit.

Prou.20.22. matt 5.39. 1 pet 3.9. 1.cor.6.7.

l Liue ſo honeſtly and godly, that no man can find fault with you.

Heb 12.14. Ecclus.28.1. matth.5.39. Deut.32.35. hebr.10.30. Pro.25.21,22.

m For thou ſhalt either winne him with thy benefite, or els his conſcience ſhall beare him witneſſe that Gods burning wrath hangeth ouer him.

CHAP. XIII.

1 The obedience to the Rulers. 4 Why they haue the ſworde. 8 Charitie ought to meaſure all our doings. 11 An exhortation to innocencie and puritie of life

LEt * euery ſoule be ſubiect vnto the higher powers: for there is no power but of God: and the powers that be, are ordained of God.

2 Whoſoeuer therefore reſiſteth the power, reſiſteth the ordinance of God: and they that reſiſt, ſhal receiue to themſelues [a] iudgement.

3 For Princes are not to bee feared for good workes, but for euill. Wilt thou then be without feare of the power? doe well: ſo ſhalt thou haue praiſe of the ſame.

4 For hee is the miniſter of God for thy wealth: but if thou do euill, feare: for he beareth not the ſword for nought: for hee is the miniſter of God ‡ to take vengeance on him that doeth euil.

5 Wherefore ye muſt be ſubiect, not becauſe of wrath onely, but alſo for [b] conſcience ſake.

6 For, for this cauſe ye pay alſo tribute: for they are Gods miniſters, applying themſelues for the ſame [c] thing.

7 * Giue to all men therefore their duety: tribute, to whom ye owe tribute: cuſtome, to whom cuſtome: feare, to whome feare: honour, to whom ye owe honour.

8 Owe nothing to any man, but to loue one another: for he that loueth another, hath fulfilled the [d] Law.

9 For this, * Thou ſhalt not commit adulterie, Thou ſhalt not kill, Thou ſhalt not ſteale, Thou ſhalt not beare falſe witneſſe, Thou ſhalt not couet: and if there be any other commaundement, it is briefly comprehended in this ſaying, euen in this, * Thou ſhalt loue thy neighbour as thy ſelfe.

10 Loue doeth not euill to his neighbour: therefore is loue the * fulfilling of the Law.

11 And that, conſidering the ſeaſon, that it is now time that wee ſhould ariſe from ſleepe: for now is our ſaluation [e] neerer then when we beleeued it.

12 The night is paſt, and the day is at hand: let vs therefore caſt away the workes of darkeneſſe, and let vs put on the [f] armour of light,

13 So that we walke honeſtly, as in the day: not in * ‖ gluttonie and drunkenneſſe, neither in chambering and wantonneſſe, nor in ſtrife, and enuying:

14 * But put yee on the Lorde IESVS Chriſt, and take no thought for the fleſh, to fulfill the luſtes of it.

Wiſd.6.3.tit 3.1 1.pet.2.13,14.

a Not only the puniſhment of the iudges, but alſo the vengeance of God.

‡ Greeke a reuenger with wrath.

b For no priuate man can contemne that gouernment which God hath appointed, without the breach of his conſcience: and here he ſpeaketh of ciuill magiſtrates: ſo that Antichriſt and his cannot wreſt this place to eſtabliſh their tyranny ouer the conſcience.

c That is, to defend the good, and to puniſh the euill.

Matth 22.21.

d He meaneth onely the ſecond table.

Exod 20 14. deut 5.18. Leuit 19.18. matth.22.39. gal.5.14 iam.2.8 1.Tim.1,5.

e Before we beleeued, it had bin in vaine to tell vs theſe things: but now ſeeing our ſaluation is neere, let vs take heede that we neglect not this occaſion.

f That is, honeſt maners & godly.

Luke 21.34.

‖ Or, riot.

Gal.5.16.1.pet.2.11.

CHAP. XIIII.

1 The weake ought not to bee deſpiſed. 10 No man ſhould offend anothers conſcience, 13 But one to ſupport another in charitie and faith.

HIm that is weake in the [a] faith, receiue vnto you, but not [b] for controuerſies of diſputations.

2 One beleeueth that hee may eate of all things: and another, which is weake, eateth herbes.

3 Let not him that eateth, deſpiſe him that eateth not: and let not him which eateth not, iudge him that eateth: for God hath receiued him.

4 * Who art thou that condemneſt another mans ſeruant? hee ſtandeth or falleth to his owne [c] maſter: yea, hee ſhall be eſtabliſhed: for God is able to make him ſtand.

5 This man eſteemeth one day aboue another day, and another man counteth euery day alike: let euery man bee [d] fully perſwaded in his mind.

5 He that [e] obſerueth the day, obſerueth it to the [f] Lord: and hee that obſerueth not the day, obſerueth it not to the Lord. Hee that eateth, eateth to the Lord: for hee giueth God thanks: and he that [g] eateth not, [h] eateth not to the Lorde, and giueth God thanks.

7 For none of vs liueth [i] to himſelfe, neither doth any die to himſelfe.

8 For whether we liue, we liue vnto the Lord: or whether wee die, wee die vnto the Lord: whether we liue therefore, or die, wee are the Lords.

9 For Chriſt therefore died, and roſe againe, and reuiued, that hee might bee Lord both of the dead and the quicke.

10 But why doeſt thou iudge thy brother? or why doeſt thou deſpiſe thy brother? * for wee ſhall all appeare before the iudgement ſeat of Chriſt.

11 For it is written, * I [k] liue, ſayth the Lord, and euery knee ſhall bowe to mee, and all tongues ſhall [l] confeſſe vnto God.

a That is, the doctrine of the Goſpel.

b Leſt he ſhould depart either more ignorant then he came, or els with a greater ſcruple of conſcience.

Iames 4.12.

c It is the Lords matter, and not thine.

d We muſt be aſſured in our conſcience by Gods word in all things that we doe: that if we be ſtrong, we may know what is our liberty: and if we be weak, we may learne to profit dayly.

e That counteth one day more holy then another.

f Who iudgeth whether he doe well or no.

g Becauſe he thinketh the meates vncleane by the Law.

h Here we muſt note three things: firſt, that he ſpeaketh of things which of themſelues are indifferent, albeit in the law they were not: next, that he reproueth not the condemning of the acte, but of the perſons: thirdly, that he meaneth not the ſtubborne and malicious, whom he calleth dogs & conciſion, but the weake and infirme, to whom God as yet hath not reuealed the perfite libertie. i Both our life and death onght to profite our brother. 2.Cor.5.10. Iſa.45.23.phil 2.10. k This oth particularly apperteineth to God, who is the true life of himſelfe, and giueth it to all others. l And acknowledge me for their God.

12 So then euery one of vs ſhall giue accounts of himſelfe to God.

13 Let vs not therefore iudge one another any more: but vſe your iudgement rather in this, that no man put an occaſion to fall, or a ſtumbling blocke before his brother.

14 [m] I know, and am perſwaded through the Lord Ieſus, that there is nothing vncleane of it ſelfe: but vnto him that iudgeth any thing to be vncleane, to him it is vncleane.

15 But if thy brother bee grieued for the meate, now walkeſt thou not charitably: * deſtroy not him with thy meate, for whom Chriſt died.

16 Cauſe not your [n] commodity to be euil ſpoken of.

17 For the [o] kingdome of God is not meate nor drinke, but righteouſneſſe, and peace, and ioy in the holy Ghoſt.

18 For whoſoeuer [p] in theſe things ſerueth Chriſt, is acceptable vnto God and is approued of men.

19 Let vs then follow thoſe things which concerne peace, and wherewith one may edifie another.

20 Deſtroy not the worke of God for meates ſake: * all things in deede are pure: but it is euill for the man which eateth with offence.

21 * It is good neither to eate fleſh, nor to drinke wine, nor any thing, whereby thy brother ſtumbleth, or is offended, or made weake.

22 Haſt thou [q] faith? haue it with thy ſelfe before God: bleſſed is hee that [r] condemneth not himſelfe in that thing which he alloweth.

23 For he that doubteth, is condemned if he eate, becauſe hee eateth not of faith: and whatſoeuer is not of [ſ] faith, is ſinne.

m Hee preuenteth the obiection which the Chriſtians might vſe.

1 Cor. 8. 11.

n Which is the benefit of Chriſtian libertie, by abuſing whereof ye cauſe the weaklings to blaſpheme the Goſpel, which might ſeeme to them contrary to Gods will, and the doctrine of the law.

o God will not reigne ouer his by ſuch obſeruations.

p In peace and righteouſneſſe.

Titus 1.15.

1.*Cor*.8.13.

q Faith here is taken for a full perſwaſion of the Chriſtian libertie in things indifferent, as the Apoſtle interpreteth it in the 14. verſe.

r Which hath none euil remorſe of conſcience in his doing.

ſ Meaning of a right conſcience.

CHAP. XV.

1 Paul exhorteth them to ſupport and loue one another by the example of Chriſt, 9 & by the only mercy of God, which is the cauſe of ſaluation both of the one and the other. 14 He ſheweth his zeale toward them and the Church, 30 and requireth the ſame of them.

WEe which are ſtrong, ought to beare the infirmities of the weake, and not to pleaſe our ſelues.

2 Therefore let euery man pleaſe his neighbour in that that is good to [a] edification.

3 For Chriſt alſo would not pleaſe himſelfe, but as it is written, * The rebukes of them which rebuke thee, fell [b] on me.

4 For whatſoeuer things are written aforetime, are written for our learning, that wee through patience, and comfort of the Scriptures, might haue hope.

5 Nowe the God of [c] patience and conſolation giue you that ye be *like minded one towards another, according to Chriſt Ieſus,

a To edifie, ſignifieth to do all maner dueties to our neighbour, either to bring him to Chriſt, or if he bee woon, that hee may grow from faith to faith: for the faithfull are called the Temple of God wherein he is reſident by his holy Spirit: and theſe faithful are the ſtones of the new Ieruſalem: that is, the vniuerſall Church, Iſai 54. Reuel. 21. of the which building Chriſt is the chiefe corner ſtone, Epheſ.2 20. *Pſal.* 69 9. b I did ſo beare them as if they had bene done to me, & not to my father. c Which is the authour of patience.

6 That ye with one minde, and with one mouth may prayſe God, euen the Father of our Lord Ieſus Chriſt.

7 Wherefore, receiue yee one another, as Chriſt alſo receiued vs to the [d] glorie of God.

8 Now I ſay, that Ieſus Chriſt was a [e] miniſter of the circumciſion, for the [f] trueth of God, to confirme the promiſes made vnto the fathers,

9 And let the Gentiles prayſe God for his mercy, as it is written, * For this cauſe I wil confeſſe thee among the Gentiles, and ſing vnto thy Name.

10 And againe hee ſayeth, * Reioyce, yee Gentiles with his people.

11 And againe, * Praiſe the Lord all yee Gentiles, and laud yee him all people together.

12 And againe Eſaias ſaith, * There ſhall be a roote of Ieſſe, and [g] he that ſhall riſe to reigne ouer the [h] Gentiles, in him ſhall the Gentiles truſt.

13 Now the God of hope fill you with all ioy, and peace in beleeuing, that yee may abound in hope, through the power of the holy Ghoſt.

14 And I my ſelfe alſo am perſwaded of you, my brethren, that ye alſo are ful of goodneſſe, and filled with all knowledge, and are able to admoniſh one another.

15 Neuertheleſſe brethren, I haue ſomewhat boldly after a ſort written vnto you, as one that putteth you in remembrance, through the grace that is giuen mee of God,

16 That I ſhould be the miniſter of Ieſus Chriſt toward the Gentiles, miniſtring the Goſpel of God, that the offering vp of the Gentiles might bee acceptable [i] being ſanctified by the holy Ghoſt.

17 I haue therefore whereof I may reioyce in Chriſt Ieſus in thoſe things which perteine to God.

18 For I dare not [k] ſpeake of any thing which Chriſt hath not wrought by mee, to make the Gentiles obedient in word and deed,

19 With the power of ſignes and wonders, by the power of the ſpirit of God: ſo that from Ieruſalem, and round about vnto Illyricum, I haue cauſed to abound the Goſpel of Chriſt.

20 Yea, ſo I enforced my ſelfe to preach the Goſpel, not where Chriſt was named, leſt I ſhould haue built on another mans foundation.

21 But as it is written, * To whom he was not ſpoken of, they ſhal ſee him, and they that heard not, ſhall vnderſtand him.

22 Therefore alſo I haue bene * oft let to come vnto you.

23 But now ſeeing I haue no more place in theſe quarters, and alſo haue * bene deſirous many yeere agone to come vnto you,

24 When I ſhall take my iourney into Spaine, I will come to you: for I truſt

1.*Cor*.1.10 *phil* 3.16 *and* 4.3.

d To make vs partakers of Gods glory.

e Firſt to gather the Iewes, and then the Gentiles, that both might be made one flocke.

f That God might be knowen true.

Pſal 18.49.

2.*ſam*.22.50.

Deut.32.43.

Pſal.117.1.

Iſa 11.11.

g Which is Chriſt, who did ſpring as a yong bud out of the drie and dead root.

h Then ſeeing he tooke both the Iewes and Gentiles to his Fathers glory, they ought by his example to loue together.

i The miniſter offereth vp the people to God by the Goſpel.

k God gaue him ſuch ample occaſions to ſet forth his excellent works that he had done by him that the Apoſtle need not to ſeeke any other thing to boaſt vpon.

Iſa.52 15.

Cha.1.13.1 *theſ*. 2.17,18.

Chap 1.10.

to ſee you in my iourney, and to be brought on my way thitherward by you, after that I haue bene ſomewhat filled with your companie.

25 But now go I to Ieruſalem, to [l] miniſter vnto the Saints.

26 For it hath pleaſed them of Macedonia and Achaia, to make a certaine deſtribution vnto the poore Saints which are at Ieruſalem.

27 For it hath pleaſed them, and their debters are they: * for if the Gentiles be made partakers of their ſpirituall things, their duetie is alſo to miniſter vnto them in carnall things.

28 When I haue therfore performed this, and haue [m] ſealed them this [n] fruit, I will paſſe by you into Spaine.

29 * And I know when I come, that I ſhall come to you with [o] abundance of the bleſſing of the Goſpel of Chriſt.

30 Alſo brethren, I beſeech you for our Lord Ieſus Chriſts ſake, and for the loue of the ſpirit, that ye * would ſtriue with me by prayers to God for me,

31 That I may be deliuered from them which are diſobedient in Iudea, and that my ſeruice which I haue to doe at Ieruſalem, may be [p] accepted of the Saints,

32 That I may come vnto you with ioy by the will of God, and may with you be refreſhed.

33 Thus the * God of peace bee with you all, Amen.

[l] Which was to cary the almes.

1.*Cor.*9.11.

[m] I ſhall faithfully leaue it with them, and as it were ſealed moſt ſurely.

[n] Almes is the fruit of faith and charitie.

*Chap.*1.11.

[o] His comming ſhalbe profitable vnto them: for God wil giue him abundant knowledge of diuine myſteries, to communicate vnto them.

2 *Cor.*1.11.

[p] Hee feared leſt ſlaunderous tongues would haue made his meſſage either odious, or leſſe acceptable.

Iſa 9 6.

CHAP. XVI.

1 *After many recōmendations,* 17 *he admoniſheth them to beware of falſe brethren, and to bee circumſpect.* 23 *Hee prayeth for them, and giueth thanks to God.*

I Commend vnto you Phebe our ſiſter, which is a ſeruant of the Church of Cenchrea,

2 That ye receiue her in the Lord, as it becommeth Saints, and that ye aſſiſt her in whatſoeuer buſineſſe ſhe needeth of your aid: for ſhe hath giuen hoſpitality vnto many, and to me alſo.

3 Greete * Priſcilla and Aquila my fellow helpers in Chriſt Ieſus.

*Acts.*18.2.

4 (Which haue for my life layed downe their owne necke. Unto whom not I onely giue thanks, but alſo all the Churches of the Gentiles.)

5 Likewiſe greete the Church that is in their houſe. Salute my beloued Epenetus, which is the [a] firſt fruits of ‖ Achaia in Chriſt.

6 Greete Mary, which beſtowed much labour on vs.

7 Salute Andronicus, and Iunia, my couſins and fellow priſoners, which are notable among the Apoſtles, and [b] were in Chriſt before me.

8 Greete Amplias my beloued in the Lord.

[a] The firſt which was conſecrated to the Lord by imbracing the Goſpel.

‖ *Or, Aſia.*

[b] They were grafted in Chriſt by faith afore I was called, and were well eſteemed of the Apoſtles, and of the Churches.

9 Salute Urbanus our fellow helper in Chriſt, and Stachys my beloued.

10 Salute Apelles approoued in Chriſt. Salute them which are of Ariſtobulus friends.

11 Salute Herodian my kinſman. Greete them which are of the friends of Narciſſus, which are in the Lord.

12 Salute Tryphena and Tryphoſa, which women labour in the Lord. Salute the beloued Perſis, which woman hath laboured much in the Lord.

13 Salute Rufus choſen in the Lord, and his mother and mine.

14 Greet Aſyncritus, Phlegon, Hermas, Patrobas, Mercurius, and the brethren which are with them.

15 Salute Philologus and Iulias, Nereas, and his ſiſter, and Olympas, and all the Saints which are with them.

16 Salute one another with an * holy [c] kiſſe. The Churches of Chriſt ſalute you.

17 ¶ Nowe I beſeech you brethren, marke them diligently which cauſe diuiſion and offences, contrary to the doctrine which ye haue learned, and * auoid them.

18 For they that are ſuch, ſerue not the Lord Ieſus Chriſt, but their owne [d] bellies, and with [e] faire ſpeech and flattering deceiue the hearts of the ſimple.

19 For your obedience is come abroad among all: I am glad therefore of you: but yet I would haue you wiſe vnto that which is good, and ſimple concerning euill.

20 The God of peace ſhall tread Satan vnder your feet ſhortly. The grace of our Lord Ieſus Chriſt be with you.

21 * Timotheus my companion, and Lucius, and Iaſon, and Soſipater my kinſemen, ſalute you.

22 I Tertius, which wrote out this Epiſtle, ſalute you in the Lord.

23 * Gaius mine hoſte, and of the whole Church ſaluteth you. Eraſtus the ‖ Chamberlaine of [f] the city ſaluteth you, and Quartus a brother.

24 The grace of our Lord Ieſus Chriſt be with you all. Amen.

25 * To him nowe that is of power to eſtabliſh you according to my Goſpel, and preaching of Ieſus Chriſt, * by the reuelation [g] of the myſtery, which was kept ſecret ſince the world began:

26 (But now is opened, and publiſhed among all nations by the Scriptures of the Prophets, at the commaundement of the euerlaſting God for the obedience of faith)

27 To God, I ſay, onely wiſe, bee praiſe through Ieſus Chriſt for euer. Amen.

Written to the Romans from Corinthus,
& ſent by Phebe, ſeruant of the Church,
which is at Cenchrea.

1.*Cor.*16.20.
2.*cor.*13.12.
1.*pet* 5 13.

[c] This was a ſigne of amity among the Iewes, which hee willeth to be holy, that is, that it come from a minde full of godly charity.

2.*Iohn* 10.

[d] Theſe bee marks to know the falſe apoſtles by.

[e] The word ſignifieth him that promiſeth much and performeth nothing, who ſeemeth alſo to ſpeake for thy profit, but doth nothing leſſe.

Acts 16.1.*phil.* 2.19.

1.*Cor.*1.14.

‖ *Or, receiuer.*

[f] Corinthus.

*Epheſ.*3.10.

*Eph.*3.9.*col.*1.26 2.*tim.*1.9.*tit.*1.2. 1.*pet.*1.20.

[g] Both as touching the doctrine of the Goſpel, and alſo the calling of the Gentiles.

¶ The firſt Epiſtle of Paul to the Corinthians.

THE ARGVMENT.

AFter that Saint Paul had preached at Corinthus a yeere and an halfe, he was compelled by the wickedneſſe of the Iewes to ſaile into Syria. In whoſe abſence falſe apoſtles entred into the Church, who being puffed vp with vaine glory, and affectate eloquence, ſought to bring into cotempt the ſimplicitie which Paul vſed in preaching the Goſpel. By whoſe ambition ſuch factions and ſchiſmes ſprang vp in the Church, that from opinions in policies and ceremonies, they fell to falſe doctrine and hereſies, calling into doubt the reſurrection from the dead, one of the chiefeſt points of Chriſtian Religion. Againſt theſe euils the Apoſtle proceedeth, preparing the Corinthians hearts, and eares with gentle ſalutations: but ſoone after he reprooueth their contentions and debates, their arrogancie and pride, and exhorteth them to concord and humilitie, ſetting before their eyes the ſpirituall vertue, and heauenly wiſedome of the Goſpel, which cannot be perſwaded by worldly wit and eloquent reaſons, but is reueiled by Gods ſpirit, and ſo ſealed in mens hearts. Therefore this ſaluation may not be attributed to the miniſters, bnt onely to God, whoſe ſeruaunts they are, and haue receiued charge to edifie his Church: wherein Saint Paul behaued himſelfe ſkilfully, building according to the foundation (which is Chriſt) and exhorteth others to make the ende proportionable to the beginning, taking diligent heede that they be not polluted with vaine doctrine, ſeeing they are the Temple of God. And as for thoſe which doubted of his Apoſtleſhip, he ſheweth them that he dependeth not on mans iudgement, albeit he had declared by manifeſt ſignes, that hee neuer ſought his owne glory, neither yet how hee might liue, but onely the glory of Chriſt: which thing at his comming he would declare more amply, to the ſhame of thoſe vaineglorious braggers, who ſought themſelues onely, and therefore ſuffered moſt horrible vices vnreproued and vnpuniſhed, as inceſt, contentions, pleadings before infidels, fornication, and ſuch like to the great ſlaunder of the Goſpel. This done, hee anſwereth to certaine points of the Corinthians letter, as touching ſingle life, duetie of marriage, of diſcord and diſſention among the married, of virginitie, and ſecond marriage. And becauſe ſome thought it nothing to be preſent at idole ſeruice, ſeeing in their heart they worſhipped the true God, hee warneth them to haue reſpect to their weake brethren, whoſe faith by their diſſembling was hindered, and their conſciences wounded, which thing, rather then hee would doe, hee would neuer vſe that libertie, which God had giuen him. But foraſmuch as pride, and ſelfe-will was the cauſe of thoſe great euils, hee admoniſheth them by the example of the Iewes not to glory in theſe outward gifts, whoſe horrible puniſhment for the abuſe of Gods creatures, ought to bee a warning to all men to followe Chriſt vprightly, without all pollution and offence of others. Then hee correcteth diuers abuſes in their Church, as touching the behauiour of men, and women in the aſſemblies: of the Lords Supper, the abuſe of the ſpirituall giftes, which God hath giuen to maintaine loue and edifie the Church: as concerning the reſurrection from the dead, without the which the Goſpel ſerueth to no vſe. Laſt of all, he exhorteth the Corinthians to relieue the poore brethren at Ieruſalem, to perſeuere in the loue of Chriſt, and well doing, ſending his commendations, and wiſhing them peace.

CHAP. I.

2 Hee praiſeth the great graces of God ſhewed toward them. 10 Exhorting them to concord and humilitie. 19 Hee beateth downe all pride, and wiſedom which is not grounded on God. 26 Shewing whom God hath choſen to confound the wiſedome of the world.

PAul called to be an Apoſtle of IESVS CHRIST, through the will of God, & our brother Soſthenes,

2 Unto the Church of God, which is at Corinthus, to them that are *[a] ſanctified in Chriſt Ieſus, *[b] Saints by calling, *with all that [c] call on the Name of our Lord Ieſus Chriſt in euery place, both their Lord and ours:

3 Grace bee with you, and peace from God our Father, and from the Lorde Ieſus Chriſt.

4 I thanke my God alwayes on your behalfe for the [d] grace of God, which is giuen you in Ieſus Chriſt,

5 *That in all things yee are made rich [e] in him, in [f] all kinde of ſpeach, and in all knowledge:

6 As the teſtimony of Ieſus Chriſt hath bene confirmed in you:

7 So that yee are not deſtitute of any gift: *waiting for the appearing of our Lord Ieſus Chriſt.

8 *Who ſhall alſo confirme you vnto the ende, that yee may be [g] blameleſſe in the day of the Lord Ieſus Chriſt.

9 *God is faithfull, by whom ye are called vnto the fellowſhip of his Sonne Ieſus Chriſt our Lord.

10 Nowe I beſeech you, brethren, by the Name of our Lorde Ieſus Chriſt, *that yee all [h] ſpeake one thing, and that there bee no diſſentions among you: but bee yee

knit

Acts 15.2.
1.*theſſ*.4.7.

[a] Whom God hath ſeparated from the reſt of the world purified, and giuen to his Sonne, that hee might be in them, and they in him. *Rom*.1.7.*epheſ* 1.1. *coloſ*.1.22.2 *tim* 1.9 *tit*. 2 3.

[b] Made holy by the free mercy and calling of God. 2.*Tim* 2. 23.

[c] Which is to acknowledge him to be the very God, to worſhip him, and to ſeeke vnto him for helpe.

[d] For all the benefites which ye haue receiued by the Goſpel.

Coloſſ 1 10. *and* 2.7.

[e] As members of the ſame body which communicate with their head.

[f] He commendeth thoſe gifts in them whoſe abuſe after he doeth reproue, as eloquence, philoſophie, and their knowledge of Gods word.

Phil 3.20.*tit*. 2.13. 1.*Theſſ* 3.13. *and* 5.23.

[g] For there is no condemnation to them that are graffed in Chriſt Ieſus.

Pſalme 138.8. 1.*theſſ* 5.24. *Rom*. 15.5. *phil*.3.16.

[h] Diſagreeing in wordes ingendreth diſſention of minde, whereof proceedeth repugnancie of iudgement, which is the mother of ſchiſme and hereſie.

knit together in one minde, and in one iudgement.

11 For it hath bene declared vnto mee, my brethren, of you, by them that are of the houſe of [i] Cloe, that there are contentions among you.

12 Nowe this I ſay, that euery one of you ſayeth, I am Pauls, and I am * Apollos, and I am Cephas, and I am Chriſts.

13 Is Chriſt diuided? was Paul crucified for you? either were ye baptized [k] into the name of Paul?

14 I thanke God, that I baptized none of you, but * Criſpus, and [l] Gaius,

15 Leſt any ſhould ſay, that I had baptized into mine owne name.

16 I baptized alſo the houſhold of Stephanas: furthermore know I not, whether I baptized any other.

17 For Chriſt ſent mee not to [m] baptize, but to preach the Goſpel, not with * [n] wiſedome of wordes, [o] leaſt the croſſe of Chriſt ſhould be made of none effect.

18 For the preaching of the croſſe is to them that periſh, fooliſhneſſe; but vnto vs which are ſaued, it is the * power of God.

19 For it is written, * I will deſtroy the wiſedome of the wiſe, and will caſt away the vnderſtanding of the prudent.

20 Where is the wiſe? where is the [p] Scribe? where is the [q] diſputer of the worlde? hath not God made the wiſedome of this world fooliſhneſſe?

21 For ſeeing the world by wiſedom knew not God in the wiſedome of God, it pleaſed God by the fooliſhneſſe of preaching to ſaue them that beleeue:

22 Seeing alſo that the Iewes require a * ſigne, and the Grecians ſeeke after wiſedome.

23 But we preach Chriſt crucified: vnto the Iewes, euen a ſtumbling blocke, and vnto the Grecians, fooliſhneſſe:

24 But vnto them which are called, both of the Iewes and Grecians, we preach Chriſt, the power of God, and the wiſedome of God.

25 For the [r] fooliſhneſſe of God is wiſer then men, and the weaknes of God is ſtronger then men.

26 For brethren, you ſee your calling, how that not many wiſe men [ſ] after the fleſh, not many mighty, not many noble are called.

27 But God hath choſen ẏ fooliſh things of the world, to confound the wiſe, and God hath choſen the weake things of the world, to confound the mighty things.

28 And vile things of the world, & things which are deſpiſed, hath God choſen, and things [t] which are not, to bring to nought things [u] that are,

29 That no [x] fleſh ſhould reioyce in his preſence.

30 But yee are of him in Chriſt Ieſus, who of God is made vnto vs * wiſedome, and righteouſneſſe, and ſanctification, and redemption,

31 That according as it is written, * He that reioyceth, [y] let him reioyce in the Lord.

CHAP. II.

1 Hee putteth for example his maner of preaching, which was according to the tenor of the Goſpel, 8 Which Goſpel was contemptible and hid to the carnall, 10 And againe honourable and manifeſt to the ſpirituall.

AND I brethren, when I came to you, came not with * excellencie of wordes, or of wiſedome, ſhewing vnto you the ‖ [a] teſtimonie of God.

2 For I eſteemed not to ‖ knowe any thing among you, ſaue Ieſus Chriſt, and him crucified.

3 * And I was among you in [b] weakenes, and in feare, and in much trembling,

4 Neither ſtood my worde, and my preaching in the * intiſing ſpeach of mans wiſedome, but in plaine euidence of ‖ the Spirit and of power,

5 That your faith ſhould not bee in the wiſedome of men, but in the power of God.

6 And we ſpeake wiſedom among them that are [c] perfite: not the wiſedome of this world, neither of the [d] princes of this world, which come to nought.

7 But wee ſpeake the wiſedome of God in a myſterie, euen the hid wiſedome, which God had determined before the world, vnto our glory.

8 Which [e] none of the Princes of this worlde hath knowen: for had they knowen it, they would not haue crucified the [f] Lord of glory.

9 But as it is written, * The things which eye hath not ſeene, neither eare hath heard, neither [g] came into mans heart, are, which God hath prepared for them that loue him.

10 But God hath reueiled them vnto vs by his Spirit: for the Spirit [h] ſearcheth all things, yea, the deepe things of God.

11 For what man knoweth the things of a man, ſaue the ſpirit [i] of a man, which is in him? euen ſo the things of God knoweth no man, but the Spirit of God.

12 Nowe wee haue [k] receiued not the Spirite of the worlde, but the Spirite, which is of GOD, that wee might knowe the [l] things that are giuen to vs of God.

Which was a vertuous woman and zealous of Gods glory, and ſought the quietneſſe of the Church.

Actes 18.24.

k Reade the annotations, Actes 3.16.

Acts 18.8.

l This Gaius was Pauls hoſt, in whoſe houſe alſo the Church was at Corinthus, Rō.16.23. there was yet another ſo called, which was of Derbe, and followed Paul, Actes 20.

m That is, chiefly and peculiarly.

*Chap.*2.13.

*galat.*5.4.

2.*pet.*1.16.

n As rhetorike, or arte oratorie.

o When men ſhould attribute that vnto eloquence, which onely belonged to the power of God.

*Rom.*1.16.

*Iſai.*29.14.

p That is, the interpreter of the Law.

q He that is ſo ſubtill in diſcuſſing queſtions? and herein Paul reprocheth euen the beſt learned, as though not one of them could perceiue by his own wiſedome this myſterie of Chriſt reueiled in the Goſpel.

*Matth.*12.38.

r He ſpeaketh in the perſon of the wicked, who contrary to their conſcience rather attribute theſe things to God, then acknowledge their owne follie and weakeneſſe. ſ According as the worlde tearmeth wiſe men. t Which are in mans iudgement almoſt nothing, but taken for abiects and caſtawayes. u Eſteemed and in reputation. x Thus he calleth man in contempt, and to beat downe his arrogancie.

*Iere.*23.5,6.

*Iere.*9.24.

2.*cor.*10.17.

y That is, attribute all things to God with thankeſgiuing.

*Chap.*1.17.

‖ *Or, myſterie.*

a That is, the Goſpel, whereby God doeth manifeſt himſelfe to the world, or whereof God is the authour and witneſſe.

‖ *Or, I thought nothing worthy to be knowen.*

Actes 18.1.

b Herein appeareth his great modeſtie, who was not glorious but abiect and humble, not full of vaine boaſtings and arrogancie, but with feare and trembling ſet foorth the mightie power of God.

*Chap.*1.17.

2.*pet.*1.16.

‖ *Or. heauenly, or, diuine.*

c They whoſe vnderſtandings are illuminate by faith, acknowledge this wiſedome, which the world calleth folly.

d The word is here taken for them, whom either for wiſedome, riches, or power, men moſt eſteeme. e That is, very fewe. f Hee calleth Ieſus the mightie God, full of true glory and maieſtie, whom Dauid alſo calleth the King of glory, Pſalme 24.7. and Steuen nameth him the God of glory, Actes 7.2. and heereby appeareth the diuinitie of Chriſt, and coniunction of two natures in one perſon. *Iſa.*64.4. g Man is not able to thinke Gods prouidence toward his. h For hee is one God with the Father and the Sonne. i Mans minde which vnderſtandeth and iudgeth. k Wee are not mooued with that Spirit, which teacheth things wherewith the world is delighted, and which men vnderſtand by nature. l All the benefites of God in Ieſus Chriſt.

13 Which things alſo wee ſpeake, not in the * wordes which mans wiſdome teacheth, but which the holy Ghoſt teacheth, comparing [m] ſpirituall things with ſpirituall things.

14 But the [n] naturall man perceiueth not the things of the ſpirite of God: for they are fooliſhneſſe vnto him: neither can hee knowe them, becauſe they are ſpiritually diſcerned.

15 But hee that is * ſpirituall, diſcerneth all things: yet hee himſelfe is * iudged of no man.

16 * For who hath knowen the minde of the Lord, that hee might inſtruct him? but we haue the [p] minde of Chriſt.

Chap.1.17.
2 pet.1.16.
m As that which we teach is ſpirituall, ſo our kind of teaching muſt be ſpirituall, that the wordes may agree with the matter.
n Whole knowledge and iudgement is not cleared by Gods Spirit.
Prou.27.19.
o For the trueth of God is not ſubiect to the iudgement of man.
Iſa.40.13.wiſd.9.13.rom.11 34. p That is, Chriſts Spirit, Iohn 16. 13.rom.8.9.

CHAP. III.

3 Paul rebuketh the ſects and authors thereof. 7 No man ought to attribute his ſaluation to the miniſters, but to God. 10 That they beware erronious doctrines. 11 Chriſt is the foundation of his Church. 16 The dignitie and office both of the miniſters, and alſo of all the faithfull.

AND I could not ſpeake vnto you, brethren, as vnto ſpirituall men, but as vnto carnall, euen as vnto [a] babes in Chriſt.

2 I gaue you milke to drinke, and not meate: for yee were not yet able to beare it, neither yet now are ye able.

3 For yee are yet carnall: for where as there is among you enuying, and ſtrife, and diuiſions, are yee not carnall, and walke as men?

4 For when one ſaith, I am Pauls, and another, I am Apollos, are ye not carnall?

5 Who is Paul then? and who is Apollos, but the miniſters by whom yee beleeued, and as the Lord gaue to euery man?

6 I haue planted, Apollos watered, but God gaue the increaſe.

7 So then, neither is hee that planteth any thing, neither hee that watereth, but God that giueth the increaſe.

8 And he that planteth, and he that watereth are [b] one, * and euery man ſhall receiue his wages, according to his labour.

9 For wee together are Gods [c] labourers: yee are Gods husbandrie, and Gods building.

10 According to the grace of God giuen to me, as a ſkilfull maſter builder, I haue layde the foundation, and another buildeth thereon: but let euery man [d] take heede how he buildeth vpon it.

11 For other foundation can no man lay, then that which is layd, which is Ieſus Chriſt.

12 And if any man builde on this foundation, gold, ſiluer, precious ſtones, timber, hay, or ſtubble,

13 Euery mans worke ſhall be made manifeſt: for the [e] day ſhall declare it, becauſe it ſhall bee reuealed by the [f] fire: and the fire ſhall trie euery mans worke of what ſort it is.

14 If any mans worke, that hee hath built vpon, abide, he ſhall receiue wages.

15 If any mans worke burne, hee ſhall [g] loſe, but he [h] ſhall be [i] ſafe himſelfe: neuertheleſſe yet as it were by the fire.

16 * Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you?

17 If any man deſtroy the Temple of God, him ſhall God deſtroy: for the Temple of God is holy, which ye are.

18 Let no man deceiue himſelfe. If any man among you ſeeme to bee wiſe in this world, let him bee a foole, that hee may bee wiſe.

19 For the wiſedome of this worlde is fooliſhneſſe with God: for it is written, * He catcheth the wiſe [k] in their owne craftineſſe.

20 * And againe, The Lorde knoweth that the thoughts of the wiſe be vaine.

21 Therefore let no man [l] reioyce in men: for all things are yours.

22 Whether it bee Paul, or Apollos, or Cephas, or the world, or life, or death: whether they be things preſent, or things to come, euen all are yours,

23 And ye Chriſts, and Chriſt Gods.

a Being ingraffed in Chriſt by faith we begin to moue by his Spirit, & as we profit in faith, we grow vp to a ripe age. And here let him take heed that teacheth, leſt for milke he giue poyſon: for milke and ſtrong meate in effect are one, but onely differ in maner and forme.
b He chargeth them with two faults: the one, that they attributed too much to the miniſters, and the other, that they preferred one miniſter to another.
Pſal.62.12.
galat.6.5.
c So made by his grace.
d He reprooueth the miniſters of Corinth, as teachers of curious doctrines and queſtions.
e Or, the time: which is, when the light of the trueth ſhal expell the darkenes of ignorance, then the curious oſtentation of mans wiſedome ſhall be brought to nought. f By the triall of Gods Spirit.
g Both his labour and reward.
h He reprooueth them not as falſe apoſtles, but as curious teachers of humane ſciences, as they which lothing at the ſimplicitie of Gods word, preach philoſophicall ſpeculations.
i As touching his life, if he hold faſt the foundation.
Chap.6.19.2.cor 6.16.
Iob 5.13.
k When they themſelues are entangled in the ſame ſnares, which they layd for others. Pſal 94.11. l But in God who worketh by his miniſters to his own glory & the comfort of his Church

CHAP. IIII.

1 After that he had deſcribed the office of a true Apoſtle, 3 Seeing they did not acknowledge him ſuch one, 4 He appealeth to Gods iudgement, 7 Beating downe their glory which hindred them to prayſe that, which they diſprayſed in him. 19 He ſheweth what he requireth on their part, and what they ought to looke for of him at his returne.

LEt a man ſo thinke of vs, as of the [a] miniſters of Chriſt, and diſpoſers of the ſecrets of God.

2 And as for the reſt, it is required of the diſpoſers, that euery man be found faithfull.

3 *As touching me, I paſſe very little to bee iudged of you, or of ‡ mans iudgement: no, I iudge not [b] mine owne ſelfe.

4 For I [c] know nothing by [d] my ſelfe, yet am I not thereby iuſtified: but hee that iudgeth me, is the Lord.

5 Therefore * iudge nothing before the time, vntill the Lord come, who will lighten things that are hid in darkeneſſe, and make the counſels of the hearts manifeſt: and then ſhall euery man haue prayſe of God.

6 Now theſe things, brethren, I haue figuratiuely applied vnto mine owne ſelfe and Apollos for your ſakes, that yee might learne [e] by vs, that no man preſume aboue that which is written, that one ſwell not againſt another for any mans cauſe.

7 For who [f] ſeparateth thee? and what haſt thou, that thou haſt not receiued? if thou haſt receiued it, why reioyceſt thou, as though thou haddeſt not receiued it?

a As it is a thing intollerable to contemne the true miniſters of God, ſo it is greatly reprehenſible to attribute more vnto them then is meete.
Matth.7.1,2.
‡ Greeke, mans day.
b Whether I haue great gifts or little, few or many.
c For as I doe not know whereby I ſhould take occaſion of glory: ſo I am certaine that before God another maner of iuſtice is required.
d Concerning mine office.
Matth.7.1. rom.2.1. e By our example. f To wit, from other men, and preferreth thee.

8 Now ye are full: now ye are made rich: ye reigne as kings without vs, and would to God ye did reigne, that we alſo might reigne with you.

9 For I thinke that God hath ſet foorth vs the [g] laſt Apoſtles, as men appoynted to death: for we are made a gaſing ſtocke vnto the world, and to the Angels, and to men.

10 We are [h] fooles for Chriſtes ſake, and ye are wiſe in Chriſt: we are weake, and yee ſtrong: yee are honourable, and wee are deſpiſed.

11 Unto this houre wee both hunger, and thirſt, and are naked, and are buffeted, and haue no certaine dwelling place,

12 * And labour, working with our owne hands: we are reuiled, and yet we bleſſe: we are perſecuted, and ſuffer it.

13 * We are euil ſpoken of, and we ‖ pray: we are made as the filth of the world, the offſcowring of all things vnto this time.

14 I write not theſe things to ſhame you, but as my beloued children I admoniſh you.

15 For though yee haue ten thouſand ‖ inſtructers in Chriſt, yet haue ye not many fathers: for in Chriſt Jeſus I haue begotten you through the Goſpel.

16 Wherefore, I pray you, be yee followers of me.

17 For this cauſe haue I ſent vnto you Timotheus, which is my beloued ſonne, and faithfull in the Lord, which ſhall put you in [i] remembrance of my wayes in Chriſt as I teach euery where in euery Church.

18 Some are puffed vp as though I would not come to you.

19 But I will come to you ſhortly, * if the Lord will, and will know, not the ſpeach of them which are puffed vp, but the power.

20 For the [k] kingdome of God is not in word, but in [l] power.

21 What will yee? ſhall I come vnto you with a rodde, or in loue, and in the ſpirite of meekeneſſe?

CHAP. V.

1 *He reproueth ſharply their negligence in puniſhing him that had committed inceſt.* 3 *Willing them to excommunicate him,* 7 *To embrace puritie,* 9 *And flee wickedneſſe.*

IT is heard certainly, that there is fornication among you, and ſuch fornication as is not once named among the [a] Gentiles, * that one ſhould haue his fathers wife.

2 And ye are puffed vp and haue not rather ſorrowed, that he which hath done this deed, might be put from among you.

3 * For I verely as abſent in body, but preſent in ſpirit, haue determined already, as though I were preſent, that hee that hath [b] thus done this thing,

4 When ye are gathered together, and my [c] ſpirit, [d] in the Name of our Lord Jeſus Chriſt, that ſuch one, I ſay, by the power of our Lord Jeſus Chriſt,

5 * Be deliuered vnto [e] Satan, for the [f] deſtruction of the fleſh, that the ſpirit may be ſaued in the day of the Lord Jeſus.

6 Your reioycing is not [g] good: * know ye not that a litle leauen leaueneth the whole lumpe?

7 Purge out therefore the olde leauen, that ye may be a new lumpe, [h] as ye are vnleauened: for Chriſt our paſſeouer is ſacrificed for vs.

8 Therefore let vs keepe the feaſt, not with old leauen, neither in y^e^ leauen of maliciouſneſſe and wickedneſſe: but with the vnleauened bread of ſinceritie and trueth.

9 I wrote vnto you in an Epiſtle, * that yee ſhould not company together with fornicatours,

10 And [i] not altogether with the fornicators of this world, or with the couetous, or with extortioners, or with idolaters: for then ye muſt goe out of the world.

11 But nowe I haue written vnto you, that yee company not together: if any that is called a brother, bee a fornicatour, or couetous, or [k] an idolater, or a rayler, or a a drunkard, or an extortioner, with ſuch one eate not.

12 For what haue I to doe to iudge them alſo, which are [l] without? doe yee not iudge them that are [m] within?

13 But God iudgeth them that are without. Put away therefore from among your ſelues that wicked man.

CHAP. VI.

1 *Hee rebuketh them for going to law together before the heathen.* 7 *Chriſtians ought rather to ſuffer.* 12 *He reproueth the abuſing of Chriſtian libertie,* 15 *And ſheweth that we ought to ſerue God purely both in body and ſoule.*

DAre any of you, hauing buſineſſe againſt another bee iudged vnder ‖ the [a] vniuſt, and not vnder the Saints?

2 * Doe yee not knowe, that the Saints ſhall iudge the worlde? If the worlde then ſhall be iudged by you, are yee vnworthie to iudge the ſmalleſt matters?

3 Know yee not that wee ſhall iudge the [b] Angels? how much more things that pertaine to this life?

4 If then ye haue iudgements of things pertaining to this life, [c] ſet vp them which are [d] leaſt eſteemed in the Church.

5 I ſpeake it to your ſhame. Is it ſo that there is not a wiſe man among you? no not one, that can iudge betweene his brethren?

6 But a brother goeth to lawe with a brother, and that vnder the infidels.

7 Now therefore there is vtterly ‖ a fault

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[g] To diminiſh his authoritie they obiected, that he was not made an Apoſtle by Chriſt, but afterwards.

[h] By this bitter taunting in abiecting himſelfe, and exalting the Corinthians, he maketh them aſhamed of their vaine glory.

Acts 20.34. 1.*theſſ* 2.9. 2.*theſſ* 3.8.

Matt. 5 44. *luke* 23.34. *Acts* 7.60.

‖ *Or, vſe gentle words.*

‖ *Or, pedagogues, & ſcholemaſters.*

[i] Foraſmuch as they had ſo ſoone forgotten.

Acts 18.21. *and* 19.21. *iames* 4.15.

[k] That is, whatſoeuer gifts we haue receiued of God, to this ende that hee may reigne among vs.

[l] Of the holy Ghoſt.

[a] Who would thinke that you would ſuffer that miſchiefe vnpuniſhed, which the moſt barbarous nations abhorre to ſpeake of.

Leuit. 18.8. *Col.* 2.5.

[b] Hauing now receiued the Goſpel.

[c] My will and conſent.

[d] With inuocation of Gods name, as becommeth them which procure the Lords buſineſſe and not their owne.

1.*Tim.* 1.20.

[e] Which is to as an heathen man and Publicane.

[f] For being wounded with ſhame and ſorow, his fleſh or old man ſhall die: and the Spirite or new man ſhall remaine aliue and enioy the victorie in that day when the Lord ſhall iudge the quicke and dead. 2. Cor. 4.18. 1. Pet. 4.6.

[g] Seeing you ſuffer ſuch monſterous vices among you.

Gal 5 9.

[h] As euery man particularly is pure, ſo y^e^ whole Church in generall may be pure.

Matt. 18.17. 2 *theſſ.* 3.14.

[i] But he meane of thoſe that were conuerſant in the Church, whom they ought by diſcipline to haue corrected: for as touching ſtrangers they ought by all meanes godly to win them to Chriſt.

[k] Who to pleaſe both parts would be preſent at idole ſeruice, and yet profeſſe the Goſpel.

[l] Vnto whom the eccleſiaſticall diſcipline doeth not ſtretch.

[m] Which are ſubiect to Gods word, and to the diſcipline of the Church.

‖ *Or, iudges & magiſtrates which are infidels.*

[a] He calleth the vniuſt, whoſoeuer are not ſanctified in Chriſt.

Wiſd. 3 8.

[b] Who are now apoſtates and deuils. Matt. 25.41.

[c] That is, make them iudges.

[d] If ye ſo burne with deſire to plead, keepe a court among your ſelues, and make the leaſt eſteemed your iudge: for it is moſt eaſie to iudge betweene brethren.

‖ *Or, impotencie of minde.*

among you, because yee goe to law one with another: * why rather suffer ye not wrong? why rather susteine ye not harme?

8 * Nay, ye your selues [e] doe wrong, and doe harme, and that to your brethren.

9 Know yee not that the vnrighteous shall not inherite the kingdome of God? * Be not deceiued: * neither fornicators, nor idolaters, nor adulterers, nor wantons, nor buggerers,

10 Nor theeues, nor couetous, nor drunkards, nor railers, nor extortioners shall inherite the kingdome of God.

11 And such were * some of you: but yee are washed, but ye are sanctified, but yee are iustified in the Name of the Lord Iesus, and by the Spirit of our God.

12 ¶ * All [f] things are lawfull vnto mee: but all things are not profitable. I may doe all things, but I will not be brought vnder [g] the power of any thing.

13 Meates are ordeined for the belly, and the belly for the meates: but God shall destroy both it, and them. Now the body is not for [h] fornication, but for the [i] Lord, and the Lord for the body.

14 And God hath also raised vp the Lord, * and shall raise vs vp by his power.

15 Know yee not that your bodies are the members of Christ? shall I then take the members of Christ, & make them the members of an [k] harlot? God forbid.

16 Doe ye not know, that he which coupleth himselfe with an harlot, is one body? * for two, saith he, shall be one flesh.

17 But he that is ioyned vnto the Lord, is one spirit.

18 Flee fornication: euery sinne that a man doeth, is without the body: but he that committeth fornication, sinneth against his [l] owne body.

19 Know yee not, that * your body is the temple of the holy Ghost, which is in you, whom yee haue of God? and ye are not your owne.

20 * For ye are bought for a price: therefore glorifie God in your body, and in your spirite: for they are Gods.

CHAP. VII.

1 The Apostle answereth to certaine questions, which the Corinthians desired to know, 2 As of single life, 3 Of the duetie of mariage, 11 Of discords and dissention in mariage, 13 Of marriage betweene the faithfull and vnfaithfull, 18 Of vncircumcising the circumcised, 21 Of seruitude, 25 Of virginitie, 39 And second marriage.

NOw concerning the things whereof yee wrote vnto me, It were [a] good for a man not to touch a woman.

2 Neuerthelesse, to auoyde fornication, let [b] euery man haue his wife, and let euery woman haue her owne husband.

3 * Let the husband giue vnto the wife [c] due beneuolence, and likewise also the wife vnto the husband.

4 The wife hath not the power of her owne body, but the husband: and likewise also the husband hath not the power of his owne body, but the wife.

5 Defraude not one another, except it be with consent for a time, that yee may giue your selues to fasting and prayer, and againe come together, that Satan tempt you not for your incontinencie.

6 But I speake this by permission, [d] not by commandement.

7 For I would that all men were euen as I my selfe am: but euery man hath his proper gift of God, one after this maner, and another after that.

8 Therefore I say vnto the vnmarried, and vnto the widowes, It is good for them if they abide euen as I doe.

9 But if they cannot absteine, let them marrie: for it is better to marrie then to [e] burne.

10 And vnto the married I commaund, not I, but the Lord, Let not the wife * depart from her husband.

11 But and if she [f] depart, let her remaine vnmarried, or bee reconciled vnto her husband, and let not the husband put [g] away his wife.

12 But to the remnant I speake, and not [h] the Lord, If any brother haue a wife, that beleeueth not, if she be content to dwell with him, let him not forsake her.

13 And the woman which hath an husband that beleeueth not, if hee be content to dwell with her, let her not forsake him.

14 For thee vnbeleeuing husbande is [i] sanctified by the wife, and the vnbeleeuing wife is sanctified by the husband, else were your children vncleane: but now are they [k] holy.

15 But if the vnbeleeuing depart, let him depart: a brother or a sister is not in subiection in [l] such things: but God hath called vs in peace.

16 For what knowest thou, O wife, whether thou shalt saue thine husband? Or what knowest thou, O man, whether thou shalt saue thy wife?

17 But as God hath distributed to euery man, as the Lorde hath [m] called euery one, so let him walke: and so ordaine I in all Churches.

18 Is any man called being circumcised? let him not [n] gather his vncircumcision: is any called vncircumcised? let him not be circumcised.

19 [o] Circumcision is nothing, and vncircumcision is nothing, but the keeping of the commandements of God.

20 * Let euery man abide in the same vocation

Math.5.39. ke 6.29. rom.12.19. 1.Thes.4.6.

[e] He doeth not reproue the godly, which with a good conscience vseth the magistrate to defend his right, but condemneth hatred, grudges, & desires of reuengeance.

Ephes.5.3,5. 1.tim 1.9,10. Ephes.2.12. titus 3.3. 1.pet.4.3. Chap.10.23. ecclus.37.27.

[f] Here he speaketh of things indifferent of their nature, and first as touching carnall libertie.

[g] For wee are subiect to those things which we cannot want.

[h] They abused meates, both in that they offended others thereby, and also prouoked their owne lustes to vncleannesse.

[i] God will bee Lord both of the soule and body.

Rom.6.5.

[k] Whereby he signifieth, that both we shall see the glory of the resurrection of the iust, and also that dignitie and priuiledge whereby wee be made the members of Christ.

Gen.2.24. Matth.19.5. mar.10.8 ephes.5.31.

[l] That is, he more polluteth his owne body, then hee that committeth any other sinne.

Chap.3.16. 2.cor.6.16. Chap.7.23. 1.pet.1.15,19.

[a] Or, expedient: because mariage, through mans corruption, and not by Gods institution, bringeth cares and troubles.

[b] Speaking to all men in generall.

1.Pet.3.7.

[c] Which conteineth all dueties perteining to mariage.

[d] Hee sheweth that he commandeth not precisely all men to marry, but that God hath graunted this remedie vnto them which cannot liue chaste.

[e] With the fire of concupiscence, that is, when mans will so giueth place to the lust that tempteth, that he cannot call vpon God with a quiet conscience.

Matth.5.32. and 19.9. mar.10.11. luke 16.18.

[f] For hatred, dissention, anger, &c.

[g] Saue for whoredome, as Matth.5.32.

[h] In as much as there was nothing expresly spoken hereof in the Law, or Prophets: or els he spake this moued by the Spirit of God as he testifieth in the 25.verse.

[i] Meaning, that the faith of the beleeuer hath more power to sanctifie marriage, then the wickednesse of the other to pollute it.

[k] They that are borne of either of the parents faithfull, are also counted members of Christs Church, because of the promise, Actes 2.39.

[l] When such things come to passe, that the faithfull and vnfaithfull bee married together, and the one forsake the other without cause.

[m] The lawfull vocation in outward things must not lightly be neglected.

[n] Which is, when the Surgeon by arte draweth out the skinne to couer the part circumcised, Celsus lib.7.Cap.25. Epiphan. lib.de ponderibus & mensuris, 1.Mac.1.16.

[o] It is all one whether thou be Iew or Gentile.

Ephes.4.1. 1.tim.6.1.

cation wherein he was called.

21 Art thou called being a ſeruant? [p] care not for it: but if yet thou mayeſt be free, vſe it rather.

22 For he that is called in the [q] Lord being a ſeruant, is the Lords free man: likewiſe alſo hee that is called being free, is Chriſts ſeruant.

23 * Yee are bought ‖ with a price: be not the ſeruants of men.

24 Brethren, let euery man, wherein hee was called, therein abide [r] with God.

25 Now concerning ‖ virgins, I haue no [ſ] commandement of the Lorde: but I giue mine aduice, as one that hath obtained mercie of the Lord to be ‖ faithfull.

26 I ſuppoſe then [t] this to be good for the preſent [u] neceſſitie: I meane, that it is good for a man ſo to be.

27 Art thou bound vnto a wife? ſeeke not to be looſed: art thou looſed from a wife? ſeeke not a wife.

28 But if thou takeſt a wife, thou ſinneſt not: and if a virgine marrie, ſhe ſinneth not: neuertheleſſe, ſuch ſhall haue [x] [y] trouble in the fleſh: but I [z] ſpare you.

29 And this I ſay, brethren, becauſe the time is ſhort, ‖ hereafter that both they which haue wiues, bee as though they had none:

30 And they that [a] weepe, as though they wept not: and they that [b] reioyce, as though they reioyced not: and they that buy, as though they poſſeſſed not:

31 And they that vſe this worlde, as though they vſed it not: for the [c] faſhion of this world goeth away.

32 And I would haue you without care. The vnmarried careth for the things of the Lord, how he may pleaſe the Lord.

33 But he that is married, careth for the things of the [d] world, how he may pleaſe his wife ‡.

34 There is difference alſo betweene a virgine and a wife: the vnmarried woman careth for the things of the Lorde, that ſhee may be [e] holy, both in body and in ſpirite: but ſhee that is married, careth for the things of the world, how ſhe may pleaſe her huſband.

35 And this I ſpeake for your owne commoditie, not to [f] tangle you in a ſnare, but that ye follow that, which is honeſt, and that yee may cleaue faſt vnto the Lorde without ſeparation.

36 But if any man thinke that it is vncomely for his virgine, if ſhee paſſe the flowre of her age, and [g] neede ſo require, let him do what he will, he ſinneth not: let them be married.

37 Neuertheleſſe, he [h] that ſtandeth firme in his heart, that he hath no neede, but hath [i] power ouer his owne will, and hath ſo decreed in his heart, that he will keepe his virgine, he doeth well.

38 So then hee that giueth her to marriage, doeth well, but he that giueth her not to marriage, doeth [k] better.

39 The wife is bound by the [l] Law, as long as her huſband * liueth: but if her huſband be dead, ſhe is at liberty to marry with whom ſhe will, onely in the Lord.

40 But ſhee is more bleſſed, if ſhe ſo abide, in my iudgement: * and I thinke that I haue alſo the ſpirit of God.

[p] Although God hath called thee to ſerue in this life, yet thinke not thy cōdition vnworthy for a Chriſtian: but reioyce that thou art deliuered by Chriſt, from the miſerable ſlauery of ſinne & death.

[q] Being ſeruant by condition is made partaker of Chriſt.

Chap.6.20. 1.pet.1.19.

‖ *Or, dearely.*

[r] Sincerely as in the preſence of God.

‖ *Or, the ſtate of virginitie.*

[ſ] He bindeth no man to that which God hath left free: but ſheweth what is moſt agreeable to Gods will, according to the circumſtance of the time, place, and perſons.

‖ *Or, beleeued.*

[t] To be ſingle.

[u] In theſe afflictions and perſecutions.

[x] As worldly cares of their children and familie.

[y] He doeth not preferre ſingleneſſe as a thing more holy then marriage, but by reaſon of incommodities, which the one hath more then the other.

[z] In wiſhing that you could liue without wiues.

‖ *Or, it remayneth that.*

[a] Which be in aduerſitie.

[b] Which be in proſperitie.

[c] In this world there is nothing but meere vanitie.

[d] Which onely appertaine to this preſent life.

‡ *And he is diuided*, meaning into diuers cares.

[e] She may attaine vnto it ſooner then the other, becauſe ſhe is without cares.

[f] Seeing S. Paul could binde no mans conſcience to ſingle life, what preſumption is it, that any other ſhould doe it?

[g] That is, that ſhee ſhould marrie to auoyde fornication.

[h] Meaning, hee that is fully perſwaded that he hath no neede.

[i] For the fathers will dependeth on his childrens in this point: in ſo much as he is bound to haue reſpect to their infirmitie, neither can he iuſtly require of them ſinglenes, if they haue not that gift of God ſo to liue.

[k] And more commodious for his children in preſeruing them from cares.

[l] Of matrimonie.

Rom.7 2. 1.*Theſſ.*4 8.

CHAP. VIII.

1 *Hee rebuketh them that vſe their liberty to the ſlander of other, in going to the idolatrous ſacrifices,* 9 *And ſheweth how men ought to behaue them toward ſuch as be weake.*

AND as touching things ſacrificed vnto idols, we know that we all haue [a] knowledge: knowledge puffeth vp, but loue edifieth.

2 Now, if any man thinke that he knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man loue God, the ſame is ‖ knowen of him.

4 Concerning therefore meate ſacrificed vnto idoles, wee knowe that an idole is [b] nothing in the worlde, and that there is none other God but one.

5 For though there bee that are called gods, whether in heauen, or in earth, (as there be many gods, and many [c] lords)

6 Yet vnto vs there is but one God, which is the Father, of whom are all things, and wee in him: and * one Lorde Jeſus Chriſt, by whom are all things, and wee by him.

7 But euery man hath not knowledge: for ſome hauing [d] conſcience of the idole, vntill this houre, eate as a thing ſacrificed vnto the idole, & ſo their conſcience being weake, is defiled.

8 But meate maketh vs not acceptable to God: for neither if we eate, haue wee the [e] more: neither if we eate not, haue wee the leſſe.

9 But take heede leſt by any meanes this ‖ power of yours be an occaſion of falling to them that are weake.

10 For if any man ſee thee which haſt knowledge, ſit at table in the idoles temple, ſhall not the conſcience of him which is weake, bee ‡ [f] boldened to eate thoſe things which are ſacrificed to idoles?

11 And through thy knowledge ſhall the * [g] weake brother periſh, for whom Chriſt died.

12 Now when ye ſinne ſo againſt the brethren, and wound their weake conſcience, ye ſinne againſt Chriſt.

13 * Wherefore if meate offend my brother, I will eat no fleſh while the world ſtandeth, that I may not offend my brother.

[a] Of the liberty that God hath giuen vs touching outward things.

‖ *Or, taught.*

[b] This he ſpeaketh in their perſon, which bragged ſo much of their libertie, ſaying that an image among all things that are made, is of no force.

[c] Which being idoles, yet are eſteemed of men as Lords and Seigniours.

Iohn 13.13. *chap.*12.3.

[d] In that they thought the meate offered vp to the image, not to be pure, and therefore could not eate it with a good conſcience.

[e] This abundance and want is referred to ſpirituall things, Rom.14 17.

‖ *Or, libertie in things indifferent.*

‡ *Greeke, builded vp.*

[f] By thine example without any ground of doctrine.

*Rom.*14.15.

[g] Which eateth againſt his conſcience, or in doubt.

*Rom.*14,21.

CHAP.

CHAP. IX.

He exhorteth them by his example to vſe their libertie to the edification of other. 24 To runne on foorth in the courſe that they haue begunne.

Am I not an Apoſtle? am I not free? haue I not ſeene Ieſus Chriſt our Lord? are ye not my worke in the Lord?

2 If I be not an Apoſtle vnto other, yet doubtleſſe I am vnto you: for yee are the [a] ſeale of mine Apoſtleſhip in the Lord.

3 My defence to them[b] that examine me, is this,

4 Haue wee not power to eate, [c] and to drinke?

5 Or haue we not power to [d] lead about a wife being a [e] ſiſter, as well as the reſt of the Apoſtles, and as the ‖ brethren of the Lord, and Cephas?

6 Or I onely and Barnabas, haue not we power [f] not to worke?

7 Who goeth a warfare any time at his owne coſt? who planteth a vineyard, and eateth not of the fruite thereof? or who feedeth a flocke, and eateth not of the milke of the flocke?

8 Say I theſe things according to man? ſayth not the Law the ſame alſo?

9 For it is written in the Law of Moſes, *Thou ſhalt not muſſell the mouth of the oxe that treadeth out the corne: doeth God take [g] care for oxen?

10 Either ſayeth he it not altogether for our ſakes? For our ſakes no doubt it is written, that he which eareth, ſhould eare in hope: and that he that threſheth in hope, ſhould be partaker of his hope.

11 *If we haue ſowen vnto you ſpirituall things, is it a great thing if wee reape your carnall things?

12 If others with you bee partakers of this [h] power, are not wee rather? neuertheleſſe, we haue not vſed this power: but ‖ ſuffer all things, that wee ſhould not hinder the Goſpel of Chriſt.

13 Do ye not know, that they which miniſter about the *holy things, eate of the things of the Temple? and they which wait at the altar, are partakers [i] with the altar?

14 So alſo hath the Lord ordained, that they which preach the Goſpel, ſhould liue of the Goſpel.

15 But I haue vſed none of theſe things: neither wrote I theſe things, that it ſhould be ſo done vnto me: for it were better for me to die, then that any man ſhould make my [k] reioycing vaine.

16 For though I preach the Goſpel, I haue nothing to reioyce of: for neceſſitie is layed vpon mee, and woe is vnto mee, if I preach not the Goſpel.

17 For if I doe it willingly, I haue a reward: but if I doe it againſt my will, [l] notwithſtanding the diſpenſation is committed vnto me.

18 What is my reward then? verely that when I preach the Goſpel, I make the Goſpel of Chriſt [m] free, that I abuſe not mine authoritie in the Goſpel.

19 For though I bee free from all men, yet haue I made my ſelfe ſeruant vnto all men, that I might winne the moe.

20 * And vnto the Iewes I become as a Iewe, that I may winne the Iewes: to them that are vnder the Lawe, as though I were vnder the [n] Lawe, that I may winne them that are vnder the Law:

21 To them that are without Lawe, as though I were without Law (when I am not without Law as pertaining to God, but am in the Lawe through Chriſt) that I may winne them that are without Law.

22 To the weake I become as weake, that I may winne the weake: I am made [o] all things to all men, that I might by all meanes ſaue ſome.

23 And this I doe for the Goſpels ſake, that I might be partaker thereof with you.

24 Know ye not, that they which runne in a race, runne all, yet one receiueth the price? ſo runne, that ye may obtaine.

25 And euery man that prooueth maſteries, [p] abſteineth from all things: and they doe it to obtaine a corruptible crowne: but we for an vncorruptible.

26 I therefore ſo runne, not as vncerteinly: ſo fight I, not as one that beateth the aire.

27 But I beat downe my [q] body, and bring it into ſubiection, leſt by any meanes after that I haue preached to other, I my ſelfe ſhould be [r] reprooued.

CHAP. X.

He feareth them with the examples of the Iewes that they put not their truſt carnally in the graces of God, 14 Exhorting them to flee all idolatrie, 23 and offence of their neighbour.

Moreouer, brethren, I would not that ye ſhould be ignorant, that all our fathers were vnder * the cloud, and all paſſed thorow the * ſea,

2 And were all baptized vnto [a] Moſes, in the cloud, and in the ſea,

3 * And did all eate the ſame [b] [c] ſpirituall meat,

4 * And did all drinke the ſame ſpirituall drinke (for they dranke of the ſpirituall Rocke that followed them: and the Rocke [d] was Chriſt)

5 But with many of them God was not pleaſed: for they were * ouerthrowen in the wilderneſſe.

6 Now theſe are enſamples to vs, to the intent that wee ſhould not luſt after euill things * as they alſo luſted.

7 Neither be yee idolaters, as were ſome of them, as it is written, * The people ſate downe to [e] eate and drinke, and roſe vp to play.

8 Neither let vs commit fornication, as ſome of them committed fornication, and fell in one * [f] day three and twentie thouſand.

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[a] I neede no further declaration, but the workes I haue wrought among you.

[b] And call into doubt mine office.

[c] On the Church charges.

[d] The Apoſtles led their wiues about with them.

[e] A faithfull and Chriſtian wife.

‖Or, couſins.

[f] Whether they might not as lawfully liue without laboring for their liuing with their owne hanes, as other Apoſtles.

*Deut.*25.4. 1.*tim.*5.18.

[g] Had God reſpect properly to the oxen themſelues when he made this lawe, and not rather vnto men?

Rom 15.27.

[h] To liue on other mans charges?

‖*Or, take in worth*

*Deut.*18 1.

[i] For that part that was burnt, was deuoured of the altar, and the other was due vnto the prieſts by the law.

[k] For now you haue no iuſt cauſe againſt me, ſeeing that I preached the Goſpel freely vnto you.

[l] Seeing hee is charged to preach he muſt willingly and earneſtly follow it: for if he doe it by conſtraint, he doth not his duetie.

[m] That I be not chargeable to them vnto whom I preach, ſeeing that they thinke that I preach for gaines.

Actes 16.3. *galat.*2.3.

[n] As touching the ceremonies.

[o] In things indifferent, as eating of meates, obſeruation of feaſts and daies, & ſuch like he faſhioned hiſelfe to men in ſuch ſort as he might beſt gaine them to Chriſt.

[p] That is, keepeth a ſtrait diet, and refraineth from ſuch things as might deſtemper his body.

[q] Or, olde man, which rebelleth againſt the ſpirit.

[r] Leſt he ſhould be reprooued of of men when they ſhould ſee him do contrary, or contemne that thing which he taught others to doe.

*Exo.*13.21. *num.* 9.18.

Exod. 14 16, 22.

[a] Moſes being their guide or miniſter, or as ſome reade, they were baptized vnto Moſes law, others, by Moſes.

*Exod.*16.15.

[b] That is, Manna, which was the outward ſigne or Sacrament of the Spirituall grace.

[c] They ate the ſame meat that we doe, becauſe the ſubſtance of theirs and our Sacraments is all one.

Exod. 17.6 *num* 20.10, 11.

[d] That is, ſignified Chriſt as all Sacraments doe.

*Num.*26 65. *Num.* [illegible] 4 *and* 26 64. *pſal.*136.14. *Exod* 32 6.

[e] Becauſe hereby occaſion was taken to forget God, and commit idolatry, therefore theſe indifferent things are counted idolatrie.

*Num.*25 9.

[f] Moſes readeth foure and twentie thouſand, which declareth an infinite nnmber.

9 Neither let vs tempt Chriſt, as ſome of them alſo tempted him, and were * deſtroied of ſerpents.

10 Neither murmure ye, as ſome of them * alſo murmured, and were deſtroyed of the [h] deſtroyer.

11 Now all theſe things came vnto them for enſamples, and were written to admoniſh [i] vs, vpon whom the [k] ends of the world are come.

12 Wherefore, let him that thinketh hee ſtandeth, take heede leaſt he fall.

13 There hath no tentation taken you, but ſuch as appertaineth to man, and God is faithfull, which will not ſuffer you to bee tempted aboue that you be able, but [l] will euen giue the iſſue with the tentation, that ye may be able to beare it.

14 Wherefore my beloued, flee from idolatrie.

15 I ſpeake as vnto them which haue vnderſtanding: iudge ye what I ſay.

16 The cuppe of ‖ bleſſing which wee [m] bleſſe, is it not the communion of the blood of Chriſt? The breade which wee breake, is it not the [n] communion of the bodie of Chriſt?

17 For we that are many, are [o] one bread and one bodie, becauſe we all are partakers of one bread.

18 Behold Iſrael which is after the [p] fleſh: are not they which eate of the ſacrifices, partakers of the altar?

19 What ſay I then? that the idole is any thing? or that that which is ſacrificed to idoles, is any thing?

20 Nay, but that theſe things which the Gentiles ſacrifice, they ſacrifice to deuils, and not vnto God: and I would not that ye ſhould haue [q] fellowſhip with the deuils.

21 Ye cannot drinke the cup of the Lord, and the cup of the deuils. Ye cannot be partakers of the Lords table, and of the table of deuils.

22 Doe wee prouoke the Lord to anger? are we ſtronger then he?

23 * All things are lawfull for me, but all things are not expedient: all things are lawfull for me, but all things edifie not.

24 Let no man ſeeke his owne, but euery man anothers wealth.

25 Whatſoeuer is ſold in the [r] ſhambles, eate ye, and [ſ] aſke no queſtion for conſcience ſake.

26 * For the earth is the Lordes, and all that therein is.

27 If any of them which beeleeue not, call you to a feaſt: and if ye will go, whatſoeuer is ſet before you, eate, aſking no queſtion for conſcience ſake.

28 But if any man ſay vnto you, This is ſacrificed vnto idoles, eate it not, becauſe of him that ſhewed it, and for the conſcience (for the earth is the Lords, and all that therein is)

29 And the conſcience I ſay, not thine, but of that other: for why ſhould my [t] libertie be condemned of another mans conſcience?

30 For [u] if I through Gods benefite bee partaker, why am I euill ſpoken of, for that wherefore I giue thankes?

31 * Whether therefore ye eate or drinke, or whatſoeuer ye doe, doe all to the glory of God.

32 Giue none offence, neither to ẏ Iewes, nor to the Grecians, nor to the Church of God:

33 Euen as I pleaſe [x] all men [y] in all things, not ſeeking mine owne profite, but the profite of many, that they might bee ſaued.

CHAP. XI.

Hee rebuketh the abuſes which were crept into their Church, 4 As touching prayer, propheſying, 18 And miniſtring the Lords Supper, 23 Bringing thẽ againe to the firſt inſtitution therof.

BE * ye the followers of me, euen as I am of Chriſt.

2 Now, brethren, I commend you, that ye remember ‖ all my things, and keepe the ordinances, as I deliuered them to you.

3 But I will that ye knowe, that Chriſt is the * head of euery man: & the man is the womans head: and God is Chriſts head.

4 Euery man [a] praying, or ‖ propheſying hauing any thing on his head, [b] diſhonoureth his head.

5 But euery woman that prayeth or [c] propheſieth bare headed, diſhonoureth her head: for it is euen one very thing, as though ſhe were ſhauen.

6 Therefore if the woman be not couered, let her alſo be ſhorne: and if it be ſhame for a woman to be ‖ ſhorne or ſhauen, let her be couered.

7 For a man ought not to couer his head: foraſmuch as he is the * [d] image and glorie of God: but the woman is the [e] glory of the man.

8 For the man is not of the woman, but the woman of the man.

9 * For the man was not created for the womans ſake: but the woman for the mans ſake.

10 Therefore ought the woman to haue [f] power on her head, becauſe of the [g] Angels.

11 Neuertheles, neither is the man without the woman, neither the woman without the man in the [h] [i] Lord.

12 For as the woman is of the man, ſo is the man alſo by the woman: but all things are of God.

13 Iudge in your ſelues, Is it comely that a woman pray vnto God vncouered?

14 Doeth not nature it ſelfe teach you, that if a man haue long [k] haire, it is a ſhame vnto him?

15 But if a woman haue long haire, it is

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[g] Who was their leader, and was called the Angel of God.

Num.21.6. pſal.106.14.

Num.14.37.

[h] Meaning, either the good or euil angel, whoſe miniſterie God vſeth to execute his iudgement to the vtter deſtruction of the wicked.

[i] How God will plague vs, if we be ſubiect to the like vices.

[k] Or, latter dayes of Chriſts comming.

[l] Hee that led you into this tentation, which commeth vnto you either in proſperitie or aduerſitie, or for your ſinnes paſt, will turne it to your commoditie, and deliuer you.

‖*Or, thankſgiuing*

[m] Or, prepare to this holy vſe with prayſe and thankeſgiuing.

[n] The effectuall badge of our coniunction and incorporation with Chriſt?

[o] If we that are many in number, are but one body in effect ioyned with our head Chriſt, as many cornes make but one loafe, let vs renounce idolatry which doeth ſeparate our vnitie.

[p] Which is gouerned according to the ceremonies of the Law.

[q] Which is to aſſemble in that company where idoles are called vpon.

Chap.6.12. ecclus 37.27.

[r] For in thoſe dayes they were accuſtomed to ſell certaine of the fleſh of beaſts facrificed in the ſhambles, & turned the money to the Prieſts profite. [ſ] Or, doubt not. *Pſal.24.1.*

[t] We muſt take heede that thorow our abuſe, our libertie be not condemned.

[u] If by the benefit of God I may eate any kind of meat, why ſhould I by my defaulte cauſe this benefit to be euil ſpoken of?

Col.3 17.

[x] That is, the infirme.

[y] Which are indifferent.

2 Theſſ 3 9.

‖*Or, in all things remember me.*

Epheſ 5.23.

[a] This is referred to cõmon praier & preaching: for although one ſpeake, yet the action is common, ſo that the whole Church may be ſayd to pray or preach.

‖*Or, preaching.*

[b] This tradition was obſerued according to the time and place that all things might be done in comlineſſe and to edification.

[c] Reade chap. 14.34.

‖*Or, polled.*

Gen 1.26.& 5.1 and 9 6 col.3.10.

[d] The image of Gods glory in whõ his maieſtie and power ſhine concerning his authority.

[e] Or, receiueth her glory, in commendation of man, and therefore is ſubiect.

Gen.2.18 22.

[f] Some thing to couer her head in ſigne of ſubiection. [g] To whom they alſo ſhew their diſſolution, and not onely to Chriſt. [h] Who is authour and mainteiner of their mutuall coniunction. [i] For as God made the woman of man, ſo now is man multiplied by the woman. [k] As women vſe to weare.

a praiſe vnto her: for her haire is [l] giuen her for a couering.

16 But if any man luſt to be contentious, wee haue no ſuch cuſtome, neither the Churches of God:

17 ¶ Now in this that I declare, I praiſe you not, that ye come together, not with profit, but with hurt.

18 For firſt of all, when ye come together in the Church, I heare that there are diſſenſions among you: and I beleeue it to be true [m] in ſome part.

19 For there muſt bee [n] hereſies euen among you, that they which are approued among you, might be knowen.

20 When ye come together therefore into one place, this is not to eate the Lordes ſupper.

21 For euery man when they ſhould eate, taketh his owne ſupper afore, & one is hungry, and another is drunken.

22 Haue yee not houſes to eate and to drinke in? deſpiſe ye the Church of God, and ſhame them that haue not? what ſhall I ſay to you? ſhall I praiſe you in this? I prayſe you not.

23 For I haue receiued of the [o] Lord that which I alſo haue deliuered vnto you, to wit, that the Lorde Ieſus in the night that hee was betrayed, tooke bread:

24 * And when he had giuen thankes, he brake it, and ſayd, Take, eate: this is my body, which is [p] broken for you: this doe ye in remembrance of me.

25 After the ſame maner alſo he tooke the cup, when he had ſupped, ſaying, This cup is the newe Teſtament in my blood: this doe as oft as yee drinke it, in remembrance of me.

26 For as often as ye ſhal eate this bread, and drinke this cup, ye ſhew the Lords death till he come.

27 Wherefore, whoſoeuer ſhall eate this bread, and drinke the cup of the Lorde [q] vnworthily, ſhall be guiltie of the body & blood of the Lord.

28 * Let a man therefore examine himſelfe, and ſo let him eate of this bread, and drinke of this cup.

29 For hee that eateth and drinketh vnworthily, eateth and drinketh his own damnation, becauſe he diſcerneth not [r] the Lords body.

30 For this cauſe many are weake, and ſicke among you, and many [ſ] ſleepe.

31 For if we would iudge our ſelues, wee ſhould not be iudged.

32 But when we are iudged, we are chaſtened of the Lord, because we ſhould not be condemned with the world.

33 Wherefore, my brethren, when ye come together to eate, tary one for another.

34 And if any man be hungry, let him eat at home, that ye come not together vnto condemnation. Other things will I ſet in order when I come.

[l] For God hath giuen to woman longer haire then vnto man, to the ende ſhe ſhould truſſe it vp about her head, whereby ſhe declareth that ſhe muſt couer her head.

[m] Not that all were ſo, but the moſt part.

[n] Gods Church is not onely ſubiect to diſſention as touching orders and maners, but alſo to hereſies as touching doctrine.

[o] Who ought onely to beare authoritie in the Church.

Matth.26.26. marke 14.22. *luke* 22.19.

[p] Signifying the maner of his death, when his body ſhould, as it were, be torne and broken with moſt grieuous torments (albeit not as the thighs of the theeues were) which thing the breaking of the bread, as a figure, doth moſt liuely repreſent.

[q] By peruerting the true and pure vſe of the ſame.

2.*Cor.*13.5.

[r] But as though theſe holy myſteries of the Lords body and blood were common meates, ſo without reuerence ne commers vnto them.

[ſ] Or, die. Let them looke to thēſelues, which either adde or take away from the Lords inſtitution.

CHAP. XII.

1 The diuerſitie of the giftes of the holy Ghoſt ought to be vſed to the edifying of Chriſts Church, 12 As the members of mans body ſerue to the vſe one of another.

NOw concerning ſpirituall gifts, brethren, I would not haue you [a] ignorant.

2 Yee know that yee were Gentiles, and were caried away vnto the [b] dumbe idoles, as ye were [c] led.

3 Wherefore, I declare vnto you, that no man * ſpeaking by the [d] Spirit of God, calleth * Ieſus execrable: alſo no man can ſay that Ieſus is the Lord, but by the holy Ghoſt.

4 Now there are diuerſities of gifts, but the ſame Spirit.

5 And there are diuerſities of adminiſtrations, but the ſame Lord.

6 And there are diuerſities of operations, but God is the ſame, which worketh all in all.

7 But the manifeſtation of the Spirite is giuen to euery man, to [e] profite withall.

8 For to one is giuen by the Spirite the word of wiſedome, and to another the word of [f] knowledge by the ſame Spirit:

9 And to another is giuen [g] faith, by the the ſame Spirit: and to another the gifts of healing, by the ſame Spirit:

10 And to another [h] the operations of great workes: and to another, [i] propheſie: and to another, [k] the diſcerning of ſpirites: and to another, diuerſities of tongues, and to another, the interpretation of tongues.

11 * And all theſe thinges worketh euen the ſelfe ſame ſpirit, diſtributing to euery man ſeuerally as he will.

12 For as the body is one, and hath many members, and all the members of the body, which is one, though they bee many, yet are but one body: euen ſo is Chriſt.

13 For by one Spirite are wee all baptized into [l] one body, whether wee bee Iewes or Grecians, whether wee bee bond, or free, and haue beene all made to drinke into one Spirit.

14 For the body alſo is not one member, but many.

15 If the foote would ſay, Becauſe I am not the hand, I am not of the body, is it therfore not of the body?

16 And if the eare would ſay, Becauſe I am not the eye, I am not of the body, is it therefore not of the body?

17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the ſmelling?

18 But now hath God diſpoſed the members euery one of them in the body at his owne pleaſure.

19 For if they were al one member, where were the body?

20 But nowe are there many members, yet but [m] one body.

21 And the eye cannot ſay vnto the hand, I haue no neede of thee: nor the head againe to the feete, I haue no neede of you.

22 Yea, much rather thoſe members of the body, which ſeeme to be [n] more feeble,

[a] The Corinthians hauing notable gifts, ſeemed to haue forgotten, of whom, and for what ende they had receiued them.

[b] Which could not heare your prayers.

[c] By Satans ſuggeſtion.

Marke 9.39.

[d] As no man that hath the Spirit of God, can blaſpheme Chriſt, and worſhip idoles: ſo none can acknowledge Chriſt for Lord and God without the ſame Spirit.

Iohn 13.13. *chap* 8.6. *phil.*2 11.

[e] To wit, the Church, which is the whole body.

[f] That is, the vnderſtanding of the Scriptures.

[g] To do onely miracles by.

[h] To worke by miracles againſt Satan and hypocrites, as was done againſt Ananias, Elymas, &c.

[i] Meaning, the declaration of Gods myſteries.

[k] To try both the doctrine and the perſons.

*Rom.*12.3. *epheſ.*4.7.

[l] That we might be one body with Chriſt, and the whole Church one Chriſt: of the which coniunction, baptiſme and the Lords Supper are effectuall ſignes: for by baptiſme wee are regenerate into one ſpirit, and by the Lords ſupper, we are incorporate into Chriſts body, to be gouerned by the ſame Spirit.

[m] And therefore whatſoeuer the diuerſitie is, yet the profite ought to bee common, and ſerue to the edification of the Church.

[n] Whoſe vſe ſeemeth to be more vile.

are neceſſarie,

23 And vpon thoſe members of the body, which we thinke moſt vnhoneſt, put we more [o] honeſtie on: and our vncomely partes haue more comelineſſe on.

24 For our comely parts neede it not: but God hath tempered the body together, and hath giuen the more honor to that part which lacked,

25 Leaſt there ſhould bee any diuiſion in the body: but that the members ſhould [p] haue the ſame care one for another.

26 Therefore if one member ſuffer, all ſuffer with it: if one member bee had in honour, all the members reioyce with it.

27 Now yee are the body of Chriſt, and members [q] ‖ for your part.

28 *And God hath ordeined ſome in the Church: as firſt Apoſtles, ſecondly Prophets, thirdly teachers, then them that doe miracles: after that, the gifts of healing, [r] helpers, [ſ] gouernours, diuerſitie of tongues.

29 Are all Apoſtles? Are all Prophetes? are all teachers?

30 Are all doers of miracles? haue all the gifts of healing? do all ſpeake with tongues? do all interpret?

31 But ‖ deſire you the beſt giftes, and I will ſhew you a more excellent way.

CHAP. XIII.

Becauſe loue is the fountaine and rule of edifying the Church, he ſetteth foorth the nature, office and praiſe thereof.

Though I ſpeake with the tongues of men, and [a] Angels, and haue not loue, I am as ſounding braſſe, or a tinckling cymball.

2 And though I had the gift of propheſie, and knew all ſecrets, and all knowledge, yea, if I had [b] all faith, ſo that I could remoue *mountaines, and haue not loue, I were nothing.

3 And though I feede the poore with all my goods, and though I giue my body, that I be burned, and haue not loue, it profiteth me nothing.

4 Loue ſuffereth long: it is bountifull: loue enuieth not: loue doth not boaſt it ſelfe: it is not puffed vp:

5 It diſdaineth not: it ſeeketh not her owne things: it is not prouoked to anger: it thinketh not euill:

6 It reioyceth not in iniquitie, but reioyceth in the trueth:

7 It ſuffreth all things: it beleeueth [c] all things: it hopeth all things: it endureth [d] all things.

8 Loue doeth neuer fall away, though that propheſyings bee aboliſhed, or the tongues ceaſe, or knowledge vaniſh away.

9 For [e] we know in [f] part, and we ‖ propheſie in part.

o Wee are more carefull to couer them.

p Euery one in his office for the preſeruation of the body.

q For al Churches diſperſed throughout the world are diuers members of one body.

‖ *Or, euery one for his part.*

Epheſ 4.11.

r As Deacons.

ſ As Elders.

‖ *Or, do you then deſire the beſt gif tis.*

a If the Angels had tongues, and I had the vſe thereof, and did not beſtow them to profit my neighbour, it were nothing but vaine babling.

b Faith is here taken for the gift of doing miracles, which the wicked may haue, as Mat 7.22. and alſo for that faith (called hiſtoricall) which beleeueth the mightie power of Chriſt, but cannot apprehend Gods mercie through him: and this diuels haue, Iam.2.19. and therefore is ſeparated from charitie, but the faith that iuſtifieth in effect cannot, as 1.John 2.9. *Matth.*17.20.*luke* 17.6. c Not that it ſuffereth it ſelfe to bee abuſed, but iudgeth others by all loue and humanitie. d Which may be without offence of Gods worde. e Knowledge it ſelfe ſhall be perfected in the world to come, and not aboliſhed: but the maner of knowing and teaching ſhall ceaſe, when wee ſhall bee before Gods preſence, where we ſhall neither need ſchooles nor teachers. f That is, imperfectly. ‖ *Or, teach.*

10 But when that which is perfect, is come, then that which is in part, ſhall bee aboliſhed.

11 When I was a childe, I ſpake as a childe, I vnderſtood as a childe, I thought as a childe: but when I became a man, I put away childiſh things.

12 For nowe wee ſee [g] through a glaſſe darkly, but then ſhall we ſee face to face. Now I know in part: but then ſhall I know euen as I am ‖ knowen.

13 And now abideth faith, hope and loue, euen theſe three: but the [h] chiefeſt of theſe is loue.

CHAP. XIIII.

1 He exhorteth to loue, commendeth the gift of tongues, and other ſpirituall gifts, 5 But chiefly prophecying. 34 He commandeth women to keepe ſilence in the Church, 40 And ſheweth what good order ought to be obſerued in the Church.

Follow after loue, and couet ſpiritual gifts, and rather that ye may [a] propheſie.

2 For hee that ſpeaketh a ſtrange tongue, ſpeaketh not vnto men, but vnto God: for no man [b] heareth him: howbeit in the [c] ſpirit he ſpeaketh ſecret things.

3 But he that propheſieth, ſpeaketh vnto men to edifying, and to exhortation, and to comfort.

4 He that ſpeaketh ſtrange language, edifieth [d] himſelfe: but he that propheſieth, edifieth the Church.

5 I would that yee all ſpake ſtrange languages, but rather that yee propheſied: for greater is hee that propheſieth, then hee that ſpeaketh diuers tongues, except hee expound it, that the Church may receiue edification.

6 And now, brethren, if I come vnto you ſpeaking diuers tongues, what ſhall I profite you, except I ſpeake to you, either by [e] reuelation, or by knowledge, or by propheſying, or by doctrine?

7 Moreouer, things without life, which giue a ſounde, whether it bee a ‖ pipe, or an harpe, except they make a diſtinction in the ſoundes, how ſhall it be knowen what is piped or harped?

8 And alſo if the trumpet giue an vncertaine ſound, who ſhall prepare himſelfe to battell?

9 So likewiſe you, by the tongue, except ye vtter words that haue ſignification, how ſhall it be vnderſtood what is ſpoken? for yee ſhall ſpeake in the [f] aire.

10 There are ſo many kindes of voyces (‖ as it commeth to paſſe) in the worlde, and none of them [g] is dumbe.

11 Except I know then the power of the voyce, I ſhall be vnto him that ſpeaketh, [h] a Barbarian, and he that ſpeaketh, ſhall be a Barbarian vnto me.

12 Euen ſo, foraſmuch as yee couet ſpirituall gifts, ſeeke that yee may excell vnto the edifying of the Church.

13 Wherefore, let him that ſpeaketh a ſtrange tongue, pray, that he may interpret.

14 For if I pray in a ſtrange tongue, my ſpirite [i] prayeth: but mine vnderſtanding is without [k] fruite.

15 What

g The myſteries of God.

‖ *Or, taught of God.*

h Becauſe it ſerueth both here and in the life to come: but faith and hope appertaine onely to this life.

a That is, to expound the word of God to the edification of the Church.

b Vnderſtandeth him.

c By the ſpirituall gift, which he hath receiued.

d For he profiteth none ſaue himſelfe.

e The propheſie expoundeth that which God hath reueiled: and the doctrine teacheth that which hee hath giuen vs to vnderſtand.

‖ *Or, flute.*

f Your wordes ſhall be loſt: for ye ſhall neither glorifie God thereby, nor profit man.

‖ *Or, as the thing requireth.*

g That is, they may be able to be vnderſtood.

h He condemneth the Corinthians of barbarouſneſſe in that thing, whereby they thought to haue attained to the greateſt praiſe of eloquence.

i And doeth his part.

k Not in reſpect of him that prayeth, but in reſpect of the Church, which is nothing edified thereby.

15 What is it then? I will pray with the ſpirit, but I will pray with the vnderſtanding alſo: I will [l] ſing with the ſpirit, but I will ſing with the vnderſtanding alſo.

16 Els, when thou bleſſeſt with the ſpirit, howe ſhall hee that occupieth the roome of the vnlearned, ſay, [m] Amen, at thy giuing of thankes, ſeeing he knoweth not what thou ſayeſt?

17 For thou verely giueſt thankes well, but the other is not edified.

18 I thanke my God, I ſpeake languages more then ye all.

19 Yet had I rather in the Church to ſpeake [n] fiue wordes with mine vnderſtanding that I might alſo inſtruct others, then tenne thouſand wordes in a ſtrange tongue.

20 Brethren, be not * children in vnderſtanding, but as concerning maliciouſneſſe be children, but in vnderſtanding bee of a ripe age.

21 In the Law it is written, * [o] By men of other tongues, and by other languages will I ſpeake vnto this people: yet ſo ſhall they not heare me, ſaith the Lord.

22 Wherefore ſtrange tongues are for a [p] ſigne, not to them that beleeue, but to them that beleeue not: but propheſying ſerueth not for them that beleeue not, but for them which beleeue.

23 If therefore when the whole Church is come together in one, and al ſpeake ſtrange tongues, there come in they that are vnlearned, or they which beleeue not, will they not ſay, that ye are out of your wittes?

24 But if all propheſie, and there come in one that beleeueth not, or one vnlearned, [q] hee is rebuked of [r] all men, and is iudged of all.

25 And ſo are the ſecrets of his heart made manifeſt, and ſo he will fall downe on his face and worſhip God, and ſay plainely that God is in you indeede.

26 What is to be done then, brethren? when yee come together, according as euery one of you hath a Pſalme, or hath doctrine, or hath a tongue, or hath reuelation, or hath interpretation, let all things bee done vnto edifying.

27 If any man ſpeake a ſtrange tongue, let it be by two, or at the [ſ] moſt by three, and that by courſe, and let one interpret.

28 But if there be no interpreter, let him keepe ſilence in the Church, which ſpeaketh languages, and let him ſpeake to himſelfe, and to God.

29 Let the Prophets ſpeake, two, or three, and let the other iudge.

30 And if any thing bee reuealed to another that ſitteth by, let the firſt holde his peace.

31 For yee may alſo propheſie one by one, that all may learne, and all may haue comfort.

32 And the [t] ſpirits of the Prophets are [u] ſubiect to the Prophets.

33 For God is not the authour of confuſion, but of peace, as wee ſee in all the Churches of the Saints.

34 * Let your women keepe [x] ſilence in the Churches: for it is not permitted vnto them to ſpeake: but they ought to be ſubiect, as alſo the * Law ſayeth.

35 And if they will learne any thing, let them aſke their huſbandes at home, for it is a ſhame for women to ſpeake in the Church.

36 [y] Came the worde of God out from you? either came it to you onely?

37 If any man thinke himſelfe to bee a Prophet, or [z] ſpirituall, let him acknowledge, that the things that I write vnto you, are the commandements of the Lord.

38 [a] And if any man be ignorant, let him be ignorant.

39 Wherefore brethren, couet to propheſie, and forbid not to ſpeake languages.

40 Let all things bee done honeſtly and by order.

CHAP. XV.

He prooueth the reſurrection of the dead, 3 And firſt that Chriſt is riſen: 22 Then that we ſhall riſe, 52 And the maner how.

Moreouer, * brethren, I declare vnto you the Goſpel, which I preached vnto you, which ye haue alſo receiued, and wherein ye continue,

2 And whereby ye are ſaued, if yee keepe in memorie, after what maner I preached it vnto you, [a] except yee haue beleeued in vaine.

3 For firſt of all, I deliuered vnto you that which [b] I receiued, howe that Chriſt died for our ſinnes, according to the * Scriptures,

4 And that hee was buried, and that hee aroſe the third day, according to the * Scriptures,

5 * And that hee was ſeene of Cephas, then of the [c] twelue.

6 After that, hee was ſeene of moe then fiue hundreth brethren at once: whereof many remaine vnto this preſent, and ſome alſo are aſleepe.

7 After that, hee was ſeene of Iames: then of all the Apoſtles.

8 * And laſt of all, hee was ſeene alſo of me, as of one borne out of due time.

9 For I am * the leaſt of the Apoſtles, which am not meete to bee called an Apoſtle, becauſe I perſecuted the Church of God.

10 * But by the [d] grace of God, I am that

[l] Or, giue thankes by ſinging.

[m] One onely made the praiers, and the reſt of the people followed in heart his words, and when he had prayed, they all ſaid, Amen, ſignifying that they beleeued aſſuredly that God would graunt their requeſts.

[n] That is, moſt fewe.

*Matth.*18 3.
*Iſa.*28.11.
*deut.*28. 49.
*iere.*5.15.
*ezek.*3.6.

[o] He threatneth them moſt ſharply, that God will puniſh the contempt of his word, and their counterfeit ignorance, for as much as to ſpeake with vnknowen tongues is a ſigne of Gods curſe toward the wicked.

[p] Of Gods curſe when they are not vnderſtood.

[q] By hearing his ſecret faults ript vp, and his ſinnes reprooued by Gods word, he is compelled by his owne conſcience to praiſe God.

[r] Which expound the word of God.

[ſ] Paul beareth as yet with their weakeneſſe, becauſe alſo theſe were the gifts of God: but yet hee ſheweth that they ſhould not paſſe this meaſure, that firſt one, after another, and at the vtmoſt, the third ſhould teade in a ſtrange language, which was to declare Gods miracle in the gift of tongues: but chiefly he commandeth that nothing be done without interpretation.

[t] Or, learning, which Gods ſpirit mooueth them to vtter.

[u] To the intent that others may iudge of him that hath ſpoken, if he haue paſſed the compaſſe of Gods word: wherefore Saint Iohn commandeth to try the ſpirits whether they be of God.

1.*Tim.*2.11.

[x] Becauſe this diſorder was in the Church that women vſurped that which was peculiar to men, the Apoſtle here ſheweth what is meet to be done, and what is not; and albeit hee mentioned this abuſe before, yet he referred it to this place to be reprooued, becauſe there he brought it in for another purpoſe. *Gen.*3.16.

[y] Are ye the firſt or the laſt Chriſtians, that yee neither ſubmit your ſelues to the Churches of whom ye haue receiued the Goſpel? nor haue reſpect to the others, to whom the Goſpel doth likewiſe appertaine?

[z] To haue vnderſtanding of ſpirituall things.

[a] If any man haue iudgement, let him acknowledge that I ſpeake of the Spirit of God, and ſo let him obey: and if he haue no iudgement, let him acknowledge his ignorance, and trouble not the Church, but credit them that are learned.

*Gal.*1.11.

[a] If you beleeue to be ſaued by the Goſpel, ye muſt beleeue alſo the reſurrection of the dead, which is one of the principall points thereof, or els your beliefe is but vaine.

[b] He ſheweth ỹ nothing ought to be taught, which we haue not learned by Gods word.

*Iſa.*53.5.
1.*pet.* 2.24.
*Ionas.*2.1,10.
*Iohn.*20.19.

[c] Although Iudas wanted, yet they were ſo called ſtill.

*Acts.*9.4.
*rom.*6 3.
*Epheſ*3.8.
*Epheſ*3 7.

[d] For he was but the inſtrument and miniſter, and giueth the whole glory to God.

I am: and his grace which is in mee, was not in vaine: but I laboured more abundantly then they all: yet not I, but the grace of God which is with me.

11 Wherefore whether it were I, or they, ſo we preach, and ſo haue ye beleeued.

12 ¶ Now if it be preached, that Chriſt is riſen from the dead, how ſay ſome among you, that there is no reſurrection of the dead?

13 For if there be no reſurrection of the dead, then is Chriſt not riſen.

14 And if Chriſt be not riſen, then is our preaching [e] vaine, and your [f] faith is alſo vaine.

15 And we are found alſo falſe witneſſes of God: for wee haue teſtified of God, that he hath raiſed vp Chriſt: whom he hath not raiſed vp, if ſo be the dead be not raiſed.

16 For if the dead be not raiſed, then is Chriſt not rayſed.

17 And if Chriſt be not raiſed, your faith is [g] vaine: ye are yet in your [h] ſinnes.

18 And ſo they which are aſleepe in Chriſt, are periſhed.

19 If in this life ‖ onely we haue hope in Chriſt, we are of all men the moſt miſerable.

20 But nowe is Chriſt riſen from the dead, & was made the * firſt [i] fruits of them that ſlept.

21 For ſince by man came death, by man came alſo the reſurrection of the dead.

22 For as in Adam all die, euen ſo in [k] Chriſt ſhall [l] all be made aliue,

23 But euery man in his * owne order: the firſt fruits is Chriſt, afterward, they that are of Chriſt, at his comming ſhall riſe againe.

24 Then ſhalbee the ende, when he hath [m] deliuered vp the kingdome to God, euen the Father, when he hath put downe al rule, and all authoritie and power.

25 For he muſt reigne * till hee hath put all his enemies vnder his feete.

26 The laſt enemy that ſhall be deſtroyed, is death.

27 * For hee hath put downe all things vnder his feete. (And when he ſaith that all things are ſubdued to him, it is manifeſt that hee is excepted, which did put downe all things vnder him.)

28 And when all things ſhall be ſubdued vnto him, then ſhall the Sonne alſo himſelfe bee ſubiect vnto him, that did ſubdue all things vnder him, that God may be [n] all in all.

29 Els, what ſhall they doe which are baptized [o] [p] for dead? if the dead riſe not at all, why are they then baptized for dead?

30 Why are wee alſo in ieopardie euery houre?

31 [q] By our reioycing which I haue in Chriſt Ieſus our Lord, I die dayly.

32 If I haue fought with beaſtes at Epheſus after the [r] maner of men, what aduantageth it me, if the dead be not raiſed vp? * let vs eate and drinke: for to morowe wee ſhall die.

33 Bee not deceiued: * euill ſpeakings corrupt good maners.

34 Awake to liue righteouſly, and ſinne not: for ſome haue not the knowledge of God. I ſpeake this to your ſhame.

35 But ſome man will ſay, Howe are the dead raiſed vp? and with what body come they foorth?

36 O foole, that which thou ſoweſt, is not quickened, except it die.

37 And that which thou ſoweſt, thou ſoweſt not that body that ſhall bee, but bare corne, as it falleth, of wheate, or of ſome other.

38 But God giueth it a body at his pleaſure, euen to euery ſeede his owne body.

39 All fleſh is not the ſame fleſh, but there is one [ſ] fleſh of men, and another fleſh of beaſtes, and another of fiſhes, and another of birdes.

40 There are alſo heauenly bodies, and earthly bodies: but the glory of the heauenly is one, and the glory of the earthly is another.

41 There is another glory of the [t] ſunne, and another glory of the moone, and another glory of the ſtarres: for one ſtarre differeth from another ſtarre in glory.

42 So alſo is the reſurrection of the dead. The body is ſowen in corruption, and is raiſed in incorruption.

43 It is ſowen in [u] diſhonour, and is raiſed in glory: it is ſowen in weakeneſſe, and is raiſed in power.

44 It is ſowen a naturall body, and is raiſed a [x] ſpirituall body: there is a naturall body, and there is a ſpirituall body.

45 As it is alſo written, The firſt man * Adam was made a liuing ſoule: and the laſt Adam was made a [y] quickening Spirit.

46 Howbeit that was not firſt made which is ſpirituall: but that which is naturall, and afterward that which is ſpirituall.

47 The firſt man is of the earth, earthly: the ſecond man is the Lord [z] from heauen.

48 As is the earthly, ſuch are they that are earthly: and as is the heauenly, ſuch are they alſo that are heauenly.

49 And as we haue borne the [a] image of the earthly: ſo ſhall wee beare the image of the heauenly.

50 This ſay I, brethren, that [b] fleſh and blood cannot inherite the kingdome of God, neither doeth corruption inherite incorruption.

51 Beholde, I ſhewe you a ſecret thing, We ſhall not all ſleepe, but wee ſhall all bee [c] changed,

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[e] Chriſtes death is not effectuall, except he riſe from death.

[f] For if Chriſt be ſwallowed vp of death, there remaineth no hope of life any more.

[g] As mortification and remiſſion of ſinnes depend on Chriſts death: ſo our quickening and reſtoring to life ſtand in his reſurrection.

[h] You are not forgiuen nor ſanctified.

‖ *Or, onely for this lifes ſake.*

*Col.*1.18 *reu* 1.5

[i] As by the offering of the firſt fruit the whole fruit is ſanctified, ſo by Chriſt which is the firſt that is rayſed, all haue aſſurance of the reſurrection.

[k] Who roſe firſt from the dead to take poſſeſſion in our fleſh for vs his members.

[l] To wit, the faithfull.

1.*Theſ*4.15.

[m] Chriſt as he is man and head of the Church, is ſaid to be ſubiect to God: but in reſpect of the world, is king of heauen & earth. This kingdome ſtandeth in gouerning the faithfull, & ouercomming the aduerſaries, euen death the chiefeſt: which done, Chriſt being perfected with all his members, ſhall as he is man, and head of the Church, with his fellowe heires deliuer his kingdom, and be ſubiect to God, with whom & the holy Ghoſt in Godhead he is equall. *Pſal.*110 1.*acts*.2.34,35.*heb*.1.13.& 10 13 *Pſal*.8.6 *heb* 2.8.

[n] We ſhalbe perfectly fulfilled with his glory and felicitie.

[o] That is, as dead, and becauſe they were but newly come to Chriſt, would be baptized before they died.

[p] Except theſe things be true of Chriſts kingdome, & his ſubiection, what ſhall become of them whom the Church daily baptizeth, for to deſtroy death in them, which is the end of Baptiſme, & ſo they to riſe againe?

[q] I take to witneſſe all my ſorowes wherein I may iuſtly reioyce in the Lord, that I haue ſuſtained them among you.

[r] That is, hauing regard to this preſent life, and not to Gods glory, and to life euerlaſting.

Iſa.22.13. *wiſd*.2.6.

* *Menander in Thaide.*

[ſ] There is one ſubſtance as touching the fleſh both of man and beaſt, but the difference is as touching the qualitie.

[t] Euen as the Sunne and the Moone, being of one ſubſtance, differ in dignitie: ſo in the reſurrection our bodies ſhall haue more excellent qualities then they haue now.

[u] For what is more vile to looke vnto, then the dead carkeis?

[x] Not changing the ſubſtance, but made partaker of the diuine nature.

Gene.2.7.

[y] Chriſt bringeth vs from heauen the Spirit of life.

[z] This is attributed to Chriſt as concerning his diuinitie, not in reſpect of his humanitie, whoſe fleſh hath this glory by ẏ power of God who dwelleth in it.

[a] Both in ſubſtance and forme we are earthly.

[b] This naturall body as it is now, till it be made new by the Spirit of Chriſt.

[c] When the Lord commeth to iudgement, ſome of the Saints ſhall bee aliue, whom he will change euen as if they were dead, ſo that this change is in ſtead of death to them.

Matth.24.31.
1.theſ.4.16.
Iſa.25.8.
reuel.7.17.
†O death, where is thy victory? O graue, where is thy ſting?
Hoſ.13.14.
heb.2.14.
d Sinne firſt brought in death and giueth it power ouer vs, and the ſtrength of ſinne is the law, becauſe it doth reueale the iudgement of God againſt vs: or els the chiefe cauſe of our deſtruction is in our ſelues.
1.Iohn 5.5.

52 In a moment, in the twinckling of an eye at the laſt * trumpet: for the trumpet ſhal blow, and the dead ſhall bee raiſed vp incorruptible, and we ſhalbe changed.

53 For this corruptible muſt put on vncorruption: and this mortall muſt put on immortality.

54 So when this corruptible hath put on incorruption, and this mortall hath put on immortalitie, then ſhall be brought to paſſe the ſaying that is written, *Death is ſwalowed vp into victory.

55 † * O death, where is thy ſting? O graue, where is thy victory?

56 The ſting of death is ſinne: and the [d] ſtrength of ſinne is the Law.

57 * But thankes bee vnto God, which hath giuen vs victory through our Lord Ieſus Chriſt.

58 Therefore my beloued brethren, be yee ſtedfaſt, vnmoueable, abundant alwayes in the worke of the Lorde, foraſmuch as ye know that your labour is not in [e] vaine in the Lord.

e The hope of reſurrection cauſeth the faithfull to ſurmount all difficulties.

CHAP. XVI.

He putteth them in remembrance of the gathering for the poore brethren at Ieruſalem. 13 We muſt perſeuere in faith, in the loue of Christ and our neighbour. 15 After his commendations he wiſheth to them all proſperitie.

Acts 11.29. and 12.25 rom.12.13.
Acts 18.23.
a Vpon the firſt day of the weeke, which the Scripture calleth the Lords day, others, Sunday, they accuſtomed not only in ẏͤ church, but at home alſo according to euery mans zeale, to lay vp ſome piece of money toward the reliefe of the poore brethren.
b Which ye ſhal ſend by thē that carie the money.

CONcerning * the gathering for the Saintes, as I haue ordained in the Churches * of Galatia, ſo doe ye alſo.

2 [a] Euery firſt day of the weeke, let euery one of you put aſide by himſelfe, and lay vp as God hath proſpered him, that then there be no gatherings when I come.

3 And when I am come, whomſoeuer ye ſhall allow [b] by letters, them will I ſend to bring your liberality vnto Ieruſalem.

4 And if it be meete that I go alſo, they ſhall goe with me.

5 Now I will come vnto you, after I haue gone through Macedonia (for I will paſſe through Macedonia)

6 And it may bee that I will abide, yea, or winter with you, that ye may bring me on my way whitherſoeuer I goe.

7 For I will not ſee you now in my paſſage: but I truſt to abide a while with you, if the Lord permit.

8 And I will tarie at Epheſus vntill Pentecoſt.

9 For a great doore and [c] effectuall is opened vnto mee: but there are many aduerſaries.

10 ¶ Nowe if Timotheus come, ſee that hee be [d] without feare with you, for hee worketh the worke of the Lord, euen as I doe.

11 Let no man therefore [e] deſpiſe him: but conuey him foorth [f] in peace, that he may come vnto me: for I looke for him with the brethren.

12 As touching our brother Appollos, I greatly deſired him to come vnto you with the brethren: but his minde was not at all to come at this time: howbeit he will come when he ſhall haue conuenient time.

13 ¶ [g] Watch ye: ſtand faſt in the faith: quite you like men, and be ſtrong.

14 Let all your things be done in [h] loue.

15 Nowe, brethren, I beſeech you (yee knowe the houſe of Stephanas, that it is the [i] firſt fruites of Achaia, and that they haue giuen themſelues to miniſter vnto the Saints)

16 That ye be [k] obedient euen vnto ſuch, and to all that helpe with vs and labour.

17 I am glad of the comming of Stephanas, and Fortunatus, and Achaicus: for they haue [l] ſupplied the want of you.

18 For they haue comforted my ‖ ſpirite and yours: acknowledge therfore ſuch men.

19 The Churches of Aſia ſalute you: Aquila and Priſcilla with the Church that is in their houſe, ſalute you greatly in the Lord.

20 All the brethren greete you. Greete yee one another with an * holy [m] kiſſe.

21 The ſalutation of me Paul with mine owne hand.

22 If any man loue not the Lord Ieſus Chriſt, let him bee had in execration, ‖ yea excommunicate to death.

23 The grace of our Lord Ieſus Chriſt be with you.

24 My loue be with you all in Chriſt Ieſus, Amen.

The firſt Epiſtle to the Corinthians, written from [n] Philippi, and ſent by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

c Becauſe God bleſſed his labour.
d Willing that they ſhould defend him againſt the aduerſaries of Chriſt, becauſe it is the Churches duetie to be carefull for the preſeruation of their miniſters.
e As though he were too yong to be a miniſter.
f That is, ſafe and ſound.
g Leſt Satan ſteale vpon you at vnawares.
h For they had euery man reſpect to himſelfe contrary to loue.
i That is, the firſt which embraced the Goſpel.
k And reuerence them.
l The griefe that I tooke for your abſence, was greatly aſſwaged by their preſence.
‖Or, minde.
Rom.16.16.
2.cor.13.12.
1.pet.5.14.
m In token of mutuall loue, which thing was obſerued in the primitiue Church when the Lords Supper was miniſtred.
‖Or, Maranatha.
n Or, as it is moſt probable, from Epheſus.

The ſecond Epiſtle of Paul to the Corinthians.

THE ARGVMENT.

AS nothing can be written either ſo perfectly, or with ſo great affection and zeale, which is not vnprofitable to many, and reſiſted by ſome: ſo the firſt Epiſtle written by Saint Paul to the Corinthians, beſides the puritie and perfection of the doctrine, ſheweth a loue toward them farre paſſing all naturall affections: which did not onely not profite all, but hardened the hearts of many to remaine in their ſtubbornneſſe, and contemne the Apoſtles authority. By reaſon whereof S. Paul, being let with iuſt occaſions to come vnto them, wrote this Epiſtle from Macedonia, minding to accompliſh the worke which he had begun among them. First therefore he wiſheth them well in the Lord, declaring that albeit certaine wicked perſons abuſed his aſflictions to condemne thereby his authoritie, yet they were neceſſary ſchoolings, and ſent to him by God for their bettering. And whereas they blame his long abſence, it came of no inconſtancie, but to beare with their inabilitie and imperfection, leſt contrary to his fatherly affection, he ſhould haue bene compelled to vſe rigour and ſeueritie. And as touching his ſharpe writing in the former Epiſtle, it came through their fault, as is now euident both in that, that he pardoneth the treſpaſſer, ſeeing hee doeth repent: and alſo in that hee was vnquiet in his minde, till hee was certified by Titus of their eſtate. But foraſmuch as the falſe apoſtles went about to vndermine his authoritie, hee confuteth their arrogant brags, and commendeth his office, and the diligent executing of the ſame: ſo that Satan muſt haue greatly blinded their eyes, which ſee not the brightneſſe of the Goſpel in his preaching: the effect whereof is newneſſe of life, forſaking of our ſelues, cleauing to God, fleeing from idolatrie, embracing the true doctrine, and that ſorrow which engendreth true repentance: to the which is ioyned mercy and compaſſion toward our brethren: alſo wiſdome to put difference betwixt the ſimplicitie of the Goſpel, and the arrogancie of the falſe preachers, who vnder pretence of preaching the trueth, ſought onely to fill their bellies, whereas he contrariwiſe ſought them, and not their goods, as thoſe ambitious perſons ſlandered him: wherefore at his comming he menaceth ſuch as rebell againſt his authority, that hee will declare by liuely example that he is the faithfull ambaſſadour of Ieſus Chriſt.

CHAP. I.

4 He declareth the great profite that commeth to the faithfull by their afflictions. 15. 17 And becauſe they ſhould not impute to lightneſſe, that he deferred his comming contrary to his promiſe, he proueth his conſtancie, both by the ſinceritie of his preaching, and alſo by the immutable trueth of the Goſpel. 21 Which trueth is grounded on Chriſt, and ſealed in our hearts by the holy Ghoſt.

PAUL an Apoſtle of Ieſus Chriſt, by the wil of God, and our brother Timotheus, to the Church of God, which is at Corinthus with all the Saints which are in all [a] Achaia:

2 Grace bee with you, and peace from God our Father, and from the Lord Ieſus Chriſt.

3 * [b] Bleſſed be God, euen the Father of our Lord Ieſus Chriſt, the Father of mercies, and the God of all comfort,

4 Which comforteth vs in all our tribulation, that wee may be able to comfort them which are in any affliction by the comfort wherewith wee our ſelues are comforted of God.

5 For as the [c] ſufferings of Chriſt abound in vs, ſo our conſolation aboundeth through Chriſt.

6 And whether we be afflicted, it is for your conſolation, and [d] ſaluation, which [e] is wrought in the enduring of the ſame ſufferings, which we alſo ſuffer: or whether wee be comforted, it is for your conſolation and ſaluation.

7 And our hope is ſtedfaſt concerning you, in as much as wee know that as ye are partakers of the ſufferings, ſo ſhall ye be alſo of the conſolation.

8 For brethren, wee would not haue you ignorant of our affliction, which came vnto vs in Aſia, how wee were preſſed [f] out of meaſure paſſing ſtrength, ſo that we altogether doubted, euen of life.

9 Yea, we [g] receiued the ſentence of death in our ſelues, becauſe wee ſhould not truſt in our ſelues, but in God, which raiſeth the dead.

10 Who deliuered vs from ſo [h] great a death, and doeth deliuer vs: in whom we truſt, that yet hereafter he will deliuer vs,

11 * So that ye labour together in prayer for vs, that for the gift beſtowed vpon vs for many, thankes may bee giuen by many perſons for vs.

12 [i] For our reioycing is this, the teſtimonie of our conſcience, that in ſimplicitie and godly pureneſſe, and not in fleſhly wiſedome, [k] but by the grace of God wee haue had our conuerſation in the world, and moſt of all to youwards.

13 For we [l] write none other things vnto you, then that ye read, or els that ye acknowledge, and I truſt ye ſhall acknowledge vnto the end.

14 Euen as yee haue acknowledged vs partly, that wee are your [m] reioycing, euen as ye are [n] ours, in the [o] day of our Lord Ieſus.

15 And in this confidence was I minded firſt to come vnto you, that ye might haue had a double grace,

16 And to paſſe by you into Macedonia, and to come againe out of Macedonia vnto you, and to bee led forth toward Iudea of you.

17 When I therefore was thus minded, did I vſe lightneſſe? or mind I thoſe things which I minde, [p] according to the fleſh, that with mee ſhould bee [q] Yea, yea, and Nay, nay?

18 Yea, [r] God is faithfull, that our word toward you, was not Yea, and Nay.

19 For the Sonne of God Ieſus Chriſt who was preached among you by vs, that is, by mee, and Siluanus, and Timotheus, was not Yea, and Nay: but in him it was [ſ] Yea.

20 For all the promiſes of God in him are [t] Yea, and are in him Amen, vnto the glory of God through vs.

21 And it is God which eſtabliſheth vs with you in Chriſt, and hath anointed vs:

22 Who hath alſo * ſealed vs, and hath giuen the * earneſt of the Spirit in our hearts.

23 Now

Epheſ.1.3. 1.pet.1.3.

Rom.15.30.

[a] Meaning the countrey whereof Corinthus was the chiefe citie.

[b] Or, praiſe and glory be giuen.

[c] Which I ſuffer for Chriſt, or which Chriſt ſuffreth in me, Rom.7.5.& 8.5. col.1.24.

[d] For ſeeing him endure ſo much, they had occaſiõ to be confirmed in the Goſpel.

[e] As God onely worketh all things in vs: ſo doth he alſo our ſaluation by his free mercy, and by ſuch means as he hath here left in this life for vs to be exerciſed in.

[f] Hereby he ſheweth his owne infirmitie, that it might appeare how wonderfully Gods graces wrought in him.

[g] I was vtterly reſolued in my ſelfe to die.

[h] So many dangers of death.

[i] He rendreth a reaſon why they ought to pray vnto God for his recouery.

[k] Vſing that wiſdome which God gaue me from heauen.

[l] Ye know partly my conſtancie both by my dwelling with you, and alſo by my writing vnto you: and I truſt ye ſhall know me to bee the ſame to the very ende.

[m] In that we haue taught you the Goſpel ſo ſincerely.

[n] Becauſe we haue wonne you to Chriſt.

[o] Which ſhall aboliſh all worldly glory.

[p] Which is raſhly to promiſe and not to performe.

[q] Now to affirme one thing, and then to deny it, which is a ſigne of inconſtancie.

[r] Hee taketh God to witneſſe, that he preacheth the trueth.

[ſ] He preacheth nothing vnto them but onely Ieſus Chriſt, who is the moſt conſtant and infallible trueth of the Father.

[t] They are made and perfourmed, and wee are partakers onely by him, who is our Amen, in that he hath fulfilled them for vs.

Epheſ.1.13. and 4 30. Epheſ.1.14 chap.5 5.

23 Now I call God for a record vnto my ſoule, that to ſpare you, I came not as yet vnto Corinthus.

24 Not that wee [u] haue dominion ouer your faith, but we are helpers of your ioy: for by [x] faith ye ſtand.

u In that I ſay I came not becauſe I would ſpare you, I meane not that I haue authoritie to alter true religion, or to binde your conſciences, but that I am Gods miniſter to confirme and comfort you. x And faith is not in ſubiection to man.

CHAP. II.

He ſheweth his loue towards them. 7 requiring likewiſe that they would be fauourable to the inceſtuous adulterer, ſeeing he did repent. 14 He alſo reioyceth in God for the efficacie of his doctrine, 17 confuting therby ſuch quarell pickers as vnder pretence of ſpeaking againſt his perſon, ſought nothing but the ouerthrow of his doctrine.

BUt I determined thus in my ſelfe, that I would not come againe to you in heauineſſe.

2 For if I make you ſory, who is he then that ſhould make me glad, but ẏ ſame which is made [a] ſory by me?

3 And I wrote [b] this ſame thing vnto you, leſt when I came, I ſhould take heauineſſe of them, of whom I ought to reioyce: this confidence haue I in you all, that my ioy is the ioy of you all.

4 For in great affliction, and anguiſh of heart I wrote vnto you with many teares: not that yee ſhould be made ſory, but that ye might perceiue the loue which I haue, ſpecially vnto you,

5 And if any haue cauſed ſorow, the ſame hath not [c] made mee ſory, but partly (leſt I ſhould [d] more charge him) you all.

6 It is ſufficient in the ſame man, that he was rebuked of many.

7 So that now contrariwiſe yee ought rather to forgiue him, and comfort him, leſt the ſame [e] ſhould be ſwallowed vp with ouermuch heauineſſe.

8 Wherefore, I pray you, that you would [f] confirme your loue towards him.

9 For this cauſe alſo did I write, that I might know the proofe of you, whether yee would be obedient in all things.

10 To whom ye forgiue any thing, I forgiue alſo: for verely if I forgaue any thing, to whom I forgaue it, for your ſakes forgaue I it in the [g] ‖ ſight of Chriſt,

11 Leſt Satan ſhould [h] circumuent vs: for we are not ignorant of his enterpriſes.

12 ¶ Furthermore, when I came to Troas to preach Chriſts Goſpel, and a doore was opened vnto me of the Lord,

13 I had no reſt ‖ in my ſpirit, becauſe I found not Titus my brother, but tooke my leaue of them, and went away into Macedonia.

14 [i] Now thanks be vnto God, which alwaies maketh vs [k] to triumph in Chriſt, and maketh manifeſt the ſauour of his knowledge by vs in euery place.

15 For we are vnto God the ſweet ſauour of Chriſt, in them that are ſaued, & in them which periſh.

16 To the one we are the [l] ſauour of death, vnto death, * and to the other the ſauour of life, vnto life, and who is ſufficient for theſe things?

17 * For wee are not as many, [m] which make merchandiſe of the word of God: but as of ſinceritie, but as of God in the ſight of God ſpeake we ‖ in Chriſt.

a Which was giuen to Satan, but now doth repent.
b Which made you and him ſory in my former epiſtle.
c After this adulterer did repent and amend, Paul did ſo vtterly caſt off all ſorow, that he denieth that in maner he was any whit ſory.
d And ſo ſhould increaſe his ſorowe which I would diminiſh.
e The adulterer, which enterteined his mother in law.
f That at my interceſſion you would declare, by the publique conſent of the Church, that you imbrace him againe as a brother, ſeeing he was excommunicate by the common conſent.
g That is, truely, and from mine heart, euen as in the preſence of Chriſt.
h By our rigorous puniſhing.
‖ *Or, in my minde.*
i From this place vnto the *6.* chap. 11. he intreateth onely of the miniſters, ſaue he ſometime intermedleth that which appertaineth to the whole Church, as Chap. 3. 17. & 18. verſes, and not onely to the miniſters.
k In working mightily by vs, he maketh vs partakers of his victory and triumph.
l The preaching of the croſſe bringeth death to thē which onely conſider Chriſtes death as a common death, and be thereat offended, or els thinke it folly: and bringeth againe life to them, who in this death beholde their life. *Rom.1.16. Rom.16.18. chap.4.2.*
m That is, which preach for gaine, & corrupt it to ſerue mens affections.
‖ *Or, through Chriſt, or of Chriſt.*

CHAP. III.

1 He taketh for example the faith of the Corinthians for a probation of the trueth which he preached. 6 And to exalt his Apoſtleſhip againſt the brags of the falſe apoſtles, 7. 13 he maketh compariſon betwixt the Law and the Goſpel.

DO [a] we begin to prayſe our ſelues againe? or need we as ſome other, Epiſtles of recommendation vnto you, or letters of recommendation from you?

2 Ye are our epiſtle, writtẽ in our hearts, which is vnderſtood and read of all men,

3 In that ye are manifeſt, to be the epiſtle of Chriſt [b] miniſtred by vs, and written, not with inke, but with the Spirit of the liuing God, not in [c] tables of ſtone, but in fleſhly tables of the heart.

4 And ſuch truſt haue we through Chriſt to God:

5 Not that we are ſufficient of our ſelues, to thinke any thing as of our ſelues: but our ſufficiencie is of God,

6 Who alſo hath made vs able miniſters of the newe Teſtament, not of the [d] letter but of the [e] Spirit: for the letter killeth, but the [f] Spirit giueth life.

7 If then the miniſtration [g] of death written with letters, and ingrauen in ſtones, was glorious, ſo that the children of Iſrael could not beholde the face of Moſes for the [h] glory of his countenance (which glory is done away)

8 How ſhall not the miniſtration of the Spirit be more glorious?

9 For if the miniſtery of [i] condemnation was glorious, much more doth the miniſtration of [k] righteouſneſſe exceed in glory.

10 For euen that which was glorified, was not glorified in this point, that is, as touching the exceeding glory.

11 For if that which ſhould be aboliſhed, was glorious, much more ſhall that which remaineth, be glorious.

12 Seeing then that we haue ſuch truſt, we vſe [l] great boldneſſe of ſpeech.

13 * And wee are not as Moſes, which [m] put a vaile vpon his face, that the children of Iſrael ſhoulde not looke vnto the ende

a Meaning himſelfe, Timotheus, and Siluanus.
b Who were Gods pen.
c The hardneſſe of mans heart, before he be regenerate, is as a ſtonie table, Ezek. 11 19. and 36. 26. but being regenerate by the ſpirit of God, it is as ſoft as fleſh, that the grace of the Goſpel may be written in it, as in new tables, Ierem. 31. 31, 32, 33.
d Whoſe miniſter Moſes was.
e Which Chriſt gaue.
f Meaning, the ſpiritual doctrine, which is in our hearts.
g Thus he nameth the Law, in compariſon of the Goſpel.
h After that God had ſpoken with him, and giuen him the Law.
i For the Law declareth all men to be vnder condemnation.
k Meaning of the Goſpel, which declareth that Chriſt is made our righteouſneſſe.
l In preaching the Goſpel. *Exod.34.33.*
m Moſes ſhewed the Law as it was couered with ſhadowes, ſo that the Iewes eyes were not lightned, but blinded, and ſo could not come to Chriſt, who was the end thereof: againe, the Goſpel ſetteth forth the glory of God cleerely, not couering our eyes, but driuing the darkneſſe away from them.

of that which ſhould be aboliſhed.

14 Therefore their mindes are hardened: for vntill this day remaineth the ſame couering vntaken away in the reading of the olde teſtament, which vaile in Chriſt is put away.

15 But euen vnto this day, when Moſes is read, the vaile is layd ouer their hearts.

16 Neuertheleſſe, when their heart ſhall be turned to the Lord, the vaile ſhalbe taken away.

17 Now the [n] Lord is the * Spirit, and where ẏ ſpirit of the Lord is, there is liberty.

18 But wee all beholde as in a [o] mirrour the glory of the Lord with open face, and are changed into the ſame image, from glory to glory, as by the Spirit of the Lord.

[n] Chriſt is our mediatour and authour of the new Teſtament whoſe doctrine is ſpirituall, and giueth life to the Law.

Iohn 4.24.

[o] In Chriſt, who is God manifeſted in the fleſh, we ſee God the Father as in a moſt cleere glaſſe.

CHAP. IIII.

1 *He declareth his diligence and roundneſſe in his office* 8 *And that which his enemies tooke for his diſaduantage, to wit, the croſſe and afflictions which he endured, he turneth to his great aduantage,* 11.17. *ſhewing what profit commeth thereby.*

Therefore, ſeeing that we haue this miniſtery, as we haue receiued mercy, [a] wee faint not:

2 But haue caſt from vs the [b] cloakes of ſhame, and * walke not in craftineſſe, neither handle wee the word of God deceitfully: but in declaration of the trueth we approoue our ſelues to euery mans conſcience in the ſight of God.

3 If our Goſpel be then hid, it is hid to them that are loſt.

4 In whom the [c] god of this world hath blinded the minds, that is, of the infidels, that the light of the glorious Goſpel of Chriſt, which is the [d] image of God, ſhould not ſhine vnto them.

5 For wee preach not our [e] ſelues, but Chriſt Ieſus the Lord, and our ſelues your ſeruants for Ieſus ſake.

6 For God that * commanded the light to ſhine out of darkeneſſe, is hee which hath ſhined in [f] our hearts, to giue the [g] light of the knowledge of the glory of God in the face of Ieſus Chriſt.

7 But we haue this [h] treaſure in earthen veſſels, that the excellencie of that power might be of God and not of vs.

8 Wee are afflicted on euery ſide, yet are we not in diſtreſſe: in pouertie, but not ouercome of pouertie.

9 Wee are perſecuted, but not forſaken: caſt downe, but we periſh not.

10 Euery where we beare about in our body the [i] dying of the Lord Ieſus, that the life of Ieſus might alſo be made manifeſt in our bodies.

11 For we which liue, are alwayes deliuered vnto death for Ieſus ſake, that the life alſo of Ieſus might be made manifeſt in our mortall fleſh.

12 So then [k] death worketh in vs, and life in you.

13 And becauſe wee haue the ſame [l] ſpirit of faith, according as it is written, * I beleeued, and therefore haue I ſpoken, we alſo beleeue, and therefore ſpeake,

14 Knowing that he which hath raiſed vp the Lord Ieſus, ſhall [m] raiſe vs vp alſo by Ieſus, and ſet vs with you.

15 For all things are for your ſakes, that moſt plenteous grace by the thankeſgiuing of [n] many, may redound to the prayſe of God.

16 Therefore wee faint not, but though our outward man || periſh, yet the inward man is [o] renued dayly.

17 For our [p] light affliction which is but for a moment, cauſeth vnto vs a farre moſt excellent and eternall weight of glory:

18 While wee looke not on the things which are ſeene, but on the things which are not ſeene: for the things which are ſeene, are temporall: but the things which are not ſeene, are eternall.

[a] For any trouble or afflictions.

[b] Meaning ſuch ſhifts and pretences as become not them that haue ſuch a great office in hand.

Chap. 2.17.

[c] To wit, Satan, Iohn 12.31. and 14.30. eph 6.12.

[d] In whom God doeth ſhew himſelfe to be ſeene: and heere Chriſt is called ſo in reſpect of his office

[e] As they which preach for gaine, or els which rather ſeeke to be ſeene & knowen, then to edifie.

Gene. 1.3.

[f] Which are your ſeruants.

[g] That we hauing receiued light ſhould communicate the ſame with others, and therefore Chriſt calleth them the light of the world, Matth. 5 14.

[h] Albeit the mininiſters of the Goſpel be contemptible as touching their perſon, yet the treaſure which they cary is nothing woorſe or inferiour.

[i] All the faithfull, and chiefly the Miniſters muſt drinke of this cup, becauſe the world hateth Chriſt: and alſo that the members ſhould bee comfortable to Chriſt their head, yet by the mightie power of Chriſt, who ouercame death, they are made conquerours.

[k] By our death you haue life: ſo that the fruit of our afflictions commeth to you.

[l] The ſame faith by the inſpiration of the holy Ghoſt.

Pſal. 116. 10.

[m] In deliuering vs from theſe dangers, which is as it were a reſtoring from death to life.

[n] That I being deliuered and reſtored to you againe, may not onely my ſelfe giue God thanks for his infinite benefit of deliuerance, but alſo you all, which are both partakers of mine affliction and comfort, may abundantly ſet forth his glory.

|| *Or, be corrupted.*

[o] Groweth ſtronger.

[p] Which is ſo called in the reſpect of the euerlaſting life.

CHAP. V.

1 *Paul proceedeth to declare the vtilitie that commeth by the croſſe.* 4 *How we ought to prepare our ſelues vnto it,* 5 *by whom,* 9 *and for what end.* 14.19 *He ſetteth foorth the grace of Chriſt,* 20 *and the office of miniſters, and all the faithfull.*

For wee know that if [a] our earthly houſe of this tabernacle be deſtroyed, we haue a building giuen of God, that is, an houſe not made with handes, but eternall in the heauens.

2 For therfore we ſigh, deſiring to be clothed with our houſe, which is from heauen.

3 || Becauſe that if we be clothed, we ſhall not be found * naked.

4 For in deed we that are in this tabernacle, ſigh and are burdened, || becauſe we would not be vnclothed, but would be clothed vpon, that mortality might be ſwallowed vp of life.

5 And hee that hath created vs for this thing, is God, who hath alſo giuen vnto vs the * earneſt of the Spirit.

6 Therefore we are alway [b] bold, though we know that whiles we are || at home in the body, we are abſent from the Lord.

7 (For wee [c] walke by faith, and not by ſight)

8 Neuertheleſſe, we are bold, and loue rather to remooue out of the body, and to dwell with the Lord.

9 Wherefore alſo we couet, that both dwelling [d] at home, and remoouing [e] from home, we may be acceptable to him.

10 [*] For wee muſt all appeare before the iudgement ſeate of Chriſt, that euery man may receiue the things which are done in his body, according to that he hath done, whether it be [f] good or euill.

11 Knowing therefore the [g] terrour of the

[a] After this body ſhal be diſſolued, it ſhall be made incorruptible and immortall.

|| *Or, if ſo be we ſhalbe found clothed, and not naked.*

Reuel. 16.15.

|| *Or, wherein.*

Chap 1.22.

[b] Not onely quiet in mind, but alſo ready to ſuſteine all dangers: being aſſured of the good ſucceſſe thereof.

|| *Or, ſtrangers in the body.*

[c] For here onely we beleeue in God, and ſee him not.

[d] In this body.

[e] Out of this body, to heauen.

Rom. 14.10.

[f] That is, either glory or ſhame.

[g] His fearefull iudgement.

the Lord, we [h] perſwade men, and wee [i] are made manifeſt vnto God, and I truſt alſo that wee are made manifeſt in your conſciences.

12 For wee prayſe not our ſelues againe vnto you, but giue you an occaſion to reioyce of vs, that yee may haue to anſwere againſt them, which reioyce in the [k] face, and not in the heart.

13 For whether we be [l] out of our wit, we are it [m] to God: or whether we be in our right mind, we are it vnto you.

14 For the loue of Chriſt conſtraineth vs: becauſe we thus iudge, that if one bee dead for all, then were [n] all dead.

15 And hee died for all, that they [o] which liue, ſhould not henceforth liue vnto themſelues, but vnto him which died for them, and roſe againe.

16 Wherefore, henceforth know wee no man [p] after the fleſh, yea, though wee had known Chriſt after the fleſh, yet now henceforth [q] know we him no more.

17 Therefore if any man be in Chriſt, let him be a [r] new creature. *Olde things are paſſed away: beholde, all things are become new.

18 And all things are of God, which hath reconciled vs vnto himſelfe by Ieſus Chriſt, and hath giuen vnto vs the miniſtery of reconciliation.

19 For God was [ſ] in Chriſt, and reconciled the world to himſelfe, not imputing their ſinnes vnto them, and hath committed to vs the word of reconciliation.

20 Nowe then are wee ambaſſadors for Chriſt: as though God did beſeech you through vs, we pray you in Chriſts ſtead, that ye be reconciled to God.

21 For hee hath made him to bee [t] ſinne for vs, which knewe no ſinne, that wee ſhould bee [u] made the righteouſneſſe of God in him.

[h] He proueth the dignitie of his miniſtery by the fruite and effect thereof, which is to bring men to Chriſt.

[i] By imbracing the ſame faith which wee teach to others.

[k] As they, which more eſteemed the outward ſhew of wiſedom and eloquence, then true godlineſſe.

[l] As the aduerſaries ſaid, which could not abide to heare them praiſed.

[m] Our follie ſerueth to Gods glory.

[n] Therefore whoſoeuer giueth place to ambition or vaineglory, is yet dead, and liueth not in Chriſt.

[o] As the onely faithfull doe in Chriſt.

[p] According to the eſtimation of the world: but as he is guided by the Spirit of God.

[q] We doe not eſteeme, nor commend Chriſt himſelfe nowe, as he was an excellent man: but as hee was the Sonne of God partaker of his glory, and in whom God dwelled corporally: and do you thinke that I will flatter my ſelfe or any man in ſetting forth his gifts? Yea, when I prayſe my miniſtery, I commend the power of God: when I commend our worthy factes, I prayſe the mighty power of God ſet foorth by vs wormes and wretches.

[r] Let him be regenerate, and renounce himſelfe, els all the reſt is nothing. *Iſa.43.19.reuel.21.5.*

[ſ] Therefore without Chriſt wee cannot enioy the life euerlaſting, nor come to God.

[t] That is, a ſacrifice for ſinne.

[u] By imputation, when wee ſhall be clad with Chriſts iuſtice.

CHAP. VI.

1 *An exhortation to Chriſtian life,* 11 *And to beare him like affection, as hee doeth them.* 14 *Alſo to keepe themſelues from all pollution of idolatrie both in body and ſoule, and to haue none acquaintance with idolaters.*

SO wee therefore as workers together beſeech you, that ye receiue not the grace of God in vaine.

2 For he ſayth, *I haue heard thee in a time accepted, and in the day of ſaluation haue I ſuccoured thee: beholde nowe the [a] accepted time, behold now the day of ſaluation.

3 We giue no occaſion of offence in any thing, that our miniſtery ſhould not bee [b] reprehended.

4 But in all things wee approoue our ſelues as *the miniſters of God, in much patience, in afflictions, in neceſſities, in diſtreſſes,

5 In ſtripes, in priſons, in tumults, in labours,

6 By [c] watchings, by faſtings, by puritie, by knowledge, by long ſuffering, by kindneſſe, by the [d] holy Ghoſt, by [e] loue vnfained,

7 [f] By the word of trueth, by the power of God, by the armour of righteouſneſſe on the right hand and on the left,

8 By honour and diſhonour, by euill report, and good report, as deceiuers, and yet true:

9 As vnknowen, and yet knowen: as dying, and beholde, wee liue: as chaſtened, and yet not killed:

10 As ſorowing, and yet alway reioycing: as poore, and yet make many rich: as hauing nothing, and yet poſſeſſing all things.

11 O Corinthians, our [g] mouth is open vnto you: our heart is made large.

12 Ye are not kept ſtrait in vs, but ye are kept ſtrait in your owne [h] bowels.

13 Nowe for the ſame recompenſe, I ſpeake as to my children, [i] Bee you alſo enlarged.

14 [k] Be not vnequally yoked with the infidels: for *what fellowſhip hath righteouſneſſe with vnrighteouſneſſe? and what communion hath light with darkneſſe?

15 And what concord hath Chriſt with ‖Belial? or what part hath the beleeuer with the infidel?

16 And what agreement hath the Temple of God with idols? *for ye are the Temple of the [l] liuing God: as God hath ſayde, *I will dwell among them, and walke there: and I will be their God, and they ſhall be my people.

17 *Wherefore, come out from among them, and ſeparate your ſelues, ſayeth the Lord: and touch none vncleane thing, and I will receiue you.

18 *And I wil be a Father vnto you, and ye ſhall be my ſonnes and daughters, ſayeth the Lord Almightie.

Iſa.49.8.

[a] To wit, Gods free mercie, wherein he hath powred foorth his infinite loue.

[b] By the infidels if they ſawe no fruit come thereof.

1.Cor.4.1.

[c] He declareth with what weapons he reſiſted his afflictions.

[d] Who is the efficient cauſe.

[e] Which is the finall cauſe.

[f] By the Goſpel and the power of God & his owne integritie, he ouerthrew Satan, and the world, as with weapons, on euery ſide moſt ready.

[g] Signifying his moſt vehement affection.

[h] Their iudgement was ſo corrupted, that they were not likewiſe affectioned towards him, as he was towardes them.

[i] Shew like affection towards me.

[k] Hee ſeemeth to allude to that which is written, Deuter.22.10. where the Lord commandeth that an oxe and an aſſe be not yoked together, becauſe the match is vnequall: ſo if the faithfull marrie with the infidels, or els haue to do with them in any thing vnlawfull, it is here reproued. *Ecclus.13.18.* ‖ *Or, the deuill.* *1.Cor.3.16. & 6.19.*

[l] So called, becauſe he hath not onely life in himſelfe, but giueth it alſo to all liuing creatures. *Leuit.26.11,12.* *Iſa.52,11.* *Iere.31.1.*

CHAP. VII.

1 *Hee exhorteth them by the promiſes of God to keepe themſelues pure,* 3. 7 *aſſuring them of his loue,* 8. 13 *and doth not excuſe his ſeuerity toward them, but reioyceth thereat, conſidering what profit came thereby.* 10 *Of two ſorts of ſorow.*

SEeing then we haue theſe promiſes, dearely beloued, let vs [a] cleanſe our ſelues from all filthines of the [b] fleſh and ſpirit, and grow vp vnto full holineſſe in the feare of God.

[a] Conſider this well, yee that ſerue idoles with your bodies, and yet thinke your conſciences pure toward God: God will one day ſmite you for your halting.

[b] Of body and ſoule.

2 [c] Receiue

2 [c]Receiue vs: we haue done wrong to no man: wee haue conſumed no man: wee haue [d]defrauded no man.

3 I ſpeake it not to your condemnation: for I haue ſayd before, that yee are in our hearts to die and liue together.

4 I vſe great boldneſſe of ſpeach toward you: I reioyce greatly in you: I am filled with comfort, and am exceeding ioyous in all our tribulation.

5 For when wee were come into Macedonia, our fleſh had no reſt, but wee were troubled on euery ſide, fightings [e]without, and terrours within.

6 But God, that comforteth the abiect, comforted vs at the comming of Titus:

7 And not by his comming onely, but alſo by the conſolation wherewith hee was comforted of you, when hee tolde vs your great deſire, your mournings, your feruent mind to me-ward, ſo that I reioyced [f]much more.

8 For though I made you ſory with a letter, I repent not, though I did repent: for I perceiue that the ſame Epiſtle made you ſory, though it were but for a ſeaſon.

9 I now reioyce, not that ye were ſory, but that ye ſorowed to repentance: for ye ſorowed godly, ſo that in nothing ye were hurt by vs.

10 *For godly ſorow cauſeth repentance vnto ſaluation, not to be repented of: but the worldly ſorow cauſeth death.

11 For beholde, this thing that yee haue bene [g]godly ſory, what great care it hath wrought in you: yea, what [h]clearing of your ſelues: yea, what indignation: yea, what feare: yea, how great deſire: yea, what a zeale: yea, what [i]puniſhment: in all things ye haue ſhewed your ſelues that yee are pure in this matter.

12 Wherefore, though I wrote vnto you, I did not it for his cauſe that had done the wrong, neither for his cauſe that had the iniurie, but that our care toward you in the ſight of God might appeare vnto you.

13 Therefore wee were comforted, becauſe yee were comforted: but rather wee reioyced much more for the ioy of Titus, becauſe his ‖ſpirite was refreſhed by you all.

14 For if that I haue boaſted any thing to him of you, I haue not bene aſhamed: but as I haue ſpoken vnto you all things in trueth, euen ſo our boaſting vnto Titus was true.

15 And his [k]inward affection is more abundant toward you, when he remembreth the obedience of you all, and how with feare and trembling ye receiued him.

16 I reioyce therefore that I may [l]put my confidence in you in all things.

[c] That we may teach you.

[d] By greedy couetouſnes.

[e] He had neither reſt in body nor Spirit: ~~and it~~ ſeemeth that he alludeth to that which is written, *Deut.* 32.25. For the croſſe to mans eye is common both to the godly and to the wicked, although to contrary ends.

[f] This ioy ouercame all my ſorowes.

*1.Pet.*2.19.

[g] Whoſe heart Gods ſpirit doth touch, he is ſory for his ſinnes committed againſt ſo mercifull a Father, and theſe are the fruits of his repentance, as witneſſe Dauids and Peters teares: others which are ſory for their ſinnes onely for feare of puniſhment and Gods vengeance, fall into deſperation, as Cain, Saul, Achitophel, and Iudas.

[h] In asking God forgiueneſſe.

[i] For in iudging and chaſtiſing your ſelues, you preuented Gods anger.

‖*Or, heart.*

[k] The Greeke word ſignifieth his bowels, wherby is meant moſt great loue & tender affections.

[l] Both in thinking and reporting well of you.

CHAP. VIII.

1 By the example of the Macedonians, 9 and Chriſt, he exhorteth them to continue in relieuing the poore Saints, cōmending their good beginning. 23 After hee commendeth Titus, and his fellowes vnto them.

WEe doe you alſo to wit, brethren, of the [a]grace of God beſtowed vpon the Churches of Macedonia,

2 Becauſe in great triall of affliction their ioy abounded, and their moſt extreme pouertie [b]abounded vnto their rich liberalitie.

3 For to their power (I beare recorde) yea, and beyond their power, they were willing,

4 And prayed vs with great inſtance that we ſhould receiue the [c]grace, and felowſhip *of the miniſtring which is toward the Saints.

5 And this they did, not as we looked for: but gaue their owne ſelues, firſt to the Lord, and after vnto vs by the will of God,

6 That we ſhould exhort Titus, that as he had begun, ſo hee would alſo accompliſh the ſame grace among you alſo.

7 Therefore, as yee abound in euery thing, in faith and word, and knowledge, and in all diligence, and in your loue towards vs, euen ſo ſee that yee abound in this grace alſo.

8 This ſay I not by commaundement, but becauſe of the diligence of others: therefore prooue I the naturalneſſe of your loue.

9 For ye know the grace of our Lord Ieſus Chriſt, that he being rich, for your ſakes became poore, that yee through his pouertie might be made rich.

10 And I ſhewe my minde heerein: for this is expedient for you which haue begun not to doe onely, but alſo to [d]will, a yeere agoe.

11 Nowe therefore performe to doe it alſo, that as there was a readineſſe to will, euen ſo yee may performe it of that which yee haue.

12 For if there be firſt a willing minde, it is accepted according to that a man hath, and not according to that he hath not.

13 Neither is it, that other men ſhould be eaſed and you grieued.

14 But vpon like condition, at this time your [e]abundance ſupplieth their lacke, that alſo their abundance may be for your lacke, that there may be [f]equalitie:

15 As it is written, *Hee that gathered much, had nothing ouer, and he that gathered little, had not the leſſe.

16 And thankes bee vnto God, which hath put in the heart of Titus the ſame care for you,

17 Becauſe he accepted the [g]exhortation, yea, he was ſo carefull, that of his owne accord he went vnto you.

18 And wee haue ſent alſo with him the brother, whoſe prayſe is [h]in the Goſpel thorowout all the Churches,

19 (And not ſo onely, but is alſo choſen of the Churches to bee a fellow in our iourney concerning this grace that is miniſtred by vs vnto the glory of the ſame Lord, and declaration of your prompt mind)

20 Auoiding this, that no man ſhould blame vs in this abundance that is miniſtred by vs,

21 *Prouiding for [i]honeſt things, not onely before the Lord, but alſo before men.

22 And

[a] This benefit of God appeared in two things, firſt, that the Macedonians being in ſo great afflictions were ſo prompt to helpe others: and next, that being in great pouerty, were very liberall towards others.

[b] So that a moſt abundant riuer of riches flowed out of their pouertie.

[c] So he calleth their liberalitie, either becauſe they were the beſtowers of Gods graces, or becauſe they receiued them of God freely, and ſo they deſired Paul to ſee to the diſtribution thereof.

Chap 9.12.

[d] Euery man may doe good that hath abilitie thereunto: but to will, and haue a minde to doe good, commeth of perfect charitie.

[e] That as you helpe others in their need, ſo others ſhall relieue your want.

[f] That both you and others, as occaſion ſhall ſerue, may relieue the godly according to their neceſſities.

Exod. 16.18.

[g] And willingly offered himſelfe to gather your almes.

[h] In preaching the Goſpel. Some vnderſtand this to be ſpoken of Luke, others of Barnabas.

Rom. 12.17.

[i] His well doing is approoued before God and man.

22 And we haue ſent with them our brother whom wee haue oft times prooued to be diligent in many things, but now much more diligent, for the great confidence, which I haue in you.

23 Whether any doe enquire of Titus, he is my fellow and helper to youward: or of our brethren, they are meſſengers of the Churches, and the [k] glory of Chriſt.

24 Wherefore ſhew toward them, and before the Churches the proofe of your loue, and of the reioycing that we haue of you.

CHAP. IX.

3 The cauſe of Titus and his companions comming to them. 6 He exhorteth to giue almes cheerefully, 7 Shewing what fruit will come thereof.

FOR as touching the miniſtring to the Saints, it is ſuperfluous for me to write vnto you.

2 For I know your readineſſe of minde, whereof I boaſt my ſelfe of you vnto them of Macedonia, and ſay, that Achaia was prepared a yeere agoe, and your zeale hath prouoked many.

3 Now haue I ſent the brethren, leſt our reioycing ouer you ſhould bee in vaine in this behalfe, that yee (as I haue ſayd) be ready:

4 Leſt if they of Macedonia come with me, and find you vnprepared, wee (I neede not to ſay, you) ſhould be aſhamed in this my conſtant boaſting.

5 Wherefore, I thought it neceſſary to exhort the brethren to come before vnto you, and to finiſh your beneuolence appointed afore, that it might be ready, and come as of beneuolence, and not as of ſparing.

6 This yet remember, that he which ſoweth ſparingly, ſhall reape alſo ſparingly, and hee that ſoweth liberally, ſhall reape alſo liberally.

7 As euery man wiſheth in his heart, ſo let him giue, not * grudgingly, or of neceſſitie: * For God loueth a chearefull giuer.

8 And God is able to make all grace to abound toward you, that ye alwayes hauing [a] all ſufficiencie in all things, may abound in euery [b] good worke,

9 * As it is written, [c] He hath ſparſed abroad, and hath giuen to the poore: his beneuolence remaineth for euer.

10 Alſo he that findeth ſeede to the ſower, will miniſter likewiſe bread for foode, and multiply your ſeede, and increaſe the fruits of your beneuolence,

11 That on all parts ye may be made rich vnto all liberalitie, which cauſeth through vs thankſgiuing vnto God.

12 For the miniſtration of this ſeruice not onely ſupplieth the neceſſities of the Saints, but alſo is abundant by the thankeſgiuing of many vnto God.

13 (Which by the experiment of this miniſtration prayſe God for your voluntary ſubmiſſion to the Goſpel of Chriſt, and for your liberall diſtribution to them, and to all men)

14 And by [d] their prayer for you, ‖ deſiring after you greatly for the abundant grace of God in you.

15 Thankes therefore bee vnto God for his vnſpeakeable gift.

CHAP. X.

He toucheth the falſe apoſtles and defendeth his authoritie, exhorting them to obedience, 11 And ſheweth what his power is, 13 And how he vſeth it.

NOw I Paul my ſelfe beſeech you by the meekeneſſe, and gentleneſſe of Chriſt, which when I am preſent among you, am [a] baſe, but am bolde towarde you being abſent.

2 And this I require you, that I neede not to bee bolde when I am preſent, with that ſame confidence, wherewith I thinke to bee bolde againſt ſome, which eſteeme vs as though wee walked [b] according to the fleſh.

3 Neuertheleſſe, though we walke in the fleſh, yet we do not warre after the fleſh,

4 (For the weapons of our warfare are not carnall, but mightie through God, to caſt downe holdes)

5 Caſting downe the imaginations, and euery high thing that is exalted againſt the knowledge of God, and bringing into captiuitie euery thought to the obedience of Chriſt,

6 And hauing ready the vengeance againſt all diſobedience, when your obedience is fulfilled.

7 Looke yee on things after the appearance? If any man truſt in himſelfe that he is Chriſts, let him conſider this againe of himſelfe, that as he is Chriſts, euen ſo are we Chriſts.

8 For though I ſhould boaſt ſomewhat more of our authoritie, which the Lord hath giuen vs for edification, and not for your deſtruction, I ſhould haue no ſhame.

9 This I ſay, that I may not ſeeme as it were to feare you with letters.

10 For the letters, [c] ſaith he, are ſore and ſtrong, but his bodily preſence is weake, and his ſpeach is of no value.

11 Let ſuch one thinke this, that ſuch as wee are in word by letters when wee are abſent, ſuch will we be alſo in deed, when we are preſent.

12 For we dare not make our ſelues of the number, or to compare our ſelues to them, which prayſe themſelues: but they vnderſtand not that they [d] meaſure themſelues with themſelues, and compare themſelues with themſelues.

13 But wee will not reioyce of things, which are not within our meaſure, * but according to the [e] meaſure of the line, whereof God hath diſtributed vnto vs a meaſure to attaine euen vnto you.

14 For wee ſtretch not our ſelues beyond our meaſure, as though wee had not attained vnto you: for euen to you alſo haue wee come in preaching the Goſpell of Chriſt,

15 Not boaſting of things which are without our meaſure: that is, of other mens labours: and we hope, when your faith ſhall increaſe, to be magnified by you, according to our line abundantly,

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[k] That is, by whom Chriſts glory is greatly aduanced.

Prou.11.25. rom.12.8. Ecclus 35 10.

[a] Leſt they ſhould giue but litle, diſtruſting to impoueriſh themſelues thereby, he ſheweth that God will ſo bleſſe their liberall hearts, that both they ſhall haue ynough for themſelues, and alſo to helpe others withall.

[b] That ye may doe good and helpe others at all times.

Pſal.112.9.

[c] Dauid ſpeaketh of that man which feareth God, and loueth his neighbour.

[d] Beſides that by their liberalitie God ſhall be praiſed, they alſo ſhalbe commended to God by their prayers whom they haue holpen, yea, and al men ſhal reuerence them, as being endued with an excellent gift of God.

‖ *Or, greatly affectioned toward you.*

[a] Theſe wordes his backbiters vſed, thinking thereby to diminiſh his authoritie, as verſ.10.

[b] As though we boaſted of our ſelues by a carnal affection.

[c] Meaning a certaine man among them, which thus ſpake of Paul.

[d] He that meaſureth any thing muſt haue ſome line or meaſure to mete by, and not to meaſure a thing by it ſelfe: ſo theſe boaſters muſt meaſure themſelues by their worthy acts: and if they will compare with others, let them ſhew what countries, what cities, and people they haue wonne to the Lord: for who will praiſe that ſouldier, which onely at the table can finely talke of warres, and when he commeth to the brunt, is neither valiant nor expert?

Epheſ.4.7.

[e] That is, the gifts and vocation, which God had giuen him to winne others by

16 And to preach the Goſpel in thoſe regions which are beyond you: not to reioyce in [f] another mans line, that is, in the things that are prepared already.

17 *But let him that reioyceth, reioyce in the Lord.

18 For hee that prayſeth himſelfe, is not allowed, but he whom the Lord prayſeth.

CHAP. XI.

2 Hee declareth his affection toward them. 5 The excellencie of his miniſterie, 9 And his diligence in the ſame. 13 The fetches of the falſe Apoſtles. 16 The peruerſe iudgement of the Corinthians, 22 And his owne prayſes.

WOuld to God yee could ſuffer a little my [a] fooliſhneſſe, and in deed [b] ye ſuffer me.

2 For I am ielous ouer you, with godly ielouſie: for I [c] haue prepared you for one huſband, to preſent you as a pure virgine to Chriſt:

3 But I feare leſt as the *ſerpent beguiled Eue through his ſubtiltie, ſo your mindes ſhould be corrupt from the ſimplicitie that is in Chriſt.

4 For if hee that commeth preacheth another [d] Ieſus then him whom we haue preached: or if yee receiue another [e] ſpirite then that which ye haue receiued: either another Goſpel, then that ye haue receiued, ye might well haue ſuffered him.

5 Verily I [f] ſuppoſe that I was not inferiour to the very chiefe Apoſtles.

6 And though I bee [g] rude in ſpeaking, yet I am not ſo in knowledge, but among you we haue bene made manifeſt to the vtmoſt, in all things.

7 Haue I committed an offence, becauſe I abaſed my ſelfe, that yee might be exalted, and becauſe I preached to you the Goſpel of God freely?

8 I [h] robbed other Churches, and tooke wages of them to doe you ſeruice.

9 And when I was preſent with you and had neede, I was [i] not ſlouthfull to the hinderance of any man: for that which was lacking vnto mee, the brethren which came from Macedonia ſupplied, and in all things I kept and will keepe my ſelfe, that I ſhoulde not *bee grieuous to you.

10 [k] The trueth of Chriſt is in mee, that this reioycing ſhall not be ſhut vp againſt me in the regions of Achaia.

11 Wherefore? becauſe I loue you not? God knoweth.

12 But what I doe, that will I doe: that I may cut away occaſion from them which deſire [l] occaſion, that they might bee founde like vnto vs in that wherein they reioyce.

13 For ſuch falſe [m] Apoſtles are deceitful workers, and transforme themſelues into the Apoſtles of Chriſt.

14 And no maruelle: for Satan himſelfe is transformed into an Angel of light.

15 Therefore it is no great thing, though his miniſters transforme themſelues, as though they were the miniſters of righteouſneſſe, whoſe end ſhall bee according to their workes.

16 I ſay againe, let no man thinke, that I am fooliſh: or elſe take me euen as a foole, that I may alſo boaſt my ſelfe a litle.

17 That I ſpeake, I ſpeake it not after the [n] Lord: but as it were fooliſhly, in this my great boaſting.

18 Seeing that many reioyce [o] after the fleſh, I will reioyce alſo.

19 For yee ſuffer fooles gladly, becauſe that ye are wiſe.

20 For yee ſuffer euen if a man bring you into bondage, if a man deuoure you, if a man take your goods, if a man exalt himſelfe, if a man ſmite you on the face.

21 [p] I ſpeake as concerning the reproch: as though that wee had bene [q] weake: but wherein any man is bolde (I ſpeake fooliſhly) I am bold alſo.

22 They are Ebrewes, *ſo am I: they are Iſraelites, ſo am I: they are the ſeede of Abraham, ſo am I:

23 They are the miniſters of Chriſt, (I [r] ſpeake as a foole) I am more: in labours more abundant: in ſtripes aboue meaſure: in priſon more plenteouſly: in [ſ] death oft.

24 Of the Iewes [t] fiue times receiued I fourtie ſtripes *ſaue one.

25 *I was thriſe [u] beaten with roddes: I was *once ſtoned: I ſuffered thriſe *ſhipwracke: night and day haue I bene in the deepe ſea.

26 In iourneying I was often, in perils of waters, in perils of robbers, in perils of mine owne nation, in perils among the Gentiles, in perils in the citie, in perils in wildernes, in perils in the ſea, in perils among falſe brethren,

27 In wearineſſe and painefulneſſe, in watching often, in hunger, and thirſt, in faſtings often, in cold and nakednes.

28 Beſide the things which are outward, I am cumbred dayly, and haue the care of all the Churches.

29 Who is weake, and I am not weake? who is offended, and I burne not?

30 If I muſt needs reioyce, I wil reioyce of mine [x] infirmities.

31 The God, euen the Father of our Lord Ieſus Chriſt, which is bleſſed for euermore, knoweth that I lie not.

32 In *Damaſcus the gouernour of the people vnder King Aretas, layed watch in the citie of the Damaſcens, and would haue caught me.

33 But at a windowe was I let downe in a basket through the wall, and eſcaped his hands.

CHAP. XII.

1 He reioyceth in his preferment, 5. 7 But chiefly in his humbleneſſe, 11 And layeth the cauſe of his

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God gaue the whole world to the Apoſtles to preach in, ſo that Paul here meaneth by the line, his portion of the countreys where he preached.

Iere 9.24.

1.cor.1.31.

[a] He calleth the prayſing of himſelfe dotage, to the which thing the arrogancie of the falſe Apoſtles compelled him, who ſought nothing elſe, but to ouerthrow the Church by diminiſhing the authoritie of his miniſterie.

[b] To ſpeake in mine owne commendation.

[c] The miniſter marrieth Chriſt and his Church as husband and wife by the preaching of the Goſpel.

Gene 3.4.

[d] That is, more perfect doctrine concerning Chriſt Ieſus.

[e] More excellent gifts of the ſpirit by other mens preaching.

[f] They did not preach Chriſt more purely then I did: for in this behalfe I was nothing inferiour to the chiefeſt Apoſtles.

[g] That is, vſe no worldly eloquence,

[h] Other Churches relieued me.

[i] Hee did not onely labour with his handes for his liuing, but in his extreme pouertie preached diligently without burdening any man, or elſe waxing ſlouthfull to do his duetie to euery man. *Chap.* 12. 13. *acts.*20.34.

[k] Let not the trueth of Chriſt be thought to be in me, if I ſuffer my ioy to bee ſhut vp, which I haue conceiued of Grecia,

[l] To ſlander my miniſtery, if I ſhould receiue wages.

[m] By falſe apoſtles here is not meant ſuch as teach falſe doctrine (which doubtleſſe, they would haue growen vnto) but ſuch as were vaine glorious, and did not their duety ſincerely.

[n] In his heart he had reſpect to the Lord: but this faſhion of boaſting ſeemed according to man, whereunto they compelled him.

[o] In outward things.

[p] I note this diſhonour, which they doe vnto you.

[q] That is, abiect, vile, miſerable, a crafteſman, an idiot, and ſubiect to a thouſand calamities, which things the falſe apoſtles obiected againſt him as moſt certaine teſtimonies of his vnworthineſſe.

Phil 3 5.

[r] Put caſe yee terme it ſo, yet it is true.

[ſ] In the preſent danger of death.

[t] At fiue ſeuerall times, euery time thirty and nine.

*Deut.*25.3.

[u] Of the Romane Magiſtrates.

Acts 16 22,23.

Acts 14.19.

Acts 27.14.

[x] As impriſonments, beating, hunger, thirſt, cold, nakednes, and ſuch like: which things the aduerſaries condemne as infirme in me.

Acts 9.24.

his boaſting vpon the Corinthians. 14 He ſheweth what good will he beareth them, 20 And promiſeth to come vnto them.

It is not expedient for me no doubt, to reioyce: for I will come to viſions and reuelations of the Lord.

2 * I know a man [a] in Chriſt aboue foureteene yeeres agone, (whether he were in the body, I cannot tell, or out of the body, I cannot tell: God knoweth) which was taken vp into the [b] third heauen.

3 And I know ſuch a man (whether in the body or out of the body, I cannot tell: God knoweth)

4 How that he was taken vp into Paradiſe, and heard [c] words which cannot be ſpoken, which are not ||poſſible for man to vtter.

5 Of ſuch a man will I reioyce: of my ſelfe will I not reioyce, except it be of mine infirmities.

6 For though I would reioyce, I ſhould not be a foole: for I will ſay the trueth, but I refraine leſt any man ſhould thinke of me aboue that he ſeeth in me, or that he heareth of me.

7 And leſt I ſhould bee exalted out of meaſure, through the aboundance of reuelations, there was giuen vnto mee [d] a pricke in the fleſh, the meſſenger of Satan to buffet me, becauſe I ſhould not be exalted out of meaſure.

8 For this thing I beſought the Lorde [e] thriſe, that it might depart from me.

9 And he ſaid vnto me, My grace is ſufficient for thee: for my power is made [f] perfect through weakeneſſe. Very gladly therefore will I reioyce rather in mine infirmities, that the power of Chriſt may dwell in me.

10 Therefore [g] I take pleaſure in infirmities, in reproches, in neceſſities, in perſecutions, in anguiſh for Chriſtes ſake: for when I am weake, then am I ſtrong.

11 I was a foole to boaſt my ſelfe, yee haue compelled mee: for I ought to haue bene commended of you: for in nothing was I inferiour vnto the very chiefe Apoſtles, though I be nothing.

12 The ſignes of an Apoſtle were wrought among you with all patience, with ſignes, and wonders, and great workes.

13 For what is it wherein yee were inferiours vnto other Churches, * except that I haue not bene ||ſlouthfull to your hinderance? forgiue me this wrong.

14 Beholde, the [h] third time I am readie to come vnto you, and yet will I not bee ſlouthfull to your hinderance: for I ſeeke not yours, but [i] you: for the children ought not to lay vp for the fathers, but the fathers for the children.

15 And I will moſt gladly beſtowe, and will bee beſtowed for your ||ſoules: though the more I loue you, the leſſe I am loued.

16 But bee it that I charged you not: [k] yet forasmuch as I was craftie, I tooke you with guile.

17 Did I pill you by any of them whom I ſent vnto you?

18 I haue deſired [l] Titus, and with him I haue ſent a brother: did Titus pill you of any thing? walked we not in the ſelfe ſame ſpirit? walked we not in the ſame ſteps?

19 Againe, thinke yee that we excuſe our ſelues vnto you? wee ſpeake before God in Chriſt. But we doe all things, dearely beloued, for your edifying.

20 For I feare, leſt when I come, I ſhall not finde you ſuch as I would: and that I ſhall be found vnto you [m] ſuch as ye would not, and leſt there be ſtrife, enuying, wrath, contentions, backbiting, whiſperings, ſwellings, and diſcord.

21 I feare leſt when I come againe, my God [n] abaſe me among you, and I ſhall bewaile many of them which haue ſinned alreadie, and haue not repented of the vncleanneſſe, and fornication, and wantonnes, which they haue committed.

CHAP. XIII.

1 He threatneth the obſtinate, 5 And declareth what his power is by their owne teſtimonie. 10 Alſo hee ſheweth what is the effect of this Epiſtle. 11 After hauing exhorted them to their ductie, he wiſheth them all proſperitie.

This is the [a] third time that I come vnto you. * In the mouth of two or three witneſſes ſhall euery word ſtand.

2 [b] I tolde you before, and tell you before: as though I had bene preſent the ſecond time, ſo write I now being abſent, to them which heretofore haue ſinned, and to all others, that if I come againe, I will not ſpare,

3 Seeing that yee ſeeke experience of Chriſt, that ſpeaketh in mee, which toward you is not weake, but is mighty in you.

4 For though hee was crucified concerning his [c] infirmitie, yet liueth hee through the power of God. And wee no doubt are weake in him: [d] but wee ſhall liue with him, through the power of God towarde you.

5 * Prooue your ſelues whether yee are in the faith: examine your ſelues: know yee not your owne ſelues, how that Ieſus Chriſt is in you, except ye be reprobates?

6 But I truſt that ye ſhall know that we are not reprobates.

7 Now I pray vnto God, that yee doe none euill, not that we ſhould ſeeme approoued, but that ye ſhould doe that which is honeſt, though we be as [e] reprobates.

8 For wee cannot doe any thing againſt the trueth, but for the trueth.

9 For we are glad when wee are weake, and that yee are [f] ſtrong: this alſo wee wiſh for, euen your perfection.

Acts 9.3.

[a] That is, a Chriſtian: or I ſpeake it in Chriſt.

[b] That is to ſay, into the higheſt heauen.

[c] Mans infirmitie was not able to declare them, neither were they ſhewed vnto him for that ende.

||Or, lawfull.

[d] The Greeke worde ſignifieth a ſharpe piece of wood, as a pale, or ſtake, and alſo a litle ſpilde or ſharpe thing which pricketh one as he goeth through buſhie & thicke places, and entring into the fleſh cannot be taken out without cutting of the fleſh: and this was the rebelling of the fleſh againſt the Spirit, and warned him that Satan was at hand.

[e] That is to ſay, oftentimes.

[f] Is knowen and euidently ſeene.

[g] He doeth not onely patiently beare his afflictions, but alſo ioyfully, and as one that taketh pleaſure therein for Chriſtes ſake.

Chap. 11.9.

||Or, chargeable.

[h] For firſt, he was minded to depart from Epheſus into Macedonia, and ſo to Corinthus, 1. Cor. 16.5. Then when the Lord letted his purpoſe, he appointed to goe ſtraight from Epheſus to Corinthus, Chap. 1.15. Which intent being changed he went to Macedonia, from whence now he appointeth the third time to come vnto them.

[i] Which declareth his fatherly affection.

||Or, your cauſe or perſons.

[k] Thus ſaid his aduerſaries, that though he tooke it not by himſelf, yet did he it by the meanes of others.

[l] To goe to you.

[m] Meaning, ſharpe & ſeuere.

[n] There was nothing whereat he ſo much reioyced, as when his preaching profited: and therefore he calleth the Theſſalonians his glory and ioy: as alſo nothing did ſo much caſt downe his heart, as when his labour did no good.

[a] His firſt comming was his dwelling among them: his ſecond was his firſt epiſtle, and now he is ready to come the third time: which three commings he calleth his three witneſſes.

Deut. 19.15. matt. 18.16. iohn 8.17. hebr. 10.28.

[b] In my firſt epiſtle, Chap. 4.20.

[c] In that he humbled himſelfe, and tooke vpon him the forme of a ſeruant.

[d] Chriſt as touching the fleſh, in mans iudgement was vile and abiect: therefore we that are his members, can not be otherwiſe eſteemed: but being crucified, he ſhewed himſelfe very God: ſo thinke, that we whom ye contemne as dead men and caſtawayes, haue through God ſuch power to execute againſt you, that ye may feele ſenſibly that we liue in Chriſt. 1. Cor. 11.28.

[e] In mans iudgement, who for the moſt part reiecteth the beſt and approoueth the worſt.

[f] Hauing abundance of the grace of God.

10 Therefore write I theſe things being abſent, leſt when I am preſent, I ſhould vſe ſharpeneſſe, according to the power which the Lord hath giuen me, to [g] edification, and not to deſtruction.

11 Finally brethren, fare ye well: be perfect: be of good comfort: be of one minde: liue in peace, and the God of loue and peace ſhall be with you.

12 Greete one another with an * holy [h] kiſſe. All the Saints ſalute you.

13 The grace of our Lord Ieſus Chriſt, and the loue of God, and the communion of the holy Ghoſt be with you all, Amen.

The ſecond Epiſtle to the Corinthians, written from Philippi, a citie in Macedonia, and ſent by Titus and Lucas.

g Commit not by your negligence, that that which is ordeined to ſaluation turne to your deſtruction.

Rom.16.16. *1.cor.16.20.* *1.pet.5.14.*

h Which was according to thoſe countreyes in thoſe dayes both of the Iewes and of other nations.

The Epiſtle of the Apoſtle Paul to the Galatians.

THE ARGVMENT.

THe Galatians, after they had bene inſtructed by Saint Paul in the trueth of the Goſpel, gaue place to falſe Apoſtles, who entring in, in his abſence corrupted the pure doctrine of Chriſt, and taught that the ceremonies of the Lawe muſt bee neceſſarily obſerued, which thing the Apoſtle ſo earneſtly reaſoneth againſt, that hee prooueth that the graunting thereof, is the ouerthrow of mans ſaluation purchaſed by Chriſt: for thereby the light of the Goſpel is obſcured: the conſcience burdened: the teſtaments confounded: mans iuſtice eſtabliſhed. And becauſe the falſe preachers did pretend, as though they had bene ſent of the chiefe Apoſtles, and that Paul had no authoritie, but ſpake of himſelfe, hee prooueth both that hee is an Apoſtle ordeined by God, and alſo that hee is not inferiour to the reſt of the Apoſtles. Which thing eſtabliſhed, he proceedeth to his purpoſe, prouing that we are freely iuſtified before God without any workes or ceremonies: which notwithſtanding in their time had their vſe and commoditie: but now they are not onely vnprofitable figures, but alſo pernicious, becauſe Chriſt the trueth and the end thereof is come: Wherefore men ought now to imbrace that libertie, which Chriſt hath purchaſed by his blood, and not to haue their conſciences ſnared in the grennes of mans traditions: finally he ſheweth wherein this libertie ſtandeth, and what exerciſes apperteine thereunto.

CHAP. I.

6 Paul rebuketh their inconſtancie which ſuffered themſelues to bee ſeduced by the falſe Apoſtles, who preached that the obſeruation of the ceremonies of the Law were neceſſary to ſaluation, 8 And deteſteth them that preach any otherwiſe then Chriſt purely. 13 He ſheweth his owne conuerſation, magnifieth his office and Apoſtleſhip, and declareth himſelfe to be equall with the chiefe Apoſtles.

PAul *an Apoſtle (not [a] of men, neither by [b] man, but by Ieſus Chriſt, and God the Father, which hath raiſed him from the dead)

2 And al the brethren which are with mee, vnto the Churches of Galatia:

3 Grace bee with you, and peace from God the Father, and from our Lorde Ieſus Chriſt,

4 Which gaue himſelfe for our ſinnes, that hee might deliuer vs * from this [c] preſent euil world, according to the will of God, euen our Father,

5 To whom bee glory for euer and euer, Amen.

6 I marueile that yee are ſo ſoone remoued away vnto another ‖Goſpell from him that hath called you in the [d] grace of Chriſt,

7 Which is not another Goſpel, ſaue that there be ſome which trouble you, and intend to [e] peruert the Goſpel of Chriſt.

8 But though that wee, or an [f] Angell from heauen preach vnto you otherwiſe then that which wee haue preached vnto you, let him be ‖accurſed.

9 As wee ſayde before, ſo ſay I now againe, if any man preach vnto you otherwiſe then that yee haue receiued, let him bee accurſed.

10 For [g] now preach I mans doctrine, or Gods? or goe I about to pleaſe men? for if I ſhould yet pleaſe men, I were not the ſeruant of Chriſt.

11 * Now I certifie you, brethren, that the Goſpel which was preached of me, was not after [h] man.

12 For neither receiued I it of man, neither was I taught it, but by the [i] reuelation of Ieſus Chriſt.

13 For ye haue heard of my conuerſation in time paſt, in the Iewiſh religion, how that * I perſecuted the Church of God extremely, and waſted it,

14 And profited in the Iewiſh religion aboue many of my ‖ companions of mine own nation, and was much more zealous of the [k] traditions of my fathers.

15 But when it [l] pleaſed God (which had ſeparated me from my mothers wombe, and called me by his grace)

16 To reueale his ſonne ‖ in mee, that I ſhould preach him * among the Gentiles, immediatly I communicated not with [m] fleſh and blood:

Titus 1.3.

a For God is the authour of all miniſterie.

b This prerogatiue was peculiar to the Apoſtles.

Luke 1.74.

c Which is, the corrupt life of man without Chriſt.

‖*Or, doctrine.*

d That is, to be partakers of the ſaluation offered freely by Chriſt.

e For what is more contrary to our free iuſtification by faith, then the iuſtification by the Law, or our workes? therfore to ioyne theſe two together is to ioyne light with darkeneſſe, death with life, and doeth vtterly ouerthrow the Goſpel.

f If it were poſſible, that an Angel ſhould ſo doe; whereby Paul declareth the certaintie of his preaching.

‖*Or, abominable.*

g Since that of a Phariſe I was made an Apoſtle.

1.Cor.15.1.

h That is, doctrine inuented by man, neither by mans authoritie doe I preach it.

i By an extraordinarie reuelation.

Actes 9.1.

‖*Or, age.*

k That is, of the Lawe of God, which was giuen to the ancient fathers.

l Hee maketh three degrees in Gods eternall predeſtination: firſt his eternall counſell, then his appointing from the mothers wombe, and thirdly his calling.

‖*Or, to me.* *Ephe.3.8.*

m That is, with any man, as though I had neede of his counſell to approoue my doctrine.

17 Neither came I againe to Ieruſalem, to them which were Apoſtles before me, but I went into Arabia, and turned againe vnto Damaſcus.

18 Then after three yeres I came againe to Ieruſalem to viſite Peter, & abode with him fifteene dayes.

19 And none of the other Apoſtles ſawe I, ſaue Iames the Lords brother.

20 Now the things which I write vnto you, behold, I witneſſe before God, that I lie not.

21 After that, I went into the coaſts of Syria and Cilicia: for I was vnknowen by face vnto the Churches of Iudea, which were in Chriſt.

22 But they had heard onely ſome ſay, He which perſecuted vs in time paſt, now preacheth the [n] faith which before he deſtroyed.

23 And they glorified God for me.

CHAP. II.

Confirming his Apoſtleſhip to be of God, 3 *He ſheweth why Titus was not circumciſed,* 6 *And that he is nothing inferiour to other Apoſtles:* 11 *Yea, and that he hath reprooued Peter the Apoſtle of the Iewes* 16 *After he commeth to the principall ſcope, which is to prooue that iuſtification only commeth of the grace of God by faith in Ieſus Chriſt, and not by the workes of the Law.*

Then fourteene yeeres after, I went vp againe to Ieruſalem with Barnabas, and tooke with me Titus alſo.

2 And I went vp by reuelation, and [a] communicated with them of the Goſpel which I preach among the Gentiles, * but particularly with them that were the chiefe, leaſt by any meanes I ſhould runne, or had runne ‡ in vaine:

3 But neither yet Titus which was with mee, though he were a Grecian, was [b] compelled to the circumciſed.

4 For all the falſe brethren that crept in: who came in priuily to ſpie out our libertie, which wee haue in Chriſt Ieſus, that they might bring vs into bondage,

4 To whom we [c] gaue not place by ſubiection for an houre, that the trueth of the Goſpel might continue with you.

6 And of them which ſeemed to be great, I was not taught (what they [d] were in time paſſed, it maketh no matter to mee: * God accepteth no mans perſon) neuertheleſſe, they that are the chiefe, [e] did communicate nothing with me.

7 But contrariwiſe, when they ſaw that the Goſpel ouer the vncircumciſion, was committed vnto mee, as the Goſpel ouer the circumciſion was vnto Peter:

8 (For hee that was mightie by Peter in the Apoſtleſhip ouer the Circumſion, was alſo mightie by mee toward the Gentiles)

9 And when Iames, and Cephas, and Iohn knew of the grace that was giuen vnto mee, which are counted to be pillars, they gaue to mee and to Barnabas the [f] right hands of fellowſhip, that wee ſhould preach vnto the Gentiles, and they vnto the Circumciſion,

10 * Warning only that we ſhould remember the poore: which thing alſo I was diligent to doe.

11 ¶ And when Peter was come to Antiochia, I withſtood him [g] to his face: for he was to be blamed.

12 For before that certaine came from Iames, he ate with the Gentiles: but when they were come, he withdrew and ſeparated himſelfe, fearing them which were of the circumciſion.

13 And the other Iewes diſſembled likewiſe with him, in ſo much that Barnabas was brought into their diſſimulation alſo.

14 But when I ſawe that they went not the ‡ right way to the trueth of the Goſpel, I ſayd vnto Peter before all men, If thou being a Iew, liueſt as the Gentiles, and not like the Iewes, why [h] conſtraineſt thou the Gentiles to doe like the Iewes?

15 We which are Iewes by nature, and not [i] ſinners of the Gentiles,

16 Knowe that a man is not iuſtified by the workes of the Lawe, but by the faith of Ieſus Chriſt: euen wee I ſay, haue beleeued in Ieſus Chriſt, that wee might be iuſtified by the faith of Chriſt, and not by the workes of the Lawe, becauſe that by the workes of the Lawe, no ‖ fleſh ſhall be iuſtified.

17 * If then while wee ſeeke to be made righteous by Chriſt, we our ſelues are found [k] ſinners, is Chriſt therefore the miniſter of ſinne? God [l] forbid.

18 For if I build againe the things that I haue deſtroyed, [m] I make my ſelfe a treſpaſſer.

19 For I through the Lawe am dead to the Lawe, and that I might liue vnto God, I am [n] crucified with Chriſt.

20 Thus I liue, yet [o] not I nowe, but Chriſt liueth in me: and in that that I now liue in the [p] fleſh, I liue by the faith in the Sonne of God, who hath loued me, and giuen himſelfe for me.

21 I do not abrogate the [q] grace of God: for if righteouſneſſe bee by the Lawe, then Chriſt died ‖ without a cauſe.

CHAP. III.

1 *He rebuketh them ſharply,* 2 *And prooueth by diuers reaſons that iuſtification is by faith,* 6 *As appeareth by the example of Abraham.* 10. 19. 24 *And by the office, and the end, both of the Law,* 11. 25. *And of faith.*

O Fooliſh Galatians, who hath bewitched you, that yee ſhould not obey the trueth, to whom Ieſus Chriſt before [a] was deſcribed in your ſight, and among you crucified?

2 This onely would I learne of you, Receiued yee the [b] Spirit by the workes

[n] That is, the Goſpel which is the doctrine of faith.

[a] Paul nothing doubted of his doctrine: but becauſe many reported that he taught contrary doctrine to the other Apoſtles, (which rumours hindered the courſe of ẏ Goſpel) he indeuoured to remedie it, and to prooue that they conſented with him.

Actes 15 2.

‡*Greeke, without profite.*

[b] Which declareth that the other Apoſtles agreed with him.

[c] Leſt we ſhould haue betrayed the Chriſtian libertie.

[d] Albeit they had bene conuerſant with Chriſt afore time.

*Deut.*10.17. 2.*chro.*19.7. *iob.* 34.19 *wiſd.* 6.7. *eccluſ.*35.12. *act.*10.34. *rom.*2.11. *eph.*6.9. *col* 3.25. 1.*pet.*1.17.

[e] But approued my doctrine perfit in all points

[f] In token that we all agreed in doctrine

Actes 11.30. 2.*cor.*9 3.

[g] Meaning, before all men.

‡*Greeke, with a right foote.*

[h] In bringing their conſciences into doubt by thine example and authoritie? and here the Apoſtle commeth to his chiefe point.

[i] For ſo ẏ Iewes called the Gentiles in reproch.

‖*Or, man.*

*Rom.*3.19,20. *phil.*3.9.

[k] Except our fruits be agreeable to our faith, we declare that we haue not Chriſt.

[l] For he cauſed them not to ſinne, but diſcloſed it, neither tooke he away the righteouſnes of the Law, but ſhewed their hypocriſie, which were not able to performe that whereof they boaſted.

[m] For my doctrine is to deſtroy ſinne by faith in Chriſt, and not to eſtabliſh ſinne.

[n] And feele his ſtrength in me which killeth ſinne.

[o] Not as I was once, but regenerate, and changed into a new creature, in qualitie, and not in ſubſtance.

[p] In this mortall body.

[q] As did the falſe apoſtles which preached not the faith in Chriſt.

‖*Or, for nothing.*

[a] To whom Chriſt was ſo liuely preached, as if his image were ſet before your eyes, or els had bene crucified among you.

[b] Meaning the gifts of the Spirit.

of the Lawe, or by the hearing of [c] faith preached?

3 Are ye ſo fooliſh, that after ye haue begun in the Spirit, yee would now [d] be made perfect by the [e] fleſh?

4 Haue yee ſuffered ſo many things in vaine? if ſo be it be euen in vaine.

5 He therefore that miniſtreth to you the Spirit, and worketh miracles among you, doeth he it through the workes of the Law, or by the hearing of faith preached?

6 Yea rather as Abraham beleeued God, and it was * imputed to him for righteouſneſſe.

7 Know ye therefore, that they which are of faith, the ſame are the children of Abraham.

8 For the Scripture foreſeeing, that God would iuſtifie the Gentiles through faith, preached before the Goſpel vnto Abraham, ſaying, * In thee ſhall all the Gentiles bee bleſſed.

9 So then they which bee of faith, are bleſſed with faithfull Abraham.

10 For as many as are of the [f] workes of the Lawe, are vnder the curſe: for it is written, * Curſed is euery man that continueth not in all things, which are written in the booke of the Lawe, to doe them.

11 And that no man is iuſtified by the Law in the ſight of God, it is euident: * for the iuſt ſhall liue by faith.

12 And the [g] Law is not of faith: but * the man that ſhall doe thoſe things, ſhall liue in them.

13 Chriſt hath redeemed vs from the curſe of the Lawe, when he was made a curſe for vs (for it is written, * Curſed is euery one that hangeth on tree)

14 That the bleſſing of Abraham might come on the Gentiles through Chriſt Ieſus, that wee might receiue the [h] promiſe of the Spirit through faith.

15 Brethren, I [i] ſpeake as men doe, * Though it be but a mans couenant, when it is confirmed, yet no man doeth abrogate it, or [k] addeth any thing thereto.

16 Nowe to Abraham and his ſeede were the promiſes made. Hee ſayeth not, And to the ſeedes, as ſpeaking of many: but, And to thy ſeede, as of one, which [l] is Chriſt.

17 And this I ſay, that the Lawe which was foure hundreth and thirtie yeeres after, cannot diſanull the couenant that was confirmed afore of God in reſpect of Chriſt, that it ſhould make the promiſe of none effect.

18 For if the inheritance bee of the Law, it is no more by the promiſe, but God gaue it vnto Abraham by promiſe.

19 Wherefore then ſerueth the Lawe? It was added becauſe of the [m] tranſgreſſions, till the ſeede came vnto the which the promiſe was made: and it was ordayned by [n] Angels in the hande of a Mediatour.

20 Now a Mediatour is not a Mediatour of [o] one: but God is [p] one.

21 Is the Law then againſt the promiſe of God? God forbid: for if there had beene a Lawe giuen which could haue giuen life, ſurely righteouſneſſe ſhould haue bene by the Law.

22 But the Scripture hath * concluded [q] all vnder ſinne, that the promiſe by the faith of Ieſus Chriſt ſhould be giuen to them that beleeue.

23 But before [r] faith came, we were kept vnder the Lawe, and ſhut vp vnto the faith which ſhould afterward be reueiled.

24 Wherefore the * Law was our ſchoolemaſter to bring vs to Chriſt, that wee might be made righteous by faith.

25 But after that faith is come, we are no longer vnder [ſ] a ſchoolemaſter.

26 For yee are all the ſonnes of God by faith, in Chriſt Ieſus.

27 * For all yee that are [t] baptized into Chriſt haue put on Chriſt.

28 There is neither Iewe nor Grecian: there is neither bond nor free: there is neither male nor female: for yee are all [u] one in Chriſt Ieſus.

29 And if ye be Chriſtes, then are ye Abrahams ſeede, and heires by promiſe.

[c] That is, the doctrine of ſaluation through faith in Ieſus Chriſt, as Chap. 1.22.

[d] The falſe apoſtles taught that Chriſt profited nothing, except they were circumciſed, and that the Law was the perfection, and Chriſtes doctrine onely the rudiments thereunto.

[e] And ceremonies of the Law?

*Gen.*15.6. *rom.*4.3. *iames* 2.23.

*Gen.*12.3, *ecclus.* 44.20,21. *acts* 3.25.

[f] Which thinke to be iuſtified by them.

*Deut.*27.26.

*Habak.*2.4. *rom* 1.17. *hebr* 10.38.

[g] The Law pronounceth not them iuſt, which beleeue, but which worke, and ſo condemneth all them which in all points doe not fulfill it.

*Leuit.*18.5.

*Deut.*21.23.

[h] Which is the Goſpel.

[i] I will vſe a common example, that you may be aſhamed to attribute leſſe vnto God, then to ſuch couenants, which one man maketh to another.

*Hebr.*9.17.

[k] No more is the promiſe or couenant of God abrogated by the Law, nor yet is the Law added to the promiſe to take any thing away that was ſuperfluous, or to ſupply any thing that wanted.

[l] Which declareth that the Iewes and Gentiles are both partakers of the promiſe, becauſe they are ioyned in Chriſt, which is this bleſſed ſeede.

[m] That ſinne might appeare and be made more abundant and ſo all to be ſhut vp vnder ſinne.

[n] Who as miniſters gaue it to Moſes by the authoritie of Chriſt.

[o] But ſerueth both for the Iewes and Gentiles to ioyne them to God.

[p] Conſtant, and alwayes like himſelfe.

*Rom.*3.9.

[q] Both men and all their workes.

[r] The full reuelation of things which were hid vnder the ſhadowes of the Law.

*Rom.*10.4.

[ſ] Not that the doctrine of the Law is aboliſhed, but the condemnation thereof is taken away by faith.

*Rom.*6.3.

[t] So that baptiſme ſucceedeth circumciſion, and ſo thorow Chriſt both Iewe and Gentile is ſaued.

[u] As all one man.

CHAP. IIII.

2 He ſheweth wherefore the ceremonies were ordained 3 Which being ſhadowes muſt ende when Chriſt the trueth commeth. 9 He mooueth them by certaine exhortations 22 And confirmeth his argument with a ſtrong example, or allegorie.

Then I ſay, that the [a] heire as long as he is a childe, differeth nothing from a ſeruant, though he be lord of all,

2 But is vnder [b] tutors and gouernours, vntill the time appointed of the father.

3 Euen ſo, we when we were children, were in bondage vnder the [c] rudiments of the world.

4 But when the fulneſſe of time was come, God ſent forth his Sonne made of a woman, and made [d] vnder the Law,

5 That hee might redeeme them which were vnder the Law, that we * might receiue the adoption of the ſonnes.

6 And becauſe ye are ſonnes, God hath ſent foorth the [e] Spirite of his Sonne into your hearts, which cryeth, [f] Abba, Father.

7 Wherefore, thou art no more [g] a ſeruant, but a ſonne: nowe if thou bee a ſonne, thou art alſo the heire of God through Chriſt.

[a] The Church of Iſrael was vnder the Law as the pupill ſubiect to his tutor, euen vnto the time of Chriſt, when ſhe waxed ſtrong, & then her tutelſhip ended.

[b] That is, the Law, which before he called a ſchoolemaſter, Chap. 3.25.

[c] That is, vnder the Law, which was but an a.b.c. in reſpect of the Goſpel.

[d] That is, who was ſubiect vnto the Law.

*Rom.*8.14,15.

[e] For our adoption vnto Chriſt is ſcaled by him.

[f] He inſtructeth both Iewes and Gentiles to call God their Father in euery language, ſo that none are excepted.

[g] Which mayeſt not vſe thy libertie.

8 But euen then, when yee [h] knewe not God, ye did ſeruice vnto them, which by [i] nature are not gods.

9 But now ſeeing ye know God, yea, rather are knowen of God, how turne [k] yee againe vnto impotent & beggerly rudiments, whereunto as from the beginning ye will bee in bondage againe?

10 Yee obſerue [l] dayes, and moneths, and times, and yeeres.

11 I am in feare of you, leaſt I haue beſtowed on you labour in vaine.

12 Bee yee as [m] I: for I am euen as you: brethren, I beſeech you: yee haue not hurt [n] me at all.

13 And ye know, how through [o] infirmitie of the fleſh, I preached the Goſpel vnto you at the firſt.

14 [p] And the triall of mee which was in my fleſh, yee deſpiſed not, neither abhorred: but ye receyued mee as an [q] Angell of God, yea, as Chriſt Ieſus.

15 What was then your felicitie? For I beare you record, that if it had beene poſſible, yee would haue plucked out your owne eyes, and haue giuen them to me.

16 Am I therefore become your enemie, becauſe I tell you the trueth?

17 They are ielous ouer you [r] amiſſe: yea, they would exclude [ſ] you, that ye ſhould altogether loue them.

18 But it is a good thing to loue earneſtly alwayes in a good thing, and not onely when I am preſent with you,

19 My little children, of whom I trauaile in birth againe, vntill Chriſt be [t] formed in you.

20 And I would I were with you now, that I might change my voice: for I am in doubt of you.

21 Tell me, yee that will bee vnder the Law, doe ye not heare the Law?

22 For it is written, that Abraham had two ſonnes, * one by a ſeruant, and * one by a free woman.

23 But he which was of the ſeruant, was borne after the fleſh: and hee which was of the free woman, was borne by promiſe.

24 By the which things another thing is meant: for theſe mothers [u] are the two Teſtaments, the one which is * Agar of mount Sina, which gendreth vnto bondage,

25 (For Agar or Sina is a mountaine in [y] Arabia, and it anſwereth to Ieruſalem which now is) and ſhe is in bondage with her children.

26 But Ieruſalem, which is ‖ aboue, is free: which is the mother of vs all.

27 For [illegible] written, * Reioyce thou [z] barren that beareſt no children: breake foorth, and crie, thou that trauaileſt not: for the deſolate hath many moe children, then ſhe which hath an huſband.

28 * Therefore, brethren, we are after the maner of Iſaac, children of the promiſe.

29 But as then hee that was borne after the fleſh, perſecuted him that was borne after the ſpirit, euen ſo it is now.

30 But what ſaith the Scripture? * Put out the ſeruant and her ſonne: for the ſonne of the ſeruant ſhall not be heire with ẏ ſonne of the free woman.

31 Then brethren, we are not children of the ſeruant, but of the [a] free woman †

h When ye receiued the Goſpel, ye were idolaters: therefore it is ſhame for you to refuſe libertie, and become ſeruants, yea, and ſeeing the Iewes deſire to be out of their tutelſhip.

i Not indeede, but in opinion.

k The Galatians of Painims beganne to be Chriſtians, but by falſe apoſtles were turned backward to beginne anew the Iewiſh ceremonies, and ſo inſtead of going forward toward Chriſt, they ranne backward from him.

l Ye obſerue dayes, as Sabbaths, new moones, &c. ye obſerue moneths, as the firſt and ſeuenth moneth: ye obſerue times, as Eaſter, Whitſuntide, the feaſt of Tabernacles: ye obſerue yeeres, as the Iubile, or yeere of forgiueneſſe, which beggerly ceremonies are moſt pernitious to them which haue receiued the ſweete libertie of the Goſpel, and thruſt them backe into ſuperſtitious ſlauerie.

m So friendfull to me, as I am affectioned toward you.

n For I pardon you, if you repent.

o Being in great dangers and afflictions, or without pompe and oſtentation.

p That is, the troubles and vexations which God ſent to trie me while I was among you.

q For my Miniſteries ſake.

r For they are but ambitious.

ſ They would turne you from mee, that you might follow them.

t And imprinted ſo in your hearts, that you loue none other. *Gene.*16.15. *Gene.*21.2.

u That is, ſignifie.

x Agar and Sina repreſent the Lawe: Sara and Ieruſalem the Goſpel, Iſmael the Iewiſh Synagogue, & Iſaac the Church of Chriſt.

y That is, out of the land of promiſe. ‖ *Or, hie and heauenly.* *Iſa.*54.1.

z Meaning Sara.

Rom 9.8.

*Gen.*12.10.

a For we are in the Church of Chriſt which is our mother, and not of the Synagogue, which is a ſeruant vnder the Law.

† By the libertie wherewith Chriſt hath made vs free.

CHAP. V.

2 He laboureth to draw them away from circumciſion, 17 And ſheweth them the battell betwixt the ſpirit and the fleſh, and the fruits of them both.

Stand faſt therefore in the libertie wherewith Chriſt hath made vs free, and bee not intangled againe with the yoke of bondage.

2 * Beholde, I Paul ſay vnto you, that if ye be [a] circumciſed, Chriſt ſhall profite you nothing.

3 For I teſtifie againe to euery man, which is circumciſed, that hee is bound to keepe the whole Law.

4 Ye are * aboliſhed from Chriſt, whoſoeuer are iuſtified by the Law, yee are fallen from grace.

5 For we through the Spirit [b] waite for the hope of righteouſneſſe through faith.

6 For in Ieſus Chriſt neither circumciſion auaileth any thing, neither vncircumciſion, but faith which worketh by loue.

7 Yee did runne well: who did let you, that ye did not obey the [c] trueth?

8 It is not the perſwaſion of him that [d] calleth you.

9 * A little [e] leauen doeth leauen the whole lumpe.

10 I haue truſt in you through the Lord, that ye will be none otherwiſe [f] minded: but he that troubleth you, ſhal beare his condem[illegible]tion, whoſoeuer he be.

11 And brethren, if I yet preach circumciſion, why doe I yet ſuffer perſecution? Then is the [g] ſlaunder of the Croſſe aboliſhed.

12 Would to God they were euen cut off, which do diſquiet you.

13 For brethren, yee haue been called vnto libertie: onely vſe not your libertie as an occaſion vnto the fleſh, but by loue ſerue one another.

14 For [h] all the Lawe is fulfilled in one word, which is this, * Thou ſhalt loue thy neighbour as thy ſelfe.

15 If yee bite and deuoure one another, take heede leaſt yee be conſumed one of another.

16 Then I ſay, * Walke in the [i] Spirite, and ye ſhall not fulfill the luſts of the fleſh.

17 For the [k] fleſh luſteth againſt the Spi-

Acts [illegible]

a If [illegible] circum[illegible] to the G[illegible] as a thing neceſſary to ſaluation.

1.*Cor.*1.17.

b We liue in hope through that Spirit, which cauſeth faith, and which is giuen to the faithfull, that we ſhould by faith and not by the Lawe obtaine the crowne of glory, which Chriſt giueth freely.

c Then whatſoeuer is not the worde of God, which here he calleth trueth, is very lies.

d Which is God.

1.*Cor.*5.6.

e A little corruption doth deſtroy the whole doctrine.

f That ye will imbrace the word of God purely.

g That is, the doctrine of the Goſpel, which the world abhorred, as a ſlanderous thing, and therewith were offended.

h Meaning, the ſecond table. *Leuit.*19.18. *mat.*22.39. *mar.*12.31. *iam* 2 8. *Rom.*13.14. 1.*pet.*2.11.

i In the man regenerate.

k That is, the naturall man ſtriueth againſt the Spirit of regeneration.

rit, and the Spirit againſt the fleſh : and theſe are contrary one to the other, ſo that ye cannot doe the ſame things that ye would.

18 And if ye be led by the [l] Spirit, ye are not vnder the Law.

19 Moreouer the workes of the fleſh are manifeſt, which are [k] adulterie, fornication, vncleanneſſe, wantonneſſe,

20 Idolatry, witchcraft, hatred, debate, emulations, wrath, contentions, ſeditions, hereſies,

21 Enuie, murthers, drunkenneſſe, gluttonie, and ſuch like, whereof I tell you before, as I alſo haue told you before, that they which doe ſuch things, ſhall not inherit the kingdome of God.

22 .But the fruite of the Spirite is loue, ioy, peace, long ſuffering, gentleneſſe, goodneſſe, faith,

23 Meekeneſſe, temperancie: againſt ſuch there is [m] no law.

24 For they that are Chriſts, [n] haue crucified the fleſh with the affections and the luſtes.

25 If wee liue in the Spirit, let vs alſo walke in the [o] Spirit.

26 Let vs not be deſirous of vaine glory, prouoking one another, enuying one another.

CHAP. VI.

1 He exhorteth them to vſe gentleneſſe toward the weake, 2 And to ſhewe their brotherly loue and modeſtie: 6 Alſo to prouide for their miniſters, 9 To perſeuere, 12 To reioyce in the croſſe of Chriſt, 15 To newneſſe of life, 16 And laſt of all, wiſheth to them with the reſt of the faithfull all proſperitie.

Brethren, if a man be [a] fallen by occaſion into any fault, yee which are ſpirituall, reſtore ſuch one with the ſpirite of meekeneſſe, conſidering thy ſelfe, leaſt thou alſo bee tempted.

2 Beare ye one anothers burden, and ſo [b] fulfill the Law of Chriſt.

3 For if any man ſeeme to himſelfe, that he is ſomewhat, when hee is [c] nothing, hee deceiueth himſelfe in his imagination.

4 But let euery man prooue his owne worke, and then ſhall he haue [d] reioycing in himſelfe onely and not in another.

5 * For euery man ſhall beare his owne burden. 1.Cor.3 8.

6 Let him that is taught in the worde, make him that hath taught him, partaker of all his [e] * goods.

7 Be not deceiued : God is not mocked : for whatſoeuer a man ſoweth, that ſhall hee alſo reape.

8 For he that [f] ſoweth to his fleſh, ſhall of the fleſh reape corruption : but hee that ſoweth to the ſpirit, ſhall of the ſpirit reape life euerlaſting.

9 * Let vs not therefore bee weary of well doing : for in due ſeaſon wee ſhall [g] reape, if we faint not.

10 While we haue therefore time, let vs doe good vnto all men, but ſpecially vnto them which are of the houſhold of faith.

11 ¶ Yee ſee how large a letter I haue written vnto you with mine owne hand.

12 As many as deſire to make a faire ſhewe [h] in the fleſh, they conſtraine you to be circumciſed, onely becauſe they would not ſuffer perſecution for the [i] croſſe of Chriſt.

13 For they themſelues which are circumciſed, keepe not the Lawe, but deſire to haue you circumciſed, that they might reioyce [k] in your fleſh.

14 But God forbid that I ſhould reioyce, but in the croſſe of our Lorde Ieſus Chriſt, whereby the [l] worlde is crucified vnto mee, and I vnto the world.

15 For in Chriſt Ieſus neither circumciſion auayleth any thing, nor vncircumciſion, but a new [m] creature.

16 And as many as walke according to this rule, peace ſhall be vpon them, and mercie, and [n] vpon the Iſrael of God.

17 From henceforth let no man [o] put mee to buſineſſe : for I beare in my bodie the [p] markes of the Lord Ieſus.

18 Brethren, the grace of our Lord Ieſus Chriſt be with your ſpirit, Amen.

¶ Unto the Galatians written from Rome.

[l] If you be guided by the Spirit of adoption, that which ye doe, is agreeable to God, although it be not perfect.

[m] For they are vnder the Spirit or grace.

[n] Chriſt hath not onely remitted their ſinnes, but ſanctified them into newneſſe of life.

[o] That being dead to ſinne, and liuing to God, we may declare the ſame in holineſſe and innocencie of life.

[a] Either by reaſon of his fleſh, or Satan.

[b] Chriſt exhorteth in ſundry places to mutuall loue, and therefore brotherly loue is here called the law of Chriſt, and his commaundement, Iohn 13. 34. and 15.12.

[c] Hee ſheweth that man hath nothing of himſelfe whereof he ſhould reioyce.

[d] For his reioycing is a teſtimonie of a good conſcience, 2.Cor.1.12. wherein he may reioyce before men, but not before God.

[e] For it were a ſhame not to prouide for their corporall neceſſities, which feede our ſoules with the heauenly dainties.

1.Cor.9.7.

[f] He prooueth that the miniſters muſt be nouriſhed: for if men onely prouide for worldly things without reſpect of the life euerlaſting, then they procure to themſelues death, and mocke God, who hath giuen them his miniſters to teach them heauenly things.

2.Theſſ.3.13.

[g] The fruit which God hath promiſed.

[h] By the outward ceremonies.

[i] That is, for preaching Chriſt crucified.

[k] That they haue made you Iewes.

[l] By the world he meaneth all outward pompe, ceremonies and thinges which pleaſe mens fantaſies.

[m] Which is regenerate by faith.

[n] That is, vpon the Iewes, as Rom.10.19.

[o] Let no man trouble my preaching from henceforth: for my markes are witneſſes how valiantly I haue fought.

[p] Which are odious to the world, but glorious before God.

The Epiſtle of Paul to the Epheſians.

THE ARGVMENT.

While Paul was priſoner at Rome, there entred in among the Epheſians falſe teachers, who corrupted the true doctrine which hee had taught them, by reaſon whereof hee wrote this Epiſtle to confirme them in that thing, which they had learned of him. And firſt after his ſalutation, hee aſſureth them of ſaluation, becauſe they were thereunto predeſtinate by the free election of God, before they were borne, and ſealed vp to this eternall life by the holy Ghoſt, giuen vnto them by the Goſpell, the knowledge of the which myſterie hee prayeth God to confirme towarde them. And to the intent they ſhould not glorie in themſelues, hee ſheweth them their extreme

miſerie,

miſery wherein they were plunged before they knew Chriſt, as people without God, Gentiles to whom the promiſes were not made, and yet, by the free mercy of God in Chriſt Ieſus, they were ſaued, and he appointed to be their Apoſtle, as of all other Gentiles: therefore he deſireth God to lighten the Epheſians hearts with the perfect vnderſtanding of his Sonne, and exhorteth them likewiſe to be mindfull of ſo great benefits, neither to be moued with the falſe apoſtles, which ſeeke to ouerthrow their faith, and tread vnder foote the Goſpel, which was not preached to them, as by chance or fortune, but according to the eternall counſell of God: who by this meanes onely preſerueth his Church. Therefore the Apoſtle commendeth his miniſterie, foraſmuch as God thereby reigneth among men, and cauſeth it to bring foorth moſt plentifull fruites, as innocencie, holineſſe, with all ſuch offices appertaining to godlineſſe. Laſt of all he declareth not onely in generall, what ought to be the life of the Chriſtians, but alſo ſheweth particularly, what things concerne euery mans vocation.

CHAP. I.

After his ſalutation, 4 He ſheweth that the chiefe cauſe of their ſaluation ſtandeth in the free election of God through Chriſt. 16 He declareth his good will toward them giuing thanks & praying God for their faith. 21 The maieſty of Chriſt.

PAUL an Apoſtle of Ieſus Chriſt, by the will of God, to the * Saints which are at Epheſus, and to the faithfull in Chriſt Ieſus:

2 Grace be with you, and peace from God our Father, and from the Lord Ieſus Chriſt.

3 * Bleſſed bee God euen the Father of our Lord Ieſus Chriſt, which hath bleſſed vs with all [a] ſpirituall bleſſing in heauenly ‖ things in Chriſt,

4 * As he hath [b] choſen vs in him, before the foundation of the world, that we * ſhould be [c] holy, & without blame before him in loue:

5 Who hath predeſtinate vs, to be [d] adopted through Ieſus Chriſt vnto himſelfe, according to the good pleaſure of his will,

6 To the [e] praiſe of the glory of his grace, wherewith hee hath made vs accepted in his beloued,

7 By whom we haue redemption through his blood, euen the forgiueneſſe of ſinnes, according to his rich grace:

8 Whereby hee hath bene abundant toward vs in all wiſedom and vnderſtanding,

9 And hath opened vnto vs the myſterie of his will according to his good pleaſure, which he had purpoſed [f] in him,

10 That in the diſpenſation of the fulnes of the times, hee might gather together in one [g] all things, both which are in heauen and which are in earth, euen in Chriſt:

11 In whom alſo we are choſen when we were predeſtinate according to the purpoſe of him, which worketh all things after the counſell of his owne will,

12 That [h] wee which firſt truſted in Chriſt, ſhould be vnto the prayſe of his glory:

13 In whom alſo ye haue truſted after that ye heard the word of trueth, euen the Goſpel of your ſaluation, wherein alſo after that yee beleeued, ye were ſealed with the holy Spirit of promiſe,

14 Which is ye earneſt of our inheritance, [i] vntill the redemption of the poſſeſſion, purchaſed vnto the prayſe of his glory.

15 Therefore alſo, after that I heard of the faith, which ye haue in the Lord Ieſus, and loue toward all the Saints,

16 I ceaſe not to giue thanks for you, making mention of you in my prayers,

17 That the GOD of our Lorde Ieſus Chriſt the Father of glory, might giue vnto you the Spirit of wiſedome, and reuelation through the knowledge of [k] him,

18 That the eyes of your vnderſtanding may be lightned, that yee may know what the hope is of his calling, and what the riches of his glorious inheritance is in the Saints,

19 And what is the exceeding greatneſſe of his power toward vs, which beleeue, * according to the working of his mightie power,

20 Which he wrought in Chriſt, when he raiſed him from the dead, and [l] ſet him at his right hand in the heauenly places,

21 Farre aboue all principalitie, & power, and might, and domination, & euery name that is named, not in this world onely, but alſo in that that is to come,

22 * And hath made all things ſubiect vnder his feete, and hath appointed him ouer all things to be the head to the Church,

23 Which is his body, euen the [m] fulneſſe of him that filleth all in all things.

1.Cor 1.2.
2.Cor.1.3.
1.pet.1.3.

[a] As with the knowledge of God in Chriſt, with faith, hope, charity, & other gifts.

‖ Or, place.

2.Tim.1.9.

[b] This election to life euerlaſting, can neuer bee changed: but in temporal offices which God hath appointed for a certaine place, when the terme is expired, he changeth his election, as we ſee in Saul and Iudas.

Col.1.22.

[c] When Chriſts iuſtice is imputed ours.

[d] Whereas we were not the naturall children, he receiued vs by grace, and made vs his children.

[e] The principall end of our election, is to prayſe & glorifie the grace of God.

[f] That is, in Chriſt.

[g] By this he meaneth ye whole body of the Church which he diuideth into them which are in heauen, and them which are in earth: alſo the faithful which remaine in earth ſtand of the Iewes & Gentiles.

[h] To wit, the Iewes.

[i] Though we be redeemed from the bondage of ſinne by the death of Chriſt, Rom.6.22. yet we hope for this ſecond redemption which ſhall be when we ſhall poſſeſſe our inheritance in the heauens, whereof we haue the holy Goſpel for a gage, as Chap.4.30.

[k] Of Chriſt.

Col.2.12.
chap.3.7.

[l] Made him gouernour of all things both in heauen and in earth: ſo that Chriſts body is now onely there; or els it ſhould not be a true body, and his aſcenſion ſhould be but a fantaſticall thing, and onely imagined.

Pſal.8.6.
heb.2.8

[m] That is the great loue of Chriſt toward his Church, that he counteth not himſelf perfect without vs which are his members: and therefore the Church is alſo called Chriſt, as 1.Cor.12.12,13.

CHAP. II.

5 To magnifie the grace of Chriſt, which is the onely cauſe of ſaluation, 11 He ſheweth them what maner of people they were before their conuerſion, 18 And what they are now in Chriſt.

AND * you hath he quickened, that were dead in treſpaſſes and ſinnes,

2 Wherein in time paſt yee walked according to the courſe of this world, and after the * [a] prince that ruleth in the ayre, euen the ſpirit, that now worketh in the children of diſobedience,

3 Among whom we alſo had our conuerſation in time paſt, in the luſtes of our fleſh, in fulfilling the will of the fleſh, and of the minde, and were by [b] nature the children of wrath as well as others.

4 But GOD which is rich in mercie, through his great loue wherewith hee loued vs,

5 Euen when we were dead by ſinnes, hath quickned vs [c] together ‖ in Chriſt, by whoſe grace ye are ſaued.

Col.2.13.

Chap.6.12.

[a] Meaning, Satan.

[b] Not by creation, but Adams tranſgreſſion, & ſo by birth.

[c] Both Iew and Gentile.

‖ Or, with Chriſt.

6 And hath [d] raiſed vs vp together, and made vs to ſit together in the heauenly places in Chriſt Ieſus,

7 That hee might ſhewe in the ages to come, the exceeding riches of his grace, through his kindneſſe toward vs in Chriſt Ieſus.

8 For by grace are yee ſaued through faith, and that not of your ſelues: it is the gift of God,

9 Not of workes, leſt any man ſhould boaſt himſelfe.

10 For we are [e] his workemanſhip created in Chriſt Ieſus vnto good workes, which God hath ordained that we ſhould walke in them.

11 Wherefore [f] remember that yee being in time paſt Gentiles in the fleſh, and called * vncircumciſion of them, which are called circumciſion in the fleſh, made with hands,

12 That ye were, I ſay, at that time without Chriſt, and were aliants from the common wealth of Iſrael, and were * ſtrangers from the [g] couenants of promiſe, and had no [h] hope, and were || without God in the world.

13 But nowe in Chriſt Ieſus, ye which once were farre off, are made neere by the blood of Chriſt.

14 For he is our peace, which hath made of both one, and hath broken the [i] ſtop of the partition wall,

15 In abrogating through his [k] fleſh the hatred, that is, the Lawe of commandements which ſtandeth in ordinances, for to make of twaine one new man in himſelfe, ſo making peace.

16 And that he might reconcile both vnto God in one [l] body by his || croſſe, and ſlay hatred thereby,

17 And came, and preached peace to you which were afarre off, and to them that were neere.

18 * For through him wee both haue an entrance vnto the Father by one Spirit.

19 Now therefore yee are no more ſtrangers and forreiners: but citizens with the Saints, and of the houſhold of God,

20 And are built vpon the foundation of the Apoſtles & Prophets, Ieſus Chriſt himſelfe being the chiefe corner ſtone,

21 In whom all the building coupled together, groweth vnto an holy Temple in the Lord.

22 In whom ye alſo are built together to be the habitation of God by the Spirit.

d We that are the members, are raiſed vp from death, and reigne with our head Chriſt in heauen by faith.

e Here he meaneth as concerning grace, & not by nature.

f He ſheweth here that the further the Gentiles were off from the grace of God, the greater debters they are now to the ſame.

1.Sam 17.26. ezek.44.7. Rom 9.4.

g It was but one couenant, but becauſe it was diuers times confirmed and eſtabliſhed, therefore here he calleth them couenants.

h Where no promiſe is, there is no hope.

|| Or, Atheiſts.

i That is, the cauſe of his diuiſion that was betweene the Iewes and the Gentiles.

k For in Chriſt all things were accompliſhed, which were prefigured in the Law.

l For of the Iewes and the Gentiles he made one flocke.

|| Or. death.

Rom 5.2.

CHAP. III.

1 He ſheweth the cauſe of his impriſonment, 13 Deſireth them not to faint becauſe of his trouble, 14 And prayeth God to make them ſtedfaſt in his Spirit.

For this cauſe, I Paul am the [a] priſoner of Ieſus Chriſt for you Gentiles,

2 If ye haue heard of the [b] diſpenſation of the grace of God, which is giuen mee to youward.

3 That is, that God by reuelation hath ſhewed this myſterie vnto mee (as I wrote [c] aboue in few words,

4 Whereby when yee read, yee may know mine vnderſtanding in the myſtery of Chriſt.)

5 Which in other ages was [d] not opened vnto the ſonnes of men, as it is now reuealed vnto his holy Apoſtles and Prophets by the Spirit,

6 That the Gentiles ſhould be inheriters alſo, and of the ſame body, and partakers of his promiſe in Chriſt by the Goſpel,

7 Whereof I am made a miniſter by the gift of the grace of God giuen vnto mee * through the working of his power.

8 * Euen vnto me the leaſt of all Saints is this grace giuen, that I ſhould preach among the * Gentiles the vnſearchable riches of Chriſt,

9 And to make cleare vnto all men what the felowſhip of the * myſterie is, which from the beginning of the world hath bene hid in God, who hath created all things by Ieſus Chriſt,

10 To the intent that now vnto [e] principalities & powers in heauenly places might be knowen [f] by the Church the manifolde wiſedome of God,

11 According to the eternall purpoſe, which hee wrought in Chriſt Ieſus our Lord,

12 By whom wee haue boldneſſe and entrance with confidence by faith in him.

13 Wherefore I deſire that yee faint not at my tribulations for your ſakes, which is your glory.

14 For this cauſe I bow my knees vnto the Father of our Lord Ieſus Chriſt,

15 (Of whome is named the whole [g] familie in [h] heauen and earth.)

16 That hee might grant you according to the riches of his glory, that yee may bee ſtrengthened by his ſpirit in the inner man,

17 That Chriſt may dwel in your [i] hearts by faith, that ye, being rooted and grounded in loue,

18 May bee able to comprehend with all Saints, what is the [k] breadth, and length, and depth, and height:

19 And to know the loue of Chriſt, which paſſeth knowledge, that yee may bee filled with all [l] fulneſſe of God.

20 * Unto him therefore that is able to doe exceeding abundantly aboue all that we aſke or thinke, according to the power that worketh in [m] vs,

21 Bee prayſe in the Church by Chriſt Ieſus, throughout all generations for euer, Amen.

a He reioyceth in that he ſuffred impriſonment for the maintenance of Chriſts glory.

b Which was his vocatiõ to preach vnto ẏ Gentiles.

c That is, in the firſt chap of his Epiſtle, verſe. 9.

d Although the fathers and the Prophets had reuelations certaine, yet it was not in compariſon of that abundance which was ſhewed when the Gentiles were called, neither yet was the time nor the maner knowen.

Chap.1.19.

1.Cor.15.9,10. Gal.1.16.

Rom.16.25.col.1.26.2.tim.1.10.tit.1.2.1.pet.1.20.

e The Angels.

f The Church being gathered of ſo many kinds of people, is an example or a glaſſe for the Angels to behold the wiſedome of God in, who hath turned their particular diſcords, into an vniuerſall concord, and of the Synagogue of bondage, hath made the Church of freedome.

g He that is not of the body of Chriſt, is in death

h The faithfull which died before Chriſt came, were adopted by him, and make one familie with the Saints which yet remaine aliue

i For we confeſſe that which we beleeue.

k All perfection on euery ſide is in him.

l That all the graces of God may abound in you. Rom.16.25. m In that we feele Chriſt in vs.

CHAP. IIII.

1 He exhorteth them vnto meekenes, long ſ[illegible]fring, vnto loue and peace. 3 Euery one to ſer[illegible] & edifie one another with the gift that God hath giuen him. 14 To beware of ſtrange doctrine. 22 To lay aſide the old conuerſation of greedy luſts & to walke in a new life.

I * Therefore, being priſoner in the [a] Lord, pray you that ye walke worthy of the vocation whereunto ye are called,

Phil.1.27.col.1.13.1.theſ.2.12.

a For the Lords cauſe.

2 With all humbleneſſe of mind, and meekeneſſe, with long ſuffering, ſupporting one another through loue,

3 Endeuouring to keepe the vnity of the Spirit in the bond of peace.

4 There is one [b] body, and one [c] Spirit, euen as ye are called in one hope of your vocation.

5 There is one Lord, one Faith, one Baptiſme,

6 *One God and Father of all, which is [d] aboue all, & [e] through all, and in you all.

7 *But vnto euery one of vs is giuen grace, according to the meaſure of the [f] gift of Chriſt.

8 Wherefore he ſaieth, *When he aſcended vp on high, he [g] led captiuitie captiue, and gaue gifts vnto men.

9 (Now in that he deſcended, what is it but that he had alſo deſcended firſt into the loweſt parts of the earth?

10 He that deſcended, is euen the ſame that aſcended, farre aboue all heauens, that he might fill [h] all things)

11 *He therefore gaue ſome to be Apoſtles, and ſome Prophets, and ſome Euangeliſts, and ſome Paſtours, and Teachers,

12 For the [i] gathering together of the Saints, for the worke of the miniſterie, [k] and for the edification of the body of Chriſt,

13 Till we all meet together (in the vnitie of faith and knowledge of the Sonne of God) vnto a [l] perfect man, & vnto the meaſure of the age of the fulneſſe of Chriſt,

14 That we henceforth be no more children, wauering and caried about with euery wind of doctrine, by the deceit of men, and with craftineſſe, whereby they lay in waite to deceiue.

15 But let vs follow the trueth in loue, and in all things grow vp into him, which is the [m] head, that is, Chriſt,

16 By whom all the body being coupled and knit together by euery ioynt, for the furniture thereof (according to the effectuall power, which is in the meaſure of euery part) receiueth increaſe of the body, vnto the edifying of it ſelfe in loue.

17 This I ſay therefore and teſtifie in the Lord, that ye henceforth walke not as *other Gentiles walke, in vanity of their [n] mind,

18 Hauing their cogitation darkened and being ſtrangers frō the life of [o] God through the ignorance that is in them, becauſe of the [p] hardneſſe of their heart:

19 Which being ‖ paſt *feeling, haue giuen themſelues vnto wantonneſſe, to worke all vncleanneſſe, euen with greedineſſe.

20 But ye haue not ſo learned Chriſt,

21 If ſo be yee haue heard him, and haue bene taught by him, as the [q] trueth is in Ieſus,

22 That is, *that ye caſt off, concerning the conuerſation in time paſt, the [r] old man, which is corrupt through the deceiueable luſtes,

23 And be renewed in the ſpirit of your mind,

24 *And put on the new man, which [ſ] after God is created in righteouſneſſe, and true holineſſe.

25 *Wherefore caſt off lying, and ſpeake euery man trueth vnto his neighbour: for we are members one of another.

26 *Be [t] angry, but ſinne not: let not the ſunne go downe vpon your wrath,

27 *Neither giue place to the deuill.

28 Let him that ſtole, ſteale no more: but let him rather labour, and worke with his hands the thing which is good, that he may haue to giue vnto him that needeth.

29 *Let no corrupt communication proceed out of your mouthes: but that which is good to the vſe of edifying, that it may miniſter [u] grace vnto the hearers.

30 And [x] grieue not the holy Spirit of God, by whom ye are *ſealed vnto the day of redemption.

31 Let all bitternes, and anger, & wrath, crying, and euil ſpeaking be put away from you, with all malicious neſſe.

32 *Be ye courteous one to another, and tender hearted, forgiuing one another, euen as God for Chriſts ſake forgaue you.

CHAP. V.

2 He exhorteth them vnto loue, 3 Warneth thē to beware of vncleannes, couetouſnes, fooliſh talking & falſe doctrine, 17 To be circumſpect, 18 To auoid drunkennes, 19 To reioice & to be thankful toward God, 21 To ſubmit themſelues one to another. 22 He entreateth of corporall mariage, & of the ſpirituall betwixt Chriſt and his Church.

BE ye therefore followers of God, as deare children,

2 *And walke in loue, euen as Chriſt hath loued vs, and hath giuen himſelfe for vs, to bee an offering and a ſacrifice of a ſweet [a] ſmelling ſauour to God.

3 *But fornication, and all vncleanneſſe, or couetouſneſſe, let it not be once named among you, as it becommeth Saints,

4 Neither filthineſſe, neither fooliſh talking, neither [b] ieſting, which are things not comely, but rather giuing of thanks.

5 For this ye know, that no whoremonger, neither vncleane perſon, nor couetous perſon, which is [c] an Idolater, hath any inheritance in the kingdome of Chriſt, and of God.

6 *Let no [d] man deceiue you with vaine words: for, for ſuch things commeth the wrath of God vpon the children of diſobedience.

7 Be not therefore companions ẘ them.

8 For ye were once darkneſſe, but are now light in the Lord: walke as [e] children of light.

9 (For

b Which by diſſentions you ſeparate aſunder.

c So that ye can not diſſent one from another, ſeeing the ſpirit, which ioyneth you in one body, cannot diſſent from himſelfe.

*Mal.*2.10.

d In power.

e By his prouidence.

*Rom.*12.3.1.*cor.*12,11.2.*cor.*10,13.

f Which he giueth vs.

Pſal 68.18.

g The Meſſias came down from heauen into the earth to triumph ouer Satan, death and ſin, and led them as priſoners and ſlaues, which before were conquerers, and kept all in ſubiection: which victorie he gat, and alſo gaue it as a moſt precious gift to his Church.

h With his gifts and benefits.

1.*Cor.*12.27.

i To reſtore that which was out of order.

k That the body of Chriſt might be perfect.

l That we may be of a ripe Chriſtian age, and come to the full meaſure of that knowledge which wee ſhall haue of Chriſt.

m Chriſt being head of his Church, nouriſheth his members, and ioyneth them together by ioynts, ſo that euery part hath his iuſt proportion of food, that at length the body may grow vp to perfection. *Rom.*1.21. n Man not regenerate, hath his mind, vnderſtanding, and heart corrupt. o By the which God liueth in his. p The hardneſſe of heart, is the fountaine of ignorance. ‖ *Or, without remorſe of conſcience.* 1.*Tim.*4.2. As they are taught which truely know Chriſt. *Coloſ* 3 8.

r That is, all the naturall corruption that is in vs.

*Rom.*6.4.*col.*3 10 *heb.*12.1.1.*pet.*2.1.*and* 4.2.

ſ Which is created according to the image of God.

*Zech.*8.16.

*Pſal.*4.4.

t If ſo be that ye be angry, ſo moderate your affection, that it burſt not out into any euill worke, but be ſoone appeaſed.

Iames 4.7.

*Chap.*5.3.

*col.*4.6.

u And cauſe thē to profit in godlineſſe.

x So behaue your ſelues that the holy Ghoſt may willingly dwell in you, and giue him no occaſion to depart for ſorow by your abuſing of Gods graces. 2.*Cor.*1.22. *Coloſ.*3.12,13.

*Ioh.*13.34.& 15 12.1.*iohn* 3.23.

a Alluding to the perfumes and incenſing in ẏ law.

*Mar.*7.21.*cha.*4.29.*col.*3.5.2.*theſ.*2.17.

b Which is either vaine, or els by example and euill ſpeaking, may hurt your neighbour: for otherwiſe there be diuers examples in the Scriptures of pleaſant talke, which is alſo godly, as 1.King.18.27.

c Becauſe he thinketh that his life ſtandeth in his riches. *Mat* 24.4.*mar.*13 5.*luke* 21.8 2 *theſ* 2 3. d Either in excuſing ſinne, or in mocking the menaces and iudgements of God. e Seeing God hath adopted you for his, [illegible] ſhould liue holily.

9 (For the fruit of the Spirit is in all goodneſſe, and righteouſneſſe, and trueth)

10 Approouing that which is pleaſing to the Lord.

11 And haue no fellowſhip with the vnfruitful works of darknes, but euen [f] reproue them rather.

12 For it is ſhame euen to ſpeake of the things which are done of them in ſecret.

13 *But all things when they are reprooued of the [g] light, are manifeſt: for it is light that maketh all things manifeſt.

14 Wherfore he ſaith, [h] Awake thou that ſleepeſt, and ſtand vp from the dead, and Chriſt ſhall giue thee light.

15 Take heed therfore that ye walke circumſpectly, not as fooles, but as * wiſe,

16 [i] Redeeming the time: for the [k] dayes are euill.

17 *Wherefore, be ye not vnwiſe, but vnderſtand what the will of the Lord is.

18 And be not drunke with wine, wherein is exceſſe: but be fulfilled with the Spirit,

19 Speaking vnto your ſelues in pſalmes, and ‖ hymnes, and ſpirituall ſongs, ſinging, and making melodie to the Lord in your [l] hearts,

20 Giuing thanks alwaies for all things vnto God euen the Father, in the Name of our Lord Ieſus Chriſt,

21 Submitting your ſelues one to another in the [m] feare of God.

22 ¶ *Wiues, ſubmit your ſelues vnto your huſbands, as vnto the Lord.

23 * For the huſband is the wiues head, euen as Chriſt is the head of the Church, and the ſame is the ſauiour of his [n] body.

24 Therefore, as the Church is in ſubiection to Chriſt, euen ſo let the wiues bee to their huſbands in euery thing.

25 ¶ * Huſbands, loue your wiues, euen as Chriſt loued the Church, and gaue himſelfe for it,

26 That he might ſanctifie it, & cleanſe it by the [o] waſhing of water through the word,

27 That he might make it vnto himſelfe a glorious Church, not hauing [p] ſpot or wrinkle, or any ſuch thing: but that it ſhould be holy, and without blame.

28 So ought men to loue their wiues, as their owne bodies: he that loueth his wife, loueth himſelfe.

29 For no man euer yet hated his owne fleſh, but nouriſheth and cheriſheth it, euen as the Lord doth the Church.

30 For we are members of his body, [q] of his fleſh, and of his bones.

31 * For this cauſe ſhall a man leaue father and mother, and ſhal cleaue to his wife, and they twaine ſhalbe one fleſh.

32 This is a great ſecret, but I ſpeake concerning Chriſt, & concerning ỹ Church.

33 Therefore euery one of you, doe ye ſo: let euery one loue his wife, euen as himſelfe, and let ỹ wife ſee that ſhe feare her huſband.

CHAP. VI.

1 How children ſhould behaue themſelues toward their fathers and mothers, 4 Likewiſe parents toward their children, 5 Seruants toward their maſters, 9 Maſters toward their ſeruants. 13 An exhortation to the ſpiritituall battell, and what weapons the Chriſtians ſhould fight withall.

Children, *obey your parents in the Lord: for this is right.

2 * Honour thy father and mother, (which is the firſt commaundement with [a] promiſe)

3 That it may be well with thee, and that thou mayeſt liue long on earth.

4 And ye, fathers, prouoke not your children to [b] wrath: but bring them vp in [c] inſtruction and information of the Lord.

5 *Seruants, be obedient vnto them that are your maſters, [d] according to the fleſh, with feare and trembling, in ſingleneſſe of your heartes as vnto Chriſt,

6 Not with ſeruice to the eye, as men pleaſers, but as the ſeruants of Chriſt, doing the will of God from the heart,

7 With good will ſeruing the Lord, and not men,

8 And know yee that whatſoeuer good thing any man doeth, that ſame ſhall hee receiue of the Lord, whether he be bond or free.

9 And yee maſters, doe the ſame things vnto them, putting away threatning: and know that euen ‖your maſter alſo is in heauen, neither is there *[e] reſpect of perſons with him.

10 ¶ Finally, my brethren, bee ſtrong in the Lord, and in the power of his might.

11 Put on the ‖ whole armour of God, that yee may bee able to ſtand againſt the aſſaults of the deuill.

12 For we wreſtle not againſt [f] fleſh and blood, but againſt * principalities, againſt powers, and againſt the worldly gouernors, the princes of the darkneſſe of this world, againſt ſpirituall wickedneſſes, which are in the hie places.

13 For this cauſe take vnto you the whole armour of God, that ye may be able to reſiſt in the euill day, & hauing finiſhed all things, ſtand faſt.

14 Stand therefore, and your loines gird about with veritie, and hauing on the breſtplate of [g] righteouſneſſe,

15 And your feete ſhod with the [h] preparation of the Goſpel of peace.

16 Aboue all, take the ſhield of faith wherwith yee may quench all the fiery dartes of the wicked,

17 * And take the helmet of [i] ſaluation, and the ſword of the Spirit, which is the word of God.

18 And pray alwaies with al maner prayer & ſupplication in the Spirit: and * watch therunto with all perſeuerance and ſupplication for all Saints,

19 * And for mee, that vtterance may bee giuen vnto mee, that I may open my mouth boldly to publiſh the ſecret of the Goſpel.

20 Whereof I am the ambaſſadour in bonds,

---

f And make them knowen by your honeſt and godly life.

g The word of God diſcouereth the vices which were hid before.

h God thus ſpeaketh by his ſeruants to draw the infidels from their blindneſſe.

Coloſ.4.5.

i Selling all worldly pleaſures to buy time.

k In theſe perilous dayes and craft of the aduerſaries, take heed how to buy againe the occaſions of godlines, which the world hath taken from you.

Rom 12.2. 1.theſ.4.3.

‖Or, ſongs of praiſe & thankſgiuing.

l And not onely with tongue.

m Except our friendſhip be ioyned and knit in God, it is not to be eſteemed.

Col.3.18.tit.2.5. 1.pet 3.1.

1.Cor.11.3.

n The Church: ſo the husband ought to nouriſh, gouerne, and defend his wife from perils.

Col.3.19.

o Baptiſme is a token that God hath conſecrated the Church to himſelfe, & made it holy by his word: that is, his promiſe of free iuſtification and ſanctification in Chriſt.

p Becauſe it is couered and clad with Chriſts iuſtice & holineſſe.

q This our coniunction ẇ Chriſt muſt be conſidered as Chriſt is the husband, and wee the wife, which are not onely ioyned to him by nature, but alſo by the communion of ſubſtance, through the holy Ghoſt and by faith: the ſeale and teſtimony thereof is the Supper of the Lord.

Gen.2.24.mat.19.5.mar.10.7.1.Cor.6.16.

Col.3.20.

Exod.20.12. deut.5.16.ecclus.3.9.mat.15.4. mar.7.10.

a This is the firſt commandement of the ſecond table, and hath the promiſe with condition.

b By auſterity.

c That they be not brought vp in wantonneſſe, but in the feare of the Lord.

Col.3.22.tit.2.9. 1.pet.2 18.

d Which haue dominion ouer your bodies, but not ouer ỹ ſoules.

‖Or, both yours & their maſter.

Deu.10.17.2.chr 19.7 iob 34.19. wiſ.6.7.ecclus.35 12,16.act.10.34. rom.2.11.gal.2, 6 col.3.25.1.pet.1.17.

e Whether he be ſeruant or maſter.

‖Or, complete harneſſe.

f The faithfull haue not only to ſtriue againſt men and themſelues, but againſt Satan the ſpirituall enemie, who is moſt dangerous: for he is ouer our heads, ſo that we cannot reach him, but he muſt be reſiſted by Gods grace.

Chap.2.2.

g Innocencie and godly life.

h That ye may be ready to ſuffer all things for the Goſpel.

Iſa.59.17. 1.theſ.5 8.

i The ſaluation purchaſed by Ieſus Chriſt.

Coloſ.4.2.

Coloſ 4.3.2.theſ.3.1.

bonds, that therein I may ſpeake boldly, as
I ought to ſpeake.
21 ¶ But that yee may alſo knowe mine
affaires, and what I do, Tychicus my deare
brother and faithfull miniſter in the Lorde,
ſhall ſhew you of all things,
22 Whome I haue ſent vnto you for the
ſame purpoſe, that yee might knowe mine
affaires, and that hee might comfort your
hearts.
23 Peace be with the brethren, and loue
with faith from God the Father, and from
the Lord Ieſus Chriſt.
24 Grace bee with all them which loue
our Lord Ieſus Chriſt, to their [k] immortali-
tie, Amen.

Written from Rome vnto the Ephe-
ſians, and ſent by Tychicus.

[k] Or, to be without corruption, that is, to haue life euerlaſting, which is the end of this grace.

The Epiſtle of Paul to the Philippians.

THE ARGVMENT.

PAul being warned by the holy Ghoſt to goe to Macedonia, planted firſt a Church at Philippi a citie of the ſame countrey: but becauſe his charge was to preach the Goſpell vniuerſally to all the Gentiles, he trauailed from place to place, till at the length hee was taken priſoner at Rome, whereof the Philippians being aduertiſed, ſent their miniſter Epaphroditus with reliefe vnto him: who declaring him the ſtate of the Church, cauſed him to write this Epiſtle, wherein he commended them that they ſtood manfully againſt the falſe apoſtles, putting them in minde of his good will toward them, and exhorteth them that his impriſonment make them not to ſhrinke: for the Goſpell thereby was confirmed and not diminiſhed: eſpecially hee deſireth them to flee ambition, and imbrace modeſtie, promiſing to ſend Timotheus vnto them, who ſhould inſtruct them in matters more amply: yea, and that he himſelfe would alſo come vnto them, adding likewiſe the cauſe of their miniſters ſo long abode. And becauſe there were no greater enemies to the croſſe then the falſe apoſtles, hee confuteth their falſe doctrine, by proouing onely Chriſt to bee the ende of all true religion, with whom we haue all things, and without whom we haue nothing, ſo that his death is our life, and his reſurrection our iuſtification. After this follow certaine admonitions both particular and generall, with teſtification of his affection toward them, and thankefull accepting of their beneuolence.

CHAP. I.

1 Saint Paul diſcouereth his heart toward them, 3 By his thankeſgiuing, 4 Prayers, 8 And wiſhes for their faith & ſaluation. 7. 12. 20. He ſheweth the fruite of his croſſe, 15. 27 And exhorteth them to vnitie, 28 And patience.

PAul and Timotheus the ſer-
uants of Ieſus Chriſt, to all
the Saints in Chriſt Ieſus
which are at Philippi, with
the [a] Biſhops, and Deacons:
2 Grace be with you, and
peace from God our Father, and from the
Lord Ieſus Chriſt.
3 *I thanke my God, hauing you in per-
fect memorie,
4 (Alwayes in all my prayers for all
you, praying with gladneſſe)
5 Becauſe of the [b] fellowſhip which yee
haue in the Goſpel, from the [c] firſt day vn-
to now.
6 And I am perſwaded of this ſame
thing, that hee that hath begunne this good
worke in you, will performe it vntill the
[d] day of Ieſus Chriſt,
7 As it becommeth mee ſo to iudge of
you all, becauſe I haue you in remembrance,
[e] that both in my bonds, and in my defence
and confirmation of the Goſpel, you all were
partakers of my [f] grace.
8 For God is my record, how I long af-
ter you all from the very heart roote in Ie-
ſus Chriſt.
9 And this I pray, that your loue may
abound, yet more and more in knowledge,
and in all iudgement,
10 That yee may diſcerne things that
‖ differ one from another, that ye may be pure,
and [g] without offence, vntill the day of
Chriſt,
11 Filled with the fruits of [h] righteouſ-
neſſe, which are by Ieſus Chriſt vnto the
glory and prayſe of God.
12 ¶ I would ye vnderſtood, brethren,
that the things which haue come vnto mee,
are turned rather to the furthering of the
Goſpel,
13 So that my bonds in [i] Chriſt are fa-
mous throughout all the [k] iudgement hall,
and in all other places,
14 In ſo much that many of the bre-
thren in the Lord are boldened through my
bonds, and dare more frankely ſpeake the
[l] word.
15 Some preach Chriſt, euen through
enuie and ſtrife, and ſome alſo of good
will.
16 The one part preach Chriſt of con-
tention and not [m] purely, ſuppoſing to adde
more affliction to my bands:
17 But the others of loue, knowing that
I am ‖ ſet for the defence of the Goſpel.
18 What then? yet Chriſt is preached all
maner wayes, whether it bee [n] vnder a pre-
tence, or ſincerely: and I therein ioy: yea,
and will ioy.
19 For I know that this ſhall turne to
my ſaluation, through your prayer, and by
the helpe of the Spirit of Ieſus Chriſt,
20 As I heartily looke for, and hope,
that in nothing I ſhall be aſhamed, but that
with all confidence, as alwayes, ſo now
Chriſt ſhall be magnified in my body, whe-
ther it be by life or by death.
21 For Chriſt is to me both in life, and in
death aduantage.

22 And

[a] By Biſhops here he meaneth them that had charge of the word, and gouerning, as paſtours, doctors, elders: by deacons, ſuch as had charge of the diſtribution, & of yͤ poore and ſicke.

1.Theſ.1.2.

[b] With other Churches.

[c] That ye receiued the Goſpel.

[d] When you ſhall receiue the crowne of glory.

[e] It was a ſure token of their loue yͭ they did helpe him by al meanes poſſible when he was abſent, and in priſon, euen as if they had bin priſoners with him.

[f] Of this peculiar benefit to ſuffer for Chriſts ſake.

‖ *Or, are excellent*

[g] That you ſo increaſe in godlines, that not only ye can put difference betweene good & euill: but alſo that ye profit more and more without ſlipping backe, or ſtanding in a ſtay.

[h] Righteouſnes is the tree, good works the fruit.

[i] Which I ſuſteine for Chriſts cauſe.

[k] That is, in the court or palace of the Emperour Nero.

[l] Or profeſſe the Goſpel conſidering my conſtancie.

[m] But with a corrupt mind.

‖ *Or, lie in bonds.*

[n] Their pretence was to preach Chriſt, and therefore their doctrin was true: but they were full of ambition and enuie, thinking to deface Paul and preferre themſelues.

22 And whether to [o] liue in the fleſh, were profitable for mee, and what to chooſe, I know not.

23 For I am greatly in doubt on both ſides, deſiring to bee looſed and to bee with Chriſt, which is beſt of all.

24 Neuertheleſſe, to abide in the ‖ fleſh, is more needfull for you.

25 And this am I ſure of, that I ſhall abide, and with you all continue, for your furtherance and ioy of your faith,

26 That yee may more abundantly reioyce in Ieſus Chriſt for me, by my comming to you againe.

27 * Onely let your conuerſation bee, as it becommeth the Goſpell of Chriſt, that whether I come and ſee you, or elſe bee abſent, I may heare of your matters that yee ‖ continue in one ſpirit, and in one minde fighting together through the faith of the Goſpell.

28 And in nothing feare your aduerſaries, which is to them a [p] token of perdition, and to you of ſaluation, and [q] that of God.

29 For vnto you it is giuen for ‖ Chriſt, that not onely yee ſhould beleeue in him, but alſo ſuffer for his ſake,

30 Hauing the ſame fight, which yee ſaw in me, and now heare to be in me.

[o] To liue in the fleſh, is to liue in this brittle body, till we be called to liue euerlaſtingly: but to liue according to the fleſh, or to be in the fleſh, ſignifie, to be deſtitute of the Spirit, and to be plunged in the filthie concupiſcences of the fleſh.

‖Or. body.

Epheſ.4.1. coloſſ.1.10. 1.theſſ.2.12.

‖Or. ſtand.

[p] The more that tyrants rage againſt ÿ Goſpel, the more manifeſtly they declare that they runne to their owne deſtruction: and againe, conſtant perſeuerance for Chriſtes ſake, is an euident ſigne of ſaluation. [q] God ſheweth by this meanes of bearing the croſſe, who are his, and who are not. ‖ Or, Chriſts cauſe.

CHAP. II.

3 He exhorteth them aboue all things to humilitie, whereby pure doctrine is chiefly maintained, 19 Promiſing that he and Timotheus will ſpeedily come vnto them, 27 And excuſeth the long tarying of Epaphroditus.

1 If there bee therefore any [a] conſolation in Chriſt, if any comfort of loue, if any fellowſhip of the Spirit, if any compaſſion and mercie,

2 Fulfill my ioy, that yee be like minded hauing the ſame loue, beeing of one accord, and of [b] one iudgement,

3 That nothing be done through contention or vaine glory, but that in meekeneſſe of minde * euery man eſteeme other better then himſelfe.

4 Looke not euery man on his owne things, but euery man alſo on the things of other men.

5 Let the ſame minde be in you that was euen in Chriſt Ieſus,

6 Who [c] being in the forme of GOD, thought it no [d] robbery to be equall with God:

7 * But he made himſelfe of no reputation, and tooke on him the forme of a ſeruant, and was made like vnto men, and was found in [f] ſhape as a man.

8 * He humbled himſelfe, and became obedient vnto the death, euen the death of the croſſe.

[a] If ye ſo loue me, that you deſire my comfort.

[b] From the conſent of willes and mindes he proceedeth to the agreement in doctrine, that there might be full and perfect concord.

Rom 12.10.

[c] If Chriſt being very God equall with the Father, layde aſide his glory, and being Lord, became a ſeruant, and willingly ſubmitted himſelfe to moſt ſhamefull death, ſhall we which are nothing but vile ſlaues, through arrogancie treade downe our brethren, and preferre our ſelues? [d] For hee that was God ſhould haue done none iniurie to the Godhead. Matth.20.28 [e] The poore and weake nature of man. [f] Hee was ſeene and heard of men, ſo that his behauiour and perſon declared that hee was a miſerable man. Hebr 2.9.

9 Wherefore God hath alſo highly exalted him, and giuen him a Name aboue euery Name,

10 That at the Name of Ieſus ſhould euery knee [g] bow, both of things in heauen, and things in earth, and things vnder the earth,

11 * And that euery tongue ſhould confeſſe that Ieſus Chriſt is the Lord, vnto the glory of God the Father.

12 Wherefore my beloued, as yee haue alwayes obeyed mee, not as in my preſence only, but now much more in mine abſence, ſo [h] make an end of your owne ſaluation with [i] feare and trembling.

13 For it is God which worketh in you, both the will and the deed, euen of his [k] good pleaſure.

14 Doe all things without * murmuring and reaſonings,

15 That ye may be blameleſſe, and pure, and the ſonnes of God without rebuke in the middes of a naughtie and crooked nation, among whom yee ſhine, as * lights in the world,

16 [l] Holding forth the [m] word of life, that I may reioyce in the day of Chriſt, that I haue not runne in vaine, neither haue laboured in vaine.

17 Yea, and though I be [n] offred vp vpon the ſacrifice, and ſeruice [o] of your faith, I am glad, and reioyce with you all.

18 For the ſame cauſe alſo be ye glad, and reioyce with me.

19 And I truſt in the Lord Ieſus to ſend * Timotheus ſhortly vnto you, that I alſo may be of good comfort, when I know your ſtate.

20 For I haue no man like minded, who will faithfully care for your matters.

21 * For all [p] ſeeke their owne, and not that which is Ieſus Chriſts.

22 But ye know the proofe of them, that as a ſonne with the father, he hath ſerued with me in the Goſpel.

23 Him therefore I hope to ſend aſſoone as I know how it will go with me,

24 And truſt in the Lord, that I alſo my ſelfe ſhall come ſhortly.

25 But I ſuppoſed it neceſſary to ſend my brother Epaphroditus vnto you, my companion in labour, and fellow ſouldier, euen your meſſenger, and he that miniſtred vnto me ſuch things as I wanted.

26 For he longed after all you, and was full of heauineſſe, becauſe ye had heard, that he had bene ſicke.

27 And no doubt he was ſicke, very nere vnto death: but God had mercy on him, and not on him only, but on me alſo, leſt I ſhould haue ſorow vpon ſorow.

28 I ſent him therefore the more diligently, that when ye ſhould ſee him againe, yee might reioyce, and I might be the leſſe ſorowfull.

29 Receiue him therefore in the Lord with all gladneſſe, and make much of ſuch:

30 Becauſe that for the [q] worke of Chriſt he [r] was neere vnto death, and regarded not his life, to fulfil that ſeruice which was lacking in your part toward me.

Rom.14 11. iſa.45.23.

[g] Worſhip and be ſubiect to him.

Ioh.13.13. 1. cor. 8.6. and 12.3.

[h] Runne forward in the race of righteouſneſſe wherein God hath freely placed you through Ieſus Chriſt, and conducteth you his children by his Spirit to walke in good works, and ſo to make your vocation ſure.

[i] Which may make you carefull and diligent.

[k] Which is his free grace.

1.Pet.4.9. Matth.5.16.

[l] As they which in the night ſet forth a candle to giue light to others.

[m] The Goſpel.

[n] The word ſignifieth to powre out as the drinke offring was powred on the ſacrifice.

[o] To confirme you in your faith.

Acts 16.1. 1.Cor.10.24.

[p] They rather ſought profite by their preaching then Gods glory.

[q] He calleth it here the worke of Chriſt, to viſite Chriſt, who was bound in the perſon of Paul, and was in need of neceſſaries.

[r] He approueth them which hazard their life to relieue the priſoners of Chriſt.

CHAP.

CHAP. III.

2 He warneth them to beware of falſe teachers, 3 againſt whom he ſetteth Chriſt, 4 likewiſe himſelfe, 9 and his doctrine, 12 and reproueth mans owne righteouſneſſe.

MOreouer, my brethren, reioyce in the Lord. It grieueth me not to write [a] the ſame things to you, and for you it is a ſure thing.

2 Beware of [b] dogs: beware of euil workers: beware of the [c] conciſion.

3 For wee are the circumciſion, which worſhip God in the ſpirit, and reioyce in Chriſt Ieſus, and haue no confidence [d] in the fleſh:

4 Though I might alſo haue confidence in the fleſh. If any other man thinketh that he hath whereof he might truſt in the fleſh, much more I:

5 Circumciſed the eight day, of the kinred of Iſrael, of the tribe of Beniamin, * an Ebrewe of the Ebrewes, * by the ‖ lawe a Phariſe.

6 Concerning zeale, I perſecuted the Church: touching the righteouſnes which is in the Law, I was vnrebukeable.

7 But the things that were vantage vnto mee, the ſame I counted loſſe for Chriſts ſake.

8 Yea, doubtleſſe I thinke all things but loſſe for the excellent knowledge ſake of Chriſt Ieſus, my Lorde, for whom I haue counted all things loſſe, and doe iudge them to bee dongue, that I might winne Chriſt,

9 And might bee [e] found in him, that is not hauing mine owne righteouſneſſe, which is of the Law, but that which is through the faith of Chriſt, euen the righteouſneſſe which is of God through faith,

10 That I may know him, and the vertue of his reſurrection, and the fellowſhip of his afflictions, and be made conformable vnto his death,

11 If by any meanes I might attaine vnto the [f] reſurrection of the dead:

12 [g] Not as though I had already attained to it, either were already perfect: but I follow, if that I may comprehend that for whoſe ſake alſo I am [h] comprehended of Chriſt Ieſus.

13 Brethren, I count not my ſelfe, that I haue attained to it, but one thing I doe: I forget that which is behind, and endeuour my ſelfe vnto that which is before,

14 And follow hard toward the [i] marke, for the price of the high calling of God in Chriſt Ieſus.

15 Let vs therefore as many as [k] be [l] perfect, be thus minded: and if ye be otherwiſe minded, God ſhall reueale euen the [m] ſame vnto you.

16 Neuertheleſſe in that whereunto wee are come, let vs proceede by one rule, * that we may minde one thing.

17 Brethren, be folowers of me, and looke on them, which walke ſo, as yee haue vs for an enſample.

18 * For many walke, of whom I haue told you often, and now tel you weeping, that they are the enemies of the [n] croſſe of Chriſt,

19 Whoſe ‖ end is damnation, whoſe God is their belly, & whoſe [o] glory is to their ſhame, which minde earthly things.

20 But our [p] conuerſation is in heauen, from whence alſo wee looke for the * Sauiour, euen the Lord Ieſus Chriſt,

21 Who ſhall change our vile body, that it may be faſhioned like vnto his glorious body, according to the working, whereby he is able euen to ſubdue all things vnto himſelfe.

CHAP. IIII.

1 He exhorteth them to be of honeſt conuerſation, 15 and thanketh them, becauſe of the prouiſion that they made for him being in priſon, 21 and ſo concludeth with ſalutations.

THerefore, my brethren, beloued and longed for, my ioy and my crowne, ſo continue in the Lord, ye beloued.

2 I pray Euodias, and beſeech Syntiche, that they be of one accord in the Lord.

3 Yea, and I beſeech thee, faithfull yokefellow, helpe thoſe women, which laboured with me in the Goſpel, with Clement alſo, and with other my fellow labourers, whoſe names are in the * [a] booke of life.

4 Reioyce in the Lord alway, againe I ſay, reioyce.

5 Let your patient mind be knowen vnto all men. The Lord is [b] at hand.

6 * Be nothing careful, but in all things let your requeſts bee ſhewed vnto God in prayer, and ſupplication, with giuing of thankes.

7 And the peace of God which paſſeth all vnderſtanding, ſhall [c] preſerue your hearts and minds in Chriſt Ieſus.

8 Furthermore, brethren, whatſoeuer things are true, whatſoeuer things are honeſt, whatſoeuer things are iuſt, whatſoeuer things are pure, whatſoeuer things pertaine to loue, whatſoeuer things are of good report, if there be any vertue, or if there be any praiſe, thinke on theſe things,

9 Which ye haue both learned and receiued, and heard, and ſeene in me: thoſe things doe, and the God of peace ſhall bee with you.

10 Now I reioyce alſo in the Lord greatly, that now at the laſt yee are [d] reuiued againe to care for me, wherein notwithſtanding ye were careful, but ye lacked opportunitie.

11 I ſpeake not becauſe of [e] want: for I haue learned in whatſoeuer ſtate I am, therwith to be content.

12 And I can bee abaſed, and I can abound: euery where in all things I am inſtructed both to be ful, and to be hungry, and to abound, and to haue want.

13 I am able to doe all things through the helpe of [f] Chriſt, which ſtrengtheneth me.

14 Notwithſtanding ye haue well done, that ye did communicate to mine affliction.

15 And ye Philippians know alſo that in the [g] beginning of the Goſpel, when I departed from Macedonia, no Church communicated with me concerning the [h] matter of giuing and receiuing, but ye onely.

[a] Which ye haue often heard of me.

[b] Which barke againſt the true doctrine to fill their bellies.

[c] The falſe apoſtles gloried in their circumciſion, whereunto S. Paul here alludeth, calling thē conciſion, which is cutting off, and tearing aſunder of the Church.

[d] In outward things.

2.Cor.11.22.

Acts 23 6.

‖Or, profeſſion.

[e] As one grafted in by faith.

[f] That is, to life euerlaſting.

[g] Or haue now taken full poſſeſſion thereof, not that he doubted to attaine vnto it, but becauſe he would declare the excellencie thereof.

[h] We can run no farther then God giueth vs ſtrēgth, and ſheweth vs the way.

[i] That is, to obtaine the crowne of glory in the heauens.

[k] Or, haue more profited then others.

[l] This perfection ſtandeth in forſaking ſinne, and to be renewed through faith by him which is only perfect.

[m] That is, that this is the true wiſedome, and ſtreight rule of liuing.

Rom.15.5.
1.cor.1.10.

Rom.16.17,18.

[a] That is, of the Goſpel, which is the preaching of the croſſe.

‖Or, reward.

[o] The vaine glory which they ſeeke after in this world, ſhall turne to their confuſion and ſhame.

[p] In mind and affection.

1.Cor.3.7.
tit.2.11,13.

Pſal.69.28. luke 10.20. reue.3.5. and 20.12. and 21.27.

[a] This booke Ezekiel calleth the writing of the houſe of Iſrael, and the ſecret of the Lord, Chap.13.9.

[b] To ſuccour you.

Math.6.25.

[c] From Satan, who ſeeketh to take from vs this peace of conſcience.

[d] That is, begin anew to help me.

[e] That I was not able to endure my pouerty.

[f] Not of his own vertue or free will.

[g] When I firſt preached the Goſpel vnto you.

[h] He had giuen of his part in communicating with them ſpirituall things, but he receiued nothing of them, which ought at leaſt to haue releeued him in his neceſſitie.

16 For euen when I was in Theſſalonica, yee ſent once, and afterward againe for my neceſſitie,

17 Not that I deſire a gift: but I deſire the fruite which may ‖further your reckoning.

‖Or, abound toward your count.

18 Now I haue receiued all, and haue plenty: I was euen filled, after that I had receiued of Epaphroditus that which came from you, an odour that ſmelleth ſweete, a ſacrifice acceptable and pleaſant to God.

19 And my God ſhall fulfill all your neceſſities through his riches with glory in Ieſus Chriſt.

20 Unto God euen our Father be prayſe for euermore, Amen.

21 Salute all ẏ Saints in Chriſt Ieſus. The brethren, which are with me, greet you.

22 All the Saints ſalute you, and moſt of all they which are of [i] Ceſars houſhold.

[i] Of ſuch as did belong to the Emperour Nero.

23 The grace of our Lord Ieſus Chriſt be with you all, Amen.

Written to the Philippians from Rome,
and ſent by Epaphroditus.

The Epiſtle of Paul to the Coloſſians.

THE ARGVMENT.

IN this Epiſtle S. Paul putteth difference betweene the liuely, effectuall and true Chriſt, and the fained, counterfait, and imagined Chriſt, whom the falſe apoſtles taught. And firſt, he confirmeth the doctrine, which Epaphras had preached, wiſhing them the increaſe of faith, to eſteeme the excellencie of Gods benefit toward them, teaching them alſo that ſaluation, and whatſoeuer good thing can bee deſired, ſtandeth onely in Chriſt, whom onely we embrace by the Goſpel. But foraſmuch as the falſe brethren would haue mixed the Law with the Goſpel, hee toucheth thoſe flatterers vehemently, and exhorteth the Coloſſians to ſtay onely on Chriſt, without whom all things are but meere vanitie. And as for circumciſiom, abſtinence from meates, external holineſſe, worſhipping of Angels as meanes whereby to come to Chriſt, hee vtterly condemneth, ſhewing what was the office and nature of ceremonies, which by Chriſt are abrogate: ſo that now the exerciſes of the Chriſtians ſtand in mortification of the fleſh, newneſſe of life, with other like offices appertaining both generally and particularly to all the faithfull.

CHAP. I.

3 He giueth thanks vnto God for their faith, 7 Confirmeth the doctrine of Epaphras, 9 Prayeth for the increaſe of their faith. 13 He ſheweth vnto them the true Chriſt, and diſcouereth the counterfeit Chriſt of the falſe apoſtles. 25 He approoueth his authoritie and charge, 28 And of his faithfull executing of the ſame.

PAul an Apoſtle of IESVS Chriſt, by the will of God, and Timotheus our brother,

2 To all them which are at [a] Coloſſe, Saints and faithfull brethren in Chriſt: Grace bee with you, and peace from God our Father, and from the Lord Ieſus Chriſt.

[a] Which was a citie of Phrygia.

3 We giue thankes to God euen the Father of our Lorde Ieſus Chriſt, alwayes praying for you:

4 Since we heard of your faith [b] in Chriſt Ieſus, and of your loue toward all Saints,

[b] For without Chriſt there is no faith to be ſaued by, but onely a vaine opinion.

5 For the hopes ſake which is laid vp for you in heauen, whereof ye haue heard before by the word of trueth, which is the Goſpel,

6 Which is come vnto you, euen as it is vnto all the world, and is fruitfull, as it is alſo among you, from the day that ye heard and truely knew the grace of God,

7 As yee alſo learned of Epaphras our deare fellow ſeruant, which is for you a faithfull miniſter of Chriſt:

8 Who hath alſo declared vnto vs your loue, which ye haue [c] by the ſpirit.

[c] Which commeth of the holy Ghoſt.

9 For this cauſe wee alſo, ſince the day we heard of it, ceaſe not to pray for you, and to deſire that yee might bee fulfilled with knowledge of [d] his will, in all wiſedom, and ſpirituall vnderſtanding,

[d] That is, Gods.

10 * That ye might walke worthy of the Lord, & pleaſe him in all things, being *fruitfull in all good workes, and increaſing in the knowledge of God,

Epheſ.4.1. phil.1.27. 1.theſ.2.12.

1,*Cor*.1.5.

11 Strengthened with all might through his glorious power, vnto all patience, and long ſuffering with ioyfulneſſe,

12 Giuing thanks vnto the Father, which hath made vs meete to bee partakers of the inheritance of the Saints in light,

13 Who hath deliuered vs fro the power of darkenes, and hath tranſlated vs into the kingdome * of his deare Sonne,

Matth.3.17. *and* 17.5.2.*pet*.1.17.

14 In whome wee haue redemption through his blood, that is, the forgiueneſſe of ſinnes,

15 Who is the * [e] image of the inuiſible God, the [f] firſt borne of euery creature.

Hebr.1.3.

[e] For God is made viſible in the fleſh of Chriſt, and the diuinitie dwelleth in him corporally.

[f] Borne before any thing was created.

16 * For by him were all things created, which are in heauen, and which are in earth, things viſible and inuiſible: whether they be Thrones, or Dominions, or Principalities, or Powers, all things were created by him and for him,

Iohn 1.3.

17 And he is before all things, and in him all things conſiſt.

18 And hee is the head of the body of the Church: he is the beginning, *and [g] the firſt borne of the dead, that in all things he might haue the preeminence.

1.*Cor*.15.20. *reuel*.1.5.

[g] He that roſe firſt againe from the dead, to take poſſeſſion of life euerlaſting: which riſing may be called a new birth.

19 * For it pleaſed the Father, that in him ſhould all [h] fulneſſe dwell,

Iohn 1.14. *chap*.2.9.

[h] That the Church, which is his body, might receiue of his abundance.

20 And by him to reconcile [i] all things vnto himſelfe, and to ſet at peace through the blood of his croſſe, both the things in earth, and the things in heauen.

[i] That is, the whole Church.

21 And you which were in times paſt ſtrangers and enemies, becauſe your mindes were ſet in euill works, hath hee now alſo reconciled,

f 22 In the body of his fleſh through death, to make you * holy, and vnblameable, and without fault in his ſight,

23 * If yee continue grounded and ſtabliſhed in the faith, and be not mooued away from the hope of the Goſpell, whereof yee haue heard, and which hath beene preached to euery creature which is vnder heauen, whereof I Paul am a miniſter.

24 Now reioyce I in my ſufferings for [k] you, and fulfill [l] the reſt of the afflictions of Chriſt in my fleſh, for his bodies ſake, which is the Church.

25 Whereof I am a miniſter, according to the diſpenſation of God, which is giuen me vnto youward, to fulfill the [m] worde of God.

26 * Which is the myſterie hid ſince the world began, and from all ages, but now is made manifeſt to his [n] Saints,

27 To whom God would make knowen what is the riches of this glorious myſterie among the Gentiles, which riches is Chriſt in you, * the hope of glory,

28 Whom we preach, admoniſhing euery man, and teaching euery man in all wiſedome, that wee may preſent euery man perfect in Chriſt Ieſus:

29 Whereunto I alſo labour and ſtriue, according to his working which worketh in me mightily.

Luke 1.75.
1.cor.1,2.eph.1.4
titus 2.11,12.
Iohn 15.6.

k Or, your commoditie.

l As Chriſt hath once ſuffered in himſelfe to redeeme his church & to ſanctifie it: ſo doeth he dayly ſuffer in his members, as partaker of their infirmities, and therefore a reuenger of their iniuries.

m Which is the promiſes of Chriſt, and of the calling of the Gentiles.

Rom.16.25.ephe. 3.9.2.tim.1.10. titus 1,2. 1.pet. 1.20.

n Whom he hath elected and conſecrated to him by Chriſt.

1.Tim.1.1.

CHAP. II.

1 Hauing proteſted his good will toward them, 4 Hee admoniſheth them not to turne backe from Chriſt, to the ſeruice of Angels or any other inuention, or els ceremonies of the Law, 17 Which haue finiſhed their office, and are ended in Chriſt.

For I would yee knewe what great ‖ fighting I haue for your ſakes, and for them of Laodicea, and for as many as haue not ſeene my [a] perſon in the fleſh,

2 That their hearts might be comforted and they knit together in loue, and in all riches of the full aſſurance of vnderſtanding, to knowe the myſtery of God euen the Father, and of Chriſt:

3 In whom are hid all the treaſures of wiſedome and knowledge.

4 And this I ſay, leſt any man ſhould beguile you with inticing words:

5 * For though I be abſent in the [b] fleſh, yet am I with you in the [c] ſpirit reioycing, and beholding your order, and your ſtedfaſt faith in Chriſt.

6 As yee haue therefore receiued Chriſt Ieſus the Lord, ſo walke in him,

7 Rooted & built in him, and ſtabliſhed in the faith, as ye haue * bene taught, abounding therein with thankeſgiuing.

8 Beware leaſt there bee any man that ſpoyle you through [d] philoſophie, and vaine deceit, through the traditions of men, according to the rudiments of the world, and not after Chriſt.

9 For in him dwelleth all the fulneſſe of the [e] Godhead ‖ bodily.

10 And ye are complete in him: which is the head of all Principalitie and power:

11 In whom alſo ye are circumciſed with * circumciſion made without handes, by putting off the ſinnefull body of the fleſh, through the circumciſion [f] of Chriſt.

12 In that yee are * buried with him through baptiſme, in whom ye are alſo raiſed vp together through * the faith [g] of the operation of God which raiſed him from the dead.

13 * And yee which were dead in ſinnes, and in the vncircumciſion of your fleſh, hath he quickened together with him, forgiuing ‖ you all your treſpaſſes,

14 And putting out the * ‖ [h] hand writing of ordinances that was againſt vs, which was contrary to vs, he euen tooke it out of the way, and faſtened it vpon the croſſe,

15 And hath [i] ſpoyled the Principalities, and powers, and hath made a ſhew of them openly, and hath triumphed ouer them in the ſame croſſe.

16 Let no man therefore condemne you in meate and drinke, or in reſpect of an [k] holy day, or of the new moone, or of the Sabbath dayes.

17 Which are but a ſhadow of thinges to come: but the body is in Chriſt.

18 * Let no man [l] at his pleaſure ‖ beare rule ouer you by humbleneſſe of minde and worſhipping of Angels, aduancing himſelfe in thoſe things which hee neuer ſawe, raſhly puft vp with his fleſhly minde,

19 And beholdeth not the head, whereof all the body furniſhed and knit together by ioynts and bandes, increaſeth with the increaſing of God.

26 Wherefore if ye bee dead with Chriſt from the ordinances of the world, why, as though yee liued in the world, are yee burdened with traditions?

21 As, Touch not, Taſte not, Handle not:

22 Which all [m] periſh with the vſing, and are after the commandements and doctrines of men:

23 Which things haue in deed a ſhew of wiſedom, in [n] voluntarie religion and humbleneſſe of minde, and in not ſparing the body: ‖ neither haue they it in any eſtimation to ſatiſfie the [o] fleſh.

‖ Or, pain & care.

a Me preſent in body.

1.Cor.5.3.

b In body.

c In minde.

1.Cor.1.5.

d Teaching you vaine ſpeculations, as worſhipping of Angels of blind ceremonies & beggerly traditions: for now they haue none vſe, ſeing Chriſt is come.

Chap. 1. 19.
Iohn 1.14.

e In ſaying that the *Godhead* is really in Chriſt, he ſheweth that he is very God: alſo ſaying, *in him* he declareth two diſtinct natures, and by this word *dwelleth*, he proueth that it is there for euer.

‖ *Or, eſſentially*

Rom. 2, 29.

f Made by the Spirit of Chriſt

Rom.6.4.
Ephes.1.19.

g In beleeuing that God by his power raiſed vp Chriſt, whereof we haue a ſure token in our baptiſme.

Ephes.2.1.

‖ *Or, vs all* our.

Ephes.2.15.

‖ *Or, obligation.*

h The ceremonies and rites were as it were a publike profeſſion, and handwriting of the miſerable eſtate of mankinde: for circumciſion did declare our naturall pollution: the purifyings, and waſhing ſignified the filth of ſinne: the ſacrifices teſtified that we were guiltie of death, which were all taken away by Chriſts death.

i As Satan and his angels from whom he hath taken all power.

k Or, diſtinction, as to make difference betwixt dayes.

Math 24.4.

l Meaning, that the hypocrites led them at their pleaſure into all ſuperſtition, and errour. ‖ *Or, defraud you of your price.* m And appertaine nothing to the kingdom of God. n Such as men haue choſen according to their owne fantaſie. ‖ *Or, but they are of no value, ſaue for the filling of the fleſh.* o They pinch and defraud their body to ſhewe themſelues greate hypocrites.

CHAP. III.

1 He ſheweth where we ſhould ſeeke Chriſt. 5 Hee exhorteth to mortification, 10 To put off the olde man, and to put on Chriſt. 12 To the which he addeth exhortations, both generall and particular, to charity and humilitie.

If yee then bee [a] riſen with Chriſt, ſeeke thoſe things which are aboue where Chriſt ſitteth at the right hand of God.

2 Set your affection on things which are aboue, and not on things which [b] are on the earth.

3 For yee are [c] dead, and your life is hid with Chriſt in God.

4 When Chriſt, which is our life, ſhall appeare, then ſhall ye alſo appeare with him in glory.

a After that ye haue bene dead to beggerly ceremonies.

b Which either ſerue but for a time, or els are inuented by men.

c With Chriſt.

5 * [d] Mortifie therefore your members which are on the earth, fornication, vncleanneſſe, the inordinate affection, euill concupiſcence, and couetouſneſſe which is idolatry.

6 For the which things ſakes the wrath of God commeth on the children of diſobedience,

7 Wherein ye alſo walked once, when ye liued in them.

8 * But now put yee away euen all theſe things, wrath, anger, maliciouſneſſe, curſed ſpeaking, filthie ſpeaking out of your mouth.

9 Lie not one to another, ſeeing that yee haue put off the olde man with his workes,

10 And haue put on the new, which is renewed in knowledge * after the image of him that created him,

11 Where is neither Grecian, nor Iewe, circumciſion, nor vncircumciſion, Barbarian, Scythian, bond, free: but Chriſt is all in all things.

12 * Now therefore, as the elect of God [e] holy and beloued, put on ‖ tender mercie, kindneſſe, humbleneſſe of minde, meekeneſſe, long ſuffering:

13 Forbearing one another, and forgiuing one another, if any man haue a quarell to another, euen as Chriſt forgaue you, euen ſo doe ye.

14 And aboue all theſe things, put on loue, which is the bond of perfectneſſe.

15 And let the peace of God [f] rule in your hearts, to the which ye are called in one body, and be ye ‖ amiable.

16 Let the [g] worde of Chriſt dwell in you plenteouſly in all wiſedome, teaching and admoniſhing your owne ſelues, in [h] Pſalmes, and hymnes, & ſpirituall ſongs, ſinging with a * ‖ grace in your hearts to the Lord.

17 * And whatſoeuer ye ſhall doe in word or deede, doe all in the [g] name of the Lord Ieſus, giuing thankes to God euen the Father by him.

18 ¶ * Wiues, ſubmit your ſelues vnto your huſbands, as it is comely in the Lord.

19 * Huſbands, loue your wiues, and bee not bitter vnto them.

20 ¶ * Children, obey your parents in all things: for that it is well pleaſing vnto the Lord.

21 Fathers, [k] prouoke not your children to anger, leſt they be diſcouraged.

22 ¶ * Seruants, be obedient vnto them that are your maſters according to the fleſh in all things, not with eye ſeruice as men pleaſers, but in ſingleneſſe of heart, fearing God.

23 And whatſoeuer ye doe, do it heartily, as to the Lord, and not vnto men,

24 Knowing that of the Lord ye ſhall receiue the reward of the inheritance: for yee ſerue the Lord Chriſt.

25 But hee [l] that doeth wrong, ſhall receiue for the wrong that hee hath done, and there is no * [m] reſpect of perſons.

Ephe.5.3.

[d] Extinguiſh all the ſtrength of the corrupt nature which reſiſteth againſt the Spirit, that yee may liue in the Spirit, and not in the fleſh.

Rom.6.4.eph.4.25.hebr.12.1. 1.pet.2.1. and 4.1,2.

Gen.1.26.and 5.1.and 9.6.

Ephe.4.32. and 6.11.

[e] He ſheweth what fruites are in them that are dead to the world and are riſen againe with Chriſt.

‖ *Or, the bowels of mercies.*

[f] Let it guide all your doings.

‖ *Or, gracious, or thankefull.*

[g] The doctrine of the Goſpel.

[h] Pſalmes properly conteine complainings to God, narrations and expoſtulations: hymnes only thankeſgiuing, ſongs conteine prayſes, & thanksgiuing, but not ſo largely and amply as hymnes doe.

Epheſ.4.29.

‖ *Or, thanksgiuing.*

1.Cor.10.31.

Epheſ.5.22.

1.Pet.3.7.

epheſ.2.5.

Epheſ.6.1.

[i] Which are in the Lord.

[k] By too much rigour.

Epheſ.6.5. titus.2.9. 1.pet.2.18.

[l] The cruell maſter.

Deut.10.17. wiſd.6.7. Ecclus.35.12. rom.2.11. gala.2.6. epheſ.6.9.

[m] Whether he be maſter or ſeruant.

CHAP. IIII.

1 Hee exhorteth them to be feruent in prayer, 5 To walke wiſely toward them that are not yet come to the true knowledge of Chriſt. He ſaluteth them, and wiſheth them all proſperitie.

YE maſters, doe vnto your ſeruants, that which is iuſt and equall, knowing that ye alſo haue a maſter in heauen.

2 * Continue in praier, and watch in the ſame with thankeſgiuing.

3 * Praying alſo for vs, that God may open vnto vs the [a] doore of vtterance, to ſpeake the myſterie of Chriſt: wherefore I am alſo in bonds,

4 That I may vtter it, as it becommeth me to ſpeake.

5 ¶ * Walke [b] wiſely toward them that are without, and [c] redeeme the time.

6 Let your ſpeech bee gracious alwayes, and powdred with [d] ſalt, that ye may knowe how to anſwere euery man.

7 ¶ Tychicus our beloued brother, and faithfull miniſter, and fellow ſeruant in the Lord, ſhall declare vnto you my whole ſtate,

8 Whome I haue ſent vnto you for the ſame purpoſe that he might know your ſtate, and might comfort your hearts,

9 * With Oneſimus a faithfull and a beloued brother, who is one of you. They ſhall ſhew you of all things here.

10 Ariſtarchus my priſon fellowe ſaluteth you, and Marcus, Barnabas ſiſters ſonne (touching whome yee receiued commandements: If he come vnto you, receiue him.)

11 And Ieſus which is called Iuſtus, which are of the circumciſion. Theſe [e] onely are my [f] workefellowes vnto the kingdome of God, which haue bene vnto my conſolation.

12 Epaphras the ſeruant of Chriſt, which is one of you, ſaluteth you, and alwayes ſtriueth for you in prayers, that yee may ſtande perfect, and full in all the will of God.

13 For I beare him recorde, that he hath a great zeale for you, and for them of Laodicea, and them of Hierapolis.

14 * Luke the beloued phyſician greeteth you, and Demas.

15 Salute the brethren which are of Laodicea, and Nymphas, & the Church which is in his houſe.

16 And when this Epiſtle is read of you, cauſe that it bee read in the Church of the Laodiceans alſo, and that ye likewiſe reade the Epiſtle [g] written from Laodicea,

17 And ſay to Archippus, Take heede to the miniſterie, that thou haſt receiued in the Lord, that thou fulfill it.

18 The ſalutation by the hande of mee Paul. Remember my bondes. Grace bee with you, Amen.

Written from Rome to the Coloſſians,
and ſent by Tychicus and Oneſimus.

Luke 18.1. 1.theſ.5.17. Epheſ.6.18. 2.theſſ.3.1.

[a] That I may freely preach the Goſpel.

Epheſ.5.15.

[b] To the commoditie of your neighbours.

[c] Beſtow the time well, which the malice of men euery where plucketh from you, and cauſeth you to abuſe it.

[d] Perteining to edification and mixt with no vanitie.

Philem.10.

[e] If they onely did helpe him to preach the Goſpel at Rome, where was Peter or thoſe fiue and twentie yeeres that they faine he abode at Rome?

[f] In preaching the Goſpel.

2.Tim.4.10,11.

[g] Either to Paul, or els which they would write as an anſwere to this Epiſtle ſent to the Coloſſians.

THE

The firſt Epiſtle of Paul to the Theſſalonians.

THE ARGVMENT.

AFter that the Theſſalonians had bene well inſtructed in the faith, perſecution (which perpetually followeth the preaching of the Goſpel) aroſe, againſt the which although they did conſtantly ſtand, yet S. Paul (as moſt carefull for them) ſent Timothy to ſtrengthen them, who ſoone after admoniſhing him of their eſtate, gaue occaſion to the Apoſtle to confirme them by diuers arguments to bee conſtant in faith, and to ſuffer whatſoeuer God calleth them vnto for the teſtimony of the Goſpell, exhorting them to declare by their godly liuing the puritie of their religion. And as the Church can neuer be ſo purged, that ſome cockle remaine not among the wheate, ſo there were among them wicked men which by moouing vaine and curious queſtions to ouerthrow their faith, taught falſely, as touching the point of the reſurrection from the dead: whereof he briefly inſtructeth them what to thinke, earneſtly forbidding them to ſeeke curiouſly to know the times, willing them rather to watch, leaſt the ſudden comming of Chriſt come vpon them at vnaware: and ſo after certaine exhortations, and his commendations to the brethren, he endeth.

CHAP. I.

2 He thanketh God for them, that they are ſo ſtedfaſt in faith and good works, 6 And receiue the Goſpel with ſuch earneſtneſſe, 7 That they are an example to all others.

PAul and Siluanus, and Timotheus, vnto the Church of the Theſſalonians, which is in [a]God the Father, and in the Lord Ieſus Chriſt: Grace bee with you and peace from God our father and from the Lord Ieſus Chriſt.

2 *We giue God thankes alwaies for you all, making *mention of you in our prayers

3 Without ceaſing, remembring your [b]effectuall faith, and [c]diligent loue, and the patience of your hope in our Lorde Ieſus Chriſt, in the ſight of God euen our Father,

4 Knowing, beloued brethren, that yee are elect of God.

5 For our [d]Goſpell was not vnto you in worde onely, but alſo in power, and in the holy Ghoſt, and in much aſſurance, as ye know after what maner wee were among you for your ſakes.

6 And ye became followers of vs, and of the Lord, and receiued the word in much affliction, with [e]ioy of the holy Ghoſt,

7 So that ye were as ‖ enſamples to all that beleeue in Macedonia and Achaia.

8 For from you ſounded out the worde of the Lorde, not in Macedonia and in Achaia onely: but your faith alſo which is towarde God, ſpread abroad in all quarters, that wee neede not to ſpeake any thing.

9 For they [f]themſelues ſhew of vs what maner of entring in we had vnto you, and howe ye turned to God from idoles, to ſerue the [g]liuing and true God,

10 And to looke for his Sonne from heauen, whom he raiſed from the dead, euen Ieſus which deliuereth vs from the [h]wrath to come.

[a] For there is no Church which is not ioyned together in God.

2.Theſſ.1.3. Philip.1 3,4.

[b] Which declareth it ſelfe by moſt liuely fruits.

[c] Whereby you declared your ſelues moſt ready and painefull to helpe the poore.

[d] The effectuall preaching of the Goſpel is an euident token of our election.

[e] To beleeue and to be fully perſwaded to haue the gifts of the holy Ghoſt and ioyfully to ſuffer for Chriſts ſake, are moſt certaine ſignes of our election.

‖ Or, patterns.

[f] To wit, all the faithfull.

[g] For idoles are dead things and onely fained phantaſies.

[h] Which he ſhal execute vpon the wicked.

CHAP. II.

8 To the intent they ſhould not faint vnder the croſſe, 9 He commendeth his diligence in preaching, 13 And theirs in obeying. 18 He excuſeth his abſence, that hee could not come and open his heart to them.

FOr ye your ſelues knowe, brethren, that our entrance in vnto you was not in [a]vaine,

2 But euen after that wee had ſuffered before, and were ſhamefully intreated at *Philippi (as ye knowe) we were bolde [b]in our God, to ſpeake vnto you the Goſpell of God with much ſtriuing.

3 For our exhortation was not by deceit, nor by vncleanneſſe, nor by guile.

4 But as we were allowed of God, that the Goſpell ſhould be committed vnto vs, ſo wee ſpeake, not as they that [c]pleaſe men, but God, which trieth our hearts.

5 Neither yet did we euer vſe flattering words, as ye knowe, nor coloured couetouſneſſe, God is record.

6 Neither ſought we prayſe of men, neither of you, nor of others.

7 When wee might haue bene ‖ chargeable, as the Apoſtles of Chriſt: but wee were gentle among you, euen as a [d]nource cheriſheth her children.

8 Thus being affectioned toward you, our good will was to haue dealt vnto you, not the Goſpell of God onely, but alſo our owne ſoules, becauſe ye were deare vnto vs.

9 For ye remember, brethren, *our labour and trauaile: for we laboured day and night, becauſe we would not bee chargeable vnto any of you, and preached vnto you the Goſpell of God.

10 Ye are witneſſes, and God alſo, how holily and iuſtly, and vnblameably we behaued our ſelues among [e]you that beleeue.

11 As yee knowe how that wee exhorted you, and comforted, and beſought euery one of you (as a father his children)

12 That yee *would walke worthy of God, who hath called you vnto his kingdome and glory.

13 For this cauſe alſo thanke wee God without ceaſing, that when yee receiued of vs the worde of the preaching of God, yee receiued it not as the word of men, but as it is in deede the word of God, which alſo worketh in you that beleeue.

14 For brethren, yee are become followers of the Churches of God, which in Iudea are in [f]Chriſt Ieſus, becauſe yee haue alſo ſuffered the ſame things of your owne

[a] Not in outward ſhew and in pompe, but in trauell and in the feare of God.

Act.16.12,23

[b] By his helpe and grace.

[c] Which declareth a naughty conſcience.

‖ Or, in authority.

[d] He humbled himſelfe to ſupport all things without all reſpect of lucre: euen as the tender mother which nourceth her children, and thinketh no office too vile for her childrens ſake.

Acts 20 34. 1.cor.4.12. 2.theſ.3.8.

[e] For it is not poſſible to auoid the reproches of the wicked which euer hate good doings.

Ephe.4.1. phil.1.27. col.1.10.

[f] In his Name and vnder his profeſſion.

countrey men euen as they haue of yͤ Iewes,

15 Who both killed the Lord Ieſus and their owne Prophets, and haue perſecuted vs, and God they pleaſe not, and are contrary [g] to all men,

16 And forbid vs to preach vnto the Gentiles, that they might be ſaued, to [h] fulfill their ſinnes alwayes: for the wrath of God is [i] come on them, to the vtmoſt.

17 Foraſmuch, brethren, as wee were kept from you for a ſeaſon, concerning ſight, but not in the heart, we * enforced the more to ſee your face with great deſire.

18 Therefore we would haue come vnto you (I Paul, at leaſt once or twice) but Satan hindred vs.

19 For what is our hope or ioy, or crowne of reioycing? are [k] not euen you it in the preſence of our Lorde Ieſus Chriſt at his comming?

20 Yes, ye are our glory and ioy.

CHAP. III.

2 Hee ſheweth how greatly he was affectioned toward them, both in that hee ſent Timotheus to them, 10 And alſo prayed for them.

WHerfore ſince we could no longer forbeare, wee thought it good to remaine at Athens [a] alone.

2 * And haue ſent Timotheus our brother and miniſter of God, and our labour felow in the Goſpel of Chriſt, to ſtabliſh you, and to comfort you touching your faith,

3 That no man ſhould be mooued with theſe afflictions: for yee your ſelues knowe, that we are appointed thereunto.

4 For verely when wee were with you, wee tolde you before that wee ſhould ſuffer tribulations, euen as it came to paſſe, and ye know it.

5 Euen for this cauſe, when [b] I could no longer forbeare, I ſent him that I might know of your faith, leaſt the [c] tempter had tempted you in any ſort, and that our labour had bene in vaine.

6 But nowe lately when Timotheus came from you vnto vs, and brought vs good tidings of your faith and loue, and that yee haue good remembrance of vs alwayes, deſiring to ſee vs, as we alſo doe you,

7 Therefore, brethren, we had conſolation in you, in all our affliction, and neceſſitie through your faith.

8 For nowe are wee [d] aliue, if yee [e] ſtand faſt in the Lord.

9 For what thankes can we recompenſe to GOD againe for you, for all the ioy wherewith we reioyce for your ſakes before our God,

10 Night and day * praying exceedingly that wee might ſee your face, and might [f] accompliſh that which is lacking in your faith?

11 Nowe God himſelfe, euen our Father, and our Lord Ieſus Chriſt, guide our iourney vnto you,

12 And the Lord increaſe you, and make you abound in loue one towarde another, and toward all men, euen as wee doe toward you:

13 * To make your hearts ſtable, and vnblameable in holineſſe before God euen our Father, at the comming of our Lord Ieſus Chriſt with all his Saints.

CHAP. IIII.

1 He exhorteth them to holineſſe, 6 Innocencie, 9 Loue, 11 Labour, 13 And moderation in lamenting for the dead, 17 Deſcribing the ende of the reſurrection.

AND furthermore we beſeech you, brethren, and exhort you in the Lord Ieſus, that [a] ye increaſe more and more, as ye haue receiued of vs, how ye ought to walke, and to pleaſe God.

2 For ye know what [b] commandements we gaue you by the Lord Ieſus.

3 * For this is the will of God euen your ſanctification, [c] and that yee ſhould abſtaine from fornication,

4 That euery one of you ſhould knowe how to poſſeſſe his [d] veſſell in holineſſe and honour,

5 And not in yͤ luſt of concupiſcence, euen as the Gentiles which know not God:

6 * That no man oppreſſe or defraude his brother in any matter: for the Lorde is auenger of all ſuch things, as we alſo haue told you before time, and teſtified.

7 * For God hath not called vs vnto vncleanneſſe, but vnto holineſſe.

8 He therefore that deſpiſeth [e] theſe things deſpiſeth not man, but God who hath euen giuen * you his holy Spirit.

9 But as touching brotherly loue, yee neede not that I write vnto you: * for yee are taught of God to loue one another.

10 Yea, and that thing verily ye doe vnto all the brethren, which are throughout all Macedonia: but wee beſeech you brethren, that ye increaſe more and more,

11 * And that ye ſtudie to be quiet, and to meddle with your owne buſineſſe, and to worke with your [f] owne hands, as we commanded you.

12 That yee may behaue your ſelues honeſtly toward them that [g] are without, and that nothing be [h] lacking vnto you.

13 ¶ I would not brethren, haue you ignorant concerning them which are aſleepe, that ye [i] ſorow not euen as other which haue no hope.

14 For if we beleeue that Ieſus is dead, and is riſen, euen ſo them which ſleepe in [k] Ieſus, will God [l] bring with him.

15 For this ſay wee vnto you by the [m] worde of the Lorde, * that we which liue, and are remaining in the comming of the Lord, ſhall not preuent them which ſleepe.

16 For the Lord himſelfe ſhall deſcend from heauen with a ſhowte, and with the voyce of the Archangell, * and with the trumpet of God: and the dead in Chriſt ſhall riſe firſt.

17 Then ſhall [n] wee which liue and remaine, be [o] caught vp with them alſo in the

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[g] And would hinder all men from their ſaluation.

[h] And heape vp the meaſure. Matth.23.32.

[i] He meaneth not this of al yͤ Iewes in general: but of certaine of them particularly, which ceaſed not after they had put Chriſt to death, to perſecute his word and his miniſters.

Rom.1.11.

[k] Therefore I could not forget you, except I would forget my ſelfe.

[a] Rather ſeeking your commoditie then mine owne, in ſending of Timotheus to you. *Acts 16.1.*

[b] His great affection toward the ſmall flocke.

[c] Meaning Satan.

[d] If ye remaine conſtant in faith & true doctrine, I ſhal thinke that all mine afflictions be ſo many pleaſures, & ſhall be reſtored from death to life.

[e] If you perſeuere in faith.

Rom.1.10. and 15.23.

[f] We muſt daily grow from faith to faith.

Chap.5.23. 1.cor.1.8.

[a] And as it were ouercome your ſelues.

[b] The Greeke word ſignifieth ſuch commandements as one receiueth from ſome man to giue them in his name to others.

Rom.12.2. epheſ.5.17.

[c] That is, that you ſhould dedicate you ſelues wholy vnto God.

[d] That is, his bodie which is prophaned by ſuch filthineſſe.

1.Cor.6.8.

1.Cor.1.2.

[e] By theſe precepts of godly life it appeareth what were the commandements which Paul gaue vnto them.

1 Cor.7.40. Iohn 13.34. and 15.12.1.ioh. 2.8.and 4.21. 2.Theſ.3.7.

[f] And not be idle.

[g] As ſtrangers and infidels.

[h] But that ye may be able by your diligence to ſupply your want and neceſſitie.

[i] He doeth not condemne all kind of ſorow, but that which proceedeth of infidelitie.

[k] Or, haue continued conſtantly in the fayth of Chriſt.

[l] By raiſing their bodies out of the graue. [m] Which is in the Name of the Lord, and as he ſhould ſpeake himſelfe. *1.Cor.15.23. Mat.24.31.1.cor.15.52.* [n] Meaning them which ſhall bee found aliue. [o] In this ſudden taking vp there ſhall be a kinde of mutation of the qualities of our bodies, which ſhalbe as a kind of death.

cloudes, to meete the Lord in the aire: and ſo ſhall we euer be with the Lord.

18 Wherefore, comfort your ſelues one another with theſe words.

CHAP. V.

1 He enfourmeth them of the day of iudgement and comming of the Lord, 6 Exhorting them to watch, 12 And to regard ſuch as preach Gods word among them.

BUt of the [a] times and ſeaſons, brethren, ye haue no neede that I write vnto you.

2 For ye your ſelues know perfectly, that the * day of the Lord ſhall come, euen as a thiefe in the night.

3 For when they ſhall ſay, Peace, and ſafety, then ſhall come vpon them ſudden deſtruction, as the [b] trauaile vpon a woman with childe, and they ſhall not eſcape.

4 But ye, brethren, are not in darkeneſſe that that day ſhould come on you, as it were a thiefe.

5 Ye are all the children of light, and the children of the day: we are not of the night, neither of darkeneſſe.

6 Therefore let vs not [c] ſleepe as doe other, but let vs [d] watch and be ſober.

7 For they that ſleepe, ſleep in the night, and they that be drunken, are drunken in the night.

8 But let vs which are of the [e] day, be ſober, * putting on the breſtplate of faith and loue, and the hope of ſaluation for an helmet.

9 For God hath not appointed vs vnto wrath, but to obteine ſaluation by the means of our Lord Ieſus Chriſt,

10 Which died for vs, that whether wee wake or [f] ſleepe, wee ſhould liue together with him.

11 Wherefore exhort one another, and edifie one another, euen as ye do.

12 Now we beſeech you, brethren, that ye know them, which labour among you, & are ouer you in the Lord, and [g] admoniſh you,

13 That ye haue them in ſingular loue for [h] their works ſake. Be at peace among your ſelues.

14 Wee deſire you brethren, admoniſh them that are vnruly: comfort the feeble minded: beare with the weake: bee patient toward all men.

15 * See that none recompence euill for euill vnto any man: but euer followe that which is good, both toward your ſelues, and toward all men.

16 [i] Reioyce euermore.

17 * Pray continually.

18 In all things giue thanks: for this is the will of God in Chriſt Ieſus toward you.

19 Quench not the [k] Spirit.

20 Deſpiſe not [l] propheſying.

21 Trie all things, and keepe that which is good.

22 Abſteine from all appearance of euil.

23 Now the very God * of peace ſanctifie you throughout: and I pray God that your [m] whole ſpirit and ſoule and bodie, may bee kept blameleſſe vnto the comming of our Lord Ieſus Chriſt.

24 * Faithfull is hee which calleth you, which will alſo do it.

25 Brethren pray for vs.

26 Greete all the brethren with an holy kiſſe.

27 I charge you in the Lorde, that this Epiſtle bee read vnto all the brethren the Saints.

28 The grace of our Lord Ieſus Chriſt be with you, Amen.

¶ The firſt Epiſtle vnto the Theſſalonians written from Athens.

[a] So much the more we ought to beware of all dreames and fantaſies of men, which wearie themſelues and others in ſearching out curiouſly the time that the Lord ſhall appeare, alleaging for themſelues a vaine propheſie, and moſt falſely aſcribed to Elias, that 2000 yeeres before the Law, 2000. vnder the Law, and 2000. after the Law, the world ſhall endure.

*Matt.*24.44. 2.*pet.*3.10. *reue.*3.3. *and* 16.15.

[b] That is, ſuddenly and vnlooked for.

[c] Here ſleepe is taken for contempt of ſaluation, when men continue in ſinnes, and will not awake to godlineſſe.

[d] And not be ouercome with the cares of the world.

[e] That is, lightned by the Goſpel. *Iſa.*59.17. *epheſ.*6.17.

[f] Here it is taken onely to die, and is meant of the faithfull.

[g] As the flocke is bound to loue the ſhepheard, ſo is it his duety to teach them, and exhort them in true religion.

[h] Where this cauſe ceaſeth, that they worke not: the honour alſo ceaſeth, and they muſt be expelled as wolues out of the flocke.

*Pro.*17.13. & 20.22 *matt.*5.39. *rom.*12.17. 1.*pet.*3.9.

[i] Haue a quiet minde and conſcience in Chriſt, which ſhall make you reioyce in the mids of ſorowes, Rom.5.3. 2.Cor.6.10.

*Luke.*18.1. *eccluſ.*18.22. *col.*4.2.

[k] God that hath giuen his Spirit to his elect, will neuer ſuffer it to be quenched, but hath reuealed by what meanes it may be maintained, that is, by ſuch exhortation as theſe, and by continuall increaſe in godlines.

[l] The preaching of the word of God. *Chap.*3.12,13. 1.*cor.*1.8.

[m] Then is a man fully ſanctified and perfect, when his minde thinketh nothing, his ſoule, that is, his vnderſtanding and will couet nothing, neither his body doth execute any thing contrary to the will of God. 1.*Cor.*1.9.

The ſecond Epiſtle of Paul to the Theſſalonians.

THE ARGVMENT.

LEaſt the Theſſalonians ſhould thinke that Paul neglected them, becauſe hee went to other places rather then came to them, he writeth vnto them, and exhorteth them to patience & other fruits of faith, neither to bee mooued with that vaine opinion of ſuch as taught that the comming of Chriſt was at hand, foraſmuch as before that day there ſhould be a falling away from true religion, euen by a great part of the world, and that Antichriſt ſhould reigne in the Temple of God: finally commending himſelfe to their prayers, and encouraging them to conſtancie, he willeth them to correct ſuch ſharpely, as liue idely of other mens labours, whom, if they do not obey his admonitions, he commandeth to excommunicate.

CHAP. I.

3 He thanketh God for their faith, loue, and patience. 11 He praieth for the increaſe of the ſame, 12 And ſheweth what fruit ſhall come thereof.

PAul and Siluanus, and Timotheus vnto the Church of the Theſſalonians, which is in God our Father, and in the Lord Ieſus Chriſt:

2 Grace bee with you, and peace from God our father, and from the Lorde Ieſus Chriſt.

3 * Wee ought to thanke God alwayes for you, brethren, as it is meete, becauſe that your faith groweth exceedingly, and the loue of euery one of you toward another aboundeth.

1.*Theſſ.*1.2.

4 So that wee our ſelues reioyce of you in the Churches of God, becauſe of your [a] patience, and faith in all your perſecutions and tribulations that ye ſuffer,

5 Which is a [b] token of the righteous *iudgement of God, that ye may be counted worthy of the kingdome of God, for the which ye alſo ſuffer.

6 For it is a righteous thing with God, to recompence tribulation to them that trouble you,

7 And to you which are troubled, reſt with vs *when the Lord Jeſus ſhall ſhewe himſelfe from heauen with his [c] mightie Angels,

8 In flaming fire, rendring vengeance vnto them that do not know God, and which obey not vnto the Goſpel of our Lord Jeſus Chriſt,

9 Which ſhall bee puniſhed with [d] euerlaſting perdition, from the preſence of the Lord, and from the glory of his power,

10 When he ſhall come to be glorified in his Saints, and to bee made marueilous in all them that beleeue (becauſe our teſtimonie toward you was beleeued) in that day.

11 Wherefore, wee alſo pray alwayes for you, that our God may make you worthy of his calling, and fulfil [e] all the good pleaſure of his goodneſſe, and the [f] worke of faith with power,

12 That the Name of our Lord Jeſus Chriſt may bee [g] glorified in you, and yee in him, according to the grace of our God, and of the Lord Jeſus Chriſt.

a Which proceedeth of your faith as a moſt notable fruit.
b The faithful by their afflictions ſee as in a cleere glaſſe, the end of Gods iuſt iudgement, when as they ſhall reigne with Chriſt, which haue ſuffred with him, and the wicked ſhall feele his extreme wrath and vengeance.
*Iude 6.
*1. Theſſ. 4.16.
c By whom he declareth his might.
d As God is euerlaſting, ſo ſhall their puniſhment be euerlaſting: and as he is moſt mighty of power, ſo ſhall their puniſhment be moſt ſore.
e The free beneuolence of Gods goodneſſe, comprehendeth his purpoſe, his predeſtination and vocation: the worke of faith conteineth our iuſtification, to the which God addeth glorification: and all theſe he worketh of his meere grace through Chriſt.
f Faith is Gods wonderfull worke in vs.
g As the head with the body.

CHAP. II.

3 Hee ſheweth them that the day of the Lorde ſhall not come, till the departing from the faith come firſt, 9 And the kingdome of Antichriſt, 15 And therefore he exhorteth them not to be deceiued but to ſtand ſtedfaſt in the things that hee hath taught them.

Nowe, wee beſeech you, brethren, by the comming of our Lord Jeſus Chriſt, and by our aſſembling vnto him,

2 That ye be not ſuddenly mooued from your minde, nor troubled, neither by [a] ſpirit, nor by [b] worde, nor by letter, as it were from vs, as though the day of Chriſt were at hand.

3 *Let no man deceiue you by any meanes: for that day ſhall not come, except there come a [c] departing firſt, and that that [d] man of ſinne be diſcloſed, euen the ſonne of [e] perdition,

4 Which is an aduerſarie, and exalteth himſelfe againſt all that is called God, or that is worſhipped: ſo that hee doeth ſit as God in the Temple of God, ſhewing himſelfe that he is God.

5 Remember yee not, that when I was yet with you, I told you theſe things?

6 And now ye know what [f] withholdeth that he might be reuealed in his time.

7 For the myſterie of iniquitie doeth already [g] worke: onely hee which [h] nowe withholdeth, ſhall let, till he be taken out of the way.

8 And then ſhall the wicked man bee reuealed, *whome the Lord ſhall conſume with the [i] Spirite of his mouth, and ſhall aboliſh with the brightneſſe of his comming.

9 Euen him whoſe [k] comming is by the working of Satan, with all power & ſignes, and lying wonders,

10 And in all deceiueableneſſe of vnrighteouſneſſe, among them that [l] periſh, becauſe they receiued not the loue of the trueth, that they might be ſaued.

11 And therefore God ſhall ſende them ſtrong deluſion, that they ſhould beleeue lies,

12 That al they might be damned, which beleeued not the trueth, but had [m] pleaſure in vnrighteouſneſſe.

13 But we ought to giue thankes alway to God for you, brethren [n] beloued of the Lord, becauſe that God hath [o] from the beginning choſen you to ſaluation, through ſanctification of the Spirit, and the faith of [p] trueth,

14 Whereunto he called you by [q] our Goſpel, to obtaine the glory of our Lord Jeſus Chriſt.

15 Therefore, brethren, ſtand faſt, and keepe the [r] inſtructions, which yee haue bene taught, either [ſ] by word, or by our Epiſtle.

16 Nowe the ſame Jeſus Chriſt our Lord, and our God, euen the Father which hath loued vs, and hath giuen vs euerlaſting conſolation and good hope through grace,

17 Comfort your hearts, and ſtabliſh you in euery word and good worke.

a As falſe reuelation, or dreames.
b Which are ſpoken or written.
*Epheſ 5 6
c A wonderfull departing of the moſt part from the faith.
d This wicked Antichriſt comprehendeth the whole ſucceſſion of the perſecuters of the Church, and al that abominable kingdom of Satan, whereof ſome were beares, ſome lions, other leopards, as Daniel deſcribeth them, and is called the man of ſinne, becauſe he ſetteth himſelfe vp againſt God.
e Who as he deſtroyeth others, ſo ſhall he be deſtroyed himſelfe.
f Becauſe the falſe apoſtles had perſwaded after a ſort the Theſſalonians, that the day of the Lord was neere, and ſo the redemption of the Church, Paul teacheth them to looke for this horrible diſſipation before: and therefore rather to prepare themſelues to patience then to reſt and quietneſſe: for as yet there was a let, that is, that the Goſpel ſhould be preached throughout all, Mat. 24 14.
g To wit, priuily, and is therefore called a myſtery, becauſe it is ſecret.
h Which ſhall ſtay for a time.
*Iſa. 11 4.
i That is, with his word.
k Meaning the whole time that he ſhall remaine.
l Satans power, is limited that he cannot hurt the elect to their deſtruction.
m Delighted in falſe doctrine.
n The foundation of our election is the loue of God: the ſanctification of the Spirit, and beleeuing the trueth are teſtimonies of the ſame election.
o Before the foundation of the world.
p And Goſpel.
q By our preaching.
r That is, the doctrine, 1. Theſſ. 2.2. Chap. 3.6.
ſ That is, by my preaching of the Goſpel.

CHAP. III.

1 He deſireth them to pray for him, that the Goſpel may proſper. 6 And giueth the warning to reproue the idle, 16 And ſo wiſheth them al wealth.

Furthermore, brethren, *pray for vs, that the word of the Lord may haue free paſſage, and be glorified, euen as it is with you,

2 And that wee may bee deliuered from vnreaſonable and euil men: for all men haue not [a] faith.

3 But the Lord is faithfull, which will ſtabliſh you, and keepe you from [b] euill.

4 And we are perſwaded of you through the Lord, that yee both doe and will doe the things which we [c] command you.

5 And the Lord guide your hearts to the loue of God, and the waiting for of Chriſt.

*Epheſ 6.18, 19. col. 4.3.
a Although they boaſt themſelues thereof.
b From the ſleights of Satan.
c By the word of God.

6 We

6 Wee commaund you, brethren, in the Name of our Lorde Jeſus Chriſt, that yee withdraw your ſelues from euery brother that walketh inordinately, and not after the [d] * inſtruction, which he receiued of vs.

d Which is, to trauaile, if he will eate, as verſe 10.

7 For yee your ſelues knowe * how yee ought to follow vs: * for we behaued not our ſelues inordinately among you,

Chap.2.15.
1.Cor.4.12.
1.theſſ.4.11.

8 Neither tooke wee bread of any man for nought: but wee wrought with * labour and trauaile night and day, because wee would not be chargeable to any of you.

Actes 20.34.
1.Cor.4.12.
1.Theſſ.2 9.

9 Not but that we had authoritie, * but that we might make our ſelues an enſample vnto you to follow vs.

1.Cor.11.1.

10 For euen when we were with you, this we warned you of, that if there were any, which would not [e] worke, that he ſhould not eate.

e Then by the word of God none ought to liue idlelyy, but ought to giue himſelfe to ſome vocation, to get his liuing by, and to doe good to others.

11 For wee heard, that there are ſome which walke among you inordinately, and worke not at all, but are buſie bodies.

12 Therefore them that are ſuch, wee commaund and exhort by our Lorde Jeſus Chriſt, that they worke with quietneſſe, and eate their owne bread.

13 * And yee brethren, bee not wearie in well doing.

Galat.6.9.

14 If any man obey not our ſayings, note him by a letter, * and haue not company with him, that he may be aſhamed.

Matth.18.17.
1.cor.5.9.

15 Yet count him not as an [f] enemie, but admoniſh him as a brother.

f The end of excommunication, is not to driue from the Church ſuch as haue fallen, but to win them to the Church by amendment.

16 Now the Lord of peace giue you peace alwayes by all meanes. The Lord be with you all.

17 The ſalutation of me Paul, with mine owne hand, which is the [g] token in euery Epiſtle: ſo I write,

g Whether they be mine Epiſtles or other mens.

18 The grace of our Lorde Jeſus Chriſt be with you all, Amen.

¶ The ſecond Epiſtle to the Theſſalonians, written from
Athens.

¶ The firſt Epiſtle of Paul to Timotheus.

THE ARGVMENT.

IN writing this Epiſtle, Paul ſeemed not onely to haue reſpect to teach Timotheus, but chiefly to keepe other in awe, which would haue rebelled againſt him, becauſe of his youth. And therefore he doth arme him againſt thoſe ambitious queſtioniſts, which vnder pretence of zeale to the Law, diſquieted the godly with fooliſh and vnprofitable queſtions, whereby they declared, that profeſſing the Law, they knew not what was the chiefe end of the Law. And as for himſelfe, he ſo confeſſeth his vnworthineſſe, that he ſheweth to what worthineſſe the grace of God hath preferred him: and therefore he willeth prayers to be made for all degrees and ſorts of men, becauſe that God by offring his Goſpel and Chriſt his Sonne to them all, is indifferent to euery ſort of men, as his Apoſtleſhip, which is peculiar to the Gentiles witneſſeth. And foraſmuch as God hath left miniſters as ordinary meanes in his Church to bring men to ſaluation, he deſcribeth what maner of men they ought to bee, to whom the myſtery of the Sonne of God manifeſted in fleſh is committed to be preached. After this he ſheweth him what troubles the Church at all times ſhall ſuſtaine, but ſpecially in the latter dayes, when as vnder pretence of religion, men ſhall teach things contrary to the word of God. This done, he teacheth what widowes ſhould be receiued or refuſed to miniſter to the ſicke: alſo what Elders ought to be choſen into office, exhorting him neither to be haſtie in admitting nor in iudging any: alſo what is the duetie of ſeruants, the nature of falſe teachers, of vaine ſpeculations, of couetouſneſſe, of rich men, and aboue all things he chargeth him to beware of falſe doctrine.

CHAP. I.

3 Hee exhorteth Timotheus to waite vpon his office, namely to ſee that nothing bee taught but Gods word, &c. 5 Declaring that faith, with a good conſcience, charitie, and edification are the end thereof, 20 And admoniſheth of Hymeneus and Alexander.

PAUL an Apoſtle of Jeſus Chriſt, by the ‖ commaundement of God our Sauiour, and of our Lord Jeſus Chriſt * our hope,

‖ *Or, ordinance.*

Coloſſ.1.27.

2 * Unto Timotheus my [a] naturall ſonne in the faith: Grace, mercie, and peace from God our Father, and from Chriſt Jeſus our Lord.

Actes 16 1.
a So called, becauſe he followed the ſimplicitie of the Goſpel.

3 As I beſought thee to abide ſtill in Epheſus, when I departed into Macedonia, ſo doe, that thou mayeſt command ſome, that they teach none other doctrine,

4 Neither that they giue heede to * fables and genealogies, * which are endleſſe, which breede queſtions rather then godly edifying which is by faith.

Chap.4 17.
titus 1.14.
Chap.6.4.

5 For * the [b] ende of the ‖ commaundement is loue out of a pure heart, and of a good conſcience, and of faith vnfained.

Rom.13.10.

6 From the which things ſome haue erred, and haue turned vnto vaine iangling.

7 They would bee Doctors of the Law, and yet vnderſtand not what they ſpeake, neither whereof they affirme.

8 * And we know that the Law is good, if a man vſe it lawfully,

9 Knowing this, that the Law is not giuen vnto a [c] righteous man, but vnto the lawleſſe and diſobedient, to the vngodly, and to [d] ſinners, to the vnholy, and to the prophane, to murtherers of fathers and mothers, to manſlayers,

b Becauſe theſe queſtioniſts preferred their curious fables to al other knowledge, and beautified them with the Law, as if they had bene the very Law of God, S.Paul ſheweth that the end of Gods Law is loue, which cannot be without a good conſcience, neither a good conſcience without faith, nor faith without the worde of God: ſo their doctrine which is an occaſion of contention is worth nothing. ‖ *Or, of the Law.* *Rom.7.12.* c Whoſe hearts Gods Spirit doeth direct to doe that willingly which the Law requireth: ſo that their godly affection is to them as a Lawe without farther conſtraint. d Such as onely delight in ſinning.

10 To whoremongers, to bugerers, to [e] menſtealers, to lyars, to the periured, and if there be any other thing, that is contrary to wholeſome doctrine,

11 Which is according to the glorious Goſpel of the * bleſſed God, which is committed vnto me.

12 Therefore [f] I thanke him, which hath made mee ſtrong, that is, Chriſt Ieſus our Lord: for he counted mee faithfull, and put me in his ſeruice:

13 When before I was a blaſphemer, and a perſecuter, and an oppreſſor: but I was receiued to mercie: for I did it [g] ignorantly through vnbeliefe.

14 But the grace of our Lord was exceeding abundant with [h] faith and [i] loue, which is in Chriſt Ieſus.

15 This is a ‖ true ſaying, & by all meanes worthy to bee receiued, that * Chriſt Ieſus came into the world to ſaue ſinners, of whom I am chiefe.

16 Notwithſtanding for this cauſe was I receiued to mercie, that Ieſus Chriſt ſhould firſt ſhew on mee all long ſuffering vnto the enſample of them, which ſhall in time to come beleeue in him vnto eternall life.

17 [k] Now vnto the king euerlaſting, immortall, inuiſible, vnto God onely wiſe, be honour, and glory for euer, and euer, Amen.

18 This commandement commit I vnto thee, ſonne Timotheus, according to the [l] propheſies, which went before vpon thee, that thou by them ſhouldeſt * fight a good fight,

19 Hauing [m] faith and a good conſcience, which ſome haue put away, and as concerning faith, haue made ſhipwracke.

20 Of whom is Hymeneus, and Alexander, * whom I haue [n] deliuered vnto Satan, that they might learne not to blaſpheme.

[e] Which ſteale away children or ſeruants.
Chap.6.15.
[f] He declareth to Timothie the excellent force of Gods Spirit in them whom he hath choſen to beare his word, although before they were Gods vtter enemies, to encourage him in this battell that he ſhould fight againſt all infidels and hypocrites.
[g] Not knowing that I fought againſt God.
[h] Which chaſed away infidelitie.
[i] Which ouercame crueltie.
‖Or, faithfull and aſſured.
Matth 9.13. marke 2.17.
[k] He braſteth forth into theſe godly affections, conſidering Gods great mercie toward him.
[l] It appeareth that the vocation of Timothie was approued by notable propheſies which then were reueiled in the primitiue Church, as Paul and Barnabas by the oracle were appoynted to goe to the Gentiles.
Chap.6.12.
[m] That is, ſound doctrine.
1.Cor.5.5.
[n] Excommunicate, and caſt out of the Church.

CHAP. II.

1 He exhorteth to pray for all men, 4 Wherefore, 8 And how. 9 As touching the apparell and modeſtie of women.

I Exhort therefore, that firſt of all ſupplications, prayers, interceſſions, and giuing of thanks be made for all [a] men,

2 For [b] kings, and for all that are in authoritie, that wee may leade a quiet and a peaceable life, in all godlineſſe and honeſtie.

3 For this is good and acceptable in the ſight of God our Sauiour,

4 * Who will that [c] all men ſhalbe ſaued, and come vnto the knowledge of the trueth.

5 For there is one God, and one [d] Mediatour betweene God and man, which is the [e] man Chriſt Ieſus,

6 Who gaue himſelfe a [f] ranſome for all [g] men, to be a [h] teſtimonie in due time,

7 * Whereunto I am ordeined a preacher and an Apoſtle (I ſpeake the trueth in Chriſt, and lye not) euen a teacher of the Gentiles in faith and veritie.

8 I wil therefore that the men pray, euery where lifting vp [i] pure hands without wrath, or doubting.

9 * Likewiſe alſo the women, that they aray themſelues in comely apparell, with ſhamefaſtnes and modeſtie, not with [k] broyded haire, or golde, or pearles, or coſtly apparell,

10 But (as becommeth women that profeſſe the feare of God) with good works.

11 Let the women learne in ſilence with all ſubiection.

12 I permit not a woman to [l] teach, neither to vſurpe authoritie ouer the man, but to be in ſilence.

13 For * Adam was firſt formed, then Eue.

14 * And Adam was not [m] deceiued, but the woman was deceiued, and was in the [n] tranſgreſſion.

15 Notwithſtanding, through bearing of children, ſhe ſhalbe ſaued, if ‖ they continue in faith, and loue, and holineſſe with modeſtie.

[a] That is, of euery degree, and of al ſorts of people.
[b] Although they perſecute the Church of God, ſo it be of ignorance: els if they doe it maliciouſly as Iulianus Apoſtata, they may not be praied for, Gal.5.12. 1.theſ.2.16 2.tim.4 14 1.john 5.16.
1.Pet.3.9.
[c] As Iew and Gentile, poore & rich.
[d] Who wil reconcile of all nations, people and ſorts to one God.
[e] Who being God, was made man.
[f] He ſheweth that there can be no mediatour, except he be alſo the redeemer.
[g] Which ſhould beleeue.
[h] Which the Prophets teſtified, that Chriſt ſhould offer himſelfe for the redemption of man at the time that God had determined.
2.Tim.1.11.
[i] As teſtimonies of a pure heart and conſcience.
1.Pet.3.3.
[k] The word ſignifieth to plat, to criſpe, to broid, to folde, to buſh, to curle, or to lay it curiouſly: wherby all pompe and wantonneſſe is condemned, which women vſe in trimming their heads.
[l] Reade 1.Cor.14.34.
Gene.1.27. Gene 3.6.
[m] The woman was firſt deceiued, and ſo became the inſtrument of Satan to deceiue the man: and though therefore God puniſheth them with ſubiection, and paine in their trauell, yet if they be faithfull and godly in their vocation, they ſhalbe ſaued.
[n] That is, guiltie of the tranſgreſſion.
‖Or, women.

CHAP. III.

2 He declareth what is the office of Miniſters, 11 and as touching their families, 15 The dignitie of the Church, 16 And the principall point of the heauenly doctrine.

This is a true ſaying, * If any man [a] deſire the office of a [b] Biſhop, hee deſireth [c] a worthy worke.

2 A Biſhop therefore muſt be vnreproueable, the huſband of [d] one wife, watching, ſober, modeſt, harberous, apt to teach,

3 Not giuen to wine, no ſtriker, not giuen to filthy lucre, but gentle, no fighter, not couetous,

4 One that can rule his owne houſe honeſtly, hauing children vnder obedience with all ‖ honeſtie.

5 For if any cannot rule his owne houſe, how ſhall he [e] care for the Church of God?

6 He may not be a yong [f] ſcholler, leſt he being puffed vp fall into the [g] condemnation of the deuill.

7 Hee muſt alſo bee well reported of, euen of them which are [h] without, leſt hee fall into [i] rebuke, and the ſnare of the deuill.

8 Likewiſe muſt Deacons be honeſt, not

Titus 1 6.
[a] With a feruent zeale to profite the Church of God, whereſoeuer hee ſhall call him.
[b] Whether he be Paſtour or Elder.
[c] Both for the difficultie of the charge, and alſo the excellencie thereof, and the neceſſitie of the ſame.
[d] For in thoſe countreys at that time ſome men had moe then one, which was a ſigne of incontinencie.
‖Or, reuerence.
[e] If it bee requiſite that a man ſhould take care in gouerning his owne houſe, how much more are they bound to be carefull, which ſhall gouerne the Church of God?
[f] In the doctrine of faith.
[g] Leſt being proud of his degree, he be likewiſe condemned as the deuil was, for lifting vp himſelfe by pride.
[h] That is, no man may haue any thing iuſtly to lay to his charge.
[i] As being defamed, ſhould become impudent, and doe much harme.

double tongued, not giuen vnto much wine, neither to filthy lucre,

9 * [k] Hauing the myſterie of the faith in pure conſcience.

10 And let them firſt be proued: then let them miniſter, if they be found blameleſſe.

11 Likewiſe their [l] wiues muſt be honeſt, not euill ſpeakers, but ſober, and faithfull in all things.

12 Let the Deacons be the husbands of one wife, and ſuch as can rule their children well, and their owne houſholds.

13 For they that haue miniſtred well, get themſelues a [m] good degree, and great [n] libertie in the faith, which is in Chriſt Ieſus.

14 Theſe things write I vnto thee, truſting to come very ſhortly vnto thee.

15 But if I tarry long, that thou mayeſt yet know, how thou oughteſt to behaue thy ſelfe in ÿ houſe of God, which is the Church of the liuing God, the [o] pillar and ground of trueth.

16 And without controuerſie, great is the myſterie of godlineſſe, which is, God is manifeſted in the fleſh, [p] iuſtified in the ſpirit, [q] ſeene of Angels, preached vnto the Gentiles, beleeued on in the world, and receiued vp in [r] glory.

Chap. 1.19.

k Hauing the true doctrine of the Goſpel, & the feare of God.

l Of the Biſhops and Deacons.

m The good report of all men.

n To ſerue God with greater aſſurance, becauſe they haue alway a good conſcience.

o This is ſpoken in reſpect of men, foraſmuch as in this world the trueth onely remaineth in the Church, by reaſon of Gods word: for otherwiſe Chriſt is the foundation and the corner ſtone, which both beareth and maintaineth his Church. p Approued iuſt, in that he was not onely a man, but God alſo. q So that the Angels marueiled at his excellencie. r To the right hand of God the Father.

CHAP. IIII.

2 He teacheth him what doctrine hee ought to flee; 6.8. 11. And what to follow, 15 And wherein he ought to exerciſe himſelfe continually.

NOw the Spirit ſpeaketh euidently, that in the * latter times ſome ſhall depart from the faith, and ſhall giue heede vnto [a] ſpirits of errour, and doctrines of deuils,

2 Which ſpeake lies through hypocriſie, and haue their [b] conſciences burned with an hot yron,

3 Forbidding to marry, and commanding to abſtaine from meates which God hath created to be receiued with giuing thanks of them which beleeue and know the trueth.

4 For euery creature of God is good, and nothing ought to be refuſed, if it be receiued with thankeſgiuing.

5 For it is [c] ſanctified by the worde of God, and prayer.

6 If thou put the brethren in remembrance of theſe things, thou ſhalt be a good miniſter of Ieſus Chriſt, which haſt beene nouriſhed vp in the words of faith, and of good doctrine, which thou haſt continually followed.

7 * But caſt away prophane, & old wiues fables, and exerciſe thy ſelfe vnto godlineſſe.

8 For [d] bodily exerciſe profiteth little: but [e] godlineſſe is profitable vnto all things, which hath the promiſe of the life preſent, and of that that is to come.

9 This is a true ſaying, & by all meanes worthy to be receiued.

10 For therefore wee labour and are rebuked, becauſe wee truſt in the liuing God, which is the [f] Sauiour of all men, eſpecially of thoſe that beleeue.

11 Theſe things command and teach.

12 Let no man deſpiſe thy youth, but bee vnto them that beleeue, an enſample, in word, and conuerſation, in loue, in [g] ſpirit, in faith, and in pureneſſe.

13 Till I come, giue attendance to reading, to exhortation, and to doctrine.

14 Deſpiſe not the gift that is in thee, which was giuen thee [h] by prophecie with the laying on of the hands of the [i] companie of the Eldership.

15 Theſe things exerciſe, & giue thy ſelfe vnto them, that ‖ it may bee ſeene how thou profiteſt among all men.

16 Take heede vnto thy ſelfe, and vnto learning: continue therein: for in doing this thou [k] ſhalt both ſaue thy ſelfe, and them that heare thee.

2 Tim. 3.1. 2.pet. 3.3. iude. 18.

a Falſe teachers, which boaſt themſelues that they haue the reuelation of the holy Ghoſt.

b Their dull conſciences firſt waxed hard, then after, canker and corruption bred therein, laſt of all it was burnt off with an hot yron, ſo that he meaneth ſuch as haue no conſcience, Ephe. 4.19.

c Vnto vs, which receiue it as at Gods hand.

Chap. 1.4. and 6.20. 2.tim. 2.16, 23. tit. 3.9.

d Meaning to be giuen to ceremonies, and to ſuch things as delite ÿ fantaſie of man.

e That is, he that hath faith and a good conſcience is promiſed to haue all things neceſſarie for this life, and to enioy life euerlaſting.

f The goodnes of God declareth it ſelfe toward all men, but chiefly toward the faithfull by preſeruing them; and here he meaneth not of life euerlaſting.

g In godly zeale or gifts of the Spirit.

h And reuelation of the holy Ghoſt.

i Vnder this name he conteineth the whole miniſterie of the Church which was at Epheſus. ‖ *Or, that all may ſee how thou profiteſt.* k Thou ſhalt faithfully doe thy dutie, which is an aſſurance of thy ſaluation.

CHAP. V.

1 He teacheth him how he ſhall behaue himſelfe in rebuking all degrees. 3 An order concerning widowes. 17 The eſtabliſhing of miniſters. 23 The gouernance of his body. 24 And the iudgement of ſinners.

REbuke not an elder, but exhort him as a father, and the yonger men as brethren,

2 The elder women as mothers, the yonger as ſiſters, with all pureneſſe.

3 [a] Honour widowes, which are widowes indeed.

4 But if any widow haue children or nephewes, let [b] them learne firſt to ſhew godlineſſe toward their owne houſe, and to recompenſe their kindred: for that is an honeſt thing, and acceptable before God.

5 And ſhe that is a widow [c] indeede, and left alone, truſteth in God, and continueth in ſupplications and prayers night and day.

6 But ſhee that liueth in pleaſure, is [d] dead while ſhe liueth.

7 Theſe things therefore command, that they may be blameleſſe.

8 If there be any that prouideth not for his owne, and namely for them of his houſhold, he denieth the faith, and is worſe then an infidell.

9 Let not a widow be taken into ÿ number vnder threeſcore yere old, that hath bene the wife of [e] one huſband,

10 And well reported of for good works: if ſhe haue nouriſhed her children, if ſhe haue lodged the ſtrangers, if ſhe haue waſhed the Saints feet, if ſhe haue miniſtred vnto them which were in aduerſitie, if ſhe were continually giuen vnto euery good worke.

11 But refuſe the yonger widowes: for when they haue begun to waxe [f] wanton againſt Chriſt, they will marry,

12 Hauing [g] damnation, becauſe they haue broken the [h] firſt faith.

13 And likewiſe alſo being idle, they learne

a Take care for them.

b Paul willeth that the widowes put the Church to no charge, which haue either children or kinſfolkes, that are able to relieue them, but that the children nouriſh their mother, or kinſefolks, according as nature bindeth them.

c Which hath no maner of worldy meanes to helpe herſelfe with.

d Becauſe ſhe is vtterly vnprofitable.

e He meaneth ſuch widowes, which being iuſtly diuorced from their firſt huſbands, married againe to the ſlander of the Church: for els he doth not reprooue the widowes that haue bene oftner maried then once.

f Forgetting their vocation. g Not onely haue ſlandred the Church in leauing their charge, but haue forſaken their religion, & therefore ſhalbe puniſhed with euerlaſting death. h They haue not onely done diſhonour to Chriſt, in leauing their vocation, but alſo haue broken their faith,

i Which are without all mans helpe and ſuccour.
*Deut.*5.16.
*Deut.*25.4.
1.*cor.*9.9.
*Matth.*10.10.
luke 10.7.
k Except that he which doeth accuſe him, haue at leaſt two witneſſes, which promiſe with the accuſer to prooue that which they lay to his charge.
l Chiefly the miniſters, and ſo all others.
*Chap.*6.13.
‖*Or, proteſt.*
‖*Or, without haſtie iudgement.*
m In admitting them without ſufficient triall.
n From iuſt offence.
o As Simon the ſorcerer.
p Their ſinnes follow, which for a time haue deceiued the godly, and after are detected, as Saul, Iudas, and other hypocrites.

to goe about from houſe to houſe: yea, they are not onely idle, but alſo pratlers and buſie-bodies, ſpeaking things which are not comely.

14 I will therefore that the younger women marrie, and beare children, and gouerne the houſe, and giue none occaſion to the aduerſarie to ſpeake euill.

15 For certaine are already turned backe after Satan.

16 If any faithfull man, or faithfull woman haue widowes, let them miniſter vnto them, and let not the Church bee charged, that there may be ſufficient for them that are widowes [i] in deede.

17 ¶ The Elders that rule wel, are worthy of* double honour, eſpecially they which labour in the word of doctrine.

18 For the Scripture ſaith, * Thou ſhalt not mouſell the mouth of the oxe that treadeth out the corne: and, * The labourer is worthy of his wages.

19 Againſt an Elder [k] receiue none accuſation, but vnder two or three witneſſes.

20 Them that ſinne, [l] rebuke openly, that the reſt alſo may feare.

21 ¶ * I ‖ charge thee before God and the Lorde Ieſus Chriſt, & the elect Angels, that thou obſerue theſe things without ‖ preferring one to another, and do nothing partially.

22 Lay hands ſuddenly on no man, [m] neither be partaker of other mens ſinnes: keepe thy ſelfe [n] pure.

23 Drinke no longer water, but vſe a litle wine for thy ſtomackes ſake, and thine often infirmities.

24 Some mens ſinnes are open [o] before hand, and goe before vnto iudgement: but ſome mens [p] follow after.

25 Likewiſe alſo the good workes are manifeſt before hand, and they that are otherwiſe, can not be hid.

CHAP. VI.

1 *The duetie of ſeruants toward their maſters.* 3 *Againſt ſuch as are not ſatisfied with the word of God.* 6 *Of true godlines, and contentation of mind.* 9 *Againſt couetouſnes.* 11 *A charge giuen to Timothy.*

*Epheſ.*6.5.
*col.*3.22.
1.*pet.*2.18.
a That is, of the grace of God, as their ſeruants are, and hauing the ſame adoption.
*Chap.*1.4.

LEt as many * ſeruants as are vnder the yoke, count their maſters worthy of all honour, that the Name of God, and his doctrine be not euill ſpoken of.

2 And they which haue beleeuing maſters, let them not deſpiſe them, becauſe they are brethren, but rather doe ſeruice, becauſe they are faithfull, & beloued, & partakers of the [a] benefit. Theſe things teach and exhort.

3 If any man teach otherwiſe, and conſenteth not to the wholeſome wordes of our Lord Ieſus Chriſt, & to the doctrine, which is according to godlineſſe,

4 He is puft vp, and knoweth nothing, but doteth about * queſtions and ſtrife of words, whereof commeth enuie, ſtrife, railings, euill ſurmiſings,

5 Vaine diſputations of men of corrupt mindes, and deſtitute of the trueth, which thinke that gaine is godlineſſe: from ſuch ſeparate thy ſelfe.

6 [b] But godlineſſe is great gaine, if a man be content with that he hath.

7 * For wee brought nothing into the worlde, and it is certaine, that we can carie nothing out.

8 Therefore when wee haue foode and raiment, let vs therewith be content.

9 For they that will bee [c] rich, fall into tentation and ſnares, and into many fooliſh and noyſome luſtes, which drowne men in perdition and deſtruction.

10 For the deſire of money is the roote of all euill, which while ſome luſted after, they erred from the faith, and [d] pearced themſelues thorow with many ſorowes.

11 But thou, O [e] man of God, flee theſe things, and follow after righteouſneſſe, godlineſſe, faith, loue, patience, and meekeneſſe.

12 Fight the good fight of faith: lay hold of eternall life, whereunto thou art alſo called, and haſt profeſſed a good profeſſion before many witneſſes.

13 * I charge thee in the ſight of God, who quickeneth all things, and before Ieſus Chriſt, which vnder Pontius Pilate * witneſſed a good confeſſion,

14 That thou keepe this commandement without ſpot, and vnrebukeable, vntill the appearing of our Lord Ieſus Chriſt,

15 Which in due time he ſhall ſhew, that is * bleſſed and prince onely, [f] the * King of kings, and Lord of lords,

16 Who onely hath immortalitie, and dwelleth in the light that none can attaine vnto, * whom neuer man ſawe, neither can ſee, vnto whom be honour and power euerlaſting, Amen.

17 Charge them that are rich [g] in this world that they be not high minded, and that they * truſt not in vncerteine riches, but in the liuing God, (which giueth vs abundantly all things to enioy)

18 That they doe good, & be rich in good workes, and ready to diſtribute, and communicate,

19 * Laying vp in ſtore for themſelues a good foundation againſt the time to come, that they may obteine eternall life.

20 O Timotheus, keepe [h] that which is committed vnto thee, and * auoide prophane and vaine babblings, and [i] oppoſitions of ſcience falſely ſo called.

21 Which while ſome profeſſe, they haue erred concerning the faith. Grace bee with thee, Amen.

The firſt epiſtle to Timotheus written from Laodicea, which is the chiefeſt citie of Phrygia Pacaciana.

b They that meaſure religion by riches, are here taught, that only religion is the true riches.
*Iob.*1.21 *pro.*27.24. *eccleſ.*5.14.
c That ſet their felicitie in riches.
d For they are neuer quiet, neither in ſoule nor bodie.
e Whom Gods Spirit doth rule
*Chap.*5.21.
*Matth.*27.11.
iohn 18.37.
*Chap.*1.11.
f By this mighty power of God ye faithfull are admoniſhed boldly to ſtand in their vocation, although the world, Satan & hell rage againſt them.
*Reuel.*17.14. *and* 19.16.
Iohn 1.18. 1.*iohn* 4.21.
g In things perteining to this life.
*Mar.*4.19. *luke* 12.15.
*Matth.*6.20. *luke* 12.33.
h The gifts of God for the vtilitie of the Church.
*Chap.*1.4 & 4.7.
i As when queſtion engendreth queſtion.

The ſecond Epiſtle of Paul to Timotheus.

THE ARGVMENT.

THe Apoſtle being now ready to confirme that doctrine with his blood, which he had profeſſed and taught, encourageth Timotheus (and in him all the faithfull) in the faith of the Goſpell, and in the conſtant and ſincere confeſſion of the ſame: willing him not to ſhrinke for feare of afflictions, but patiently to attend the iſſue as doe huſbandmen, which at length receiue the fruite of their labours, and caſt off all feare and care, as ſouldiers doe which ſeeke onely to pleaſe their captaine: ſhewing him briefly the ſumme of the Goſpel, which hee preached, commaunding him to preach the ſame to others, diligently taking heede of contentions, curious diſputations, and vaine queſtions, to the intent that his doctrine may altogether edifie. Conſidering that the examples of Hymeneus and Philetus, which ſubuerted the true doctrine of the reſurrection, were ſo horrible: and yet to the intent that no man ſhould bee offended at their fall, being men of authoritie and in eſtimation, hee ſheweth that all that profeſſe Chriſt are not his, and that the Church is ſubiect to this calamitie, that the euill muſt dwell among the good till Gods triall come: yet hee reſerueth them whom hee hath elected, euen to the ende. And that Timotheus ſhould not bee diſcouraged by the wicked, hee declareth what abominable men, and dangerous times ſhall followe, willing him to arme himſelfe with the hope of the good iſſue that God will giue vnto his, and to exerciſe himſelfe diligently in the Scriptures both againſt the aduerſaries, and for the vtilitie of the Church, deſiring him to come to him for certaine neceſſary affaires, and ſo with his and others ſalutations endeth.

CHAP. I.

6 Paul exhorteth Timotheus to ſtedfaſtnes and patience in perſecution and to continue in the doctrine that hee had taught him, 12 Whereof his bondes and afflictions were a gage. 16 A commendation of Oneſiphorus.

Paul an Apoſtle of Jeſus Chriſt, by the will of God, [a] according to the promiſe of life, which is in Chriſt Jeſus,

2 To Timotheus my beloued ſonne: Grace, mercie and peace from God the Father, and from Jeſus Chriſt our Lord.

3 I thanke God, * whom I ſerue from mine [b] elders with pure conſcience, that without ceaſing I haue remembrance of thee in my prayers night and day,

4 Deſiring to ſee thee, mindfull of thy teares, that I may be filled with ioy:

5 When I call to remembrance the vnfained faith that is in thee, which dwelt firſt in thy grandmother Lois, and in thy mother Eunice, and am aſſured that it dwelleth in thee alſo.

6 Wherefore I put thee in remembrance that thou [c] ſtirre vp the gift of God which is in thee, by the putting on of [d] mine hands.

7 For God hath not giuen to vs the Spirit of [e] feare, but of power, and of loue, and of a ſound mind.

8 Bee not therefore aſhamed of the teſtimony of our Lord, neither of mee his priſoner; but be partaker of the afflictions of the Goſpel, according to the power of God,

9 Who hath ſaued vs and called vs with an * holy calling, not according to our * workes, but according to his owne purpoſe and grace, which was giuen to vs through Chriſt Jeſus before the * worlde was,

10 But is now made manifeſt by the [f] appearing of our Sauiour Jeſus Chriſt, who hath aboliſhed death, and hath brought life and immortalitie vnto light through the Goſpel.

11 * Whereunto I am appointed a preacher, and Apoſtle, and a teacher of the Gentiles.

12 For the which cauſe I alſo ſuffer theſe things, but I am not aſhamed: for I know whom I haue beleeued, and I am perſwaded that hee is able to keepe that which I haue [g] committed to him againſt that day.

13 Keepe the true paterne of the wholeſome words, which thou haſt heard of me in faith and loue which is in Chriſt Jeſus.

14 That [h] worthy thing, which was committed to thee, keepe through the holy Ghoſt, which dwelleth in vs.

15 This thou knoweſt, þ all they which are in Aſia, be turned from me: of which ſort are Phygellus and Hermogenes.

16 The Lord giue mercie vnto the houſe of Oneſiphorus: for he oft refreſhed me, and was not aſhamed of my chaine.

17 But when he was at Rome, he ſought me out very diligently, and found me.

18 The Lord grant vnto him that he may finde mercy with the Lord at that day, and in how many things he hath miniſtred vnto me at Epheſus, thou knoweſt very well.

[a] Being ſent of God to preach that life which he had promiſed in Chriſt Ieſus.

Acts 22 3.

[b] Following the ſteps of mine anceſters, as Abraham, Iſaac, Iacob and others of whom I am come, and of whom I receiued the true religion by ſucceſſion.

[c] The gift of God is a certaine liuely flame kindled in our hearts, which Satan and the fleſh labour to quench, and therefore wee muſt nouriſh it, and ſtirre it vp.

[d] With the reſt of the Elders of Epheſus, 1.Tim. 4.14.

[e] As though God would deſtroy vs.

1.*Cor*.1.2. *epheſ*.1.3,4. *Titus* 3.5.

Rom 16 25.*ephe*. 3.9.*col* 1.26 *tit*. 1.2. 1 *pet*.1.20.

[f] He ſpeaketh here of his firſt comming, which though it ſeemed poore and contemptible, yet was honourable and glorious: therefore our mindes ought to be lifted vp from the conſideration of worldly things, to contemplate the maieſtie thereof. 1.*Tim*,2.7.

[g] Which is my ſelfe.

[h] The graces of the holy Ghoſt.

CHAP. II.

2 He exhorteth him to be conſtant in trouble, to ſuffer manly, & to abide faſt in the wholeſome doctrine of our Lord Ieſus Chriſt, 11 ſhewing him the fidelitie of Gods counſell touching the ſaluation of his, 19 and the marke thereof.

Thou therefore my ſonne, be ſtrong in the grace that is in Chriſt Jeſus.

2 And what things thou haſt heard of mee, ‖ by many witneſſes, the ſame deliuer to faithfull men, which ſhalbe able to [a] teach other alſo.

3 Thou therefore ſuffer affliction as a good ſouldier of Jeſus Chriſt.

4 No man that warreth entangleth himſelfe with the [b] affaires of this life, becauſe he would pleaſe him that hath choſen him to be a ſouldier.

5 And if any man ſtriue alſo for a maſterie, he is not crowned, except hee ſtriue as he ought to doe.

6 The huſbandman [c] muſt labour before he receiue the fruits.

7 Conſider what I ſay: and the Lorde giue thee vnderſtanding in all things.

8 Remember that Jeſus Chriſt, made of the ſeede of Dauid, was raiſed againe from the dead according to my Goſpel:

9 Wherein I ſuffer trouble as an euill doer, euen vnto bonds; but the word of God is not [d] bound.

‖*Or, in the preſence of many witneſſes.*

[a] So that the trueth of God may remaine perfect.

[b] As with his houſhold, and other ordinary affaires.

[c] So that the paine muſt goe before the recompenſe.

[d] Notwithſtanding mine impriſonment the word of God hath his race, and increaſeth.

10 Therefore I ſuffer all things, for the * [e] elects ſake, that they might alſo obtaine the ſaluation which is in Chriſt Ieſus, with eternall glory.

11 It is a true ſaying, For if we be * dead with him, we alſo ſhall liue with him.

12 If we ſuffer, we ſhall alſo reigne with him: * if we denie him, he alſo will denie vs.

13 If * wee beleeue not, yet abideth hee faithfull: he cannot denie himſelfe.

14 Of theſe things put them in remembrance, and proteſt before the Lord, that they ſtriue not about wordes, which is to no profite, but to the peruerting of the hearers.

15 Studie to ſhewe thy ſelfe approoued vnto God, a workeman that needeth not to bee aſhamed, [f] diuiding the worde of trueth aright.

16 * Stay prophane & vaine babblings: for they ſhall increaſe vnto more vngodlineſſe.

17 And their word ſhall fret as a canker: of which ſort is Hymeneus and Philetus,

18 Which as concerning the trueth haue erred, ſaying that the reſurrection is paſt already, and do deſtroy the faith of certaine.

19 But the foundation of God remaineth ſure, and hath this zeale, [g] The Lord knoweth who are his, and, Let euery one that calleth on the Name of Chriſt, depart from iniquitie.

20 Notwithſtanding in a [h] great houſe are not onely veſſels of golde and of ſiluer, but alſo of wood and of earth, and ſome for honour, and ſome vnto diſhonour.

21 If any man therefore purge himſelfe from [i] theſe, he ſhall be a veſſell vnto honour, ſanctified and meete for the Lord, and prepared vnto euery good worke.

22 Flee alſo from the luſtes of youth, and follow after righteouſneſſe, faith, loue, and peace, with them that * call on the Lord with pure heart.

23 * And put away fooliſh, and [k] vnlearned queſtions, knowing that they ingender ſtrife.

24 But the ſeruant of the Lord muſt not ſtriue, but muſt be gentle toward all men, apt to teach, [l] ſuffering the euill men patiently,

25 Inſtructing them with meekeneſſe that are contrary [m] minded, proouing if God at any time will giue them repentance, that they may know the trueth,

26 And ‖ that they may come to amendment out of the ſnare of the deuill, which are taken of him at his will.

2.Cor.1.4. col.1.24.

e To confirme their faith, more eſteeming the edification of the Church then himſelfe.

Rom.6.5.

Matth.10.33. marke 8.38.

Rom.3.3.& 9.6.

f Giuing to euery one his iuſt portion: wherein he alludeth to the Prieſts of the old Law, which in their ſacrifice gaue to God his part, tooke their owne part, and gaue to him that brought the ſacrifice his duetie.

1.Tim.4.7.and 6.20.tit.3.9.

g He groundeth vpon Gods election and mans faith.

h Becauſe the wicked ſhould not couer themſelues vnder the name of the Church, he ſheweth by this ſimilitude, that both good and bad may be therein.

i That is, both ſeparate himſelfe from the wicked, and alſo purge his naturall corruption by Gods Spirit.

1.Cor.1.2.

1.Tim.1.4.and 4.7.titus 3.9.

k Which doe not edifie.

l Which faile of ignorance.

m He meaneth not this of Apoſtates or heretikes, whom he willeth to flee: but of them onely which as yet are not come to the knowledge of the trueth, & fall through ignorance. ‖*Or, that being deliuered out of the ſnare of the deuill, of whom they are takẽ, they may come to amendment & performe his wil.*

CHAP. III.

1 He propheſieth of the perillous times, 5 Setteth out hypocrites in their colours, 12 Sheweth the ſtate of the Chriſtians, 14 And how to auoid dangers, 16 Alſo what profite commeth of the Scriptures.

THis know alſo, that in the * laſt dayes ſhall come perillous times.

1.Tim.4.1. 2.pet.3.3.iude 18.

2 For [a] men ſhall be louers of their owne ſelues, couetous, boaſters, proud, curſed ſpeakers, diſobedient to parents, vnthankefull, vnholy,

3 Without naturall affection, trucebreakers, falſe accuſers, intemperate, fierce, deſpiſers of them which are good,

4 Traitours, headie, hie minded, louers of pleaſures more then louers of God,

5 Hauing a ſhew of godlineſſe, but haue denied the power thereof: turne away therefore from ſuch.

6 For of this ſort are they which [b] creepe into houſes, and lead captiue ſimple women laden with ſinnes, and ledde with diuers luſts,

7 Which women are euer learning, and are neuer able to come to the knowledge of the trueth.

8 * And as Iannes and Iambres withſtoode Moſes, ſo doe theſe alſo reſiſt the trueth, men of [c] corrupt mindes, reprobate concerning the faith.

9 But they ſhall preuaile no longer: for their madneſſe ſhall be euident vnto all men, as theirs alſo was.

10 ¶ But thou haſt fully knowen my doctrine, maner of liuing, [d] purpoſe, faith, long ſuffering, loue, patience,

11 Perſecutions, and afflictions which came vnto me at * Antiochia, at Iconium, and at Lyſtri, which perſecutions I ſuffered: but from them all the Lorde deliuered me.

12 Yea, and all that will liue godly in Chriſt Ieſus, ſhall ſuffer perſecution.

13 But the euill men and [e] deceiuers ſhall waxe worſe and worſe, deceiuing and being deceiued.

14 But continue thou in the things which thou haſt learned, and art perſwaded thereof, knowing of whom thou haſt learned them:

15 And that thou haſt knowen the holy Scriptures of a childe, which are able to make thee wiſe vnto ſaluation through the faith which is in Chriſt Ieſus.

16 * For the whole Scripture is giuen by inſpiration of God, and is profitable to teach, to improoue, to correct, and to inſtruct in righteouſneſſe,

17 That the [f] man of God may bee [g] abſolute, being made perfect vnto all good works.

a He ſpeaketh of them which make profeſſion to be Chriſtians,

b As Monkes, Friers, and ſuch hypocrites.

Exod.7.11,12.

c Which can iudge nothing aright.

d Not onely what I taught and did, but alſo what my minde and will was.

Acts 13.14,15. and 14.1,6,19.

e The word ſignifieth them that by any crafty packing or conueyance beguile men with falſe colors, flatteries, and illuſions, and ſuch God ſetteth vp to exerciſe his by them: and here S. Paul admoniſheth vs of them.

2.Pet.1.10.

f Which is content to be gouerned by Gods word.

g The onely Scripture ſufficeth to leade vs to perfection.

CHAP. IIII.

1 He exhorteth Timotheus to be feruent in the word, and to ſuffer aduerſitie, 6 maketh mention of his owne death, 19 and biddeth Timothie come vnto him.

I ‖charge thee therefore before God, and before the Lord Ieſus Chriſt, which ſhall iudge the quicke and dead at his appearing, and in his kingdome,

2 Preach the word: be inſtant [a] in ſeaſon and out of ſeaſon: improoue, rebuke, exhort with all long ſuffering and doctrine.

3 For the time will come, when they will not ſuffer wholeſome doctrine: but hauing their eares itching, ſhall after their owne luſts get them an heape of teachers,

4 And ſhall turne their eares from the trueth, and ſhalbe giuen vnto [b] fables.

5 But

‖*Or, adiure.*

a Leaue none occaſion to preach and to profit.

b To falſe and vnprofitable doctrine.

5 But watch thou in all things: ſuffer aduerſitie: doe the worke of an Euangeliſt: make [c] thy miniſtery fully knowen.

6 For I am now ready to bee [d] offered, and the time of my ‖ departing is at hand.

7 I haue fought a good fight, and haue finiſhed my courſe: I haue kept the faith.

8 For henceforth is layde vp for mee the crowne of righteouſneſſe, which the Lorde the righteous Iudge ſhall giue mee at that day: and not to me onely, but vnto all them alſo that loue his appearing.

[c] So behaue thy ſelfe in this office, that men may be able to charge thee with nothing, but rather to approoue thee in all things.

[d] Reade Phil. 2.17.

‖ *Or, diſſoluing.*

9 Make ſpeede to come vnto me at once.

10 For Demas hath forſaken mee, and hath imbraced this preſent world, and is departed vnto Theſſalonica. Creſcens is gone to Galatia, Titus vnto Dalmatia.

11 * [e] Onely Luke is with mee. Take Marke and bring him with thee: for hee is profitable vnto me to miniſter.

12 And Tychicus haue I ſent to Epheſus.

13 The [f] cloake that I left at Troas with Carpus, when thou commeſt, bring with thee, and the bookes, but ſpecially the parchments.

14 Alexander the copperſmith hath done mee much euill: the Lord [g] reward him according to his works.

Col. 4.10,14.

[e] Hereby it is manifeſt that Peter as yet was not at Rome, and if euer he were there, it is vncertaine.

[f] Some reade coffer: others booke.

[g] For Paul ſaw in him manifeſt ſignes of reprobation.

15 Of whom be thou ware alſo: for hee withſtood our preaching ſore.

16 At my firſt anſwering [h] no man aſſiſted me, but all forſooke me: I pray God, that it may not be layd to their charge.

17 Notwithſtanding the Lorde aſſiſted me, and ſtrengthened mee, that by mee the preaching might be fully knowen, and that all the Gentiles ſhould heare, and I was deliuered out of the mouth of the [i] Lion.

18 And the Lorde will deliuer mee from euery [k] euill worke, and will preſerue mee vnto his heauenly kingdome: to whom bee prayſe for euer and euer, Amen.

19 Salute Priſca, and Aquila, and the * houſhold of Oneſiphorus.

20 Eraſtus abode at Corinthus: Trophimus I left at Miletum ſicke.

21 Make ſpeede to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Ieſus Chriſt bee with thy ſpirit. Grace be with you, Amen.

[h] If S. Peter had bene there, he would not haue forſaken him.

[i] Out of the great danger of Nero.

[k] That I commit nothing vnworthy mine office.

Chap. 1.16.

The ſecond Epiſtle written from Rome vnto
Timotheus the firſt Biſhop elected of
the Church of Epheſus, when Paul
was preſented the ſecond time before the
Emperour Nero.

The Epiſtle of Paul to Titus.

THE ARGVMENT.

WHen Titus was left in Creta to finiſh that doctrine which Paul had there begunne, Satan ſtirred vp certaine which went about not onely to ouerthrow the gouernment of the Church, but alſo to corrupt the doctrine: for ſome by ambition would haue thruſt in themſelues to be paſtours: others, vnder pretext of Moſes Law brought in many trifles. Againſt theſe two ſorts of men Paul armeth Titus: firſt teaching him what maner of miniſters he ought to chuſe, chiefly requiring that they be men of ſound doctrine, to the intent they might reſiſt the aduerſaries, and among other things he noteth the Iewes which put a certaine holineſſe in meates and ſuch outward ceremonies, teaching them which are the true exerciſes of a Chriſtian life, and what things appertaine to euery mans vocation. Againſt the which if any man rebell or elſe doeth not obey, he willeth him to be auoyded.

CHAP. I.

5 He aduertiſeth Titus touching the gouernment of the Church. 7 The ordinance and office of miniſters. 12 The nature of the Cretians and of them which ſowe abroad Iewiſh fables and inuentions of men.

Paul a ‖ ſeruant of God, and an Apoſtle of Ieſus Chriſt, according to the [a] faith of Gods elect, and the knowledge of the trueth, which is according to godlineſſe,

2 Vnder the hope of eternall life, which God that cannot lie, hath [b] promiſed before the * world began:

3 But hath made his worde manifeſt in due time through the preaching, which is * committed vnto me, according to the commandement of God our [c] Sauiour:

4 To Titus my naturall [d] ſonne according to the common faith, grace, mercie and peace from God the Father, and from the Lord Ieſus Chriſt our Sauiour.

‖ *Or, miniſter.*

[a] That is, to preach the faith, to increaſe their knowledge, to teach them to liue godly, that at length they may attaine eternall life.

[b] Hath willingly and of his meere liberalitie promiſed without foreſeeing our faith or works as a cauſe to moue him to this free mercie. *Rom.* 16. 25. *epheſ.* 3. 9. *col.* 1. 26. 2. *tim.* 1. 9, 10. 1. *pet.* 1. 20. *Gal.* 1. 1. [c] Who both giueth life, and preſerueth life. [d] In reſpect of faith, which was common to them both, ſo that thereby they are brethren: but in reſpect of the miniſterie, Paul begate him as his ſonne in faith.

5 For this cauſe left I thee in Creta, that thou ſhouldeſt continue to redreſſe the things that remaine, and ſhouldeſt ordeine Elders in euery citie, as I appointed thee,

6 * If any [e] bee vnreprooueable, the husband of one wife, hauing faithfull children, which are not ſlandered of riot, neither are diſobedient.

7 For a Biſhop muſt bee vnreproueable as [f] Gods ſteward, not ‖ froward, not angry, not giuen to wine, no ſtriker, not giuen to filthy lucre,

8 But harborous, one that loueth ‖ goodneſſe, wiſe, [g] righteous, [h] holy, temperate,

9 Holding faſt the faithfull word according to doctrine, that he alſo may be able to exhort with wholeſome doctrine, and improue them that ſay againſt it.

10 For there are many diſobedient and vaine talkers and deceiuers of mindes, chiefly

1. *Tim.* 3.2.

[e] That is, without all infamie, whereby his authoritie might be diminiſhed.

[f] Who hath the diſpenſation of his gifts.

‖ *Or, ſelfewilly.*

‖ *Or, good men.*

[g] Toward men.

[h] Toward God.

chiefly they of the [i] Circumcision,

11 Whose mouthes must be stopped, which subuert whole houses, teaching things which they ought not for filthy lucres sake.

12 One of themselues, euen one of their owne [k] prophets sayd, The Cretians are alwayes lyars, euill beasts, slow bellies.

13 This witnesse is true: wherefore rebuke them sharpely, that they may be sound in the faith,

14 And not taking heede to *Iewish fables and commaundements of men, that turne from the trueth.

15 Unto the pure *are all things pure, but vnto them that are defiled, and vnbeleeuing is nothing pure, but euen their mindes and consciences are defiled.

16 They professe that they knowe God, but by [l] workes they denie him, and are abominable and disobedient, and vnto euery good worke reprobate.

CHAP. II.

1 He commendeth vnto him the wholesome doctrine, and telleth him how hee shall teach all degrees to behaue themselues, 11 Through the benefite of the grace of Christ.

BUt speake thou the things which become [a] wholesome doctrine,

2 That the elder men bee sober, honest, discreete, sound in the faith, in loue, and in patience:

3 The elder women likewise, that they bee in such behauiour as becommeth holinesse, not false accusers, not giuen to much wine, but teachers of honest things,

4 That they may instruct the young women to be sober minded, that they loue their husbands, that they loue their children,

5 That they be discreete, chaste, [b] keeping at home, good, and *subiect vnto their husbands, that the word of God be not euil spoken of.

6 Exhort yong men likewise, that they be sober minded,

7 Aboue all things shew thy selfe an ensample of good workes with vncorrupt doctrine, with grauitie, integritie,

8 And with the wholesome worde, which cannot be reproued, that he which withstandeth, may bee ashamed, hauing nothing concerning you to speake euill of.

9 *Let seruants bee subiect to their masters, and please them in all things, not answering againe,

10 Neither pikers, but that they shew all good faithfulnesse, that they may adorne the doctrine of God our sauiour in all things.

11 *For the grace of God, that bringeth [c] saluation vnto all men hath appeared,

12 And teacheth vs that we should denie vngodlinesse, and worldly lustes, and that wee should liue soberly, and righteously, and godly in this present world,

13 Looking for the blessed hope, and appearing of the glory of the mightie God, and of our Sauiour Iesus Christ,

14 Who gaue himselfe for vs, that hee might redeeme vs from all iniquitie, and purge vs to be a [d] peculiar people vnto himselfe, zealous of good workes.

15 These things speake, and exhort, and rebuke with all [e] authoritie. See that no man despise thee.

CHAP. III.

1 Of obedience to such as be in authoritie. 9 He warneth Titus to beware of foolish & vnprofitable questions, 12 Concluding with certaine priuate matters, 15 And salutations.

PUt them in remembrance that they *[a] be subiect to the principalities and powers, and that they be obedient, and ready to euery good worke,

2 That they speake euill of no man, that they bee no fighters, but soft, shewing all meekenesse vnto all men.

3 *[b] For we our selues also were in times past vnwise, disobedient, deceiued, seruing the lustes and diuers pleasures, liuing in maliciousnes and enuie, hatefull, and hating one another.

4 But when the bountifulnesse and loue of God our Sauiour toward man appeared,

5 *Not [c] by the workes of righteousnes, which wee had done, but according to his mercy hee saued vs, by the [d] washing of the new birth, & the renewing of the holy Ghost,

6 Which hee shedde on vs abundantly through Iesus Christ our Sauiour,

7 That we, being iustified by his grace, should be made heires according to the hope of eternall life.

8 This is a true saying, and these things I wil thou shouldest affirme, that they which haue beleeued in God, might bee carefull to shew foorth good workes. These things are good, and profitable vnto men.

9 *But stay foolish questions, & genealogies, and contentions, & brawlings about the Lawe: for they are vnprofitable and vaine.

10 [e] Reiect him that is an heretike, after once or twise admonition,

11 Knowing that he that is such, is [f] peruerted, and [g] sinneth being damned of his owne selfe.

12 When I shal send Artemas vnto thee, or Tychicus, be diligent to come to mee vnto Nicopolis: for I haue determined there to winter.

13 Bring Zenas [h] the expounder of the Law, and Apollos on their iourney diligently, that they lacke nothing.

14 And let ours also learne to shew foorth good workes for necessary vses, that they bee not vnfruitfull.

15 All that are with mee, salute thee. Greete them that loue vs in the faith. Grace be with you all, Amen.

To Titus, elect the first Bishop of the
Church of the Cretians, written
from Nicopolis in Macedonia.

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[i] Which were not onely the Iewes, but also the Hebionites and Cerinthians heretikes, which taught that the Law must be ioyned with Christ.

[k] He calleth Epimenides the Philosopher or Poet, whose verse he here reciteth, a Prophet, because the Cretians so esteemed him: and Laertius writeth, they sacrificed vnto him, as to a God, forasmuch as he had a marueilous gift to vnderstand things to come: which thing Satan by the permission of God hath opened to the infidels from time to time, but it turneth to their greater condemnation. 1.*Tim*.1.4. *Rom*.14.20.

[l] Forasmuch as they stay at things of nothing, and passe not for them, that are of importance, and so giue themselues to all wickednesse.

[a] Wherewith our soules are fed and maintained in health.

[b] Not running to and fro without necessary occasions, which is a signe of lightnesse.

Ephes.5.22,23,24.

Ephes.6.5. *colos*.3.22. 1.*pet*.2.18.

1.*Cor*.1.2. *colos*.1.22.

[c] Of what condition or state soeuer they be.

[d] Most deare and precious.

[e] As becommeth the ambassadour of God.

Rom.13.1. 1.*pet*.2.13,14.

[a] Although the rulers be infidels yet are we bound to obey them in ciuill policie, and whereas they command vs nothing against the word of God.

1.*Cor*.6.11.

[b] For let vs consider what we our selues were, when God shewed vs fauour.

2.*Tim* 1.9.

[c] God doth not iustifie vs for respect of any thing, which he seeth in vs, but doeth preuent vs with his grace and, freely accepteth vs.

[d] Baptisme is a sure signe of our regeneration, which is wrought by the holy Ghost.

1.*Tim*.1.4. *and* 4.7. 2.*Tim*. 2.16,23.

[e] This commandement is giuen to the minister, and so particularly to all men to whom the sword is not committed: but else the Magistrate, whose chiefe office is to maintaine Gods glory in his Church, ought to cut off all such rotten and infectious members from the body.

[f] So that there is no hope of amendment.

[g] Willingly, and wittingly.

[h] It is probable that he was an interpreter of the Law of Moses, as Apollos, &c.

The Epiſtle of Paul to Philemon.

THE ARGVMENT.

ALbeit the excellencie of Pauls ſpirit wonderfully appeareth in other his Epiſtles, yet this Epiſtle is a great witneſſe, and a declaration of the ſame. For farre paſſing the baſeneſſe of his matter, he flieth, as it were, vp to heauen, and ſpeaketh with a diuine grace and maieſtie. Oneſimus, ſeruant to Philemon, both robbed his maſter, and fled away, whom Paul hauing wonne to Chriſt, ſent againe to his maſter, earneſtly begging his pardon, with moſt weighty arguments prouing the duety of one Chriſtian to another, and ſo with ſalutations endeth.

4 Hee reioyceth to heare of the faith and loue of Philemon. 9 whom hee deſireth to forgiue his ſeruant Oneſimus, and louingly to receiue him againe.

PAUL a priſoner of Jeſus Chriſt, & our brother Timotheus, vnto Philemon our deare friend & fellow helper,

2 And to our deare ſiſter Apphia, and to Archippus our fellow ſouldier, and to the Church that is in thine houſe:

3 Grace be with you, & peace from God our Father, and from the Lord Jeſus Chriſt.

4 J * giue thankes to my God, making mention alwayes of thee in my prayers,

1.Theſſ.1.2. 2.theſſ.1.3.

5 (When J heare of thy loue and faith, which thou haſt toward the Lord Jeſus, and toward all Saints)

6 That the [a] fellowſhip of thy faith may be made fruitfull, and that whatſoeuer good thing is in you, [b] through Chriſt Jeſus, may be knowen.

[a] Thy beneuolence toward the Saints, which proceedeth of a liuely and effectuall faith.

[b] That experience may declare that you are the members of Ieſus Chriſt.

7 For we haue great ioy and conſolation in thy loue, becauſe by thee, brother, the ſaints [c] hearts are comforted.

[c] Meaning, their inward parts and affections were through his charitie comforted.

8 Wherefore, though J be very bolde in Chriſt to command thee that which is conuenient,

9 Yet for loues ſake J rather beſeech thee, though J be as J am, euen Paul aged, and euen now a priſoner for Jeſus Chriſt.

10 J beſeech thee for my ſonne * Oneſimus, whom J haue begotten in my bonds,

Coloſſ.4.9.

11 Which in time paſt was to thee vnprofitable, but now profitable both to thee and to me,

12 Whom J haue ſent againe: thou therefore receiue him that is mine owne bowels,

13 Whom J would haue reteined with mee, that in thy ſtead he might haue miniſtred vnto me in the bonds of the Goſpel.

14 But without thy minde would J doe nothing, that thy benefit ſhould not be as it were of neceſſitie, but willingly.

15 It may be that he therefore [d] departed for a ſeaſon, that thou ſhouldeſt receiue him for euer,

[d] He fled away from thee.

16 [e] Not now as a ſeruant, but aboue a ſeruant, euen as a brother beloued, ſpecially to me: how much more then vnto thee, both in the fleſh, and in the Lord?

[e] For he is thy ſeruant by condition, and alſo now the Lords: ſo that both for thine owne ſake & for the Lords thou oughteſt to loue him.

17 If therefore thou count our things [f] common, receiue him as my ſelfe.

[f] That all thine is mine, and all mine is thine.

18 If hee hath hurt thee, or oweth thee ought, that put on mine accounts.

19 J Paul haue written this with mine owne hand: J will recompenſe it, albeit J doe not ſay to thee, that thou oweſt vnto mee euen thine owne ſelfe.

20 Yea, brother, let me obtaine this pleaſure of thee in the Lord: comfort my [g] bowels in the Lord.

[g] Grant me this benefit, which ſhall be moſt acceptable vnto me of all others.

21 Truſting in thine obedience, J wrote vnto thee, knowing that thou wilt doe euen more then J ſay.

22 Moreouer alſo prepare mee lodging: for J truſt through your prayers J ſhall bee giuen vnto you.

23 There ſalute thee Epaphras my fellow priſoner [h] in Chriſt Jeſus,

[h] That is, for Chriſts cauſe.

24 Marcus, Ariſtarchus, Demas, and Luke, my fellow helpers.

25 The grace of our Lord Jeſus Chriſt be with your ſpirit, Amen.

Written from Rome to Philemon, and
ſent by Oneſimus a ſeruant.

The Epiſtle to the Heb[illegible]wes.

THE ARGVMENT.

FOraſmuch as diuers, both of the Greeke writers and Latines witneſſe, that the writer of this Epiſtle for iuſt cauſes woulde not haue his name knowen, it were curioſitie of our part to labour much therein. For ſeeing the Spirit of God is the authour thereof, it diminiſheth nothing the authoritie, although we know not with what penne he wrote. Whether it were Paul (as it is not like) or Luke, or Barnabas, or Clement, or ſome other, his chiefe purpoſe is to perſwade vnto the Hebrewes (whereby he principally meaneth them that abode at Ieruſalem, and vnder them all the reſt of the Iewes) that Chriſt Ieſus was not only the redeemer, but alſo that at his comming all ceremonies muſt haue an end: foraſmuch as his doctrine was the concluſion of all the Propheſies, and therefore not onely Moſes was inferiour to him, but alſo the Angels: for they all were ſeruants, and hee the Lord; but ſo Lord, that he hath alſo taken our fleſh, and is made our brother to aſſure vs of our ſaluation through himſelfe: for he is that eternall Prieſt, whereof all the Leuiticall Prieſts were but ſhadowes, and therefore at his comming they ought to ceaſe, and all ſacrifices for ſinne to be aboliſhed, as hee prooueth from the 7. Chap. verſe 11. vnto the 12. Chap. verſe 18. Alſo hee was that Prophet of whom all the Prophets in time paſt witneſſed, as is declared from the 12. Chapter verſe 18. to the 25. verſe of the ſame Chapter: yea, and is the King to whom all things are ſubiect, as appeareth from the 25. verſe to the beginning of the laſt Chapter. Wherefore, according to the examples of the olde fathers, wee muſt conſtantly beleeue in him, that being ſanctified by his iuſtice, taught by his wiſedome, and gouerned by his power, wee may ſtedfaſtly and couragiouſly perſeuere euen to the ende, in hope of that ioy that is ſet before our eyes occupying our ſelues in Chriſtian exerciſes, that we may both be thankfull to God, and duetifull to our neighbour.

CHAP. I.

1 He ſheweth the excellencie of Chriſt 4 aboue the Angels, 7 and of their office.

AT ſundry times and in diuers maners [a] God ſpake in the old time to our fathers by the prophets:

2 In theſe [b] laſt dayes he hath ſpoken vnto vs by his Sonne, whom hee hath made heire of all things, [c] by whom alſo he made the worlds.

3 *Who being the brightneſſe of his glorie, and the [d] ingraued forme of his perſon, and bearing vp all things by his mightie word, hath by himſelfe [e] purged our ſinnes, and ſitteth at the right hand of the Maieſtie in the higheſt places,

4 And is made ſo much more excellent then the [f] Angels, inaſmuch as hee hath obtemed a more excellent name then they.

5 For vnto which of the Angels ſayd he at any time, *Thou art my Sonne, [g] this day begate I thee? and againe, I *will bee his Father, and he ſhalbe my Sonne?

6 And againe, when hee bringeth in his firſt begotten Sonne into the world, hee ſayth, *And let all the Angels of God worſhip him.

7 And of the Angels hee ſayth, *He maketh the [h] Spirits his meſſengers, and his miniſters a flame of fire.

8 But vnto the Sonne he ſayth, *O God thy throne is for euer and euer: the [i] ſcepter of thy kingdome is a ſcepter of righteouſnes.

9 Thou haſt loued righteouſneſſe, & hated iniquitie. Wherefore God, euen thy God hath [k] anointed thee with the oyle of gladneſſe aboue thy fellowes.

10 And, *Thou, Lord, in the beginning haſt eſtabliſhed the earth, and the heauens are the works of thine hands.

11 They ſhall periſh, but thou doeſt remaine: and they ſhall all waxe olde as doth a garment.

12 And as a veſture ſhalt thou folde them vp, and they ſhall be changed: but thou art the ſame, and thy yeeres ſhall not faile.

13 Vnto which alſo of the Angels ſaid he at any time, *Sit at my right hand, till I make thine enemies thy footſtoole?

13 Are they not all miniſtring Spirits, ſent foorth to miniſter, for their ſakes which ſhalbe heires of ſaluation?

a God who is euer conſtant, and mercifull to his Church, declared his will in time paſt, not all at once, or after one ſort, but from time to time and in ſundry ſorts: but now laſt of all he hath fully declared all trueth to vs by his Sonne.

b So that now we may not credit any new reuelations after him.

c He intreateth heere of Chriſt, both as touching his perſon, which is very God, and very man, by whom all things are made, & alſo as touching his office, whereby he is King, Prophet, and Prieſt. *Wiſd.7.26. col.1.15.*

d The liuely image & paterne, ſo that he that ſeeth him, ſeeth the Father. Iohn 14.9. for elſe the perſon of the Father is not ſeene, but apprehended by faith.

e So that our ſinnes can be purged by none other meanes.

f Much more then, then all other things created. *Pſal.2.7 chap.5 5.act.13.33.* g Becauſe hee was at the time appointed declared to the world. *2.Sam.7.14 1.chron.22.10. Pſal.97.7. Pſal.104 4* h Hee compareth the Angels to the winds, which are heere beneath as Gods meſſengers. *Pſal.45.6,7.* i The adminiſtration of thy kingdome is iuſt. k This is meant in that that the word is made fleſh, and that the holy Ghoſt was powred on him without meaſure, that wee may all receiue of him euery one according to his meaſure. *Pſal.102.25. Pſal.110.1.matth.22 44. 1.cor.15.25.chap 10.12.*

CHAP. II.

1 He exhorteth vs to be obedient vnto the new Law which Chriſt hath giuen vs, 9 And not to be offended at the infirmity and low degree of Chriſt, 10 becauſe it was neceſſary that for our ſakes he ſhould take ſuch an humble ſtate vpon him, that he might be like vnto his brethren.

WHerefore we ought diligently to giue heede to the things which wee haue heard, leſt at any [a] time wee ſhould let them ſlippe.

2 For if the [b] worde ſpoken by Angels was ſtedfaſt, and euery tranſgreſſion and diſobedience receiued a iuſt recompenſe of reward,

3 How ſhall we eſcape, if we neglect ſo [c] great ſaluation, which at the firſt began to be preached by the Lord, and afterward was confirmed vnto vs by [d] them that heard him,

4 *God bearing witneſſe thereto, both with ſignes and wonders, and with diuers miracles and gifts of the holy Ghoſt, according to his owne will?

5 For he hath not put in ſubiection vnto the Angels the world to come, whereof wee ſpeake.

6 But *one in a certaine place witneſſed, ſaying, [f] What is man that thou ſhouldeſt bee mindfull of him! or the ſonne of man that thou ſhouldeſt conſider him!

7 Thou madeſt him a little inferiour to the Angels: thou crownedſt him with [g] glorie and honour, and haſt ſet him aboue the works of thine hands.

8 *Thou haſt put all things in ſubiection vnder his feete. And in that he hath put all things in ſubiection vnder him, hee left nothing that ſhould not be ſubiect vnto him. [h] But we yet ſee not all things ſubdued vnto him.

9 But we ſee Ieſus [i] crowned with glory and honour, which was made a little inferiour to the Angels, through the ſuffering of death, that by Gods grace hee might taſte death for all men.

10 For it became him, for whome are all things, and by whom are all things, ſeeing that hee brought many children vnto glory, that he ſhould conſecrate the [l] prince of their ſaluation through [m] afflictions.

11 For hee that ſanctifieth, and they which are ſanctified, are all [n] of one: wherefore hee is not aſhamed to call them brethren,

12 Saying, *I will declare thy Name vnto my [o] brethren: in the middes of the Church will I ſing praiſes to thee.

a We muſt diligently keepe in memory the doctrine which we haue learned, leſt like veſſels full of chaps we leake, and run out on euery part.

b Which was the Law giuen to Moſes by the hands of Angels, Gala.3.19.acts 7.53.

c As the Goſpel is, which onely offereth ſaluation.

d That is, the Apoſtles, *Mar.16.20.*

e Which Iſai calleth the new heauens, and the new earth, Chap.65.17. whereof Chriſt is the Father, Iſa.9.6: that is, the head of vs his members. *Pſal.8 4.*

f He ſpeaketh here chiefly of the faithfull, which are made through Chriſt, citizens of the world to come, where they ſhall enioy with their prince all theſe things which now they haue onely but in part.

g In making him fellow heire with Chriſt. *Matth.28.18.1.cor.15.17.phil 2.8,9,10,11.* h To them which obiect that they ſee not theſe things accompliſhed in man, the Apoſtle anſwereth that they are fulfilled in Chriſt our captaine, who leadeth his to the ſame glory with him. i To man, as hee is of Chriſt. k By his vertue which moſt manifeſtly appeareth is the Church. l Ieſus Chriſt by humbling himſelfe, and taking vpon him the forme of a ſeruant, which was our fleſh and mortality, giueth vs aſſurance of our ſaluation. m Therefore wee by afflictions are made like to the Sonne of God. n The head and the members are of one nature: ſo Chriſt which ſanctifieth vs, and wee that are ſanctified, are all one by the vnion of our fleſh. *Pſal 22.22.* o This prooueth Chriſts humanity.

13 And againe, *I will put my [p] truſt in him. And againe, *[q] Beholde, here am I, and the children, which God hath giuen me.

14 Foraſmuch then as the children were partakers of fleſh and blood, hee alſo himſelfe likewiſe tooke part with them, that hee might deſtroy * through death, him that had the power of death, that is the deuill,

15 And that hee might deliuer all them, which for feare of [r] death were all their life time ſubiect to bondage.

16 For he in no ſort tooke the [ſ] Angels, but he tooke the ſeed of Abraham.

17 Wherefore [t] in all things it became him to be made like vnto his brethren, that he might be mercifull, and a faithfull high Prieſt in things concerning God, that hee might make reconciliation for the ſinnes of the people.

18 For in that hee [u] ſuffered, and was tempted, he is able to ſuccour them that are tempted.

Pſal.18.2.

p Meaning, that Chriſt touching his humanitie put his truſt in God.

Iſa.8.18.

q Iſai ſpeaketh this of himſelfe and his diſciples, but properly it is applyed to Chriſt the head of all miniſters.

Hoſe.13.14 1.cor.15 55.

r And Gods anger.

ſ Not the nature of Angels but of man.

t Not onely as touching nature but alſo qualities, onely ſinne except.

u Foraſmuch as he is exerciſed in our miſeries, we may bee aſſured that at all times in ou[illegible]ntations, he will ſuccour vs.

CHAP. III.

1 Hee requireth them to bee obedient vnto the word of Chriſt, 3 Who is more worthy then Moſes. 12 The puniſhment of ſuch as will harden their hearts, and not beleeue, that they might haue eternall reſt.

Therefore, holy brethren, partakers of the heauenly vocation, [a] conſider the Apoſtle and high Prieſt of our [b] profeſſion, Chriſt Ieſus:

2 Who was faithfull to him that hath appointed [c] him, euen as *Moſes was in all his houſe.

3 For this man is counted worthie of more glorie then Moſes, in as much as hee which hath builded the houſe, [d] hath more honour then the houſe.

4 For euery houſe is builded of ſome man, and he that hath built all things is [e] God.

5 Now Moſes verily was faithfull in all his houſe, as a ſeruant, for a witneſſe of the things which ſhould be ſpoken after.

6 But Chriſt is as the Sonne, ouer his owne houſe, whoſe [f] houſe wee are, if wee holde faſt the confidence, and the reioyceing of the hope vnto the end.

7 Wherfore as the holy Ghoſt ſaith, *To day if ye ſhall heare his voyce,

8 Harden not your hearts, as in the [g] prouocation, according to the day of the tentation in the wilderneſſe,

9 Where your fathers tempted me, proued mee, and ſawe my workes fortie yeeres long.

10 Wherefore I was grieued with that generation, and ſayd, They erre euer in their heart, neither haue they knowen my wayes.

11 Therefore I ſware in my wrath, [h] If they ſhall enter into my [i] reſt.

12 Take heede, brethren, leſt at any time there bee in any of you an euill heart, and vnfaithfull, to depart away from the liuing God.

13 But exhort one another dayly, while it is called [k] To day, leaſt any of you bee hardened through the deceitfulneſſe of ſinne.

14 For we are made partakers of Chriſt, if wee keepe ſure vnto the [l] ende, the ‖ beginning, wherewith we are vpholden.

15 So long as it is ſayde, To day if yee heare his voyce, hearden not your hearts, as in the prouocation.

16 For ſome when they heard, prouoked [m] him to anger: howbeit, not all that came out of Egypt by Moſes.

17 But with whome was hee diſpleaſed fourtie yeeres? was he not diſpleaſed with them that ſinned, * whoſe ‖ carkeiſes fel in the wilderneſſe?

18 And to whom ſware he that they ſhould not enter into his reſt, but vnto them that obeyed not?

16 So we ſee that they could not enter in, becauſe of vnbeliefe.

a Take heed to his wordes and receiue him.

b Of that doctrine which we beleeue, and ought to cõfeſſe.

c To be the ambaſſadour and hie Prieſt.

Num.12.7.

d Moſes was but part of the houſe, that is of the Church whereof the paſtours are the liuely ſtones, but Chriſt builded it, and layd the ſtones: therefore he deſerueth more praiſe.

e That is, Chriſt: for Chriſt is the foundation, and head of his Church: he is our brother, and Lord: he is the Sonne of God, and very God, working all things by his owne power.

f For in obeying the Sonne, wee are made the houſe of God. Pſal.95.7.8. chap.4.7. g As when ye prouoked Gods anger in Maſſa and Meriba, Exod.17.7. h Meaning by this othe, that they ſhould not enter.

i As diſobeying God, they in olde time were debarred from ỹ quietnes of the land of Chanaan, ſo they which doe not obey Chriſt, ſhal not enter into the heauenly reſt.

k Which is all that time, wherein God doth call vs: while he therefore ſpeaketh, let vs heare.

l Which is by faith to imbrace and hold faſt the true doctrine of Ieſus Chriſt.

‖*Or, foundation of our aſſurance.*

m To wit, ỹ Lord.

Num.14.37.

‖*Or, bodies and members.*

CHAP. IIII.

1 The word without faith is vnprofitable. 3 The Sabbath or reſt of the Chriſtians. 6 Puniſhment of vnbeleeuers. 12 The nature of the word of God.

Let vs feare therefore, leſt at any time by forſaking the promiſe of entring into his reſt, any of you ſhould ſeeme to bee depriued.

2 For vnto vs was the Goſpel preached, as alſo vnto them: but the worde that they heard, profited not them, becauſe it was not *[a] mixed with faith in thoſe that heard it.

3 For we which haue beleeued doe enter into reſt, as he ſayd to the other, *As I haue ſworne in my wrath, If [b] they ſhall enter into my reſt: although [c] the works were finiſhed from the foundation of the world.

4 For he ſpake in a certaine place of the ſeuenth day on this wiſe, *And God did reſt the ſeuenth day from all his works.

5 And in this place againe, If they ſhall enter into my reſt.

6 Seeing therefore it remaineth that ſome muſt enter therinto, and they to whom it was firſt preached, entred not therein for vnbeliefs ſake:

7 Againe hee appointed in [d] Dauid a certain day, by To day, after ſo long a time, ſaying, as it is ſayd, *This day if yee heare his voice, harden not your hearts.

8 For if [e] Ieſus had giuen them reſt, then would hee not after this day haue ſpoken of another.

9 There remaineth therefore a reſt to the people of God.

10 For hee that is entred into his reſt, [f] hath alſo ceaſed from his owne workes,

a He compareth the[illegible]ching of the [illegible]el, as it [illegible] wine, whereof if we wil taſte, that is, heare and vnderſtand with profit, wee muſt temper or mixe it with faith.

Pſal.95.11.

b Although that God by his reſt, after the creation of his works, ſignified the ſpirituall reſt of the faithfull, yet he ſware to giue reſt in Chanaan, which was but a figure of the heauenly reſt, and dured but for a time.

c The perfection of Gods works, and ſo his reſt, ſignifie our heauenly reſt. *Gene.2.2.* [illegible].14. d That is, in the Pſalmes. *Chap.3.7.* e Meaning Ioſhua. f [illegible] hath caſt off his appetites, mortified his fleſh, renounced himſelfe, and followeth God.

as God did from his.

11 Let vs ſtudie therefore to enter into that reſt, leſt any man fall after the ſame enſample of diſobedience.

12 For the worde of God is liuely, and mightie in operation, and ſharper then any two edged ſword, and [g] entreth through, euen vnto the diuiding aſunder of the [h] ſoule and the [i] ſpirit, and of the ioynts, and the marow, and is a diſcerner of the thoughts, and the intents of the heart.

13 Neither is there any creature, which is not manifeſt in his ſight: but all things are naked and open [k] vnto his eyes, ‖ with whom we haue [l] to doe.

14 Seeing then that wee haue a great hie Prieſt, which is entred into heauen, euen Ieſus the Sonne of God, let vs holde faſt our profeſſion.

15 For we haue not an hie Prieſt, which cannot be touched with the feeling of our infirmities, but was in all things tempted in like ſort, yet without ſinne.

16 Let vs therefore goe boldly vnto the throne of grace, that we may receiue mercie, and finde grace to helpe in time of need.

[g] For it mortally woundeth the rebellious, and in the elect it killeth the old man that they ſhould liue vnto God.
[h] Where the affections are.
[i] Which conteineth will and reaſon.
[k] As that thing which is cleft aſunder euen through the mids of the backe, and ſo is made open, that it may be ſeene throughout.
‖ *Or, concerning whom we ſpeake.*
[l] Therfore when we heare this word we muſt tremble, knowing thereby that God ſoundeth our hearts.

CHAP. V.

5 He compareth Ieſus Chriſt with the Leuiticall Prieſts, ſhewing wherein they either agree, or diſſent. 11 Afterward hee reprooueth the negligence of the Iewes.

For euery high Prieſt is taken from among men, and is [a] ordeined for men, in things pertaining to God, that hee may offer both [b] giftes and [c] ſacrifices for ſinnes,

2 Which is able ſufficiently to haue compaſſion on them [d] that are ignorant, and that are out of the way, becauſe that hee alſo is compaſſed with infirmitie.

3 And for the ſames ſake he is bound to offer for ſinnes, as well for his owne part, as for the peoples.

4 *And no man taketh this honour vnto himſelfe, but he that is called of God, as was Aaron.

5 So likewiſe Chriſt tooke not to himſelfe this honour, to be made the hie Prieſt, but hee that ſayd vnto him, *Thou art my ſonne, this day begate I thee, gaue it him.

6 As hee alſo in another place ſpeaketh, *Thou art a Prieſt for euer after [e] the order of Melchi-ſedec.

7 Which in the [f] dayes of his fleſh did offer vp prayers and ſupplications, with [g] ſtrong crying and teares vnto him, that was able to ſaue him from death, and was alſo heard [h] in that which he feared.

8 And though hee were the Sonne, yet learned he obedience, by the things which he ſuffered.

9 And being conſecrate, was made the authour of eternall ſaluation vnto all them that obey him:

10 And is called of God an hie Prieſt after the order of Melchi-ſedec.

11 [i] Of whom wee haue many things to ſay, which are hard to be vttered, becauſe ye are dull of hearing.

[a] He ſheweth that man can haue none acceſſe to God without an hie Prieſt, becauſe that of himſelfe he is prophane and ſinfull.
[b] Which were of things without life.
[c] As of beaſts, which are killed.
[d] That is, of ſinners.
1.Cor.13.10.
*Pſal.*2.7.*cha.*1.5
*Pſal.*113.4.
chap 7.17.
[e] Who was both Prieſt and King.
[f] When he liued in this world.
[g] He meaneth that moſt earneſt prayer which Chriſt prayed in the garden, where he ſweat drops of blood.
[h] Being in perplexitie and fearing the horrors of death.
[i] He digreſſeth till he come to the beginning of the 7.chap.

12 For when as concerning the time yee ought to be teachers, yet haue yee neede againe that wee teach you the firſt ‖ principles of the worde of God: and are become ſuch as haue neede of [k] milke, and not of ſtrong meate.

13 For euery one that vſeth milke, is inexpert in the [l] word of righteouſneſſe: for he is a babe.

14 But ſtrong meate belongeth to them that are of age, which through long cuſtome haue their wittes exerciſed to diſcerne both good and euill.

‖ *Or, rudiments.*
[k] Reade 1.Cor. 3.2.
[l] That is, the Goſpel, which is the true knowledge that teacheth vs where we haue our iuſtice.

CHAP. VI.

1 He proceedeth in reproouing them, & exhorteth them not to faint, 12 But to be ſtedfaſt & patient, 18 for as much as God is ſure in his promiſe.

Therefore leauing the doctrine of the [a] beginning of Chriſt, let vs bee led forward vnto perfection, not laying againe the foundation [b] of repentance from dead workes, and of faith toward God,

2 Of the doctrine of [c] baptiſmes, and laying on of hands, and of the reſurrection from the dead, and of eternall iudgement.

3 And this will we doe [d] if God permit.

4 *For it is impoſſible that they which were once lightened, and haue taſted of the heauenly gift, and were made partakers of the holy Ghoſt,

5 And haue taſted of the good word of God, & of the powers of the world to come,

6 If they fall away, ſhould bee renewed againe by repentance: ſeeing they [e] crucifie againe to themſelues the Sonne of God, and make a mocke of him.

7 For the earth which drinketh in the raine that commeth oft vpon it, and bringeth foorth herbs meete for them by whome it is dreſſed, receiueth bleſſing of God.

8 But that which beareth thornes and briers, is reproued, and is neere vnto curſing, whoſe end is to be burned.

9 But beloued, we haue perſwaded our ſelues better things of you, and ſuch as accompany ſaluation, though we thus ſpeake.

10 For God is not vnrighteous, that hee ſhould forget your worke, and labour of loue which yee ſhewed toward his Name in that yee haue miniſtred vnto the Saints, and yet miniſter.

11 And wee deſire that euery one of you ſhewe the ſame diligence, to the [f] full aſſurance of hope vnto the end,

12 That yee be not ſlouthfull, but followers of [g] them, which through faith and patience inherite the promiſes.

13 For when God made the promiſe to Abraham, becauſe hee had no greater to ſweare by, he ſware by himſelfe,

14 Saying, *Surely I will abundantly bleſſe thee, and multiply thee marueilouſly.

15 And ſo after that hee had tarried patiently, he enioyed the promiſe.

16 For men verily ſweare by him that is greater then themſelues, and an oath for

[a] That is, the firſt rudiments of our Chriſtian religion.
[b] He mentioneth fiue points of the catechiſme which was then in vſe: the confeſſion of amendment of life: the ſumme of the faith, a briefe explication of baptiſme, and laying on of hands: the article of the reſurrection, and the laſt iudgement.
[c] Then the vſe of baptiſme was declared, when on the ſolemne dayes appointed to baptize, the Church came together.
[d] It is Gods ſingular gift to increaſe in knowledge, and to goe forward in the vnderſtanding of Gods word.
Mat. 12.31,32.
2 *pet.* 2.20. *chap.* 10.26.
[e] They which are apoſtates, and ſinne againſt the holy Ghoſt, hate Chriſt, crucifie and mocke him, but to their owne deſtruction, and therefore fall into deſperation, and cannot repent.

[f] Whereby it may appeare, that you are fully perſwaded of life euerlaſting. [g] As the holy fathers, Prophets, and Martyrs, that were before vs. *Gen.* 12.2. *and* 17.4. *and* 22.17.

confirmation is among them an ende of all ſtrife.

17 So God willing more[h] abundantly to ſhewe vnto the heires of promiſe the ſtablenes of his counſell, bound himſelfe by an oth,

18 That by [i] two immutable things, wherein it is impoſſible that God ſhoulde lie, we might haue ſtrong conſolation, which haue our refuge to hold faſt the hope that is ſet before vs,

19 Which wee haue, as an ancre of the ſoule, both ſure and ſtedfaſt, and it [k] entreth into that which is within the [l] vaile,

20 Whither the forerunner is for vs entred in, euen Jeſus that is made an high Prieſt for euer after the order of Melchiſedec.

h Becauſe of mans wickednes, which will not beleeue God except he ſweare.

i Gods word and othe are two things in him vnchangeable.

k He returneth to the compariſon betweene Chriſtes Prieſthood and the Leuiticall, which he had begun in the fiſt Chapter.

l Which is heauen, whither Chriſt is gone before to prepare vs place.

CHAP. VII.

1 Hee compareth the Prieſthood of Chriſt vnto Melchi-ſedec, 11 Alſo Chriſtes Prieſthood with the Leuites.

FOr this Melchi-ſedec * was King of Salem, the Prieſt of the moſt high God, who met Abraham, as hee returned from the ſlaughter of the Kings, and bleſſed him:

2 To whome alſo Abraham gaue the tithe of all things, who firſt is by interpretation King of righteouſneſſe: after that, hee is alſo King of Salem, that is, King of peace,

3 Without [a] father, without mother, without kinred, and hath neither beginning of his dayes, neither ende of life: but is likened vnto the Sonne of God, and continueth a Prieſt for euer.

4 Nowe conſider howe great this man was vnto whom euen the [b] Patriarch Abraham gaue the tithe of the ſpoyles.

5 For verily they which are the children of Leui, which receiue the office of the Prieſthood, haue a * [c] commandement to take according to the Law, tithes of the people (that is, of their brethren) though they [d] came out of the loynes of Abraham.

6 But hee whoſe kinred is not counted among them, [e] receiued tithes of Abraham, and bleſſed him that had the promiſes.

7 And without al contradiction, the leſſe is bleſſed of the greater.

8 And here men that die, receiue tithes: but there he receiueth them, of whom it is witneſſed, that he [f] liueth.

9 And to ſay as the thing is, Leui alſo which receiueth tithes, payed tithes in Abraham.

10 For hee was yet in the loynes of his father Abraham, when Melchi-ſedec mette him.

11 If therefore perfection had bene by the Prieſthoode of the Leuites (for vnder it the Lawe was eſtabliſhed to the people) what needed it furthermore, that another Prieſt ſhoulde riſe after the order of Melchi-ſedec, and not to bee called after the order of Aaron?

12 For if the Prieſthood bee changed, then of neceſſitie muſt there bee a change of the [g] Law,

Gene.14.18.

a So called becauſe that Moſes maketh no mention of his parents or kinſfolkes, but as he had bin ſuddenly ſent of God into the world to be a figure of Chriſt our euerlaſting Prieſt, and ſhortly taken out of the world againe: ſo Chriſt as touching his humanitie had no father, and concerning his diuinity, no mother.

b That is, the chiefe of fathers.

Num.18.21. deut.18.1,2. ioſh.14.4.

c The Leuites had commandement to receiue that which Abraham gaue freely to Melchi ſedec.

d Were begotten of Abraham.

e The Leuites receiued tithes of their brethren, but Melchi-ſedec of Abraham the Patriarch: therefore his Prieſthood is more excellent then the Leuiticall.

f Becauſe there is no mention of his death.

13 For hee of whom theſe things are ſpoken, perteineth vnto another tribe, whereof no man ſerued at the altar.

14 For it is euident, that our Lord ſprung out of Juda, concerning the which tribe Moſes ſpake nothing, touching the Prieſthood.

15 And it is yet a more euident thing, becauſe that after the ſimilitude of Melchi-ſedec, there is riſen vp another Prieſt,

16 Which is not made Prieſt after the Lawe [h] of the carnall commandement, but after the power of the endleſſe life.

17 For hee teſtifieth thus, * Thou art a Prieſt for euer, after the order of Melchiſedec.

18 For the commandement that went afore, is diſanulled, becauſe [i] of the weakneſſe thereof, and vnprofitableneſſe.

19 For the Law made nothing perfit, but the ‖ bringing in of a better hope made perfite, whereby we draw neere vnto God.

20 And forasmuch as it is not without an othe (for theſe are made Prieſts without an othe:

21 But this, hee is made with an othe by him that ſayde vnto him, * The Lorde hath ſworne, and will not repent, Thou art a Prieſt for euer, after the order of Melchiſedec)

22 By ſo much is Jeſus made a ſuretie of a better ‖ Teſtament.

23 And among them many were made Prieſts, becauſe they were not ſuffered to endure, by the reaſon of death.

24 But this man, becauſe he endureth euer, hath an [k] euerlaſting Prieſthood.

25 Wherefore, hee is able alſo [l] perfectly to ſaue them that come vnto God by him, ſeeing hee euer liueth, to make interceſſion for them.

26 For ſuch an hie Prieſt it became vs to haue, which is holy, harmeleſſe, vndefiled, ſeparate from ſinners, and made higher then the heauens:

27 Which needed not dayly as thoſe hie Prieſts to offer vp ſacrifice, * firſt for his owne ſinnes, & then for the peoples: for that did he [m] once, when he offered vp himſelfe.

28 For the Lawe maketh men high Prieſtes, which haue infirmitie: but the worde of the othe that was [n] ſince the Law, maketh the Sonne, who is conſecrated for euermore.

g The Law and the Prieſthood are both of one condition: ſo that both Aarons and Moſes office perteine to Chriſt, which is Prieſt and Lawmaker.

h Which ſtoode in outward and corporall ceremonies.

Pſal.110.4. chap 5.6.

i For the Law hath no vertue nor profite, till a man be come to Chriſt.

‖Or, it was an introduction of a better hope.

Pſal 110 4.

‖Or, couenant.

k Therefore all others are blaſphemous, that either make themſelues his ſucceſſors, or pretend any other ſacrifice.

l The fruit of his Prieſthood is to ſaue, and that fully and perfectly, not by ſupplying that that wanteth, but by taking away the Law, which is vnperfect by reaſon of our infirmities.

Leuit.16.6.

m And cannot without blaſphemie be ſayd to be offered againe, or els by any creature: for none could offer him, but himſelfe.

n Not that it was firſt made after the Law was giuen: but becauſe the declaration of that eternall othe was then reueiled vnto the world.

CHAP. VIII.

6 He proueth the aboliſhing aſwell of the Leuiticall Prieſthood, as of the old Couenant by the ſpirituall and euerlaſting Prieſthood of Chriſt, 8 And by the New couenant.

NOw of the things which wee haue ſpoken, this is the ſumme, that we haue ſuch an hie Prieſt, that ſitteth at the right hand of the throne of the Maieſtie in heauens,

2 And is a miniſter of the [a] Sanctuary,

a That is, heauen.

and of the true [b] Tabernacle, which the Lord pight, and not [c] man.

3 For [d] euery high Prieſt is ordeined to offer both gifts & ſacrifices: wherefore it was of neceſſitie, that this man ſhould haue ſomewhat alſo to offer.

4 For he were not a Prieſt, if he were on the earth, ſeeing there are Prieſts that according to the Law offer gifts,

5 Who ſerue vnto the paterne & ſhadow of heauenly things, as Moſes was warned by God, when hee was about to finiſh the Tabernacle. * See, ſaid he, that thou make all things according to the [e] paterne ſhewed to thee in the mount.

6 But now our hie Prieſt hath obtained a more excellent office, in as much as he is the Mediator of a better ‖ Teſtament, which is eſtabliſhed vpon better promiſes.

7 For if that firſt Teſtament had bene faultleſſe, no place ſhould haue bene ſought for the ſecond.

8 For in rebuking them hee ſayeth, * Beholde, the dayes will [f] come, ſayeth the Lord, when I ſhall make with the houſe of Iſrael, and with the houſe [g] of Iuda a newe Teſtament:

9 Not like the Teſtament that I made with their fathers, in the day that I tooke them by the hande, to leade them out of the lande of Egypt: for they [h] continued not in my Teſtament, and I regarded them not, ſaith the Lord.

10 For this is the Teſtament that I will make with the houſe of Iſrael, After thoſe dayes, ſayth the Lorde, I will put my lawes in their minde, and in their heart I will write them, and I will bee their God, and they ſhall be my people:

11 And they ſhall not [i] teach euery man his neighbour, and euery man his brother, ſaying, Know the Lord: for all ſhall know mee, from the leaſt of them to the greateſt of them.

12 For I will bee mercifull to their vnrighteouſneſſe, and I will remember their ſinnes and their iniquities no more.

13 In that hee ſaith a new Teſtament, hee hath abrogate the olde: nowe that which is diſanulled and waxed olde, is ready to vaniſh away.

CHAP. IX.

1 Howe that the ceremonies and ſacrifices of the Law are aboliſhed 11 by the eternitie and perfection of Chriſts ſacrifice.

Then the firſt ‖ Teſtament had alſo ‖ ordinances of religion, & a [a] worldly Sanctuarie.

2 For the firſt * Tabernacle was made, wherein was the candleſticke, and the table, and the ſhewbread, which Tabernacle is called the holy places.

3 And after the [b] ſecond vaile was the Tabernacle, which is called the Holieſt of all,

4 Which had the golden cenſer, and the Arke of the Teſtament ouerlayde round about with golde, wherein the golden potte which had Manna was, and * Aarons rod that had budded, and the * Tables of the Teſtament.

5 * And ouer the Arke were the glorious Cherubims, ſhadowing the ‖ Mercie ſeate: of which things we will not now ſpeake particularly.

6 Nowe when theſe things were thus ordeined, the Prieſtes went alwayes into the firſt Tabernacle, and accompliſhed the ſeruice.

7 But into the ſecond went the * high Prieſt alone, once euery yeere, not without blood which hee offered for himſelfe, and for the ‖ ignorances of the people,

8 Whereby the holy Ghoſt this ſignified, that the [c] way into the Holieſt of all was not yet opened, while as yet the firſt tabernacle was ſtanding,

9 Which was a figure for the time preſent, wherein were offered giftes and ſacrifices that coulde not make ‖ holy, concerning the conſcience, [d] him that did the ſeruice,

10 Which only ſtood in meats & drinkes, and diuers waſhings, and [e] carnall rites, vntill the time of [f] reformation.

11 But Chriſt being come an hie Prieſt of good things to come, by a greater and a more perfect [g] Tabernacle, not made with hands, that is, not of this building,

12 Neyther by the blood of goates and calues: but by his owne blood entred hee in once vnto the [h] holy place, [i] and obteined eternall redemption for vs.

13 * For if the [k] blood of buls & of goats, and the aſhes of an heifer, ſprinkling them that are vncleane, ſanctifieth as touching the purifying of the [l] fleſh,

14 How much more ſhall the * blood of Chriſt, which through the eternall ſpirite offered himſelfe without ſpot to God, purge your conſcience from [m] dead works, * to ſerue the liuing God?

15 And for this cauſe is he the Mediator of the new Teſtament, that through * death which was for the redemption of the tranſgreſſions that were in the [n] former Teſtament, they which were called might receiue the promiſe of eternall inheritance.

16 For where a Teſtament is, there muſt bee the death of him that made the Teſtament.

17 * For the [o] Teſtament is confirmed when men are dead: for it is yet of no force as long as he that made it, is aliue.

18 Wherefore, neither was the firſt ordeined without [p] blood.

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[b] Which is the body of Chriſt.

[c] For els it ſhould be corruptible.

[d] Hee prooueth that Chriſts body is the true Tabernacle, and that he muſt needs be made man, to the intent that hee might haue a thing to offer, which was his body.

Exod. 25.40. *acts* 7 44.

[e] Seeing the offerings of the Leuites were but ſhadowes of heauenly things, as appeareth by the oracle to Moſes, it followeth then that Chriſtes heauenly Sanctuary, his tabernacle and office are farre more excellent.

‖ *Or, couenant.*

Iere. 31.31. *romai* 1.27. *Chap.* 10.16.

[f] That is, when Chriſt ſhall remit our ſinnes by the preaching of the Goſpel.

[g] Signifying, that there ſhould be no more diuiſion, but all ſhall be made one Church.

[h] Man by tranſgreſſing the bandes of the couenant could not enioy the commoditie thereof.

[i] Men ſhall not in the time of the Goſpel bee ſo ignorant as they were before, but ſhall know God much more perfectly through Chriſt.

‖ *Or. Tabernacle.*

‖ *Or. ceremonies.*

[a] Not heauenly and ſpirituall.

Exod. 26.1. *and* 36.1.

[b] That is, on the inward ſide of the vaile, which was hid from the people.

Num. 17.10. 1.*King.* 8.9. 2.*chron.* 5.10.

Exod. 25.22.

‖ *Or, couer of the Arke.*

Exod. 30.10. *leuit.* 16.2.

‖ *Or, errours.*

[c] For ſo long as the hie Prieſt offered once a yere for his owne ſinnes and for the peoples, and alſo while this earthly tabernacle ſtood the way to the heauenly tabernacle, which is made open by Chriſts blood, could not be entred into.

‖ *Or, perfect.*

[d] Neither yet him for whom they were offered.

[e] Which ceremonies although they were ordeined of God, yet conſidered in themſelues, or els compared with Chriſt, are but carnall, groſſe, and earthly, and touch not the ſoule.

[f] Till the new Teſtament was appointed.

[g] Which was his body and humane nature.

[h] Which is heauen.

[i] For Chriſt was the ſacrifice, the Tabernacle, and the Prieſt.

Leui. 16.14. *numb.* 19.4.

[k] The Leuiticall Prieſt offered beaſtes blood, but Chriſt the true and eternall Prieſt offered his owne blood, which was moſt holy and pure: the Leuiticall Prieſt offered yeerely, and therefore did onely repreſent the true holineſſe: but Chriſt by one onely ſacrifice hath made holy for euer all them that beleeue.

[l] Outwardly in the ſight of man.

1.*Peter* 1.19. 1.*iohn* 1.7. *reuelation* 1.5.

[m] Which of themſelues procure death, and are the fruites thereof.

Luke 1 74. *Rom.* 5 6. 1 *Peter* 3.18.

[n] Made betweene God and Chriſt, who by his death ſhould make vs heires.

Gal. 3.15.

[o] He proueth that Chriſt muſt die, becauſe the Couenant or Teſtament is of none effect without the death of the Teſtator.

[p] Without the death of beaſts that were ſacrificed, which ſignified that Chriſt would pacifie his Fathers wrath with his blood.

19 For when Moſes had ſpoken euery precept to the people, according to the Law, hee tooke the blood of calues and of goates, with water and purple wooll and hyſſope, and ſprinckled both the booke, and all the people,

20 * Saying, This is the blood of the Teſtament, which God hath appointed vnto you.

21 Moreouer, hee ſprinkled likewiſe the Tabernacle with blood alſo, and all the miniſtring veſſels.

22 And almoſt all things are by the Law purged with blood, and without ſhedding of blood is no remiſſion.

23 It was then neceſſary, that the ſimilitudes of heauenly things ſhould bee purified with ſuch things: but the heauenly things themſelues are purified with better [q] ſacrifices then are theſe.

24. For Chriſt is not entred into the holy places that are made with hands, which are ‖ ſimilitudes of the true Sanctuarie: but is entred into very heauen, to appeare now in the ſight of God for vs,

25 Not that he ſhould offer himſelfe [r] often, as the high Prieſt entred into the holy place euery yeere with other blood,

26 (For then muſt he haue often ſuffered ſince the foundation of the worlde) but now in the [ſ] end of the world hath hee appeared once to put away ſinne, by the ſacrifice of himſelfe.

27 And as it is appointed vnto men that they ſhall once die, and after that commeth the iudgement,

28 So * Chriſt was once offered to take away the ſinnes of [t] many, & vnto them that looke for him, ſhal he appeare the ſecond time [u] without ſinne vnto ſaluation.

CHAP. X.

1 *The old Law had no power to cleanſe away ſinne,* 10 *but Chriſt did it with offering of his body once for all.* 22 *An exhortation to receiue the goodnes of God thankfully, with patience & ſtedfaſt faith.*

FOr the * Law hauing the [a] ſhadow of good things to [b] come, and not the very ‖ image of the things, can neuer with thoſe ſacrifices which they offer yeere by yeere continually, ‖ ſanctifie the commers thereunto.

2 For would they not then haue ceaſed to haue bene offred, becauſe that the offerers once purged, ſhould haue had no more conſcience of ſinnes?

3 But in thoſe ſacrifices there is a remembrance againe of ſinnes euery yeere.

4 For it is vnpoſſible that the blood of buls and goates ſhould * take away ſinnes.

5 Wherefore when hee [c] commeth into the world, he ſaieth, * Sacrifice and offering thou wouldeſt not: but a [d] body haſt thou ordained me.

6 In burnt offrings, and ſinne offrings thou haſt had no pleaſure.

7 Then I ſaid, Loe, I come, (In the beginning of the [e] booke it is written of mee,) that I ſhould do thy will, O God.

Exod. 24. 8.

q Albeit there is but one ſacrifice, which is Chriſt himſelfe once offred, yet becauſe this true and eternall ſacrifice is compared with al thoſe which were figuratiue, and is more ſufficient then all they, therefore he calleth it in the plurall number, Sacrifices.

‖ *Or, paterns.*

r Therefore to make any other offring or ſacrifice for ſinne after that Chriſts body was once offred, is blaſphemie.

ſ Which is the latter daies when Chriſt came.

Rom. 5.8.
1.*pet.* 3.18.

t Of the elect.

u That is, without a ſacrifice for ſinne: or ſinne aboliſhed.

Leu. 16.14, 21.

a Which was as it were the firſt draught and purtrait of the liuely paterne to come.

b Which are eternall.

‖ *Or, ſubſtance.*

‖ *Or, make perfit.*

Leuit. 16.21.

c When Chriſt was made man.

Pſal. 40. 6.7.

d In the Hebrew it is, thou haſt pearced mine eares thorow, that is, haſt made me prompt & ready to heare: & in the Greeke, thou haſt made me a body, ÿ is, to obey thee, which both tend to one purpoſe.

e Or, roll and folding: for in old time they vſed to fold bookes like rols.

8 Aboue when he ſaid, Sacrifice and offering, and burnt offerings, and ſinne offerings, thou wouldeſt not haue, neither hadſt pleaſure therein (which are offered by the Law)

9 Then ſayd he, Loe, I come to doe thy will, O God, he taketh away [f] the firſt, that he may eſtabliſh the [g] ſecond.

10 By the which will wee are ſanctified, euen by the offering of the body of Ieſus Chriſt once made.

11 And euery Prieſt appeareth dayly miniſtring, and oft times offereth one maner of offring, which can neuer take away ſinnes:

12 But this man after he had offered one ſacrifice for ſinnes, * ſitteth for euer at the right hand of God,

13 And from henceforth tarieth * till his enemies be made his footſtoole.

14 For with one offering hath [h] he conſecrated for euer them that are ſanctified.

15 For the holy Ghoſt alſo beareth vs record: for after that he had ſaid before,

16 * This is the Teſtament that I will make vnto them, After thoſe dayes, ſaith the Lord, I wil put my lawes in their heart, and in their mindes I will write them.

17 And their ſinnes and iniquities wil I remember no more.

18 Now where [i] remiſſion of theſe things is, there is no more [k] offring for ſinne.

19 Seeing therefore, brethren, that by the blood of Ieſus we [l] may be bold to enter into the holy place,

20 By the new, and [m] liuing way, which he hath prepared for vs, through the vaile, that is, his fleſh:

21 And ſeeing we haue an high Prieſt, which is ouer the houſe of God,

22 Let vs draw neere with a true heart in aſſurance of faith, [n] ſprinkled in our hearts from an euill conſcience, and waſhed in our bodies with pure water.

23 Let vs keepe the profeſſion of our hope, without wauering (for hee is faithfull that promiſed)

24 And let vs conſider one another, to prouoke vnto loue, and to good workes,

25 Not forſaking the fellowſhip that we haue among our ſelues as the maner of ſome is: but let vs exhort one another, and that ſo much the more, becauſe ye ſee that the [o] day draweth neere.

26 * For if we ſinne [p] willingly after that wee haue receiued the knowledge of the trueth, there remaineth no more ſacrifice for ſinnes,

27 But a fearefull looking for of iudgement, and violent fire, which ſhall deuoure the aduerſaries.

28 Hee that deſpiſeth Moſes lawe, dieth without mercy * vnder two or three witneſſes.

29 Of how much ſorer puniſhment ſuppoſe ye ſhall he be worthy, which treadeth vnder foote the Sonne of God, and coun-

f That is, ſacrifices.

g Which is the will of God to ſtand content with Chriſts ſacrifice.

Chap. 1. 13.
Pſal. 110. 1.
1. *cor.* 15. 25.
chap 1. 13.

h That is ſanctified to God and made perfect.

Iere. 31. 33.
chap 8. 8, 10.
rom. 12. 27.

i Where there remaine no ſinnes to be forgiuen, there is no more ſacrifice: ſeeing therfore that only Chriſts death hath waſhed away al ſinnes, and doth euer refreſh when ſinners doe repent: there can bee none other ſacrifice but that, and it can be no more reiterated.

k For the offering of thankſgiuing, which is the only ſacrifice now of the Chriſtians, is not for ſinne: but a thankſgiuing and an offering vp of our ſelues and ours for the ſame.

l We by Chriſt haue that libertie which the antient fathers could not haue by the Lawe.

m The blood of Chriſt is alwaies freſh and liuely before the Father to ſprinkle and quicken vs.

n That is, hauing our hearts made pure.

o Of Chriſts ſecond comming. *Chap.* 6.4. p That is, forſake Ieſus Chriſt, as Iudas, Saul, Arrius, Iulian the Apoſtata did. *Deut.* 19.15. *mat.* 18.12, *iohn* 8.17, 2.*cor.* 13.1.

teth the blood of the Teſtament as an vnholy thing, wherewith he was ſanctified, and [q] doeth deſpite the Spirit of grace?

30 For we know him that hath ſaid, *Vengeance belongeth vnto mee: I will recompence, ſaith the Lord. And againe, The Lord ſhall [r] iudge his people.

q Whereby it is euident that the Apoſtle here onely meaneth that ſinne, which is againſt the holy Ghoſt, as alſo Chap. 6 4.

Deut 32. 35. rom. 12 19.

r Defend the godly and puniſh the wicked.

31 It is a fearefull thing to fall into the hands of the liuing God.

32 Nowe call to remembrance the dayes that are paſſed, in the which, after yee had receiued light, yee endured a great fight in afflictions,

33 Partly while you were made a gazing ſtocke both by reproches & afflictions, and partly while ye became [ſ] companions of them which were ‖ ſo toſſed to and fro.

ſ For the which thing alſo Saint Paul praiſeth the Philippians and Theſſalonians.

‖ Or, of that ſtate.

34 For both yee ſorowed with me for my bonds, and ſuffered with ioy the ſpoyling of your goods, knowing in your ſelues howe that ye haue in heauen a better and an enduring ſubſtance.

35 Caſt not away therefore your confidence which hath great recompence of reward.

36 For ye haue neede of patience, that after ye haue done the will of God, yee might receiue the promiſe.

37 For yet a very little while, and he that ſhall come, will come, and will not tary.

38 *Now the iuſt ſhall liue by faith: but if any withdraw himſelfe, my ſoule ſhall haue no pleaſure in him.

Habak. 2.4. rom 1.17. galat. 3. 11.

39 But we are not they which withdraw our ſelues vnto perdition, but followe faith vnto the conſeruation of the ſoule.

CHAP. XI.

1 What faith is, and a commendation of the ſame. 9 Without faith we cannot pleaſe God. 16 The ſtedfaſt beliefe of the fathers in old time.

NOw faith is the ground of things which are hoped for, and the euidence of things which are not ſeene.

2 For by it our Elders were wel [a] reported of.

a Haue bene approued, and ſo obteined ſaluation.

3 *Through faith we vnderſtande that the world was ordeined by the word of God, ſo that the things which wee ſee, are not made of things, which did [b] appeare.

Gen. 1.3. iohn. 1. 10.

b For God made all things of nothing.

4 By faith Abel * offered vnto God a greater ſacrifice then Cain, [c] by * the which he obteined witnes that he was [d] righteous, God teſtifying of his giftes: by the which faith alſo, he being dead, yet [e] ſpeaketh.

Gen 4.4.

c Meaning faith.

Mat. 23.35.

d Becauſe God receiued him to mercy, therefore he imputed him righteous.

e That is, liueth.

5 By faith was * [f] Enoch taken away, that he ſhould not ſee death: neither was he founde: for God had taken him away: for before he was taken away, he was reported of, that he had pleaſed God.

Gen. 5.24. ecclus 44.16. and 49.14.

6 But without faith it is vnpoſſible to pleaſe him: for hee that commeth to God, muſt beleeue that God is, and that hee is [g] a rewarder of them that ſeeke him.

7 By faith * Noe being warned of God of the things which were as yet not ſeene, mooued with reuerence, prepared the Arke to the ſauing of his houſhold, through the which Arke he condemned the world, & was made heire of the righteouſneſſe, which is by faith.

Gen. 6.13. ecclus. 44.17.

8 By faith * Abraham, when he was called, obeyed God, to go out into a place, which he ſhould afterward receiue for inheritance, and he went out, not knowing whither they went.

Gen. 12.4.

9 By faith he abode in the lande of promiſe, as in a ſtrange countrey, as one that dwelt in tents with Iſaac and Iacob heires with him of the ſame promiſe.

10 For hee looked for a city hauing a [h] foundation, whoſe builder & maker is God.

h For all things in the world are ſubiect to corruption.

11 Through faith * Sarra alſo receiued ſtrength to conceiue ſeed, and was deliuered of a childe when ſhe was paſt age, becauſe ſhee iudged him faithfull which had promiſed.

Gen. 17.19. and 21.2.

12 And therefore ſprang there of one, euen of one which was [i] dead, ſo many as * the ſtarres of the ſkie in multitude, and as the ſand of the ſea ſhore which is innumerable.

i Euen as dead.

Ecclus. 44.21.

13 All theſe died in faith, and [k] receiued not the promiſes, but ſaw them [l] a farre off, and beleeued them, and receiued them thankfully, & confeſſed that they were [m] ſtrangers and pilgrims on the earth.

k Which was the enioying of the land of Canaan.

l With the eyes of faith.

m And therefore put not their confidence in things of this world.

14 For they that ſay ſuch things, declare plainely that they ſeeke a countrey.

15 And if they had bene mindfull of [n] that countrey, from whence they came out, they had leiſure to haue returned.

n That is, of Meſopotamia.

16 But now they deſire a better, that is, an heauenly: wherefore God is not aſhamed of them to be called their God: for hee hath prepared for them a citie.

17 By faith * Abraham offered vp Iſaac, when he [o] was tried, and he that had receiued the promiſes, offered his onely begotten Sonne.

Gen. 22.10. ecclus. 44 20.

o For it might ſeeme to the fleſh, that the promiſe was contrary to this commandement to ſacrifice his ſonne.

18 (To whom it was ſaid, *In Iſaac ſhall thy ſeed be called.)

19 For he conſidered that God was able to raiſe him vp euen from the dead: from whence he receiued him alſo after a ſort.

Gen. 22.10. rom. 9.7.

20 By faith, * Iſaac bleſſed Iacob and Eſau, concerning things to come.

Gen. 27.28.

21 By faith, * Iacob when he was a dying, bleſſed both the ſonnes of Ioſeph, and * ‖ leaning on the end of his ſtaffe, worſhipped God.

Gen. 48.15,16. Gen. 47.31.

‖ Or, worſhipped toward the end of his ſtaffe.

22 By faith * Ioſeph when he died, made mention of the departing of the children of Iſrael, & gaue commandement of his bones.

Gen. 50.24,25.

23 *By faith Moſes when he was borne, was hid three moneths of his parents, becauſe they ſaw he was a proper child, neither feared they the Kings * commaundement.

Exod. 2.2. acts. 7.20.

Exod. 1.16.

24 By faith * Moſes when he was come to age, refuſed to be called the ſonne of Pharaohs daughter,

Exod. 2.11.

25 And choſe rather to ſuffer aduerſitie with the people of God, then to enioy the

[p] pleaſures

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f For Enochs & Elias taking vp, was ſuch a thing as is ſpoken of, 1. Cor. 15.51. and 1. theſſ 4.17.

g First God muſt finde vs before we can ſeeke him, then we muſt ſeeke him with a pure heart in Chriſt, who is reueiled in his word: and thereby we learne to beleeue Gods free mercy towards vs in his Sonne, through whom we obteine the reward of his promiſe, and not of our deſerts.

[p] pleaſures of ſinnes for a ſeaſon,

26 Eſteeming the rebuke of Chriſt greater riches then the treaſures of Egypt: for he had reſpect vnto the recompence of the reward.

27 By faith he forſooke Egypt, & feared not the fierceneſſe of the king: for hee endured as he that ſaw him which is inuiſible.

28 Through faith he ordeined the *Paſſeouer and the effuſion of blood, leſt hee that deſtroyed the firſt borne, ſhould touch them.

29 By faith they *paſſed thorow the red ſea as by drie land, which when the Egyptians had aſſayed to doe, they were drowned.

30 By faith the *walles of Iericho fell downe after they were compaſſed about ſeuen dayes.

31 By faith the harlot *Rahab periſhed not with them which obeyed not, when *ſhe had receiued the ſpies peaceably.

32 And what ſhal I more ſay? for the time would be too ſhort for me to tell of *Gedeon, of *Barac, and of *Sampſon, and of *Iephte, alſo of *Dauid, and Samuel, and of the Prophets:

33 Which through faith ſubdued kingdomes, wrought righteouſneſſe, obtayned the [q] promiſes, ſtopped the mouthes of Lyons,

34 Quenched the violence of fire, eſcaped the edge of the ſword, of weake were made ſtrong, waxed valiant in battell, turned to flight the armies of the aliants.

35 The [r] women receiued their dead raiſed to life: other alſo were racked, and would not bee deliuered, that they might receiue a better reſurrection.

36 And others haue bene tryed by mockings, & ſcourgings, yea, moreouer by bondes and priſonment.

37 They were ſtoned, they were hewen aſunder, they were tempted, they were ſlaine with the ſword, they wandred vp and downe in ſheepes ſkins, and in goates ſkinnes, being deſtitute, afflicted, and tormented:

38 Whom the world was not worthy of: they wandred in wilderneſſes, and mountaines, and dens, and caues of the earth.

39 And theſe all through faith obtained good report, and receiued [s] not the promiſe,

40 God prouiding a better thing for vs, that they [t] without vs ſhould not bee made perfite.

CHAP. XII.

1 *An exhortation to be patient and ſtedfaſt in trouble and aduerſitie, vpon hope of euerlaſting reward.* 25 *A commendation of the new Teſtament aboue the olde.*

Wherefore *let vs alſo, ſeeing that wee are compaſſed with ſo great a ‖ cloud of witneſſes, caſt away euery thing that [a] preſſeth downe, and the ſinne that ‖ hangeth ſo faſt on: let vs runne with patience the race that is ſet before vs,

2 [b] Looking vnto Ieſus the authour and finiſher of our faith, who for the ioy that was ſet before him, endured the croſſe, and deſpiſed the ſhame, and is ſet at the right hand of the throne of God.

3 Conſider therefore him that endured ſuch ſpeaking againſt of ſinners, leſt yee ſhould be wearied, and faint in your mindes.

4 Yee haue not yet reſiſted vnto blood, ſtriuing againſt [c] ſinne.

5 And ye haue forgotten the conſolation, which ſpeaketh vnto you as vnto children, *My ſonne, deſpiſe not the chaſtening of the Lord, neither faint when thou art rebuked of him.

6 For whom the Lord loueth, he chaſteneth: and he ſcourgeth euery ſonne that he receiueth.

7 If ye endure chaſtening, God offereth himſelfe vnto you as vnto ſonnes: for what ſonne is it whom the father chaſteneth not?

8 If therefore yee be without correction, whereof all are partakers, then are yee baſtards, and not [d] ſonnes.

9 Moreouer we haue had the fathers of our [e] bodies which corrected vs, & wee gaue them reuerence: ſhould we not much rather be in ſubiection vnto the Father of [f] ſpirits, that we might liue?

10 For they verily for a few dayes chaſtened vs after their owne pleaſure: but he chaſteneth vs for our profite, that we might bee partakers of his holineſſe.

11 Now no chaſtiſing for the preſent ſeemeth to be ioyous, but grieuous: but afterward, it bringeth the quiet fruite of righteouſneſſe, vnto them which are thereby exerciſed.

12 Wherefore lift vp your handes which hang downe, and your weake knees,

13 And make ſtraight ſteppes vnto your feete, leſt [g] that which is halting, be turned out of the way, but let it rather be healed.

14 *Follow peace with all men, and holineſſe, without the which no man ſhal ſee the Lord.

15 Take heede, that no man fall away from the grace of God: let no [h] roote of bitterneſſe ſpring vp and trouble you, leſt thereby many be defiled.

16 Let there bee no fornicator, or prophane perſon as *Eſau, which for a portion of meate ſolde his birthright.

17 *For yee knowe how that afterward alſo when he would haue inherited the bleſſing, he was reiected: for hee found no place to [i] repentance, though he ſought the bleſſing with teares.

18 For ye are not come vnto the *mount that [k] might bee touched, nor vnto burning fire, nor to blackeneſſe and darkeneſſe, and tempeſt,

19 Neither vnto the ſound of a trumpet, and the voyce of wordes, which they that heard it, excuſed themſelues, that the word ſhould not be ſpoken to them any more.

20 (For they were not able to abide that which was commaunded, *Yea, though a beaſt touch the mountaine, it ſhall be ſtoned, or thruſt thorow with a dart:

21 And ſo terrible was the ſight which appea-

[p] The intiſings of the world, which draw vs from God, and which we can not vſe without prouoking of Gods anger.

*Exod.*12.21,22.

*Exod.*14.22,23.

*Ioſh.*6.20.

*Ioſh.*6.23.

*Ioſh.*2.1.

Iudges 6.18.

Iudges 4.6.

Iudges 13.24.

Iudges 11.1. *and* 12.7.

1.*Sam.*1.20. *and* 13.14.

[q] Or fruite thereof.

[r] As Elias raiſed vp the widow of Sareptas ſonne, and Eliſeus the Sunamites ſonne.

[s] They had not ſuch cleare light of Chriſt as we: for they looked for that which we haue: therefore it were ſhame for vs, if at leaſt we haue not as great conſtancie as they.

[t] For we are all one body together.

Rom.6.4. *ephe.*4.23,24 *gal* 3.8. 1.*pet.*2.1.

‖*Or, multitude.*

[a] As riches, cares, and ſuch like, and ſo to become Chriſtes diſciples by denying our ſelues, and taking our croſſe to follow him.

‖*Or, ſo eaſily compaſſeth vs about.*

[b] As being our marke.

[c] Which by reaſon of our concupiſcence aſſaileth vs on all ſides.

*Prou.*3.11. *reue.*3.19.

[d] He[illegible] that they [illegible] refuſe the croſſe, deny to be of the number of Gods children, but are baſtards.

[e] Which haue naturally begotten vs.

[f] As he doeth create our ſpirits without any worldly meane, ſo he doeth inſtruct and maintaine them by the wonderful vertue of his Spirit.

[g] Their halting partly declared their ſlowneſſe, and partly their inconſtancie in doctrine: therefore they were in danger to be puniſhed.

*Rom.*12.18.

[h] As hereſies or apoſtaſie.

*Gen.*25.33.

*Gen.*27.38.

[i] He was full of deſpite, and diſdaine, but was not touched with true repentance to be diſpleaſed for his ſinnes and to ſeeke amendement.

*Exod.*19.16. *and* 20.21.

[k] Which might be touched and ſeene, forasmuch as it was materiall, but God had commanded that none ſhould touch it.

*Exod.*19.13.

appeared, that Moſes ſaid, I feare & quake)

22 But ye are come vnto the mount [l] Sion, and to the city of the liuing God, the [m] celeſtiall Jeruſalem, and to the company of innumerable [n] Angels,

23 And to the congregation of the firſt borne, which are written in heauen, and to God the iudge of all, and to the ſpirites of iuſt and perfect men,

24 And to Jeſus the Mediatour of the new Teſtament, and to the blood of ſprinckling that ſpeaketh better things then that of *Abel.

25 See that ye deſpiſe not him that ſpeaketh: for if they eſcaped not which refuſed him that ſpake on [o] earth: much more ſhall wee not eſcape, if wee turne away from him, that ſpeaketh from heauen.

26 Whoſe voyce then ſhooke the earth, and now hath declared, ſaying, *Yet once more will I ſhake, not the earth onely, but alſo heauen.

27 And this worde, Yet once more, ſignifieth the remoouing of thoſe things which are ſhaken, as of things which are made with hands, that the things which are not ſhaken, may remaine.

28 Wherefore ſeeing wee receiue a kingdome, which cannot bee ſhaken, let vs haue grace whereby wee may ſo ſerue God, that we may pleaſe him with reuerence & feare.

29 For *euen our God is a [p] conſuming fire.

[l] Whence the word of God muſt come.

[m] Which ſhall be extended thorow all the world.

[n] By the Goſpel we are ioyned with the Angels and Patriarkes.

Gen.4.10.

[o] [illegible] ſpake [illegible]y in [illegible] of [illegible] preached not the Law but the Goſpel.

Hag.2.7.

Deut.4.24.

[p] To deſtroy them that reſiſt him.

CHAP. XIII.

1 He exhorteth vs vnto loue, 2 To hoſpitalitie, 3 To thinke vpon ſuch as be in aduerſitie. 4 To maintaine wedlocke, 5 To auoid couetouſnes, 7 To make much of them that preach Gods worde, 9 To beware of ſtrange learning, 13 To be content to ſuffer rebuke with Chriſt, 15 To be thankefull vnto God. 17 And obedient vnto our gouernors.

LEt *brotherly loue continue.

2 Be not forgetful to lodge ſtrangers: for thereby ſome haue *receiued Angels into their houſes vnwares.

3 Remember them that are in bonds, as though ye were bound with them: and them that are in affliction, as if yee were alſo afflicted in the body.

4 [a] Marriage is honourable among all, and the bed vndefiled: but whoremongers and adulterers God will iudge.

5 Let your conuerſation be without couetouſneſſe, & bee content with thoſe things that yee haue: for [b] he hath ſayd, *I will not faile thee, neither forſake thee:

6 So that we may boldly ſay, *The Lord is mine helper, neither wil I feare what man can doe vnto me.

7 Remember them which haue the ouerſight of you, which haue declared vnto you the worde of God: whoſe faith follow, conſidering what hath bene the ende of their conuerſation.

8 Jeſus Chriſt [c] yeſterday, and to day, the ſame alſo is for euer.

9 Bee not caried about with diuers and ſtrange [d] doctrines: for it is a good thing that the heart be ſtabliſhed with grace, and not with [e] meates, which haue not profited them that haue bene occuped therein.

10 We haue an altar, whereof they haue no authoritie to [f] eate, which ſerue in the tabernacle.

11 *For the bodies of thoſe beaſtes whoſe blood is brought into the Holy place by the hie Prieſt for ſinne, are [g] burnt without the campe.

12 Therefore euen Jeſus, that he might ſanctifie the people with his owne blood, ſuffered without the gate.

13 Let vs goe foorth therefore out of the campe, bearing his reproch.

14 *For here haue wee no continuing citie: but we ſeeke one to come.

15 Let vs therefore by him offer the ſacrifice of prayſe alwayes to God, that is, the *fruite of the lippes, which confeſſe his Name.

16 [h] To do good, and to diſtribute, forget not: for with ſuch ſacrifices God is pleaſed.

17 Obey them that haue the ouerſight of you, and ſubmit your ſelues: for they watch for your ſoules, as they that muſt giue accounts, that they may doe it with ioy, and not with griefe: for that is vnprofitable for you.

18 Pray for vs: for wee are aſſured that wee haue a good conſcience in all things, deſiring to liue honeſtly.

19 And I deſire you ſomewhat the more earneſtly, that yee ſo doe, that I may be reſtored to you more quickly.

20 The God of peace that brought againe from the dead our Lorde Jeſus, the great [i] ſhepheard of the ſheepe, through the blood of the euerlaſting Couenant,

21 Make you perfect in all good workes, to doe his will, working in you that which is pleaſant in his ſight, through Jeſus Chriſt, to whom be prayſe for euer and euer, Amen.

22 I beſeech you alſo, brethren, ſuffer the wordes of exhortation: for I haue written vnto you in few words.

23 Know that our brother Timotheus is deliuered, with whom (if he come ſhortly) I will ſee you.

24 Salute all them that haue the ouerſight of you, and all the Saints. They of Italy ſalute you.

25 Grace be with you all, Amen.

Rom.12.10. 1.pet.4.8. Gene.18.3. and 19.3.

[a] As incontinencie is a diſeaſe common to men of all ſorts and degrees, ſo mariage the remedie is offered by the free mercie of God to all maner of men without reſpect.

[b] The Lord.

Ioſh.1.9. Pſal.118.6.

[c] He was, is, and ſhall be the foundation of the Church for euer.

[d] Whatſoeuer doctrine is not according to the ſimple truth of Gods word, is ſtrange.

[e] By reprouing them which ſuperſtitiouſly put difference betwixt meates, he condemneth all the ſeruice which ſtood in ceremonies, comparing it with the ſpirituall worſhipping and regeneration.

[f] They that ſtick to the ceremonies of the Law, cannot eate, that is, cannot be partakers of our altar, which is, thankeſgiuing and liberalitie, which two ſacrifices or offrings are now onely left to the Chriſtians.

Leuit.4.11.& 6.30.and 16.27.

[g] So that the Prieſts had no peece thereof.

Micah 2.10. Hoſe.14.2.

[h] Thankeſgiuing and doing good are our onely ſacrifices which pleaſe God.

[i] Reade Acts 20.28. & Ioh.10.11.

Written to the Hebrewes from Italie, and ſent by Timotheus.

The *generall Epiſtle of Iames.

*That is, written to no one man, city, or countrey, but to all the Iewes generally, being now diſperſed.

THE ARGVMENT.

IAmes the Apoſtle and ſonne of Alpheus wrote this Epiſtle to the Iewes which were conuerted to Chriſt, but diſperſed throughout diuers countreys, and therefore hee exhorteth them to patience and prayer, to imbrace the true worde of God, and not to bee partiall, neither to boaſt of an idle faith,but to declare a true faith by liuely fruites, to auoid ambition, to bridle the tongue, to rule the affections, to bee humble and loue their neighbours, to beware of ſwearing, to vtter their faults when they haue offended,to pray one for another, and to bring him which is out of the way, to the knowledge of Chriſt.

CHAP. I.

2 He exhorteth to reioyce in trouble, 6 To bee feruent in prayer with ſtedfaſt beliefe, 17 To looke for all good things from aboue, 21 To forſake all vice, & thankefully to receiue the word of God, 22 Not onely hearing it, and ſpeaking of it, but to doe thereafter. 27 What true religion is.

IAmes a ſeruant of God, and of the Lord Ieſus Chriſt, to the twelue Tribes which are ſcattered abroad, ſaluation.

2 My brethren, count it exceeding ioy, when yee fall into diuers ‖ tentations,

3 *Knowing that the [a] trying of your faith bringeth foorth patience.

4 And let patience haue her [b] perfect worke, that yee may be perfect and entire, lacking nothing.

5 If any of you lacke [c] wiſedome, let him aſke of God, which giueth to all men liberally, and reprocheth no man, and it ſhall be giuen him.

6 *But let him aſke in faith, and wauer not: for he that wauereth, is like a waue of the ſea, toſt of the wind and caried away.

7 Neither let that man thinke that hee ſhall receiue any thing of the Lord.

8 A [d] ‖ wauering minded man is vnſtable in all his wayes.

9 Let the brother of low degree reioyce in that he is [e] exalted:

10 Againe hee that is rich, in that he is made [f] lowe: for as the flower of the graſſe ſhall he * vaniſh away.

11 For as when the ſunne riſeth with heat, then the graſſe withereth, and his flower falleth away, and the beautie of the faſhion of it periſheth: euen ſo ſhall the rich man fade away in all his ‖ wayes.

12 *Bleſſed is the man that endureth tentation: for when he is tried, he ſhal receiue the crowne of life, which the Lord hath promiſed to them that loue him.

13 Let no man ſay when he is [g] ‖ tempted, I am tempted of God: for God cannot bee tempted with euill, neither tempteth he any man.

14 But euery man is tempted, when hee is drawen away by his owne concupiſcence, and is entiſed.

15 Then when luſt hath conceiued, *it bringeth foorth ſinne, and ſinne when it is finiſhed, bringeth foorth death.

16 Erre not, my deere brethren.

17 Euery good [h] giuing, and euery perfect gift is from aboue, & commeth downe from the Father of lights, with whome is no variableneſſe, [i] neither ſhadowing by turning.

18 Of his owne will begate he vs with the word of trueth, that we ſhould be as the firſt fruites of his creatures.

19 Wherefore my deare brethren, * let euery man be [k] ſwift to heare, ſlow to ſpeake, and [l] ſlow to wrath.

20 For the wrath of man doeth not accompliſh [m] the righteouſnes of God.

21 Wherfore lay apart all filthineſſe, and ſuperfluitie of maliciouſnes, and receiue with meekenes the word that is [n] graffed in you, which is able to ſaue your ſoules.

22 * And be ye doers of the word, and not hearers onely, deceiuing your owne ſelues.

23 For if any heare the word, and doe it not, he is like vnto a man, that beholdeth his naturall face in a [o] glaſſe.

24 For when he hath conſidered himſelfe, he goeth his way, and forgetteth immediatly what maner of one he was.

25 But who ſo looketh in the perfect Law of libertie, and continueth therein, hee not being a forgetful hearer, but a doer of yͤ worke, ſhalbe bleſſed [p] in his deede.

26 If any man among you ſeemeth religious, and refraineth not his tongue, but deceiueth his owne heart, this mans religion is vaine.

27 Pure religion & vndefiled before God, euen the Father, is this, to viſite the fatherleſſe and widowes in their aduerſitie, and to keepe himſelfe vnſpotted of the world.

CHAP. II.

1 He forbiddeth to haue any reſpect of perſons, 5 But to regard the poore as well as the rich, 8 To be louing and mercifull, 14 And not to boaſt of faith, where no deedes are: 17 For it it but a dead faith, where good workes follow not.

MY brethren, haue not the faith of our glorious Lord Ieſus Chriſt [a] in ‖ reſpect of perſons.

2 For if there come into your company a man with a golde ring, and in goodly apparell, and there come in alſo a poore man in vile raiment,

3 And ye haue a reſpect to him that weareth the gay clothing, and ſay vnto him, Sit thou here in a good place, and ſay vnto the poore, Stand thou there, or ſit here vnder my footeſtoole,

4 Are ye not partiall in your ſelues, and are become iudges of euill [b] thoughts?

5 Hearken my beloued brethren, hath not [c] God choſen the poore of this worlde, that they ſhould be rich in faith, and heires of the kingdome which he promiſed to them that loue him?

6 But ye haue deſpiſed the poore. Do not the rich oppreſſe you by tyrannie, and do not they draw you before the iudgement ſeates?

7 Doe not they blaſpheme the [d] worthy Name after which ye be named?

8 But if ye fulfil the [e] royal law according to the Scripture, which ſayeth, * Thou ſhalt loue thy neighbour as thy ſelfe, ye doe well.

9 *But if ye regard the perſons, ye commit ſinne, and are rebuked of the Lawe, as tranſgreſſors.

10 For * whoſoeuer ſhall keepe the whole

‖Or, *afflictions.*
*Rom.*5.3.
[a] Afflictions trie our faith, and ingender patience.
[b] Our patience ought to continue to the end, till by working it hath poliſhed vs and made vs perfect in Chriſt.
[c] To endure patiently whatſoeuer God layeth vpon him.
*Mat.*7 7. *mar.*11 24.*luke* 11.9.*ioh.* 14.13 & 16.23.
[d] Doubting in doctrine, or of Gods will.
‖Or, *double.*
[e] That he is called to the company of Chriſt and his Angels.
[f] Or, contemptible to the world.
*Ecclus.*14.18.*iſa* 43.6.1.*pet.*1.24
‖Or, *in all his thoughts & deeds*
Iob 5.17.
‖Or, *moued to euil*
[g] He meaneth now of yͤ inward tentations, as of our diſordred appetites, which cauſe vs to ſinne.
[h] Seeing all good things come of God, we ought not to make him yͤ author of euil.
[i] He alludeth vnto the Sunne, which in his ſourſe and turning ſometime is cleare and bright, ſometime darke and cloudie: for Gods liberalitie is euer like it ſelfe, bright and continually ſhining.
*Prou.*17 27. [k] That is, prompt to learne.

[l] For we cannot heare God, except we be peaceable and modeſt.
[m] But hindreth Gods worke in vs.
[n] By hearing the word preached.
*Matth.*7.21, *rom.*2.13.
[o] So Gods word is a glaſſe wherein we muſt behold our ſelues, and become like vnto him.
[p] In ſo behauing himſelfe.
[a] As eſteeming faith and religion by yͤ outward appearance of men.
‖Or, *acceptation.*
[b] That is, are ye not euil affectioned?
[c] Seeing God eſteemeth them, we may not contemne them.
[d] The name of God and Chriſt wherof you make profeſſion: & in yͭ they diſhonour God, it is not meet that you his children ſhould honour them.
[e] Which is here takẽ prouerbially for yͤ hie or broad way wherin there is no turnings, & euery man can go it. ſo euery man is our neighbour, as well the poore as the rich.
*Leu.*19.18.*matt.* 22.39 *mar.*12. 31:*rom.*13.9.*gal.*5.14 *Leuit.*19.15,*deut,*1.17.& 16.12.*Mat.*5.19

Lawe, and yet faileth in one point, he is guiltie of all.

11 For he that ſayd, *Thou ſhalt not commit adulterie, ſayd alſo, Thou ſhalt not kill. Nowe though thou doeſt none adultery, yet if thou killeſt, thou art a tranſgreſſour of the Law.

12 So ſpeake yee, and ſo doe, as they that ſhall be iudged by the [f] Law of liberty.

13 For there ſhalbe iudgement mercileſſe to him that ſheweth no mercie, and mercie [g] reioyceth againſt iudgement.

14 What auaileth it, my brethren, though a man ſaith he hath [h] faith, when he hath no workes? can the faith ſaue him?

15 For if a brother or a ſiſter bee *naked and deſtitute of daily foode,

16 And one of you ſay vnto them, Depart in peace: warme your ſelues, and fill your bellies, notwithſtanding yee giue them not thoſe things which are needeful to the bodie, what helpeth it?

17 Euen ſo the faith, if it haue no works, is dead in it ſelfe.

18 But ſome man might ſay, Thou haſt [i] the faith, and I haue works: ſhewe mee thy faith out of thy ‖ [k] workes, and I will ſhewe thee my faith by my works.

19 Thou beleeueſt that there is one God: thou doeſt well: the deuils alſo beleeue it, and tremble.

20 But wilt thou vnderſtand, O thou vaine man, that the faith which is without works, is dead?

21 Was not Abraham our father iuſtified through workes, when hee offered Iſaac his ſonne vpon the altar?

22 Seeſt thou not that the faith [l] wrought with his workes, and through the workes was the faith made [m] perfite.

23 And the Scripture was fulfilled which ſayth, *Abraham beleeued God, and it was imputed vnto him for righteouſneſſe: and he was called the friend of God.

24 Ye ſee then how that of works a man is [n] iuſtified, and not [o] of faith only.

25 Likewiſe alſo was not *[p] Rahab the harlot iuſtified through works, when ſhe had receiued the meſſengers, and ſent them out another way?

26 For as the body without the ſpirit is dead, euen [q] ſo the faith without workes is dead.

*Exod.*20.14. *deut.*5.18.

[f] By the mercy of God which deliuereth vs from the curſe of of the Lawe.

[g] And feareth it not.

[h] S. Paul to the Romanes and Galatians, diſputeth againſt them which attributed iuſtification to works: and here S. Iames reaſoneth againſt them which vtterly condemne workes: therfore Paul ſheweth the cauſes of our iuſtification, and Iames the effects: there it is declared how we are iuſtified: here howe wee are knowen to be iuſtified: there works are excluded as not the cauſe of our iuſtification: here they are approoued as effects proceeding thereof: there they are denied to go before them that ſhall be iuſtified: and here they are ſayd to follow them that are iuſtified.

*Luke.*3.11. 1 *iohn* 3.17.

[i] In thine owne opinion.

‖*Or, without workes.*

[k] Here deedes are conſidered as ioyned with true faith. [l] So that faith was not idle. [m] The more his faith was declared by his obedience and good works, the more was it knowen to men to be perfect, as the goodneſſe of a tree is knowen by her good fruite, otherwiſe no man can haue perfection in this world: for euery man muſt pray for remiſſion of his ſinnes, and increaſe of faith. *Gen.*15.6.*rom* 4.3.*gal.* 3.6. [n] Is ſo knowen and declared to man. [o] Of that barren and dead faith whereof ye boaſt. *Ioſh.*2.1. [p] Meaning hereby all them that were not Iewes, and were receiued to grace. [q] Wherefore we are iuſtified onely by that liuely faith, which doeth apprehend the mercy of God toward vs in Ieſus Chriſt.

CHAP. III.

1 He forbiddeth all ambition to ſeeke honour aboue our brethren. 3 He deſcribeth the propertie of the tongue. 15 16. And what difference there is betwixt the wiſedome of God, and the wiſedome of the world.

My brethrē, be not [a] many maſters, knowing that we ſhal receiue the greater condemnation.

2 For in many things we ‖ [b] ſinne all. *If any man ſinne not in [c] worde, he is a perfite man, and able to bridle all the body.

3 Beholde, wee put bits into the horſes mouthes, that they ſhould obey vs, and wee turne about all their body.

4 Behold alſo the ſhips, which though they bee ſo great, and are driuen of fierce windes, yet are they turned about with a very ſmall rudder, whitherſoeuer the gouernour liſteth.

5 Euen ſo the tongue is a little member, and boaſteth of great things: beholde, howe great a ‖ thing a little fire kindleth.

6 And the tongue is fire, yea, a [d] world of wickedneſſe: ſo is the tongue ſet among our members, that it defileth the whole body, and [e] ſetteth on fire the courſe of nature, and it is ſet on fire of hell.

7 For the whole nature of beaſts, and of birds, and of creeping things, and things of the ſea is tamed, and hath bene tamed of the nature of man,

8 But the tongue can no man tame. It is an vnruly euill, full of deadly poyſon.

9 Therewith bleſſe we God euen the father, and therewith curſe we men, which are made after the ſimilitude of God.

10 Out of one mouth proceedeth bleſſing and curſing: my brethren, theſe things ought not ſo to be.

11 Doeth a fountaine ſend foorth at one place ſweete water and bitter?

12 Can the fig tree, my brethren, bring foorth oliues, either a vine figs? ſo can no fountaine make both ſalt water and ſweete.

13 Who is a wiſe man and endued with knowledge among you? let him ſhewe by good conuerſation his workes in meekeneſſe of wiſedome.

14 But if yee haue bitter enuying, and ſtrife in your hearts, reioice not, neither bee lyars againſt the trueth.

15 This wiſedome deſcendeth not from aboue, but is earthly, ſenſuall, and deuiliſh.

16 For where enuying and ſtrife is, there is ſedition, and all maner of euill workes.

17 But the wiſedome that is from aboue, is firſt [f] pure, then peaceable, gentle, eaſie to bee entreated, full of mercie and good fruites, without [g] iudging, and without hypocriſie.

18 And the [h] fruite of righteouſneſſe is ſowen in peace, of them that make peace.

[a] Vſurpe not through ambition, authority ouer your brethren.

‖*Or, ſtumble.*

[b] He that well conſidereth himſelfe, ſhall not be rigorous toward his brethren.

Ecclus 14.1. *and* 19.16. *and* 25.8.

[c] He that is able to moderate his tongue, hath attained to an excellent vertue.

‖*Or, matter.*

[d] An heape, and ful meaſure of all iniquitie.

[e] The intemperancie of the tongue, is as a flame of hel fire.

[f] Without mixtion and diſſimulation.

[g] And examining things with extreme rigour as hypocrites, who only iuſtifie themſelues, and condemne all others.

[h] So that their life is according to their profeſſion.

CHAP. IIII.

1 Hauing ſhewed the cauſe of all wrong and wickedneſſe, and alſo of all graces and goodneſſe, 4 He exhorteth them to loue God, 7 And ſubmit themſelues to him, 11 Not ſpeaking euill of their neighbours, 13 but patiently to depend on Gods prouidence.

From whence are warres and contentions among you? are they not hence, euen of your luſts, that [a] fight in your members?

2 Ye luſt, and haue not: ye enuy, & haue indignation, and cannot obtaine: yee fight

and

[a] For the law of the mēbers continually fighteth againſt the Law of the minde.

and warre, and get nothing, becauſe ye aſke not.

3 Ye aſke and receiue not, becauſe ye aſke amiſſe, that yee might conſume it on your luſts.

4 Ye adulterers & [b] adultereſſes, know ye not that the amity of the world is the enimitie of God? *Whoſoeuer therefore will be a friend of the world, maketh himſelfe the enemie of God.

[b] He calleth adulterers here, after the maner of the Scriptures, them which prefer the pleaſures of the world to the loue of God.

1. Iohn 2. 15.

5 Do ye thinke that the Scripture ſayth in vaine, The [c] ſpirit that dwelleth in vs, luſteth after enuy?

[c] The imagination of mans heart is wicked, Gen.6.5. and 8 21.

6 But the Scripture offereth more grace, and therefore ſaith, *God reſiſteth the proud, and giueth grace to the humble.

Prou.3.34.
1.pet.5.5.

7 *Submit your ſelues to God: reſiſt the deuill, and he will flee from you.

Epheſ.4.27.

8 Draw neere to God, and he will draw neere to you. Clenſe your hands, ye ſinners, and purge your hearts, yee wauering minded.

9 Suffer afflictions, and [d] ſorow ye, and weepe: let your laughter bee turned into mourning, and your ioy into heauineſſe.

[d] The Greeke word ſignifieth that heauineſſe, which is ioyned with a certaine ſhamefaſtneſſe, as appeareth in the countenance,

10 *Caſt downe your ſelues before the Lord, and he will lift you vp.

1.Pet.5.6.

11 Speake not euill one of another, brethren. He that ſpeaketh euill of his brother, or hee that condemneth his brother, ſpeaketh euill of the Law, and [e] condemneth the Lawe: and if thou condemneſt the Lawe, thou art not an obſeruer of the Law, but a iudge.

[e] In vſurping the authoritie of iudging, which is due to the law.

12 There is one [f] Lawgiuer, which is able to ſaue, and to deſtroy. *Who art thou that iudgeſt another man?

[f] He ſheweth that this ſeuere iudging of others is to depriue God of his authority.

Rom.14.4.

13 Goe to now yee that ſay, [g] To day or to morow wee will goe into ſuch a citie, and continue there a yeere, and buy and ſell, and get gaine,

[g] We ought to ſubmit our ſelues to the prouidence of God.

14 (And yet yee cannot tell what ſhall be to morow. For what is your life? It is euen a vapour that appeareth for a little time, and afterward vaniſheth away)

15 For that ye ought to ſay, *If the Lord will, and, If we liue, we will doe this or that.

Acts 18.21.
1.cor.4.19.

16 But now ye reioice in your boaſtings: all ſuch reioycing is euill.

17 Therefore, [h] to him that knoweth how to doe well, and doeth it not, to him it is ſinne.

[h] He anſwereth to them, which ſayd they knew what was good, but they would not doe it.

CHAP. V.

2 He threateneth the wicked rich men, 7 exhorteth vnto patience, 22 to beware of ſwearing, 16 one to acknowledge his faults to another, 20 and one to labour to bring another to the trueth.

Goe to now, yee rich men: weepe, and [a] howle for your miſeries that ſhall come vpon you.

[a] He menaceth them w^t the vengeance of God, which ſhall not only make them to weepe, but houle & deſpaire.

2 Your riches are corrupt, and your garments are motheaten.

3 Your golde and ſiluer is cankred, and the ruſt of them ſhall be a [b] witneſſe againſt you, and ſhall eate your fleſh as it were fire. *Yee haue heaped vp treaſure for the [c] laſt dayes.

[b] And kindle the wrath of God againſt you.

Rom.2.5.

[c] To ſuffice till the end of the world.

4 Behold, the hire of the labourers, which haue reaped your fields (which is of you kept backe by fraud) crieth, and the cries of them which haue reaped, are entred into the eares of the Lord of hoſts.

5 Ye haue liued in pleaſure on the earth, and in wantonneſſe. Ye haue nouriſhed your hearts, as in a day of [d] ſlaughter.

[d] Which were the dayes of the ſacrifices or feaſts when they vſed to banket & feed more abundantly then other dayes.

6 Ye haue condemned & haue killed the iuſt, and he hath not reſiſted you.

7 Bee patient therefore, brethren, vnto the comming of the Lord. Beholde, the huſbandman waiteth for the precious fruit of the earth, and hath long patience for it, vntill he receiue the [e] former and the latter raine.

[e] Which is when the corne is ſowen, and a litle before it is mowen.

8 Be ye alſo patient therefore, and ſettle your hearts: for the comming of the Lorde draweth neere.

9 [f] Grudge not one againſt another, brethren, leſt ye be condemned: behold, the iudge ſtandeth before the doore.

[f] Be not grieued nor aske vengeance.

10 Take, my brethren, the Prophets for an enſample of ſuffering aduerſitie, & of long patience, which haue ſpoken in the Name of the Lord.

11 Beholde, we count them bleſſed which endure. Yee haue heard of the patience of Iob, and haue knowen what ende the Lord made. For the Lord is very pitifull and mercifull.

12 But before all things, my brethren, *ſweare not, neither by heauen, nor by earth, nor by any other othe: but let your [g] yea, be yea, and your nay, nay, leſt ye fall into || condemnation.

Mat.5.34.

[g] That which muſt be affirmed, affirme it ſimply, and without oth: likewiſe that which muſt bee denied: by this he taketh not from the magiſtrate his authoritie, who may require an oth for the maintenance of iuſtice, iudgement, and trueth.

|| *Or, hypocriſie.*

13 Is any among you afflicted? Let him pray. Is any mery? let him ſing.

14 Is any ſicke among you? Let him call for the [h] Elders of the Church, and let them pray for him, and anoint him with *[i] oile in the [k] Name of the Lord.

[h] The gift of healing was then in the Church.

Marke 6.13.

[i] Which in thoſe dayes was a ſigne of the gift of healing, but now the gift being taken away, the ſigne is to no vſe.

[k] In calling on the Name of the Lord.

15 And the prayer of faith ſhall ſaue the ſicke, and the Lorde ſhall raiſe him vp: and if hee haue committed ſinne, it ſhall be forgiuen him.

16 Acknowledge [l] your faultes one to another, and pray one for another, that yee may bee healed: for the prayer of a righteous man auaileth much, if it bee feruent.

[l] Open that which grieueth you, that a remedy may be found: and this is commanded both for him that complaineth and for him that heareth, that y^e one ſhould ſhew his griefe to the other.

17 *Helias was a man ſubiect to like paſſions as we are, and he prayed earneſtly that it might not raine, and it rained not on the earth for three yeeres and ſixe moneths.

1.King.17.1.
ecclus 48.3.
luke 4.25.

18 And hee prayed againe, and the heauen gaue raine, and the earth brought forth her fruit.

19 Brethren, if any of you haue erred from the trueth, and ſome man hath conuerted him,

20 Let him know that he which hath conuerted the ſinner from going aſtray out of his way, ſhall ſaue a ſoule from death, and ſhall hide a multitude of ſinnes.

THE

The firſt Epiſtle generall of Peter.

THE ARGVMENT.

HEe exhorteth the faithfull to denie themſelues, and to contemne the world, that being deliuered from all carnall affections and impediments, they may more ſpeedily attaine to the heauenly kingdome of Chriſt, whereunto we are called by the grace of God reueiled to vs in his Sonne, and haue already receiued it by faith, poſſeſſed it by hope, and are therein confirmed by holines of life. And to the intent this faith ſhould not faint, ſeeing Chriſt contemned and reiected almoſt of the whole world, hee declareth that this is nothing els but the accompliſhing of the Scriptures which teſtifie that hee ſhould be the ſtumbling ſtone to the reprobate, and the ſure foundation of ſaluation to the faithfull: therefore he exhorteth them couragiouſly to goe forward, conſidering what they were, and to what dignitie God hath called them. After, he entreateth particular points, teaching ſubiects how to obey their gouernours, and ſeruaunts their maſters, and how married folkes ought to behaue themſelues. And becauſe it is appointed for all that are godly to ſuffer perſecutions, he ſheweth them what good iſſue their afflictions ſhall haue, and contrariwiſe what puniſhment God reſerueth for the wicked. Laſt of all, he teacheth how the Miniſters ought to behaue themſelues, forbidding them to vſurpe authoritie ouer the Church: alſo that young men ought to be modeſt, and apt to learne, and ſo endeth with an exhortation.

CHAP. I.

2 He ſheweth that through the abundant mercy of God we are elect & regenerate to a liuely hope, 7 and how faith muſt be tried, 10 that the ſaluation in Chriſt is no newes, but a thing propheſied of olde. 13 He exhorteth them to a godly conuerſation, foraſmuch as they are now borne anew by the word of God.

PETER an Apoſtle of Ieſus Chriſt, to [a] the ſtrangers that dwell here and there throwout Pontus, Galatia, Cappadocia, Aſia, and Bithynia,

2 Elect, according to the [b] foreknowledge of God the Father vnto ſanctification of the ſpirit, ‖through [c] obedience and ſprinkling of the blood of Ieſus Chriſt: Grace and peace be multiplied vnto you.

3 * Bleſſed bee God euen the Father of our Lord Ieſus Chriſt, which according to his abundant mercy hath begotten vs again vnto [d] a liuely hope by the reſurrection of Ieſus Chriſt from the dead,

4 To an inheritance immortall and vndefiled, and that fadeth not away, reſerued in [e] heauen for you,

5 Which are kept by the power of God through faith vnto ſaluation, which is prepared to be ſhewed in the [f] laſt time:

6 Wherein ye reioyce, though now for a ſeaſon (if need [g] require) ye are in heauineſſe, through manifold tentations,

7 That the triall of your faith, being much more precious then golde that periſheth (though it be tried with fire) might be found vnto your praiſe, and honour, and glory, at the [h] appearing of Ieſus Chriſt:

8 Whom ye haue not ſeene, and yet loue him, in whom now, though ye ſee him not, yet doe you beleeue, and reioyce with ioy vnſpeakeable and glorious,

9 Receiuing the ‖ end of your faith, euen the ſaluation of your ſoules.

10 Of the which ſaluation the Prophets haue enquired and ſearched, which propheſied of the grace that ſhould come vnto you,

11 Searching when or what time the ſpirite which teſtified before of Chriſt which was in them, ſhould declare the ſufferings that ſhould come vnto Chriſt, and the glorie that ſhould follow.

12 Unto whom it was reueiled, that [i] not vnto themſelues, but vnto vs they ſhould miniſter the things that are nowe ſhewed vnto you by them which * haue preached vnto you the Goſpell by the holy Ghoſt ſent downe from heauen, the which things the Angels deſire to behold.

13 Wherefore, [k] gird vp the * loynes of your minde: be ſober, and truſt perfectly on the grace that is brought vnto you, by the [l] reuelation of Ieſus Chriſt,

14 As obedient children, not faſhioning your ſelues vnto the former [m] luſtes of your ignorance:

15 But as hee which hath called you, is holy, ſo be ye holy in * all maner of conuerſation,

16 Becauſe it is written, * Be ye holy, for I am holy.

17 And if ye call him Father, which without * reſpect of perſon iudgeth according to euery mans [n] worke, paſſe the time of your dwelling here in feare,

18 Knowing that ye were not redeemed with corruptible things, as ſiluer and golde, from your vaine conuerſation, receiued by the traditions of the [o] fathers,

19 * But with the precious blood of Chriſt, as of a lambe vndefiled, and without ſpot.

20 Which was * ordained before the foundation of the world, but was declared in the [p] laſt times for your ſakes.

21 Which by his meanes doe beleeue in God that raiſed him from the dead, and gaue him glory, that your faith and hope might

---

a Which were Iewes, to whom he was appointed to be an Apoſtle.

b The free election of God is the efficient cauſe of our ſaluation, ỳ materiall cauſe is Chriſtes obedience, our effectuall calling is the formall cauſe, and the finall cauſe is our ſanctification.

‖*Or, vnto obedience.*

c To wit, of Chriſt.

2.*Cor*.1.3. *epheſ*.1.3.

d For it is but dead and vaine hope which is without Chriſt.

e Therefore they ought to looke for no earthly kingdome of the Meſſias.

f At the day of iudgement.

g And need doth ſo require, when it pleaſeth God to lay his croſſe vpon his, for to draw them from earthly things, and make them partakers of his heauenly graces.

h At his ſecond comming.

‖*Or, reward.*

i Their miniſtery was more profitable to vs then to them: for we ſee the things accompliſhed, which they propheſied.

Acts 2.4.

k Prepare your ſelues to the Lord.

Luke 12.35.

l Vntill his ſecond comming.

m When you were in ignorance and knew not Chriſt.

Luke 1 75.

Leuit.11.44.*and* 19 2.*and* 20.7.

Deut.10.17.*rom*.2 11.*gal*.2 6.

n According to the ſinceritie of the heart.

o Reade Ezekiel 20.18.

1 *Cor*.6 20 & 7.23.*hebr*.9 14.1.*ioh*.1 7.*reue*.1.5

Rom 16 25.*ephe*.3.9.*col* 1.26 2.*tim*.1.9 *tit*.1.2

p When Chriſt appeared vnto the world, and when the Goſpel was preached.

might be in God.

22 Seeing your ſoules are purified in obeying the trueth through the ſpirite, to *loue brotherly without faining, loue one another with a pure heart feruently,

Rom.12.10. ephe.4.2. chap.2.17.

23 Being borne anew, not of mortall ſeede, but of [q] immortall, by the word of God who liueth and endureth for euer.

q Therefore we muſt renounce our former nature.

24 For all *fleſh is as graſſe, and all the glory of man is as the flower of graſſe. The graſſe withereth, & the flower falleth away.

Iſa.40.6.ecclus.14.18.iam.1.10.

25 But the worde of the Lord endureth for euer: and this is the word which is preached among you.

CHAP. II.

1 Hee exhorteth them to lay aſide all vice, 4 Shewing that Chriſt is the foundation whereupon they build. 9 The excellent eſtate of the Chriſtians. 11 He prayeth them to abſtaine from fleſhly luſtes. 13 To obey the rulers. 18 How ſeruants ſhould behaue themſelues toward their maſters. 20 Hee exhorteth to ſuffer after the enſample of Chriſt.

Wherefore, *laying aſide all maliciouſneſſe and all guile, and diſſimulation, and enuie, and all euill ſpeaking,

Rom.6.4.epheſ.4.23,25.col.3.8. hebr.12.1.

2 As new borne babes deſire [a] the ‖ ſincere milke of the worde, that yee may grow thereby,

a In this their infancie and new comming to Chriſt, he willeth them to take heede, leſt for the pure milke, which is the firſt beginnings of learning the ſincere word, they be not deceiued by them which chop and change it, and giue poyſon in ſteade thereof.

‖ *Or, the milke of vnderſtanding which is without deceite.*

3 If ſo be that yee haue taſted how bountifull the Lord is,

4 To whom yee come as vnto a liuing ſtone diſallowed of men, but choſen of God and precious.

5 And ye as liuely ſtones be made a ſpirituall houſe, and holy *Prieſthood to offer vp ſpirituall ſacrifices acceptable to God by Ieſus Chriſt.

Reuel 1.6.

6 Wherefore it is conteined in the ſcripture, *Beholde, I put in [b] Sion a chiefe corner ſtone, elect and precious: and he that beleeueth therein, ſhall not be aſhamed.

Iſa.28 16. rom.9.33.

b Meaning that God hath appointed Chriſt to be chiefe and head of his Church.

7 Unto you therefore which beleeue, it is precious: but vnto them which bee diſobedient, the *ſtone which the [c] builders diſallowed, the ſame is made the head of the corner.

Pſa.118 22.mat.21.42.acts.4.11.

c The prieſtes, Doctors, and Ancients of the people.

8 And a *ſtone to ſtumble at, and a rocke of offence, euen to them which ſtumble at the word being diſobedient, vnto the which thing they were euen ordeined.

Iſa.8.14. rom 9 33.

9 But ye are a choſen generation, a [d] royall *Prieſthood, an holy nation, a ‖ peculiar people, that yee ſhould ſhewe foorth the vertues of him that hath called you out of darkneſſe into his marueilous light,

d That is, partakers of Chriſts Prieſthood and kingdome. Exod.19 6.reuel.5.10. ‖ *Or, gotten by purchaſe.* Hoſe,2.23,rom,9,25. Gal.5.16,rom,13.14. Chap.3.16. Math,5,16.

10 *Which in time paſt were not a people, yet are now the people of God, which in time paſt were not vnder mercy, but now haue obteined mercy.

11 Dearely beloued, I beſeech you as ſtrangers and pilgrimes, *abſteine from fleſhly luſts, which fight againſt the ſoule.

12 *And haue your conuerſation honeſt among the Gentiles, that they which ſpeake euill of you as of euill doers, may by your *good workes which they ſhall ſee, glorifie God in the day of [e] the viſitation.

e Your good conuerſation ſhalbe as a preparatiue againſt that day that God ſhall ſhew mercy vnto them and turne them.

13 *Submit your ſelues vnto all ‖ manner ordinance of man for the Lordes ſake, whether it bee vnto the King, as vnto the ſuperiour,

Rom.13.1.

‖ *Or, publique gouernements.*

14 Or vnto gouernours, as vnto them that are ſent of him, for the puniſhment of euill doers, and for the prayſe of them that doe well.

15 For ſo is the will of God, that by well doing ye may put to ſilence the ignorance of the fooliſh men,

16 As free, and not as hauing the liberty for a cloke of maliciouſneſſe, but as the ſeruants of God.

17 Honour all men: *loue [f] brotherly fellowſhip: feare God: honour the King.

Chap.1.22. rom 12.10.

f With them which acknowledge one ſelfe Father in heauen.

18 *Seruants, bee ſubiect to your maſters with all feare, not onely to the good and courteous, but alſo to the [g] froward.

Epheſ.6.5. col.3.22.

g In all obedience: this muſt be before our eyes, that we obey in the Lord: for if any command things againſt God, then let vs anſwere, It is better to obey God then men.

19 *For this is thanke worthy, if a man for [h] conſcience toward God endure griefe ſuffering wrongfully.

2.Cor.7.10.

h Knowing that God layeth his charge vpon him.

20 For what prayſe is it, if when yee be buffeted for your faults, ye take it patiently? but and if when ye doe well, ye ſuffer wrong, and take it patiently, this is acceptable to God.

21 For hereunto ye are called: for Chriſt alſo ſuffered for vs, leauing vs an enſample that ye ſhould follow his ſteps.

22 *Who did no ſinne, neither was there guile found in his mouth.

Iſa.53.9.1.iohn 3.5.

23 Who when hee was reuiled, reuiled not againe: when he ſuffered, he threatned not, but committed it to him that iudgeth righteouſly.

24 *Who his owne ſelfe bare our ſinnes in his body on the tree, that wee being deliuered from ſinne, ſhould liue in righteouſneſſe: by whoſe ſtripes ye were healed.

Iſa.53.5 matt.8.17.

25 For yee were as ſheepe going aſtray: but are now returned vnto the ſhepheard and biſhop of your ſoules.

CHAP. III.

1 How wiues ought to order themſelues toward their husbands, 3 and in their apparell. 7 The duetie of men toward their wiues. 8 Hee exhorteth all men to vnity and loue, 14 and patiently to ſuffer trouble by the example and benefit of Chriſt.

Likewiſe *let the wiues be ſubiect to their huſbands, that euen they which obey not the word, may without the word be wonne by the conuerſation of the wiues,

Col.3.18.epheſ.5.22.

2 While they beholde your pure conuerſation, which is with feare.

3 *Whoſe apparelling let it not bee outward, as with broided haire, and golde put about, or in putting on of apparell.

1.Tim.2.9.

4 But let the hid man of the heart be vncorrupt, with a meeke and quiet ſpirit, which is before God a thing much ſet by.

5 For euen after this maner in time paſt did the holy women, which truſted in God, tire themſelues, and were ſubiect to their huſbands.

6 As Sara obeyed Abraham, and *called him ‖ Sir: whoſe daughters yee are,

Gene.18.12.

‖ *Or, maſter.*

whiles ye doe well, not being *afraid of any terrour.

7 *Likewiſe yee husbands dwell with them as men of [b] knowledge, [c] giuing honour vnto the woman, as vnto the weaker veſſel, euen as they which are [d] heires together of the grace of life, that your [e] prayers be not interrupted.

8 Finally be yee all of one mind: one ſuffer with another: loue as brethren: be pitifull: be courteous,

9 *Not rendring euill for euill, neither rebuke for rebuke: but contrariwiſe bleſſe, knowing that yee are thereunto called, that ye ſhould be [f] heires of bleſſing.

10 *For if any man long after life, and to ſee good dayes, let him refraine his tongue from euill, and his lippes that they ſpeake no guile.

11 *Let him eſchew euill and doe good: let him ſeeke peace and follow after it.

12 For the eyes of the Lorde are ouer the righteous, and his eares are open vnto their prayers: and the face of the Lorde [g] is vpon them that doe euill.

13 And who is he that will harme you, if ye follow that which is good?

14 *Notwithſtanding bleſſed are yee, if ye ſuffer for righteouſnes ſake. Yea, [h] feare not their feare, neither be troubled.

15 *But [i] ſanctifie the Lord God in your hearts: and be ready alwayes to giue an anſwere to euery man that aſketh you a reaſon of the hope that is in you,

16 *And that with meekeneſſe and reuerence, hauing a good conſcience, that when they ſpeake euill of you as of euill doers, they may be aſhamed, which blame your good conuerſation in Chriſt.

17 For it is better (if the will of God be ſo) that ye ſuffer for well doing, then for euill doing.

18 *For Chriſt alſo hath once ſuffered for ſinnes, the iuſt for the vniuſt, that he might bring vs to God, and was put to death concerning the fleſh, but was quickened in the [k] ſpirit.

19 By the which [l] he alſo went, and preached vnto the ſpirits that are in priſon,

20 Which were in time paſſed diſobedient, when once the long ſuffering of God abode in the dayes of *Noe, while the Arke was preparing, wherein fewe, that is, eight ‖ ſoules were ſaued in the water.

21 To the which alſo the figure that now ſaueth vs, euen Baptiſme agreeth (not the putting away of the filth of the fleſh, but in ‖ that a good conſcience maketh requeſt to God) by the reſurrection of Jeſus Chriſt,

22 Which is *at the right hande of God, gone into heauen, to whome the Angels, and powers, and might are ſubiect.

CHAP. IIII.

1 He exhorteth men to ceaſe from ſinne, 2 To ſpend no more time in vice, 7 To be ſober and apt to pray 8 To loue each other, 12 to bee patient in trouble, 15 To beware that no man ſuffer as an euill doer, 16 But as a Chriſtian man, and ſo not to be aſhamed.

Foraſmuch then as Chriſt hath ſuffered for vs in the fleſh, arme your ſelues likewiſe which the ſame [a] minde, which is that he which hath ſuffered in the fleſh, hath ceaſed from ſinne,

2 That he henceforward ſhould liue (as much time as remaineth in the ‖ fleſh) not after the luſtes of men, but after the will of God.

3 *For it is ſufficient for vs that we haue ſpent the time paſt of the life, after the luſt of the Gentiles, walking in wantonneſſe, luſts, drunkenneſſe, in gluttony, drinkings, and in abominable idolatries.

4 Wherein it ſeemeth to them ſtrange, that yee runne not with them vnto the ſame exceſſe of riot: therefore ſpeake they euill of you.

5 Which ſhall giue accounts to him, that is ready to iudge quicke and dead.

6 For vnto this purpoſe was the Goſpel preached alſo vnto the [b] dead, that they might bee condemned according to men, in the fleſh, but might liue according to God, in the ſpirit.

7 Now the end of all things is at hand. Bee yee therefore ſober, and watching in prayer.

8 But aboue all things haue feruent loue among you: *for [c] loue couereth the multitude of ſinnes.

9 *Be ye harborous one to another without grudging.

10 *Let euery man, as hee hath receiued the gift, miniſter the ſame one to another, as good diſpoſers of the manifolde grace of God.

11 If any man ſpeake, let him talke as the words of God. If any man miniſter, let him doe it as of the abilitie which God miniſtreth, that God in all things may bee glorified through Jeſus Chriſt, to whom is praiſe and dominion for euer and euer, Amen.

12 Dearely beloued, thinke it not ſtrange concerning the fierie triall, which is among you, to prooue you, as though ſome ſtrange thing were come vnto you:

13 But reioyce, in as much as yee are partakers of Chriſtes ſufferings, that when his glory ſhall appeare, ye may be glad, and reioyce.

14 *If ye bee railed vpon for the Name of Chriſt, bleſſed are ye: for the ſpirit of glorie, and of God, reſteth vpon you: which on their [d] part is euill ſpoken of: but on your part is glorified.

15 But let none of you ſuffer as a murtherer, or as a thiefe, or an euill doer, or as a buſie body in other mens matters.

16 But if any man ſuffer as a Chriſtian, let him not bee aſhamed: but let him glorifie God in this behalfe.

17 For

a But willingly doe your dueties for your condition is not the worſe for your obedience.

1. Cor. 7. 3.

b By neither keeping them too ſtraite, nor in giuing them too much libertie.

c Taking care, and prouiding for her.

d Man ought to loue his wife, becauſe they leade their life together, alſo for that ſhe is the weaker veſſell, but chiefly becauſe that God hath made them as it were fellow heires together of life euerlaſting.

e For they cannot pray when they are at diſſention.

Prou. 17. 13. and 20. 22. matt. 5. 39. rom. 12. 17. 1. theſ. 5. 15.

f God hath made vs when we were his enemies heires of his kingdome, and ſhall not we forgiue our brethren a ſmall fault?

Pſal. 34. 13. Iſa. 1. 16.

g To take vengeance on him.

Matth. 5. 10.

h That is, when they thinke to make you afraid by their threatnings.

Iſa. 8. 13.

i Giue him praiſe and depend on him.

Chap. 2. 12. Rom. 5. 6 hebr 9. 15, 28.

k By the power of God

l Chriſt being from the beginning head and gouernour of his Church, came in the dayes of Noe, not in the body, which then he had not, but in Spirit, and preached by the mouth of Noe, for the ſpace of 120. yeeres, to the diſobedient, which would not repent, and therefore are now in priſon reſerued to the laſt iudgement.

Gene. 6. 14. matth. 24. 38. luke 17. 26.

‖ Or, perſons.

‖ Or the taking to witneſſe of a good conſcience.

Hebr. 1. 3.

a Our ſanctification ſtandeth in two poynts, in dying to ſinne, and liuing to God.

‖ Or, body.

Epheſ. 4. 22.

b Although the wicked thinke this Goſpel new, and vexe you that imbrace it: yet hath it bene preached to them of time paſt, which now are dead, to the intent that they might haue bene condemned, or dead to ſinne in the fleſh, and alſo might haue liued to God in the ſpirit, which two are the effect of the Goſpel.

Prou. 10. 12.

c As hate moueth vs to reproch our brother when hee offendeth vs: ſo loue hideth and pardoneth the faults which be committeth againſt vs, though they may neuer ſo many.

Rom. 12. 13. heb. 13. 2. Rom. 12. 6. phil. 2. 14. Matt. 5. 10.

d That is, by the infidels.

17 For the time is come, that ‖ iudgement muſt begin at * the houſe of God. If it firſt begin at vs, what ſhall the ende bee of them which obey not the Goſpel of God?

‖Or, puniſhment.
Iere.25.29.
luke 23.31.

18 * And if the righteous ſcarcely [c] be ſaued, where ſhall the vngodly and the ſinner appeare?

Prou.2.21,22.
c As concerning this life, where he is puniſhed.

19 Wherefore let them that ſuffer according to the will of God, commit their ſoules to him in well doing, as vnto a faithfull Creator.

CHAP. V.

2 The duety of Paſtours is to feede the flocke of Chriſt, and what reward they ſhall haue if they be diligent. 5 He exhorteth yong perſons to ſubmit themſelues to the elders, 8 To be ſober, and to watch that they may reſiſt the enemie.

The [a] Elders which are among you, I beſeech which am alſo an Elder, and a witneſſe of the ſufferings of Chriſt, and alſo a partaker of the glory that ſhall bee reueiled,

a By Elders he vnderſtandeth all them which preach, teach, or miniſter in the Church.

2 Feed the flocke of ‖ God, which ‖ dependeth vpon you, caring for it not by conſtraint, but willingly: not for filthy lucre, but of a ready mind:

‖Or, Chriſt.
‖Or, which is committed vnto you, or, as much as in you lieth.

3 Not as though yee were lordes ouer Gods heritage, but that ye may be enſamples to the flocke.

7 And when the chiefe ſhepheard ſhall appeare, yee ſhall receiue an incorruptible crowne of glory.

5 Likewiſe ye yonger, ſubmit your ſelues vnto the Elders, & ſubmit your ſelues euery man one to another: * decke your ſelues inwardly in lowlineſſe of mind: for God * reſiſteth the proude, and giueth grace to the humble.

Rom.12.10.
Iames 4.6.

6 Humble * your ſelues therefore vnder the mighty hand of God, that he may exalt you in due time.

Iames 4.10.

7 Caſt * all your care on him: for he careth for you.

Pſa.55.22.wiſd.12.13.mat.6.25.luke 12.22.

8 Be ſober and watch: for * your aduerſary the deuill as a roaring lion walketh about ſeeking whom he may deuoure:

Luke 22.31.

9 Whome reſiſt ſtedfaſt in the faith, knowing [b] that the ſame afflictions are accompliſhed in your brethren which are in the world.

b Nothing commeth vnto vs which we ſee not to appertaine to ye reſt of Chriſts members: and therefore we ought not to refuſe that condition which is common to all the Saints.

10 And the God of all grace, which hath called vs vnto his eternall glory by Chriſt Ieſus, after that yee haue ſuffered a little, make you perfect, confirme, ſtrengthen, and ſtabliſh you.

11 To him be glory and dominion for euer and euer, Amen.

12 By Siluanus a faithfull brother vnto you, as I ſuppoſe, haue I written briefly, exhorting and teſtifying how that this is the true grace of God, wherein yee ſtand.

13 The Church that is at [c] Babylon elected together with you, ſaluteth you, and Marcus my ſonne.

c Which was a famous citie in Aſſyria, where Peter then was the Apoſtle of the circumciſion.

14 Greete ye one another with the * kiſſe of loue. Peace be with you all which are in Chriſt Ieſus. Amen.

Rom.16.16.
1.cor.16.20.
2.cor.13.12.

The ſecond Epiſtle generall of Peter.

THE ARGVMENT.

THe effect of the Apoſtle here, is to exhort them which haue once profeſſed the true faith of Chriſt, to ſtand to the ſame euen to the laſt breath: alſo that God by his effectuall grace towards men moueth them to holineſſe of life, in puniſhing the hypocrites which abuſe his Name, and increaſing his gifts in the godly: wherefore by godly life, hee being now almoſt at deaths doore, exhorteth them to approoue their vocation, not ſetting their affections on worldly things (as hee had oft written vnto them) but lifting their eyes toward heauen, as they be taught by the Goſpel, whereof he is a cleere witneſſe, chiefly in that hee heard with his owne eares that Chriſt was proclaimed from heauen to bee the Sonne of God, as likewiſe the Prophets teſtified. And leaſt they ſhould promiſe to themſelues quietnes by profeſſing the Goſpel, hee warneth them both of troubles which they ſhould ſuſtaine by the falſe teachers, and alſo by the mockers and contemners of religion, whoſe maners and trade he liuely ſetteth forth as in a table, aduertiſing the faithfull not onely to waite diligently for Chriſt, but alſo to behold preſently the day of his comming, and to preſerue themſelues vnſpotted againſt the ſame.

CHAP. I.

4 Foraſmuch as the power of God hath giuen them all things pertaining vnto life, he exhorteth them to flee the corruption of worldly luſts, 10 To make their calling ſure with good works, & fruits of faith. 14 He maketh mention of his own death, 17 Declaring the Lord Ieſus to be the true Sonne of God as he himſelfe had ſeene vpon the mount.

Simon Peter a ſeruant, and an Apoſtle of Ieſus Chriſt, to you which haue obtained like precious faith with vs by the [a] righteouſneſſe of our God and Sauiour Ieſus Chriſt.

a In that he declared himſelfe iuſt and faithfull in accompliſhing his promiſe by Chriſt.

2 Grace and peace be multiplied to you, by the knowledge of God and of Ieſus our Lord,

3 According as his [b] godly power hath giuen vnto vs all things that pertaine vnto [c] life and godlines, [d] through the knowledge of him that hath called vs ‖ vnto glory and vertue.

4 Whereby moſt great, and precious promiſes are giuen vnto vs, that by them yee ſhould be partakers of the [e] godly nature, in that ye flee the corruption, which is in the world through luſt.

5 Therfore giue euen all diligence thereunto: ioyne moreouer [f] vertue with your faith: and with vertue, knowledge:

b He ſpeaketh of Chriſt as he is God and Sauiour.
c That is, ſaluation.
d The ſumme of our ſaluation and religion is to be led by Chriſt to the Father, who calleth vs in the Sonne.
‖Or, through his glory.
e We are made partakers of the diuine nature, in that wee flee the corruption of the world, or as Paul writeth, are dead to ſinne and are not in the fleſh. f Godly maners.

6 And with knowledge, temperance: and with temperance, patience: and with patience, godlineſſe:

7 And with godlineſſe, brotherly kindneſſe: and with brotherly kindneſſe, loue.

8 For if theſe things be among you, and abound, they will make you that yee neither ſhall be idle nor vnfruitful in the knowledge of our Lord Jeſus Chriſt.

9 For hee that hath not theſe things, is blind, and [g] cannot ſee farre off, and hath forgotten that he was purged from his olde ſinnes.

10 Wherefore, brethren, giue rather diligence to make your calling & election [h] ſure: for if yee doe theſe things, yee ſhall neuer [i] fall.

11 For by this meanes an entring ſhalbe miniſtred vnto you abundantly into the euerlaſting kingdome of our Lord and Sauiour Jeſus Chriſt.

12 Wherefore, I will not be negligent to put you alwayes in remembrance of theſe things, though that ye haue knowledge, and be ſtabliſhed in the preſent trueth.

13 For I thinke it meete as long as I am in this [k] tabernacle, to ſtirre you vp by putting you in remembrance,

14 Seeing I knowe that the time is at hand that I muſt lay downe this my tabernacle, euen as our Lord Jeſus Chriſt hath * ſhewed me.

15 I wil endeuour therefore alwayes, that ye alſo may be able to haue remembrance of theſe things after my departing.

16 For wee followed not * ‖ deceiueable fables, when we opened vnto you the power, and comming of our Lorde Jeſus Chriſt, but with our eyes wee ſawe his maieſtie:

17 For hee receiued of God the Father honour aud glory, when there came ſuch a voice to him from the excellent glory, * This is my beloued Sonne, in whom I am well pleaſed.

18 And this voyce wee heard when it came from heauen, being with him in the [l] holy mount.

19 Wee haue alſo a moſt ſure [m] worde of the Prophets, to the which ye doe wel that ye take heede, as vnto a light that ſhineth in a darke place, vntill the [n] day dawne, and the [o] day ſtarre ariſe in your hearts.

20 * So that yee firſt know this, that no propheſie in the Scripture is of [p] any priuate ‖ motion.

21 For the propheſie came not in olde time by the will of man: but holy men of God ſpake as they were mooued by the holy Ghoſt.

[g] The Greeke word ſignifieth him that naturally cannot ſee, except hee holdeth neere his eyes. So Peter calleth ſuch as cannot ſee heauenly things which are farre off, purblind, or ſandblind.

[h] Albeit it be ſure in it ſelfe, foraſmuch as God cannot change: yet we muſt confirme it in our ſelues by the fruits of the Spirit, knowing that the purpoſe of God electeth, calleth, ſanctifieth and iuſtifieth vs.

[i] For God will euer vphold you.

[k] In this body, 2.Cor.5.3.4.

Iohn 21.18.

1.*Cor*.1.17. *and* 2.1.

‖*Or, Sophiſticall and crafty.*

Matth.17.5.

[l] For by Chriſts preſence it was for the time holy.

[m] That is, the doctrine of the Prophets.

[n] A perfecter knowledge then vnder the Law.

[o] Meaning, Chriſt the ſonne of iuſtice, by his Goſpel.

2.*Tim*.3.16.

[p] Commeth not of men.

‖*Or, interpretation.*

CHAP. II.

Hee propheſieth of falſe teachers, and ſheweth their puniſhment.

But * there were falſe prophets alſo among the people, euen as there ſhall be falſe teachers among you: which priuily ſhall bring in damnable hereſies, euen denying the Lord that hath bought them, and bring vpon them ſelues ſwift damnation.

Acts 20.19. 1.*tim*.4.1.*iude* 4. *and* 18.

2 And many ſhal follow their ‖ damnable wayes, by whom the way of trueth ſhall bee euill ſpoken of,

3 And through couetouſneſſe ſhall they with fained wordes make [a] merchandiſe of you, whoſe iudgement long agone is not farre off, and their damnation ſleepeth not.

4 For if God ſpared not the * Angels that had ſinned, but caſt them downe into hel, and deliuered them into chaines of darkneſſe, to be kept vnto damnation:

5 Neither hath ſpared the old world, but ſaued * Noe the eight perſon a preacher of righteouſneſſe, and brought in the flood vpon the world of the vngodly,

6 And * turned the cities of Sodom and Gomorrhe into aſhes, condemned them and ouerthrew them, and made them an enſample vnto them that after ſhould liue vngodly,

7 * And deliuered iuſt Loth vexed with the vncleanly conuerſation of the wicked,

8 (For he being righteous, and dwelling among them, in ſeeing and hearing, vexed his righteous ſoule from day to day with their vnlawfull deeds.)

9 The Lord knoweth to deliuer the godly out of tentation, and to reſerue the vniuſt vnto the day of iudgement to bee puniſhed:

10 And chiefly them that walke after the fleſh, in the luſt of vncleanneſſe, and deſpiſe the gouernement, which are preſumptuous, and ſtand in their owne conceit, and feare not to ſpeake euill of them that are in dignitie.

11 Whereas the Angels which are greater both in power and might, * giue not [b] railing iudgement againſt them before the Lord.

12 But theſe, as [c] bruite beaſts, led with ſenſualitie, & made to be taken, and deſtroyed, ſpeake euill of thoſe things which they know not, and ſhall periſh through their own corruption,

13 And ſhall receiue the wages of vnrighteouſneſſe, as they which count it pleaſure to liue deliciouſly for a ſeaſon. Spots they are and blots, [d] delighting themſelues in their deceiuings, in feaſting with you,

14 Hauing eyes full of adultery, and that cannot ceaſe to ſinne, beguiling vnſtable ſoules: they haue hearts exerciſed with couetouſneſſe, curſed children,

15 Which forſaking the right way, haue gone aſtray, following the way of * Balaam, the ſonne of Boſor, which loued the wages of vnrighteouſneſſe.

16 But hee was rebuked for his iniquitie: for the dumbe Aſſe ſpeaking with mans voyce, forbade the fooliſhneſſe of the prophet.

17 Theſe are wels without water, and [e] cloudes caried about with a tempeſt, to whom the blacke darkeneſſe is reſerued for euer.

18 For in ſpeaking ſwelling wordes of vanitie, they beguile with wantonneſſe through the luſtes of the fleſh them that

were

‖*Or, inſolent and wanton.*

[a] This is euidently ſeene in the Pope and his Prieſts, which by lies and flatteries ſell mens ſoules, ſo that it is certaine that he is not the ſucceſſor of Simon Peter, but Simon Magus.

Iob 4.18.*iude* 6.

Gen.7.1.

Gen.19.24,25.

Gen.19.16.

1.*King*.22,22. *iob* 1.12.

[b] Albeit the Angels condemne the vices and iniquitie of wicked magiſtrates, yet they blame not the authority and power which is giuen them of God.

[c] As beaſts without reaſon or wit, follow whither nature leadeth them: ſo theſe wicked men deſtitute of the Spirit of God, only ſeeke to fulfill their ſenſualitie, & as they are veſſels made to deſtruction and appointed to this iudgemēt, ſo they fall into ẏ ſnares of Satan to their deſtruction.

[d] For in your holy feaſts they ſit as members of the Church, whereas indeed they be but ſpots, & ſo deceiue you, reade Iude 12.

Num.22,23. *iude* 11.

Iude 12.

[e] They haue ſome apparance outward, but within they are drie and baren, or at moſt they cauſe but a tempeſt.

were cleane eſcaped from them which are wrapped in errour,

19 Promiſing unto them liberty, and are themſelues the * ſeruants of corruption: for of whomſoeuer a man is ouercome, euen vnto the ſame is he in bondage.

John 8.34. rom. 6.12.

20 * For if they, after they haue eſcaped from the filthineſſe of the world, through the [f] knowledge of the Lord, and of the Sauiour Ieſus Chriſt, are yet tangled againe therein, and ouercome, the latter end is worſe with them then the beginning.

Matt.12.54 heb. 6.4,3. and 10. 26,27.

[f] Which commeth by hearing the Goſpel preached.

21 For it had beene better for them, not to haue knowen the way of righteouſneſſe, then after they haue knowen it, to turne from the holy ‖ commandement giuen vnto them.

‖ Or, doctrine.

22 But it is come vnto them, according to the true prouerbe, * The dog is returned to his owne vomite: and, The ſow that was waſhed, to the wallowing in the mire.

Prou.26,11.

CHAP. III.

3 Hee ſheweth the impietie of them which mocke at Gods promiſes. 7 After what ſort the end of the world ſhalbe. 8 That they prepare themſelues thereunto. 16 Who they are which abuſe the writings of S. Paul, and the reſt of the Scriptures, 18 concluding with eternall thankes to Chriſt Ieſus.

This ſecond Epiſtle I nowe write vnto you, beloued, wherewith [a] I ſtirre vp and warne your pure mindes,

[a] For wee fall quickely aſleepe and forget that which we are taught.

2 To call to remembrance the wordes, which were told before of the holy Prophets, and alſo the commandements of vs the Apoſtles of the Lord and Sauiour.

3 * This firſt vnderſtand, that there ſhall come in the laſt dayes, mockers, which will walke after their luſts,

2.Tim.4.1. 2 tim. 3.1. iude 18.

4 And ſay, Where is the promiſe of his comming? for ſince the fathers died, all things continue alike from the beginning of the creation.

5 For this they [b] willingly knowe not, that the heauens were of olde, and the earth that was of the water, and by the water, by the word of God.

[b] He meaneth them which had once profeſſed Chriſtian religion, but became afterward contemners & mockers, as Epicureans and Atheiſts.

6 Wherefore the [c] world that then was, periſhed, ouerflowed with the water.

[c] As touching ŷ beauty thereof, and things which are therein, excepte them which were in the Arke

7 But the heauens and earth, which are now, are kept by the ſame word in ſtore, and reſerued vnto fire againſt the day of iudgement, & of the deſtruction of vngodly men.

8 Dearely beloued, bee not ignorant of this one thing, that one day is with the Lord, * as a thouſand yeeres, and a thouſand yeeres as one day.

Pſalme.90.4.

9 The Lord is not ſlacke concerning his promiſe (as ſome men count ſlackeneſſe) but is patient towards vs, and * [d] would haue no man to periſh, but would all men to come to repentance.

Ezek.33.11. 1.tim.2 4.

[d] He ſpeaketh not here of the ſecret and eternal counſell of God, whereby he electeth whom it pleaſeth him, but of the preaching of the Goſpel, whereby all are called & bidden to the banquet.

10 * But the day of the Lord will come as a thiefe in the night, in the which the heauens ſhall paſſe away with a noyſe, & the elements ſhall melt with heat, and the earth with the works that are therein, ſhalbe burnt vp.

Matth.24.44. 1.theſ.5.2. reue. 3.3 and 16.15.

11 Seeing therfore that all theſe things muſt be diſſolued, what maner perſõs ought ye to be in holy conuerſation and godlineſſe,

12 Looking for, & haſting vnto the comming of the day of God, by the which the heauens being on fire, ſhall be diſſolued, and the elements ſhall melt with heat?

Iſa.25.17. & 66 22. reue.21.11.

13 But we looke for * new heauens, and a new earth, according to his promiſe, wherein dwelleth righteouſneſſe.

14 Wherefore, beloued, ſeeing that yee looke for ſuch things, be diligent that ye may be found of him in [e] peace, without ſpot, and blameleſſe.

[e] In quiet conſcience.

15 * And ſuppoſe that the long ſuffering of our Lord is ſaluation, euen as our beloued brother Paul according to the wiſedome giuen vnto him wrote to [f] you,

Rom 2 4.

[f] Albeit his epiſtles were writtẽ to peculiar Churches, yet they cõteine a generall doctrine apperteining to al men

16 As one, that in al his Epiſtles ſpeaketh of theſe things: among the which ſome things are [g] hard to bee vnderſtood, which they that are vnlearned and vnſtable ‖ peruert, as they doe alſo other Scriptures vnto their owne deſtruction.

[g] As no man condemneth the brightneſſe of the ſun, becauſe his eye is not able to ſuſteine the cleerenes thereof: ſo the hardneſſe which wee cannot ſometime compaſſe or perfectly vnderſtand in the Scriptures, ought not to take away from vs the vſe of the Scriptures.

‖ Or, wreſt.

17 Ye therefore, beloued, ſeeing ye know theſe things before, beware leſt yee be alſo plucked away with the error of the wicked, and fall from your owne ſtedfaſtneſſe.

18 But growe in grace, and in the knowledge of our Lord & Sauiour Ieſus Chriſt: to him be glory both now and for euermore. Amen.

The firſt Epiſtle generall of Iohn.

THE ARGVMENT.

After that S. Iohn had ſufficiently declared, how that our whole ſaluation doeth conſiſt onely in Chriſt, leſt that any man ſhould thereby take a boldneſſe to ſinne, he ſheweth that no man can beleeue in Chriſt, vnleſſe hee doth endeuour himſelfe to keepe his commandements, which thing being done, hee exhorteth them to beware of falſe prophets, whom hee calleth Antichriſts, and to trie the ſpirits. Laſt of all, he doth earneſtly exhort them vnto brotherly loue, and to beware of deceiuers.

CHAP. I.

2 True witneſſe of the euerlaſting word of God. 7 The bood of Chriſt is the purgation of ſinne. 10 No man is without ſinne.

That which was [a] from the beginning, which wee haue [b] heard, which wee haue ſeene with our eyes, which we haue looked vpon, and our handes haue handled of the worde [c] of life,

[a] That is, Chriſt, God eternall.

[b] That is, Chriſt being man.

[c] Which giueth life, and had it in himſelfe, Iohn 1.4.

2 (For the life appeared, and wee haue ſeene it, and beare witneſſe, and ſhew vnto you the eternall life, which was [d] with the Father, and appeared vnto vs)

[d] Before all beginning.

3 That, I ſay, which wee haue ſeene and heard, declare wee vnto you, that yee may alſo [e] haue fellowſhip with vs, and that

[e] The effect of the Goſpel is, that we all being ioyned together in Chriſt by faith, ſhould be the ſonnes of God.

our fellowſhip alſo may be with the Father, and with his Sonne Ieſus Chriſt.

4 And theſe things write wee vnto you, that your ioye may be full.

5 This then is the meſſage, which wee haue heard of him, and declare vnto you, that God * is [f] light, and in him is no darkeneſſe.

6 If we ſay that we haue fellowſhip with him, and walke in [g] darkeneſſe, we lie, and do not truly:

7 But if we walke in the light as hee is in the light, we haue fellowſhip [h] one with another, and the * blood of Ieſus Chriſt his Sonne cleanſeth vs from all ſinne.

8 * If we ſay that we haue no ſinne, we deceiue our ſelues, and trueth is not in vs.

9 If we [i] acknowledge our ſinnes, he is faithfull and iuſt, to forgiue vs our ſinnes, and to cleanſe vs from all vnrighteouſneſſe.

10 If wee ſay wee haue not ſinned, wee make him a liar, and his ‖ word is not in vs.

Iohn 8.12.

f The fruits of our faith muſt declare whether we be ioyned in God or no: for God being the very puritie and light, will not haue fellowſhip with them which lie in ſinne and darkeneſſe.

g In an euil conſcience, and without the feare of God.

h That is Chriſt with vs, and we with our ſelues. *Heb. 9. 14. 1. pet. 1.19. reue.1 5. 1.Kings 8.46. 2.chron 6.36. prou.20.9. eccle.7.22.*

i If wee be not aſhamed, earneſtly and openly to acknowledge our ſelues before God to be ſinners. ‖*Or, doctrine.*

CHAP. II.

1 Chriſt is our aduocate. 10 Of true loue, and how it is tried. 18 To beware of Antichriſt.

My babes, theſe things write I vnto you, that ye ſinne not: and if any man ſinne, we haue an [a] Aduocate with the Father, Ieſus Chriſt the Iuſt,

2 And hee is the reconciliation for our ſinnes: and not for ours onely, but alſo for the ſinnes of [b] the whole world.

3 And hereby we are ſure that we [c] know him, if we keepe his commandements,

4 He that ſayth, I know him, and keepeth not his commandements, is a liar, and the trueth is not in him.

5 But hee that keepeth his word, in him is [d] the loue of God perfect in deed: hereby we know that we are in him.

6 Hee that ſayeth hee remaineth in him, ought euen ſo to walke, as he hath walked.

7 Brethren, I write no new ‖ commandement vnto you: but an olde commaundement which ye haue had from the [e] beginning: the [f] olde commaundement is the word, which ye haue heard from the beginning.

8 Againe, a newe commaundement I write vnto you, that which is true in him, and alſo in you: for the darkeneſſe is paſt, and the true light now ſhineth.

9 He that ſaith that he is in the light, and hateth his brother, is in darkeneſſe vntill this time.

10 * Hee that loueth his brother, abideth in the light, and there is none occaſion of euil in him.

11 But hee that hateth his brother, is in darkeneſſe, and walketh in darkeneſſe, and knoweth not whither he goeth, becauſe that darkeneſſe hath blinded his eyes.

a Chriſt is our onely aduocate and atonement: for the office of interceſſion and redemption are ioyned together.

b That is, of them which haue embraced the Goſpel by faith in all ages, degrees and places: for there is no ſaluation without Chriſt.

c That is, by faith, and ſo obey him: for knowledge cannot be without obedience.

d Whereby he loueth God: ſo that to loue God is to obey his word.

‖*Or, doctrine.*

e When the Law was giuen.

f Loue thy neighbor as thy ſelfe, is the olde commandement taught in the Law: but when Chriſt, ſaith, So loue one another as I haue loued you, he giueth a new commandement onely as touching the forme, but not as touching the nature or ſubſtance of the precept. *Chap. 3.14.*

12 [g] Little children, I write vnto you, becauſe your ſinnes are forgiuen you for [h] his Names ſake.

13 I write vnto you, fathers, becauſe yee haue knowen him that is from the beginning. I write vnto you yoong men, becauſe ye haue ouercome the ‖ wicked.

14 I write vnto you, babes, becauſe yee haue knowen the Father. I haue writte vnto you, fathers, becauſe he haue knowen him, that is from the beginning. I haue written vnto you, yoong men, becauſe ye are ſtrong, and the word of God abideth in you, and yee haue ouercome the ‖ wicked.

15 Loue not the [i] worlde, neither the things that are in the worlde. If any man loue the * worlde, the loue of the Father is not in him.

16 For all that is in the world (as the luſt of the [k] fleſh, the [l] luſt of the eyes, and the [m] pride of life) is not of the Father, but is of the world.

17 And the world paſſeth away, and the luſt thereof, but he that fulfilleth the will of God abideth euer.

18 Babes, it is the laſt time, and as yee haue heard that Antichriſt ſhall come, euen now are there many Antichriſts, wherby we know that it is the laſt time.

19 [n] They went out from vs, but they were not of vs: for if they had beene of vs, they would haue continued with vs. But this commeth to paſſe, that it might appeare, that they are not all of vs.

20 But ye haue an [o] ointment from him, that is [p] holy, & ye haue knowen all things.

21 I [q] haue not written vnto you, becauſe ye know not the truth: but becauſe ye know it, and that no lie is of the trueth.

22 Who is a liar, but hee that denieth that Ieſus is [r] Chriſt? the ſame is the Antichriſt that denieth the Father and the Sonne.

23 Whoſoeuer denieth the Sonne, the ſame [ſ] hath not the Father †.

24 Let therefore abide in you that ſame which yee haue heard from the beginning. If that which ye haue heard from the beginning, ſhall remaine in you, yee alſo ſhall continue in the Sonne, and in the Father.

25 And this is the promiſe that hee hath promiſed vs, euen eternall life.

26 Theſe things haue I written vnto you, concerning them that deceiue you.

27 But the anointing which ye receiued of him, dwelleth in you: and ye need not that any man teach you: but as the ſame [t] anointing teacheth you of all things, and it is true, and is not lying, and as it taught you, ye ſhal abide ‖ in him.

28 And now, [u] little children, abide in him, that when he ſhall appeare, wee may be bolde, and not be aſhamed before him at his comming.

29 If yee knowe that hee is righteous, know ye that hee which doth righteouſly, is borne of him.

g Hee nameth all the faithfull children, as he being their ſpirituall Father, attributing to olde men knowledge of great things, to yoong men ſtrength, to children obedience and reuerence to their gouernours.

h For Chriſtes ſake.

‖*Or, the deuill.*

‖*Or, the deuill.*

i As it is aduerſary to God.

Iames.4.4.

k To liue in pleaſure.

l Wantonneſſe.

m Ambition and pride.

n Which ſeemed to haue bene of our number, becauſe for a time they occupied a place in the Church.

o The grace of the holy Ghoſt.

p Which is Chriſt.

q In this Epiſtle which I now write vnto you.

r He that taketh away or diminiſheth either of the natures in Chriſt, or he that confoundeth or ſeparateth them, els he that putteth not difference betweene the perſon of the Sonne, and alſo he that beleeueth not to haue remiſſion of ſinnes by his onely ſacrifice, denieth Chriſt to be the true Meſſias.

ſ Then the infidels worſhip not the true God.

† But he that confeſſeth the Sonne, hath alſo y^e Father.

t Chriſt communicateth himſelfe vnto you, and teacheth you by the holy Ghoſt and his miniſters. ‖*Or, in Chriſt.*

u By this name he meaneth the whole Church of Chriſt in generall.

CHAP.

CHAP. III.

1 The ſingular loue of God toward vs, 7 And how we againe ought to loue one another.

BEhold, what loue the Father hath ſhewed on vs, that wee ſhould be [a] called the ſonnes of God: for this cauſe the worlde knoweth you not, becauſe it knoweth not him.

2 Dearely beloued, nowe are wee the ſonnes of God, but yet it doeth not appeare what we ſhall be: and we knowe that when [b] he ſhall appeare, we ſhall be [c] like him: for we ſhall ſee him as he is.

3 And euery man that hath this hope in him, purgeth himſelfe, euen as he is pure.

4 Whoſoeuer [d] committeth ſinne, tranſgreſſeth alſo the Law: for ſinne is the tranſgreſſion of the Law.

5 And ye know that he appeared that he might * take away our ſinnes, and in him is no ſinne.

6 Whoſoeuer abideth in him ſinneth not: whoſoeuer ſinneth hath not ſeene him, neither hath knowen him.

7 Little children, let no man deceiue you: he that doeth righteouſneſſe, is righteous, as he is righteous.

8 He that * committeth ſinne, is of the deuill: for the deuil ſinneth from the [e] beginning: for this purpoſe appeared the Sonne of God, that he might looſe the workes of the deuill.

9 Whoſoeuer is borne of God, ſinneth not: for [f] his ſeede remaineth in him, neither can hee [g] ſinne, becauſe he is borne of God.

10 In this are the children of God knowen, and the children of the deuill: whoſoeuer doeth not righteouſneſſe, is not of God, neither he that [h] loueth not his brother.

11 For this is the meſſage that yee heard from the beginning, that * we ſhould loue one another.

12 Not as * Cain which was of the wicked, and ſlewe his brother: and wherefore ſlewe he him? becauſe his owne workes were euill, and his brothers good.

13 Marueile not, my brethren, though the world hate you.

14 Wee knowe that wee are tranſlated from death vnto life, becauſe wee [i] loue the brethren: * Hee that loueth not his brother, abideth in death.

15 Whoſoeuer hateth his brother, is a man ſlayer: and ye know that no man ſlayer hath eternall life abiding in him.

16 * Hereby haue we perceiued loue, that hee layde downe his life for vs: therefore we ought alſo to lay downe our liues for the brethren.

17 * And whoſoeuer hath this worldes good, and ſeeth his brother haue neede, and ſhutteth vp his compaſſion from him, howe dwelleth the loue of God in him?

18 My little children, let vs not loue in word, neither in tongue onely, but in [k] deede and in trueth.

19 For thereby wee knowe that wee are of the trueth, and ſhall before him aſſure our hearts.

20 For if our [l] heart condemne vs, God is greater then our heart, and knoweth all things.

21 Beloued, if our heart condemne vs not, then haue we boldneſſe toward God.

22 * And whatſoeuer wee aſke, wee receiue of him, becauſe we keepe his commandements, and doe thoſe things which are pleaſing in his ſight.

23 * This is then his commaundement, That wee beleeue in the Name of his Sonne Ieſus Chriſt, and loue one another, as hee gaue commandement.

24 * For hee that keepeth his commandements, dwelleth in him, and hee in him: and hereby wee knowe that hee abideth in vs, euen by the ſpirit which hee hath giuen vs.

CHAP. IIII.

1 Difference of ſpirits. 2 How the ſpirit of God may be knowen from the ſpirit of errour. 7 Of the loue of God and of our neighbours.

DEarely beloued, beleeue not euery ſpirit, but trie the [a] ſpirits whether they are of God: for many falſe prophets are gone out into the world.

2 Hereby ſhal ye know the ſpirit of God, Euerie ſpirit that confeſſeth that Ieſus [b] Chriſt is come in the fleſh, is of God.

3 And euery ſpirit which confeſſeth not that Ieſus Chriſt is come in the fleſh, is not of God: but this is the ſpirit of Antichriſt, of whome yee haue heard, howe that hee ſhould come, and [c] now already he is in the world.

4 Little children, ye are of God, and haue ouercome them: for greater is hee that is in you, then [d] he that is in the world.

5 They are of the world, therfore ſpeake they of the worlde, and the world heareth them.

6 Wee are of God, * hee that knoweth God, [e] heareth vs: hee that is not of God, heareth vs not. Hereby know we the ſpirit of trueth, and the ſpirit of errour.

7 Beloued, let vs loue one another: for loue commeth of God, and euery one that loueth, is borne of God, and knoweth God.

8 He that loueth not, knoweth not God: For God is loue.

9 * In this [f] appeared the loue of God toward vs, becauſe God ſent his only begotten Sonne into the worlde, that we might liue through him.

10 Herein is loue, not that we loued God, but that he loued vs, and ſent his Sonne to be a [g] reconciliation for our ſinnes.

11 Beloued, if God ſo loued vs, we ought alſo to loue one another.

12 * No man hath ſeene God at any time. If we loue one another, God dwelleth in vs, and his loue is perfect in vs.

13 Hereby knowe wee that wee dwell in him, and he in vs: becauſe hee hath giuen vs of his Spirit.

14 And wee haue ſeene and doe teſtifie, that the Father ſent the Sonne to bee the Sauiour of the world.

15 Whoſoeuer [h] confeſſeth that Ieſus is the Sonne of God, in him dwelleth God, and he in God.

16 And we haue knowen, and beleeued

[a] Being made the ſonnes of God in Chriſt, he ſheweth what qualities we muſt haue to be diſcerned from baſtards.

[b] That is, Chriſt.

[c] As the members and head are, which make one perfect body.

[d] That is, in whō ſinne doth reign, ſo that he ſeeketh not to be ſanctified.

Iſa.53 4,9.
1.pet.2.22.
Iohn 8 44.

[e] As appeared by Adam.

[f] Which is the holy Ghoſt.

[g] He cannot be vnder the power of ſinne, becauſe the ſpirit of God correcteth his euill and corrupt affections.

[h] He deſcendeth from the firſt table of the commandements, to the ſecond.

Iohn 13.34.
and 15.12.
Gen 4.8.

[i] This loue is the ſpeciall fruit of our faith, and a certaine ſigne of our regeneration.

Chap.2.10.
leuit.19,17,18.
Iohn 15.13.
epheſ.5.2.
Luke 3 11.

[k] Which is not the cauſe wherefore we are the ſonnes of God, but a moſt certaine ſigne.

[l] If our conſcience being guilty of any thing, be able to cōdemne vs, much more the iudgement of God, which knoweth our hearts better then we our ſelues, is able to condemne vs.

Iohn 15.7.
and 16.23.
mat.21.22.
chap.5.14.
Iohn 6.29.
and 17.3.

Iohn 13 34.
and 15.10.

[a] Them which boaſt that they haue the Spirit to preach or propheſie.

[b] Who being very God, came from his Father and tooke vpon him our fleſh. He that confeſſeth or preacheth this truely, hath the Spirit of God, elſe not.

[c] He began to build the myſterie of iniquitie.

[d] Satan the prince of the world.

Iohn 8.47.

[e] With pure affection and obedience.

Iohn 3.16.

[f] Trueth it is, that God hath declared his loue in many other things, but herein hath paſſed all other.

[g] By his onely death.

Iohn 1.18.
1 tim 6.16.

[h] So that his confeſſion proceedeth of faith.

the loue that God hath ‖ [i] in vs. God is loue, and hee that dwelleth in loue, dwelleth in God, and God in him.

17 Herein is the loue perfect in vs, that we ſhould haue boldnes in the day of iudgement: for as hee is, euen ſo are wee in this world.

18 There is no [k] feare in loue, but perfect loue caſteth out feare: for feare hath painefulneſſe: and hee that feareth, is not perfect in loue.

19 We loue him, becauſe he loued vs firſt.

20 If any man ſay, I loue God, and hate his brother, hee is a lyar: for [l] how can hee that loueth not his brother whom hee hath ſeene, loue God whom he hath not ſeene?

21 * And this commandement haue wee of him, that hee which loueth God, ſhould loue his brother alſo.

‖ *Or, toward vs.*
i By inſpiring it into vs.
k Such as ſhould trouble the conſcience.
l For God preſenteth himſelfe to vs in them, which beare his image.
Iohn 13.34. *and* 15.12.

CHAP. V.

1. 10 13 *Of the fruits of faith.* 14. 20 *The office, authority, and diuinitie of Chriſt.* 21 *Againſt images.*

WHoſoeuer beleeueth that Ieſus is the Chriſt, is [a] borne of God, and euerie one that loueth him which begate, loueth him which is begotten of him.

2 In this we know that we loue the children of God, when we loue [b] God, and keepe his commandements.

3 For this is the loue of God, that wee keepe his commandements: and his * commandements are not [c] grieuous.

4 For all that is borne of God ouercommeth the world: and this is the victory that ouercommeth the world, euen our faith.

5 * Who is it that ouercommeth the world, but hee which beleeueth that Ieſus is the Sonne of God?

6 This is that Ieſus Chriſt that came by [d] water [e] and blood, not by water onely, but by water and blood; and it is the [f] ſpirit, that beareth witneſſe: for the ſpirit is [g] truth.

7 For there are three, which beare record in heauen, the Father, the Word, and the holy Ghoſt: and theſe three are one.

8 And there are three, which beare record in the earth, the ſpirit, and the water, and the blood: and theſe three agree in one.

a Is regenerate by the vertue of his ſpirit.
b The loue of God muſt go before, or els we can not loue aright.
Matth. 11.30.
c They are eaſie to the ſonnes of God, which are led with his ſpirit for they delight therein.
1. *Cor.* 15.57.
d That is, regeneration.
e The water and blood that came out of his ſide, declare that we haue our ſinnes waſhed by him, and he hath made full ſatisfaction for the ſame.
f Our minde inſpired by the holy Ghoſt.
g Which teſtifieth to our hearts, that we are the children of God.

9 If we receiue the witneſſe of men, the witneſſe of God is greater: for this is the witneſſe of God, which hee teſtified of his Sonne.

10 * Hee that beleeueth in the Sonne of God, hath the witneſſe † in himſelfe: he that beleeueth not God, hath made him a lyar, becauſe hee beleeued not the recorde, that God witneſſed of his Sonne.

11 And this is the record, that God hath giuen vnto vs eternall life, and this life is in his Sonne.

12 He that hath the Sonne, hath life: and hee that hath not the Sonne of God, hath not life.

13 Theſe things haue I written vnto you, that beleeue in the Name of the Sonne of God, that ye may knowe that yee haue eternall life, and that yee may beleeue in the Name of the Sonne of God.

14 And this is the aſſurance, that wee haue in him, * that if we aſke any thing according to his wil, he heareth vs.

15 And if wee knowe that hee heareth vs, whatſoeuer wee aſke, wee knowe that we haue the petitions that wee haue deſired of him.

16 If any man ſee his brother ſinne a ſinne, that is not vnto death, let him aſke, and he ſhall giue him life for them that ſinne not [h] vnto death. * There is a ſinne [i] vnto death: I ſay not that thou ſhouldeſt pray for it.

17 All vnrighteouſneſſe is ſinne, but there is a ſinne not vnto death.

18 We know that whoſoeuer is borne of God, [k] ſinneth not: but he that is begotten of God, [l] keepeth himſelfe, and the [m] wicked [n] toucheth him not.

19 We know that we are of God, and the whole world [o] lieth in wickedneſſe.

20 But wee knowe that the Sonne of God is * come, and hath giuen vs a minde to knowe him, which is true: and wee are in him that is true, that is, in his Sonne Ieſus Chriſt: this ſame is very [p] God, and eternall life.

21 Babes, keepe your ſelues from [q] idols, Amen.

Iohn 3.36.
† Of God.
Mat. 7.7. & 21. 22. *chap.* 3.22.
h Although euery ſinne be to death, yet God through his mercie pardoneth his in his Sonne Chriſt.
Mat. 12.31. *mar.* 3.29. *luke* 12.10.
i As theirs is whom God doth ſo forſake, that they fall into vtter deſpaire.
k Giueth not himſelfe ſo ouer to ſinne, that he forgetteth God.
l Taketh heede that he ſinne not.
m That is, Satan.
n With a mortall wound.
o That is, all men generally, as of themſelues, lie as it were buried in euill.
Luke 24.45.
p Chriſt very God.
q Meaning from euery forme and faſhion of thing which is ſet vp for any deuotion to worſhip God.

The ſecond Epiſtle of Iohn.

He writeth unto a certaine Lady, 4 *Reioycing that her children walke in the trueth,* 5 *And exhorteth them vnto loue,* 7 *Warneth thẽ to beware of ſuch deceiuers as denie that Ieſus Chriſt is come in the fleſh,* 8 *Prayeth them to continue in the doctrine of Chriſt,* 10 *And to haue nothing to doe with them that bring not the true doctrine of Chriſt Ieſus our Sauiour.*

THe Elder to the ‖ elect Ladie, and her children, whome I loue in [a] the trueth: and not I onely, but alſo all that haue knowen the trueth,

2 For the truths ſake which dwelleth in vs, and ſhalbe with vs for euer:

3 Grace be with you, mercie and peace from God the Father, and from the Lorde Ieſus Chriſt the ſonne of the Father, with [b] trueth and loue.

‖ *Or, worthy and noble.*
a According to godlineſſe, and not with any worldly affection.

4 I reioiced greatly, that I found of thy children walking [c] in trueth, as we haue receiued a commandement of the Father.

5 And now beſeech I thee Lady, (not as writing a new commaundement vnto thee, but that ſame which we had from the beginning) that we * loue one another.

6 And this is the loue, that wee ſhould walke after his ‖ commaundements. This commaundement is, that as yee haue heard from the beginning, ye ſhould walke in it.

7 For many deceiuers are entred into the worlde, which confeſſe not that Ieſus Chriſt is come in the fleſh. Hee that is ſuch one, is a deceiuer and an Antichriſt.

b We cannot receiue the grace of God, except we haue the true knowledge of him, of the which knowledge loue proceedeth.
c According to Gods word.
Iohn 15.12.
‖ *Or, doctrines.*

8 Looke to your ſelues, that we [d] loſe not the things which we haue done, but that we may receiue a full reward.

9 Whoſoeuer [e] tranſgreſſeth, & abideth not in the doctrine of Chriſt, hath not God. He that continueth in the doctrine of Chriſt, he hath both the Father and the Sonne.

10 If there come any vnto you, and bring not this doctrine, *receiue him not to houſe, neither bid him, [f] God ſpeede.

11 For he that biddeth him, God ſpeede, is partaker of his euill deedes. Although I had many things to write vnto you, yet I would not write with paper and inke: but I truſt to come vnto you, and ſpeake mouth to mouth, that our ioy may be full.

12 The ſonnes of thine ‖ elect ſiſter greete thee, Amen.

[d] By ſuffering our ſelues to be ſeduced.

[e] He that paſſeth the limits of pure doctrine.

Rom. 16. 17.

[f] Haue nothing to do with him, neither ſhew him any ſigne of familiarity or acquaintance.

‖ Or, worthy.

The third Epiſtle of Iohn.

3 He is glad of Gaius that hee walketh in the trueth, 8 Exhorteth them to bee louing vnto the poore Chriſtians in their perſecution, 9 Sheweth the vnkinde dealing of Diotrephes, 12 And the good report of Demetrius.

THe Elder vnto the beloued Gaius whome I loue in the trueth.

2 Beloued, I wiſh chiefly ẏ thou proſpereſt and fareſt well, as thy ſoule proſpereth.

3 For I reioyced greatly when the brethren came, and teſtified of the trueth that is in thee, how thou walkeſt in the trueth.

4 I haue no greater ioy then this, that is to heare that my ſonnes walke in [a] verity.

5 Beloued, thou doeſt faithfully whatſoeuer thou doeſt to the brethren, and to [b] ſtrangers,

6 Which bare witneſſe of thy loue before the Churches, whom if thou bringeſt on their iourney, as it [c] beſeemeth according to God, thou ſhalt do well,

7 Becauſe that for his Names ſake, they went foorth, and tooke nothing of the Gentiles.

8 Wee therefore ought to receiue ſuch, that we might be helpers to the trueth.

9 I wrote vnto the Church: but Diotrephes which loueth to haue the preeminence among them, receiueth vs not.

10 Wherefore if I come, I will declare his deedes which hee doeth, prating againſt vs with malicious wordes, and not therewith content, neither hee himſelfe receiueth the brethren, but forbiddeth them that would, and thruſteth them out of the Church.

11 Beloued, followe not that which is euill, but that which is good: hee that doeth well, is of God: but he that doeth euil, hath not ‖ ſeene God.

12 Demetrius hath good report of all men, and of the trueth it ſelfe: yea, and wee our ſelues beare record, and yee know that our record is true.

13 I haue many things to write: but I will not with inke and pen write vnto thee.

14 For I truſt I ſhall ſhortly ſee thee, and we ſhall ſpeake mouth to mouth. Peace bee with thee. The friends ſalute thee. Greete the friends by name.

[a] That is, in godly conuerſation, as they which haue both the knowledge and feare of God.

[b] By keeping hoſpitality.

[c] If thou furniſheſt them with neceſſaries toward their iourney, knowing that the Lord ſaith, He that receiueth you, receiueth me.

‖ Or, knowen.

The generall Epiſtle of Iude.

THE ARGVMENT.

SAint Iude admoniſheth all Churches generally to take heed of deceiuers, which goe about to draw away the hearts of the ſimple people from the trueth of God, and willeth them to haue no ſociety with ſuch, whom he ſetteth foorth in their liuely colours, ſhewing by diuers examples of the Scriptures, what horrible vengeance is prepared for them: finally, he comforteth the faithfull, & exhorteth them to perſeuere in the doctrine of the Apoſtles of Ieſus Chriſt.

IVDE a ſeruant of Ieſus Chriſt, & brother of Iames, to them which are called and ſanctified [a] of God the Father, and [b] reſerued to Ieſus Chriſt:

2 Mercy vnto you, and peace, and loue be multiplied.

3 Beloued, when I gaue all diligence to write vnto you of the common ſaluation, it was needfull for me to write vnto you, to exhort you, that ye ſhould earneſtly [c] contend for the maintenance of the faith, which was [d] once giuen vnto the Saints.

4 For there are certaine men crept in, which were before of olde [e] ordeined to this condemnation: vngodly men they are which turne the grace of our God into wantonneſſe, and *denie God the onely Lord, and our Lord Ieſus Chriſt.

5 I will therefore put you in remembrance, forasmuch as ye once knew this, how that the Lord, after that he had deliuered the people out of Egypt, *deſtroyed them afterward which [f] beleeued not.

6 The *Angels alſo which kept not their firſt ‖ eſtate, but left their owne habitation, hee hath reſerued in euerlaſting chaines vnder darkeneſſe vnto the [g] iudgement of the great day.

7 As *Sodome and Gomorrhe, and the cities about them, which in like maner as they did, committed fornication, and followed [h] ſtrange fleſh, are ſet forth for an enſample, and ſuffer the vengeance of eternall fire.

[a] The faithfull are ſanctified of God the Father in the Sonne by the holy Ghoſt.

[b] That he ſhould keepe you, Iohn 17.6.

[c] Againſt the aſſaults of Satan and heretikes.

[d] That he ſhould keepe it for euer.

[e] He confirmeth their heart againſt the contemners of religion and apoſtates, ſhewing that ſuch men trouble not the Church at all aduentures, but are appointed thereunto by the determinate counſell of God.

2.Pet.2.1.

Numb.14.37.

[f] Their incredulity was the fountaine of all their euill.

2.Pet.2.4.

‖ Or, originall.

[g] Then ſhalbe their extreame puniſhment.

Gen 19.24,25.

[h] Moſt horrible pollutions.

our fellowſhip alſo may be with the Father, and with his Sonne Ieſus Chriſt.

4 And theſe things write wee vnto you, that your ioye may be full.

5 This then is the meſſage, which wee haue heard of him, and declare vnto you, that God * is [f] light, and in him is no darkeneſſe.

6 If we ſay that we haue fellowſhip with him, and walke in [g] darkeneſſe, we lie, and do not truly:

7 But if we walke in the light as hee is in the light, we haue fellowſhip [h] one with another, and the * blood of Ieſus Chriſt his Sonne cleanſeth vs from all ſinne.

8 * If we ſay that we haue no ſinne, we deceiue our ſelues, and trueth is not in vs.

9 If we [i] acknowledge our ſinnes, he is faithfull and iuſt, to forgiue vs our ſinnes, and to cleanſe vs from all vnrighteouſneſſe.

10 If wee ſay wee haue not ſinned, wee make him a liar, and his ‖ word is not in vs.

CHAP. II.

1 Chriſt is our aduocate. 10 Of true loue, and how it is tried. 18 To beware of Antichriſt.

My babes, theſe things write I vnto you, that ye ſinne not: and if any man ſinne, we haue an [a] Aduocate with the Father, Ieſus Chriſt the Iuſt,

2 And hee is the reconciliation for our ſinnes: and not for ours onely, but alſo for the ſinnes of [b] the whole world.

3 And hereby we are ſure that we [c] know him, if we keepe his commandements,

4 He that ſayth, I know him, and keepeth not his commandements, is a liar, and the trueth is not in him.

5 But hee that keepeth his word, in him is [d] the loue of God perfect in deed: hereby we know that we are in him.

6 Hee that ſayeth hee remaineth in him, ought euen ſo to walke, as he hath walked.

7 Brethren, I write no new ‖ commandement vnto you: but an olde commaundement which ye haue had from the [e] beginning: the [f] olde commaundement is the word, which ye haue heard from the beginning.

8 Againe, a newe commaundement I write vnto you, that which is true in him, and alſo in you: for the darkeneſſe is paſt, and the true light now ſhineth.

9 He that ſaith that he is in the light, and hateth his brother, is in darkeneſſe vntill this time.

10 * Hee that loueth his brother, abideth in the light, and there is none occaſion of euil in him.

11 But hee that hateth his brother, is in darkeneſſe, and walketh in darkeneſſe, and knoweth not whither he goeth, becauſe that darkeneſſe hath blinded his eyes.

12 [g] Little children, I write vnto you, becauſe your ſinnes are forgiuen you for [h] his Names ſake.

13 I write vnto you, fathers, becauſe yee haue knowen him that is from the beginning. I write vnto you yoong men, becauſe ye haue ouercome the ‖ wicked.

14 I write vnto you, babes, becauſe yee haue knowen the Father. I haue writte vnto you, fathers, becauſe he haue knowen him, that is from the beginning. I haue written vnto you, yoong men, becauſe ye are ſtrong, and the word of God abideth in you, and yee haue ouercome the ‖ wicked.

15 Loue not the [i] worlde, neither the things that are in the worlde. If any man loue the * worlde, the loue of the Father is not in him.

16 For all that is in the world (as the luſt of the [k] fleſh, the [l] luſt of the eyes, and the [m] pride of life) is not of the Father, but is of the world.

17 And the world paſſeth away, and the luſt thereof, but he that fulfilleth the will of God abideth euer.

18 Babes, it is the laſt time, and as yee haue heard that Antichriſt ſhall come, euen now are there many Antichriſts, wherby we know that it is the laſt time.

19 [n] They went out from vs, but they were not of vs: for if they had beene of vs, they would haue continued with vs. But this commeth to paſſe, that it might appeare, that they are not all of vs.

20 But ye haue an [o] ointment from him, that is [p] holy, & ye haue knowen all things.

21 I [q] haue not written vnto you, becauſe ye know not the truth: but becauſe ye know it, and that no lie is of the trueth.

22 Who is a liar, but hee that denieth that Ieſus is [r] Chriſt? the ſame is the Antichriſt that denieth the Father and the Sonne.

23 Whoſoeuer denieth the Sonne, the ſame [ſ] hath not the Father †.

24 Let therefore abide in you that ſame which yee haue heard from the beginning. If that which ye haue heard from the beginning, ſhall remaine in you, yee alſo ſhall continue in the Sonne, and in the Father.

25 And this is the promiſe that hee hath promiſed vs, euen eternall life.

26 Theſe things haue I written vnto you, concerning them that deceiue you.

27 But the anointing which ye receiued of him, dwelleth in you: and ye need not that any man teach you: but as the ſame [t] anointing teacheth you of all things, and it is true, and is not lying, and as it taught you, ye ſhal abide ‖ in him.

28 And now, [u] little children, abide in him, that when he ſhall appeare, wee may be bolde, and not be aſhamed before him at his comming.

29 If yee knowe that hee is righteous, know ye that hee which doth righteouſly, is borne of him.

Iohn 8.12.

[f] The fruits of our faith muſt declare whether we be ioyned in God or no: for God being the very puritie and light, will not haue fellowſhip with them which lie in ſinne and darkeneſſe.

[g] In an euil conſcience, and without the feare of God.

[h] That is Chriſt with vs, and we with our ſelues. *Heb.* 9.14. 1.*pet.* 1.19. *reue.* 1.5. 1.*Kings* 8.46. 2.*chron* 6.36. *prou.* 20.9. *eccle.* 7.22.

[i] If wee be not aſhamed, earneſtly and openly to acknowledge our ſelues before God to be ſinners. ‖*Or, doctrine.*

[a] Chriſt is our onely aduocate and atonement: for the office of interceſſion and redemption are ioyned together.

[b] That is, of them which haue embraced the Goſpel by faith in all ages, degrees and places: for there is no ſaluation without Chriſt.

[c] That is, by faith, and ſo obey him: for knowledge cannot be without obedience.

[d] Whereby he loueth God: ſo that to loue God is to obey his word.

‖*Or, doctrine.*

[e] When the Law was giuen.

[f] Loue thy neighbor as thy ſelfe, is the olde commandement taught in the Law: but when Chriſt ſaith, So loue one another as I haue loued you, he giueth a new commandement onely as touching the forme, but not as touching the nature or ſubſtance of the precept. *Chap.* 3.14.

[g] Hee nameth all the faithfull children, as he being their ſpirituall Father, attributing to olde men knowledge of great things, to yoong men ſtrength, to children obedience and reuerence to their gouernours.

[h] For Chriſtes ſake.

‖ *Or, the deuill.*

‖ *Or, the deuill.*

[i] As it is aduerſary to God. *Iames.* 4.4.

[k] To liue in pleaſure.

[l] Wantonneſſe.

[m] Ambition and pride.

[n] Which ſeemed to haue bene of our number, becauſe for a time they occupied a place in the Church.

[o] The grace of the holy Ghoſt.

[p] Which is Chriſt.

[q] In this Epiſtle which I now write vnto you.

[r] He that taketh away or diminiſheth either of the natures in Chriſt, or he that confoundeth or ſeparateth them, els he that putteth not difference betweene the perſon of the Sonne, and alſo he that beleeueth not to haue remiſſion of ſinnes by his onely ſacrifice, denieth Chriſt to be the true Meſſias.

[ſ] Then the infidels worſhip not the true God.

† But he that confeſſeth the Sonne, hath alſo ẏ Father.

[t] Chriſt communicateth himſelfe vnto you, and teacheth you by the holy Ghoſt and his miniſters. ‖*Or, in Chriſt.*

[u] By this name he meaneth the whole Church of Chriſt in generall.

CHAP. III.

1 The ſingular loue of God toward vs, 7 And how we againe ought to loue one another.

BEhold, what loue the father hath ſhewed on vs, that wee ſhould be [a] called the ſonnes of God: for this cauſe the worlde knoweth you not, becauſe it knoweth not him.

2 Dearely beloued, nowe are wee the ſonnes of God, but yet it doeth not appeare what we ſhall be: and we knowe that when [b] he ſhall appeare, we ſhall be [c] like him: for we ſhall ſee him as he is.

3 And euery man that hath this hope in him, purgeth himſelfe, euen as he is pure.

4 Whoſoeuer [d] committeth ſinne, tranſgreſſeth alſo the Law: for ſinne is the tranſgreſſion of the Law.

5 And ye know that he appeared that he might * take away our ſinnes, and in him is no ſinne.

6 Whoſoeuer abideth in him ſinneth not: whoſoeuer ſinneth hath not ſeene him, neither hath knowen him.

7 Little children, let no man deceiue you: he that doeth righteouſneſſe, is righteous, as he is righteous.

8 He that * committeth ſinne, is of the deuill: for the deuil ſinneth from the [e] beginning: for this purpoſe appeared the Sonne of God, that he might looſe the workes of the deuill.

9 Whoſoeuer is borne of God, ſinneth not: for [f] his ſeede remaineth in him, neither can hee [g] ſinne, becauſe he is borne of God.

10 In this are the children of God knowen, and the children of the deuill: whoſoeuer doeth not righteouſneſſe, is not of God, neither he that [h] loueth not his brother.

11 For this is the meſſage that yee heard from the beginning, that * we ſhould loue one another.

12 Not as * Cain which was of the wicked, and ſlewe his brother: and wherefore ſlewe he him? becauſe his owne works were euill, and his brothers good.

13 Maruelle not, my brethren, though the world hate you.

14 Wee knowe that wee are tranſlated from death vnto life, becauſe wee [i] loue the brethren: * Hee that loueth not his brother, abideth in death.

15 Whoſoeuer hateth his brother, is a man ſlayer: and ye know that no man ſlayer hath eternall life abiding in him.

16 * Hereby haue we perceiued loue, that hee layde downe his life for vs: therefore we ought alſo to lay downe our liues for the brethren.

17 * And whoſoeuer hath this worldes good, and ſeeth his brother haue neede, and ſhutteth vp his compaſſion from him, howe dwelleth the loue of God in him?

18 My little children, let vs not loue in word, neither in tongue onely, but in [k] deeds and in trueth.

19 For thereby wee knowe that wee are of the trueth, and ſhall before him aſſure our hearts.

20 For if our [l] heart condemne vs, God is greater then our heart, and knoweth all things.

21 Beloued, if our heart condemne vs not, then haue we boldneſſe toward God.

22 * And whatſoeuer wee aſke, wee receiue of him, becauſe we keepe his commandements, and doe thoſe things which are pleaſing in his ſight.

23 * This is then his commaundement, That wee beleeue in the Name of his ſonne Ieſus Chriſt, and loue one another, as hee gaue commandement.

24 * For hee that keepeth his commandements, dwelleth in him, and hee in him: and hereby wee knowe that hee abideth in vs, euen by the ſpirit which hee hath giuen vs.

[a] Being made the ſonnes of God in Chriſt, he ſheweth what qualities we muſt haue to be diſcerned from baſtards.
[b] That is, Chriſt.
[c] As the members and head are, which make one perfect body.
[d] That is, in whō ſinne doth reign, ſo that he ſeeketh not to be ſanctified.
Iſa.53 4,9.
1.pet.2.22.
Iohn 8 44.
[e] As appeared by Adam.
[f] Which is the holy Ghoſt.
[g] He cannot be vnder the power of ſinne, becauſe the ſpirit of God correcteth his euill and corrupt affections.
[h] He deſcendeth from the firſt table of the commandements, to the ſecond.
Iohn 13.34. and 15.12.
Gen 4.8.
[i] This loue is the ſpeciall fruit of our faith, and a certaine ſigne of our regeneration.
Chap.2.10.
leuit.19,17,18.
Iohn 15.13.
epheſ.5.2.
Luke 3 11.
[k] Which is not the cauſe wherefore we are the ſonnes of God, but a moſt certaine ſigne.
[l] If our conſcience being guilty of any thing, be able to cōdemne vs, much more the iudgement of God, which knoweth our hearts better then we our ſelues, is able to condemne vs.
Iohn 15.7. and 16.23.
mat.21.22.
chap.5.14.
Iohn 6.29. and 17.3.
Iohn 13 34. and 15.10.

CHAP. IIII.

1 Difference of ſpirits. 2 How the ſpirit of God may be knowen from the ſpirit of errour. 7 Of the loue of God and of our neighbours.

DEarely beloued, beleeue not euery ſpirit, but trie the [a] ſpirits whether they are of God: for many falſe prophets are gone out into the world.

2 Hereby ſhal ye know the ſpirit of God. Euerie ſpirit that confeſſeth that Ieſus [b] Chriſt is come in the fleſh, is of God.

3 And euery ſpirit which confeſſeth not that Ieſus Chriſt is come in the fleſh, is not of God: but this is the ſpirit of Antichriſt, of whome yee haue heard, howe that hee ſhould come, and [c] now already he is in the world.

4 Little children, ye are of God, and haue ouercome them: for greater is hee that is in you, then [d] he that is in the world.

5 They are of the world, therfore ſpeake they of the worlde, and the world heareth them.

6 Wee are of God, * hee that knoweth God, [e] heareth vs: hee that is not of God, heareth vs not. Hereby know we the ſpirit of trueth, and the ſpirit of errour.

7 Beloued, let vs loue one another: for loue commeth of God, and euery one that loueth, is borne of God, and knoweth God.

8 He that loueth not, knoweth not God: For God is loue.

9 * In this [f] appeared the loue of God toward vs, becauſe God ſent his only begotten Sonne into the worlde, that we might liue through him.

10 Herein is loue, not that we loued God, but that he loued vs, and ſent his Sonne to be a [g] reconciliation for our ſinnes.

11 Beloued, if God ſo loued vs, we ought alſo to loue one another.

12 * No man hath ſeene God at any time. If we loue one another, God dwelleth in vs, and his loue is perfect in vs.

13 Hereby knowe wee that wee dwell in him, and he in vs: becauſe hee hath giuen vs of his Spirit.

14 And wee haue ſeene and doe teſtifie, that the Father ſent the Sonne to bee the Sauiour of the world.

15 Whoſoeuer [h] confeſſeth that Ieſus is the Sonne of God, in him dwelleth God, and he in God.

16 And we haue knowen, and beleeued

[a] Them which boaſt that they haue the Spirit to preach or propheſie.
[b] Who being very God, came from his Father and tooke vpon him our fleſh. He that confeſſeth or preacheth this truely, hath the Spirit of God, elſe not.
[c] He began to build the myſterie of iniquitie.
[d] Satan the prince of the world.
Iohn 8.47.
[e] With pure affection and obedience.
Iohn 3.16.
[f] Trueth it is, that God hath declared his loue in many other things, but herein hath paſſed all other.
[g] By his onely death.
Iohn 1.18.
1 tim 6.16.
[h] So that his confeſſion proceedeth of faith.

‖ *Or, toward vs.*
i By inſpiring it into vs.

the loue that God hath ‖ [i] in vs. God is loue, and hee that dwelleth in loue, dwelleth in God, and God in him.

17 Herein is the loue perfect in vs, that we ſhould haue boldnes in the day of iudgement: for as hee is, euen ſo are wee in this world.

k Such as ſhould trouble the conſcience.

18 There is no [k] feare in loue, but perfect loue caſteth out feare: for feare hath painefulneſſe: and hee that feareth, is not perfect in loue.

19 We loue him, becauſe he loued vs firſt.

20 If any man ſay, I loue God, and hate his brother, hee is a lyar: for [l] how can hee that loueth not his brother whom hee hath ſeene, loue God whom he hath not ſeene?

l For God preſenteth himſelfe to vs in them, which beare his image.

21 * And this commandement haue wee of him, that hee which loueth God, ſhould loue his brother alſo.

Iohn 13.34. *and* 15.12.

CHAP. V.

1. 10 13 *Of the fruits of faith.* 14. 20 *The office, authority, and diuinitie of Chriſt.* 21 *Againſt images.*

a Is regenerate by the vertue of his ſpirit.

WHoſoeuer beleeueth that Ieſus is the Chriſt, is [a] borne of God, and euerie one that loueth him which begate, loueth him which is begotten of him.

b The loue of God muſt go before, or els we can not loue aright.

2 In this we know that we loue the children of God, when we loue [b] God, and keepe his commandements.

Matth. 11.30.
c They are eaſie to the ſonnes of God, which are led with his ſpirit for they delight therein.

3 For this is the loue of God, that wee keepe his commandements: and his * commandements are not [c] grieuous.

4 For all that is borne of God ouercommeth the world: and this is the victory that ouercommeth the world, euen our faith.

1.*Cor*.15.57.

5 * Who is it that ouercommeth the world, but hee which beleeueth that Ieſus is the Sonne of God?

d That is, regeneration.
e The water and blood that came out of his ſide, declare that we haue our ſinnes waſhed by him, and he hath made full ſatisfaction for the ſame.

6 This is that Ieſus Chriſt that came by [d] water [e] and blood, not by water onely, but by water and blood: and it is the [f] ſpirit, that beareth witneſſe: for the ſpirit is [g] trueth.

7 For there are three, which beare record in heauen, the Father, the Word, and the holy Ghoſt: and theſe three are one.

8 And there are three, which beare record in the earth, the ſpirit, and the water, and the blood: and theſe three agree in one.

9 If we receiue the witneſſe of men, the witneſſe of God is greater: for this is the witneſſe of God, which hee teſtified of his Sonne.

Iohn 3.36.
† Of God.

10 * Hee that beleeueth in the Sonne of God, hath the witneſſe † in himſelfe: he that beleeueth not God, hath made him a lyar, becauſe hee beleeued not the recorde, that God witneſſed of his Sonne.

11 And this is the record, that God hath giuen vnto vs eternall life, and this life is in his Sonne.

12 He that hath the Sonne, hath life: and hee that hath not the Sonne of God, hath not life.

13 These things haue I written vnto you, that beleeue in the Name of the Sonne of God, that ye may knowe that yee haue eternall life, and that yee may beleeue in the Name of the Sonne of God.

Mat.7.7.& 21 22.*chap*.3.22.

14 And this is the aſſurance, that wee haue in him, * that if we aſke any thing according to his wil, he heareth vs.

15 And if wee knowe that hee heareth vs, whatſoeuer wee aſke, wee knowe that we haue the petitions that wee haue deſired of him.

h Although euery ſinne be to death, yet God through his mercie pardoneth his in his Sonne Chriſt.
Mat.12.31.*mar*.3.29.*luke* 12.10.
i As theirs is whom God doth ſo forſake, that they fall into vtter deſpaire.

16 If any man ſee his brother ſinne a ſinne, that is not vnto death, let him aſke, and he ſhall giue him life for them that ſinne not [h] vnto death. * There is a ſinne [i] vnto death: I ſay not that thou ſhouldeſt pray for it.

17 All vnrighteouſneſſe is ſinne, but there is a ſinne not vnto death.

k Giueth not himſelfe ſo ouer to ſinne, that he forgetteth God.
l Taketh heede that he ſinne not.
m That is, Satan.
n With a mortall wound.

18 We know that whoſoeuer is borne of God, [k] ſinneth not: but he that is begotten of God, [l] keepeth himſelfe, and the [m] wicked [n] toucheth him not.

o That is, all men generally, as of themſelues, lie as it were buried in euill.

19 We know that we are of God, and the whole world [o] lieth in wickedneſſe.

Luke 24.45.
p Chriſt very God.

20 But wee knowe that the Sonne of God is * come, and hath giuen vs a minde to knowe him, which is true: and wee are in him that is true, that is, in his Sonne Ieſus Chriſt: this ſame is very [p] God, and eternall life.

q Meaning from euery forme and faſhion of thing which is ſet vp for any deuotion to worſhip God.

21 Babes, keepe your ſelues from [q] idols, Amen.

f Our minde inſpired by the holy Ghoſt. g Which teſtifieth to our hearts, that we are the children of God.

The ſecond Epiſtle of Iohn.

He writeth unto a certaine Lady, 4 *Reioycing that her children walke in the trueth,* 5 *And exhorteth them unto loue,* 7 *Warneth thē to beware of ſuch deceiuers as denie that Ieſus Chriſt is come in the fleſh,* 8 *Prayeth them to continue in the doctrine of Chriſt,* 10 *And to haue nothing to doe with them that bring not the true doctrine of Chriſt Ieſus our Sauiour.*

‖ *Or, worthy and noble.*
a According to godlineſſe, and not with any worldly affection.

THe Elder to the ‖ elect Ladie, and her children, whome I loue in [a] the trueth: and not I onely, but alſo all that haue knowen the trueth,

2 For the truths ſake which dwelleth in vs, and ſhalbe with vs for euer:

3 Grace be with you, mercie and peace from God the Father, and from the Lorde Ieſus Chriſt the ſonne of the Father, with [b] trueth and loue.

b We cannot receiue the grace of God, except we haue the true knowledge of him, of the which knowledge loue proceedeth.
c According to Gods word.

4 I reioiced greatly, that I found of thy children walking [c] in trueth, as we haue receiued a commandement of the Father.

5 And now beſeech I thee Lady, (not as writing a new commaundement vnto thee, but that ſame which we had from the beginning) that we * loue one another.

Iohn 15.12.
‖ *Or, doctrines.*

6 And this is the loue, that wee ſhould walke after his ‖ commaundements. This commaundement is, that as yee haue heard from the beginning, ye ſhould walke in it.

7 For many deceiuers are entred into the worlde, which confeſſe not that Ieſus Chriſt is come in the fleſh. Hee that is ſuch one, is a deceiuer and an Antichriſt.

8 Looke to your ſelues, that we loſe not the things which we haue done, but that we may receiue a full reward.

9 Whoſoeuer [e] tranſgreſſeth, & abideth not in the doctrine of Chriſt, hath not God. He that continueth in the doctrine of Chriſt, he hath both the Father and the Sonne.

10 If there come any vnto you, and bring not this doctrine, *receiue him not to houſe, neither bid him, [f] God ſpeede.

11 For he that biddeth him, God ſpeede, is partaker of his euill deedes. Although I had many things to write vnto you, yet I would not write with paper and inke: but I truſt to come vnto you, and ſpeake mouth to mouth, that our ioy may be full.

12 The ſonnes of thine ‖ elect ſiſter greete thee, Amen.

[d] By ſuffering our ſelues to be ſeduced.

[e] He that paſſeth the limits of pure doctrine.

Rom. 16 17.

[f] Haue nothing to do with him, neither ſhew him any ſigne of familiarity or acquaintance.

‖ Or, worthy.

The third Epiſtle of Iohn.

3 He is glad of Gaius that hee walketh in the trueth, 8 Exhorteth them to bee louing vnto the poore Chriſtians in their perſecution, 9 Sheweth the vnkinde dealing of Diotrephes, 12 And the good report of Demetrius.

THe Elder vnto the beloued Gaius whome I loue in the trueth.

2 Beloued, I wiſh chiefly ẏ thou proſpereſt and fareſt well, as thy ſoule proſpereth.

3 For I reioyced greatly when the brethren came, and teſtified of the trueth that is in thee, how thou walkeſt in the trueth.

4 I haue no greater ioy then this, that is to heare that my ſonnes walke in [a] verity.

5 Beloued, thou doeſt faithfully whatſoeuer thou doeſt to the brethren, and to [b] ſtrangers,

6 Which bare witneſſe of thy loue before the Churches, whom if thou bringeſt on their iourney, as it [c] beſeemeth according to God, thou ſhalt do well,

7 Becauſe that for his Names ſake, they went foorth, and tooke nothing of the Gentiles.

8 Wee therefore ought to receiue ſuch, that we might be helpers to the trueth.

9 I wrote vnto the Church: but Diotrephes which loueth to haue the preeminence among them, receiueth vs not.

10 Wherefore if I come, I will declare his deedes which hee doeth, pratling againſt vs with malicious wordes, and not therewith content, neither hee himſelfe receiueth the brethren, but forbiddeth them that would, and thruſteth them out of the Church.

11 Beloued, followe not that which is euill, but that which is good: hee that doeth well, is of God: but he that doeth euil, hath not ‖ ſeene God.

12 Demetrius hath good report of all men, and of the trueth it ſelfe: yea, and wee our ſelues beare record, and yee know that our record is true.

13 I haue many things to write: but I will not with inke and pen write vnto thee.

14 For I truſt I ſhall ſhortly ſee thee, and we ſhall ſpeake mouth to mouth. Peace bee with thee. The friends ſalute thee. Greete the friends by name.

[a] That is, in god- [illegible] couerſation, as they which haue both the knowledge and feare of God.

[b] By keeping hoſpitality.

[c] If thou furniſheſt them with neceſſaries toward their iourney, knowing that the Lord ſaith, He that receiueth you, receiueth me.

‖ Or, knowen.

The generall Epiſtle of Iude.

THE ARGVMENT.

SAint Iude admoniſheth all Churches generally to take heed of deceiuers, which goe about to draw away the hearts of the ſimple people from the trueth of God, and willeth them to haue no ſociety with ſuch, whom he ſetteth foorth in their liuely colours, ſhewing by diuers examples of the Scriptures, what horrible vengeance is prepared for them: finally, he comforteth the faithfull, & exhorteth them to perſeuere in the doctrine of the Apoſtles of Ieſus Chriſt.

IVDE a ſeruant of Ieſus Chriſt, & brother of Iames, to them which are called and ſanctified [a] of God the Father, and [b] reſerued to Ieſus Chriſt:

2 Mercy vnto you, and peace, and loue be multiplied.

3 Beloued, when I gaue all diligence to write vnto you of the common ſaluation, it was needfull for me to write vnto you, to exhort you, that ye ſhould earneſtly [c] contend for the maintenance of the faith, which was [d] once giuen vnto the Saints.

4 For there are certaine men crept in, which were before of olde [e] ordeined to this condemnation: vngodly men they are which turne the grace of our God into wantonneſſe, and *denie God the onely Lord, and our Lord Ieſus Chriſt.

5 I will therefore put you in remembrance, foraſmuch as ye once knew this, how that the Lord, after that he had deliuered the people out of Egypt, *deſtroyed them afterward which [f] beleeued not.

6 The *Angels alſo which kept not their firſt ‖ eſtate, but left their owne habitation, hee hath reſerued in euerlaſting chaines vnder darkeneſſe vnto the [g] iudgement of the great day.

7 As *Sodome and Gomorrhe, and the cities about them, which in like maner as they did, committed fornication, and followed [h] ſtrange fleſh, are ſet foorth for an enſample, and ſuffer the vengeance of eternall fire.

[a] The faithfull are ſanctified of God the Father in the Sonne by the holy Ghoſt.

[b] That [illegible] ſhould keepe you, Iohn 17.6.

[c] Againſt the aſſaults of Satan and heretikes.

[d] That he ſhould keepe it for euer.

[e] He confirmeth their heart againſt the contemners of religion and apoſtates, ſhewing that ſuch men trouble not the Church at all aduentures, but are appointed thereunto by the determinate counſell of God.

2. Pet. 2. 1.

Numb. 14. 37.

[f] Their incredulity was the fountaine of all their euill.

2. Pet. 2. 4.

‖ Or, originall.

[g] Then ſhalbe their extreame puniſhment.

Gen 19. 24, 25.

[h] Moſt horri[illegible] pollutions.

8 Likewiſe notwithſtanding theſe [i] dreamers alſo defile the fleſh, and deſpiſe gouernment, and ſpeake euill of them that are in authoritie.

9 Yet [k] Michael the Archangel, when he ſtroue againſt the deuill, and diſputed about the body of Moſes, durſt not blame him with curſed ſpeaking, but ſayd, [l] The Lord rebuke thee.

10 But theſe ſpeake euill of thoſe things, which they know not: & whatſoeuer things they know [m] naturally, as beaſts which are without reaſon, in thoſe things they corrupt themſelues.

11 Woe be vnto them: for they haue followed the way * of Cain, and are caſt away by the deceite * of Balaams wages, and periſh in the [n] gaineſaying * of Core.

12 Theſe are ſpots [o] in your feaſts of charitie when they feaſt with you, without [p] all feare feeding themſelues: * cloudes they are without water, caried about of windes, corrupt trees, and without fruit, twiſe dead, and plucked vp by the rootes.

13 They are the raging waues of the ſea, foming out their owne ſhame: they are wandring ſtarres, to whom is reſerued the blackneſſe of darkeneſſe for euer.

14 And Enoch alſo the ſeuenth from Adam, propheſied of ſuch, ſaying, * [q] Behold, the Lord commeth with thouſands of his Saints,

15 To giue iudgement againſt all men, and to rebuke all the vngodly among them of all their wicked deedes, which they haue vngodly committed, and of all their cruell ſpeakings, which wicked ſinners haue ſpoken againſt him.

16 Theſe are murmurers, complainers, walking after their owne luſtes †: * whoſe mouthes ſpeake proud things, hauing mens perſons in admiration, becauſe of a vantage.

17 But ye beloued, remember the words which were ſpoken before of the Apoſtles of our Lord Ieſus Chriſt,

18 Howe that they tolde you that there ſhould bee mockers * in the laſt time, which ſhoulde walke after their owne vngodly luſtes.

19 Theſe are makers of ſects, fleſhly, hauing [r] not the Spirit.

20 But, ye beloued, edifie your ſelues in your moſt holy faith, praying in the holy Ghoſt,

21 And keepe your ſelues in the loue of God, looking for the mercie of our Lord Ieſus Chriſt, vnto eternall life.

22 And haue compaſſion of ſome, [ſ] in putting difference:

23 And other ſaue with [t] feare, pulling them out of the fire, and hate euen the [u] garment ſpotted by the fleſh.

24 Nowe vnto him that is able to keepe you that ye fall not, and to preſent you faultleſſe before the preſence of his glory with ioy,

25 That is, to God onely wiſe, our Sauiour, bee glory, and maieſtie, and dominion, and power, both now and for euer, Amen.

[i] Which ſhew themſelues dull and impudent.

[k] It is moſt like that this example was written in ſome of thoſe bookes of the Scripture which are now loſt, Num.21.14. ioſh.10.13. 2.chro.9.29.

[l] In Zecharie 3.2. Chriſt vnder the name of the Angel, rebuked Satan as knowing that he went about to hinder the Church: but here we are admoniſhed not to ſeeke to reuenge our ſelues by euill ſpeaking, but to referre the thing to God.

[m] By their carnall iudgement.

*Gen.*4.8. *Numb.*22.23.

[n] For as Core, Dathan, and Abiram, roſe vp and ſpake againſt Moſes, ſo doe theſe againſt them that are in authoritie. *Numb.*16.1,2.

[o] Theſe were generall feaſtes which the faithfull kept, partly to proteſt their brotherly loue, and partly to relieue the needie, Tertul in Apologet. chap.39.

[p] Either of God, or of his Church. 2. *Peter.*2.17 *Reuel.* 1.7.

[q] This ſaying of Enoch might for the worthineſſe thereof haue beene as a common ſaying among men of all times, or elſe haue bene written in ſome of thoſe bookes which now remaine not: yet by the prouidence of God, ſo many are left as are able to inſtruct vs in the faith of Ieſus Chriſt to ſaluation, Iohn.20.31.

† In vngodlineſſe and iniquitie. *Pſal.*17.10.

1.*Tim.*4.1. 2.*tim.*3.1. 2.*pet.*3.3.

[r] Or of regeneration.

[ſ] Some may be wonne with gentleneſſe, other by ſharpeneſſe.

[t] By ſharpe reproofes to draw them out of danger.

[u] He willeth not onely to cut off the euill, but alſo to take away all occaſions, which are as preparatiues, and acceſſaries to the ſame.

The Reuelation of ‖ Iohn the Diuine.

‖ *Or, declared to Iohn.*

THE ARGVMENT.

IT is manifeſt, that the holy Ghoſt would, as it were, gather into this moſt excellent Booke a ſumme of thoſe propheſies, which were written before, but ſhould be fulfilled after the comming of Chriſt, adding alſo ſuch things as ſhould be expedient, as well to forewarne vs of the dangers to come, as to admoniſh vs to beware ſome, and encourage vs againſt others. Herein therefore is liuely ſet foorth the diuinitie of Chriſt, and the teſtimonies of our redemption: what things the Spirit of God alloweth in the miniſters, and what things he reprooueth: the prouidence of God for his elect, and of their glory and conſolation in the day of vengeance: howe that the hypocrites which ſting like ſcorpions the members of Chriſt, ſhalbe deſtroyed. But the Lambe Chriſt ſhall defende them which beare witneſſe to the trueth, who in deſpight of the beaſt and Satan will reigne ouer all. The liuely deſcription of Antichriſt is ſet foorth, whoſe time and power notwithſtanding is limited: and albeit that he is permitted to rage againſt the elect, yet his power ſtretcheth no further then to the hurt of their bodies: and at length he ſhall be deſtroyed by the wrath of God, when as the elect ſhall giue prayſe to God for the victorie: neuertheleſſe, for a ſeaſon God wil permit this Antichriſt, and ſtrumpet, vnder colour of faire ſpeech and pleaſant doctrine, to deceiue the world: wherefore he aduertiſeth the godly (which are but a ſmall portion) to auoid this harlots flatteries and brags, whoſe ruine without mercie they ſhal ſee, and with the heauenly companies ſing continuall praiſes: for the Lambe is maried: the word of God hath gotten the victorie: Satan that a long time was vntied, is now caſt with his miniſters into the pit of fire to be tormented for euer, whereas contrariwiſe the faithfull (which are the holy citie of Ieruſalem, and wife of the Lambe) ſhall enioy perpetuall glory. Reade diligently, iudge ſoberly, and call earneſtly to God for the true vnderſtanding hereof.

CHAP.

CHAP. I.

1 The cauſe of this reuelation. 3 Of them that reade it. 4 Iohn writeth to the ſeuen Churches. 5 The Maieſtie & office of the ſonne of God. 20 The viſion of the Candleſtickes and ſtarres.

THe [a] Reuelation of IESVS CHRIST which [b] GOD gaue vnto him, to ſhew vnto his ſeruantes things which muſt ſhortly be [c] done: which hee ſent, and ſhewed by his Angel vnto his ſeruant Iohn,

2 Who bare record of the word of God, and of the teſtimony of Ieſus Chriſt, and of all things that he ſaw.

3 Bleſſed is hee that readeth, and they that heare the words of this [d] prophesie, and keepe thoſe things which are written therein: for the time is at [e] hand.

4 Iohn, to the [f] ſeuen Churches which are in Aſia, Grace be with you, & peace from him, Which *is, and Which was, & Which is to come, and from the ſeuen [g] Spirits which are before his throne,

5 And from Ieſus Chriſt, which is a *faithfull witneſſe, and *the firſt begotten of the dead, and Prince of the Kings of the earth, vnto him that loued vs, and waſhed vs from our ſinnes in his *blood,

6 And made vs *Kings and Prieſts vnto God, euen his Father, to him be glory and dominion for euermore, Amen.

7 Behold, he commeth with *clouds, and euery eye ſhall ſee him: yea, euen they which [h] pearced him thorow: and all kindreds of the earth ſhall wayle ‖ before him. Euen ſo, Amen.

8 I *am [i] Alpha and Omega, the beginning and the ending, ſaith the Lord, Which is, and Which was, and Which is to come, euen the Almightie.

9 I Iohn euen your brother, and companion in tribulation, and in the kingdom and patience of Ieſus Chriſt, was in the yle called Patmos, for the word of God, and for the witneſſing of Ieſus Chriſt.

10 And I was rauiſhed in ſpirite on [k] the Lords day, and heard behinde mee a great voyce, as it had bene of a trumpet,

11 Saying, I am [l] Alpha and Omega, the firſt and the laſt: and that which thou ſeeſt, write in a booke, and ſende it vnto the [m] ſeuen Churches which are in Aſia, vnto Epheſus, and vnto Smyrna, and vnto Pergamus, and vnto Thyatira, and vnto Sardi, and vnto Philadelphia, and vnto Laodicea.

12 Then I turned backe to ſee the [n] voice that ſpake with mee: and when I was turned, I ſaw [o] ſeuen golden candleſticks,

13 And in the middes of the ſeuen candleſticks, one like vnto the [p] Sonne of man, clothed with a garment [q] downe to the feete, and girded [r] about the paps with a golden girdle.

14 His head, and haires were [ſ] white as white wooll, and as ſnow, and his eyes were as a [t] flame of fire,

15 And his feete like vnto ‖ fine [u] braſſe, burning as in a furnace: and his [x] voyce as the ſound of many waters.

16 And hee had in his right hand ſeuen [y] ſtarres: & out of his mouth went a [z] ſharpe two edged ſword: and his face ſhone as the ſunne ſhineth in his ſtrength.

17 And when I ſaw him, I fell at his feete as *dead: then he layd his right [a] hand vpon me, ſaying vnto me, Feare not: I am the *[b] firſt and the laſt,

18 And am aliue, but I was dead: and behold, I am aliue for euermore, Amen: and I haue the [c] keyes of hell and of death.

19 Write the things which thou haſt ſeene, and the things which are, and the things which ſhall come [d] hereafter.

20 The myſtery of the ſeuen ſtars which thou ſaweſt [e] in my right hand, and the ſeuen golden candleſticks, is this, The ſeuen ſtarres are the [f] Angels of the ſeuen Churches: and the ſeuen candleſticks which thou ſaweſt, are the ſenen Churches.

a Of things which were hid before.

b Chriſt receiued this reuelation out of his Fathers boſome as his owne doctrine, but it was hid in reſpect of vs, ſo that Chriſt as Lord and God reueiled it to Iohn his ſeruant by the miniſtery of his Angel, to the edification of his Church.

c To the good and bad.

d Which expoundeth the olde Prophets, and ſheweth what ſhal come to paſſe in the New Teſtament.

e And began euen then.

f Meaning the Church vniuerſall.

*Exod.*3.14.

g That is, from the holy Ghoſt: or theſe ſeuen Spirits were miniſters before God the Father and Chriſt, whom after he calleth the hornes and eies of the lambe, chap.5.6. In a like phraſe Paul taketh God, and Chriſt, and the Angels to witneſſe, 1.Tim. 5.21.

*Pſal.*89.37.

1.*Cor.*15.20,21.

*Coloſſ.*1.18.

*Hebr.*9.14.

1.*pet.*1.19. 1.*ioh.*1.7,9. 1.*Pet.*2.5. *Mat.*24.30. *iſa.*3.14. *iude* 14.

h They that contemned Chriſt, and moſt cruelly perſecuted him, and put him to death, ſhall then acknowledge him. ‖ *Or, for him. Chap.* 21.6.*and* 22,13. i Alpha and Omega are the firſt and laſt letters of the a.b.c. of the Greekes. k Which ſome call Sunday: S.Paul the firſt day of the weeke, 1.Cor.16.2. actes 20.7. and it was eſtabliſhed after that the Iewes Sabbath was aboliſhed. l I am he before whom nothing was, yea, by whom whatſoeuer is made, was made, and hee that ſhall remaine when all things ſhall periſh, euen I am the eternall God. m Of the which ſome were fallen: others decayed: ſome were proude: others negligent: ſo that he ſheweth remedie for all. n That is, him whoſe voyce I heard.

o Meaning, the Churches.

p Which was Chriſt, the head of the Church.

q As the chiefe Prieſt.

r For in him was no concupiſcence, which is ſignified by girding the loynes.

ſ To ſignifie his wiſedome, eternitie, and diuinitie.

t To ſee the ſecrets of the heart.

‖*Or, alcumine.*

u His iudgements and wayes are moſt perfect.

x Both becauſe all nations praiſe him, and alſo his word is heard and preached through the world.

y Which are the paſtours of the Churches.

z This word ſignifieth his word and the vertue thereof, as is declared, Heb.4.12. *Dan.*10.8,9. a To comfort me. *Iſa.*41.4.& 44.6. b Equall God with my Father, and eternall. c That is, power ouer them. d In the latter dayes. e In my protection. f That is, the miniſters, Mal.2.7.

CHAP. II.

He exhorteth foure Churches 5 To repentance, 10 To perſeuerance, patience and amendment, 5.14.20.23 Aſwell by threatnings, 7.10 17. 26 As promiſes of reward.

VNto the [a] Angel of the Church of Epheſus write, Theſe things ſaith he that [b] holdeth the ſeuen ſtarres in his [c] right hand, and [d] walketh in the middes of the ſeuen golden candleſticks.

2 I know thy workes, and thy labour, and thy patience, and how thou canſt not forbeare them which are euill, and haſt examined them which ſay they are Apoſtles, and are not, and haſt found them lyars.

3 And thou haſt ſuffered, and haſt patience, and for my names ſake haſt laboured, and haſt not fainted.

4 Neuertheleſſe, I haue ſomewhat againſt thee, becauſe thou haſt left thy firſt [e] loue.

5 Remember therefore from whence thou art fallen, and repent, & doe the firſt workes: or els I will come againſt thee ſhortly, and will remooue thy [f] candleſticke out of his place, except thou amend.

a To the Paſtor or miniſter which are called by this name, becauſe they are Gods meſſengers and haue their office common with Ieſus Chriſt, who alſo is called an Angel.

b Reade Chap. 1.13.

c In his protection.

d According to his promiſe, Mat.28.20. he will be with them to the ende of the world. e The firſt loue that thou hadſt toward God and thy neighbour at the firſt preaching of the Goſpel. f The office of the Paſtor is compared to a candleſticke or lampe, foraſmuch as hee ought to ſhine before men.

6 But this thou haſt, that thou hateſt the workes of the [g] Nicolaitans, which I alſo hate.

7 Let him that hath an eare, heare, what the Spirit ſayeth vnto the Churches. To him that ouercommeth, will I giue to eat of the tree of [h] life, which is in the middes of the Paradiſe of God.

8 ¶ And vnto the [i] Angel of the Church of the Smyrnians write, Theſe things ſaith he that is firſt, and laſt, which was dead, and is [k] aliue.

9 I knowe thy workes and [l] tribulation, and pouertie, (but thou art [m] rich) and I know the blaſphemie of them, which ſay they are Iewes, and are [n] not, but are the Synagogue of Satan.

10 Feare none of thoſe things, which thou ſhalt ſuffer: beholde, it ſhall come to paſſe, that the [o] deuill ſhall caſt ſome of you into priſon, that yee may be [p] tryed, and yee ſhall haue tribulation [q] ten dayes: be thou faithful vnto the death, and I will giue thee the crowne of life.

11 Let him that hath an eare, heare what the Spirit ſayeth to the Churches. He that ouercommeth, ſhal not be hurt of the [r] ſecond death.

12 And to the Angel of the Church which is at Pergamus write, This ſayeth hee which hath the ſharpe [ſ] ſworde with two edges,

13 I knowe thy workes and where thou dwelleſt, euen where Satans [t] throne is, and thou keepeſt my Name, and haſt not denied my faith, [u] euen in thoſe dayes when Antipas my faithfull martyr was ſlaine among you, where Satan dwelleth.

14 But I haue a fewe things againſt thee, becauſe thou haſt there them that maintaine the [x] doctrine of * Balaam, which taught Balac to put a ſtumbling blocke before the children of Iſrael, that they ſhould eate of things ſacrificed vnto idoles, and commit fornication.

15 Euen ſo haſt thou them, that maintaine the doctrine of the Nicolaitans, which thing I hate.

16 Repent thy ſelfe, or elſe I will come vnto thee ſhortly, and will fight againſt them with the ſword of my mouth.

17 Let him that hath an eare, heare what the Spirit ſayeth vnto the Churches. To him that ouercommeth, will I giue to eate of the Manna that is [y] hid, and will giue him a [z] white ſtone, and in the ſtone a [a] new name written, which no man knoweth ſauing he that receiueth it.

18 ¶ And vnto the Angel of the Church which is at Thyatira write, Theſe things ſayeth the Sonne of God, which hath his eyes like vnto a flame of fire, and his feete like ‖ fine braſſe.

19 I know thy workes and thy loue, and [b] ſeruice, and faith, and thy patience, and thy workes, and that they are moe at the laſt then at the firſt.

20 Notwithſtanding, I haue a fewe things againſt thee, that thou ſuffereſt the woman * [c] Iezebel, which calleth her ſelfe a Propheteſſe, to teach and to deceiue my ſeruants, to make them [d] commit fornication, and to eate meates ſacrificed vnto idoles.

21 And I gaue her ſpace to repent of her fornication, and ſhe repented not.

22 Behold, I will caſt her into a bed, and them that commit fornication with her, into great affliction, except they repent them of their workes.

23 And I will kil her [e] children with death: and all the Churches ſhall knowe that I am hee which * ſearch the reines and hearts: and I will giue vnto euery one of you according vnto your workes.

24 And vnto you, I ſay, the reſt of them of Thyatira, As many as haue not this learning, neither haue knowen the [f] deepeneſſe of Satan (as [g] they ſpeake) I will put vpon you none other burden,

25 But that which ye haue already, hold faſt till I come.

26 For hee that ouercommeth and keepeth my workes vnto the end, to him will I giue power ouer nations,

27 * And hee ſhall rule them with a rod of yron: and as the veſſels of a potter ſhall they be broken.

28 Euen as I receiued of my Father, ſo will I giue him the morning ſtarre.

29 Let him that hath an eare, heare what the Spirit ſayth to the Churches.

CHAP. III.

Hee exhorteth the Churches or miniſters to the true profeſſion of faith, and to watching, 12 *With promiſes to them that perſeuere.*

AND write vnto the Angel of the Church which is at Sardi, Theſe things ſayth he that hath the ſeuen Spirits of God, and the ſeuen ſtarres, I know thy workes: for thou haſt a name that thou [a] liueſt, but thou art dead.

2 Be awake and ſtrengthen the things which remaine, that are ready to die: for I haue not found thy workes perfite before God.

3 Remember therefore, how thou haſt receiued and heard, and holde faſt, and repent. * If therefore thou wilt not watch,

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[g] Theſe were heretikes which held that wiues ſhould be common, & as ſome thinke, were named of one called Nicolas, of whom is written, Acts 6.5. which was choſen among the Deacons.

[h] Meaning, the life euerlaſting: thus by corporall benefits he rayſeth them vp to conſider ſpirituall bleſſings.

[i] This is thought to be Polycarpus, who was miniſter of Smyrna 86. yeeres, as he himſelfe confeſſed before Herodes, when he was led to be burned for Chriſts cauſe.

[k] The eternall Diuinitie of Ieſus Chriſt is here moſt plainely declared, with his manhood, and victory ouer death, to aſſure his that they ſhall not be ouercome by death.

[l] This was the perſecution vnder the Emperour Domitian.

[m] In ſpirituall treaſures.

[n] They are not Abrahams children according to the faith.

[o] Here he nameth the author of all our calamitie, incouraging vs manfully to fight againſt him, in promiſing vs the victory.

[p] The ende of affliction is, that we may bee tryed and not deſtroyed.

[q] Signifying many times, as Geneſis 31.41. numb.14.22. although there ſhall bee comfort and releaſe.

[r] The firſt death is the naturall death of the body, the ſecond is the eternall death: from the which all are free that beleeue in Ieſus Chriſt, Iohn 5.24.

[ſ] The word of God is the ſword with two edges, Hebr.4.12.

[t] All townes and countreyes whence Gods word and good liuing is baniſhed, are the throne of Satan, and alſo thoſe places where the word is not preached ſyncerely, and maners aright reformed.

[u] In the very heate of perſecution and ſlaughter of the Martyrs, they continued in the pure faith, and therefore are commended after a ſort.

[x] All ſuch are like counſellers to Balaam, which for lucre perſwade to idolatry or whoredome. *Num.*23.14 & 25.1.

[y] And not common to all.

[z] Such a ſtone was wont to be giuen vnto them that had gotten any victory or priſe, in ſigne of honour, and therefore it ſignifieth here a token of Gods fauour & grace: alſo it was a ſigne that one was cleared in iudgement.

[a] The newe name alſo ſignifieth renoume and honour.

‖*Or, alcumine.*

[b] To helpe the Saints.

1.*King.*16.31.

[c] As that harlot Iezabel mainteined ſtrange religion, and exerciſed crueltie againſt the ſeruants of God, ſo are there among them that doe the like.

[d] They that conſent to idolatrie and falſe doctrine, commit ſpirituall whoredome, whereof followeth corporall whoredome, Hoſ.4.13.

[e] Them that follow her wayes.

1.*Sam.*16.7. *pſal.*7.9. *ier.*11.20 & 17.10.

[f] The falſe teachers tearmed their doctrine by this name, as though it conteined the moſt deepe knowledge of heauenly things, and was in deede drawen out of the deepe dungeon of hell: by ſuch tearmes now the Anabaptiſts, Libertines, Papiſts, Arrians, &c. vſe to beautifie their monſtrous errours and blaſphemies.

[g] The children of Iezabel.

*Pſal.*1.9.

[a] The miniſter liueth when he bringeth foorth good fruits, els he is dead.

*Chap.*16.15. 1.*theſ.*5.2. 2.*pet.*3.10.

I will come on thee as a thiefe, and thou ſhalt not know what houre I will come vpon thee.

4 Notwithſtanding thou haſt a few ‖ names yet in Sardi, which haue not [b] defiled their garments, and they ſhall walke with mee in white: for they are worthy.

5 He that ouercommeth, ſhall be clothed in white aray, and I will not put out his name out of the *Booke of life, but I will confeſſe his name before my Father, and before his Angels.

6 Let him that hath an eare, heare what the Spirit ſaith vnto the Churches.

7 ¶ And write vnto the Angel of the Church which is of Philadelphia, Theſe things ſayeth hee that is Holy and True, which hath the *[c] key of Dauid, which openeth and no man ſhutteth, and ſhutteth and no man openeth.

8 I knowe thy workes: behold, I haue ſet before thee an open [d] doore, and no man can ſhut it: for thou haſt a little ſtrength, and haſt kept my word, and haſt not denied my Name.

9 Beholde, I will make them of the Synagogue of Satan, which call themſelues Iewes and are not, but doe lie: beholde, I ſay, I will make them that they ſhall come and [e] worſhip before thy feete, and ſhall know that I haue loued thee.

10 Becauſe thou haſt kept the worde of my patience, therefore I will deliuer thee from the houre of tentation, which will come vpon all the worlde, to trie them that dwell vpon the earth.

11 Beholde, I come ſhortly: holde that which thou haſt, that no man take thy [f] crowne.

12 Him that ouercommeth, will I make a pillar in the Temple of my God, and hee ſhall goe no more out: and I will write vpon him the Name of my God, and the Name of the citie of my God, which is the new Ieruſalem, which commeth downe out of heauen from my God, and I will write vpon him my new Name.

13 Let him that hath an eare, heare what the Spirit ſaith vnto the Churches.

14 And vnto the Angel of the Church of the Laodiceans write, Theſe things ſayth [g] Amen, the faithfull and true witneſſe, the [h] beginning of the creatures of God,

15 I knowe thy workes, that thou art neither cold nor hot: I would thou wereſt cold or hot.

16 Therefore, becauſe thou art lukewarme, and neither colde nor hot, it will come to paſſe, that I ſhall ſpew thee out of my mouth.

17 For thou ſayeſt, I am [i] rich and increaſed with goods, and haue [k] neede of nothing, and knoweſt not howe thou art wretched, and miſerable, and poore, and blinde, and naked.

18 I counſell thee to buy of me gold tried by the fire, that thou mayeſt bee made rich, and white raiment, that thou mayeſt bee clothed, and that thy filthy nakedneſſe doe not appeare: and [l] anoynt thine eyes with eye ſalue, that thou mayeſt ſee.

‖ Or, perſons.

b Either by conſenting to idolaters, or els polluting their conſcience with any euill.

Chap. 20.12. and 21.27. phil. 4.3.

Iſa. 22.22. iob. 12.14.

c Which ſignifieth that Chriſt hath al the power ouer the houſe of Dauid which is the Church, ſo that he may either receiue or put out whom he will.

d Which is to aduance the kingdome of God.

e I will cauſe them in thy ſight to humble themſelues, & to giue due honour to God, and to his ſonne Chriſt.

f Let no man plucke them away, which thou haſt wonne to God: for they are thy crowne, as S. Paul writeth, ſaying, brethren, ye are my ioy and my crowne, Phil. 4.1 1. theſſ. 2.19.

g That is, Trueth it ſelfe.

h Of whom all creatures haue their beginning.

i Perſwading thy ſelf of that which thou haſt not.

k Thus the hypocrites boaſt of their own power, and doe not vnderſtand their infirmities to ſeeke to Chriſt for remedie.

l Suffer the eyes of thine vnderſtanding to be opened.

19 As many as I loue, I *rebuke and chaſten: bee [m] zealous therefore and amend.

20 Beholde, I ſtande at the doore, and knocke. If any man heare my voyce and open the doore, I will come in vnto him, and will ſup with him, and he with me.

21 To him that ouercommeth, will I graunt to ſit with mee in my [n] throne, euen as I ouercame, and ſit with my Father in his throne.

22 Let him that hath an eare, heare what the Spirit ſaith vnto the Churches.

CHAP. IIII.

1 The viſion of the Maieſtie of God. 2 He ſeeth the throne and one ſitting vpon it, 8 and 24 ſeates about it with 24. elders ſitting vpon them, and foure beaſts prayſing God day and night.

AFter this I looked, and behold, a [a] doore was open in heauen, and the firſt voice which I heard, was as it were of a trumpet talking with mee, ſaying, Come vp hither, and I will ſhewe thee things which muſt be done hereafter.

2 And immediatly I was rauiſhed in the ſpirit, and beholde, a throne was ſet in heauen, and one ſate vpon the throne.

3 And [b] he that ſate, was to looke vpon like vnto a Iaſper ſtone, and a Sardine, and there was a rainebow round about the throne in ſight like vnto an Emeraud.

4 And round about the throne were foure and twenty ſeates, and vpon the ſeates I ſawe [c] foure and twentie Elders ſitting, clothed in white raiment, and had on their heads crownes of gold.

5 And out of the throne [d] proceeded [e] lightnings, and thundrings, and voyces, and there were ſeuen lamps of fire burning before the throne, which are the ſeuen ſpirits of God.

6 And before the throne there was a [f] ſea of glaſſe like vnto [g] chriſtal: and in the ‖ midſt of the throne, and round about the throne were foure [h] beaſtes full of eyes before and behinde.

7 And the firſt beaſt was like a lion, and the ſecond beaſt like a calfe, and the third beaſt had a face as a man, and the fourth beaſt was like a flying Eagle.

8 And the foure beaſtes had each one of them ſixe wings about him: and they were full of eyes within, and they ceaſed not day nor night, ſaying, [i] *Holy, holy, holy, Lord God Almightie, Which was, and Which is, and Which is to come.

9 And when thoſe beaſts gaue glory, and honour, and thanks to him that ſate on the throne, which liueth for euer and euer,

10 The foure and twentie Elders fell downe before him that ſate on the throne, & worſhipped him, that liueth for euermore, [k] and caſt their crownes before the throne, ſaying,

Prou. 3.11. heb. 12.5.

m Nothing more diſpleaſed God then indifferencie and coldneſſe in religion, & therefore he will ſpew ſuch out as are not zealous and feruent.

n In my ſeate royall, and to be partaker of mine heauenly ioyes.

a Before that he make mention of the great afflictions of the Church, he ſetteth foorth the maieſtie of God, by whoſe will, wiſedome & prouidence all things are created, and gouerned, to teach vs patience.

b He deſcribeth the diuine and incomprehenſible vertue of God the Father, as chap. 5.6. and the ſonne, who is ioyned with him.

c By theſe are meant all the holy company of the heauens.

d From ŷ throne of the Father and the Sonne proceedeth the holy Ghoſt, who hauing all but one throne, declare the vnitie of the Godhead.

e The holy Ghoſt is as a lightning vnto vs that beleeue, and as a fearefull thunder to the diſobedient.

f The world is compared to a ſea, becauſe of the changes and vnſtableneſſe.

g It is as cleere as chriſtall before the eyes of God, because there is nothing in it ſo little that is blinde from him. ‖ *Or, vnder the throne.* h They are called Cherubines, Eze. 10.20. i We are hereby taught to giue glory to God in all his workes, *Iſa. 6.3.* k They will chalenge no authoritie, honour, nor power before God.

Chap.5.12.

11 Thou art * worthy, O Lorde, to receiue glory and honour, and power: for thou haſt created all things, and for thy willes ſake they are, and haue bene created.

CHAP. V.

1 He ſeeth the Lambe opening the book, 8.14. And therefore the foure beaſts, the 24 Elders, and the Angels praiſe the Lambe, and do him worſhip, 9 For their redemption and other benefites.

AND I ſaw in the right hand of him that ſate vpon the throne, [a] a Booke written within, and on the backeſide, ſealed with [b] ſeuen ſeales,

2 And I ſawe a ſtrong Angel, which preached with a loud voyce, Who is worthy to open the Booke, and to looſe the ſeales thereof?

3 And no man in heauen, nor in earth, neither vnder the earth was able to open the Booke, neither to looke thereon.

4 Then I wept much, becauſe no man was found worthy to open, and to reade the Booke, neither to looke thereon.

5 And one of the Elders ſayd vnto mee, Weepe not: beholde, the * Lion which is of the tribe of Iuda, the roote of Dauid, hath obteyned to open the Booke, and to looſe the ſeuen ſeales thereof.

6 Then I beheld, and loe, in the middes of the throne, and of the foure beaſtes, and in the middes of the Elders, ſtood a [c] Lambe, as though hee had bene killed, which had [d] ſeuen hornes, and [e] ſeuen eyes, which are the ſeuen ſpirits of God, ſent into all the world.

7 And he came and tooke the Booke out of the right hand of him that ſate vpon the throne.

8 And when hee had taken the Booke the foure beaſtes, and the foure and twentie Elders [f] fell downe before the Lambe, hauing euery one harpes and golden vials full of odours, which are the [g] prayers of the Saints.

9 And they ſung a newe ſong, ſaying, Thou art worthy to take the Booke, and to open the ſeales thereof, becauſe thou waſt killed, and haſt [h] redeemed vs to God by thy blood out of euery kinred, and tongue, and people, and nation,

10 And haſt made vs vnto our GOD * Kings and Prieſts, and we ſhall [i] reigne on the earth.

11 Then I beheld, and I heard the voyce of many Angels round about the throne, and about the beaſtes and the Elders, and there were * thouſand thouſands,

12 Saying with a loude voyce, Worthy is the * Lambe that was killed, to receiue power, and riches, and wiſedome, and ſtrength, and honour, and glorie, and prayſe.

13 And all the creatures which are in heauen, and on the earth, and vnder the earth, and in the ſea, and al that are in them, heard I ſaying, Prayſe, and honour, and glory, and power be vnto him, that ſitteth vpon the throne, and vnto the Lambe for euermore.

14 And the foure beaſts ſaid, Amen, and the foure & twentie Elders fell downe, and worſhipped him that liueth for euermore.

CHAP. VI.

The Lambe openeth the ſixe ſeales, and many things follow the opening thereof, ſo that this conteineth a generall propheſie to the end of the world.

AFter, I beheld when the Lambe had opened one [a] of the ſeales, and I heard one of the foure beaſtes ſay, as it were the [b] noyſe of thunder, Come and ſee.

2 Therefore I beheld, and loe, there was a [c] white horſe, and he that [d] ſate on him, had a bowe, and a crowne was giuen vnto him, and he went forth conquering, that he might ouercome.

3 And when hee had opened the ſeconde ſeale, I heard the ſeconde beaſt ſay, Come and ſee.

4 And there went out another horſe, that was [e] red, and power was giuen to him that [f] ſate thereon, to take peace from the earth, and that they ſhoulde kill one another, and there was giuen vnto him a great ſword.

5 And when hee had opened the third ſeale, I heard the third beaſt ſay, Come and ſee. Then I beheld, and loe, [g] a blacke horſe, and he that ſate on him, had balances in his hand.

6 And I heard a voyce in the middes of the foure beaſtes ſay, A [h] meaſure of wheate for a [i] peny, and three meaſures of barley for a peny, and oyle, and wine hurt thou not.

7 And when hee had opened the fourth ſeale, I heard the voice of the fourth beaſt ſay, Come and ſee.

8 And I looked, and beholde, a [k] pale horſe, and his name that ſate on him was Death, and ‖ Hell followed after him, and power was giuen vnto them ouer the fourth part of the earth, to kill with ſword, and with hunger, and with death, and with the beaſts of the earth.

9 And when hee had opened the [l] fift ſeale, I ſawe vnder the altar [m] the ſoules of them that were killed for the worde of God, and for the teſtimonie which they maintained.

10 And they cryed with a loude voyce, ſaying, How long, Lord, holy and true! doeſt not thou iudge & auenge our blood on them that dwell on the earth?

11 And long white robes were giuen vnto euery one, and it was ſayd vnto them, that they ſhould reſt for a little ſeaſon, vntill their fellowe ſeruants, and their brethren that ſhould be killed euen as they were, were fulfilled.

12 And I behelde when hee had opened the ſixt ſeale, and loe, there was a great [n] earthquake, and the [o] ſunne was as blacke as [p] ſackecloth of haire, and the [q] moone was like blood.

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[a] A ſimilitude taken of earthly princes, which iudge by bookes and writings: and here it doeth ſignifie all the counſels, and iudgements of God, which are onely knowen to Chriſt the ſonne of Dauid, verſe 5.

[b] That is, many.

Gene.49.9.

[c] This viſion confirmeth the power of our Lord Ieſus which is the Lambe of God that taketh away the ſinne of the world.

[d] That is, manifold power.

[e] Signifying the fulneſſe of the ſpirit which Chriſt powreth vpon all.

[f] The Angels honour Chriſt: he is therefore God.

[g] This declareth how the prayers of the faithfull are agreeable vnto God, reade actes 10.4. and chap.8.3.

[h] Our Sauiour Ieſus hath redeemed his Church by his bloodſhedding, and gathered it of all nations.

1.Pet.2.9.

[i] Not corporally.

Dan.7.10.

Chap.4.11.

[a] The opening of the ſeale is the declaration of Gods will, and the executing of his iudgements.

[b] Signifying, that there were marueilous things to come.

[c] The white horſe ſignifieth innocencie, victorie, and felicitie, which ſhould come by the preaching of the Goſpel.

[d] He that rideth on the white horſe, is Chriſt.

[e] Signifying the cruell warres that enſued when the Goſpell was refuſed.

[f] Who was Satan.

[g] This ſignifieth an extreame famine and want of all things.

[h] The Greeke word ſignifieth that meaſure which was ordinarily giuen to ſeruants for their portion or ſtint of meate for one day.

[i] Which amounted to about foure pence halfepeny.

[k] Whereby is meant ſickeneſſe, plagues, peſtilence, and death of man and beaſt.

‖ *Or, the graue.*

[l] The continuall perſecution of the Church noted by the fift ſeale.

[m] The ſoules of the Saints are vnder the altar, which is Chriſt, meaning that they are in his ſafe cuſtodie in the heauens.

[n] Which ſignifieth the change of the true doctrine, which is the greateſt cauſe of motions, and troubles that come to the world.

[o] That is, the brightneſſe of the Goſpel.

[p] The traditions of men.

[q] The Church miſerably defaced with idolatrie, and afflicted by tyrants.

13 And the [r] ſtarres of heauen fell vnto the earth, as a figge tree caſteth her greene figs, when it is ſhaken of a mighty wind.

14 And [ſ] heauen departed away, as a ſcrole when it is rolled, and euery mountaine and Ile were mooued out of their places.

15 And the Kings of the earth, and the great men, and the rich men, and the chiefe captaines, and the mighty men, and euery bond man, and euery free man, hid themſelues in dennes, and among the rockes of the mountaines,

16 And ſayd to the [t] mountaines & rocks, * [u] Fall on vs, and hide vs from the preſence of him that ſitteth on the throne, and from the wrath of the Lambe.

17 For the great day of his wrath is come, and who can ſtand?

[r] Doctors and preachers that depart from the trueth.

[ſ] The kingdome of God is hid, and withdrawen from men, and appeareth not.

[t] Realmes, kingdomes and perſons, that did ſeeme to be as ſtable in the faith as mountaines.

Iſa.2.19.hoſe.10.8.luke 23.39.

[u] Such men afterward, of what eſtate ſoeuer they bee, ſhall be deſperate, and not able to ſuſteine the weight of Gods wrath, but ſhall continually feare his iudgements.

CHAP. VII.

4 9 He ſeeth the ſeruants of God ſealed in their foreheads out of all nations and people, 15 which though they ſuffer trouble, yet the Lambe feedeth them, leadeth them to the fountaine of liuing water, 17 and God ſhall wipe away all teares from their eyes.

AND after that, I ſaw foure Angels ſtand on the foure corners of the earth, holding the foure [a] windes of the [b] earth, that the winds ſhould not blow on the earth, neither on the [c] ſea, neither on any [d] tree.

2 And I ſawe another || Angel come vp from the Eaſt, which had the ſeale of the liuing God, and he cried with a loud voice to the foure Angels to whom power was giuen to hurt the earth, and the ſea,

3 Saying, [e] Hurt yee not the earth, neither the ſea, neither the trees, till wee haue [f] ſealed the ſeruants of our God in their foreheads.

4 And I heard the number of them, which were ſealed, and there were ſealed [g] an hundreth and foure and forty thouſand of all the tribes of the children of Iſrael.

5 Of the tribe of Iuda were ſealed twelue thouſand. Of the tribe of Reuben were ſealed twelue thouſand. Of the tribe of Gad were ſealed twelue thouſand.

6 Of the tribe of Aſer were ſealed twelue thouſand. Of the tribe of Nephtali were ſealed twelue thouſand. Of the tribe of Manaſſes were ſealed twelue thouſand.

7 Of the tribe of Simeon were ſealed twelue thouſand. Of the tribe of [h] Leui were ſealed twelue thouſand. Of the tribe of Iſſachar were ſealed twelue thouſand. Of the tribe of Zabulon were ſealed twelue thouſand.

8 Of the tribe of [i] Ioseph were ſealed twelue thouſand. Of the tribe of Beniamin were ſealed twelue thouſand.

9 After theſe things I behelde, and loe, a great multitude, which no man coulde number, of all nations, and kinreds, and people, and tongues, ſtoode before the throne, and before the Lambe, clothed with long [k] white robes, and [l] palmes in their hands.

10 And they cryed with a loude voyce, ſaying, [m] Saluation commeth of our God, that ſitteth vpon the throne, and of the Lambe.

11 And all the Angels ſtood round about the throne, and about the Elders, & the foure beaſts, and they fel before the throne on their faces, and worſhipped God,

12 Saying, Amen. Praiſe and glory, and wiſdome, and thanks, and honour, and power, and might be vnto our God for euermore, Amen.

13 And one of the Elders ſpake, ſaying vnto mee, What are theſe which are arayed in long white robes? and whence came they?

14 And I ſayd vnto him, Lorde, thou knoweſt. And he ſaid to me, Theſe are they, which came out of great tribulation, and haue waſhed their long robes, and haue made their long robes white in the [n] blood of the Lambe.

15 Therefore are they in the preſence of the throne of [o] God, and ſerue him day and [p] night in his Temple, and hee that ſitteth on the throne, will dwell among them.

16 *They ſhall [q] hunger no more, neither thirſt any more, neither ſhall the ſunne [r] light on them, neither heat.

17 For the [ſ] Lambe, which is in the [t] mids of the throne, ſhall gouerne them, and ſhall leade them vnto the [u] liuely fountaines of waters, and * God ſhal wipe away all teares from their eyes.

[a] The Spirit is compared to the winde, and the doctrine alſo: and though there be one ſpirit and one doctrine, yet foure are here named in reſpect of the diuerſitie of the foure quarters of the earth where the Goſpel is ſpread, and for the foure writers thereof, and the preachers of the ſame thorow the whole world.

[b] Meaning, the men of the earth.

[c] That is, the ylands.

[d] Signifying all men in generall, who can no more liue without this ſpirituall doctrine, then trees can bloſſome and beare, except the winde blow vpon them.

|| *Or, Chriſt.*

[e] God preuenteth the dangers and euils, which otherwiſe would ouerwhelme the elect.

[f] Thoſe that are ſealed by the Spirit of God, and marked with the blood of the Lambe, and lightned in faith by the word of God, ſo that they make open profeſſion of the ſame, are exempted from euil.

[g] Though that this blindneſſe bee brought into the world by the malice of Satan, yet the mercies of God reſerue to himſelfe an infinite number which ſhall bee ſaued, both of the Iewes and Gentiles through Chriſt.

[h] He omitteth Dan, and putteth Leui in, whereby he meaneth the twelue tribes.

[i] That is, the tribe of Ephraim, which was Ioſephs ſonne.

[k] In ſigne of purity.

[l] In token of victory and felicity.

[m] All that are ſaued, attribute their ſaluation vnto God onely and to his Chriſt, and to none other thing.

[n] There is no purity nor cleanneſſe, but by the blood of Chriſt only, which purgeth our ſinnes, and ſo maketh vs white.

[o] That is, of the Maieſtie of God the Father, the Sonne, and the holy Ghoſt.

[p] Meaning continually: for elſe in heauen there is no night.

Iſa.49.10.

[q] For all infirmitie and miſerie ſhall be then taken away.

[r] They ſhall haue no more griefe and paine, but ſtill ioy and conſolation.

[ſ] Ieſus Chriſt the mediatour and redeemer.

[t] Which is very God.

[u] Hee ſhall giue them life and conſerue them in eternall felicitie.

Iſa.25.8.chap.21 4.

CHAP. VIII.

1 The ſeuenth ſeale is opened: there is ſilence in heauen. 6 The foure Angels blow the trumpets, and great plagues follow vpon the earth.

AND when hee had opened the [a] ſeuenth ſeale, there was [b] ſilence in heauen about halfe an houre.

2 And I ſawe the ſeuen Angels, which ſtood [c] before God, and to them were giuen ſeuen trumpets.

3 Then another Angel came & ſtood before the altar hauing a golden cenſer, and

[a] Vnder the ſixt ſeale he touched in generall the corruption of the doctrine: but vnder the ſeuenth he ſheweth the great danger thereof, and what troubles, ſectes, and hereſies haue beene and ſhalbe brought into the Church thereby.

[b] That the hearers might be more attentiue.

[c] Hee ſheweth the onely remedy in our afflictions, to wit, to appeare before the face of God by the meanes of Ieſus Chriſt, who is the Angel, the ſacrifice, and the Prieſt which preſenteth our prayers, which remaine yet in earth, before the altar, and diuine Maieſtie of God.

much odours was giuen vnto him, that hee ſhould offer with the prayers of all Saints vpon the golden altar, which is before the throne.

4 And the ſmoke of the odours with the prayers of the Saints, went vp before God, out of the Angels hand.

5 And the Angel tooke the cenſer, and filled it with [d] fire of the altar, and caſt it into the [e] earth, and [f] there were voyces, and thundrings, and lightnings & earthquake.

6 Then the ſeuen Angels, which had the ſeuen trumpets, prepared themſelues to blow the trumpets.

7 So the firſt Angel [g] blew the trumpet, and there was haile and fire, mingled with blood, and they were caſt into the earth, and the third part of the trees was burnt, and all greene [i] graſſe was burnt.

8 And the ſecond Angel blew the trumpet, and as it were a great [k] mountaine, burning with fire was caſt into the ſea, and the third part of the ſea became blood.

9 And the third part of the creatures, which were in the ſea, and had life, died, and the third part of [l] ſhips were deſtroyed.

10 Then the third Angel blew the trumpet, and there fell [m] a great ſtarre from heauen burning like a torch, and it fell into the third part of the riuers, and into the fountaines of waters.

11 And the name of the ſtarre is called Wormewood: therefore the third part of the waters became wormewood, and many men died of the [n] waters, becauſe they were made bitter.

12 And the fourth Angel blew the trumpet, and the third part of the [o] Sunne was ſmitten, and the third part of the [p] moone, and the third part of the [q] ſtarres, ſo that the third part of them was [r] darkened: and the day was ſmitten, that the third part of it could not ſhine, and likewiſe the night.

13 And I behelde, and heard one Angel flying thorowe the middes of heauen, ſaying with a loude voyce, [ſ] Woe, woe, woe, to the inhabitants of the earth, becauſe of the ſoundes to come of the trumpet of the three Angels, which were yet to blowe the trumpets.

CHAP. IX.

1 The fift and ſixt Angel blow their trumpets: the ſtarre felleth from heauen. 3 The locuſtes come out of the ſmoke. 12 The firſt woe is paſt. 14 The foure Angels that were bound are looſed. 18 And the third part of men is killed.

AND the fift Angel blewe the trumpet, and I ſawe [a] a ſtarre which was fallen from heauen vnto the earth, and to him was giuen the [b] key of the bottomleſſe pit.

2 And hee opened the bottomleſſe pitte, and there aroſe the ſmoke of the pit, as the [c] ſmoke of a great furnace, and the Sunne and the aire were darkened by the ſmoke of the pit.

3 And there came out of the ſmoke [d] Locuſts vpon the earth, and vnto them was giuen [e] power, as the [f] ſcorpions of the earth haue power.

4 And it was commaunded them, that they ſhould not hurt the [g] graſſe of the earth, neither any greene thing, neither any tree: but onely thoſe [h] men which haue not the ſeale of God in their foreheads.

5 And to them was commanded that they ſhoulde not [i] kill them, but that they ſhould bee [k] vexed fiue moneths, and that their paine ſhould bee as the paine that commeth of a [l] ſcorpion, when hee hath ſtung a man.

6 *Therefore in thoſe dayes ſhall men [m] ſeeke death, and ſhall not finde it, and ſhall deſire to die, and death ſhall flee from them.

7 *And the forme of the locuſts was like vnto [n] horſes prepared vnto battell, and on their heades were as it were [o] crownes like vnto golde, and their faces [p] were like the faces of men.

8 And they had haire as the [q] haire of women, and their [r] teeth were as the teeth of lions.

9 And they had [ſ] habergions, like to habergions of yron: and the ſound of their [t] wings was like the ſound of charets when many horſes runne vnto battell.

10 And they had tailes like vnto ſcorpions, and there were [u] ſtings in their tailes, and their power was to hurt men fiue moneths.

11 And they haue a king ouer them, which

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[d] He meaneth by fire the grace of God whereby we are purged and made cleane, Iſa.6.6.

[e] He powreth the graces of the holy Ghoſt into the hearts of the faithfull.

[f] When this grace is declared, marueilous rebellions ariſe againſt it by reaſon of the wicked, which can neither abide to heare their ſinnes touched, nor mercy offered.

[g] That is, proclaimeth warre againſt the Church, and troubles by falſe doctrine, and ſo admoniſheth them to watch.

[h] That is, the moſt part of men were ſeduced.

[i] Euen the very elect were ſore tried and proued.

[k] Diuers ſects of heretikes were ſpread abroad in the world.

[l] Meaning, the ſhipmaſters, and ſo them that had any gouernment.

[m] That is, ſome excellent miniſter of the Church, which ſhall corrupt the Scriptures.

[n] Which here ſignifie falſe and corrupt doctrine.

[o] That is, of Chriſt, who is the ſonne of Iuſtice, meaning, that men by boaſting of their workes and merits, obſcure Chriſt, and tread his death vnder feete.

[p] That is, of the Church.

[q] Of the miniſters and teachers, which haue not taught as they ought to doe.

[r] Theſe are plagues for the contempt of the Goſpel.

[ſ] Horrible threatnings againſt the infidels and rebellious perſons.

[a] That is, the biſhops and miniſters, which forſake the word of God, and ſo fall out of heauen, and become angels of darkeneſſe.

[b] This authority chiefly is committed to the Pope, in ſigne whereof he beareth the keyes in his armes.

[c] Abundance of hereſies and errours, which couer with darkeneſſe Chriſt and his Goſpel.

[d] Locuſts are falſe teachers, heretikes, and worldly ſubtile Prelates, with Monkes, Friers, Cardinals, Patriarks, Archbiſhops, Biſhops, Doctours, Bachelers, and Maſters, which forſake Chriſt, to maintaine falſe doctrine.

[e] Falſe and deceiuable doctrine, which is pleaſant to the fleſh.

[f] That is, ſecretly to perſecute, and to ſting with their taile as Scorpions doe, ſuch is the faſhion of the hypocrites.

[g] For the falſe prophets cannot deſtroy the elect, but ſuch as are ordeined to perdition.

[h] That is, the infidels, whom Satan blindeth with the efficacie of errour, 2.Theſſ.2.11.

[i] Though the elect bee hurt, yet they cannot periſh.

[k] The elect for a certaine ſpace, and at times are in troubles: for the graſhoppers endure but from Aprill to September, which is fiue moneths.

[l] For at the beginning the ſting of their conſcience ſeemeth as nothing, but except they ſoone ſeeke remedie, they periſh. *Iſa.2.19. hoſ.10.8. luke 23.30. chap.6.16.*

[m] Such is the terrour of the vnbeleeuing conſcience, which hath no aſſurance of mercy, but feeleth the iudgement of God againſt it, when men imbrace errour, and refuſe the true ſimplicity of Gods worde. *Wiſd.16.9.*

[n] Which ſignifieth that the Popes cleargie ſhall be proud, ambitious, bolde, ſtout, raſh, rebellious, ſtubborne, cruell, lecherous, and authors of warre and deſtruction of the ſimple children of God.

[o] They pretend a certaine title of honour, which indeed belongeth nothing vnto them, as the Prieſtes by their crownes and ſtrange apparell declare.

[p] That is, they pretend great gentleneſſe and loue: they are wiſe, politique, ſubtile, eloquent, and in worldly craftineſſe paſſe all in all their doings.

[q] That is, effeminate, delicate, idle, trimming themſelues to pleaſe their harlots.

[r] Signifying their oppreſſion of the poore, and cruelty againſt Gods children.

[ſ] Which ſignifieth their hardneſſe of heart, and obſtination in their errours, with their aſſurance vnder the protection of worldly princes.

[t] For as though they had wings, ſo are they lifted vp aboue the common ſort of men, and eſteemed moſt holy, and doe all things with rage and fierceneſſe.

[u] To infect and kill with their venemous doctrine.

is the [x] Angel of the bottomleſſe pit, whoſe name in Hebrew, is [y] Abaddon, & in Greeke he is named Apollyon.

12 One woe is paſt, and behold, yet two woes come after this.

13 ¶ Then the ſixt Angel blew the trumpet, & I heard a [z] voyce from the foure hornes of the golden altar, which is before God,

14 Saying to the ſixt Angel, which had the trumpet, Looſe the foure [a] Angels which are bound in the great riuer Euphrates.

15 And the foure Angels were looſed, which were prepared at an [b] houre, at a day, at a moneth, and at a yeere, to ſlay the third part of men.

16 And the number of horſemen of warre were twentie thouſand times ten thouſand: for I heard the number of them.

17 And thus I ſaw the horſes in a viſion, and them that ſate on them, hauing fierie habergions, and of Iacinth, and of brimſtone, & the heads of the horſes were as the heads of lions: & out of their mouthes went foorth fire and ſmoke, and brimſtone.

18 Of theſe three was the third part of men killed, that is, of the fire, & of the ſmoke and of the brimſtone which came out of their mouthes.

19 For their power is in their [c] mouthes, and in their tailes: for their tailes were like vnto ſerpents, and had heads, wherewith they hurt.

20 And the remnant of the men which were not killed by theſe plagues, [d] repented not of the workes of their handes that they ſhould not worſhip deuils, & * idoles of gold, and of ſiluer, and of braſſe, and of ſtone, and of wood, which neither can ſee, neither heare, nor goe.

21 Alſo they repented not of their murder, and of their ſorcerie, neither of their fornication, nor of their theft.

[x] Which is Antichriſt the Pope, king of hypocrites, and Satans Anbaſſadour.

[y] That is, deſtroyer: for Antichriſt the ſonne of perdition deſtroyeth mens ſoules with falſe doctrine, and the whole world with fire and ſword.

[z] Which was the voyce of Chriſt, ſitting on the right hand of the Father.

[a] Meaning, the enemies of the Eaſt countrey, which ſhould afflict the Church of God, as did the Arabians, Saracens, Turks and Tartarians.

[b] This ſignifieth the great readineſſe of the enemies.

[c] Which ſignifieth their falſe doctrine and hypocriſie.

[d] And therefore were iuſtly deſtroyed.

* *Pſal* 115.4. *and* 135.15.

CHAP, X.

1 *The Angel hath the booke open.* 6 *He ſweareth there ſhalbe no more time.* 9 *He giueth the booke vnto Iohn, which eateth it vp.*

AND I ſawe another mightie [a] Angell come downe from heauen, clothed with a cloud, and the [b] rainbow vpon his head, and his face was as the [c] ſunne, & his [d] feete as pillars of fire.

2 And he had in his hand a little [e] booke open, and he put his right foot vpon the ſea, and his left on the earth,

3 And cried with a [f] loud voyce, as when a lion roareth: and when he had cryed, ſeuen [g] thunders vttered their voyces.

4 And when the ſeuen thunders had vttered their voyces, I was about to write: but I heard a voyce from heauen, ſaying vnto mee, * [h] Seale vp thoſe things which the ſeuen thunders haue ſpoken, and write them not.

5 And the Angel which I ſaw ſtand vpon the ſea, and vpon the earth, lift vp his hand to heauen,

6 And ſware [i] by him that liueth for euermore, which created heauen, and the things that therein are, and the earth, and the things that therein are, & the ſea, and the things which therein are, that time ſhould be no more.

7 But in the dayes of the voyce of the ſeuenth Angel, when hee ſhall begin to blowe the trumpet, euen the [k] myſtery of God ſhall be finiſhed, as hee hath declared to his ſeruants the Prophets.

8 And the voyce which I heard from heauen, ſpake vnto [l] me againe and ſayd, Goe and take the little book which is open in the hande of the [m] Angel, which ſtandeth vpon the ſea and vpon the earth.

9 So I went vnto the Angel, and ſayd to him, Giue me the little [n] booke. And hee ſaid vnto me, * Take it, and [o] eate it vp, and it ſhall make thy belly bitter, but it ſhalbe in thy mouth as ſweete as hony.

10 Then I tooke the little booke out of the Angels hand, and ate it vp, and it was in my mouth as [p] ſweete as hony: but when I had eaten it, my belly was bitter.

11 And he ſayd vnto me, Thou muſt propheſie [q] againe among the people and nations, and tongues, and to many kings.

[a] Which was Ieſus Chriſt that came to comfort his Church againſt the furious aſſaults of Satan & Antichriſt: ſo that in all their troubles, the faithfull are ſure to finde conſolation in him.

[b] Ieſus Chriſt beareth the teſtimonie of Gods loue towards vs.

[c] It ouercame all the darkeneſſe of the Angell of the bottomleſſe pit. [d] Straight, ſtrong and pure from all corruptions. [e] Meaning the Goſpel of Chriſt, which Antichriſt cannot hide, ſeeing Chriſt bringeth it open in his hand. [f] Which declareth that in deſpight of Antichriſt the Goſpel ſhould be preached through all the worlde: ſo that the enemies ſhall bee aſtonied. [g] The whole graces of Gods Spirite bent themſelues againſt Antichriſt. *Dan.* 12.4. [h] Beleeue that is written: for there is no neede to write more for the vnderſtanding of Gods children.

[i] That is, by God whom Chriſt by his diuinity is equall.

[k] The faithfull ſhall vnderſtand and ſee this myſterie of the laſt iudgement, the damnation of Antichriſt and infidels, and alſo the glory of the iuſt at the reſurrection.

[l] As S. Iohn vnderſtood this by reuelation, ſo is the ſame reueiled to the true preachers, to diſcouer the Pope and Antichriſt.

[m] Meaning Chriſt.

[n] That is, the holy Scriptures which declareth that the Miniſter muſt receiue them at the hand of God, before he can preach them to others.

* *Ezek.* 3.1. [o] Which ſignifieth that the Miniſters ought to receiue the word into their hearts, and to haue graue and deepe iudgement, and diligently to ſtudie it, and with zeale to vtter it. [p] Signifying that albeit that the miniſter haue conſolation by the word of God, yet ſhall he haue ſore & grieuous enemies, which ſhalbe troubleſome vnto him. [q] Not onely meaning in his life time, but that this booke after his death ſhould be as a preaching vnto all nations.

CHAP. XI.

1 *The Temple is meaſured.* 3 *Two witneſſes raiſed by the Lorde, are murthered by the beaſt.* 11 *But after receiued to glory.* 15 *Chriſt is exalted,* 16 *and God prayſed by the xxiiii. Elders,*

THen was giuen mee a reede, like vnto a rod, and the Angel ſtood by, ſaying, Riſe and [a] mete the Temple of God, and the altar, and them that worſhip therein.

2 But [b] the court which is without the Temple caſt out, and mete it not: for it is giuen vnto the Gentiles, and the holy [c] citie ſhall they tread vnder foote [d] two and fourtie moneths.

3 But I will giue power vnto my [e] two witneſſes, and they ſhall propheſie a

[a] Which declareth that Chriſt Ieſus will build his Church and not haue it deſtroyed: for he meaſureth out his ſpirituall Temple.

[b] The Iewiſh Temple was diuided into three parts: the body of the Temple which is called the court, whereinto euery man entred: the holy places where the Leuites were: and the holieſt of all, whereinto the high Prieſt once a yeere entred: in reſpect therefore of theſe two latter, the firſt is ſayd to be caſt out, becauſe as a thing prophane it is neglected when the Temple is meaſured, and yet the aduerſaries of Chriſt boaſt that they are in the Temple, and that none are of the Temple but they. [c] That is, the Church of God. [d] Meaning, a certaine time: for God hath limited the times of Antichriſts tyranny. [e] By two witneſſes he meaneth all the preachers that ſhould build vp Gods Church, alluding to Zerubbabel and Iehoſhua, which were chiefly appointed for this thing, and alſo to this ſaying, In the mouth of two witneſſes ſtandeth euery word.

thouſand

[f] thouſand two hundreth & threeſcore dayes clothed in [g] ſackcloth.

4 Theſe are two [h] oliue trees, and two candleſticks, ſtanding before the God of the [i] earth.

5 And if any man wil hurt them, fire proceedeth out of their mouthes, and deuoureth their enemies: for if any man would hurt them, [k] thus muſt he be killed.

6 Theſe haue power to ſhut [l] heauen, that it raine not in the dayes of their prophecying, and haue power ouer waters to turne them into [m] blood, & to ſmite the earth with all maner plagues as often as they will.

7 And when they haue finiſhed their teſtimony, the [n] beaſt that commeth out of the bottomleſſe pit, ſhall make warre againſt them, and ſhall [o] ouercome them, and kill them.

8 And their corpſes ſhal lie in the ſtreets of the great [p] citie, which ſpiritually is called Sodome and Egypt, where our Lord alſo was crucified.

9 And they of the people and kindreds, and tongues, & Gentiles ſhall ſee their corpſes three dayes and an halfe, & ſhal not ſuffer their karkeſſes to be put in graues.

10 And they that dwel vpon the earth, ſhal reioyce ouer them, and be glad, and ſhall ſende giftes one to another: for theſe two Prophets [q] vexed them that dwelt on the earth.

11 But after three dayes and an halfe, the ſpirit of life comming from God, ſhall enter into them, and they ſhall [r] ſtande vp vpon their feete: and great feare ſhall come vpon them which ſaw them.

12 And they ſhal heare a great voice from heauen, ſaying vnto them, [ſ] Come vp hither. And they ſhall aſcend vp to heauē in a cloud, and their enemies ſhall ſee them.

13 And the ſame houre ſhall there bee a great earthquake, and the tenth part of the citie [t] ſhall fall, and in the earthquake ſhall be ſlaine in number ſeuen thouſand: and the remnant ſhall be afraide, [u] and giue glory to the God of heauen.

14 The ſecond woe is paſt, and beholde, the third woe will come anon.

15 And the ſeuenth Angel blew the trumpet, and there were great voices in heauen, ſaying, The [x] kingdomes of this world are our Lords, and his Chriſtes, and hee ſhall reigne for euermore.

16 Then the foure and twentie Elders, which ſate before God on their ſeates, fell vpon their faces, and worſhipped [y] God,

17 Saying, [z] We giue thee thanks, Lord God Almighty, Which art, and which waſt, and which art to come: for thou haſt receiued thy great might, and haſt obteined thy kingdome.

18 And the Gentiles were angrie, and thy wrath is come, and the time of the dead, that they ſhould be iudged, and that thou ſhouldeſt giue reward vnto thy ſeruants the Prophets, and to the Saints, and to them that feare thy Name, to ſmal and great, and ſhouldeſt deſtroy them, which deſtroy the earth.

19 Then the Temple of God was opened in heauen, and there was ſeene in his Temple the arke of his couenant: and there were [a] lightnings, and voyces, and thundrings, and earthquake, and much haile.

CHAP. XII.

1 There appeareth in heauen a woman clothed with the ſunne. 7 Michael fighteth with the Dragon, which perſecuteth the woman. 11 The victorie is gotten, to the comrtfo of the faithfull.

AND there appeared a great wonder in heauen: A [a] woman clothed with the ſunne, and the [b] moone was vnder her feete, and vpon her head a [c] crowne of twelue ſtarres.

2 And ſhe was with childe, and [d] cryed trauailing in birth, and was pained ready to be deliuered.

3 And there appeared another wonder in heauen: for behold, a great [e] red Dragon hauing [f] ſeuen heads, and ten hornes, and ſeuen crownes vpon his heads:

4 And his taile drew the [g] third part of the ſtarres of heauen, and caſt them to the earth. And the Dragon ſtoode before the woman, which was readie to be deliuered, to deuoure her childe when ſhe had brought it foorth.

5 So ſhe brought foorth a [h] man childe, which ſhould rule all nations with a [*] rod of yron: and her ſonne was taken vp vnto God and to his throne.

6 And the woman fled into [i] wildernes, where ſhe hath a place prepared of God, that they ſhould feede her there a thouſand, two hundreth and threeſcore dayes.

7 And there was a battell in heauen, [k] Michael and his Angels fought againſt the Dragon, and the Dragon fought and his Angels.

8 But they preuailed not, neither was their place found any more in [l] heauen.

9 And the great Dragon that old ſerpent called the deuill and Satan, was caſt out, which deceiueth all the worlde: hee was

[f] Signifying a certaine time: for when God giueth ſtrength to his miniſters, their perſecutions ſeeme as it were but for a day or two.

[g] In poore and ſimple apparel.

[h] Whereby are ſignified the excellent graces of them which beare witneſſe to the Goſpel.

[i] Who hath dominion ouer the whole earth.

[k] By Gods word, whereby his miniſters diſcomfit the enemies.

[l] They donounce Gods iudgement againſt the wicked, that they cannot enter into heanen.

[m] Which is to declare and procure Gods vengeance.

[n] That is, the Pope, which hath his power out of hell, and commeth thence.

[o] He ſheweth how the Pope gaineth the victorie, not by Gods word, but by cruell warre.

[p] Meaning, the whole iuriſdiction of the Pope which is compared to Sodome for their abominable ſinne, and to Egypt becauſe the true libertie to ſerue God is taken away from the faithfull, and Chriſt was condemned by Pilate, who repreſented the Romane power which ſhould be enemie to the godly.

[q] The infidels are tormented by heareing the trueth preached.

[r] Which ſhall be at the laſt reſurrection.

[ſ] For it ſeemed that Antichriſt had chaſed them out of the earth.

[t] Of the power of Antichriſt.

[u] When they ſhall vnderſtand by Gods word the glory of his, and the puniſhment of his enemies, they ſhall fall from the Pope, and glorifie God

[x] Albeit Satan by the Pope, Turke, and other inſtruments trobleth the world neuer ſo much, yet Chriſt ſhall reigne.

[y] Ieſus Chriſt

[z] This declareth the office of the godly, which is to giue God thankes for the deliuerance of his, and to praiſe his iuſtice for puniſhing of his enemies.

[a] Which ſignifie the deſtruction of the enemies.

[a] In this third viſion is declared how the Church, which is compaſſed about with Ieſus Chriſt the ſonne of righteouſnes, is perſecuted of Antichriſt.

[b] The Church treadeth vnder foote whatſoeuer is mutable and inconſtant, with all corrupt affections and ſuch like.

[c] Which ſignifieth God and his word.

[d] The Church euer with a moſt feruent deſire longed that Chriſt ſhould be borne, and that the faithfull might be regenerate by his power.

[e] The deuill and all his power which burneth with fury, and is redde with the blood of the faithfull.

[f] For hee is the prince of this worlde, and almoſt hath the vniuerſall gouernement.

[g] By his flatteries and promiſes hee gaineth many of the excellent miniſters and honourable perſons, and bringeth them to deſtruction.

[h] Which is Ieſus Chriſt the firſt borne among many brethren, who was borne of the Virgin Marie, as of a ſpeciall member of the Church.

[*] *Pſalme*. 2. 9.

[i] The Church was remooued from among the Iewes to the Gentiles, which were a barren wilderneſſe, and ſo it is perſecuted to and fro.

[k] Ieſus Chriſt and his members, as Apoſtles, Martyrs, and the reſt of the faithfull.

[l] For the Dragon was depriued of all dignity, and had no more place in the Church.

euen caſt into the earth, and his angels were caſt out with him.

10 Then I heard a loud voyce, ſaying, Now is ſaluation in heauen, and ſtrength, and the kingdome of our God, and the power of his Chriſt: for the accuſer of our brethren is caſt downe, which accuſed them before our God day and night.

11 But they ouercame him by the blood of the Lambe, and by the word of their teſtimony, and they [m] loued not their liues vnto the death.

12 Therefore reioyce, ye heauens, and yee that dwell in them. Wo to the [n] inhabitants of the earth, and of the ſea: for the deuill is come downe vnto you, which hath great wrath, knowing that hee hath but a ſhort time.

13 And when the dragon ſaw that hee was [o] caſt vnto the earth, he perſecuted the woman which had brought foorth the man childe.

14 But to the woman were giuen two wings of a great Eagle, that ſhee might flie into the wilderneſſe, into [p] her place, where ſhee is nouriſhed for a time, and times, and halfe a time, from the ~~preſence of the~~ ſerpent.

15 And the ſerpent caſt out of his mouth water after the woman like a flood, that he might cauſe her to bee caried away of the flood.

16 But the [q] earth holpe the woman, and the earth opened her mouth, and ſwallowed vp the flood, which the dragon had caſt out of his mouth.

17 Then the dragon was wroth with the woman, and went and made warre with the [r] remnant of her ſeede, which keepe the commandements of God, and haue the teſtimonie of Ieſus Chriſt.

18 And I ſtood on the ſea ſand.

CHAP. XIII.

1. 8 *The beaſt deceiueth the reprobate.* 2. 4. 12 *And is confirmed by another beaſt.* 17 *The priuiledge of the beaſts marke.*

AND I ſaw a [a] beaſt riſe out of the Sea, hauing [b] ſeuen heads, and [c] ten hornes, and vpon his hornes were tenne crownes, and vpon his heads the name of blaſphemie.

2 And the beaſt which I ſawe, was like a [d] leopard, and his feete like a beares, and his mouth as the mouth of a lion: and the [e] dragon gaue him his power, & his throne, and great authoritie.

3 And I ſawe one of his [f] heads as it were wounded to death, but his [g] deadly wound was healed, and all the world wondered and followed the beaſt.

4 And they worſhipped the dragon which gaue power vnto the beaſt, and they [h] worſhipped the beaſt, ſaying, Who is like vnto the beaſt? who is able to warre with him?

5 And there was giuen vnto him a mouth, that ſpake great things and blaſphemies, and power was giuen vnto him, to doe [i] two and fortie moneths.

6 And hee opened his mouth vnto blaſphemie againſt God, to blaſpheme his Name and his tabernacle, and them that dwell in heauen.

7 And it was giuen to him to make warre with the Saints, and to [k] ouercome them, and power was giuen him ouer euery [l] kinred, and tongue, and nation.

8 Therefore all that dwell vpon the earth, ſhall worſhip him, whoſe [m] names are not * written in the booke of life of the Lambe, which was ſlaine [n] from the beginning of the world.

9 If any man haue an eare, let him heare.

10 If any leade into captiuitie, hee ſhall goe [o] into captiuitie: if any kil with a ſword, he muſt be killed by a ſword: here is the patience, and the faith of the Saints.

11 And I beheld another beaſt comming vp out of the [p] earth, which had two [q] hornes like the Lambe, but he [r] ſpake like the dragon.

12 And hee did all that the firſt [ſ] beaſt could doe before him, and hee cauſed the earth, and them which dwell therein, to worſhip the firſt [t] beaſt, whoſe deadly wound was healed.

13 And [u] he did great wonders, ſo that he made fire to come downe from heauen on the earth, in the ſight of men,

14 And deceiued them that dwell on the earth by the ſignes, which were permitted to him to doe in the [x] ſight of the beaſt, ſaying to them that dwell on the earth, that they ſhould make the [y] image of the beaſt, which had the wound of a ſword, and did liue.

15 And it was permitted to him to giue a [z] ſpirit vnto the image of the beaſt, ſo that the image of the beaſt ſhould [a] ſpeake, and ſhould cauſe that as many as would not [b] worſhip the image of the beaſt, ſhould bee killed.

16 And he made all, both ſmal and great, rich and poore, free and bond, to receiue

a [c] marke

[m] They put their liues in danger ſo oft as need required.

[n] Meaning them that are giuen to the world and fleſhly luſts.

[o] And was ouercome of Chriſt, then he fought againſt his members.

[p] Which the Lord had appointed for her.

[q] God giueth meanes to his Church to eſcape the furie of Satan, making his creatures to ſerue to the ſupport thereof.

[r] Satan was not able to deſtroy the head nor the body, and therefore ſheweth his rage againſt the members.

[a] Here is the deſcription of the Romane empire, which ſtandeth in cruelty and tyranny.

[b] Meaning Rome, becauſe it was firſt gouerned by ſeuen Kings or Emperours after Nero, and alſo is compaſſed about with ſeuē mountaines.

[c] Which ſignifie many prouinces.

[d] By theſe beaſts are ſignified the Macedonians, Perſians and Caldeans, whom the Romanes ouercame. [e] That is, the deuill. [f] This may be vnderſtood of Nero, who moued the firſt perſecution againſt the Church, and after ſlew himſelfe, ſo that the familie of the Cæſars ended in him. [g] For the Empire was eſtabliſhed againe by Veſpaſian. [h] By receiuing the ſtatutes, ordinances, decrees, ceremonies, and religion of the Romane Empire.

[i] Antichriſtes time and power is limited.

[k] In their bodies, not in ſoule.

[l] He meaneth that vniuerſall departing whereof S. Paul ſpeaketh to the Theſſalonians.

[m] Antichriſt hath no power ouer the elect.

Chap.3.5.

[n] As God ordeined from before all beginning, and all the ſacrifices were as ſignes and ſacraments of Chriſts death.

[o] They which led ſoules captiues goe themſelues into captiuitie.

[p] As the kingdome of Chriſt is from heauen, & bringeth men thither: ſo the Popes kingdome is of the earth, & leadeth to perdition, and is begun and eſtabliſhed by ambition, couetouſnes, beaſtlineſſe craft, treaſon and tyranny.

[q] Which ſignifie the Prieſthood & the kingdom, and therefore he giueth in his armes two keyes, and hath two ſwords caried before him. So Boniface the eight which firſt ordeined the Iubile, ſhewed himſelfe one day in apparell as a Pope, and the next day in harneſſe as the Emperour, and the two hornes in the Biſhops mitre are ſignes thereof. [r] He ſpake deuiliſh doctrine, accuſed Gods worde of imperfection, ſet vp mans traditions, and ſpake things contrary to God and his worde. [ſ] For the Pope in ambition, crueltie, idolatrie and blaſphemie did follow and imitate the ancient Romanes. [t] Brought them to idolatrie, and aſtoniſhed them with the name of that holy Empire (as hee termeth it) [u] The man of ſinne, according to the operation of Satan ſhalbe with all power, ſignes, and miracles of lies, 2. Theſſ. 2.9,10. [x] Before the whole Empire, which repreſenteth the firſt beaſt, and is the image thereof. [y] For the firſt Romane Empire was as the paterne, and this ſecond Empire is but an image and ſhadow thereof. [z] For except the Pope confirme the authoritie of the king of Romanes, he is not eſteemed worthy to be made Emperour. [a] The ſame things which the Pope, or falſe prophets inſtruct him in. [b] Receiue the ordinances and decrees of the ſeate of Rome, and to kiſſe the villains foote, if he were put thereunto.

a [c] marke in their right hand or in their foreheads.

17 And [d] that no man might buy or ſell, ſaue he that had the marke, or the name of the beaſt, or the number of his name.

18 Here is wiſedome. Let him that hath wit, count the number of the beaſt: for it is the number [e] of a man, and his number is ſixe hundreth threeſcore and ſixe.

c Whereby he renounceth Chriſt: for as faith, the word, and the Sacraments are the Chriſtians markes: ſo this Antichriſt will accept none but ſuch as will approue his doctrine: ſo that it is not enough to confeſſe Chriſt, and to beleeue the Scriptures, but a man muſt ſubſcribe to the Popes doctrine: moreouer, their chriſmatories, greaſings, vowes, othes, and ſhauings are ſignes of this marke, in ſo much as no nation was accepted that had not many of theſe marked beaſts. d He that is not ſealed with Antichriſts marke, cannot be ſuffered to liue among men. e Such as may be vnderſtood by mans reaſon: for about *666.* yeeres after this reuelation, the Pope or Antichriſt began to be manifeſt in the world: for theſe characters χξϛ ſignifie *666.* and this number is gathered of the ſmall number, λατεινος, which in the whole make *666.* and ſignifieth Lateinus, or Latin, which noteth the Pope or Antichriſt, who vſeth in all things the Latin tongue, and in reſpect thereof hee contemneth the Hebrewe and Greeke, wherein the word of God was firſt and beſt written: and becauſe Italy in old time was called Latinum, the Italians are called Latini, ſo that hereby hee noteth of what countrey chiefly hee ſhould come.

CHAP. XIIII.

1 The notable company of the Lambe. 6 One Angel announceth the Goſpel, 8 Another the fall of Babylon, 9 And the third warneth to flee from the beaſt. 13 Of their bleſſedneſſe which die in the Lord. 18 Of the Lords harueſt.

THen I looked, and loe, a [a] Lambe ſtoode on mount Sion, and with him an [b] hundreth fortie and foure thouſand, hauing his fathers [c] Name written in their foreheads.

2 And I heard a voyce from heauen, as the ſound of many [d] waters, and as the ſound of a great thunder: and I heard the voyce of harpers harping with their harpes.

3 And they ſung as it were a new ſong before the throne and before the foure beaſts, and the Elders, and no [e] man could learne that ſong, but the hundreth fortie and foure thouſande, which were bought from the earth.

4 Theſe are they which are not [f] defiled with women, for they are virgins: theſe followed the Lambe [g] whitherſoeuer he goeth: theſe are bought from men, being the [h] firſt fruits vnto God, and to the Lambe.

5 And in their mouthes was found no guile: for they are without [i] ſpot before the throne of God.

6 ¶ Then I ſaw another [k] Angel flie in the middes of heauen, hauing an euerlaſting Goſpel, to preach vnto them that dwell on the earth, and to euery nation, and kinred, and tongue, and people,

7 [*] Saying with a loud voyce, [l] Feare God, and giue glory to him: for the houre of his iudgement is come: and worſhip him that made [*] heauen and earth, and the ſea, and the fountaines of waters.

8 And there followed another Angel, ſaying, [*] It is fallen, it is fallen, [m] Babylon the great citie: for ſhee made all nations to drinke of the wine of the [n] wrath of her fornication.

9 ¶ And the third Angel followed them, ſaying with a loud voyce, If any man worſhip the beaſt and his image, and receiue his marke in his forehead, or on his hand,

10 The ſame ſhall drinke of the wine of the wrath of God, yea, of the [o] pure wine, which is powred into the cup of his wrath, and he ſhall bee tormented in fire and brimſtone before the holy Angels, and before the Lambe.

11 And the ſmoke of their torment ſhall aſcend euermore: and they ſhall haue no reſt day nor night, which worſhip the beaſt and his image, & whoſoeuer receiueth the print of his name.

12 Here is the patience of [p] Saints: here are they that keepe the commandements of God, and the faith of Ieſus.

13 Then I heard a voice from heauen, ſaying vnto mee, Write, [q] Bleſſed are the dead, which hereafter die in the [r] Lorde. Euen ſo ſayth the ſpirit: for they reſt from their labours, and their works follow them.

14 ¶ And I looked, and behold, a white [ſ] cloud, and vpon the cloud one ſitting like vnto the Sonne of man, hauing on his head a golden crowne, and in his hand a ſharpe ſickle.

15 And another Angel came out of the Temple, crying with a loud voice to him that ſate on the cloud, [*] [t] Thruſt in thy ſickle, and reape: for the time is come to reape: for the harueſt of the earth is ripe.

16 And he that ſate on the cloud, [u] thruſt in his ſickle on the earth, and the earth was reaped.

17 Then another Angel came out of the Temple which is in heauen, hauing alſo a ſharpe ſickle.

18 And another Angel came out from the [x] altar, which had power ouer fire, and cried with a loud crie to him that had the ſharp ſickle, and ſayd, Thruſt in thy ſharpe ſickle, and gather the cluſters of the vineyard of the earth: for her grapes are ripe.

19 And the Angel thruſt in his ſharpe ſic-

a Ieſus Chriſt ruleth in his church to defend and cōfort it, though the beaſt rage neuer ſo much: and ſeeing Chriſt is preſent euer with his Church, there can be no vicar: for where there is a vicar, there is no Church.

b Meaning, a great and ample Church.

c Which was the marke of their election, to wit, their faith.

d Signifying that the nūber of the Church ſhould be great, & that they ſhould ſpeak boldly, & aloud, and ſo glorifie the Lord.

Pſal.145.6.

l The Goſpel teacheth vs to feare God and honour him, which is the beginning of heauenly wiſedom.

Acts 14.15.

*Iſai.*21.9. *iere.*51.8. *chap.*18.2.

m Signifying Rome, foraſmuch as the vices which were in Babylon are found in Rome in greater abundance, as perſecution of ỹ Church of God, oppreſſion and ſlauery, with deſtruction of the people of God, confuſion, ſuperſtition, idolatry, impietie: and as Babylon the firſt Monarchie was deſtroyed, ſo ſhall this wicked kingdome of Antichriſt haue a miſerable ruine, though it be great, and ſeemeth to extend throughout all Europa.

n By the which fornication God is prouoked to wrath: ſo that he ſuffreth many to walke in the way of the Romiſh doctrine to their deſtruction.

o That is, of his terrible iudgement.

p The faithfull are exhorted to patience.

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e None can praiſe God but the elect whom he hath bought. f By whoredome: and vnder this vice hee comprehendeth all other: but this is chiefly meant of idolatrie, which is the ſpirituall whredome. g For their whole delight is in the Lambe Ieſus, and they loue none but him. h Which declareth that the faithfull ought to liue iuſtly and holily, that they may be the firſt fruits, and an excellent offering of the Lord. i Foraſmuch as their ſinnes are pardoned, and they are clad with the iuſtice of Chriſt. k By this Angel are meant the true miniſters of Chriſt which preach the Goſpel faithfully.

q For they are deliuered from the horrible troubles which are in the Church, & reſt with God. ‖*Or, for the Lords cauſe.* r Which are ingrafted in Chriſt by faith, which reſt and ſtay only on him, and reioice to be with him: for immediatly after their death they are receiued into ioy. ſ Signifying that Chriſt ſhall come to iudgement in a cloud, euen as he was ſeene to go vp. *Ioel* 3.13.*mat.*13.39. t The ouerthrow of the people is compared to an harueſt, Iſai. 19. 5. alſo to a vintage, Iſai. 6. 3 u This is ſpoken familiarly for our capacitie, alluding vnto an husbandman, who ſuffreth himſelfe to be aduertiſed by his ſeruants when his harueſt is ripe, and not that Chriſt hath neede to bee tolde when hee ſhould come to iudgement for the comfort of his Church, and deſtruction of his enemies. x This was Chriſt, who is alſo the altar, the Prieſt, and the ſacrifice.

kle on the earth, and cut downe the vines of the vineyard of the earth, and caſt them into the great wine preſſe of the wrath of God.

20 And the [y] wine preſſe was troden without the citie, and blood came out of the wine preſſe, vnto the [z] horſe bridles by the ſpace of a thouſand & ſixe hundred cubites.

CHAP. XV.

1 Seuen Angels haue the ſeuen laſt plagues. 3 The ſong of them that ouercome the beaſt 7 The ſeuen vials full of Gods wrath.

AND I ſawe another [a] ſigne in heauen, great and marueilous, [b] ſeuen Angels hauing the ſeuen laſt plagues: for by them is fulfilled the wrath of God.

2 And I ſaw as it were a [c] glaſſie ſea mingled with fire, and them that had gotten victorie of the beaſt, and of his image, and of his marke, and of the number of his name, ſtand at the glaſſie ſea, hauing the harpes of God,

3 And they ſung the ſong of Moſes the *ſeruant of God, and the ſong of the Lambe, ſaying, Great & marueilous are thy workes, Lord God Almightie: iuſt and true are thy *‖ wayes, King of Saints.

4 *Who ſhall not feare thee, O Lord, and glorifie thy Name? for thou only art holy, and all nations ſhal come & worſhip before thee: for thy iudgements are made manifeſt.

5 And after that I looked, and behold, the temple of the tabernacle of teſtimonie was open in heauen.

6 And the ſeuen Angels came out of the temple, which had the ſeuen plagues, clothed in pure and [d] bright linnen, and hauing their [e] breaſts girded with golden girdles.

7 And one of the [f] foure beaſts gaue vnto the ſeuen Angels ſeuen golden vials full of the wrath of God, which liueth for euermore.

8 And the temple was full of the ſmoke of the glorie of God, and of his power, and no man was able to [g] enter into the Temple, til the ſeuen plagues of the ſeuen Angels were fulfilled.

CHAP. XVI.

1 The Angels powre out their vials ful of wrath, 6 And what plagues follow thereof. 15 Admonition to take heed and watch.

AND I heard a great voyce out of the Temple, ſaying to the ſeuen Angels, Goe your wayes, and powre out the ſeuen vials of the wrath of God vpon the earth.

2 And the firſt went, and powred out his viall vpon the earth: and there fell a noyſome and a grieuous [a] ſore vpon the men, which had the marke of the beaſt, and vpon them which worſhipped his image.

3 And the ſecond Angel powred out his viall vpon the ſea, and it became as the [b] blood of a [c] dead man: and euery liuing thing died in the ſea.

4 And the third Angel powred out his viall vpon the riuers and fountaines of waters, and they became [d] blood.

5 And I heard the Angel of the [e] waters ſay, Lorde, thou art iuſt, Which art, and Which waſt, and holy, becauſe thou haſt iudged theſe things,

6 For they ſhed the blood of the Saints, and Prophets, and therefore haſt thou giuen them bllod to drinke: for they are worthie.

7 And I heard another out of the Sanctuarie ſay, Euen ſo, Lorde God almightie, [f] true and righteous are thy iudgements.

8 And the fourth Angel powred out his viall on the Sunne, and it was giuen vnto him to torment men with [g] heate of fire,

9 And men boyled in great heate, and [h] blaſphemed the Name of God, which hath power ouer theſe plagues, and they repented not, to giue him glory.

10 And the fifth Angel powred out his viall vpon the throne of the [i] beaſt, and his kingdome waxed darke, and they [k] gnewe their tongues for ſorow,

11 And blaſphemed the God of heauen for their paines, and for their ſores, and repented not of their works.

12 And the ſixt Angel powred out his viall vpon the great riuer [l] Euphrates, and the water thereof dried vp, that the way of the Kings of the Eaſt ſhoulde bee prepared.

13 And I ſawe three [m] vncleane ſpirits like frogges come out of the mouth of the Dragon, and out of the mouth of the beaſt, and out of the mouth of the falſe prophet,

14 For they are the ſpirits of [n] deuils, working miracles, to goe vnto the [o] Kings of the earth, and of the whole world, to gather them to the battell of that great day of God Almighty.

15 (*Behold, I come as a thiefe. Bleſſed is hee that watcheth, and keepeth his [p] garments, leſt he walke naked, and men ſee his filthineſſe)

16 And they gathered them together into a

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[y] That is, a certaine place appointed, and not in the heauen.

[z] By this ſimilitude hee declareth the horrible confuſion of the tyrants and infidels, which delight in nothing but warres, ſlaughters, perſecutions and effuſion of blood.

[a] This is the fourth viſion, which conteineth the doctrine of Gods iudgements for the deſtruction of the wicked and comfort of the godly.

[b] Meaning an infinite number of Gods miniſters, which had infinite maners and ſorts of puniſhments.

[c] Signifying, this brittle & inconſtant world mixt with fire, that is, troubles and afflictions, but the Saints of God ouercome them all, and ſing diuine ſongs vnto God, by whoſe power they get the victory.

Exod 15 1.

*Pſal.*145.17.

‖*Or, acts and deedes.*

*Iere.*10.7.

[d] Which is to declare that Gods iudgements are cleare, iuſt and without ſpot. [e] As ready to execute the vengeance of God. [f] By the foure beaſtes are meant all the creatures of God, which willingly ſerue him for the puniſhment of the infidels. [g] God giueth vs full entry into his Church by deſtroying his enemies: for the Saints cannot clearely know all God iudgements before the full end of all things.

[a] This was like the ſixt plague of Egypt, which was ſores and boiles, or pocks: and this reigneth commonly among Canons, Monkes, Friers, Nunnes, Prieſts, and ſuch filthy vermin: which beare the marke of the beaſt.

[b] This is like to the firſt plague of Egypt, which ſignifieth all kindes of peſtilences and contagious diſeaſes.

[c] That is, corrupt and infect.

[d] The firſt plague of Egypt was like vnto this.

[e] He bringeth forth theſe two Angels: the one which is gouernour of the waters, and the other from vnder the altar, as witneſſes and commenders of Gods iuſt iudgements.

[f] Foraſmuch as thou deſtroyeſt the rebels, and preſerueſt thine.

[g] Signifying famine, drought, and hote diſeaſes, which proceed thereof.

[h] The wicked were hard hearted, and ſtubburne when God puniſhed them.

[i] This anſwereth to the ninth plague of Egypt, which ſignifieth that the Popes doctrine is an horrible plague of God, which keepeth men ſtill in darke ignorance and errours.

[k] They ſhall ſhewe their furie, rage and blaſphemie againſt God, when the light of his Goſpel ſhall ſhine. [l] By Euphrates which was the ſtrength of Babylon, is meant the riches, ſtrength, pleaſures and commodities of Rome the ſecond Babylon, which the faithfull which are the true Kings and Prieſtes in Chriſt, haue taken away by diſcloſing their wicked deceite. [m] That is, a ſtrong number of this great deuill the Popes ambaſſadours, which are euer crying and croking like frogs, and come out of Antichriſts mouth, becauſe they ſhould ſpeake nothing but lyes, and vſe all maner of crafty deceite to maintaine their rich Euphrates againſt the true Chriſtians. [n] Albeit they call themſelues ſpirituall and holy fathers. [o] For in all Kings courts the Pope hath had his ambaſſadours to hinder the kingdome of Chriſt. *Chap.*3.3. *matthew* 24. 44. *luke* 12 39. [p] Of righteouſneſſe, and holineſſe, wherewith we are clad through Ieſus Chriſt.

place called in Hebrew [q] Arma-gedon.

17 ¶ And the ſeuenth Angel powred out his viall into the ayre: and there came a loude voyce out of the Temple of heauen from the throne, ſaying, [r] It is done.

18 And there were voyces, and thundrings, and lightnings, and there was a great earthquake, ſuch as was not ſince men were vpon the earth, euen ſo mighty an earthquake.

19 And the great [ſ] citie was diuided into three partes, and the [t] cities of the nations fell: and great Babylon came in remembrance before God * to giue vnto her the cup of the wine of the fierceneſſe of his wrath.

20 And euery yle fledde away, and the mountaines were not found.

21 And there fell a great hayle, like talents, out of heauen vpon the men, and men blaſphemed God, becauſe of the plague of the hayle: for the plague thereof was exceeding great.

q As if he would ſay, the craftineſſe of deſtruction, when as Kings and Princes ſhall warre againſt God, but by the craft of Satan, are brought to that place where they ſhall be deſtroyed.

r This is the laſt iudgement when Chriſt ſhall come to deſtroy the wicked and deliuer his Church.

ſ Meaning, the whole number of them that ſhall call themſelues Chriſtians, whereof ſome are ſo in deede, ſome are Papiſts, and vnder pretence of Chriſt, ſerue Antichriſt, and ſome are Neuters, which are neither on the one ſide nor on the other.

t Signifying all ſtrange religions, as of the Iewes, Turkes and others, which then ſhall fall with that great whore of Rome, and be tormented in eternall paines.

Jere.25.15.

CHAP. XVII.

3 The deſcription of the great whore. 8 Her ſinnes and puniſhment. 14 The victorie of the Lambe.

Then there came [a] one of the ſeuen Angels, which had the ſeuen vials, and talked with me, ſaying vnto me, Come, I will ſhew thee the damnation of the great [b] whore that ſitteth vpon many [c] waters,

2 With whom haue committed fornication the kings of the earth, and the inhabitants of the earth are drunken with the wine of her fornication.

3 So he caried me away into the wilderneſſe in the Spirit, and I ſaw a woman ſit vpon a ſcarlet coloured [d] beaſt, full of names of [e] blaſphemie, which had ſeuen heads, and ten hornes.

4 And the [f] woman was arayed in purple and ſcarlet, and gilded with golde, and precious ſtones, and pearles, and had a cup of gold in her hand, full of [g] abominations, and filthineſſe of her fornication.

5 And in her forehead was a name written, [h] A myſterie, great Babylon, the mother of whoredomes, and abominations of the earth.

6 And I ſawe the woman drunken with the blood of Saints, and with the blood of the Martyrs of Jeſus: and when I ſawe her, I wondred with great maruaile.

7 Then the Angel ſaid vnto me, Wherefore marueileſt thou? I will ſhewe thee the myſterie of the woman, and of the beaſt that beareth her, which hath ſeuen heads, and ten hornes.

a Which was Chriſt Ieſus who will take vengeance on this Romiſh harlot.

b Antichriſt is compared to an harlot, becauſe he ſeduceth the world with vaine wordes, doctrines of lies, and outward appearance.

c Meaning diuers nations and countreys.

d The beaſt ſignifieth the ancient Rome: the woman that ſitteth thereon, the new Rome which is the Papiſtrie, whoſe crueltie and bloodſhedding is declared by ſcarlet.

e Full of idolatrie, ſuperſtition and contempt of the true God.

f This woman is the Antichriſt, that is, the Pope with the whole body of his filthie creatures, as is expounded, Verſe 18. whoſe beautie onely ſtandeth in outward pompe and impudencie, and craft like a ſtrumpet.

g Of falſe doctrines and blaſphemies.

h Which none can know to auoid, but the elect.

8 The [i] beaſt that thou haſt ſeene, was, and is not, and ſhall aſcend out of the bottomleſſe pit, and ſhall goe into perdition, and they that dwell on the earth, ſhall wonder (whoſe names are not written in the Booke of life from the foundation of the world) when they behold the beaſt that was, and is not, and yet is.

9 Here is the minde that hath wiſedome. The ſeuen heads are [k] ſeuen mountaines, whereon the woman ſitteth: they are alſo [l] ſeuen Kings.

10 Fiue are fallen, and one is, and another is not yet come: and when hee commeth, he muſt continue a ſhort ſpace.

11 And the beaſt that was, and is not, is euen the [m] eight, and is one of the ſeuen, and ſhall goe into deſtruction.

12 And the ten hornes which thou ſaweſt, are ten kings, which yet haue not receiued a kingdome, but ſhall receiue power, as Kings at one houre with the beaſt.

13 [n] Theſe haue one minde, and ſhall giue their power and authoritie vnto the beaſt.

14 Theſe ſhall fight with the Lambe, and the Lambe ſhall [o] ouercome them: * for he is Lord of lords, and King of kings: and they that are on his ſide, called, and choſen, and faithfull.

15 And hee ſayd vnto mee, The waters which thou ſaweſt, where the whore ſitteth, are people, and multitudes, and nations, and tongues.

16 And the [p] tenne hornes which thou ſaweſt vpon the beaſt, are they that ſhall hate the whore, and ſhall make her deſolate and naked, and ſhall eate her fleſh, and burne her with fire.

17 For God hath [q] put in their hearts to fulfill his will, and to doe with one conſent for to giue their kingdome vnto the beaſt, vntill the words of God be fulfilled.

18 And the woman which thou ſaweſt, is the great citie, which reigneth ouer the kings of the earth.

i This is the Romane Empire, which being fallen to decay, the whore of Rome vſurped authoritie, and proceeded from the deuill, and thither ſhall returne.

k Which are about Rome.

l For after that the empire was decayed in Nero, Galba, Otho, Vitellius, Veſpaſian and Titus died in leſſe then fourteene yeeres, and reigned as Kings: Domitian then reigned, and after him Cocceius Nerua which was the ſeuenth.

m He meaneth Traiane the Emperour, who was a Spaniard and adopted by Nerua, but becauſe hee perſecuted the faithfull, he goeth alſo to perdition.

n He ſignifieth the horrible perſecutions which haue bene vnder the empire of Rome, and in all other realmes ſubiect to the ſame.

o And breake them to ſhiuers as a potters pot.

1.Tim.6.15. chap.19 16.

p Diuers nations, as the Gothes, Vandales, Hunnes, and other nations, which were once ſubiect to Rome, ſhall riſe againſt it and deſtroy it.

q That in ſtead of doing homage to Chriſt Ieſus, they ſhould be caſt into a reprobate ſence to ſerue Antichriſt, and to dedicate themſelues and theirs wholly vnto him.

CHAP. XVIII.

3. 9 The louers of the world are ſory for the fall of the whore of Babylon. 4 An admonition to the people of God to flee out of her dominion, 20 but they that bee of God, haue cauſe to reioyce for her deſtruction.

AND after theſe things, I ſawe another Angel come downe from heauen, hauing great power, ſo that the earth was lightned with his glory.

2 And he cried out mightily with a loud voyce, ſaying, * [a] It is fallen, it is fallen, Babylon the great citie, and is become the habitation of [b] deuils, and the holde of all foule ſpirits, and a cage of euery vncleane and hatefull bird.

Iſa 21.9 iere.51. 8. chap.14.8.

a This deſcription of the ouerthrowe of the great whore, is like to that whereby the prophets vſe to declare the deſtruction of Babylon.

b He deſcribeth Rome to be the ſinke of all abomination and deuiliſhneſſe, and a kinde of hell.

3 For [c] all nations haue drunken of the wine of the wrath of her fornication, and the Kings of the earth haue committed fornication with her, & the merchants of the earth are waxed rich of the abundance of her pleaſures.

4 And I heard another voice from heauen ſay, [d] Goe out of her, my people, that yee be not partakers in her ſinnes, and that yee receiue not of her plagues.

5 For her ſinnes are [e] come vp vnto heauen, & God hath remembred her iniquities.

6 [f] Reward her, euen as ſhe hath rewarded you, and giue her double according to her workes: and in the cup that ſhe hath filled to you, fill her the double.

7 Inaſmuch as ſhe glorified her ſelfe, and liued in pleaſure, ſo much giue you to her torment and ſorow: for ſhee ſaith in her heart, *I ſit being [g] a Queene, and am no [h] widow, and ſhall ſee no mourning.

8 Therefore ſhall her plagues come at one day, death, and ſorow, and famine, and ſhe ſhall be burnt with fire: for ſtrong is the Lord God which will condemne her.

9 And the Kings of the earth ſhall bewaile her, and lament for her, which haue committed fornication, and liued in pleaſure with her, when they ſhal ſee the ſmoke of her burning,

10 And ſhall ſtand a farre off for feare of her torment, ſaying, Alas, alas, the great citie Babylon, the mighty citie: for in one houre is thy iudgement come.

11 And the [i] merchants of the earth ſhall weepe and waile ouer her: for no man buyeth her ware any more.

12 The ware of gold & ſiluer, and of precious ſtone, and of pearles, and of fine linen, and of purple, & of ſilke, and of ſkarlet, and of all maner of Thine [k] wood, and of all veſſels of yuory, and of all veſſels of moſt precious wood, and of braſſe, and of iron, and of marble,

13 And of cynamon, and odours, and ointments, and frankincenſe, and wine, and oile, and fine floure, and wheate, and beaſts, and ſheepe, and horſes, and [l] charets, & ſeruants, and [m] ſoules of men.

14 (And the [n] apples that thy ſoule luſted after, are departed from thee, and all things which were fat and excellent, are departed from thee, and thou ſhalt find them no more)

15 The merchants of theſe things which were waxed rich, ſhall ſtand afarre off from her, for feare of her torment, weeping and wailing,

16 And ſaying, Alas, alas, the great citie, that was clothed in fine linen, and purple, and ſkarlet, and gilded with golde, and precious ſtone, and pearles.

17 For in one houre ſo great riches are come to deſolation. And euery ſhipmaſter, and all the people that occupie ſhips, and ſhipmen, and whoſoeuer trauaile on the ſea, ſhall ſtand afarre off,

18 And crie, when they ſee the ſmoke of her burning, ſaying, What citie was like vnto this great citie?

19 And they ſhal caſt [o] duſt on their heads, and crie weeping & wailing, and ſay, Alas, alas, the great citie, wherein were made rich al that had ſhips on the ſea by her ‖ coſtlines: for in one houre ſhe is made deſolate.

20 O heauen, reioyce of her, and yee holy Apoſtles and Prophets: for God hath [p] giuen your iudgement on her.

21 Then a mighty Angel tooke vp a ſtone, like a great milſtone, and *caſt it into the ſea, ſaying, With ſuch violence ſhall the great city Babylon be caſt, & ſhall be [q] found no more.

22 And the voyce of harpers, and muſicians, and of pipers, and trumpetters ſhall bee heard no more in thee, and no crafts man, of whatſoeuer craft he be, ſhall be found any more in thee: and the ſound of a milſtone ſhall be heard no more in thee.

23 And the light of a candle ſhall ſhine no more in thee: & the voyce of the bridegrome and of the bride ſhall bee heard no more in thee: for thy [r] merchants were the great men of the earth: and with thine inchantments were deceiued all nations.

24 And in her was found the blood of the Prophets, and of the Saints, and of all that were ſlaine vpon the earth.

CHAP. XIX.

1 Praiſes are giuen vnto God for iudging the whore, and for auenging the blood of his ſeruants. 10 The Angel will not be worſhipped. 17 The foules and birds are called to the ſlaughter.

AND after theſe things I heard a great voyce of a great multitude in heauen, ſaying, [a] Hallelu iah, ſaluation, and glory, and honour, and power be to the Lord our God.

2 For [b] true and righteous are his iudgements: for hee hath condemned the great whore, which did corrupt the earth with her fornication, and hath auenged the blood of his ſeruants, ſhed by her hand.

3 And againe they ſaid, Hallelu-iah: and her [c] ſmoke roſe vp for euermore.

4 And the foure and twenty Elders, and the foure [d] beaſts fell downe, and worſhipped God that ſate on the throne, ſaying, [e] Amen, Hallelu iah.

5 Then a voyce came out of the throne, ſaying, Praiſe our God, all ye his ſeruants, and ye that feare him, both ſmall and great.

6 And I heard like a voyce of a great multitude, and as the voice of many waters, and as the voice of ſtrong thunderings, ſaying, Hallelu-iah: for our Lord God almighty hath reigned.

7 Let vs be glad and reioyce, and giue glory to him: for the [f] mariage of the Lambe is come, and his wife hath made her ſelfe ready.

4 And to her was granted, that ſhe ſhould be araied with pure fine linnen, and ſhining: for the fine linnen is the righteouſneſſe of Saints.

9 Then [g] hee ſayde vnto mee, Write, *Bleſſed are they which are [h] called vnto the

Lambes

[c] The greateſt part of the world hath bene abuſed and ſeduced by this ſpirituall whoredome.

[d] When God threatneth the wicked, he euer comforteth and counſelleth his what they ought to doe, that is, that they do not communicate with the ſinnes of the wicked.

[e] The Greeke word is, that her ſinnes ſo follow one another, and ſo riſe one after another, yͤ they grow to ſuch an heape, that at length they touch the very heauen.

[f] Bleſſed is he that can repay to the whore the like, as it is written, Pſal. 137.8,9 Iſa.47.8.

[g] The glorious boaſting of the ſtrumpet.

[h] But full of people and mighty.

[i] Both they that temporally haue had profit by the ſtrumpet, & alſo the ſpiritual merchants ſhall for ſorow and want of their gaine, cry out and deſpaire.

[k] Which is very odoriferous and precious.

[l] Such as yͤ wantons vſe at Rome.

[m] This is the vileſt ware, yͤ theſe merchants ſell, & beſt cheap, which ſoules, notwithſtanding yͤ Sonne of God redeemed with his precious blood, 1.Pet.1.19.

[m] That is the things which thou louedſt beſt.

[o] And ſo ſhew ſignes of great ſorow.

‖ *Or, noble eſtate.*

[p] And hath reuenged your cauſe in puniſhing her.

Iere 51.63.

[q] It ſhall not be like to other cities which may bee builded againe, but it ſhall be deſtroyed without mercy.

[r] The Romiſh prelates and merchants of ſoules are as kings and princes: ſo that their couetouſnes and pride muſt be puniſhed: ſecondly their crafts & deceits: and thirdly their cruelty.

[a] That is, praiſe ye God, becauſe the Antichriſt & all wickedneſſe is taken out of the world.

[b] So that all the Saints are confirmed, and ought nothing to doubt of the ſaluation of the faithfull.

[c] The wicked ſhalbe burned in continuall fire, that neuer ſhalbe extinguiſhed.

[d] By the foure beaſts are ment all creatures.

[e] Signifying that his iudgements are true and iuſt, & that we ought to praiſe him euermore for the deſtruction of the Pope.

[f] God made Chriſt the bridegrome of his Church at the beginning, and at the laſt day it ſhalbe fully accompliſhed when we ſhalbe ioyned with our head.

[g] That is, the Angel.

Matth.22.2. chap.14.13.

[h] Whom God of free mercie calleth to be partakers of his heauenly graces, and deliuereth from the filthy pollutions of Antichriſt.

Lambs ſupper. And he ſayd vnto me, Theſe words of God are true.

10 And I fell before his feet * to worſhip him: but he ſayd vnto me, See thou doe it not: I am thy felow ſeruant, and one of thy brethren, which haue the [i] teſtimony of Ieſus. Worſhip God: for the [k] teſtimony of Ieſus, is the Spirit of propheſie.

11 And I ſawe heauen open, and behold, a white [l] horſe, & he that ſate vpon him, was called [m] Faithfull and true, and he [n] iudgeth and fighteth righteouſly.

12 And his eyes were as a flame of fire, and on his head were [o] many crownes: and he had a name written, that no man [p] knew but himſelfe.

13 And * he was clothed with a garment dipt in [q] blood, and his name is called, THE [r] WORD OF GOD.

14 And the [ſ] warriours which were in heauen, folowed him vpon white horſes, clothed with fine linnen white and pure.

15 And out of his mouth went out a ſharpe [t] ſword, that with it he ſhould ſmite the heathen: for hee * ſhall rule them with a rod of iron: for hee it is that treadeth the winepreſſe of the fierceneſſe and wrath of almighty God.

16 And hee hath vpon his garment, and vpon his [u] thigh a name written, * THE KING OF KINGS, AND LORD OF LORDS.

17 And I ſawe an Angel ſtand in the [x] ſunne, who cryed with a loude voyce, ſaying to all the foules that did flie by the mids of heauen, Come, and gather your ſelues together vnto the ſupper of the great God,

18 That yee may eate the fleſh of Kings, and the fleſh of hie captaines, and the fleſh of mighty men, and the fleſh of horſes, and of them that ſit on them, and the fleſh of all freemen and bondmen, and of ſmall and great.

19 And I ſaw the beaſt, and the Kings of the earth, and their [y] warriours gathered together to make battell againſt him that ſate on the horſe, and againſt his ſouldiers.

20 But the beaſt was [z] taken, and with him that falſe prophet that wrought miracles before him, whereby he deceiued them that receiued the beaſtes marke, and them that worſhipped his image. Theſe both were aliue caſt into a lake of fire burning with brimſtone.

21 And the remnant were ſlaine with the ſworde of him that ſitteth vpon the horſe, which commeth out of his mouth, and all the foules were filled full with their fleſh.

CHAP. XX.

2 Satan being bound for a certaine time. 7 And after let looſe, vexeth the Church grieuouſly. 10 14 And after the world is iudged, he and his are caſt into the lake of fire.

AND I ſaw an [a] Angel come downe from heauen, hauing the [b] key of the bottomleſſe pit, and a great chaine in his hand.

2 And he tooke the dragon that old ſerpent, which is the deuill and Satan, and hee bound him a [c] thouſand yeeres,

3 And caſt him into the bottomleſſe pit, and he ſhut him vp, and ſealed the doore vpon him, that hee ſhould deceiue the people no more, till the [d] thouſand yeeres were fulfilled: for after that he muſt be looſed for a little ſeaſon.

4 And I ſaw [e] ſeates: and they ſate vpon them, and iudgement was giuen vnto them, and I ſawe the ſoules of them, that were beheaded for the witneſſe of Ieſus, and for the worde of God, and which did not worſhip the beaſt, neither his image, neither had taken his marke vpon their foreheads, or on their handes: and they liued, and reigned with Chriſt a [f] thouſand yeere.

5 But the reſt of the [g] dead men ſhal not liue againe, vntill the thouſand yeeres be finiſhed: this is the [h] firſt reſurrection.

6 Bleſſed and holy is hee, that hath part in the firſt reſurrection: for on ſuch the [i] ſecond death hath no power: but they [k] ſhall be the Prieſts of God and of Chriſt, and ſhal reigne with him a [l] thouſand yeere.

7 And when the thouſand yeeres are [m] expired, Satan ſhall bee looſed out of his priſon,

8 And ſhall go out to deceiue the people, which are in the foure quarters of the earth: euen [n] Gog and Magog, to gather them together to battel, whoſe number is as the ſand of the ſea.

9 And they went vp into the plaine of the earth, which compaſſed the tents of the Saints about, and the beloued city: but fire came downe from God out of heauen, and deuoured them.

10 And the deuill that deceiued them, was caſt into a lake of fire and brimſtone, where the beaſt and the falſe prophet ſhall bee tormented euen day and night for euermore.

11 And I ſaw a great white throne, and [o] one that ſate on it, from whoſe face fled away both the earth and heauen, and their place was no more found.

12 And I ſaw the dead, both great and ſmall ſtand before God: and the [p] bookes

were

Chap.22.8,9.

[i] Who am charged to teſtifie of Ieſus, or which am partaker of the ſame Goſpel and faith.

[k] He ſheweth that none ought to be worſhipped but onely God: and that he is of their number whom God vſeth to reueale his ſecrets by to the Prophets, that they may declare them to others, alſo that we muſt beleeue no other ſpirit of propheſie, but yͭ which doeth teſtifie of Ieſus, and leade vs to him.

[l] Whereby is ſignified that Ieſus Chriſt our iudge ſhall be victorious, and ſhall triumph ouer his enemies.

[m] He meaneth Chriſt.

[n] So that the wicked ſhall tremble before his face.

[o] To ſhew that he was ruler of all the world.

[p] That is, none can haue ſo full reuelation how Chriſt is very God, eternal, infinite & almighty, as he himſelfe.

Iſa.63.1,2.

[q] Whereby is ſignified his victorie, and the deſtruction of his enemies.

[r] Signifying that Ieſus Chriſt, which is the word, is made fleſh, and is our Lord, our God, and the iudge of the quicke and dead.

[ſ] This declareth that his Angels ſhall come with him to iudge the world.

[t] Which driueth the wicked into eternall fire. *Pſal.2.9.chap.2.27.*

[u] Which declareth his humanitie, wherein he is Lord of all, and ſhal iudge the world. *1.Tim.6.15 chap.17.14.*

[x] This ſignifieth that the day of iudgement ſhall be cleare and euident, ſo that none ſhalbe hid: for the trumpet ſhall blow aloud, and all ſhall vnderſtand it.

[y] For the Pope and the worldly princes ſhall fight againſt Chriſt, euen vntill this laſt day.

[z] The ouerthrow of the beaſt and his, which ſhall be chiefly accompliſhed at the ſecond comming of Chriſt.

[a] This Angel repreſenteth the order of the Apoſtles, whoſe vocation and office was from heauen: or may ſignifie Chriſt, which ſhould tread downe the ſerpents head.

[b] Hereby hee meaneth the Goſpel whereby hell is ſhut vp to the faithfull, and Satan is chained that he cannot hurt them, yea, and the miniſters hereby open it to the infidels, but through their impietie and ſtubburneſſe.

[c] That is, from Chriſts natiuity vnto the time of Pope Sylueſter the ſecond: ſo long the pure doctrine ſhould after a ſort remain.

[d] After this terme Satan had greater power then he had before.

[e] The glory and authority of thē that ſuffer for Chriſts ſake.

[f] That is, whiles they haue remained in this life.

[g] He meaneth them, which are ſpiritually dead: for in whom Satan liueth, he is dead to God.

[h] Which is, to receiue Ieſus Chriſt in true faith, and to riſe from ſinne in newneſſe of life.

[i] The death of the ſoule, which is eternall damnation.

[k] Shall be true partakers of Chriſt and of his dignitie.

[l] That is, for euer.

[m] After that the chaine is broken, and the true preaching of Gods word is corrupt.

[n] By them are meant diuers & ſtrange enemies of the Church of God, as the Turke, the Saracens, and others: reade Ezek.38.2.and 39.1,2. by whom the Church of God ſhould bee grieuouſly tormented.

[o] Which was Chriſt prepared to iudgement with glory and maieſtie.

[p] Euery mans conſcience is as a booke wherein his deeds are written, which ſhall appeare when God openeth the booke.

were opened, &*another booke was opened, which is the booke of life, and the dead were iudged of thoſe things which were written in the bookes, according to their workes.

13 And the ſea gaue vp her dead, which were in her, and [q] death and hell deliuered vp the dead, which were in them: and they were iudged euery man according to their workes.

14 And [r] death and hell were caſt into the lake of fire: this is the ſecond death.

15 And whoſoeuer was not found written in the booke of life, was caſt into the lake of fire.

CHAP. XXI.

3.24 The bleſſed eſtate of the godly, 8 27 And the miſerable condition of the wicked. 11 The deſcription of the heauenly Ieruſalem, & of the wife of the Lambe.

AND I ſawe * a new heauen, and a newe earth: [a] for * the firſt heauen, and the firſt earth were [b] paſſed away, and there was no more ſea.

2 And I Iohn ſawe the [c] holy citie newe Ieruſalem come [d] downe from God out of heauen, prepared as a bride trimmed for her huſband.

3 And I heard a great voice out of heauen, ſaying, Behold the Tabernacle of God is with men, and he will dwell with them: and they ſhall be his people, and God himſelfe ſhalbe their God with them.

4 * And God ſhal wipe [e] away all teares from their eies: and there ſhall bee no more death, neither ſorow, neither crying, neither ſhall there bee any more paine: for the firſt things are paſſed.

5 And he that ſate vpon the throne, ſayd, *Beholde, I make all things new: and hee ſayd vnto me, Write: for theſe wordes are faithfull and true.

6 And hee ſayd vnto me, It is done, * I am Alpha and Omega, the beginning and the ende. I will giue to him that is a thirſt, of the [f] well of the water of life freely.

7 He that ouercommeth, ſhall inherite all things, and I will be his God, and hee ſhall be my ſonne.

8 But the [g] fearefull, and vnbeleeuing, and the [h] abominable, and murtherers, and whoremongers, and ſorcerers, and idolaters, and all lyars ſhal haue their part in the lake, which burneth with fire & brimſtone, which is the ſecond death.

9 And there came vnto me one of the ſeuen Angels, which had the ſeuen vials full of the ſeuen laſt plagues, and talked with mee, ſaying, Come: I will ſhewe thee the [i] bride, the Lambes wife.

10 And he caried mee away in the ſpirit to a great and an hie mountaine, and hee ſhewed me the great [k] city, holy Ieruſalem, [l] deſcending out of heauen from God.

11 Hauing the glory of God: and her ſhining was like vnto a ſtone moſt precious, as a [m] Iaſper ſtone, cleare as Cryſtall.

12 And had a great [n] wall and hie, and had twelue [o] gates, and at the gates twelue Angels, and the names written, which are the twelue tribes of the children of Iſrael.

13 On the Eaſt part there were three gates, and on the Northſide three gates, on the Southſide three gates, and on the Weſt ſide three gates.

14 And the wall of the citie had twelue foundations, and in them the names of the Lambes twelues [p] Apoſtles.

15 And he that talked with me had a golden reed to meaſure the city withall, and the gates thereof, and the wall thereof.

16 And the city lay foure ſquare, and the length is as large as the breadth of it, and he meaſured the city with the reede, twelue thouſand furlongs: and the length, and the breadth, and the height of it are equall.

17 And hee meaſured the wall thereof, an hundred, fourtie and foure cubites, by the meaſure of man, that is, of the Angel.

18 And the building of the wall of it was of Iaſper: and the city was pure golde like vnto cleare glaſſe.

19 And the foundation of the wall of the citie was garniſhed with all maner of precious ſtones, the firſt foundation was Iaſper: the ſecond of Saphir: the thirde of a Chalcedonie: the fourth of an Emeraude:

20 The fift of a Sardonix: the ſixt of a Sardius: the ſeuenth of a Chryſolite: the eight of a Beryl: the ninth of a Topaz: the tenth of a Chryſopraſus: the eleuenth of a Iacinth: the twelfth an Amethyſt.

21 And the twelue gates were twelue pearles, and euery gate is of one pearle, and the ſtreet of the citie is pure golde, as ſhining glaſſe.

22 And I ſawe no Temple therein: for the Lorde God Almighty and the [q] Lambe are the Temple of it.

23 *And the Citie had no neede of the Sunne, neither of the moone to ſhine in it: for the glory of God did light it: and the Lambe is the light of it.

24 * And the people which are ſaued, ſhal walke in the light of it: and the [r] Kings of the earth ſhall bring their glory and honour vnto it,

25 * And the gates of it ſhall not bee ſhut by day: for there ſhalbe no night there.

26 And the glory and honour of the Gentiles ſhalbe brought vnto it.

27 And there ſhall enter into it none vncleane thing, neither whatſoeuer worketh abomination or lyes: but they which are written in the Lambes * Booke of life.

CHAP. XXII.

1 The riuer of the water of life. 2 The fruitfulneſſe and light of the citie of God. 6 The Lord giueth euer his ſeruants warning of things to come. 9 The Angel will not bee worſhipped. 18 To the word of God may nothing be added, nor diminiſhed therefrom.

Phil.4.3. chap.3.5. and 21,27.

[q] Vnderſtanding all kindes of death, whereby men haue bene ſlaine.

[r] Hell and death which are the laſt enemies ſhalbe deſtroyed.

Iſa.65.17. and 66.22.

[a] All things ſhal be renewed and reſtored into a moſt excellent & perfect eſtate, and therefore the day of the reſurrection is called the day of reſtauration of all things, Act.5.21 2.Pet.3.13.

[b] For all things ſhalbe purged from their corruption, and the faithfull ſhall enter into heauen with their head Chriſt.

[c] The holy company of the elect.

[d] Meaning that God by his diuine maieſty will glorifie and renue his, and take them vnto him.

Iſa.25 8. chap.7.17.

[e] All occaſions of ſorow ſhall be taken away: ſo that they ſhal haue perpetuall ioy.

Iſa 43 19. 2.cor.5.17. Chap.1 8. and 22.13.

[f] I that am the eternall life will giue vnto mine to drinke of the liuely waters of this euerlaſting life. [g] They which feare man more then God. [h] They, which mocke and ieſt at Religion. [i] Meaning the Church, which is married to Chriſt by faith. [k] By this deſcription is declared the incomprehenſible excellencie, which the heauenly company do enioy. [l] It is ſaid to come downe from heauen becauſe all the benefits that the Church hath, they acknowledge to come of God through Chriſt.

[m] Euer greene and flouriſhing.

[n] Signifying that the faithfull ſhall be ſurely kept in heauen.

[o] That is, place ynough to enter: for els we know there is but one way, & one gate, euen Ieſus Chriſt.

[p] For the Apoſtles were meanes whereby Ieſus Chriſt the true foundation was reueiled to the world.

[q] This declareth that Chriſt is God inſeparable with his Father.

Iſa.60.19. Iſa.60.3,5.

[r] Here we ſee as in infinite other places, that kin[illegible] and princes ([illegible]trary to that [illegible]ked opinion of the Anabaptiſts) are partakers of the heauenly glory, if they rule in the feare of the Lord.

Iſa.60.11. Phil.4.3.chap. 3 5.and 20.12.

AND he ſhewed mee a pure [a] riuer of water of life, cleare as chriſtall, proceeding out of the throne of GOD, and of the Lambe.

2 In the [b] middes of the ſtreete of it, and of either ſide of the riuer, was the tree of life, which bare twelue maner of fruites, and gaue fruite euery [c] moneth: and the leaues of the tree ſerued to heale [d] the nations with.

3 And there ſhalbe no more curſe, but the throne of God and of the Lambe ſhall bee in it, and his ſeruants ſhall ſerue him,

4 And they ſhall ſee his face, and his name ſhall be in their foreheads.

5 *And there ſhalbe no [e] night there, and they neede no candle, neither light of the Sunne: for the Lord God giueth them light, and they ſhall reigne for euermore.

6 And hee ſayde vnto me, Theſe words are faithfull and true: and the Lord God of the holy Prophets ſent his Angel to ſhewe vnto his ſeruaunts the things which muſt ſhortly be fulfilled.

7 Beholde, I come ſhortly. Bleſſed is he that keepeth the wordes of the propheſie of this booke.

8 And I am Iohn, which ſaw and heard theſe things: and when I had heard and ſeene, *I [f] fell downe to worſhip before the feete of the Angel, which ſhewed mee theſe things.

9 But hee ſayd vnto me, See thou doe it not: for I am thy fellow ſeruant, and of thy brethren the Prophets, and of them which keepe the wordes of this booke: worſhippe God.

10 And he ſayd vnto me, [g] Seale not the wordes of the propheſie of this booke: for the time is at hand.

11 He that is vniuſt, let him be vniuſt ſtil: and he which is filthie, let him be filthy ſtill: and hee that is righteous, let him be righteous ſtill: and he that is holy, let him be holy ſtill.

12 And beholde, I come ſhortly, and my reward is with me, *to giue euery man according as his worke ſhall be.

13 I am *Alpha and Omega, the beginning and the ende, the firſt, and the laſt.

14 Bleſſed are they, that do his commandements, that their right may be in the [h] tree of life, and may enter in through the gates into the citie.

15 For without ſhall bee dogges and enchanters, and whoremongers, and murtherers, and idolaters, and whoſoeuer loueth or maketh [i] lies.

16 I Ieſus haue ſent mine Angel, to teſtifie vnto you theſe things in the Churches: I am the roote and the [k] generation of Dauid, and the bright morning [l] ſtarre.

17 And the Spirite and the Bride ſay, Come. And let him that heareth, ſay, [m] Come: And let him that is [n] a thirſt, come: and *let whoſoeuer [o] will, take of the water of life freely.

18 For I proteſt vnto euery man that heareth the wordes of the prophecie of this booke, *If any man ſhall adde vnto theſe things, God ſhal adde vnto him the plagues, that are written in this booke.

19 And if any man ſhall diminiſh of the wordes of this booke of the propheſie, God ſhall take away his part out of the booke of life, and out of the holy City, and from thoſe things which are written in this booke.

20 He which teſtifieth theſe things, ſaith, [p] Surely, I come quickely. Amen. Euen ſo [q] come, Lord Ieſus.

21 The grace of our Lorde Ieſus Chriſt be with you all, Amen.

[a] He alludeth to the viſible paradiſe, to ſet forth more ſenſibly the ſpirituall: and this agreeth with that which is written, Ezek. 47.1.

[b] Meaning that Chriſt who is the life of his church, is common to all his, and not peculiar for any one ſort of people.

[c] For there are all things pleaſant and full of all contentation continually.

[d] Which ſometime were vnpure as Gentiles, but now are purged and made whole by Chriſt.

Iſa.60.19,20.

[e] The light ſhall be vnchangeable, and ſhine for euer.

Chap.19.10.

[f] Now this is the ſecond time that he ſuffered himſelfe to be caried away with the excellencie of the perſon: which is to admoniſh vs of our infirmitie and readineſſe to fall, except God ſtrengthen vs miraculouſly with his Spirit.

[g] This is not then as the other propheſies which were commanded to be hid till the time appointed, as in Daniel 12.4. becauſe that theſe things ſhould be quickly accompliſhed, and did now beginne.

Rom.2.6.

Iſa.41.4.& 44.6. chap.1.8.& 21.6.

[h] They ſhall liue eternally with the Sonne of God.

[i] That maintaine falſe doctrine, & delight therein.

[k] That is, a true and naturall man, and yet God equall with my Father.

[l] For Chriſt is the light that giueth light to euery one that commeth into this world.

[m] Let them be afraid of Gods horrible iudgements, and as ſoone as they heare the Lambe call, let them come.

[n] He that feeleth himſelfe oppreſſed with afflictions, and deſireth the heauenly graces and comfort.

Iſa.55.1.

[o] That is, when God beginneth to reforme our will by his Spirit.

Deut 4.2.& 12.32. prou 30.6.

[p] Seeing the Lord is at hand, we ought to be conſtant and reioyce, but wee muſt beware we eſteeme not the length or ſhortneſſe of the Lords comming by our owne imagination, 2 Pet.3.6.

[q] This declareth the earneſt deſire that the faithfull haue to be deliuered out of theſe miſeries, and to be ioyned with their head Chriſt Ieſus.

The ende.

Tvvo right profitable and fruitfull Concordances, or *large and ample Tables* Alphabeticall.

The firſt containing the interpretation of the *Hebrue, Caldean, Greeke, and Latine wordes* and names ſcatteringly diſperſed throughout the whole Bible, with their common places following euery of them: and the ſecond comprehending all ſuch other principall wordes and matters, as concerne the ſenſe and meaning *of the Scriptures, or direct vnto any neceſſary and good inſtruction.*

The further contents and vſe of both the which Tables (for breuitie ſake) is expreſſed at large in the Preface to the Reader: And will ſerue as well for the tranſlation called GENEVA, as for the other authorized to be read in Churches.

Collected by R.F.H.

Com

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¶THE PREFACE TO THE *Chriſtian Reader, touching the two* Alphabets enſuing.

GOOD Chriſtian Reader, becauſe thou mayeſt enioy and reape the profite of theſe two Alphabets of directions vnto Common places hereafter following, which I haue in maner of a briefe Concordance, or large & ample Index, collected, digeſted, and cauſed to be imprinted for thy cōmoditie: I thought it not amiſſe to aduertiſe thee ſomewhat touching the principall contents, vſe, and commoditie of them. Wherefore be it knowen vnto thee, that in the firſt of the ſaid Alphabets, I haue together placed by themſelues in a maner, all the ſtrange names and wordes which are ſcatteringly to bee found here and there throughout the whole Bible, remayning written in the *Hebrewe, Chaldean, Syrian, Greeke*, or *Latine* languages: to the ende thou mayſt by that meanes, learne to be conduced vnto ſo much of the interpretation, Hiſtorie, Common places, and knowledge of them, and euery of them, as I truſt thou ſhalt thinke needefull. And for that in diuers tranſlations theſe ſtrange names & words are written diuerſly, I haue, in reſpect thereof, only in this Alphabet, followed the *Geneua* tranſlation, as moſt allowed in that behalfe, and yet haue placed in the Margent thereof, how in writing, other Tranſlations differ from the ſame: to the end not only ſuch corruptions as are found for want of ỹ true Orthographie of them, may appeare vnto thoſe that are skilful in thoſe languages, to be amended, when time ſhall miniſter occaſion (as ſome of them are already) but alſo the vnskilful Readers be not defrauded of ſuch commodity, as might grow vnto them thereby, eſpecially if they ſhould haue occaſion to looke for any word in the ſame Alphabet, after the ſame maner of writing, that they had ſeene or read it in other Copies, and not finde the ſame accordingly. Secondly, in the other of the ſaid Alphabets, I haue likewiſe by themſelues placed all, and as many proper and vſual Engliſh words, as are conteined in the ſame Bible, conducing to the finding out of the moſt fitteſt ſentences, and beſt common places, tending to the prouing or verifying of any article and doctrine, concerning our Chriſtian faith & religion, or belonging to any other godly or neceſſary inſtruction: ſo as if thou wouldeſt vnderſtand what is to be learned in the Scriptures touching God or his power, his wiſdome, or his loue, his mercie, or his trueth, his iuſtice, his promiſes, his plagues, or his puniſhments, &c. either elſe cōcerning Chriſt, or the holy Ghoſt, Angel, or Man, Nature, or Law, Sinne, or Grace, Faith, or Vnbeliefe, Predeſtination, or Reprobation, Iuſtification, Regeneration, Church or Sacraments, &c. or to be briefe, if thou wouldeſt vnderſtand what is neceſſarily to bee learned in the ſame Scriptures, touching the eſtate, authoritie, office or duetie of Kings or Princes, Iudges or Magiſtrates, Biſhops & Paſtors, Elders or Miniſters, Fathers and Mothers, Maſters and Miſtreſſes, Subiects, and Pariſhioners, Husbands & Wiues, Children and ſeruants, and how euery one, of what degree, eſtate, condition, or profeſſion ſoeuer, he, ſhe, or they be of, ought to behaue themſelues towards God, and one towards another, and what is to be ſpoken and not ſpoken, and what is to be done and left vndone of them or any of them, by the rule of Gods word: thou art not voyd of competent knowledge or directions in this Alphabet to ayde thee. Thirdly, to further thee to finde out in theſe two Alphabets, any thing whereof I haue before made mention, thou art to reſort Alphabetically vnto the firſt of them, with the name of any Man, Woman, Countrey, Citie, Place, Riuer, Idole, &c. in the ſame conteined: and alſo vnto the ſecond of them, with the chiefe word of any ſentence or cōmon place therein mentioned, which thou art moſt affected vnto, or deſireſt to be ſatisfied of: and by that meanes in euery of them ſhalt thou by Gods grace, without faile be conduced, and to thy great eaſe directed, and as it were, ledde by the hand, euen to the Booke, Chapter and Verſe, where the ſame, (or ſo much thereof, as for a godly, Chriſtian, and neceſſary knowledge ſhall bee thought requiſite) is to bee found out moſt readily: alwayes remembring, that whatſoeuer conuenient knowledge wanteth in theſe Alphabets, as touching the text whereunto it directeth thee, is there ſupplied by the Annotations, or quotations in the Margent. Moreouer, good Chriſtian Reader, thou haſt alſo to obſerue how that the firſt Figure, or Figures, which followe next after any Booke whereunto thou ſhalt bee guided, ſignifieth or ſignifie the Chapter, and the other the verſe or verſes of the ſame Chapter, where any of the foreſaid things is to be ſought for. Againe, where as thou ſhalt after a Chapter, and otherwhiles after ſome verſe or verſes of a Chapter, finde this marke or Starre * quoted, thou art to vnderſtand, how that the whole Chapter, or from the verſe of that Chapter where the ſame Starre is placed forward vnto the ende thereof, entreateth, or in ſome good reſpects chiefly belongeth, and may be applyed to the ſame Hiſtorie, matter, or common place thou ſeekeſt for, except there be any verſes following the ſame *, for then the common place is to be vnderſtoode, not to exceede thoſe verſes. Finally, whereas I haue ſometimes in theſe Alphabets partly ſet downe the ſenſe, & that which may properly be gathered of the text, which thou art directed vnto, & not the very words themſelues, and otherwhiles repeated one thing in diuers places, but yet to diuers ends: I truſt that wil not offend thee, ſith I haue ſo done for the vnlearneds ſake, becauſe the ſame could not, ne can be made too plaine for them, and therefore haue vſed not ſo great a curioſitie and abbreuiation in that behalfe, as perhaps ſome others would haue had me: & yet conſidering to what a great quantity theſe two Alphabets are growen vnto, (ouer that I thought they would) I haue bene forced to leaue out ſomewhat, that otherwiſe I would haue added vnto them, which hereafter by Gods grace I will ſupply: thus much touching the principal contents, commodity, & vſe of the aforeſaid Alphabets, which with ſuch other doubts as may trouble thee, I miſtruſt not, but by well peruſing of the ſame, and practiſe (with the diuerſitie of letter, which is vſed in them) will ſoone appeare very eaſie, plaine, and apparant vnto thee, albeit I particularly touch not euery of them. Now therfore to conclude, if my ſimple trauaile and paines taken herein ſhalbe wel accepted of thee, I meane, of the more skilful and learned Readers to be poliſhed and amended of them (if they ſhall ſo deeme neceſſary and conuenient) to the better edification of the Church of God, whereof they are or ought to be ioynt members, helpers, and furtherers, ſo farre forth as their Talents wil ſtretch vnto, and that in the ſpirit of meekeneſſe, ſobrietie, and charitie: and of the leſſe learned or vnlearned Reader (vnto whom I confeſſe my ſelfe the greateſt debtour) as an aid and helpe to their godly ſtudies, and honeſt trade of life, and withal Chriſtianly to be conſtrued of al men, as a meanes and furtherance, and not an hinderance vnto any, I ſhall for my part thinke my ſelfe well requited, and more then ſufficiently rewarded, in that I ſhall enioy my deſire, and that which I longed for. And ſo beſeeching Almightie God to giue vs his grace to be ſtudious of vnitie, and bringing forth ſuch fruites, as may declare our vndoubted election in Chriſt Ieſus, I take my leaue of thee, this xxij of December.

Anno Domini.

1578.

Thine in the Lord, Robert F.Herry.

The first Alphabet of directions to common places, conteining all the Hebrew, Caldean, Greeke, Latine, or other ſtrange names, diſperſed throughout the whole Bible, conducing to the profitableſt things thereof.

The further contents and vſe of the which, more at large is expreſſed in the Preface preceeding.

A

Aaron, or Aharon: *A teacher*, or *teaching*, or *conceiuing*, or *a hill*, or *mountaine*, or *a man of the mountaine*, or *the mountaine of fortitude*, or *a ſtrong hill*. The ſonne of Amram. Exod.6.20. Hee meeteth Moſes at Horeb. Exod.4.27. He is eloquent. Exod.4.14. Hee is ſent with Moſes into Egypt. Exod.4.15,16. and declareth Gods meſſage vnto Pharaoh. Exod.4.30. and 5.1. Aaron and Hur waite at the foote of the mountaine, vntill Moſes returned from ſpeaking with God. Exod.24.13,14.

Aaron was with his ſonnes anointed and conſecrated Prieſt. Leuit.8.1.* Num.3.10. Deut.8.1. Heb.5.4. after the ordinance. Exod.28.1.* and 29.1.* & 40.12. He erecteth a calfe. Exod.32.4. and is rebuked of Moſes therefore. Exo 32.21. The oblation of him and his children the day of their anointing. Leuit.6.20. His oblation for himſelfe and the people. Leu 9.2. Hee bleſſeth the people after his offering. Leuit.9.22. Hee and Miriam murmure againſt Moſes, and be reproued of God. Num.12.1,15.

The oblations and tenths offered vnto God by the children of Iſrael, appertaine vnto Aaron. Numb.18.8. God is Aarons heritage. Num.18.20. By making of Aarons rod to budde, God approueth Aaron to bee high Prieſt. Numb.17.8. He went yeerely but once into the moſt holy. Exo 30.10. He could not enter into the land of Canaan for his infidelities ſake. Num.20.24. He dieth by the appointment of God in the top of the mount Hor, called Moſera. Num.20 28. Deut.10.6. and 32.50. After him ſucceedeth his ſonne Eleazar. Num.20.28. The habitations of his children. 1.Chr.6.54. He is praiſed. Ezra.6.5. Ecclus.45.6,7. His ſonnes Nadab and Abihu were ſlaine for offering ſtrange fire. Leuit.10.1,2. looke more Luke 1.5. Acts 7.40. Heb.5.4. and 7.11. and 9.4.

Abadon ¶ Abaddon. in Greeke Apollyon. *deſtroying*. looke Reuel.9.11.

Abana Amana Abanah *ſtony*, or *a building*. or *father I beſeech now*. A riuer of Damaſcus. 2.King.5.12.

Abarim *going ouer*, *furors*, or *conceiuing*: in the Syrian tongue, *All kindes of corne*. A hill ouer Iordan, where the Iſraelites pitched the 41. manſion in the wilderneſſe. Numb.33.47. from whence God ſhewed Moſes the land of Canaan. Numb.27.12. and vpon the which hill Moſes died. Deu.32.49,50. & 34.1,5.

Abba. *father*. Mar.14.36.

Wee crie vnto God Abba father, by the holy Ghoſt. Rom.8.15. Galat.4.6.

Abaron. *ſtrength*. The ſonne of Mattathias ẏ ſonne of Iohn. 1 Mac.2.5. called alſo Eleazar. 1.Mac.6.43.

Abdia Abda. *a ſeruant*, or in the Syrian tongue, *this cloud*. 1.King.4.6. Nehe.11.17.

Abdai Abdi *my ſeruant*. The father of Kiſh. 2.Chr.29.12.

Abdeel Abdiel. *a ſeruant of God*, or *a cloude of Gods ſtore*. Iere.36.26. and 1.Chr.5.15.

Abdon. *a ſeruant*, or *a cloud of Iuſtice*. 2.Chr.34.20 called Achior. 2.King.22.12. Alſo a citie. Ioſh.21.3. Alſo a Iudge who had 40. ſonnes, and 30. nephewes. Iudges 12.13,14.

Abed-nego. *a ſeruant of ſhining*. A mans name called alſo Azariah. Dan.1.7. Abdenago

Abel. *mourning*. A citie, where dwelt wiſe men, whoſe coūſels many of the Iſraelites followed in their affaires. 2.Sam.30.18 It was preſerued by the counſell of a wiſe woman that was therein. 2.Samuel 20.16.* It was afterward taken by Tiglath Pileſer. 2.King.15.29. Alſo a place whereupon the Arke of God was ſet. 1.Sam.6.18 Iudg.11.33. For Abel the ſonne of Adam, looke Habel. Abela

Abel-beth-maachah. *mourning to the houſe of Maachah*. A citie which king Aſa ouercame by the helpe of Ben-hadad. 1.King.15.20. called alſo Abelmaim. 2.Chr.15.4.

Abelmaim. *mourning of waters*. A citie, called alſo Abel-beth-maachah, as before.

Abel meholah. *ſorrow of weakeneſſe*. A place whereof looke Iudg.7.22. and 1.King.4.12. Abel mehula

Abel ſhittim *ſorrow of thornes*. A place not farre from Iordane, South from the Moabites, ſo named of the plentie of thornes growing there. Num.33.49. in that place was the 42. manſion of the Iſraelites. Abel-ſatim

Abel-mizraim. Gen.50.11.

Abez. *an egge*, *dirty*, or *of linnen*. A citie in the tribe of Iſſachar. Ioſh.19.20. Abes

Abgatha. *father of the wine preſſe*. One of King Ahaſhueros vii. chamberlains. Eſter 1.10. Abagthan Abagatha

Abi. *my father*, Hezekiahs mother. 2.King.18.2.

Abiah. *the will of the Lord*. The ſonne of Samuel. 1.Sam.8.2. Alſo Rehoboams ſonne. 1.Chron.3.10. who is called Abiiam. 1.King.14.3. and in Matthew Abia. Matth.1.7. Alſo the name of Heſrons wife. 1.Chr.2.24. Abia

Abi albon, *the father of great vnderſtanding*, or *the father of much building*, or *wrong*. A mans name. 2.Sam.23.31. called Abiel. 2.Chr.11,32.

Abiam. *the father of the ſea*. the ſonne of Rehoboam 1.King.14.31. looke Abiah. He is made King of Iudah. 1.King.15.1. warreth with Ieroboam. 2.Chron.13.2. glorieth in God his guide. 2.Chron.13.12. and therefore obtaineth victorie. 2.Chron.13.16. he dieth. After him ſucceedeth his ſonne Aſa, a godly prince. 1.King.15.8. and 2.Chr.14.1,2. Abiiam

Abiaſaph. *a gathering*, or *conſuming father*. The ſonne of Korah. Exod.6.24. looke Ebiaſaph. Ebiaſaph

Abiathar. *father of the remnant*, or *excellent father*, or *father of contemplation*. The ſonne of Ahimelech, who eſcaped the hands of Saul. 1.Samu.22.20,21. and fled to Dauid to Keilah. 1.Samu 23.6. Hee holdeth with Adoniiah. 1.King.1.7. was put from his Prieſthood. 1.Kin.2.27. according to the word. 1.Sa.2.31,32. reade Mark.2.26. Alſo the name of another Prieſt. 1.King.4.4.

Abib. Exod.13.4.

Abida. *father of knowledge*. Gen.25.4.

Abidan. *father of iudgement*. Num.1.11.

Abiel. *my father is God*. 1.Sam.9.1. and 14.51. Alſo a mans name. 1.Chron.11.32. called Abi-albon. 2.Sam.23.31.

Abiezer. *the fathers helpe*. Ioſh.17.2. Alſo one of Dauids 30. worthies. 2.Sam.23.27.

Abigal Abigail. *the fathers ioy.* Wife to the vngodly Nabal, a woman of ſingular wiſdome. 1.Sam.25.3. who became after Nabals death, the wife of Dauid 1.Sam. 25.39. Alſo the name of the daughter of Nahaſh, &c. whom Amaſa deflowred. 2.Sam.17.25.

Abi gabaon Abigibeon. *the father of the cup, or father of a little hill, or the father of Gibeon.* 1.Chr.8.29. and 9.35.

Abihaiel Abihail. *the father of ſtrength, riches, or ſorow.* Num. 3.35. Alſo yͤ name of Rehoboams wife. 2.Chr.11.18.

Abihail Abiahil. *the father of light, or praiſe,* 1.Chr.2.29.

Abihu. *he is father, or father himſelfe.* One of the ſonnes of Aaron. Exodus 6.23. who with Nadab his brother was conſumed with fire, for that they offered ſtrange fire contrary to Gods commandements. Leu. 10.1,2, and Num.3.4.

How Abihu, Nadab, Moſes, and Aaron ſaw God in the mount. Exod.24.9,10,11.

Abiud Abihud. *the father of praiſe, or confeſſion.* 1.Chro.8. 3. Alſo the name of Zorobabels ſonne. Matth.1,13. there called Abiud, and in 1.Chr.3.19. Hananiah.

Abiah Abi Abiiah. *idem* as Abiah. The mother of Hezekiah. 2.Chr.29.1. called Abi. 2.King.18.2. Alſo Jeroboams ſonne, who died and was bewailed of all Iſrael. 1.King.14.1,18.

Abiiam, looke Abiam.

Abilina Abilene. *weeping, or crying, or lamentable, or the ſonne of a manſion, or murmuring.* A countrey whereof Lyſanias was Tetrarch. Luke 3.1.

Abimael. *a father from God, or of God.* Gen.10.28.

Abimelech. *the kings father, or my father the king, or father of counſel, or chife father.* A generall name of the kings of the Philiſtims, (as Ceſar is the name of the Emperors of Rome) the king of Gerar who tooke Sarah frō Abraham, purpoſing to make her his wife. Gen.20.2. Hee maketh a couenant with Abraham. Gen.21.27. and alſo with Izhak Gen.26.26,31.

Alſo the ſonne of Jerubbaal, or Gideon. Judg.8.35. and 9.1. who ſlew 70. of his brethren, & reigned king ouer Iſrael. Judg.9.5,6. & at the laſt periſhed ſhamefully. Judg.9.53.54. and 2.Sam.11.21.

Aminadab Abinadab. *a father of a vowe, or of a free minde, or Prince.* The brother of Dauid. 1.Sam.16.8. Alſo the ſonne of Saul. 1.Chro.8.3. The Arke of God was in his houſe. 1.Samu.7.1. and from thence was caried to the houſe of Obed Edom 2.Sam.6.3,10.11.

Abinoem Abinoam. *father of beauty, or gladneſſe.* Judg.4.6.

Abiron Abirom Abiram. *a high father, or a father of electiō or deceit.* The firſt begotten ſonne of Hiel the builder againe of Jericho 1.King.16.34. Alſo Eliabs ſonne, who going about to vſurpe yͤ prieſthood, was aliue ſwalowed vp of the earth. Num.16.1,31,32. Deu.11.6. Pſal.106.17.

Abiſag Abiſhag. *the fathers ignorance or error, or the multiplying father.* A faire yong virgin, who lay with Dauid in his age to cheriſh & warme him. 1.Kin.1,2,3. whom after the death of Dauid, Adoniiah aſked to wife, and therefore was ſlaine by Benaiah. 1.Kin.2.17,21,25.

Abiſai Abiſhai. *the fathers reward, or the father of a reward* The ſonne of Zeruiah, who purſued Sheba. 2.Sam. 20.6. and therfore was reckoned among Dauids worthies. 2.Sam.23.18. his linage is found. 1.Chro.2.16.

Abſhalom Abſhalon Abeſſalom Abeſſalon Abſalon Abeſalom Abſalomus Abeſſalomus Abſolomus Abſolomi Abiſhalom, or Abſalom *a father of peace, or the fathers peace, or reward, or the fathers end.* The ſonne of Salomon. 1.King.15.1,2. and 2.Chr.11.20. called Uriel. 2.Chr.13.2.

Alſo the name of Dauids ſonne by Maacah. 2. Sam.3.3. who after that hee had made a banquet at his ſheepe ſhearing vnto the kings ſonnes, ſlewe his brother Amnon, becauſe he had rauiſhed his ſiſter Tamar. 2.Sam.13.28,29,32. he fled. 2.Sam.13.34,37. and was called againe by Joabs policie, and the woman of Tekoah. 2.Sam.14.2, to 24. He had 3. ſonnes and one daughter. 2.Sam.14.27. his beautie 2.Sam. 14.25. After his returne to Jeruſalem, his father would not ſee him, to the ende hee would not ſeeme to approue his doings. 2.Sam.14.24. he burneth Joabs field of barley, and why. 2.Sam.14.29,30. Hee is brought into Dauids preſence, who for the feruent loue he bare him, kiſſed him. 2.Sam.14.33. His ambition by colour of honouring of iuſtice. 2.Sam.15.2, to 7. He faineth to make a vow and ſacrifice, whereby he obtaineth licence of his father to depart to Hebron, and rebelleth. 2.Sam.15.7,8,9. The people ignorant of his drift follow him. 2.Sam.15.11. By Ahitophels counſel he lyeth with his fathers concubines. 2.Sam.16.21. according to the propheſie. 2.Samu. 12.11. Dauid chargeth Joab not to kill him, but to entreate him kindely for his ſake. 2.Samu.18.5. Being hanged in an Oke, he is thruſt thorow the bodie by Joab. 2.Samu.18.14. Dauid mourneth for his death, and tooke it very heauily. 2.Sam.18.33. Joab comforteth him. 2.Sam.19.5,6,7,8. The people repent their follie in making him King ouer them. 2. Sam.19.10, to 15.

Alſo the name of a man. 1.Mac.11.70. there called Abſalomus.

Abiſhua *the father of ſaluation.* the ſonne of Phinehas. 1.Chr.6.4. Alſo the ſonne of Bela. 1.Chr.8.3.4. Abiſue

Abiſhur. *the father of a ſong, or wall, or of righteouſneſſe.* 1.Chr.2.28. Abiſur

Abital. *the father of the dewe.* 2.Sam.3.4.

Abitob. *the father of goodneſſe.* 1.Chr.8.11. Abitub

Abner. *the fathers candle.* A captaine of Sauls hoſt Ahitub the ſonne of Ner Sauls vncle. 1.Sam.14.50. Dauid Abſolomi reproueth him for his negligence. 1.Sam.26.15,16. he maketh Iſhboſheth the ſonne of Saul king. 2.Sa. 2.8,9. & wageth battel with Dauid, & is put to flight. 2.Sam.2.17,29,31. He thruſteth Aſahel thorow the bodie with a ſpeare. 2.Sam.2.23. He lieth with Rizpah. 2.Sam.3.7. Therefore Iſh boſheth is offended with him: for which cauſe hee betrayeth his maſter, and maketh a couenant with Dauid to deliuer Iſrael and Judah into his hand: afterward he is ſlaine cowardly by Joab. 2.Sam.3.12,17. for the which Dauid and his people mourne. 2.Sam.3.31,32,33,34.

Abram. *an high father.* The ſonne of Terah. Gene. 11.27,31. taketh Sarai to wife. Gen.11.29. he goeth out of his natiue countrey at Gods commandement. Geneſ.12.1,4. God promiſeth him and his ſeede the land of Canaan. Gene.12.7. & 13.15. & 15.8. & 17.4. He with his wife, his brothers ſonne Lot, & his houſeholde, trauaile toward the land of Canaan, and there he buildeth an altar. Geneſ.12.5,7, he trauaileth into Egypt, where hee willeth Sarai to call him brother. Gene.12.13. Pharaoh being puniſhed for taking his wife, reſtoreth her againe. Gen.12.17,19. Hee returneth out of Egypt very rich. Geneſ.13.2. To auoide ſtrife, he parteth companie very louingly with Lot his nephew. Gen.13.8,11. he deliuereth Lot out of captiuitie. Gen.14.16. he giueth vnto Melchi-zedec tithe of his ſpoile. Gen.14.18,20. Heb.7.4,8. Hee refuſeth to be enriched by the king of Sodom, that the glory of his wealth might redound to God only. Ge.14.22,23. Abram receiueth the promiſe of a ſonne. Ge.15.4. and 17.16. & 18.10. and requireth of God a ſigne, to aſſure him that his ſeede ſhould inherite the land of Canaan. Gen 15.8,9. hee with the conſent of Sarai his wife, lieth with Hagar, and of her begate Iſmael. Gen.16. 1,4,15. he receiueth the promiſe and token of circumciſion, and is called Abraham. Gen.17.4,5.

Abraham. *a father of a great multitude.* As the name was changed. Gen.17.5. hee was circumciſed with all his houſholde. Geneſ.17.23. God foretelleth him the deſtruction of Sodom. Gen.18,17. He taught his familie to keepe Gods commandements. Gen.18.18, 19. He prayeth for the Sodomites. Gen.18.23. Being in Gerar, and fearing ſome inconuenience, calleth his wife ſiſter. Gen 20.2. He being a Prophet, is rebuked for the ſame by Abimelech. Gen.20.7,9.

The true ſeed of Abraham, are thoſe which deſcend of Izhak: and ſuch as be the ſonnes of promiſe, hoping for the life euerlaſting. Gen.21,12.

Abraham thruſt his ſeruant Hagar & her ſonne out of his houſe. Ge.21.14. He planteth a groue in Beer-ſheba. Gen.21.33. God proueth his faith, & truſt vpon Gods promiſes, by willing him to offer vp Izhak his onely ſonne, vnto whom belonged the promiſe to be accompliſhed. Gen.21.1,2. he offereth vp a ramme in ſacrifice, in the ſtead of his ſonne Izhak. Gen.22.23 He bewaileth Sarahs death, and buying of the ſonnes of Heth a plot of ground, burieth her there. Gene.23.2; 17,19. he marieth another wife named Keturah. Ge.25.1. he ſendeth his ſeruant to find a wife for his ſonne Izhak. Gen.24.2,4. After his death he was buried in the double caue of Machpelah. Ge.25.9. God remembreth his promiſe made vnto Abraham and comforteth Iſrael in their afflictions. 2.kin.13.23. God deliuered Lot for Abrahams ſake. Gen.19.29. For his ſake God multiplied Izhak. Gen 26.3,4,5. Ecclus.44.22.

The father of Abraham, Terah, and Nahor his brother ſerued ſtrange Gods, frō the which God deliuered them, cauſing them to put their truſt onely in him. Ioſh.24.2,3. God was with Abraham in all that he did Gen.21.22. his hoſpitalitie is declared vnto vs, by ſitting at the doore of his tent, inuiting thoſe that paſſed by to take reliefe at his hand. Gen.18.1,2,3, to verſ.9. his obedience commended. Ge.22.19.& 26.5. Ac.7.4. Heb.11.8. his faith praiſed. Ro.4.3. Heb.11.17. God appeared vnto him. Gen.12.7. and 17.1. and 18.1.

The children of Abraham, are thoſe that beleeue in Ieſus Chriſt, & doe the works of Abraham. Ioh.8.39. Rom.4.16. and 9.7. Gal.3.7,22. he is called the heire of the world. Rom. 4.13. hee reioyced to ſee Chriſt in the fleſh. Ioh.8.56. Zaccheus became his ſonne, by beleeuing Ieſus Chriſt. Luke 19.9. Chriſt was before him. Iohn 8.58. and deſcending of him. Matt.1.1,2. he is praiſed very highly. Ecclus 44.19,20,21.

Abrahams boſome. Luke 16.22.

Abrech. Gen.41.43.

Abſalom and Abſalomus. looke Abiſhalom.

¶ Accho. *thruſt, or preſſed together, or rubbed.* The name of a towne. Iudg.1.31.

Achad Accad. *a ſparke.* a citie wherein Nimrod reigned. Gen.10.10. ſithence called Niſibis.

Acheldama Aceldama. *the field of blood.* Act.1.19. Mat.27.8.

Achaia. *dolour, or ſadneſſe.* A countrey. Acts 18.12. Rom.15.26.

Achaicus. *ſorowing, or ſad.* a mās name. 1.Cor.16.17

Akan Acham Achan. *trembling, or gnaſhing* The ſon of Seir. Gen. 36.27. Alſo the ſonne of Charmi. Ioſh 7.1. called Achar. 1.Chron.2 7. who was ſtoned (for reſeruing that which ought to haue bene deſtroyed) in the valley of Achor, with al that appertained vnto him. Ioſh.7.25,26

Achar. *idem* as Achan.

Achate. A precious ſtone. Exod.28.19.

Achaz. looke Ahaz.

Achobor Achbor. *a mouſe* Father to Baal-hanan. Gene.36.38. 1.Chro.1.44. Alſo ſonne to Michaiah. 2.kin.22.12. called Abdon 2 Chro.34.20.

Achiacharus. Tob 1.21.

Achim. *riſing againe, or conforming, or reuenging, or their brother.* Matt.1.14.

Ahior. Achior. *the brothers light, or brother of fire.* A captaine of the Ammonites. Iudith.5.5. who for his good counſell giuen to Olofernes, was bound to a tree by his ſeruants, and vnbound againe by the Iewes, and friendly intertained of them. Iudeth.6.13,14. who afterward forſaking his Painims religion, beleeued in God, and was circumciſed. Iudeth 14.10.

Achis Achiſh. *it is ſo, or ſure it is.* The name of the king of Gath vnto whom Dauid fled, & before whom he fained himſelfe mad, to eſcape out of danger. 1.Sa.21.10,13.

Achiſh. the ſonne of Maoch, giueth Dauid the citie Ziklag. 1.Sam.27.2.6,

Achor. *trouble.* a valley in the tribe of Iudah, north from Iericho, not farre from Gilgal. Ioſhu.15.7. named of the trouble of the Iſraelites, and not of Achan the ſacrileger, who was there ſtoned for taking a thing forbidden. Ioſh.7.26.

Axa Achſa Achſah. *trim, neat, decked, or adorned, or wantonues, laſciuiouſneſſe, or diſhoneſtie.* The daughter of Caleb. 1.Chro.2.49. Iudg.1.12. giuen to Othniel to wife. Ioſhu.15.16,17. ſhee craueth ſprings of water of her father. Ioſh.15.18,19. Iudges 1.15.

Achſaph Achſhaph. *a priſoner, ſorcerer, or witch.* A citie in the tribe of Aſer. Ioſh.11.1. Ierome calleth it Chaſalus, being ſituated in the plaine countrey at the foote of the mount Thabor.

Achziba Achzibah Achzib, or Aczib. *a lyer.* a citie in the tribe of Iudah. Ioſh 15.44. and Mich.1.14.

Adada ¶ Adadah. *the witnes of an aſſembly, or congregation.* The name of a citie. Ioſh. 15.22.

Hadadezer Hadarezer Adadezer, reade Adarezer. *comlines, help of beautie, or beautifull helpe, or the entry, habitacle, or engendring of beautie.* The name of the King of Zobah, who was diſcomfited by Dauid. 2.Sam.8.3.& 1.Ch.18.3, to 11. His ſeruants being vanquiſhed, make peace with Dauid and doe homage. 2.Sam.10.19.& 1.Chro.19.19.

Ada Adah. *an aſſembly of people, or congregation.* The ſecond wife of Lamech, Gen.4.19. alſo the name of one of Eſaus wiues. Gen.36.2.

Adaia Adaias Adaiah. *the witnes of the Lord, or euerlaſtingnes of God* 1.Ch.6.41.& 8.21.& 2.Ki.22.1. 2.Chr.23.1. Ez.10.39

Adalia. Adaliah. *pouertie, or drawing water, or any thing greedily, or a cloud, or deſtruction of labour.* The ſonne of Haman, the ſonne of Ammedatha. Eſter 9.8,10.

Adam. *man, earthly, red, or bloudie.* The name of the firſt man created by God, vnto whō was giuen dominion ouer al things. Ge.1.27,28. 1.Tim.2.13,14. He is put into Paradiſe to labour the earth, and was forbidden the tree of knowledge of good & euill. Ge.2.16, 17. he giueth names vnto all beaſts. Gen.2.20. he eateth of the tree of knowledge by his wiues perſwaſion. Ge.3.6. being aſhamed by reaſon of his ſin, he ſeeketh to ſhun Gods preſence. Ge.3.10. he chargeth his wife with his fault. Gen.3.12. and is puniſhed. Ge.3 17.& driuē out of Paradiſe. Ge.3.23,24. he liued 930. yeres Ge.5 5. his genealogie vnto Iaakob & Eſau. 1.Chro.1.1, to 35. Chriſts genealogie from Adam. Lu.3.23.*

Adam is a name common to both man and woman. Gen.1.27. and 5.1,2.

Adam a figure of the ſecond Adam Ieſus Chriſt. Rom.5 12,14. 1.Chron.15.21,22.

The firſt man Adam was made a liuing ſoule, and the laſt Adam Chriſt, was made a quickening ſpirite. 1.Cor.15.45.

By Adam we are all ſubiect both to ſinne & death. Rom.5.12.

We muſt reſemble the celeſtial Adam by pureneſſe of life, as we haue reſembled the terreſtriall Adam by wickednes of life. 1.Cor.15 49,50.

By Adam we are all ſubiect to death: but by Chriſt we ſhall enioy euerlaſting life, 1.Cor.15.22,45,47.

Into what calamitie mankinde is brought through Adams diſobedience. Ecclus 40.1, to verſe 12.

Adam. a citie. Joſh.3.16.

Adma
Adama
Edema
Adamah. *earthly, red, or bloodie.* a citie in Pentapolis. Gen.10.19. deſtroyed with Sodome. Gen.19.28. Deut.29.23. Joſh.19.36. Hoſe.11.8.

Adaminecib
Adami-nekeb. *humane deception, or a cloud of malediction.* a citie. Joſh.19.33.

Addar
Addara
Adar. *power or greatneſſe.* a citie. Joſh.15.3. alſo a moneth. Ezra 6.15. alſo a mans name. 1.Chron.8.3.

Adbeel. *vapour, or cloud with God.* The ſonne of Jſhmael. Gen.25.1. and 1.Chron.1.29.

Addon
Adon
Addan. *Lord, foundatiō, or ground.* or in the Syrian tongue, *an eare of the head.* looke Ne.7.61.& Ezr 2.59

Adiel. *witneſſe of God, or euerlaſtingneſſe of God.* 1.Chro.4.36. and 9.12. and 27.25.

Addi. *witneſſe.* father of Melchi. Luke 3.28.

Addin
Adin *delicious, or voluptuous.* Ezra 2.15. and 8.6.

Addinu
Adina. *idem.* 1.Chro.11.42.

Adithaim. *aſſembly, or congregations, or witneſſes.* a citie. Joſh 15.36.

Adli
Adlai. *witneſſe to me.* 1.Chro.27.27.

Admah. looke Adamah.

Admatha. looke Amatha. Eſter 1.14.

Adoniiah
Adonias
Adonia
Adoniah. *ruling Lord, or the Lord is the ruler, or the foundation of the Lord,* or out of the Syrian ſpeech, *the eare of the Lord.* Dauids ſonne by Haggith. 2.Sam. 3.4. who vſurped the kingdome of his father. 1.kin.1.5, to 50. Hearing that Salomon was made king by his fathers commandement, he yeeldeth, and is pardoned. 1.king.1.50,53. for deſiring Abiſhag to wife, he is put to death. 1.king.2.17,25.

Adna, and Adnah, looke Edna.

Adonibezec
Adoni-bezek. *the Lord of Bezek, or the Lorde of thunder, or the Lords thunder.* a king of whoſe crueltye and iuſt puniſhment, looke Judg.1.6,7.

Adonikan
Adonicam
Adonikam. *the Lord did riſe againe, or the Lord is riſen.* Ezra 2.13. and 8.13. Nehe.7.18.

Adoniram. *the high Lord, or Lord of Elation, or the high minded Lord.* The receiuer of Salomons tributes. 1.kings 4.6. and 5.14.

Adoniſedec
Adoni-zedek. *the righteouſneſſe of the Lord, or the Lords iuſtice, or the Lord of iuſtice.* a king of Jeruſalem. Joſh.10.1.

Adoraim. *the ſtrength of the ſea.* a citie. 2.Chr.11.9.

Hadoram
Adoran
Aduram
Adoram. *their comlines, or praiſe, or a high confeſſion or cry.* The receiuer of Rehoboams tributes, whom the people ſtoned to death. 1.king.12.18. and 2.Chro. 10.18. alſo the ſonne of Joktan. Gen.10.27. alſo the ſonne of Tou king of Hamah. 1.Chron.18.9,10. alſo Dauids tribute gatherer. 2.Sam.20.24.

Adramme-
lech
Adramelech. *the kings cloake, or the greatnes, power, or counſaile of the king.* The name of Saneherib his ſonne, who with his brother Sharezer, ſlew their father in the Temple, worſhipping Niſroch his God. 2.king.19.37. and Jſa 37.38. alſo the the name of one of the gods of Sepharuaim. 2.kings 17.31.

Adramitena
Adrumetina
Adramittium. *a neat communalty.* a citie of Myſia, not farre from Mytelene, in a ſhip of which citie Paul tooke ſhipping to goe into Jtaly. Act.27.2.

Adriaticum
Adriatical ſea, a ſea againſt Rauēna, which by meanes of riuers entreth into the floode Padus, taking that name of the citie Adria next vnto it. Strab. in li.5. This ſea Paul paſſed by as he went to Rome. Act.27.27.

Hadriel
Adriel. *the flocke of God.* 2.Sam.21.8.

Adullam. *witnes, or an ornament to them, or a witnes or an ornament of their miſerie.* a citie. Joſh.12.12. and 15.35. The citizens called Adullamites. Gen.38.1.

Adommim
Aduminim. *Earthly, red, or bloodie things.* Joſh.15. 7. and 18.17.

Eneas
¶ Aeneas. *praiſed.* a man whom Peter by the vertue of Jeſus Chriſt, healed of the palſie. Act.9.33,34.

¶ Agabus. *A locuſt, graſhopper, or lopſter.* Alſo the *pleaſantneſſe, or ioyfulnes of the father.* a Prophet who foretolde the dearth to come. Actes 11.28. And alſo foretolde Paul of his deliuering into the hands of his enemies. Acts 21.10,11.

Agag. *a garret, or vpper roome.* The king of the Amalekites, whō Saul tooke priſoner: he was hewed in pieces aliue. 1.Sa.15.8,33. according to ẏ prophecy of Balaā. Nu.24.7,20. Haman was an Agagite. Eſt.3.1.

Agar. looke Hagar.

Age. *a valley, or deepeneſſe.* 2.Sam.23.11.

Agrippa
Agrippa. *Sicke, ſorowfull, grieued, or wearied, or one that is hardly deliuered in childbirth.* or it is ſaid to be *he that in the birth putteth forth his feet firſt of all.* The ſurname of Herod, who beheaded James ẏ elder, caſt Peter in priſon, & died miſerably. Act.12.1. * Alſo the name of the former Herods ſon, before whō Paul pleadeth. Act.25.13.& 26.1. * whom alſo Paul had almoſt conuerted with his preaching Ac.26.28. looke Herod.

Achab
¶ Ahab *the brothers father.* A wicked king of Jſrael. 1.king.16.28. who maried Jezebel an idolatreſſe, by whoſe meanes he became an idolater and perſecutor. 1.King.16.31.& 18.4.& 21.25,26. Jn his daies Jericho was builded againe. 1.kin 16.34. Being paſt hope to reſiſt Ben-hadad king of Syria, he was contented to become his ſubiect. 1.kin.20.4. God promiſeth him that he ſhould conquer Ben-hadad, euen then when he was paſt hope: that he might vnderſtand, that he only was the true God. 1.kin.20.13. Ahab ſheweth Jezebel what Eliiah had done to Baals prophets. 1.kings 18.21, to 41. Wherefore ſhe in a rage purſueth Eliiah to ſlay him. 1.king.19.1,2. A Prophet ſheweth Ahab, that Ben-hadad will renew battell with him. 1.king. 20.22. Not aſcribing the victorie to God, hee ſaueth Ben-hadad contrary to his cōmandement: wherefore a Prophet denounceth his ruine & his peoples. 1.king. 20.34,42. Seeing Naboth would not forgoe his vineyard, of meere anger he became ſicke 1.kin.21.4. Eliiah reprooueth him for Naboths death, declaring his vtter deſtruction, & of al his offpring. 1.ki.21.19, to 23 By repentāce, he moueth God to ſpare him for a time, albeit he knew ẏ he would not leaue his wickedneſſe. 1.kin.21.27, 29. He aſketh counſell at 400 falſe prophets, in whoſe mouthes God had ſent a lying ſpirit to deceiue him. 1.king.22.6,22.& 2.Chro.18.5,21. He hateth Michaiah (the only Prophet of God) for telling the trueth 1.kin.22.8.& 2.Chr.18.7. Fighting againſt Ramoth Gilead, he was ſlaine, as Michaiah had prophecied. 1.kin.22.28. albeit he had changed his apparell. 1.kin.22.30,34,37. 2.Chro.18.33,34. The dogs licke vp his blood. 1.kin.22.38. according to the word of the Lord. 1.kin.21.19. His children are ſlaine with all his familie. 2.kin.10.7, to 18. according to the word of the Lord. 1.kin.21.21. 2.king.9.8,9. Thoſe that imitate Omri & Ahab in wickedneſſe, ſhall not eſcape puniſhment. Mich.6.16. Alſo the name of a falſe prophet, who with Zedekiah for their prophecies were threatned of the Lord to be ſlaine. Jere.29.21,22,23.

Ahrah
Ahara
Aharah. *a ſmelling brother, or a ſweet ſauouring medow.* The ſonne of Beniamin. 1.Chro.8.1. called alſo Gera. Gen.46.21.

Ahareel
Aharhel. *another hoſte, or the laſt hoſte, or another ſorow, or the laſt ſorow, or the ſheepe of the brother.* The ſonne of Harum. 1.Chro.4.8.

Aasbai
Ahasbai. *truſting in me, or brother, compaſſing,* or out of the Syrians tongue, *a brother of age.* The ſonne of Maachathi. 2.Sam.23.34.

Ahaſueroſh
Ahaſueros. *a prince, or head.* The father of Darius. Dan.9.1. Ezra 4.6.

Aſſuerus
Ahaſhueroſh maketh a feaſt to all his Princes, ſeruants & people of Shuſhā Eſter.1.1, to 9. and by the counſell of his lords is diuorced from Queene Vaſhti,

Eſter 1.19,21. Search being made among the beautifull virgins for a wife unto Ahaſhueroſh, Eſter is found, whom he marrieth. Eſter 2.2, 9, 17. * Searching his recordes, he findeth the fidelitie of Mordecai. Eſter 6 2. wherefore he cauſeth him to be honoured, to the confuſion of Haman. Eſter 6.6, to 13.

Ahaua. *an eſſence, being, or generation.* A flood. Eze. 8.15,31.

Ahas
Achaz

Ahaz. *taking, apprehending, poſſeſſing, or ſeeing.* A king of Judah an Idolater, the ſonne of Jotham. 2. King. 16.1. called Eliezer. Luke 3.29. He maketh his ſonne to goe thorow the fire. 2.kin.16.3. & 2.Chr.28.3. He ſeeketh aide againſt his enemies, at the Aſſyrians, and not at God. 2.king.16.7. and 2.Chr. 28. 16. To pleaſe the king of Aſhur, hee leaueth the true ſeruice of God, and falleth to Idolatrie. 2.kin.16.12,13. and 2.chron. 28,23. God promiſeth him aide againſt the Syrians, and commandeth him to aſke a ſigne for confirmation thereof. Iſa.7.11. His death. 2.king.16.20. and 2.Chr.28.27. Alſo the name of the ſonne of Micah. 1.Chro.8.35.

Ahazi
Ahaſai

Ahazai. *idem* The ſonne of Meſhilemoth the ſonne of Immer. Nehe.11.13.

Ahazia
Ochozias

Ahaziah. *an apprehenſion or poſſeſſion of the Lord, or the ſight of the Lord.* A wicked king, who ſucceeded Ahab his father in the kingdome of Iſrael. 1.king.22. 40. Being ſicke, aſketh counſell at Baal-zebub, and dieth. 2.king. 1.2, to 18. Alſo Jehorams ſonne, who ſucceeded his father in the kingdome of Judah. 2.kin. 8.25. He fighteth with Joram king of Iſrael againſt Hazael king of Aram. 2.king.8.28. Jehu killeth him. 2.kin.9.27,42. Of his brethren ſlaine by Jehu. 2.kin. 10.14. By the will of God, he viſited Joram king of Iſrael, that he might be ſlaine by Jehu. 2.Chron.22. 6,7,8,9. Joaſh his ſonne was by Gods prouidence preſerued from Athaliahs crueltie. 2.Kin. 11. 2. and 2.Chro.22.11.

Aia
Aiia

Ahi. *my brother, or my brethren.* 1.Chro.7.34. Alſo a citie. Nehe.11.31.

Ahin

Ahian. *a brother of wine.* 1.Chro.7.19.

Abia
Ahiiah
Achias
Abias

Ahiah. *the Lords brother, or brother of the Lord* One of Salomons Scribes. 1.kin.4.3. Alſo a valiant man. 1.Chro.11.36. Alſo the father of Baaſha. 2.King.9. 9. Alſo Ahitubs ſonne. 1.Sam.14.3. Alſo a Prophet, who rent Jeroboams garment in xii. pieces. 1.Kings 11.30. and prophecied unto Jeroboams wife, her childes death, and her huſbands poſterities ruine. 1. Kings 14.2, to 20. He wrote a propheſie. 2.Chro.9.29. Alſo a mans name. 1.Chro.2.25.

Ahiam. *brother of the mother, or brother of a nation.* 2.Sam.23.33. 1.Chro.11.35.

Ahiezer. *brother of helpe, or the brothers helpe.* A Prince of the tribe of Dan. Numb. 1.12. & 2.25. & 7. 66. and 10.25. Alſo a valiant man. 1.Chro. 12.3.

Ahihud. *brother of vanity, or wittie brother, or brother of darkeneſſe, or ioy.* 1.Chro.8 7. Num. 34.27.

Ahicam
Achiam

Ahikam. *a brother ariſing, or auenging.* 2.King.22. 12. Jere.26.24.

Ahlab
Ahalab

Ahilab. *an heartie brother, or brethren of the heart, or milking, or fat.* A citie. Judges 1.31.

Ahilud. *a brother borne, or brother begotten.* The father of Joſaphat, Dauids recorder. 2.Sam.8.16.

Achimaas

Ahimaaz. *brother of counſell, or brother counſellour.* Father of Ahinoam Sauls wife. 1.Sam.14.50. Alſo the ſonne of Zadok. 2.Sam. 15. 27. who with Jonathan reueiled the counſaile of Ahitophel unto Dauid. 2.Samuel 17.21. he runneth faſter then Cuſhi, and ſheweth Dauid of the victorie. 2.Sa.18 19,21,23,28.

Achiman

Ahiman. *a prepared brother, or brother of the right hand, or brother mine, what?* One of þ ſonnes of Anak. Num.13.23. Joſh.15.14. Judg.1.10. Alſo a porter of the Temple. 1.Chro.9.17.

Achimelech

Ahimelech. *brother mine the king, or a kings brother, or of his counſaile.* A prieſt unto whom Dauid came to Nob 1.Sam. 22.9. called Ahiah. 1.Sam.14.3. looke 1.Chr.24.3. who being accuſed unto Saul, is ſent for, and becauſe he miniſtred unto Dauids neceſſitie, he with the other prieſts of Nob are put to death by Doeg 1.Sam.22,18. Alſo the ſonne of Abiathar. 2.Sam. 8.17. called Abimelech 1.Chro.18.16.

Achimoth

Ahimoth. *a brother of death, or a dead brother, or brother of dayes.* 1.Chro.6.25.

Abinadab

Ahinadab *a willing brother, or a brother of a vow, or brother of the prince.* The ſonne of Iddo. 1.Kin.4.14.

Achinoam

Ahinoam. *the brothers beautie.* The name of Sauls wife. 1 Sam.14.50 and 25.43.

Ahio. *his brother, or his brethren.* 1.chr.8,31. & 9.37. alſo the names of other. 1.Chro.8.14. & 2.Sam.6,3.

Ahior. *idem.* as Achior.

Ahirah

Ahira. *brother of iniquity, or of fellowſhip, or of a companion, or brother of a cattelkeper, or ſhepheard, or a rough or breaking brother.* A prince of Naphtali. Num.1.15.

Achiram

Ahiram *a brother of craft, or protection.* The ſonne of Beniamin. Num.26.38. of him came the Ahiramites.

Achiſamech

Ahiſamach. *brother of ſuſtentation.* Exod.35.34.

Achiſamec

Ahiſamah. *idem.* Exod.31.6.

Ahiſahar

Ahiſhahar, *brother of the morning, or dew, or brother of blackneſſe, or blacke brother.* The ſonnes ſonne of Beniamin. 1.Chro.7.10.

Ahiſar
Ahiſcar

Ahiſhar. *brother of the prince, brother of direction of a ſong. or a ſpying, or waiting brother.* A ruler of Salomons houſhold. 1.King.4.6.

Achitophel

Ahitophel. *brother of ruine, or a brother which lacketh, which is forſaken, or hath need, or a brother without ſalt, ſauour, wiſedome, or grace.* A counſailour of Dauid, who conſpired with Abſalom againſt him. 2. Sam.15.12. His counſaile was counted as an Oracle of God. 2.Sam.16.23. His counſaile giuen to Abſalom, was confounded by Huſhais contrary counſaile, by which meanes Abſalom periſhed. 2.Sam.17.1,7, 14. He hangeth himſelfe, becauſe his counſell was not accepted. 2.Sam.17.23.

Achitob

Ahitub. *brother of goodneſſe.* 1.Sam.14.3. & 22.11. 2.Sam.8.17.

Ahlah
Ohalai

Ahlai. *beſeeching, or expecting, or beginning, or ſorowing, or brother to me.* 1.Chro.2.31. and 11.41.

Ahoe
Ahoha

Ahoah. *a thiſtle, or thorne, or brotherhood, or fiſhhooke.* 1.Chro.8.4.

Ahohi. *a quicke, or liuing brother, a thiſtle, or my thorne.* The father of Dodo. 2.Sam. 23. 9. of whom came the Ahohites. 1.Chro.27.4.

Oolla

Aholah. *a manſion, or dwelling in her ſelf.* Eze.23.4

Ooliab

Aholiab. *the tabernacle, or tent of the father, or the highnes of the father.* The name of a ſingular workeman, ordeined of God, & repleniſhed with his ſpirit for the workemanſhip of the tabernacle. Exod.31.6,7, &c.

Ooliba

Aholibah. *my manſion in her.* Eze.23.4.

Oolibama
Aholibama

Aholibamah. *my tent, or famous manſion.* The wife of Eſau the daughter of Anah. Gen.36.2. Alſo a duke 1.Chro.1.52.

Ahrah, looke Ahara.

Ahumai. *a medow of waters, or brother of waters.* 1. Chro.4.2.

Oozam

Ahuzam. *their taking, or profeſſion, or viſion.* 1.ch.4 6

Ochozath

Ahuzzab. *poſſeſſion, apprehenſion, or collection, or viſion.* The friend of Abimelech the king of Gerar. Gene.26.26.

Hai

¶ Ai. *a heape, or laying on heapes* A citie whither ſpies were ſent by Joſhua. Joſh.7.2. The people whereof killed 36. of the Iſraelites, becauſe of Achans ſacriledge. Joſhua 7.5. God deliuereth it unto Joſhuas hands. Joſh 8,1. The king taken, and brought unto

Joſhua,

Ioſhua, is hanged on a tree. Ioſh.8.28. The citie burned, and the people ſlaine. Ioſh.8.19,20,21,22.

Aia
Aiiah
Abia
Aiah. *a vultur, rauen, or Alas, or where is it? or his yle.* The ſonne of Zibeon. Gen.36.24. & 1.Chro.1.40. Alſo the father of Ritzpah. 2.Sam.3.7. and 21.8.

Aiialon
Ahialon
Aialon. *an oke, or ſtrength.* A citie built by Rehoboam. 2.chro.11.10. Alſo a citie mentioned. Ioſh.19.42. & 21.24. Iudg.12.12. & 1.chro 6.69. & 8.13. 2.Chron. 28.18. Alſo a valley. Ioſh.10.12. Iudg.1.35.

Ai
Aiia. *idem.* as Ai. Nehe.11.31.

Ain. *an eye or fountaine.* A city in the bounds of Iudea on the eaſtſide thereof. Num.34.11. allotted to the tribe of Simeon. Ioſh.19.7. Mention is made thereof. Ioſh.15.32. It was giuen to the Leuites for a citie of refuge. Ioſh.21.16. by it Saul led his armie againſt the Philiſtims. 1.Sam.29.1. Ierome ſaith it was called Benhennim afterward.

Ai
Aiath. *an houre.* A city by ẏ which Sennaherib came againſt Ieruſalem. Iſai.10.28. called Ai. Nehe.7.32.

Acan
¶Akan. *idem* as Ahan. Gene.36.27.

Accub
Akkub *the print, or marke of a foot, where any creature hath gone. Alſo ſupplantatiō, crookednes, or lewdneſſe, or reward, or the heele of a foote.* 1.Chron.3.24. and 9.17 Ezra 2.24,45. Nehe.8.7. and 11.9.

Elmelech
Alamelech
¶Alammelech. *the kingdom of God, or the counſaile of God.* A citie in the tribe of Aſher. Ioſh 19.26.

Alamoth. an inſtrument, which ſome conſtrue to be a pſalterie. looke 1.Chro.15.20 Pſal.46.

Alcimus. *ſtrong or of ſtrēgth.* a wicked prieſt, who being a Iew became an infidel. He was made hie prieſt by Demetrius. 1 Mac.7.5,9. & became a cruel enemie to ẏ Iews, yet at lēgth died miſerably 1.Mac.9.55,56

Alamath
Almath
Alameth
Alemeth. *a hiding, or youth, or worlds, or vpon the dead.* a citie. 1.Chro.6.60 called Almon. Ioſh.21.18.

Alſo the ſonne of Becher. 1.chro.7.8. Alſo the ſonne of Iarah 1.Chro.8.36. and 9.42.

Alimis
Alemis. *ſtrength.* a citie. 1.Mac.5.26.

Alexander. *a helper of men, or moſt ſtrōg, or vertuous.* king of Macedonia, or Greece, who after that he had ſlaine Darius, parted ẏ kingdome into foure parts 1.Mac.1.1,2, to 12. looke Dan.7.6. & 8.5,6,9. & 11.3,4.

Alſo it was ẏ name of Antiochus Epiphanes ſonne, who reigned in Ptolemais. 1.Mac 10.1. who confederated himſelfe to Ionathan, & ſo made warre with Demetrius. 1.Mac.10.16,46. He & Ptolemeus king of Egypt ioyne in friendſhip together. 1.Mac.10.51,55. and afterward fall at diſſention. 1.Mac.11.3. He fleeth into Arabia, where his head was ſmitten off by Zabdiel, and ſent to Ptolemeus. 1.Mac.11.16,17.

Alſo the name of Simeon of Cyrene his ſonne, who caried Chriſt his croſſe. Marke 15.21. Alſo there is mention made of this name. Acts 4.6. and 19.33.

Alſo ẏ name of a Copperſmith who forſooke ẏ faith. 1.Tim.1.20. & wrought Paul much euil. 2.Tim.4.14.

Alexandria. in Hebrewe it is written *No*, which by interpretation is, *raw, irritation, or prohibition.* A citie. Ie.46.25. of whoſe people looke Act.6.9 who in greeke are called Alexandrians, which by interpretation is, *helpers of men, or moſt ſtrong, or vertuous men.* looke No

Almuggim
Algummim. a certaine tree which groweth in the foreſt Lebanon, ſome take it to be braſſel, looke in the margent of 2.Chro.2.8. called Almuggim. 1.King. 10.11. and 2.Chr.9.10,11.

Alian. *high.* The ſonne of Shobal. 1.Chron.1.40. called Aluan. Gen.36.23.

Allon. *oke, or ſtrong.* A mans name. 1.Chro.4.37. Alſo a citie. Ioſh.19.33.

Elon
Allon-Bacuth. The place where Deborah Rebekahs nurſe died. Gen.35 8.

Elmodad
Almodad. *the meaſure of God, or the entrie, or court of the beloued.* Gene.10.26.

Almon Diblathaim. *a hiding, or hidden in an heape of figge trees.* Num.33.46,47.
Helmon
Deblathaim

Almon. *hidden.* A citie. Ioſh.21.18.

Alpha and Omega. Reuel.1.8.

Alpheus. *the thouſand, or learned.* father of Iames ẏ Apoſtle. Mat.10.3. Mar.3.18. Luke 6.15. Act.1.13.
Alphæus

Aluah. *his riſing vp, or his highnes.* a Duke of Edom. Gen.36.40.
Alua

Aluan. *higher, or aloft, or in* the Syriak tongue, *peruerſe.* The ſonne of Shobal. Gen.36.23.

Aluſh. *a mingling together, or cōſperſion.* Nu.33.13.
Alus

¶Amad. *people of witneſſe, or a people euerlaſting, or a pray.* A citie. Ioſh.19.26.
Amaad

Amadathus, looke Hammedatha.

Amal. *labour, or iniquity.* 1.Chron.7.35.

Amalek. *a licking people, or ſmiting, or ſtriking people.* The ſonne of Eliphaz by Timna his concubine. Gen.36.12. of whom came the Amalekites mentioned. Gen.14.7. and 1.Sam.30.1.
Amalec

Amalek fighteth againſt Iſrael. Exodus 17.8. and ſo long as Moſes prayed feruently, the Iſraelites preuailed, and when his feruentnes ſlacked, the Amalekites preuailed. Exod.17.11. They diſcomfite Iſrael. Num.14.45. Iudges 6.2,3,6. They are diſcomfited. Exod.17.13. & ouercome. Iudg.7.25. 1.Sam.14.48. almoſt deſtroyed and rooted out. 1.Sam.15 3,7. as it was foretold. Exo.17.14. Num.24.20. and commanded. Deu.25.19. 1.Sam.15.3. were ouercome againe. 1.Sam.30.1, to 21. and laſt of all by the children of Simeon, vtterly deſtroyed. 1.Chro.4.41,42,43.

Amam. *mother, or feare of them.* A citie in the tribe of Iudah. Ioſh.15.24.

Aman. *trembling, murmuring, or grudging.* The ſonne of Amadathus. Eſter 12.6 & 3.1. who was exalted by Ahaſuerus, ſo as all men honoured him ſaue Mordecai. Eſter 3.2. therefore he ſought to deſtroy both him and all the Iewes. Eſt 5.6. * but yet by Gods prouidence they were preſerued, and Aman hanged. Eſter 7.9,10. His ten ſonnes alſo were hanged. Eſter 9.14. He is mentioned. Tob 14.10. Eſter 10.7.
Haman

Amanah. *faith, or trueth, or a nurſe.* a hill in Cilicia. Canticles 4.8.
Amana

Amariah. *the Lord ſaid, or the excellency of the Lord,* or out of the Syrian and Hebrew tongue, *the lambe of the Lord.* Great grandfather to Zephaniah the Prophet. Zeph.1.1. Alſo certaine mens names. 2.Chro.6.7,11,52. 2.Chro.31.15.
Amaria
Amarias
Ameri

Amaſa. *ſparing the people.* The ſonne of Abigail ſiſter to Dauid. 1.Chro.2.17. Chiefe captaine of Abſaloms hoſte in Ioabs ſtead. 2.Sam.17.25. and afterward captaine of Dauids hoſte. 2.Sam.19 13. ſlaine traiterouſly by Ioab. 2.Sam.20.9,10. Alſo a mans name. 2.Chro.28.12.

Amaſai. *ſtrong, or boyſtie.* 1.Chr.6.25,35. and 12.18. and 15.24.

Amaſhai. *the gift or preſent of the people.* The father of Nabath. 2.Chro.29.12.

Amaſhſi. and Amaſhſai. *the treading of the people.* Nehe.11.12,13.
Amaſſai

Amaſhiah. *the ſtrength of the Lord.* The father of Ioſhah. 1.Chro.4.34. Alſo the ſonne of Hilkiah. 1.chro.6.45. A wicked prieſt of Beth-el. Of whoſe practiſe and puniſhment, looke Amos 7.17.
Amaſia
Amaſias
Amaziah

Amaſiah. *the burden of the Lord.* 2.Chro.17.16. And the ſonne of Ioaſh. 2.Chro.25.1. who ſucceeded in the kingdome of Iudah. 2.Chr.24.27. 2.kin.12.21. he put to death thoſe that murthered his father. 2.Chr.25.3. 2.kin.14.5. He is warned by a Prophet not to put his truſt in worldly defence. 2.Chron.25.7. He diſcomfiteth the Edomites. 2.King.14.7. 2.Chro.23 11,12. He became an idolater, and is reproued therefore.
Amaſias
Amaziah
Amaſia

2. Chro.25.14,15. Hee is deliuered into his enemies hands, by the will of God. 2.Chro.25.20,23. and afterward put to death. 2.Chro.25.27. 2.King.14.19. He is alſo called Leui. Luk.3.29. He leaueth behind him Azariah his ſonne. 2.King.14.21. 2.Chro.26.1.

Admatha Amatha, *a cloud, or vapour of death.* One of the ſeuen counſellours of Ahaſhuerus. Eſter 1.14.

Iambri Amaziah, looke Amaſiah.

Ambri. *rebelling, or changing.* 1.Mac.9.39.

Amen. *be it, or ſo be it, or let it be done.* Deut.27.15. 1.Cor.14.16. Reuel.3.14. and 22.20,21. Mat.6.13. and 2.Cor.1.20.

Ami. *mother, or feare, or people.* Ezra 2.57.

Ammiud Ammihud Amihud. *people of praiſe, or confeſſion, or praiſe, or confeſſion with me.* father of Eliſhama a prince of the tribe of Ephraim. Num.1.10. Alſo the father of Shemuel. Num.34.20. Alſo the ſonne of Omri. 1.Chr.9.4.

Amminadab Aminadab. *a free people, or a vowing people, or prince of people.* The ſonne of Ram. 1.Chro.2.10. Mat.1.4. and father of Nahſhon. Numb.2.3. Exod.6.23. Ruth 4.20. Alſo the ſonne of Koath. 1.Chron.6.22. called Izhar. Exod.6.18,21.

Ammittai Amithi *true, or fearing.* The father of Ionah the Prophet. 2.King.14.25.

Amizabad. *the dowrie of the people.* 1.Chro.27.6.

Amma Ammah. *his people.* A hill where [illegible]hel Ioabs brother was ſlaine by Abner. 2.Sam.2.23,24.

Ammedatha, looke Hammedatha, and Eſter 8.5.

Ammi. *my people.* Hoſe.2.1.

Ammiel. *the people of God, or God with mee.* The ſonne of Gemalli Numb.13.13. Alſo the ſixt ſonne of Obed Edom. 1.Chro.26.5. Alſo the father of Bathſhua, Salomons mother. 1.Chro.3.5. Alſo the father of Machir of Lo-debar. 2.Sam.9.4,5.

Ammihud, looke Amihud.

Ammiur Ammihur. *people of libertie.* 2.Sam.13.37.

Amminadab looke Aminadab.

Amiſhadai Amiſſadai Ammiſhaddai. *the people of the almighty.* The father of Abiezer a prince of the tribe of Dan. Numb.1.12.

Amnon Ammonites Ammon. *a people, or the ſonne of my people.* A people. 1.Sam.14.47. 1.King 11.7. Iſa 11.14. who deſcended of Ben-ammi, the ſonne of Lot, and were called Ammonites, that is, *populous, or a multitude.* Gen.19.38. God commanded Iſrael not to war with them. Deut.2.18. and alſo not to ſuffer them to bee admitted into their fellowſhip, and why. Deut.23.3,4. Nehem.13.3. God deliuereth them into the hands of Iphtah. Iudg.11.32. They and the Moabites warre againſt Iehoſhaphat, and are miraculouſly conquered. 2.Chr.20.1, to 30. Their idoles Milcom and Molech. 1.king.11.5,7. 2.king 23.13. They recouer their land which was occupied by the Iſraelites. Iudg.10.7,8. They warre againſt Iabeſh Gilead, and would not make peace with them, except all the citizens would thruſt out their right eyes. 1.Sam.11.2. and were ouercome by Saul. 1.Sam.11.11. They are diſcomfited by Dauid, for the villanous entreating of his meſſēgers, ſent to comfort their king. 2.Sam.10.2,4,14. Dauid doth ſore afflict them. 2.Sam.8.12. and 12.29,30,31. God threatneth by his Prophets to puniſh them. Pſalme 83.7. Ier.46.1. Ezek.21.28. and 25.1,2. Amos 1.13,14.15. Zeph.2.8,9. They pay tribute vnto Vzziah. 2.Chron.26.8. Zelek one of Dauids valiant men was an Ammonite. 2.Sam.23.37. 1.Chron.11.39. The mother of Zabad who ſlewe Ioaſh the king, was an Ammoniteſſe. 2.Chro.24.26.

Hemona Ammonai. *our people.* a citie. Ioſh.18.24.

Aminon Ammon *faithful, or true, or an artificer, or nouriſher, or ſcholemaſter.* The name of Dauids firſt borne by Abinoam. 2.Samu.3.2. and 1.Chron.3.1. This man defloured his ſiſter Tamar. 2.Sam.13.1,14. for the which hee was afterward ſlaine by her brother Abſalom. 2.Sam.13.32.

Amok. *a valley, or depth.* The names of men. Nehe.12.7,20. Amoc

Amon. *faithfull true &c.* as *Ammon.* The ſonne of Manaſſeh an Idolater, who being King of Iudah, was ſlaine by his owne ſeruants. 2.Kin.21.18, to 24. called Elmodam Luk.3.28. He left behinde him the good king Ioſiah. 2.kin.21.26 & 22.1. Looke 1.Chro.3.14. 2.Chron.33.21,24. Iere.1.2. and 25.3. Zeph.1.1. Matth.1.10. Alſo the gouernour of the citie of Samaria, vnto whoſe cuſtodie Michaiah the Prophet was committed. 1.Kin.22.26,27. 2.Chron.18.25,26. Alſo a mans name. Nehe.7.59. Ammon

Amorites. *bitter people, or cruell rebels, or great pratlers, or talkatiue* A people. Ge.15.21. deſcended of Emori the ſon of Canaan. Ge.10.15,16. They are ſlaine by Chedorlaomer. Ge.14.7. They denie the Iſraelites paſſage thorow their countrey, & therfore were conquered, & the Iſraelites inhabited their cities. Nu 21.21,22,24,25,31,32. & 32.39. They kil yͤ Iſraelites. Deu.1,44. God cōmandeth yͤ Iſraelites to deſtroy them vtterly. & why. Deu.20.17,18. They make war with the Gibeonites, becauſe they had made peace wͭ Ioſhua: but God deliuereth them into Ioſhuahs hands. Ioſh.10.40. They became tributaries vnto yͤ family of Ioſeph. Iudg.1.35. God reſerueth them, &c. to proue the Iſraelites withal. Iudg.2.21,22. They, &c. became tributaries & bondmen vnto Salomon. 1.kin.9.20,21.

Amos *a burden, or burdened, or burdening.* A Prophet Amos 1.1. 2.Eſd.1.39. He was a fig gatherer. Amos 7.14 alſo the ſonne of Naum. Lu.3.25.

Amoz. *ſtrong, or mightie.* The father of Iſaiah the Prophet 2.King.19.2. and Iſa.1.1. Amos

Amphipolis *a city compaſſed, or a walled city.* A citie of Macedonia, by the which Paul trauailed. Act.17.1

Amplias. *make more.* A friend of S.Pauls. Rom.16.8.

Amram. *a high people.* The father of Moſes, Aaron, and Miriam. Exo.6.20. & 15.20. and 1.Chr.6.3. and 23.13 of him came the family of the Amramites. Num.3.27. 1.Chr.26.23. Hamram

Amran *an aſſe, or clay, or wine.* The ſon of Diſhon. 1.Chr.1.41. called Hemdam. Gen.36.26. Hamran

Amraphel. *ſpeaking deſtruction, or raine, or ſpeaking a ſecret, or iudgement.* King of Shinar. Gen.14.1.

Amzi. *ſtrong, or mighty.* The ſonne of Bani. 1.Chr.6.46. Amaſai

¶Anab. *a grape, or* out of the Syrian ſpeach, *a knot.* A citie in the mountaines. Ioſh.11.21 and 15.50.

Anah. *anſwering, or ſinging, or afflicting, or poore.* The father of Aholibamah, one of the wiues of Eſau. Gen.36.2,14,20, and 1.Chr.1.38. Ana Annas

Anaharath *drineſſe, or burning, or wrath, or neighing, or hoarſeneſſe, or* after the Syrian ſpeach, *ſtrangling, or ſuffocation.* A citie of yͤ tribe of Iſſachar. Ioſ.19.19. Anaharah

Aniah. Neh.10.22. Anaia

Anak. *a Giant.* Num.13.23,29. of whom came the Anakims or Giants. Deut.1.28. whom Ioſhua deſtroyed. Ioſh.11.21. Caleb expelled the three ſonnes of Anak from Hebron. Iudg.1.20. Enac Enecims

Anamim. *a fountaine, or the eye of waters, or an anſwere, or affliction, or a ſound of waters.* The ſonne of Mizraim Gen.10.13.

Anammelech. *anſwere, or the kings ſonne, or the affliction, or pouerty of the king, or of his counſailor.* The god of Sepharuaim. 2.Kin.17.31. Anamelch

Anan. *a cloude, or a propheſie, or diuination.* The name of a man. Neh.10.26. and 1.Eſd.5.30.

Anani. *a cloude, or a prophecying, or diuination.* A mans name. 1.Chr.3.24. Ezr.10.20.

Anania
Ananias

Ananiah. *the cloude of the Lord, or the diuination of the Lord.* A citie wherein the Beniamites dwelt after the captiuitie. Nehe.11.32. Alſo one of Uzziahs captaines, 2.Chr.26.11.

Alſo the name of him that with the conſent of his wife Sapphira, ſold land to the vſe of the Church and afterward reſerued part thereof to his owne vſe: who with his wife was puniſhed with ſudden death for lying to the holy Ghoſt. Actes 5.3, to 12.

Alſo the name of him that baptized S. Paul at Damaſcus. Acts 9.10, to 19.

Alſo the name of the high Prieſt, who cauſed Paul to be ſmitten vpon the mouth for ſpeaking his conſcience. Acts 23.1,2. and 24.1.

Alſo the name of the father of Elcia. Iudeth 8.1.

Alſo the names of men mentioned Nehe.3.23. and Dan.3.88.

Anath. *an anſwere, or a ſong, or affliction, or pouertie.* Iudg.3.31.

Anathema, Maranatha, 1.Cor.16.22.

Anathoth. *anſweres, or ſongs.* A citie wherein Ieremie was borne. Ier.1.1.& 29.27 looke Ioſh.21.18.& Iſa.10.30. The citizens whereof, becauſe they would not be reproued, God threatneth. Iere.11.21,22,23. In this citie Abiathar the Prieſt was borne. 1.Kin.2.26. Alſo the name of the ſonne of Becher. 1.Chr.7.8. Of him came the Anethothites. 1.Chr.27.12. looke Antothite.

Andreas

Andrew. *very ſtrong, or manly.* The name of Peters brother, who became firſt Iohns diſciple. Ioh.1.35.& afterward the diſciple of Chriſt. Iohn 1.37,40. Hee brought Peter firſt vnto Chriſt. Ioh.1.41,42. He and Peter be called from fiſhing vnto the office of preaching. Matth.4.18,19. Mar.1.16,17. Luke 5.10,11. He is made an Apoſtle with the other eleuen. Luke 6.13,14. Mar.3.13,14,18. and Mat.10.1,2. vnto whom Chriſt giueth power to preach, and doe miracles, &c. Mat.10.1.* Mar.6.7. Lu.9.1,2.

Andronicus. *a victorious man.* Hee ſlew Onias the high Prieſt contrary to his othe. 2.Mac.4.31,34,35. for which fact he was put to death at the commandement of Antiochus. 2.Mac.4.36,37,38. Alſo a worthy man to whom Paul wrote ſalutations. Rom.16.7.

Anem. *an anſwere, or ſong of them, or their affliction, or pouertie,* or after the Syrian, *a ſheepe of theirs.* A citie 1.Chr.6.73.

Aner. *an anſwere, or ſong of the candle or light, or afflicting the light.* the brother of Mamre & Eſchol. Ge.14.13. alſo a city in the tribe of Manaſſeh. 1.Ch.6.70.

Anian

Aniam. *a people, or the ſhip of people, or the ſorrow, or ſtrength of the people.* 1.Chr.7.19.

Anim

Anin. *Anſwerings, ſingings, or afflicted, or poore.* A citie. Ioſh.15.50.

Anna. *idem,* as Hannah. The daughter of Phanuel. Lu.2.36,37,38.

Annas. *idem.* as Anah. An high Prieſt, who ſent Chriſt bound vnto Caiaphas his father in law. Luke 3.2. Iohn 18.13. Acts 4.6.

Antichriſtus

Antichriſt. *for Chriſt, or againſt Chriſt.* He is a liar, & denieth that Ieſus is Chriſt. 1.Iohn 2.22. to be come in the fleſh. 1.Ioh.4.3. & therfore he is a deceiuer and falſe prophet, and ſo are all ſuch as they be. 2.Iohn 7. and 1.Ioh.2.26.& 4.1. Of his beginning, looke Dan.7.8.* Antiochus Epiphanes the king of Syria, bare a figure of him. Dan.11.31. of the power, qualities, miracles and kingdome of Antichriſt, and his miniſters, looke Pſal.10.1.* Eze.38.2.* & 39.1.* Dan.8.9.* & 9.27. Mat.24.24. Mar.13.27. Lu.21.8. Iohn 5.43. Act.20.29,30,31.& 1.Tim 4.1,2,3.& 2.Tim.3.1,2,3, to 10. 2.Pet.2.1.* & 3.3,4.* Reu 13.1,8.* & 14.8.

There were many Antichriſts in the time of Saint Iohn, and S. Iude, (as Gods elect) mingled among the true Chriſtians. 1. Iohn 2.18,19. Iude 4. Hee is called the man of ſinne. 2.Theſſ.2.3.& ſhal ſit as God in the Temple of God. 2.Theſ.2.4,9. Hee is a fooliſh ſhepheard. Zach.11.15,16. He ſhall be deſtroyed with the breath of Gods ſpirit, & preaching of the Goſpel. Iſa.11.4. 1.Theſſ.2.8. Reu.17.8,14.* and 18.1.* and 19,19,20. and 20.9,10.

Antioche

Antilibanus. *for, or againſt Libanus.* a high hill on the North ſide of Iudea againſt Libanus. Iudeth 1.7.

Antiochia. *for a chariot, or wagon, or a thing in ſtead of a chariot or wagon, or againſt a chariot or wagon.* There be two famous cities of this name: one in Syria, called Hamah. Zecha.9.2. wherein the name of Chriſtians firſt began. Actes 11.22,26. in the which Barnabas & Paul were ordeined preachers. Act.13.2,3 The other in the prouince of Piſidia, where Paul and Barnabas preached. Acts 13.14. Galat.2.11.

Antiochis. *idem.* as Antiochia. The concubine of Antiochus the noble. 2.Mac.4.30.

Antiochus
Epiphanes

Antiochus *idem* as Antiochia. a tyrant ſurnamed the noble, the ſon of Antiochus the great. He is called the wicked roote. 1.Mac.1.11. he ſubdueth both Egypt & Iudea 1.Mac.1.18,19.* he ſpoileth the Temple and waſteth the citie of Ieruſalem. 1.Mac.1.23,33.* and 2.Macca.5.15. Hee erected an idole vpon the altar of the Lord. 1.Macca.1.57. reade more Dan.1.9, to 15. Purpoſing to ranſacke the cities of Elimais and Perſepolis, he is repulſed by the citizens. 1.Macca.6.1,3,4. and 2.Mac.9.1,2. he is ſtriken with an incurable diſeaſe. 2.Mac.9.5, to 12. 1.Mac.6.8,9. hee repenteth fainedly. 1.Mac.6.11,13. 2.Mac.9.12. He prayeth vnto God who would not haue mercie vpon him. 2.Mac.9.13. but ſuffered him to die miſerably, & in a ſtrãge land. 1.Mac.6.13,16. 2.Mac.2.9,18,28.& 10.9.

Antiochus
Eupator

Alſo the aforeſayd Antiochus his ſonne ſurnamed Eupator, who was made king after him. 1.Macca.6.17. This man entreth Iudea with a great armie. 1.Mac.9.30,38. he brake his othe with Iſrael. 1.Mac.6.62. of his doings, reade 2.Mac.10.10.& 11.1.* and 12.1.* and 13.1.* He was ſlaine by Demetrius appointment. 1.Mac.7.2,3,4. and 2.Mac.14.2.

Antiochus
Sedetes

Alſo the name of Alexanders ſonne ſurnamed Zedetes, whõ Tryphon preferred to ỹ kingdom. 1.Mac.11.39,54.& afterward ſlew him traiterouſly. 1.Mac.13.31.& crowned himſelfe king of Aſia. 1.Mac.13.32.

Antiochus
Pius

Alſo the name of Demetrius Nicanor his ſonne ſurnamed Pius: who ioyned in friendſhip with Simon brother to Iudas Maccabeus, and purſued Tryphon. 1.Mac.15.1,2,11.

Antipas. *for all, or againſt all.* A faithfull Martyr. Reu.2.13. It was alſo the ſurname of Herod. Looke Herod.

Antipater. *for the father, or againſt the father.* One of the Ambaſſadors which Ionathan ſent to Rome. 1.Mac.12.16.

Antipatris. *idem,* as Antipater. A citie in the land of promiſe, which Herod the great called after Antipater his fathers name, whither S. Paul was led captiue. Acts 23.31.

Anathothia

Antothiiah. *anſwers, or ſongs of the Lord, or afflictions, or needes of the Lord.* The ſonne of Shaſhak. 1.Chr.8.24,25.

Anathothite

Antothite *an anſwere, or ſong, or afflictiõ, or pouerty, one of Anathoth.* 1.chr.11.28. look more in Anathoth.

Anob

Anub. *a grape,* or after the Syrian ſpeach, *a knot.* The ſonne of Coz. 1.Chron.4.8.

Aphedno
Apeddo

¶ Apadno *the wrath of iudgement, or the tabernacles of his palace.* Dan.11.45.

Apame
Apamia

Apamea. *expelling, or driuing, or chaſing away.* The concubine of king Darius. 1.Eſd.4.29.

Apelles. *idem* as Apamee. A man whom Paul commendeth. Rom. 16.10.

Hapharaim

Apharaim *digging, ſearching*, or *confounding the ſea.* A citie. Joſh. 19.9.

Apharſei

Apharſaie. *diuiding*, or *tearing in pieces.* Ezra. 4.9.

Apharſathchei

Apharſathcaie. *diuiding*, or *tearing aſunder peacocks.* Ezra 4.9.

Aparſachei

Apharſathcaie *idem.* Ezra. 5.6. and 6.6.

Aphec
Aphik

Aphek. *ſtrength, vigor*, or in the Syrian ſpeach, *going forth.* A citie. Joſh. 12.18. & 13.4. & 19.30, 31. & 1. Sam. 4.1. and 29.1. There Ben hadad king of Syria, was vanquiſhed. 1. King. 20.26, 29, 30. called Aphik. Judg. 1.31.

Apheca

Aphekah. *idem* as Aphek. Joſh. 15.53.

Aphia

Aphiah. *ſpeaking*, or *blowing.* 1. Sam. 9.1.

Ophrah

Aphrah. *duſt.* A citie. Joſh. 18.23. Micah 1.10.

Aphrica. in Hebrew *Put*, which may be interpreted *groſſe*, or *fat.* Nahum 3.9.

Aphrica. in Hebrew *Pul*, which may bee interpreted, *ruine*, or *fall*, or *a beane.* Iſa. 66.19.

Apollos
Apollo

Apollo. *leeſing*, or *a deſtroyer*, or *deſtroying.* A Jewe borne in Alexandria, who being both eloquent & mightie in the Scriptures, diſdained not to be further inſtructed in the way of the Lord, by a poore craftſman, named Aquila and Priſcilla his wife. Act. 18.24. *read 1. Cor. 1.12. & 3.4, 5, 6.

Apollonia *perdition*, or *deſtruction.* A citie in Macedonia, by which Paul paſſed. Act. 17.1.

Apollonius. *leeſing*, or *deſtroying.* The gouernour of Syria, whom Judas Maccabeus ſlew. 1. Mac. 3.10, 11. & 10.69. & 2. Mac. 3.5. Alſo the ſonne of Meneſtheus. 2. Mac. 4.21. Alſo ỹ ſonne of Geneus. 2. Mac. 12.2.

Apollyon. *idem.* looke Abaddon.

Apoſtles. looke the ſecond Table.

Apphaim

Appaim. *a countenance*, or *face*, or *furors*: or *the noſtrels*, or *bakers.* 1. Chro. 2.30.

Apphia. *bringing forth*, or *increaſing.* A deare ſiſter, whom Paul ſaluteth Philem. 2.

Appius. A market place where certaine brethren met Paul, at the firſt comming to Rome. Acts. 28.15.

¶ Aquila. *an Eagle.* The name of Pauls hoſt. 1. Cor. 16.19. Rom. 26.3. Acts 18.2, 3, 26.

¶ Ar. *a rearing vp*, or *watches.* A citie. Num. 21.15, 28. Deut. 2.9, 28. Iſa. 15.1.

Ara. *curſing*, or *ſeeing.* A mans name. 1. Chro. 7.38.

Araba

Arab. *multiplying*, or *ſowing ſedition*, or *a window*, or *Locuſt.* A citie. Joſh. 15.52.

Arabia. *euening*, or *euen*, or *ſweetneſſe*, or *a crowe*, or *deſert.* A countrey in Aſia the greater betweene Judea and Egypt, wherein dwel the Moabites, Ammonites, Idumeans, and many others. Ezek. 27.21. & 2. Chro. 21.16. and 22.1. and 26.7.

Alſo the name of a countrey called happie Arabia, whereof and of the inhabitants, called Sabeans, mention is made, 2. Chron. 9.14. Job 1.15. Pſalm. 72.10. where Paul preached. Gal. 1.17.

The deſtruction of the Arabians, (that is to ſay, the Moabites and Ammonites, who at this day are called Saracens) is foretold. Iſa. 21.13. looke more in Sheba.

Arad. *a wild aſſe*, or *a dragon*, in the Syrian ſpeach. A citie of Amorites apperteining to the tribe of Judah, wherein the children of Hobab, Moſes father in lawe dwelt. Num. 21.2. Joſh. 12.14. Judg. 1.16. Alſo a mans name. 1. Chron. 8.15.

Ara

Arah. *a way*, or *a trauailer.* Ezra 2.5.

Aram. *highneſſe*, or *ſublimity*, or *deceiuing, their curſe.* The ſonne of Shem. Gene. 10.22. of whom came the Aramites or Syrians. 2. Sam 1.5. Gene. 22.21. 1. Chro. 2.23. looke Syria and Syrians.

Alſo the ſonne of Shamar. 1. Chr. 7.34. Alſo the ſonne of Eſrom. Mat. 1.3. Luk. 3.33. called Ram. Ruth 4.19.

Aram Naharaim. A place. Gen. 24.10.

Aran. *an arke*, or *their malediction* Geneſ. 36.28. 1. Chron. 1.42.

Ararat. *malediction of trembling*, or after the Hebrew and Syrian, *a malediction*, or *light of a runner.* A mount in Armenia. Gen 8.4.

Araunah. *an arke*, or *ſong*, or *reioycing*, or *our light*, or *a curſe now.* A mans name, who ſold Dauid his threſhing floore, to build an altar in, to offer ſacrifice vpon, to appeaſe Gods wrath, as he comanded. 2. Sa. 24.18.*

Areuna

A ba. *foure.* The name of a citie called otherwiſe Hebron. Joſ. 14.15. Gen. 23.2. & 35.27. looke Kiriath-arba.

Arbah

Archangel. *principall*, or *excellent among the Angels.* 2. Eſo. 4.36. Jude 9. At the voice of the Archangel, and with the trumpet of God, the dead ſhall riſe againe. 2. Theſſ. 4.16.

Archelaus. *a prince of the people.* The ſonne of Herod. Mat. 2.22.

Archiataroth. *the longitude of crownes or circles.* Joſh. 16.2.

Archippus. *a prince*, or *gouernour of horſes.* A mans name Coloſſ. 3.17. fellow ſouldier with Paul. Philemon. 2.

Ard. *ruling*, or *deſcending.* The ſonne of Beniamin. Gen. 46.21. of whom came the Ardites. Num. 26.40.

Ared

Ardon. *ruling*, or *deſcending*, or *the iudgement of malediction.* Caleb his ſonne. 1. Chro. 2.18.

Ariel
Arielites

Areli. *the Altar*, or *light of God*, or *the ſight of God.* The ſonne of God. Gen. 46.16. of whom came the Arelites. Num. 26.17.

Areopagita. Acts 17.34. looke Denis.

Areta

Aretas. *vertuous* 2. Mac. 5.8 and 2. Cor. 11.32.

Aretha

Ariel. *the Altar or lyon of God*, or *the light of God.* looke Iſai. 29.1. in the margent. Alſo the name of a man, Ezra 8.16.

Arimathea. *a lyon dead vnto God*, or *the light of the Lords death.* A citie in the tribe of Ephraim. Mat. 27.57. Mar. 15.43. Luke 23.51. Joh. 19.38. which is called Dumah. Joſ. 15.52. and Arumah. Judg. 9.41. and Rumah. 2. king. 23.36. which citie Euſebius affirmeth is otherwiſe called Remphis.

Arioch. *long*, or *ſatietie*, or *thy drunkenneſſe and the lion.* Gen. 14.1. and Dan. 2.14.

Ariſtarchus. *a right good prince*, or *the beſt prince.* A companion and priſoner of Pauls. Acts 19.29. and 27.2. and Coloſ. 4.10.

Ariſtobulus. *a very good*, or *the beſt counſellour.* The maſter of Ptolome. 2. Mac. 1.10. Alſo read Rom. 16.10. Acts 12.1. in the margent.

Armagedon. *the hil of the Goſpel*, or *Goſpelling*, or *the hill of apples*, or *fruit, meaning the elect.* The name of a place. Reuel. 16.16.

Arnon. *reioycing*, or *leaping for ioy*, or *their arke*, or *the light of the Sunne*: or *the light*, or *curſe permanent*, or *eternall.* A flood or riuer. Numb. 21.14. Deut 2.24. Joſh. 12.12. and 13.9. Judg. 11.13. Alſo a citie. Joſh. 21.13. Numb. 21.13.

Arod. *idem* as Ard. The ſonne of Gad. Gene 46.14. of whom came the Arodites. Numb. 26.17.

Arodi

Aroer. *the watch of watches*, or *raiſing vp of watches.* A citie. Num. 32.34. De. 2.36. Joſ. 12.2. & 13.9, 16, 25. Jud. 11.26. 1. Sam. 30.28. 2. Sã. 24.5. & 2. kin. 10.33. Iſa. 17.2. The citizens called Aroerites. 1. Chro 11.44.

Arphaxad

Arpachſhad. *healing.* The ſonne of Shem. Gene. 10.22. Luke 3.36. his ſtocke. Gene. 11.12. * Alſo a king whom Nabuchodonoſor vanquiſhed. Judith 1.1.*.

Arphad

Arpad. *the light of redemption.* An Iſland in Phenicia, neere Damaſcus. 2. kin. 18.34. and 12.13. Iſa. 10.9. Jere. 49.23.

Arſaces. *lifting vp the ſhield*, or *the lifting vp of the ſhield.* 1. Mac. 14.5. and 15.22.

Artaxerxes Atahſhaſhte — Artahſhaſhte *light, or malediction, or feruent to ſpoile.* the generall name of the kings of Perſia, as Ceſar was to the Emperours of Rome, reade Ezra 4.7. and 7.1. Nehe.2.1.& 5.14.& 13 6. looke Ahaſhueroſh.

Artemas — Artemas *whole, or ſound, or ſightly, or without fault.* Tit.3.22.

Arumah *idem* as Rumas, looke Arimathea.

¶ Aſa. *a Phyſition, or healer of ſickneſſes.* the king of Judah who ſucceeded his father Abiam. 1.King.15.8. and 2.Chr.14 1.& 1.Chro.3. 10 He deſtroieth the high places, and exhorteth the people to ſeeke the Lord. 2. Chro.14 3,4. For feare of Baaſha king of Iſrael, hee entreth into couenant with Ben-hadad king of Syria. 1 King.15.17, to 22. and 2.Chron.16.1, to 7. and was reproued therefore, and for truſting rather in the helpe of men, then in the ayde of God. 2.Chro.16.7 Hee obtaineth victorie againſt the Ethiopians. 2.Chron.14. 9.* & 16.8. His briefe and faithfull prayer. 2.Chro.14. 11. Hee depoſed his mother from her regencie, & why. 2.Chr.15.16. 1 Kin.15.13. In his age he was ſicke of the goute. 1.kin.15.23.& 2.Chro.16.32. He dieth and his ſonne Jehoſhaphat ſucceedeth him. 1.King.15.24. & 2 Chr.16 13.& 17.1. Alſo a mans name. 1.chr.9.16.

Aſael — Aſahel. *God hath wrought.* Joabs brother, who purſuing Abner, truſting to his lightneſſe of foote, was by him ſlaine. 2.Sam.2.19, to 24. He is buried in the ſepulchre of his father. 2.Sam.2.32. Alſo other mens names. Ezra 10.15 Tobit 1.

Aſahiah — Aſaiah *the Lord hath wrought.* Certain mens names. 1.Chro 4.36.& 6.30. and 9.5 & 15.6. 2.King 22.12.

Aſaph. *gathering.* A renoumed chaunter of Dauids, brother to Heman, looke 1.Chro.6.39. and 15 9.& 16.5. and 25 1. Alſo other mens names. 1.Chro.9.15. 2.kin. 18.18 1.Chro.26.1.

Aſrael — Aſareel. *the beatitude of God* 1.chr 4.16. A great city.

Aſeneth — Aſenah *a peril, or thing unfortunate.* The daughter of Poti-pherah, and wife of Joſeph Gen.41.45.

Haſabia Haſabias Haſhabiah — Aſhabiah. *numeration, or eſtimation, or the cogitation. or workemanſhip of the Lord, or ſpeede, or ſilence in the Lord.* The ſonne of Amazia. 1.Chron.6.45. a chiefe man of the Leuites. 1.Chron 25.3. 2.Chro.35.9.

Aſan — Aſhan *a fume, or ſmoke.* A city. Joſh.15.42 and 19 7. and 1.Chro.4.32. and 6.59.

Aſarela — Aſharelah *the bleſſedneſſe of God.* 1.Chro 25.2.

Aſabel — Aſhbel *an olde fire.* The ſonnes of Beniamin. Gen. 46.21. 1 Chr.8.1. called Jediael. 1.Chro.7. of him came the Aſhbelites. Num 26.38.

Aſcenez Aſhkenaz — Aſhchenaz. *fire as it were diſtilling, or as it were ſprinkling.* The ſonne of Gomer Gen.10.3. alſo a countrey. Jere.51.27.

Azotus Aſdod — Aſhdod *idem* as Aſhedoth following. Joſh.11.22. & 15.46. The inhabitants called Aſhdodites. Joſh 13.3. and Aſhdodims. Nehe.4.7 and 13.23. looke Azotus.

Aſedoth — Aſhedoth. *a robbing of a countrey, or the fire of the beloued, or the fire of the fathers brother.* A place. Joſh.13. 23. and 10.46. and 12 8. looke Azotus.

Aſer — Aſher. *bleſſedneſſe, or felicitie.* The ſonne of Jaakob by Zilpah. Gen.30.12,13. of whoſe poſteritie and heritage, looke Gen.46.17,18. and 1.Chro.7.30. Joſh. 19. 24. to 32. His bleſſing. Deut.33. 24.25. Gene.49. 20. He did not caſt out the inhabitants of Accho nor Zidon. Judg.1.31,32.

Aſeroth — Aſheroth. *trees, or woods.* An idole whom the Iſraelites ſerued, and therefore were puniſhed, Judg.3.7,8.

Aſiel — Aſhiel. *the worke of God.* 1.Chron.4.35.

Aſima — Aſhima. *the fire of the ſea, or the offence.* An idole. 1. King.17.30.

Askelon Aſcalon — Aſhkelon. *the fire of infamie, or a weiging thing, or ballance* A great city which Judah tooke. Judg.1.18. and Samſon ſlewe therein thirty men. Judg.14.19. read Joſh.13.3. Jere.25.20. Amos 1,8. Zep.2.4. Zech. 9.5. Judith 2.18, and 1.Mac.10.86.

Aſnath *mutation, fire now.* A citie. Joſh.15.33. — Aſena

Aſhniath. *iteration, or ſecundation.* A city. Joſh.15.43. — Eſna

Aſhriel, *idem* as Aſareel. The ſonne of Manaſſeh. 1.Chro 7.14. of whom came the Aſrielites. Numb.26. 31. he is called Aſriel. Joſh.17.2. and 1.Chro.5.24. — Aſriel Eſriel Azriel

Aſhtaroth. *flockes, or riches.* A citie of Moab. Deut. 1.4. Joſ.9.10.& 12.4.& 13.12. The giants whom Chedor-laomer ſlewe, inhabited this citie and the borders thereof. Gen.14.5. which was giuen to the Leuites. 1. Chro.6.71. The inhabitants called Aſhterathites. 1. Chro.11.44. Alſo an idole of the Philiſtims whom the Iſraelites honoured. 1.Sam.7.3,5. Judg.2.13. and ſo did Salomon. 1.King.11 5. and 2.King.23.13. — Aſtaroth Aſhtoreth

Aſhtaroth karnaim. Aſhtaroth *flockes, or riches,* Karnaim, *hornes,* meaning thereby, *the people of the citie of Aſhtaroth.* Gen.14.5. — Aſtaroth and Carnaim

Aſhtemoth *the fire of diuination, or conſummation, or the fire of perfection, or ſimplicitie.* a citie in the tribe of Judah. Joſh.15.50. — Iſhtemo

Aſhuath *doing, or making veſtiments.* 1.Chron.7.33. — Aſoth

Aſhur. or Aſſhur. *bleſſed, or traueiling, or beholding.* The ſonne of Shem Gene.10.21. Hee came from the land of Shinar. Gen.10,11. — Aſſur

Alſo a countrey. Iſa.7.17,18,20. The people called Aſſyrians. Iſai.8.4.7. The land is fertile. 2.King.18. 32. Ahaz being faithleſſe ſeeketh ayde at the king of Aſſhur. 2.King.16.7. The king of Aſſhur taketh Samaria. 2.Kin.17.6. Hezekiah yeeldeth unto Saneherib king of Aſſhur. 2.Kin.18.13,14. * The Lord puniſheth the Aſſyrians, as they did the Jewes, to the ende they might learne that they were able to doe nothing of themſelues. Iſai.10.12,13. * The deſtruction of the Aſſyrians is foretolde. Iſa 17.12. and 30.31. and Nahum 1.2.* — Aſſyrian

Aſia *full of mire, or dirtie, or full of ſlime, or muddy.* A Countrey called the leſſer Aſia, conteining Phrygia, Pamphilia, Cilicia, Lycaonia, Galatia, &c. It is thought now to be under the ſubiection of the Turke. Act 2.9. Into it Paul was forbidden to go and preach, by the holy Ghoſt. Acts 16.16. Paul abode in Aſia for a time, and there preached the Goſpel. Act.19.9,10,22. Paul reciteth what he has ſuffred in Aſia. 2.Cor.1.8,9.

Aſiel looke Aſhiel. — Aſael

Askelon. looke Aſhkelon.

Aſmaueth. *a ſtrong death, or buck Goat, or the ſtrength of death.* 1.Chron.12.3. called Azmaueth. 2.Sam.23. 31. looke 1.Chro.8.36.& 9.42. and 11.33. Ezra 2.24. — Azmaueth Aſmoth

Aſmodeus. *a deſtroyer, or abounding in ſinne, or meaſuring the fire.* An euil ſpirit. Tob 3.8.

Aſhurim *waite layers, or bleſſed, or ſlowe goers, or beholders, or lookers on.* Gen.25.3. — Aſſurim

Aſſir *bound, or impriſoned,* or in the Syrian ſpeach, *prohibited.* The ſonne of Korah. Exo.6 24. 1.chro.6.22. — Aſer Aſir

Aſſos *an appropinquation, or comming neere unto.* A citie. Acts 20.13. — Aſſon

Aſſuerus. looke Ahaſueros, and Tobit 14.15.

Aſtyages. *a leader, or gouernour of the citie, or the Duke* The name of the king of Perſia. Dan.9.1.

Aſuppim. *the counſel of Elders.* 1.Chro.26.15. — Aſuphim

Aſyncritus. *incomparable.* Rom.16.14.

¶ Atarath, or Atarta *a crowne.* 1.Chro.2.26. — Attarias

Ataroth. *crownes, or a quill to make one drunke, or to fil one withal,* or after the Hebrew or Syrian ſpeeches, *the counſel of making one drunk, or ful.* Nu.32.3,34,35. — Attroth

Ater. *the left hand, or ſhut.* Ezra 2.16,42. — Ather

Athach *thy houre, or thy time.* A citie. 1.Sam.30.30.

Athiah. *the houre, or time of the Lord.* Nehe.11.4.

Athaliah. *the houre, or time of the Lord.* The daughter of Omri king of Iſrael, and mother to Ahaziah the king of Judah, 2.king.8.26, Deſtroying all the ſtocke royal, — Athalia royall which ſhee could come by, ſhee ruled the land of Iudah, and laſt of all was ſlaine her ſelfe. 2 Kin. 11.1, 2.* and 2. Chron. 22.10.* and 31.1.*

Athalai

Athlai. *my houre, or my time, or time vnto me.* A mans name. Ezra. 10.28.

Attai. *idem.* The name of certaine men. 1. Chron. 2. 35.12.11.

Attalia *encreaſing, or nouriſhing.* A citie in Pamphilia, builded by Ptolemeus Philadelphus, by which Paul and Barnabas iourneyed. Act. 14.25.

Attalus. *increaſed, or nouriſhed.* 1. Mac. 15 22.

Ethei
Ethi
Ethai

Atthai. *houre, time, or ready.* 2. Chron. 11.20.

Athens, *without encreaſe, or of Mineru*[illegible] *or Mineruales.* A famous citie in Achaia, whither Paul was conducted. Act. 17.15. Where he ſeeing the people addicted to idolatrie, &c. diſputed and preached. Actes 17. 16.* The citizens called Athenians. Act. 17.21.

Athenobius. *the loue of Minerua.* The Ambaſſadour which Antiochus ſent vnto Simon: of his meſſage and anſwere, looke 1. Mac. 15.28, to 37.

Atheiſts. *people without God.* So called becauſe they be ſuch as thinke there is no God: of their diſpoſition and qualities, looke Ephe. 2.12. & 2. Pet. 3.3 and in the word Epicures in the ſecond Table, & Wiſd. 2. 1, to 23.

Attroth Addar Atroth. *idem* as Ataroth, and Addar is interpreted, *the cloke, or power, or greatneſſe.* Ioſh. 16.5.

Auah
Aia
On
Heliopolis

¶ Aua, or Auah. *iniquitie.* A citie. 2. kin. 17.24. called Auah. 2. king. 18.34. and 16.13. Iſa. 37.13.

Auen *iniquitie.* in Hebrew *On,* which is interpreted, *ſorow, or ſadneſſe, or ſtrength.* in Greeke *Heliopolis,* which is interpreted, *the citie of the ſunne.* A citie of Egypt, otherwiſe called Thebæ. Reade Ezek. 30.17. alſo an idole. Ioſh. 10.8.

Auguſtus properly ſignifieth *luckie.* Alſo it may ſignifie *conſecrated, ſanctified, noble, mightie, royall, reuerent, worſhipfull, or of great magnificence.* Which name is onely vſed not for the firſt (ſo called for his good ſucceſſe) but alſo for a ſirname vnto all the Romane emperors. Acts 25.21. In the 42 yere of Auguſtus reigne, Chriſt our Sauiour was borne. Luke. 2.1, 6.7.

Auim. *wicked men, or peruerſe.* A citie. Ioſhu. 2.23. whoſe citizens were called Auims. Deut. 2.23. whoſe god was Nibhaz. 2. king. 17.31.

Auith. *wicked, or peruerſe, or naughtie, or ouerthwart.* A citie. Gen. 36.35. Auites a people. Ioſh. 13 3.

¶ Aza. *ſtrength, or a Goate.* Ezra. 2.47.

Vzzah
Azanias

Azaniah. *hearkening the Lord, or the weapons of the Lord.* Nehe. 10.9.

Azariel
Azriel
Azarias
Aſarias

Azareel. *the helpe of God.* 1. Chro. 12.6. Ezra. 10.47. Ioſh. 17.2. and 1. Chro. 4.24.

Azariah. *helpe of the Lord.* The ſonne of Amaziah king of Iudah. 2. King. 14.21. who is called Vzziah. 2. Chron. 26 1. he for vſurping the Prieſtes office was ſtriken with lepry and ſo dyed. 2. king. 15.5. and 2. Chro. 26.16, to 22. he is called Ozias. Matth. 1.8. Alſo hee is called Matthat. Luke 3.29.

Alſo a Prophet, by whoſe exhortation Aſa ſought to reforme religion. 2. Chro. 15.1.* Alſo the high Prieſt, which with others withſtood king Vzziah. 2. Chro. 26. 17, 18. Alſo the name of Ethans ſonne. 1. Chr. 2.8. alſo a companion of Daniels. Dan. 2.17. alſo the name of others. 1. king. 4.2, 5. & 1. Chr. 6.10, 13. & 2. Chron. 28.12. and 31.13. Ezra. 7.1, 3. Nehe. 3.23. & 7.7. and 12.33.

Azariel, looke Azareel. 1. Chro. 27.22.

Azaricam
Azricam
Azazias
Azazziah

Azaricam. *helpe riſing vp, or reuenging, or voyde ſtrength.* A mans name. Nehe. 11.14.

Azaz. *a ſtrong one* 1. Chr. 5.8.

Azaziah. *the ſtrength of the Lord.* 1. Chro. 15.21, and 27.20.

Azgad. *a ſtrong hoſte, or ſtrength of felicitie.* Ezra. 2. 12, and 8.22. Nehe. 10.15.

Aziza. *ſtrength, or of ſtrength.* Ezra. 10.27.

Azmaueth. looke Almaueth.

Aſemona

Azmon. *bone of a bone, or our ſtrength.* A citie. Num. 34.4. Ioſh. 15.4.

Azanoth-thabor

Aznoth-tabor. *the eares of election or of puritie, or after the Hebrew or Syrian ſpeech. the eares of contrition, or breaking.* a citie. Ioſh. 19.34.

Azor. *a helper, or entrie, or court.* or after the Syrian, *conuerted.* a place 1. Macc. 11.67. Alſo the ſonne of Eliacim. Matth. 1.13.

Aſdod

Azotus, in Hebrewe *Aſhdod.* A famous citie in the land of Paleſtine, betweene Aſhkelon & Ioppe, wherin Giants dwelt, which citie Ioſhua wanne. Ioſh. 11.22. It was one of the fiue principall cities mentioned. 1. Sam. 6.17 reade Ierem. 25.20. Amos. 1. 8. Zeph. 2.4. Zec. 9 6. Iſa. 20.1. and 2. Chro. 26.6. In this citie alſo, Philip preached Chriſt. Acts. 1.43. looke Aſhdod.

Azariah *the helpe of the Lord.* 2. Chro. 29.12.

Azareel
Azarel

Azael. *the helpe of God.* 1. Chron. 12.6. and 27.22. looke Aſhriel. Ezra. 10.41. Nehe. 11.13. Iere. 36 26.

Azrikam. *idem.* as Azarikam. 1. Chro 3.23. and 8.38.

Azubah. *forſaken.* 1. king. 22.42. 1. Chro. 2.18.

Azur. *holpen, or helper.* Iere. 28.1. Ezek. 11.1.

Azzah. *ſtrong, or a bucke goate.* Gen. 10.19. Ioſh. 10. 41. 1. king. 4.24. Iudg. 1.18. and 16.1, 2. 1. Chron. 7.28. Iere. 25.20.

Ozan

Azzan. *their ſtrength.* Num. 34.26.

Azur

Azzar. *idem,* as Azur. Nehe. 10.17.

B.

Beel
Baalim

BAal Bealim. *the idole, or idoles, or Lorde, or Lords, or gouerning, or poſſeſſing.* The idole of the Sidonians, or a generall name to all idoles, becauſe they were as the Lords and owners of all their worſhipers. Num. 21.41. Iudg. 2.11, 13. and 3.7. and 6.25. and 8.33. 1. Chro. 4.33. Ier. 2.8. 1. king. 16.32. and 18.19.* 2. king. 10.18, to 29. and 11.18. and 17.26. and 23.4, 20. 2. Chr. 23.17. alſo the name of certaine men. 1. Chron. 5.5. and 8.30. and 9.36.

Baala
Baalath

Baalah. *ruling him, or his idole, or ſubiected, or poſſeſſed.* A citie and mount in the tribe of Iudah. Ioſh. 15. 9, 11. Alſo a citie in the tribe of Dan. Ioſh. 19.44. called Baalah. 1. kings 9.18.

Baalath Beer. *ſubiected pit.* Ioſh. 19.8.

Baalberith. *the idole of a couenant, or gouerning, or poſſeſſing the couenant.* Iudg 8.33. and 9.4.

Baal-gad, *the idole of fortune, or felicitie.* a citie vnder mount Hermon, Ioſ. 11.17. called Bahalgad. Ioſ. 13.5.

Bahal haman

Baal-hamon. Cant. 8.11.

Balanan

Baal-hanan. Gen. 36.38. and 1. Chro. 2.49.

Baal-hazo

Baal-hazor. *a poſſeſſour of grace, or of a gift.* 2. Sam. 13 23.

Baal-hermon. *a poſſeſſour of deſtruction, or of a thing curſed, or dedicated, or conſecrated, viz. vnto God.* A hill. Iudg. 3.3.

Baali. *my idole, or maſter, or Lord ouer mee, or gouerning, or poſſeſſing me.* Hoſ. 2.16.

Beelida
Elada

Baal-iada. *an open or manifeſt idole, or a maſter gouernour, or poſſeſſor of knowledge.* The ſonne of Dauid. 1. Chron. 14.7.

Baalim, looke Baal. The name of certaine Idoles. 1. Sam. 7.4. 2. Chr 28.2. Iere. 2.23.

Baalis, *idem* as Baalim, King of the Ammonites. Iere. 40.14.

Beel meon

Baal meon. *the Lord, or maſter of the houſe, or gouerning, or poſſeſſing the houſe, or the idole of ſin, or gouernment of ſin.* a citie. Num. 32.38. 2 Chr. 5.8. Ezek. 25.9.

Beel-phegor
Baal-pharaſim

Baal-peor. *the idole, or Lord of Peor.* An idole. Num. 23.3. whom who ſo followed was deſtroyed. Deut. 4.3. Ioſh. 22.17. reade Hoſe. 9.10. This idole was called of the Gentiles, Priapus.

Baal-pharaſim

Baal-perazim. *the idole of diuiſion, or gouerning, or poſſeſſing*

poſſeſſing diuiſions,&c. A place: why it was ſo called. 2.Sam.5.20.1.Chro.14.11.

Baal-ſaliſa Baal-ſhaliſha. *the threefolde, or principall idole.* 2.Kings 4.42.

Baal-thamar Baal-tamar. *the idole of the palme tree.* A village. Iudg.20.33.

Beel-zebub Baal-zebub. *the idole, or poſſeſſor of flies, or the maſter of flies.* An idole vnto whom Ahaziah being ſicke had recourſe 2.king.1.2,3. The Iewes ſaide that Ieſus Chriſt wrought his miracles through Beelzebub, Mat.9.34. Marke 3.22. Luke 11.15. Matth 10,25.

Beel-zephon Baal zephon. *the ſouth, or hidden idole.* A citie. Exod.14.2. Num.33,7.

Baana Baana *in affliction, or anſwering.* One of Iſh-boſheths captaines. 2.Sam.4.2. who with Rechab his other captaine, traiterouſly ſlew their maſter, and were therefore ſlaine at Dauids commandement. 2.Sam.4.5.* Alſo the father of Heleb one of Dauids worthies. 2.Sam.23.29. Alſo the ſonne of Ahilud, one of Salomons twelue chiefe officers. 1.king.4.12.

Bara Baara. *a flame, or purging.* 1.Chro 8 8.

Baala Baaſeiah. *in making, or preſſing together.* 1.Chr.6 40.

Baaſa Baaſha *idem.* A king of Iſrael who ſlewe Nadab, and reigned in his ſtead, 1.kings 15.28. He deſtroyeth the houſe of Ieroboam, according to Gods commandement. 1.Kings 15.29 The Prophet Iehu denounceth Gods iudgement againſt him and his houſe. 1.King.16.2,3,4. He maketh warre with Aſa king of Iudah all his dayes. 1.King.15.16 He dieth and Elah his ſonne ſucceedeth. 1.King 16.6.

Babylon Babel, and Babylon, *confuſion, or mingling, or tranſlation.* the name of a citie. Gene.10.10. ſo named of the confuſion of tongues. Gene.11.4,9. This citie ſituated in Chaldea in the field of Shinar, North from the land of Iudea, was the principall citie of the kingdome of the Chaldeans, whereof Nimrod the tyrant firſt vſurped the gouernment. Gen.10 8,9,10. Unto this citie the Iſraelites were caried captiues: and ſo remained for the ſpace of 70.yeeres, according as it was prophecied of. Leuit.26.25. Deut.4.26,27,28. & 28 25,36. & 2.king.20 17,18. and 24 2. and 25 1, to 22. and 2 Chro.36.6, to 22 Matth.1.17. Iſa.5 5,6,25.* and 7.8. Ier.1,14.* and 16.13.* & 20.4,5,6. & 25.11. Eze.7.1.* and 22.1.* and 22.1.* Mic 4.10. Haba 1.6, to 12. Baruch 6.1.* The cauſe of their captiuitie. 2.kings 17.6.* Iere.32.29, to 37. Deliuerance out of this captiuitie, promiſed and prophecied of Leuit.26.40.* Deut.4.29, to 41. and 30 1, to 11. 1.king.8.34,47,48, to 54. and 9 3. 2.Chro.6.36. to 40. and 7.14,15,16. Iſa 14.2. and 40.1,2. and 43.5,6 & 48.20. Iere.12.14,15. and 16,15. and 24.5. & 15.12. and 25.13. and 19.10. and 30 3. and 31.23,24. to 31 & 33 14,15,37. and 46.27,28. Eze 11.17, to 22. Dan 9 25. Baruch 6.2. and alſo fulfilled. 2.Chron.36.23. Ezra.1.1.* and 2.1.* and 1.Eſdra.2.1, to 16. the God of the Babylonians was Succoth Benoth. 2.kings 17.30.

All nations haue drunken of the wine of the wrath of the fornications of Babylon. Reue.18.3. It is become the habitation of deuils, and the holde of foule ſpirits. Reu.18.2. Her merchants were the great men of the earth, and all nations were deceiued with her inchantments Reuel.18.23. Utter deſtruction is prophecied againſt her, and her fauourers. Pſa.137.8,9. Iſa 13.1.* and 14.22. and 21.1, to 13 and 25.10 and 47.1.* Iere.25.12.* and 50.1,2.* and 51.1.* Habak.2.16. Reuel.14.8. and 16.10 19 and 17.1,2.* and 18.2 10,21. The Prophets and Apoſtles reioyce at her deſtruction. Reue.18.20. S. Peter wrote his Epiſtle from Babylon. 1.Pet.5.13. Babylon put for Damaſcus. Act.7.43.

Bacchides *a drunkard, or one that holdeth of Bacchus.* A captaine of King Demetrius armie, 1.Macca.7.8, who both traiterouſly ſlewe the Iewes that truſted in him. 1.Mac.7.10, to 21. and alſo Iudas Maccabeus. 1.Mac 9.28. And yet afterward was diſcomfited by Simon. 1.Mac.9.67,68.

Bacenor Bacchenor, *a drunken, or wine bibbing man.* 2.Macc.12 35.

Badaiah *the Lord alone* Ezra.10.35.

Vagoas Bagoas. *the inward, or moſt ſecrete, or aduanced, or lifted vp, or bodily, or one that hath a body.* Holofernes chamberlaine, who was ſent to Iudith, to perſwade her to lie with his maſter. Iudith 12,11,12,13. and 13.1,2.

Bileam Balaam *the antiquitie, or ancient of the people, or without the people, or the deuourer, or deſtruction of them.* The name of a Prophet, the ſon of Beor, whom Balak king of Moab hired to curſe the people of God. Num.22.5.6.* God forbade him both the going with Balaks meſſengers, and the curſing of his people. Num.22.12.* Balaam could not curſe Gods people, againſt his wil. Num.22.18 and therfore bleſſed them. Num.23.7, to 13 Ioſh.24.9,10. Prophecying of the great proſperitie that ſhoulde come to the Iſraelites. Num.24.5, to 10. He foretelleth the comming of Chriſt. Num.24.17 he is ſlain among the Midianites. Num.31.8. Hee loued the wages of vnrighteouſneſſe, and therefore was rebuked of the dumme aſſe. 2.Pet.2.15.16. Iude 11. Hee taught Balak to lay a ſtumbling blocke before the children of Iſrael. Reue.2.14.

Baladan. *without rule, or iudgement, or ancient in iudgement.* 2.Kin.20.12.

Balac Balak. *couering, or deſtroying,* Num.22.2,5. & 24.10.

Bildad Baldad. *olde loue, or without loue, or an old motion.* A friend of Iobs, who came to comfort him in his miſery. Iob.2.11. He laboureth to bring Iob to repent, and to confeſſe his ſinnes: & that by two arguments. Iob 8 2.* He reproueth Iob, for that hee would not heare good counſel: & reciteth the pains of the wicked. Iob.18.2.*

Baptiſt. This name was attributed vnto Iohn the ſonne of Zacharie, for that hee firſt began to baptize. Luke.3.2,16, Matth.11.11. looke Iohn.

Barrabas *the ſon of confuſion, or reproch, or the ſonne of the father, or maſter.* A murtherer, whom the Iewes deſired to bee looſed (at the perſwaſion of the chiefe Prieſts) that Chriſt might be crucified Matth.27,20,21,22, to 27. Marke 15.7, to 19. Luke 23.18, to 26. Iohn 18.39,40.

Barachel *bleſſing, or ſpeaking well of God, or bowing the knee to God.* Iob.32.2.

Barachias Berechiah Barachiah. *bleſſing, or ſpeaking well of the Lorde, or bowing the knee vnto the Lord.* Zech.1.1.

Barbarian. what, 1.Chron.14.11. and of the Barbarians kindeneſſe. Actes 21 2.

Bariehu Bar-ieſu Barieſus. *the ſonne of Ieſus.* A falſe prophet, and ſorcerer, who reſiſting Paul, was ſtriken blinde. Actes 13.6, to 12.

Bar-ionas Bar-iona Bar-iona. *the ſonne of a doue, or the ſonne of Ionas.* The addition of Peters name by Chriſt himſelfe. Matth.19 17.

Barac Barak *lightning.* The ſon of Abinoam, whom Deborah, by Gods commaundement ſent againſt Siſera. Iudg.4 6. Barak and Deborah deliuer the people out of the ſubiection of Iabin. Iudg.4.14,15.* Barak and Deborah praiſe God for the victory. Iudg 5.2.*

Barnabas *the ſonne of conſolation, or of the prophet.* Hee ſold his land, and laid the mony thereof downe at the Apoſtles feet. Act.4.36,37. He bringeth Paul vnto the Apoſtles. Act.9.27. He is ſent vnto Antioch. Act.11.22 & returneth againe to Ieruſalem. Act.12.25 he & Paul were ſeparated, for to preach the Goſpel Act.13.2. he and Paul rent their clothes. Act.14.14. and were ſo ſtirred, that the one departed from the other. Actes.15.

Acts 15.39. Hee was ſeduced by the diſſimulation of Peter. Gala.2.13.

Bartimeus. Jerome ſayth ſhould bee written Barſemeus, which in the Syrian tongue is interpreted. *blind ſonne, or the ſonne of blindneſſe.* Of whom reade Mat.10.46.*

Baruch. *bleſſed, or bending the knee*, Jeremies ſcribe Jerem.36. 2. writeth a booke, which was read, and burned Jere.36 4, to 27. he writeth another. Jere.36. 27,28.* and 45 1. Baruch 1.1, to 6.

Barzellai Barzillai, *as hard as yron.* A noble and rich man, who relieued Dauid in diſtreſſe, and yet would take nothing in recompenſe. 2 Sam.19.32. Hee accompanieth the King vnto Jordan, crauing nothing but that his ſonne Chimham might goe with him, and be well intreated. 2. Sam.19.31, 33, to 40. Dauid chargeth Salomon, that hee ſhould ſhewe kindeneſſe vnto the ſonnes of Barzillai, and why. 1. King.2.6. The ſonnes of Barzillai, becauſe they could not ſhew their genealogies, were put from the Prieſthood. Ezra 2.61,62. and Nehe.7.63,64.

Baſhemath Baſemath Baſmath *things aromaticall, or confuſion of death, or in deſolation.* Gen.29.34 and 1. King 4.15.

Baſan Bazan Baſhan. *in the tooth, or in yuory, or in ſleepe, in ſlumbring, confuſion, or ſlander.* A countrey were Og reigned. Deu.1.4. a land of Giants. Deu.3.10,11,12,13.

Bath. A kind of meaſure. Eze.45.10.

Bethſabe Beth-ſheba Bathſeba. *the ſeuenth daughter, or the daughter of an othe.* The daughter of Eliam, and wife of Uriah the Hittite. 2. Sam.11.3. with whom Dauid committed adulterie. 2 Sam.11.4. he cauſeth Uriah to be ſlaine, and afterward marieth her. 2. Sam.11.15,27. the childe which Bathſeba bare vnto Dauid, ſickened, and died. 2. Sam.12 15, to 23. and afterward ſhee bare Salomon. 2. Sam 12.24. Matth.1.6. She is called Bathſhua, the daughter of Ammiel. 1. Chr 3.5.

Bethſuai Bathſhua, *the daughter of ſaluatiō*, look Bath-ſheba.

Baalia Bealia ¶Bealiah. *the God of an idole, the Lord caſting himſelfe downe before it, or poſſeſſing it, or in an aſſembly, or in the Church* 1. Chr.12.5.

Baleth Bealoth. *caſt vnder, or poſſeſſed.* Joſh 15.24.

Bebai *voide, or emptie.* Ezra 8.11.

Bechor Becher. *the firſt begotten, or firſt fruits.* The name of Beniamins ſonne. Gen.46.21, and 1. Chr.7.6. Alſo the ſonne of Ephraim. Num.26.35.

Bechorath. *idem.* as Becher. 1. Sam.9.1.

Badan Bedan *a doore barre, or alone*, 1. Sam.12.11. and 1. Chr.7.17.

Badaias Badaia Bedaiah. *the onely Lord, or doorebarre of the Lord.* The ſonne of Bani Ezra 10.35.

Baal-iada Beeliada. *an open idole, or maſter of knowledge.* 1. Chr.14 7.

Beel-zebub, looke Baal zebub, and Mat.10.25.

Bera Beer. *a well, or declaring.* Num.21.16.

Beera Beera. *idem.* 1. Chr.7.37.

Beerah. *idem* 1. Chr.5.6.

Beer-Elim *the well of Elim.* Iſa.15.8.

Beeri. *a well explaning, or declaring.* The father of Hoſea Hoſ.1.1. Alſo the father of Judeth Eſaus wife. Gen 26.34.

Beer lahai-roi. Gen 16.4.

Beroth Beeroth. *welles, explaning, or declaring.* A citty. Joſh. 9.17. Deut 10.6. and 2. Sam.4.2,3. Joſh 18.25.

Ber-ſabee Beer-ſheba *a well, a wildernes, & a citie*, looke Ge. 21.14,31. & 26.33. & 28.10, Joſh.15.28. & 19.2. and 1. Sam 3.20. & 8 2. & 2. Sam.24.2,7. & 1. Kin.19.3 & 2. king 23 8. & 1. Chr.4.28. Neh.11.30. Amos 5.5.

Behemoth. This worde ſignifieth *the multitude of earthly beaſts*, but chiefly one among the reſt Job 40.10.* & 2. Eſd 6.49. It is taken for yͤ power of Satan.

Bel. *old, ancient, or nothing.* The name of an idole, whereof reade Iſa 46.1. Dan.14.3, to 23.

Bela. *deſtroying.* A citie alſo called Zoar. Gen.14.2, 8. Alſo Beniamins ſonne. Gen.46.21. Numb.26.38. Alſo a king in Edom. Gen.36.32. Bala Belah

Belial. *peruerſe, or wicked, or the deuill.* Judg.19.21 and 1. Sam.1.12. & 10.27. Nahum.1.15. What concord hath Chriſt with Belial? 2. Cor.6.15.

Belſhatſar. *without treaſure, or a ſearcher of treaſure.* A king of Babylon. Dan.5.1. Who for abuſing the veſſels of the Temple, & extolling dumbe idoles, ſeeth a hand writing vpon the wall. Dan 5.2,3,4,5. which betokeneth his death, and the tranſlation of his kingdome vnto Darius. Dan.5.6.* Belteſhazzar Belſhazzar Belſaſar Baltaſar Belteſhazzar Beleſhatzar

Ben. *a ſon, or a building, or vnderſtāding.* 1. Chr.15.18

Benaiah. *the Lords building.* The name of men mētioned. 2. Chr.4.36. & 15.18. Alſo the ſonne of Jehoiada. 2. Sam.20.23. who at Salomons commandement ſlewe Joab, hauing holde on the hornes of the altar. 1. Kin.2.22,28, to 36. Hee was ouer the Cherethites, &c. 1. Chron.18.17. and is numbred among Dauids three worthies. 2. Sam.23.20,21,22,23. He is called Benaiahu. 2. Sam.8.18. Banaia Banaias

Ben-ammi. Gen.19.38. Ammon

Ben-hadad. *the ſonne of noiſe, or crie.* The ſonne of Tabrimon. 1. Kin.15 18. Who ioyned with Aſa king of Judah, & beſieged the cities of Iſrael. 1. Kin.15.20. He beſieged Samaria. 1. Kin.20.1. He being drunken and blaſpheming God, was put to flight by Ahab, & ſo Samaria was deliuered. 1. Kin.20.16, to 31. he obtaineth pardon at Ahabs hands: wherefore God was diſpleaſed with Ahab, & foreſhewed his deſtruction. 1. Kin.20 31.* Ben-hadad beſiegeth Samaria. 2. Kin 6.24. his hoſte is miraculouſly put to flight. 2. Kin.7.6,7. he is ſicke, and ſendeth Hazael to Eliſha with a preſent to know if hee ſhould recouer. 2. Kin.8.7,8. Hee dieth, & Hazael reigneth in his ſtead. 2. Kin.8.14,15. Ben-adad Benadad

Ben-hadad the ſonne of Hazael, king of Aram, ruleth Iſrael all Jehoahaz dayes, and why. 2. Kin.13.3.

Ben-hail. *the ſonne of ſtrength, or of an armie, or the ſonne of riches, or griefe.* 2. Chr.17.1. Benhail

Ben-hanam. *the ſonne of grace, or godlineſſe, or the ſonne of ſeparation* 1. Chr.4 20. Ben-hanan

Ben hinnom. *the ſonne of Hinnom.* A valley. 2. Chr.28.3. Ben-hinnon

Bene-berak. *the ſonne of lightning* Joſh.19.45. Banebarac

Bene-iaakan. *the ſonnes of ſorow, or labour, or builder vp of ſorow, or labour.* Num.33 31. Bene-iaacan

Beniamin. *the ſonne of my right hand* Jaakobs yongeſt ſonne, called Ben-oni, that is, *the ſonne of ſorowe.* Gen.35 18. Jaakob loueth him dearely Gene.44.22, 29,30.* His meaſe was fiue times ſo much as any of his brethrens, Gen.43.34 looke Gene.45.22. Hee is bleſſed of Jaakob. Gen.49.27. Moſes alſo bleſſeth his tribe. Deut 33.12. Of his children, reade Gen.46.21. and 1. Chr.7.6. and 8.1 Of their lot. Joſh 18.11.*

The Beniamites refuſing to deliuer thoſe wicked perſons that had abuſed the Leuites wife. Judg.19.25,26,27. & defēding thē in their euill, were all deſtroied ſaue 600. men. Judg.20 11,12,13,14.* The Iſraelites bewaile the want of yͤ tribe. Judg.21.2,3. Saul was of this tribe. 1. Sam.9 1.* And Paul. Ro 11.1.

Beninu *our ſonnes, or our builders.* Neh.10.13. Baninu

Beno *his ſonne or building.* 1. Chr.24.26. Benno

Ben-oni, looke before in Beniamin.

Benzoheth. *the ſonne of ſeparation, or the ſonne of that feare* 1. Chr.4.20.

Beon. *in affliction, or in anſwering.* Num.32.3.

Beor *a flame, or mad.* Num.22.5

Bera. *a well ſhewing, or declaring* Gen.14.2. Bara

Berachah *bleſſing, or bending of the knee.* 1. Chron.12.3. Baracha Barachia

Berachiah. *ſpeaking wel of the Lord.* Zech.1.1.

Baraia — Beraiah. *the chuſing of the Lord.* 1.Chr.8.21.

Berak. *lightning*, looke Barak.

Berea. *his will, or his daughter.* 1.Mac.9.4.

Bared — Bered. *haile.* 1.Chr.7.20.

Beri. *my ſonne, or pure, or choſen, or my corne.* 1.Chr.7.36.

Baria — Beriah. *in felowſhip, or in enuie.* 1.Chr.23.10. Num.26.44,45.

Berim. *choſen men.* 2.Sam.20.14.

Bernice. *a ſage victory, or the weight of the victory.* The wife of King Agrippa. Acts 25.13.

Merodach — Berodach. *the ſon of death.* The right name of Baladans ſonne, who is called Berodach Baladan. 2.Kings 20.12. and Merodach Baladan. Iſa.39.1.

Berotha — Berothah. *of a well, or purity, or a Cypres tree.* One of the townes that boundeth the land of Iſrael. Ezek.47.16.

Beroth — Berothai. *Welles, or a Cypres tree.* 2.Sam 8.8. The citizens called Berothites. 1.Chr.11.39.

Beſee — Beſai. *a deſpiſing, or egges, or full of myre, or dirtie.* Ezra 12.49. Nehe.7.52.

Beſodia — Beſodaiah. *the counſell of the Lord.* Neh.3.6.

Beſor. *ſhewing gladnes, or incarnation.* 1.Sam.30.10.

Betah *truſt, or confidence.* 2.Sam.8,8.

Bete — Beten. *the bellie.* Ioſh.19.25.

Bethabara. *a houſe paſſed ouer, or houſe of anger,* (or in the Syrian) *of wheate.* Iohn 1.28.

Beth-anath — Beth-anah. *the houſe of affliction*, A citie. Ioſh.19.38 called Beth-anath. Iudg.1.33.

Beth-anoth. *idem*, Ioſh.15.59.

Bethania *the houſe of obedience, or of affliction, or a houſe of a ſong, or of the grace of the Lord.* The towne of Martha & Marie. Ioh.11.1. whither Chriſt went and lodged. Mat.21.17 Ioh 11.1. and 12.1. Lu.19.29

Beth-araba — Beth-arabah, *the houſe of ſweet ſmell.* Ioſh.15.6,61. and 18.22.

Beth-aram *the houſe of height.* Ioſh.13.27.

Beth-arbel. Hoſ.10.14.

Beth-auen. *the houſe of vanitie and griefe.* Ioſh.18.1. and 1.Sam.13.5.

Beth-az moth — Beth-azmaueth, *the houſe of deaths ſtrength.* Nehe.7.28.

Beth-baal meon. *an idole of the dwelling place, or the Lord by ſinne.* Ioſh 13.17.

Bet bera — Beth-barah. *the houſe of his ſon, or the choſen houſe.* Iudg.7.24.

Be aberai — Beth-berei. *the houſe of my maker.* 1.Chr.4.31.

B achar — Beth-car *the houſe of knowledge.* 1.Sam.7.11.

Beth-dagon. *the houſe of wheate, or the houſe of a ſcaled fiſh.* Ioſh.15 41. and 19.27.

Beth-eden. *the houſe of pleaſure.* Amos 1.5.

Beth-el. *the houſe of God.* The place where Iaakob ſlept when he went to his uncle Laban, before time called Luz. Gen.28.19. whither he afterward went to dwell by Gods commandement. Gene 35.1, to 9. It is taken and inhabited by the houſe of Ioſeph. Iudg.1.22, to 27. There the Iewes honoured God. 1.Sam.10.3. The Iſraelites purpoſing to fight againſt the Beniamites do aſke counſel of God at Beth-el. Iudg.20.18. reade Ioſ.8.12. & 18 13. 1.kin.12 29,* 32,33.

Bethemec — Beth-emek. *the houſe of deepeneſſe.* Ioſh.19.27.

Betheſda. *the houſe of effuſion* So called becauſe thither raine waters did aſſemble from diuers places. Iohn 5.2.

Beth-ezel. *my neighbours houſe.* Micah 1.11.

Bether. *diuiſiō, or in ſearching, or beholding.* Ca.2.17

Beth-gadar *a houſe for a mouſe*, 1.Chr 2.51.

Beth gamul. *the houſe of a camel.* Ier.38 23.

Beth-acharam — Beth-haccarem, *the houſe of the vineyard.* Neh.3.14

Beth-hanan *the houſe of grace, or mercie.* 1.kin.4.9.

Beth-haran. *the houſe of a hill.* Num.32.36.

Beth-ſeta — Beth-haſhittah. *the houſe of going out of the way, or the houſe of thornes.* Iudg.7.22.

Beth-haglah — Beth-hogla, or Beth-hoglah. Ioſh.18.19.

Beth horan. *the houſe of anger, or houſe of libertie.* Ioſh.10 10. and 16.3,5.

Beth-lehem. *the houſe of bread, or the houſe of warre.* A citie in the tribe of Zebulun. Ioſh.19.15. Alſo a city in the tribe of Iudah, called Ephrah, neere unto which Rahel was buried. Gene.35.19. and unto the which Ioſeph trauailleth with Marie the Virgine: where ſhe was deliuered of Ieſus Chriſt. Luk.2.4,6,7. Whither alſo the wiſe men went and honoured him. Mat.2.1, to 13.

Beth-iebaoth. *the houſe of lioneſſes.* Ioſh.19.6.

Bethſimoth — Beth-ieſhimoth. *the houſe of deſolation, or the houſe of laying up in ſtore.* Num.33.49. Ioſh.12.3.

Beth-marchaboth — Beth-marcaboth. *the houſe of bitterneſſe wiped out.* Ioſh.19.5. and 1.Chr 4.31.

Beth maon — Beth-meon. *the houſe of the dwelling place.* Ie.48.23

Beth-nemra — Bethnimrah. *the houſe of rebellion.* Num.32.36.

Beth-phelet — Beth phalet — Beth-palet. *the houſe of expulſion.* Ioſh.15.27. and Nehe.11.26.

Beth phetes — Beth phogor — Beth pazzez. *the houſe of diuiding aſunder.* Ioſh.19.21.

Beth-peor. *the houſe of the opening of the earth* Deu.3 29. and 34.6.

Bethphage. *the houſe of the mouth of the valleyes.* Matth.21.1.

Beth rapha. *the houſe of health.* 1.Chr.4.12.

Beth-rehob. A citie. Iudg.18.28.

Bethſaidah — Bet-ſaida — Bethſaida. *the houſe of fruits.* A citie which Chriſt reproued for their infidelitie. Mat.11.21.

Beth ſan — Beth-ſhean — Beth-ſhan *the houſe of iuory, or the houſe of altering.* 1.Sam.31.10. Ioſh.17.11.

Bethſabee — Beth-ſheba, looke Bathſeba.

Bethſames — Beth-ſhemeſh. *the houſe of bōdage, or miniſtery.* Ioſh.15.10. & 19.22. Iere.43.13. the citizens of Beth-ſhemeſh, ſeeing the arke, reioiced, & offred ſacrifices unto the Lord. 1.Sa.6.23.* Of the Beth-ſhemites, for looking into ye arke were ſlain 50070. men 1.Sam.6.19.

Beth ſura. *the houſe of ſtrength.* 2.Macc.11.5.

Beth-thaphua — Beth-tappuah A citie. Ioſh 15.53.

Bethuel — Bethuel. *the meaſure of God.* The father of Rebekah. Gen.12.23. Alſo a citie 1.Chr.4.30.

Bethul. *a virgine.* Ioſh.19.4.

Bethulie — Bethulia. *the virgin of the Lord.* A city. Iudeth 4.6. which Olofernes laid ſiege unto. Iudeth 7.3. The citizens being almoſt ſtarued for thirſt, purpoſe to yeeld to Olofernes, if helpe come not within fiue dayes. Iudeth 7.22.*

Beth-zur. *the houſe of a rocke.* Ioſh.15.58.

Betonim. *bellies* Ioſh.13.26.

Beulah. *inhabited.* Iſa.62.4.

Beſai — Bezai *egges.* Ezra 2.17.

Bezeleel — Bezaleel. *in the ſhadowe of God.* The ſonne of Uri. 1.Chr.2.20. Hee and Aholiab were ſo endued with Gods ſpirit, as they made all that appertained unto the tabernacle, &c. Exo.31.2, to 12. and 35.30.* Alſo a mans name. Ezra.10.30.

Bezec — Bezek, *lightning.* A citie taken by Iudah, who ſlew 10000. men therein, tooke their king, and cut off his thumbes and great toes. Iudg.1.4, to 9.

Bezer. *munition, or vine branches.* A citie, whereof looke Deut.4.43. Ioſh.20.8.

Bechri — ¶Bichri *the firſt borne, or firſt fruits.* 2.Sam.20.1.

Badacer — Bidkar. *coldneſſe alone.* 2.king.9.25.

Begui — Biguai *in my bodie.* Ezra 2.3,14. and 8.14.

Bigtana — Bagathus — Bigthan. *giuing meate.* One of king Ahaſhueroſh ſeruants, with Tereſh, who would traiterouſly ſlay their maſter, but Mordecai preuented it, and they were hanged. Eſter.2.21,22. and 6.2.

Bikeath-auen. *the field of an idole.* Amos 1.5.

Baldad
Bildad. *old loue,* or *without loue,* looke Baldad.

Bileam, looke Balaam.

Bilgah. *ancient countenance.* 1.Chro.24.14.

Belga
Bala
Bilhah. *old* or *fading.* Rahels handmaid. Gene.29.29. Her ſhe gaue vnto Iaakob to wife, who conceiued and bare two ſonnes. Gen.30.3,4,5,7.

Balaan
Bilhan. *old,* or *troubled.* Gen.36.27.

Belſan
Bilſhan. *in the tongue.* Ezra 2.2.

Chamaal
Bimhal. 1.Chro.7.33. the ſonne of Iaphlet.

Kimbal
Benea
Benca. *the ſonne of the Lord,* or *in mouing.* The ſon of Moza. 1.Chro.9.43. called Binaab. 1.Chr.8.37.

Banaia
Binnui *building.* Ezra 8.33.

Banaias
Binui. *building in my houſe,* or *in fairenes.* Ez.10.30

Bennoi
Birſha. *in euill.* Gen.14.2.

Binnui
Bithiah. *the daughter of the Lord.* 1.Chr.4.18.

Berſa
Bithron. *the houſe of libertie.* 2.Sam.2.29.

Bethia
Biziothiah. *deſpite.* Ioſh.15.28.

Beth-horon
Biztha. *idem.*

Baziothia
¶Boaz. *in ſtrength.* 1.Kings 7.21.

Bazatha
Boanerges. *the ſonnes of thunder.* Mar.3.17.

Boas
Bocheru. *firſt borne* 1.Chr.8.38.

Bochru
Bochim. *in the place of weeping.* Iudg.2.1.

Boen
Bohan. *in them.* Ioſh.15.6.

Boos
Boaz
Booz. *in ſtrength.* The father of Obed. Ruth.4.21. and 1 Chro.2.12. Matth.1.5. Luke 3.32.

Boſor. *taking away.* 2.Peter 2,15.

Boſes
Bozez. *dirt.* 1.Sam.14.4.

Baſchath
Bozkath. *in pouertie.* Ioſh.15.39.

Boſra
Boznai. Ezra 6.6.

Boſrah
Bozra, or Bozrah. *in tribulation,* a chiefe citie of Edom. Gen.36.33. 1.Chr.1.44. Iere.49.13.

¶Bukki. *voide.* Num.34.22. Ezr.7.4.& 1.Chr.6.5.

Bocci
Bukkiah. *the diſsipation of the Lord.* 1.Chr.25.4.

Bocciah
Bul. *ancientneſſe.* 1 Kings 6.38.

Bunah. *building,* or *vnderſtanding.* 1.Chro.2.25.

Buna
Bunni. *building me.* Neh.9.4.

Bonni
Buz. *deſpiſing.* Ge.22.21.& 1.Chr.5.14 Ier.25.23.

Buzi. *idem.* Ezek.1.3.

Buzites. *idem* Iob 32.2.

C.

Chebbon
¶ Cabbon *as though vnderſtanding* Ioſh.15.40.

Cabul. *a footeman* Ioſh.19.27.

Cades
Cadeſh. *holineſſe.* Gen.20.1. looke Kadeſh.

Caiphas
Caiaphas. *a ſearcher.* The high Prieſt who was ioyned with Annas in that office, contrary to Gods law. Luke 3.2. He prophecieth. Iohn 11.49,50,51,52. Annas ſendeth Chriſt bound vnto him. Iohn 18.13,14. Matt.27.57. Marke 14.53. Luke 22.54. Chriſt being by him charged to tell what he was, confeſſed himſelfe to be that Chriſt that was looked for. Mat.26.63,64. Caiaphas forbiddeth the Apoſtles to preach. Acts 4.6,17,18.

Cain. *poſſeſsion.* Heb.11.4. looke Kain.

Cainan. *poſſeſſor,* or *buyer.* The ſon of Arphaxad. Lu.3.36. Alſo the ſonne of Enos. Luk.3.37 looke Kenan.

Calah. *opportunitie.* Gen 10.11.

Chale
Chaldeans
Caldeans
Caldees. *mingled,* or *as deuils.* A people. Gen.11.28,31. 2 king.25.5. The countrey whereof is called Caldea, looke Chaldees.

Calcol. *nouriſhing,* or *conſuming al things.* 1.Ch.2.6

Chalcal.
Caleb. *as a Hart,* or *a Dogge.* The name of a man. Num.13.7. He & Ioſhua commended the land of promiſe vnto the Iſraelites, wherfore they had almoſt bin ſtoned. Num 14.7.10. The land of Canaan is promiſed to him & his ſeede. Num.14.24. Deut.1.36 He encourageth the Iſraelites to goe vnto the land of Canaan. Num.13.31. He ſheweth his ſtrength and age & deſireth the heritage due vnto him. Ioſhua 14.6.* His heritage, what it was. Ioſh.15.13. and 1.Chron.5.56. He expelleth from Hebron the three ſonnes of Anak. Iudges 1,20. He is commended. Ecclus 46.6,10.

Caleb was alſo the name of Ierahmeels brother, called Chelubai. 1.Chro.2.9,18,19. Alſo the name of a towne. 1.Chro.2.24.

Chalanne
Calneh. *all we.* Gen.10.10. Amos 6.2.

Chenne
Canneh. *a wall.* Ezek 27.23.

Calano
Calno. *altogether himſelfe.* Iſa.10.9.

Caluerie. Luke 23.33.

Chanaan
Kanaan
Kenaan
Cana. *zeale,* or *emulation* A citie of Galilee. Iohn 4.46. where Ieſus wrought his firſt miracle at a mariage. Iohn 2.1, to 12. Simon was a Canaanite, that is, *zealous.* Luke 6.15.

Canaan. *a merchant.* the ſonne of Ham. Gen.10.6, of whom the countrey of Canaan tooke name. Gen.11.31. and 12.5. & 13.12. The border of the Cannanites. Ge.10.19 Canaan is curſed for his fathers fault. Ge.9.22,25,26,27. The Canaanites were wicked people. Ge.12.6. and 13.7. for they deſcended of a curſed father. Gen.10.15,16,17,18. The land of Canaan promiſed to Abraham and his ſeede. Ge.12.7. and 13.15. and 15.7. and 17.8. Moſes ſendeth ſpies to viewe it according to Gods commandement. Numb.13.3, to 22. The Canaanites ſlew the Iſraelites. Num.14.45 The Canaanites, that dwelt at Zephath were deſtroied by the tribe of Iudah and Simeon. Iudg.1.17. Why God deſtroyed them not at once, but by litle and litle. Exod.23.29,30. God ſuffereth the Canaanites, Amorites, &c. to ſoiourne among yͤ Iſraelites, to try whether they would obey him, and wholy depend on him or no. Iudges 3.1, to 7. God commandeth the Iſraelites to ſlay them, leaſt they ſhould be a meane of their ruine. Num.33.51.* Deut.20.16,17,18. The Angel of God reproueth the Iſraelites for ioyning with them, whom God willed to be deſtroyed. Iudg.2.1, to 6. They dwelt among the Ephraimites. Ioſh.16.10. Pharaoh burned the citie of Gezer, and ſlew the Canaanites, that were therein. 1.king.9.16. They fainted at Iſraels comming into their countrey, hearing what marueiles Gods had done for them. Ioſhua 5.1. The land of Canaan flowed with milke and honie. Exod.3.8. and was the habitation of God. Exod.15.13. it was ſhewed Moſes. Deu.34.4. Salomon made the Canaanites and all that were not deſtroied by the Iſraelites, tributaries to him. 1.king.9.20,21. 2.Chro.8.7,8. ſo did the Iſraelites alſo. Ioſhua 17.12,13. The lande of Canaan promiſed to Izhak. Gen.26.3.

The woman Canaanite, who followed Chriſt, by faith obtained the recouerie of her daughter. Matth.15.22, to 29. Marke 7.25, to 31.

Candaces *hauing forgiueneſſe.* The Queene of the Ethiopians. Actes 8.28.

Caphernaum.
Capernaum. *the field of repentance.* a citie. Matt 4.13. and 8.5. Iohn 9.24, 59. whoſe citizens Chriſt reprooueth for their incredulitie. Mat.11.23,24. Luke 10.15. It is called Chriſts citie. Mat.9.1.

Cappadocia.
Caphtor. *an apple,* or *violet* A countrey called Cappadocia. Actes 2.9. The inhabitants Caphtorims, or Cappadocians. Iere.47.4. Gen 10.14. They deſtroyed the Anims, and dwelt in Hazerim in their ſteade. Deut.2.23.

Charchas.
Carcas. *the couering of the lambe.* Eſter 1.10.

Charcamis
Carchemiſh *a lambe,* or *taken away.* 2.Chro.25.20.

Charmel
Charmi.
Carmel *knowledge of circumciſion* a citie. Ioſh.15.55. The citizens called Carmelites. 1.Chr 11.37.

Karnaim
Carmi. *my vine,* or *knowledge of waters.* Num.26.6

Charſena.
Carnaim. *hornes.* 1 Mac.5.43. looke Karnaim.

Chaſluim
Carſhena. *a lambe ſleeping.* Eſter 1.14.

Chaſelon.
Chaſloniim
Caſluhim. *hope of life,* or *as pardoned.* One of the ſons of Mizraim, of whom came the Philiſtims. Gen.

10.14. 1.Chron.1.12.

Caſiphia Chaphia Caſephia. *deſire.* A place where the law was read and taught vnto the people. Ezra 8.17.

Caſtor. *a beuer.* Looke Acts 28.11.

¶Cedron. *mad, blacke, or ſad.* A brooke. Iohn 18.1. called Kidron.1.King.15.13.

Ceilan. *diſſoluing that.* 1.Eſd.5.15.

Cenchreis Cenchrea. *millet, or pulſe.* Acts 18.18.Rom 16.1.

Cendebæus Cendebeus. *poſſeſſing of griefe.* 1.Mac.15.38.

Centurion. *a captaine ouer an hundred.* Of whom reade Exod.18.21. *Deu.1.13,to 19.Acts 21.32. and 22.25,26,and 23.17, 23. Chriſt healeth the Centurions ſeruant for his faiths ſake. Matth.8.5,to 14. Lu. 7.2, 11. The Centurion and thoſe that were with him watching Ieſus,&c. confeſſed him to be the ſonne of God. Matth.27.54. Paul was committed vnto a Centurion. Actes 24.24.

Cephas. *a ſtone.* the ſurname of Simon, giuen him by Chriſt. Iohn 8.42.& 1.Cor.1.12.39.5. Galat.2.9.

Chephirah Cephirah. *a litle lioneſſe.* Ezra 2.25. Ioſh.9.13.

Cæſar Ceſar is deriued of Cæſio, which ſignifieth *a gaſh or a cut.* (Iulius being ſuppoſed to be cut out of his mothers womb, was ſo named) or of Ceſius, for that he had gray eyes: but afterward it was retained as a famous ſurname vnto al ye Emperors of Rome, as to Auguſtus Lu.2.1 to Tiberius. Luk 3.1. Matth.22.17.to Claudius. Act.11.28.& 25.12. and to Nero. Phil.4.22.&c.

Cæſarea Ceſarea. *a buſh of haire.* A citie ſurnamed Stratonis. Acts 9.30.& 10.1.and 21.8.and 12.19. Alſo another ſurnamed Philippi. Mat.16.13. Mar.8.27. Becauſe Philip the Tetrarch builded it. Alſo another Ceſarea is the head citie of Cappadocia. Acts 18.22. In Hebrew it is written Dor, looke Dor.

Calcol ¶Chalcol. *nouriſhing.* 1.king.4.31. looke Calcol.

Chaldees, looke Caldees. A people. Their countrey is called Chaldea, or Caldea, and is interpreted *as deuils, or as robbers, or ſpoylers.* It lieth vpon the Eaſtſide of Iudea, betweene Babylon and Arabia. Ier.50.10. and 51.4. In Hebrew it is called Caſdim. Gen.11.28

Chamois. Deut.14.5.

Charan Charam Charran. *a ſinging, or calling out.* a citie. Actes 7.2. called Haran. Gen 11.31.looke Haran.

Chobar Chebar. *ſtrength, or power.* Eze.1.1.

Chodorla-homor Chedor-laomer. *as generation of bondage.* Gen.14.1

Cheeneth. Ezra 4.10,11,17.

Cheeth Chelal. *as night.* Ezra 10.30.

Chelub. *a basket.* 1.Chro 27.26.and 4.11.

Callubai Chelubai. *he altogether againſt me.* 1.Chro.2.9.

Chellian Chelluh. *all.* Ezra 10.35.

Chemarims. The name of Baals Prieſts, looke 2.kings 23.5.Hoſe.10.5.

Chamos Chemoſh. *as ſtroking, or as taking away.* Num.21.29 and 1.king.11.7. and 2.kings 23.13.

Chanaan Chenaanah. *a marchanteſſe, or broken in pieces.* 1.king.22.11.1.Chro.7.10.

Chanani Chenani. *my pillar, or fo͂udation, or a haſting.* Ne.9.4

Chenaniah. *my pillar, or foundation of the Lord.* 1.Chro.15.22.

Chephar. *a litle lioneſſe.* Ioſh.18.24.

Chaphara Chephira. *idem,* looke Cephirah.

Charan Cheran. *anger.* Gen.36.26.

Cherethins Cerethites Cherethims. *ſouldiers.* Looke Ezek.25.16. called Cherethites. 2.Sam.8.18. and 15.18. and 20.23.

Charith Chereth. *ſlaying.* 1.King.17.3.

Cherub. *as a maſter, or as a child, or as fighting.* Ezra 2.59. 2.Sam.22.11.

Cherubins Cherubims. *as maſters, or as fighters, or as children.* Gen.3.24. Eze.1.5. and 10.1.*

Cheſlon Cheſalon. *truſt* Ioſh 15.10.

Caſed Cheſed. *as a deuill.* Gene.22.22.

Ceſil Cheſil. *fooliſhneſſe.* Ioſh.10.30.

Cheſulloth. *fearefulneſſe.* Ioſh.19.18. Caſoloth

Chezib. Gen.38.5.

Chidon. *a dart.* 1.Chro.13.9.

Chileab *all, or the reſtraint of the father.* 2.Sam.3.3 Cheleab

Chilion. *waſted, perfect, or all like a doue.* Ruth.1.3. Chelion

Chilmad. *as teaching.* Eze.27.23. Chelmad

Chimham. *as they, or like to them.* The name both of a man and the citie where he dwelt. 2.Sam.19.28. Iere.41.17. Chamaam Chincam

Chinnereth. *a harpe.* Num.34.11. Cenereth

Chios. *open.* Acts 20 25. Chio

Chiſleu. *hope, or his feare.* A moneth. Nehe.1.1. Caſleu

Chiſlon. looke Ciſlon.

Chiſloth-tabor. *feares, or truſt of election, or puritie.* A citie. Ioſh.19.12. Cheſeleth Thabor

Chittim. *waſters, or conſumers, or a crowne, or gold.* A countrey. Iſa.23.1.& Ez.27.6. Num.24.24. Dan.11.3. It is called Chetiim.1.Maccab.1.1. or Kittim. Looke Gen.10.4. Cethim Kittim

Cor-aſhan. *a riuer, ſmoke* 1.Sam.30.30.

Chorazin. *thus ſecret, or here is a myſterie.* A citie which Chriſt reproueth for their incredulitie. Matth.11.21. Luke 10.13. Corozain Chorazim

Chozeba. *men lyers, or men that be lyers.* 1.Ch.4.22

Chriſt. *anointed.* The ſurname of Meſſias. Mat.1.16. looke Chriſt in the ſecond Table.

Chun. *making readie.* 1.Chro.18.8.

Chuſh. *blacke, or Æthiopia.* looke Cuſh.

Chuſhan-riſhathaim. Looke Cuſan-raſathaim, and Iudges 3.8. Chuſanraſathaim

Chuſhi. *blacke, or an Æthiopian.* Iere.36.14. and Cuſhite. *idem.* Iere.38.7.looke Aethiopia.

Chuza. *ſaying, or prophecying.* Luke 8.3. Chuſa

¶Cilicia. *touching* a countrey. Iudeth 2.21,25. Galat.1.21.

Cinnereth. *as a candle.* Ioſh.19.35. Cenereth

Cis. *hard.* Acts 13.21. looke Kiſh.

Ciſlon. *hope, or confidence or truſt, or couering of an houſe.* a prince of the tribe of Beniamin. Num.34.21 Chiſlon Chaſelon

Clauda. *a broken voice, or weeping voice.* Acts 27.16 Ciſlion

Claudia. *idem.* 2.Tim.4.21.

Claudius. *idem,* Claudius Ceſar the Emperour. Acts 11.28.

Claudius Lyſias, the vpper captaine of Ieruſalem, ſendeth Paul to Felix. Acts 23.26.*

Clemens. *gentle, or meeke.* Phil.4.3.

Cleophas. *all glory.* Luke 24.13. Clement

Cleopatra. *the glory of the countrey.* Daughter to Ptoleme, who was giue͂ to wife to Alexander. 1.Mac.10.57.58. & after taken from him, & giuen to Demetrius.1.Mac.11.12. Cleopatra Doſitheus. Eſt.11.12. Cleopas

Cloe. a vertuous woman. 1.Cor.1.11. Cloes

Coeloſyria. *crooked Syria, or low Syria.* A countrey 1.Eſd.2.17. 1.Mac.13.69. 2.Mac.3.5. Cœloſyria Celoſyria

Col-hozeh. *euery prophet, or ſeeing all.* The father of Shallum. Nehe.3.15. and 11.5. Alſo the father of Baruch Nehe.11.5. Col-hozeth Chol-hoza

Colonia. Act.16.12. in the margent, was vſed to be the name of a citie newly conquered, whither were ſent to dwell, certaine number of people taken out of the ſame great citie, who vſed alwayes the lawes and cuſtomes of the citie whence they came.

Coloſſe. *puniſhment,* and Coloſſians, *puniſhed.* A citie and citizens, looke Coloſſ.1.2.

Conaniah. *the ſtrength, or ſtabilitie of the Lord.* The name of a Leuite. 2.Chr.31.12,13. Coneniah Chononiah

Coniah. *idem* Iere.22.24. looke Ieconiah.

Coos. *toppe.* Acts 21.1.

Cor. a meaſure. Eze.45.14. Looke Homer: for Cor and Homer are one kind of meaſure.

Corban. *a gift, or oblation.* Marke 7.11.

Core

Caree

Core. *bald*. Iude verſe 11. looke Korah.

Corea. *bald*, or *cold*. 1.Eſd.5.35.

Corinthus. *fulneſſe*, or *an ornament*, & Corinthians, *filled*. a citie and citizens. Act.18,1,8. and 1.Cor.1.2. and 2.Cor.1.2.

Corim, A meaſure. 1.Kings 4.22. and 5.11. it is eighteene gallons of our meaſure, or thereabout.

Cornelius. *of a horne*. A vertuous captaine of Ceſarea. Acts 10.1.* and 11.1, to 19.

Cos, Co, Coo. *idem* as Coos, 1.Macc.15.3.

Coſan

Coſam. *diuiding*. Luke 3.28. looke Ioſiah.

Coz *a thorne*, or *ſummer*. 1.Chr.4.8.

Coſbi

Cozbi *a lyar*. Num.25.1.

¶Crates *an harrow*, or *hurdle*. 2.Mac.4.29.

Creſcens. *growing*, or *increaſing*. 2.Tim.4.10.

Creta. *giuen to the fleſh*. A countrey nowe called Candie. 1.Macc.10 67. Tit 1 5. The people called Creetes. Act.2.11. and Cretians who were alwayes lyars, euill beaſts, and ſlow bellies. Titus 1.12.

Criſpus. *curled*, or *criſped*. A chiefe ruler of the Synagogue of the Iewes, who with all his houſhold beleeued in Chriſt, & were baptized. Act.18.8. & 1.Cor.1 14

Chub

¶Cub, *blotting out*. by Cub, is ment Arabia. Ez.30 5

Chuſhan
Chuſhi

Cuſan Cuſi. *blacke*, or *blacknes*, or *heate*, or *an Ethiopian* Habak.3.7. and 2.Sam.18.21. looke Chuſhi.

Chuſanra-
ſathaim

Cuſhan-riſathaim, or Chuſhan-riſhathaim, *blackneſſe of iniquities*. The king of Aram-naharaim. Iudg.3.8, to 12.

Cuſh. *blackeneſſe*, or *heate*. A countrey called nowe Ethiopia, looke Æthiopia, ſo named of Cuſh the ſonne of Ham. Gene.10.6. It is inuironed with the riuer Gihon. Gen.2.13.

Cutha

Cuthath and Cuth. *burning*. 2.King.17.24, 30.

¶Cyrus. *as a wretch*, or *as an heire*, or *the wombe*. The king of Perſia, who ouercōming yͤ Babylonians, became monarch of the whole world. Dan.5.30,31. as it was propheſied. Iſa.4.6.11. He licenceth Zerubbabel with as many Iſraelites as would, to goe into Iudea, to reedifie the temple. 2.Chr.36.22,23. Ezr 1.1, to 6. according as was propheſied. Iſa.14.1,2.* & 44.28. & 45.1, to 9. Hee reſtored all the veſſels which Nebuchad-nezzar had caried away before. Ezr.1.6.* & 6.5. Dan.1.2 & 2.kin.24.13. & 25.14,15. & 2.Chr.36.7.

Cyrene. *a wel*, or *beame of an houſe*, or *coldnes*, or *rūning againſt one*, or *meeting*. A citie in Africa. 1.Mac.15.23. Mat.27.32. Act.2.10. & 13.1. called Kir. 2.Kin.16.9. The people called Cyrenians. Ac.6.9. and 11.20.

Cyrinius
Cyrinus

Cyrenius. *ruling*. The name of the gouernor of Syria Luke 2.2.

Cyprus. *faire*, or *faireneſſe*. An Ile. 1.Macc.15 23. Acts 11.19,20. & 27.4. & 4.36. whoſe people are called Cyprians. 2.Mac.4.29.

D

Debbaſheth

Dabaſheth. *obiecting infamie*, or *a lying ſlander*. Ioſh.19.11.

Dabereth

Daberath. *the word*, or *the thing*, or *a Bee*, or *ſubiection*, or after the Syrian ſpeach, *a woman leader*, or *captaine*. Ioſh.19.12 and 1.Chr.6.72.

Dabereh. *idem*. Ioſh.21.28.

Dagon. *wheate*, or *a fiſh*. An idole of the Philiſtims. Iudg.16.23. 1.Sam.5.2. 1.Mac.10.83.

Dilaias
Delaias
Delaiah

Dalaiah. *the poore of the Lord*, or *a drawing out*, or *emptying*, or *bough*, or *branch of the Lord*, or *leane*, or *barren*. A mans name. 1.Chr.3.24.

Delilah
Dalila
Dalida

Dalilah. *pouertie*, or *bucket*, or *conſumer*, or *leane*. A woman whom Samſon loued, who betraied him to the Philiſtims. Iudg.16.4, to 21.

Dalmanutha. *a prepared bucket*, or *leaues*, or *a bough prepared*, or *numbred*. A countrey. Mar.8.10.

Dalmatia *a fruſtrate lampe*, or *lightning of vanitie*. A countrey whither Titus trauailed to preach the Goſpel. 2.Tim.4.10.

Dalphon. *the houſe eaues*, or *regarding the poore*. Eſter 9.7.

Delphon

Damaris. *a little wife*. A woman who beleeued in Chriſt, at the preaching of Paul. Acts 17.34.

Dumeſec
Dameſek
Dammeſek

Damaſcus. *a cup of blood*, or *blood of a ſacke*, or *the blood of burning*, or *of a proctor*. A famous city of Phenicia, ſometime the head citie of Syria. Of this citie the whole countrey thereabout bare the name, and it lieth betweene the hilles of Libanus & Antilibanus, North from Iudea, reade Eze.47.16,17. & 48.1. and 2.Sam.8.5. 2.Kin.8.7,9. & 1 Kin.11.24. & Gen.15.2. & 1.Chr.17.5. Cant.7.4. Eze.27.18. It was wonne by Tilgath Pileſer. 2.kin.16.9. Againſt it is propheſied. Iſa 7.8. & 8.9. & 17.1. Ier.49.23. Amos 1.3,4,5. Paul preached in it. Acts 9.19,20. & eſcapeth death, and how. Acts 9.25. and 2.Cor.11.32,33.

Dommim

Dammim. *bloody*, or *deadmen*, or in the Syrian tongue, *of money*. 1.Sam.17.1.

Dan. *iudging*, or *iudgement*. A place. Gene.14.14. Alſo the ſonne of Iaakob by Bilhah. Gen.30.6. Alſo a citie wherein a remnant of the tribe of Dan dwelled, which before was called Laiſh. Iudg.18.28,29. Iſa.10.30. or Leſhem Ioſ.19.47,48. This citie bounded the land of Iſrael vpon the South. Deut.34.1. and 1.Sam.3.20. Eze.27.9. where Ieroboam erected a golden calfe. 1.Kin 12.28,29. Amos 8.14.

Dan is bleſſed of his father. Geneſ.49.16,17. His tribe is bleſſed by Moſes De.33 22. Their poſſeſſion. Ioſh.19.40, to 49. The Amorites driue the children of Dan into yͤ mountaines. Iudg.1.34. Of his children & genealogie, looke Ge.46.23. Nu.1.12. & 1.Chr.12.35

Dannah. *idem* as Dan. Ioſh.15.49.

Danna

Daniel. *iudgement of God*. The ſonne of Dauid by Abigail. 1.Chr.3.1.

Daniel the name of a Prophet. Dan.1.6. He would not defile himſelfe with the kings meate. Dan.2.8. He declareth Nebuchad-nezzar his dreame. Dan.2.1.* He is aduanced by the king vnto great dignity. Dan.2.48. He declareth vnto Nebuchad-nezzar the dreame of the tree. Dan.4.2.* Hee foreſheweth Belſhazzar that he ſhould be depriued of his kingdome. Dan.5,17.* He was made the third ruler of the realme. Dan.5.29. He was preferred by Darius aboue the three principal rulers, and why. Dan.6.3. The gouernors of Darius accuſe him to the King, for infringing the decree made by his and their conſents. Dan 6.12,13. Hee is caſt into the Lions den. Dan.6.16. & 14.29, to 31. His accuſers are caſt in and deuoured Dan.6.28. & 14.42. The viſion of the foure beaſts ſignifying the foure Monarchies, is declared vnto him. Dan.7.1,17.* The Angel Gabriel giueth him intelligence of the 70. weekes. Dan.9.23,24. He was fed by Abacuc. Dan.14.33, to 42. He deliuereth Suſanna from the two wicked Iudges. Dan.13.45.* Hee deſtroyeth Bel and his temple, and ſlew the Dragon. Dan.13.1, to 28.

Daphne. *a Bay tree*. 2.Mac.4.33.

Dara *generation the habitation of a ſhepheard*, or *of fellowſhip*, or *of iniquitie*: or in the Syrian ſpeach, *an arme*, 1.Chr.2 6.

Darda. *the dwelling place of knowledge*, or *the generation of knowledge*. It ſeemeth to be the ſame which before is called Dara. 1.King.1.4.31.

Dorda

Darius. *Requiring*, or *inquiring*. The King of the Medes who with Cyrus his ſonne in lawe, ouercame Belſhazzar. Dan.5.31.

Darkon. *of generation*, or *the poſſeſſion*, or *buying of a dwelling place*, or in the Syrian tongue, *a dragon*. Ezra 2.56.

Darcon

Dathan. *cuſtome*, or *lawe*. One who with Korah and

Abiram rebelled againſt Moſes and Aaron, and were ſwallowed vp quicke of the earth. Num.16 1,3,31,32.

Dauid. *beloued*. The ſonne of Iſhai. Ruth 4.22. and 1.Chr.2.12,15. Matth.1.5,6. Luke 3.31,32. 1.Sam.17.28. God conſtituteth him King ouer Iſrael. 1.Sa.13.14. What maner of man he was. 1.Sa.16.12 He is anointed king by Samuel. 1.Sam.16.13. & yet afterward fed his fathers ſheepe. 1.Sam.17.15. Iſhai ſendeth him to Saul with a preſent. 1.Sa.16.19,20. He was greatly beloued of Saul. 1.Sam.16.21. Hee is ſent by his father with foode into the Iſraelites campe. 1.Sam.17.17,18 Hauing experience of Gods aide againſt the Lion and Beare, by faith he doubteth not, but he ſhould conquere the great giant Goliah. 1.Sam.17.31,to 38. Of his faith, and Sauls want of faith. 1.Sam.17.32.33,39,40. His armour, what it was. 1.Sa 17.45. He did all things that God ſhould be glorified as well among Heathen, as Iſraelites. 1.Sam.17.47. He ſlayeth the Philiſtim. 1.Sam.17.49,50. Hee brought 200. foreſkins of the Philiſtims vnto Saul, and married Michal. 1.Samu.18.27. God was with Dauid, and therefore Saul feared him. 1.Samu.18.28,29. Dauid and Ionathan made a couenant together. 1.Sam.18,3. Saul commanded that Dauid ſhould bee ſlaine. 1.Samu.19 1. As hee was playing on the harpe before Saul, Saul purpoſed to haue killed him. 1.Samu.19.9,10. His name was much ſet by among Sauls ſeruants. 1.Samu.18.30. Hee ſlewe the Philiſtims with a great ſlaughter. 1.Sam.19.8. Flying from the preſence of Saul, hee went to Samuel 1.Sam.19 18. Hee is purſued by Saul and his meſſengers, who propheſying, forgate wherefore they were come, and ſo hee eſcaped. 1.Sam.19.20.* & 20.1. He deceiueth Saul. 1.Sam.20.5,6. Being troubled in ſpirit, hee made his complaint to Ionathan. 1.Sam.20.2. Hee reneweth his couenant with Ionathan. 1.Sam.20.23. He hideth himſelfe from Saul. 1.Sam.20.24.. Flying from Saul, hee came to Abimelech the Prieſt. 1.Sam.12.1 Hee eateth of the ſhewbread. 1.Sam.21.6. By Dauids example, who by hunger was conſtrained to eate of the ſhewbread, Chriſt excuſeth his diſciples, who by like neceſſitie mere driuen to gather eares of corne vpon the Sabbath. Matt.12.1,to 5. Mar.2.23,to 27. Luke 6.1,to 6.

Dauid being afraid of Achiſh counterfeiteth madneſſe. 1.Sam.21.12,13. All that were in debt, & vexed in minde came to Dauid, and he was their captaine. 1.Sam.22.2. Doeg reuealed him vnto Saul. 1.Sam.22.9. Dauid ſaueth Keilah by the counſel of the Lord, and afterward departeth into the wilderneſſe of Ziph. 1.Sa.23.1,to 16. He dwelleth in the holds at Engedi, whither Saul purſued him. 1.Sam.24.1,2,3. He ſpareth Saul and cut off the lappe of his garment. 1.Sam.24.4,to 9. He declareth to Saul his innocencie. 1.Sam.24.12. He ſweareth to Saul that he will not deſtroy his ſeed. 1.Sam.24.22,23. He ſendeth to Nabal for food, which was denied him 1.Sa 25.4,to 12. Dauid minding to be reuenged of Nabal is pacified by the wiſedome of Nabals wife 1.Sa.25.23,to 36. He giueth God thanks for Nabals death, & marrieth his wife. 1.Sam.25.29,to 43. Hee ſpareth Saul againe, and taketh away his ſpeare and a pot of water ſtanding at his head. 1.Sa.26.7.* Fearing to periſh, he fleeth to Achiſh king of Gath. 1.Sa.27.1,to 5. Of whom he obtaineth the citie Ziklag to dwell in. 1.Sa.27.5,6. Hee is made the keeper of Achiſh perſon. 1.Sam 28.1,2. Dwelling among the Philiſtims, hee ſlewe many of them, and perſwaded Achiſh they were Iewes which hee deſtroyed. 1.Samu.27.8.* Going with Achiſh to fight againſt Saul, he is ſent backe againe, and why. 1.Sam.29.2.* His two wiues taken priſoners. 1.Sa.30.5 He comforteth himſelfe, aſketh counſel of the Lord, ouertaketh the Amalekites, and recouereth his two wiues. 2.Samu.30.6,to 20 Hee mourneth for Saul and Ionathans death. 2.Sam.1.12. He cauſeth the meſſenger to be ſlaine, who vaunted to haue ſlaine Saul. 2.Sam.1.15.

Dauid by the counſel of the Lorde, returned to his countrey after Sauls death. 2.Sam.2.1,2,3. Hee is anointed king ouer Iudah. 2.Sam.1.4. The children borne to him in Hebron. 2.Sam.3.2,to 6. and 1.Chr.3.1,to 5. He recouereth his wife Michal by Abners meanes. 2.Sam.3.12,to 17. Hee lamenteth Abners death. 2.Sam.3.33.* Hee curſeth Ioab for ſlaying Abner 2.Sam.3.28,29. He is anointed king ouer Iſrael. 2.Sam 5 3. He taketh the fort of Zion, which is called the citie of Dauid. 2.Sam.5.7. His children borne in Ieruſalem. 2.Sam.5.14, to 17. and 1.Chr.3.5,to 10. He diſcomfiteth the Philiſtims. 2.Sam.5.17.* He playeth before the Arke of the Lord vpon inſtruments. 2.Samu.6 5. and for dauncing there, Michal deſpiſeth him 2.Sam.6.16,21.* He bleſſeth his familie. 2.Sam.6.20. He refreſheth the people after the Arke was placed. 2.Sam.6.17,18,19. Hee praiſeth God for his promiſe, touching his poſteritie. 2.Sam.7.18.* 1.Chr.17.17.* Hee vanquiſheth the Philiſtims. 2.Sam.8.1,2. & 1.Chr 18.1,2. Hee maketh Syria tributarie. 2.Sam.8.6. He dedicateth the veſſels gotten of the Gentiles. 2.Sam.8.10,11. Hee reſtoreth Sauls poſſeſſions vnto Mephiboſheth. 2.Sam.9.7.* Hee ſendeth his ſeruants vnto Hanun to comfort him 2.Sam.10.2. and 1.Chr.19.2. who euill entreateth them. 2.Sam.10,3,4. and 1.Chr.19.3,4.

Dauid committeth adulterie with Bath-ſheba Vriahs wife, & cauſeth him to be murthered. 2.Sam.11.2, to 26. Hee marrieth Bath ſheba. 2.Sam.11.27. Nathan by a parable reproueth the fact. 2.Sa.12.1, to 13. He acknowledgeth his ſinne, & is forgiuen, and ſuffered patiently Gods correction. 2.Sam.12 13,to 24. Hearing of Amnons death, he tare his garments, and lay on the ground. 2.Sa.13.30,31. He mortifieth himſelfe by fleeing barefooted from Abſalom. 2.Sam.15.30. Hee giueth Mephiboſheths goods to Ziba his ſeruant. 2 Sam.16.4. He reuengeth not the outrage done to him by Shimei. 2.Sam.16.10,11,12. Vnderſtanding of Ahitophels counſel to Abſalom, he fleeth. 2.Sa 17.21,22 He & his people almoſt famiſhed, are by Gods prouidence relieued. 2.Sam.17.27,28,29. He commandeth not to ſlay Abſalom, but kindly to entreate him. 2.Sam.18.5. But hearing of his death, he lamenteth. 2.Sa.18.33 At Ioabs perſwaſion, he diſſembleth his ſorow and ioifully receiueth his armie. 2.Sa.19.8. His x. concubines which Abſalō had deflowred, he put inward, but lay not with them. 2.Sa.20.3.

Dauids foure battailes againſt the Philiſtims. 2.Sam.21.15.* & 1.Chro.20.4. Hee cauſeth the bones of Saul and Ionathan to be buried. 1.Sam.21.22,to 15. His ſong for his deliuerance from his enemies. 2.Sam.2.2.* His worthies. 2.Sam.23.8.* 1.Chr.11.10.* His laſt words. 2.Sam.23.1,to 8. The ſpirit of the Lord ſpake by him. 2.Sam.23.2. He is moued by God to number the people, that he might puniſh them for their ſinnes. 2.Sam.24.1. and 1.Chron.21.1,2. Three puniſhments are offred to him for this offence. 2.Sam.24.13. and 1.Chr.21.12. Seeing his people deſtroyed for his ſinne, hee prayeth the Lorde to ſpare them and puniſh him and his fathers houſe. 2.Sam.14.17 and 1.Chr.24.17.

Who went with Dauid when he fled from Saul. 1.Chr.12.1,to 14. He appointeth miniſters to ſerue before ẏ Lord. 1.Chr.16.4. He prepareth for ẏ building of the temple, and appointeth Salomon to builde the ſame. 1.Chr.22.3,to 17. He ordeineth Salomon king 1.Chron.23.1. He numbreth the Leuites, and aſſigneth their offices. 1.Chr.23.3.* To the ſonnes Aaron theirs, 1.Chron.24.3.* He ordeineth ſingers with their places, and porters with their courſes. 1.Chron. 25.1. and 26.1.* And princes to ſerue the king. 1.Chro.27.1.* Becauſe he was forbidden to builde the Temple, he exhorteth Salomon to perfourme it. 1.Chr.28.2,to 11. He giueth Salomon the paterne how the temple and appertenances ſhould be made. 1.Chr.28.11.* What Dauid and his princes offered toward the building. 1.Chro.29.1,to 9. Abiſhag, a faire yong maide, cheriſhed Dauid in olde age. 1.Kings 1.1,to 5. Drawing neere vnto death, he giueth Salomon his charge. 1.kings 2.1,to 10. Dauids death, and time of his reigne. 2.kings 2.10,11. and 1.Chr.29.26.*

The praiſe of Dauid. Ecclus 47.2, to 12. his kingdome abideth for euer. 1.kings 8.13. Hee followed the Lord with all his heart. 1 kings 14.8. ſaue onely in the matter of Vriah. 1.kings 15.5. God would not take al ÿ kingdome from Salomon nor his ſonne for Dauids ſake. 1.king.11.34,35. Dauid foreſhewed the reſurrection of Chriſt. Actes 2.25, to 32. Chriſt greater then Dauid. Mat 22 43, to 46. Marke 12.35,36,37. Luke 20.41,to 45. Dauid is called a Prophet. Mat.27.35. and Gods ſeruant. Luke 1.69 Acts 4.25. He bare the figure of Chriſt. Mat.27.35,36. Marke 12,36. John 2.17. and 15.25. Heb.2.12.

Dabir ¶ Debir. *an oratour, or word.* a citie called Ciriath-ſannah. Joſh.15.45. and Kiriath-ſepher. Joſh.15.15. taken by Joſhua. Joſhua 10.38,to 40. Alſo the king of Eglon. Joſh 10.3.

Debora Dehorah. *a word, or a bee.* The name of Rebekahs nurſe. Gene 24 59. her death Gen 35.8. Alſo a propheteſſe, who iudged Iſrael. Judg.4 4 and ſent Barak againſt Siſera. Judg 4 6.* Her ſong. Judg.5.1.*

Decapolis. *of tenne cities.* A countrey. Matth.4.25. and Marke 5.20 and 7.31.

Dedan, *the beloued of thoſe.* The ſonne of Raamah. Gen.10.7.

Dedanim. *idem.* Iſa. 21.13.

Dieui Dehaue *of generation.* Ezra 4.9.

Decar Dekar. *force.* 1.king.1.4,9.

Delaia Delaiah. *the poore of the Lord.* 1.Chro 3.24.

Delaian Deliah. *idem.* 1.Chro.24.18.

Dalila Delilah. looke Dalilah.

Dalphon Delphon. *regarding pouertie.* Eſter 9.7.

Delos Delus. *declaring.* A countrey 1.Mac.15 23.

Demas. *the common ſort, or fauouring the people.* Coloſſ. 4.14 and 2.Tim.4.10. Phile. 24.

Demetrius *belonging to Ceres.* Sonne of Seleucus. 1.Mac.7.1. He ſlayeth Antiochus, and enioyeth his kingdome. 1.Mac.7.14. He ſendeth Bacchides and Alcimus to afflict the Jewes. 1.Mac.7 8,9. He ſendeth Nicanor to deſtroy the Jewes. 2.Mac.14. 12,13. He would make league with Jonathan: but he refuſeth, and ioyneth with Alexander, who ſlayeth Demetrius. 1.Mac 10.3,to 53.

Demetrius, ſonne of the ſaide Demetrius, ſucceedeth Ptolemeus. 1.Mac.10.67. and couenanteth with Jonathan to ſet Judea free. 1.Mac.11.19,to 38. but being deliuered by Jonathã he brake couenant. 1.Mac. 11.53. and was ouercome by Arſaces. 1.Macc.14 3.

Alſo Demetrius a ſiluer ſmith, a wicked man. Acts 19.24.*

Demetrius a man of good report 3.John 12.

Demophon. *ſlaying the people.* 2.Mac 12.2.

Dionyſius Denis. *from heauen, or by diuine inſpiration, or pricked, or moued forward.* A man ſurnamed Areopagita, who beleeued in Chriſt at the preaching of Paul, Actes 17.34.

Derbe. *encloſed in.* a citie. Actes 14.6. Derben

Deu-el. *know God.* Num.1.14. Duel

Deuteronomie. *a ſecond law.* The fift booke of Moſes, which the king is commanded to reade, and why. Deut.17.18.* It is declared vnto the people. Deut.1.5. Moſes wrote it, & deliuered it vnto the Prieſts and Elders, and why. Deut.31.9,to 14. He cauſed it to be laide in the ſide of the Arke, and why. Deu.31.26,27. God commaundeth Joſhua to reade and meditate in Deuteronomie day and night, and why. Joſh.1.8. Joſhua cauſeth it to be both written vpon ſtones, and to be read vnto the people. Joſh. 8.30,31,32,33,34,35. The booke of Deuteronomie is found in the Temple. 2.kings 22.8. 2.Chr 34.14,15. Joſiah cauſeth it to be read vnto all the people. 2.king.23.2.& 2.Chro.34.30.

Diana, a latine word of Dies, *the day*, for that it giueth light like the day, and therefore the Moone is ſo called. An idole: the goddeſſe whom the Epheſians extolled with this commendation, *great is Diana of the Epheſians.* Acts 19.28. Diane

Diklah. *his diminiſhing.* Gen.10 27. Decla

Dibon. *abundance of knowledge, or an abounding ſonne.* Num.21.30. and Iſa.15.2.

Dibon-gad. *the abundance of a happy ſonne, or the abundance of vnderſtanding, or of the building of happineſſe.* Num.33.45.

Diblaim. *a cluſter of figs, or paſte of drie figs.* the fa- Deblaim
ther of Gomer. Hoſ.1.3. Diblaim

Diblath. *idem.* Ezek.6 14. Diblath

Diblethaim. *idem.* a citie. Jere.48.22. Deblathaim

Dibri. *an Oratour, or my word.* Leuit.24.12. Daber

Didymus. *a twinne.* John 11.16. Didimus

Dileam. *poore, or anſwere of the poore.* Joſh.15.38. Delean

Dimon. *where it is red.* Iſa.15.9.

Dimonah. *a dunghill.* a citie. Joſh.15.22. Dimona

Dinah. *iudgement.* The daughter of Jaakob by Leah. Gen.30.21. ſhe is rauiſhed. Gen 34.1,2. Dina

Dinaie. *iudges.* 1.Eſdras 4.9. Denaba

Dinhabah. *his iudgement in thoſe things.* A citie in Edom. Gen.36.32.

Dionyſius, looke Denis.

Dioſcorinthius. *a heauenly ornament.* The name of a moneth. 2.Mac.11.21.

Diotrephes. *nouriſhed of Jupiter.* 3.John 9. Diotrephes

Diſhan. *a threſhing.* one of the children of Seir, and Diſan
Diſhon. *fatnes, or aſhes.* another of his children. Gene. Diſhon
36.21. Diſon

Di-zahab. *where much gold is.* Deut.1.1. Dizarab

¶ Dodai. *beloued.* 1.Chro.27.4. Dudia

Dodanah. *loue.* 2.Chro.20.37. Dodauah

Dodanim. *beloued.* Gene.10.4. Rodanim

Dodo. *his vncle.* 1.Chro.11.12.

Doeg. *careful* Sauls chiefe heardmen. 1.Sam.21.7. who to currie fauour with his maſter, reuealeth where he hath ſeene Dauid. 1.Sam.22.9. and afterward ſlew the Prieſts of the Lord, at the commandement of Saul: when none of his other ſeruants would. 1.Sam.22.17,18,19.

Dopkah. *a knocking.* Num.33.12. Daphe

Dor. *generation.* Joſhua 11.2. Judges 1.27. looke Cappadocia. Daphka

Dorcas. *a Doe, or Roebucke &c.* a woman. Act.9.36.

Dorda. *generation of knowledge.* 1.king 4.31.

Doſitheus *giuing to God.* 2.Mac.12.19.

Dothan. *the law, or cuſtome.* Gene.37.17. Dotham

¶ Drachma, and Drachmes. a certaine coine. 2.Mac.10.20. and Luke 15.8. Drachme

Druſilla. *ſprinkled ouer with dewe.* Acts 24.25.

¶ Dumah. *ſilence, or likeneſſe.* Gen.25.14. Dume

Dura. *generation, or habitation.* Dan.3.1.

Berachiah. *ſpeaking wel of the Lord.* Zech.1.1.

Baraia

Beraiah. *the chuſing of the Lord.* 1.Chr.8.21.

Berak. *lightning,* looke Barak.

Berea. *his will,* or *his daughter.* 1.Mac.9.4.

Bared

Bered. *haile.* 1.Chr.7.10.

Beri. *my ſonne,* or *pure,* or *choſen,* or *my corne.* 1.Chr. 7.36.

Baria

Beriah. *in felowſhip,* or *in enuie.* 1.Chr.23.10. Num. 26.44,45.

Berim. *choſen men.* 2.Sam.20.14.

Bernice. *a ſage victory,* or *the weight of the victory.* The wife of King Agrippa. Acts 25.13.

Merodlach

Berodach. *the ſon of death.* The right name of Baladans ſonne, who is called Berodach Baladan. 2. Kings 20.12, and Merodach Baladan. Iſa.39.1.

Berotha

Berothah. *of a well,* or *purity,* or *a Cypres tree.* One of the townes that boundeth the land of Iſrael. Ezek. 47.16.

Beroth

Berothai. *Welles,* or *a Cypres tree.* 2.Sam 8.8. The citizens called Berothites. 1.Chr.11.39.

Beſee

Beſai. *a deſpiſing,* or *egges,* or *full of myre,* or *dirtie.* Ezra 12.49. Nehe.7.52.

Beſodia

Beſodaiah. *the counſell of the Lord.* Neh.3.6.

Beſor. *ſhewing gladnes,* or *incarnation.* 1.Sam. 30.10.

Betah *truſt,* or *confidence.* 2.Sam.8.8.

Bete

Beten. *the bellie.* Ioſh.19.25.

Bethabara. *a houſe paſſed ouer,* or *houſe of anger,* (or in the Syrian) *of wheate.* Iohn 1.28.

Beth-anath

Beth-anah. *the houſe of affliction,* A citie. Ioſh.19.38 called Beth-anath. Iudg.1.33.

Beth-anoth. *idem,* Ioſh.15.59.

Bethania *the houſe of obedience,* or *of affliction,* or *a houſe of a ſong,* or *of the grace of the Lord.* The towne of Martha & Marie. Ioh.11.1. whither Chriſt went and lodged. Mat.21.17 Ioh 11.1. and 12.1. Lu.19.29

Beth-araba

Beth-arabah, *the houſe of ſweet ſmell* Ioſh.15.6,61. and 18.22.

Beth-aram *the houſe of height.* Ioſh.13.27.

Beth-arbel. Hoſ.10.14.

Beth-auen. *the houſe of vanitie and grieft.* Ioſh.18. 1. and 1.Sam.13.5.

Beth-azmoth

Beth-azmaueth, *the houſe of deaths ſtrength.* Nehe. 7.28.

Beth-baal meon. *an idole of the dwelling place,* or *the Lord by ſinne.* Ioſh 13.17.

Beth-bera

Beth-barah. *the houſe of his ſon,* or *the choſen houſe.* Iudg.7.24.

Bethberai

Beth-berei. *the houſe of my maker.* 1.Chr.4.31.

Bethchar

Beth-car *the houſe of knowledge.* 1.Sam.7.11.

Beth-dagon. *the houſe of wheate,* or *the houſe of a ſcaled fiſh.* Ioſh.15 41. and 19.27.

Beth-eden. *the houſe of pleaſure.* Amos 1.5.

Beth-el. *the houſe of God.* The place where Iaakob ſlept when he went to his uncle Laban, before time called Luz. Gen.28.19. whither he afterward went to dwell by Gods commandement. Gene 35.1, to 9. It is taken and inhabited by the houſe of Ioſeph. Iudg. 1.22, to 27. There the Iewes honoured God. 1.Sam. 10.3. The Iſraelites purpoſing to fight againſt the Beniamites do aske counſel of God at Beth-el. Iudg. 20.18, reade Ioſ.8.12.& 18 13.1.kin.12 29,* 32,33.

Bethemec

Beth-emek. *the houſe of deepeneſſe.* Ioſh.19.27.

Betheſda. *the houſe of effuſion* So called becauſe thither raine waters did aſſemble from diuers places. Iohn 5.2.

Beth-ezel. *my neighbours houſe.* Micah 1.11.

Bether. *diuiſiō,* or *in ſearching,* or *beholding.* Ca.2.17

Beth-gadar. *a houſe for a mouſe,* 1.Chr 2.51.

Beth gamul, *the houſe of a camel.* Ier.38 23.

Beth-acharam

Beth-haccarem, *the houſe of the vineyard.* Neh.3.14

Beth-hanan. *the houſe of grace,* or *mercie.* 1.kin.4.9.

Beth-haran. *the houſe of a hill.* Num.32.36.

Beth-ſeta

Beth-haſhittah. *the houſe of going out of the way,* or *the houſe of thornes.* Iudg.7.22.

Beth-haglah

Beth-hogla, or Beth-hoglah. Ioſh.18.19.

Beth horan. *the houſe of anger,* or *houſe of libertie.* Ioſh.10 10. and 16.3,5.

Beth-lehem. *the houſe of bread,* or *the houſe of warre.* A citie in the tribe of Zebulun. Ioſh.19.15. Alſo a city in the tribe of Iudah, called Ephrah, neere unto which Rahel was buried. Gene.35.19. and unto the which Ioſeph trauaileth with Marie the Virgine: where ſhe was deliuered of Ieſus Chriſt. Luk.2.4,6, 7. Whither alſo the wiſe men went and honoured him. Mat.2.1, to 13.

Beth-iebaoth. *the houſe of lioneſſes.* Ioſh.19.6.

Bethſimoth

Beth-ieſhimoth. *the houſe of deſolation,* or *the houſe of laying vp in ſtore* Num.33.49. Ioſh.12.3.

Beth-marchaboth

Beth-marcaboth. *the houſe of bitterneſſe wiped out.* Ioſh.19.5. and 1.Chr 4.31.

Beth maon

Beth-meon. *the houſe of the dwelling place.* Ie.48.23

Beth-nemra

Bethnimrah. *the houſe of rebellion.* Num.32.36.

Beth-phelet

Beth-palet. *the houſe of expulſion.* Ioſh.15.27. and Nehe.11.26.

Beth phalet

Beth-phefes

Beth phogor

Beth pazzez. *the houſe of diuiding aſunder.* Ioſh. 19.21.

Beth-peor. *the houſe of the opening of the earth* Deu. 3 29. and 34.6.

Bethphage. *the houſe of the mouth of the valleyes.* Matth.21.1.

Beth rapha. *the houſe of health.* 1.Chr.4.12.

Beth-rehob. A citie. Iudg.18.28.

Bethſaidah

Bet-ſaida

Bethſaida. *the houſe of fruits.* A citie which Chriſt reproued for their infidelitie. Mat.11.21.

Beth ſan

Beth-ſhean

Beth-ſhan *the houſe of iuory,* or *the houſe of altering.* 1.Sam.31.10. Ioſh.17.11.

Bethſabee

Beth-ſheba, looke Bathſeba.

Bethſames

Beth-ſhemeſh. *the houſe of bōdage,* or *miniſtery.* Ioſh. 15.10. & 19.22. Iere.43.13. the citizens of Beth-ſhemeſh, ſeeing the arke, reioiced, & offred ſacrifices unto the Lord. 1.Sa.6.23.* Of the Beth-ſhemites, for looking into ye arke were ſlain 50070. men 1.Sam.6.19.

Beth ſura. *the houſe of ſtrength.* 2.Macc.11.5.

Beth-thaphua

Beth-tappuah A citie. Ioſh 15.53.

Bethuel

Bethuel. *the meaſure of God.* The father of Rebekah. Gen.12.23. Alſo a citie 1.Chr.4.30.

Bethul. *a virgine.* Ioſh.19.4.

Bethulie

Bethulia. *the virgin of the Lord.* A city. Iudeth 4.6. which Holofernes laid ſiege unto. Iudeth 7.3. The citizens being almoſt ſtarued for thirſt, purpoſe to yeeld to Holofernes, if helpe come not within fiue dayes. Iudeth 7.22.*

Beth-zur. *the houſe of a rocke.* Ioſh.15.58.

Betonim. *bellies* Ioſh.13.26.

Beulah. *inhabited.* Iſa.62.4.

Beſai

Bezai *egges.* Ezra 2.17.

Bezeleel

Bezaleel. *in the ſhadowe of God.* The ſonne of Uri. 1.Chr.2.20. Hee and Aholiab were ſo endued with Gods ſpirit, as they made all that appertained unto the tabernacle, &c. Exo.31.2, to 12. and 35.30.* Alſo a mans name. Ezra.10.30.

Bezec

Bezek, *lightning.* A citie taken by Iudah, who ſlew 10000. men therein, tooke their king, and cut off his thumbes and great toes. Iudg.1.4, to 9.

Bezer. *munition,* or *vine branches.* A citie, whereof looke Deut.4.43. Ioſh.20.8.

Bechri

¶ Bichri *the firſt borne,* or *firſt fruits.* 2.Sam.20.1.

Badacer

Bidkar. *coldneſſe alone.* 2.king.9.25.

Begui

Biguai *in my bodie.* Ezra 2.3,14. and 8.14.

Bigtana

Bagathus

Bigthan. *giuing meate.* One of king Ahaſhueroſh ſeruants, with Tereſh, who would traiterouſly ſlay

their

	their maſter, but Mordecai preuented it, and they were hanged. Eſter.2.21,22. and 6.2.
	Bikeath-auen. *the field of an idole.* Amos 1.5.
Baldad	Bildad. *old loue, or without loue,* looke Baldad.
	Bileam, looke Balaam.
	Bilgah. *ancient countenance.* 1.Chro.24.14.
Belga Bala	Bilhah. *old or fading.* Rahels handmaid. Gene.29.29. Her ſhe gaue vnto Iaakob to wife, who conceiued and bare two ſonnes. Gen.30.3,4,5,7.
Balaan	Bilhan. *old, or troubled.* Gen.36.27.
Belſan	Bilſhan. *in the tongue.* Ezra 2.2.
Chamaal	Bimhal. 1.Chro.7.33. the ſonne of Iaphlet.
Kimbal Benea	Benea. *the ſonne of the Lord, or in moouing.* The ſon of Moza. 1.Chro.9.43. called Binaab. 1.Chr.8.37.
Banaia	Binnui *building.* Ezra 8.33.
Banaias	Binui. *building in my houſe, or in fairenes.* Ez.10.30
Bennoi	Birſha. *in euill.* Gen.14.2.
Binnui	Bithiah. *the daughter of the Lord.* 1.Chr.4.18.
Berſa	Bithron. *the houſe of libertie.* 2.Sam.2.29.
Bethia	Biziothiah. *deſpite.* Ioſh.15.28.
Beth-horon	Biztha. *idem.*
Baziothia	¶Boaz. *in ſtrength.* 1.Kings 7.21.
Bazatha	Boanerges. *the ſonnes of thunder.* Mar.3.17.
Boas	Bocheru. *firſt borne* 1.Chr.8.38.
Bochru	Bochim. *in the place of weeping.* Iudg.2.1.
Boen	Bohan. *in them.* Ioſh.15.6.
Boos Boaz	Booz. *in ſtrength.* The father of Obed. Ruth.4.21. and 1 Chro.2.12. Matth.1.5. Luke 3.32.
	Boſor. *taking away.* 2.Peter 2.15.
Boſes	Bozez. *dirt.* 1.Sam.14.4.
Baſchath	Bozkath. *in pouertie.* Ioſh.15.39.
Boſra	Boznai. Ezra 6.6.
Boſrah	Bozra, or Bozrah. *in tribulation.* a chiefe citie of Edom. Gen.36.33. 1.Chr.1.44. Iere.49.13.
	¶Bukki. *voide.* Num.34.22. Ez.7.4. & 1.Chr.6.5.
Bocci	Bukkiah. *the diſſipation of the Lord.* 1.Chr.25.4.
Bocciah	Bul. *ancientneſſe.* 1 Kings 6.38.
	Bunah. *building, or vnderſtanding.* 1.Chro.2.25.
Buna	Bunni. *building me.* Neh.9.4.
Bonni	Buz. *deſpiſing.* Ge.22.21. & 1.Chr.5.14. Ier.25.23.
	Buzi. *idem.* Ezek.1.3.
	Buzites. *idem* Iob 32.2.

C

Chebbon	¶ Cabbon *as though vnderſtanding* Ioſh.15.40.
	Cabul. *a footeman* Ioſh.19.27.
Cades	Cadeſh. *holineſſe.* Gen.20.1. looke Kadeſh.
Caiphas	Caiaphas. *a ſearcher.* The high Prieſt who was ioyned with Annas in that office, contrary to Gods law. Luke 3.2. He prophecieth. Iohn 11.49,50,51,52. Annas ſendeth Chriſt bound vnto him. Iohn 18.13,14. Matt.27.57. Marke 14.53. Luke 22.54. Chriſt being by him charged to tell what he was, confeſſed himſelfe to be that Chriſt that was looked for. Mat.26.63,64. Caiaphas forbiddeth the Apoſtles to preach. Acts 4.6,17,18.
	Cain. *poſſeſſion.* Heb.11.4. looke Kain.
	Cainan. *poſſeſſor, or buyer.* The ſon of Arphaxad. Lu.3.36. Alſo the ſonne of Enos. Luk.3.37 looke Kenan.
	Calah. *opportunitie.* Gen 10.11.
Chale Chaldeans Caldeans	Caldees, *mingled, or as deuils.* A people. Gen.11.28,31. 2 king.25.5. The countrey whereof is called Caldea, looke Chaldees.
	Calcol. *nouriſhing, or conſuming al things.* 1.Ch 2.6
Chalcal.	Caleb. *as a Hart, or a Dogge.* The name of a man. Num.13.7. He & Ioſhua commended the land of promiſe vnto the Iſraelites, wherfore they had almoſt bin ſtoned. Num 14.7.10. The land of Canaan is promiſed to him & his ſeede. Num.14.24. Deut.1.36 He encourageth the Iſraelites to goe vnto the land of Canaan. Num.13.31. He ſheweth his ſtrength and age & deſireth the heritage due vnto him. Ioſhua 14.6.* His heritage, what it was. Ioſh.15.13. and 1.Chron.5.56. He expelleth from Hebron the three ſonnes of Anak. Iudges 1.20. He is commended. Ecclus 46.6,10.

Caleb was alſo the name of Ierahmeels brother, called Chelubai. 1.Chro.2.9,18,19. Alſo the name of a towne. 1.Chro.2.24.	
Calneh. *all we.* Gen.10.10. Amos 6.2.	Chalanne
Canneh. *a wall.* Ezek 27.23.	Chenne
Calno. *altogether himſelfe.* Iſa.10.9.	Calano
Caluerie. Luke 23.33.	
Cana. *zeale, or emulation* A citie of Galilee. Iohn 4.46. where Ieſus wrought his firſt miracle at a marriage. Iohn 2.1, to 12. Simon was a Canaanite, that is, *zealous.* Luke 6.15.	Chanaan Kanaan Kenaan
Canaan. *a merchant.* the ſonne of Ham. Gen.10.6. of whom the countrey of Canaan tooke name. Gen.11.31. and 12.5. & 13.12. The border of the Cannanites. Ge.10.19 Canaan is curſed for his fathers fault. Ge.9.22,25,26,27. The Canaanites were wicked people. Ge.12.6. and 13.7. for they deſcended of a curſed father. Gen.10.15,~~16~~,17,18. The land of Canaan promiſed to Abraham and his ſeede. Ge.12.7. and 13.15. and 15.7. and 17.8. Moſes ſendeth ſpies to viewe it according to Gods commandement. Numb.13.3, to 22. The Canaanites ſlew the Iſraelites. Num.14.45 The Canaanites, that dwelt at Zephath were deſtroied by the tribe of Iudah and Simeon. Iudg.1.17. Why God deſtroyed them not at once, but by litle and litle. Exod.23.29,30. God ſuffereth the Canaanites, Amorites, &c. to ſoiourne among ỹ Iſraelites, to try whether they would obey him, and wholy depend on him or no. Iudges 3.1, to 7. God commandeth the Iſraelites to ſlay them, leaſt they ſhould be a meane of their ruine. Num.33.51.* Deut.20.16,17,18. The Angel of God reproueth the Iſraelites for ioyning with them, whom God willed to be deſtroyed. Iudg.2.1, to 6. They dwelt among the Ephraimites. Ioſh.16.10. Pharaoh burned the citie of Gezer, and ſlew the Canaanites, that were therein. 1.king.9.16. They fainted at Iſraels comming into their countrey, hearing what marueiles Gods had done for them. Ioſhua 5.1. The land of Canaan flowed with milke and honie. Exod.3.8. and was the habitation of God. Exod.15.13. it was ſhewed Moſes. Deu.34.4. Salomon made the Canaanites and all that were not deſtroied by the Iſraelites, tributaries to him. 1.king.9.20,21. 2.Chro.8.7,8. ſo did the Iſraelites alſo. Ioſhua 17.12,13. The lande of Canaan promiſed to Izhak. Gen.26.3.	
The woman Canaanite, who followed Chriſt, by faith obtained the recouerie of her daughter. Matth.15.22, to 29. Marke 7.25, to 31.	
Candaces *hauing forgiueneſſe.* The Queene of the Ethiopians. Acts 8.28.	
Capernaum. *the field of repentance.* a citie. Matt.4.13. and 8.5. Iohn 9.24,59. whoſe citizens Chriſt reprooueth for their incredulitie. Mat.11.23,24. Luke 10.15. It is called Chriſts citie. Mat.9.1.	Caphernaum.
Caphtor. *an apple, or violet* A countrey called Cappadocia. Actes 2.9. The inhabitants Caphtorims, or Cappadocians. Iere.47.4. Gen 10.14. They deſtroyed the Anims, and dwelt in Hazerim in their ſteade. Deut.2.23.	Cappadocia
Carcas. *the couering of the lambe.* Eſter 1.10.	Charchas
Carchemiſh *a lambe, or taken away.* 2.Chro.25.20.	Charcamis
Carmel *knowledge of circumciſion* a citie. Ioſh.15.55. The citizens called Carmelites. 1.Chr 11.37.	Charmel Charma.
Carmi *my vine, or knowledge of waters.* Num.26.6	Karnaim
Carnaim. *hornes.* 1 Mac.5.43. looke Karnaim.	Charſena
Carſhena. *a lambe ſleeping.* Eſter 1.14.	Chaſluim
Caſluhim. *hope of life, or as pardoned.* One of the ſons of Mizraim, of whom came the Philiſtims. Gen.	Chaſelon Chaſloniim

10.14. 1.Chron.1.12.

Caſiphia
Chaphia

Caſephia, *deſire.* A place where the law was read and taught vnto the people. Ezra 8.17.

Caſtor. *a beuer.* Looke Acts 28.11.

¶Cedron. *mad, blacke, or ſad.* A brooke. Iohn 18.1. called Kidron. 1.King. 15.13.

Ceilan. *diſſoluing that.* 1.Eſd.5.15.

Cenchreis

Cenchrea. *millet, or pulſe.* Acts 18.18. Rom 16.1.

Cendebæus

Cendebeus. *poſſeſſing of griefe.* 1.Mac.15.38.

Centurion. *a captaine ouer an hundred.* Of whom reade Exod.18.21. *Deu.1.13, to 19. Acts 21.32. and 22.25, 26, and 23.17, 23. Chriſt healeth the Centurions ſeruant for his faiths ſake. Matth.8.5, to 14. Lu. 7.2, 11. The Centurion and thoſe that were with him watching Ieſus, &c. confeſſed him to be the ſonne of God. Matth.27.54. Paul was committed vnto a Centurion. Actes 24.24.

Cephas. *a ſtone.* the ſurname of Simon, giuen him by Chriſt. Iohn 8.42. & 1.Cor.1.12.3 9.5. Galat.2.9.

Chephirah

Cephirah. *a litle lioneſſe.* Ezra 2.25. Ioſh.9.13.

Cæſar

Ceſar is deriued of Cæſio, which ſignifieth *a gaſh* or *a cut.* (Iulius being ſuppoſed to be cut out of his mothers womb, was ſo named) or of Ceſius, for that he had gray eyes: but afterward it was retained as a famous ſurname vnto al yͤ Emperors of Rome, as to Auguſtus Lu. 2.1 to Tiberius. Luk 3.1. Matth.22.17. to Claudius. Act.11.28. & 25.12. and to Nero. Phil.4.22. &c.

Cæſarea

Ceſarea. *a buſh of haire.* A citie ſurnamed Stratonis, Acts 9.30. & 10.1. and 21.8. and 12.19. Alſo another ſurnamed Philippi. Mat.16.13. Mar.8.27. Becauſe Philip the Tetrarch builded it. Alſo another Ceſarea is the head citie of Cappadocia. Acts 18.22. In Hebrew it is written Dor, looke Dor.

Calcol

¶Chalcol. *nouriſhing.* 1.king.4.31. looke Calcol.

Chaldees, looke Caldees. A people. Their countrey is called Chaldea, or Caldea, and is interpreted *as deuils, or as robbers, or ſpoylers.* It lieth vpon the Eaſtſide of Iudea, betweene Babylon and Arabia. Ier.50.10. and 51.4. In Hebrew it is called Caſdim. Gen.11.28

Chamois. Deut.14.5.

Charan
Charam

Charran. *a ſinging, or calling out.* a citie. Actes 7.2. called Haran. Gen 11.31. looke Haran.

Chobar

Chebar. *ſtrength, or power.* Eze.1.1.

Chodorlahomor

Chedor-laomer. *as generation of bondage.* Gen. 14.1

Cheeth

Cheeneth. Ezra 4.10, 11, 17.

Chelal. *as night.* Ezra 10.30.

Chelub. *a basket.* 1.Chro 27.26. and 4.11.

Callubai

Chelubai. *he altogether againſt me.* 1.Chro.2.9.

Chellian

Chelluh. *all.* Ezra 10.35.

Chemarims. The name of Baals Prieſts, looke 2.kings 23.5. Hoſe.10.5.

Chamos

Chemoſh. *as ſtroking, or as taking away.* Num. 21.29 and 1.king.11.7. and 2.kings 23.13.

Chanaan

Chenaanah. *a marchantеſſe, or broken in pieces.* 1.king. 22.11. 1.Chro.7.10.

Chanani

Chenani. *my pillar, or fouͣdation, or a haſting.* Ne.9.4

Chenaniah. *my pillar, or foundation of the Lord.* 1. Chro.15.22.

Chephar. *a litle lioneſſe.* Ioſh.18.24.

Chaphara

Chephira. *idem*, looke Cephirah.

Chatan

Cheran. *anger.* Gen.36.26.

Cherethins
Cerethites

Cherethims. *ſouldiers.* Looke Ezek.25.16. called Cherethites. 2.Sam.8.18. and 15.18. and 20.23.

Charith

Chereth. *ſlaying.* 1.King.17.3.

Cherub. *as a maſter, or as a child, or as fighting.* Ezra 2.59. 2.Sam.22.11.

Cherubins

Cherubims. *as maſters, or as fighters, or as children.* Gen.3.24. Eze.1.5. and 10.1.*

Cheſſon

Cheſalon. *truſt* Ioſh 15.10.

Caſed

Cheſed. *as a deuill.* Gene.22.22.

Ceſil

Cheſil. *fooliſhneſſe.* Ioſh.10.30.

Caſoloth

Cheſulloth. *fearefulneſſe.* Ioſh.19.18.

Chezib. Gen.38.5.

Chidon. *a dart.* 1.Chro.13.9.

Cheleab

Chileab *all, or the reſtraint of the father.* 2.Sam.3.3

Chelion

Chilion. *waſted, perfect, or all like a doue.* Ruth.1.3.

Chelmad

Chilmad. *as teaching.* Eze.27.23.

Chamaam
Chincam

Chimham. *as they, or like to them.* The name both of a man and the citie where he dwelt. 2.Sam.19.28. Iere.41.17.

Cenereth

Chinnereth. *a harpe.* Num. 34.11.

Chio

Chios. *open.* Acts 20 25.

Caſleu

Chiſleu. *hope, or his feare.* A moneth. Nehe.1.1.

Chiſſon. looke Ciſſon.

Cheſeleth
Thabor

Chiſloth-tabor. *feares, or truſt of election, or puritie.* A citie. Ioſh. 19.12.

Cethim
Kittim

Chittim. *waſters, or conſumers, or a crowne, or gold.* A countrey. Iſa.23.1. & Ez.27.6. Num. 24.24. Dan. 11.3. It is called Chetům, 1.Maccab. 1.1. of Kittim. Looke Gen.10.4.

Cor-aſhan. *a riuer, ſmoke* 1.Sam.30.30.

Corozain
Chorazim

Chorazin. *this ſecret, or here is a myſterie.* A citie which Chriſt reproueth for their incredulitie. Matth. 11.21. Luke 10.13.

Chozeba. *men lyers, or men that be lyers.* 1.Ch.4.22

Chriſt. *anointed.* The ſurname of Meſſias. Mat. 1.16. looke Chriſt in the ſecond Table.

Chun. *making readie.* 1.Chro.18.8.

Chuſh. *blacke, or Æthiopia.* looke Cuſh.

Chuſanraſathaim

Chuſhan-riſhathaim. Looke Cuſan-raſathaim, and Iudges 3.8.

Chuſhi. *blacke, or an Æthiopian.* Iere.36 14. and Cuſhite. *idem.* Iere 38.7. looke Aethiopia.

Chuſa

Chuza. *ſaying, or prophecying.* Luke 8.3.

¶Cilicia. *touching* a countrey. Iudeth 2.21, 25. Galat.1.21.

Cenereth

Cinnereth. *as a candle.* Ioſh.19.35.

Cis. *hard.* Acts 13.21. looke Kiſh.

Chiſſon
Chaſelon
Ciſſion

Ciſſon. *hope, or confidence or truſt, or couering of an houſe.* a prince of the tribe of Beniamin. Num 34 21

Clauda. *a broken voice, or weeping voice.* Acts 27.16

Claudia. *idem.* 2.Tim.4.21.

Claudius. *idem*, Claudius Ceſar the Emperour. Acts 11.28.

Claudius Lyſias, the vpper captaine of Ieruſalem, ſendeth Paul to Felix. Acts 23.26.*

Clement
Cleopas

Clemens. *gentle, or meeke.* Phil. 4.3.

Cleophas. *all glory.* Luke 24.13.

Cleopatra. *the glory of the countrey.* Daughter to Ptoleme, who was giuẽ to wife to Alexander. 1.Mac. 10.57.58. & after taken from him, & giuen to Demetrius. 1.Mac.11, 12. Cleopatra Doſitheus. Eſt.11, 12.

Cloes

Cloe. a vertuous woman. 1.Cor.1.11.

Cœloſyria
Celoſyria

Coeloſyria. *crooked Syria, or low Syria.* A countrey 1.Eſd.2.17. 1.Mac 13 69. 2.Mac.3.5.

Col-hozeth
Chol-hoza

Col-hozeh. *euery prophet, or ſeeing all.* The father of Shallum. Nehe.3.15. and 11.5. Alſo the father of Baruch Nehe.11 5.

Colonia. Act.16.12. in the margent, was vſed to be the name of a citie newly conquered, whither were ſent to dwell, certaine number of people taken out of the ſame great citie, who vſed alwayes the lawes and cuſtomes of the citie whence they came.

Coloſſe. *puniſhment*, and Coloſſians, *puniſhed.* A citie and citizens, looke Coloſſ. 1.2.

Coneniah
Chononiah

Conaniah. *the ſtrength, or ſtabilitie of the Lord.* The name of a Leuite. 2 Chr.31.12, 13.

Coniah. *idem* Iere. 22.24. looke Iechoniah.

Coos. *toppe.* Acts 21.1.

Cor. a meaſure. Eze.45.14. Looke Homer: for Cor and Homer are one kind of meaſure.

Corban. *a gift, or oblation.* Marke 7.11.

Caree Core. *bald*. Iude verſe 11. looke Korah.

Corea. *bald*, or *cold*. 1. Eſd. 5.35.

Corinthus. *fulneſſe*, or *an ornament*, & Corinthians, *filled*. a citie and citizens. Act. 18,1,8. and 1. Cor. 1.2. and 2. Cor. 1.2.

Corim. A meaſure. 1. Kings 4.22. and 5.11. it is eighteene gallons of our meaſure, or thereabout.

Cornelius. *of a horne*. A vertuous captaine of Ceſarea. Acts 10.1.* and 11.1, to 19.

Cos, Co, Coo. *idem* as Coos, 1. Macc. 15.3.

Coſan Coſam. *diuiding*. Luke 3.28. looke Ioſiah.

Coz *a thorne*, or *ſummer*. 1. Chr. 4.8.

Coſbi Cozbi *a lyar*. Num. 25.1.

¶ Crates *an harrow*, or *hurdle*. 2. Mac. 4.29.

Creſcens. *growing*, or *increaſing*. 2. Tim. 4.10.

Creta. *giuen to the fleſh*. A countrey nowe called Candie. 1. Macc. 10 67. Tit 1.5. The people called Creetes. Act. 2.11. and Cretians who were alwayes lyars, euill beaſts, and ſlow bellies. Titus 1.12.

Criſpus. *curled*, or *criſped*. A chief ruler of the Synagogue of the Iewes, who with all his houſhold beleeued in Chriſt, & were baptized. Act. 18.8. & 1. Cor. 1.14

Chub ¶ Cub, *blotting out*. by Cub, is ment Arabia. Ez. 30.5

Chuſhan
Chuſhi Cuſan Cuſi. *blacke*, or *blacknes*, or *heate*, or *an Ethiopian* Habak. 3.7. and 2. Sam. 18.21. looke Chuſhi.

Chuſanraſathaim Cuſhan-riſathaim, or Chuſhan-riſhathain, *blackneſſe of iniquities*. The king of Aram-naharaim. Iudg. 3. 8, to 12.

Cuſh. *blackeneſſe*, or *heate*. A countrey called nowe Ethiopia, looke Æthiopia, ſo named of Cuſh the ſonne of Ham. Gene. 10.6. It is inuironed with the riuer Gihon. Gen. 2.13.

Cutha Cuthath and Cuth. *burning*. 2. King. 17.24,30.

¶ Cyrus. *as a wretch*, or *as an heire*, or *the wombe*. The king of Perſia, who ouercõming yͤ Babylonians, became monarch of the whole world. Dan. 5.30,31. as it was propheſied. Iſa. 4.6.11. He licenceth Zerubbabel with as many Iſraelites as would, to goe into Iudea, to reedifie the temple. 2. Chr. 36.22,23. Ezr 1.1, to 6. according as was propheſied. Iſa. 14.1,2.* & 44.28. & 45.1, to 9. Hee reſtored all the veſſels which Nebuchad-nezzar had caried away before. Ezr. 1.6.* & 6. 5. Dan. 1.2 & 2. kin. 24.13. & 25.14,15. & 2. Chr. 36.7.

Cyrene. *a wel*, or *beame of an houſe*, or *coldnes*, or *rũning againſt one*, or *meeting*. A citie in Africa. 1. Mac. 15.23. Mat. 27.32. Act. 2.10. & 13.1. called Kir. 2. Kin. 16.9. The people called Cyrenians. Ac. 6.9. and 11.20.

Cyrinius
Cyrinus Cyrenius. *ruling*. The name of the gouernor of Syria Luke 2.2.

Cyprus. *faire*, or *faireneſſe*. An yle. 1. Macc. 15 23. Acts 11.19,20. & 27.4. & 4.36. whoſe people are called Cyprians. 2. Mac. 4.29.

D

Debbaſheth Dabaſheth. *obiecting infamie*, or *a lying ſlander*. Ioſh. 19.11.

Dabereth Daberath. *the word*, or *the thing*, or *a Bee*, or *ſubiection*, or after the Syrian ſpeach, *a woman leader*, or *captaine*. Ioſh. 19.12 and 1. Chr. 6.72.

Dabereh. *idem*. Ioſh. 21.28.

Dagon. *wheate*, or *a fiſh*. An idole of the Philiſtims. Iudg. 16.23. 1. Sam. 5.2. 1. Mac. 10.83.

Dilaias
Delaias
Delaiah Dalaiah. *the poore of the Lord*, or *a drawing out*, or *emptying*, or *bough*, or *branch of the Lord*, or *leane*, or *barren*. A mans name. 1. Chr. 3.24.

Delilah
Dalila
Dalida Dalilah. *pouertie*, or *bucket*, or *conſumer*, or *leane*. A woman whom Samſon loued, who betraied him to the Philiſtims. Iudg. 16.4, to 21.

Dalmanutha. *a prepared bucket*, or *leaues*, or *a bough prepared*, or *numbred*. A countrey. Mar. 8.10.

Dalmatia *a fruſtrate lampe*, or *lightning of vanitie*. A countrey whither Titus trauailed to preach the Goſpel. 2. Tim. 4.10.

Delphon Dalphon. *the houſe eaues*, or *regarding the poore*. Eſter 9.7.

Damaris. *a little wife*. A woman who beleeued in Chriſt, at the preaching of Paul. Acts 17.34.

Dumeſec
Dameſek
Dammeſek Damaſcus. *a cup of blood*, or *blood of a ſacke*, or *the blood of burning*, or *of a proctor*. A famous city of Phenicia, ſometime the head citie of Syria. Of this citie the whole countrey thereabout bare the name, and it lieth betweene the hilles of Libanus & Antilibanus, North from Iudea, reade Eze. 47.16,17. & 48.1. and 2. Sam. 8.5. 2. Kin. 8.7,9. & 1 Kin. 11.24. & Gen. 15. 2. & 1. Chr. 17.5. Cant. 7.4. Eze. 27.18. It was wonne by Tilgath Pileſer. 2. kin. 16.9. Againſt it is propheſied. Iſa 7.8. & 8.9. & 17.1. Ier. 49.23. Amos 1.3,4,5. Paul preached in it. Acts 9.19,20. & eſcapeth death, and how. Acts 9.25. and 2. Cor. 11.32,33.

Dommim Dammim. *bloody*, or *deadmen*, or in the Syrian tongue, *of money*. 1. Sam. 17.1.

Dan. *iudging*, or *iudgement*. A place. Gene. 14.14. Alſo the ſonne of Iaakob by Bilhah. Gen. 30.6. Alſo a citie wherein a remnant of the tribe of Dan dwelled, which before was called Laiſh. Iudg. 18.28,29. Iſa. 10.30. or Leſhem Ioſ. 19.47,48. This citie bounded the land of Iſrael vpon the South. Deut. 34.1. and 1. Sam. 3.20. Eze. 27.9. where Ieroboam erected a golden calfe. 1. Kin 12.28,29. Amos 8.14.

Dan is bleſſed of his father. Geneſ. 49.16,17. His tribe is bleſſed by Moſes De. 33 22. Their poſſeſſion. Ioſh. 19.40, to 49. The Amorites driue the children of Dan into yͤ mountaines. Iudg. 1.34. Of his children & genealogie, looke Ge. 46.23. Nu. 1.12. & 1. Chr. 12.35

Dannah. *idem* as Dan. Ioſh. 15.49.

Danna Daniel. *iudgement of God*. The ſonne of Dauid by Abigail. 1. Chr. 3.1.

Daniel the name of a Prophet. Dan. 1.6. He would not defile himſelfe with the kings meate. Dan. 2.8. He declareth Nebuchad-nezzar his dreame. Dan. 2.1.* He is aduanced by the king vnto great dignity. Dan. 2.48. He declareth vnto Nebuchad-nezzar the dreame of the tree. Dan. 4.2.* Hee foreſheweth Belſhazzar that he ſhould be depriued of his kingdome. Dan. 5, 17.* He was made the third ruler of the realme. Dan. 5.29. He was preferred by Darius aboue the three principal rulers, and why. Dan. 6.3. The gouernors of Darius accuſe him to the King, for infringing the decree made by his and their conſents. Dan 6.12,13. Hee is caſt into the Lions den. Dan. 6.16. & 14.29, to 31. His accuſers are caſt in and deuoured Dan. 6. 28. & 14.42. The viſion of the foure beaſts ſignifying the foure Monarchies, is declared vnto him. Dan. 7. 1,17.* The Angel Gabriel giueth him intelligence of the 70. weekes. Dan. 9.23,24. He was fed by Abacuc. Dan. 14.33, to 42. He deliuereth Suſanna from the two wicked Iudges. Dan. 13.45.* Hee deſtroyeth Bel and his temple, and ſlew the Dragon. Dan. 13. 1, to 28.

Daphne. *a Bay tree*. 2. Mac. 4.33.

Dara *generation the habitation of a ſhepheard*, or *of fellowſhip*, or *of iniquitie*: or in the Syrian ſpeach, *an arme*, 1. Chr. 2 6.

Dorda Darda. *the dwelling place of knowledge*. or *the generation of knowledge*. It ſeemeth to be the ſame which before is called Dara. 1. King. 1.4.31.

Darius. *Requiring*, or *inquiring*. The King of the Medes who with Cyrus his ſonne in lawe, ouercame Belſhazzar. Dan. 5.31.

Darcon Darkon. *of generation*. or *the poſſeſſion*, or *hauing of a dwelling place*, or in the Syrian tongue, *a dragon*. Ezra 2.56.

Dathan. *cuſtome*, or *lawe*. One who with Korah and

Abiram rebelled againſt Moſes and Aaron, and were ſwallowed vp quicke of the earth. Num.16 1,3,31,32.

Dauid. *beloued.* The ſonne of Iſhai. Ruth 4.22. and 1.Chr.2.12,15. Matth.1.5,6. Luke 3.31,32. 1.Sam.17.28. God conſtituteth him King ouer Iſrael. 1.Sa.13.14. What maner of man he was. 1.Sa.16.12 He is anointed king by Samuel. 1.Sam.16.13. & yet afterward fed his fathers ſheepe. 1.Sam.17.15. Iſhai ſendeth him to Saul with a preſent. 1.Sa.16.19,20. He was greatly beloued of Saul. 1.Sam.16.21. Hee is ſent by his father with foode into the Iſraelites campe. 1.Sam.17.17,18 Hauing experience of Gods aide againſt the Lion and Beare, by faith he doubteth not, but he ſhould conquere the great giant Goliah. 1.Sam.17.31,to 38. Of his faith, and Sauls want of faith. 1.Sam.17.32.33,39,40. His armour, what it was. 1.Sa.17.45. He did all things that God ſhould be glorified as well among Heathen, as Iſraelites. 1.Sam.17.47. He ſlayeth the Philiſtim. 1.Sam.17.49,50. Hee brought 200. foreſkins of the Philiſtims vnto Saul, and married Michal. 1.Samu.18.27. God was with Dauid, and therefore Saul feared him. 1.Samu.18.28,29. Dauid and Ionathan made a couenant together. 1.Sam.18.3. Saul commanded that Dauid ſhould bee ſlaine. 1.Samu.19.1. As hee was playing on the harpe before Saul, Saul purpoſed to haue killed him. 1.Samu.19.9,10. His name was much ſet by among Sauls ſeruants. 1.Samu.18.30. Hee ſlewe the Philiſtims with a great ſlaughter. 1.Sam.19.8. Flying from the preſence of Saul, hee went to Samuel 1.Sam.19 18. Hee is purſued by Saul and his meſſengers, who propheſying, forgate wherfore they were come, and ſo hee eſcaped. 1.Sam.19.20.* & 20.1. He deceiueth Saul. 1.Sam.20.5,6. Being troubled in ſpirit, hee made his complaint to Ionathan. 1.Sam.20.2. Hee reneweth his couenant with Ionathan. 1.Sam.20.23. He hideth himſelfe from Saul. 1.Sam.20.24.. Flying from Saul, hee came to Abimelech the Prieſt. 1.Sam.12.1. Hee eateth of the ſhewbread. 1.Sam.21.6. By Dauids example, who by hunger was conſtrained to eate of the ſhewbread, Chriſt excuſeth his diſciples, who by like neceſſitie mere driuen to gather eares of corne vpon the Sabbath. Matt.12.1,to 5. Mar.2.23,to 27. Luke 6.1,to 6.

Dauid being afraid of Achiſh counterfeiteth madneſſe. 1.Sam.21.12,13. All that were in debt, & vexed in minde came to Dauid, and he was their captaine. 1.Sam.22.2. Doeg reuealed him vnto Saul. 1.Sam.22.9. Dauid ſaueth Keilah by the counſel of the Lord, and afterward departeth into the wilderneſſe of Ziph. 1.Sa.23.1,to 16. He dwelleth in the holds at Engedi, whither Saul purſued him. 1.Sam.24.1,2,3. He ſpareth Saul and cut off the lappe of his garment. 1.Sam.24.4,to 9. He declareth to Saul his innocencie. 1.Sam.24.12. He ſweareth to Saul that he will not deſtroy his ſeed. 1.Sam.24.22,23. He ſendeth to Nabal for food, which was denied him 1.Sa 25.4,to 12. Dauid minding to be reuenged of Nabal is pacified by the wiſedome of Nabals wife 1.Sa.25.23,to 36. He giueth God thanks for Nabals death, & marrieth his wife. 1.Sam.25.29,to 43. Hee ſpareth Saul againe, and taketh away his ſpeare and a pot of water ſtanding at his head. 1.Sa.26.7.* Fearing to periſh, he fleeth to Achiſh king of Gath. 1.Sa.27.1,to 5. Of whom he obtaineth the citie Ziklag to dwell in. 1.Sa.27.5,6. Hee is made the keeper of Achiſh perſon. 1.Sam 28.1,2. Dwelling among the Philiſtims, hee ſlewe many of them, and perſwaded Achiſh they were Iewes which hee deſtroyed. 1.Samu.27.8.* Going with Achiſh to fight againſt Saul, he is ſent backe againe, and why. 1.Sam.29.2.* His two wiues taken priſoners. 1.Sa.30.5 He comforteth himſelfe, aſketh counſel of the Lord, ouertaketh the Amalekites, and recouereth his two wiues. 2.Samu.30.6,to 20 Hee mourneth for Saul and Ionathans death. 2.Sam.1.12. He cauſeth the meſſenger to be ſlaine, who daunted to haue ſlaine Saul. 2.Sam.1.15.

Dauid by the counſel of the Lorde, returned to his countrey after Sauls death. 2.Sam.2.1,2,3. Hee is anointed king ouer Iudah. 2.Sam.1.4. The children borne to him in Hebron. 2.Sam.3.2,to 6. and 1.Chr.3.1,to 5. He recouereth his wife Michal by Abners meanes. 2.Sam.3.12,to 17. Hee lamenteth Abners death. 2.Sam.3.33.* Hee curſeth Ioab for ſlaying Abner 2.Sam.3.28,29. He is anointed king ouer Iſrael. 2.Sam 5 3. He taketh the fort of Zion, which is called the citie of Dauid, 2.Sam.5.7. His children borne in Ieruſalem. 2.Sam.5.14,to 17. and 1.Chr.3.5,to 10. He diſcomfiteth the Philiſtims. 2.Sam.5.17.* He playeth before the Arke of the Lord vpon inſtruments. 2.Samu.6 5. and for dauncing there, Michal deſpiſeth him 2.Sam.6.16,21.* He bleſſeth his familie. 2.Sam.6.20. He refreſheth the people after the Arke was placed. 2.Sam.6.17,18,19. Hee praiſeth God for his promiſe, touching his poſterity. 2.Sam.7.18.* 1.Chr.17.17.* Hee vanquiſheth the Philiſtims. 2.Sam.8.1,2. & 1.Chr 18.1,2. Hee maketh Syria tributarie. 2.Sam.8.6. He dedicateth the veſſels gotten of the Gentiles. 2.Sam.8.10,11. Hee reſtoreth Sauls poſſeſſions vnto Mephiboſheth. 2.Sam.9.7.* Hee ſendeth his ſeruants vnto Hanun to comfort him. 2.Sam.10.2. and 1.Chr.19.2. who euill entreateth them. 2.Sam.10.3,4. and 1.Chr.19.3,4.

Dauid committeth adultery with Bath-ſheba Vriahs wife, & cauſeth him to be murthered. 2.Sam.11.2,to 26. Hee marieth Bath ſheba. 2.Sam.11.27. Nathan by a parable reproueth the fact. 2.Sa.12.1,to 13. He acknowledgeth his ſinne, & is forgiuen, and ſuffered patiently Gods correction. 2.Sam.12 13,to 24. Hearing of Amnons death, he tare his garments, and lay on the ground. 2.Sa.13.30,31. He mortifieth himſelfe by fleeing barefooted from Abſalom. 2.Sam.15.30. Hee giueth Mephiboſheths goods to Ziba his ſeruant. 2 Sam.16.4. He reuengeth not the outrage done to him by Shimei. 2.Sam.16.10,11,12. Vnderſtanding of Abitophels counſel to Abſalom, he fleeth. 2.Sa 17.21,22 He & his people almoſt famiſhed, are by Gods prouidence relieued. 2.Sam.17.27,28,29. He commandeth not to ſlay Abſalom, but kindly to entreate him. 2.Sam.18.5. But hearing of his death, he lamenteth. 2.Sa.18.33 At Ioabs perſwaſion, he diſſembleth his ſorow and ioifully receiueth his armie. 2.Sa.19.8. His x. concubines which Abſalō had defloured, he put inward, but lay not with them. 2.Sa.20.3.

Dauids foure battailes againſt the Philiſtims. 2.Sam.21.15 * & 1.Chro.20.4. Hee cauſeth the bones of Saul and Ionathan to be buried. 1.Sam.21.22,to 15. His ſong for his deliuerance from his enemies. 2.Sam.2.2.* His worthies. 2.Sam.23.8.* 1.Chr.11.10.* His laſt words. 2.Sam.23.1,to 8. The ſpirit of the Lord ſpake by him. 2.Sam.23.2. He is moued by God to number the people, that he might puniſh them for their ſinnes. 2.Sam.24.1. and 1.Chron.21.1,2. Three puniſhments are offred to him for this offence. 2.Sam.24.13. and 1.Chr.21.12. Seeing his people deſtroyed for his ſinne, hee prayeth the Lorde to ſpare them and puniſh him and his fathers houſe. 2.Sam.14.17 and 1.Chr.24.17.

Who went with Dauid when he fled from Saul. 1.Chr.12.1,to 14. He appointeth miniſters to ſerue before yͤ Lord. 1.Chr.16.4. He prepareth for yͤ building of the temple, and appointeth Salomon to builde the ſame. 1.Chr.22.3,to 17. He ordeineth Salomon king 1.Chron.23 1. He numbreth the Leuites, and aſſigneth their offices. 1.Chr.23. 3.* To the ſonnes Aaron theirs, 1.Chron.24.3.* He ordeineth ſingers with their places, and porters with their courſes. 1.Chron. 25.1. and 26. 1. * And princes to ſerue the king. 1. Chro.27.1.* Becauſe he was forbidden to builde the Temple, he exhorteth Salomon to perfourme it. 1. Chr.28 2,to 11. He giueth Salomon the paterne how the temple and appertenances ſhould be made. 1.Chr. 28.11.* What Dauid and his princes offered toward the building. 1.Chro.29.1,to 9. Abiſhag, a faire yong maide, cheriſhed Dauid in olde age. 1.Kings 1.1,to 5. Drawing neere vnto death, he giueth Salomon his charge. 1.kings 2.1,to 10. Dauids death, and time of his reigne. 2.kings 2.10,11. and 1.Chr.29.26.*

The praiſe of Dauid. Ecclus 47.2, to 12. his kingdome abideth for euer. 1.kings 8.13. Hee followed the Lord with all his heart. 1 kings 14 8. ſaue onely in the matter of Vriah. 1.kings 15.5. God would not take al yͤ kingdome from Salomon nor his ſonne for Dauids ſake. 1.king.11.34,35. Dauid foreſhewed the reſurrection of Chriſt. Actes 2.25, to 32. Chriſt greater then Dauid. Mat 22 43, to 46. Marke 12.35,36,37. Luke 20.41,to 45. Dauid is called a Prophet. Mat.27.35. and Gods ſeruant. Luke 1.69 Acts 4.25. He bare the figure of Chriſt. Mat.27.35,36. Marke 12,36. Iohn 2.17. and 15.25. Heb.2.12.

Dabir ¶ Debir. *an oratour, or word.* a citie called Ciriath-ſannah. Ioſh.15.45. and Kiriath-ſepher. Ioſh.15.15. taken by Ioſhua. Ioſhua 10.38,to 40. Alſo the king of Eglon. Ioſh 10.3.

Debora Deborah. *a word, or a bee.* The name of Rebekahs nurſe. Gene 24 59. her death Gen 35.8. Alſo a propheteſſe, who iudged Iſrael. Iudg.4 4 and ſent Barak againſt Siſera. Iudg 4 6.* Her ſong. Iudg.5.1.*

Decapolis. *of tenne cities.* A countrey. Matth.4.25. and Marke 5.20 and 7 31.

Dedan, *the beloued of thoſe.* The ſonne of Raamah. Gen.10.7.

Dedanim. *idem.* Iſa. 21.13.

Dieui Dehaue *of generation.* Ezra 4.9.

Decar Dekar. *force.* 1.king.1.4,9.

Delaia Delaiah. *the poore of the Lord.* .1.Chro 3.24.

Delaian Deliah. *idem.* 1.Chro.24.18.

Dalila Delilah. looke Dalilah.

Dalphon Delphon. *regarding pouertie.* Eſter 9.7.

Delos Delus. *declaring.* A countrey 1.Mac.15 23.

Demas. *the common ſort, or fauouring the people.* Coloſſ. 4.14 and 2.Tim.4.10. Phile. 24.

Demetrius *belonging to Ceres.* Sonne of Seleucus. 1.Mac.7.1. He ſlayeth Antiochus, and enioyeth his kingdome. 1.Mac.7.14. He ſendeth Bacchides and Alcimus to afflict the Iewes. 1.Mac.7 8,9. He ſendeth Nicanor to deſtroy the Iewes. 2.Mac.14. 12,13. He would make league with Ionathan: but he refuſeth, and ioyneth with Alexander, who ſlayeth Demetrius. 1.Mac 10.3,to 53.

Demetrius, ſonne of the ſaide Demetrius, ſucceedeth Ptolemeus. 1.Mac.10.67. and couenanteth with Ionathan to ſet Iudea free. 1.Mac.11.19,to 38. but being deliuered by Ionathã he brake couenant. 1.Mac. 11.53. and was ouercome by Arſaces. 1.Macc.14 3.

Alſo Demetrius a ſiluer ſmith, a wicked man. Acts 19.24.*

Demetrius. a man of good report 3.Iohn 12.

Demophon. *ſlaying the people.* 2.Mac 12.2.

Dionyſius Denis. *from heauen, or by diuine inſpiration, or pricked, or moued forward.* A man ſurnamed Areopagita, who beleeued in Chriſt at the preaching of Paul, Actes 17.34.

Derbe. *encloſed in.* a citie. Actes 14.6. Derben

Deu-el. *know God.* Num.1.14. Duel

Deuteronomie. *a ſecond law.* The fift booke of Moſes, which the king is commanded to reade, and why. Deut.17.18.* It is declared vnto the people. Deut.1.5. Moſes wrote it, & deliuered it vnto the Prieſts and Elders, and why. Deut. 31.9,to 14. He cauſed it to be laide in the ſide of the Arke, and why. Deu.31.26,27. God commaundeth Ioſhua to reade and meditate in Deuteronomie day and night, and why. Ioſh.1.8. Ioſhua cauſeth it to be both written vpon ſtones, and to be read vnto the people. Ioſh. 8.30,31,32,33,34,35. The booke of Deuteronomie is found in the Temple. 2.kings 22.8. 2.Chr 34.14,15. Ioſiah cauſeth it to be read vnto all the people. 2.king.23.2.& 2.Chro.34.30.

Diana, a latine word of Dies, *the day*, for that it giueth light like the day, and therefore the Moone is ſo called. An idole: the goddeſſe whom the Epheſians extolled with this commendation, *great is Diana of the Epheſians.* Acts 19.28. Diane

Diklah. *his diminiſhing.* Gen.10 27. Decla

Dibon. *abundance of knowledge, or an abounding ſonne.* Num.21.30. and Iſa.15.2.

Dibon-gad. *the abundance of a happy ſonne, or the abundance of vnderſtanding, or of the building of happineſſe.* Num.33.45.

Diblaim. *a cluſter of figs, or paſte of drie figs.* the father of Gomer. Hoſ.1.3. Deblaim Diblaim

Diblath. *idem.* Ezek.6 14. Diblath

Diblethaim. *idem.* a citie. Iere.48.22. Deblathaim

Dibri. *an Oratour, or my word.* Leuit.24.12. Daber

Didymus. *a twinne.* Iohn 11.16. Didimus

Dileam. *poore, or anſwere of the poore.* Ioſh.15.38. Delean

Dimon. *where it is red.* Iſa.15.9.

Dimonah. *a dunghill.* a citie. Ioſh.15.22. Dimona

Dinah. *iudgement.* The daughter of Iaakob by Leah. Gen.30.21. ſhe is rauiſhed. Gen.34.1,2. Dina

Dinaie. *iudges.* 1.Eſdras 4.9. Denaba

Dinhabah. *his iudgement in thoſe things.* A citie in Edom. Gen.36.32.

Dionyſius, looke Denis.

Dioſcorinthius. *a heauenly ornament.* The name of a moneth. 2.Mac.11.21.

Diotrephes. *nouriſhed of Jupiter.* 3.Iohn 9. Diotrephes

Diſhan. *a threſhing.* one of the children of Seir, and Diſhon. *fatnes, or aſhes.* another of his children. Gene. 36.21. Diſan Diſhon Diſon

Di-zahab. *where much gold is.* Deut.1.1. Dizarab

¶ Dodai. *beloued.* 1.Chro.27.4. Dudia

Dodanah. *loue.* 2.Chro.20.37. Dodauah

Dodanim. *beloued.* Gene.10.4. Rodanim

Dodo. *his vncle.* 1.Chro.11.12.

Doeg. *careful* Sauls chiefe heardmen. 1.Sam.21.7. who to currie fauour with his maſter, reueileth where he hath ſeene Dauid. 1.Sam.22.9. and afterward ſlew the Prieſts of the Lord, at the commandement of Saul: when none of his other ſeruants would. 1.Sam.22.17,18,19.

Dopkah. *a knocking.* Num.33.12. Daphe

Dor. *generation.* Ioſhua 11.2. Iudges 1.27. looke Cappadocia. Daphka

Dorcas. *a Doe, or Roebucke. &c.* a woman. Act.9.36.

Dorda. *generation of knowledge.* 1.king 4.31.

Doſitheus. *giuing to God.* 2.Mac.12.19.

Dothan. *the law, or cuſtome.* Gene.37.17. Dotham

¶ Drachma, and Drachmes. a certaine coine. 2.Mac.10.20. and Luke 15.8. Drachme

Druſilla. *ſprinkled ouer with dewe.* Acts 24.25.

¶ Dumah. *ſilence, or likeneſſe.* Gen.25.14. Dume

Dura. *generation, or habitation.* Dan.3.1.

E

Hebal
Ebal. *a heape of ancientneſſe.* Geneſis 36.23. Alſo a mount. Leuit.27.4,13.

Obed
Ebed. *a ſeruant.* Iudges 9.26.

Abde-melech
Abed-melech
Ebed-melech. *ſeruant of the king.* A blacke Moore, Eunuch vnto Zedechiah. Iere.38.7. At his ſute Ieremie was taken out of the dungeon. Iere. 38. 8, to 14. Ebed-melech was deliuered out of captiuitie, becauſe he put his truſt in the Lord. Iere.39. 17,18.

Eben ezer. *the ſtone of helpe.* 1.Sam.4.1.

Heber
Eber. *paſſing, paſſage, or anger.* The ſonne of Selah. Gene.11.14. His children. Gen. 10.25.

Abiaſah
Ebiaſaph. *a father bringing into one, or a gathering father.* Korahs ſonne. 1.Chro.6.37. and 9. 19. alſo the ſonne of Elkanah. 1.Chro.6.23. looke Abiaſaph.

Hebron
Abran
Ebron. *a going ouer, or paſſing from one place to another, or anger.* a citie. Ioſh.19 28.

Hebronah
Hebrona
Abrona
Ebronah. *going, or paſſing ouer, or being angry,* A place where the Iſraelites reſted. Num.33.34.

Ecbatanis
Ecbatane
Ecbathana
¶Ecbatana. *the brother of death* A ſtrong citie. Iudeth 1.1. Tob 3.7. and 2.Mac.9.3.

¶Ed. *witneſſe.* Ioſhua 22.34.

Eden. *pleaſure, or delight.* Gen.2.8. Iſa.31.16. and 2.kings 19.12.

Eder. *a flocke.* A mans name. 1.Chro.23.23 alſo a city. Ioſh 15.21. alſo a tower, as ſome thinke, neere Beth-lehem. Mich. 4.8. where the Angels told the ſhepheards of Chriſts birth. Luke 2.8.

Anna
Adnah
Adna
Edna. *euerlaſting reſt, or pleaſure.* Certaine names. 1.Chro.12.10. Ezra 10.30. Tob 7.2.

Idumea
Idumean
Edom. *earthly, bloody, or red.* The ſurname of Eſau. Gen.25.30. Of him the countrey of Edom was ſo named. Ge.36.31. ſo an Edomite, that is, *earthly, or bloodie,* is a man of that countrey. 1.kin.11.14. The Edomites denied the Iſraelites paſſage throw the countrey. Num.20.14, to 22. The Iewes were commanded not to abhorre an Edomite, and why. Deut 23.7. The ruine of Edom is foretold. Num.24.19. Pſal.137.7. Iſa.21.11 and 34.6. Iere.49.7. Lam.4.21. and why. Amos 1.11,12. Eze.25.8,12 & 35.2. * Obad. 1.1. * Dauid by Ioab his captaine, deſtroyeth the males in Edom. 1 kings 11.15,16. The Edomites became Dauids ſeruants. 2.Sam.8.14. They rebelled. 2.king.8. 20,21,22. They are ſmitten and ouercome by Iudah. 2.King.14.7,10. and 2.Chro.25.11. looke Eſau.

Edrai
Edrei. *the heape of ſtrẽgth or might.* Deu 1.4. & 3.10.

Egla
¶Eglah. *a calfe, or charet.* 2.Sam.3.5. & 1.Chr.3.3.

Gallim
Eglaim. *drops of the ſea* Iſa.15.8.

Eglon. *a calfe, or chariot.* a city whereof Debir was king. Ioſh 10 3,4. alſo yͤ king of the Moabites. Iudg. 3.12. whõ Ehud ſlue in his chamber. Iudg.3.21,22.

Aegypt
Aegyptians
Egypt. *anguiſh, or tribulations.* In Hebrue Mizraim. a countrey of Aphrica vpon the Weſt ſide of Iudea: the people called Egyptians. This countrey tooke his name of Mizraim the ſonne of Ham. Ge.10.6. & 1.Chro 1.8. Pſal.78.51. and 105. 23. It was not lawfull for the Hebrewes to eat with the Egyptians. Ge.43.32. They account ſheepkeepers an abomination. Gen.46.34. Abraham went downe into Egypt to auoide famine. Ge. 12.10. * He returned thence very rich. Gene.13.1,2. Seuen yeeres of plentie, & ſeuen yeeres of famine in Egypt. Ge.41.53,54. Iaakob & his houſhold enter into Egypt. Gen.46.26. The Egyptians for want of money, ſell vnto Ioſeph all that they had. Ge.47.16, to 27. Egypt ſore plagued. Exod.7.1.* & 8.1. & 9.1. & 10,1. * & 11. 1.* according to the word. Ex.3.18 The captiuitie in Egypt is prophecied. Gen.15.13, 14. it beginneth. Ex.1.11.* Act.7.17. Deliuerance from thence is promiſed. Ge.15.14. & 40.1. & 48.21. & 50.23. Exo.3.10. & 6.1. & fulfilled, & they go forth with 600000. men. Exo. 12.36,37,38.* 13.1, * and 14.1.* Num.33.1, Deut. 16.1. Hoſea 13.4. after they had ſoiourned there 430. yeres. Exod.12.40,41. God commandeth to ſpoyle the Egyptians. Exo.3.22. & 11.2. & 12.35. The firſt borne of euery thing in Egypt die. Exod 12 29,30. Of the ruine of Egypt, and deliuerance of Iſrael, read Wiſd. 19.1, to 11. Exo.14.27.* The Iſraelites deſired to returne to Egypt, Exo.14.10,11,12. & 16. 1,2,3. & 17.1, 2,3. Num.11.1. & 14.1,2,3,4. & 20.2,3,4 5. againſt Egypt, is prophecied. Iſa.18.1.* 12.2. & 20 1.* Ier.43. 7. & 44.24. & 46.2.* Eze.29 1.* & 30.1.* & 31.1.* & 32. 1, to 12. Of the realme of Egypt, & the alliance of the ſame: & of the warre againſt the land of Syria, looke Dan.11.17. Deliuerance out of Egypt (as the greateſt benefit) is often remembred. Exod.20.1,2,3. Leui.22. 33. & 26,13. Deu.4.37. & 5 6 & 7.8. & 8 14. & 16.1,3,6. Iudg.2.1. & 6.8,9. & 1.Sa.10.18. & 2.king.17.7. Mic. 6.4. The Egyptians went forth againſt Iudah. 2 Chr. 12.2,3,4,5. Egypt was won by the king of Babel. 2. king.24.7. aſſaulted of Antiochus. 1.Mac.1.11, to 23. Into Egypt Chriſt fleeth before Herod. Mat.2.13,14, 15. & returneth thence. Matth.2.19,20,21. The Egyptians after their afflictions forſake their idoles, and honour God vpon the onely altar Ieſus Chriſt. Iſai.19. 19.* Hoſhea ſeeketh aide of the Egyptians, and rebelleth againſt the king of Aſſhur. 2 king.17.4.

Ehud. *prayſing,* A iudge whom God had rayſed to deliuer the Iſraelites, from the ſeruitude of Eglon king of Moab. Iudges 3.15 Ehud ſlayeth Eglon. Iudges 3.20, to 31.
Aod
Ahud

¶Ekar. *barren, feeble, without ſtrength.* 1.Chr.2.27.
Acar

Ekron. *barrenneſſe.* a citie. Ier.25.20 The citizens called Ekronites Ioſh.13.3. This citie Iudah tooke. Iudges 1.18. They ſend the Arke of God out of their bounds, and why. 1.Sam.5.10,11,12.
Accaron
Akaron
Accaronites
Akaronites

¶Eladah. *Gods eternitie.* 1.Chro.7.20.
Elada

Elah. *an elme, or oke.* A valley. 1.Sam.17.2. Alſo a duke of Edom. Gen.36.41. alſo the name of a king. 1.king 16.6,8, to 15.
Ela

Elam. *a young man, or virgine.* Gen.10 22. of him came the Elamites. Of the countrey and people, reade Iſai. 11 11. and 22 6. Iere.49 34.* Iſai.13.1.* Eze. 32. 24. Dan.8.2. Actes 2.9.
Aelam
Aelamites

Elaſah. *the doings of God.* Ezra 10.22. Iere.29.3.
Elaſa

Elath. *ſtrength.* a citie. Deut.2.8. and 2.king.14 22. and 16 6.

Elchanan. *the mercie of God.* 2 Sam 23.24.
Elhanan

Eldaah. *the knowledge of God.* Gen.25.4.
Eldaa

Eldad. *Gods beloued.* Num.11.26.
Elad

Eleadah. *Gods teſtimonie, or witneſſe of God.* 1.Chro. 7.21.
Elead

Elealeh. *Gods aſcenſion.* a citie. Nu.32.37. Iſai.15.4
Eleali
Eleale

Eleaſah, or Eleaſaph. *the worke or doings of God.* 1. Chro 2 39. and 8.37.
Elaſa

Eleaſar. *the helpe, or aide of God.* Sonne of Aaron. Exo.6.23. One of the diuiders of the lande of Canaan. Ioſh.14.1. as was commanded. Num.34.17. He is anointed by Moſes. Leui 8 13 after Aarons death he became hie Prieſt. Num.20.28 Deut.10.6. He dieth. Ioſhu. 24.33. him ſucceedeth Phinehas. Exod.6. 25 Num 25 11.
Elaazer

Alſo the ſonne of Abinadab 1.Sam.7.1. Alſo the ſonne of Abaron 1.Maccabes 6.43. Alſo a principall Scribe. 2 Maccabes 6.18. Alſo Ioſephs great grandfather. Matth.1.15,16.

Eleph *learning.* a citie. Ioſh.18 28.

Elhanah. *giuen of God.* 2.Sam.21.19.

Elhanan. *Gods grace, or mercie.* 2.Sam.23.24.

Eli. *the offering, or lifting vp.* The father of the two wicked prieſts. Hophni and Phinehas. 1.Sa.1.3. He deſireth of God to graunt the petition of Hannah. 1. Sam.1.17. Samuel is deliuered vnto him, as a preſent
Heli

ſent to the Lord. 1.Samuel 1.22.* The ſinne of Elis ſonnes cauſed the people to abhorre the Lordes offering. 1.Sam.2.17. He is threatned, becauſe he beareth with their wickedneſſe. 1.Sam.2.27.* He reproueth their wickedneſſe, but puniſheth them not. 1.Sa. 2.23,24,25. Hearing of the puniſhment ordeined for him, he humbleth himſelfe to Gods good pleaſure. 1. Sam.3.18. His children are ſlaine, 1.Sam.4.11. and he being 98. yeeres old, hearing they were dead, and the arke of God taken, brake his necke, after he had iudged Iſrael 40. yeeres. 1.Sam.4.13, to 20.

Alſo the name of Ioſephs father in law: for Eli, otherwiſe called Ioacim, was father to ẏ virgin Mary, whom Ioſeph maried. Luke 3.23. Mat.1.16.

Eliab. *God my father, or my God the father.* Sonne of Pallu, the ſonne of Reuben. Numb.26.8. alſo the ſonne of Helon. Num.1.9. alſo Dauids eldeſt brother. 1.Sam.16.6. and 17.28.

Eliacim. *God ariſeth, or the reſurrection of God.* Certaine mens names. Mat.1.13. Luke 3.30.

Eliada. *the knowledge of God* 1.Chro.3.8.

Eliada

Eliadah. *idem.* Father of Rezon. 1.King.11.23.

Elia

Eliiah. *God the Lord.* 1.Chro.8.27.

Eliacim

Eliakim. *the reſurrection of God, or God ariſeth.* Hilkiahs ſonne. 2.king. 18. 18. Iſa. 22. 20. alſo Ioſiahs ſonne whom Pharaoh Nechoh made king in his fathers ſtead. 2.Kin.23.34. and called him Iehoiakim. 2.Chro 36.4.

Eliam. *the people of God.* The ſonne of Ahithophel. 2.Sam.23.34.

Elias, looke Eliiah.

Eliaſaph. *the Lord increaſeth.* A captaine of the Gadites. Num.1.14.

Eliaſib

Eliaſhib. *the Lord returneth.* 1.Chr.3.24. and 24.12.

Eliathath

Eliatha. *my God cōmeth, or thou art my God.* 1.Ch.25.4

Eliathas

Elidad. *the beloued of God.* Num.34.21.

Eli Eli lama-ſabachthani. Matth.27.46.

Elioenai

Eliehoenai *to the Lord mine eyes.* 1.Chro.26.3.

Eliel *God my God.* 1.Chro.5.24. and 11.46.

Elioenai

Elienai. *vnto him mine eyes.* 1.Chro.8.20.

Eliaba

Elihaba. *my God the father* 2.Sam.23.32.

Eliezer. *the helpe of God.* Gen.15.2. alſo the ſonne of Moſes. Exod.18.4. alſo the ſonne of Iorim. Luke 3.29

Eioenai

Elihoenai. *the God of mine eyes.* Ezra 8.4.

Elihoreph. *the God of youth.* 1.Kings 4. 3.

Eliu

Elihu *my God himſelfe, or he is my God.* One of Iobs friends the ſonne of Barachel. Iob 32. 2. Who prooueth that age maketh not a man wiſe, but the ſpirit of God. Iob 32.7. Hee commendeth the iuſtice of God. Iob 34.10. and 36 6. alſo the names of certaine men. 1.Sam.1.1. and 1.Chro 12.20.

Elias, Eliah
Helias

Eliiah. *God the Lord, or a ſtrong Lord.* A Prophet, who foretolde the famine to come among the Iſraelites. 1.King.17.1. and Iam.5.17. He is fed by the rauens. 1.Kin.17.6. ſent vnto the widow of Zarephath, where he raiſed her ſonne to life. 1.King.17.9.* Luke 4 26. Sent by God vnto Ahab, whom he boldly reprooueth, and after both mocketh Baals prieſts, and ſlayeth them. 1.King.18.1, to 41. Of his zeale for the Lord. 1 king.19 10. By prayer he obteineth raine. 1. Kin.18.42.* Iam 5.18. He is perſecuted by Iezebel. 1.Kin 19.2. Fleeing from her, being almoſt famiſhed, he deſireth to die, but is nouriſhed by an angel. 1.kin. 19.4,5. In the ſtrength of which meate, he trauaileth 40. dayes and 40. nights, 1.king.19.8. Hauing ſeene the horrible tempeſt, and ſpoken with God, he tooke ſuch courage, that he was no more afraide of Iezebel, 1.King.19.11, to 15. He is commanded to anoint Hazael, Iehu, and Eliſha. 1.Kings 19. 15.* He reprooueth Ahab, and foretelleth his and Iezebels death. 1.King.21.19, to 25. Hee reproueth Ahaziah, and why. 1.King.1.16. At his prayer fire came from heauen, and deſtroyed two captaines with their men. 2.King. 1.10, 11, 12. He was an hairie man, and girded with a girdle of leather. 2.King.2 8. He diuideth the water of Iordan. 2.King.2.8. He is taken vp into heauen by a whirlewinde. 2.King.2.11. Chriſt interpreteth that Eliiah, promiſed in Malachi, was Iohn Baptiſt. Matth.11. 10,14. and 17. 12. Marke 9.13. Luke 1.17. He was ſeene at the transfiguration of Chriſt. Matth. 17.3. Marke 9. 4. Luke 9. 28. He is prayſed. Ecclus.48.1, to 13.

Elica

Elika. *the Pelicane of God.* 2.Sam.23.25.

Elim. *Rammes.* Exod.15.27 Num.33.9.

Elimas

Elimais. *ſudden feares.* a city.1.Mac.6.1. Tob 2.10

Elimade
Eli-melech

Elimelech. *my God the king, or the counſell of God.* The huſband of Naomi. Ruth 1.2.

Elmelech

Elioenai. *to him mine eyes.* 1.Chro.3.23.

Eliocnai

Elionai. *vnto the Lord mine eyes.* 1.Chro.4 36.

Eliphal *a miracle of God* 1.Chro.11.35.

Elipelet
Eliphelet
Elpalet
Eliphas,

Eliphalet. *the God of deliuerance.* One of Dauids ſonnes. 1 Chro.3.8. and 14.5. and 2.Sam.5.16. Alſo the ſonne of Ahaſbai. 2.Sam.23. 34.

Eliphaz. *the endeuour of God.* One of Iobs friends. Iob 2.11. Who reprooueth him of impatience. Iob 4.5. By reaſon of Iobs afflictions he would prooue him to be faithleſſe. Iob 4.7. Another argument of Eliphaz taken of the righteouſneſſe of God. Iob 4.17. He perſiſteth to prooue Iob wicked, in that the godly be ſpared, and the wicked puniſhed. Iob 5.1, 2.* and ſo reprooueth him of arrogancie. Iob 15.2.*

Alſo Eſaus ſonne by Adah. Gen.36.4.

Eliphale

Eliphelch. *the God of iudgement.* 1.Chr 15.18,21.

Eliſabet, looke Eliſheba.

Elizeus
Eliſhua
Eliſeus

Eliſha. *my God ſaueth, or the health of God.* The ſon of Shaphat, whom Eliiah anointed Prophet in his roome. 1.Kings 19. 16. Eliſha ſacrificeth a couple of oxen, giueth thankes to God, and immediatly followeth his vocation. 1.Kin.19.21 He was called to be a Prophet from ẏ plough taile. 1.king.19.19,20. He craueth of Eliiah to haue his ſpirit double vpon him. 2.Kings 2.9. The children of the Prophets, ſeeing him repleniſhed with Gods ſpirit, fell to the ground before him. 2.Kin.2.15. He diuideth the water of Iordan with his cloke. 2.King.2.14. The children that mocke him, are deuoured of two beares. 2.King.2.23,24. He caſteth ſalt into the poyſoned waters, and healeth them. 2. King.2.21. He propheſieth whileſt the minſtrell played. 2.King.3.15. He obteineth waters at Gods hands for the armie of Iſrael. 2.Kin.3. 17. Being relieued by a rich woman, he obteineth a child for her in recompence thereof. 2.king. 4 8, to 18. And by his prayer raiſeth him againe from death. 2.Kings 4.11, to 38. Caſting meale into a pot of pottage, he made the ſame fit nouriſhment for the children of the prophets, which before they thought had bin poiſoned. 2.kin.2.38, to 42

God by Eliſha healeth Naaman of leproſie. 2.Kin. 5.1, to 15. Luke 4. 27. Of whom he would take no reward, becauſe he would not ſell the gift of God. 2. Kin.5.15, to 20. In the time of dearth with 20. loaues he fed an hundred men. 2.King.4.42,43,44. He cauſeth yron to ſwimme. 2.King. 6.6. Hee foretelleth the king of Iſrael, of the comming and intent of the Aramites. 2 Kings 6 8,9. The King of Aram, offended with his being preuented by Eliſha, ſent an armie to take him, which armie by the prayer of Eliſha, were ſo blinded, that they were led into Samaria. 2.King.6. 10, to 21. Eliſha ſitting in his houſe, ſheweth what Iehoram purpoſed againſt him. 2.King.6.32.

For the loue of Eliſha, the King cauſeth to be reſtored vnto the Shunammite all her goods. 2.ki.8.6. Gehazi rehearſeth to the king the miracles which Eliſha had wrought. 2.kin 8.4,5. He foretelleth plentie of vitailes vnto yͤ Samaritanes 2.kin.7.1. He foretelleth the Shunamite of 7.yeeres famine to come. 2.kin.8 1.

Ben hadad ſendeth vnto Eliſha for the recouering of his health. 2 king.8 7, 8. Eliſha weeping foreſheweth Hazael the euils that hee ſhould doe to Iſrael. 2 king. 8.10.11,12,13. Being ſicke, he foretelleth king Ioaſh, how many victories he ſhould haue againſt the Aramites. 2.kin.13.14, to 20. He dieth. 2.kin 13.20. A dead body being caſt into his ſepulchre, and touching his bones, riſeth to life 2 King. 13.21. He is prayſed. Ecclus 48.12.

Eliſa Eliſla

Eliſhah. *it is God, or the Lambe of God.* Sonne of Iauan. Gene 10.4. Alſo certaine Iſles, called by that name. Ezek 27.7.

Eliſama

Eliſhama *the God of hearing.* Nu.1.10.2. Sa 5 16.

Eliſaphat

Eliſhaphat. *my God iudgeth.* 2.Chro.23.1.

Elizabeth Eliſabeth Eliſabet Eliſcba

Eliſheba. *the oth of God, or the fulnes of God.* Amminadabs daughter, and Aarons wife. Exod.6.23 Alſo Zacharias wife, who being long barren, at length bare Iohn Baptiſt. Luke 1 5.7,13.*

El ſua

Eliſhua *God keeping ſafe* Dauids ſonne 2 Sa.5.15

Eliu

Eliud. *God of praiſe.* Eleazars father. Mat.1.14.

Elizur. *the ſtrength of God.* Num.1.5.

Elcanah Elcana

Elkanah *the zeale of God.* The ſon of Korah. Exo.6.24. Alſo the name of Samuels father. 1.Sam.1.1,19.

Elcoſhite Elceſcus

Elkeſhite. *late, or in the euening, or the hardnes, or rigor of God.* an inhabitant of Elkoſh, a village of Galile in yͤ tribe of Simeon. Becauſe Nahum yͤ Prophet was borne there, he is called an Elkeſhite. Nah.1.1.

Elaſar

Ellaſar. *departing, or reuolting from God, or rebellious to God.* A countrey in Aſia called Pontus. Gene. 14.1. Acts 2.9.

Almodad

Elmoded. *the meaſure of God, or God meaſureth.* The ſonne of Ioktan. Gen.10.6. and 1.Chro.1.20.

Elnaem

Elnaam. *Gods faireneſſe.* 1.Chro.11.46.

Elnathan. *God hath giuen, or Gods gift.* 2.King.24.8. Iere.26.22.

Eloi Eloi lama ſabachthani. Marke 15.34.

Elon. *ſtrong.* Gen.26 34. Of him came the Elonites. Num.26 29. Alſo a Iudge. Iudg.12.11,12. Alſo one of Salomons twelue officers. 1.King.4 9.

Ailath

Eleth. *oliues.* A citie. 2.Chro.8.17. and 26.2.

Elphalet. looke Eliphalet.

Elpaal

Elphaal. *Gods worke.* 1.Chro.8.11,12.

Elthekeh Elthec

Eltekeh *the caſe of God.* A citie in the tribe of Dan. Ioſh.19.14. and 21 23.

Eltheeon

Eltekon. *Gods correction.* A citie. Ioſh.15 59.

Eltholad

Eltolad. *the generation of God.* a citie perteining to the tribe of Iudah. Ioſh.15.30. and 19.4.

Eleuſai

Eluzai. *God my ſtrength, or the ſtrength of God.* One of Dauids worthies. 1.Chro.12.5.

Elymas. *a corrupter, or ſorcerer.* a Magician, who reſiſted Pauls preaching, and therfore became blind. Acts 13.8, to 12.

Elſabad

Elzabad. *Gods dowrie.* 1.Chro.12.12. and 26 7.

Elizaphan

Elzaphan. *God of the Northeaſt winde.* Exod.6.22. Leuit.10.4.

Simalcue Emalchuel

¶ Emalcuel. *God the king, or the kingdome of God, or meſſenger of God.* He brought vp Antiochus the ſonne of Alexander. 1 Mac.11.39.

Emek. *the valley.* Ioſh 13.19.

Emims. *feares, or fearefull, or the Ile of waters.* The name of a people. Gen.14.5.

Emmanuel, looke Immanu-el.

Emaus

Emmaus. *feareing counſell, or abiect people.* A village. 1.Mac.3 40,57. Luke 24.13.

Emor. *an aße.* Acts 7.16. looke Hamor.

Amorhi

Emori. *a rebell.* Sonne of Canaan. Gen.10.16.

¶ Enaim *a fountain or place where were two waies, or an open place.* In this place ſate Tamar whom Iudah lay withall. Gen.38.21.

Enaim

Enam. *a fountaine, or well, or the eyes of them.* a city. Ioſh.15.34.

Enan. *a cloude.* A citie. Ezek 47.17.

En-dor

Endor. *a wel, or the eie of generation, or habitation.* A citie. Ioſh.17.11. Pſal.83.10. 1.King 28.7.

Eneas, looke Æneas.

En-agallim

En-eglaim. *a well, or the eye of calues.* Ezek [illegible]7.10.

Enganim

En-gannim. *the well of gardens, or the eye of protection.* Ioſh. 15.34. and 19.21.

En gaddi En-gadi

En-gedi. *the well, or eye of a kidde, or of felicitie.* A citie neere to the red ſea toward the Weſt. 1. Sam. 24.2. Ezek.47.10. Cant.1.13. Iohn 15.62. called alſo Hazezon-tamar. Gen. 14.7. or Hazon Tamar. 2. Chron.20.2.

Anhadak

En-haddah. *a merry or quicke ſight, or the well of gladneſſe,* or after the Syrian, or Hebrew, *the one well or eye, or the new well or eye.* A citie. Ioſh.19 21.

En bakkore. *the fountaine of him that prayed, or the well of the caller on.* Iudg.15.19.

En-harad

Enhared. *the well of great feare.* Iudg.7.1. A place, called alſo Haradah. Num.33.24,25.

En-hazor. *a well, or eye of an entrie, or the hay or graſſe of the well.* A citie in the the tribe of Naphtali. Ioſhuah 19.37.

En-miſpat

En-miſhpat. *the well of iudgement.* Gen.14.7.

Enoch, looke Henoch.

Ænon

Enon *a cloud, or his well, or eye.* a village. Ioh 3.23.

Enoſh. *man, or deſperation.* The ſonne of Sheth. Gen.4 46. and Luke 3.38.

Enos Henos

Enoſh liued 905. yeeres. Gen.5.11.

En-rimmon *the well of height, or the well like a pomegranate.* A citie. Nehe.11.29.

En-rogel. *the well or fountaine of ſearching out.* Ioſ.15.7. and 18.16. and 1. Kings 1 9.

En-ſhemeſh. *the wel, or fountain of the ſun.* Ioſ.15.7

Entaphuah

En tappuah. *the well or fountaine of an apple or inflation.* A citie. Ioſh.17.7.

Epaphra

¶ Epaphras. *foming.* a man by whom the Coloſſians receiued the Goſpel. Col.1.7. His care & zeale for the Coloſſians and others commended. Col.4.12,13.

Epaphroditus. *faire, or pleaſant.* Of him & his commendation. Phil.2.25.*

Epænetus. *laudable, or worthy praiſe.* One that firſt embraced the Goſpel in Aſia. Rom.16.5.

Ephah Ephi

Ephah. *wearie.* a meaſure. Exo.16.30. Ezek.45.10,11. alſo certaine mens names. Gen 25.4. & 1.Chron.2.46,47. alſo a countrey. Iſa 60.6.

Epher. *duſt, or leade.* 1.Chro 5 24.

Epheſus. *deſireable.* a chiefe citie of Aſia the leſſe: the citizens called Epheſians. Here Paul planted the Goſpel. Acts 18.19,20,21. and 19.26. and 1.Cor.16.8,9. Reuel.1.11. and 2.1. Their great goddeſſe was Diana. Acts 19.35.

Aphlal

Ephlal *iudging, or praying.* 1.Chro.2.37.

Ophlal

Ephphatha. *be opened.* Mar.7.34.

Ephod. *an ornament.* a garment of linnen. looke Ex.25.7. Iudg.8.27. and 17.5. 1.Sam.2.18. & 21.9. and 22.18. 2.Sam.6.14. Hoſe 3 4. 1.Chron.15.27. alſo a mans name. Num.34.23.

Ephraim *fruitful, or increaſing.* The ſecond ſonne of Ioſeph. Gene. 41. 52. of him came the Ephraimites. Num 26.28 Their lot or inheritance. Ioſh.16.1, to 5. Iaakob appointeth Ephraim & Manaſſeh to be counted for his children. Ge.48.5. & why. 1.chr.5.1 Ephraim the yonger preferred before Manaſſeh yͤ elder. Ge.48.14. Iaakob propheſieth of yͤ kingdom of Ephraim. Gen.49.22, to 27. & ſo doeth Moſes. Deut.33.13, to 18. Ephraims genealogie. 1.chr.7.20, to 30. Ephraim & Manaſſeh craue greater inheritance of Ioſhua, and why. Ioſh.17.14.* Ephraim riſeth vp againſt Iphtah, & are diſcomfited. Iudg. 12.1, to 7. Ephraim expelleth not the Canaanites, but dwelt among them. Iudg. 1.26. Ephraim riſeth vp againſt Gideon, becauſe hee called them not with him, when he went againſt the Midianites: whō he appeaſeth, affirming that they had done moꝛe then he in ſlaying Oꝛeb & Zeeb. Iudg. 8.1,2,3. By Ephraim is vnderſtood the ten tribes. Iſa. 7.2, to 10. and 9.8,9.* Hoſe. 5.3.* Of Ephraim reade Ierem. 4.13. and 31.5,18,19.

Ephratah
Ephrathah
Ephrata
Euphrata
Ephrata

Ephrath *abundance, oꝛ fertilitie*. The wife of Caleb 1.Chꝛ.2.19,50. Alſo the father of Hur. 1.Chꝛ.4.4 Of him the citie of Beth lehem was ſo called. Gene.35.19. Mica.5.2. 1.Chꝛ.2.24. Pſa.132.6. Where Elkanah dwelt. 1.Sam.1 1. & Dauids father. 1.Sa.17.12.

Ephron, *duſt* A citie deſtroyed by Iudas. 1.Macc.5.46,52. looke Ioſh.15.9. 2 Chꝛo.13.19. 2 Macc.12.27. Alſo the name of Zoar, who ſolde Abꝛam the fielde and caue of Machpelah. Gen 23 6, to 19.

Nephthar
Nephi

Ephthar. *a ſhining*, but Nephi, oꝛ Nephther, is *purification, oꝛ cleanſing*. A place. 2.Mac.1.36.

Epicures. *aiders oꝛ helpers*. A ſect. Acts 17.18. looke moꝛe in the ſecond Table.

Her

¶ Er. *a watchman*. The firſt boꝛne ſonne of Iudah. Gen.38.3. He marrieth Tamar. Gene.38.6. Foꝛ his wickedneſſe the Loꝛd ſlew him. Gen.38.7.

Heran

Eran. *a follower*. Of him came the Eranites. Numb.26 36.

Eraſtus. *amiable*. The Chamberlaine of the citie of Coꝛinth. Rom.16.23. who with Timotheus was ſent into Macedonia by Paul. Acts 19 22.

Arach

Erech. *length, oꝛ health*. A citie. Gen.10.10.

Heri
Herites

Eri. *my citie*. The ſonne of Gad, Gen.46.16. of him came the Erites. Num.26.16.

¶ Eſaias, looke Eſaiah.

Aſarhaddon

Eſarhaddon. *binding chcerefulneſſe*. Sonne of Saneherib. Iſa.37.37,38. 2.king.19.36,37.

Eſau. *doing, oꝛ working*. The ſonne of Izhak. Ge.25.25. Izhak loueth him, & why. Ge 25.28. The anſwere which God made vnto Rebekah, touching Eſau & Iaakob. Ge 25.22,23. Eſau is a cunning hunter. Gen.25 27 He ſelleth his birthꝛight foꝛ a meſſe of pottage Ge.25.29.* He marieth two wiues, which were a grief of minde to Izhak & Rebekah. Ge.26.34,35. He is ſent foꝛ veniſon. Gen.27 3.4,5. Iaakob getteth Eſaus bleſſing. Gen.27.6, to 30 Eſau made ſeruant to Iaakob. Gen.27.37. Izhak bleſſeth Eſau. Gene.27.39, to 41. Eſau threatneth Iaakob Gen 27.41. Eſau againſt his fathers wil taketh him wiues of the poſteritie of Iſhmael. Ge 28 8,9. He meeteth Iacob with foure hundꝛeth men. Gen.33.1. His anger towards him is appeaſed. Gen.33.4 He receiueth his pꝛeſents. Gen.33.11. & offereth to keepe him company. Gen.33.12. Eſau returneth to mount Seir. Gen.33.16. His wiues riches & genealogie. Gen.36 1,* and 1.Chꝛ.1.35, to 43.

Moſes foꝛbade the Iſraelites to warre with the childꝛen of Eſau, and why. Deut.2.4, to 8.

None of vs ought to be a foꝛnicatoꝛ, oꝛ a pꝛophane perſon as Eſau. Heb.12.16.

I haue loued Iaakob and haue hated Eſau. Rom.9.13. Mal 1.2,3.

Eſdrelon

Eſdraelon. *the helper of ſtrength*. Iudeth 7.3.

Eſrah

Eſdras, looke Ezra.

Eſbaal

Eſhbaal. *the fire of the ruler*. 1.Chꝛ.8.33.

Eſban

Eſhban. *fire of the ſunne*. Gen.36.26.

Eſchol
Eſcol

Eſhcol. *grapes, oꝛ a cluſter*, The name of a riuer, oꝛ valley in yͤ land of Canaan, frō whence the brāch with one cluſter of grapes was bꝛought vnto Kadeſh. Nu.13.24, to 28. Deu.1.24. Alſo a mans name. Ge.14.13.

Eſean

Eſhean. *helde vp*. A citie. Ioſh.15.52.

Eſek

Eſhek. *violence, oꝛ force*. 1.Chꝛ.8.39.

Aſcalon
Aſkelon
Aſcalonites

Eſhkelon. *the fire of ſlander*. A citie. looke Aſhkelon, the inhabitants called Eſhkelonites. Ioſh.13.3.

Eſthaol

Eſhtaol. *a ſtrong woman*. A citie. Ioſh.15.33.

Eſtaulites

Eſhtaulites. *ſtrong women*. A people. 1.Chꝛ.2.53.

Eſthemoa

Eſhtemoa *a womans wombe*. A citie. Ioſh.21.14.

Heſli

Eſli. *hard by me*. The father of Naum. Lu.3.25.

Eſther
Heſter

Eſter. *ſecret, oꝛ hidden*. Moꝛdecais vncles daughter. Eſter 2.7. She is bꝛought to king Ahaſhueroſh, & is made Queene in ſtead of Vaſhti. Eſt.2.17. She ſendeth to Moꝛdecai to vnderſtād why he mourned. Eſt.4.5, to 9. Eſter intending to ſpeake to the king foꝛ her people, pꝛayeth & faſteth, and cauſeth others to do likewiſe. Eſt.4 16. She deſireth that the king & Haman would come to the banquet ſhe had pꝛepared. Eſt.5.4, to 9 In the midſt of yͤ banquet ſhe entreateth the king foꝛ her ſelfe & her people. Eſt.7.3. Her pꝛayer foꝛ the deliuerance of her ſelfe and her people. Eſter 14.3.*

¶ Etam. *their bird*. A citie. 1.Chꝛ.4.32.

Ethan *ſtrength* A wiſe man. 1.King.4.31. Alſo the name of other. 1.Chꝛ.6.42,44.

Ethanim. *ſtrong, oꝛ valiant*. The name of the ſeuenth moneth after the Hebꝛewes. 1 King 8.2.

Eth-baal. *vnto an image*. King of the Zidonians. 1.King.16.31.

Ethar. *talke* A citie. Ioſh.15.42.

Æthiopia

Ethiopia. In Greeke ſignifieth *burning, oꝛ heate*: in Hebꝛew it is called Chus, oꝛ Chuſh, that is, *blacke, oꝛ blackeneſſe*. A countrey riſing frō the flood Indus next Egypt, betweene the flood Nilus and the Ocean ſea: it lieth in the South vnder the Sunne which is alway neere vnto it: the people called Ethiopians.

Zerah the Ethiopian warred againſt Aſa, and was diſcomfited. 2.Chꝛ.14 9,10.* Moſes wife was an Ethiopian. Num.12.1. Philip baptized an Ethiopian. Acts 8.27. Ethiopians taken foꝛ the blacke Mooꝛes. 2.Chꝛon.12.3. Of whoſe deſtruction, reade Zeph.2.12. looke moꝛe. Gene.2.13. Eſter 1.1. Iſa 11.11. & 18.1. and 20.3. & 37 9. Ezek 29.10. & 30.4,5,9. Amos 9.7. Nahum 3.9 Zeph.3.10 Pſal 68.31.

Athan

Ethnam. *a gift*. 1.Chꝛ 4.7.

Athanai

Ethnei. *ſtrong, oꝛ giuing, oꝛ of an aſſe*. The ſonne of Zerah. 1.Chꝛ.6.41.

Eubulus. *prudent, wiſe, oꝛ of good counſel*. One who ſaluted Timothie. 2.Tim.4.21.

Eui. *vniuſt*. Ioſh.13 21.

Euil-merodach. *fooles paſſing ouer bitterneſſe, oꝛ the grinding bitterneſſe of a foole, oꝛ a foole bitterly beaten, oꝛ ground to powder*. King of Babel, ſonne to Nebuchadnezzar. 2.Kin 25.27. Iere.52.31.

Eunice *good victorie*. A faithfull woman the mother of Timothie. 2.Tim.1.5.

Eunuch. *gelded*. looke in the ſecond Table.

Eupator. *good father*. The ſurname of Antiochus the ſonne of the vngodly Antiochus Epiphanes. 1.Mac.6 17. 2.Mac.2.20. and 10.10,13. His comming into Iudea. 2.Mac 13.1.

Euphrates. *fruitfull*. A riuer called Perath. Gene.2.14. and 15.18. Ecclus.24 30.

Eupolemus. *fighting well, oꝛ a good warriour*. One of Iudas Embaſſadours. 1.Mac.8.17.

Euroclydon. *the Northeaſt winde*. Acts 27.14.

Eutycus

Eutychus *happie, oꝛ fortunate*. A yong man whome Paul raiſed from death to life. Acts 27.12.

Euodia

Eundias. *a good ſmell*. A woꝛthy woman among the Philippians, Phil.4.2.

¶ Exorciſts. *coniurers*. of whom looke in the 2. Table.

Eſbon
Aſſebon

¶ Ezbon, *haſtening to vnderſtand* Gen.46.16. 1.Chꝛ.7.7.

Ezekias, looke Hiſkiiah.

Ezechiel

Ezekiel. *the ſtrength of God*. A Pꝛophet Ezek.1.1. when he pꝛopheſied: in whoſe dayes: & where. Ezek.1.2. His kinred and office. Ezek.1.3. Hee is ſent to turne the people from their error. Eze.2 3. Hee is fed with the word of God, boldned by his ſpirit, and ſent to the Iſraelites in captiuitie. Eze.3.1,2,to 16. The ſimilitude of God appeareth vnto him. Eze.8.2. Hee is brought to Ieruſalem in the ſpirit. Eze.8.3. Hee heareth the Lord ſpeake, who foretolde him that the captiues ſhould returne to the land of Iſrael. Ezek. 11.17. He returneth in ſpirit frõ Iudea vnto Caldea. Ezek.11.24. His wiues death. Ezek.24.18. He ſeeth the glorie of God entring into the Temple, from whence it had before departed. Eze.43.2. He ſeeth the waters iſſue forth of the Temple. Eze.47.1,2. He is praiſed. Ecclus.49.8,9.

Eſel

Ezel. *a walking, or of the way.* 1.Sam.20.19.

Aſaliah

Ezeliah. *neere the Lord.* 2.Chr.34.8.

Ezem. *a bone.* 1.Chr 4.29.

Eſer

Ezer. *an helpe.* Gen.36 21. Nehe.3.19. and 12.42. and 1. Chr 4.4. and 7.21.

Ezion-gaber
Eziongaber

Ezion-geber. *counſel of a man.* Num.33.35. and 2. Chr.8.17. Deut.2.8.

Eſdras

Ezra *an helper.* a famous ſcribe. Ezra 7 6. to whom Artaxaſhte gaue commiſſion to returne vnto Ieruſalem with many Iewes. Ezr.7.1,11.* whoſe names are rehearſed. Ezra 8,1.* He ſeparateth the ſtrange wiues from Iſrael. Ezra 9.1.* and 10.1.* readeth the law. Nehe.8.2,3.* & 1.Eſd.9.39.* is called Iehozadak. 1.Chr.6.14,15.

Eſri
Eſrites

Ezri. *my helpe.* 1.Chr.27.26. Ioaſh was the father of the Ezrites. Iudg 6.11.

Azriel

Ezriel. *the helpe of God.* Ier.36.6. & 1.Chr.5.24.

Azricam

Ezrikam. *an helpe ariſing.* 1.Chr 3.23. looke Azrikam.

F

Felix. *happie, or proſperous.* The Romane deputie for the countrey of Iurie. Actes.23 24,26. who with his wife Druſilla heard Paul of the faith of Chriſt. Acts 24.3,23,25.*

Feſtus. *feſtiual, or ioyful.* The ſurname of Porcius, who ſucceeded Felix. Actes 24,28. reade Acts 25.1.* and 26.24.*

Fortunatus. *luckie, or fortunate.* A man whom S. Paul reioiced in. 1.Cor.16.17.

G

Gaal, *an abomination.* The ſonne of Ebed, who moued the Shechemites againſt Abimelech, and tooke the citie of Shechem by force. Iudg 9.26,to 30. Hee is chaſed from Shechem, and his armie diſcomfited by Abimelech Iudg.9.39,40,41.

Gaas

Gaaſh. *a ſtorme.* A mount. Ioſh.24.30.

Gaba. *a hill* A citie. Ioſh.18 24.

Gabelus

Gabael. Tob.9.1,2.* and 1.15. and 4.1. and 5.8.

Gebbai

Gabi. *the backe* Neh.1.6.

Gabbatha

Gabbatha. Iohn 19.13.

Gabiſh. Iob 28.18.

Gabriel. *a man of God, or the ſtrength of God.* An Angel, who appeared vnto Daniel & Zacharie. Dan.8. 16.* and 9.21.* Luke 1.11,to 21. and to the virgine Marie, ſhewing her how ſhe ſhould conceiue the ſonne of God. Luke 1 26,to 39.

Gad. *a band, or gariſon happie, or readie.* The ſonne of Iacob by Zilpah. Gen.30 11. Hee is bleſſed of his father. Gen 49 19. His children. Gen 46 16. The inheritance of his tribe. Num.32.29. Ioſh,13 8,24. His genealogie and habitation. 1 Chr.5.11,to 18. Ioſhua ſendeth backe vnto their inheritance thoſe of the tribe of Gad, Reuben and halfe Manaſſeh. which had conducted their brethren into the land of Canaan. Ioſh. 22.1 to 7. which thing they were commanded to doe Ioſhua 1.12.* Deut.3.18,19,20.

Of the tribe of Gad were ſealed 12000. Reu.7.5.

Gad is alſo the name of a Prophet, who warned Dauid to depart out of the land of Moab, and flee to Iudah. 1.Sam.22.5. Hee denounceth vnto him Gods wrath for numbring of the people. 2.Sam 24.11.*

Gadarenites
Gerſenites

Gaderens. *walled, or hedged about.* A people. Marke 5.1,to 18. Luke 8.26,to 38. called the Gergeſenes. Matth.8.28.*

Gadda

Gaddah *his kid or his felicitie.* A citie. Ioſh.15.27.

Gaddi *a kid.* Num.13.12.

Gaddiel. *the God of felicitie.* Num.13.11.

Caius

Gaius. *the Lord.* The name of Pauls hoſte. Rom. 16.23. whom he baptized. 1.Chr.1.14. He was taken priſoner Acts 19 29. his loue toward the miniſters of the word commended. 3.Iohn.*

Gaius of Derbe accompanieth Paul into Aſia. Act. 20.4.

Galathians

Galatia. *milking, or of milke.* A countrey. Acts 16 6. and 18.23. The people called Galatians, at whoſe inconſtancie Paul did wonder, & ſpecially becauſe they thought circumciſion neceſſary. Gal.1.6. Paul calleth them bewitched, for they that were fallen from faith vnto the workes of the lawe. Gal.3.1.* He preacheth the Goſpel vnto them by diuers afflictions. Galat.4. 13. What affection they beare him Gal.4.15.

Galal. *a roule, or a wheele.* 1.Chr.9.15.

Galbanum. *a gumme.* Exod.30.34.

Galed

Galeed. *the heape of witneſſe.* Ge.31 47,48. Looke Gilead.

Galile

Galilah. *turning, rowling, or a wheele.* A country on the North ſide of Iudea. Ioſh.20.7. 2.King.15.29. Iudeth 1.8. Matth 4 15. Iohn 7.52. Theſe of Galile receiued Chriſt after they had ſeene him worke miracles. Iohn 4.45. The Apoſtles goe vnto Galile, and there ſawe Ieſus riſen from death. Mat.18 26,27.

Gallim *heaping vp together.* 1.Sa 25.44. Iſa.10.30

Gallio. *milch.* A deputy of Achaia. Acts 28.12,14.

Gamadims. *dwarfes,* Eze.27.11.

Gamaliel. *Gods reward, or the camel of God.* Pauls maſter, a good doctor of the law. Acts 22.3 by whoſe counſel the Apoſtles were deliuered. Act. 5.34.*

Gemariah

Gamariah. *a perfection, or conſuming of the Lord.* The ſonne of Hilkiah. Iere.29.3. and 36.25.

Gamliel. *Gods reward.* Numb.1.10.

Gamul *a recompenſe.* 1.Chr 24.17.

Gareb. *a ſcabbe* The name of a hill. Ier.31.39.

Garmites. *bones,* or after the Syrian, *my cauſe.* 1. Chr.4.19.

Gatam. *their bellowing.* The ſonne of Eliphaz Ge. 36.11.

Gath. *a winepreſſe.* A citie taken by Hazael King of Aram. 2.King.12.17. reade Micah 1.10. 2.Sam. 12.20.

Gath-rimmon. *a high winepreſſe.* A city in the tribe of Dan. Ioſh.19.45.

Azzah

Gaza *ſtrong, or a goate.* A citie. 1.Sam.6.17. Actes 8.26. taken by Iudah Iudg.1.18.

Sheſhbazzar

Gazabar. *a treaſurer.* A prince of Iudah. Ezr.1.8.

Gazer *a diuiding, or a ſentence.* A citie. 2.Sa 5.25

Gazez. *ſhauing, or a paſſing ouer.* 1.Chr.2 46.

Geba. *a hill.* A citie builded by Aſa 2.Sam.5 25. 2.king.23 8. 1.Chr.8.6. 2.Chr.16.6. Nehem.11.31. and 12.29. Iſa.10.29. Zech.14.10. Iudeth 3.10.

Gebal. *the end.* A citie of Syria. Pſal.83.7.

Geber. *a man, manly, ſtrong,* or after the Syrian, *a houſe cocke.* The ſonne of Uri. 1.King.4.19.

Gebim. *graſhoppers.* A citie. Iſa.10 31.

Gedaliah. *the greatneſſe of the Lord.* The ſonne of Paſhur. Iere.38 1. was conſtituted gouernour ouer the remnant of Ieruſalem, after the people were led captiue into Babylon. 2 King.25.22,to 25. Iere.40. 5,6. his death. 2.King.25.25. Ier.41.1,2. Alſo mens names. 1.Chr.25.3. Ezra 10.18. Zeph 1.1.

Gedeon. Heb. 11.32. looke Gideon.

Geder. *a wall.* a citie in Judah. Joſh. 12.13.

Gedera. *idem.* a citie. Joſhua 15.36. The citizens whereof were called Gederathites. 1. Chr. 12.4. or Gederites. 1. Chr. 27.28.

Gederoth, *hedges.* a citie. Joſh. 15.41. and 2. Chro. 28.18.

Gederathaim. *idem.* Joſh. 15.36.

Gedor. *idem.* a citie. Joſh. 15.58. 1. Chro. 4.38. and 12.7. Alſo mens names. 1. Chro. 4.4, 18. and 9.37.

Gehazi. *the valley of viſion.* Seruant to Eliſha. 2. Kings 4.12. whom his maſter ſent with his ſtaffe to raiſe to life his hoſteſſe ſonne: which he could not doe. 2. King. 4.29.

Gehazi forging lies, got gifts of Naaman, whom his maſter had healed of the leprie, which his maſter, becauſe he would not ſell the graces of God, had refuſed: for which cauſe Gehazi and his poſteritie is ſmitten with the leprie. 2. Kings 5.22.*

Gehazi declared vnto the King what miracles Eliſha had done. 2. King. 8.5.

Geliloth. Joſh. 18.17.

Gemalli. *wares, or camell.* Num. 13.13.

Gemariah, looke Gamariah.

Ge-melah. *the valley of ſalt.* 2. Sam. 8.13.

Geneſer. *the garden of a prince.* 1. Mac. 11.67.

Genneſaret. *idem.* a citie. Mat. 14.34.

Genubah. *theft, or garden of the daughter.* 1. King. 11.20.

Gera. *a pilgrime, or a ſtranger.* The ſonne of Beniamin Gen. 46.21. 2. chr. 8.3,5. Alſo the ſonne of Ehud. Judg. 3.15. Alſo the father of Shimei. 2. Sam. 16.5.

Gerah. A meaſure. Num. 3.47. Ezek. 45.12.

Gerar. *a pilgrimage, or a ſtriuing.* The chiefe citie of the Philiſtims. Gen. 10.19. and 20.1,2.

Girgaſhite
Gergeſites

Gergaſhites. *idem* as Gugaſh. A kinde of people. Joſh. 3.10. looke Girſhaſhi.

Gergaſenes. *idem.* a people beyond Galile. Mat. 8.28

Gerſhom. *a ſtranger there.* The ſonne of Moſes by Zipporah. Exod. 2.21,22. circumciſed. Exod. 4.25. brought to Moſes into the wilderneſſe. Exod. 18.2,3.

Gerſhon. *his baniſhment.* The ſonne of Leui. Gene. 46.11. Numb. 3.17 of whom came the Gerſhonites. Num. 3.21. his office. Num. 4.1.* his genealogie. 1. Chro. 6.1.* their portion. Joſh. 21.27, to 34.*

Gerizim. *hatches.* A mount. Judg. 9.7. whereupon the Leuites were commanded to bleſſe the Iſraelites. Deut. 11.29. and 27.12.

Gerſhunni. *baniſhed men.* A people of whom Gehiel came. 1. Chro. 26.21. and 29.8.

Geruth. *going on pilgrimage.* A citie called alſo Chimham, and why. Jere. 41.17.

Geſhan. *drawing neere.* The ſonne of Jahdai. 1. chr. 2.47.

Geſhem. *raine.* an Arabian. Nehe. 2.19.

Geſſur
Geſur
Geſhuri
Geſſuri
Geſhurites
Geſſurites

Geſhur. *a walled valley.* A countrey, where Talmai reigned. 2. Sam. 3.3. & 13.37. The people were alſo ſo called. 1. Chro. 2.23. And alſo Geſhurites dwelling in the middes of Iſrael. Joſh. 13.13. Deu. 3.14. Joſh. 12.5. and 13.2. 1 Sam 27.8.

Gether. *the valley of ſearching out.* Gen. 10.23.

Geth-ſemane. *a plentiful valley.* a place. looke Matt. 26.36. Mar. 14.13.

Geuel. *Gods redemption.* Num. 13.16.

Gazer

Gezer, looke Gazer. This citie Joſhua deſtroyed, both king & people. Joſ. 10.33. burned by Pharaoh. & afterward reedified by Salomon. 1 kin. 9.16,17. looke more thereof Joſh. 16.3,10. 1. Chr. 20.4. 1. Mac. 5.8.

Gaſam

Gezzã *the fleece of them, or ſhauing thoſe.* Ez. 2.48.

Giah. *a ſigh, or a grone.* 2. Sam. 2.24.

Gibbar. *ſtrong, manly, or a man.* Ezra 2.20.

Gibbethon. *a backe, or an high houſe.* a citie. Joſh. 19.44. called Gibethon. Joſh. 21.23.

Gibea. *a hill.* Sonne to Shena. 1. Chro. 2.49.

Gibeah. *idem.* a citie. Joſh. 15.57. Judg. 19.12. & 20.9. 1. Sam. 10.26. and 22.9. and 23.19.

Gibeath. *a hill.* A citie in Beniamin. Joſh. 18.28. The citizens called Gibeathites. 1. Chron. 12.3. Alſo a place where Eleazar was buried. Joſh. 24.33.

Gebeon
Gabaon

Gibeon *idem.* a citie from Jeruſalem 50 miles. Joſ. 9.17. & 18.25. & 21.17. 1. chr. 8.29 Neh. 7.25. Je. 28.1. The Gibeonites craftily craue peace of Joſhua: to whõ he ioyned wͭout aſking at Gods mouth. Joſ. 9.3, to 16.

They hew wood, & draw water for the houſe of God. Joſh. 9.23. Gibeon beſieged of fiue kings. Joſh. 10.5. Saul of zeale to Iſrael and Judah, brake the couenant which was made with the Gibeonites by Joſhua: for which Iſrael was puniſhed with famine, vntill the ſeuen children of Saul were ſlaine. 1. Sa. 21.1, to 10. The Gibeonites abuſe the Leuites wife Judg. 19.25. The Amorites war with the Gibeonites for the peace made with Joſhua, & were vanquiſhed. Joſ. 10.6, to 15.

Giddel, *great.* Ezra 2.47.

Gedeon

Gideon, *a breaker, or deſtroyer.* The ſonne of Joaſh. Judg. 6.11. The Angel appeareth vnto him. Judg. 6.12. He diſtruſteth his might that he is not able to deliuer Iſrael. Judg. 6.14. He deſtroyeth Baals altar. Judg. 6.28 He is called Jerubbaal Judg. 6.32. He offreth ſacrifice vnto God, which being conſumed with fire from heauen, he was aſſured that he ſent him to deliuer Iſrael. Judg. 6.21. His faith in Gods promiſe confirmed by the experiment of a fleece of wool. Judg. 6.37.* He with his ſeruant goeth to the campe of the Midianites, where, about midnight, he heard one interprete a dreame that God would deliuer the armie of the Midianites into his hand. Judg. 7.9, to 15.

Gideon with three hundred men ouercommeth the huge hoſte of the Midianites. Judg. 7.15.* He would not gouerne Iſrael, but ſaid, The Lord ſhould. Judg. 8.22,23. He complaineth vnto God for the affliction of Iſrael. Judg. 6.13.

Gideon afraid hauing ſeene the Angels face, is comforted of God. Judg. 6.22,23.

Gideons courteous anſwere to ẏ Ephraimites, looke Ephraim. He hath 70. ſonnes by diuers women. Judg. 8.30. all ſlaine by Abimelech their brother, deſcended of a cõcubine. Judg. 9.5. His brethren ſlain by Zebah & Zalmunna. Judg. 8.18,19. The people giue him their golden earerings. Judg. 8.24, to 29. He ſlaieth ẏ kings of the Midianites, Zeba and Zalmunna. Judg. 8.21.

In the time of Gideon, Iſrael without warre the ſpace of fortie yeeres. Judg. 8.28. He is commended, Heb. 11.32. His death. Judg. 8.32.

Gedeon

Gideoni. *idem.* Num. 1.11.

Gedor

Gidor. *a wall, or hedges.* 1. Chr. 8.31.

Gyhon
Gion

Gihon. *a breſt, or valley of grace.* a riuer. Gen. 2.13. and 2. Chr. 32.30.

Galalai

Gilalai. *a wheele, or marble.* Nehe. 12.36.

Gilboa. *reuolting, or ſearching out.* A mount. 1. Samuel 31.1,8. 1. Chr. 10.1. 2. Sam. 1.6.

Gilead. A countrey, citie, and mount ſo called, looke Galeed. Gen. 31.21. Num. 32.1. 1. Chro. 6.80. Deut. 3.10,13. Joſh 13.11,25,31. Pſal. 60.7. Judg. 10.1. Alſo the name of Machirs ſonne, of whom came the Gileadites. Num. 26.29. Judg. 10.3.

Galgal

Gilgal. *a wheele, or reuolution.* A citie by Jordan, where the Iſraelites pitched twelue ſtones on end, in ſigne of their paſſing through Jorden dryſhod. Joſh. 4.19,20. In this place the Iſraelites were circumciſed. Joſh 5.1, to 15. Sauls kingdome renewed in Gilgal. 1. Sam. 11.14,15. From Gilgal Joſhua went to deliuer the Gibeonites. Joſh. 10.6,7.

Gilo Giloh. *a reioycing, or diſcouering.* a citie. Ioſh.15,
51. 2.Sam.15 12. The citizens called Gilonites, as
Ahithophel. 2.Sam.15.12.

Gineth Ginath. *a garden.* 1.King.16.21,22.

Genthon Ginnetho. *idem.* Nehe.12.4.

Ginethon Ginnethon. *idem* Nehe.10.6.

Gimſo Gimzo *that bulruſh.* a citie. 2.Chro.28.18.

Gergaſi Girgaſhi. *drawing neere to pilgrimage.* Son of Ca-
Girgaſites naan. Gen.10.16. Of him came the Girgaſhites. Gen.
15.21. looke Girgaſhites.

Gerzites Girzites. *an Axe.* a people. 1.Sam 27.8.

Gaſpha Giſpa. *comming hither.* Nehe.11.28.

Gethath Gittah hepher. *digging a winepreſſe.* Ioſh.19.13.

Hepher Gittaim. *a winepreſſe.* a citie. 2.Sam.4.3. Ne.11.33

Githaim Gittite. *winepreſſes.* The citizens of Gath ſo called.
Geehaim 1.Chro.13.13. and 2.Sam.21.19.

Gethite Gizonite, *ſhauing.* 1.Chro.11.34.

Gezonite ¶ Gnidon. *or age.* an Iſle. 1.Mac.15.23. By it Paul
Gnidum ſailed going to Rome. Act.27.7. there called Gnidum.

Gaah Goath *his touching, or his roaring.* Iere.31.39.

Gob. *Graſhoppers.* a citie called alſo Gezer. 2.Sam.
21.19,20.

Gog. *a roofe of an houſe.* Sonne to Shemaiah. 1.
Chr.5.4. Alſo a people. Ezek.38.2.* and 29.1, to 17.
Reuel.20.8.

Golan. *a paſſing ouer.* a citie. Deut.4.43 Ioſh.20.8

Golgotha. Matth.27.33. Mar.15.22. Ioh. 19.17.
called Caluarie. Luke 23.33.

Goliath *a captiuity, or paſſing ouer.* a giant of whoſe
ſtature and defiance, looke 1.Sam.17.4, to 13. a re-
ward to him that ſhould kill him. 1.Sam.17.25. Da-
uid cutteth off his head, and bringeth it to Ieruſalem.
1.Sam.17.51.54. Ecclus 47.4. He taketh Goliaths
ſword of Ahimelech the prieſt. 1.Sam.21.9.

Goliah Goliath the Gittite is ſlaine by Elhanah. 2.Sam.
21.19.

Gomer. *conſuming, a cõſumer, or wanting.* The ſonne
of Iapheth. Gene.10.2. Ezek.38.6. Alſo a meaſure,
looke Homer, & Omer. Alſo the daughter of Diblaim
wife to Hoſea the Prophet. Hoſ.1.2.

Gomorrhe Gomorah. *a rebellious people.* One of the fiue cities
deſtroyed with brimſtone & fire from heauen. Gen.19.
24. read Ge.10.19. & 13.10. & 14.8, to 13. looke Sodom.

Goren Atad. *a thornie corne floore.* A place where
the Iſraelites lamented Iaakob. Ge.50.10.

Gorgias *terrible, or ſwift.* 1.Mac.3.38. and 4.1, 18.
and 5.59.

Goſhen. *a drawing neere.* a parcell of Egypt, where
Geſſen Iſrael was appointed by Pharaoh to dwell Gen.45.
Goſen 10 and 46.28,34. & 47.4,6. Alſo a citie in the tribe of
Iudah. Ioſh.10.41. and 15.51.

Goſan Gozan. *a fleece of wooll, or a paſſing ouer.* A riuer 2.
King.17.6. 1.Chron.5.29. Alſo a city. 2.King.19.12.
Iſa.37.12.

Greece Grecia. *deceiuing, or making ſad:* after the Greeke,
ſtrong. in Hebrew *Iauan.* a countrey. Iſa.66.19. Eze.
27.13. Acts 20.2. The people called Grecians, Actes
6.1. looke Greeke in the ſecond Table.

Gudgodah. *the happineſſe of felicity.* Deut.10.7.

Guni, *a garden, or couering.* Naphtalis ſonne, Gen.
46.24. of him came the Gunites. Num 26.48.

Gur. *a whelpe.* a city, neere which, Iehu ſlew Aha-
ziah king of Iudah. 2.King.2.27.

Gur-baal. *the whelpe of the gouernour.* a place where
Hai Ai the Arabians dwelt. 2.Chr.26.7

Hay Ay

H

Aſthari Hani. *a heaping vp together.* a citie. Gen.12.8. Ioſh.
Habaia 12.9. Ezra 2.28.

Habacuc Haaſhtari. *a runner.* Ahers ſonne. 1.Chron.4.6.

Abacuc Habaiah *the hiding of the Lord.* Ezra 2.61.

Abbacuc Habakkuk. *a wreſtler.* a Prophet. Habak.1.1. whom
God appointed to carry Daniel food. Da.14.33, to 40.

Habakkuk in the perſon of the faithfull doeth pite-
ouſly complaine, that the wicked did perſecute the
iuſt. Habak.1,2.*

Habazzaniah. *a hiding of the ſhield of the Lord.* The Habazaniah
father of Ieremiah. Iere.35.3. Habſanias

Habel. *vanity, or a gaping.* ſonne to Adam. A keeper Abel
of ſheepe, whoſe offring was accepted of God: whereof
his brother Kain enuying him, ſlew him. Gen.4.4,8.
his faith & righteouſneſſe. Heb.11.4. The firſt martyr,
whoſe blood crieth for vengeãce. Mat.23.35. lu.11.51.

The blood of Chriſt ſpeaketh better things, then
that of Habel. Heb.12.24.

Habiah. *idem* as Habarah. Nehe.7.63. Habaiah

Habor. *a fellow, or partaker.* a citie. 2.Kings 17.6,
and 18.11. and 1.Chro.5.26.

Hacaliah. *wanting of the Lord.* father to Nehemiah Hachaliah
Nehe.1.1. and 10.1. Hacheliah

Hachilah. *hope in that, or a booke in that.* a hil. 1.Sa. Hachalia
23.19. Hachila

Hachmoni. *a wiſe man, or the waiting of a gift.* 1.
Chr.11.11. and 27.32.

Hadad. *ioy, or reioycing.* a king of Edom. Gene.36.
35. & 1.Chro.1.46. Alſo Iſmaels ſonne. 1.Chro.1.30.
called Hadar. Gene.25.15. Alſo one whom the Lord
raiſed vp againſt Salomon. 1.King.11.14, to 18.

Hadadezer, looke Adadezer. Hadarezer

Hadadrimmon. *the voice of height.* A towne. Zech.
12.11.

Hadaſhah. *newes, or a moneth.* a citie. Ioſh.15.37.

Hadaſſah. *a Myrtletree.* a name of Eſter. Eſt.2.7.

Hadid. *a reioycing, or ſharpe.* Nehe.11.34.

Hadlai. *loytering, or letting.* 2.Chr.28.12. Hadali

Hadoram *their praiſe.* Gen.10.27. 1.Chr.18.10.

Hagab. *a graſhopper.* Ezra 2.46. Hagaba

Hagabah. *idem.* Ezra 2.45. Nehe.7.48. Hagaba

Hagar. *a ſtrãger, chewing the cud, or fearing.* Sarahs Agar
handmaid. Gen.16.1. who conceiuing by Abram de- Agarims
ſpiſeth her miſtreſſe. Gene.16.4. God foretelleth that Agarite
her ſeede ſhould be multiplied. Gen.16.10. She is ſent
away with her ſonne Iſmael. Gene.21.14. Of her came
the Hagarims, which were driuẽ out of the land by the
Reubenites. 1.Chr.5.10. Of whom & of the Hagarites,
looke more. Gal.4.24,25. & Pſal.83.6. & 1.Chr.27.31.

Hagedolim. *one of the great men.* Nehe.11.16. Haggedolim

Haggai. *pleaſant, or turning in a circle.* A Prophet. Aggeus
Hag.1.1. The Temple reedified through the incou- Haggeus
ragement of him and Zechariah. Ezra 5.1,2. & 6.14.
He reproueth the Iewes for being ſo carefull for their
owne houſes, & ſo negligent for the Lords. Hag.1.4.

Haggeri. *idem.* as Hagar. 1.Chro.11.38. Agarai

Haggi. *idem* as Haggai. The ſonne of Gad. Gen. Aggi
46.16. Of whom came the Haggites. Num.26.15. Aggites

Haggiah. *the Lords feaſt.* The ſonne of Shimea. 1. Haggia
Chron.6.30. Aggia

Haccatan. *litle* Ezra 8.12. Hakatan

Hakkoz. *a thorne, the Summer, or an end.* Neh.7.63.
and 3.4,21.

Hakoreim. *as cold as yce, or balde.* 1.Chr.12.6.

Hakupa. *a commandement of the mouth* Ezra 2.51.

Halah *a moiſt table.* a place. 1.Chr.5.26. 2.kin.17.6

Halak. *part* a mount. Ioſh.11.17. and 12.7.

Halhul. *griefe, or the looking for of griefe.* Ioſh.15.58

Hali. *ſicknes, a beginning, or precious ſtone.* Ioſ.19.25

Halicarnaſſus. *the chiefe dwelling place by the ſea
ſide.* 1.Mac.15.23.

Hallelu-iah *praiſe ye the Lord.* Reuel.19.1. Alleluia

Hallohesh. *ſaying nothing, or an inchãter.* Ne.10.24 Halohes

Halloeſh. *idem.* Shallums father. Nehe.3.12. Hallohes

Ham. *crafty, or heate.* ſonne to Noah. Gen.5.32. He Cham
mocketh his father being drunken. Ge.9.22, He is the

father of Canaan Ge.9.18,22. His children. Gen.10.6. & 1.Chr.1.8. He is curſed of his father. Gen.9.25.

Aman
Haman. *making an vprore, preparing, or troubling.* Sonne of Hammedatha, exalted by king Ahaſhueroſh and honored of all, but Mordecai Eſt.3.1,2. For that Mordecai would not doe him reuerence, he getteth licence to put al ye Iewes to death. Eſt.3.5.* He is hanged vpon ye gallowes which he had prepared for Mordecai. Eſt.7.9,10. His ten ſonnes hanged. Eſt.9.14.

Hemath
Hamath *anger, heate, or a wall.* A citie. Numb.13.22. the citizens called Hamathites. 1.Chr.1.16.

Hamathi. *idem.* Sonne to Canaan. Gen.10.18.

Hamathzobah
Hamathzobath. *the anger, heate, or the wall of an armie.* A citie that Salomon ouercame. 2.Chr.8.3.

Hemdan
Hamdan. *heate of iudgement.* Gen.36.26.

Amelech
Hammelech *a king, or counſeller.* Ier.36.6.

Amadatha
Hammedatha. *troubling the law.* Father to Haman. Eſter.3.1.

Hammenoth. *of reſt,* 1.Chr.2.52.

Hammon. *a heate, or the ſunne.* A city. Ioſh.19.28.

Hamothdor
Hamoth-dor. *indignation, or heate of generation,* A citie. Ioſh.21.32.

Hamonah. *his multitude, or his vprore,* Eze.39.6.

Hamon-gog. *the multitude of the roofe of an houſe.* Eze.39.11.

Hemor
Emor
Hamor. *an aſſe, or dirt.* The father of Sechem. Ge.33.19. Hee for the loue of his ſonne, perſwadeth his people to be circumciſed, to ioine thēſelues in friendſhip with Iaakob. Gen.34.20, to 25. Hee demandeth Dinah of Iaakob to be wife to his ſonne. Gen.34.8. hee, his ſonne, and all the Sechemites ſlaine by Simeon and Leui. Gen.34.25.*

Haniel
Hanniel. *grace, or the mercie of God.* Num.34.23.

Hamul. *godly, or mercifull.* Gen.46.12. of him came the Hamulites. Num.26.31.

Hamital
Hamutal *heate of the dewe.* 2.Kin.23.31. & 24.18.

Hanan. *full of grace.* 1. Chr.3.23,38. and 11.43.

Anna
Hanna
Hannah. *mercifull, or taking reſt, or gratious.* The wife of Elkanah 1.Sam.1.2. Shee obteineth of God a ſonne. 1.Sam.1.11,20. Shee went not vp to Shiloh to worſhip, vntill ſhe had weaned Samuel. 1.Sam.1.22.* She had three ſonnes and three daughters after Samuel. 1.Sam.2.21.

Anameel
Hananeel
Hanameel. *the mercie of God.* Ieremiahs vncles ſonne. Iere.32.7.

Haniel
Hananeel. *Grace from God, or grace with God.* The name of a towre. Neh 3.1. and 12.39.

Hanani. *giuing gratious, mercifull, or godly.* The father of Iehu. 1.King.16.7. Alſo a mans name. 1.Chr.25.4.

Hananias
Ananias
Hanania
Hananiah *the grace of the Lord, or the mercie of the Lord.* Certaine mens names. 1.Chr.3.19. & 25.4. & 2.Chr.26.11. & 8.24 alſo a falſe Prophet. Iere.28.1.*

Hanes. *baniſhment of grace.* A citie. Iſa.30.4.

Haniel. *the gift of God.* 1.Chr.7.39.

Hannathon. *the gift of grace.* A citie. Ioſh.19.14.

Hanoch. *dedicated.* Sonne to Reuben. Gene.46.9. Of him came the Hanochites. Num.26.5.

Hanun
Hanum. *mercifull, or giuing.* Nehe.3.13.

Hanon
Hanun *idem* Sonne to Nahaſh king of the Ammonites, who deſpitefully returned the meſſengers of Dauid, whom he ſent to comfort him, which afterward was reuenged. 2.Sam.10.2,3,4.* 1.Chr.19.2,3,4,5.

Aphſes
Happizzer. *taking away, or deſtroying.* 1.Chr 24.15

Hararites
Hara. *a hill, or a ſhewing forth.* 1.Chr.5.26. The citizens called Hararites, and Harites. 2.Sam.2.11. 1.Chr.11.34,35.

Rabbith
Harabbith. *vſurie.* A citie. Ioſh.16.20.

Areh
Aree
Harah. *a way, or wandering, or ſmelling ſweete.* The ſonne of Vlla. 1.Chr.7.39.

Arakahim
Harakkahim. *the apothecarie.* Nehe.3.8.

Haran
Haram. *high, or loftie.* 1.Chr.23.9. Eze.27.23.

Harama
Haramah. *throwen downe.* Ezra 2.26.

Aran
Haram
Haran *anger, or being angry.* Father of Lot. Gene.11.27. He died in Vr of the Caldees. Gen.11.28.

Alſo a citie where Terah Abrahams father died. Gen.11.31,32. from whence Abraham departed into Canaan. Gene.12.4,5. where alſo Laban Rebekahs brother dwelt, vnto whom ſhee ſent Iaakob. Gen.27.43. and 28.10. And is called Charran. Acts.7.2. Alſo Calebs ſonne by Ephah. 1.Chr.2.46.

Harbonah
Harbona. *deſtruction, or his ſword now.* Eſter.1.10. and 7.9.

Harad
Harod. *feare.* a well. Iudg.7.1.

Rephaim
Raphaim
Haraphah. *a medicine, or the mouth of a mowne.* A Philiſtim, a father of Giants. 1.Chr.20.4.* His foure ſonnes ſlaine by Dauid & his ſeruants. 2.Sa.21.22.

Hareph *winter, or reproch* 1.Chr.2.51.

Hareh. *libertie.* A forreſt. 1.Sam.22.5.

Harim *deſtroyed, or dedicated to God.* A Prieſt vnto whom the third lot fell. 1.Chr.24.8.

Harhas *anger, or the heate of confidence.* 2.King.22.14. 2.Chr 24.22.

Harhaiah
Harhahiah. *heate, or anger of the Lord.* Father to Vzziel. Nehem.3.8.

Harhur. *made warme, or the heat of liberty.* Ezr.2.51

Hanrepher. *the anger of a bul, or anger increaſing.* 1.Chr.7.36.

Haroſeth
Haroſheth. *workemanſhip, or a wood.* A citie where Siſera dwelt. Iudg.4.2.

Harſa
Harſha. *idem* Ezra 2.52.

Harum. *high, or throwing downe.* 1.Chr.4.8.

Harumaph *deſtruction.* Neh.3.10.

Haraphites
Haruphite *ſlāder, or youth,* or in the Syrian tongue, *ſharpe.* 1.Chr.12.5.

Harus
Haruz, *carefull.* the father of Amons mother. 2.Kin.21.19.

Hazadia
Aſadiah
Haſadiah. *the mercie of the Lord,* The ſonne of Zerubbabel. 1.Chro.3.20.

Haſadia
Hazar-ſual
Hazar-ſhual. *a wolfes houſe.* A citie. 1.Chron.4.28. Ioſh.15.28. and 19.3.

Aſana
Haſenna. *a bramble, or an enemie.* 1.Chr.9.9.7.

Aaſabia
Haſhabiah *the eſtimation of the Lord.* 1.Chr.9.14.

Haſabnia
Haſhabniah. *the ſilence of the Lord.* Neh.3.10. & 9.5

Haſſem
Haſhem *named, or putting to.* 1.Chr.11.34.

Haſmona
Haſhmonah. *the haſting of a gift.* Num.34.29,30.

Haſub
Haſhub. *eſteemed, or numbred.* 1.Chr.9.14.

Haſubah
Haſhubah. *eſtimation, or thought.* 1.Chr.3.20.

Haſum
Haſhum. *ſilence, or their haſting* Ezra 2.19.

Haſupha
Haſhupha. *ſpent, or made bare.* Ezra 2.43. Nehem.7.46.

Haſra
Haſrah. *wanting.* 2.Chr.34.22.

Hathach
Hatach. *ſmiting.* Eſter 4.5.

Hathath. *feare.* 1.Chr.4.13.

Hatipha. *robberie.* Ezra 3.54.

Hatita, *a bending of ſinne.* Ezra.2.42. Neh.2.45.

Thichon
Hatichon
Haticon *middle, betweene the middle, or preparation.* Eze.47.16.

Hattil. *an howling for ſinne.* Ezra 2.57.

Hattus
Hattuſh *forſaking ſinne.* Ezra 8.2. 1.Chr.3.22.

Heua
Heuah
Hauah *liuing, or giuing life.* The wife of Adam. Geneſ.3.20. and 4.1. looke Heuah.

Hauilah. *grieuing, ſpeaking to him.* A countrey. Gen.2.11. Alſo the ſonne of Cuſh, the ſonne of Ham. Gen.10.7.

Hauran. *a hole, libertie, or whiteneſſe.* A citie of Damaſcus Eze.47.16.

Hauoth-iair. *townes of light.* Num.32.41.

Hazael. *ſeeing God.* He whom God commanded Eliiah to anoint King ouer Syria, that hee might take vengeance of Iſrael for their idolatry. 1.King.19.15. Hee asketh Eliſha where his maſter Ben-hadad ſhould recouer of his ſickenes. 2.Kin.8.9. Eliſha foreſheweth him what euill he ſhould do to Iſrael. 2.Kin. 8.12 He ſtrangleth Ben-hadad his maſter. 2.Kings 8.15 He diſcomfiteth the Iſraelites 2.kin.10.32 Receiuing of Iehoaſh king of Iudah a great ſumme of money, he departeth from Jeruſalem. 2.King.12.18. He taketh Gath.2.Kin.12.17. He afflicteth the Iſraelites 2.Kin.13.3. He dieth. 2.Kin.13.24.

Haſaiah
Hazaiah, looke Hazarah.

Hazar. *impriſoned, or bound.* A citie Ioſh.15.27. Ezek.47.16.

Hazar adar
Hazar-addar. *an impriſoned generation, or fairneſſe.* Numb.34.4.

Hazriah
Hazarah. *ſeeing the Lord.* Neh.11.5.

Hazar Enan
Hazar-enan. *an impriſoned, or bound ſouthſaying.* Numb.34.9.

Hazar-maueth. Gen.20.16.

Hazar-ſhual, looke Haſar-ſhual.

Hazerſuſah
Haſar-ſuſah. *the hay porch, or entrie of an horſe.* A citie. Ioſh.19.5. called Hazar-ſuſim. 1.Chr.4.31.

Hazlelphun
Hazelelponi. *the ſhadowe of the countenance.* The daughter of Etam. 1 Chr.4.3.

Hazarim
Hazerim. *porches.* Deut.2.23.

Hazeroth *palaces.* Num.11.35.

Hazezon-thamar
Hazaſon-thamar
Hazezon tamar *drawing neere bitterneſſe.* A place where the Amorites dwelled. Gene.14.7. called Hazontamar. 2.Chr.20.2.

Hozilel
Haziel. *idem* as Hazael. 1.Chr.23.9.

Aſau
Hazo. *ſeeing, or propheſying.* Gen.22.22.

Hazor
Hazor *hay.* Ioſh.11.1. and 15.23,25. and 19.36. Nehe.11.33.

¶Heber *a companion, or partaker.* Sonne to Beriah Gene.46.17. Of him came the Heberites. Num. 26.45.

Hebron. *fellowſhip.* a double caue in the lande of Canaan, wherein Sarah was buried, which caue Abraham bought to burie in. Gen.13.18. and 23.2,19. reade more Geneſ.35.27. Ioſh.10.32,37. and 14.15. Alſo a citie Iudg.1.10. Ioſh.15.14.

Heg.i
Hege. *ſighing, or ſpeach.* Eſter 2.3.

Helam *the armie of the mother.* 2.Sam.10.16.

Helbah *milke, fat, or griefe in that.* Iudg.1.31.

Helbon *idem.* Ezek.27.18.

Helcath *a portion, or a diuiding.* Ioſh.19.25.

Helkath
Helchias
Helchiah
Helcias. *the portion, or gentleneſſe of the Lord.* Suſannas father. Dan 13.29 Alſo the name of a man 1. Eſd 8.1.

Heldai. *the world, or ruſtineſſe.* Mens names. 1.Chr. 27.15. Zech.6.10.

Heled
Heleb. *idem* 2.Sam.23.29. and 1.Chr 11.30.

Helek. *a part, or portion.* Ioſh.17.2.

Helem. *dreaming or healing.* 1.Chr.7.35.

Heleph. *a changing, or paſſing ouer.* Ioſh.19.33.

Helez *armed, or ſet free.* Mens names. 2.Sam.23. 26. 1.Chr.2.39.

Helias, looke Eliiah.

Heliodorus *the gift of the ſunne.* Treaſurer to Seleucus. 2.Macc.3.7.*

Helcath
Helkia
Helkah. *part, or portion.* A citie. Ioſh.21.31.

Helkai. *idem.* Neh.12.15.

Helcath-hazzurim. *the field of ſtrong mē,* 2.Sa.2.16.

Elkia
Hilhiah
Helkiah. *the gentleneſſe, or portion of the Lord.* Eliakims father. 2.king.18.18.

Helon. *a window, or griefe.* The father of Eliab. Num 1.9. and 2.7.

Hemam *their trouble, or a tumult.* Lotans ſonne. Gen 36.22. Homam. 1.Chr.1.39.

Heman. *much, or making an vprore.* A wiſe man. 1. Kin.4.31. 1.Chr.2.6. Alſo an excellent ſinger, whom Dauid appointed ouer the ſingers that pertained to the houſe of God. 1.Chr.6.33. and 25.1.

Hematite. An Amethiſt ſtone. Exod.28.19.

Hemdan. *deſire, or heate of iudgement.* Gen 36.29.

Hena. *a troubling.* A citie. Iſa.37.13.
Ena Ana

Henadad. *grace of the beloued.* Neh.3.18,24. & 10.9.

Henoch, *taught, or dedicate.* Kains ſonne, of whom the citie Henoch was ſo called. Gen.4.17. Alſo the father of Methuſhelah. Ge.5.21. who walked with God after he begate Methuſhelah 300.yeeres. Gene.5.22. Reade Ecclus.44.16. and 49.14 and Hebr.11.5. Iude 14. Wiſd.4.10,11.
Enoch
Hanoch

Hepher. *a digger, or deluer.* 1.Chr.4.6 Alſo the father of Zelophehad. Num.26.33. & 27.1. Of him came the Hepherites. Num.26.32.

Hephzi-bah. *my pleaſure, or delight in her.* By this name Chriſts Church gathered of Iewes and Gentiles is called. Iſa.62.4. Alſo Manaſſehs mother. 2. Kin.21.1.

Hercules. *Iunos glory.* The money that ſhould haue bene offered to Hercules, was giuen to the making of galleys. 2.Mac.4.19,20.

Heres. *the ſonne, or earthen pot.* The name of a mount in Aialon, where the Amorites dwelt vntill the family of Ioſeph made them tributaries. Iudg.1.35.
Hares

Hereſh. *a carpenter.* 1.Chr.9.15.
Heres

Hermas. *Mercurie, or gaine* One whom Paul greeteth. Rom.16.14.
Herman
Hermes

Hermogenes. *begotten by Mercurie.* A man who forſooke Paul. 2.Tim.1.15.

Hermon. *dedicated to God.* A mountaine. Deut 3.9. Ioſh.12.5. and 13.5.
Harmon

Hermonim *idem* Pſal 42.6.
Hermon

Herode, *the mount of pride.* Sirnamed yͤ Aſcalonite, or Herode the great. Hee cauſed the innocents to bee ſlaine. Matth.2.1,16. From whoſe perſecution Chriſt fled into Egypt. Matt 2.13,14,15. Alſo this Herods ſonne was ſurnamed Antipas, who was Tetrarch of Galile, Lu 3.1. His opinion of Chriſt. Matth.14.1,2. Mar.6.14. Lu.9.7. He celebrateth his birth day. Mar. 6.21 He beheaded Iohn Baptiſt. Mat.14.10. Mar.6. 16. He maketh friendſhip with Pilate. Lu.23.12 Hee reuerenced Iohn Mar.6.20. Chriſts anſwere to them that told him, Herode would kill him. Lu.13.31,32, 33 Chriſt calleth him a Fox. Lu.13.32. Herod and his men of warre mocke Chriſt Lu.23.11.

Alſo the ſonne of Ariſtobulus ſurnamed Agrippa, who ſlew Iames, and put Peter in priſon Actes 12. 1,2,3,4. His horrible end. Acts 12.23.

Alſo the ſonne of this Herode, ſurnamed Agrippa the yonger, before whom Paul preached and pleaded. Acts 25.13.* and 26.1.*

The Herodians ſent by the Phariſes to tempt Chriſt. Matth.22.15, to 23.

Herodias. *idem.* Ariſtobulus daughter, whome Herode the Tetrarch married being his brothers wife. Matth.14.3,4. and Mar.6.17,18.

Herodion. *Iunos ſong.* Rom.16.11.

Heſhbon. *a nūber, or thought.* A citie of Sihon king of the Amorites. Num.21.26. Iſa.15.4. Iere.49.3.
Heſbon

Heſhmon. *a haſty meſſage.* A citie. Ioſh.15.27.
Haſmon

Heſron. *the arrow of ioy, or diuiſiō of a ſong.* Sonne of Reuben, looke Hezron. Of him came yͤ Heſronites. Num.26.6. Alſo the ſonne of Pharez, of whom came another familie of Heſronites. Num.26.21. Alſo a city called Hazor. Ioſh.15.25.

Heth. *feare, or aſtonied.* Canaans ſonne. Gen.10.15 and 1.Chr.1.13. whoſe poſteritie Rebekah forbiddeth Iaakob to marrie withall. Gen.27.46. and 28.1. Of him came the Hittites. Gen.23.3.

Hethlon. *a houſe to be feared.* Eze.47.15. and 48.1.
Ena

Heuah, looke Hauah. 1.Chr.1.3.
Hezekia

Hezekiah, looke Hiſkiiah. A godly king of Iudah.
Ezekias

2.Kings

2.Kin.16.20. & 17.1. He breaketh downe the braſen
Serpent.2.King.18.4. He yeeldeth vnto Saneherib
2.King.8.13,to 17. He ſendeth to Iſai the Prophet,
concerning Saneherib. 2.King.19.2.Iſa.37.2. He
obtaineth of God victorie againſt Saneherib.2.king.
19.14,to 35.2.Chr.32.20.Iſa.37.15,to 36.He receiueth
preſents from the king of Babel. 2.King.20.12.
and is reproued therefore, and for ſhewing his Ambaſſadours
his treaſures.Iſa.39.1,to 8.

Hezekiah being ſicke vnto death receiueth a ſigne
of his recouerie,2.King.20.1,to 12.& 2.Chron.32.24.
Iſa.38.1,to 10.His prayer.Iſa.38.10.* He reſtoreth
all things which his predeceſſors had taken out of the
Temple, and eſtabliſheth pure religion among his
people. 2.Chro.29.2,3.* His exhortation to the Leuites.2.Chro.29.5,to 12.
The Paſſeouer kept at his
commandement.2.Chron.30.1,to 14. Hee prayeth for
the people which were not ſanctified.2.Chro.30.18.

Hezekiah ordeined Prieſts and Leuites to ſerue in
the Temple, and appointeth for their maintenance.
2 Chro.31.2,3,4.He exhorteth the people to put their
truſt in God.2.Chro.32.7,8. He dieth.2.King.20.21.
and 2.Chron.32.33 He is praiſed.2.King.18.3,to 9.
2.Chron.29.2.Ecclus.48.17.*

Hiſkiiah Hezekiiah.*idem.*the ſonne of Neriah.1.Chro.2.23.

Hezir.*a hog,or conuerted.*1.Chr.24.15.Neh.10.20.

Aſari.Eſri. Hezrai.*an entry,or hay.*2.Sam.23.35.

Hezri. Hezro.*idem.*1.Chr.11.37.

Ezron Hezron as Heſron.Gen.49.9.12.Ioſh.15.3.

Heddai Hiddai.*a praiſe*, or *a crie.* 2.Sam.23.30.

Hidekel Hiddekel.*a ſharpe voice.*a riuer called alſo Tigris,
which inuironeth Meſopotamia,whoſe chiefe force beginneth
in the region of the greater Armenia.Gen.2.
14.Dan.10.4.

Hieropolis. *a holy,or ſacred citie.*Col.4.13.

Hiel.*the Lord liueth,or the life of God.* He that reedified
Iericho.1.Kin.16.34.

Hilen as Helon,looke Holon.

Elkiah Hilkiah. *the Lords gentleneſſe.* Eliakims father.2.
Helchia Kin.18.18.Iſa.22.26.Alſo a mans name.Neh.1.21.
Helkiah Alſo a Prieſt. 2.King.22.4. Alſo Ieremiahs father.
Ier 1.1.Alſo the ſonne of Shallum.1.Chro.6.13.

Helkiah Hilkiiah.*idem.*A Prieſt.Neh.12.17.

Hellel Hillel *praiſing,or fooliſhneſſe.*The father of Abdon
Iudge of Iſrael.Iudg.12.13.

Hymenæus Himenæus.*a wedding ſong.* An enemy vnto Paul &
therefore by him deliuered vnto Satan. 1.Tim.1.20.

Hinne Hin.A meaſure of moiſt things.Exod.29.40. Ezek.
45.24.

Hiras Hirah.*libertie,or anger.*Gen.38.1.

Huram Hiram *the height of life.* A king of Tyrus that ſent
Dauid Timber and workemen for to build his houſe.
2.Sam.5.11. whome alſo Salomon vſed to the building
of the Temple.1.Kin.5.1.& 2.Chr.2.3.& 1.Kin.
9.11,to 15. Alſo a cunning workeman, who wrought
all Salomons worke of braſſe.1.Kin.7.13.*

Hircanus.*the poſſeſſor of a city.*A noble mans name
2.Mac.3.11.

Hethites Hittites.*broken aſunder,or aſtonying.* A people deſcended
Chittites of Heth.Gen.15.20.looke Heth.God commandeth
them to be vtterly deſtroyed. Deut.20.17. They became
tributaries vnto Salomon 1.Kin.9.20,21.

Heui Hiui.*liuing,or delaring.* The ſonne of Canaan.Ge.
Hiuuites 10.17. Of him came the Hiuites.1.Chro.1.5.They are
Heuites ſlaine by the Iſraelites. Ioſh.11.19,20. as God commanded.
Deut.20.17. The remnant became tributaries.
1.Kin.9.20.

Hezeki Hizki *ſtrong,or apprehending* 1.Chr.8.17.

Hezekiah Hizkiah. *the ſtrength of the Lord.* Mens names,
Ezekias Ezra 2.16.Zeph.1.1.

Hizciah Hizkiiah.*idem.*A mans name.Neh.10.17.

Alſo a king of Iudah.1.Kin.18.1.looke Hezekiah.

Hobab.*beloued.* The ſonne of Reuel,father in law Obab
to Moſes, who refuſed to go with Moſes into the land
of promiſe. Num.10.29,30 looke more Iudges 1.16.
and 4.11.and 1.Sam.15.6.Ier.35.2.

Hobah. *a hiding.* A place whither Abram purſued Hoba
the foure kings, which had taken Lot priſoner. Gen.
14.15,16.

Hod *praiſe,or confeſſion.*1.Chro.7.37.

Hodaiah,*the praiſe of the Lord.*1.Chr.3.24. Hodauia

Hodaniah.*idem.*1.Chr.5.24.and 9.7. Hodania

Hodeſh. *a table*, or *newes.* One of Shaharaims Hodes
wiues.1.Chr.8.9.

Hodiah. *the praiſe of the Lord.* 1.Chron.4.19.Neh. Hodia
10.13. Hodiiah

Hodiiah.*idem.*Neh.5.9.and 10.10. Hodia

Hoglah. *pleaſantneſſe,or his compaſſion.*One of Zelophehads Hagla
daughters.Num.26.33.& 27.1. & 36.11.

Hoham.*woe be to them.* King of Hebron.Ioſh.10.3.

Holon as Helon. A citie. Ioſh.21.15. Iere.48.22. Helon
called Hilen. 1.Chro 6.58.

Holmadam.*God of their garment.*Luke 3.28.called Elmodam
Amon Matth.1.10.

Homam,looke Hemam.

Homer. A kinde of meaſure. Leuit.27.16. Eze.45. Gomar
11.called Omer.Exod.16.32,33,36.

Hophni *a fiſt,or a little fiſt.* One of þe ſonnes of Eli. Haphni
1.Sam.1.3.who with his brother Phineas abuſed the Ophni
prieſthood. 1.Sam.2,12,to 18. God foreſheweth their
deaths.1.Sa.2.34.as came to paſſe. 1.Sa.4.4,to 12.

Hor.*a hill,or ſhewing.*A mount Nu.20.22.& 23.38

Horam.*their hill.*King of Gezer.Ioſh.10.33.

Horeb.*all alone,or forſaken.*A mountaine called alſo Chorebah
Sinai.Exod.3.1.Deut.1.2. whither Eliiah fledde
from Iezebel.1.Kings 19.8.

Horem.*an offering dedicated to God.* A citie.Ioſh.
19 38.

Hor-hagidgad.*the hill of felicitie.* A place. Numb. Horgadgad
33.32,33.

Hori. *a prince,chiefe, or free borne.* Lotans ſonne.
Gene.36.22. 1.Chronic.1.39.Alſo Shaphats father.
Num.13.6.

Horites. *idem.*A people.Gen.14.6.and 36.20,21.

Horims.*princes,or being angry* giants which Eſaus
poſteritie chaſed from mount Seir.Deut.2,12,22.

Hormah.*dedicated, or conſecrated.* A citie.Numb. Horma
14.45. and 21.3.Iudg.1.17.

Horonaim. *angers, or ragings.* A citie of the Moabites.
Iſa.15.5.

Horonite. *anger.*Nehe.2.10,19.

Hoſa *truſting,or hauing ſure cõfidence.*1.Chr.16.36 Hoſhah
& 26.10,11.Alſo a citie.Ioſh.19.29.& 1.Chr.26.16. Hoſah

Hoſanna *Saue I pray thee,or keepe,or preſerue I beſeech* Hozah
thee,or giue ſaluation Pſal.118.25.This prayer Hoſhiah-na
the people applied to Chriſt, at his laſt entry into
Ieruſalem.Mat.21.9.Mar.11.9,10.

Hoſea,looke Hoſhea. A Prophet. Hoſ.1.1. By taking Oſee
a wife of fornications, hee ſheweth the people of
Iſrael their idolatrie. Hoſ.1.2.

Hoſhaiah. *the ſaluation of the Lord.* Iezaniahs father. Oſiah
Ier.42.1.Alſo a mans name.Neh.12.32. Hoſhaaiah

Hoſhama *heard,or he obeying.*1.Chro.3.18. Hoſaiah

Hoſhea *ſaluation,or a ſauiour.*The ſonne of Nun. Hoſama
Deut.32.44.looke Ioſhua. Alſo a king who ſlew Pe- Ioſhua
kah ſonne to Remaliah traiterouſly, & reigned in his Hoſea
ſtead.2.Kings 15.30. and crauing ayde of So King
of Egypt, was impriſoned, and his kingdome tranſported
to the Aſſyrians 2.Kings 17.3,4.

Hotham.*a ſeale.*The ſonne of Heber.1.Chro.7.31.

Hothir. *excelling, or remaining.* The ſonne of Heman.
1.Chro.25.4.

Haziel
Hoziel. *ſeeing God.* 1.Chro.23.9.

Huziel
Hukoc
Hukok. *an engrauer, a ſcribe, or lawyer.* A citie. 1. Chro.6 75.

Hul. *ſorow, infirmitie, or ſand.* The ſonne of Aram. Gen 10 23.

Hulda
Huldah. *the world, circle of the world, or weſt.* A propheteſſe, wife of Shallum. 2. Kin.22.14. to whom king Ioſiah ſent for counſell. 2. Chr 34.21, to 29.

Hupham. *their chamber, or banke.* Beniamins ſonne of whom came the Huphamites. Numb.26.39. called Huppim. Gen.46.21. 1. Chr.7.12,15.

Huppa
Huppah. *a chamber, couer, or banke.* 1. Chro.24.13.

Huppim. *a chamber, couered, or the ſea ſhore*: looke Hupham.

Hur. *libertie, or prince, or whiteneſſe.* Iudahs ſonne. 1. Chr.4.1 called Onan. Gen.38.4. and 46.12. and 1. Chro.2.3. Alſo Ephratahs eldeſt ſonne. 1. Chro.2.19. 20. and 4.4. Who with Aaron ſtayed vp the handes of Moſes vntil Amalek was diſcomfited. Exo.17.12. and 31.1. Moſes in his abſence, committeth matters to be decided by Aaron and him. Exod.24,12. Alſo one of the kings of Midian, whom the Iſraelites ſlew. Num. 31.8.

Huram. *their libertie, their whiteneſſe, or their holes.* The ſonne of Bela. 1. Chro.8.5 looke Hiram.

Huri. *being angry, libertie, whiteneſſe, or a hole.* The ſonne of Abiuail. 1. Chr.5.14.

Huſa. Ouſa
Huſhah. *haſting, or holding peace.* The ſonne of Ezer. 1. Chr.4.4.

Chuſai
Chuſhi
Huſai
Huſhai. *a meaning, or haſting.* A friend of Dauids. 2. Sa.15.32.* He confounded the counſel of Abitophel. 2. Sam.17.5, to 15. He ſendeth to Dauid to ſhew him what was done therein. 2. Sam.17.15, to 23. He beareth Dauid tidings of Abſaloms death. 2. Sam.18.21

Alſo the father of Baanah. 1. Kin.4.16.

Huſam
Huſham. *their haſting, or their ſilence.* The third king that reigned in Edom. Gen.36.34. 1. Chr.1.45.

Huſathite
Huſhathite. *haſting, holding peace, or ſenſuality.* A kinred deſcended of Huſhah. 1. Chr.4.4. and 27.11. Num.26.20.

Huſim
Huſhim. *idem.* Dans ſonne. Gen.46.23 Alſo one of the wiues of Shabaraim. 1 Chr.8.8.

Huzoth. *ſtreetes, or populous.* Num.22.39.

Huſab
Huzzab. A Queene of the Aſſyrians. Nah.2.7.

Iadaſon
Hydaſpes. *the knowledge of a ſheep, or knowledge of change.* A riuer. Iudeth 1.6.

I

Iakob
Iaakob. *a ſupplanter, or deceiuer, the heele, or the footſtep.* The ſonne of Izhak. Gen.25.26. His natiuity. Gen.25.26. A plaine man. Gen.25.27.* He buyeth Eſaus birthright for red pottage Gene.25.31.* Hee ſtealeth from Eſau his bleſſing by his mothers ſubtiltie. Gen.27.18. Hee is bleſſed of Izhak. Gene.27.28. Eſau interpreteth his name. Gen.27.36. Rebekah willeth him to flee to Haran. Gen.27.43. Izhak foretelleth how great a people ſhould come of him. Gene. 28.3 4. He goeth to Haran. Gen.28.10. His dreame of a ladder. Gen.28.12. Kiſſing Rahel, he wept. Gen.29 11. He ſerued ſeuen yeres for her. Gene.29.18, 20 The yeeres ended, he asketh his wife of Laban, and Leah is giuen vnto him. Gen.29.21, to 27. He ſerueth other ſeuen yeeres for her. Gen.29.27,28. Hee loueth her more then Leah. Gen.29.30. Hee telleth Laban what his wages ſhall bee. Gene.30.32. He came but with a ſtaffe to Laban. Gen.32.10. but after became very rich. Gen.30.43. Labans ſonnes murmure againſt him. Gen.31.1. He fleeth by Gods commandement from Laban and is purſued. Gen.31.13, to 24. Laban is commanded of God not to ſpeake ought ſaue good vnto Iaakob. Gen.31.24 Being wroth, hee chid with Laban. Gen.31.36, to 42. Hee erecteth a pillar as a couenant betweene him and Laban. Gen. 31.44,45. Hee offereth ſacrifice vnto God vpon mount Gilead. Gen.31.54. Going forth on his iourney, hee is met by Angels. Gen.32.1.

Iaakob ſendeth meſſengers before to pacifie his brother Eſau. Gen.32.3,4,5. He is afraid of Eſau. Gen. 32.7. His prayer for deliuerance out of danger. Gene. 32.9, to 13. Wreſtling with the Angel he preuailed, to the end he might vnderſtand, that hee ſhould aſſwage his brothers wrath. Gen.32.24,25.

Iaakob is called Iſrael, and why. Gene.32.28. and 35.10. He erecteth an altar vnto the Lord at Shechē. Gen.33.20. He reprooueth his children for ſlaying the Shectemites. Gene.34.30. Hee commandeth his familie to put away the ſtrange gods. Gene.35 2. God promiſeth him great proſperitie. Gen.35.11. He buildeth an altar at Beth-el. Gen.35.1,14,15. Hee commeth to Izhak vnto Hebron. Gene.35.27. His children. Gen.35.23, to 27. and 36.8, to 28. and Exod.1. 2, to 6.

Iaakob dwelt in the land of Canaan. Gene.37 1. He rebuketh Ioſeph for his dreames before his brethren, but noteth them ſecretly. Gene.37.10,11. Hee ſendeth his ten children into Egypt for corne. Gene. 42.1,2,3 He reioiceth that he ſhould ſee Ioſeph. Gen. 45.28. God comforteth him. Gen.46.2.

Iaakob and his familie goeth into Egypt. Gen.46. 6,7. Acts 7.14. He is asked of Pharaoh his age. Gen. 47.8. He deſireth to be buried with his fathers. Gene. 47.30. Being ſicke, he calleth to minde Gods promiſes, and bleſſeth Ioſephs children. Gene.48.1, to 21. Hee foretelleth the Iſraelites deliuerance out of Egypt. Gen 48.21.

Iaakob bleſſeth his children, and foreſheweth them things to come. Gen 49.1.* He being 147. yeere olde, died. Gen.47.28 and 49.33. was buried in Canaan. Gen.49.29, to 32 and 50.1, to 14. is praiſed. Ecclus. 44.23,24. Before his birth God loued him. Rom 9. 13. His faith Heb.11.21.

Our election by the onely free grace of God confirmed by Gods chuſing Iaakob, & refuſing Eſau Rom. 9.11,13. Mala.1.2,3. and that alſo we ought to truſt in God onely. Heb.12.1.*

Iaakoba
Iaakobah. *idem.* 1. Chr.4.36.

Iakan
Iacan
Iaakan. *tribulation, labour, or violent taking away poſſeſſion.* 1 Chr.1.42. Deut.10 6.

Iahala
Iaalah
Iaala. *aſcending, a little Doe, or little goate.* Nehe.7. 58. Ezra 2.56.

Ialam
Iaalam. *hid, or heire, or little goate* Gen. 36.5.

Ianai
Iaani. *anſwering, afflicting, or making poore.* 1. Chr. 5.12.

Iareſiah
Ierſia
Iaareſhiah. *a little bed, the bed of the Lorde, or the Lord hath taken away pouertie.* 1. Chr.8.27.

Iaſi
Iaaſau. *doing, or my doer.* Ezra 10.37.

Iaſiel
Iaaſiel. *Gods work, or the doings of God.* 1. chr.11.47

Ieſania
Iaazaniah. *the nouriſhment of the Lord, or the weapons of the Lord.* Ieremiahs ſonne. Iere.35.3. Alſo the ſonne of Azur. Eze.11.1.

Iaezer
Iazer
Iaazer. *a helper, or aider.* A citie. Numb.21.32. 1. Chr.6 81. Iſa.15.8.

Iaazia
Iaaziah. *the ſtrength of the Lord.* 1. Chr.24.26.

Iaziel
Iaaziel. *the ſtrength of God.* 1. Chr.15 18.

Iobel
Iabel
Iabal. *falling away, or bringing, or building, or a cheeke.* Lamechs ſonne by Adah: father of ſuch as dwell in tents, and ſuch as haue cattel Gen.4.20.

Iaboc
Iabbok. *a making emptie, a ſcattering, or a wreſtling.* A foord. Gen.32.2. Deut.2.37.

Iabbes
Iabeſh. *drought, or cōfuſion.* The father of Shallum. 2. King.15.10. Of him the citie Iabeſh-gilead tooke name. Iudg.21.8. 1. Sam.31,11. The inhabitants were ſmitten, and why. Iudg.21.10. 400. maides of

Iabeſh-

Iabes-galaad
Iabeſh-gilead reſerued to giue vnto the Beniamites to wife. Iudges 21.12.

Iabes
Iabez. *ſadnes, ſorow, oꝛ griefe.* The name of a citie, and of a man. 1 Chꝛo.2.55. and 4.10.

Iabin. *vnderſtanding, oꝛ building.* king of Hazoꝛ, whõ Ioſhua ſlue. Ioſh.11.1,10. Another of Hazoꝛ, of ẏ foꝛmer Iabins linage, who oppꝛeſſed the Iſraelites twenty yeres. Iudg.4.2,3 ſlaine by Barak. Iudg.4.23,24.

Iebneel
Iabneel. *Gods building, oꝛ vnderſtanding.* a citie of Iudah. Ioſh.15.11. and 19.33.

Iabne
Iabneh *building, oꝛ vnderſtanding.* a city. 2.Ch.26.6

Iachan
Iacan. *wearied out, oꝛ preſſing.* 1.Chꝛ.5.13.

Iachin. *preparing, oꝛ ſtability.* The ſonne of Simeon. Gen.46.10. of whom came the Iachinites. Nu.26.12. Alſo a Pꝛieſt. 1.Ch.9.10. Alſo one of the pillars which Salomõ placed in the poꝛch of the temple. 1.kin.7.21.

Iada. *knowing.* 1.Chꝛo.2.28.

Iadan
Iadau. *his hand, oꝛ his confeſſion.* Ezra 10.43.

Iedaiah
Iadiah. *knowing the Lord.* Ezra 2.36. & Nehe.7.39.

Iedaa
Iaddua. *knowen.* Nehe.12.11.

Iabel
Iael. *a litle Doe, oꝛ Goate, oꝛ aſcending.* The wife of Heber, who ſlew Siſera. Iudg.4.21.

Iagar. *a husbandman, oꝛ ſtranger, oꝛ fearing, oꝛ gathering together.* a citie of Iudah. Ioſh.15.21.

Iah. *the euerlaſting* A name of God. Pſal.68.4.

Iehallel Ialoleel Iehaleleel
Iaballel. *praiſing God, oꝛ the cleereneſſe, oꝛ light of God.* The father of Ziph. 1.Chꝛ.4.16.

Iahath. *broken in pieces, oꝛ fearing,* oꝛ in the Syꝛian tongue, *deſcending.* The ſonne of Gerſhom. 1.Chꝛo.6.20,43. Alſo Benaiahs ſonne. 1.Chꝛ 4.2. Alſo an ouerſeer of the woꝛke of the Temple. 2.Chꝛ.34.12.

Iaza
Iahaz. *brauling oꝛ ſtrife.* a place where Sihon by the Iſraelites was diſcomfited. Deut.2.32.

Iahaſa
Iahazah. *ſcoulding, oꝛ contention, oꝛ the end of the Lord.* a citie. Ioſh.13.18. and 21.36.

Iahaſia
Iahaziah. *the viſion of the Lord.* Ezra 10.15.

Iabſeel Iahzeel Iaſiel
Iahazeel. *God haſteth, oꝛ diuideth.* Sonne to Naphtali. Gen.46.24 and 1.Chꝛ 7.13. Of whom came the Iahzeelites. Num.26.48.

Aſael Iahaſiel
Iahaziel. *ſeeing* God. The name of certaine men. 1.Chꝛo 16.6. and 23.19. and 24.23. Ezra 8 5.

Iediel
Iahdiel. *Gods vnity, Gods ioy, oꝛ Gods ſharpneſſe,* oꝛ after the Syꝛian & Hebꝛue, *Gods reuẽging.* 1.Ch.5.24.

Ieddo
Iahdo. *I alone, oꝛ I one, oꝛ his ioy, oꝛ ſharpnes of wit,* oꝛ in the Syrian tongue, *his newneſſe.* the ſon of Buz. 1.Chꝛo 5.14.

Iahehel Achoel Iahiel
Iahehel. *waiting for God, oꝛ beſeeching God, oꝛ hope in God, oꝛ beginning in God.* Sonne of Zebulun. Gen.46.14. Of whom came the Iahleelites Num.26.26.

Iahleel Iamai
Iahmai *warme, oꝛ making warme.* The ſonne of Tola. 1.Chꝛo.7.2.

Iemai
Iahoz. *idem* as Iahaz. Num.21.23.

Iaſa, Iaza
Iahzab. a citie. 1.Chꝛo.6.78.

Iaſſi
Iahziel. looke Iahaziel. and 1.Chꝛ.7.13.

Iaeirus
Iair. *illuminated, oꝛ lightned, a riuer, oꝛ the running water of the riuer.* Sonne of Segub. 1.Chꝛ.2.22 Alſo the ſonne of Manaſſeh. Deut.3.14. Numb. 32.41. of whom came the Iarites. 2.Sam 20.26. Alſo a Iudge in Iſrael Iudges 10.3.

Iairus. *idem* as Iair. a ruler of the Synagogue. Mat.5.22. whoſe daughter Chꝛiſt raiſed from death. Mat.9.18,19,23,24,25, Mark.5.35.* Luke 8.41,42,49.*

Iacim
Iakim. *riſing oꝛ confirming, oꝛ eſtabliſhing.* 1.Chꝛ.8.19. and 24.12.

Ialon. *tarying, murmuring* 1.Chꝛ 4.17.

Iambri. *rebellious, oꝛ waxing bitter, oꝛ changing.* 1.Macc.9.36,37.

Iambres Iambrath
Iambres. *a rebell, bitter, oꝛ changing.* and after the Hebꝛew, *the ſea with pouertie or want.* He that with Iannes withſtood Moſes. 2.Tim 3.8. Exod.7.11,12,22. and 8.7,18,19.

Iames. *a ſupplanter, oꝛ maintainer.* Sonne of Zebedeus, who with his bꝛother Iohn, was called from being fiſhermen, to be Apoſtles. Matth.4.21,22. & 10.3. Mar.1.19,20. Luk.5.10,11. and 6.14. Chꝛiſt calleth them *Boanerges.* Marke 3.17. They were with Chꝛiſt many times. Matth.26.27. Mar.1.29. & 5.37 & 9.2. & 13.3. and 14.33. Luk. 9.28. They deſire a requeſt of him. Mar.10.35. and Chꝛiſt rebuked them, and why. Lu.9.54,55,56. Iames ſaw Chꝛiſt after his reſurrection. 1.Coꝛ.15.5,7. He was put to death by Herode. Actes 12.2. Alſo the name of the ſonne of Alpheus an other Apoſtle. Matt.10.2. Mar.3.18. Luke 6.15. He wꝛote a generall Epiſtle vnto the Iewes. Iam.1.1. &c. and was ſuperintendent of the Church of Ieruſalem. Actes 15.13, to 22. and 21.18.

Iamin. *right hand, oꝛ Southwinde.* Simeons ſonne. Gen.46.10. Of him came the Iaminites. Num.26.12. Alſo other mens names. 1.Chꝛo.2.27. and Nehe.8.7.

Iemlech
Iamlech. *reigning,* oꝛ after the Syꝛian ſpeech, *asking counſell.* 1.Chꝛo 4.34.

Iamnites. *building, oꝛ vnderſtanding* citizens of Iamnia. 2.Mac.12.8,9,40. and 1.Mac. 10.69 and 15.40.

Iemuel
Iamuel. *God is his day, oꝛ the ſea of God.* Sonne of Simeon Gen.46.10. Exod.6.15.

Ianne
Ianna. *anſwering, beginning to ſpeake, afflicted, hũbled, oꝛ poore.* The father of Melchi. Luke 3.24.

Iannes. *idem.* One of Pharaohs enchaunters. looke Iambres.

Ianoath Ianohah
Ianonah *reſting, tarying, oꝛ deriuing.* a citie of Ephꝛaim. Ioſh.16.6.

Ianum. *ſleeping.* a citie. Ioſhua 15.53.

Iaphet
Iapheth. *enlarged, oꝛ faire, oꝛ perſwading, oꝛ enticing.* ſonne of Noah. Gen.5.32. He is bleſſed of his father. Ge.9.27. His childꝛen. Ge.10.2, to 6. & 1.Chꝛ.1.5,6,7.

Iaphie Iephia Iapia
Iaphia. *making ſee, appearing, oꝛ lightning.* Sonne of Dauid. 2.Sam.5.15. and 1.Chꝛo.3.7. Alſo a mans name. Ioſhua 10.3. Alſo a citie. Ioſhua 9.12.

Iephlet
Iaphlet. *deliuered, oꝛ baniſhed.* 1.Coꝛ.7.32.

Iaphleti. *idem.* Ioſh.16.3.

Ioppe
Iapho. *faireneſſe, oꝛ comlineſſe.* The name of both a hauen, & citie. Ioſh.19.46 & 2.Chꝛo.2.16. called Ioppa. Ac.10.5,8. & 11.5 The Barbariãs now cal it Sappho.

Iabra Iara
Iarah. *a wood, a hony combe, making bare, powring out, watching diligently.* Sonne of Ahaz. 1.Chꝛ.9.42.

Iareb. *a reuenger* King of Aſſhur. Hoſe 5.13.

Iared, looke Iered.

Iarephel. *health of God, medicine of God, oꝛ God letting looſe.* a citie. Ioſh.18.27.

Iarha. *the moone, oꝛ table, oꝛ a ſweet ſmel.* 1.Ch.2.34

Ieraa
Iarib. *fighting, chiding, multiplying, oꝛ auenging.* Sonne of Simeon. 1.Chꝛo.4.24. Alſo a Pꝛieſt Ezra 10.18.

Ierimoth
Iarmuth. *fearing death, oꝛ ſeeing death, oꝛ throwing downe of death.* a citie, ouer the which Piram was king. Ioſh 10.3. looke Ioſh 15.35. and 21.19.

Iaſhen. *ancient, oꝛ ſleeping.* 2.Sam.23.32.

Iaſen Iaaſer
Iaſher. *righteous.* Ioſh.10.13. and 2.Sam.1.18.

Ioſoboam Ioſebeam
Iaſhobeam. *the people ſitting, the contꝛouerſie of the people, oꝛ the captiuitie of the people.* A valiant man of Dauids. 1.Chꝛo.11.11. Alſo mens names. 1.Chꝛo.12.6. and 27.2.

Iaſub
Iaſhub. *a returning, a contꝛouerſie, oꝛ a dwelling place.* The ſonne of Iſſachar. 1.Chꝛo.7.1. called Iob. Gen.46.13. Of whom came the Iaſhubites. Num.26.24 Alſo a mans name. Ezra 10.29.

Iaſubilehem
Iaſhubi Iehem. 1.Chꝛo.4.22.

Iaſon. *healing.* The ſonne of Eleazar. 1.Mac.8.17. Alſo the bꝛother of Onias, who laboured by vnlawfull meanes to be high Pꝛieſt, 2.Mac 4.7,8. He ſlewe his owne citizens, & returned with ſhame into his countrey. 2.Mac.5.6,7, to 11. Alſo a Cyꝛenian, whoſe fiue bookes were abridged into one volume. 2.Mac.2.23. Alſo he whoſe houſe was aſſaulted, for ÿ he had receiued Paul & other brethren into his houſe. Ac.17.5.to 9

Iaſper. A precious ſtone. Exod.28.20. Reue.21.19.
Iathaniel

Iahnial. *a gift of God.* The fourth ſonne of Meſhelemiah. 1.Chro.26.2.
Iahniel Iether

Iattir. *a remnant, or excellent.* A citie. Ioſhua 15.48. and 21.14. and 1.Chro.6.57.
Iathir Iethrai

Ithri, Ithro, Ithron. *idem.*
Ionia

Iauan. *making ſad.* Sonne of Iapheth. Gene.10.2. and 1.Chro.1.5. His ſonnes. Gen.10.4 & 1.Chro.1.7. Alſo Greece. Iſa.66.19. looke Grecia.

Iazer. *an aide, or helper.* A land. Numb.32.1,3. Alſo a citie. Num.32.35. Ioſh 21.39.
Iaſher Iaaſer

Iaziel. *the ſtrength of God.* 1.Chron.15.18.
Iaſer

Iaziz. *brightneſſe,* or in the Syrian tongue, *departing.* 1.Chr.27.31.
Iazez

¶ Ibhar. *choſen.* 2.Sam.5.15.

Ibleam. *the ancient of the people, or the people decreaſing, or clipping them.* A citie. Ioſh.17.11.
Iiblean Ieblaam

Ibneah, looke Iobamah.

Ibniiah. *idem.* The ſonne of Reuel. 1.Chr.9.8.
Ibnia

Ibri. *paſſing ouer, or being angry, or being with yong.* 1.Chro 23.27.
Iebri

Ibzan. *the father of a target, or the target, or weapons of a father, or the father of coldneſſe.* A Iudge of Iſrael. Iudges 12.7,8,9.
Abezan Abcſan

¶ Ichabod. *where is glory, or no glory, or wo vnto glory.* The name of Phineas ſonne. 1.Sam.4.21,22. brother to Ahiiah. 1.Sam.14.3.

Iconium. *comming.* A citie of Cilicia. Actes 13.51. where Paul preached. Acts 14.1.

¶ Idolah. *the hand of ſlander, or an oth, or curſing:* or after the Hebrew and Syrian, *the hand of God.* A citie. Ioſh.19.15.
Iedalah Iedala

Idbaſh. *flowing with hony, or the band of deſtruction.* 1.Chro.5.3.
Idbas Iedebos

Iddo. *his hand, his power, or his confeſſion.* Mens names. 1.Chro.6.21. & 27.21. looke Ieddo. Alſo a prophet. Zech.1.1. 1.kings 13.2.
Iaddo Addo Ieedo

Idumeans. *red, earthly, or bloody.* A people deſcended of Edom. 1.Eſd.4.50. looke Edom.
Edomites

¶ Iearim. *a leape, or woods.* A mount. Ioſhua 15.10.
Iarim

Ieaterai *ſearching out.* 1.Chro.6.21.
Ieathrai Iethrai

Ieberechiah. *ſpeaking well of the Lord, or bowing the knee to the Lord* Zacharias father. Iſa.8.2.
Barachiah Barachia

Iebus. *a treading vnder foot, or a tumbling, or rolling, or a manger:* Ieruſalem ſo called. Iudges 19.10 Alſo called of Chanaans ſonne, Iebuſi, that is to ſay, *troden vnder foote, tumbled, or mangled.* Ioſh.18.16.

Iebuſi. ſonne to Canaan. Gen.10.16

Iebuſites *idem* as Iebuſi. Inhabitants of Iebus. Ge.15.21. whom God commanded the Iſraelites to deſtroy. Deut.20.17. They could not vtterly deſtroy the Iebuſites. Ioſh.15.63. Dauid promiſeth preferment vnto thoſe that could ſmite them. 2.Sa.5.8. Salomon made them tributaries vnto him. 1.kings 9.20,21.

Iecamiah. *the reſurrectiõ of the Lord, or the cõfirmatiõ of the Lord, or the reuengement of the Lord.* 1.Ch.3.18
Iacamia Iecemia

Iecholiah. *the perfection of the Lord, or power of the Lord.* 1.kings 15.2. and 2.Chro.26.3.
Iecholia Iechelia

Ieconiah. *ſtability of the Lord.* The ſonne of Iehoiakim. 1.Chro.3.16. called alſo Iehoiachin. 2.kings 24.6. was taken priſoner. 2.kings 24.12. according to the prophecie. Iere.22.28.* and is called Coniah. Ier.37.1,2. was exalted. 2.Kin.25.27.* Iere.52.31.* is called Neri. Luke 3.27.
Iecoliah Ieconiah Coniah Conaniah Chonias

Iedaiah. *the hand of the Lord, or confeſſing the Lord.* 1.Chro.4.37.
Ieddiah Iedaia

Iedeiah. *one Lord, the ioy of the Lord,* or after the Hebrue & Syrian, *the renuing of the Lord.* 1.Chr.24.20.
Iehedia

Iediael. *the ſcience of God, or knowledge of God.* 1.Chro.26.2.
Iediel Iadihel

Iedidah. *beloued.* Ioſiahs mother. 2.Kings 22.1.
Ieddidah

Iedidiah. *beloued of the Lord, or louing to the Lord.* 2.Sam.12.25.
Idida Iedida

Iediel. *the knowledge of God, or the vnitie of God, or ioy of God:* or after the Hebrew and Syrian, *the renewing of God.* 1.Chro.7.6.
Iediddia

Iediiah. *the feare of the Lord, or viſion of the Lord,* 1.Chro.26.31.
Iedia Ieria

Ieduthun. *confeſſing his law, belonging to the law, or giuing praiſe.* A muſician. 1.Chro 16.38,42. and 9.16.
Idithun Iduthun

Ieedo. *a witneſſe, decked, paſſed ouer, or a praye.* 2.Chro.9.29. looke Iddo.
Iddo

Iegar-ſahadutha. in the Syrian, *the heape of witneſſe.* Geneſ.31.47.

Iehaleel. *prayſing God, or the cleareneſſe of God.* 1.Chro.4.16. and 2.Chro.29.12.
Iehaleleel Iehalelel

Iehaziel. *ſeeing God, or the viſion of God.* 1.Chr.12.4. and 16.6.
Ieheziel

Iehdeiah. *together, onely the Lord, or ioy:* or after the Hebrew and Syrian, *one Lord.* 1.Chro.27.30.
Iehdeia Iadias

Iehel. *God hath takẽ away, or heaping vp.* Ez.8.13.
Iehiel

Iehezekel. *the ſtrength of God.* 1.Chro.24.16.
Ieheskel

Iehiah. *the Lord liueth.* A porter for the Arke. 1.Chro.15.24.
Iehia Ieiiah

Iehiel. *God liueth, God hath taken away, or God heaping vp.* 1.Chro.15.18. and 23.8. and 26.21.
Iehieli

Iehizkiah. *the ſtrength of the Lord, or the taking of the Lord.* 2.Chro.28.12.
Ezekias

Iehoadah. *the cõgregatiõ of the Lord, the paſſing ouer of the Lord, the teſtimony of the Lord, or the decking, or pray of the Lord,* or after the Hebrew & Syrian, *the taking away of the Lord.* Sonne of Ahaz. 1.Chro.8.36.
Iehoada Ioadan

Iehoadan. *the pleaſure, or delights of the Lord,* or after the Hebrue & Syrian, *the time of the Lord.* Mother of Amaziah king of Iudah. 2.kin.14.2. 2.Chron.8.36.
Iehoaddan Ioiadan Iohas

Iehoahas. *the taking of poſſeſſion of the Lord, or the Lord ſeeing.* Ioſiahs ſonne. 2.kin.23.30. 2.Chro.36.1. Depoſed & caried captiue into Egypt, where he died. 2.king.23.33. 2.Chro.36.3. His captiuitie was forſhewed. Eze.19.4. He is called Iohanan. 1.Chr.3.15. Alſo the ſonne of Iehu king of Iſrael. 2.king.10.35. for his wickedneſſe deliuered into the handes of the Syrians. 2.kings 13.1,2,3. and by prayer deliuered. 2.king.13.4, to 9.
Ioachaz Iehoahaz Ioachaz Iehoahaz Ioachas Ioahas

Iehoaſh *the fire of the Lord, or the offring of the Lord.* 2.kin.11.2 who became king of Iudah 2.kin.11.21. & 12.1. preſerued by Iehoſheba, from being deſtroyed by Athaliah. 2.king.13.3. He is made king by Iehoiada. 2.kings 11.4.* He cauſeth the ſiluer of dedicated things to be imployed to the repairing of the Temple. 2.kin.12.2, to 17. & 2.Chr.24.2, to 14. After the death of Iehoiada, he became an idolater. 2.Chr.24.17,18. He cauſeth Zechariah to be ſtoned to death for reprouing him. 2.Chron.24.20, to 23. He was ſlaine by his owne ſeruants. 2.kin.12.20. 2.Chro.24.25.26. He is called Simeon. Lu.3.30. Alſo Iehoahaz ſonne, a wicked king of Iſrael. 2.kings 13.10,11. He diſcomfited three times Ben-hadad the ſonne of Hazael. 2.kings 13.25. He tooke Amaziah king of Iudah, brake downe the wall of Ieruſalem, and ſpoyled the Temple. 2.King.14.13,14. He dieth. 2.kings 14.16.
Ioes Ioaſh. Ioaſh

Iehohanan. *the grace, mercie, or gift of the Lord.* A porter. 1.Chro 26.3.
Ioas Ionam

Iehoiachin. looke Ieconiah.
Iohannes

Iehoiada. *the knowledge of the Lord.* An high prieſt, who made a couenant with Iehoaſh ÿ king & his people in the Lords behalfe. 2.kin.11.17. looke Iehoaſh.
Ioachim Ioiada Ioacim

Iehoiakim. *the riſing, euenging, or eſtabliſhing of the Lord.* A name giuen to Eliakim the ſonne of Ioſiah.

2.King.23.34.& 2.Chr.36.4.1.Eſd.1.37. Hee rebelleth againſt Nebuchad-nezzar and is taken priſoner. 2.King.24.1,to 7. 2.Chr.36.6,7,8. as was propheſied. Iere.22.18,19. Dan.1.1,2. More of him.Ierem. 36.1.* He is called Melchi.Luke 3.28.

Ioarib

Iehoiarib. *the fighting , chiding,* or *multiplying of the Lord* 1.Chr.9 10.

Iehonadab, looke Ionadab. A ſubtill man who was friend to Amnō.2.Sa.13.3,4,5.Alſo ẏ ſon of Rechab, who ioined with Iehu to deſtroy idolatry.2.Kin,10.15

Ionathan

Iehonathan.*the gift of the Lord,*or *the gift of a doue.* Sonne of Uzziah. 1.Chron.27.25. Alſo the ſonne of Shimea. 1.Chro.20.7. Alſo Dauids vncle, a man of counſell and vnderſtanding.1.Chr.27.32.

Ioram

Iehoram.*the height of the Lord,* or *throwing downe of the Lord.*Son of Iehoſhaphat king of Iuda. 1.kin. 22.50.& 2.kin.8.16,to 25. & 1.Chr.21.1.* Alſo Ahabs ſonne,a wicked king. 2.King.3.1,2.who threatned to cut off Eliſha his head. 2.King.6.31. Of his warre, and Ahaziahs with Hazael king of Aram. 2.King.8. 25.* both ſlaine by Iehu.2.Kin.9 14,to 29.

Ioſaphat

Iehoſhaphat. *the Lord is the iudge,*or *the iudgement of the Lord.*Sonne of Aſa king of Iuda.1.Kin.15.24 1.Chr.3.10. Matt.1.8. A vertuous king. 2.Chr.17. 3.* Who ioyned in affinitie with Ahab.2.Chro.18.1. He ſeeketh counſell at the Prophet of God. 2.Chron. 18.6.and taketh his part. 1.king.22.8. He enquireth of Eliſha what ſhould happen vnto him. 2.kin.3.12,to 20.Crying vnto the Lord for aide againſt his enemies,he is heard. 2.Chr.18.31. He is reproued by the Prophet Iehu,for helping wicked Ahab. 2.Chr.19.2 He exhorteth the iudges & miniſters to doe their duetie.2.Chr.19.6.* The Moabites & Ammonites warred againſt him.2.Chr.20.1.His prayer. 1.Chr.20.6. He ioyneth in friendſhip wt Ahaziah, & is reproued for it by Eliezer.2.Chr.20.35,36,37.He dieth.2.Ch.21.1.

Ioſaba

Iehoſheba,looke Ioſhabeth.

Ioſhua
Ioſua
Ieſus

Iehoſhua.*the Lord,*or *ſauiour,* or *the Lords ſaluation.*Certaine mens names.1.Chr.7.27.Hag.1.1.Zech. 3.1.looke Ieſus.

Iehoua

Iehouah. *the Lord* One of ẏ names of God Ex.6.3.

Iehouah iireh.*the Lord ſeeth,*or *wil ſee,*or *the Lord prouideth.*Gen.22.14.

Iehouah niſſi.*the Lord my banner.*Exod.7.15.

Iehouah-ſhalom.*the Lord of peace.* Iudg.6.24.

Iehoſabad
Iozabad

Iehozabad. *hauing a dowrie,* or *the Lords dowry.* Certaine mens names.2 King 12.21 1.Chr.26.4.

Iehozedech
Ioſedech
Ioſedec

Iehozadak.*iuſt is the Lord,* or *the iuſtice of the Lord.* Mens names.1.Chr.6.14.Hag.1.1.

Iehu.*he,*or *he that is,*or *being.* A Prophet who propheſied againſt Baaſha.1.Kin.16.1,2,3,4.Hee rebuketh king Iehoſhaphat. 2.Chr.19.2. Alſo a captaine who was anointed king of Iſrael by Eliſha,to deſtroy the houſe of Ahab. 2.Kin.9.2,3,to 11.& 1.Kin.19.16, 17.He deſtroyeth Ioram,and Ahaziah 2.King.9.14, to 29.and alſo Iezebel.2,King.9.30.* He ſlayeth the 70.ſonnes of Ahab.2 King.10.7.and the 42.brethren of Ahaziah. 2,Kings 10.14. Seeming to ſacrifice to Baal he ſlew all Baals prieſts.2.King.10.18,to 26. He deſtroyed Baal and his houſe, and cauſed it to be made a takes. 2.Kings 10.26,27,28 God approueth Iehu his doings againſt the houſe of Ahab. 2.Kin.10. 30. Hee walked not in the law of God with all his heart.2.King.10.31.Hee dieth. 2.Kings 10.35. The promiſe which God made vnto him. 2.Kings 10.30. was accompliſhed.2.Kin.15.12.

Iehubba
Haba

Iehubbah. *an hiding,* or *beloued.* or in the Syrian ſpeach.*ſinne,*or *binding.*1.Chro.7.34.

Iuchal

Iehucal.*mighty perfect,*or *waſted.*Ier.37.3.

Iud

Iehud.*praiſing,*or *confeſſing.* A citie of Dan. Ioſh. 19.45.

Iehudah
Iudah
Iuda
Iehuda
Iudas

Iehudah.*confeſſion,*or *praiſe.*Iaakobs ſonne by Leah.Gene.29.35.By whoſe counſel Ioſeph was ſolde. Gen.36.26,27.Iudah marrieth Shuah a Canaanite. Gene.38.2. Hee committeth inceſt with Tamar his daughter in law.Gen.38.18. He confeſſeth his fault, and ingratitude towards her.Gen.38.26. He offereth himſelfe to bee Ioſephs bondman, that Beniamin might returne to Iaakob.Gene.44.33. His children. Gen.46.12.He enioyeth the kingly honour and priuiledge of the firſt borne,which appertained vnto Reuben.Gen.49.4,8,to 13. His childrens portion.Ioſ.15. 1,2.* His poſteritie.1.Chr.2 3.* & 3.1.* & 4.1.* The tribe of Iudah is made captaine for the warre, after the death of Ioſhua. Iudg.1.2,3,4,to 22. They with other Iſraelites, brought Dauid vnto Ieruſalem. 2. Sam.19.14,15.*They onely follow Dauid,2.Sa.20 2.Their idolatrie and wickednes.1.Kin.14.22,23,24

Iudi

Iehudi *praiſing,*or *confeſſing.*Ier.36.14,21.

Iehudia
Iudaia

Iehudiiah. *a praiſing,* or *confeſſing of the Lorde.*1. Chr.4.18.

Iehus

Iehuſh.*keeping counſell,*or after the Syrian, *faſtened.*1.Chr.8.39.

Iehiel

Ieiel *God hath taken away,*or *God heaping vp together.*1.Chr.5.7.

Iehia

Ieiiah.*the Lord liueth.*1.Chr.15.24.

Iecabzeel

Iekabzeel. *the congregation of God.* A citie. Nehe. 11.25.

Iekannah.*the Lord ſhal ariſe, the eſtabliſhing,*or *reuenging of the Lord.* 1.Chro 2.41.

Iecamia

Iekamiam.*the people ſhall ariſe.*1.Chr.23.19.

Icamia
Iekamiah

Iekodeam.*the crookednes,* or *burning of the people,* A citie.Ioſh.15.56.

Iecmam
Iukadan
Ieconia

Iekoniah.*the prouiſion or ſtabilitie of the Lord.*Eſt. 2,6.looke Ieconiah.

Iecuthiel
Icuthiel

Iekuthiel.*the hope or cōgregation of God.*1.Ch.4.18

Iemima

Iemimah.Iob 42.14.

Gemini

Iemini.*the right hand.*A land belonging to the tribe of Beniamin 1.Sam.9.4.

Iemuel.*Gods day,*or *the ſea of God.* Ge.46.10.Exo. 6.15.

Iaphlet

Iephlet.*deliuered,*or *baniſhed.*1.Chr.7.3[illegible]

Iephte

Iephtah.Heb.13.32.looke Iphtah.

Iephune

Iephunneh *beholding.*Num.13 7.& 1.Chr.7.31.

Iere

Ierah.*the moone,the moneth,*or *ſmelling ſweete.*Ge. 10.26.

Ierameel
Ierahmel
Iereamelites

Ierahmeel. *the mercie of God,* or after the Hebrewe or Syrian, *the beloued of God.* Sonne of Hezron. 1. Chr.2.9 Of him came the Ierahmeelites 1.Sam.27. 10.Alſo the ſonne of Kiſh.1.Chr.24.29. Alſo the ſonne of Hammelech.Ier.36.26.

Ramoth
Ierimoth

Ieramoth,and Ieremoth,and Ierimoth,*idem* as Iarmuth.Mens names. Ezra 10.26,27,29. and 1.Chro. 7.7.and 12.5.

Iared

Iered *ruling,*or *comming down.*The ſonne of Mahalaleel. Gen.5.15. 1.Chr.1.2. Luke 3.37. Alſo the ſonne of Ezra by Iehudiiah.1.Chr.4.18.

Iarmai

Ieremai.*my height,*or *fearing,* or *thowing forth waters,*Ezra 10 33.

Ieremia
Ieremie
Ieremias

Ieremiah, looke Irmeiah. Certaine mens names. 2. Kin.23.31.1.Chr.5.24.Alſo a prophet: his ſtocke and when he propheſied. Iere.1.1,2,3. God imboldeneth him to preach. Ier.1.7.He is forbidden to pray for the Iewes.Ier.11.14. He is perſecuted. Iere.18.18.and 20.2. Being mocked for preaching, he complaineth vnto God.Iere.20.7,8. Hee is taken of the Prieſtes: and accuſed before the gouernours, he anſwereth that he had declared nothing but the word of God. Iere. 26.8,12. He ſendeth bonds to certaine kings,and admoniſheth them to be ſubiect vnto Nebuchad-nezzar. Iere.27.3. Hee is taken going into the land of Beniamin.Iere.37.12,13.ſmitten and put in priſon. Ier.

37.15,16. He is deliuered by Zedekiah. Ier.37.17. He is caſt into the dungeon. Ier.38.4,5,6. & taken out againe. Ier.38.10,11,12,13. fauoured of Nebuchadnezzar. Iere.39.11,12. hauing leaue to go whither he would. Iere.40.4. He dwelleth with the people which were left in Ieruſalem, vnder Gedaliah. Iere 40.6. He admoniſheth the reſidue of the people, not to go into Egypt. Ier.42 14,15.* He lamenteth king Ioſiah. 2.Chro.35.25.

Ieria
Ierian

Ieriah. *the feare, viſion,* or *throwing downe of the Lord.* 1.Chr.23.19.

Ierebai. *fighting, chiding,* or *multiplying.* 1.Chr.11.46.

Ierico

Iericho. *the moone, moneth,* or *his ſweet ſmell* A rich and faire citie of Beniamin, whither Ioſua ſent ſpies. Num.22.1. Ioſh.2,1. This people hauing ſeene the ſpies, were aſtoniſhed. Ioſh.2.11. God deliuereth Iericho into the handes of Ioſhua, and how. Ioſhu.6.1.* The walles thereof fell downe by faith. Ioſhua.6.20. Heb.11.30. Ioſhua curſeth thoſe that ſhould build it. Ioſh.6.26. it is reedified by Hiel. 1. Kings 16.34. Eliſha dwelt in it. 2. Kings 2.18.

Ieruel

Ieriel. *the feare or viſion of God.* 1.Chro.7.2.

Ierimoth. looke Ieramoth.

Ierioth. *pannes, kettels,* or *cauldrons,* or *howling out.* or *breaking aſunder.* 1.Chro.2.18.

Ieroa
Iara

Ieroah. *making a ſweet ſmell, breathing, the moone,* or *the moneth.* 1.Chr.5.14.

Ieroboham

Ieroboam *fighting againſt, chiding,* or *increaſing the people.* Sonne of Nebat. 1 King.11.26. who rebelled againſt Solomon. 1.King.11.27. Ten tribes promiſed by the Prophet to be giuen him. 1.Kin.11.35. He fleeth from Solomon into Egypt. 1.Kin.11.40. After his returne, he with the people, deſireth Rehoboam to releaſe them of the ſeruitude which they endured vnder his father. 1.Kin.12.3,4. He builded Sichem and Penuel. 1.King.12.25. Not ſticking vnto Gods promiſe, hee ſet vp two golden calues in Beth-el & Dan, cauſing the people to commit idolatrie. 1.king.12.26.* and as he was ſacrificing vnto them, was reproued by the Prophet Iddo. 1.Kin.13.1,2,3. His hand which he ſtretched out againſt the Prophet dried vp, and reſtored againe. 1.Kin.13.4,5. No threatning or ſignes could cauſe him leaue his wickedneſſe. 1.King.13.33. For money he made prieſts of the hie places. 1.King.13.33. He conſtituteth prieſts for deuils, reiecting the Prieſts of the Lord. 2.Chron.11.15. His wife is ſent to the Prophet, to know if his ſonne ſhould recouer of his ſickneſſe. 1.king.14.2,3. Unto whom the deſtruction of her husband & his houſe is foreſhewed, and the maner of the childs death to be a ſigne thereof. 1.king.14.5, to 17. Ieroboam dieth, and Nadab his ſonne ſucceedeth. 1.Kin.14.20. His houſe is deſtroyed by Baaſha, according to the word of the Lord. 1.Kin.15.25,26,27, to 31. Reade Ecclus.473.2,24,25, Howe his ſinne is condemned, looke 1.kin.19.16,26. & 2.kin.3,3. & 10.29. & 13.2. & 14.24. & 15.9. & 27.21. & 23.15. Againſt Ieroboam, reade Amos 7.11.

Ieroboam

Alſo the ſonne of Ioaſh a wicked king of Iſrael. 2.King.13.12. & 14.23. by whom notwithſtanding the Lord preſerued Iſrael for his promiſe ſake. 2.Kin.14.24,25,26,27. He dieth, and Zacharias his ſonne ſucceedeth. 2.Kin.14 29.

Iehoram
Ioram

Ieroam *high, merciful,* or after the Syrian, *beloued.* Father of Elkanah, 1.Sam.1.1. 1.Chro.6.27,34. Alſo the father of Ibne-iah. 1.Chr.9.8.

Hieronymus
Ierome

Ieronymus. *a holy name.* A gouernour who with Timotheus &c. troubled the Iewes. 2.Mac.12.2.

Ierobaal

Ierubbaal. *Let Baal auenge,* or *an idole ouercome.* looke Gideon.

Ieru-beſeth

Ieru-beſheth. *idem,* 2.Sam.11.21.

Ieruel. *the feare of God,* or *the viſion of God.* A wilderneſſe. 2.Chr.20.16.

Hieruſalem

Ieruſalem. *the viſion of peace,* or *the perfect viſion,* or *perfect feare.* The head citie of Iudah, builded (as Lyranus on the 28.chap. of Geneſis writeth) by Melchiledek, and called by him Salem, that is, *peaceable,* becauſe hee was king of peace and iuſtice. Hebr.7.1,2. Pſa.76.2. Other thinke it was firſt builded by Iebuſi ſonne of Canaan, & called after his name. Gen.10.16. Ioſh.18.28. Euſebius ſayth it is called Hieron Salomonis, that is, Salomons Temple, and afterward by corruptiõ Hieruſalem. Called alſo Solyma, Luza, Bethel, Hierus, and laſt of al, Helia, or *Ælia* (ſaith Volateran) of Helus Hadrianus Emperour, by whom it was repaired and enlarged. Sometime it conſiſted of two parts: the hier, with the Temple placed on the top of Sion, and called of the builder, the city of Dauid: the lower ioyned to the Temple. 1.Chron.11.4,5,7,8. It was in compaſſe aboue 6. miles and an halfe. Euſebius.

Ieruſalem, called Bethel, and before Luz, wonne by the tribe of Iudah. Iudg.1.21,22,23. The Temple in Ieruſalem choſen of God for an habitation. 1.kin.8.13.* 2.Chr 6.1,2. Of the gates. Ezek.48.31. God threatneth to it, and the inhabitants, deſtruction for contemning of his word, & preachers. 2.kin.21.12,13,14,15. & 23.27. Ezek.21.2. Iere.19.3. The burning of it ſignified by a viſion. Ezek.10,2. The viſion of reſtoring of the citie and Temple. Ezek.40.1,2.* The felicitie thereof paſt, and the calamitie preſent. Ezek.19.10.* Of the deſtruction of it, and the women. Iſa.3.1,17. After the deſtruction of it, there ſhould ſcant be left one men for vii. women. Iſa.4.1. Signes in heauen ouer it. 2.Macc.5.2. The captiuitie of it figured. Ezek.3.25. God threatneth to deliuer it into the handes of the king of Babylon. Ierem.34.1. and that it ſhalbe burned. Iere.32.28,29. Ezek.15.1. and 24.3.* Ieruſalem beſieged by Rezin and Pekah. Iſa.7.1. The deſtruction of it propheſied. Iſai.22.1. & 29.3. It is taken and burnt by the Caldeans. Ierem.52.7.* 2.King.24.14 and 25.8,9. 2.Chr.36.6,19. according as was propheſied. Ierem.34.2. Why it was brought into captiuitie. Ierem.22.9. God ſheweth the Propset the certaintie of Ieruſalems deſtruction. Ezek.33.27.* The Iewes bewaile the deſtruction of Ieruſalem, Pſal.79.1. Of the deſtruction and reedifying thereof. Dan.9.25. Zech.1.16.* & 12 2.* Who inhabited there after the reedifying. Nehe.11.1. Antiochus made newe lawes in Ieruſalem, forbidding the keeping of Gods lewes. 1.Macc.1.43.* A complaint of the Church, vnder the figure of Ieruſalem. Baruch 4.19. Ieruſalem is mooued to reioice for the returne of her people, and vnder this figure the Church. Baruch 5.1.* The abominations of Ieruſalem, notwithſtanding Gods benefites. Ezek.16.2,3.* Shee confeſſeth why ſhe is iuſtly puniſhed. Iere.10.19.* Chriſt foreſheweth howe hee ſhould die at Ieruſalem. Luke 13.33. He rideth into Ieruſalem vpon an aſſe. Matth.21.1. He foretelleth her deſtruction: the maner, and why. Matth.24.16. Hee commaundeth his Apoſtles not to depart from Ieruſalem, but to waite for the holy Ghoſt which hee had promiſed them. Luke 24.49. Acts 1.4. Hee weepeth for Ieruſalem. Luke 13.34. and 19,41. Paul preached at Ieruſalem. Rom.15.19. Paul commaunded to goe out of Ieruſalem, and why. Acts 22.18. Of the new Ieruſalem. Reuel.3.12. The holy Ieruſalem. Reuel.21.10.* The celeſtiall Ieruſalem, the mother of vs all, and the habitation of the Elect. Gal.4.26. Heb.11.10. and 12.22. Pſal.122.3 Iſa.33.20. and 54.1. and 65.19. Ezek.16.3. Tob.13.16.* Baruch 5.1.*

Againſt Ieruſalem and the inhabitants thereof, looke more. Iſ.2.1.& 5.1.* & 8.1.* 34.1.* & 65.12. Ier.4.3. & 7.3,4.* & 13.9.* & 17.3,4.& 21.4.* & 23.12.& 25.1, to 32.& 38,18.& 39.1,to 9. Ezek.4.1.* & 5.1.& 22.2.* & 23.3.* Zeph.3.1. Ieruſalem was prophecied to be deſtroyed of the Romanes. Dan.9.26. Zech.14.1.* Mat.23.37.& 24.15. Luke 13.34,35.& 19.43,44.& 20.16.& 21.6,24. Ioh.11.48. which came to paſſe, by Titus & Veſpaſian the 41. yeere after Chriſts aſcenſion, being from the incarnation of Chriſt 37. yeres, Ioſephus. Ieruſalem put for the people inhabiting that citie. Mat.3.5. Ieruſalem called the citie of the great king. Matt.9.35. and the holy citie. Matt.4.5. and 27.52.

Ieruſcha. *poſſeſſion*, or *baniſhment*. The mother of Iotham. 2.kings 15.33. and 2.Chron.27.1.

Ieruſa
Ieruſhaſh

Ieſhaiah. *the health, or ſaluation of the Lord.* The name of certaine men. Ezra 8.7,19. 1.Chr.3.21. and 25.3. and 26.25.

Alſo a Prophet. Iſai.1.1. he foretelleth Hezekiahs victorie againſt Saneherib. 2.kin.19.6,7. he ſheweth Hezekiah his ſickneſſe, and his recouerie. 2.kin 20.1, to 12. he reproueth Hezekiah, for ſhewing the ambaſſadors of the king of Babel his treaſures. 2.kings 20,14, to 19. Iſaiah ſaw the glorie of God. Iſa.6.1,2. he is ſent to the Iewes. Iſa.6.8,9. Chriſt ſtanding vp to reade, had the booke of Iſaiah deliuered him. Luke 4.16,17. Iſaiah is praiſed. Ecclus.48.23,24,25,26.

Ieſaiah
Ieſaia
Eſaias
Eſaiah
Iſaiah
Eſay

Ieſhebeab. *the ſitting, or captiuitie of the father.* 1.Chro.24.13.

Ieſebeab
Isbaab

Ieſher. *right, ſinging, hauing a regard, or ruling.* 1.Chro.2.18.

Iaſer

Ieſhiſhai. *ancient, or reioycing exceedingly.* 1.Chro.5.14.

Ieſhmon. Num.23.28.

Ieſhohaiah. *the Lord preſſing, or the meditation of God.* 1.Chro.4.36.

Ieſhua. *a Sauiour* 1.Chro.24.11. looke Ieſus.

Ieſia. *a diſtilling from the head of the Lord, or a ſprinkling of the Lord.* Ezra 10.25.

Ieſimiel. *the naming of God, or aſtoniedneſſe of God.* 1.Chro.4,36.

Ieſiſai
Ieſeſi
Ieſimon
Iſohaia
Iſuaia
Ieſua
Iaſia
Iezia
Iſmiel

Ieſſe. Mat.1.5. looke Iſhai.

Ieſus, *a ſauiour, or the Lord a ſauiour, or the ſaluatiō of the Lord.* The Meſſias, the ſon of God, borne of the virgin Marie. Matth.1.20,21. Luke 1.31. Reuealed vnto the wiſe men. Mat.2.1,2. Herods opinion of him. Mat.14.1,2. Mar.6.14,16. Luke 9.7,8,9. he would not haue his Apoſtles reueale openly that hee was Chriſt vntil our redemption was ful finiſhed. Mat.16.20. Mar.8.27.& 9.9. Lu.9.21,36. the Centurion confeſſeth Ieſus, & they alſo that watched with him. Matt.27.54. to acknowledge him, is the gift of God. Matth.16.17. the lawe was giuen by Moſes, but grace and trueth came by Ieſus Chriſt. Iohn 1.17. Ieſus name is aboue euery name. Phil.2.9,10,11. hee that confeſſeth that Ieſus is the ſon of God, in him dwelleth God and he in God. 1.Iohn 4.15. to know the father to bee the onely very God, & whom he hath ſent Ieſus Chriſt, is life eternall. Iohn 17.3. of Ieſus Chriſt the whole familie in heauen and earth is named. Ephe.3.14,15. The teſtimonie of Ieſus is the ſpirit of prophecy. Reu.19.10. we ought to confeſſe the Lorde Ieſus with our mouth, and beleeue in heart, &c. Rom.10.9,10. Looke Chriſt in the ſecond Table.

Ieſhua

Alſo the name of the ſonne of Iozadak. Zecha.3.1.* Ecclu.49.12. Ezra.3.2. Hag.1.12,14.& 2.3. looke Iehoſhua and Ioſhua. Alſo the ſon of Syrach the author of Eccleſiaſticus. Ecclus.50.27. alſo Moſes ſucceſſor. Actes 7.45. Ecclus.46.1. Looke Ioſhua. alſo one of Pauls workefellowes, called Iuſtus Col.4.11.

Ieſus
Iehoſhua
Ioſhua

Iether. *excelling, remaining, or ſearching out diligently, or a ſmall rope.* Eldeſt ſonne of Gideon: Iudges 8.20. alſo the ſonne of Ezrah 1.Chro.4.17.

Ietheth. *giuing.* Gene.36.40.

Iethro. *idem* as Iether. Father in lawe of Moſes. Exo.3.1. who with Moſes wife and children came vnto him into the wilderneſſe of Sin. Exod 18.1,2,3.*

Ietur *an order, or keeping.* Geneſis 25.15.

Ieuel *God hath takẽ away, or God heaping vp* 1.ch.9.6

Iehuel
Iehus

Ieuſh. *a mouth gnawen about, preſſing downe, or gathered together.* ſonne of Eſau. Geneſis 36.5. Alſo the ſonne of Bilhan. 1.Chro.7.10. alſo the ſonne of Shimei. 1.Chro.23.11.

Ieuz. *idem.* as Ieuſh. 1.Chro.8.10.

Iewes. *praiſing, or confeſſing.* A people. Actes 2.5. looke in the ſecond Table. Iewes and Iſraelites.

Ieus
Iudei

Iezaniah. *the nouriſhment, or weapons of the Lorde.* Iere.40.8. and 42.1.

Iezonias

Iezebel, looke Izebel.

Iezer. *the yſle of helpe.* or *woe bee to helpe.* Sonne of Naphtali. Geneſis 46.24. alſo the ſonne of Gilead, of whom came the Iezerites. Num.26.30.

Ieſer
Hiezer
Hiezerites

Ieziel. *the ſprinkling of God, or the diſtilling downe from the head of God.* 1.Chro.12.3.

Ieziel

Iezohar. *cleare, or white.* 1.Chro.4.7.

Iezoar

¶ Igal. *redeemer, or defiled.* The ſonne of Ioſeph. Num.13.8. alſo Nathans ſonne. 2.Sam.23.36.

Igdaliah. *the greatneſſe of the Lord.* Iere.35.4.

Iegedaliah

Igeal. *redeemer, redeemed, or defiled.* 1.Chron 3.22.

Igal
Iegaal

¶ Iibſam. *their drought, or their confuſion, or baſhfulneſſe.* 1.Chro.7.2.

Iebſem
Ieſem

Iidlaph. *a diſtilling from the head, or the dropping of the houſe:* or after the Hebrew and Syrian, *a hand ioined together.* Gene.22.22.

Iedlaph

Iiea-abarim. *heapes of Hebrewes, or paſſers ouer, or heapes of angrie men, or towardmen:* or after the Hebrew and Syrian, *heapes of wheate,* Num.33.44.

Iim-abarim
Ie-abarim

Iim, *idem.* Num.33.46. and 15.29.

Iim. Iſa.13.22.

Wilde cats

Iimna. *a forbidding, or let, or the troubled ſea.* 1.Chr.7.35.

Imna
Imnah
Iamna

Iimnaph. *the right hād, nūbring, or preparing:* or after the Syrian, *appointing.* Son of Aſher. Ge.46.17. and 1.Chr.7.30. of whom came the Iimmites. Num.26.44.

Aion
Hion

Iion. *a beholding, a fountaine, or eye.* A citie, north from Iordan. 2.kings 15.19. and 1.kings 15.20. and 2.Chro.16.4.

Iephtah
Iephtha

Iiphtah. *opening.* A citie in Iudah. Ioſhua 15.43.

Iephthahel

Iephta-el. *God opening.* A valley which boundeth the tribe of Zebulun. Ioſhua 19.14,27.

Iephtahel
Iekes

¶ Ikkeſh. *froward, or wicked.* 1.Chr 11.28.& 27.9.

Acces

¶ Illyricum. *a making merry.* A countrey adioyning vnto Italie Rom 15.19.

Iemla

¶ Imla, or Imlah. *a repleniſhing, or circumciſion.* 2.Chro.18.7. and 1.kings 22.8.

Iimla

Immanuel. *God with vs.* A name of the Meſſias. Iſa.7.14. and 8.8. Matth.1.23.

Emmanuel

Immer. *ſaying, or ſpeaking:* or after the Syrian, *a lambe.* 1.Chro.9.12. Ezra.2.37,59. Iere.20.1.

Emmer
Iamra

Imrah. *a rebel, waxing bitter, or changing.* The ſonne of Zophah. 1.Chro.7.36.

Imri. *ſaying, or ſpeaking, exalting, or bitter,* or after the Syrian. *a lambe.* 1.Chro.9.4. Nehe.3.2.

Amri
Omrai

¶ India. in Hebrew Hodu. ẏ is, *a praiſing, or cōfeſſion, or comely, or faire.* a large countrey & a rich containing the third parte of Aſia, as Oneſicritus thinketh, lying on the ſouth part of the world: Hereof reade Strab.lib.15. and Plin.lib.6.cap.16. It is mentioned. Eſter.1.1.

¶ Ioab. *willing, or voluntary, or fatherhood, or hauing a father.* Dauids ſiſters ſonne. 2.Sam.26.6.& 1.Chr.2.16. who afterward became Dauids chiefe captaine. 2.Sam.2.13. and ſlewe Abner and Amaſa cowardly.

Iobab

2.Sa.3.27. & 20.9,10. He fearing to loſe Dauids fauour, became the inſtrument of Vriahs death. 2.Sa. 11.6. * By ſubtiltie, he reconcileth Abſolom to his father. 2.Sam.14.2.* He thruſt through Abſalom hanging by the haire in an Oke. 2.Sam. 13.18. Hee reproueth Dauid, for lamenting the death of Abſalom, and why. 2.Sam.19. 5, to 9. Dauid chargeth Salomon to put Ioab to death, and why. 1. Kings 2.5,6. Which was accompliſhed. 1.Kings 2.28, to 36.

Iechonias Ioachaz. *the preparing*, or *ſtabilitie of the Lord.* Sonne of Ioſiah. 1.Eſdr. 1.34. looke Iehoahas.

Eliacim Eliachim Ioacim. *the riſing*, or *the eſtabliſhing of the Lord.* The hie Prieſt. Iudeth 4.6. and 15.8.

Ioahe Ioah. *brotherhood*, or *hauing a brother.* 2.King 18, 18. and 2.Chro.34.8.

Ioachaz Ioahaz. *apprehending, poſſeſſing*, or *ſeeing.* Ioſiahs Recorder. 2.Chr.34.8.

Iohanna Ioanna. *the grace, gift*, or *mercie of the Lord.* Sonne of Rheſa. Luke 3.27. Alſo the wife of Chuſa, who followed Chriſt. Luke 8.3.

Ioas Ioaſh. *diſagreeing, diſpairing, fierie*, or *burning.* Father of the Ezrites and Gideon. Iudg.6.11. who mocked thoſe that honoured Baal. Iudg.6.31.

Ioas Alſo Ioaſh with Ain. *idem* as Ieuſh, the ſonne of Becher. 1.Chron. 7.6. Alſo he who was ouer Dauids ſtore of oyle. 1.Chro.27.28. Alſo Ahaziahs ſonne, who was hid from being ſlaine of Athaliah. 2.kin.11.2,3. looke Iehoaſh. Alſo the ſonne of Iehoahaz. look Iehoaſh. Alſo a citie. 1.Chro.4.22.

Iotham Ioatham. looke Iotham. Sonne of Oziah. Mat.1.9. Called Iorim. Luke 3.29. and Iotham the ſonne of Azariah. 1.Chron.3.15. Who, his father being a leper vnto his death, gouerned the land of Iudah. 2. kings 15.5. and afterward became king. 2, kings 15.7,32. 2.Chro.26.21,23.

Iob. *ſorowful*, or *hated*, or *fighting, howling out*, or *abiding enmity.* A man vpright & iuſt, fearing God. Iob 1.1. his children & ſubſtance. Iob 1.2, 3. Seeing his children vſed feaſting, he offereth ſacrifice for them, reſpecting the diſorder vſed at feaſts. Iob 1.4,5. Satan bereaueth Iob of his ſubſtance and children. Iob 1.13, to 20. He prayſeth God in his affliction. Iob 1.21,22. His three friends come to viſite him. Iob 2.11. * His wife tempteth him. Iob 2.9. He is reprehended of Eliphaz, and why. Iob 4. 1. * He ſaith that his paine is more grieuous then his fault. Iob 6.1,2, 3. Hee complaineth that his friends forſooke him. Iob 6.14. Hee craueth time to repent. Iob 10.20. * He declareth his pacience. Iob 12.4. hee reprooueth his friends with their owne wordes. Iob 13. 4. he deſcribeth his miſerie. Iob 19.3. * hee prophecieth of the reſurrection. Iob 14.14. and 19.26,27. he rehearſeth the innocencie of his life. Iob 31.1. * his repentance: God reſtored to him twiſe as much as he had loſt: his death. Iob 42.6. * Iobs patience alledged, for the example of the godly. Iames 5.11.

Iobad. *idem.* Sonne of Ioktan. Gen. 10.29. Alſo the ſonne of Zerah. Gene.36.33. Alſo a king. Ioſh.11.1.

Ibneiah Iobania Iobaniah. *the building of the Lord, or the vnderſtanding of the Lord*, or *a ſonne by adoption.* Sonne of Iehoram. 1.Chro.9.8.

Iochabed Iochebed. *glorious.* wife to Amram, and mother to Moſes, Aaron, and Miriam. Exod.6.20. Num.26.59. who preſerued Moſes by putting him into an arke of reede. Exod.2.3.

Ioed. *witneſſing, decking, robbing, paſſing ouer*, or after the Syrian. *taking away.* Nehe.11.7.

Ioel. *willing*, or *beginning*, or *ſwearing.* Eldeſt ſonne of Samuel. 1.Sa.8.2. called alſo Vaſhni. 1.Chr.6.28, 33. alſo the father of Shemaiah. 1.Chr.5.4. alſo a prophet. Ioel 1.1. alſo the ſonne of Iſrahaiah. 1.Chr.7.3.

Ioelah Ioelah. *a lifting vp, profiting*, or *taking away ſlander.* 1.Chro.12.7.

Ioezer. *helping.* 1.Chro.12.6.

Iogbea Iegbea Iogbehah. *an exalting*, or *high.* a citie. Num.32,35. Iudges 8.11.

Iegbahah Iogli. *a declaring, a paſſing ouer, a turning backe*, or *a rioycing.* Num. 34.22.

Ioha. *making liuely.* 1.Chr.8.16. and 11.45.

Iohanan. *the grace of God*, or *gift*, or *mercie of the Lord.* Sonne of Kareah. 2.kings 25.23. who foretold Gedaliah his death. Iere. 40.13,14,15,16. he purſueth Iſhmael. Ier.41.11, 12. * he with the Captaines and the people aſke counſell of Ieremie. Iere. 42.1.* he carieth the remnant of Iſrael into Egypt, contrary to the minde of Ieremie. Ier.43.5,6,7.

Iehonan Ioannan Iohanan. *idem.* or *gracious, holy*, or *mercifull.* One that fled from Saul vnto Dauid. 1.Chron.12.4. Alſo Eliaſibs ſonne. 1.Eſdr.9.1. alſo the ſonne of Mattathias. 1.Mac.2.2.

Iohn. as Iohanan. Sonne of Simon. 1.Mac.13.54. and 16. 1. who ſlewe thoſe that lay in waite for his life. 1.Mac.16.21,22.* alſo the father of Eupolemus. 1.Macc. 8. 17. alſo the brother of Ionathan taken priſoner by Bacchides. 1.Mac.2.35,36,38.

Iohn Iohannes Iohn. the ſonne of Zacharias: his linage, holineſſe, and faith. Luke 1.5, to 26,57. * Matth.3.3, 4. hee is prophecied of, to come in the ſpirit of Eliiah. Luke 1,17. A meſſenger to prepare the way before Chriſt. Matt.3.1. Iohn 1,13. and bare witneſſe of him. Iohn 1.6. Hee was repleniſhed with the holy Ghoſt in his mothers wombe. Luke 1. 15. The neighbours abaſhed at his natiuitie. Luke 1.65,66. He was circumciſed. Luke 1.59. his name giuen him by God. Luke 1. 13,60,63. his dwelling in the wilderneſſe till hee began to preach repentance. Luke 1. 80. Herault vnto the Meſſias, but not the Meſſias. Iohn 3. 28. He exhorteth to newneſſe of life. Mat. 3.2. Luke 3.3. He giueth rules to be obſerued, to the people, to Publicanes, and to ſouldiers. Luke 3.10, to 15. Mouing the Phariſes to repentance by fearing them with the iudgment to come. Mat.3.7, to 13. Lu.3.16,17. his ioy fulfilled, hauing heard that Chriſt preached. Ioh 3.29. he pointeth with his finger vnto Chriſt the lambe. &c. Iohn 1.29. he baptiſeth in Enon. Iohn 3.23. his diſciples reproue Chriſts, for that they faſted not. Mat. 9.14. Mar.2. 18. Lu.5.33. & were offended, that Chriſt had moe diſciples then their Maſter. Iohn 3. 26. hee teacheth his diſciples to pray. Luke 11.1. he reputeth himſelfe vnworthy to vnlooſe Chriſts ſhoe latcher. Ioh. 1. 27. he ſaith he is neither Chriſt, Elias, nor any of the prophets. Iohn 1.20, 21. He ſendeth his diſciples to Chriſt. Matth.11.2. Chriſt pronounceth him more then a Prophet. Mat.11.9. The Iewes ſaid, he had a deuill. Mat.11.18. he feared not to reprooue Herod for his inceſt. Mat.14.4. Herod did much for Iohn Baptiſt ſake, and heard his preaching gladly. Mat.6.20. why he was put in priſon and beheaded. Matth.14.4, to 12. Mar.6.17, to 30. the people held him as a Prophet. Mat.21.26. Chriſt affirmeth that Iohn Baptiſt is Elias which ſhould bee ſent, according to Malachies prophecie. Matth.11,14. all the Prophets and the lawe prophecied vnto Iohn. Matth.11, 13. From the time of Iohn Baptiſt, the kingdome of heauen ſuffereth violence, and the violent take it by force. Matt.11.12. Chriſt by Iohns teſtimonie, proueth that he was ſent of God. Iohn 5.33.

Iohns Baptiſme put for his doctrine. Matt. 21.25. Luke 20.4. Acts 18 25. and 19.3.

Alſo the name of Zebedeus ſonne, who with his brother Iames, were called by Chriſt as they were mending their nets. Matth.4. 21, and became Apoſtles.

Matth.

Math. 10.2. They are rebuked of Chriſt, and why. Luk.9.54,55. Iohn forbade one to caſt out deuils by the name of Ieſus, but Chriſt reproued him, and why. Marke 9.38,39,41. Chriſt reuealeth vnto him who ſhould betray him. Iohn 13.23,26. He went with Ieſus into the hall of the high Prieſt. Ioh.18.15. Chriſt commendeth his mother vnto him. Iohn 19.26,27. Running to the ſepulchre with Peter, he ouerranne him. Iohn 20.3,4. He affirmeth that what he wrote was true. Iohn 19.35. and 21.24. He was baniſhed into the Iſle of Patmos. Reuel.1.9. The Angel forbiddeth Iohn to honour him, and why. Reuel. 19.10. and 22.9. In his time were deceiuers entred into the world, which denied Chriſt to be come in the fleſh. 2. Iohn 7. He wrote what he had heard, ſeene, and handled. 1. Iohn 1.1,2,3. and why. 1. Iohn 1.4.

Alſo the name of one called Marke. Acts 15.37.

Ioiarib. *the battell, chiding, or multiplying of the Lord.* Ezra 8.16.

Iukadan Iucadam Iecodeam — Iokdeam. *the crookedneſſe, or burning of the people*, a citie in the tribe of Iudah. Ioſh.15.56.

Iokim. *that made the ſunne ſtand*, 1. Chr.4.22.

Iecmeam Iecmaam — Iokmeam. *the riſing, confirmation, or reuengement of the people.* a citie. 1. kings 4.12.

Iachanam — Iokneam. *poſſeſſing, or building vp of the people.* A citie. Ioſh.12.22. and 19.11.

Iechſan Iocſan Iecſan — Iokſhan. *hardnes, or an offence*, or after the Syrian, *a knocking*. Abrahams ſonne by Keturah. Gen.25.2.

Iectan Iactan — Ioktan *a litle one, or wearineſſe, or ſtrife.* The ſonne of Eber. Gen.10.25.

Iehonadab — Ionadab. *Voluntarie, or willing.* looke Iehonadab.

Ionas — Ionah. *a doue, or culuer, or a deſtroyer, or rooting vp, or multiplying of people.* The name of a Prophet, the ſonne of Amittai. 2. Kin.14.25. Ionah 1.1. Who being ſent vnto Nineueh to preach, fled. Ion 1.2,3. & caſt into yͤ ſea, was ſwallowed vp of a great fiſh. Ion.1.15.* & againe caſt vpon the dry land. Ion.2.10. He is ſent againe to Nineueh. Ion. 3.1,2. The Nineuites repent at his preaching. Ion.3.5.* Mat.12.41. Lu.11.32. He is angry that God ſpared Nineueh. Ion.4.1. And therefore God reproueth him. Iona. 4.9,10,11. Chriſt by his example foreſheweth, how he ſhould riſe againe the third day. Mat.12.40.

Iona — Ionan. *idem.* Ioſephs father. Luke 3.30.

Ionathas Iehonathan — Ionathan. *the gift of the Lord.* Sauls ſonne, who with his armour bearer, by Gods helpe, put the gariſon of the Philiſtims to flight. 1. Sam.14.1, to 24. He ſhould haue bin put to death by his fathers ordinance, but was preſerued by the people. 1. Sam.14.45. He maketh a couenant with Dauid. 1. Sam.18.1,2,3. He reuealeth to Dauid his fathers wicked purpoſe. 1. Sam.19.1,2,3. He excuſeth Dauid. 1. Sam.20.28, 29. He promiſeth Dauid to declare his fathers wil, by ſhooting of three arrowes. 1. Samuel 20.20.* Hee is ſlaine. 1. Sam.31.2. and bewayled of Dauid. 2. Sam. 1.4,17.*

Alſo the ſonne of Gerſhom, Michahs idolatrous prieſt, who afterward for gaine, became prieſt vnto the Danites. Iudg.18.3,4,20,30.*

Alſo Dauids brothers ſonne, reade Iehonathan.

Alſo the name of Iudas Maccabeus his brother. 1. Mac.2.5. conſtituted gouernour ouer the Iewes after the death of Iudas. 1. Mac.9.31. He warreth againſt his enemies. 1. Macc.11.60. Tryphon taketh him by deceite, and putteth him to death. 1. Mac.12.42.* and 13.17, to 25. After him, Simon his brother ſucceedeth. 1. Mac.13, to 17.

Ioppe — Ioppa, looke Iapho, and Acts 9.36. and 10.5.

Iora — Iorah. *ſhewing, declaring, or caſting foorth, or done ſuddenly at a time:* or after the Syrian, *a caldron.* Ezra 1.18.

Ioram, looke Iehoram.

Iorden — Iordan. *the riuer of iudgement, or the ſhewing or caſting forth of iudgement, or a going downe:* or after the Syrian, *a caldron of iudgement.* A riuer of Iudah ſo named of his two ſpring heads, Dan & Ior: it diuideth Galile from Iudea, & falleth into the dead ſea. Mat.3.5,6. Nu.13.30. Pſal.42.6. The plaine of Iorden watered euery where. Gen.13.10. His banks filled, all the time of harueſt. Ioſh.3.15.* Naaman waſhed himſelfe therein, and became whole of his leproſie. 2. kin.5.14.

Ioram — Iorim. *the Lord exalting, or the exaltatiō of the Lord.* The ſon of Matthat. Lu.3.29. called Iotham. Mat.1.9

Ioſaphat, looke Iehoſhaphat, and Mat.1.8.

Ieſu Ieſus — Ioſe. *ſparing, being, or lifted vp.* The ſonne of Eliezer. Luke 3.29. is called Achaz. Mat.1.9.

Ioſeph. *encreaſe, or encreaſing, or perfect.* The eleuenth ſonne of Iaakob. Ge.30,24. He is beloued of his father, & hated of his brethen. Gen. 37.4. his dreame. Gen.37.9,10. He is caſt into a pit, afterward ſold vnto the Iſhmaelites, and then vnto Potiphar. Gen.37.23.* & 39.1. His particoloured coate is brought vnto his father, and he knoweth it. Geneſis 37.31,32,33. Potiphars houſe bleſſed for Ioſephs ſake. Gene. 39.3,5. He is made ruler thereof. Gene. 3.94. He was faire and well fauoured. Gene. 39.6. Impriſoned by falſe accuſation of his miſtreſſe. Gene.39.14, to 21. He hath charge ouer the kings Butler and Baker his fellowe priſoners. Gene. 40.4. Hee interpreteth Pharaohs dreames. Gene.41.25, to 37. Hee is made ruler ouer all Egypt vnder Pharaoh. Gene. 41.40, to 46. Hee ſolde corne vnto all countreys in the famine. Gene.41.57. He ſpeaketh roughly vnto his brethren. Gene.42.6,7. He putteth them in warde. Gen. 42.17. He chargeth them with theft, to prooue them. Gen.44.4.* He comforteth them, and diſcloſeth himſelfe. Gene.45.1,3,4. He teſtifieth that he was ſold into Egypt by Gods prouidence for their ſafegarde. Gen. 45.5. He met his father Iſrael in Goſhen. Gen. 46.29. He viſiteth him being ſicke. Gen.48.2. He is bleſſed of him. Gene.49.22, to 27. Hee is diſpleaſed, that his father in bleſſing his children preferreth Ephraim before Manaſſeh. Gene. 48.17. Hee kiſſeth his father at his death. Gene.50.1. He obtaineth licence of Pharaoh to burie his father in Canaan. Ge. 50.7, to 14. He pardoneth his brethren. Gen.50.17, to 22. He dieth and is embalmed. Gen.50.26. Moſes departing out of Egypt, cauſed his bones to be caried with him. Exod.13.19. which were buried in Shechem. Ioſhua 24.32. His children diuided into two tribes, and therefore albeit the tribe of Leui wanted, yet the twelue tribes had ſtill their full number. Ioſh. 14.3,4. The Amorites became tributarie vnto the family of Ioſeph. Iudg. 1.35. He was bleſſed of Moſes. Deut.33.13. He is prayſed. Ecclus.49.15. His faith. Heb.11.22.

Alſo a diſciple of Chriſt, a rich man of Arimathea. Mat.27.57. Luk.23.50,51. He aſked the body of Ieſus, and buried it in a tombe prepared for himſelfe. Matth.27.58, to 61. looke Marke 15.43, to 47. Luke 23.52.* Iohn 19.38.

Alſo the name of him that was preſented with Matthias, to ſucceede in the roome of Iudas. Acts 1.23.

Alſo Maries huſband the mother of Chriſt. Mat.1.16,18.* Luk.1.26. & 3.23. He wͭ Marie went to Bethlehem, to be taxed. Luke 2.4,5. At the warning of the Angel, he fleeth into Egypt. Matt.2.13,14,15. & returneth & dwelleth in Nazareth. Mat.2.19.* he and Mary hauing loſt Chriſt at Ieruſalē, returne to ſeeke him, & found him diſputing wͭ Doctors. Luke 2.43.*

Alſo the father of Ianna. Luke 3.24.

Alſo the father of Iuda. Luke 3.30.

Alſo the father of Semei. Luke 3.26.

Ioſes and Ioſe. The brother of Iames. Matth. 13. 55. Marke 6.3. Alſo another who ſolde his land, and gaue it to the Apoſtles. Act.4.36,37.

Ioſabad Ioſhabad. *hauing a dowry.* One that went with Dauid
Iezabad when he fled from Saul. 1.Chron.12.4.

Iehoſhabeath Ioſhabeth *the fulnes of the Lord, the oth of the Lord,*
or *the Lord returning the houre.* The daughter of king
Iehoſheba Ioram. 2.Kings 11.2. and 2.Chro.22.11.

Ioſabeth Ioſhah. *being, forgetting,* or *owing.* 1.Chro.4.34.

Iehoſhabat Ioſhauiah. *the equitie or plaineneſſe of the Lord,* or
Ioſa *the Lord ſetteth vpon.* 1.Chro.11.46.

Ioſaia Ioſhaphat, as Iehoſhaphat. The ſonne of Ahilud,
Iehoſhaphat Dauids recorder. 2.Sam 8.16.

Ioſbekaſa Ioſhbekaſhah *it is requiring, beſeeching,* or *a hard*
Ieſbakaſſa *ſitting.* 1.Chro 25.4.

Ioſiah Ioſhiah. *the fire, or burning of the Lord.* The ſonne
Ioſias of Zephaniah. Zech 6.10. Alſo the ſonne of Amon. 1. Chro.3.14. Of whom Iddo prophecied that he ſhould deſtroy the idolatrie of Ieroboam. 1.Kings 13.2. He became king of Iudah. 2.king.21.26. His care to repaire the Temple. 2.King.22.2,to 8. 2.Chro.34.1, to 18. He rent his clothes after he heard the booke of Deuteronomie read. 2.kings 22.11. 2.Chron.34.19. He ſendeth to inquire of the Lord, by Huldah yͤ Propheteſſe. 2.king.22.13.* 2.Chro.34.21,to 29. he cauſeth Deuteronomie to be read vnto the people, putting downe Idoles, and cauſeth Baals prieſts to be put to death. 2.king.23.2,to 21. & 2.Chr.34.29.* he keepeth Paſſeouer. 2.Kin.23.21,to 26. & 2.Chro 33.1,to 20. Fighting with Pharaoh Necho, he is hurt and dieth. 2.Chro.35.20,to 25. & 2.king.23.29. Ieremiah lamenteth his death. 2.Chro.35 25. his praiſe. 2 king.22.2. & 23.25. & 2.Chro.34 2. Ecclu.49.1,2,3,4. his ſonne Iehoahaz ſucceedeth him. 2.king.23.30. 2.Chro.36.1.

Ioſhbi Ioſhibia. *the ſeat, alteration,* or *captiuity of the Lord.*
Ioſabia 1 Chro.4.35.

Oſhea Ioſhua. *idem* as *Ieſus,* or *Ieſhuia.* The ſonne of Nun.
Ioſua Ioſh. 1.1. called Oſhea. Numb.13.9 Being Moſes miniſter, he went vp with him vnto the mount. Exod. 24.13. and deſcendeth from thence with him. Exo 32. 17. Enuying Eldad and Medad for Moſes ſake, hee would haue them forbidden to prophecie. Numb.11. 28,29. He and Caleb for commending the land of Canaan, had bene ſtoned to death, if God had not defended them. Numb. 14.6, to 11. They are promiſed to liue, and enter into the lands of Canaan. Numb.14. 38. Deuteron. 1.36,38. Ioſhua is ordeined captaine againſt Amalek. Exod.17.10. and to be Moſes ſucceſſour. Deuteron. 31.7. and 34.9. and is encouraged by God himſelfe. Deu.31.23. Ioſh. 1.1,2,6,7,9. He is magnified of God before the Iſraelites. Ioſhua 1.5. None able to withſtand him all his life. Ioſhua 1.5. God cōmandeth him to meditate in the booke of Deuteronomie day and night, and why. Ioſhua 1.8. Hee ſendeth ſpies vnto Iericho. Ioſhua 2.1. He commeth to Iordan with the people. Ioſh. 3.1. God commanded him to looſe the ſhooe off his foote, when he ſpake with him. Ioſh. 5.13,14,15. God deliuereth the citie of Iericho into his handes. Ioſh. 6.2.* He humbleth himſelfe before God, and why. Ioſh 7.6, to 10. He taketh the citie of Ai. Ioſhua 8.1,2. He cauſeth Deuteronomie to be read to all Iſrael. Ioſhua 8.34,35. The Kings beyond Iordan aſſemble againſt Ioſhua. Ioſh. 9.1,2. He ouercommeth fiue kings of the Amorites. Ioſh.10.5, to 28. He ouercame many kings and countreys. Ioſh.11.1, to 15. Hee left nothing vndone, that Moſes had cōmanded Ioſh.11.15. He and all his houſe ſerue the Lord. Ioſh 24.15. He is commanded to deuide the land of promiſe vnto the reſidue of Iſrael. Ioſh.13.7. his poſſeſſion. Ioſh.19.49,50 He exhorteth the people not to ioyne with the Gentiles, & why. Ioſh.23.1.* his death. Ioſh.24.29. he is prayſed by the name of Ieſus. Ecclus.46.1,to 9. Acts 7.45.

Alſo a Beth-ſhemite, in whoſe fielde the Arke ſtayed, when it returned from Ekron. 1.Sam.6.14.

Ioſiah, looke Ioſhiah.

Ioſiphiah. *the encreaſe of the Lord,* or *the Lord fini-* Ioſaphia
ſhing. Ezra 8.10. Ioſphias

Iotbath. *his goodneſſe,* or *his daughters going out of* Ietebatha
the way, or *a deſert turning away.* A land of running Iethebah
waters. Deut.10.7.

Iotbathah. *idem.* 33.33. Iethebatha

Iotham. *abſolute,* or *perfect.* Sonne of Vzziah. 2. Ioatham
King.15.7,32. looke Ioatham. alſo the yongeſt ſonne Iotham
of Ierubbabel. Iudg.9.5, to 22. Iothan

Iozachar, *remembring* or *of the malekinde.* 2.Kin. Iozabar
12.21.

Iozadab. *endowed,* or *hauing a dowrie.* One that Iozabad
helped Dauid againſt the Amalekites, that burnt Ioſabad
Ziklag. 1.Chro.12.20,21. Iozadad

¶ Iphdiah. *the redemption of the Lord.* The ſonne of Iephdeia
Shaſhak. 1.Chro.8.25. Iephdaia

Iphtah. *opening* Gileads ſonne, who fled from his Iphedeiah
brethren Iudges 11.3. he ſendeth meſſengers to the Iephthah
king of Ammon. Iudg.11.12. and being repleniſhed Iephte
with Gods ſpirite, aſſayleth the Ammonites. Iudges Iphthah
11.29. his raſh vow. Iudg.11.30,31. he ouercommeth the Ammonites Iudges 11.32,33. According to his vowe, he offereth his onely daughter in ſacrifice to the Lord. Iudg.11.39. Whom the daughters of Iſrael lamented foure dayes a yeere. Iudg.11.40. Hee was reuenged of the Ephraimites. Iudges 12.1, to 7. He dieth. Iudges 12.7. he is prayſed. Heb.11.32.

¶ Ir. *a watchman, a citie, a making bare, a powring* Iri
out, a heape of viſion, or *a young colt.* 1.Chro.7.12. Hir

Ira. *idem.* 1.Chro.11.28. 1.Sa.23.26. alſo a Iairite. Iras
2.Sam.20.26. or Ithrite. 2.Sam.23.38.

Irad. *a wild aſſe, the heape of going downe, the going downe of a heape,* or *a heape of gouernement:* or in the Syrian, *a dragon.* Sonne of Henoch. Gen.4.18.

Iram. *a citie of them,* or *the watchings* or *making bare* Iran
of them, or *the powring out of them,* or *an high heape.* A Hiram
Duke of Edom. Gen.36.43.

Iri. *fire,* or *light.* 1.Chro.7.7. Vri

Iriah. *the feare, viſion,* or *throwing forth of the Lord.* Iriiah
An officer that apprehended Ieremiah fleeing to the Irias
land of Beniamin. Iere.37.13. Iriah

Irmeiah. *exalting the Lord,* or *the Lords height.* A Ieremias
head of the halfe tribe of Manaſſes. 1.Chron.5.24. Ieremia
alſo a Prophet. looke Ieremiah. Ieremiah

Irpeel. *the health, medicine,* or *exalting of God.* A ci- Iarephel
tie. Ioſh.18.27.

Ir-ſhemeſh. *a citie of the ſunne:* or in the Hebrewe Irſemes
and Syrian, *a citie of bondage.* A citie belonging to Hir-ſemes
the tribe of Dan. Ioſh.19.41.

Iru. *idem* as Ir. Calebs ſonne. 1.Chro.4.15. Hir

¶ Iſaiah, looke Ieſhaiah. Iſaias

Iſcah. *anoynting, couering,* or *ſhadowing,* or in the Ieſcha
Syrian, *eſpying.* daughter of Haran. Gen.11.29. Iſcha

Iſhacar, or Iiſhaſhcar. *a wages,* or *reward.* Sonne Iſſachar
of Iaakob by Leah. Gen.30.18. he is bleſſed of his fa- Iſachar
ther. Gen.49.14,15. and of Moſes Deut.33.18,19. Iſaſchar
his portion. Ioſh.19.17, to 24.

Iſhai. *a gift,* or *an oblation,* or *a debitour,* or *being.* fa- Iſai
ther of Dauid. Ruth 4.17,22. 1.Sam.6.1,11,12. & 20. Ieſſe
27. 1.Sam.23.1. He ſendeth Dauid to his brethren Ieſſai
with foode, and to Saul with preſents. 1.Sam.17.17. and 16.20. his ſonnes and daughters. 1.Chr.2.13,14, 15,16. He is called Ieſſe. Mat.1.6. Luke 3.32. Chriſt promiſed to come of his ſtocke. Iſa.11.1.

Iſhbak. *it is voide,* or *made voide:* or in the Syrian, Iaſbac
forſaking. Ieſboc

forſaking. Abrahams ſonne by Keturah. Gen. 25. 2.

Iſ-boſeth Iſboſeth Iſh-boſheth. *a man of ſhame*, or *the delay of a man*. Sauls ſon made king ouer Iſrael by Abner. 2. Sa. 2. 9, 10. he is traiterouſly ſlain by Rechab & Baanah, who for their labour were ſlaine by Dauid. 2. Sam. 4. 5.* his head buried in Abners ſepulchre. 2. Sa. 4. 12.

Iſcariot Scariot Iſhcariot. *an hireling*, or *a man of death*. Iudas the traitours ſurname. Lu. 22. 3. looke Iudas.

Ieſi Iſhi. *ſaluatiõ*, or *hauing regard*. 1. Ch. 2. 31. & 4. 20, 42

Ieſli Iſi Ieſia Iſhiah. *it is the Lord*. 1. Chr. 12. 6.

Ieſbibenob Iſh-benob. *ſitting in propheſie*, or *taking captiuitie in propheſie*. A giant. 2. Sam. 21. 16, 17.

Iſaia Iſhiieth. *it is the Lord*. Ezra. 10. 31.

Iına Iſhma *put vnto, named*, or *marueiling*, or *deſolation*. 1. Chr. 4. 3.

Iſmahel Iſmael Iſhmael. *God hath heard*, or *the hearing of God*. ſonne of Abram by Hagar. Geneſ. 16. 3, 15. What maner of man he was. Gene. 16. 12. Abraham prayed for him, & was heard. Gen. 17. 18, 20. God heard Iſhmael in his diſtreſſe. Gen. 21. 17. he became an archer. Gen. 21. 20. his generation and death. Gen 25. 12, to 19.

Somaias Iſmaia Iſhmaiah. *hearing the Lord*, or *obeying the Lord*. 1. Chr 12. 4.

Iſmerai Iſhmerai. *a keeper*, or *keeping* 1. Chr. 8. 18.

Ieſhud Iſhod. *a comely man*. 1. Chr. 7. 18.

Iſpan Iſhpan. *bid, broken in ſunder*, or *a cony*. 1. Chr. 8. 22.

Iſtob Iſh-tob. *goodman*. 2. Sam. 10. 8.

Iiſuah Ieſua Iſhuah. *plainneſſe*, or *plaine, equal, putting*, or *put*. Gen 46. 17 and 1. Chr. 7. 30.

Iiſui Iſui Ieſua Ieſuites Iſhuai. *idem*. 1. Chr. 7. 30. Gen. 41. 17. Of whome came the Iſuites. Num. 24. 44.

Ieſmachia Iſmachiah. *cleauing to*, or *leaning vpon*, or *ioined to the Lord*. 2. Chr. 31. 13.

Iſpa Iſpah. *a Iaſper ſtone*. 1. Chr. 8. 16.

Iſrael. *a prince of God*, or *preuailing with God*, or *one that wreſtleth with God*. The name of Iaakob giuen him by God. Gen. 32. 28. & 35. 10. And the people deſcended of him are called Iſrael. Deu. 4. 1. & 5. 1. or Iſraelites, whom God called his ſeruãts. Leu. 25. 55. They would haue returned to Egypt, & why. Num. 14. 3, 4. What maner of kingdome they ſhould enioy. Numb. 23. 24. Their iourneys. Numb. 33. 1, to 50. God foreſheweth that they ſhould become idolaters. Deut. 31. 16. For the offence of one perſon many of them were ſlaine. Ioſ. 7. 1, 5, 11, 12. No man moued his tongue againſt them. Ioſhu. 10. 21. The promiſes made vnto them touching the land of Canaan, accompliſhed. Ioſhua. 21. 43, 44, 45. They chuſe the Lord for their God, and forſake idoles. Ioſhua 24. 16, 21, 24. God ſolde them into the hande of Iabin. Iudges 4. 2. and for their idolatrie were ſeuen yeeres oppreſſed of the Midianites. Iudges 6. 1, to 7. They are deliuered by Deborah and Barak. Iudges 4. 3.* They are deliuered into the handes of the Philiſtims and Ammonites. Iudges 10. 7. They commit idolatrie with Gideons Ephod. Iudges 8. 27. They confeſſe their ſinne, and put away their idoles. Iudges 10. 10, 14, 16. They conſult for the puniſhment of the villanie done to the Leuites wife. Iudges 20. 2. They ſend to require paſſage thorow the lande of Edom. Num. 20. 14, to 22. the Iſraelites being 40000. men, are twiſe ouercome by 26700. Beniamites, but at length get the victorie. Iudg. 20. 17.* They ſware not to marrie their daughters to the Beniamites. Iudg. 21. 1. They are diſcomfited by the Philiſtims. 1. Samuel 4. 2. They deſire a king. 1. Samuel 8. 5, 19, 20. Being afraid of the Philiſtims, they hide themſelues. 1. Samuel 13. 6. They are vnprouided of weapons. 1. Samuel 13. 22. Afraide of Goliah. 1 Samuel 17. 24. Deliuered from famine and warre by the miraculous worke of God. 2. Kings 7. 6, 7. The lepers declare vnto them the prouidence of God. 2. King. 7. 10. Iſrael is ſmitten by Hazael King of Syria. 2. kin. 10. 32. deliuered into the hands of Shiſhak. 2. Chron. 12. 1, 2.* Their hunger and captiuitie propheſied. Hoſea 9. 2.* They are threatned. Amos 2. 6.* Their captiuitie into Aſſhur, and why. 2. King. 17. 6.* God promiſeth to deliuer them from the Gentiles. Ezek. 36. 5. The ende of their kingdome for their idolatrie. 2. king. 17. 17, 18. Why they went into captiuitie. Ezekiel. 39. 23. Of their deſtruction, and how they were deliuered by Aarons prayer. Wiſedom. 18. 20.* Iſrael reproued. Micah 6. 3.* God promiſeth to gather the diſperſed ones. Ierem. 50. 4, 5. Why they were choſen of God, and why reiected. Ierem. 15. 11.* Gods benefites toward them, and their vnthankefulneſſe for the ſame. Hoſea 11. 1.* Their calamitie then to come, deſcribed. Amos 8. 2.* The Iſraelites ſhalbe relected for their idolatrie, and at the laſt returne and beleeue in Chriſt. Hoſea 3. 1.* which ſhall be when the fulneſſe of the Gentiles ſhall be come in. Hoſea 2. 16. Rom. 11. 25. of their exaltation. Micah. 5. 7, 8. Their vaine confidence. Hoſea 12. 1.* 1. Chr. 10. 18. Their proſperitie foreſhewed. Ierem. 30. 10. They and their prophets carnall. Hoſe. 9. 7, 8. Who are true Iſraelites. Rom. 9. 7, 8. Peace and mercie vpon the Iſrael of God. Galat 6. 16. God will take from the true Iſraelites all worldly confidence. Micah. 5. 10.* Nathanael a true Iſraelite, and why. Ioh. 1. 47. Iſrael inexcuſable. Rom. 10. 16, 20, 21. Iſrael hath obtained by grace, that which they could not by workes. Rom. 11. 5, 6, 7. A remnant of Iſrael ſhalbe ſaued. Rom. 9. 27. They were obſtinate for a time that the Gentiles might receiue the faith of Chriſt. Rom. 11. 25. Chriſt the true Iſrael. Iſai. 49. 3. Iſrael is the people of God. Exod. 3. 14, 15. and 5. 1. and 6. 6, 7. and 19. 5, 6. Leuit. 20. 24, 25, 26. Deut. 4. 20, 37. and 7. 6, 7, 8. and 9. 29. and 10. 15. and 14. 2. and 26. 15, 18, 19. & 32. 9, 36, 43. 1. Sam. 10. 19. & 12. 12, 22. 2. Sam. 7. 7. & 1. kin. 3. 9 & 8. 16, 23. Iſa 19. 25. and 43. 1.* Ier. 13. 11. Ecc. 17. 16. Ten tribes of Iſrael ſeparated themſelues from the houſe of Dauid. 1. kin. 12. 20. according to yͤ word of Ahiiah. 1. kin. 11. 30, 31.

Iſſachar, looke Iſhacar.

Iſſiah *it is the Lord*. Certaine mens names. 1. Chr. 7. 3. and 23. 20. Ieſiah Ieſia

Iſſiiah. *idem*. 1. Chr. 24. 21. Ieſias

Iſuah looke Iſhuah.

Iſhui, looke Iſhuai. Ieſium

Italy. A countrey ſo called of the king Italus, or Italis, which ſignifieth *with calues*, for that it aboundeth with calues. Act. 27. 1. Whither Paul ſailed. Act. 27. 6 Italy

Ithai. *idem*. as Ittai. 1. Chr. 11. 31.

Ithamar. *Woe to the change*, or *woe to the hand*, or *an Iſle of the hand or finger*, or *the change of an Iſle*. Aarons ſon. Exo. 6. 23. & 38. 21. Anointed prieſt. Le. 8. 2.* Ethai

Ithiel-*idem* as Ittiel. Pro. 30. 1.

Ithlah. *hanging vp*, or *heaping vp*. A city in the tribe of Dan. Ioſh. 19. 42. Etheel Iethlah

Ithmah. *an orphant, a marueiling*, or *profection*. 1. Chr. 11. 46. Iethela Ithma

Ithnan. A citie of the tribe of Iudah. Ioſh. 15. 23. Iethma

Ithra. *a remnant*, or *excellent*. 2. Sam. 17. 25. Iethnam

Ithran. *idem* Gen. 36. 26. 1. Chr. 7. 37. Iethran

Ithream. *the excellẽcy*, or *rẽnant of the people*. 2. Sa. 3. 5 Iethream

Ithrite. *excelling*, or *a remaining*. 1. Chr. 11. 40. and 2. Sam. 23. 38. Iethrite

Ittah-kazim *an houre*, or *time of a prince*: or *now a Prince*. A citie in the tribe of Zebulun. Ioſh. 19. 13. Ithahkazin Tacaſin

Ittai. *ſtrong, my ſigne, a plough ſhare*, or *a comming to* 2. Sam. 15. 19. and 23. 29. Ithai. Itai Ethai. Itti

Ittiel. *God with me, the ſigne of God, the comming to of God*, or *the plough ſhare of God*. Neh. 11. 7. Ithiel Ethiel

Iturea *kept*, or in ẏ Syrian tongue, *of a mountaine*, or *full of hilles*. A region neere to the deſert of Arabia, whereof Philip was Tetrarch. Lu.3.1.

Aua
Iua
¶ Iuah, *iniquitie*. A citie where an idole was honored. 2. King.18.3,4.

Iubal. *bringing*, or *fading*, or *a trumpet*. The ſonne of Lamech, who was the inuenter of the harpe and Organs. Gen.4.21.

Iubile *idem*. The yeere of Iubile was euery fiftieth yeere. Leuit.25.10,11,12.

Iucal
Iehucal
Iuchal *mighty*, or *perfect*. Iere.38.1.

Iudas
Iuda. *confeſſion*, or *praiſe*. The ſonne of Ioanna. Lu.3.26. Alſo the ſonne of Ioſeph. Lu.3.30.

Iudeh. *idem* looke Iehudath.

Iudas Maccabeus
Iſcariot
Iudas *idem*. Sonne of Mattathias, called otherwiſe Maccabeus. 1. Mac.cha.2.&c. & 2. Mac.cha.8 &c. Alſo the ſonne of Calphi. 1. Mac.11.70. Alſo he who betraied his maſter Ieſus Chriſt, ſurnamed Iſcariot. Mat. 10.4. Lu.6.16 Mar.3.19. Dauid in ẏ perſon of Chriſt complaineth of him. Pſalm.55.12,13,14. and of his diſloyaltie. Pſal.41.9. Chriſts watchword of his treaſon. Ioh.6.70 Good for him if he had neuer bin borne. Mat.26.24. his treaſon was by the inſtigation of the deuill. Ioh.13.2. he is offended at ẏ expenſe of ointmẽt beſtowed on Chriſt. Ioh.12.3. After he had taken the ſop ſatã entred: Chriſt willeth him to execute his treaſõ quickly. Ioh.13.27. Chriſt foretelleth him ẏ he would betray him. Mat.26.21,23. Iudas a thiefe. Ioh.12.6. not cleane for want of faith. Iohn 13.11. he promiſeth the hie prieſts to deliuer Chriſt vnto thẽ. Mat.26.14, 15,16. his token a kiſſe. Mat.26.48. Lu.22.48. Chriſt calleth him friend Mat.26.50 He in his company fell downe backward. Ioh 18.6. he repenteth of his treaſon, & bringeth againe the reward. Mat.27.3,4,5 his miſerable end. Act.1.18. he had felowſhip in the miniſtration, & was numbred with the Apoſtles. Act.1.17.

Alſo the ſonne of Iaakob. Matth.1.3. looke Iudah, or Iehudah. Alſo the brother of Simeon, and couſin to Chriſt. Matt 13.55. Alſo the brother of Iames. Luke 6.16. Iohn 14.22. whoſe Epiſtle reade Iude 1.* Hee and Silas, are ſent with Paul and Barnabas to Antioch. Acts 15.22. Alſo a rebel of Galile. Acts 5.37.

Iudea, as Iudah, a countrey. Matth.3.1. Actes 2.9. ſometimes taken for the whole lande of the twelue tribes, ſometime for Iuda and Beniamin onely, according to the ſeparation of Galile, Samaria, and other countries. Hiſtoriographers account Iudea to appertaine vnto the Philiſtims, but Galile, and Samaria vnto Phenice After the death of Salomon, the tenne tribes departed from Rehoboam vnto Ieroboam, ſo as by that meanes the two tribes, Iuda and Beniamin which claue to the houſe of Dauid, are called in ſcripture (but chiefly in the Prophets) one while the houſe of Dauid, an other while the kingdome of Iuda and Ieruſalem, and ſomtimes Beniamin, looke Ieruſalem, and 2. Kin 21.12. and 23.27.

Iudith
Iudeth *praiſing*, or *confeſſing* A widow, daughter of Merari. Iudet 8.1. her chaſte widowhead cõmended. Iudet.8.4,5,6, to 10 ſhe reproueth the auncients of Bethulia, for limiting the mercie of God vnto time. Iudet.8.11, to 16. & exhorteth them to moue the people to patience. Iudet.8.16, to 32. ſhee giueth counſel. Iudet.8.32 & her prayer. Iudet.9.2.* ſhe is taken of the watch and brought to Oloſernes. Iudet.10.12.* ſhee craueth licence to pray. Iudet.12.5. ſhe cutteth off Oloſernes head, & bringeth it to Bethulia Iudet 13.8.* ſhe praiſeth God. Iud.16,2, to 18. & dieth. Iud.16.23.

Iudith. *idem*. The wife of Eſau. Gen.29.34.

Iulia
Iulias *full of ſoft cotton*, or *ful of haires*. Rom.16.15

Iulius. *idem*. A Centurion. Acts 27.1.

Iunia, *of Iuno*, Rom.16.7.

Iſhuabheſed. *a dwelling place, the ſeate of mercie*, or *the changing of mercie*. 1. Chro 3.20.
Iuſabheſed
Ioſebheſed

Iuſtus. *iuſt*, or *vertuous*. A godly man. Acts 18.7. An other called Ieſus. Col.4.11.

Iuttah. *turning away*. A citie. Ioſh.15.55.* 21.16.
Iutah

¶ Izbel. *wo to the houſe*, or *to the yſle of a houſe*, or in the Hebrew and Syrian, *the yſle of a dunghil*, or *wo to the dunghil*. Wife to Ahab. 1. kin.16.31. ſhe cauſed the Prophets of the Lord to bee ſlaine. 1. King.18.4. ſhee threatneth Eliiah, for the deſtructiõ of Baals prieſts. 1. King.19.2. ſhee counterfeiteth Ahabs letter to the Elders of Iſrael, to put to death Naboth for his vineyard. 1. King.21.8, to 17. Eliiah foretelleth her death. 1. King.21.17.* her ill end. 2 Kin.9.30.*
Iotha
Iezebel
Iezabel
Ieſabel

Izeharites. *clearenesse, oile*, or *pertaining to none*. A kinred Num.3.27. deſcending of Izhar. Exod.6.18. or Izehar Num.27.19.
Ieſaarites
Iſhar
Iezaar

Izhak, or Iitſchac. *laughter*, or *laughing*. Abrahams ſonne by Sarah. Gen.17.16. & 1. Chr.1.28. who was the ſeede promiſed by God. Gene.15.4. Many people promiſed to deſcend of him. Gene.17.16. borne according to Gods promiſe. Gen.21.1,2,3. Rom.9.7 To be offered vp in ſacrifice. Gen.22.9. He taketh Rebecca to wife. Gen.24.67 and 25.20. God bleſſeth him. Gen. 25.11. To auoide the famine hee dwelt in the land of Abimelech. Gen.26.1. Chriſt promiſed to Izhak. Gen. 26.3. He calleth his wife ſiſter. Gene.26.7 Abimelech reproueth him, and why. Gene.26.10. Izhak became rich. Gene.26.12,13. His herdmen and the Philiſtims ſtriue for welles. Gene.26.17,18, to 22. God was with Izhak. Gen.26.24. He erecteth an Altar to God. Gene.26.25. Abimelech ſeeketh his friendſhip. Gen.26.26,27, to 34. Hee willeth Eſau to kill veniſon for him, that hee might bleſſe him before his death. Gen.27.3.4. He was ſtriken with feare, to ſee the prouidence of God in preuenting the ſame. Gene. 27.33. Hee bleſſeth Iaakob and Eſau. Gene.27.38, 39,40. He dieth, and is buried by them. Gen.35.29. His children. 1. Chr.1.34. His faith. Heb 11.20. His praiſe. Ecclus.44.22.
Izhak
Iſaac
Iſahak
Iſhahak
Iſahac

Izhar, as Izeharites.
Iſaar

Izrah, as Izhar. 1. Chr 24.22.
Iſaari

Izrabiah *the Lord ariſeth*, or *the clearenesse of the Lord*. 1. Chr.7.3.
Izrahia
Izrahaiah

Izreel. *the ſeede of God, the dropping downe of Gods friendſhip*, or *the ſprinkling vpon the ſhepherd of God*. A citie. Ioſh 15.56. 1. King.4.12. Hoſ.1.4,5.
Iezrael
Iezrahel

Izreelah. *idem*. A citie. Ioſh.19.18.
Ieſraelah

Izrites. *a faſting*, or *making of earth*, or *tribulation*, or *making narrowe*, or *ſorowfull*. A kinred deſcended of Iezer. Num.26.49.
Iezerites
Ieſerites

K

Kab. A meaſure containing about three of our wine quartes, which of Doues dung was ſolde for fiue pieces of ſiluer at the ſiege of Samaria 2. Kin.6.25.
Cab

Kabzeel. *the congregatiõ of God*. A city. Ioſh 15.21.
Cabſeel

Kadeſh. *holyneſſe*. A citie otherwiſe called En-miſhpat. Gen.14.7.
Cades

Kadeſh-barnea. *holineſſe of an inconſtant ſonne*, or *holineſſe of corne*, or *holineſſe of troubled cleanneſſe*. A place. Num.13.26. and 20.1. and 32.8. and 33.36.
Cades Branea

Kadmiel *God of ancientneſſe*, or *God of riſing*. Ezra 2.40. and 3.9.
Cadmiel
Cedmiel

Kadmonites. *ancients*, or *chiefe*. a people. Ge.15.19.
Cadmonites
Cedmonites

Kahath. *a congregatiõ, a wrinkle*, or *bluntneſſe*. Son of Leui. Gen.46.11. Exod.6.16. called Koath. 1. Chr. 6.1. of him came the Kohathites. Num.26.57. Their portion. Ioſh.21.4,20, to 27.
Caath
Chaath
Choath
Cehath
Cahath

Kain *a poſſeſſion*, or *poſſeſſed* Adams ſonne. Ge.4.1. He, offended that his brothers ſacrifice was more accepted of God, ſlewe him. Gene.4.3, to 9. looke more.
Cain

1.Ioh.3.12, his children. Gene.4.17. he is curſed and deſpaireth. Gen.4.11,12,13. Woe pronounced to the followers of Kain. Iude 11.

Kenan
Kainan. *a buyer, or owner.* Gen.5 9.

Kellai
Kallai. *light, roaſting by fire, or my voice.* Neh.12.20.

Celai
Kamon. *a riſing, or his eſtabliſhing.* a city. Iudg.10 5

Camon
Kemuel
Kamuel. *God hath riſen, or God hath raiſed vp, or eſtabliſhed him.* Nahors ſon by Milcah. Ge.22.20,21.

Camuel
Kanah. *of reedes.* A riuer. Ioſh.16.8. and 19.28.

Chemuel
Kanath
Kareah. *balde, or Iſe.* The father of Iohanan. 2. Kings 25.22.

Karea
Karkaa. *a floore, or diſſoluing coldnes* a city. Ioſ.15.3

Carce
Kartā. *a calling, reading, or meeting.* a city. Ioſ.22.31

Karcaa
Kaziz. *a cutting aſunder, or an end.* a valley. Ioſ.18.21

Carcaa
Carthan
¶Kedar. *Blackneſſe, or ſadneſſe.* Both a mans name, and a people. Gen.25.13. Ier 49.28. Iſa.21.17.

Caſis
Kedemah. *ancient, or the firſt.* Gen.25.15.

Cedar
Cedma
Cademoth
Kedemoth. *anciters, or the chiefe, or a burning, or the crookedneſſe of death.* A wildernes and a city. Deu.2. 26. Ioſh.13.18.

Kedes. Cades
Kedeſh. *holineſſe.* A citie. Ioſh.12.22, and 15.23. looke Kadeſh.

Kehelātha
Ceelatha
Kebelathah. *a whale, a congregation, or the Church.* A manſion. Num.33.22.

Ceila
Keilah. *diſſoluing, diuiding, or cutting that, or his faſtening* A citie. Ioſh 15.44.

Celaia
Kelaiah. *the voice of the Lord, or the eaſing, or reſting of the Lord.* Ezra 13.23.

Celitah
Celita
Kelita. *ſuccour, a gathering together, or a bending of the voice.* Ezra 10 23. Nehe 8.7. and 10.10.

Camuel
Kemuel, looke Kamuel.

Cainan
Kenan, looke Kainan.

Canath
Kenath. *a buying, a poſſeſſion, or a bewayling.* A city. Num.32.42.

Cenaz
Cenes
Kenaz. *that birds neſt, or this bewayling poſſeſſion, or buying.* The ſon of Eliphaz. Ge.36.11,42. Ioſ.15.17.

Keni. *a poſſeſſion, a buying, a birds neſt, or bewailing.* Moſes father in law. Iudg.1.16.

Kenites, and Keneſites, *idem.* A people. Num.24.21, 22. and 32.12.

Keren-happuch
Keren-happuch. *the horne, or childe of beautie.* Iob 42.14.

Karioth
Carioth
Kerioth *cities, callings, readings, or meetings.* A city. Ioſh.15.25. Iere.48.24.

Ceros
Keros. *crooked, or crookedneſſe.* Ezra 2.44.

Cetura
Kezia
Keturah. *ſmelling ſweet, perfuming, or contended for.* Abrahams ſecond wife. Gen.25.1.

Keziah. *as pleaſant as Caſſia, or fine ſpices.* Iob 42.14

¶Kibroth-hattaauah. *the graues of luſt.* A manſion. Num.11.34. and 33.16

Cibzaim
Kibzaim, *congregation.* A citie. Ioſh.21.22.

Cedron
Kidron. *making blacke, or ſad.* A riuer in the valley betweene Ieruſalem and mount Oliuet. 2.Sam.15. 23. Iohn 18.1. looke Cedron.

Cina
Kinah, as Keni. A citie. Ioſh.15.22.

Kir. *a wall a blocke, or coldnes, or a meeting.* A citie. Iſa. 15.1. Amos 1.5.

Kir-hareſeth. *a wal of workmanſhip.* a city. Iſa.16.7.

Kir-hareſh. *idem.* A citie. Iſa. 16.11.

Kirhares
Kir-heres. *a wall, blocke, or coldnes, or meeting of the ſunne* A citie. Iere.48.31.

Ciriath
Keriath, as Kerioth. A citie. Ioſh.18.28.

Cariathaim
Kiriathaim. *idem* Ioſh 13 19.

Cariath-arbee
Ciriath-arba
Kiriathiarim
Kiriath-arba. *the fourth citie.* A city builded by Arba, called Hebron. Gen.23.2. Ioſ.14.15 & 15.13. and 21.11. 1.Chron 6 55. At this citie the virgine Marie viſited her couſin Elizabet. Lu.1.39. where alſo the 4. Patriarks, Adam, Abraham, Izhak, & Iaakob were buried. Gen.25.10 and 35.29. and 49.30. and 50 13.

Cariath-arim
Kiriath arim *a city of cities, townes, or watchers: or in the Hebrew or Syrian, a citie of enemies.* A citie. Ezra 2.25.

Cariath-baal
Kiriath-baal *a city of an idole, of a ruler, or poſſeſſor.* A citie Ioſh.15 6.

Kiriath-iearim. *a city of woods.* a citie. Ioſh.9.17. and 15.60.

Karith-ſennach
Carith-ſenna
Kiriath-ſannath. *a city of a blackbery tree, or* in the Hebrew and Syrian, *a city of enmitie.* a citie called alſo Debir. Ioſh.15.49.

Kiriath-ſephar
Kiriath-ſepher. *a city of letters,* a citie, called alſo Debir. Ioſh.15.15.

Cis
Kiſion
Kiſh. *hard, or ſore, or ſtraw to thatch.* The ſonne of Abiel. 1.Sam.9.1. and 1.Chro.8.30,33.

Kiſon
Kiſhion *hardneſſe, or ſoreneſſe, &c.* Ioſh.19.20.

Kiſhon, as Kiſh. A riuer or brooke of Galilee neere the hill Tabor. Iudg.4.7. 1.King.18.40.

Cethlis
Kithliſh. *it is a wall:* or in the Hebrew and Syrian, *the company of a lioneſſe, or as pulled away by violence* A citie. Ioſh.15.40.

Ketron
Citron
Kitron. *making ſweete, or perfuming, or abiding together, or a bond:* or after the Syrian, *a knot.* A citie. Iudg.1.30.

Cethim
Kittim. *breaking ſmall, or golde.* Gen.10.4.

¶Koa. *hope, a cōgregatiō, a line, or a rule.* Eze.23.23

Cehath
Caath
Kohath. looke Kahath. and Gen.46.11. of him came the Kohathites. Num.26.57,58.

Colaiah
Colaia. Colia
Kolaiah. *the voice of the Lord.* Mens names. Nehe. 11.7. Iere.29.21.

Corah
Korah. *bald, baldneſſe, Iſe, or froſt.* Gene.36.5. and 1.Chro.2 43.

Core
Kore. *crying, calling, reading, or a patriarch.* 1.ch.9.19

Corathites
Korhites. *idem.* a people. Num.26.58.

Kuſhaiah
Cuſaia
¶Kuſhaia *hardnes, his grauity, or his offēce.* 1.ch.15.17

L

Laada
Laadah. *to gather, to aſſemble together, or to teſtifie:* alſo *paſſing ouer, or robbing, or for the decking:* or after the Syrian, *taking away.* 1.Chro.4.21.

Leedan
Ladan
Laadan. *for pleaſure, deuouring, iudgemēt, for decking, or for a witneſſe:* or after the Syrian, *vnto the time.* 1.Chro.7.26. and 23.7.

Laban. *white, ſhining, gentle, or brittle.* Brother to Rebekah. Gen.24.29. He returneth to meete Iaakob. Gen.29.13. he giueth his daughter Leah vnto Iaakob in ſtead of Rakel. Gene.29.23. Hee deceiueth Iaakob. Gene.31.7. He purſueth him. Gen.31.23. he maketh a couenant with him. Gene.31.44. * Alſo the wilderneſſe, where Moſes read Deuteronomie vnto the Iſraelites. Deut.1.1.

Lebana
Lebanah
Labana. *the Moone, whiteneſſe, frankincenſe, or brittle.* 1.Eſd.5.29. Ezra 2.40. Nehe.7.48.

Lacedemonians. *a lake of deuils, or a well of mad men.* A people. 2.Mac.5.9.

Lachis
Lachiſh. *walking, or he going ſtood ſtill, or being to thy ſelfe.* a citie. Ioſh.10.3. taken by Ioſhua Ioſh.10. 32. reade Ioſh.15.39. and 2.king.14.19. and 2.Chro. 11 9. Nehe.11.30.

Lael. *to God, or to the mightie.* Num.3.24.

Laad
Lahad. *praiſing, to praiſe, or to confeſſe.* 1.Chr.4.2.

Lehamam
Lehemam
Lahmam. *the bread of them, or the warre, or the fight of them.* A citie. Ioſh.15.40.

Lahemi
Lahmi. *my bread, or my fight.* a mightie Gyant. 1. Chro.20.5.

Lais
Laiſa
Laiſh. *a Lyon.* a citie, whoſe inhabitants the tribe of Dan deſtroyed. Iudg.18.27,28. reade Iſa.10.30. called alſo Leſhem. Ioſh.19.47.

Lamech, looke Lemech.

Lemuel
Lamuel. *God to them, or God with them, or with whom is God.* Prou.31.1.

Laodicea. *iuſt people.* a city in Aſia, firſt called Dioſpolis, afterward Ros, laſt of all Laodicea. Reuel.1. 11. Coloſſ.4.16.

Lapidoth
Lappidoth. *lightnings, or lampes.* Huſband to Deborah.

UMI

rah. Iudges 4.4.

Thalaſſa
Laſea. *thicke, or wiſe.* A citie on the banke of Creta. Actes 27.8.

Laſa
Laſha. *to call, or anoint.* a citie. Gen. 10.19.

Laſthenua
Laſtenes. *the ſtrength of a ſtone.* 1. Mac. 11.31.

Lazarus. *the helpe of God.* A begger. Luke 16.20.* Alſo the brother of Mary and Martha, who was ſicke, for the glory of God. Iohn 11.1,2,3,4. Being dead & buried, he is raiſed vnto life by Chriſt. Ioh. 11.43,44. After which the Phariſees reſorted vnto his houſe, to ſee him. Iohn 12.9. The hie Prieſts would haue put him to death, and why Iohn 12.10,11. his riſing againe, turned many to the faith. Iohn 12.42.

Lea
¶Leah. *painful, or wearied.* Labans eldeſt daughter. Ge. 29.16. God ſeeing her deſpiſed, maketh her fruitfull, Gen. 29.31.* ſhe bargaineth wͭ Rahel for her ſons Mandrakes, to lie wͭ Iaakob. Gen. 30.14,15,16. The people wiſhed Ruth as fruitfull as Leah. Ruth 4.11.

Libanus
Lebana, or Lebanah, looke Labana.

Libanon
Lebanon *idem.* A place of Syria, ſo called, for the great ſtore of frankincenſe there, Deut. 1.7. Ioſh. 11.17. Iudg. 3.3. 1. King 7.2.

Lebaoth. *of a lioneſſe, a ſigne of the heart, or vnto the entring in.* a citie. Ioſh. 15.42.

Lebbeus *praiſing or confeſſing*, an Apoſtle of Ieſus Chriſt ſirnamed Thaddeus. Mat. 10.3.

Libna
Lebnah, as Labana. a citie. Ioſh. 15.42.

Lebona
Lebonah. *idem* a citie Iudges 21.19.

Lecha
Lecah. *walking, or going.* 1. Chr. 4.21.

Lahabim
Laabim
Lehabim. *inflamed, or flames, or ſword.* Sonne to Mizraim. Gen. 10.13. 1. Chr. 1.11.

Lechi
Lehi. *the iaw.* a place where Samſon ſlew a thouſand men Iudg. 15.9,14,15,16,17.

Lamech
Lemech *poore, humbled, or ſmitten.* Methuſhaels ſonne. Gen. 4.18. He had two wiues. Gene. 4.19. He boaſteth of his murthers vnto his wiues. Gene. 4.23. Alſo the ſonne of Methuſhelah. Gen. 5.25.

Leſem
Leſhem. *a name, or putting, or they put vnto, or a precious ſtone,* a citie. Ioſh. 19.47.

Letuſim
Letuſhim. *hammer men, or file men.* The ſonne of Dedan. Gen. 25.3.

Latiſſim
Leui
Leuites
Leui. *ioined, or coupled, or added to him.* Iaakobs third ſonne by Leah. Gen 29.34. 1. Chr. 2.1. Of him came the Leuites, Exo. 4.14. & 1 Chr. 6.1.* he and Simeon ſlew the Shechemites. Gen. 34.25,26. and are reproued therefore. Gen. 49.5,6,7. They are bleſſed. Deut. 33.8, to 12. God choſe ẏ tribe of Leui, to be his prieſts. 1. Sam. 2.28,30. They are appointed to keepe the Tabernacle. Numb. 1.47.* and 2.33 They beare the Arke before the people. Ioſh. 3.6. They are ſeparated from the other tribes, and why. Deut. 10.8,9. Eleaſar the chiefe captaine of the Leuites. Num. 3.32. Their purgation and oblation. Leui. 8.12.* Of their offices. Numb. 4.2.* They are numbred Num. 3.16.* They muſt be nouriſhed. Deut. 12.18,19. They purge the houſe of God vnder Hezekiah. 2. Chr. 29.5. They are numbred, that returned to Ieruſalem with Zerubbabel. Neh. 12.1.* Dauid numbreth them, and aſſigneth to them offices. 1. Chr 23.3.* The adminiſtration of holy things giuen to them. Numb. 3.8. Moſes deliuereth Deuteronomie to them Deut. 31.9.

They had no inheritance, & why. Deu. 10.9 and 18.1,2. The firſt fruits muſt be brought to them. Deu. 26.2,3. They muſt offer to God the tenth of their tithes. Num. 18.26. Hezekiah commanded to giue them the tithes, and why. 2. Chron. 31.4 Cities aſſigned vnto them. Num. 35.2. Ioſh 21.2, to 43. the ſelling of their houſes, & cities. Leu. 25.31, to 35. They put to death idolaters at Moſes commandement. Exod. 32.28. They are driuen out of Iſrael by Ieroboam. 2. Chr. 11.14. A Leuite ranne about the countrey, & became Michahs prieſt. Iudg. 17.7.* And of the Leuite, that had a whore to his concubine. Iudg. 19.1,2.*

Leummim. *countreys, or without water.* Gen. 25.3.
Laumim

¶Libnah, as Labana. a citie. Num. 33.20. Ioſh. 10.29. and 2. Kings 8.22. Iſa. 37.8.
Libna
Lebna

Libni. *idem.* The ſonne of Gerſhom. Exod. 6.17. 1. Chro. 6.20,29. Of whom came the Libnites. Numb. 3.21. and 26.58.
Libnas
Lobni

Licia. *a wolfe.* a prouince of Aſia. 1. Mac. 15.23.
Lycia

Linus. *a net.* 2. Tim. 4.21.

Liſtra. *diſſoluing.* a citie. Acts 14.6.
Lyſtra

Liuiathan. *a coupling together, his fellowſhip, or deliuered to himſelfe.* A fiſh, called a whale. Iob 40.20. 2. Eſd. 6.49. Pſal. 104.26. Iſa. 27.1.
Leuiathan

¶Lo ammi. *not my people.* Hoſ. 1.9.

Lobin. *whiteneſſe,* &c. as Labana. Reade Libni.
Libni

Lod. *natiuitie, or generation.* a citie. 1. Chro. 8.12.

Lod-hadid. *riſing, ioyning, or riſing ſharpe,* or after the Hebrew and Syrian, *a new natiuitie, or generation.* a citie. Ezra 2.33.

Lois. *bitter.* Grandmother to Timothe. 2. Tim. 1.5.

Lo-ruhamah. *without mercie.* Hoſ. 1.6.

Lot. *wrapped, ioyned, or couered, or bound together.* ſonne to Haran, Abrams brother. Gen. 11.27. He and Abram are rich. Gen. 13.2,6. Lot choſe Sodome to dwell in. Gene. 13.11,12. He is taken priſoner, and deliuered by Abram. Gene. 14.12, to 17. Two Angels his gheſts. Gen. 19.1,2,3. He would rather ſuffer his daughters to be defiled, then his gheſts ſhould ſuffer iniurie. Gene. 19.8. He is commended. 2. Pet. 2.7,8. Foretelling the deſtruction of Sodome to his ſonnes in law, they mocked him. Gene. 19.14. Hee and his houſe commanded to depart out of Sodome. Gen. 19.15. He is deliuered for Abrahams ſake. Gene. 19.29. Being deliuered, hee went and dwelt in a caue with his two daughters, where he fell to horrible inceſt. Gen. 19.30.* Zoar preſerued at his prayer. Gene. 19.20,21,26. His wife turned to a pillar of ſalt. Gen. 19.29. is an example for vs, to put no truſt in worldly things, and diſtruſt God. Luke 17.32,33. Lots dayes. Luke 17.28,29. The land of Ar, giuen to the children of Lot for a poſſeſſion. Deut. 2.9.
Loth

Lotan, as Lot. Gen. 36.20. 1. Chr. 1.38.

¶Lubim. *the heart of a man, or heart of the ſea.* a countrey. Nah. 3.9. the people called Lubims. 2. Chro. 12.3. Iere. 46.9. looke Lybia.
Lybia
Lybians

Lucifer, *bringing light.* Iſa. 14.12.

Lucius. *of light.* a Prophet. Acts 13.1. Rom. 16.21.

Lud. *natiuitie, or generation.* Sonne to Shem. Gen. 10.22. Of him the countrey of Lydia in Aſia the leſſe, tooke name: looke Lydia, and Iſa. 66.19.

Ludim. *idem.* Mizraims ſonne Gen. 10.13.

Luhith. *a floore made of boards, or greeneneſſe.* a hill. Iſa. 15.5. Iere. 48.5.
Luith

Luke. after the Hebrew is interpreted, *a riſing to him.* A Phiſitian, who became an Euangeliſt. Col. 4.14. 2. Tim. 4.11.
Lucas

Luz. *an almond, a departing, or a bending* A citie called alſo Beth-el. Gen 28.19. Ioſh. 16.2. and 18.13. taken by the family of Ioſeph. Iudg. 1.23.
Luza

¶Lybia. *groſſe, or fat.* A countrey lying from Egypt to the Weſt Ocean: ſo called of the Mores. Act. 2.10. looke Lubim.

Lycaonia. *a wolfe.* A prouince of Aſia where Barnabas and Paul preached Actes 14.6.

Lydda. *a ſtanding pond of water.* A citie of the Philiſtims on the banke of the great ſea, called Dioſpolis. 1. Mac. 11.34. Acts 9.32,35.

Lydia. *idem.* a countrey in Aſia the leſſe on the Eaſt ioyning to Phrygia: on the North to Myſia: on the South vpō part of Caria. 1. Mac. 8.8. called alſo Lud.

Iſai.

Iſa.65.19. of the people.Iere.46.9. Alſo a godly woman who beleeued the Goſpel. Acts 16.14.

Lyſania Lyſanias.diſſoluing ſadneſſe.The Tetrarch of Abilene.Luk.3.1.

Lyſias. diſſoluing.King Antiochus deputie. 1.Mac.3.32. 2.Mac.11,1. 1.Mac.6.27.* and 7.2,3,4.

Lyſimachus.diſſoluing battel.Menelaus brother. 2.Macc.4.29.

Alſo the ſonne of Ptolomeus.Eſter 11.1.

Lyſtra as Lyſias.A citie.Acts 14.6.

M

Maacha Maacha Maacah Maacah.preſſed downe, worne,or faſtened. 2.Sam.10.6.

Maachah.idem.Abiſhaloms daughter. 1.Kin.15.2. 2.Chro 11.20.Alſo Calebs concubine.1.Chr.2.48.

Maachati Machati Maachathi.broken,&c.as Maacah. Deu.3.14.Ioſh.13.11.and 2.Kin.25.23.

Maadi Maadai.yerely,pleaſant,decked,teſtifying,or paſſing ouer: or after the Syrian,taken away.Eze.10.34.

Madaia Madia Maadiah ſolẽnity,or the pleaſantnes,or decking of the Lord,or the teſtimony,or couenãt of the Lord.Ne.12.5

Maai a bellie,or heaping vp.Neh.12.36,

Maakah,looke Maachah.

Maale-Acrabim Maaleh akrabbim,or Maaleth akrabbim,Num.34.4.Ioſh 15.3.

Maarath Maarah. a den, a making emptie, a powring out of water,or watching.A citie.Ioſh 15.59.

Maaſi Maaſai. my worke.1.Chr 9.12.

Maſiah Maaſia Maaſeiah. the worke of the Lord. 1.Chr.15.18.and 2.Chr.26.11.

Maaſias Maaſſaios Maaſiah, or Maaziah. the defence, ſtrength, or ſure truſt of the Lord.2.Chr.23.1.and 1.Chr.24.18.

Maaſia Mahath Maath.wiping away,defacing,breaking,or fearing, or after the Syrian,a ſmiting.Luk.3.26.

Mooz Maaz.wood,or of wood.1 Chr.2.27.

Maaſia Maazian Maziah.the ſtrength,or ſuccour of the Lord. 1.Chr.24.18.and Neh.10.8.

Machbanai Machabanai Machannai,or Macbanai.a wretch,or my poore ſonne, or the pouertie of vnderſtanding.1.Chr.12.33.

Machabæus Maccabeus ſmiting or after the Greeke,a warriour. the ſonne of Mattathias. 1.Mac 2.4. Of whom looke more in Iudas.

Macedonia,a burning,or a worſhipping,or crookedneſſe: but after the Greeke, loftie, or excelling other. A countrey in Greece.Reade Eſter 16.10. 1.Mac.1.1. 2 Macc.8.20. Acts 16.9,10,12. and 19.21,22,29. Rom.15.26. 1.Cor.16.5. 2.Cor.1.16. and 8.1.and 9.2 and 11.9.and 1.Theſ.4.10.

Machbena Machabani Machbenah.pouertie,the ſmiting of his ſonne,the pouertie of vnderſtanding, or the ſmiting of the builder. 1.Chr.2.49.

Machi.poore,or a ſmiter.Num.13.16.

Machir.ſelling.or knoming,Ge.50.23.& 2.Sam 9.4

Macharites idem.Num.26.29.

Machmas a ſmiter,or a poore man taken away.A citie.1.Mac.9.73.

Machnedebai. Machnedebai. a ſmiter,or a poore man vowing of his owne accord Ezra 10.40.

Machpelah.double Gen.23.9.

Madai.a meaſure,iudging,or a garment.Gen.10.2.

Medan Madan.ſtrife,iudging a meaſure,or a garment.Gen.25.2.

Medemenah Madmanna Madmena Madmenah Madmanah.a meaſure of a gift,the preparation of a garment,or dunghill.A citie.Ioſh.15.31.Ierem.48.2. Iſa.10.31.Alſo a man 1.Chr.2.49.

Madmen Madon. a chiding, or a garment, or his meaſure. A citie.Ioſh 11.1.and 12.19.

Magbis Magbiſh. excelling other,or height.Ezra 2.30.

Magdala.a tower,or greatneſſe. A citie.Mat.15.39.

Magdalene Magdalena.magnified, or exalted, or a tower. The ſurname of Marthas ſiſter.Mat.27.56.looke Marie.

Magdiel.preaching or declaring God,or the apple, or choſen fruit of God.Gen.36.43.

Magog.couering,or melting. A man,a people: and a countrey.Gen.10.2.Eze.38.2.& 39.6.Reu.20.8.

Magbiaſh.a bodie thruſt hard together, or gathered together, or the moth of the bodie, or of the garment. Nehem.10.20. Magpias Magphics

Mahali. infirmitie, or ſicknes,or a company of dauncers,or a harpe: or after the Syrian.pardon.Exo.6.16 Num.3.20 and 1.Chron.23.23. Of whom came the Mahlites Num.3.33. Mahli Maheli Mahelites

Mahalah. idem. Gileads ſiſter.1.Chr 7.18. Alſo the daughter of Ieremoth. 2.Chron.11.18. Alſo Eſaus third wife.Gen.28.9. Malah Mahalath Mahelah

Mahaleel praiſing God, or Gods illumination. The ſonne of Kenan. Gen.5.12.Lu.3.37.Alſo the father of Shephatiah Neh.11.4. Malaleel Maleleel Mahalaleel

Mahanaim. tents, or a company of ſouldiers, or two armies,or campes.The place where Gods Angels met Iaakob. Gen 32.1,2.Ioſh.13.26.

Mahaneh-dan.the tents of iudgement.A place.Iudges 18.12.

Maharai. haſting,or a hill,or from my hill.2.Sa.23.28,and 1.Chr.11.30.

Mahath.wiping away,breaking, or fearing,or after the Syrian,a ſmiting. 1 Chr.6.35.and 2.Chr.29.12,

Mahauite declaring a meſſage,blotting out,ſhauing, or the narrowe inbones.1.Chr.11.46. Mahumite

Mahazioth. ſeeing a ſigne,or ſeeing a letter. 1.Chr.25.4. Maaſioth

Maher ſhalal haſh-baz.Iſa 8.3.

Mahlah,as Mahalah. The daughter of Zelophehad. Numb.26.33. Mahela

Mahli and Mahlites,looke Mahali.

Mahlon,as Mahali.Ruth 1.2. Mahalon

Mahol.idem.1.Kin.4.31.

Mainan numbred,rewarded,or prepared. Father of Melea.Lu.3.31. Menam Menua

Mahaz an ende,or ending,yrkeſomeneſſe,or watchching ſummer,or waxing hote.A place.1.Kin.4.9. Makaz Macces

Makkedah. a burning,or worſhipping, or crookedneſſe A citie.Ioſh.10.10,28.and 15.41. Makeda Makadah

Makkeloth. Churches,companies, or congregations. A manſion.Num.31.25. Makeloth Maceloth

Malachi my meſſenger,or Angel. A Prophet.Mal.1.1. and 2.Eſd.1.40. Malachias

Malath-leannoth.looke the title of Pſal.88.

Malcham.their king. or their counſellour. A mans name.1.Chr.8.9.alſo an idole.Zeph 1.5. Malchom Molchon

Malchiah. the Lord my king , or the Lord my counſellour.1.Chr 6.4.Ezra 10.25.Ier.21.1. Melchia Melchias

Malchiel.God is my king,or God is my counſellour, or God is my kingdome. Geneſ.46.17. 1.Chro.7.31.of whom came the Malchielites.Num.26.45. Melchiel Melchielites

Malchiiah,as Malchiah.1.Chr.9.12.and 24.9. Melchia

Malchiſhua.my king the ſauiour,or the king of helth, or the mighty king.Sauls ſonne.1.Sam.14.49. Melchuſua

Malchi-zedek. king of righteouſneſſe. The king of Shalem,to whom Abram gaue tithe of all his ſpoiles. Ge.14.18,19,20.read Heb.5.6.* & 7.1,2.* looke Shem. Melchi zedec Melchiſedec

Malchus,my king,kingdom,or my connſellor.The hie prieſts ſeruant,whoſe eare Peter ſmote off.Ioh.18.10

Maleleel,looke Mabaleel.

Malhah, as Mahali daughter of Zelophehad. Ioſh.17.3 looke Mahlah. Mahala

Mallothi. fulneſſe,or circumciſion.1.Chr 25.4. Malothi

Malluch. reigning, or counſelling. Mens names. Ezra 10.29,32.Neh.10.4,27. Maloch

Mamre.a rebel,bitter,or changing, or ſet with trees. A mans name. Gen.14.24. alſo a plaine neere Hebron,Gen.13.18. Mambre

Mamzer. *a baſtard, or one borne of an harlot.* Deut. 23.2.

Manna

Man. *part, portion, or gift, or meate prepared, or what is this?* Food ſent vnto the Iſraelites frō heauen. Exo. 16.15. God rained Man and Quailes vnto the Iſraelites. Exod.16.13. Num.11.31. The ſunne melted it, and being kept longer then God appointed, it putrified. Exod.16.20,21. It fell not on the Sabbath, & why. Exo.16.25,26. It was reſerued, and why. Exod. 16.32. The Iſraelites loathed it. Num.11.6. It ceaſed after they had taken of the corne of Canaan. Ioſh.5. 12. Man not the true bread, but a figure thereof. Iohn 6.31,32,33,35,49,58. Of Man reade Pſa.78.24,25. Wiſ.16.20,21. 1. Cor.10.3. Reu.2.17.

Manehem

Manahem. *a comforter.* He that ſlew Shallum king of Iudah, and reigned in his ſtead. 2. King.15.14. He dieth. 2. King.15.14.

Manaſſes
Manaſſeh

Manahen. *their comforter, or leader, or the preparation of heate, or gift not regiſtred.* Acts 13.1.

Manaſſeh, looke Manaſſeh. Ioſephs ſonne. Gen 41. 51. Iaakob reckoned Manaſſeh and Ephraim among his children. Gen.48.5. Manaſſeh is bleſſed by Iaakob. Gen.48.19,20. The habitation of halfe his tribe. Ioſh.13.29,30. Ioſhua commandeth them to goe armed before their brethren. Ioſh.1.12,13,14. and 4.12. The portion and heritage of the children of Manaſſeh. Ioſh.22.7,8. They deſtroy not the Canaanites vtterly, but made them tributaries. Iudg.1.27,28.

Alſo Hezekiahs ſonne, who ſucceeded his father. 2. Kin.20.21. Mat.1.10. He became wicked and idolatrous. 2. Kin.21.2, to 19. and 2. Chro.33.1, to 21. Hee is called Er. Luk.3 28.

Manahthites. *my ladie of reſt, or my prince of reſt.* A people. 1. Chro.2.54.

Mandrakes. A kinde of fruit. Gen.10.14,15. Cant. 7.13.

Mina

Maneh. A kind of weight. Ezek.54.12.

Manoah
Manoe

Manoach. *reſt, or a gift.* The father of Samſon. Iudg.13.2.*

Maonathi

Maon. *a dwelling place, or a place of offence, or of ſinne.* A citie Ioſh.15.55. Alſo a man. 1. Chr 2.45.

Marah

Mara. *bitter, or bitterneſſe.* The name of Naomi. Ruth 1.20. Alſo a manſion. Exo.15.23. Num.33.8.

Marolah
Merala

Maralah. *ſleepe, or drunkenneſſe, or the bitterneſſe of aſcending, or a ſacrifice killed, or a ſacrifice of Myrrhe, or a leafe of Myrrhe, or teaching ſacrifice, or aſcention.* A citie. Ioſh.19.11.

Maran-atha. 1. Cor.16.22.

Marcus

Marke. *filled, or made fine, or wiped from the ruſtineſſe.* Barnabas ſiſters ſonne. Col 4.10. 2. Tim.4.11. Peter calleth him his ſonne. 1. Pet.5.13.

Mardechai looke Mordecai.

Mareſah
Mareſa

Mareſhah. *from the head, from the beginning, or an inheritance, or the bitterneſſe of the field.* A citie. Ioſh. 15.44. Mich.1.1. Alſo a man. 1. Cor.2.42.

Maria

Marie as Miriam the virgin, wife to Ioſeph, mother of Chriſt. Matth.1.16. Her wonderfull conception by the holy Ghoſt. Luk.1.26, to 39. She viſiteth her couſin Elizabeth. Luk.1.40. And is called bleſſed of her. Luk.1 42. Her ſong. Luke 1 46, to 56. Shee being deliuered of Chriſt at Bethlehem. Luke 2.7. goeth into Egypt, and returneth to Nazareth. Matth.2.13.* She ſeeketh her ſonne, and findeth him in the temple, diſputing among Doctors. Luk.2.44.* She is called Chriſts mother. Iohn 2 3 and 19.25,26.

Alſo the mother of Iohn. Mar.12.12.

Alſo the wife of Cleophas, the virgine Maries ſiſter. Iohn 19.25. who beſtowed great labour vpon Gods preachers. Rom.16.6. the mother of Iames and Ioſes Matth.27.56,61.

Alſo the mother of Zebedeus children, Iohn and Iames. Matth.27.56. and 4.21. Mar.1.19.

Alſo the ſiſter of Lazarus and Martha, ſurnamed Magdalena, who anointed the Lord, and wiped his feet with her haire. Ioh.11.2. & 12.3. Mat.26.7. ſhee meeteth Ieſus cōming to her houſe. Ioh.11.29. She was very attentiue to heare the word. Luke 10.39.* Chriſt aſketh her why ſhe wept. Ioh 20.15. Out of her Chriſt caſt ſeuen deuils, & ſhe followed him miniſtring to him of her ſubſtance. Luk.8.2,3. She runneth to the Sepulchre. Matt.26 61. and 28.1. Ioh.20.1,2. Chriſt being riſen againe, forbiddeth her to touch him, & why. Iohn 20.17. Shee ſheweth to the Apoſtles the reſurrection of Chriſt. Mar.16.9,10. Ioh.20 18.

Maroth. *bitterneſſe.* A citie. Mich.1.12.

Mars ſtreete, looke Acts 17.19,22.

Areopagus

Marſena. *the bitternes of a bramble, or mirrhe of the enemie, or ſhewing the bramble, or enemie.* Eſt.1.14.

Marſana

Martha *ſtirring vp, bitter, or prouoking:* or after the Syrian, *a lady.* Siſter of Marie and Lazarus. Luke 10.38,39. cumbred about much buſineſſe. Luk.10.40. and ſerued ſupper. Ioh.12.2. her faith. Ioh.11.22,24, 27. her diſtruſt. verſe 39.

Maſhal. *a parable, gouerning, or ruling.* A citie. 1. Chr 6 74.

Maſal

Maſhmannah. *his fatneſſe, or his oyle, or touching, or taking away, a gift, or number.* 1. Chr.12.10.

Maſmana
Miſhmanath

Maſhrecah. *an hiſſing, or drawing of vanitie, or touching vanitie, or a vine.* A citie. 1. Chron.1.47. Gene. 36.36.

Maſreka
Maſreca
Maſrecah

Maſſa. *a burden, a taking vnto, or ſometimes, or propheſie.* Gen.25.14.

Maſſah. *tentation.* A place Exod.17.7.

Mathathias, looke Mattithia, and Luke 3.25,26.

Methuſala, looke Methuſhelah, and Luk.3.37.

Matred. *a wand deſcending, or the wand of gouernment,* or after the Syrian, *labour.* Gen.36.39.

Matri. *rain, heaping, cuſtody, or a priſon.* 1. Sa.10.21

Mattan. *his gift, or the loine, or the death of them, or* after the Syrian, *expectation, or hope.* 2 King 11.18. 2. Chr.23.17.

Mathan
Matthan

Mattanah. *idem* A place. Num.21.18.

Mathana

Mattani, or Matthenai. *idem.* Ezra 10.33.

Mattenai

Mattaniah. *the gift of the Lorde, or the Lorde of the loynes:* or after the Syrian & Hebrew, *the hope of the Lord.* Iehoiakims vncle called alſo Zedekiah 2. King. 24.19. alſo the ſonne of Micah. 1. Chr.9 15.

Matthanias
Matthania

Mattatha. *his gift.* Lu.3.31.

Matthatha

Mattenai, looke Mattani.

Matthan as Mattan. Mat.1.15.

Mathan

Matthat. *a gift, or giuing.* Lu.3.24,29.

Mattattah. *his gift.* Ezra 10 33.

Matthatah

Mattathias as Mattaniah. Father of Iudas Macheus. 1. Mac.2.1.* Alſo other men. Lu.3.25,26.

Mathathia

Matthew. *giuen, or a reward.* An Apoſtle and Euangeliſt, named alſo Leui, whom Chriſt called. Mat. 9.9,10. Mar.2.14. Lu.5.27.

Matthias. *the gift of the Lord* 1. Mac 14.19. Alſo the Apoſtle choſen in the roume of Iudas. Act.1.26.

Mathathias
Mathathias

Mattathia. *a gift of the Lord.* The eldeſt ſonne of Shallum. 1. Chr.9.31. alſo another. 1. Chr.15.18.

Mathathia
Mattithiah

Mazzaroth. The morning ſtarre. Iob 38.32.

Lucifer

Mauzzim *ſtrengthened, or ſtrengths, or ſuccours.* An idole. Dan.11.38.

Maozim

¶ Meah. *an hundred cubites.* A tower. Neh.3.1.

Mea

Mearah. *a denne, or a caue, a making emptie, a powring out of water, or watching.* Ioſh.13 4.

Maara

Mebannai *a ſonne, a building vnderſtood, or vnderſtanding.* 2. Sam.23.27.

Mabonnai

Mecherathite. *ſelling, or knowledge.* 1. Chr.11.36.

Mechonah. *a foote of a pillar, or prouiſion.* A citie. Neh.11.28.

Maconah
Mochona

Medad *meaſuring,* or *the waters of the beloued.* Nu. 11.26.

Medam, looke Madan.

Medaba
Medena
Medeba. *the waters of griefe,* or *waters ſpringing vp* A citie. Num. 21.30. Ioſh. 13.9,16.

Medes. *a meaſure, abounding,* or *a garment:* in Hebrue *Madai.* A people. Ezr. 6.2. Iſa. 13.17. Acts 2.9.

Mageddo
Mageddon
Megiddo, or Megiddon. *a declaring of a meſſage, an apple,* or *the choſen fruit.* A citie. Ioſh. 12.21. Zechar. 12.11.

Mehetabel, *how good is God?* or *God doing well.* Ge. 36.39.

Mahida
Mehida. *a riddle, ſharpnes of wit,* or *ſhauing the hand.* or after the Syrian *the hand ſmitten.* Ezra 2.52.

Mahir
Mehir. *a reward.* 1. Chr. 4.11.

Mauiael
Mehuiael *teaching,* or *declaring God,* or *God blotting out,* or after the Syrian and Hebrue, *ſmitten of God.* Gen. 4.18.

Aman
Mauman
Mehuman. *troubled, making an vprore,* or *a multitude.* Eſter 1.16.

Maiercon
Meiarkon. A citie. Ioſh 19.46.

Meltias
Melatiah. *deliuerance of the Lord.* Neh. 3.7.

Melea. *a queene,* or *ſhee counſeller,* or after the Hebrue, *ſupplying,* or *ſupplied.* Luke 3.31.

Melcha
Melchi. *my king,* or *my counſell.* The name of men mentioned. Luke 3.24,28.

Melchi-zedek
Melchi-ſedec, looke Malchi-ſedec.

Melech. *a king,* or *counſeller.* 1. Chr. 8.35.

Milico
Melicu *his kingdome,* or *counſel.* Neh. 12.14.

Milich
Melita *flowing with honie.* An Iſle betweene Epirus and Italie looking toward Cicilia. Acts. 28.1.

Malaſſar
Malaſar
Melzar. *the circumciſion of a narrow place,* or *of a bond,* or *of a ſteward* Dan. 1.11.

Memphis. *from the mouth,* or after the Syrian, *a couerer,* or *ouerwhelmer.* A countrey. Hoſ. 9.6. Iude 1.10

Memuchan
Mamuchan
Memucan. *prepared, ſure, made poore,* or *ſmitten.* Eſter 1.14.

Menahem, looke Manahem.

Menaſſeh
Manaſſeh
Manaſſeh. *forgotten,* or *forgetfulneſſe.* looke Manaſſeh, and alſo Ezra 10.33.

Mene, Mene, Tekel, Vpharſin. Dan. 5.25.

Menelaus *power,* or *ſtrength of the people.* 2 Macca. 5.15. and 11.29.

Mneſtheus
Meneſtheus. *cheerefulneſſe, anger,* or *the ſtrength of God.* 2. Mat. 4.21.

Meonenim. *charmers.* Iudg. 9.37.

Meonathi
Meonothai. 1. Chr. 4.14.

Mephaath. *an appearance of waters,* or *the force of waters.* A citie. Ioſh. 21.3. and 13.18.

Mephiboſheth
Mephiboſheth *ſhame of mouth.* Sonne of Ionathan, lame of his feete. 2. Sam. 4.4. comforted & wel intreated of Dauid for his fathers ſake. 2. Sam. 9.6. Ziba by falſe accuſation, obteineth all that he did poſſeſſe. 2. Sam. 16.4. which being knowen, the lands are deuided betweene him and Ziba. 2. Sam. 19.29.

Merob
Merab. *fighting, chiding,* or *multiplying,* or after the Syrian, *the office of a maſter.* Sauls eldeſt daughter. 1. Sam. 14.49. promiſed to Dauid to wife, but giuen to another. 1. Sam. 18.17,18,19.

Meraioth. *bitterneſſe, rebellious,* or *changings.* The ſonne of Zeraiah. 1. Chr. 6.6. Alſo the ſonne of Ahitub. 1. Chr. 9.11.

Marari
Merari. *bitter, ſtirred vp,* or *prouoked.* The ſonne of Leui. Gen. 46.11. Exo. 6.10. Of whom came the Merarites. Num. 26.57.

Mercurius *of merchandiſe.* One of the heathen gods to whom Paul was likened. Actes 14.12. Alſo one whom Paul greeteth. Rom. 16.14.

Mared
Merimoth
Mered. *a rebel,* or *rebellious, going downe,* or *bearing rule.* 1. Chr. 4.17,18.

Marimoth
Meremoth, or Merimoth, *bitterneſſe,* or *myrrhe of death.* Ezra 10.36. Nehe. 3.4. and 10.5.

Meres. *diſtilling downe from the head,* or after the Syrian, *an impoſthume.* Eſter 1.14.
Mares

Merib-baal. *rebellion,* or *fighting againſt Baal.* The ſonne of Ionathan. 1. Chr. 8.34.

Meribah. *ſtrife,* or *contention.* A place. Exod. 17.7. Num. 20.13. Ezek. 47.19.
Meriboth

Merodach Baladan. *bitter contrition without iudgement.* Baladans ſonne, king of Babel. Iſa. 39.1. called Berodach Baladan. 2. Kin. 20.12.

Merom. *height.* A riuer. Ioſh. 11.5.

Meronothi. *my ſinging, reioicing,* or *crying out,* or in the Syrian, *bearing rule.* 1. Chr. 27.30.
Meronathite

Meroz. *ſecret,* or *leannes.* a citie of Galile. Iud. 5.23
Meros

Meſha. *a burden,* or *a taking,* or *ſaluation.* Sonne of Caleb. 1. Chr. 2.42. Alſo a king of Moab. 2. King. 3. 4,5. alſo a citie Gen. 10.30.
Meſſa
Meſa

Meſhach. *prolonging,* or *drawing,* or *hedging in waters.* Dan. 1.7.
Miſach

Meſhech. *idem.* Sonne of Iapheth. Gen. 10.2. of whom the countrey of Meſhech tooke name. Ezek. 27. 13. Pſal. 120.4.
Meſech
Moſoch

Meſhelemiah. *the peace, the perfection,* or *the recompenſing of the Lord.* Mens names. 1. Chr. 9.21. and 26.1.
Meſolemia
Moſolamia

Meſhezabeel. *God taking away, flowing.* or after the Syrian and Hebrew, *the ſaluation of God.* Nehe. 3.4. and 10.21.
Meſeſabel
Meſezebel

Meſhillemith. *peaceable, perfect, giuing againe,* or *the parables of death.* 1. Chr. 9.12.
Meſillamith

Meſhillemoth, *a making peace, perfection, a giuing againe,* or *the parables of death,* 2. Chr. 28.12.
Meſollamith
Meſillemoth

Meſhullam *a peacemaker,* or *peaceable, perfect, giuing againe their parables,* or *their power,* 2. Kin. 22.3. Neh. 3.4,6,30. &c.
Moſollamoth
Meſulam

Meſobaite. *the ſtanding place of the Lord, the Lords ſtanding,* or *a little Doe.* 1. Chr. 11.47.
Meſullam

Meſopotamia. A countrey, parcel of the greater Aſia and Syria, betweene Babylon & Arabia, & betweene the two riuers Tigris and Euphrates, as the Greeke word Melos, *middle,* & Potamos, *a riuer* (wherof it is cōpounded) doe ſignifie. Act. 2.9. & 7.2. Iudet. 2.24. & 5.7.

Meſſias. *anointed.* but after yͤ greek, *Chriſt.* Ioh. 1.41

Methuſhael. *asking death,* or *his death,* or *a graue.* Gen. 4.18.
Methuſael
Methuſal

Methuſhelah. *he ſent his death,* or *the weapons of his death:* or after the Hebrue and Syrian, *ſpoiling his death,* or *the ſpoile of death.* The father of Lamech. Gen. 5.25,26,27.
Methuſelah
Methuſala

Methegammath. *the bridle of bondage.* 2. Sam. 8.1. and 1. Chr. 18.1.

Meunim. *dwelling places, afflicted, offending,* or *anſwering.* 1. Eſd. 5.31. Ezra 2.50.
Mehunim
Munim

Mezahab *gilded,* or *the waters of gold,* or *what gold.* Gen. 38.39.
Mezaab

¶Miamin. *the right hand,* or *preparing waters.* Ezra 10.25.

Mibhar. *choſen,* or *youth.* 1. Chr. 11.38.
Mibahar

Mibſam. *ſmelling ſweete,* or *confounding them.* Gen. 25.13 and 1. Chr. 4.25.
Mabſam

Mibzar. *defending, walled, forbidding, taking away,* or *gathering grapes.* A Duke. Gen. 36.42.
Mibſar
Mabſar

Micah. *poore, lowly, ſmiting,* or *ſmitten,* or *who is here in this place?* or *waters here.* Mens names. 2. Samu. 9.12. 1. Chron. 5.5. Iudg. 17.1. and 18.13, to 27. 2. Chr. 24.20.
Mapſar
Micha
Micah
Michas

Michael *Who is God,* or *who is like God,* or *the lowlineſſe of God, the pouertie of God the ſmiting of God, God ſmitten,* Sonne of Sethur. Numi. 13.14. Alſo the ſonne of Iſrahaiah. 1. Chron. 7.3. Alſo an Archangel. Dan. 12.1. Iude 9. Reue. 12.7.
Michaias
Michæas

Michaiah. *who is the Lord,* or *who is like the Lord,* or
Michaias

the lowlines, or pouerty of the Lord, or the ſmiting of the Lord, or the Lord ſmiting. ſonne of Imlah, a Prophet. 1.kin.22.8,to 29.2.Chr.18.7,to 28. When he propheſied. Mich.1.1. Alſo the father of Achbor.2.kin.22.12.

Michol

Michal *who is perfect?* Daughter of Saul.1.Sam.14.49. ſhe loued Dauid. 1.Sam.18.20. & was giuen to him in mariage. 1.Sam.18.27. How ſhe ſaued his life. 1.Sa.19.11,to 18. She was giuen vnto Phalti to wife. 1.Sam.25.44. He ſendeth to Iſhboſheth for her.2 Sam.3.14. Seeing Dauid daunce before the Arke, ſhe contemneth him, and therefore became barren all her life. 2.Sam.6.20.* 1.Chr.15.29.

Machmas
Mechmas

Michmaſh *a ſmiter, a poore man taken away, the ſmiter ſtroking, or a poore man touching, or taking away.* A citie. Neh.11.31.

Machme-thath

Michmethah. *the gift of a ſmiter, or poore man, or the death of a ſmiter.* A citie. Ioſh.16 9.

Machme-thah

Michri. *a ſelling, or knowledge.* 1.Chr.9.8.

Michtam. Pſal.16.

Mochori
Meddin

Middin. *iudgement ſtriuing, or chiding.* A city. Ioſh. 15.61. Iudg.5.10.

Madian
Madianites

Midian. *idem.* Abrahams ſonne by Keturah. Gen 25 2. of him both countrey & people tooke name. Gen 37. 28. Exo.2.15. Nu.25.6.& 31.2,3. Iudg 6.1.& 7.14,15.

Migdal-eder. *the tower of the flocke.* A place by Bethlehem. Gen.35.21.

Magdalel

Migdal-el. *the tower of God, or the greatnes of God.* A citie. Ioſh.19.38.

Magdalgad

Migdal-gad. *a happie tower, or a tower compaſſed about, or greatneſſe of happineſſe, or the greatneſſe compaſſed about.* A citie. Ioſh.15.37.

Magdalum

Migdol. *a tower, or greatneſſe.* A citie. Ier.44.1.

Magron

Migron. *feare, a barne, or from the throate.* A citie. Iſa.10.28.

Maiman

Miiamin. *the right hand, or preparing waters.* 1.Chr. 24.9.

Macelloth

Mikloth *litle wands, ſtaues, voices, or looking downward.* 1.Chr 8.32.& 5.37.

Miknia
Macenias

Mikneiah. *the poſſeſſion of the Lord, or the buying the cattel, or herd of the Lord.* 1.Chr.15 18.

Melalai

Milalai. *circumciſion, or my talke.* Neh.12.36.

Milcah
Melcha
Milcha

Milchah. *a Queene, or woman of counſel.* Daughter of Haram. Ge.11.29. and 22.20. Alſo the daughter of Zelophehad. Ioſh.17.3.

Milcom. *their king, or their counſeller.* An idole of the Ammonites. 1.Kin.11.5.

Miletum. *red kernels.* A city. Act.20.15. 2.Tim.4.20

Mello

Millo. *fulneſſe, or a filling.* A place. Iudg.9 6. and 2. Sam.5.9.

Mianim

Miniamin, as Miiamin. Neh.12.17.

Menni

Minni. *prouiſion, or gift, or number.* The name of a region. Iere.51,27.

Minneth

Minnith. *idem* A citie. Iudg.11.33. Eze.27.17.

Mennith
Maria
Marie

Miriam. *exalted, the ſea of bitternes, or the myrrhe, or miſtres of the ſea:* or after the Syrian and Hebrue, *the lady of the ſea.* Daughter of Amram, ſiſter to Moſes and Aaron. Exod.15.20. Num.26.29. She watcheth Moſes, to ſee what would become of him. Exod.2.4,to 9. Shee and other women giue thankes to God for their deliuerance. Exo.15.20,21. For her murmuring ſhe is ſtriken with leprie, and at Moſes prayer healed againe. Num.2.1.* She dieth at Kadeſh. Num.20.1.

Marma

Mirma. *deceit, highneſſe, or extolling himſelfe.* 1.Ch. 8.10.

Miſael

Miſhael. *who demandeth, or who requireth? or lent, or who demanding, requiring, or lending? or God hath taken away, or gone backe.* Daniels companion, called alſo Meſhach. Dan.1.7.

Miſgab. A citie. Ierem.48.1.

Miſal
Maſal

Miſhal. *parables, gouerning, or ruling.* A citie. Ioſh. 21.30.

Miſaham
Miſaan

Miſham. *their ſauiour, hauing a regard vnto them, taking away, or touching the people.* 1.Chr.8.12.

Miſal
Meſſol

Miſhael. *demanding, requiring, required, or lent, or a graue, hell, or pits, or the taking away, or touching of God.* A citie. Ioſh.19.26.

Miſma
Maſma

Miſhma *a hearing, or diligent hearing, or obeying.* Gen.25.14 1.Chr.4.25.

Maſmana

Miſhmanah. *fatneſſe, his oyle, or touching, or taking away prouiſion, or taking away a gift.* 1.Chr.12.10.

Miſrahe-thites

Miſhraites. *ſpread abroad, touching a companion, taking away a friēd, or taking away a ſhepherd, or malice* a familie deſcended of Kiriath-iearim. 1.Chr.2.53.

Meſphar
Meſperath
Meſpharath

Miſpar. *a numbring, a ſhewing, a ſcriuener, or the bul of tribute.* Ezra 2.2. called Miſpereth, viz. *numbring, ſhewing, or the augmenting of tribute.* Neh.7.7.

Maſereph-roth maim

Miſrephothmaim. *burning, or hot waters, or the burning of waters.* A place to boyle water vpon the fire, and make ſalt thereof. Ioſh.11.8.

Mithca

Mithkah. *ſwetteneſſe, or pleaſantneſſe.* Num.33.28.

Mithanite
Mathanite

Mithnite. *a gift, or the loine:* or after the Syrian, *hope, or looking for.* 1.Chr 11.43.

Mithridates
Mithridath

Mithridath. *aſſailing, or beholding the lawe, or breaking the lawe, or the going downe of death.* Ezra 1.8. and 4.7. 1.Eſd.2.11.

Mytylene

Mitylenes. *cleanlineſſe, or the wiping of the wine-preſſe.* an Iſle againſt Aſia, diſtant from the neereſt borders thereof 5700 paces. Acts 20.14.

Mizar. *little.* A hill. Pſal.42.6.

Miſpah
Mitſpath
Miſphar
Maſpha
Meſeph

Mizpah, or Mizpeh. *a watch tower, or looking glaſſe, or iudgement, or a couering.* A place, Gen.31.49. Ioſh. 11.3,8. and 13.26. builded by king Aſa. 1.Kin.15.12. The Iſraelites conſult there againſt the Gibeonites. Iudg.20.1,to 11. Thither alſo Samuel aſſembled the Iſraelites, to pray for them. 1.Sam.7.5.

Mizraim. Gen.10.6.

Mizza
Meza

Mizzah *a dropping, or diſtilling from the head, or a ſprinckling by that:* or after the Syrian, *conſuming, or conſumption.* Gen.36.13.

¶ Mnaſon. *a diligent ſeeker, or betrothing, or remembring.* Acts 21.16.

¶ Moab. *of the father.* Lots ſon by his eldeſt daughter, of whom came the wicked Moabites. Gen.19.37. and 36.36 they are ouercome by the Amorites Num. 21 29. Iſrael forbidden to warre with them. Deut.2. 9. Iſrael falling to idolatrie, became ſubiects to them. Iudg.3.12,13,14. Ehud ſlayeth 10000 Moabites. Iudg.3.29. Chemoſh Moabs abomination. 1.Kings 11.7. The Iſraelites commit whoredome with the daughters of Moab. Numb.25.1. Moabs ruine foreſhewed. Iſa.16.2. They which Dauid ſlew not, became tributaries. 2.Sam.8.2. Iehoſhaphats & Iehorams miraculous victorie againſt Moab. 2.Kin.3.5.*

Molada

Molodah. *natiuity, or generation.* A citie. Ioſh.15. 26. and 19.2.

Moloch

Molech. *reigning, or a counſellour.* An idole of the Ammonites. 1.kin.11.7. The Iſraelites forbidden to offer their children to it. Leuit.18.21. vpon paine of death. Leuit.20.2,3,4,5. It was deſtroyed by Ioſiah. 2.Kin.23.10.

Molecath

Molecheth. 1.Chron.7.18.

Moled. *natiuity, or generation, or a circumciſed hand* 1.Chr.2.29.

Mardechai
Mardocheus
Mordecai

Mordechai. *bitter contrition, or worne myrrhe, or teaching contrition:* or after the Hebrue and Syrian, *moſt pure myrrhe.* He who brought vp Eſter. Eſter 2. 5.* who bewailed the Iewes deſtruction. Eſter 4.1.* and was exalted. Eſter 8.2.* Alſo the name of another. Ezra 2.2. Neh.7.7.

Moreh. *ſtretching.* A place. Gen.12.6. Deu.11.30.

Moriiah
Moria

Moriah. *the feare of God.* A mountaine where Izhak ſhould haue bene offered. Gen.22,2. 2.Chr.3.1.

Moſera, *learning, diſcipline*, or *a bond*: after the Syrian, *a giuing*, or *tradition*. a mountaine where Aaron died, and was buried. Deut. 10.6. Called Hor. Num. 20.22.* and 33.38, 39. Deut. 32.50

Moſeroth. *idem*. Num 33.30, 31.

Moſheh. *drawen vp*, or *drawen foorth*, or *taken out*. Sonne of Amram. Exod. 6. 20. Moſes borne, and miraculouſly preſerued. Exod. 2.2, to 11. He ſlayeth an Egyptian. Exod. 2. 11, 12. hee would haue pacified two Hebrewes. Exod. 2. 13. hee fleeth into the land of Midian, and why. Exod. 2. 14. where he marrieth a wife, and hath two ſonnes. Exod. 3. 2.* Keeping ſheepe, he ſeeth the Angel in a buſh Exod. 3. 2. God ſendeth him to Pharaoh to deliuer the Iſraelites, and promiſeth to be with him. Exod. 3.12. Hee receiueth tokens to aſſure his vocation. Exod. 4.3. he refuſeth the charge committed to him, and why. Exod. 4. 10. he with his wife and children goe toward Egypt. Exod. 4.20. Almoſt killed by the Angel in the Inne, for omitting the circumciſion of his ſonne. Exod. 4.24. hee and Aaron hauing done their meſſage to Pharaoh, are repulſed, and the Iſraelites more grieuouſly oppreſſed. Exod. 5. 1, 2.* his rodde turned into a ſerpent. Exod. 7. 10. hee complaineth that the people were not immediatly deliuered after his meſſage done. Exod. 5.22. his ſong. Exod. 15.1, to 20. While he prayeth, the Iſraelites ouercome Amalek. Exod. 17. 11.* he condeſcendeth to the counſaile of Iethro his father in lawe. Exod. 18.24. The matters of greateſt importance are brought to himſelfe. Exod. 18.22. hee chargeth not to touch mount Sinai, and why. Exo. 19 13. he ſanctifieth the people. Exod. 19.14. he and Aaron aſcend vp to Sinai. Exod. 19.24. he conſecrateth the olde Teſtament, and how. Exod. 24.8. hee is with God in the cloud 40 dayes and 40 nights. Exod. 24, 18. being angry he breaketh the two Tables of the Law in pieces, and burneth the golden calfe. Exod. 31.18.* he deſireth to be raſed out of the booke of life, if God would not pardon his peoples ſinne. Exodus 32.32. God ſpeaketh to him face to face. Exod. 33.11. he deſireth God to conduct the people, and him in the way. Exod. 33.13, 14, 15. God commandeth him to ſtand in a place to ſee his backe partes. Exod. 33. 21.* hee might not ſee Gods face, and liue. Exodus 33. 20. he returneth from the mount with newe Tables. Exod. 34. 1, to 29. ſpeaking to the people, why he vſed to couer his face. Exod. 34. 33.* 2. Corinth. 3. 13. he murmureth and refuſeth to conduct the people. Numb. 11.11, to 16. hee wiſheth all the people could prophecie. Numb. 11. 29. he was Gods faithfull ſeruant. Num. 17.7. Hebr. 3.2. hee and Aaron hearing the peoples murmuring, fell on their faces. Num. 14. 5. he appeaſeth Gods wrath. Num. 14.13, to 21. Hee fell on his face, hearing the rebellion of Dathan, &c. Numb. 16. 4. God, by deſtroying Korah and the reſt, declared that he had ſent Moſes to gouerne. Num. 16. 3, 5, 28 fearing to be ſlaine, he fleeth to the Tabernacle. Nu. 16 42, 43. The people deſtroyed, for murmuring againſt Moſes. Num. 16.49. Why he and Aaron entred not into the land of promiſe. Num. 20.12. Hee ſendeth meſſengers to the king of Edom. Nu. 20.14. he reciteth the Lawe to the Iſraelites. Deut. 1.3. He deſireth God to appoint a gouernour to ſucceede him. Num. 27. 16.* the lande of promiſe is ſhewed to him. Num. 27.12. Hee conſtituteth others to helpe him in the gouernement. Deuter. 1.9, to 19. Hee abideth vpon Horeb 40 dayes and 40 nights, without any ſuſtenance Deut. 9.9 his incouragement to the people that ſhould warre. Deuter. 20.1. He commaundeth to reare vp an Altar after that they had paſſed Iordan, and cauſed the Lawe to be written thereon. Deuter. 27.2, to 9. he prepareth himſelfe to die, comforteth the people and giueth them precepts. Deut. 31. 2, to 14. he and Ioſhua are charged to compile a ſong, and to what end. Deuter. 31. 14, to 22. he aſcendeth mount Abarim, to ſee the land of promiſe. Deut. 32. 49. being about to die, he bleſſeth all the tribes of Iſrael. Deut. 33. 1.* He dieth and was buried by God. Deut. 34. 5, 6. Iſrael bewaileth his death 34 dayes. Deut. 34. 8. his ſepulchre vnknowen. Deut. 34. 6. hee is prayſed. Ecclus 45. 1, to 20. he had an impediment of ſpeech. Exo. 4. 10. Aaron was his ſpokeſman. Exod 4.16. No Prophet like Moſes. Deut. 34. 10. he briefly ſheweth what he did vpon Sinai. Deut. 9.7.* and 10. 1, to 12. he became mediatour betweene God and the people. Deut. 5. 27. he was moſt meeke. Num. 12.3. he is angry that the Madianites women were preſerued. Nu. 31.14, 15. his luſtie age when he died. Deut. 34. 7. The faith of his parents, and of himſelfe. Heb. 11.23, 24, to 29. Moſes faithfull in Gods houſe, but not like Chriſt. Heb. 3.2, to 7. Iannes and Iambres reſiſted him. 2. Timoth. 3. 8. The Iewes beleeue that God ſpake vnto him, but not vnto Chriſt. Iohn 9 29. Moſes and the Prophets the Scripture of ye old Teſtament. Luke 16. 29, 33. The Iewes would not obey him. Actes 9. 36. Moſes, in whom the Iewes truſt, ſhall accuſe them in that they beleeue not Chriſt, of whom he wrote. Iohn 5.41.* Moſes was wont to be read in the ſynagogues euery Sabbath day. Actes 15. 21. he foretolde the comming of Chriſt. Deut. 18.15. Acts 3.22. and 7. 37. he and Elias appeared at the transfiguration of Chriſt. Matth. 17. 3. The confeſſing of ſinnes after the Law of Moſes. Leuit. 16.21, 27. — Moſes Moiſes Moyſes Moſch

Moza. *ſound, vnlearned*, *the ende*, *expreſſing*, or *making cleane*. 1. Chro. 2.46. — Moſa

Mozah. *a chiding*, *a ſubtill inuention*, *vnleauened*, or *a preſſing downe*. a citie. Ioſh. 18.26. — Moſah Amoſa

¶ Muppim. *out of the mouth*: or after the Syrian, *a couering*. Gen 46.21. — Mophim

Muſach. *anointing*, *a couering*, or *an offering*. looke 2. kings 16.18. where it is written a vaile.

Muſhi. *departing taking away*, *touching*, *going backe*, or *caried away violently*. Sonne of Merari. Exo. 6. 19 of him came the Muſhites. Num. 3.33. and 26.58. — Muſi Muſites

Muth-labben. Pſal. 9. in the title.

¶ Myrrhe. *a gum*. Exo. 30.23. Pſal. 45.8. Mat. 2.11.

Myrtus. *a Myrtle tree*. Nehe. 8.15.

N

Naam. *faire*, or *pleaſant*. 1. Chro. 4.15. — Naham

Naamah. *faire, beautifull, comely*, or *greatly mouing*. Gen. 4.22. and 1. king. 14.21. — Noema

Naaman. *idem*. Sonne of Beniamin. Gen. 46.21. Alſo a captaine, who was healed of lepry by Eliſha. 2. king. 5. 1, to 20. — Noeman

Naarah. *a maid, a yong man*, or *ſhaking off*, or *watching*. 1. Chro. 4.5. — Naara

Naarath. *idem*. A citie. Ioſh. 16.7. — Naaratha

Naariah. *the childe of the Lorde*, *the ſhaking of the Lord*, *the watchman of the Lord*, or *the Lord watching*. 1. Chro. 3.22. — Neariah Naaria

Naaſſon, looke Naaſhon.

Nabaioth. *buds*, or *fruits*, or *prophecies*. Gen. 25.13. — Nebo

Nabal. *a foole*, or *madde*. a rich man, huſband of Abigail, read 1. Sam. 25.2, to 40. — Naboth

Nabat. *beholding*. Father of Ieroboam. 1. kin. 11.26 Ecclus. 47.23. — Nebat

Nabathites. *ſpeaking prophecying*, or *budding forth*. 1. Mac. 5.25. and 9.35. — Nabathees Nabuthites

Naboth. *a ſpeech prophecie*, *ſpeaking*, *prophecying*, *fructifying*, or *budding forth*. He that refuſed to ſell Ahab his vineyard, and therefore was ſtoned by Iezebels wicked practiſe. 1. King. 21.1, to 17.

Nachon. *ready or ſure.* A mans name. 2.Sam.6.6. called Chidon. 1.Chro.13.3.

Nadab. *a prince, or liberal vowing, or of his owne accord.* The ſonne of Aaron. Exo 6.23. he and Abihu, &c. ſaw God, and in what likenes. Exo.24.9,10. They offering ſtrange fire, are deuoured. Leu 10.1,2. Alſo the ſonne of Ieroboam, who reigned ouer Iſrael. 1.kings 14.20. like his wicked father. 1.kings 15.26. ſlaine by Baaſha, who reigned in his ſtead. 1.kings 15.27,28.

Nagge

Naggai. *clearneſſe, or light.* Luke 3.25.

Nahaliel. *the inheritance, flowing, ſtreame, or valley of God.* Num.21.19.

Nahalol
Nahalal

Nahallal. *prayſed, bright, or a ſoote.* a citie. Ioſhua 19.15. and 21.35. Iudges 1.30.

Naham. *a comforter, or repentant, or the leader of them, or the reſt of them.* 1.Chro.4.19.

Nahum

Nahamani. *idem.* Nehe. 7.7.

Naharai, as Nahaſhon. 2.Sam.23.37.

Naas

Nahas. *a ſnake, or ſerpent, or ſoothſaying, or prophecying, or like braſſe.* a citie. 1.Chro. 4.12.

Nahas
Naas

Nahaſh. *idem.* king of the Ammonites. 1.Sam.11.1

Nahaſon
Naaſon
Naaſſon
Nahſhon

Nahaſhon. *a noiſe, neighing, a making warme, or diuines:* or after ẏ Syrian, *a ſtrangling.* Brother of Eliſheba. Exo.6.23. Nu.1.7. Ruth.4.20. Mat.1.4. Lu.3.32.

Nahath. *reſt, or a leader:* or after the Syrian, *a going downe.* Gene.36.13. and 1.Chro.6.26.

Nahabi

Nahbi. *very ſecret, or hid, my beloued, or reſting with me, or a leader with me.* Num.13.15.

Nachor

Nahor. *hoarſe, angry, or drie:* or after the Syrian, *ſtrangled.* The ſonne of Serug. Gen 11.22. Alſo the ſonne of Terah. Gen.11.26,29. and 22.20.*

Naheſſon

Nahſhon, looke Nahaſhon.

Nahum, as Naham. a Prophet. Nahum. 1.1.

Naim. *faireneſſe, beautifulneſſe, pleaſantneſſe, trouble, or the mouing of them.* a citie. Luke 7.11.

Naioth. *fairenes, beautie, comelineſſe, or a dwelling place.* a place. 1.Sam.19.18.

Naneas

Nanea. According to the Perſian tongue. *Diana.* 2.Mac.1.13.

Noemi

Naomi, as Naamath. Wife of Elimelech. Ruth.1.2.* and 2.1.* and 3.1.* and 4.14,15,16.

Naphis

Naphiſh. *a ſoule, or reſting:* or after the Syrian, *multiplying.* Gen.25.15.

Nepthali
Nephtali

Naphtali. *my wreſtling, compariſon, likenes, or crookednes.* Iaakobs ſonne by Rahel. Gen. 30.8. his children. Gen.24.24. Num.24.48,49,50. 1.Chron.7.13. he is bleſſed. Geneſis 49.21. Deut.33.23. his portion. Ioſh.19.32, to 40. Naphtali could not driue out the inhabitants of Beth-ſhemeſh, &c. but made them tributaries. Iudges 1.33.

Alſo a citie. Tob 1.2.

Naphta. Dan.3.46.

Nephthalim
Naphthuim
Nephthuim

Naphtaim. looke Nephtuim. The ſonne of Mizraim. Gene.10.13. and 1.Chro.1.11.

Narciſſus. *aſtonied, or neglecting.* Rom.16.11.

Nathan. *giuen, giuing, or rewarded.* a Prophet who foretold Dauid, that his ſonne ſhould builde Gods Church, meaning Chriſt, of whom Salomon was but a figure. 2.Sam.7.13,14. he reproueth Dauid for his adulterie. 2.Sam.12.1, to 16. hee is prayſed Ecclus. 47.1. He making obeiſance, ſheweth Dauid how Adoniiah vſurped his kingdome. 1.kings 1.23, to 28.

Alſo Dauids ſonne. 2.Sam.5.14. Of whoſe ſtocke the Virgin Marie deſcended. Luke 3.31.

Nathanael

Nathaneel. *the gift of God.* The ſonne of Iſhai. 1.Ch.2.14. alſo the name of a true Iſraelite. Ioh.1.45.*

Naue. *a poſteritie, a ſonne for euer, a remaining for euer, or faireneſſe, or dwelling place:* or after the Syrian, *a fiſh.* Father of Ieſus. Ecclus.46.1.

Nazaret

Nazareth. *ſeparated, crowned, or ſanctified.* a citie, where Chriſt was conceiued and brought vp. Matth. 2.23. Luke 1.26. The deuill confeſſeth Chriſt to bee of Nazaret. Luk.4.34. The inhabitant regarded not their Prophet Ieſus. Matth. 13.57. but would haue caſt him headlong from their hill. Luke 4.27.

The lawe of the Nazarites. Num.6.2. Samſon a Nazarite from his mothers wombe. Iudges 13.5. and ſo was Samuel. 1.Sam.1.11.

Noa

¶Neah. *moued, or mouing.* a citie. Ioſh.19.13.

Neapolis. *a newe citie.* a citie. Acts 16.11.

Neariah, looke Naariah.

Nebai. *fructifying, or budding forth, ſpeaking, or prophecying.* Nehe. 10.19.

Nebalath

Nebalat. *prophecie, cloaked talke, hidden, or budding forth, or prophecying cloakingly.* a citie. Nehe.11.34.

Nebaioth. looke Nabaioth, and Iſai.60.7.

Nebat. looke Nabat.

Nebo, as Nebai. a citie. Num.32.3,38 & 1.Ch.5.8.

Nabuchad-
nezzar

Nebuchad-nezzar. *the mourning of the generation, or wailing of iudgement, or the ſorowing of pouertie.* A king of Babel. 2.kings 24.1. He receiueth power ouer all kingdomes. Ier.27.6. he conquereth Egypt. 2.kin. 24.7. Ierem. 46.2,13. He deſtroyeth Ieruſalem. 2.kings 24.2,3,4.* and 25.1. Iere. 39.1.* According to the prophecie. Iſa. 7.8. Iere.25.9. and 32.28.* He dreameth Dan.2.1.* he erecteth an image, and commandeth to honour it. Dan. 3.1.* Hee dreameth againe. Dan.4.2. He dwelt ſeuen yeere among wilde beaſts. Dan.4.29. He is bewayled in mockage. Iſai. 14.4.*

Nabuchodo-
noſor

Alſo a great king of the Aſſyrians in Nineueh, ſome thinke him to be Cambyſes. Iudet.1.5.* & 2.1.*

Nabuzar-
ban

Nebuſhazban. *ſpeech, prophecie budding, ſpringing, or flowing:* or after the Hebr. & Syr. *fruit, or budding foorth of deliuering,* a prince of Nebuchad-nezzars. Ier.39.13.

Nebuzar-
adan
Nabuzard.n

Nebuzar-adan. *a budding footh, a prophecie of forraine iudgement, or the budding forth of the foote of a pillar.* chiefe ſteward, to the king of Babel. 2.kings 25.8. Iere.39.13.

Necho
Nechao

Nechoh. *lame, or ſmitten.* ſurname to Pharaoh. 2.Kings 23.29.*

Nedabia
Nadabia

Nedabiah. *the vow of the Lord, or the prince of the Lord.* 1.Chro.3.18.

Neginoth. Pſal.4. in the title.

Negenothai. Habak.3.19.

Nehelamite. *a dreamer, or a dreame, a valley of waters, or the inheritance of waters.* Iere.29.24.

Neheloth. Pſal.5. in the title.

Nehemias

Nehemia. *comfort, or the reſt of the Lord, penitent Lord, or direction of the Lord.* Nehe. 1.1. Butler to king Artaſhaſhte. Nehe.1.11. & 3.1. hauing obtained a letter of the king went to Ieruſalem, and builded vp the walles. Nehe.2.8. He reprooueth the breakers of the Sabbath. Neh.13.15. and thoſe that had married ſtrange wiues. Nehe. 13.25. He is prayſed Ecclus 49.13. ſurnamed Tirſhatha. Neh.8.9. and 10.1.

Nahum

Nehum. *a comforter, penitent, or a leader of them.* Nehe.7.7.

Nekuſta

Nehuſhta. *braſen like the ayre, ſoothſaying, or a ſerpent.* 2.Kings 24.8.

Nehuſtan

Nehuſhtan. *braſen, made of copper, a ſoothſaying, giuen of the ſerpent, or a gift.* The name that Hezekiah gaue in contempt to the braſen ſerpent. 2.kings 18.4.

Nehiel

Neiel. *commotion, or mouing of God.* A citie. Ioſhua 19.27.

Necoda
Nekodah

Nekoda. *painted, diuers, or inconſtant, pointed, a ſhepheard, or made crooked.* a citie. Ezra 2.48, 60. Nehe.7.50.

Namuel

Nemuel. *God ſleeping, or the ſleeping of God.* Certaine mens names. Num.26.9,12.

Nepheg. *weake, or ſlaked.* The ſonne of Izhar. Exo. 6.21.

6.21. And Dauids ſonne. 2. Sam. 5.15.

Nephuſhim Nephuſim Nephiſheſim *diminiſhed, or torne in pieces,* Nehe.7.52. Ezra 2.50.

Nephthalim. and Nephthali, looke Naphthah.

Ephthar Nephthar. 2. Macc.1.36.

Nephthoah Nephtoa Nephtoah. *open, or opening.* A fountaine. Joſh.15.9. and 18.15.

Nephthuim Nephtuim. *idem.* Gen.10.13.

Nephuſim, looke Nephiſheſim.

Ner *a candle, or light, or land ſowen euery other yere* Father of Abner. 1. Sam.14.50,51. 1. Chr.8.33. 2. Sam.3.6.*

Neregel Neregal. *ſearching out, a footman, or a candle couered, or land ſowen euery other yere couered.* Jere.39.3.

Nergel Nergal. *idem.* An idole. 2. Kin.17.30.

Nereus Nereas as Ner. or after the Greeke. *great.* Rom.16.15.

Neri, as Ner. Luk.3.27. who is alſo called Jechonias. Mat.1.12.

Neriah Nerias. *the light or candle of the Lord, or the lande ſowen euery other yere of the Lord.* The father of Baruch. Baruch 1.1. Jer.32.12.

Nathanael Nethaneel, as Nathaneel. diuers mens names. Nu.1.8. Ezra 10.22. 1. Chr.15.24. and 2. Chr.35.9.

Nathania Nahania Nethaniah. *the gift of the Lord.* 2. King.25.23. and 1. Chr.25.2. and 2. Chr.17.8. Jer.36.14.

Nathan-melech Nethan melech. *the gift of a king or the gift of counſell.* 2. Kin.23.11.

Nathinei Nathinims Nethinims. *giuen, or rewarded,* 1. Chr.9.2. Ezra 2.43,58.

Netopha Netupha Netophah. *a drop, or dropping downe from the head, or gumme that droppeth downe from trees, or the binding of the mouth.* Ezra 2.22.

Nethophathi Netophathi. *idem.* A certaine family which had their poſſeſſions in the fieldes. Nehem.12.28. 1. Chr.2.54. and 9.16.

Netuphati Naſia Neziah. *a conquerour, or euerlaſting, or ſtrong.* Ezra 2.54.

Neſib Nezib. *ſtanding, or a ſtanding place, or an aduancing of any title or right:* or after the Syrian, *a plant.* A citie. Joſh.15.43.

Nibhaz Nobahaz ¶Nibhaz *fructifying, or budding forth a viſion, or ſpeaking, or propheſying a viſio.* an idole. 2. Kin.17.31.

Nebſan Nibſan *ſpeach, propheſie, the ſpringing forth of ſleeping, or of changing, or ſpringing forth of a tooth or memorie.* A citie. Joſh.15.62.

Nicanor. *a conquerour, or victorious.* 1. Macc.3.38. and 7.26.* and 2. Mac.15.1.*

Nicodemus. *innocent blood,* after the Greeke, *the victorie of the people.* A Phariſee & ruler of the Jewes who came to Chriſt by night, to be taught of him. Joh.3.1.* reade Joh.7.50.* and 19.38.*

Nicolas. *a victour, or ouercommer, or the victories of the common people.* A deacon, Acts 6.5. who (as ſome thinke) held, that wiues ſhould be common. The ſect was called Nicolaitans. Reu.2.6.

Nicopolis *a citie of victory, or victorious citie.* A citie of Thracia. Tit.3.12.

Niger. *blacke, purple, or darke.* The ſurname of Simon. Acts 13.1.

Nilus, in Hebrew Shihor *blacke, or troublous.* A famous riuer in Egypt. Exo.7.15. Joſh.13.3. Jer.2.18.

Nimrim. *a leopard, a rebelliō, a bitternes, or a change.* A citie. Iſa.15.6.

Nemrod Nimrod. *a rebell, or rebellion, a ſinner, or tranſgreſſour, or an apoſtata.* Sonne of Cuſh. Gen.10.8,9.

Nineue Niniuites Nineueh. *faire beautiful, or a dwelling place.* A citie builded by Aſhur. Gen.10.11. The deſolation thereof propheſied. Nahum 3.1. Zeph.2.13. Tob.14.4. Their repentance after Jonas preaching. Jona.3.5.* They ſhall condemne the Jewes, and why. Mat.12.41.

Niſan. *a banner, proouing, or trying flight:* or after the Syrian, *a miracle.* A moneth. Nehe.2.1.

Neſroch Niſroch *flight, a tender or delicate trying, or banner:* or after the Syrian, *thy table.* An idole. 2. Kin.19.37. Iſa.37.38.

¶No. *a ſtirring up, or a forbidding.* a countrey. Eze.30.15. Nahum.3.8. looke Alexandria.

Noadia Noadiah. *the witneſſing or teſtification of the Lord, or the company of the congregation of the Lord, or the decking of the Lord, or the Lord paſſing ouer,* or after the Syrian and Hebrew, *the taking away of the Lord.* Ezra 8.33. Nehe 6.14.

Noe Noah. *a ceaſing or reſt.* Sonne of Lamech. Gen.5.29. Luke 3.36. 1. Chron.1.4. His three ſonnes, Gene.6.10. God foretold him of the flood. Gene.6.13. He is both commanded to enter the Arke, Gene.7.1. and to come forth. Gene.8.16. He erecteth an altar to God. Gen.8.20. God bleſſeth him. Gen.9.1. and promiſeth neuer to deſtroy the world with flood againe. Gene.9.9, to 18. He planteth a vineyard, and being drunken is derided of his ſonne Ham. Genes.9.20, to 26. His yeeres. Gen.9.28,29. Hee is praiſed. Ecclus.44.17,18. His faith. Heb.11.7.

Noah the preacher of righteouſneſſe. 2. Pet.2.5.

Nobe Nob. *ſpeach, propheſie, ſpeaking, propheſying fructifying, ſpringing forth, or barking, or barked at.* A citie deſtroyed by Saul. 1. Sam.22.19. & 21.1. Iſa.10.32.

Nobe Nobah. *barking, or barked at.* A citie. Numb.32.42. Judg.8.11.

Nod *fugitiue.* A countrey. Gen.4.16.

Nodab. *vowing of his owne accord, or principall.* 1. Chron.5.19.

Noga Nogah *brightneſſe, or cleareneſſe.* 1. Chr.14.6.

Nohaa Nohah *reſting, or a guide.* 1. Chr.8.2.

Nomades. *men wandering here and there.* A people without certaine abiding. 2. Mac.12.11.

Non, looke Nun. and 1. Chr.7.27.

Noph *a hony combe, a diſtilling from the head, a lifting up, or a fieue.* A citie. Iſa.19.13. Jer.2,16. Ezek.30.13.

Nopha Nophah. *fearefull, or binding* Num.21.30.

Non ¶Nun. *ſonne, poſteritie ſtocke, euerlaſting, or remaining for euer:* or after the Syrian, *a fiſh.* Father of Joſhua. Num.13.19. Exo.33.11. 1. Chr.7.27.

Nympha ¶Nymphas *a bride.* A worthy man whom Paul ſaluteth. Coloſſ.4.15.

O

Obadiah Abdias Obadia Obadiah. *ſeruant of the Lord.* The gouernour of Ahabs houſe. 1. Kin.18.3, to 17. and 2. Chr.17.7. Alſo a Prophet. Obad 1.1. An other. 1. Chr.3.21.

Obal. *the frowardnes of antiquitie, or flowing.* Gen.10.21.

Obed. *a ſeruant, or a workeman.* Boaz ſonne. Ruth 4.17. Mat.1.5. Luk.3.32. 1. Chr.2.12.

Obed-edom. *the ſeruant of Edom, or a ſeruant Edomite.* A Gittite. 2. Sam.6.10,11. and 1. Chron.15.21. and 16.38.

Vbil Obil. *borne, or brought, led away, caried, ſorowful, or waxing olde.* 1. Chr.27.30.

Oboth. *dragons, wombes, fathers, or deſires.* A place. Numb.21.10. and 33.43.

Ocran ¶Ocran. *troubles, or troubling.* Num.1.13.

¶Oded. *ſuſtaining, or lifting up.* 2. Chr.28.9.

Odares Odaren Udomeras. *the ſonne of praiſe, or witneſſe of a coffer* 1. Mac.9.66.

Odallam Odolla. *a witneſſe, or ornament to them, or witneſſe, or ornament of his miſerie, or the paſſing ouer, or praye of his miſerie.* A citie. 2. Mac.12.38.

¶Og. *roſted bread, or a mocke:* or after the Syrian, *holding down, or hindred.* A great gyant king of Baſhan. Num.21.33.* Deu.3.1, to 14. Pſal.135.11.

Ahod ¶Ohad, *praiſing, or confeſſing*. Ge.46.10. Exo.6.15.

Ohel. *a tabernacle, or tent, or light*. 1.Chr.3.20.

Ohel-moed. *the tabernacle of the congregation*. Exod.33.7.

¶Oliuet. A hill two miles on the East ſide from Ieruſalem, the brooke Cedron running betweene, taking name of the plentie of Oliues growing thereupon. Mat.21.1. and 24.3. Luke 22.39. Iohn 18.1.

Holofernes Olofernes. *a ſtrong captaine*. Chiefe captain to Nabuchodonoſor. Iudeth 2.4.* to chap 15.

Olympas. *heauenly*. Rom.16.15.

Olymphus. *idem*. 2.Mac.6.2.

¶Omar. *ſpeaking, or exalting*. Gen.36.11.

Gomer Omer. A meaſure. Exod 16.16.* Ezek.45.11.

Homer Amri Omri. *a bundle, a rebellious, or bitter people*. 1.King.16.16, to 29.

Hon ¶On. *ſorow, ſtrength, or iniquitie*. A countrey. Gen.41.45,50. Alſo a man, Num.16.1.

Oman Onam. *ſorow, ſtrength, or iniquitie of them*. Geneſ.36.23. 1.Chron.1.40. and 2.28.

Aunan Onan, as On, Gen.38.4.

Oneſimus, *as profitable*. Col.4.9. Philem.10.

Oneſiphorus, *bringing profit*. 2.Tim.1.16.& 4.19.

Onias. *the ſtrength of the Lord, or a ſhip*. Ecclus.50.1. 1.Mac.12.7.

Onix. A precious ſtone. Gen.2.12, Exod.25.7.

Ono, *griefe, ſtrength, or iniquitie of him*. A citie. 1.Chr.8.12. Ezra 2.33. Nehe.11.35.

Ophel. *a tower, darkeneſſe, or a little white cloude*. 2.Chr 27.3. and 33.14. Nehe.11.21.

Ophir. *aſhes, or a fructifying*. Ioktans ſonne. Gen.10.29. Alſo a region in Iudea, where is ſtore of golde. 1.King 9.28.

Ophni. *fleeing, wearineſſe*: or after the Syrian, *a folding together*. A citie. Ioſh.18.24.

Ephrah Ophera Ophrah. *duſt, leade, or a fawne*. A citie. Ioſh.18.23. Iudg.8.27.

¶Oreb. *a crowne, pleaſant, a cõmander by faith, mingling together, or the euening*, a prince of yͤ Midianites ſlaine on the rocke Oreb. Iudg.7.25. Pſal.83.11.

Aran Oren. *a coffer, reioycing, or the ſlander of them*. 1.Chr.2.25.

Orion. Iob.9.9. and 38.31.

Ornan. *reioicing, the light of the ſunne, or light, or ſlander remaining for euer*. 1.Chr.21.15.& 2.Chr.3.1.

Orpha Orpah. *a necke, or hinder part of a necke, ſtiffenecked, the raiſing of the mouth, or the making bare of the mouth*. Ruth 1.4.

Orthoſaida Orthoſiada Orthoſias. *vpright, or rectified*. A towne at the foote of Libanus. 2.Mac.15.37.

¶Oſeas. 2.Eſd.1.39. and 13.40. looke Hoſea.

Oſhea. Num.13.9. looke Ioſhua.

¶Othni. *my time, or my houre*. 1.Chr.26.7.

Othniel, looke Othoniel.

Otholia Athaliah Otholiah, *time to the Lord*. 1.Chr.8.26.

Othniel Othoniel. *the time, or houre of God*. Ioſhua.15.17. Iudg.3.11. and 1.Chr.25.15.

Idox ¶Ox. *pleaſant, or merrie*. Iudeth 8.1.

Ozia Azia Azaziah ¶Ozaziah. *the ſtrength of the Lord*. Mens names. 1.Chr.15.21.& 27.20.

Azaria Ozem, *the haſting of them, or faſting*. 1.Chron.2.15.

Aſom Ozen. *idem*. 1.Chr.2.25.

Ozem Ozia Ozias. *the ſtrength, or bucke goat of the Lord*. 2.Eſd.1.2. Iudeth 6.15. and 7.30.

Oſias Vzziel Oziel. *the ſtrength, or bucke goate of God*. Iudeth 8.1. looke Vzziel.

Ozielites. *idem*, 1.Chr.26.23.

Ozni. *an eare, my hearkening, or a goldſmiths balãce*. Sonne of Gad: of him came the Oznites, Numb.26.16 called Ezbon. Gen.46.17.

Azriel Ozriel. *the helpe of God*, 1.Chr.27.19.

P

Paarai. *a gaping, or an opening*. 2.Sam 23.35. Pharai

Padan Aram. A citie of Syria where Laban dwelt. Gen.25.20. Meſopotamia

Padon. *his redemption*: or after the Syrian, *the yoke of an oxe*. Ezra 2.44. Phadon

Pagiel. *God hath met, or the meeting, or the requiring pardon of God*. Num.1.1. Phegiel

Pahath Moab. *a duke of Moab*. Ez.2.6. Neh.3.19. Phahath-moab

Palal. *thinking, or iudging* Neh.3.25.

Paleſtina. *ſtrowed, or couered*, viz. with aſhes, or duſt, *or decay put to, a double decay, or the drinke of decay, or he fell drinking*. A countrey in Syria ioining to Arabia. Exod.15.14 Pſal.60.8. Iſa.14.29. Of the people, looke Philiſtims. Pala Phalel Philiſtia

Pallu, or Palu *marueilous, wonderful, or hidden*. Ge.46.9. and 1.Chr.5.3. Of whom came the Palluites. Num.26.4. Phallu Phalu

Palti. *deliuerance, or baniſhment*. Num.13.10. Phalti

Paltiel. *deliuerance, or baniſhmẽt of God*. Nu.34.26 Phaltiel

Pannag. A place. Eze 27.17. Phaltias

Panthicus. The moneth of April. 2.Mac.11.13. Xanticus

Paphus. A citie of Cyprus, dedicated ſometime to Venus, where the maidens vſed, before mariage, in the honour of Venus to proſtrate themſelues on the ſea ſhore. Acts 13.6. Xanthicus Paphos

Parah. *a cowe, increaſing, or ſtirring vp*. A citie. Ioſ.18.23. Aphara

Paran. *faireneſſe, praiſe, ſprings*. A plaine wilderneſſe. Gen.14.6. and 21.21.

Paras. *Perſia*. A countrey. Eze.38.5.

Parmaſhta. *the breaking of a foundation*: or after the Hebrew & Syrian, *a bull of one yeeres old*. Eſter.9.9. Pharmaſhta Pharmeſta

Parmenas. *continuing*. Acts 6.5. Parmenias

Parnach. *a bull ſmiting, or ſmit, or broken*. Nu.34.25 Pharnach

Paroh. *vengeance*. Exod.8.1. looke Pharaoh. Pharao

Paroſh. *a flea, or gnat*. Ezra 2.3. Neh.3.25. Pharos

Parthians. *fliers for feare, or baniſhed men*. A people. Acts 2.6. Iſa.66.19.

Paruah. *freſh, or flouriſhing*: or after the Syrian, *fleeing*. 1.King.4.17.

Paruaim. 2.Chr.3.6. and 1.King 9.28. Ophir

Paſach. *thy brokẽ piece, or thy diminiſhing* 1 ch.7.33 Paſah

Pas-dammim. *a portion, or diminiſhing of blood*. A place. 1.Chr.11.13. Phoſech Phes-domim

Paſeah. *a paſſing ouer, or an halting*. 1.Chron.4.12. Ezra 2.49. Paſcha Pheſſe

Paſhur. *encreaſing liberty, or ſpreading out whiteneſſe*. 1.Chr.9.12. Ezra 2.38. Ier.20.3. Phaſhur Phaſſur

Patara. *white limed, or bringing death*. A city of Lycia a prouince of Aſia. Acts 21.1. Phaſhhur Pathmos

Patmos. *deadly, or bringing death*. An yle. Reu.1.9. Pathures

Pathros. *a morſell of dough, or perſwaſion of decay, or an inlarging of diſtilling from the head*. A countrey. Iſa 11.11. Iere.44.1, 15. Phethros

Pathruſim. *idem*. Gen.10.14. Phethruſim

Patriarke. *the chiefe of the fathers*. Heb.7.4.

Patrobas *pertaining to the father*. Rom.16.1. Patroba

Patroclus. *of the father, or the glory of the countrey*. 2.Mac.8.9.

Pau *howling, ſighing, or appearing*. A city. Ge.36.39 Phau

Paul. Ierome ſaith, Heb. *marueilous, or marueilouſly*: Other thinke, Heb. & Greeke, *the entrie into a flocke*, the Greeke word ſignifieth, *reſt, or he that hath a reſt*, and the Latine, *little*. An Apoſtle of Chriſt, deſcended of the tribe of Beniamin. Roman.11.1. Philip.3.5. brought vp with Gamaliel. Acts 2.3. A Phariſe, and ſonne of a Phariſe. Act.23.6. Marueilouſly conuerted. Act.9.3, to 23. and 22.6, to 17. & 26.12, to 19. Hee perſecuteth the Church. Acts 8.1. and 9.1. Gal.1.13. 1.Timoth.1.13. An elect veſſell of God, &c. Act.9.15.

and 22.14. ordeined to preach Chriſt to the Gentiles. Galat.1.15,16 He did many things againſt the name of Jeſus. Actes 26.9,10. Baptized. Actes 9.18. Delivered out of darkeneſſe, by the light of God, and why. 2.Corinthians 4.6,7. Hee preached openly that Chriſt was the ſonne of God, &c. Actes 9.20. * Hee and Barnabas ſeparated to preach the Goſpel to the Gentiles Actes 13.2. A teacher, preacher, maſter, Apoſtle of the Gentiles, and miniſter of Chriſt. Rom. 11.13. and 15.16. Galat. 2.8. 1.Timoth.2.7. 2.Tim. 1.11. And an Ambaſſadour of Chriſt. 2 Chron. 5.20. He did obtaine the office of Apoſtleſhip, by the mercie, will, and grace of God. 2.Corinth.1.1. and 4.1. Eph. 3.2. 2.Tim.1.1,9. Titus 1.3. and not by man. Galat. 1.1. but by the commaundement of God. 1.Timoth. 1.1. He learned the Goſpel by revelation of Chriſt, and not of any other. Galat.1.12. Sent to preach, not to baptize. 1.Corinth. 1.17. The Churches of Iudea glorified God for him. Galat.1.23. The diſpenſation of the Goſpel committed to him, he was conſtrained to preach it. 1.Corinth.9.16,17. By revelation he aſcended to Jeruſalem, to conferre of the Goſpell with the Apoſtles. Actes 21.18,19. Galat.2.2. He accounteth all things loſſe and dung, in reſpect of the knowledge of Chriſt. Phil. 3.8. Hee exhorteth us to convert to God by good workes. Actes 17.30,31. and 26.20. to ſerve the Lord with all modeſtie, teares and tentations. Actes 20.19. teſtifying that Jeſus is the Chriſt. Actes 18.5. teaching nothing but that which Moſes and the Prophets had foretolde. Actes 13. 16, to 42. and 26.23. 1.Corin.1.23,24. He preacheth Chriſt to the Theſſalonians. Actes 17.11, 12. and openly. Actes 17.22. * He preacheth till midnight. Acts 20.7. He preacheth in Antioch. Actes 11.23. He teareth his garments, ſeeing the people about to ſacrifice to him. Acts 14.14. His valiant ſtomacke in offering himſelfe into dangers for his flocke. Acts 19.30. Three yeeres he ſeaſed not, with teares to give warning of falſe prophets. Acts 20.31. He feared no dangers to preach the Goſpel. Acts 20.23,24. as appeared by his ſufferings. 1.Corinth 4.9. and 2.Cor.4.9. and 11. 24. and 12.7. and 2. Timoth.2.20. and 3.11. He was readie to be bound, and to die for Chriſts ſake. Actes 21.13. His affection to the Jewes. Rom.9.3. and 10.1. & 11.14. and to the Philippians and Corinthians. Phil 1.8. and 2 Cor.6.11. Chriſt ſheweth him what afflictions he ſhould ſuffer for his name. Actes 9.16. God encourageth him to preach to the Corinthians. Actes 18.9. In priſon the Lorde encourageth him to conſtancie. Actes 23.11. The angel comforteth him not to feare the danger of the Sea, and why. Actes 27.23. He exhorteth the Antiochians not to contemne the Goſpel. Actes 13.40,41. Travailing through Galatia and Phrygia, he ſtrengtheneth the diſciples. Actes 18.23. He viſiteth all the cities where he had preached, to confirme them. Actes 15.32. Hee comforteth thoſe that ſailed with him to Rome. Actes 27. 9,10. What care he had, that the Corinthians ſhould avoide contention. 2.Corinth. 12. 20, 21. and for all Churches. 2.Cor. 2,12 and 11.28. Coloſſ.2.1. and 1. Timoth.1.3. Before Feſtus he wiſheth all that heard him ſuch as he was, except his bands. Actes 26.29. The ſpirit witneſſed in every citie, the afflictions that abode him at Jeruſalem. Actes 20.22,23. Some counſell him not to goe thither. Act.21.4. He diſputeth before Felix, of righteouſneſſe, temperance, & iudgement to come. Actes 24.26. He is conveyed by night through a wall, downe in a basket. Actes 9.25. and 2.Cor.11.33. Perſecution againſt Paul and Barnabas. Actes 13.50. He is preſented to Felix. Actes 23.33. and before Feſtus, accuſed by the Jewes. Acts 25.6,7. Feſtus objecteth madneſſe to him. Act.26.24. Through God hee is delivered both from Jewes and Gentiles. Acts 26.22. forty men vow his death, whereof he is advertiſed. Actes 23.12,13. to 23. He is beaten and impriſoned by the Jewes. Actes 21.30, to 35. Brought to iudgement. Actes 18.12. Commanded of God to goe out of Hieruſalem and why. Actes 22.18. Forbidden to preach in Aſia. Actes 16.6. His race in the courſe of the Goſpel 1.Cor.9.20. * Hee preacheth from Jeruſalem to Illyricum. Rom. 15.19. Hee viſiteth Peter, and tarieth with him 15 daies. Gal.1.18. He withſtood Peter at Antioch. Galat. 2.11. He calleth himſelfe the leaſt of the Apoſtles, and why. 2.Cor. 4.9. and 15.9. and a follower of Chriſt. 1.Corinth. 11. 1. and willeth to follow his example. 1.Corinth. 4. 16. Philip.3.17. and 1.Theſſ. 1.6. and 2.Theſſ.3.9. He approved by his life, that which he taught by his preaching. 1.Corinth.9.27. He that deſpiſeth his doctrine deſpiſeth God. 1.Theſſ.4.1. Howe he behaved himſelfe in preaching the Goſpel. 1.Corinth.2.1. * He deſireth to be ayded with the prayers of the faithfull. Rom.15.30. and 2.Cor.1.11. Hee would not iuſtifie himſelfe. 1.Cor.4.4. He ſawe Chriſt after his reſurrection. 1.Corinth.15.8. Some things hard to be underſtoode in his Epiſtles. 2.Peter 3.16. Hee had a Scribe that wrote out his Epiſtles, and ſubſcribed them himſelfe. Coloſ.4.18. and 2.Theſſ.3.17. He was not chargeable to any man, but wrought for his living. Actes 18.3. and 23.33,34. & 1.Cor.4.12. & 9.6. and 2.Cor.11.9. & 12. 13. & 1.Theſſ.2.7,9. & 2.Theſſ. 3.8. He preacheth at Iconium. Acts 14.1. At Lyſtra. Actes 14.6. At Berea. Acts 17.10. At Athens. Actes 17.15. and at Corinth. Acts 18.1. Called Saul. Acts 7.58. and 8.1, to 5. and 9.1.

Pedahel, *the redemption of God.* Num.34.28. Pedael
Pedahzur. *a ſtrong redeemer, or a ſtone redeeming.* Phedael
Num.1.10. and 7.54. Pedazur
Pedaiah. *the Lords redeeming.* 2.king.22.1. 1.Chro. Phadaſſeur
3.18. Pedaia
Pekah. *opening.* The ſonne of Remaliah. 2.king.15. Adaiah
25, to 32. Phacee
Pekaiah. *the Lord opening.* The ſonne of Menahem. Pecaiah
2.king.15.23, to 27. Phaccia
Peked. *noble, or rulers.* Eze.23.23.
Pekod. Iere 50.21.
Pelaiah. *the miracle, or ſecret of the Lorde.* Mens Phelcia
names. 1.Chro.3.24. Nehe.8.7. and 10.10.
Pelaliah. *thinking on the Lorde, or entreating the* Phelelia
Lord, or the iudgement of the Lord Nehe.11.12.
Pelatiah. *the deliverance, ſetting free, or baniſhment* Phalatias
of the Lord. Mens names. 1.Chr.3.21. and 4.42. Ne. Phaltias
10.22. Eze.11.1,13. Pheltia
Peleg. *a diviſion.* Gen 10.25. & 11.18. 1.Chr.1.19. Phaleg
Luke 3.35.
Pelet. *deliverance, or baniſhment.* 1.Chro.12.3. Phalet
Peleth. *decay, or iudging.* Num.16.1. Phaleth
Pelethites. *idem.* 2.Sam.8.18. Phelethites
Pelonite. *falling, hid, or ſecret.* 1.Chro.11.27.
Peniel. *ſeeing God, or the face of God.* A place neere Phanuel
the foord Iabbok. Gen.32.30. Penuel
Peninnah. *a precious ſtone, or our face.* One of the Phenenna
wives of Elkanah. 1 Sam.1.2, to 7.
Pentecoſt. *the fiftieth* (viz. day) A feaſt of the Jewes
looke Whitſunday in the ſecond Table.
Penuel, as Peniel. Father of Gedor. 1.Chron.4.4.
Alſo a citie. 1.king.12.25. Iudg.8.8,9,17.
Peor. *a gaping, or opening.* A hill. Num.23.28. Phogor
Perath. A river called Euphrates. Ge.2.14. De.1.7
Peres. Daniel 5.28. Phares.
Peresh. *a horſeman caſting out to be ſlaine, or decla-* Pherez
ring. 1.Chro.7.16. Pharea

Perez. Pharez

Phares Perez. *a diuiſion.* Iudas ſonne by Tamar. Gen. 38. 29. and 1. Chro. 4. 1. of his poſteritie were rulers ordeined. 1. Chro. 17. 3. Nehe. 11. 4. looke Phares.

Perez-Oza Perez-vzzah. *the deuiſion of Vzzah, or the deuiſion of ſtrength, or of a goate.* A place ſo called, and why 2. Sam. 6. 6, 7, 8.

Pergen Perga. *very earthly.* A citie. Actes 13. 13.

Pergamus Pergamus. *height.* A citie of Aſia. Reuel. 1. 11.

Perida. looke Peruda.

Pherezites Perizzites. *Rurall, or dwelling in vnwalled villages.* A people. Gen. 13. 7. and 15. 20. which God commanded to be deſtroyed. Deut. 20. 12. Iudah diſcomfiteth them. Iudg. 1. 4. Salomon made the remnant of them tributaries to him. 1. King. 9. 20, 21.

Perſepolis, *a citie of Perſia.* 2. Mac. 9. 2.

Perſia. *breaking, deuiding, a horſe hooſe, or a crooked noſe.* A countrey. 2. Chro. 36. 22.

Perſis. *idem.* A faithfull woman. Rom. 16. 12.

Peruda Pharida Perudah. *a ſeparation, or diuiſion.* A mans name. Ezra 2. 55. called Perida. Nehe. 7. 57.

Pharuda Petrus Peter. *A ſtone, or rocke.* The ſurname of an Apoſtle of Chriſt, otherwiſe called Simon & Cephas. Iohn 1. 41. 42. Mat. 16. 18. ſurnamed alſo Bar-Iona. Mat. 16. 17. He and Iohn vnlearned. Acts 4. 13. He & Andrew called by Chriſt. Mat. 4. 18. Iohn 1. 41.* Mat. 1. 16, 17, 18. His faith, in the name alſo of the other Apoſtles. Ioh. 6. 68, 69. Mat. 16. 16. Through faith he walked on the ſea, and ſtaggering therein beganne to ſincke. Matth. 14. 29, 30, 31. Chriſt prayeth that his faith might not faile, and why. Luke 22. 32. Chriſt reproueth him, for being an offence to him. Mat. 16. 23. and that he could not watch an houre with him. Matt. 26. 40. Chriſt, foretold him he could not follow him then, but ſhould afterward. Iohn 13. 36. He ſtroke off Malcus his eare. Matth. 26. 51. Iohn 18. 10. Hee denieth Chriſt thriſe. Iohn 18. 17. 25, 27. Luke 22. 57, 58, 60. Marke 14. 68.* Matth. 26. 70, 71, 74. and repented. Matth. 26. 75. Marke 14. 72. Luke 22. 62. Chriſt aduertiſeth him with what death hee ſhould glorifie God. Iohn 21. 18, 19. Chriſt reproueth his curioſitie in demanding what Iohn ſhould doe. Iohn 21. 21, 22. Chriſt, by thriſe willing him to feede his ſheepe, declareth the loue and care that Paſtors ought to haue of Chriſtes flocke. Iohn 21. 15, 16, 17. He had commiſſion of God to preach to the Iewes. Galat. 2. 8. and ſo he did. Acts 2. 14.* and 3. 12.* By a viſion is ſhewed to him, that God had purified the Gentiles by faith, ſo as the Iewes might boldly accompanie with them. Acts 10. 3.* He ſheweth the cauſe why he preached, and kept company with Gentiles. Acts 11. 4, to 19. He is impriſoned and deliuered. Acts 5. 18, 19. and 12. 3, 4, to 18. Sickneſſes, healed with his ſhadowe. Actes 5. 15, 16. He raiſeth Tabitha to life. Actes 9. 40. and lodgeth in Ioppa with Simon a Tanner. Acts 9. 43. Chriſt healeth his wiues mother. Matth. 8. 14, 15. He was witneſſe of Chriſts ſufferings, and an Elder, beſeeching all Elders to doe their dueties. 1. Pet. 5. 1, to 12. He healeth the creeple. Act. 3. 4.*

Phethah-enaim. Gen. 38. 14.

Phathaia Phathahiah Pethaiah. *the Lord opening, or the Lord openeth, or the gate of the Lord.* A Leuite. Ezra 10. 23.

Pethahiah Pethor. A citie. Num. 22. 5.

Phathuel Pethuel. *a morſell of God, or perſwaſion of God, or the inlarging of God.* Ioel 1. 1.

Phollathi Peulthai. *my workes, or my worke.* 1. Chro. 26. 5.

Phaleg ¶Phalec, looke Peleg.

Phallu. *marueilous, or hid.* Gen. 46. 9.

Phalti. *deliuerance, or baniſhment.* 1. Sam. 25. 44.

Phanuel Phanuel, as Penuel. Luke 2. 36.

Pharao Paroh Pharaoh. *ſpeaking abroad, vncouering, or making bare:* or after the Syrian, *vengeance, or reuenging:* and in the Egyptian, *a king.* Name, to all the kings of Egypt vntil Salomon, and of ſome afterward. The firſt was plagued for Sarai. Gen. 12. 17.* Another whoſe dreames Ioſeph expounded. Gen. 41. 1.* who ſent for Iaakob into Egypt. Gen. 45. 17, 18. another who not knowing Ioſeph is cruel to Iſrael. Exod. 1. 8.* another, who reſiſted Moſes and Aaron, and would not let the Iſraelites depart. His tyrannie, and blaſphemie. Exod. 5. 1.* to Chapter 15. another, whoſe daughter Salomon married. 1. King. 7. 8. another ſurnamed Nechoh 2. King. 23. 29.* 2. Chron. 35. 20.* and 36. 1, to 5. Ezekiel 31, 2.* and 32. 2.* another ſurnamed Hophra. Iere. 44. 30.

Pharathom. *bearing fruit, fructifying, or increaſing, or a howe.* a citie. 1. Mac. 9. 50. Phara

Phares. *a diuiſion.* Luke 3. 33. Gen. 36. 29. and 46. 12. Matth. 1. 3. looke Peres. Pharez

Phariſes. *idem.* A ſect of the Iewes which affirmed the reſurrection. Matt. 3. 7. looke Phariſe in the ſecond Table.

Pharpar. *deminiſhed the fructifying of fruit, or a bull of a bull.* A riuer of Damaſcus. 2. King. 5. 12. Pharphar

Pharſites. *diuided.* A family deſcended of Pharez. Num. 26. 20. Pharezites

Phaſelis. *a paſſing ouer, or halting of natiuitie.* A place. 1. Mac. 15. 23. Phaſelida

Phebe. *cleare, or bright.* Rom. 16. 1.

Phenice. *red, purple, or palme.* a countrey of Syria, where Tyre and Sidon are placed. 1. Eſd. 2. 17. Act. 11. 19. alſo a hauen of Candie. Acts 27. 12. Phœnice

Phibeſeth. *the mouth of treading vnder foote, deſpite, or from the mouth.* a citie in Egypt. Ezek. 30. 17.

Phichol. *the mouth of all, or the perfection of the mouth.* Gen. 21. 22. Phicol

Philarches. *the louer of a prince.* 2. Mac. 8. 32.

Philadelphia. *the loue of the brother, or of brotherhood.* a citie. Reuel. 1. 11.

Philemon. *kiſſing with God.* Phile. 1.

Philetus. *beloued, or amiable.* One that fell from the faith, affirming that the reſurrection was alreadie paſt. 2. Tim. 2. 17. Philetis

Philip. *a warriour, or warlike, or a louer of horſes.* A Phrygian. 2. Mac. 5. 22. and 13. 23. alſo an Apoſtle. Matt. 10. 3. Iohn 1. 43. He declareth to Nathaneel, that the Meſſias Chriſt was come. Iohn 1. 45. Hee deſireth to ſee the father, Iohn 14. 8. Hee preacheth in Samaria, &c. Acts 8. 5. alſo a Deacon. Actes 6. 5. called Philippe the Euangeliſt, and had foure daughters virgins which did propheſie. Actes 21. 8, 9. alſo Herods brother the Tetrarch. Luke 3. 1. whoſe wife Herod married. Matt. 14. 3.

Philippi. *warlike men, or louers of horſes.* a city. Acts 16. 12.

Philiſthims, as Paleſtina. A people. Gen. 10. 14. and 21. 32. Philiſtines Philiſtims Shamgar ſlewe 600. Philiſtims with an oxe goad. Iudges 3. 31. God deliuereth Iſrael into their hands, for idolatrie. Iudg. 10. 6, 7, 8. and 13. 1 God, to afflict them, mooued Samſon to marrie a Philiſtim. Iudg. 14. 2. Samſon burneth their corne, and how. Iudg. 15. 4, 5. They put out his eies. Iud. 16. 21. Their battell againſt the Iſraelites. 1. Sam. 4. 2. They carry the Arke to Aſhdod, and ſet it by Dagon their God, and are plagued therefore. 1. Sam. 5. 1. They returne the Arke with giftes. 1. Sam. 6. 4, to 13. They at the prayer of Samuel were diſcomfited. 1. Sam. 7. 9, 10. They warre againſt Saul. 1. Sam. 13. 17. Ionathan and his harneſſe bearer put them to flight. 1. Sam. 14. 1, to 24. after the death of Goliah, they flee, and are ſlaine by the Lord. 1. Sam. 17. 51, 52. God gaue them into Dauids hands. 1. Sam. 23. 4. They aſſembled to fight againſt Saul, 1. Sam. 28. 1. They ſlay the Iſraelites.

raelites, with Saul and his ſonnes. 1.Sam.31.1,2.* They wage battell againſt Dauid, and are diſcomfited. 2.Sam.5.17.* Hee maketh them tributaries. 2.Sam.8.1. He and his ſeruants ſlay many of them. 1.Sam.19.8. looke Haraphah. God ſtirreth them vp againſt Iehoram. 2.Chro.21.16.

Philologus. *a louer of learning, or a louer of the word.* Rom.15.15.

Philometor. *a louer of the mother.* The ſeruant of Ptolemeus 2.Mac.4.21. and 9.29.

Phinces — Phinehas, or Pinehas. *a bold countenance.* The ſonne of Eleazar. Exod.6.25. Hee ſlewe Zimri and Cozbi committing fornication before the people, which appeaſed Gods wrath. Num.25.6, to 16 He ſtood before the Arke of God, when the Beniamites were deſtroyed. Iudg.20.28. He is prayſed. Ecclus.45.23.* Alſo one of the ſonnes of Eli. 1.Sam.1.3. looke Eli.

Phygellus. *fugitiue.* 2.Tim.1.15.

Phylacteries. Matth.23 5.

Phinon — ¶Pinon. *a precious ſtone, or beholding, or the mouth of euerlaſting, or the mouth of the ſunne:* or after the Hebrew and Syrian, *the mouth of a fiſh.* Gen.36 41.

Phaſga — Piſgah. *a hill, height, or prouiſion.* A mountaine. Num.21 20. and 23.14.

Pharam — Piram. *a wild aſſe of them, the crueltie of them, or the bull of the mother.* Ioſh.10.3.

Pharaton Pharathonite — Pirathon. *his breaking, or making bare:* or after the Syrian, *his reuengements.* A citie. Iudg.12.15. The citizen, called a Pirathonite. Iudges 12.13.

Phiſon — Piſhon. *the changing greatneſſe of the mouth, or an enlarging* a riuer. Gen 2.11. Ecclus.24.29.

Piſidia. *a pitch tree, or blacked with pitch.* a prouince of Aſia the leſſe. Acts 13.14 and 14.24.

Phaſpha — Piſpa. *the diminiſhing of the mouth, or a mouth diminiſhed.* 1.Chro.7.38.

Phithom — Pithom. *a mouth full of them, or a perfection of the mouth, or the perſwaſion of them* A citie. Exod.1.11.

Phithon — Pithon. *a mouth full of him, the perſwaſion of him, or a gift of the mouth.* 1.Chro.8.35. and 9.41.

Phochereth Aſebaim — ¶Pochereth Hazzebaim, *the baniſhing of the mouth of a Doe, or the cutting of the mouth of warfare.* a city. Ezra 2.57.

Phochereth Sabaim — Pocherethzebaim. *the baniſhing of the mouth of drunkards.* Nehe.7.59.

Pollux. Acts 28.11.

Pontius. *a hand, or of the ſea.* One ſurnamed Pilate, a gouernour of the Iewes, placed ouer them by the Romanes: vnder whom Chriſt ſuffered. Matth.27.2. Mar.15.1. Luke 23.1. Iohn 18.28.*

Pontus. *the ſea.* A countrey of Aſia. Actes 2.9. and 18.1.

Porcius Feſtus. *a feſtiuall calfe.* looke Feſtus.

Poſidonius. *giuing drinke.* 2.Mac.14.19.

Putiphar Phutiphar — Potiphar. in the African tongue, *a bull.* Syrian, Hebrew, & Chalde, *a fat bull, or the fructifying of fatneſſe.* Gen.37.36. and 39.1.

Phutiphar — Poti-pherah. Hebrew and Syri. *ſcattering abroad fatneſſe, or the making bare of fatneſſe, or reuengement of fatneſſe.* Gene.41.45,50.

Priſcilla. *ancient.* Rom.16.3. Acts 18.12.

Proſelytes. *ſtrangers.* looke in the ſecond Table.

¶Ptolemeus. *a furrow, or hanging vp waters, or an aſſemblie of waters.* Greeke, *warlike.* Eſter 11.1.

Phua Phuuah Puuah — ¶Puah, or Pua. *a mouth, a corner, or a buſh of haire.* The ſonne of Iſſachar. Gen.46.13. 1.Chro.7.1. alſo a midwife. Exod.1.14.

Publicanes. They which tooke to farme of the Romanes, the reuenues of the citie: Gentlemen, yet much diſdained of the Iewiſh common people. Matth.5.46. ſee more in the ſecond Table.

Publius. *common.* Acts 28.7.

Pudens. *ſhamefaſt.* 2.Tim.4.21.

Pul. *decay, or a beane.* King of Aſhur. 2.Kin.15.19 alſo a countrey. Iſa.66.19. — Phul

Punites. *beholding, or my face.* A familie deſcended of Pua. Num.26.23. — Phunites

Punon. *a precious ſtone, or beholding.* a place. Num.33.42,43. — Phunon

Pur & Purim. *lot, or lots.* looke Eſter 3.7. and 9.26. — Phur Phurim

Put. A countrey. Ezek.27.10. and 30.5. Mich.3.9. — Phut

Puthites. *deceiuing, a mouthful, or breadth.* a family deſcended of Shobal 1.Chro.2.53.

Putiel. *Africke of God.* Syri. and Hebr. *the fatneſſe of God.* Exod.6.25. — Phutiel

Puteoli. A citie of Italie, Acts 28.13.* — Phuteoli Puteolus

Q

Quadrin. *halfe a farthing.* Marke 12.42.

Quartus. *the fourth.* Rom.16 23.

Quintus Memmius. *the fift defiled,* a Romane Embaſſadour, 2 Mac.11.34.*

R

Raamah. *a breaking.* Gen.10.7.

Raamiah. *thunder of the Lord, or euil from the Lord, or a fellow, or ſhepheard from the Lord.* Nehe.7.7. — Raamias Raamia

Raameſes, looke Rameſes.

Rabbath, or Rabath. *much, great, a chiding, or a fighting againſt.* a citie of Iudah. Ioſh.13.25. and 15 60. Another of the Ammonites. 2.Sam.11.1. and 12.29. 1.Chro.20.1. Iere.49.2. Deut.3.11. — Rabba Rabath Rabbath

Ra[illegible]i. *maſter.* Matth.23.7. Iohn 1.38.

Rab-mag. *diſſoluing the multitude, or melting.* Iere.39.3,13.

Rabboni. *maſter.* Iohn 20.16.

Rab-ſaris. *maſter, or ſet ouer Eunuches.* 2.kin.18.17. Iere.39.3,13.

Rabſhakeh. *maſter, or ſet ouer the drinkers, the kiſſe of the maſter drinking much, or a great ſacke.* 2.kin.18,17 — Rabſaces

Raca. Mat.5.22. — Racha

Rachab, looke Rahab.

Rachal. *to whiſper, an apothecarie, or factor.* A citie. 1.Sam.30.39.

Raddai. *ruling, or comming downe.* 1.Chro.2.14. — Radai

Ragau. *a companion, or ſhepheard, his euill, or his breaking a ſunder.* a citie. Iudeth 1.5.

Raguel. *the ſhepheard of God, a friend of God, or the breaking a ſunder of God.* Tob 3.7.

Rahab. *proude, or ſtrong, or broad, or enlarged, or a ſtreete.* Ioſh.2.1. Mat 1.5. Heb.11.31. Iam.2.25. — Rachab

Raham. *mercy, or compaſſion:* or after the Syrian, *a friend.* 2.Chro.2.44.

Rahel. *a ſheepe.* Daughter of Laban. Gen.29.10. She keepeth her fathers ſheepe. Ge.29.9. She meeteth with Iaakob. Gen.29.11,12. She was beautifull and well fauoured. Gen.25.17. Iaakob ſerueth twiſe ſeuen yeeres for her. Gen.29.18, to 31. Being barren ſhe giueth her maide to Iaakob. Gen.30.3. She deſireth children of Iaakob. Gen 30.1. God maketh her fruitfull. Gene.30.22. She hideth away her fathers idoles. Gen.31.19,34,35. She dieth at Beniamins birth. Gen.35.16, to 20. Her children. Gene.46.19. The people at Boaz marriage, pray God to make Ruth as fruitfull as Rahel and Leah. Ruth 4.11. Rahel weeping for her children, would not be comforted, &c. Matth 2.18. Ier.31.15. — Rachel

Rakkath. *emptineſſe, ſpittle, or time.* a citie. Ioſhua 19.35. — Raccath Reccath

Raken. *voide, vaine, or diuers pictures* 1.Chr.7.16. — Recem

Ram. *high, or caſting away.* Ruth 4.19. 1.Chro.2.9. Luke 3.33. Alſo a mans name. Iob 32.2. — Aram

Ramah. *high, or caſt away.* a city. Ioſh.19.36. Mat.2.18. 1.King.15.17. — Rama

Ramath. *idem.* A citie. Ioſh.19.8. — Ramathe

Ramatha — Ramathe. *idem.* a citie. 1.Mac.11.34.

Ramathite. *loftie, exalted*, or *caſt away.* a citizen of Ramath. 1.Chro.27.27.

Ramathaim Zophim. a citie. 1.Sam.1.1.

Ramath-lehi. a place. Iudges 15.17.

Raamſes, Rameſſe, Rameſſes — Rameſes. *thunder; a bitting in the teeth of a moth, blotting out euill*, or *broken in ſunder of a moth.* a city. Gen.47.11. Exod.1.11. Iudeth 1.9.

Remeia — Ramiah. *exaltation of the Lord.* Ezra 10.25.

Ramoth. *ſeeing*, or *beholding death.* a citie. Deut.4.43. Ioſh.13.26. and 20.8. 1.King.4.13. and 22.4.

Raphah — Rapha. *releaſe*, or *medicine, phiſicke*, or *medicine*, or *a recreating*, or *a Giant.* 1.Chro.8.2, 3, 7.

Raphael. *the phiſicke of God.* An angel. Tob 3.17.

Raphu, as Rapha. Num.13.10.

Razias — Razis. *the ſecret of the Lord*, or *the myſterie of the Lord.* 1.Mac.1.37.*

Reaia. Raga — ¶Reaiah. *the viſion of the Lord.* 1.Chr.4.2. and 5.5.

Rebe — Reba. *the fourth*, or *lying by.* Num.31.8. Ioſh.13.21.

Rebekah, looke Ribkah.

Rehab — Rechab. *a rider*, or *riding*, or *a cart drawẽ with foure horſes.* Father of Ionadab. 2.King.10.15. Iere.35.2. 1.Chro.2.55. alſo the ſonne of Rimmon. 2.Sam.4.2.

Rahelaia — Reelaiah. *a ſhepheard to the Lord*, or *a companion to the Lord himſelfe.* Ezra 2.2.

Regom — Regem. *ſtoning, ſtoned*, or *purple.* 1.Chro.2.47.

Regom-melech — Regem-melech. *ſtoning the king, a counſellour of the king*, or *the purple of the counſellour.* Zech.7.2.

Rei. *a companion, a ſhepheard, euill*, or *my breaking aſunder.* 1.King.1.8.

Rehoboam, Roboam — Rehabeam. *dilating the people, the breadth of the people*, or *a fauour*, or *fauouring with the people.* Salomõs ſonne, who ſucceeded him. 1.kin.11.43. Mat.1.7. 1.chr.3.10. Following the counſell of yong men, rather then of graue counſellours, he is depriued of the kingdome of Iſrael. 1.king.12.13. to 21. 2.Chro.10.14, 16. He reigneth ouer Iudah and Beniamin. 1.kings 12.21. He is forbidden by the Prophet to wage battell with Ieroboam. 1.king.12.22. and 2.Chron.11.2. He buildeth cities. 2.Chron.11.5. His wiues and children. 2.Chron.11.21. Forſaking the Lord, he is puniſhed by Shiſhak, and dieth. 2.Chron.12.1.* He is diſpraiſed. Ecclus 47.23.

Rehabia, Rohobia — Rehabiah. *the breadth of the Lord*, or *the ſtreete of the Lord.* 1.Chro.23.17. and 24.21. and 26.25.

Rohob — Rehob. *breadth*, or *dilating*, or *a ſtreete.* a city. Num.13.22. Ioſh.19.28.30.

Rehoboth. *breadth*, or *roumth*, or *largenes*, or *ſtreets.* a citie. Gen.10.11. alſo a well. Gen.26.22.

Reum — Rehum. *pitifull*, or *pitied*, or *godly*, or after the Syrian, *a friend.* Ezra 2.2. and 4.8.

Recem, Rechem — Rekem. *voide, vaine*, or *diuer pictures.* Num.31.8. Ioſh.13.21.

Romelia — Remaliah. *the exaltation, the greatneſſe of the Lord*, or *caſt away from the Lord.* 2.King.15.27.

Rameth — Remeth. *highly*, or *caſt away.* a citie. Ioſh.19.21.

Remmon. *a pomegranate apple*, or *high.* a city. Ioſh.19.7.13.

Remphan. *prepared*, or *ſet in aray.* an idole. Ac.7.43.

Kemuel, Camuel — Remuel. *God hath riſen vp*, or *raiſed vp*, or *God hath eſtabliſhed him.* 1.Chron.27.17.

Raphael — Rephael. *the phiſicke*, or *medicine of God.* 1.Chron.26.7.

Raphaia, Rephaia — Rephaiah. *the phiſicke*, or *medicine of the Lord*, or *the recreating of the Lord.* 1.Chro.3.21. and 7.2.

Raphah — Rephah. *the releaſing of the ſnare.* 1.Chro.7.25.

Raphaims — Rephaims. *Giants, phiſicions*, or *reſeruers*, or *releaſed.* A people of Moab. Gen.14.5. & 15.20. 2.Sam.23.13.

Raphidim — Rephidim. *bending things*, or *litter, ſlaked, hands*, or *the medicine of the hands.* a place or manſion. Exo.17.1. Numb.33.14.

Reſa. *affection*, or *a meeting*, or *a head.* Luke 3.27. — Rheſa

Reſen. *a bridle.* a citie. Gen.10.12.

Reu. *his ſhepheard, a companion, a friend*, or *euill*, or *a breaking aſunder.* Gen.11.18. 1.Chron.1.25. called Ragau. Luke 3.35. — Rehu

Reuben. *ſeeing his ſonne, the viſion of his ſonne*, or *the ſonne of viſion.* So named becauſe the Lord did ſee his mothers affliction. Iaakobs ſonne by Leah. Gen.29.32. of him came the Reubenites. Num.26.7. He lieth with his fathers concubine. Gen.35.22. He deuiſeth how to rid Ioſeph out of his brethrens hand. Ge.37.21. He chargeth them with the death of Ioſeph. Gen.42.22. He is depriued of his dignitie, and why. Gen.49.4. He is bleſſed. Deut.33.6. his genealogie. Gen.46.9. Exod.6.14. 1.Chron.5.1. His tribe, with others, are ſent to their poſſeſſions. Ioſh.22.1. They ouercome the Hagarims. 1.Chro.5.10. For their idolatrie they are puniſhed by the Aſſyrians. 2.Kings 10.33. 1.Chro.5.26. — Ruben

Reuel. *a ſhepheard of God, the friend of God*, or *the breaking aſunder of God.* Moſes father in law. Exod.2.18. Alſo Eſaus ſonne. Gen.36.4. 1.Chro.1.35. — Raguel, Rahuel

Reumah. *high*, or *eleuated.* Gen.22.24. — Roma

Rezeph. *a pauemẽt, a ſtretching out, a burning coale*, or *a fierie ſtone.* a citie. 2.King.19.12. Iſa.37.12. — Reſeph

Rezin. *affection, a runner*, or *poſtmeſſenger.* 2.kings 15.37. Ezra 2.48. — Raſin, Razin

Rezon. *ſmal, leane, ſecret*, or *a ſecretarie*, or *a prince.* 1.Kings 11.23. — Razon

¶Rhegium. *a breaking.* a citie. Acts 28.13.

Rheſa. looke Reſa.

Rhode. *a Roſe.* Acts 12.13.

Rhodes. *idem.* An Iſle. Act.21.1. 1.Mac.15.23. — Rodus

Rhodocus. *a chariot of the colour of roſes.* 2.Macc.13.21. — Rhodocus

¶Ribai. *ſtriſe*, or *increaſed*, or *chiding, multiplying.* 1.Chro.11.31. 2.Sam.23.29.

Ribkah, or Ribka. *fed*, or *blunt, contention*, or *cõtention hindred.* Daughter of Bethuel. Gene.22.23. A faire damſell. Gen.24.16. Giuen in marriage to Izhak. Gen.24.57.* Being barren, Izhak prayeth for her, and obteineth his petition. Gene.25.20, 21.* By ſubtiltie ſhee cauſeth Iaakob to preuent Eſau of the bleſſing. Gen.27.9, to 30. She ſendeth Iaakob to Laban, and why. Gen.27.42.* Rebekah was with child by one, euen by our father Izhak. Rom.9.10. — Rebekah, Rebecca

Riblah. *a ſkolding*, or *greatnes to him*, or *chiding confirmed*, or *chiding flowing downeward.* a citie of Syria. Num.34.11. 2.King.23.33. — Reblatha, Ribla

Rimmon. *a pomegranate apple*, or *exalted.* A citie. Ioſh.15.32. alſo a place. Num.33.19. — Rimon, Remmon

Rinnah. *a ſong*, or *reioycing.* 1.Chro.4.20. — Rimna

Riphath. *medicine*, or *releaſe.* Gen.10.3. — Ripath

Riſſah. *a ſprinkling vpõ*, or *the dropping of an houſe.* A place. Num.33.21. — Riſſa, Reſſa

Rithma. *a Iuniper tree, a ſound*, or *a noyſe.* A place. Num.33.18. — Rithmah, Rethma

Rizia, as Rezin. 1.Chro.7.39. — Rezia. Reſia

Rizpah, or Riſpha. *ſtretched out.* 2.Sa.3.7. & 21.10. — Raſpha, Reſpha

¶Roboam, looke Rehabeam.

Rogel. *a foot*, or *footman*, or *ſearching out*, or *a ſearcher out*, or *an accuſer*: or after the Syrian, *cuſtome.* a fountaine, or well. Ioſ.15.7. 2.Sam.17.27. 1.kin.1.9 — Regelim

Rogelim. *idem.* a citie. 2.Sam.19.31. — Roglim

Rohgah. *filled, drunken with talke*, or *filled with ſeparation.* 1.Chro.7.34. — Rohga, Roaga

Romamti-ezer, or Romemthi-ezer. *exalting aide*, or *I haue exalted my palace.* 1.Chro.25.4. — Romanthi-ezer, Romenthi-ezer

Rome. *preuailing, mightie*, or *ſtrong*, or *exalted*, or *high.* A citie, looke Roma and Romanes in the ſecond Table. — Roma

Rophaiah.

Raphaia

Rophaiah. *the phiſicke, or medicine, or recreation of the Lord.* 1.Chr.4.42.

Ros

Roſh. *a head, or top, or the beginning.* Gen.46.21.

Ruben, looke Reuben.

Ruphus

Rufus, *Red.* Mens names. Mar.15.21. Rom.16.13.

Ruma

Rumah. *high, exalted, or caſt away* A city. 2.Ki.23.36

Ruth. *watered, filled, or made drunken.* Wife of Mahlon. Ruth 1.4. She findeth fauour in the eyes of Boaz. Ruth 2.10.* & 3.1.* is married to him. Ruth 4.1, to 13. beareth him a ſonne named Obed. Ruth 4.13.* 1.Chr.2.12 Mat.1.5.

S

Saba, looke Sheba.

Sabbat

Sabbath. *reſt.* looke in the ſecond Table.

Sabdi. *a dowrie, hauing a dowrie, or flowing with abundance* 1.Chr.8.19. and 27.27.

Sabees

Sabeans. *leading into captiuitie, or goings about, or drunken men, old men.* A people, Iſa.45.14. called Shabeans. Iob 1.15.

Sabbetha
Sabbatha

Sabtah. *a going about, or compaſſe.* Syrian, *olde age.* Gen.10.7.

Sabthah
Sabathacha
Sabtheca

Sabteca, or Sabtecha. *the cauſe of ſmiting.* Syr. and Hebr. *the ſmiting of old age.* Gen.10.7. & 1.Chr 1.9.

Sachar

Secar. *wares, a price, or drunkenneſſe.* 1.Chr.11.35. and 26.4.

Sadoc, *iuſt, or iuſtified.* 1.Eſd.8.2.2.Eſd.1.1. looke Zadoc.

Sadduces, *iuſt men, or iuſtified.* after the Syrian. *cut, or ſchiſmes.* A ſect among the Iewes, which denied the reſurrection. Matth.3.7. Acts 23.8. looke the ſecond Table.

Sale

Sela. Luke 3.35. looke Shelah,

Salamine
Salamina

Salamis. *moued, or broken in piece, or flitting.* An Iſle of Cyprus. Acts 13.5.

Salathiel. 2.Eſd.5.16. Luk.3.27. looke Shealthiel.

Salecha
Salchah
Salcha

Salcah, or Salchah. *thy basket, or thy lifting vp.* A citie. Ioſh.12.5. and 13.11. Deut.3.10. 1.Chro.5.11.

Salem. Iudeth 4.4. Heb 7.1. looke Shalem,

Salim. Iohn 3.23. looke Shalim.

Sellai
Selui

Sallai. *an exaltation, or treading vnder foote.* Syr. *a basket* Nehe.11.8. and 12.20.

Sallu Sellu

Sallu *idem.* 1.Chr.9.7.

Salma. *peace, perfection, retribution, or a garment.* 1.Chr.2.11, 51, 54.

Salmah

Salmanaſar. 2.Eſd.13.40. looke Shalmanezer.

Salmon. *a peacemaker, perfect, or giuing againe.* Ruth 4.20. Luke 3.32.

Salmone. *a flowing, a commotion, or a breking in pieces.* A high hill in Candie, bowing to the Seawarde. Acts 27.7.

Salom, as Salem Baruch 1.7.

Salomon, looke Shelomoh. 2.Sam.5.14.

Salu, as Sallai. Num 25.14.

Samaias, as Shemaiah. Tob.9.12.

Samaria. *a keeping, an adamãt ſtone, a brier, a thorne, or the dregs thereof.* A countrey, and citie of Syria, betweene Iudea, and middle Galile. 1.King.13.32. Iſa.7.9. and 10.11.

Samaritanes. *keepers, marueilous hard, thorny places, or dregs.* Citizens or inhabitants of Samaria. Matt.10.5. Samaria, the head citie of the ten tribes of Iſrael builded. 1.King.16.24. Beſieged of the King of Aram. 1.King.20.1. 2.Kings 6.24. Wonne by the King of Aſhur, and the people caried away. 2.King.17.5.* Againſt Samaria is propheſied. Iſa.8.4. and 9.9. Ezek.23.2.* Hoſea 8.1.* and 13.1.* and 14.1. Amos 3.9. and 4.1. Micah.1.1.* They would not receiue the word of God. Luke 9.52.53. But afterward did, at Philips preaching. Actes 8.2, 5, to 14. Simon Magus bewitched them. Actes 8.9. The Samaritanes compaſſion on the wounded man. Luke 10. to 33. By the hiſtory of them, the Gentiles calling is deſcribed. Iohn 4.5, to 43. The Iewes abhorred them. Iohn 8.48. and medled not with them. Iohn 4.9.

Semegarnabu

Samgar-nebo. *pepper of a ſtranger propheſying, or pepper of a ſtriuer ſpeaking.* Iere.39.3.

Samos. *full of grauell.* An iſle in the Aegean Sea. Acts 20.15.

Samothracia. *full of grauel, or rough.* An iſle in the boſome of Pacuſia, or the kingdome of Thracia, ſo called becauſe the Samians and Thracians inhabited there. Acts 16.11.

Sampſon

Samſon, looke Shimſhon. The Sonne of Manoah, Iudg.13.2.* Hee marrieth a daughter of the Philiſtim. Iudg.14.2.* Hee is deceiued by Delilah. Iudg.15.4.* Hee gouerned Iſrael 20. yeeres. Iudg.15.20. He is commended. Heb.11.32.

Samuel, looke Shemuel. Sonne of Elkanah 1.Sam.1.20. offered to God, by his mother. 1.Sam.1.22.* Fauoured of God and men. 1.Samu.2.26. God calleth him thriſe, reuealeth to him his will, & maketh him his Prophet. 1.Sam.3.4.* He iudgeth Iſrael in Mizpeh. 1.Sam.7.5. His diligence deſcribed. 1.Sam.7.16. Being old, he maketh his ſonnes Iudges ouer Iſrael. 1.Samu.8.1. God commandeth him to anoint Saul. 1.Sam.9.15, 16. which he doeth. 1.Sam.10.1. He declareth his innocencie to his people. 1.Sam.12.2, 3. He reproueth them of their ingratitude. 1.Sam.12.7.* And Saul for neglecting Gods commandement. 1.Sam.15.17, to 24. He prayeth and mourneth for him. 1.Sam.15.11, 35. He heweth Agag in pieces. 1.Sam.15.33. God ſendeth him to anoint Dauid king, which he feared to doe. 1.Sam.16.1, 2. All his dayes ẏ Philiſtims were brought vnder. 1.Sam.7.13. He dieth, and is bewailed. 1.Sam.25.1. One in the likeneſſe of Samuel raiſed by a witch. 1.Sam.28.8.* He is praiſed. Ecclus.46.13.* Heb.11.32.

Sanaballat

Sanballat. *a bramble hid in ſecret: or* after the Syrian and Hebrewe, *an enemie hid in ſecret.* Nehe.2.10. and 13.28.

Senacherib
Sannacherib

Sancherib. *the bramble of deſtruction, or the bramble of a ſword,* Syrian & Heb. *the ſword, or deſtruction of the enemie.* King of Aſhur, who threatned Hezekiah & blaſphemed God. 2.King.18.13.* Iſa.36.4.* 2.Chr.32.1.* The Angel deſtroyeth his armie, & he is ſlaine by his owne children. 2.King.19.35.* and 2.Chr.32.21. Iſa 36.36.* Ecclus 48.18, to 23.

Senſenna

Sanſannah. *a bough, or a bramble of a bramble.* Syria & Hebrew, *a bramble of the enemy.* A citie. Ioſh.15.31.

Sippai

Saph *a baſen to waſh ones feete in, a ſtanding cup, a cup of gold, a threſhold, a poſt, an end, a bulruſh, or the ſea.* 2.Sam.21.18. and 1.Chr 20.4.

Saphir. A precious ſtone. Exo.24.10. & Reue.21.19.

Sapphira *declaring, or numbring:* or after the Syrian, *feare* Acts 5.1.

Sara
Saraba
Sarai

Sarah, *a lady, or dame, or princeſſe,* meaning of many. Daughter of Aſher. Num.26.46. Alſo Abrahams wife, why her name was changed. Gen.17.15. God promiſeth her a child, being old. Gen.17.19. and 18.10 and ſhe had one accordingly. Gene.21.1, to 8. Shee would not haue Iſhmael heire with her ſonne Izhak. Gen.21.10. ſhe dieth, and is bewailed of Abraham. Gen.23.2.* Her faith. Heb.11.11. ſhee is the free woman. Gal.4.22. ſhe calleth her huſband Sir, or Lord. Gen.18.12. 1.Pet.3.6.

Sarai. *my dame, or miſtreſſe.* The name of Abrahams wife before it was changed. Gen.11.29. ſhee is taken into Pharaohs court for her beautie, and after deliuered againe. Gen.12.15.* ſhee gaue Hagar to her huſband by whom he had Iſhmael. Gen.16.1.*

Saraph. 1.Chron.4.22.

Sardis

Sardi. *the prince of pleaſantneſſe, the ſong of ioy, that which remaineth*: or after the Syrian, *a diars ſut*. A citie. Reue. 1.11.

Sardites

Sardites. *the taking away of diſſention*. Syri. *a dyars ſut*. A kinred deſcended of Sered. Num. 26.26.

Sardius. a precious ſtone. Reue. 21.20.

Sardonix. a precious ſtone. Reue. 21.20.

Sarepta. Luke 4.26. looke Zarephath.

Sargon *taking away defence, or garden*: after the Syrian, *a net*. Iſa. 20.1.

Sarid *left, or remaining, or the hand of a prince, or a ſong of the hand*. A citie. Ioſh. 19.10.

Saron. *the plaine field of him, or his ſong*. A fertil region, betweene mount Tabor & the riuer Tiber, ſtretching forth from Ceſarea vnto Ioppa, as Ierom witneſſeth. Acts 9.35.

Sara

Sara, as Sarah. Daughter of Raguel. Tob. 3.7.* giuen in mariage to yong Tobias. Tob. 7.13.* to whom her parents declare ỹ duety of a good wife. Tob. 10.12

Sarſachim

Sarſechim. *a ſetting before of couerings*. One of Nebuchad-nezzars princes. Ier. 39.3.

Sarug
Serug

Saruch. *palme trees, a twig cut off from a tree, or a bough*. Luke 3.35. Gen. 11.20.

Sathan

Satan. *contrary, or an aduerſary, or enemie*. Iob 1.6. Mat. 4.10. Mar. 8.33. looke in the ſecond Table.

Sathrabuzanes

Sathrabouzanes. 1. Eſd. 6.3.

Satyrs. Monſters hauing the head of a man, and the body of a goate: called Gods of the woods. Iſa. 13.21. ſome tranſlate them *Apes*.

Shaul

Saul, as Shaal. The ſonne of Kiſh 1. Sam. 9.2. The firſt king of Iſrael. 1. Sam. 10.1.* & 11.5.* Hee commandeth to put Dauid to death. 1. Sam. 19.1.* Hee chargeth his ſeruants of conſpiring againſt him. 1. Sa. 22.7,8.* he goeth to Keilah to fight with Dauid. 1. Sam. 23.8. Purſuing Dauid he was inuaded of the Philiſtims. 1. Sam. 23.27,28. purſuing Dauid, he is deliuered into his hãds. 1. Sa. 24.2.* & 26.2.* Hauing driuen all ſorcerers out of the land, he ſeeketh counſell at a witch. 1. Sam. 28.3.* He ſlayeth himſelfe. 1. Sa. 31.4. His head caried into the land of the Philiſtims. 1. Sam. 31.9. Dauid mourneth for him. 2. Sam. 1.4.* Why he died. 1. Chr. 10.13. The men of Iabeſh Gilead bury his bones, and faſt ſeuen dayes. 1. Sam. 31.13. which is commended by Dauid. 2. Sam. 2.5. His houſe waxeth weaker, and Dauids ſtronger. 2. Sam. 3.1. God tooke away his mercie from him. 2. Sam. 7.15. Seuen of his ſonnes hanged, and why. 2. Sam. 21.1, to 11. Dauid burieth his and Ionathans bones. 2. Sam. 21.13,14. Saul is mentioned. Acts 13.21.

Alſo the name of Paul Acts 7.58. looke Paul.

Sauſa
Suſa

Sauſha. *reioycing, or the lifting up of vanitie*. 1. Chr. 18.16.

¶ Sceua. *ſet in order, or prepared*. Acts 19.14.

Scribe. *a writer*. Mat. 4.20. looke in the 2. Table.

Scythians. *tanners, or coblers*. A people. Coloſſ. 3.11. Iudeth 3.13.

Scythopolis. *a citie of tanners, or coblers*. This citie is 600. furlongs from Ieruſalem. 2. Macc. 12.29. the citizens Scythopolitans. 1. Mac. 12.30.

Saba

¶ Seba, as Sheba. Gen. 10.7. called alſo Siba. 1. Chr. 1.9. Alſo a countrey. Pſalm. 72.10. Iſa 43.3. looke Sheba.

Sacacah
Sachacha

Secacah. *a litle ſhadow, a couering, a defence, anointing*. Syrian, *a beholding*. A citie. Ioſh. 15.61.

Socho

Sechu. *a defence, a bough, or ſaying nothing*. A citie. 2 Sam. 19.22.

Secundus. *the ſecond*. Acts 20.4.

Sedecias. Baruch 1.1. looke Zedekiah, and Zidkiah.

Sede-ſophim. *a field where men may ſee farre off*. a place. Num. 23.14.

Segub. *made ſtrong, or exalted*. 1. King. 16.34.

Seim. *meaſures*. Gen. 18.7.

Seir *briſtled, hairie, a kid, or a deuill, or tempeſt*. A hill. Gen. 14.6. a countrey. Gen. 32.3. & a mans name. Gen. 36.20. 1. Chr. 1.38.

Seirath. *idem*. a place. Iudg. 3.26.

Sela. *a rocke*. a citie. 2. King. 14.7.

Selah. *idem*. a citie. Iudg. 1.36.

Selah. Pſal. 3.2.

Sela-hammahlekoth. 1. Sam. 23.28.

Saled

Seled. *affliction*: or after the Syrian, *a warming, or roſting*. 1. Chr. 2.30.

Celeucia

Seleucia. *troubled, broken in pieces, or flowing ouer*. a citie builded by Seleucus Nicanor. 1. Maccab. 11.8. through which Paul wandred. Acts 13.4.

Seleuchus

Seleucus. *idem*. 1. Mac. 7.1. 2. Mac. 3.3.

Sem, looke Shem.

Samachia
Samachias

Semachiah. *cleauing, or ioyning vnto the Lord*. 1. Chr. 26.7.

Semei. *hearing, or obeying*. Luk. 3.26.

Senaa
Aſna

Senaah. *a bramble, or enemie*. A citie. Ezra 2.35. Nehe. 3.3.

Senes

Seneh. *idem*. a rocke 1. Sam 14.4.

Sanir
Shenir

Senir. *a ſleeping candle, or the proſpering of a candle, or proſpering of a teacher, or a changing*. a hill. 1. Chr. 5.23. called Hermon, Shirion, and Shenir. Deut. 3.8,9.

Sennacherib, looke Sancherib.

Senua

Senuah, as Senaah Nehe. 11.9.

Sehorim

Seorim. *gates, eſtimations, haires of the head, tempeſts, deuils, hairie, or goates*. 1. Chr. 24.8.

Sephar. *a booke, a ſcribe, a declaring, a number*. Syri. *a hauen*. a mount of India. Gen. 10.30.

Boſphorus

Sepharad *a booke deſcending, or ruling, the end of rule, or the perfection of going down*: a country thought to be Spaine. Obad. 1.20.

Sepharuaim. *bookes, ſcribes, declarings, numbers*: Heb. and Syr. *a hauen of the ſea*. A citie. 2. Kin. 17.24.

Sepharuites

Sepharuims *idẽ*. Citizens of Sepharuaim, who burnt their children in fire to their idoles. 2. Kin. 17.31.

Sara

Serah *ſauoring, or the miſtriſſe of ſauour, or the ſong of ſauour*. Gen. 46.17.

Saraiah
Saraias

Seraiah. *my prince of the Lorde, or the ſong of the Lord*. 2. Sam. 8.17.

Seraphims. *burning, or fierie*. Certaine Angels. Iſa. 6.2.

Sared

Sered. after the Syrian, *a diars ſut*. Gen. 46.14.

Sergius. *a net*. a prudent man ſurnamed Paulus. Acts 13.7.

Sarug

Serug, looke Sherug.

Seſac, or Seſhach, looke Shiſhach.

Seth, looke Sheth. Ecclus. 49.16. Luk. 3.38.

Sathur

Sethur. *hid, or deſtroying*. Num. 13.14.

Saelat in
Selebin

¶ Shaalabbin. *the vnderſtanding, or ſonne of a foxe, or the vnderſtanding of one looking backe*. a citie. Ioſ. 19.42.

Salabim
Salebim

Shaalbim. *looking back on the hearts, a fiſh in the ſea, or a foxe in the ſea* a place. Iudg. 1.35. 1. king. 4.9.

Saalbim
Saalbonite
Salabonite

Shaalbonite. *the ſonne, or building of a foxe, or the building, or path of vnderſtanding*. 2. Sam. 23.32. 1. Chron. 11.33.

Shea Saul

Shaal, or Saul. *asked, lent, a graue, or hell*, looke Saul, and Ezra 10.29.

Saaph

Shaaph *flying, or thinking*. 1. Chr. 2.47,49.

Saaraim
Saraim

Shaaraim, as Seorim. a citie. 1. Chr. 4.31.

Saaſgaz
Suſagaz

Shaaſhgaz. *which maketh a paſſing ouer, regarding, paſſing ouer, or preſſing a fleece of wool*. Eſter 2.14.

Sebethai
Sabathai

Shabbethai. *my reſt*. Nehem. 8.7. and 11.16. 1. Eſd. 9.14.

Shabeans, looke Sabeans.

Sachia
Sechia

Shachia. looke Shiciah.

Sachar
Sacar

Shachir. *wages*. 1. Chr. 11.35.

Sidrach

Shadrach. *a little tender dugge, a fine field*: or after

the Syrian, *thy ſending.* Dan.1.7.
Shageth Shage. *ignorant, comprehending,* or *touching ſoftly.*
Sage Syri. *much,* or *multiplying.* 1.Chro.11.34.
Saharaim Shaharaim. *black, troublous,* or *going early.* 1.chr.8.8.
Sahazimah Shahazimath. a citie. Ioſh.19.22.
Salem Shalem. *peace.* a citie. Gen.14.18. Pſal.76.2. Heb.
7.1,2.
Salim Shalim. *foxes, fiſts,* or *pathwayes.* a land. 1.Sam.9.4
Saliſa Shaliſhah. *three,* or *principall.* a land. 1.Sam.9.4.
Sallecheth Shallecheth. 1.Chro.26.16.
Sellum Shallum. *peaceable,* or *a peacemaker,* or *perfect,* or
Sallum *giuing againe.* 2.Kings 15.10. and 22.14.
Salmai Shalmai. *my garment.* Nehe.7.48.
Salmanaſar Shalmaneſer. *peace, bound, retribution, taken away,*
or *going backe now.* 2.Kings 17.3.
Salmon Shalman. *peaceable.* Hoſe.10.14.
Shalmah Shalmon, *idem* Boaz father. Ruth 4.21. Mat.1.5.
Shalma called Salma. 1.Chro 2.11.
Sama Shama. *hearing,* or *obeying.* 1.Chro.11.44.
Samarias Shamariah. *the keeping, hardneſſe,* or *throne of the*
Semariah *Lord.* Ezra 10.32.
Samhur Shamhuth. *deſolation, perdition, aſtoniedneſſe, iniqui-*
Samaoth *tie there, the name of iniquitie,* or *deſtroying iniquitie.*
1 Chro.27.8.
Samed Shamed. *deſtroying,* or *wearing out.* 1.Chro.8.12.
Samad Shamer. *a keeper, hardneſſe, a throne,* or *dregges.* 1.
Semer Chro.7.34.
Somer Shamgar. *deſolation of the ſtranger, named a ſtran-*
Samgar *ger, there a ſtranger,* or *ſtriuing,* or *conſidering with a*
mans ſelfe of a name. A iudge in Iſrael. Iudg.3.31.
Samir Shamir, as Shamar. a citie. Ioſh.15.48. Iudg.10.1.
Alſo the ſonne of Michah. 1.Chro.24.24.
Shammah Shamma. *deſolation, perdition, deſtruction,* or *aſto-*
Samma *niedneſſe there.* 1.Chro.7.37.
Samma Shammah. *idem.* Gene.36.13. Alſo the ſonne of I-
Semma ſhai. 1.Sam.16.9.
Sammai Shammai. *my name, my deſolations,* or *perditions,* or
Semei *the heauens.* 1.Chro.2.28,44.
Sammoth Shammoth. *names, deſolations,* or *perditions.* 1.Chro.
11.27.
Sammua Shammua. *hearing,* or *obeying* Num.13.5.
Samſerai Shamſherai. *the name of a conquerour,* or *there a ſin-*
Samſari *ger,* or *conquerour.* 1.Chro 8.26.
Sapham Shaphan. *a conie,* or *one hid, a lip,* or *laide vp,* or *the*
Saphan *bankes,* or *breaking of things.* 2.King.22.3. and 25.22.
1.Chro.5.12.
Saphat Shaphat. *a iudge,* or *iudging.* 1.Chro.3.22. and 5.12.
and 27.29.
Saphir Shaphir. a citie. Micah.1.11.
Sarai Sharai. *my lord,* or *prince,* or *my ſong.* Ezra 10.40.
Sarar Sharar. *the nauill, thought, ſinging,* or *the Lord.* 2.
Sam.23.33.
Sareſar Sharezer. *a treaſurer,* or *he that ſeeth the narrowe*
Saraſar *ſtreights,* or *the treaſure of one ſinging.* 2.King.19.37
Sarazer Iſa.37.38.
Saron Sharon. *a plaine field,* or *his ſong.* a city. 1.Chr.5.16.
Saſai Shaſhai. *ſixe, reioycing, mercie, ſilke, flaxe,* or *linnen.*
Siſai Ezra 10.43.
Saſac Shaſhak. *a ſacke of flaxe, the ſixt ſacke, the kiſſe,* or
Seſac *cup of ioy.* 1.Chro.8.14,24.
Saue-caria- Shaueh Kirithaim. *the plaine of Kiriathaim.* a place
thaim or valley. Gen.14.5,17.
Saul Shaul, as Shaal. Mens names. Gen.36.37. & 46.10
1.Chro.4.14. and 6.24. looke Saul.
Saal Sheal. *idem.* Ezra.10.29.
Shealtiel Shealthiel. *asked,* or *lent of God.* 1.Chro.3.17. Hag.
Salathiel 1.1. Matth.1.12.
Shear-iaſhub. Iſa.7.3.
Sheariah. *the gate of the Lord.* 1.Chro.8.38.
Saba Sheba. *captiuitie,* or *compaſſing about:* or after the
Shaba Syri. *an old man.* Gen.10.7. Alſo a countrey. Iſa.43.3
and 60.9. 1.king.10.1. Mat.12.42. Pſal.72.10. of the
people. looke Shabeans, and Ioel 3.8.
Shebat. *a ſcepter,* or *rod.* Zech.1.7. Sebah
Shebaniah. *the Lord turning,* or *taking captiue,* or *the* Sebaniah
vnderſtāding, or *building of the Lord* Ne.9.4. & 12.14 Sabaniah
Shebam. *compaſſing about.* after the Syrian, *olde* Sebania
men. Num.32.3. Sabam
Shebarim. *breakings, hopes,* or *lookings for.* a place. Sebarim
Ioſh.7.5.
Sheber. *a breaking,* or *hope.* 1.Chro.2.48. Seber
Shebna and Shenab. *ſit downe now, knit together* Sobna
now, or *taking captiue now,* or *building,* or *which vn-* Sebna
derſtandeth. Iſa 22.15. 2.Kings 18.18.
Shebuel. *the turning the captiuitie,* or *the ſeate of* Sebuel
God. 1.Chro.23.16.
Shechaniah. *the habitation of the Lord.* 1.Chr.3.22. Shecaniah
and 15.24. Sechania
Shechem. *a part,* or *portion,* or *a ſhoulder.* a citie. Ge. Sychem
12.6. Iudg.9.1.* 1.king.12.25. called Sychar. Iohn
4.5. Alſo he that rauiſhed Dinah. Gen.34.2.*
Shedeur *a field of light,* or *fire,* or *the light of the Al-* Sedeur
mightie Num.1.5.
Shegub. *exalted.* 1.Kings 16.34. Segub
Shechariah. *the mourning of the Lord,* or *the black-* Seharia
neſſe of the Lord. 1.Chro.8.26. Sohoria
Sheia *vanitie, a lifting vp,* or *a tumult.* 2.Sa 20.25 Seua
Sheir. *rough,* or *hairie.* Gen.36.20. Siua
Shekel. A kind of weight. Gen.23.15. Exod.21.32. Seir
Ezek.45.12. Sicle
Shelah. *ſending,* or *ſpoyling.* Gen.10.24. and 11.12. Selah Sala
Luke 3.35. Selah Sela
Shelah. *diſſoluing.* Gen.38.5. Selam
Shelam. A riuer. Ezra 4.17. Selanites
Shelanites. *diſſoluing.* A familie deſcended of She-
lah. Num.36.20.
Shelemiah. *the peace, perfection,* or *retribution of* Salmiah
the Lord. 1.Chro.26.14. Ezra 10.39. Selemia
Sheleph. *drawing out.* Gen.10.26. Saleph
Sheleſh. *a captaine,* or *a prince.* 1.Chro.7.35. Seles
Shelomi. *peaceable, perfect,* or *giuing againe.* Num. Salomi
34.27.
Shelomith. *idem.* Mens names. 1.Chron.23.9,18. Selomith
and 26.25. Alſo a womans name. Leuit.24.11. Salumith
Shelomoh. *peaceable,* looke Salomon. Salomon
Shelomoth *peacemaking, perfectnes,* or *retribution.* Selomoth
1.Chro.24.22. Salemoth
Shelumiel, as Shelemiah. a head of the tribe of Si- Selumiel
meon. Num.1.6. Salamiel
Shem. *a name, renowmed, report,* or *put.* Noahs ſon. Sem.
Gene.5.32. Luke 3.36. He is bleſſed. Gen.9.26. His
poſteritie. Gen.10.21.* and 11.10,11. 1.chr.1.17. He
is thought to be Melchizedek, looke Melchizedek.
Shema. *hearing,* or *obeying.* 1.Chr.2.43. Alſo a citie. Sama.
Ioſh.15.26.
Shemaah. *idem.* 1.Chro.12.3. Samaa
Shemaiah *hearing,* or *obeying the Lord.* Mens names. Semaia
1.king.12.22. 1.Chro.3.22. and 4.37. Iere.29.32. Iſhmaiah
Shemariah. *the keeping of the Lord.* 1.Chron.12.5. Semeias
Ezra 13.32,41. Semaria
Shemebar. *the name,* or *report of a ſtrong man,* or *the* Semariah
name of a bird, or *deſtroying ſtrength.* Gen.14.2. Semeber
Shemei. *my name,* or *my deſolation,* or *perdition,* or Semei
the heauens. Zech.12.11.
Shemeiah, as Shemaiah. Ezra 8.16. Semeia
Shemer. *a keeper.* 1.kings 16.24. Semar
Shemida. *a name of knowledge,* or *the knowledge of* Semida
the heauens. Num.26.32. Ioſh.17.2. 1.Chro.7.19.
Sheminith lenazzeah. 1.Chro 15.21. Semira-
Shemiramoth. *the heights of the heauens,* or *the* moth
height of a name. 1.Chro.15.18. Samuel
Shemuel. *appointed,* or *eſtabliſhed of God.* Num.34. Semuel
20.

20. 1.Chro.7.2.
Samuel Shemuel. *heard of God,* looke Samuel.
Senazar Shenazar. *the treaſurer of a tooth,* or *of one ſleeping,*
Sennaſer or *the narrow ſtreight of alteration,* or *an enemie of tri-*
bulation. 1.Chro.3.18.
Sanir Shenir. *a ſleeping candle, the proſpering of a candle,*
or *proſpering of the teacher.* a hill. Cant.4.8. Deut 3.
9. Ezra 27.5.
Sephatia Shephatiah. *the Lord iudgeth*, or *the iudgement of*
Saphatia *the Lord.* 2.Sam.3.4. and 1.Chro.9.8.
Sephi Shephi *a beholder, a hony combe, a garment*, or *a*
looking for. 1.Chron 1.40.
Sepho Shepho. *a deſert, a banke*, or *a breaking in ſunder.*
Gen.36.23.
Sephuphan Shephuphan. *a ſerpent.* 1.Chron 8.5.
Sara Sherah. *fleſh, conſanguinitie, leauen,* or *remaining.*
Seera 1.Chro.7.24.
Sarabia Sherebiah. *the drought of the Lord, preuailing with*
the Lord, or *ſinging with the Lord.* Ezra 8.18.
Seraiah Sheraiah. *a prince of the Lord.* 1.Chro.4.14.
Sarug Sherub. *a bough,* or *plant.* Gene.11.20.
Sezbazzer Sheſhbazzar. *ioy in tribulation*, or *an affirming of*
Saſſabaſar *ioy,* or *ioy of gathering grapes.* Ezra 1.8.
Seſai Sheſhai. *ſixe, reioycing, merry,* or *flaxe.* Num.13.23.
Siſai Sheſhan. *a lilly,* or *roſe,* or *ioyfulneſſe,* or *flaxe.* 1.Chro.
Seſan 2.31.
Seth Sheth. *ſet,* or *put.* The ſonne of Adam. Gene.4.25.
1.Chron.1.1. looke Seth.
Sethar Shethar. *ſearching out, a remnant,* or *hid,* or *putrified.*
Eſter 1.14.
Setharbu- Shethar-boznai. *deſpiſing me,* or *he which ſearcheth*
zania *out my deſpiſers.* Ezra 5.3.
Sertai Shetrai. *a gatherer of money:* or after the Syrian, *a*
binding, or *drawen together.* 1.Chro.27.29.
Seua Sheua. *vanity, a lifting vp,* or *tumult.* 1.Chro.2.49.
Sue Shibah. *an oth,* or *abundance.* a well. Gen.26.33.
Sebah Shiboleth. Judges 12.6.
Shibboleth Shibmah. *ouermuch captiuitie,* or *much ſitting.* A ci-
Sibama tie. Numb.32.38.
Sabama Shichiah. *the protection of the Lord.* 1.Chro.8.10.
Shachia Shichemites, as Shechem. Num 26.31.
Shechemites Shicron. *drunkenneſſe, a price,* or *his wares.* A citie.
Secron Joſh.15.11.
Sechron Shigaion. Pſal 7. in the title.
Zihor Shihor. *blacke,* or *troublous,* or *morning.* a city. 1.chr.
13.5. Joſh 13.3.
Shihorlaba- Shihor-libnah. a citie. Joſh.19.26.
nath Shilhi. *a ſending, a bough, a weapon,* or *armour.* Syri.
Shilhi *ſpoyling,* or *ſpoyled.* 1.King.22.42. 2.Chro.20.31.
Silai Shilhim. *idem.* A citie. Joſh 15.32.
Selhim Shillem. *peace, perfectneſſe,* or *retribution.* Gen.46.
Silem 24. Num 26.49.
Salem Shilo, or Shiloh. *diſſoluing, putting off ones ſhooes:* or
Silo after the Syrian, *mocked,* or *deceiuing.* a citie. Joſh.
18.1. Pſal.78.60.
Silo. Siloe Shiloah, as Shilhi. a riuer at the foote of mount Zi-
Siloam on. Iſa. 8.6. John 9.7.
Siloni Shiloni. *tarying,* or *he which tarieth,* or *a peacemaker.*
or *abounding:* or after the Syrian, *mocking,* or *decei-*
uing. 1.Chro.9.5.
Silonite Shilonite. *idem.* 1.Kings 11.29. 2 Chro.9.29.
Silſa Shilſhah. *three, the chiefe,* or *a captaine.* 1.chro.7.37.
Saluſa Shima. *hearing,* or *obeying.* 2.Sam.21.21.
Simah Shimea *idem.* Mens names. 1.Chro.3.5.& 6.30.39.
Simha Shimeah. *named, put to perdition,* or *deſolation.* 1.
Sima Chro.8.32.
Samaa Shimeam. *the name of the mother, the name of feare,*
Simea *putting to feare,* or *put to his mother,* or *their feare,* or
Simeam *there a mother.* 1.Chro 9.38.
Samaan Shimei. *hearing,* or *obeying, the name of a heape,* or
Semeri *deſtroying the heape.* Num. 3.10. Alſo one that curſed
Dauid. 2.Sam.16.5, to 14 and 19.18, to 24. 1.King.
2.8, 9.36.
Shimeon. *hearing,* or *obedient,* looke Simeon. Alſo an Simeon
other. Ezra 10.31. Shimon
Shimma. *idem.* 1.Chro.2.13. Simon
Shimmeathites. A people diligent learners of pro- Simaa
phecies. 1.Chro.2.55. Simeathites
Shimmei, as Shimei. 1.Chro.3.19. Simei
Shimon. *putting, put,* or *a gift of prouiding,* or *fat-* Simon
neſſe, or *oyle.* 1.Chro.4.20. Zimreth
Shimrah. *hearing,* or *obedient.* a mans name. 1.chro. Simeath
8.21. Alſo a womans name. 2.Chro 24.26. Semaath
Shimri. *keeping, a throne,* or *dregs.* 1.Chron.11.45. Simri
2.chron.29.13. Zimri
Shimrith. *idem.* Mother of Jehozabad. 2.chr.24.26. Simrith
Shimron. *keeping, a throne,* or *dregs of him.* The ſon Semarith
of Iſſachar, of whom came the Shimronites. Gen.46. Simron
13. Num.26.24. Simronites
Shimron-meron. *a keeper of bitterneſſe,* or *ſtrong* Semran
myrrhe. a citie. Joſh.12.20. Semranites
Shimſhon. *there the ſecond time.* Becauſe the Angel Simron-
appeared the ſecond time to his father. Judg.13.14. meron
looke Samſon. Semeron
Shinab. *the tooth of the father, the father of chang-* Samſon
ing, or *the ſleeping of the father.* Gen.14.2. Sampſon
Shinar *the watchings of one ſleeping, the making bare* Sinab
of a tooth, or *the changing of a citie.* The countrey of Senaab
Caldea. Gen.10.10. and 11.2. Dan.1.2. Iſa.11.11. Sinar
Shion. *a ſound, a noyſe,* or *the wall of ſtrength,* or Sennaar
griefe. a citie. Joſh.19.19. Shinear
Shephei. *a multitude.* 1.Chro.4.37. Sion
Shiphrah, or Siphrah. *faire,* or *a pipe:* or after the Sy- Seon
rian, *doing well,* or *goodneſſe.* Exod.1.15. Siphi
Shiphtan. *a iudge,* or *iudging.* Num.34.24. Shiphrah
Shirion. *a brigandine,* or *the plaine field,* or *the ſong* Sephora
of a Doue. A hill. Deut.3.9. Pſal.29.6. Sephtan
Shiſha *ſixe, of marble, pleaſant,* or *the lifting vp of a* Siphtan
gift. 1.King.4.3. Syrion
Shiſhak, *thy flaxe, thy ioy,* or *thy ſixe.* 1.ki.11.4. and Sarion
14.25. Jere.25.26. Siſa
Shittah. *a thorne,* a tree. Iſa.41.19. Seſac
Shittim. *ſpreading out, turning aſide, whippes,* or Siſac
thornes. A kind of cedar imputrible. Exod.25.5. Alſo Sheſhach
a place. Joſh.2.1. Joel 3.18. Num.25.1. Seſach
Shiza. *this gift,* or *ſprinkling on a gift.* 1.Chr.11.42. Sittim
Shoah. *tyrants.* Ezek.23.23. Sitim
Shobab. *returned.* Syrian. *a ſparke.* 1.Sam.5.14 Siſa
Shobach. *a net, a lattiſe, thy captiuitie,* or *thy con-* Sizi
uerſion. Syrian, *a douehouſe.* 2.Sam 10.16, 18. Sobab
Shobai. *a turning captiuitie,* or *ſitting.* Ezra 2.42. Soba
Shobal. *a path, an eare of corne, the thigh,* or *vain an-* Zoba
cientneſſe. Gen.36.23. 1 Chro.4.1. Sobach
Shobek. *made equall to vanitie,* or *put to emptineſſe:* Sobai
Syrian, *forſaken.* Nehe.10.24. Sobal
Shobi, as Shobai. 2.Sam.17.27. Sobek
Shobnah. *a builder.* 2.Kings 18.18. looke Shebnah. Sobee
Shocho. *a defence, a bough,* or *ſlackneſſe.* A citie. 2. Sobi
Chro.11.7. Socho
Shochoh. *idem.* a citie. 1.Sam.17.1. Socho
Shoham. *a precious ſtone called Onix.* Syrian, *a kee-* Soam
ping backe, or *the delay of them.* 1.Chro.24.27. Soham
Shomer. *a keeper, an Adamant ſtone, a thorne,* or Somer
dregs. 2.kings 12.21. 1.Chro.7.32.
Shophach. *powring,* or *powred forth,* or *a vaine wall.* Sophach
1.Chro.19.16.
Shophan. *a conie, hid, layd vp, wearing,* or *a breaking.* Sophan
A citie. Num.32.35.
Shoſhannim. Pſal.45. in the title.
Shua. *crying,* or *ſauing.* Gen.38.2. Sua. Suan
Shuah. *ſpeaking, praying, intreating,* or *humiliation,* or Suah
ditch, or *a ſwimming.* Abrahams ſon by Keturah. Gen. Sua
25.2.

25.2. Alſo Hebers daughter. 1.Chr.7.32.

Sual Saul Shual. *a foxe, a pathway, or a little fiſt.* A countrey. 1.Sam.13.17.

Subael Shebuel Shubael. *the returning captiuity, or ſeate of God.* 1.Chr 24.20 and 25.20.

Suham Shuham. *the talking, or thinking of theſe things, a pit or humiliation of thoſe things, or a ſwimming, or budding forth of thoſe things.* Num.26.42.

Sulamite Shulamite. Cant.6.12.

Sumathites Shumathites Shumathite. *renowmed, or comfortleſſe, or aſtonied.* 1.Chr.2 53.

Sunem Shunem. *the ſleeping of them, a changing, or vaine ſleeping of them.* A citie. Joſh.19.18. 1.Sam.28.4.and 2.Kin.4.8.

Shuah Suah Shunah. *a pit.* 1.Chr.4.11.

Suni Shuni. *changed, or ſleeping.* Gen.46.16. Num 26.15

Supham Shupham *wearing out thoſe, or the beard, or lippe of thoſe, or the banke, or ſhore of them.* Beniamins ſonne: of him came the Shuphamites. Num.26.39.

Suppim Shuppim *idem.* 1.Chr.7.12.and 26.16.

Sur Shur. *a wall, an oxe, or beholding.* A wilderneſſe towards Egypt. Gen.16.7.and 25.18.

Simri Shuri. *a keeping, an adamant ſtone, a thorne, or the dregs thereof.* 1.Chro.26.10.

Suſan Suſis Shuſhan. *a lilie, or roſe, or ioyfulneſſe.* The chiefe citie of Perſia. Neh 1.1. Dan.8.2.

Suſanechae Shuſhanchaie. *lilies, or roſes, or the ioy of the ſame.* Ezra 4.9.

Shuthalah Shuthelah Shuthelah. *a plant of greenneſſe, or moiſt drinke, or putting moiſtneſſe.* Num.26.35.1.Chr.7.20,21.

Siaa Sia ¶ Siaha, *a mouing,* or after the Syrian, *helpe.* Ezra 2.44 Neh.7.47.

Sibechai Sobbochai Sibbecai. *a bough, or of ſprings, or a cottage.* 1.Chro. 11.29.and 27.11.

Sibma Sabamath Sibmah. *ouermuch captiuitie, much hoarſenes, or ſitting.* A citie. Joſh.13.19. Iſa.16 9.

Siccuth *an idole.* Amos 5.26.

Sichem, looke Shechem.

Siddim. *the laboured field.* a vale. Gen.14.3.

Zidon Sidon, looke Zidon. A citie in Phenice, built by Zidon the ſonne of Canaan. Mat.11.21,22. Luke 4.26. Ezek 28 21.* Their idole was Aſhtaroth. 1.Kin.11. 5.and 2.Kin.23 13.

Sehon Sihon *a plucking vp by the rootes, or a concluſion,* a king of the Amorites. Deu.2.2.* Num.21.21, to 29.

Silas, *conſidering, or marking.* He that was ſent with Paul to Antioch. Acts 15.22.

Sella Silla. *an exalting, or a treading vnder foote:* or after the Syrian, *a basket.* a place. 2.Kin.12.20.

Siloe Siloam *ſent, ſending, a bough, a weapon, or armours.* a people. Joh.9.7. alſo a towre. Lu.13.4. looke Siloah.

Siloah Siloe. *idem.* A well or fiſhpoole on the Weſt ſide of the citie of Dauid, called alſo Gihon. 2.Chro.32.30. and Shelah. Neh.3 15.

Syluanus Siluanus. *of the wood.* a companion of Pauls. 2.Cor. 1.19.1. Theſ.1.2. and 1.Pet.5.12.

Smalchuel Simalcue. *the king God, or the kingdome of God, or meſſenger of God.* 1.Mac.11.39.

Simeon, looke Shimeon. Iaakobs ſecond ſonne by Leah. Gen.29.33. he and Leui kill the Shechemites, Gen.34.25.* and are reproued of their father. Ge.49 5,6,7. he is left for a pledge in Egypt. Ge.42.24. and deliuered. Gen 43.23. his children. Gen.46.10 Exod. 6.15. Num.26.12,13,14. his portion. Joſh.19.1, to 10 Alſo a iuſt man, who was aſſured by the holy Ghoſt he ſhould not die, before he ſaw Chriſt. Luke 2.25, to 36. alſo a Prophet called Niger. Acts 13.1.

Simon, *hearing, or obeying.* An Apoſtle of Chriſt. Matth.4.18. looke Peter. Alſo a leper which receiued Chriſt into his houſe. Mat.26.6. Luk.7.40. Another, whom the Iewes compelled to beare the Croſſe. Mat. 27,32. another, a coniurer. Acts 8.9, to 25. another, a Tanner. Acts 9.43.& 10.6,32. another, a Canaanite. Matth.10.4. alſo the ſonne of Onias the Prieſt. Ecclus.50.1. alſo Iudas Maccabeus brother. 1.Mac.2. 3.& 5 21.& 10.74.* & 13,14,15,16 chap. and 2.Mac. 14.17. alſo a Beniamite, who vttered the treaſure of the temple to Appolonius. 2.Mac.3.4,5,6.

Sin. *a dart, or armour, or coldneſſe.* a wilderneſſe. Exod.16.1. Num 33.11.

Sina. *idem.* a mountaine. Gal 4.25.

Sinai. *a bramble:* or after the Syrian, *enimitie.* a wilderneſſe. Exod.16.1, and 19.1. Num.33.15. Deu. 33.2.

Sini. *idem.* Gen.10.17. Sinis

Sinim *the South countrey.* Iſa.49 12.

Sippai. *a threſhold, a waterpot, a ſiluer cup, or an end* 2.Sam.21.18.1.Chr.20.4. Saph Saphal

Sirach. *a hiſſing, or a ſong of the brother, or an empty gift.* The father of Ieſus. Ecclus.50.27.

Sirian, looke Syrian.

Siſamai. *a horſe, or ſwallow of waters, or a moth of waters:* or after the Syrian, *blindneſſe.* 1 Chr.2.40. Siſamoi

Siſera. *ſeeing a ſwallow, or ſeeing a moth, or horſe.* Ezra 2.53. Nehe.7.55. Siſera Siſſera

Siſera. *idem.* The king of Canaans chiefe captaine. Iudges 4.2.* Siſara

Sitnah. *hatred, a well.* Gen.26 21.

Sithri *my ſecret, or my refuge, or hid, or tumbling aſide.* Exod.6.22. Zithri Sethri

Siuan. Eſter 8 9. Baruch 1.8. Siban

¶ Smirna. *myrrhe.* a citie in Aſia. Reuel.1,11. Sua

¶ So. *a meaſure, or vaile.* 2.Kin.17.4.

Socho. *a couering, or a bough.* 1.Chr.4.18.

Sochoh. *idem.* a citie. 1.King.4.10. Socho

Socoh. *tabernacles.* a citie. Joſh 15 48. Socoth

Sodi. *my ſecret.* Num.13.11.

Sodom. *their ſecret, a heele, or their morter.* A city of Syria. Gene.10.19. Sodom and Gomorah aſſaulted. Gene.14.11. Deſtroyed with fire and brimſtone from heauen. Gen.19.24. according as was foretold. Gen. 18.23.& 19.13. The Sodomites exceeding ſinners. Ge. 13.13. The ſinnes of Sodom declared. Ge.19.5. Eze. 16.49,50. Sodom & Gomorah turned to aſhes. 2.Pet. 2.6. Jude 7. which yet ſhall haue eaſier iudgement, then they that contemne the Goſpel. Mat.10.15. The Iewes threatned to be deſtroyed as the Sodomites, if they obeyed not God. Deut.29.23. The Iewes vine, as the vine of Sodom & Gomorah. Deut.32.32. reade Iſa 1.9,10. and 3.9. and 13.19. Iere.49.18. Lam.4.6. Sodom Sodomites

Solomon, looke Shelomoth. Dauids ſonne by Bathſheba. Matth.1.6. 2.Sam.12.24. as was promiſed. 2.Sam.7.11,12. 1.Chro.22.9,13. he is put to the Prophet Nathans gouernement. 2.Sam.12.25. he is loued of God. 2.Sam.12.24. he loueth the Lord. 1.Kin. 3.3. God promiſeth him to performe his promiſe, if he walke in his wayes. 1.King.6.12. Dauid promiſeth Bathſheba, that he ſhould reigne after him. 1.King. 1.13. What precepts Dauid gaue him before his death. 1.King.2.3. Solomon craueth wiſedome of God. 1.King.3.5,9 hee marieth Pharaohs daughter. 1.King.3.1. his ſentence on the two harlots. 1.King. 3.16. The number of his ſongs and prouerbs. 1.Kin. 4.32. his princes and rulers. 1.King.4.2. The puruiance of his victuals. 1.King.4.22. The number of his horſes. 1.King.4.26. His bookes. 1.King.4.33,34. Peace in his dayes. 1 King 4.24,25. His wiſedome. 1.Kin.4 29,30,31. His workemen. 1.King.5.13. The forme of the Temple which hee builded. 1.King.6.2, to 11. Hee ſendeth to the king of Tyrus for trees and workemen. 2.Chron.3.3, to 11. He brought into the Temple, the things that Dauid had dedicated. Salomon

1.Kin.7.51. he prayeth that all that ſhould pray in the Temple, might be heard. 1.King.8.23. God willeth him to walke beſore him in pureneſſe of heart. 1.Kin.9.4. Salomons gift to Hiram. 1.King.9.11. which Hiram gaue him againe. 2.Chron.8.2. His charets, horſes, and riches. 2.Chron.1.14.* Why hee was called Salomon. 1.Chro.22.9. God appeareth to him againe. 1.King.9.2. 2.Chron.7.12. The Queene of Sheba came to heare his wiſedome 1.King.10.1, to 14. he exceeded all kings in riches and wiſedome. 1.King.10.23.* he became an idolater 1.Kin.11.1, to 9. God raiſeth vp enemies againſt him. 1.Kin.11.14, to 40. His death 1.King.11.43. his realme diuided. 1.King.12.20. His prayer to obtaine wiſedome. Wiſd.9.1, to the end of his booke. His praiſe and diſpraiſe. Ecclu.47.13.* Solomons porch. Iohn 10.23. Acts 3.11.

Sopater. *keeping his father without danger,* or *the health of the father.* One that accompanied Paul into Aſia. Acts 20.4.

Sopher *a ſcribe, ſhewing,* or *numbring.* Ier.52.25.

Sopheret *idem.* Ezra 2.55.

Sophonias, looke Zephaniah.

Iorai — Sorai. *declaring, throwing forth:* or after the Syrian *a cauldron.* 1.Chr.5.13.

Sorek. *a vine,* or *vineyard,* or *hiſſing.* A riuer. Iudg.16.4.

Soſipater, as Sopater. Mens names. 2.Mac.12.19. Rom.16.21.

Soſthenes. *a mighty,* or *ſtrong ſauiour.* The chiefe ruler of the Iewes Synagogues. Acts 18.17.

Soſtratus. *keeping his army from danger,* or *the health of the army.* 2.Mac.2.27.

Sotai. *a cõcluſion in pleading,* or *a binding* Ez.5.55.

Spartia — ¶ Sparta. *ſowed,* or *ſowing.* The chiefe citie of Lacedemonia. 1.Macc.14.20. and 15.23. the citizens called Spartians. 1.Mac.12.2.

¶ Stachys. *an eare of corne.* One beloued of Paul. Rom.16.9.

Stephanas — Stephanas. *a crowne,* or *crowned.* One whoſe houſehold Paul baptized. 1.Cor.1.16. and 16.15.

Stephanus — Steuen. *idem.* A Deacon full of faith and of the holy Ghoſt. Acts 6.5,8.* and 7.1.*

Stoikes. A ſect. Acts 17.18.

Storax. A ſweete gumme. Ecclus.24.17.

Sua — ¶ Suah, as Shuah. Gen.38.12.

Suah. *rooting vp,* or *treading vnder foot.* 1 Chr.7.36

Sual, as Shaul. 1.Chr.7.36.

Sucoth — Succoth *tabernacles,* or *tents.* A citie. Gen 33.17. Ezra 12,17. Iudg.8.6. Pſal.60.6.

Socoth

Sucoth

Sucoth-be-noth — Succoth-benoth. *the tabernacle of daughters,* or *the anointing of daughters.* An idole. 2.Kin.17.30.

Sud. *my ſecret.* A riuer. Baruch 1.4.

Sadi

Sukin — Sukkims. *ointing,* or *ointed, couered,* or *ſhadowed.* A people in Africa. 2.Chr.12.3.

Suphanites, looke Shupham.

Sur. *a giuing backe,* or *rebellion.* a citie. Iudeth 2.28.

Suſanna. *a lilly,* or *roſe,* or *ioyfulneſſe.* Wife to Ioacim. Dan.13.1,2.* alſo a woman that followed Chriſt. Luk.8.3.

Suſi. *a horſe, ſwallow,* or *moth.* Num.13.12.

Suſis *idem.* a citie. Eſt.11.3. looke Shuſhan.

Sichar — ¶ Sychar. *a concluſion,* or *finiſhing.* A citie. Ioh.4.5. looke Shechem.

Sichem — Sychem as Shechem, looke Shechem, and Act.7.16.

Sichim — Syluanus, looke Siluanus.

Synagogues, looke in the 2. Table, and Mat.4.23.

Syntiches — Syntiche. *comming,* or *telling a tale.* Phil.4.2.

Syracuſa — Syracuſæ. *drawing violently.* A citie of Silicia. Acts 18.12.

Syria — Syria (Hebr. *Aram*) ſignifieth. *high, deſcending,* or

Syrians — *the ſlander of them.* A countrey in Aſia, hauing on the Eaſt the riuer of Euphrates: on the Weſt the middle ſea and Egypt: on the North Cilicia & Cappadocia: & on the South Arabia: which Cyreneus gouerned. Luk.2.2. The Syrians of Damaſcus ſlaine by Dauid, and their countrey tributary to him. 2.Sam.8.5, to 9. A ſmall armie of them ouercame Iudah, for that they forſooke God. 2.Chro.24.23,24. They aiding the Ammonites againſt Iſrael, were ſlaine by Ioab. 1.Sam.10.6, to 15. They tooke a little maid of the land of Iſrael, that ſerued Naamans wife. 2.King 5.2. Eliſha foretold the Iſraelites that the Syrians would aſſaile them, if they went whither they were determined. 2.Kin.6.9. The Syrians beſieging Samaria, were chaſed away by the Lord. 2.Kin.7.6.* The Iſraelites in ſubiection to the Syrians. 2.King.13.3. are promiſed to be deliuered by Ioaſh. 2.kin.13.17. Laban was a Syrian. Deut.26.4. looke Aram.

Syrophenisſian. *redneſſe,* or *purple, drawen,* or *drawing vnto it.* An inhabitant of Syrophinissa, Mar.7.26. — Syrophenissa

Syrtes. *drawen,* or *a drawing vnto it.* quicke ſands, or ſhelues neere the Egyptians ſea, made by the drift of grauel and ſand, dangerous to paſſe by: they drawe violently vnto them all things that come nigh them: by which Paul ſayled. Acts 27.17.

T

Taanach. *breaking aſunde,* or *humbling thee,* or *anſwering to thee.* A city. Ioſh.12.21. Iudg 5.19. 1.Kin.4.12. — Thaanach, Thenac, Thanach

Taanoth-ſhiloth. *diſſoluing,* or *breaking a figtree, a litle figtree going aſtray,* or *a litle figtree of abundance,* or *peace.* A place. Ioſh.16.6. — Thaanath-ſilo

Tabaoth. *rings, circles, drowned, good time,* or *a good houre.* Nehe.7.46. — Tebbaoth

Tabbaoth. *idem.* Ezra 2.43. — Tabaoth

Tabbatc *good,* or *goodneſſe.* a place. Iudg.7.22.

Tabeol, or Tabeel *good God.* Iſa.7.6. — Tabel

Tabeel. *idem.* Ezra 4.7. — Tabel

Taberath. *a burning* a place. Num.11.3.

Tabitha. *a Roebucke* Acts.9.36.*

Tabor. *a chuſing,* or *puritie:* Syrian, *contrition,* or *breaking a ſunder.* A high mountaine in the middle fielde of Galile. Ioſh.19.22. Iudg.4.6. Pſalm.89.12. Whereon Chriſt was transfigured. Matt.17.1. Mar.9.2. Luk.9.28. — Thabor

Tabrimon. *a good pomegranate apple* or *high goodnes,* or *a nauil prepared, numbred,* or *rewarded.* 1.kin.15.18 — Tabremon

Tadmor. *confeſſion. praiſe of bitterneſſe,* or *myrrhe of confeſſion,* or *praiſe.* Hebr. and Syri. *the praiſe of a maſter,* or *Lord.* A citie. 2.Chr 8.4. — Thadmor, Palmira

Tahan. *beſeeching, mercifull. full of grace,* or *pitching tents.* 1.Chro.7.25. Of him came the Tahanites. Num.26.35. — Thaham, Thahen, Thehen

Tahapanes. A citie. Iere.2.16. looke Tahpanhes. — Taphnes

Tahaſh. *haſting.* Gen 22.24. — Thahas

Tahath. *feare,* or *vnder:* after the Syrian, *a going downe.* A manſion. Numb.33.26. Alſo mens names. 1.Chr.6.24,37. — Thahath

Tahrea *anger,* or *wicked contention,* or *anger,* or *contention of the ſhepheard.* 1.Chr.9.41. — Tharea, Tharaa

Tahpanhes. *the couer of confidence,* or *hidden confidence.* a citie in Egypt neere Nilus. Iere.43.7. looke Tahapanes. — Thaphnis

Tahpenes. *hidden, tentation,* or *ſleight,* or *a couered, banner.* The wife of Pharaoh. 1.King.11.19,20. — Thaphpenes

Tahtim-hodſhi. 2.Sam.24.6. — Thahtim-hodſi

Talithacumi. Mar.5.41.

Talmai. *a furrow,* or *delaying waters,* or *the aſſembling together of waters.* Num.13.23. Ioſh.15.14. — Thalmai

Talmon. *dewe prepared,* or *dewe numbred,* or *the gift of dewe.* 1.Chro.9.17. Ezra 2.42. — Telmon, Thamah

Tamath. *blotting out,* or *ſhauing,* or *wiping away,* or — Thema after the Syrian, *ſmiting.* Neh.7.55.

Thamar Tamar *a palme tree.* Gen.38.6.

Tamar.*idem.* Daughter of Dauid. 2 Sam.13.1,to 23. Alſo a citie. Eze.47.19.

Thamor Tamor.1.Kin.9.18.looke Tadmor.

Thammuz Tammuz, *conſumed,* or *a fire.* Jerome taketh it for Adonis, Venus louer. Other for Oſyris, an idole of the Egyptians. Ezek.8.14.

Thanach Tanach, as Taanach. A citie. Joſh.12.25.

Thanchumeth Tanhumeth.*conſolation.* Jer.40.8.

Tanis.*a motion, mouing,* or *moued* a city. Judet.1.10

Tapheth Taphath *a diſtilling from the head, a drop,* or *a little one.* 1.King 4.11.

Taphnes, as Taphenes. A citie. Judeth 1.9.

Thapuah Thapua Tappuah. *an apple, a ſwelling in the body,* or *tying.* A citie. Joſh.12.17.and 15.34.and 16.8.

Tharath Thara Tarah.*an heire, a wretch,* or *a baniſhed man.* A manſion. Num.33.27.

Tharela Taralah.*the ſearching out of ſlander,* or *the ſearching out of ſtrength,* or *the turtle bird of ſlander or ſtrength.* A citie. Joſh.18.27.

Tharea Tharaa Tarea. *howling, doing euill, the chamber of guilefull dealing,* or *the chamber of a companion:* or after the Syrian, *chance,* or *earthly,* or *leſſer.* 1.Chr.8.35.

Terphelei Tarpelai Tarpelaie.*theeues, diligent and painfull.* Syrian, and Heb. *the hill of wonder, the keeper of decay,* or *the leaſe of labour.* a people. Ezra 4.9.

Tharſis Tarſhiſh *a beholding of the ſword, a ſearching out of marble, the turtle birde of the ſword. a Iaſper ſtone,* or *the ſea.* Jauans ſonne. Gen.10 4. Alſo a region taken for Cilicia. 2.Chr.9.21. Iſa.66.19.

Tharſus Tarſus.*winged.* A citie of Cilicia. Act.21.39.

Tharthak Tharthac Tartak. *chained together,* or *ſhut vp.* An idole of the Auims 2.Kin 17.31.

Tharthan Tartan.*ſearching out,* or *beholding a gift,* or *the gift of the turtle bird,* or *the law of thē.* 2.Ki 18.17. Iſa.20.1.

Thathanai Tatnai *rewarding,* or *a rewarder.* Ezra 5.3.

¶Tebah *a cooke.* Gen.22.24.

Tebalia Tabelias Tebaliah. *the baptiſme of the Lord,* or *goodnes to the Lord himſelfe,* or *the ſauce of the Lord.* 1.Chr.26.11.

Tebeth *good,* or *goodnes.* A moneth Eſter 2.16.

Thebez Thebes Tebez *an egge,* or *ſilken garment.* After the Syrian, *flaxe* A city where Abimelech was ſlaine. Judges 9.50.* 2.Sam.11.12.

Tehaphanes Taphnis Tehaphnehes, as Tanis A citie. Eze.30.18.

Tehinna Thehinna Tehinnah. *a beſeeching, mercifull, prayer,* or *very thankefull,* or *fauour.* 1.Chr.4.12.

Thecua Tecoa Thecoa Thecoite Tekoa, as Tekoah. *a pipe, a noiſe faſtened* A mans name. 1.Chr.2.24.and 4 5. Alſo a towne 6.miles from Jeruſalem. 2.Sam.14.2. Amos 1.1. The inhabitant called a Tekoite. 1.Chr.11.28.

Thelabib Tel-abib. *a heape of new graine.* A place where the Jewes were kept priſoners Eze.3.15.

Thelah Thale Telah, *a moiſtneſſe,* or *greenneſſe,* or *moiſtening,* or *making greene.* 1.Chr.7.25.

Telem *a lambe,* or *the dew of them:* or after the Syrian, *the ſhadow of them.* A citie. Joſh.15.24. Alſo a porter Ezra 10.24.

Thelharſa Telharſha.*a heaping vp of deafeneſſe,* or *hanging vp of the plough.* Heb. and Syri. *the word of doubtfulnes.* A place Ezra 2.59.

Thelmhelah Thelmela Telmelah *a heap of ſalt,* or *the doubtfulneſſe of ſalt.* A place. Ezra 2.29.

Theman Thema Tema.*a marueiling at perfection,* or *the Southwind.* Iſhmaels ſonne. Ge.25.15. alſo a countrey. Job 6.19.

Theman Teman.*South, perfect,* Syri.*there.* The ſonne of Eliphaz. Gen.36.11,42. Alſo a citie in Edom Jere.49.7. Baruch 3.22.

Themani Themanite Temani. *moiſt, perfect,* or *the South.* Syri. *ordeined.* A countrey. Gen.36.34.

Temanite, *idem.* a man of that countrey. Job 2.11.

Temath.*noonetide.* A countrey. Eze.48.28. Temana

Temeni, as Temani. 1.Chr.4.6. Themeni

Temnathah.*an image,* or *forme,* or *numbring:* or after the Syrian, *ordeined.* A citie. Joſh.19.43. Themna

Tepho, *a place.* A fort reedified by Bacchides. 1.Macca 9.50. Thopho

Terah.*ſmelling, breathing,* or *driuing away.* Abrahams father. Gen.11.26.* 1.Chr 1.26. Joſh 24.2. Tarah Thare

Teraphim.*images,* or *formes* Judg.17.5. Hoſ.3 4. Therah Theraphim

Terebinth. A tree whereout iſſueth the gum Turpentine. Ecclus 24.18. Therebint

Tereſh, as Terah. Eſter 2.21. Theres

Tertius.*the third.* Rom.16.22.

Tertullus.*declaring falſe things, a lyar,* or *wondrous.* An Orator againſt Paul. Acts 24.1,2,10. Tartullus

Tetrarch. *gouernour of the fourth part of a realme.* Luk.3.1. Mat.14.1.

¶Thaddeus.*praiſing,* or *confeſſing.* ſurname of Lebbeus one of Chriſts Apoſtles. Mat.10 3. Mar.3 18. Taddeus

Thamnatha, as Temnathah. A fort reedified by Bacchides. 1.Mac.9.50. Thamnata

Tharſeas, as Tarſhiſh. 2.Mac.3.5.

Tharſhiſh, *idem.* A countrey. 2.King.20.22. looke Tarſhiſh. Tharſia Tharſis

Tharſians.*idem.* a people. 2.Mac.4.30.

Thaſſi *forgetfull, forgetting,* or *a debtor.* 1.Mac.2.3. Thaſi

Thau. Ezek 9.4.

Thebez, looke Tebez.. Thebes

Thecua. *hope, a little rope, a line,* or *congregation.* A wilderneſſe. 1.Mac.9.33.

Thelaſar. *taking away, heaping vp.* A region of Syria. 2.King.19.12, Thelaſſar

Thelerſas. *a heaping vp of deafeneſſe.* Heb. & Syr. *the wood of doubtfulneſſe.* A place. 1.Eſd.5.36. Thelharſa

Theman, looke Teman.

Theodocius. *giuen to God.* One among others, ſent to Judas about a peace. 2.Mac.11.19. Theodotius Theodoſius Theodouus

Theophilus.*a friend of God,* or *a louer of God,* or *deuout,* or *louing God,* or *the beloued of God.* A worthy man, to whom Luke wrote his Goſpel, and Acts of the Apoſtles. Luk.1.3. Acts 1.1. Theos Philos

Theſſalonica.*the other victory of God,* or *the putting of the other victorie.* A citie of Macedonia, where Paul preached the Goſpel. Acts 17.1. Reade Acts 17.11 and 1.Theſ.1.1.

Theudas.*flowing with water.* A rebel. Acts 5.36. Theodas

Thomas, looke Tom. An Apoſtle of Chriſt ſurnamed Didymus, who exhorted ỹ Apoſtles to die couragiouſly. Joh.11.16 He aſketh Chriſt the way to the Father. Joh 14.5. He would not beleeue Chriſts reſurrection. vntil he put his finger into his ſide. Joh.20.24,to 30.

Thracia.*a ſparke,* or *ſtonie.* a countrey in Europe. 2.Mac.12.35.

Thummim.*trueth,* or *perfection.* Exod.28.30. Deut.33.8. Ezra 2.63.

Thyatira.*a ſweet ſauor of labor* or *ſacrifice of contritiō.* a citie of Lydia in Aſia ỹ leſſe Reu.1.11. Act.16.14.

¶Tiberias *a good viſion, a nauil,* or *a breaking aſunder.* a citie of Galile by the ſea Tiberias, taking name thereof. Joh.6 1. Sometime called (as Ioſeph. Antiq. 4.cap.18.noteth) Genneſareth: it was builded by Herod the Tetrarch in honour of Tiberius Ceſar, and called after his name.

Tiberius.*idem.* an Emperour of Rome. Luk.3.1.

Tibhath.*a killing,* or *a cooke, &c.* a city. 1.Chr.18.8. Thebhath Tebath

Tibni *chaffe,* or *hay.* 1.King 16.21. Thebni

Tidal *breaking the yoke,* or *the knowledge of lifting vp.* Gen.14.1. Thidal Thadai

Tilgath Pileſer.*he hath taken away a marueilous captiuitie.* Syri. *he hath forbidden a maruelous captiuitie.* Looke Tilgath Pilneeſer. Theglath-phalaſar Theglath-phalaſer

Tikua
Thicuah
Thecuath

Tikuah. *hope, a little line, or congregation.* 2.Kin.22.14. called Tokhath, 2.Chr.34.22.

Theglath-pilneſar
Theglath-phalaſar

Tilgath Pilneeſer. *forbidding ſnow falling.* King of Aſſhur. 1.Chr 5.6. called Tiglath Pileſer. 2.King.15.29.

Thilon

Tilon, *murmuring.* 2.Chr.4.20.

Thamnath

Timnah, as Timnathah A citie. Ioſh.15.57.

Thamna
Thimna
Thamna

Timna. *a forbidding, perturbation, or a perfect perturbation.* Eliphaz concubine. Gen.36.12. Alſo a duke Gen.36 40.

Thimnath-heres
Thamnath-hares

Timnath-heres *the image of the ſunne, a fained figure; the number of an earthen pot.* Syr & Heb. *the ſun ordeined* A citie. Ioſh.2.9. looke Timnethſerah.

Thamnath-ſerah
Thamnath-ſara

Timnath-ſerah. *a figure enlarged, an image remaining, or a numbring the reſt.* Syri. & Heb. *an ordeined ſtench.* a citie. Ioſhu.19.50. and 24.30. called before Timnath-heres.

Timon. *honourable, or precious.* a deacon. Acts 6.5.

Timothie

Timotheus. *the honour of God, or honouring of God, or precious to God.* A captaine. 1.Mac.5.6. alſo a Grecian, whom Paul circumciſed, and wrote vnto. Act.16.1,2,3. 1.Tim.1.2. 2.Tim.2.2. reade 1.Cor.4.17. and 16.10,11. 2.Cor.1.1. Phil.2.19,20, to 25. Rom.16.21 1.Theſ.1.1. and 3.2.

Thiphſah

Tiphſah. *a paſſing ouer, a halting, or the paſſeouer.* That is a place where paſſeouer is kept. A citie. 1.Kings 4.24. 2.Kings 15.16.

Thiras

Tiras. *a deſtroyer.* Gen.10.2.

Thirathites

Tirathites. *ſinging.* 1.Chr.2.55.

Thirhaka
Tharakas
Tharaca

Tirhakah. *a dull ſearcher out, or beholder, a hinderance of the law, or the dulneſſe of the turtle birde.* A king. 2.King 19.9. Iſa.37.9.

Thirhana
Tharana

Tirhanah. *a ſearcher of mercie, or the turtle birde of mercie.* 1.Chr.2.48.

Thiria

Tiria *a ſearch, or ſearching out, or beholding.* 1.Chr.4.16.

Hathirſatha
Atherſatha
Athirſatha

Tirſhatha. *diſſoluing the foundation, beholding drinke, or butler, or the foundation of the turtle bird.* Hebr. and Syri *beholding the yeere or time, or him that hath authority ouer vs.* Nehemiahs ſurname. Ezra 2.63. Neh.10.1. looke. Nehemiah.

Thirſa
Terſa

Tirzah. *pleaſing well, willing, pleaſant, or running.* Zelophehads daughter. Num.26.33. and 27.1. Alſo a King. Ioſh.12.24.

Theſbite

Tiſhbite. *taking captiue, turning, ſitting, or dwelling.* Eliiahs ſurname of Theſbon a city of Manaſſeh of the Eaſt ſide of Iordan, neere mount Gilead. 1.Kin.17.1.

Titus. *honourable.* a Greeke whom Paul circumciſed not, and why. Gala.2.3,4. Paul calleth him brother. 2.Cor.2.13. And naturall ſonne. Tit.1.4. Paul leaueth him in Creta, and why. Tit.1.5. reade 2.Cor.8.6. Alſo an Ambaſſadour of the Romans, ſurnamed Manilius. 2.Mac.11.34.

Titus Manlius
Thoſaite

Tizite. *a ſcattering, ſcattered, or going out.* A citizen of Tizi. 1.Chr.11 45.

Thoah

¶Toah. *a weapon, or a dart.* 1.Chr.6.34.

Thohu

Tob. *good, or goodneſſe.* Iudges 11.3.

Tob adonia
Tob-adonias

Tob-adoniiah. *a good gouernour, or a good Lord, or a good foote of the pillar of the Lord.* 2.Chr.17.8.

Tobia

Tobiah. *a good Lord, or the goodneſſe of the Lorde.* Ezra.2.60. Nehe.2.10. Tob.1.1.

Tobias, and Tobit. *idem.* The name both of father and ſonne. Tob.1.1,9. reade the whole booke. Alſo the father of Hircanus. 2.Mac.3.11.

Tobia
Tobiah

Tobiiah. *idem.* A Leuite. 2.Chr.17.8. Alſo a captiue. Zech.6.10.

Thochen

Tochen. *the middle, or betweene the middle, or prepared.* A citie. 1.Chr.4.32.

Thogorma
Thogarma
Togarma

Togarmah. *ſtrong, or bony, or ouermuch inhabited, or a very ſtranger, or fearing greatly, or a doutful highnes.* The ſonne of Gomer. Geneſ.10.3. 1.Chron.1.6. Of him deſcended a people of Aſia the leſſe. Ezek.27.14. and 38.6.

Thohu

Tohu. *liuing.* 1.Sam.1.1.

Thoi

Toi. *erring.* King of Hamath. 2.Sa 8.9. looke Tou.

Thecuath
Thicua

Tokath. *taking vnto him a ſigne.* 2.Chro.34.22. 2.Kings 22.14.

Thola

Tola. *a worme.* Mens names. Gen.46.13. 1.Chron.7.1. Iuges 10.1.

Tholad

Tolad. *a natiuitie, or generation* A citie 1.Chr.4.29.

Tholaites

Tolaites. *wormes, or little wormes.* A familie deſcended of Tola. Num.26.23.

Talman *faithfull, or that ſaith trueth, or a workeman, or vnder maſter.* 1.Eſd.5.27.

Thomas

Tom. *a twinne, or a deepeneſſe without bottome.* looke Thomas.

Topaz. *a precious ſtone* Exod 28.17. Reu.21.20.

Thophel

Tophel. *decay, or fooliſhnes.* A place. Deut.1.1.

Thophet
Thopheth

Tophet, or Topheth. *a timbrel, or tabret, a leading aſide, or an enlarging.* a place in the ſuburbs of Ieruſalem, where parents offred their children, halfe burned in fire, to Molech. 2.Kings 23.10. Iſa.30.33.

Thogu

Tou, Thou, as Toi, 1.Chr.18.9.

Thochonites

¶Trachonitis. *ſtonie, or cruell.* A region of Syria. Luke 3.1.

Tripolis. *of three cities.* A citie. 2.Mac.14.1.

Troada

Troas. *bored through.* A city of Aſia the leſſe. 2.Cor.2.12. 2.Tim.4.13. Acts 16.8.

Trogyllium. a citie in the yle Samos. Acts 20.15.

Trophimus. *nouriſhed, or brought vp.* A companion of Paul. Acts 20.4. and 21.29. 2.Tim.4.20.

Tryphena, or Tryphoſa. *delicious, or delicate.* Two godly women. Rom.16.12.

Tryphon. *idem.* 1.Macc.11.39. & 15.37. and 12.39.*

Thubal

¶Tubal. *borne, or brought, or worldly, or confuſion, or ſlander.* Iaphets ſonne. Gene.10.2. 1.Chro 1.5. The Iewes called Italie by his name. Iſa.66.19. Eze.27.13. and 32.26.

Thubal-cain

Tubal-kain. *worldly poſſeſſion, a birdes neſt of the world, poſſeſſion, confuſion, or amatating ſlander.* The firſt braſier and ſmith Gen.4.22.

Tubianci

Tubieni *ſtraw, or mixed with ſtraw, anſwering wel, or gratifying well.* Iewes ſo called. 1.Mac.12.17.

Thubin

Tubin. *meaſured wel, or a good meaſure, or good wine.* a citie of the Gadites. 1.Mac.5.13.

¶Tychicus. *caſual, or happening.* Pauls felow ſeruant. Acts 20.4. Eph.6.21 Col.4.7. 2.Tim.4 12.

Tygris. *the ſharpenes of ſwiftneſſe, or a ſharp ſound, or voice, or a merrie ſound, or a merrie ſwiftnes.* Hebr. and Syri. *one voice, or one onely ſwiftneſſe.* A riuer or flood which compaſſeth Meſopotamie: of the which mention is made. Tob 6.1. Ecclus.24.29 called Hiddekel. Gen.2.14.

Tyrannus. *ruling, or a prince.* Hee in whoſe ſchoole Paul dayly diſputed. Acts 19.9.

Tyro

Tyrus. *a breaking with a flaile, a ſiege, or binding, or ſinging, or ſtrength, or a rocke.* A citie by Lybanus. The citizens called Tyrians. Ecclus.46.18. Of both the which mention is made. 2.Sam.5.11. 1.Kin.5.1. Pſal.45.12 Pſal.83.7. Pſal.87.4. Iſa.23.1. Iere.47.4. Ezek.26.2. & 27.3.* Ioel 3.4. Amos 1.9. Zech.9.2, 3. Matth.11.21. and 15.21. Mar.3.8. Luke 10.14,15. Acts 21.3,7.

V

Vaizatha
Iezatha

Vagezatha. *ſprinkling the chamber.* Hebr. & Syr. *we Oliue trees.* Eſter 9.9.

Ouania
Vania

Vaniah. *nouriſhment of the Lord, or weapons of the Lord* Ezra 10.35.

Vaſni
Vaſſeni

Vaſhni. *ſecond, changed, a tooth, or my yeere.* 1.Chro.6.20.

Vaſthi

Vaſhti. *drinking, doubling, putting, or hempe.* King Ahaſhueroſh wife. Eſter 1.9.*

¶ Vel. *deſiring God.* Ezra 10.34.

¶ Vlam. *a porch, or gallerie, or ſtrength, or fooliſhnes of them.* Mens names. 1.Chro.7.16. and 8 39.

Olla
Vlla. *a liſting vp, a ſacrifice killed on the altar, an infant, a litle one, or a leaſe.* 1.Chro. 7.39.

Amah
Amma
¶ Vmmah *darkened, couered, his people, or with him.* A cit.e. Ioſhua 19.30.

Hanni
Ani
¶ Vnni *an anſwere, or ſong, or afflicted, or poore.* Certaine men. 1.Chro.15.18, 20. Nehe.12.9.

Vaphſi
Vapſi
¶ Vopſi. *a thing broken, or parched, a portion, a diminiſhing, or diminiſhed,* Num.13.15.

Vpharſin. Dan.5 25.

Ophaz
Vphaz *pure golde.* A place. Iere.10.9. Dan.10.5.

Ophir
¶ Vr. *fire, or light.* a citie. Gen.11.28.

Vrban
Vrbanus. *ciuill, courteous, or gentle in ſpeech.* Pauls fellow helper. Rom.16 9.

Hur
Vri *my light, or fi e* Mens names. Exodus 31.2. 1. Chro.2.20. 1.king.4.19. Ezra 10.24.

Vrias
Vria
Ourias
Vriah, or Vriiah. *the fire of the Lord, or the light of the Lord.* Mens names 2.Sam.11. 2, 6, 7. * & 12.9. Ezra 8.33. Nehe.3.4. Iſai.8.2. Iere.26.10. 1.kings 16.11. Math 1.6.

Vriel *light, or fire of God.* 2.Chro.13.2. Alſo an Angel. 2.Eſdr.4.1.

Aurim
Vrim. *light* Exod 28.30.

Vthai. *mine iniquitie, or time, or frowardneſſe, or an houre.* 1.Chro.9.4.

Huz
Hus
Vs
¶ Vz. *counſaile, or wood:* after the Syrian, *faſtened.* Mens names. Gen.10.23. and 22.21. and 36.28. Alſo a countrey. Iob 1.1. Lam.4.21.

Vſai Ozi
Vzai. *then, or he* Nehe.3.25.

Vzal
Vzal. *wandring, ſailing, ſailing forward, or deſtilling from the head.* Gen.10.27.

Ozia
Vzia. *the ſtrength of the Lord, or the bucke goate of the Lord.* 1 Chro.11.44.

Azia
Vziiah. *idem.* Nehe.11.4.

Oza
Vzza, or Vzzah. *ſtrength, or a goate.* Mens names. 2.king.21.18. 1.Chro.6 29. and 8.7. 2.Sam.6.3, to 9.

Ozen Seera
Oſen-ſara
Vzzen Sherah *an eare lappe of fleſh, or an eare lappe remaining.* A citie 1.Chro. 7.24.

Ozzi
Azzi
Vzzi. *ſtrong, my ſtrength, or my goate.* Mens names. 1.Chro.6.5, 51. and 7.2, 7. Ezra 7.4. Neh. 11.12. and 12.19.42.

Ozias
Ozi
Vzziah, as Vzia. Mens names. 1.Chro.6.24. 2 chr. 26 1. * Ezra 10.21. looke Azariah.

Vziel
Oziel
Eziel
Ozielites
Vzziel. *the ſtrength of God, or the buck goate of God.* Koaths ſonne. Exod.6.18 Leui 10.4. 1.Chro.6.2. Of him came the Vzzielites. Nu.3.27. Alſo mens names. 1.Chro.4.42. & 7 7. & 25.4. 2.Chro.29.14. Nehe.3 8.

Z

Sen[illegible]m
Zaanaim. A plaine. Iudges 4 11.

Zaanan. *a going foorth.* A citie. Micah. 1.11.

Zaenanim
Saananim
Zaanannim. *mouings, or a mouing or one ſleeping.* A countrey. Ioſhua 19.33.

Saauan
Zaauan. *trembling.* Gen.36.27.

Sabad
¶ Zabad. *a dowrie, or endowed.* 1.Chro.2.36. and 7.21. Ezra 10.27, 33, 34. 2.Chro 24.26.

Sebadiah
Zabadiah. *a dowry, or endowed of the Lord.* 1.ch.8.15

Sebadia
Zabbai. *flowing.* Ezra 10.28.

Zabdi, as Zabad. Ioſh.7 1.17. Nehe.11.17.

Zabdiel. *the dowrie of God, or endowed of God.* Certaine mens names mentioned. 1.Chro 27.2 Neh. 11.14. and 1.Mac.11.17.

Zabud, as Zabad. 1.King 4.5.

Zabulon, looke Zebulun The ſonne of Iaakob. Ge. 30.20 and 35.23. Exod.1.3. he is bleſſed. Gen.49.13. Deut.33.18. His portion. Ioſh.19.10. to 17. His children. Gen 46.14. Num.26.26, 27. They could not expel the Canaanites, but made them tributaries. Iudges 1.30. Alſo the countrie where the tribe of Zabulon dwelt. Matth.4.13, 15.

Z ccai, or Zacchai *pure meate,* or after the Syrian, *iuſt, or made iuſt.* Nehe.3.20. and 7.14.
Zachai

Zaccheus. *idem.* A man who lodged Chriſt. Luke 19. 2, to 11.
Zacheus
Zacur

Zacchur, and Zaccur. *mindfull, remembring, or of the male kinde,* Mens names. Num 13 5. 1.Chron.4.26. and 24.27 and 25.2.
Zechur
Zecheus
Zacharias

Zachai, as Zaccai Ezra 2.9.
Zacharie

Zachariah. *mindefull of the Lord, or man of the Lord.* Ieroboams ſonne, who ſucceeded him: ſlaine by Shallum. 2.king.14.29. & 15.8, to 13. Alſo Iohn Baptiſts father. Luke 1.5 to 23. his ſong. Luke 1.67, to 80. Alſo a prieſt. Luke 11.51. Matth 23.35. 2.Chro.24.20, 21. Of this name reade 2.king.18.2. Ezr.8.3. 1.Eſd.1.1. and 5.8. 2.Eſd.40. 1.Mac 5.18. looke Zechariah.
Zach.ri

Zacher. *mindfull, or man.* 1.Chro 8.31.

Zadok. *iuſtified, or iuſt.* Mens names. 2.Samuel 8.17. and 15.24 1.kings 2.35. Ezra 7.2.
Zadoc
Sadok

Zaham. *deteſting, or vncleane.* 2.Chro.11.19.
Zoan

Zair. *litle, or broken flaile.* A citie. 2.king.8 21.
Seira

Zaliph. *a ſhadow, or ringing, or ſhakings.* He. & Syri. *a ſhadow ioyned together.* Nehe.3.30.
Selcth

Zalmon *darknes, or his image, or the ſhadow of a gift.* A mount. Iudg.9.48. Pſal.68.14. Alſo one of Dauids worthies. 2.Samu.23.28.
Zelmon
Selmon
Zalmona

Zalmonah. *a gift of the ſhadow, or our image* A manſion. Num.33.41.
Salmana
Zalmana

Zalmunna. *a ſhadow forbidden, or a ſhadow or image of perturbation.* A king. Iudges 8.5. Pſal.83.11.
Salmana
Zalmuna

Zambri. *ſinging, or a vine, or a thinking.* 1.Mac 2.26. Num.25.14.
Zamri

Zamzummims *thinking wickedneſſe, or wickednes of wicked men.* A people. Deut.2.20.
Zom-zommim
Zomzumims

Zanoah *forgetfulnes, or caſting from, or that reſt, or that comfort.* A citie. Ioſ.15.34, 36. alſo a mans name. 1.Chro.4.18 Nehe.11.30.
Zanoa
Zanor

Zanoah *idem.* Nehe.3.13.
Zanoa

Zaphnath paaneah *a man to whom ſecrets are reuealed,* or in the Egyptian tongue, *a ſauiour of the world.* The name which Pharaoh gaue Ioſeph. Gen.41.45.
Zaphnath-paaneach
Saphon

Zaphon *the north eaſt winde, or hid, or a beholder.* A place. Ioſhua 13.27.
Zareth
Zarah

Zara, or Zarah. *riſing, or cleareneſſe.* Gene.38.30. and 46.12. Num.26 20. 1.Chro.2.4.
Sara

Zareah. *leproſie, or a hornet.* A citie. Nehe.11.29.

Zared *a ſtrang going down, or power ſpread abroad.* A riuer. Num.21.12. looke Zered.

Zarephath. *perplexitie of bread, or the perſwaſion of perplexitie.* A citie betweene Tyre and Zidon. 1.king. 17:20. Obad.20. Luke.4.26.
Sarepha
Zarphath
Sareptas

Zaretan. *tribulation, or perplexitie, or a binding, or giuing perplexitie.* A place. Ioſhua 3.16.
Zarthan
Sarthan

Zarhites. *cleare.* Two families, the one came of Zerah Simeons ſonne. Num.26.13. The other of Zerah Iudahs ſonne. Num 26.20.
Zarehites
Zareites

Zartanah, as Zaretan. A place by Izreel. 1 kin.4.12.
Zarthana

Zattu *an old tree.* a man Ezra 2.8. Nehe.10.14.
Sarthana

Zara. *belonging to all, or all maner of wayes: a wilde beaſt, or ſhining bright,* Syri. *going backe.* 1.Chro.2.33.
Zatthu, Zethua

¶ Zebadiah. *the dowrie of the Lord, or the Lord hath endowed.* Certaine men. 1.Chron.8.17. and 12.7. and 26.2. 2.Chro.19.11. Ezra.8.8.
Zethua
Ziza
Zebadia

Zebah, *ſacrifice, or a beaſt killed in ſacrifice for victorie, or a beheading, or a killing.* A king of Midian. Iudges 8.5. Pſal.83.11.
Zabadia
Zeba

Zebedeus. *a dowrie, or endowed.* Father of Iames and Iohn. Matth.4.21. his wife maketh requeſt to Chriſt for her two children. Matth.20.20 21.
Zebedee

Zebina. *a flowing, or flowing now:* or after the Syrian. *a ſelling, or buying.* Ezra.10.43.
Zabina

Zeboim *litle Does, or Goates, or faire, or chiefe.* Syr.
Seboim

willing. A citie. Gene.10.19.& 14.2. a valley. 1.Sam.
13 18. a village. Nehe.11.34.

Zebuda Zebudah. *endowed*, or *an endowing*. 2.king.23.36.

Za ulon Zebulun. *a dwelling*, or *dwelling place*, or *abiding*.
Zebulon Iaakobs tenth ſonne, Gen.30.20. looke Zabulon.

Zacharias Zebul. *idem*. Iudges 9.28.

Zachariah Zechariah, as Zachariah. A prophet. Zech.1.1. Many
Zacharia of this name. 1.Chro.5.7.& 9.21,37.& 15.18,20,24
Zecheria and 24.25 & 26.2,11. & 27.21. 2.Chro.17.7.& 20.14.
Zachari and 21.2. and 24.20 & 29.1,13. Ezra 8.3, 11, 16. and
Zacharie 10.26. Nehe.11.4,5,12.& 12.35,41. Iſa.8.2. 1.Eſdr.
Zedada 1.8. and 5.8. and 8.38. 2.Eſdr.1.40.

Sedada Zedab, or Zedadah. *his ſide, his hunting*, or *his traps*.
Sedecias A citie. Ezek.47.15. Num 34.8.

Zedec hah Zedekiah, looke Zidkiah. The ſonne of Ioſiah, ſo named
Zedechias of Nebuchad-nezzar made king of Iudah. 2.kin.
24.17.* Iere.37.1. his deſtruction. 2.king.25.1, to 8.
Iere.52.1, to 12.& 39.1. to 8. which was foretold. Ier.
37.8,17. Eze.12.3, to 21. and 17.12.* and 21.25,26,
27. 2.Chro.36.10. he ſendeth to Ieremie to pray for
him and his people. Iere.37.3.

Zeb Zeeb. *a wolfe*. Iudg.7.25. Pſal.83.11.

Sela Zela. *a rib, a ſide, a halting*. a citie. Ioſh.18.28.

Zelec Zelek. *the ſhadow of one licking*, or *the ringing of*
Selec *one ſmiting*. 1.Chro.11.39 2 Sam.23.37.

Zalphaad Zelophehad. *the ſhadow of feare*, or *the ringing of*
Salphaad *feare*. Num.26.33.& 27.1, to 8.& 36.2.* Ioſh.17.3,4.

Zelaphead Zelzah. *noone tide*. a village. 1.Sam.10.2.

Samarim Zemarim. *wooll*, or *pith of trees*. a citie. Ioſh.18.22.

Semari Zemari. *idem* Gen.10.18. 1.Chro.1.16.

Semarim Zemaraim. *idem*. a hill in mount Ephraim. 2.Chro.
Semeron 13.4.

Zemira Zemirath. *a ſong*, or *ſinging*, or *a vine*, or *a palme*, or
Zamira *a thinking*. 1.Chro.7.8.

Zenan Zenam. *coldnes*, or *a target*, or *weapons*. a citie. Ioſh.
Sanan 15.37.

Zena Zenas. *liuing*. Titus 3.13.

Sophonias Zephaniah. *the hiding of the Lord*, or *the ſecret of the*
Sophonia *Lord*, or *the beholder of the Lord*. a Prophet. Zeph.1.1
Sophoniah Other names. 1.kings 25.18. Ier.37.3. 1.Chro.6.36.
Sophoni Zech.6.10. 2.Eſdr.1.40.

Zephania Zephat. *looking glaſſes, a couering, a looking for*, or *a*
Zephoniah *honie combe*. A citie called alſo Hormah. Iudg.1.17.

Sephath Zephi. *a beholder, a couering, a looking for*, or *a hony*
combe. Gen.36.11.

Zepho Zephon. *the northeaſt winde*, or *hid*, or *a beholder*.
Sepho Num.26.15. called Ziphion. Ge.46.16. Of him came
Sephon the Zephonites. Num.26.15.

Ser Zer. *perplexitie, tribulation*, or *a bond*, or *a bringing*
together of ſtrength, or *a rocke*. a citie. Ioſh.19 35.

Zara Zarah Zerah. *riſing*, or *cleereneſſe*. Mens names. Gene.36.
Serah 13 33. and 46.12. 1.Chro.2.4. Matt.1.3.

Zarahiah Zeraiah. or Zerahiah, *the Lords riſing*, or *the cleereneſſe*
Zeraiah *of Lord*, Mens names. 1.Chro.6.6,51. Ezra 7.4
Saraias 1.Eſdr.8.2.

Zared Zered. as Zared, looke Zared, and Deut.2.13.

Sareda Zereda. *perplexitie*. a citie. 1.king.11.26.

Saredatha Zeredathah. *idem*. a place. 2.Chr.4.17.

Zererath Zererah. a place. Iudg.7.22.

Zares Zereſh. *ſcattering heritage*. Hamans wife. Eſt.5.10.

Sereth Zereth. as Zer. 1.Chr.4.7.

Sarathaſar Zerethſhahar. *of the mourning, bringing together*, or
Zarathaſar *the forme of blackneſſe*. a citie. Ioſh.13.19.

Sori Zeri. *a bond, a bringing together, roſin, triacle, a*
rocke, or *ſtrong*. 1.Chro.25.3.

Seror Zeror. *a bond*, or *abiding*, or *a litle ſtone*. 1.Sam.9.1

Serua Zeruah. *full of leproſie*, or *a hornet*. 1.king.11 26.

Zaruia Zeruiah. *perplexitie*. or *tribulation of the Lord*, or *a*
Saruia *bringing together*, or *forme of the Lord*. Abiſhabs father.
2.Sam.26.6. Alſo Ioabs mother. 2.Sam.17.25.
ſiſter to Dauid. 1.Chro.2,16. Of her children Dauid
complaineth. 2.Sam.16.10. and 19.22.

Zerubbabel. *repugnant to confuſion*, or *ſtrange from* Zorobbabel
confuſion, or *a diſperſion of confuſion*, or *a circle of cofuſion*, Sorobabel
or *a ſtranger at Babel*. Sonne to Pedaiah. 1.Chr.
3.19. Nephew to Shealtiel. Ezra 3.2. Nehe.12.1.
called Sheſhbazzar. Ezra 1.8. and 5.14. and Berechiah.
Nehe 6.18. He reedifieth the temple in deſpite
of all enemies. Ezra 3.2.* Zech.4.6,7.* He contended
to proue what thing was ſtrongeſt. 1.Eſdr.3 4.* and
4.1.* and 5.5. reade Hag.1.1.* and 2.3,5,22.* Ecclus
49.11. Mat.1.12. Luke 3.27.

Zethan. *their oliue*, or *a place where oliue trees doe* Zetham
growe. 1.Chro.7 10. and 26 22.

Zethar. *that beholding*, or *ſearching out diligently*,
or *the oliue tree of beholding*, or *that turtle bird*. An
Eunuch. Eſter 1.10.

¶ Zia. *ſweete*, or *ſmelling*. 1.Chro.5.13. Zie

Ziba. *an hoſte*, or *armie*, or *ſtrength*, or *a ſhip comming*. Siba
ſeruant of Saul, looke Mephiboſheth.

Zibeon. *iniquitie, ſtanding*, or *ſwelling of ſinne*: after Sibion
the Syrian, *dipped*, or *dipping in*. The ſonne of Seir. 1. Sebeon
Chr.1.38. Ge.36.20. Alſo þ father of Anah. Ge.36.2.

Zibia. *a litle Doe*, or *a litle Goate*, or *chiefe*, or *the* Sibia
Lord ſtanding: Syrian, *willing*. 1.Chro.8.9. Sebiah

Zibiah. *idem*. Mother of Iehoaſh. 2.kings 12.1. 2. Sebia
Chro.24.1. Zechri

Zichri. *a remembrance*, or *remembring*, or *mankind*. Zicri
Mens names. Exo.6.21. 1.Chro.8 19,23,27.& 9 15.&
26.25. 2.Chr.17.16. and 23.1. and 28.7. Nehe.11.9.

Ziddim. *huntings*, or *treaſons*: or after the Syrian, Aſſedim
deſtructions. a citie. Ioſh.19 35.

Zidkiah. *the iuſtice of the Lord*, or *the iuſt of the Lord*. Zedekiah
The ſonne of Ioſiah, looke Zedekiah. Sedecias

Zidkiiah. *idem*. A falſe prophet. 1.kings 22.11,24. Zedekia
2.Chro.18.20,23. Another. Neh.10.1. Zedkiah

Zidon. *a hunter*, or *hunting*, or *the ſhip of iudgement*. Sedecias
Canaans ſonne. Gen.10.15 Alſo a citie on the ſea ſide Sidon
in Phenice, in þ border of Iudah, built by Zidon. Ge.
10.19. Ioſh.11.8. and 19.28. Luke 4.26 looke Sidon.

Ziha. *brightnes*, or *whitnes*, or *drought*. Nehe.11.21. Siaha

Ziim. Iſai.13.21. Iere.50.39.

Ziklag. *the powring out of water of a meaſure*, or *making* Zekelag
narrow a meaſure. A citie. Ioſh.15.31. and 19.5. Zikelag
giuen vnto Dauid. 1.Sam.27.6. burnt by the Amalekites. Siceleg
1.Sam.30.1.

Zillah. *a ſhadow, a roaſting*, or *a ringing*: or after Zella
the Syrian, *talke*. Gen.4.19. Sella

Zelethai. *my ſhadow, my ringing*, or *my roaring*: or Zilthai
after the Syrian, *my talke*. 1.Chro.8.20. Selethai

Zilpah. *a diſtilling from the head or the mouth*, or Zilpha
good cheape, or *contempt of the mouth*. Labans handmaide, Zelpha
which he gaue vnto Leah. Gen.29.24. and ſhe
to her huſband Iaakob. Gen.30.9,10.

Zimmah. *thought. wickedneſſe*, or *diſhoneſtie*. The Zemma
ſonne of Iahath. 1.Chro.6.20 Alſo the ſonne of Shimei. Zimma
1.Chro.6.42. Zamma

Zimran. *a ſong*, or *ſinging*, or *a vine*, or *a thinking*. Zamram
Gen.25.2.

Zimri. *idem*. Certaine men. Nu.25.14. 1.kings 16. Zamri
9, to 18. 1.Chro.2.6. and 8.36. and 9.42. Alſo a countrey. Zambri
Iere.25.25.

Zin. *weapons, a target*, or *coldneſſe*. A wilderneſſe Zim
Num.13 22.

Zina. *belonging to all*, or *all maner of wayes*, or *a*
wild beaſt, or *ſhining bright*: or after the Syrian,
going backe. 1.Chro.23.10.

Zion. *a heape, a tombe, looking glaſſes*, or *drought*. A Sion
fort in Ieruſalem, (called alſo the mount of the Lord,
and the holy mount) on the top whereof was a tower,
called the citie of Dauid. 2.Sa.5.7,9. 1.Chr.11 5,6,
7. Pſal.2.6. The heauenly Zion deſcribed, Pſa.87.1.*

reade. Iſa.2.3.and 3.16,17.&c.

Sior — Zior. *little, or the ſhip of one watching.* A citie. Ioſh. 15.54.

Ziph. *that mouth, that cheeke.* Syr. *falſe, or falſhood.* A citie. Ioſh.15.24,55. Alſo a deſert. 1.Sam.23.14.

Ziphites — The Ziphims diſcouered to Saul where Dauid was. 1.Sam.23.19. and he prayeth. Pſal.54.1.*

Sipha — Ziph and Ziphah. *idem.* The ſonnes of Iehaleel. 1. Chr.4.16.

Sephon — Ziphion, as Zephon, looke Zephon.

Zephron — Ziphron. Heb. and Syr. *the fuſhood of a ſong, or reioicing.* One of the cities which boundeth the land of Canaan on the North. Num.34.9.

Ziphor, Sephor — Zippor. *a bird, or ſparrow, or crowne, or deſert.* Syr. *a kidde, or early.* Num.22.2,4,10,16.

Sipporah, Sephora — Ziphorah. *a mourning, &c.* as Zippor. Daughter of Reuel, and wife of Moſes. Exod.2.21. who fearing Gods vengeance, circumciſeth her ſonne. Exod.4.25. She and her two children meete Moſes in the wilderneſſe. Exo.18.2,to 6.

Zilthai, Salathi — Ziltai *a ſhadowe, a ringing, or roaſting:* or after the Syrian, *intreating.* 1.Chr.12.20.

Sis — Ziz. *a floure, a yong ſpring, or a buſh of haire curled, or ſight.* Syri. *a wing.* A place. 2.Chr.20.16.

Siſa — Ziza. *belonging to all, or all maner of way, or a wilde beaſt, or ſhining bright.* Syri. *going backe.* Sonne of Shiphei. 1.Chr.4.37. Alſo the ſonne of Rehoboam. 2.Chr.11.20.

Ziza — Zizah, *idem*, 1.Chr.23.11.

Soan — ¶Zoan. *mouing, or moued.* A citie in Egypt. Numb. 13.23. Pſalm.28.12,43. Iſai.19.13. and 30.4. Ezek. 30.14.

Soar, Segor — Zoar. *little.* A citie called alſo Bela. Gen.13.10. and 14.2. and 19.22,23,30. Alſo a citie. Iſa.15.5.

Soba — Zoba, or Zobah. *an armie, or warring, or a commaundement in that, or a ſwelling.* A citie. 2. Sam.8.5. and 10.6.

Zobebah. *an armie, or warfare in that, or ſwelling in that.* 1.Chro 4.8. — Zobeba, Sohoba

Zohar. *white, or bright.* Father of Ephron. Gen.23. 8. Alſo the ſonne of Simeon. Gen.46.10. — Soar, Sobar

Zobeleth. *creeping much, or drawing.* a place. 1.Kin. 1.9.

Zoheth. *a ſeparation, or that fearefull, or amazing, or that broken aſunder.* Heb. and Syri. *that going down.* 1.Chr.4.20.

Zophah. *a viole, or binding a commandement, or a commandement of ſwelling.* 1.Chr.7.35. — Supha

Zophai. *a beholder, or a hony combe, or a ſwimming, or a couer, or a looking for.* 1.Chr.6.26. — Sophai, Zophad

Zophar. *the morning time, a crowne, a circle, or a ſparrow:* or after the Syrian, *a kid.* Iob 2.11. — Sophar

Zorah. *leproſie, or a hornet.* A city Ioſh.19.41. Iudg. 13.2,25. — Zarah, Saara.

Zorobabel, looke Zerubbabel.

¶Zuar. *little, or the commandement of the citie,* or after the Syrian, *a maker narrow.* Num.1.8. — Suar

Zuph. *a watch, or couering, or a honie combe, or a ſwimming, or looking for.* 1.Sam.1.1. 1.Chr.6.35. — Suph

Zur. *a rocke, or ſtrong, or a former of any thing, or bound, or binding.* A king of Midian. Numb.25.15. and 31.8. — Sur

Zuriel. *the rocke of God, the ſtrength of God, the forming of God, or the bond, or binding of God.* Nu.3.35. — Suriel

Zuriſhaddai. *the rocke, ſtrength, faſhion, or figure of the almighty, or of one waſting.* Num.1.6. — Zuriſhaddai, Suriſaddai

Zuzims. *poſtes, or lintels ouer a doore, or ſhining.* Syr. *departing, or money.* Calde. *ſtrong.* A mighty people, which Chedorlaomer deſtroyed for rebellion. Gen. 14.5,to 13. — Suzims, Suſimes

F I N I S.

The ſecond Alphabet of directions to common places conteining all the Engliſh words, conducting vnto moſt of the neceſſarieſt and profitableſt doctrines, ſentences and inſtructions, which are to be found in the olde and newe Teſtament.

The further contents and vſe whereof, more at large appeareth in the Epiſtle written vnto the reader, and placed before the firſt Table.

ABominable: Abomination. Idolatry to be counted moſt Abominable. Deut.7.26.

The puniſhment of the Abominable. Reu.21.8,27.

What things are Abominable to the Lord. De.7.25.& 27.15. Iſ.41.24.

The true ſeruice of God counted Abomination with the wicked. Exo.8.26.

The abomination of the Gentiles not to be followed. Leuit.18.22,23,24.

Falſe weights and meaſures, and doing vnrighteouſly, abominable. Deut.25.16.

Iudah imitated the abominations of the Gentiles. 1.King.14.24.

That which is highly eſteemed among men, is abomination in the ſight of God. Luk.16.15. Prou.15.8.

The abomination of deſolation ſtanding in the holy place. looke Mat.24.15. Mar.13. 14. Lu.21.20. Dan.9.27.

Iſraels abominations. Eze.8.6.* & 16.2.* Iſa.1.13,14.

The cuppe and mother of Abominations. Reu.17.4,5.

Abhorre. We ought not to abhorre any mans perſon. Deu.23.7.

The ſlanderer and double tongued, to bee abhorred. Ecclus.28.13. and two ſortes of people. Ecclus.50.25.

The miniſters wicked life cauſeth Gods word & ſacramẽts to be abhorred. 1.Sa.2.17.

The wicked abhorre them that reproue their faults. Amos 5.10. But Paul willeth vs to abhorre euill, and cleaue to the good. Rom.12.9.

Abide Except wee abide in Chriſt, wee can doe no good thing. Iohn 15.4,6,7. Lu. 19.5. Iohn 1.39. and 8.35.

Who abideth in Chriſt. 1.Iohn 2.6,10. and 3.6,24. And how God abideth in vs. 1. Iohn 2.24,27,28.

Able. Laban not able to hurt Iaakob, and why. Gen.13.29.

No man able to fulfil þ Law. Acts 15.10.

Aboliſh. Chriſt hath aboliſhed death. 2. Tim.1.10. and abrogated the law of ceremonies. Ephe.2.15. Coloſſ.2.14. Gal.3.10.*

Rom.7.24.* and al outward rites of Iudaical ordinances. Iſa.11.11,12,13. and 9.4. Ierem.31.31,32,33,34. Hoſe.6.6. Amos 5.21. Mich.2.10. & 6.6. Zech.7.5,6,9. Baruch 2.35. 1.Sam.15.22. and the order of that prieſthood Heb.7.11,12.

Abſence. The abſence of a good magiſtrate from his gouernmēt, breedeth great harme. Neh 13.6,to 10.

Abſent. Paul abſent in body, and preſent in ſpirit. 1.Cor.5.3. Col 2.5.

To be at home in the body, and abſent from the Lord, what. 2.Cor.5.6.

Abſteine. To abſteine from fornication, and why. 1.Theſſ.4.3. They that cannot, let them marrie. 1.Cor.7.9.

To abſteine from all appearance of euill. 1.Theſſ.5.22.

Abſtinence. True abſtinence is to abſteine from ſinne. Tob.1.10. 1.Theſſ.4.3,4. 1.Pet.2.11,12.

Unto thoſe that vſe abſtinence, wiſedome is giuen. Dan.1.17. and bodily health. Ecclus.37.30.

Of the abſtinence of Iohn Baptiſt. Mat.3.4. Luke 1.15. Mar 1.6. Of Moſes. Exod.34.28. & 24.18. Of Eliiah. 1.kin.19 8. looke Faſting.

Abundance. Abundance of all things commeth of God, and ſhalbe giuen to the thankefull. Deut.8.7. & 28.1. & 30.9. 1.Chro.32.29. And taken away from the vnthankful. Deu.28.47. Mans life conſiſteth not in abundance of temporal commodities. Luk.12.15. looke Store, and Plentie.

Abundant. God is abundant in goodnes and trueth. Exod.34.6.

Abuſes. Abuſes in the Church to bee redreſſed by good princes according to Gods worde. Rom.13.1,to 7. Examples. 2.Kings 18.4. 2.Chr.17.6. 2.King.23 4.* Ezra 6.11,12. ſee Princes.

Gods miniſters ought alwayes to preach againſt abuſes. Examples. Matt.14.4 Mar.6 18. Lu.3.11,12,13,14,19. 1.Cor.1.10.* and 5.1.* and 6.1,to 12. and 8.1.* and 10.6,7.* and 11.17.* and 14.4.* &c.

Abuſe of Gods gifts reproued. Matth.25.18. Luke 15.13.

Miniſters ought not to abuſe their authoritie in the Goſpel. 1.Cor.9.18. ſee Traditions.

¶ *Acception* of perſons, ſee Perſons.

Acceſſe. Both Iewes and Gentiles haue acceſſe to God through faith, by Chriſt. Ro.5.2. Eph.2.18 and 2.12.

Account to bee rendred of all at the laſt iudgement. Eccles.11.9. and 12.14. Rom.14.12. Yea of euery idle word. Matt.12.36. 1.Pet.4.5.

Accurſed, ſee Curſe, and Execration.

Accuſe: Accuſation. Mephiboſeth falſly accuſed to Dauid by his ſeruant Ziba. 2.Sam.16.3.

No accuſation to be heard againſt an Elder, vnder 2 or 3. witneſſes. 1.Tim.5.19.

Satan accuſeth mankind before God. Iob 1,10 & 2.5. and is caſt downe. Reu.12.10.

Our wickednes accuſeth vs before God. Ier.2.19. Iames 5.3, ſo doe our conſciences. Rom.2.15.

Moſes accuſeth the Iewes. Iohn 5.45.

Accuſtomed. Accuſtomed to doe or ſpeake euill, hardly won to goodneſſe. Iere.13.23. Ecclus.23.15. ſee Cuſtome.

¶ *Adde.* Nothing is to bee added or ſubſtracted to or from the word of God. Deu.4.2. & 5.22. and 12.32. Ioſh.1.7. Pro.30.5,6. Mat.28.20. Gal.3.15. Reu.22.18,19.

Adminiſtrations. Diuers gifts and adminiſtrations of the ſpirit in the Church. 1.Cor.12.4,5.

Admoniſh. Preachers ſhould admoniſh their flocke. 1.Theſ.5.12. and ſhew them the right way. 1.Sam.12.24. ſee Exhort, Teach, and Preachers.

Adopted. God hath predeſtinated the Elect for his Adopted children, before the worldes creation. Epheſ.1.5. for that cauſe Chriſt came into the worlde. Galat.4.4,5. Rom.8.15,23.

To the Iewes appertaineth the adoption of being a peculiar people vnto God. Rom.9.4.

Aduerſaries. The Lords aduerſaries ſhall be deſtroyed. 1.Sam.2.10.

Aduerſaries which the Lord ſtirred vp againſt Salomō for his idolatry. 2.Ki.15.37.

The deuill is our aduerſarie, 1.Peter 5.8, ſee Enemie.

Aduerſitie commeth of the Lord. Iob 1.21, & 2.10. Pro.3 12. Ecclus.11.14. Not to faint therein. Pro.20.10. That yoke to bee borne in youth. Lam.3.27. Of Aduerſitie, ſee Proſperitie.

Adulterie forbidden. Exo.20.14. Deut 5.18. We ought to flee from it, and why. Pro.6 24.* The puniſhment of it. Deut.22.22. Leuit.20 10. Which if man neglect, God himſelfe will execute. Iere.5.7,8,9. and 7.9,15,16,20.* Ez.22.11,13,14,15. Example. 2.Sam.12.18.*

Suſanna had rather die then commit adulterie Dan.13.23.* Ioſeph likewiſe. Gen.39.7.*

Adulterers in heart, who. Mat.5.28.

The intent puniſhed, through the act bee vncommitted. Gen.12.17. and 20.3,4.

Adulterers, buggerers, & fornicators ſhall not inherite heauen. 1.Cor.6.9,10. Ephe.5.5. 1.Tim.1.10. Heb.13.4.

Adulterie the occaſion of murther. 2.Sam.11.15.* Matth.14.4,10. Marke 6.18,19,27.

Adulterie deſtroyeth the ſoule. Prouerb.6,23.* The cauſe of many euils. Ecclus.23.17.*

Chriſt calleth the Scribes and Phariſes an adulterous generation. Mat.12,39.

Onely adultery ſeparateth man and wife Mat.19.6,9.

God will be a ſwift witneſſe againſt adulterers. Mal.3.5.

An old doting adulterer is to be abhorred. Ecclus.25.2.

Diuers kindes of adulterie. Ier.23.10. 2.Pet.2.14. Eze.22.10,11.* Hoſe.4.2,10,11.

Spiritual adulterie. Pſal.73.27. Ier.3.1,2,9.* and 13.27. Eze.16.17,60.* Hoſ 2.2.

The triall of ſuſpected adulterie. Num.5.12,13.* reade more Gen.26.10. Iudges 19.2.* Iob 24.15.* and 31.1,6,10,11. Prou.5.3,to 21. and 7.5.* Wiſd.3.13.* Iohn 8.3,4,5. Matth.5.27,32. and 15.19. Marke 10.11. Rom.7.3. and 13.9. Galat.5 19. Iames 4.4. ſee Fornication and Whoredome.

Aduocate towards God the Father is only Ieſus Chriſt. 1.Iohn 2.1,2.

Affiance, ſee Hope and Truſt.

Affinitie, ſee Kinred and Tribe.

Affliction. God threatneth afflictions to thoſe that turne to other gods. Deut.31.16,18. Ioſh.24.20. and to thoſe that tranſgreſſe his lawes, till they confeſſe their ſinne. Leuit.26.40. The Iſraelites cruelly afflicted by the Egyptians, yet would they not obey Moſes. Exod.6.9.

God afflicted the Iewes, that they might learne the malice of their owne hearts, and ſo conuert. Deut.8.2,3. for thereto affliction tendeth. Pſal.119.71.

The Iſraelites afflicted for their ſinnes, by true repentance and prayer obtained deliuerance. Iudges 10.13,15,16. and 11.32.

The wicked citizens of Beth-ſhemeſh being afflicted, confeſſe the Lord 1.Sam.6.20.

God ſuccoureth the afflicted. Geneſ.16.7. and 21.17.

God deliuered Iſrael out of their affliction by wicked Ieroboam. 2.King.14.26,27.

Dauid bare his afflictions patiently, as iuſtly ſent of God. 2.Sam.16.10,11,12,13. Pſal.119.75.

Iames exhorteth vs to ſuffer afflictions, and in them to pray. Iam.4 9. and 5.13.

Wee muſt through many afflictions enter into the kingdome of God. Acts 14.22.

Hannah for her barrenneſſe, ſore afflicted in mind. 1.Sam.1.7,8,10. yet ceaſeth not to pray to the Lord to become fruitful. 1.Sam.1.13.

To afflict and humble the ſoule for a day what. looke Iſai.58.5. Leuit.23.27,29,32. and 16.31. Num.29.7.

Who ſo ſeeketh God truely in affliction, findeth him. 2.Chr.15.4,15.

By affliction wee are made like the ſonne of God. Heb.2.10.

We ought to ſuccour the afflicted. Ecclus 7.34,35.

God ſeemeth to be vexed for the affliction of Ieruſalem. Iere.8.21.

God doeth not afflict man aboue meaſure. Iob 34.23.

The ſtudie of Gods Law preſerueth vs in affliction. Pſal.119.92.

No man ſorie for the affliction of Ioſeph. Amos 6.6.

All the afflictions of this life are not worthie of the glorie that ſhal be ſhewed. Rom.8 18.

The Apoſtles afflicted for Chriſtes ſake. Actes 4 3. See Tribulation, and Perſecution.

¶ *Againſt* God no wiſedome preuaileth. Pr.21.30.

Hee that is not with mee, is againſt mee. Mat.12.30.

Age nor honour make men wiſe, but the ſpirit of God. Iob 32.8,9.

Ioſiah at xvi. yeres of age, was zealous of Gods glory. 2.Chr.34.3.

Honourable age not meaſured by yeeres, but

but by wiſedome and good life. Wiſd.4.8,9.

Age is a crowne of glory, and how. Prou. 16.31.

Agree with thine aduerſarie quickly, and why. Matth.5.25,29.

Of agreement of brethren. Matth.23.8. John 20.26. Actes 2.44,46. God and man pleaſed with the well agreeing of man and wife. Ecclus.25.1.

Agonie, looke Anguiſh.

¶ *Alone*. Not good to be alone. Eccles.4. 8,to 13. looke Onely.

All lie in waite for blood: euery man hunteth his brother with a net. Mich 7.2,to 7. Habak 2.12,15,19.

Chriſt is All in All. Col.3.11.

We ought to doe good to All men, but ſpecially to the houſhold of faith. Gal.6.10.

All men but earth & aſhes. Ecclus.17.33. Ge 2.7.& 3.19.& 18.27. Al ſinners by Adam 2.Eſd.3.21,22.& 7.48.and 9.19. Rom.5.18.

God wil that all men ſhalbe ſaued & come to the knowledge of the trueth. 1.Tim.2.4.

Chriſt died for all men. 1.Tim 2.6.

Al that beleeue ſhalbe ſaued. Mar.16.16. John 3.15. All haue not faith. 2. Theſſ 3.2.

All put for many. Act.9.35.& to 38. Phi. 2.21. for the elect. John 6.45. Epheſ.1.22, 23. for the wicked. Luke 6.26. for all ſorts. Matth 8.16.

All, not alwayes vſed vniuerſally as Luk. 6.26. Rom.11.32. 1. Cor.6.12. and 10.23. and 13.7. and 15.22. Phil.2.21. Col.3.10. 1.Tim.2.4,6. Tit.2.11. Reue.13.16.

That all ſortes of men ought to know the Scriptures. Deut 6.6, to 10. Num.11,29. Joſ.1.8. Pſal.1.2. Pſa.19.7,to 12. Pſa.119 9.and 16.105. Pro.30.5. Luk.11.52. Joh.5. 39. Act.17.11 and 18.24. Rom.15.4. Col.3. 16. 1.Tim.4.13. 2.Tim.3.17. Reue.22.10.

All things created, vpholden & gouerned by God onely Pſal.75.3. Pſalm.104.8, &c. Pſal.145.14,&c. Pſal.107.5,&c. Col.1.16, 17 Hebr.1.2,3.

All things neceſſary to ſaluation reuealed by Chriſt John 15.15. Actes 20.27. in the ſcripture. 2.Tim.3.16,17.

Allegorie, Pauls allegorie of Hagar and Sarah. Galat.4.22,32. An allegorie is one thing ſpokē and another meant. Gal.4.24.*

Almes acceptable ſacrifice to God, Phil. 4.18. not to be giuen grudgingly, and why. 2.Cor.9.6.*

Chriſt commandeth vs to giue almes, and why. Luke 12.33.

All things cleane to them that giue almes rightly. Luke.11.41.

How to giue almes. Mat.6.2,3,4. Ecclus. 18.14,15,16. and 35 2,9,10,11,15,19. Tob 4.7,to 12. and to whom. Gal.6.7,10.

Of almes, & miniſtring to the poore, with examples thereof. Ex.22.21,to 28.& 23 9,10, 11. Leu.19.13.& 23.22.& 25.35,36.* Deut. 15.7.& 16.11,14.& 24.10.* 1.ki.17.9,to 17. & 2.kin.4.1,to 8 Nehe.8.10. Eſt.9.22. Job. 29 12,to 18. Pſa.41.1,2,3. Pſa.82.3,4. Pſ. 112.9. Prou.3.3,9,27,28.& 11.17,29 & 14. 20,21,31.& 19.17 & 21.13,27,& 22 9,16,22 23.& 28.27.& 31.20. Iſa.5.8,13.23.& 58.7. Ezek.16.49. Dan 4 24. 1.Eſd.9 52,54. Tob.1,3,7,8,16,17. and 12.8,9. Ecclus.3. 33. and 4.1,to 10. and 7.32,34,35. and 12.1, to 8. and 14.13. and 17.12,20,21.& 29.11, 12,13,14,22.& 34.18,to 24. Mat.10.42.& 19 21.& 25.35.* Luk.6.31,to 39. and 11.41, 42.& 12.33,34.& 14.12,13,14.& 16.9.& 11. 8.& 21 1,to 5. Acts 2.45,46,47.& 3.2,6. and 6.1,2.& 9.36. and 10 2 31.& 11.29,30. and 20.35. and 24.17. Roma.12.13,20. and 15. 26,27. 1.Cor.16 1,2. and 2.Cor.8.4,14.* Epheſ.4.28,32. Hebr.13.1,2,3,16. 1. John 3. 17,18. looke Mercifulneſſe.

Altar. God commandeth the Iſraelites to ouerthrow the Altars of the Gentiles. Exod. 34.13. And Gideon to deſtroy the Altar of Baal. Judges 6.25.

Abraham builded Altars to God. Gen.12. 7,8. and 13.18. and 21.33. and 22.9. and Izhak. Gen.26.25. and Jaakob. Gen.33.20.

God commanded Jaakob to build him an Altar at Beth-el Gen.35.1,2,3,7.

Offerings (in witnes of the couenant) vpon the Altar which Moſes ſet vp at the foote of mount Sinai. Exod.42 3,4,to 9.

God commaunded Moſes to make him both an Altar of earth and of ſtone, & how. Exodus 20.24,25,26.

Aarons Altar to the golden calfe that hee had made. Exod 32.4,5,6.

The forme of the Altar for burnt offrings, with his appurtenances. Exo 27.1,to 9. and 30.1,to 8. and where it ſtoode. Exo.40.6,29. Alſo of the Altar of incenſe. Exod.37.25.* and 40.26,27. Alſo of the Altar of Salomons Temple. 2.Chron.4.1.

The diſcription of the Altar by reuelation. Eze.43.13.*

How the Altar ſhall be cleanſed. Exod.29. 36,37. Leui.16.18,19.

No offerings to be made, but on the Altar. Joſh.22.29.

The offerings of the Princes of Iſrael at the dedication of the Altar. Num.7.3,10.*

Moſes built an Altar, in memorie of the deſtruction of Amalek. Exod.17.15. And Joſhua another, after the Iſraelites paſſing ouer Jorden, with the Law grauen thereon. Joſh.8.30. as Moſes had commanded. Deu. 27.2.* which altar Joſhua builded in mount Ebal accordingly. Joſh.8.30.*

Reuben, Gad, and halfe Manaſſeh, built a great Altar, and to what ende. Joſh 22.10, 22,to 32. and Gideon another. Judg 6.24, 26. and Samuel. 1.Sam.7.17. and Saul. 1. Sam.14.35.

After Dauid had built an Altar to the Lord, and offered ſacrifice, the plague ceaſed 2.Sam.24.18,25.

The Altar of burnt offrings made by Bezaleel, remained vntill Solomons time. 2. Chro.1.5.

Adoniiah taken from the altar by the commandement of Salomon 1.king.1.50,to 54.

Joab ſlaine before the Altar, and why. 1. kings 2.28,to 35.

Aſa reneweth the Altar before the porch. 2.Chro 15.8.*

Eliiah offended that the Altar of God was broken downe, repaired it, and ſacrificed thereon to God, before Baals prieſts. 1. kings.18.30,to 41.

Ahaz defaced the braſen Altar, and placed thereby an Altar framed after the paterne of the heathen, contrary to Gods will. 2.kings 16.10,to 19.

Joſiah deſtroyeth the Altars of idoles, and ſacrificeth the Prieſts vpon them. 2.king.23. 12,15,20.* Zerubbabel with Joſhua the hie prieſt, reedified the Altar for burnt offerings. Ezra 3.2.4.

Judas Maccabeus deſtroyed the Altar of burnt offering polluted by the heathen, and builded another. 1.Mac.4.44,45,46 47.

Chriſt the Altar of the faithfull. Iſa.56.7. and 60.7. Hebr.13.10,to 17. Reue 6.9.

They that waited of the Altar, were partakers thereof: and they that preach the Goſpel ought to be prouided for 1.Cor.9.13,14. how, and why. 2.Chro.31.4.

¶ *Ambaſſadours*. Preachers are Chriſts Ambaſſadors, praying vs by the Goſpel to be reconciled to God. 2.Cor.5.20. Epheſ.6.20.

Ambition ſometime ioyned with hypocriſie. Luke 18.9,10,&c.

Ambition to be auoided. Matt.18.1,2,3. and 23.8,10,11,12. Luke 14.7,to 11. John 3.27. Rom.12.10. and 1.Cor 13.4. Iam.3 1. Examples of Ambition. Mat.20.20,&c. and 23.5 Job 19.10. Acts 8.18,19,&c. and 25.9. and 3. John 9.

Ambition the mother of enuie. Acts 13.45. 1.Tim.6.4.

Ambition a great plague to the Church. 1.Tim.3.6. and 3. John 9. A cauſe of the end of vnbeliefe. John 5.44.

Amendement. God winketh at our ſinnes, becauſe we ſhould amend. Wiſd.11.20.

Gods ſcourges are ſent for our Amendement. 2.Eſd.16.15,16. looke Repentance.

Amiſſe. Remember the end of what thou doeſt, and thou ſhalt not doe amiſſe. Ecclus 7 36.

¶ *Angel*, ſignifieth a Meſſenger commonly taken for ſpirits celeſtial which ſerue God to accompliſh his heauenly will, and are of the nature of fire. Heb.1.7. God the Father created Angels, by his ſonne Jeſus Chriſt. Col 1.15,16. Angels ſent either to comfort and defend vs, or to diſmay, and puniſh vs. Mat.4.11. and 18.10. Gen.19 11,13.

The appearing of an Angel to Manoahs wife, was fearefull. Judg.13 3,6.*

An Angel appeared to Moſes in a flame of fire. Exod.3.2. Actes 7.30.

The Law giuen by the ordinance of Angels. Acts 7.53. Gal 3.17,18,19. Heb.2.2.

Jaakob ſaw Angels going vp and downe by a ladder. Gen.28 12.

The Angels deſire to beholde Chriſt. 1. Pet.1.12.

Hagar comforted by an Angel. Gen.16.7, 9,to 15. and 31.14,17,to 20.

Abraham harboureth three Angels. Gen. 18.2,to 16.* and Lot harboureth two. Gen. 19.1,2,to 26.

By a viſion of Angels God comforted Jaakob. Gen.32.1.

The Angel conducted the ſeruant of Abraham to finde a wife for Izhak. Gene.24. 7,12,27,40.*

God ſpake to Jaakob by an Angel in a dreame. Gen.31 11.

Jaakob wreſtling w̄ an Angel preuaileth.

Gen.32.24,25.* He calleth vpon the Angel that deliuered him from all euill,to confirme his bleſſing to Ioſephs children.Ge.48.16.

Eliiah comforted by an Angel.1.king.19. 5,6.and willed to go to Ahaziah.2.king.1.15.

Abrahams ſacrificing of his ſonne ſtayed by an Angel. Gen.22.11,12.*

God promiſeth the Iſraelites the protection of his Angel. Exodus 23.20.and 32.2.

An Angel went before the hoſte of Iſrael. Exod.14.19.and 32.34.

An Angel comforteth Ioſhua. Ioſh.5.13, 14,15.

An Angel appeareth to Gideon. Iudg.6. 11,to 28.

An Angel with a ſword in his hand, in the way reſiſted Baalam. Nu.22.22,23,to 36.

An Angel reprooueth the Iſraelites, and why. Iudges 2.1,to 6.

The Angel Raphael, guide to Tobias. Tob 5.6, to chapter 13.

An Angel protectour of Iudeth to and fro. Iudeth 13.11.*

By an Angel, 185000. of Saneheribs hoſte ſlaine in one night. 2.king.19.35.Iſai. 37.36.and 2.Chro.32.21. Ecclus.48.22, 1. Mac.7.41.2.Mac.8.19.& 70000. Iſraelites ſtricken with the peſtilence. 2.Sam 24.15, 16.17. and three preſerued in the fiery fornace. Da.3.23,24,25.* and Daniel fed and preſerued from the lions. Dan.6.16, to 23.& Cha.14.31,32,33,34.* and the viſion of the 70.Weekes declared. Dan 9.21,25.* and Zacharie promiſed a ſonne. Luke 1.13.

The Angels miniſter to Chriſt in the deſart.Mat.4.11. Marke 1.13.An Angel comforteth him in the garden. Luke 22.43. Hee could haue had legions of Angels to haue deliuered him,but he would not. Matt.26.53. and why. Matth.26.24.

The Angels ſhew the women that Ieſus is riſen. Mat.28.5,6. Marke 16.5,6.*Luke 24.4,5,6,to 11. Iohn 20.12,13.

Herod ſtricken by an Angel, died miſerably. Acts 12.23.

The Apoſtles deliuered out of priſon by Angels. Actes 12.7,to 12.

Peters Angel. Acts 12.15.

An Angel willed Philip to preach to an Eunuch. Actes 8 26.

An Angel ſheweth Paul that none of them with him in the ſhip ſhould periſh. Acts 27.23,24.*

The Angel declared to the ſhepheards the birth of Chriſt. Luke 2.9,10,11.

The Angels reioyce at the conuerſion of a ſinner. Luke 15.7,10.

Chriſt farre more excellent then Angels, and why. Heb.1.4. yet inferiour in ſome reſpects. Heb.2.7,9.

Chriſtes Goſpel diſobeyed, more worthie puniſhment, then that giuen by Angels. Hebrewes 2.2.

An Angel from heauen preaching any other ſaluation, then Chriſt, not to be beleeued. Galat.1.8.

An Angel refuſeth worſhip.Reu.9.10.and 22.8,9. and would not let Manoah offer ſacrifice to him, but to God. Iudg.13.16. and Paul exhorteth to beware of ſuperſtitious worſhipping of Angels. Col.2,18.

The wife ought to couer her head for the reuerence of Angels.1.Cor.11.10.

Angels appointed gardians of children. Matth.18.10. their nature is to comfort. 2. Eſdr. 5.15. Luke 1.13,30. and 22.43.

Chriſt ſhall come to iudgement with al the Angels. Matth.25.31. 2.Theſſ.1.7.

The children of God ſhall liue an Angels life, after the reſurrection. Mat.22.30.Mar. 12.25. Luke 20.35,36.

Angels foode, what. Pſal.78.25.

Diuers viſions of Angels. Reuel.7.1, and 8.2.and 10.1. and 14.6.and 15.1.and 18.20.

Chriſt tooke not on him the nature of Angele,but of men. Heb.2.16,17,18.*

Satan can transforme himſelfe into an Angel of light. 2.Cor.11.14.

God ſpared not the Angels that ſinned. 2. Pet.2,4. Iude 6. Of alluding to the fall of Angels. Looke Iob.4.18.and 15.15.Iſa 14. 12,to 22. Ezek.28.2,to 20. Iohn 8.44. Chriſtians ſhall iudge the Angels that fell. 1. Cor.6.3.

Dauid compared to an Angel, and why. 1.Sam.29.9.2.Sam,14.17,20.and 19.27.

Paul receiued of the Galatians, as an Angel,and as Chriſt himſelfe. Gal.4.14.

Angels called the children of God.Iob.38. 7.Pſal.34.7.Pſal.91.11. Pſal 103.20. and Gods armies. Iob 25.3.Gene.32.1,2.Ioſh. 5.13,14,15 2.kin.6.16,17. and 2 Mac.11. 6,to 14. and one,a watchman Dan.4.10.

The Angel of Gods preſence,whoſe name is wonderfull,counſellour,&c.is Chriſt. Iſai 9 6. and 63.9.The ſame Ioſhua worſhipped. Ioſh 5.14.

Angels for preachers, or miniſters. Reue. 1.20.

The Sadduces denie, that there are Angels. Actes 23.8,9.

Of Angels, reade Iſa 6.1,2,3. Ezek 1.5. Da.8.15,16.and 10.5,to 8.and 12,5.* Baruc 6.6.Mat.1.20,to 24. Acts 1,10,11. and 5.19. and 10.3.Rom.8.38.

Of good Angels, looke Archangels, Seraphim, and Cherub.

Of euill angels, looke Deuill, and Spirits, and Pſal 78.49.

Anger. to be baniſhed from Chriſtians. Ephe.4,31.Iam.1.21.Col.3.8.

God angry with the Iſraelites, and why. Deu.32.21.Iudg.2.12,13. with Moſes,and why. Exod.4.14.Deu.1.37. with Aaron,and why. Deut.9.20. with Salomon, and why. 1.kings 11.8.*

God being angry for our ſinnes deliuereth vs into captiuitie Iudges 2.14. 1.kings 8. 33,46.

Gideon prayeth God not to be angry with him,and why. Iudg.6.39.

Chriſt looked on the Phariſes angerly, and why. Marke 3.5.

We ought not to prouoke God to anger, and why. 1.Cor.10.22.

If Gods anger be once kindled, hee ſendeth vs no ſeaſonable weather. Deut.11.17. and 1.kings 8.35.

True loue is not prouoked to anger. 1.Corinth 13.5.

Haue no familiaritie, neither ſtriue with an angry man,and why. Prouerb.22.24,25. Ecclus 8.15,16.

Meekeneſſe appeaſeth anger. Prouer. 15. 1,18.

To be angry with thy brother is damnable. Mat.5.22.

Be angry, but how. Ephe.4.26.

A mans anger is according to his power and riches. Eccus. 28.10.

Ionah angry with God,& why. Iona.4.9.

God is the Lord of anger, and ſlow to anger. Nahu.1.2,3. Num.14.18.looke Wrath, Ielouſie, Prouoking,and Zeale.

Anguiſh. The Iſraelites hearkned not vnto Gods meſſage for anguiſh of ſpirit. Exo.6.9.

Chriſts anguiſh and agonie, at the mount Oliuet. Matth.26.37,28. Marke 14.33,34. Luke 22.44.

Anſwere put for to ſpeake. Matth 15.15, and 17.4. and 28.5. Mar.11.14. and 12 35. Luke 13.14. and 14.3. Euery Chriſtian ought to giue an anſwere to any that aſke of his hope, and how. 1.Pet.3.15,16.

A ſoft anſwere aſſwageth wrath. Pro.15.1

What it is to anſwere a matter before we vnderſtand the trueth. Prou.18.13. Ecclus 11.7,8.

Antichriſt. Looke in the firſt Table.

Anointing. With the anointing oyle, not lawfull to anoint mans fleſh. Exodus 30. 23,24,25. Leuit.30.31,32, 33. Looke Ointing.

Anoynting, a ſigne that the Prieſthoode ſhould be euerlaſting. Exod.40.15.

Saul anointed king. 1.Sam.9.16.* and 10.1. and Dauid, firſt by Samuel. 1.Sam. 16.13. then by the men of Iudah. 2.Sam.2. 4. and afterward by the Elders. 2.Sam.5. 3. and Salomon by Zadok, Dauid then liuing. 1.kings 1.39.

Dauid waſheth and anointeth himſelfe, and why. 2.Sam.12.20.

Notwithſtanding the plentie of Oliue trees,the wicked ſhall not enioy the anoynting of themſelues with the oyle. Deu.28.40.

Dauid would not harme Saul the Lords anoynted. 1.Sam.24.5,7.* He that layeth hande on the Lordes anoynted, is worthie death. 2.Sam.1.14,15,16. Pſal.105.15.

Ruth waſheth and anointeth her ſelfe, and why. Ruth 3.3.ſo did Iudith. Iudith 10.3.

Cyrus called Gods anointed, and why. Iſa.45.1.

Anoint thy head when thou faſteſt. Matth. 6.17.

The holy Ghoſt, the anointing of the faithfull. 1.Ioh.2,27. Of which anoynting reade Pſal.45.7. Pſal.89.20. Iſa.61.1.Da.9.24. Luke 4.18. Heb.1.9.

The Apoſtles anointing the ſicke, healed them. Marke 6.13. This ceremonie, why it is left, looke Iames 5.14. note i.

¶ *Apoſtles*. What is meant by the worde Apoſtle, and how they were choſen out of the Diſciples. Luke 6.13.

The Apoſtles, the light of the world. Mat. 5.14. the ſalt of the earth. Mat.5.13. Marke 9.50. Luke 14.34,35. diſpoſers of Gods ſecrets. 1.Cor.4.1. Ambaſſadours. Ephe.6. 20. Miniſters of Chriſt. 1.Cor 3.5. and 4.1. Gods labourers. 1.Corinth.3.9. witneſſes of the paſſion and reſurrection of Ieſus Chriſt, and preordeined to preach the ſame to all nations. Luke 24.47,48. Acts 1.8,22. & 2.32. Mar. 16.15. Mat.28.19,20.&c.

Paul tearmeth himſelfe the leaſt of the Apoſtles, and why. 1.Cor.15.9.

The Apoſtles faith proued by a tempeſt, Mat.8 24,25,26. Mar.4.37,38.*Luk.8.23, 24. They are reproued that they did not faſt. Mat.9.14.mar.2.18.Luk.5.33. Chriſt foreſheweth that they ſhall faſt after his aſcenſion Mat.9.15.mar.2.20.Lu.5.35. The power that Chriſt gaue to thē. Mat. 10.1. Chriſt commandeth them to preach the Goſpel for nothing. Mat.10.8. They are ſent to preach the Goſpel onely to the Iewes. Matth.10.6. They trauell without money, ſtaffe, &c. Mat. 10.9,10. Luke 9.3. Mar.6.8,9.

The Apoſtles forbidden to ſalute any man by the way. Lu.10.4. Their iourney & preaching. Mar.6.12. and the returne. Luke 10. 17. Chriſt foreſheweth them the troubles they ſhould ſuffer for the Goſpel. Matth. 10. 16.* Mar.13.9. Luke 12.11,12. & the griefe whileſt he was in the graue. Iohn 16.16,20. They confeſſe that during their preaching, they wanted nothing. Lu.22.35. Chriſt praieth for them, & for thoſe that ſhould beleeue by their preaching. Iohn 17.9, 15, 20. Hee taught them his fathers will. Iohn 17.8. He foreſhewed them ẏ they ſhould be diſperſed, and leaue him alone at his paſſion. Iohn 16. 32. He ſpeaketh plainely to them. Ioh. 16.29 And therefore they beleeue. Iohn 16.30.

The Apoſtles reaped that which the Prophets had ſowen. Iohn 4.38. Ieſus manifeſteth himſelfe vnto the Apoſtles, as they were fiſhing. Ioh. 21.3,4. Hauing receiued the holy Ghoſt, they ſpeake diuers languages. Act. 2.4,6. They preach in the Temple and in the houſes. Actes 5.42.

The Apoſtles put in priſon, and beaten for preaching Chriſt: and commaunded to ſpeake no more in that name. Act 4.3,5.18. and 5.40. They reioyce that they were counted worthie to ſuffer for Chriſt. Actes 5.41. Their epiſtle to ẏ Gentiles. Act.15.23, to 30

Apoſtles and diuers ſortes of functions ordeined in the Church, to deliuer the Goſpel, both to helpe our infirmities. 1.Cor. 12. 28. and to confound the wiſedome of the world. 1.Cor 1.27,28.

The Apoſtles had the true vnderſtanding of the Prophets. 2. Pet 1.19.

Chriſt the foundation of the Prophets and Apoſtles. Ephe.2.20.

The xi. Apoſtles ſaw Chriſt after his reſurrection. 1.Cor.15.5 & ſo did 500. brethren at once. 1.Cor.15.6.

The Apoſtles commanded to preach the Goſpel to all men. Mat. 28.19. Mar.16.15. Ioh.15.8.* & 20.22. Act.1.2 & 10 34. Their preaching ſpread throughout ẏ world, therefore none can plead ignorance Rom.10.18.*

The Apoſtles ſhal iudge the twelue tribes of Iſrael. Mat.19.28.

Ieſus Chriſt is our Apoſtle, ſent by the Father. Heb 3.1.

Paul the Apoſtle of the Gentiles. Rom. 11.13. 1.Tim.2.7. 2.Tim.1.11. He vſed not alway the libertie of his Apoſtleſhip, as hee might. 1.Cor.9.4,5,15.* looke Paul.

Of falſe Apoſtles & markes to know them by. Rom.16.17,18.& 2.Cor.2.17.& 11,13.

Apparell. Women ought to be comely and not coſtly apparelled, and why. 1.Tim.2.9, 10. 1.Peter 3.3, to 7. Iſa 3.16.*

No man to be the better regarded for his goodly Apparell. Iames 2.1,2,3.

Gorgeous Apparel and delicate fare, meeter for Courtiers, then preachers. Lu.7.25. Looke Exceſſe, Garment, and Raiment.

Appearance. Man looketh on the outward Appearance: but the Lord beholdeth the heart. 1.Sam.16.7. looke Likelihoodes.

Appeare. How the Lord Appeared to Abraham, Izhak, & Moſes, looke the firſt table.

How Chriſt ſhall Appeare in iudgement. 2.Theſſ.1.7,8.

Of Appearings, viſions, ſtrange ſights and hearings, reade Ioſ.5.13,14.15. 2.kin.7.6, 7. 2 Mac.3.24,* & 5.2,3.& 10.29,30.& 11.8.

Apple. God kept the Iſraelites as ẏ apple of his eye. Deu.32.10. He that afflicteth the faithful, toucheth the apple of his eye. Zec.2.8

Arke. Noah commanded of God to make an Arke, that he & his family ſhould enter into it for their preſeruatiō. Ge.6.14.* & 7.1,7.

The Arke reſted on the mountaines of Ararat Gen 8.4.

Arke. Moſes at Gods commandement made an Arke of wood, wherein he put the tables of the ten commandements. Deu.10. 1, to 6. Exod.34.1,24,28. Exod.31.18.

The fourme of the Arke of couenant Exod.25.10. the ſituation. Exod.36.30,31,32.

The booke of the Law put in the ſide of the Arke, & why. Deu.31.26.* It ſtoode ſtill in Iordan, vntil the Iſraelites were gone ouer. Ioſh.3.14,17. The order of the carying thereof deſcribed. Ioſh. 3.3,4. & 4.16,20.*

From Gilgal the Arke is caried to Shiloh. Ioſh.18.1.

The Arke taken from the Iſraelites. 1. Sam.4.3.4,10,11.

The Arke being placed of the Philiſtims by the idole Dagon, he fel downe broken, & they were plagued. 1.Sam.5.1,2,3,4. from Aſhdod it was remoued to Gath. 1.Sam.5. 8. from thence to Ekron: but the Ekronites taſting like inconuenience thereby. 1.Sam. 5.10.* returned it to the Iſraelites with giftes, and ſo it ſtayed at Beth-ſhemeſh. 1. Sam.6.3,5, to 14. from whence ſome being ſlaine for looking into it. 1.Samuel 6. 19, 20, 21. It was brought into Abinadabs houſe. 1.Sam.7.1, 2. Where it ſtayed with ſmall account, till Dauid with great ſolemnitie fetching it thence, placed it with Obed Edom, whom God bleſſed by meanes thereof. 2.Sam.6.3, to 12. 1.Chron. 13.5.* wherefore from thence hee brought it to his owne citie Zion. 2.Samuel 6.12, to 20. and 1.Chron. 16.1. from whence when Zadok and Abiathar would haue remoued it, hee commanded them to returne therewith. 2. Samuel 15.24, to 30. Laſt of, Salomon brought it with great ſolemnitie, & placed it in the Temple. 1.King.8.1,6. 2 chro.5.2,7.

What things were in the Arke before Gods enemies had it in poſſeſſion. Exod.16. 33,34. Deu 10.2,3 & 31.26. Heb 9.4. Num. 17.10, and what after. 1.King. 8, 9. 2.chro. 5.10.

Moſes words at the going forward of the Arke, and when it reſted. Num.10.35,36.

Arme. The ſtretched out Arme of God heard of through the world. 1.Kings 8.42.

God foreſheweth Eli, the cutting off of his Arme and his fathers houſe for euer. 1. Sam.2.31,32.

Arme, for ſtrength or power. Exod.15.16. Zech. 11.17. Luke 1.51. Iohn 12.38.

An Arme of fleſh for mans power. 2.chron. 32.8.

Armour. Faith Dauids chiefe armour againſt Goliath. 1.Sa.17.45,46,47. He contemned not the worldly armour which Saul would haue giuen him. 1.Sam 17.38,39.

What armour Chriſt will vſe at his comming. Iſa.59.17,19.

Not onely the Armour of righteouſneſſe, and light. 2.Cor.6.7. Rom. 13.12. but alſo the whole Armour of God is to be put vpon vs Ephe.6.11, to 19.

Arrogancie, looke High-minded, and Preſumption.

Arrowes. Gods Arrowes ſharpe. Pſal.45 5. Iſa.5.28. 2.Sa.22.15. Iob.6.4. Arrowes of famine. Ezek.5.16.

The ſhooting of three Arrowes a ſigne betweene Ionathan & Dauid. 1.Sam.20.20.*

Of ſhooting Arrowes, looke 2.Kin. 13.15, to 20.

God threatneth the Iſraelites, that hee would beſtow his Arrowes vpon them, and make them drunken with blood, if they forſake him Deut.32.23,24.

¶ *Aſcend.* No man Aſcended to heauen, but Chriſt. Iohn 3.13.

Chriſt being not Aſcended, forbiddeth Marie to touch him. Iohn 20.17.

Of Chriſts Aſcenſion, looke Chriſt,

¶ *Aſhamed.* Adam and Heua being naked, were not Aſhamed, before they diſobeyed God. Gen.2.25.

The wicked more Aſhamed of men then of God. 2.Sam.13.9.

Not to be Aſhamed of Chriſt & his Goſpel, or the profeſſours of them. Luke 9.26. Rom.1.16. 2.Tim.1.8. ne yet of any affliction ẏ may happen therby. Pſal.69.6. 2.chro. 1.5,6. but rather reioyce. 1.Pet.4.13,14.*

The hope of ſaluation maketh Chriſtians not Aſhamed of any thing that happeneth for Chriſtes ſake. Rom.5.5.

Chriſt not Aſhamed to call vs brethren, and why. Heb 2.11. Nor God the Father to be called the God of the faithfull. Heb.11.16.

Wee ought to be Aſhamed of our former wicked conuerſation. Rom.6.21.

Sound doctrine & vpright life make the aduerſaries of the trueth Aſhamed. Matth. 5.16. and why. Tit.2.7,8. 1. Peter 3.16.

Whereof not to bee Aſhamed. Ecclus.4. 11, to 27. & 22.25.& 42.1, to 9. And whereof to be Aſhamed, looke Ecclus.41.17.*

He that hopeth in God, ſhall not be Aſhamed. Pſal.25.2,20. and 119.46.

The diſobeyers of Gods worde, to be excluded the godlies company, that they may be Aſhamed. 2 Theſſ. 3.14,15.

Aſhes. Tamar put Aſhes on her head, after ſhe was deflowred. 2.Sam.13.19. A cere-

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monie in token of ſorow. Ioſh. 7.6. 1.Sam. 4.12. Eſt.4.1. Iob 42.6. Iere. 6.26.& 25.34. Iudg.4.10,11.& 9.1. Eſt. 14.2. Ionah 3.6.

Man is but earth and Aſhes. Ecclus 17. 33. looke Duſt and Earth.

Aske. God granteth whatſoeuer we aske, according to his will. 1.Iohn 5. 14,15. If our heart condemne vs not. 1.Iohn 3.19,20, 21,22. And if we Aske in faith in Chriſtes name, & to his glory. Matt.21. 21,22. Iohn 14.13,14. He willeth vs to aske, and we ſhall haue. Mat.7.7,8. Mar.11.24. Luk.11.9,10. Iohn 16.23, 24, 26. For whatſoeuer two or three faithfull gathered together ſhall deſire in the name of Chriſt, it ſhalbe giuen them. Mat.18.19,20.

The wicked obtaine not what they Aske, and why. Iames 4.3.

Whatſoeuer we Aske of God, it muſt be done in prayer. Phil.4.6.

Hanna asketh a ſonne of God, and obtaineth. 1.Sam.1.17,19,20.

Salomon willed of God to Aske what he would, asketh wiſedome, and obteineth that he Asked and more. 1.Kings 3.5, to 14.

Eliſha asked of Eliiah, to haue his ſpirit double. 2.Kings 2.9.

God asketh nothing at our handes, but feare, obedience, and loue. Deut.10.12.

Aſſes. The children of Iaakob vſed Aſſes. Gen.43.18.

Balaams Aſſe ſpeaketh. Numb. 22.28. & 2.Pet.2.16.

Saul ſeeketh his fathers Aſſes. 1.Sam.9. 3. and 10.2.*

The 30. ſonnes of Iair, rode on 30 Aſſecoltes. Iudg.10.4. and the 40. ſonnes & 30. nephewes of Abdon on 70 Aſſecoltes. Iudg. 12.14.

Samſon with a Iawbone of an Aſſe, ſlew 1000. Philiſtims. Iudg.15.15.

The Aſſe and Lyon ſtoode by the Prophets bodie, ſlaine by the Lyon for diſobedience. 1.King. 13.24.

In the great famine of Samaria, an aſſes head ſold for 80. pieces of ſiluer. 2.Kin.6.25.

The Midianites left the Iſraelites neither fruit, foode, ſheepe, oxen, nor Aſſe. Iudg. 6 4.

Chriſt rideth vpon an Aſſe to Ieruſalem. Zech.9 9. Matth.21. 2,5,6,7. Marke 11.7. Luke 19 35.

Aſſiſt. No man aſſiſted Paul at Rome at his firſt anſwering, but God. 2.Timoth 4. 16,17.

Aſtoniſhment at Chriſts doctrine. Matt. 7.28. and 13 54. Mar. 1.37. Luke 4. 22,23. at his miracles Mat.9.8,33 & 12. 23. & 15. 31. Mar.1.27.& 6.51.& 7.37. and at his anſweres. Mat 2,22 Marke 12.17.

¶ *Atonement* Wee haue receiued by Chriſt. Rom.5.11.

¶ *Auarice*, looke Couetouſneſſe.

Authoritie of Scripture. Actes 1.16.

Authoritie of a Paſtour. 1.Cor. 9. 18. 2. Cor 10.8. 2.Theſſ.3 9.

Authoritie of Magiſtrates, looke Kings, Iudges,&c.

Auenge. Luke 18.3. looke Vengeance.

Auoide. What company to Auoide. Rom. 16.17,18.

Awake. 1.Cor.15.34. looke Watch.

Audience. No wordes to be vſed, where there is no audience. Ecclus 32.4.

¶ *Axe.* The Axe not to boaſt it ſelfe againſt him that heweth. Iſa.10.15.

The Axe taken for Gods vengeance. Lu. 3.9.

¶ *Ayde*, Looke Helpe, or Succour.

Ayre. Satan is the prince that ruleth in the Ayre. Epheſ. 2.2.

Signes in the Ayre fourty dayes. 2.Mac. 5.2,3. looke Appearings.

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¶ *Babes* in Chriſt. 1.Cor.3.1. 1.Pet.2.2.

Babblers. Againſt Bablers, pratlers, & buſie bodies. Eccles 10.11. Ecclus.20.5. 1.Tim. 5.13.

Backebitings. Ecclus.21.28. Pſa.140.11 looke Talebearer, Tongue, Slander, and ſpeaking euill.

Backpartes of God, what. Exod.33.23.

Balances, looke Weights.

Bald. God forbade the Iſraelites to make themſelues balde. Deut.14 1.

The 42 children that called Eliſha baldpate, are deuoured of Beares. 2.Kings 2. 23,24.

Bankets. Ecclus 18.33. looke Feaſtes.

Banning, looke Curſing.

Baptiſme, by interpretation, *waſhing*, or *wetting*. Iudeth 12.7. Mat.3.6. Mar.7.4.

Noahs Arke a figure of Baptiſme. 1.Pet. 3.21.

Baptiſme ſucceeded Circumciſion, looke Circumciſion.

The Iſraelites Baptized in the cloude, and in the ſea. 1.Cor.10.2.

Iohn Baptized with water to newneſſe of life. Mat.3.2,6,8. Mar.1 4,5. Luke 3 8.

Chriſt Baptized by Iohn. Mat. 3.15,16. Mar.1.9. Luke 3 21. Iohn 1.31,33.

Not Chriſt but his diſciples Baptized. Ioh.4.1,2. They are commanded to Baptize all þ beleeue in him, & how. Matt.28,19,20.

Whoſoeuer ſhal beleeue and be Baptized, ſhalbe ſaued. Marke 16.16.

There is but one Baptiſme. Epheſ.4.5.

By Baptiſme we are cleanſed and ſanctified. Ephe.5.26,27. and vnited in one bodie. 1.Cor.12.13.

The inuiſible grace by faith, and not the outward ceremonie of Baptiſme, iuſtifieth, Roman.3.22, to 29. and 4.1.* Ephe.2.8,9. Gal.2.16.* and 3.1.*

Lydia beleeued before ſhe was Baptized. Acts 16.14,15. and Paul Act.9.17,18. and the Eunuch. Act. 8. 38. and Cornelius with the Gentiles in his houſe. Act.10 47,48.

By Baptiſme we put on Chriſt. Gal.3.27. We are dead and riſen with him. Rom.6.3, 4. In which places the Scripture attributing to the ſigne of Baptiſme that which is proper to faith it ſelfe, is well expounded. 1.Pet.3.21.

The Apoſtles Baptized in the name of Ieſus Chriſt. Actes 2.38.

Baptized vnto Iohns baptiſme. Act. 19.5.

Paul not chiefly ſent to Baptize, but to preach the Goſpel. 1.Cor.1.17.

He Baptized but Criſpus, Gaius, and the houſhold of Stephanus, verſe 14, 16, & why. verſe 15.

The Samaritanes Baptized. Act.8.12. many of the Corinthians. Act.18.18. and the Iaylor. Actes 16 33,34.

Chriſt was Baptized with the holy Ghoſt. Mat.3.16,17.

Chriſt Baptized with the holy Ghoſt and with fire. Luke 3 16. Mar 1 8. Matth.3.11. Iohn 1 33. Act.1.5. looke Act 2 18,33.& 6.6. and 8.15,16,17. and 9.17. and 10.44.

Baptized for dead. 1.Cor.15 29.

Baptiſme, one of the firſt principles of Catechiſme. Heb.6.1,2.

Infants not to be denied Baptiſme. Gene. 9.9. and 17.7,8. Mar.10,14,15,16. Rom.3. 3. and 4.21,22.*

To be Baptized with Baptiſme. Mar. 10. 38. Luke 12.50.

Barly. Ruth carieth home the barly which Boaz gaue her. Ruth 5.15,17.

The dreame of the cake of Barly expounded. Iudg.7.13,14. looke Bread.

Barren. No woman ſhould be barren, if we could keepe Gods commandements. Exod. 23.26.

Sarah was Barren, and God made her fruitfull. Gen.11.30. and 21. 1,2. and Rebekah likewiſe. Gen 25.21. and Manoahs wife. Iudg.13.3, 24. and Eliſhahs hoſteſſe. 2.King.4.16. and Elizabeth. Luke 1.7,13. and Hannah. 1.Sam.1.5,9,20. when Peninnah was Barren. 1.Sam.2.5.

Leah fruitfull, and Rahel Barren. Gene. 23.31.

Barrenneſſe and fruitfulneſſe not in man or womans power, but in God. Gene.16.2. and 20.18. and 30.2.

Barrenneſſe a great reproch among the Iewes. Luke 1.25. looke Wombe.

Baſes of braſſe in Salomons Temple. 1. Kings 7.27, to 38.

Basket. Paul conueied from his enemies out of a window by a Basket. Acts 9. 24,25. 2.Cor. 11.32,33.

Baſtard. A Baſtard ſhall not enter into the congregation of the Lord. Deut.23.2. Ezra 10.44.

Baſtards plants ſhall take no deepe roote, and why. Wiſd.4.3 4.5,6.

¶ *Beards.* Prieſtes forbidden the ſhauing of their Beards. Leuit.19.27. and 21.5. Iſa. 15.2.

Dauids ſeruants Beards halfe ſhauen off by Hanun in reproch. 2.Sam.10.2,3,4.

Beare. Dauid ſlew a Lyon and a Beare. 1 Sam.17.34, to 38.

To beare his ſinne, what. Leuit.24.15.

Beaſtes. The creation of Beaſtes. Gene. 1. 24. and 2.19.

Adam gaue names to all Beaſtes. Gene. 2. 20.

God prouided foode, both for man & beaſt. Gen 1.29,30.

God puniſheth alſo the Beaſt, for ſhedding mans blood. Gen.9.5.

The male and female of euery Beaſt, taken into the Arke. Gen.7.8,9.

Death threatned to man and Beaſt, that approched nigh Sinai, whileſt God ſpake to Moſes. Exod.19.13. and 34.3.

Beaſtes cleane and vncleane. Leuit. 11.2, to 13.

to 13. and Deut. 14.4, to 22.

The citie being accurſed, men, women, children and beaſts are deſtroyed. Joſhua 6. 17.

All the beaſtes in Egypt died. Exod. 9.3, 4.6.

The harme of any mans Beaſt to another man, how to be recompenſed. Exodus 22.5.

The viſion of foure Beaſts. Reu. 4.6.

Euery man a beaſt by his owne knowledge. Jere. 10.14. and 51.17.

God calleth princes or gouernours kine or Beaſts. Amos 4.1.

The condition of man and beaſt. Eccles 3.19,20.

Paul fought with beaſts. 1. Cor. 15.32.

Beaten. Paul & Silas beaten with rods. Act. 16.22,23,37.

Paul thriſe beaten with roddes. 2. Corin. 11,25.

The Apoſtles beaten. Acts 5.40.

The officers of Iſrael beaten vniuſtly. Exod. 5.14,16.

Offenders beaten. Deut. 25.2,3.

The ſeruant that knoweth his maſters will and doeth it not, ſhalbe beaten with many ſtripes: and he that knoweth it not, with fewe. Luke 12.47,48.

Beautie, ſee Faireneſſe.

Bed. Ogs bed deſcribed. Deut. 3 11.

A woman of good eſtimation made a bed, a table, &c. for Eliſha. 2. King. 4.8,9,10.

At our going to bed, at our vpriſing, &c. to thinke vpon Gods lawes, and teach them our children. Deut. 11.18,19. and 6.6,7,8,9.

Bees. Samſon founde a ſwarme of Bees with hony in the body of a Lyon. Judg. 14. 6,8.

Before Solemne feaſting before the Lord Exod. 18.12. and offring. 1. Sam. 11.15. and 1.19 and couenant making. 1 Sam 23.16, 18. 2. Sam. 5.3.

Beggers. A Beggers life miſerable, though ſweet with ſhameleſſe creatures. Ecclus. 40. 28,29,30. ſee Poore.

Beguile, ſee Deceiue.

Beginning. The world had a beginning by God, who is without beginning. Gen. 1.1 John 1.1,3.

Kings haue no better beginning nor ending then other men. Wiſ. 7.1, to 7.

The beginning of wiſdome is the feare of the Lord. Pſal. 111.10.

Beleeue. They that come to God muſt beleeue that God is. Heb. 11.6.

None can beleeue in Chriſt, that haue not heard of him. Rom. 10.14.

Thoſe beleeue who are borne againe from aboue, of God, which haue that gift of God Matth. 16.17. John. 6.65. for it is his onely gift. Matth. 31.11, to 18. to whom God hath giuen a minde to know him. 1. John 5 20. to whom the Father hath giuen the ſonne who are drawen by him, and haue heard of him. John 6 39.40. Whoſe heart is opened by the Lord, to attend to his preaching. Actes 16.14. who are ordeined of God to beleeue vnto eternal life. Act. 13.48. who are planted by him Mat. 15.13. who are taught of God. John 6.45 and to whom the doore of faith is opened. Act. 14.27.

The end of the Euangeliſts care & paines in writing was, that we ſhould beleeue, and be ſaued. John 20.30,31. 1. John 1.2,3.

He that ſhal beleeue, and be baptized, ſhal be ſaued: but hee that will not beleeue, ſhall be damned. Marke 16.16.

To beleeue in the light, that wee may be the children of light. John 12.36.

He that beleeueth in Chriſt, beleeueth in God, and remaineth not in darkenes. John 12.44,46.

They bleſſed, that haue not ſeene, and yet beleeued Chriſt. John 20.29.

Abraham beleeuing, was reputed righteous. Gen. 15.9.

By beleeuing in Chriſt, we ouercome the world. 1. Joh. 5.5. 1. Cor. 15 57. we receiue remiſſion of our ſinnes. Act. 10.43. He is the perfection of the Lawe to iuſtifie beleeuers. Rom. 10.4.

He that beleeueth that Jeſus is the ſonne of God, ouercommeth the world 1. John 5.5. and 1. Cor. 15.57.

The raiſing of Lazarus from death, cauſed many Jewes to beleeue in Chriſt. John 11.40,44,45. and 12.11.

Chriſt knewe from the beginning, who ſhould beleeue. John 6.64.

The Jewes beleeue not Chriſt, becauſe they are not of his ſheepe. John 10.26.

After Chriſt had turned ẏ water into wine, his diſciples beleeued in him. John 2.9,11.

Mary bleſſed, becauſe ſhe beleeued Gods meſſage. Luke 1.45.

Why the Apoſtles beleeued. John 16.30.

To beleeue with the heart vnto righteouſneſſe. Rom. 10.10.

The Eunuch beleeuing with al his heart, that Jeſus Chriſt was the ſonne of God, was baptized. Acts 8.37,38.

Hee that beleeueth in Chriſt, confeſſeth that God is true. John 3.33. and receiueth the record that God witneſſed of Chriſt at his baptiſme, and tranſfiguration. 1. John 5. 10 Matth. 3.17. and 17.5. 2. Peter 1.17.

Whoſoeuer beleeueth not God, hath made him a liar. 1. John 5.10.

Beleeuers are the children of God. John 1 12 and borne of God. 1. John 5.10.

All things poſſible to him that beleeueth. Marke 9.23.

What tokens followed them that beleeued Marke 16.17,18.

Hee that beleeueth in Chriſt, ſhall neuer hunger nor thirſt. John 6 35. nor periſh, but haue eternall life. John 3.15,16,36.

The vnſpeakable ioy, and glory reſerued for beleeuers. 1. Pet. 1.7,8. Iſa. 35.1. They entred into Gods reſt. Heb. 4 3.* They ſhall not be aſhamed. 1. Pet. 2.6. Roma 9.33. At the comming of Chriſt, they ſhall riſe againe with him. 1. Cor. 15.23.

They that beleeued confeſſed their ſinnes and ſhewed their workes. Acts 19.11.

Paul beleeued, and therefore ſpake boldly. 2. Cor. 4.13 Ephe. 3.12.

Chriſt a ſtone to ſtumble at, and a rocke of offence to thoſe that beleeue not. 1. Pe. 2.7,8

Albeit we beleeue not, yet abideth God true in his promiſes. 2. Tim. 2.13.

Who ſo beleeueth in the Lorde, keepeth his commandements. Ecclus. 32.24. and he that beleeueth not, cannot be eſtabliſhed in the trueth, nor pleaſe God. Iſa. 7.9. Heb. 11. 6. Sundry ſorts of beleeuing Luke 8.12,13. Acts 8.13. looke Faith and Vnbeliefe.

Beloued. Chriſt the beloued ſonne of God, in whom hee is well pleaſed. Marke 1.11. Matt. 3.17. & 17.5. 2. Pet. 1.17. Luke 9.35.

Dearely beloued. Luke 7.2. 1. Pet. 2.11. 2. Pet. 3.1. 1. John 4.1,3. John 2.5,11. Jude 3. Col. 12.

Benefits. Gods Benefits on man, to what ende. Deu. 4 32, to 41. & 8.2.* & 29 2, to 10. 2. Sam. 7.8,21. Jerem. 2.2. * Iſai. 63.12.* Mat. 8.4. Mar. 1.44. Luke 5.14. Act. 14 17.

Benignitie, looke Kindneſſe and Bountifulneſſe.

Beneuolence ſhewed for charity ſake. Ruth 2.8, to 18. Rom. 9.3, and 10.2,3. In theſe wordes, looke Loue, Almes, & Bountifulneſſe.

Almes called a beneuolence. 2. Cor. 9.5.

Beſeech, looke Pray.

Beware of dogges, and of conciſion. Phil. 3.2.

Bewayling, looke Buriall, dead, and Mourning.

¶ *Byworde*, looke Prouerbe.

Bigamie, or hauing two wiues together. Gen. 4.19. and 26.34, &c.

Bill of diuorcement. Deut. 24.1. Matth. 5. 31. and 19.7.

Binde. Samſon bound and deliuered to the Philiſtims. Judges 15.10,12,13.

Of *Binding* and Looſing, looke Keyes.

Binde not two ſinnes together. Ecclu. 7.8.

Bond. Loue the Bond of perfectneſſe. Col. 3.14.

Paul in bonds for the Goſpel Col. 4.3.

Remember them that be in Bonds, as though ye were bound with them. Heb. 13.3.

Bound in ſpirit, what. Actes. 20.22.

Albeit Paul was bound, yet Gods worde was not bound. 2. Tim. 2.9.

Birdes. Birdes created by God, and power giuen them to ingender. Gen. 1.21,22.

How Birdes and foules ſhould be offered in ſacrifice. Leuit. 1.14.*

What they ought to doe that finde a birds neſt. Deut. 22.6. looke Beaſtes.

Birthright. Eſau ſelleth his birthright to Jacob for a meſſe of pottage. Gene. 25.29, 33.*

Birthday. Herod ſolemnizeth his birthday. Mar. 6.21. Mat. 14.6. and Pharaoh Gene. 40.26.

Biſhoppe, ſignifieth one watching ouer, or ſuperintendent, who is called in Scripture by diuers names, as an ouerſeer. Act. 20.28. A watcher ouer Gods people. Iſa 62.6. one that hath charge of ſoules. Act. 1.20 A ſhepheard John 21.15,16,17 1. Pet. 2.25. A miniſter of the Goſpel. Rom. 15.16. A diſpoſer of Gods ſecrets, 1. Cor. 4.1. A worker. 2. Cor. 6.1. A labourer. Mat. 9.37. an embaſſatour. Ephe. 6.20.

Of the inſtitution of Biſhops. 1. Tim 4. 14. Titus 1.5. Acts 14.23.

Biſhops called Elders and Miniſters indifferently. Acts 20.17. Titus 1.5. Rom. 15. 16. 1. Cor. 3.5. 2. Cor. 3 6. & 4.1. Epheſ. 3.7. Col. 1.23. 1. Tim. 3.1. & 4.6. & 5.1, 1. Pet. 5.1.

What

What maner of men ſhould be elected Biſhops.1.Tim.3.2,to 8.Tit.1.6,to 10.Ac.6.3.

A Biſhop ſhould be an enſample to others. 1.Tim.4.12.2.Tim.1.13.Tit.2.7,8.

A Biſhops lips ſhould preſerue knowledge. Mala.2 7.

What is to bee required in a Biſhop. Tit. 1.9,10,11. 2.Tim 2.2. He muſt not be carefull for worldly things. 2.Tim.2.4. What ſhould be his exerciſe 1.Tim.4.7,8.* What order of diſcipline hee ſhould vſe. 2.Cor.2.1 to 12.and 1.Tim.5.20,21.

Biſhops to vſe a moderation in rebuking ſuch as goe aſtray.1.Tim.5.1,2.

A Biſhop ought not to lay hands ſuddenly on any man.1.Tim.5.22.

Many Biſhops in Philippi.Phil.5.1.

Biſhops authority. Ephe 3.2.Col.1.25.* 2.Theſ.3.9.Tit.1.5,13.looke Keyes.

Chriſt the Biſhop of our ſoules. 1.Pet.2.25 looke Paſtor,Elder,Preacher,& Miniſter.

Bitterneſſe,Anger &c not to be in Chriſtians.Ephe.4.31.

Bitternes or vexation of ſoule.2.Kin.4.27.

Bitter waters made ſweete. Exod.15.25. Ecclus.38.5.

¶*Blameleſſe*. Paul liued blameleſſe. 1. Theſſ.2.10. ſo would he haue all Chriſtians to doe. Phil 2.15.

Blaſphemy is the iniurie, ſlander, or opprobrie that is done againſt God. The blaſphemie of the Phariſes. Matth.12.31,32. Mar.3.28,29,30. Luke 11.15. Of Pharaoh.Exod.5.2.& 10.10,20. Of Saneherib. 2. Kin.19.3,6. Of Holofernes. Iudeth 6.2,5. Of Nebuchad-nezzar. Daniel 3.15. Of the high Prieſts.Mat.27.25,29,to 44. reade 2. King.18.19,32.& 19.10,to 14. Matth.3 8. Num.16.2,32.* 2.Sam.12.14. 1.Kin.20. 23 2.King.1.2,10. 1 Chron.20.7.2.Macca. 15.5,to 14. 1.Iob.5.16,17. Reu.13.5.Zech. 4.3,4.Acts 26.11.

The Blaſphemer ſtoned.Leuit.24.14,15, 16.

Blaſphemie againſt the holy Ghoſt ſhall neuer be forgiuen.Matth.12.32.Mar.3,29. Luke 12.10.

Paul was a blaſphemer.1.Tim.1.13.

The name of God dayly blaſphemed.Iſa. 52.5. and for that cauſe God puniſheth the world.Iſa.5.18.* Numb.11.10,33. Pſalm. 98.3,7.Reu.3.16,17.

All blaſphemie ſhould bee baniſhed from Chriſtians.Ephe.4.33.

The names of blaſphemie are in yͤ crowne of Antichriſt.Reu.13.1.*

Blaſting of corne, Mildeaw &c. ſent vs of God for ſinne. Amos 4.9. Hag.2.17,18. 1. Kin 8.37.

Blemiſh. Nothing that hath blemiſh to be offered to the Lord.Leu.42,21,22

Bleſſe. To bleſſe,put for to praiſe.2.Cor.1. 3.Lu.1.68. and to giue thankes. 1.Cor.14. 16. and to conſecrate and to prepare. 1.Cor. 10.16.and to curſe and blaſpheme.1.Kin.21 10,13.Iob 1.5.

God bleſſed man and wife.Gen.1.28.and 5.2.

God bleſſed the ſeuenth day and halowed it.Gen.2.3.Exod.20.11.

God bleſſed Noah & his ſonnes. Gen.9.1.

Shem and Iaphet are bleſſed, Geneſ.9. 26,27.

God bleſſeth Abraham. Gene.24.35.and promiſeth to bleſſe Izhak. Gene.26.3 and bleſſeth Laban for Iaakobs ſake.Geneſ.30. 30.

God bleſſeth Iaakob.Gen.35.9.and Sarah.Gen.17.16. and Putiphar for Ioſephs ſake.Gen.39.3,6. and the Leuites, for ſlaying the Idolaters Exo.32.28,29.and Samſon.Iudg.13.24,25.

God bleſſeth him that taketh no vſurie of his brother.Deut.23.20. and that grudgeth not to lend that may doe him good. Deut.15. 9,10.

God bleſſeth the Iſraelites in all things. Deut.2.7.

The maner of bleſſing the people preſcribed to the Prieſt.Num 6.23.*

Chriſt bleſſed yong children Mat.10.16. and his Apoſtles, aſcending vp to heauen. Luke 24 51.

The Angel bleſſed Iaakob. Gen.32.29.

Izhak bleſſeth Iaakob and Eſau. Gene. 27.27,to 41.

Iſhmael bleſſed at the requeſt of Abraham.Gen.17.20.

Rebekah bleſſed of her parents. Geneſis 24.60.

Laban bleſſeth his daughters at their departing.Gen.31.55.

Iaakob gaue euery of his children a ſeuerall bleſſing.Gene.49.3.* and bleſſeth the children of Ioſeph, and how. Gen.48.15.

Moſes bleſſed euery tribe of Iſrael.Deu. 33.2.* and the tabernacle, and all that Bezaleel and Aholiab had done.Exo.39.43.

Aaron bleſſed the people, after hee had made oblation. Leu.9.22.

The Leuites ſeparated to bleſſe their brethren in the name of the Lord.Deu.10.8.

Ioſhua bleſſeth the Reubenites,Gadites, and halfe Manaſſeh. Ioſh.22.1,6.and Caleb.Ioſh.14.13.

Dauid bleſſeth the people. 2.Sam.6.20.

The houſe of Obed-edom, bleſſed for the Arkes ſake.2.Sam.6.12.

Salomon bleſſeth all the congregation of Iſrael.1.King.8.14,15.

Abrahams ſeruant bleſſed the Lord, for his proſperous iourney.Gen.24.27.

Melchiſedech bleſſed God for Abrahams victorie.Gen.14.19,20.

Bleſſings to thoſe that keepe Gods cõmandements.Exo.23.25.Leu.26.3,to 14.Deu. 7.11,12,13.* Deut.11.13,to 16. & 28.1, to 15.and to thoſe that feare God. Pſ.128.1.*

Bleſſings pronounced vpon mount Gerizzim.Deut.27.12.

The Lord bleſſe thee: a maner of ſalutation.Ruth 2.4. or bleſſed be he or thou of the Lord.Ruth 2.19,20.and 3.10.Gen.47.7.

Dauid deſireth God that his houſe might be bleſſed.2.Sam.7.29.

Wee ought to bleſſe the Lord after our meales.Deu.8.10.

Samuel bleſſed the ſacrifice before the people did eate thereof.1.Sam.9.13.

Paul bleſſed God.2.Cor 1.3,4.and ſo did Peter.1.Pet.1.3.

Iael bleſſed, and why. Iudg.5.24,to 28.

Saul bleſſed thoſe that betrayed Dauid vnto him.1.Sam.23.21.

Dauid confirmed the peoples bleſſing of Salomon.1.Kin.1.47.48.

The Queene of Sheba bleſſed the Lord. 1.King.10.9.and 2.Chr.9.8.

Iaakob tearmeth his preſent to Eſau, a bleſſing.Gen.33.10,11.

To bleſſe a mans ſelfe in his heart,is to flatter himſelfe.Deut.29.19.

Izhaks bleſſing to Iaakob irreuocable. Gen.27.33.

God promiſeth to bleſſe Abraham. Gene. 12.2,3 which he perfourmed.Gen.13.2.and 21.2,3.Mat.1.2,16. Act.2.18,22,25.

Bleſſed be the Lord,a terme ſometime vſed of the wicked.Zech.11.5.

The faithfull are bleſſed with faithfull Abraham.Gal.3.9.

The kingdome of heauen is prepared for the bleſſed.Matt.25.34.

We ought to bleſſe thoſe that curſe vs. Lu.6.28.1.Cor.4.12.& why. 1.Pet.3.9.

Bleſſing and curſing ought not to proceed out of one mouth.Iames 3.10.

The Bleſſed of God are called ſheepe. Matt.25.33,34.

The deſcription of a bleſſed man. Pſal.1. 1,2.and 119.1.* Mat.5.3,to 13.

A bleſſed thing to giue, rather then to receiue.Acts 20.35.*

Bleſſed bee the man that truſteth in the Lord.Iere.17.7,8.

Iudge none bleſſed before his death.Ecclus.11.28.

Bleſſed are they that are not offended at Chriſt.Luke 7.23.

Blinde. Two blinde men healed. Matt.9. 27,to 32. Mar.10.46.* Luke 18.35.*

Chriſt healeth the blinde with his ſpettle. Matth.8.22,23,to 27. Iohn 9.6.

The blinde borne for the glorie of God. Iohn 9.1,3.

If the blinde leade the blinde,both fall into the ditch.Mat.15.14.

We ought to lay no ſtumbling blocks before the blinde.Leuit.19.14.Deut.27.18.

God puniſheth with blindeneſſe thoſe that obſerue not his commandements. Deut.28. 28,29.Examples.Gen.19 11.& 2.kin.6.18. 2.Mac.3.27.and 10.30.Luke 24.16. Act.9. 8.and 13.11.

Of the blindnes of heart. Iſa.6.9,10. and 59 10. Hoſe.2.6. Pſal.69.13. Iohn 12.40. Mat.13.14,15.Mar.4.12.Lu.8.10.Act.28. 26.Rom.21.7,8,10. and 1,21.* 2.Cor.4.4. Eph.4.18.

The cauſe of the blindeneſſe of the Iewes is vnbeliefe.Rom.11.20.

Vnlearned paſtours called blinde guides. Matth.15.14.

Rewards blinde the eyes of the wiſe. Exod.23.8 Deut.16.19.Ecclus.20,28.

Bliſters,looke Scab.

Blocke,looke Stumble.

The ſtumbling blocke of iniquitie. Eze. 14.3.

Blood. The life of the fleſh is in the blood Leuit.17.11. and therefore God forbade the Iewes to eate blood. Deut.12.16. Gene.9. 4.Leuit.7.26,27.and 19.26.Deut.15.23.

The Iſraelites did eate blood. 1.Samu. 14.31,to 35.

The Iewes might not offer blood with leauened bread. Exod.23.18.

The blood ſtricken vpon the Iſraelites houſes. Exod.12.7,13.

The atonement of our ſoules was made with blood. Leuit.17 11. and without ſhedding of blood is no remiſſion. Heb.9.22.

Blood of bulles and goates could not take away ſinnes. Heb.10.4. and 9.13.

The olde Teſtament was ordeined with blood of beaſtes, but the new with Chriſtes blood. Heb.9.12, 19, 23.* Chriſtes blood ſpeaketh better things then that of Abel. Hebr.12.24.* for thereby we haue remiſſion of ſinnes, & are ſanctified. Mat.26.28. Heb. 10.10,18.* 1.Pet.1.2.& 1.Ioh.1.7. Reu.1.5.

For ſuch as prophane the blood of Chriſt, there reſteth no more ſacrifice for ſinne. Heb. 10.29. and 6.4,5,6. and 1.Iohn.5.16.

Water and blood iſſued out of Chriſtes ſide. Iohn 19.34.

God puniſheth thoſe that ſhed the blood of his ſeruants. Deut.32.41, 42.

Shedding of mans blood reuenged both on man and beaſt. Gen.9.5,6.

The blood of Abel cryed to God for vengeance. Gen.4.10.

Manaſſeh ſhedde innocent blood exceedingly. 2 kings 21.16. which was the cauſe of the deſtruction of Ieruſalem afterward. 2.king 24.2,4.* and 25.1.*

Of water conuerted into blood. Exod.7. 17,19,20.

Blood taken for murther, for ſinne, concupiſcence, and all that is not of the ſpirite. Ioſh.20.5. Pſal 5.14 Iohn 1.13.

Blood for the redde licour of the grape. Deut.31.14.

To take away the blood, for appeaſing of Gods wrath by puniſhing the murtherer. 1.Kings 2.31,32. 2.Sam.1.16.

The Moabites ſeeing water as redde as blood, & thinking it to be the blood of their enemies, were emboldened to their owne deſtruction. 2 Kings 3.17,22,23.

Fleſh and blood cannot inherit the kingdome of heauen. 1.Cor.15.50.

Woe to them that build vp Sion with blood, and Ieruſalem with iniquitie. Mic. 3.10. and 7.2. Hab.2.12.

¶ *Boaſt*. Many will boaſt of their owne goodneſſe. &c. Pro.20.6.

We ought not to boaſt of to morow. Pro. 27.1. Iames 4.13,16.

Loue boaſteth not it ſelfe. 1.Cor.13.4.

We ought not to boaſt of other mens labours. 2.Cor.10.15.

Boaſt not thy ſelfe againſt the branches. Rom.11.18.

Bodie. The Church is the bodie of Ieſus Chriſt. Ephes.1.22,23.

All the faithfull are one body in Chriſt, & one anothers members. Ro.12.5. eph.4.1,4.

Our Bodies are the members of Chriſt. 1 Cor.6.15. The temples of the holy Ghoſt conſecrated to God, & not to fornication. 1. Cor.6.13,19. The veſſels of our bodies to be kept in holineſſe and honour. Ephe 4.4. that God may be glorified thereby. 1.Cor.6.20.

He that committeth fornication, ſinneth againſt his owne bodie. 1.Cor.6.18.

Before wee can beare the image of the heauenly body, we muſt beare the image of the earthly. 1.Cor.15.35, to 50.

Paul calleth his bodie the body of death. Rom.7.24.

Sinne muſt not reigne in our mortall bodies. Rom.6.12.

Our bodies called earthen veſſels. 2.Cor. 4.7. earthly houſes. 2.Cor.5.1. and tabernacles. 2.Pet.1.13.

Being at home in the bodie, we are abſent from the Lord. 2.Cor.5.6.

Paul chaſtiſeth his bodie, & why. 1.Cor. 9.25, 26, 27.

Our corruptible bodies ſhall riſe incorruptible. 1.Cor.15.53, 54. The glory of the heauenly bodies differeth from the earthly. 1.Cor 15.40.

Bodily exerciſe profiteth litle. 1.Tim.4.8.

Bold. By Chriſt we may be bold to enter into the holy place. Heb.10.19. and are willed to goe boldly to the throne of grace for mercie. Heb.4.16.

Bondage. It is a bondage to liue vnder the ceremonies of the Law. Galat.2.4.& 4.1,3.

Bond, looke Binde.

Bond men, bond women, and bond ſeruants, looke Seruitude, Captiuitie, & Maides.

Bone. Woman being made of ẏ rib of man, is called Bone of mans bones. Gen.2.22,23.

The Iſraelites are cōmanded not to break a bond of the Paſcal lambe. Exod.12.46.

Ioſephs bones caried out of Egypt. Exo. 13.19.

The bones of two Prophets, ſaued from burning with others. 2.kings 23.18.

The king of Edoms bones burnt in deſpite. Amos 2.1.

Bookes. The booke of Lawe found in the Temple. 2.Kings 22.8,10.

Fiue men wrote in 40 dayes 204. bookes. 2.Eſdr.14.42,44.

The bookes of the Law burnt and cut in pieces. 1.Mac 1.59,60.

Many bookes and much reading wearieth the fleſh. Eccles 12.13.

To be regiſtred in the booke of life, what. Phil.4.3. Luke 10. 20. Reuel.3.5. & 20.12, and 21.27. and to be put out of the booke of life, what. Exod.32,33. Pſal 69.28.

Mans conſcience a booke, wherein is regiſtred his ſinnes. Reue.20.12.

2000 Markes worth of bookes of curious artes burnt. Actes 19.19, 20.

Borne of God, who. 1.Iohn 5.1.

We muſt be borne of water and of the ſpirit. Iohn 3.3,4,5.

The faithful are borne a new by the word of God. 1.Pet.1.23. Iohn 1.12.

He that is borne of God, ſinneth not, and why. 1.Iohn 3.9.

As new borne babes we muſt deſire the ſincere milke of Gods word. 1.Pet.2.1,2.

Boundes. Thoſe are curſed that remooue the ancient boundes. Deut. 27.17. & 19.14. Pro.22.28. and 23.10. reade Hoſ.5.10.

Bountifulneſſe. Thoſe that haue true loue are bountifull. 1.Cor.13.4.

Gods bountifulneſſe toward man. Tit.3. 4,to 8. Ezek.18.30,31,32. and eſpecially to vs Gentiles. Rom.11.22.

Bowes, looke Arrowes and Swords.

Bow. Wee ought to bow our hearts vnto the Lord. Ioſh.24.23.

Bath ſheba bowed her ſelfe vnto her huſband Dauid. 1.Kings 1.16. and Salomon to her. 1.Kings 2.19.

God bowed the heauens, & came downe. 2.Sam.22,10.

The children of Iſrael bowed downe and worſhipped God. Exod.4.31.

Abraham bowed himſelfe vnto the Hittites. Gen.23.7.

Bowels of mercy, looke Tender, & Mercie.

¶ *Branches*. The Iewes the natural branches of the Oliue tree. Rom.11.17,to 28.

Braſen ſerpent, looke Serpent.

Bread. for al things neceſſarie to this preſent life. Ge.18.5,6,7,8,& 21.14. Iudg 19. 5. 2.kin 6.22,23. Mat.4 4.& 6.11. Mat.6.36

The heart is ſtrengthened with bread. Pſal.104.15.

Man ought to eate bread, in the ſweate of his face. Gen 3.19.

Man liueth not by bread onely, but by &c. Deut 8,3. Mat.4.4. Luke 4.4.

The Lord rained bread from heauen. Exodus 16.4,15.

God will bleſſe our bread, and our water, if we obey him Exo.23.25. and we ſhall eate our bread in plentifulneſſe. Leuit.26.5.

The ſtaffe of bread. Leuit.26 26.

The Canaanites were but as bread for the Iſraelites, and how. Num.14.9.

The bread of affliction. 1.Kings 22.27.

The bread of teares. Pſal.80.5.

The bread of ſorow. Pſal.30.20.

The bread of aduerſitie. Iſa.30.20.

Want of bread in all the land of Egypt and Canaan. Gen.47.13.

An offering of bread. Leuit.2.2.

The ſhew bread. Leuit.24.5,to 20. whereof 1.Sam.21.6.

Eliſha with twenty loaues of barley bread in time of dearth feedeth 100 men. 2.Kin.4. 42,43.

The bread of life is the fleſh of Chriſt. Iohn 6.48,51.

The bread in the Lordes Supper doeth declare vnto vs, that we are made one bread with him. 1.Cor.10.16,17.

Vnleauened bread, looke Paſſeouer.

Vnleauened bread of ſinceritie & trueth. looke 1.Cor.5.8.

Of breaking of bread from houſe to houſe. Actes 2.42, 46.

The bread of the Goſpel was the Iewes firſt Mat.15.26.

Iaakob deſireth of God onely bread and clothes. Gene.28.20. and ſo ſhould Chriſtians. Pro.27.24.* Mat.5.25. 1.Tim.6.8.

Breath of God taken for his wrath, power, and ſpirite. Pſal.18.15. Iob 33.4. Pſal. 33.6.

Brethren dying without iſſue, the next to marrie his wife, and why. Deut.25.5. Mat. 22.24. Mar.12,19.

Vnitie of brethren acceptable to God and man. Ecclus.25.1. Pſal.133.1,2,3.

The 7. brethren and the mother tormented

vnder

vnder Antiochus. 2.Mac.7.1.*

The princes heart not to be lifted vp aboue his brethren. Deut 15 20.

Of Ioſephs brethren. Gen.37 4,11.* and 42.3,6.* and 43.3.* and 14.4,14.*

Iaakob called thoſe of his houſholde, brethren. Gen.31. 32, and ſtrangers alſo brethren. Gen.29.4.

Dauid calleth his men of warre, brethren. 1.Sam.30.23.

The Apoſtles and the elect, Chriſt calleth brethren. Mat.28.10. Heb.2.11,12.

Chriſt made like his brethrẽ in all things, except ſinne, and why. Heb. 2.17. and 4 15.

All Chriſtians are brethren. Matth.23.8. Rom 1.13.& 8.29. 1.Cor.6.6. & 8.11. Eph. 6.21. Col 4.15. and 1.Theſſ.5 14.

Chriſt the firſt borne among many brethren. Rom.8.29.

We ought to lay downe our liues for the brethren. 1.Iohn 3.16.

Brethren for kinſfolkes of Chriſt. Mat.12. 47. Iob 7 3. 1.Cor.9 5. Gal.1.19. They beleeued not in him. Iohn 7.3,to 6. Luk 8 20.

Falſe brethren. 2.Cor.11.26. Galat 2.4. and 2 Sam.20.10. looke Brother.

Bribes. Againſt bribes and extortion. Ier 22.13. Micah.3.10.

Samuel was no bribe taker. 1.Sam. 12. 3.4,5. looke Gifts and Rewardes.

Bridle of bondage, looke 2.Sam.8.1.

Brimſtone. Burning with brimſtone and ſalt threatned. Deut.29.23.

The Sodomites deſtroyed with fire and brimſtone. Gen.19 24.

The torment of the wicked in the lake that burneth with fire and brimſtone. Reu.21.8.

Brother. Not to defraude or oppreſſe our brother, and why. 1.Theſſ.4 6,7,8.

How often our brother repenting is to be forgiuen. Mat.18.21,22. Luk.17.3,4.& how he is to be corrected. Mat 18.15,16,17.

Not to deſtroy our brother for meats ſake. Rom 14 15. but rather neuer to eate meate, then to offend him. 1.Cor.8.12,13.

Who ſo hateth his brother, is in darkenes. 1.Iohn 2.11.

Brotherly correction. Ecclus 19.13,to 18 looke Correction.

Brotherly kindneſſe to bee embraced. 2. Pet.1 7. looke Fruites of Faith.

Of brotherly loue. Rom.12.10. 1.Theſ 4. 9. 1.Pet.1.22. Heb.13.1.

¶ *Buckler.* God promiſed Abrahã to be his buckler. Gen.15 1. looke Protector & Shield.

Buffeted. Chriſt buffeted. Mat.26.67.

To be buffeted for our faults. 1.Pet.2.20.

Buggerers, looke Inceſt and Adulterie.

A ſtewes of buggery in Iury. 1 kin.14.24.

Build. Thoſe that diſobey God ſhall build an houſe, and not dwel therein. Deu 28.30.

None building an houſe, forced to the warre vntill he had dedicated it. Deut 20.5.

Salomon built many cities and houſes. 1.Kings 9.17,to 20.

To build, for to make. Gen.2.22.

To build, for to beare children. Gen.16.2. Ruth 4.11. looke Houſe.

Chriſt hath builded his Church, as it was foretold. 2.Sam.7.13.

Building uſed for teaching. Matth 21.42. 1.Cor.14.17. Gal.2.18.

The faithfull are Gods building. 1.Cor. 3.9.

The Goſpel is the foundation of Chriſts building. 1.Cor 3 11,12.

The ſtone which the builders refuſed, is made the head of the corner. Matth.21.42. Mar.12.10 Lu.20.17 Act 4.11. 1.Pet.2.7

To build, for to exalt or preſerue. Iere.12. 16. and 31.4.

Building vp Zion with blood. Micah 3.10.

Bundle. The bundle of life 1.Sam.25 29

Burdens. The Phariſes ouerlade other men with burdens. Matt.23 4.

We ought to beare one anothers burthen. Gal.6.2.

Euery one ſhall beare his owne burthen. Gal.6.5.

Chriſts yoke eaſie, and his burthen light. Matth.11.30. 1 Iohn 5.3.

No burden to be caried on the Sabboth day. Iere.17.21.

Burden, for great calamitie. Iſa 13.1.

Burie We are buried in Chriſt by baptiſme into his death. Rom 6.4.

Sara buried. Gen.23.19. and Abraham. Gen.25.8,9.& Iaakob Ge.50 13 & Moſes. Deu.34.6.& Samuel. 1.Sam.25.1. & Saul and his ſons. 1.Sa.31.13.& Aſahel 2.Sa. 2.23 & Abner. 2.Sa.3.32. & the diſobedient prophet which was ſlaine of ẏ lion. 1.kin.13. 28,to 31. and Iohn Baptiſt. Mat.14.12. and Chriſt by Ioſeph of Arimat. Mat.27.59,60.

Abraham purchaſed a field to burie in. Gen.23 4.*

Burned. Al ẏ cities of the Beniamites burned for committing whoredom. Iudg 20.48.

Ai burned. Ioſ.8.28.& Hazor. Ioſh 11 11. & Iericho. Ioſ.6.24 & the tower of Shechẽ, with aboue 1000. men & women. Iudg.9.49.

The prieſts daughter ẏ plaied the whore, was to be burnt with fire. Leuit.21.9.

Achan ſtoned, and after burned with all that he had. Ioſh.7.24,25.

Murmurers againſt God burned. Nu.11.1

Zimri burned himſelfe. 1.Kings 16.18.

Idolatrous groues commanded of God to be burned. Deu.12.2,3. which Aſa obſerued. 1.kin.15.12,to 15.& Iehu 2.kin.10.11 to 36

The Gentiles in burning their children to idoles, not to be followed Deut.12.31.

Samſons wife and her father burned. Iudges 15 5,6.

Caliſthenes was burnt for ſetting the holy gates on fire. 2.Mac 8 33.

Burnt offerings, looke Offrings & Sacrifice.

Buſibodies. Againſt buſidodies & pratlers. 1.Tim.5.13. looke more Light huſwiues.

Butter, looke Milke.

Abraham ſet butter and milke before the three Angels. Gene.18 8.

Buy. We muſt buy as though we poſſeſſed not. 1.Cor.7 30.

Of buying & ſelling. Gen. 23.15.* & 33. 19. Leui.19.11,35,36.& 25.14.* Deut.15. 12.& 25.13,to 17. 2.Sam 24.21.* Pro.11. 1,24,26.& 16.8,11.& 20.10,14,23. Iſa.23. 2,8,18.& 58 9,13. Ier.9.3,to 6. Eze.45.10, 11,12. Mic.6.10,11,12.* Ecclus 7.13. and 26.30. and 27.2. Mat.7.2. Luke 14.18,19. 1.Cor.7.30. 1.Theſ.4.6.

C

¶ *Cake*, looke Barley.

Caldron. Ten Caldrons for the Temple. 1.King.7.38.

Calfe. The Iſraelites honor ẏ golden calfe. Ex.32.4 which Moſes aboliſhed. Ex.32.20.

Ieroboam and Hoſhea, made two calues of gold. 1.Kings 12.28.

The Calfe honoured of the Iſraelites at Beth-auen, tranſported into Aſſyria. Hoſe. 10 5,6.

The Calues of our lips the beſt ſacrifice. Hoſ.14 3. Heb.13.15.

Call. The Lorde called Samuel foure times. 1.Sam.3 4.

Chriſt came not to call the righteous, but ſinners to repentance. Mat.9.13. Mar.2.17 Luke 5.32. 1.Tim 1.15.

As many as God ſhall call, ſhall be ſaued. Acts 2.39,41.

Many called, but few choſen. Matth.20. 16. and 22.14.

Many called to ſaluation both of Iewes and Gentiles. Rom 9.24.

Whereunto we are called. Eph 1.1,18.* 1.Theſ.4.7. 1.Pet.2.9.

We are not called for our workes ſake, but according to his eternal purpoſe. 2.Tim. 1.9 1.Pet.1.1,2,3. we are called to ſaluatiõ by ẏ preaching of ẏ Goſpel. 2.Theſ.2.13,14

Let vs endeuour our ſelues to attaine the reward of our high calling in Chriſt. Phil.3. 13,14.

Of the calling of the Iewes. Hoſe.3.4,5. Rom.11.25,26 and 2 Cor.3.16.& Gentiles. Zech.3.9. Rom.15.8.*

Of calling to euerlaſting ſaluation. Ro.8. 29,30.& 11,29. 1.Cor.1.9,24. Eph.4.1. 1. Tim.2.12.& 5.24. 1.The.5.24 1.Pet.5.10.

Of calling to preach. Mat 4.18,19. Mar. 3.14. Luk.6.13. Rom.1.1. 1.Cor.1.1. Gal. 1.15. to follow Chriſt. Matth 8.22. and 9 9. Iohn 1.43.

Call on God in trouble, and he will heare thee. Pſal 17.6. 2 Sam.22.4,7. for hee is nigh to all that call vpon him faithfully. Pſal.145.18.

Such as call on the Lord with pure heart, are to be followed. 2.Tim.2.22.

They that called vpon Baal, ſcorned. 1. Kings 18.24,26,to 30.

Whoſoeuer ſhall call on the Name of the Lord, ſhalbe ſaued. Rom.10.13. They that beleeue not in him, call not vpon him in trueth. Rom.10.14.

Abraham called vpon ẏ Name of the Lord. Gen.12.8.& 13.4.& 21.33 & Iaakob. Gen. 33.20. and Moſes. Exod.34.5,9. and Samſon. Iudges 15.18. and 16 24 looke Name.

Candleſticke. The forme of ẏ Candleſticke of the Tabernacle. Exod.25.31.& 37.17. the ſituation thereof. Nu.8.4. Exod.26.35 & 40. 24. The viſiõ of ẏ goldẽ candleſticke. Zec.4.2

The golden candleſtickes that Salomon made. 2.Chro.4.7.

The viſion of the ſeuen golden candleſtickes. Reue.1.12,20.

By the Candleſticke is vnderſtoode the office of a paſtour. Reue.2.5.

Canticles. looke Songs.

Captiue. How to take a captiue woman.

to wife. Deut. 21.10, to 15.

Naamans captiue maid put him in minde of Eliſha. 2. Kin. 5.1, 2, to 5.

Our naturall inclination leadeth vs captiue to ſinne. Rom. 7.23.

Captiuitie threatned to thoſe that diſobey Gods commandements Deu. 28.47, 48. and deliuerance when they turne to him. Deut. 30.1, 2, 3, to 11. Iſai foretolde Hezekiah of the captiuitie. 2. Kings 20.16, to 19.

Ieremie foretold the Iewes of ẏ 70. yeres captiuitie, and why. Iere. 25.1, 11, 12.* looke Bondage, Egypt, and Babylon.

Care, or carefulneſſe. God careth for his people. Leu. 26.3, to 14. Examples. Gen. 12 17.* and 31.24, 29. looke Affliction.

Wee muſt not be carefull for any worldly thing. Matth. 6.25.* Luke 12.22. Phil. 4.6. but onely caſt our care vpon God, for hee careth for vs. 1. Pet. 5.7. Pſal 55.22.

Our hearts muſt not bee oppreſſed with cares of this life, and why. Luke 21.34.

Chriſts care ouer his Apoſtles and miniſters Matth. 10.1, 2.*

Paul had care for all Churches. 2. Corint. 11.28.

The cares of this worlde choke vp Gods word. Mat. 4.19.

Againſt worldly carefulneſſe and truſting in any thing but God. Exod. 7.4, 5, 6. Leuit. 25.2, to 22. Deu. 8 1, 2, 3. Iob 7.4, 5, 6. Pſal. 145.15.* Pr. 10.3 to 6. and 13.25. Mat. 13. 22. Mar. 16.2, 3. Lu 8.14. and 12.11, 12. and 14.12, 15. 1. Cor. 7.21. 32. Heb. 13.5, 6.

Of godly care. Matt. 6.33. Lu. 11.28. and 2. Cor. 12.10.

Of fleſhly care. Mat. 6.19, 20, 21. and 20. 21. and 26.51. Lu. 9.33, 54, 55, 56. & 11.38. Rom. 8.6.

Careles people be ſoone conquered. Iudg. 8.11. and 18 10, 27. Looke Security.

Caried. God caried the Iſraelites vpon Egles wings out of all dangers. Exo. 19.4. Deut. 32.11, 13.

Of being caried vp into heauen. looke Aſcending.

Carnall. Paul calleth the Corinthians carnal, and why. 1. Cor. 3.1, to 5.

Temporall goods called carnal things. 1. Cor. 9.11. looke Fleſh and Fleſhly.

Carpenter. Ieſus Chriſt was a Carpenter. Mar. 9.3.

Caſt off. The Iſraelities caſt off God, by crauing a King. 1. Sam. 10.19.

Cattell and vnreaſonable beaſts ought not to be ouer hardly dealt withall. Gen. 33.13. Exod. 23.11, 12 Num. 22 23, to 34. Deut. 5. 12. and 30.10. Pro. 12.10. Ecclus. 7.22.

Caue Abraham bought a caue to burie in. Gen. 23.9, to 19.

Eliiah fleeing from Iezebel dwelt in a caue at Horeb. 1. Kings. 19.8, 9.

The Iſraelites ſo plagued for their idolatrie, that they were forced to dwell in caues. Iudg. 6.2.

Cauſe. God iudged Dauids cauſe, in puniſhing Nabal. 1. Sam. 25.33. 39.

¶ *Celebrate*, looke Feaſts, Paſſeouer, and Sanctifie.

Cenſers, looke Num. 16.6, 18, 38.*

Centurion. A Centurion is a captaine ouer 100. ſouldiers: ſuch Moſes conſtituted. Exo. 18.21, 25. Deut. 1.13, 15.

Chriſt healeth the Centurions ſeruant. Matth. 8.5, to 14. Luke 7.2, 11.

The Centurion, and thoſe who watched with him, confeſſed Ieſus to be the ſonne of God. Matth. 27.54.

Ceremonies. All the Iewes ceremonies, but a ſhadow of the ſpirituall ſeruice. Exo 33.2, 3, to 17. Num. 15.31.* Deut. 16.1. Ezek. 20. 7, 8 & 1. Cor. 10.1. Heb. 7.12. & 8.5. and 9.8.

And therefore being ordained to continue but till the manifeſtation of Chriſt. Hebr. 9. 10, 11. are now iuſtly abrogated by him. Hebrewes 10.5, 6, 7.

God reiecteth the faithles ceremonies of the Iewes. Iſai. 1.11, to 19.* & 43.23, 24. & 46.1.* & 66.3, 4. Ier. 3.13.* Pſ. 50.8.* Ier. 7 4.* and 14.12. Hoſ. 6.6. Amos 5.21, 22, 23.* Mic. 6.6, 7, 8. Mal. 1.8. & 2.2.* Ze. 7.3, to 8.* Mat. 9.13. & 15.2, 3, 4. to 12. Ioh. 4.20, 21, to 27. Acts 13.38, to 42. Rom. 8.1, to 9. Ephe. 2.8. and Col. 2.8, 14.* looke Tradition.

Chaffe. As chaffe and wheate ought not to be mingled together, no more ought fables with trueth. Iere. 23.28.

¶ *Changed*. Thoſe whom Chriſt ſhal finde aliue at his comming, ſhall bee changed. 1. Cor. 15.51, 52, 53.

Charet. Eliſha calleth vnto Eliiah, my father, my father, the Charet of Iſrael. 2. Kin. 2.12.

Siſera warred againſt the Iſraelites with 900. charets of yron. Iudges 4.3, 13.

Salomon had 1400 charets. 1. Kin. 10.26.

Charets of yron were in vſe among the Canaanites, as appeareth. Iudg. 1.19.

Chargeth. Ahab chargeth Michaiah to tell him troth. 1. King. 22.16.

Paul chargeth the Theſſalonians, that his Epiſtle ſent to them, ſhould not bee kept ſecret from any brother. 1. Theſſ. 5.27. Hee chargeth alſo Timothie to bee feruent in his vocation. 2. Tim. 4.1, 2.

Chargeable Paul laboured, becauſe hee would not be chargeable to any. 1. Th. 2.6, 7.

Charmes, looke Magitians, and Sorcerers.

Charitie, looke Loue.

Chaſte. Men chaſte three maner of wayes Mat. 19.12. looke Eunuch.

Chaſten. As many as the Lord loueth, hee chaſteneth Heb. 12.6. Reuel. 3.19.

Bleſſed is the man whom the Lord chaſteneth. Iob 5.17.

Children ſhould be chaſtiſed betime. Pro. 13.24. and 19.18. and 22.15. & 23.13. looke Correction and Childe.

Chaſtitie. Example of Chaſtity in Ioſeph Ge. 39.7, 12.* in Sarah Tobias wife. Tob. 1.13.* In Iudeth. Iudet. 8.4, 8. In Anna Lu. 2.37. In Suſanna. Dan. 13.20, to 26.*

Example of chaſtitie in mariage, looke Tob. 8.4, to 9.

We muſt auoide all things that corrupt chaſtitie. Ecclus. 9 3, to 12.

Of chaſtitie, looke more. Wiſd. 4.1, to 7. Iudet. 15.11, 12, 13. and 16.21, 22.* 1. Cor. 7.8, 9, 27, 29, 34, 38, 40.

Chance, looke Happe.

Chaines. Of chaines of golde. Exod. 28.14. and yron. 2. King. 25.7. Ezek. 7.23.

Chaire, looke Seate.

Cheere, Diſſembling prophets and ſuch as commend wine or good cheere, be meete for the wicked. Micah 2.11.

A ioyfull heart maketh a cheerefull countenance. Pro 15.13. & cauſeth good health. Pro. 17.22.

Chiefeſt Iewes, looke Confeſſe.

Chiefe ſhepheards, looke Shepheards.

Child and women with child. The puniſhment of him that hurteth a woman with childe. Exod. 21.22.

The wife of Phinehas being with child, hearing of the taking of the Arke, fel in trauel immediatly. 1. Sam. 4.19.

Women with child ript vp. 2. Kin. 15.16.

Woe foretold to the women with child at the deſtruction of Ieruſalem Mat. 24.19.

The Angels haue charge of litle children, Mat. 18.10.

We muſt be children concerning malicioſnes, but not in vnderſtanding. 1. Cor. 14. 20. Mat. 18.2, to 7.

Children being brought to Chriſt, hee receiued them, and bleſſed them. Mat. 1.13, 14, 15. Mar. 10.13, 14, 15, 16.

Litle children were deuoured of beares. 2. Kings 2.23, 24.

Wherein the duetie of parents and children conſiſteth Pſal. 78.5, 6, 7.

Wo to that land whoſe gouernor is a child in wiſedome and counſel. Eccles 10.16, 17.

The childe ſhall not be puniſhed for the fathers offence. Ierem. 31.29, 30. Ezek. 18. 4, 5. Lamen. 5.7.

Litle children, 1. Iohn. 2.12.

The captiuitie of the children of Iſrael, and their deliuerance out of Egypt is foreſhewed by God. Gen. 15.13 14.

The 12. children of Iaakob. Gen. 35.22.

Iaakob ſendeth his children into Egypt to buy corne. Gen. 42.1, 2.

The children of Iaakob knewe not their brother Ioſeph. Gen. 42.8.

The names of the children of Iſrael and their children. Gen. 46.7, 8, to 28.

Iaakob foreſheweth the deliuerance of the children of Iſrael. Gene. 48.3, 4, 21. and ſo doeth Ioſeph. Gene. 50.24.

The names of the children of Iſrael which entred into Egypt, are rehearſed. Exod. 1.1, to 7.

The children of Iſrael oppreſſed with burdens, to the end they might not multiply. Exo. 1 9, 10, 11. The more they were oppreſſed, ẏ more they grew. Exo. 1.12. They complaine to God of their bondage, & are heard. Exo. 2.23, 24, 25. They depart out of Egypt with Ioſephs bones Exo. 12.37. and 13.19. After they had dwelt there 430. yeeres. Exo. 12.40. they paſſe dry foote through the red ſea. Exo. 14.22.

Why God led not the children of Iſrael by the land of the Philiſtims, but another way. Exod. 13.17, 18.

The voyage of ẏ children of Iſrael in the wildernes to mount Sinai, and Gods goodnes in feeding them, and fighting for them. Exo. 15.22.* and 16. and 17. & 19. chapters.

The children of Iſrael meete for warre are numbred. Num. 1.2, 3.*

The children of Iſrael lothe Manna, and are puniſhed. Numb.11.4,6,31,33.* They commit whoredome with the daughters of Moab. Num.25.2,3.*

The children of Iſrael being ready to enter into the land of Canaan, are againe numbred. Num.26.2.* They fight againſt the Midianites Num.31.2,to 13. They are loued of God by meanes of election, and not for any goodneſſe in them. Deut.7.6,to 12. They paſſe drie foote thorow Iordane. Ioſ. 1.16,17. They haue an ouerthrowe at Ai. Ioſh 7 5.

The children of Iſrael ſerue Eglon the king of Moab 18.yeres Iudges 3 14. They commit idolatrie. Iudg.3.7. And are oppreſſed for their wickedneſſe ſeuen yeeres of the Midianites. Iudg.6.1,to 7. Their idolatrie and repentance. Iudg.10.6,10. Their ruine for their incredulitie. Iudeth 5.6,7.

How children ought to be brought vp. Eccluſ.30.1,to 14 With what inſtruction, and to what ende, Deut.4.9,14. & 32.46. as the children of Abraham. Gene.18.19. Not as the ſonnes of Eli. 1.Sam.2.22.* or of Dauid. 1.Kin.1.5,6.

God puniſheth the children that imitate their fathers in wickedneſſe. Deut.4.25,26,27.Lam.5.7.

Samuels children imitated not their father in godlineſſe. 1.Sam.8.3.

Saneherib murdered by his owne children. 2 King.19.36,37.

Gideon had 70. children of diuers wiues. Iudg.8.30. all but one ſlaine by Abimelech Iudg.9.5.

Ibzan Iudge of Iſrael had 60. children. Iudg.12.8,9.

Abdon Iudge of Iſrael had 40 men children. Iudges 12.13,14.

Children eaten looke Women.

Burning of children in the honor of idols forbidden, Deuter.12.30,31.& 18.10,to 15. Leuit.20.2.to 6.and perverſed 2.Kings 16.3. and puniſhed.2.King 17 7.*

The true children of Abraham are thoſe that imitate him in true faith Rom 9.8.

God hath predeſtinated vs to be his adopted children by faith in Chriſt. Ephel.1.5. Gal.3.26.Iohn 1.12,17.

We are the children of God, and therefore ought to be holy. Deut.14.1,3.1.Pet.1.15,16.

Thoſe are the children of God, that are led by his ſpirit. Rom.8.14.

The children of the reſurrection, are the children of God. Luke 20,36.

The children of God, are heires of God, and coheires with Chriſt Ieſus. Rom.8.17.

The worlde knoweth not the children of God, and why. 1.Iohn 3.1.

The prodigal childe. Luke 15.11.*

The parable of two children, by which Chriſt teacheth that the Iewes promiſed to doe the wil of God, and yet did not. Mat.21.28,to 33.

Children to be reſerued at the winning of certaine townes. Deut.20.14.*

To children in malice &c. the kingdome of God appertaineth. Mat.19.14.

As a childe is trained vp in youth, ſo ſhall ye haue him in age. Pro.22.6.

A law to puniſh diſobedient children. De.21.18,to 22. Pro.20.20. looke Chaſten.

Of the duetie of children, yong folke, and pariſhioners towarde their father and mother, paſtour, and other ſuperiors, looke Gen.4.7.and 9.23. and 21.1,to 14.& 27.3.* and 28.1,to 11.and 37.2.* Exo.20,12.and 21.1,to 16.and Leu.19.3,32.and 20 9. and 21.9. Numb.30.3,4. Deut.5.16. and 21,18. and 27.16. Iudg.14 2.1.Sam.2.11.* and 3.1.* 8.3.2.Sam.18.6,and 1 Kin.2.3. 2.King.2.15 and 12.1,2.and 21.1,2.& 22.1,2.2.Chr.34.1,2. Iob 1.5,18. and 7.1,2,3. and 32.1. Prou.1.3,4,5.and 4.1. and 6.20. and 10.1. and 13 1.and 15.1,20. and 19.25,27.& 20,20.* and 22.6. and 23.20,21,22. and 28.7, 14.and 30.11,17,19. Iere.35.6.* Ezek.22.7,10,11. Tob.1.4. and 4.2, to 6.* & 14.12.* Ecclus.3.1,2,to 19. and 6.18.* & 7.29. and 8.1,7,9,to 13. and 22.3. and 23.18,19. and 25,1,to 6.and 32.9,10,11,12. Matt.4 18, to 23.and 5.44.* and 10.21.and 15.4. Marke 10.7,13,14,15,16,19. Lu.2.49,51.& 18.15.16,17.Acts.7.14.and 22.3. Ephel.6.1,2,3. Col.3.20. and 1.Tim.6.1,2. and 2.Tim.3.2.& 1.Pet.5.5.looke more in Sonnes, Daughters, and Pariſhioners.

Choſen. God hath choſen vs to ſaluation before the beginning of the world. Ephel.1.4.2.Theſſ.2.13.

God choſe the Iewes onely, becauſe he loued them. De.4.37.and 7.7,to 12. and 10.15.to the end they ſhould be a holy and precious people to himſelfe. Deu.7.6.and 14.2.

Many are called, but fewe are choſen. Mat.20.16. as appeareth by the Iſraelites. Heb.3.16,17.*

God iuſtifieth his choſen in Ieſus Chriſt. Rom.8 33,34.

Saul and Dauid choſen of the Lord, to be kings ouer Iſrael. 1.Sam.10,24. and 2.Sam.6.21.

Paul a choſen veſſel of Chriſt. Act.9.15.

Howe Gods enemies haue preſerued his choſen, contrary to their expectation, looke Iere.37.21.

God hath choſen the fooliſh things of the world, to confound the wiſe. 1.Cor.1.27.

Chriſt, is as much to ſay, as anointed: yet that name is proper to our Sauiour, becauſe that by ſpiritual vnctiō, he was conſecrated of God to be the onely Prieſt, King, & Prophet, which ſhould appeaſe his wrath by his onely ſacrifice. Heb 9 13,14. and 10.12,14. reigne ouer all things. Iohn 18.37.& 1.10. Coloſſ.1.20.and declare his fathers will vnto vs. Iohn 8.26,40 Acts 7.37.

Chriſt God eternall. Iohn 1.1,2.and 5.19 Prou.8.22,to 32. begotten before all creatures. Col.1.15. whereunto the father, and the holy Ghoſt beareth witneſſe in heauen. 1.Iohn 5.7. and the ſpirit, water and blood in earth. 1.Iohn 5.8. which witnes alſo was by voice from heauen by God the father at his baptiſme and transfiguration confirmed. Matth.3.17.and 17.5.

Chriſt the image of God the Father. Wiſ.7.26.and 2.Cor.4.4.Col.1.15.Hebr.1.3.

In Chriſt are hidden all the treaſures of wiſedome and knowledge. Col.2.3.

In Chriſt dwelleth all the fulneſſe of the Godhead bodily. Col.1,19.

All things were created by Chriſt. Iohn 1.3.

God purpoſed from euerlaſting, not onely to create heauen and earth, but alſo in time by Chriſt to gather together in one, all things that were in them. Eph.1.9,10,11.

Chriſt is promiſed to Adam to diſſolue all the power of the deuil Gen.3 15.

Chriſt promiſed to Abraham. Gene.12.3. and 18.18.and 22,18. to Izhak. Gen.26.3,4. to Iaakob. Gen.28.14. and to Dauid. 2.Sam.7.16.

Chriſt is to be heard Deut.18.15,18.

Chriſt was propheſied to bee borne of the virgine Marie. Iſa.7.14. and 9.6. Iere.31.22.Iſa.49 8.

The comming of Chriſt was foreſhewed of Balaam. Num.24.16,17. and of Iſaiah. Iſa.40.9.

Hannah propheſied of the comming of Chriſt. 1.Sam.2.10.

Of the comming of Chriſt, and of his victory againſt death, ſinne, and hell. Iſa.25.8. and 35.5.* Hoſ 13.14. Hab.3.3. Rom.6.9. 1.Cor.15 54,to 58. 2.Tim.1.10. Heb.2,14. 1.Iohn 5.4,5,11,12.Reu.7.17.and 21.4.

The braſen ſerpent bare a figure of Chriſt. Num.21.8,9.

Izhak, in that he ſhould haue bene offered of his father, bare a figure of Chriſt. Gene.22.8,to 15.

Chriſt deſcended of the ſeede of Dauid, whoſe kingdome endureth for euer. 2.Sam.7.11,12,16. Luke 1.32,33.

The Prophet Iſaiah very greatly deſired Chriſt his comming. Iſa 62.1,2,3.

Many Prophets & righteous men haue deſired to ſee the comming of Chriſt. Matth.13.17. Luke 10,24.

Propheſies of Chriſtes kingdome, his Church, and of the word of God. Mic.4.1,2.* Hag.2.10. Zech.3.6.* Obad.1.7,21.

Chriſt deſcended of Iudah. Gen 49.8,9,10,to 13. Deut.18.15. Matth.1.3,16. Luke 3.23,33.

The natiuitie of Chriſt couertly foretold. Iere.33.14,15,to 19. Iſa.8.3,4. Eze.44.2.

Chriſt is conceiued by the holy Ghoſt. Mat.1.18,to 24. Luke 1.35,38. borne of the virgin Marie. Mat.1.24,25. Luke 2.7. Ioh.1.14. Galat.4.4. in Bethlehem Matth.2.1. Luke 2.4,to 8. according to the propheſie. Mich.5.2.

The incarnation of Chriſt brought ioy to the faithful. Iſa 4.2.* Baruch.3.34,37.

Chriſt like his brethren, looke Brethren.

Chriſt was circumciſed, and named Ieſus. Mat.1.2,25. Luke 2.21. He is preſented in the Temple. Luke 2.22,to 24. he came of the Iewes. Matth.1.1, to 17. Luke 3.23.* Rom.9.5.

The wiſe men came to worſhip Chriſt, and offered preſents. Mat.2.1,2,11.

Chriſt fleeth into Egypt. Mat.2.14. and after Herods death returneth againe. Mat.2.19,to 22. is brought vp at Nazareth, and therefore called a Nazarite. Mat.2.22,23.

Chriſt at the age of xii. yeeres, diſputed with the Doctors. Luke.2.46. Was ſubiect vnto Marie and Ioſeph. Luke.2.51. went neuer to ſchoole. Iohn 7.15. was baptized. Matth.3.16. Mark.1.9 Luke 3.21. Hauing faſted fortie dayes and fortie nights, he was tempted of the deuil, and comforted of Angels. Matth.4.1,2,11. Mark.1.12,13. Luk. 4.1,2,13.

The Nazarites could not beleeue that Chriſt was the true Meſſias, becauſe he deſcended of ſo baſe a ſtocke. Matth.13.54.* Mar.6.2,to 7. Luke 4.22,to 31.

Chriſt was ſent to ſaue all men by the preaching of the Goſpel. Iſa.60.1,to 8. Luke 2.32.

Chriſt was not ſent to call the righteous, but ſinners to repentance. Matt.9.13. Mar. 1,32,to 40. & 2.17. Luke 5.32. to the ende he might looſe the workes of the deuill in them. 1.Iohn.3.8, and might ſaue them. 1.Tim.1, 15. finally that they by beleeuing ſhould bee made righteous by him, waiting for eternall life. Titus 2.11.* Iſa.42.6,7,16, Pſalme 69.6.*

Chriſt came at the very prefixed time for to offer himſelfe in ſacrifice for ſinnes. Pſal. 40.7,8.

Chriſt came to deliuer vs from the power of the deuill. Luke 1.71. and from the darkeneſſe of this world. Iohn 12.46.

Chriſt is not come to deſtroy, but perfectly to accompliſh the Law. Mat.5.17.

Chriſt was made a little inferiour to the Angels, by ſuffering of death, that he might bee crowned with glorie farre aboue them, and deſtroy death for all men. Heb. 2.9.* and 1.2,3,4.*

Chriſt more worthie of glory then Moſes, and why. Heb.3.3,to 7. Greater then Dauid. Mat.22.43,44. Mar.12.36. Luk.20.42. or Salomon Mat.12.42.

Chriſt conſtituted by God, Lord ouer all things in heauen and earth, and head of his Church, &c. Iohn 3.35. & 17.2. 1.Cor.15.25, 27. Epheſ.1.20,21,22. & 4.8. & 5.23. Col.1. 18. Heb.2.8 Hoſ.1.11.

God is the father of Chriſt. Iohn.8.16,18, 19,28. the head of Chriſt. 1.Cor.11.3.

Chriſt knoweth his father, and keepeth his word. Iohn 8.55. & none knoweth the ſonne but the father. Mat.11.27.

The father is alwayes with Chriſt, Iohn 8.29.

Hee that hath knowen and ſeene Ieſus Chriſt, hath krowen and ſeene God. Ioh.14. 7,9,to 12.

Chriſt ſpeaketh the words of the Father. Iohn 3.34.

The Father willeth vs to heare Chriſt, Mat.17.15 Mar.9 7.

Who ſo heareth not the Goſpel of Chriſt, ſhall periſh euerlaſtingly. Actes 3.23. Heb.2. 2,3.

Chriſt was repleniſhed with grace and trueth. Iohn 1.14.

Chriſt preacheth & healeth diſeaſes. Matt. 4.17,23. Mar.1.14,15.

Chriſt hauing ſent his Apoſtles to preach, preacheth alſo himſelfe. Matth.11.1.

Chriſt prayeth in mount Oliuet by night, and preacheth in the temple by day. Luke 21.37.

Chriſt preacheth out of a ſhip Matt.13.1, 2,to 10. Mar.4.1,2,to 35. Luke 8.4,to 19.

Chriſt preacheth in a Synagogue vpon a text of the Prophet Iſaiah. Luke 4.16.&c.

The people are aſtonied at his wiſedome. Luke 2.47. Mat.7.28,29. Mark.6.2. Matt. 13.54. Luke 4.22. and 8.25. Luke 4.32. Iohn 7.46.

Chriſt ſpake nothing but parables, and why. Mat.13.34,35.

Great multitudes follow Chriſt. Mat.8.1. His comming and preaching was in great humilitie. Mat.18.4,11. and 11.29.

Chriſt was demanded by whoſe authoritie he did thoſe things that he did. Matt.21,23. Mark.11.28. Luke 20.2.

Chriſt preferred not the obedience of his carnall mother, before the commandement of his heauenly Father. Luke 2.48,49. Neither could the care that hee bare vnto her, withdraw him from preaching the Goſpel. Mat.12.46,47,48,49,50. Mark.3.31,32.* Luke 8.20,21.

Chriſts will is, that his ſhould bee partakers of his glory, and kingdome. Ioh.17.24.

Where Chriſt firſt preached the Goſpel. Iſa.9.1,2. Mat.4.13,to 17. Luk.4.14.* Ioh. 2.1,to 22.

Chriſt ſighed to ſee the Iewes infidelitie. Mat.8.12.

Chriſt had compaſſion on the multitude, to ſee them diſperſed like ſtray ſheepe. Matt. 9.36.

Chriſt is wearie. Ioh.4.6. is hungrie. Mat. 4.2. doeth weepe for Ieruſalem. Luke 19.41. wept and groned, when he raiſed Lazarus. Iohn 11.33,35,38.

Of Chriſt his pouertie. Matth.8.20. Luke 9.58.

Chriſt became poore, that wee might bee made rich. 2.Cor 8.9.

Women miniſtred of their ſubſtance to relieue Chriſts neceſſitie Lu.8.2,3.

It was propheſied in howe great meekeneſſe and humilitie Chriſt ſhould liue. Iſai. 42.1.&c. Mat.12.18,19,20.

Matthew maketh Chriſt a banquet. Mat. 9.9,10. Mar.2.14 15. Lu.27.29.

Chriſt bidden to a banquet by a Phariſee, refuſeth not to goe. Lu.14.1.

Chriſt and his mother, and his diſciples dined at a wedding. Iohn 2.12.

Chriſt ſupped with Lazarus. Iohn 12.2.

Chriſt dined with a Phariſee. Lu.11,37.

Chriſt termed a glutton, and a drinker of wine. Mat.11.19.

Chriſt eateth with publicanes & ſinners, and is reproued of the Phariſes. Mat.9.11. Mar.2.15,16.

Chriſt interpreteth the Scriptures vnto the two diſciples going to Emmaus. Lu.24. 25,to 52.

Chriſt reputeth that which is done vnto his afflicted members, to be done vnto himſelfe. Mat.25.35.

Chriſt payed tribute. Mat.17.27.

Sundrie opinions of Chriſt. Matt.16.14. Mar.8.28. Lu.9.19. Iohn 7.12,40,41,42, 43,46.

The Phariſes are asked whoſe ſonne Chriſt was. Mat.22.42.

Chriſt asked his Apoſtles whome th thought him to be. Mat.16.15,16. Mar.8 Luke 9.20.

The people tooke Chriſt for a Prophe Mat.21.46.

Chriſt publiſhed openly that hee was ſen of God, and that he was the ſonne of Go Ioh.5.18. & 7.29. & 8.18. Prouing the ſam by the teſtimonie of Iohn Baptiſt and the Scriptures Iohn 5.32,33,39.*

Many that were preſent at Lazarus raiſing from the dead, beleeued on Chriſt. Iohn 12.10,11. Iohn 11.45.

The virgin Mary, in her canticle, maketh mention of Chriſt promiſed. Lu.1.47.54.55. and ſo did Simeon. Lu.2.25,to 36. and Anna confeſſed that Chriſt was come. Lu.2.36, 37,38.

The Samaritanes came to ſee Chriſt, and beleeued in him, confeſſing him to be the ſauiour of the world. Ioh.4.28,29,41,42.

The miracles that Chriſt did, teſtified that he was come. Mat.11.5.

Officers ſent to fetch Chriſt, but they brought him not, and why. Iohn 7.42,46.

The Iewes ſought meanes to take Chriſt, but could not, before his houre was come. Iohn 7.30.

The people and chiefe rulers durſt not confeſſe Chriſt, looke Confeſſe.

Chriſt committeth not himſelfe vnto the Iewes, becauſe hee knewe them to be hypocrites. 1.Iohn 2.24.

After Chriſt had raiſed Lazarus vp from the dead, hee walked not openly among the Iewes. Iohn 11.54.

Chriſt hid himſelfe for feare of being ſtoned by the Iewes. Iohn 8.59.

Chriſt aſcended to Ieruſalem at the feaſt of Tabernacles. Iohn 7.10.

Chriſt deliuereth himſelfe very miraculouſly out of the handes of the Nazarites. Lu.4.28,29,30.

Chriſt healed all maner of ſickneſſes, both corporall and ſpirituall. Matth.4.24. Ioh.7. 23.

Both windes and ſea obeyed Chriſt. Mat. 8.26,27. Mar.4.39,41. Lu.8.24,25.

There can be no concord betweene Chriſt and the deuill. 2.Cor.6.15. Chriſt ſtronger then Satan. Mat.12.28,29. Mar.3.24,27. Lu.11.20,21,22.

Chriſt of his owne will layde downe his life for his ſheepe. Iohn 10.15.

Caiaphas propheſied that Chriſt ſhould die for the people. Iohn 11.49,51.

Chriſt deliuered to death, by the determinate counſell of God. Actes 2.23.

Chriſt right heartily longed to bee baptized for vs, with the baptiſme of his death. Luk. 12.50. for the loue he bare towards vs. Ephe.5.2. Phil.2.8.

Peter would haue diſſwaded Chriſt from death. Matt.16.22. and Pilates wife would haue had her husband not to deale with him. Mat.27.19.

The chiefe Prieſtes conſult howe they might put Chriſt to death. Matth.26.3,4. Mar.14.1. Lu.22.2.

Iudas ſelleth Chriſt for 30. pieces of ſiluer. Matth.26.14,15. Mar.14.10,11. Luke

22.3,to 7.Zech.11.12.

Chriſt his ſoule was heauie, euen vnto the death.Mat.26.28.

Chriſt through his manhood, fearing death, ſweat water and blood Lu.22.44.

Chriſt praying againſt death, willingly condeſcendeth vnto his fathers will.Mat.26.39.42,44,45.

Chriſt offereth himſelfe vnto Iudas. Iohn 18.4. is apprehended by the Iewes. Matth.26.50. craueth that his diſciples might eſcape free, and why. Iohn 18.8,9.

Chriſt very mildely reproueth him that ſmote him. Iohn 18.23. Iſa 50.5,6.*

Chriſt anſwered not one worde to his falſe accuſers. Mat.26.59,60,63, and 27.12,14. Pſal.38.13,14.

Chriſt confeſſeth that he is the Chriſt promiſed.Mat.26.63,64.

Pilate beareth witneſſe of Chriſts innocencie. Iohn 14.4. Mat.27.24. Lu.23.4,22. His innocencie is propheſied of. Pſal.18.23. Iſa.5.3.* and his wounds. Pſalm.22.16. Zech.13.6.

The people being perſwaded by the high Prieſts, asked Chriſt to be crucified. Matt.27.20,22,26.

Chriſt is mocked.Mat.27.29.

Pardon is promiſed to the enemies of Chriſt, if they repent. Iſa.50.10.

Chriſt is led vnto his death. Matt.27.31. and ſuffered without the gate of Ieruſalem. Heb.13.12.

Pilate in yͤ ſuperſcription affirmed Chriſt to bee the King of the Iewes: albeit the prieſts &c. deteſted it not. Matt.27.37. Mar.15.26. Luke 23.38. Iohn 19.19, to 22.

Chriſt was crucified concerning his infirmitie. 2.Cor.13.4.

Chriſt crieth to God on the croſſe. Matth.27.46. Pſal.22.1.*

The Iewes reuiled Chriſt. Matt.27.39, to 45.

The ignomie and glorie of Chriſt is prefigured in Ioſhua the high Prieſt. Zechar.3.1.*

The paſſion of Chriſt is foreſhewed. Dan.9.26. Zech.3.7. Iſa.53.1.* Mat.16.21. and 20.18,19.

Chriſt was obedient vnto the death. Phil.2.8.

Chriſt died & was buried Matt.27.50,59,60. Mar.15.37,46 Luk.23.46,53. Iohn 19.30.40.* Rom.5.6,8. and 6.3. and 8.32. and 1.Cor.15.3. and 2.Cor.5.15. and 1.Theſ.5.8,10. whoſe death argueth Gods great loue towards vs miſerable ſinners. Rom.5.6,8.

Chriſt by his owne oblation, once for all, hath purchaſed ful ſatiſfaction for our ſinnes. Rom.4.25 Heb.9.12.* Iſa.53.8. that through faith in him, wee ſhould enioy eternall life. Iohn 3.15. and that thenceforth, we ſhould not liue vnto our ſelues, through ſinne, but vnto him through righteouſneſſe. 2.Corinth.5.15.

The Iewes crucified Chriſt through ignorance. Luke 23.34. Acts 3.17.

Of Chriſt his deſcending into hell, reade Pſal.16.10. Iſa.53.10,11,12. Actes 2.27,31. Eph.4.9. and 1.Pet.3.18,19.

Chriſt roſe againe the third day from the dead. Mat.28.9. Mar.16.6. Lu.24.3,5,6,7. Iohn 20.5,7,8. Actes 2.24,31,32. and 10.40,41. and 13.29,30,33. Rom.4.24,25. and 8.11. and 14.9. 1.Cor.15.3,4.* 1.Theſ 4.14. 2.Tim.2.8. according as it was propheſied. Pſal.3.5. and 16.9,10. and 49.15. Ionah 2.2. Mat.12.40. and 16.21. and 17.22,23. and 20.19. Mar.8.31. and 9.31. and 10,34. Lu.11.30. and 18.33. Ioh.2.19,21,22.

Of the vertue of Chriſt his reſurrection, looke Hoſ.6.2. 1.Cor.15.20,21,22. Coloſ.1.18. Reu.1.5. Rom.4.25. Acts 26.23.

Of whom Chriſt was ſeene after his reſurrection. Mat.28,9. Mar.6.19. 1.Cor.15.5,6,7,8.

Of Chriſt his triumph. Pſal.68.18. Hoſe.13.14. Col.2.15.

Of the exaltation and abaſing of Chriſt. Iſa.52.13,14.

Chriſt aſcended into heauen. Mar.16.19. Lu.24.51. Acts 1.9,10,11. Ephe.4.8,9,10. ſitteth at the right hand of God the father. Mat.16,19. Actes 7.55. Col.3.1. Heb.1,2,13. and 10,12. and 12.2. 1.Pet.3.22.

Albeit Chriſt filleth all in all things, yet counteth he himſelfe not perfect without his Church, which is his fulneſſe. Ephe.1.23.

Chriſt ſhall appeare the ſecond time. Heb.9.28. with whom we ſhall appeare in glorie. Col.3.4.

How Chriſt ſhall appeare, and of the maner of his iudgement, looke Matt 3.12. and 16.27,28. and 24.30,31.* and 25.31,32.* Lu 21.27. Iohn 5.22,23. Actes 1.11. 2,Cor.5.10. 1.Theſ.4.16. Looke Comming.

Chriſt ordeined of God to bee iudge of quicke and dead. Acts 10.42. 1.Cor.15.51,52 1.Theſ.4.15,17. 2.Tim.4.1.

God hath giuen vs victorie by Chriſt ouer ſinne, death, and hell. 1.Cor.15.57.

The father hath reconciled all things vnto himſelfe by Chriſt. Col.1.20.

Iohn auoucheth that Chriſt is come. 1.Iohn 1.1,2.

What ioy thoſe that beleeue in Chriſt doe purchaſe. Iſa.35.1.*

An exhortation to come to Chriſt with an vpright heart, and aſſured faith. Hebr.4.11,12.* Iſa.11.1,2,3.*

Thoſe that craue any thing of God by Chriſt ſhall bee heard. Iſai.65.24. Iohn 14.13.

Chriſt is ſet forth vnto vs for an example of life. Ephe.2.5,6,7,8. 1.Pet.2.21. and alſo that we ſhould be clothed with his righteouſneſſe, and followe his ſteppes. Rom.13.14.

An exhortation to moue vs to folow Chriſt. Hebr.13.13,17.* & to haue no confidence in worldly things. Mat.8.19,20,21,22. Lu.9.57,58,59.* as hee did when the people would haue made him king. Iohn 6.15.

If we remaine in Chriſt, wee muſt walke as he walked. 1.Iohn 2.6.

Chriſt foreſhewed his Apoſtles that hee ſhould not alwayes bee with them corporally. Matth.26.11. but by vertue of his ſpirit hee would, to the end of the world. Matth.28.20.

Chriſt receiued the charge of the faithfull of God his father. Zech.11.4.

The kingdome of Chriſt is euerlaſting. Pſal.72.5. Iſa.9.7. and 32.17. and 33.20. and 65.20. Iere.33.20.* Dan.2.44. and 7.27. Luke 1.33. Gen.49.10.

The Gentiles ſhall be called to the kingdome of Chriſt by the Goſpel. Mich.4.3 Acts 26.23.

Chriſt his power ſhall bee farre ſpread abroad. Zech.9.14.

The wicked are not able to hurte either Chriſt or the faithful. Pſal.91.1.* and 92.9.*

Chriſt confeſſeth to his father that he hath executed his charge, and taught thoſe that he hath commanded him. Iohn 17.4,6,8.

Chriſt hath ſo taught the Goſpel vnto all, that if any periſh, hee periſheth through his owne negligence. Iohn 3.16 to 22.

Whoſoeuer loueth not Chriſt accurſed bee he. 1.Cor.16.22.

Chriſt was a miniſter to the Iewes, to declare his fathers trueth in his promiſes: to the Gentiles, to declare his fathers mercie. Rom.15.8,9,10,11,12.

As well Gentile as Iewe hath acceſſe to God the father, through Chriſt by one ſpirit. Epheſ.2.18.

The names of Chriſt. Iſa.9,6.

Chriſt our aduocate 1.Ioh.2.1. entred into heauen to appeare in the ſight of God for vs. Heb.9.24. alwayes maketh interceſſion for vs. Rom.8.34.

Chriſt the Lambe of God offered for a redemption. Iohn 1.29,36. Reu.5.8,9.

Chriſt our Apoſtle and high Prieſt. Hebr.3.1.

Chriſt the head of euery man, and God Chriſts head. 1.Cor.11.3.

Chriſt Lord of the Sabbath. Matthewe 12.8.

Chriſt the ruler of Iſrael. Micah 5.2.

Chriſt was the deſire and expectation of the Gentiles. Iſai.51.5.

Chriſt is a Sanctuary, a light, a glory, a ſtone, a tried ſtone, a precious corner ſtone, a ſure foundation, a riſing againe of the godly, a ſtumbling blocke, a rocke of offence to fall on, a ſnare, a net, a fal, and a ſigne, which ſhal bee ſpoken againſt by the wicked. Iſa.8.14,15. and 28.16. Lu.2.32,34. 1.Pet.2.4,6,7,8. Mat.21.42,44. Lu.20.11,17,18. 1.Cor.3,11,12. Ephe.2.14,20.

Chriſt is the ſaluation of God. Luke 2.30. the Sonne of man. Matth.8.20. and 12.8,32 and 20,18,28 Mar.2.10. looke Sonne of man.

Chriſt the fountaine of grace and vertue. Zech.13.1. the heire of all things, the brightneſſe of Gods glory, and the ingraued forme of his perſon. Hebr.1.2,3. the portion of our inheritance. Pſalm.16.5. our righteouſneſſe, wiſedome, ſanctification, and redemption, 1.Corint.1.30. Iſa.43.13. and hope of glorie. Coloſſ.2.27. the true light of men. Iohn 1.4,9. and 8.12. and 1.Iohn 2.8. our maſter. Matth.10.24. Luke 6.40,46. Iohn 13.13,16. and 15.20. our mediatour. Hebr.8.6. and 9.15. Hebr.12.24. and 1.Tim.2.5. the phyſitian of ſicke ſinners. Matth 9.12. Marke 2.14,17. Lu.5.27,31,32. the doore, by which the faithfull enter into life euerlaſting. Iohn 10.7,9. the good ſhepheard. Iohn 10.1,11. ſpirituall meate, drinke, and Rocke. 1.Cor.10.3,

10. 3, 4. the firſt borne among many brethren. Rom.8.29.

Chriſt is the chiefe ſhepheard. 1. Pet. 2.15. and 5.4. the Prince of the kings of the earth. Reuel. 15.5. and the one Lorde and King ouer all the earth. Zecha. 14.9 the huſband or bridegrome of his church. Matth. 19.15. and 25.1,5,6,10 Iohn 3.29. Mar.2. 19,20. Reuel.21. 9. the atonement and reconciliation for our ſinnes. Rom.3.25. and 5. 10,11. 1. Iohn 2.1,2. and 4.10.

Chriſt hath power and authoritie to forgiue ſinnes. Matt.9.2,5,6. Mar.2.10. Luk. 5.20,24.

Chriſt confeſſeth that he is the king of the Iewes. Matt.27.11. Mar.15.2. Luke 23.3.

Chriſt is the Sauiour of the world. Luke 2.11. 1. Iohn 4.14. the ſaluation and light of the Gentiles, and all beleeuers. Iſa.49.6. the word of life. Iohn 1.1,4.14. and 1. Iohn 1.1. the way, the trueth and the life. Iohn 14.6.

Chriſt was a graft of the roote of Iſhai, and borne of the virgine Marie. Iſa. 11.1. Matth.11.16. Luke 3.23,31.

Chriſt is the vine, and we are the branches. Iohn 15.4,5.6.

Chriſt was anointed. Pſal45.7. Iſa.61.1.

Adam a figure of Chriſt. Rom 5.14.

To prooue that Chriſt in his humane nature did increaſe in wiſedome & ſtature, and was ignorant of the laſt day: but his diuine nature did not increaſe, but knew al things, theſe directions may ſatiſfie. Iſai. 7.14,15, 16. and 8.4 and 53.3.* Pſal.139.6, Marke 11.12,13. and 13.32. Luk.2.40,52. Matth. 26.39. and 27.4,6. Marke 10.40. Mat.20. 23. Iohn 5.19,30. and 11.33,34 and 14.10, 27. Phil.2 5,6,7. Hebr.2.16,17,18. and 4. 15 and 2.13. and 5.7,8. and 1. Pet. 2,24. Reuel.19.12.

Chriſt the ſurname of others beſides Ieſus Chriſt: as Saul was called the Chriſt or the anointed of the Lord. 1. Sam. 26. 11. and 2. Sam. 1.14. and ſo was Dauid. 2. Sam.23.1. ſo was Cyrus. Iſa 45.1.

Falſe Chriſts foreſhewed. Mat.24.23,24.

Chriſtians. The profeſſors of the Goſpel firſt called Chriſtians in Antioch. Acts 11.26.

Chriſtians are taught of God. Iſa.54.13. Iohn 6.45. Iere.31.33.

The puritie of Chriſtians, by meanes of the knowledge of the Goſpel. Iſa.11,6,to 11

The ioy of Chriſtians, by reaſon of their deliuerance by Chriſt. Iſa.9 3. Iſa.61.10,11.

A thankeſgiuing of the Chriſtians for Gods great mercies ſhewed them by Chriſt. Iſa.12.1.*

Chriſtians are a choſen generation, a roiall Prieſthoode, a holy nation, a peculiar and precious people vnto God. Titus 2.14. 1. Pet.2.9.

We ought not to be aſhamed to ſuffer as a Chriſtian. 1. Pet.4 16.

Chriſtians are Gods workemanſhip, ordained to good workes. Epheſ 2.10.

What the exerciſe of Chriſtians ought to be. Acts 17.11.

Chriſtians are free, and how. 1. Pet.2.16. Iohn 8 32,36.

Chriſtians hated of the world. Matth. 10, 22. Luke 21,17.

ta *Church* ſignifieth a Congregation: it is ken in the newe Teſtament, for the companie of the faithfull aſſembled in the name of Chriſt. So the whole flocke of Chriſtians, diſperſed through the world, is called a Catholike or vniuerſall Church.

The Church is the houſe of God. 1. Tim. 3.15. the body of Chriſt. Eph.1.23. Col.1.18.

The Church of God is holy. Iſa. 4 3. the ſpouſe of Chriſt. Pſal.45.10.* Reu.21.9,10.

Head of the Church, looke Chriſt.

Chriſt gaue himſelf vnto the death for his Church, and why. Ephe.5.25,26,27,29.

The Church is free from ſinne, death, and hell. Iſa.11 8, 9.*

The Church is confirmed in faith by the hope of Gods promiſes. Mich.7.20.

The Church tooke his beginning at Ieruſalem. Iſa.2.3. and ſo became the ioy of the whole earth Pſal 48.1,2.

The Church of God ſhould be gathered of all nations, and therein receiue remiſſion of ſinnes. Pſal.65.1,2,3.* Iſa. 33. 23,24. and 60.1,22.*

Chriſt vnder the name of yles, ſpeaketh to the Church gathered of the Gentiles. Iſa. 49.1.* looke Chriſt. 1. Cor 3.11,12.

The gates of hel ſhal not preuaile againſt the Church and faith which is in Ieſus Chriſt. Matth.16.18.

Chriſt prayeth for the Church. Iohn 17. 9.20.*

In the Church are good and bad veſſels of gold, & veſſels of earth, hypocrites mingled with the ſaints. Matth.13.24, to 31. and 47, to 51. 2. Tim.2.20.*

Diuers gifts, adminiſtrations and operations in the Church. 1. Cor.12.4,5,6,10.*

Women ought to keepe ſilence in the Church. 1. Cor.14.34.

The Church of God is not contentious. 1. Cor.11.16.

One maner of doctrine ought to be in all Chriſtian Churches. 1. Cor.14.33.

Phebe was a ſiſter, and miniſter of the Church of Cenchrea. Rom.16.1.

Church diſcipline. Matth.18.15,16,17. Zech.14.20,21.

Who were forbidden to enter into the congregation or the Church by Moſes law. Deut.23.1,2,3.

The Church deſcribed vnder the figure of Ieruſalem. Pſal.122.2.* Eze.48.31.* her preſeruation deſcribed vnder the ſame figure. Zech.14.1,2.

The new name of the Church, wherin the will of God ſhall be performed. Iſai 62.2.

The complaint of the Church for her reiection. Pſal.89.38, to 52. Iſa.49.21. looke Perſecute.

Chriſt being the protector of his Church, threatneth the enemies, and comforteth his. Zech.14.12. Mich.4.11,12,13.

The reſtauration of the Church is prophecied. Amos 9.11.*

Many good gifts and bleſſings, were promiſed to the Church after the preaching of the Goſpel. Iſa.60.1,2 *

The ioy of the Church, for the hope of Gods promiſes, Iſa.61.10,11.

The felicitie of the Church is foreſhewed. Iſa.33.20.* and the eternitie thereof. Ioel 3.20.

The Church of the faithfull are the children of God, borne through his worde and made ſaints by his ſpirit. Pro.9.1. Iohn 1. 1,4,12,13. and 3.1 3, to 22. Rom.8.16. and 9.9. Gal 3.7,8. and 4.6. Ephe.1.1, to 10.

The Churches members, are both Iewes and Gentiles. Iſa.43.9. Iohn 10.16. 1. Cor. 12.13,14. Ephe.3 6.

God euermore a defender of his Church. Exod.13.21. and 19.45,46. Leu.26.4 Nu. 25.13. Deut.7.19, to 25. and 23.14. and 31. 3,6,8. alſo 1. Kin.6.23 Pſal 90.1,2. Iſai. 43.2. Iere.46.27.28. Matth.18.20. and 28. 20. Iohn 14.14,26. 2. Cor.6.16,17.

The Church ought to finde her miniſters neceſſaries, and not oppreſſe them Deut.12. 19. and 14.27,29. and 25.4. Ezra.7.24. Matth.10.10. Luk.10.7,12. Rom.15.27. 1. Cor.9.7,11,14. Galat.6.6.

The Church ought to pray for her preachers. Actes 4.24, to 31. and 12.5. Rom.15. 30. Colloſſ.4.3,4. Eph.6.18. 2. Theſ.3.1,2. Heb.13.8.

The faithfull that dwelt together in one houſe called a Church. Rom.16.5. Col.4.15.

Satan doeth what hee can to hinder the Church. Zech 3.1.

The Church is knowen by Gods worde, looke Matth.7 24. and 16.13, to 19. Iohn. 6.68. and 8.47 and 10.27. and 5.39. Actes 2 42. Rom.10.17. 1. Cor.3.11,12,13. Eph. 5.25,26. 1. Tim 3.15.

The Church once ſanctified ought not to defile her ſelfe againe. Can.5.3.

Eight ſeuerall vocations in the Church. 1. Cor.12.28.

One praying and the reſt conſenting thereto, was vſed in the primitiue Church. 1. Cor.14.16.

Lyſimachus the wicked Church robber ſlaine. 2. Mac.4.42.

Of the materiall Church, and the vſe thereof. looke Synagogue, Temple, and Houſe of God.

Chuſe life. Deu.30.19. looke Choſen, Freewill, and free Choiſe.

¶ *Circumciſion*, is ſometime taken for the people circumciſed. Gal.2.7. Tit.1.10. but moſt commonly for a ſacrament of Gods couenant with Abraham, vntil the comming of Chriſt, that God would be the God of him and his ſeede, that ſhould truſt in him. Gen. 17 9.* Leuit 12.3. Iohn 17.22,23.

Whoſoeuer neglected or deſpiſed circumciſion, was not counted any of Gods people. Gen.17.14.

Abraham and all his houſholde Circumciſed. Gen.17.23.*

Izhak circumciſed. Gen.21.4.

God commanded circumciſion the ſecond time, and why. Ioſh.5 2, to 10.

The Shechemites are by a wile procured to be circumciſed. Gen.34.13.14,15.*

Iohn Baptiſt circumciſed. Luk.1.59.

Chriſt circumciſed. Luke 2.21.

The Apoſtles thought it not meete to burden the Gentiles with the lawe and circumciſion, Acts 15.10,19,24,28.

Paul Circumciſed Timothie, and why. Actes 16.1,2,3.

Paul Circumciſed not Titus who was a Gentile, and why. Gal.2.3,4.

Falſe Apoſtles conſtrained the Galatians to be circumciſed, and why. Galat.6.12,13.

Circumciſion is bondage. Galat.2.4.

In Chriſt Ieſus, neither circumciſion nor vncircumciſion, auaileth any thing. 1.Cor.7.19. Gal.5.6, and 6.15.

Moſes wiſe circumciſed her ſonne in a time of neceſſitie. Exod.4.25.

Of the Circumciſion of the heart, & eares of the faithfull. Deut.10.16. and 30.6. Iere. 4.4. and 6.10. Acts 7.51. Rom.2.29. wherewith Chriſt hath circumciſed the faithfull. Col.2.11,12,13. and in ſteade of the other, hath inſtituted Baptiſme, looke Baptiſme.

The Iewes did circumciſe themſelues, and became Apoſtates. 1.Mac.1.16.

Children newe circumciſed, ſlaine with their mothers. 2.Mac.6.10.

Circumciſion maintained in the Apoſtles time. Titus 1.10. notwithſtanding their Edict to the contrary. Acts 15.24, 28. Looke Conciſion.

Circumſpect. By meditating Gods Law, we are made circumſpect. Pſal.19.11.

Cities. The firſt Cities before and after the flood, were builded by the wicked. Gen. 4.17. and 11.4.

Cities and Suburbes giuen to the Leuites, and why. Num.35.2, to 9.

Cities of refuge, looke Refuge.

God commanded the idolaters and their cities to be vtterly deſtroyed and burnt. Deu. 13.12, to 17.

The fort of Zion became the citie of Dauid 2.Sam.5.7,9.

God is the defender of cities. 2.kin.19.34. and 20.6. Pſal.127.1.

The portion of the Citie of Ieruſalem Eze.45.6.

If God ſpared not the Citie where his name was called vpon, he will not let other goe free. Iere.25.29.

No euill in the citie, which the Lord hath not appointed. Amos 3.6.

A citie that is ſet on a hill, can not be hid. Matth.5.14.

We haue here no continuing citie. Hebr. 13.14.

The deſcription of the new and heauenly citie Ieruſalem, of ỷ which God is the founder. Heb 11.10 & 12.22. Re.3.12. & 21.10.*

Cities threatned by Chriſt. Matth.11,21. and 23.37. Luke 19.43,44.

Citie, for the people of the citie of Ieruſalem. Matth.21.10.

J *Clay.* God is our father, and we are the clay. Iſa.64.8. Iob 10.9. looke Man.

Cleane beaſts, &c. looke Beaſtes.

None cleane that is borne of a woman. Iob 25.4.

The Scribes and Phariſes made cleane the vtter ſide of veſſels: but their heartes were full of briberie and exceſſe. Mat.23.25.

The Apoſtles were made cleane onely by giuing credite to Gods worde. Iohn 15.3. and 13.10.

Thoſe that be pure and cleane in heart, ſhall ſee God. Matth.5.8.

Cleaue. God commandeth vs to cleaue vnto him by faith. Deut.13.4. and 11.22.

Thoſe that cleaue vnto the Lord ſhall be preſerued, but idolaters ſhall bee deſtroyed. Deut.4.3,4.

Wee ought to cleaue vnto that which is good, & abhorre that which is euill. Ro.12.9.

Clarkes and *Cleargie*, looke Elders.

Cloake, looke Mantell.

Cloth, and *Clothes*. God clothed Adam and Heua. Gen.3.21. ſee Foode.

The Iſraelites being ſanctified, waſhed their clothes. Exod.19.14.

The high Prieſt ought not to rende his clothes for the dead. Leuit.21.1,10,11.

Gideon clothed with Gods ſpirit. Iudg.6.34

We ought to cloth the naked. Matth.25. 36,43.* Iſa.18.7. looke Tearing.

Cloude. The Temple is filled with a Cloud. 1.King.8.10,11.

God rideth in the cloudes in his glorie. Deut.33.26.

The glorie of God appeared in a Cloude. Exod.16.10.

The Iſraelites were guided in their iournies by a cloude. Exod.13.21,22. Numb.9. 1,22. Exod.14.19,20.

God ſpake vnto Moſes in a cloud. Num. 11.25. Deut.31.15.

A cloud riſing out of the Weſt is a ſigne of raine. Luke 12.54.

The viſion of a white cloud. Reue.14.14.

Cluſter. A cluſter of grapes of exceeding bigneſſe and weight. Num.13.24.

J *Coadiutors* in the Goſpel. Ro.16.3. Col. 4.11. 1.Cor.3.9.

Coales of fire were kindled at the Lordes wrath. 2.Sam.22.8,9.

We ought to heape coales of fire vpon our enemies head. Rom.12.20. Pro 25.21,22.

Coate. Ioſephs coate dipped in goates blood. Gen.37.31,32,33.

He that hath two coates, let him part with him that hath none. Luke 3.11.

Of Aarons coates. Exod.20.39,40.

Samuels coate. 1.Sam.2.19.

Chriſt his coate was without ſeame. Ioh. 19.23.

God made Adam coates of ſkinnes. Gen. 3.21. looke Raiment, Garment, and Apparell.

Cockatrice. Iſa.11.8.

Cold. God will ſpue out of his mouth, thoſe that are neither cold nor hot. Reu.3.16.

Collections, looke Gatherings and Almes.

Colledge. There was a Colledge in Ieruſalem. 2.king.22.14. 2.Chro.34.22.

Combred, looke Care. 2.Cor.11,28.

Comelineſſe, looke Faireneſſe.

Come neere. When God will come neere vnto vs. Deut.4.7. and 33.3.

Comfort. Chriſt willeth vs to be of good comfort, and why. Iohn 16.33.

Dauid comforteth himſelfe in the Lord. 1.Sam.30.1,6.

Moſes comforteth the Iſraelites in the Lord. Deut.31.6.

God is the God of all comfort, and comforteth vs, and maketh vs able to Comfort others in al tribulation. 2.Cor.1.3,4. Example in Iaakob. Gene.28,15.

Examples of Comforting one another in Ioſeph. Gen.15.19,20, 21. and 45.3, to 16. in Dauid. 2.Sam. 12. 24. in Ionathan. 1.Sam.23.16,17. in Paul. 1.Theſ.4.18. and 5.14. and 2.11,12. 2.Theſ.2.16,17. and in Chriſt. Iohn 14.1,3.* Iohn 15.1,19.

Comforter. Chriſt promiſeth vs the holy Ghoſt to be our Comforter. Iohn 14.16. and 15.16. and 16.17.

Iobs wife was a wicked comforter vnto him. Iob 2.9. and his friendes, miſerable comforters. Iob 16.1,2.

Commandements. All men ought to feare God, and keepe his commandements. Deut. 6.2, to 7.

Howe diligent the faithfull ought to be in the ſtudie of Gods Commandements, and teaching their children the ſame. Deut.6.7, to 16.* Deut.11.18,19,20.

Sinne tooke an occaſion by the Commandement, and reuiued. Rom.7 1,9.

The newe commandement of Chriſt is mutuall loue. Ioh.13.34, 35. and 14.21,23. 1.Iohn 3.23. whereby the lawe is fulfilled. Rom.13.9,10. Matt.22. 37,38,39,40 Keeping the commandements, obtaineth life. Matth.19.17.

The obſeruation of Gods commandements, profiteth vs where circumciſion doth not. 1.Cor.7.19. Iewiſh fables, and commandements of men to be auoyded. Titus.1, 14.

To feare God and keepe his commandements, is the whole duetie of man. Eccles. 12.13.

The Commandements of God ought to be done in charitie. 1.Iohn 3.14,15,17,18. and 1.Iohn 5.2.

He that keepeth Gods commandements, dwelleth in God, & God in him. 1.Ioh. 3.24.

Hee that loueth God, keepeth his Commandements. 1.Iohn 5.3.

Who ſo beleeueth in the Lorde, keepeth his commandements. Ecclu.32. 24.

The new commandement of Chriſt, the old commandement of God. 1.Iohn.2.7,8.

God will not forſake thoſe that keepe his commandements. 1.King.6.13.

Dauid exhorteth Salomon to keepe Gods commandements, and why. 1.Kin.2.3,4.

Paul affirmeth that the commaundements, which he had taught, were of the Lord, and not of himſelfe. 1.Cor.14.37. and Moſes likewiſe. Exod.20.1,22.

Bleſſings or curſings to thoſe that obſerue or breake the commandements. Deut. 11.16,17,21,26,27, 28. Exod.23.22, 25.* Looke Bleſſe and Curſe.

Comming. Of the firſt comming of our Sauiour Ieſus Chriſt. Mal.3.1,2.

Of the great deſire that the Prophets haue had for Chriſt his comming. Iſa.62.1.

Of the comming of Chriſt, and the tokens thereof, looke Chriſt.

Chriſt foreſhewed that his comming ſhould ſhortly bee publiſhed thorow all the world: by preaching of the Goſpel, and the vertue of Miracles. Matth.16.28.

Of the ſecond comming of Chriſt. Reue. 6.16. which ſhall be ſudden. Mat.24.27,38. Luke 17.26,27. 2.Pet.3.10. Reuel.3.3.

Matth.24.27. Of the terribleneſſe thereof, looke more. Mal.4.1,2,3.* Zeph.1.14,15, 16.* Mat.16.17.and 24.30,31.and 25.31.* Lu.17.24.* and 21.27.1.Theſ.4.16.

Chriſt ſhall come from heauen as hee aſcended thither. Acts 1.11.

The faithfull waite for the comming of Chriſt.1.Cor.1.7.Heb 9.28.

Chriſt ſhall not come before there be a departing firſt, and the man of ſinne be diſcloſed.2.Theſ.2,1,to 4.

The comming of the Lord draweth neere. Iam 5.8.

Why the Lorde ſlacketh his comming. 2. Pet.3.9. looke Iudge, and Iudgement, & Day of the Lord.

Commit. An example, that wee ought not to commit our ſelues into the handes of the wicked, if wee may conueniently ſhunne it. Nehe.6 3.

Of committing ſinne, looke Tranſgreſſion, Treſpaſſe, and Sinne.

Commodities. Three commodities come vnto vs by prophecying: that is, by reading, preaching and expounding the Scriptures vnto vs in our mother tongue: where but one is reaped otherwiſe. 1.Cor.13.3,4.

Common, for polluted or vncleane. Actes 10.14 Mar.7.2.

All things were common among yͤ faithfull in the primitiue Church, and how. Acts 2.44.and 4.32.

The common people be neuer long pleaſed with any ſuperiour. Eccles.4.15.

The cōmon wealth proſpereth when godly princes haue the gouernement. Pro.28.2, 10,12,28.and 29 2,4.7,8,14. by good counſell, and not by oppreſſion. Pro.11.14,18.

Commotion. A commotion in Ieruſalem, at Chriſts comming thither. Mat.21.10.

Communicate, for to be a partaker with the faithfull in Gods worde and Sacraments, whereof. and of the communion of Saints, looke 1.Cor.11.12, to 26.* Epheſ.4.4,5,6. and 5.30. Col.2.19. Rom.12 5. Phil.2.1,2. looke Felowſhip, and Supper of the Lord.

Communication. In profitable and honeſt communication, the faithfull ought to be occupied. Exod.18.7,8.& 22.28. Pſal.15.2.* Pro.13.2,3,5.& 24.28,29.* & 25.11,12.and 29.11. Eccle.5.1,2,5 6. Ecclu.7.14. Mat.5. 37.& 12.31 to 38. Eph.4.25,29,31.& 5 3,4, 12.19,20 Col.3.8,17. 1.Pet.3.9,10,15,16.

Euil communication, looke Tongues.

Companie. Good companie wee ought to embrace. Gen.19.17. Pſa.25.4,5 & 31 6,7. Prou.13.20. Amos 5.14.15. Ecclus.6.35, 36.37,38 Ecclus 8.8,9.and 9 16,17,18,19. and eſchew and abhorre the contrary. Leu 7. 21 Num.16.26.& 25.1.* Ioſ.23.12.and 2. Chro 19.2. Iob 31.3. Pſal.36.1,to 5 Prou. 1.10.and 4.14.and 6.12 and 20.26.and 22. 26.and 23.3,6.and 24.16. Eccles.4.1. Iere. 16.3,5 Ecclus.12.7.& 13.1 Mat.7.13.14. Actes 19.9 2.Cor.6 14. Epheſ.5.7.2. Theſſ. 3.14,15 2.Tim.4.15 Reue.18.4.

Unlawfull companying ought to be puniſhed by death, looke Leu 18.20. and are curſed. Deu 27.20. Exod.22.19.

Compaſſion. God had compaſſion of the Iſraelites gronings. Iudg.2.18.

Of Gods mercifull compaſſion towards man. Ionah 4.11. Exod.33.19. Deu.32.36. Gen.39.2. 2.King.13 4,5. Iudg.2.18. looke Mercie.

Compelled. Ioſiah compelled his ſubiects to ſerue the Lord. 2.Chron.34.33. looke Diſcipline.

Competent, The wiſe man deſired of God but a competent liuing, & why. Pro.30.8,9.

Complaine. Moſes complaineth to God for that hee had not deliuered Iſrael out of captiuity ſo ſoone as he would haue had him. Exod 5.22,23.

Ioſhua complaineth to God, becauſe his people were put to flight at Ai. Ioſh.7.7,8,9

Gideon complaineth to God, for that the Iſraelites were afflicted by the Midianites. Iudg.6.13.

Complaints of the Prophets for want of righteous men Mic 7.1,2,3 Pſal 53.3.

God heareth the complaints of the diſtreſſed. Exod.2.24. Pſa.9.12.and 18.9. Nehe.9. 9. looke Crie and Mourne.

Conceite. We ought not to be wiſe in our owne conceit. Iob 37.24. Pro.26.12. Rom. 15.1.

There is a generation pure in their owne conceite, & yet are not waſhed from their filthineſſe. Pro.30.12. 2.Pet.2 10. ſee Flatter.

Conception and fruitfulneſſe the gifts of God. Gen.4.1,17.and 16.4,19,36.& 20.18. and 21.2.and 25.33.and 29.32,* and 30.5, to 25. Exod.2.2. Iudg.14.3. 2.Sam.1.20. 2.Sam.12.24. Hoſe.1.3,6,8. Lu.2.24.

Conciſion. Paul calleth the doctrine of circumciſion conciſion. Phil 3.2,3.

Concord betweene man and wife, and alſo betweene brethren is agreeable to God and man. Ecclus 25.1.

Paul exhorteth to vnitie and concorde. Rom.12.2 and 15.6. and declareth that the Spirit hath diſtributed to euery man ſeuerall gifts, that concord might be nouriſhed. 1.Cor.12.11.

Concord of the faithfull preferred before all ſacrifices. Mat.5.24. looke Vnitie.

Concubine, for a maried wife. Iudg.19 1,2, 24. but they had not yͤ ſuperioritie of controlling yͤ houſhold, as the wife had. Gen.25.1,6.

Dauid had both wiues and concubines. 2. Sam.5.13.

Dauid left ten concubines at Ieruſalem, which Abſalom lay withall. 2.Sam.15.16. and therefore Dauid afterward neuer accompanied with them. 2.Sam.20.3.

Salomon had 700 wiues and 300 concubines 1.Kings 11.3.

Concupiſcence is that euill inclinatiō that is by nature in man ſithence his fall, which traineth him vnto euill. Gen.8.21. which we had not knowen to haue bin ſinne, if the law had not forbidden it. Rom.7.7.

Concupiſcence ought to be reſiſted & mortified, and how. Galat.5 16,18. Coloſ.3 5. 2. Pet 1.4.and 2.10.and 3.3. Ecclus.18.30, 31. Rom.13.14.

Euery man is drawen vnto ſinne, by his owne concupiſcence. Iam 1.14,15.

Of the fruits of concupiſcence. Iam 4 1, 2. looke more of concupiſcence in Couet, Deſire, and Luſt.

Condemne. Hee that is mercifull will not condemne innocents. Mat.12.7.

Who can condemne Gods choſen. Iſa.50, 9. Rom.8.33,34.

As all men are condemned by Adam, ſo are they iuſtified by Chriſt. Rom.5.18.

The Nineuites and Queene of Sheba ſhall condemne the Iewes, and why. Matth. 12.41,42. Lu.11.31,32.

He that beleeueth in Chriſt, ſhall not bee condemned. Ioh.5.24. and he that beleeueth not is condemned already. Iohn 3.18. looke Iudge.

No condemnation to the faithfull, which walke after the Spirit. Rom.8.1.

We are here chaſtened of the Lord, to the end wee ſhould not bee condemned with the world. 1.Cor.11.32.

The law is the miniſterie of condemnation. 2.Cor.3 7,8.

A cōdemned perſon ought to giue God glory, and humbly confeſſe his faults. Ioſh.7.19.

Bleſſed is hee that is not condemned in his conſcience, and fallen from his hope in the Lord. Ecclus.14 2.

Condition. The condition of all men is alike, and how. Eccles.7.1,to 7.

The condition of men & beaſts alike, and how they differ, looke in the margent. Eccleſ. 3.19,20.

The lawe of God giuen vpon condition, how, looke in the margent. Roma.3.27. and 8.1,2.

Confeſſe. Pharaoh confeſſed that God was righteous, and that hee and his people were wicked. Exod.9.27.

Iethro confeſſed the God of Iſrael to bee the true God, and why. Exod.18.11.

Naaman being healed of the leprie, confeſſed that there was no God but in Iſrael. 2.King.5.15.

God puniſheth the faithfull, vntill they confeſſe their ſinnes. Num.21.7.

Achan confeſſed his ſinne vnto Ioſhua. Ioſh.7.20.

Moſes confeſſeth vnto God the ſinne of his people, and by his feruent prayer mitigateth Gods wrath. Exod.32.31,32.*

The high Prieſt was commanded to confeſſe his and the peoples ſinnes, vpon the head of the Scape goate. Leuit.16.18,22.

God requireth at our hands confeſſion of our ſinnes, before we can be purged. Numb. 5.6,7,to 11. Leu.5.5.*

The Iſraelites confeſſe before the Lorde in Miſpeh 1 Sam.7.6

Of confeſſing of ſinnes before God. 1.Kin. 8.46,to 49. Pſal.32.5.

How to confeſſe our ſinnes truely. Ierem. 14.20,21,22. Dan.9.4,to 20. Pſal.41 4.and 51.3 and 25 7.and 19.12 1.Eſd 9.8. Lu.15. 18.19 and 18.13. looke Prayer.

Thoſe that were baptized of Iohn, confeſſed their ſinnes. Matth.3.6.

Many that beleeued, came and confeſſed and ſhewed their workes. Acts.19.18,19.

If we confeſſe & acknowledge our ſinnes, God is faithfull to forgiue vs our ſinnes, according to his promiſe 1.Iohn 1 9.

Wee ought to confeſſe our ſinnes one to another. Iam.5.16.

God dwelleth in him, that by true faith confeſſeth Chriſt to be the ſonne of God. 1. Iohn 4.15. which confeſſion is the gift of God. Mat.16.16.17.

We ought not to be aſhamed to confeſſe our ſinnes. Ecclus.4.26.

Many of the chiefe of the Iewes durſt not confeſſe Chriſt publikely for feare of the Phariſes. Iohn 7.13. and 12.42.

Chriſt will not confeſſe thoſe before his father, that are aſhamed to confeſſe him before men. Matth.10.32,33. Luke 9.26. and 12.8. Mar.8.38.

It was foreſhewed that the Gentiles ſhould after their receiuing of the Goſpel, confeſſe one God, and yeeld due praiſes vnto him. 2. Sam.22.44,45,49,50.*

To confeſſe and forſake ſinne, obtaineth mercie, but he that hideth his ſinnes ſhall not proſper. Pro.28.13.

Of Chriſtians is required confeſſion with mouth, and faith in heart to iuſtification. Rom.10.9,10.

To cōfeſſe, put for to praiſe or giue thanks. Lu.2.38. and 10 21.

We ought not to bee aſhamed to confeſſe Chriſt. 2. Tim.1.8 Heb.4.14.

Faſting, prayer, confeſſion of ſinnes, and willingneſſe to heare Gods word Nehe.9.1,2,3. looke Faith.

Confidence, looke Truſt, and Hope.

Confirmeth. God confirmeth his promiſes to thē that walke in his wayes. 1. Kin.2.3,4.

God will confirme his in the trueth vnto the ende. 1. Cor.1.8.

Conformable. Paul was conformable to all indifferent things, and why 1. Cor.9.22. and 10.23,24,33.

Confuſion. God is not the author of confuſion, but of peace. 1. Cor.14.33.

Confuſion of tongues. Gen.11.9.

Congregation, looke Church.

Coniuration, looke Rebellion.

Coniurers, looke Witches.

Conſcience. The conſcience of the wicked is alwayes fearefull, Wiſd.17.10. but the righteous is as bold as a lion. Prou.28.1.

The praiſe of a good conſcience. Pro.15.13. and 17.22.

Our conſciences are redreſſed by the Goſpel Pro.12.25.

Saint Paul reioiced that hee enioyed a quiet conſcience. 2. Cor.1.12. & exhorted Timothie, to ſeeke to enioy the like. 1. Tim.1.19.

The faith of Ieſus Chriſt quieteth a godly conſcience. Rom.5.1.

Who ſo doth any thing againſt his conſcience, is condemned, & why. Ro.14.21,22,23.

We ought not to wound the conſcience of our weake brethren, & why. 1. Cor.8.7, to 13.

Albeit S. Pauls conſcience did not condemne him, yet durſt he not iuſtifie himſelfe. 1. Cor 4.3,4.

The fruits of a quiet conſcience. Lu.2.29. Act.20.26. Rom 9.1. 1. Pet.3.15,16,21.

We ought to couet to enioy a quiet conſcience, both toward God and man. Act.23.16.

True repentance purchaſeth a quiet conſcience. Iob 11.13, to 19.

Mardocheus refuſes not to honor Haman of pride, but for conſcience ſake. Eſt.3.2,3,4.

Bleſſed is hee that is not condemned in his owne conſcience. Ecclus.14.2.

The booke of a mans owne conſcience, ſhall be his accuſer at the laſt day. Reue.20.12. Rom.2.15,16. Iohn 8.9.

Conſecrated. The Leuites conſecrated their handes to God by ſlaying the Iſraelites. Exod 32.19.

The law of the conſecration of the Nazarites. Num.6.2,13,18,21.

Of the conſecration of Aaron & his ſonnes. Exod.30.19,20,30.* Leu.8.9. looke Aaron.

How the high Prieſts were conſecrated, looke Prieſts.

Of the conſecration and purifying of the Leuites. Num.8.6.*

Conſolation. Chriſt the conſolation of Iſrael. Luke 2.25. looke Comfort.

Conſpiracie, Looke Treaſon.

Conſtellation. Looke Signes of heauen.

Conſult. The wicked conſult againſt the godly. Pſal.83.5.

Conſuming. To whom God is a conſuming fire. Deut.4.24. Heb,12.29.

Contemne. God will puniſh thoſe that contemne his worde, lawes, and preachers. Iſai.28.14* Ezek.33.30,31,32,33. Hoſe.5.10. Example in Manaſſeh. 2. Chron.33.10,11. looke Deſpiſe, and Mat.7.6.

Content. To bee content with foode and raiment, & to couet no riches but godlineſſe, and why. 1. Tim.6.6, to 10.

To be content with the ſtate whereto wee are called, without grudging. Phil.4.11.

Contention. Nothing to be done through contention or vaineglory. Phil.2.3.

A contentious man apt to kindle ſtrife. Prou.26.21.

The lot cauſeth contentions to ceaſe. Pro.18.18.

Contention, a worke of the fleſh. Gal 5.20.

The Lord hateth them that raiſe contentions. Prou.6.19.

Hatred ſtirreth vp contentions, but loue couereth all treſpaſſes. Prou.10.12.

To the wicked the godly ſeeme contentious. Iere.15.10. Looke Quarelling, Debate, Diſſention, Strife, and Roma.13.13. and 1. Cor.1.11.

Continencie, a ſpeciall gift of God. Mat.19.11. and 1. Cor.7.7.

Continue. We ought to continue in goodneſſe for many cauſes. Gen.19.17. Iob 2.3. Pro.3.27,28. & 23.17. Eze.18.17,19,20.* & 33.7,12. Ecclu.2.1,2.* & 11.20.* Mat 24.13. Lu.9.62. Ioh 8.31,32,61. Act.2.42. and 11.23. & 13.43. & 14.22. 2. Tim.3.14. Heb.3.12.* 2. Pet.2.20,21,22. 1. Ioh.2.19. Reu.2.25,26. Looke Perſeuere.

Controuerſies decided by the Iudge. Deu.25.1,2,3.

Conuerſation. The conuerſation both of Iew and Gentile, before they knew Chriſt. 1. Pet.4.3. Ephe.2.1,2,3. Rom.1.24.*

Chriſt hath redeemed vs from our vaine conuerſation. 1. Peter 1.18.

Good conuerſation the ſacrifice of faith. Phil.1.12, to 18.

The ſumme of Chriſtian conuerſation. Phil.4.8,9.

The conuerſation of Chriſtians ought to be in heauen. Phil.3.20. It ought to be holy & honeſt eſpecially among ẏ ignorant & enemies of the word. 1. Pet.2.12. 2. Pet.3.11.*

Conſidering the end of the Apoſtles conuerſation, wee ought to followe their faith. Heb.13.7.

Conuerſion. To ſhewe our conuerſion, whiles we may ſinne. Ecclus.18.23.

An exhortation to true conuerſion. Ioel 1.12.*

God is mercifull to ſuch as conuert vnto him. 2. Chro.30.9.

Except we conuert, we cannot enter into the kingdome of God. Mat.18.3.

He that feareth the Lord, conuerteth in heart Ecclus.21.6.

Copperſmith. Looke Alexander.

Coard. A threefold coarde not eaſily broken. Eccles.4.12.

Corneboorders. Againſt corneboorders, looke Amos 8.4, to 8.*

Correct. God correcteth the faithfull for their wealth, and triall of their faith. Iob.1.11,12, and 42.11,12. Looke Chaſten.

Of brotherly correction, exhortation, and warning, reade Gen.37.21,22. Leu.19.17. Pro.2.22,23,24,25.* Pro.9 7,8,9. & 10.17 & 12.1. & 15.31. Pro 17.10. & 22.15. & 25.8,9,10,22. & 27.5,6. & 28.23. & 29.1. Ecclus.7.7. Ecclu.19.13, to 18. & 20.1,2. & 21.6,7 and 31.31. Matt.18.15. to 18. Luke 17 3. Gala.2.11.* & 6.1. 1. Tim.2.24,25,26. Heb.3.7,8,12,13. Iam.5.9,10,11 looke Diſcipline.

The correction of the wicked a warning for the godly. Deut.13.10,11. & 17,12,13 & 19.19,20 & 21.18,19,20,21 Prou.19.25. & 21.11. Ecclus.23.18,19,20,21,22. Act.5.3,4,5,6,10,11,13 1. Tim.5.20.

The corrector or rebuker ought to bee blameleſſe himſelfe. Mat 7.3,4,5. Lu.6.39. Iohn 8.7,9. 1. Tim.3.2. Tit.1.6,7.

Of correction of children, looke Chaſten.

Corrupt. The earth was corrupt before God. Gen.6 11.

All mankinde through Adams fall corrupted. 2. Eſd.9.19 & 7 48. and 3.21. Gen.3.6,7. Rom.5.12.*

The mount of corruption, why ſo called. 2. King.13.13.

Couenant. God maketh a couenant with Noah. Gen.6.18.* & 9.9, to 18. and with Abraham. Gen 15.18. and 17.2, to 22.

Abraham maketh a couenant with Abimelech, and why Gen.21.23, to 33.

The Iſraelites make a couenant with God. Exod.24.3,7,8. and God with them. Exod.19.5,6.

Eliiah grieued, that the Iſraelites had forſaken Gods couenant. 1. King.19.10,14.

Iehoiada maketh a couenant betweene the Lord, the king, and the people. 2 King.11.17.

Izhaks couenant with Abimelech. Gene.29.28,31. And Iaakobs with Laban. Gen.31.44, to 49.*

Dauids couenant with Ionathan. 1. Samuel 20.16. for the which he well entreateth Mephiboſheth 2. Sam.9.7.

God promiſeth a newe couenant to the faithfull. Iere.31.31, to 34. Iſa.42.5,6. and 49.8. Luke 2.31.

The godly ought not to make any couenant with the wicked, and why? Exo.23.32, 33.and 34.12,15,16.looke Marriage.

Ahab maketh a couenant with Benhadad king of Syria. 1.King.20.34,42.

The Iſraelites for making Couenants with the wicked, are puniſhed. Iudg.3.6,8.

The Fathers couenant with God, bindeth the children. Deut.29 14,15.* & 31.13.

The people make a couenant with the Lord, and ſeale it. Nehe.9.38.

The couenant of ſalt, what. Num.18.19. looke Teſtament.

Couet. We ought not to couet our neighbours wife, nor any thing that is his. Exod. 10.17. Deut.5.21.

Paul coueted no mans ſiluer, gold, or apparel. Actes 20 33.looke Deſire.

Couetous. The miſerable ſtate of the couetous rich man. Eccles 6.2,3.

Couetouſneſſe is vnſatiable. Pro.27.20. the roote of all euill. 1.Tim.6.10.

Idolatrie. Epheſ.5.5. Col. 3 5. not to be named among Chriſtians. Ephe 5.3 whereof Chriſt willeth vs to take heede and beware. Luke 12.15.to 35.Heb.13.5.

Iudges ought to hate couetouſneſſe. Exo. 18.21.

An exclamation againſt couetous magiſtrates. Iſa.3.14.*

Woe to thoſe that are couetous. Iſa. 5.8. Habak.2.6.9,12.

We ought to pray that our hearts may be inclined to Gods teſtimonies, and not to couetouſneſſe. Pſal.119.36.

Couetouſneſſe infecteth all ſorts of people. Iere.6.13. and 8.10.

Nothing worſe then a couetous man, and why. Ecclus.10 9.

The couetous man enuieth himſelfe. Ecclus.14 3,4,to 17. and whereunto he is reſembled, looke Partridge.

The children of Eli, being couetous, peruerted iudgement. 1.Sam.2.12,to 18.

The couetouſneſſe of Gehazi puniſhed. 2.kings 5.20,27.*

Againſt couetous preachers, which make marchandiſe of Gods people. 2.Pet.2 3.

The couetous Phariſes mocked Chriſt, for reprouing their couetouſneſſe. Lu.16.14.

Paul vſed no coloured couetouſneſſe, or flattering words. 1.Theſſ.2.5.

The couetous, &c. ſhall not inherite the kingdome of God. 1.Cor.6.10.

Couetous wretches, in ſteade of releeuing Gods children, vſe to reuile them. 1.Sam. 25.10,11.

Of Couetouſneſſe, and the puniſhment thereof, looke more. Ioſh.7.1. 1.Sam.8.3. 1. king 21.1,2,3.* Pſal 37.* Pro.1.10,to 20 and 11.1,24,26,28 29. and 28 8,20,22. and 30.8.9,14,15. Eccles.2.26. and 4 8 & 5 9, 10,12,to 17. Iſa.32.6. & 56.11. Amos 8.4, 5.6.* Mich.6.10.* Ecclu 31.1,3,5.6,7,24. 2.Mac.4.7, to 36. Matt.16,19,20,21.24.* Matt.26.14,15,16 and 27.3,to 11.Ioh.12. 6.Acts 5.1,2,to 11.and 8.18. to 25. and 24. 26,27. 1.Tim 6.17. and 3.3 8. 1.Tit.1.7.

Out of the heart proceede euill thoughts, couetouſneſſe, &c. Marke 7.22.

Counſell. Dauid prayeth that Ahitophels wicked counſell might bee turned to fooliſhneſſe. 2.Sam.15.31.which came to paſſe.2. Sam.17.1,7,to 15.

Thoſe that diſobey Gods commaundements, ſhalbe without counſell. Deut.32,28.

No counſell can reſiſt God. Prou. 21,30.

The counſell of God is beyond mans reach. Rom.11.33,34.

The difference betweene aged and yong mens counſell. 1.kings 12 6 7,9,10,11.

Ruth followed the counſell of her ſtepmother Naomi. Ruth 3.1, to 6. In doubtfull matters we ought to aſke counſell of Gods word, and prophets. Gene.25.22,23. Leuit. 24.12. Numb.9.8.and 15 34,35.and 27 5. Deut.17.8,to 14 and 21 5.* Iudg.1.1.and 20,18,to 24. and 20 2,3,4. 1.Sam 2.9 and 10,22.and 23 2,11,12.and 30.7,8. 2 Sam. 2.1,and 5.19.and 21.1. and 1.king. 14.2,3. and 22.3,8,to 36. 2.kin.3 11,13. and 8.8, to 16.and 22.13,14. Pſal. 119 9. Pro.3.1, to 7.Iſa.8 19,20.and 9.13.and 25.1,9.and 45. 11.Iſa.30.1,2.and 37.1,2.Eze.14 1,2.Iere. 7.2,3. Tob 4.19.Ecclus.8.9. and 9.16 and 37.15,16. Luke 16,29.

At the dead, ſorcerers, and falſe prophets, we ought not to aſke counſell. Leuit.19.31. and 20.6. Deut.18.10, to 15. and 1.Sam. 28.7,15.*and 2.kin.1.2,3. 2.Chro 18.5,21. Iſa.8.19.Dan.2.27.and 4 4.and 5.7,8.

Good counſell of whomſoeuer, not to be diſdained. Exod.18.19,24.

God confoundeth wicked counſels. Pſal. 33 10,11. Gen.11.7,8.and 37.11. and 50. 20.Num.22 4,12,20.* and 23.8.* and 24. 5 * and 2.Sam 15.2,32.* and 17 14. Neh. 4.15. Eſt.7.4,8.* Iob.5.12. Pſa.2.1,2.3,4. Pſal.20.8. Pſal. 21.8,9,12. Iſai 7.4,5,7. and 2.3. Matth 27.62.* and 28.2,3,4. Acts 5.17,27,38,39.* and 9.23, 24, 25. and 22. 30.and 23.1.and 27.42.*

God worketh all things after the counſell of his owne will. Ephe.1.11.

The reward of following euill counſell. 1. kings 12.13,to 16.

Paul reuealed to yͤ Elders of the Church, the whole counſell of God. Actes 20 27.

The Phariſes, and Herodians take counſell againſt Chriſt. Matt.12.14. and 25.15, 16. Mark.12.13 and 3.6.

Ieroboam taketh counſell to withhold the people from the true ſeruice of God. 1.king. 12.27,28,29.

Iezebels wicked counſell againſt Naboth. 1 king 21.5,7,to 11.

We ought not to be guided by our owne counſels. Pro 23.2.

God threatneth them that leane to their owne counſell. Eze 11.21.

Of generall Councels, looke in Doctours and Doctrine.

Counſellers. Euil counſellers purchaſe hatred to their prince, where good might happen. 2.Sam.10.3.

Wicked counſellers make a wicked king. 2.Chro.22.3,4 5.

Countenance. A mans countenance, garments, and geſtures, doe bewray his diſpoſition. Ecclus.19 27,28.

Counterfeit. The wicked can counterfeit. Eſt.5.10.looke Diſſemblers, and Faining.

Countreys, looke Nations.

Court. The forme of the Court of the Tabernacle. Exod.29.9,10,to 20. and 38.9, to 21.and of the ſituation thereof. Exod.40.33.

Courtiers ſhould reade the Scriptures. Actes 8.28.

The Court of the Temple of Salomon. 2.Chron.4.9,10.

Courteous. Chriſtians ought to be courteous one to another. Epheſ.4.32.

Cowardneſſe. God will puniſh thoſe that tranſgreſſe his commandements, with cowardneſſe and faint hearts. Leui.26.36,37. Deut. 28.65,66,67.and 32.25.

Cowardes or faint hearted might not goe to warre, and why. Deut.20.8.

¶ *Craft*, looke Subtiltie.

Create. God created all things of nothing. Geneſ.1.1.* by Chriſt Col 1.16.for his will and pleaſure, and for mans ſake. 2.Eſdr.6. 55 Reue.4.11.looke Man.

Creator and Creatures, God is our Creator. Deut.32.18.

The Creator may bee knowen by his workes Wiſd.13.5.Rom.1.19,20.

Gods power declared by his Creatures. Iob 12.7,8.

The creation of Gods wonderfull workes commended. Ecclus.42.15 *and 43.1,27.*

Gods creatures muſt conforme themſelues to his will. Iſa.45 9.

Thoſe that truſt in creatures, are deceiued. Iſa.30.16.

Chriſt was begotten before all creatures. Col.1.15,17.

Euery creature of God is good. 1.Tim. 4.4,5.

Euery creature gaue glory to the Lambe, Ieſus Chriſt. Reue.5.13.

Creatures ſubiect to vanitie: howe, and why. Rom.8.19.20 to 24.

Chriſt commanded his Apoſtles to preach to euery creature. Mar. 16.17. which commandement they haue fulfilled. Coloſſ.1.23. Rom.10.18.

The regenerate ought to become newe creatures. 2.Cor 5.17. Gal.6 15.

Creeples from their mothers wombe, healed by Peter and Paul. Act.3.2,7.& 14.10.

Cry. The crie of the Ekronites went vp to heauen. 1.Sam.5.10,12.

Habels blood cried vnto God for vengeance Gen.4.10.

The crie of Sodome and Gomorah aſcended to God, Gen.18.20,21.

The Lorde heareth the crie of the afflicted. Deut.26.7 Exod.3 2.

The Iſraelites crying to the Lord, were deliuered. 1.Samu.12.10,11, Iudg. 10.10. and 11 2,3.

Moſes crying vnto the Lord for Iſrael againſt Pharaoh, was heard. Exo.14 15,16.* and Samuel, againſt the Philiſtims. 1.Sa. 7.8.9.

Dauids enemies cryed to the Lord, but he anſwered not. 2.Sam.22.42.

The hyred ſeruant oppreſſed, crying to God, ſhalbe heard. Deu.24 14,15. Iam.5.4.

Chriſt will auenge his elect that crie to him perſeuerantly. Luke 18.1,7.

Sith God feedeth yͤ yong rauens that cry

to him, much more his choſen. Luke 12.22, to 25. Pſal. 147.9.

He that ſtoppeth his eare at the crying of the poore, ſhal cry himſelfe, and not be heard. Pro. 21.13.

All crying, euill ſpeaking, &c. to be baniſhed from Chriſtians. Ephe. 4.31.

Croſſe. Chriſt is led with his Croſſe to be crucified. Matth. 27.31, 33. Mar. 15.20, 22. Luk. 23.26, 33. Ioh. 19.16, 17. He cryeth on the croſſe, that he was forſaken. Mat. 17.46. Pſal. 22.1, 2. What anguiſh he endured on the croſſe. Pſal. 22.14.

To beare the croſſe of Chriſt. Mat. 16.24. Mar. 8.34, 38. Luke 9.23, 24, 25, 26. elſe not to enter into Gods kingdome. Mark. 10.21, 23, 24, 38. Mat. 20.16, 20, to 24.

He that taketh not his croſſe to follow after Chriſt, is not worthy to be Chriſtes diſciple. Mat. 10.38.

The croſſe or affliction is commended, and why. Mat. 5.3, to 12. Iob 5.7. Prou. 10.17. and 12.1. Ecclus. 2.1, to 6.

Croſſe, put for preaching of yͤ Goſpel. Phi. 3.18. for the benefit of redemption. 1. Cor. 1.17. and for Chriſt crucified. 1. Cor. 1.18, 23.

Paul reioyced nothing more then in the croſſe of Chriſt. Gal. 6.14.

The croſſe of affliction is layd on all true beleeuers. Gen. 4.8. and 27.41.* and 37.18. Exod. 2.15. 1. kin. 19.2. Matt. 10.9, 10, 16.* and 24.9. Mar. 13.9, 13. Luke 13.26. and 21.17. Ioh. 15.18. and 16.2. Act. 9.14. Gal 4.29. 1. Theſſal. 3.3, 4. 2. Tim. 3.12. 2. Pet. 4.12. and that by the prouidence of God. Lam. 3.37. for their wealth and profite. 2. Samu. 7.14, 15, 16. Iob 5.15, 16, 17.* and 33.16, 17. Prou. 3.12. Ierem. 46.27, 28. 1. Cor. 11.19, 32. Heb. 12.6, to 12. 1. Pet. 4.13. Reu. 3.10, 12. to traine them thereby to the knowledge of God. Exod. 1.12.* 2. Chro. 32.20.* Prouer. 6.23. Iudeth 8.9.* Matth. 7.13. Luke 24.19. 25, to 33. Iohn 12.25, 26. Acts 14.16, 20.* Rom. 8.17. 2. Chron. 4.8, to 13. and 5.1, 2, 3.* Phil. 2.8, to 12. 2. Theſſ. 1.5, 6. Heb. 2.9, 10. and 12.2, 3. and ſo to preſerue them till the comming of Chriſt. Prouerbs 17.3. and 27.21. Ecclus. 27.5, 8. 2. Theſſ. 1.7. 1. Peter 1.7, 9. and therefore is not only to be borne patiently. Matth 5.5. and 10.28, 38. Iohn 15.11. Luke 21.19. Iohn 16.20. Actes 5.41. and 16.25. 2. Corinth. 8.2. Coloſſ. 1.11, 12. Hebr. 10.36. Iames 1.2, 3. 1. Peter 4.13, 16. 2. Theſſal. 1.4. but alſo moſt ioyfully to be imbraced of them. Iob 5.17.* Pſal. 89.33. 34, to 38. Prouerb 23.18. Iſa. 26.1.* Ierem. 3.24. 31, 32.* Matth. 5.4, 6, 10, 11, 12. Ioſh. 15.2, 7, 8, 11. Ioh. 16.20, 22, 33. 1. Corin. 10.10, 13. 2. Cor. 1.4, 5, to 8.

The Croſſe was layd vpon Dauid for his adulterie. 2 Sam. 12.10, to 19.

The fooliſhneſſe of the preaching of the croſſe. 1. Cor. 1.23. is the power of God to ſaluation, in thoſe that beleeue. 1. Cor. 1.18.

How the croſſe of Chriſt is made of none effect. 1. Cor. 1.17. looke Affliction, Perſecution, and Tribulation.

Crowne. The crowne of life is promiſed to thoſe yͭ endure tentation. Iam. 1.12. Re. 2.10

The crowne of Gods miniſters are thoſe whom they winne vnto Chriſt by their preaching. Reue. 3.11. Phil. 4.1. 1. Theſſ. 2.19.

The crowne of righteouſnes ſhalbe giuen vnto all that loue the appearing of Chriſt. 2. Tim. 4.8.

Crowne of glorie. 1. Pet. 5.4.

The Crowne of thornes, put on Chriſtes head. Matth. 27.29.

Of Dauids crowne which he tooke from the head of the king of the Ammonites. 1. Chron. 20.2.

¶ *Crucifie.* true Chriſtians crucifie the fleſh. Gal. 2.19. and 5.24.

Paul preached Chriſt crucified. 1 Cor 1.23. In reſpect whereof he eſteemed not the knowledge of any thing. 1. Cor. 2.2.

Saint Paul was crucified to the worlde, and the world vnto him. Gal 6.14.

Chriſt was crucified. Matth. 27.35. Mar. 15.24. Luke 23.33. Iohn 19.18. 1. Cor. 2.8.

Crueltie. The earth was full of crueltie. Gene. 6.11. looke Tyrannie.

¶ *Cubite.* Albeit a cubite is counted but for one foote and a halfe, yet ſome thinke the common cubite of the Hebrewes did containe a foote and a halfe, whereof two doe make a Geometricall cubite, that is fiue foote by the ſtandard: after which meaſure it is thought the Arke was made. Gen 6.15, 16.

2000. cubites, or a mile, a diſtance betwene the Arke and the armie, when they ſhould paſſe Iordan. Ioſhua 3.4.

Cup, for the wine of the Lordes ſupper. Matth. 26.27. 1. Cor. 11.25.

The Cup and bread ſignifie that we are ioynt partakers of the fruits of Chriſts paſſion: that is, one body, and coheires with him of euerlaſting ſaluation. 1. Cor. 10.16, 17.

Cup, taken for the death of Chriſt. Mat. 20.22, 23. and Mar. 10.38. and for the wrath of God. Mat. 26.39. Mar. 14.36. Luke 22.42.

Curious queſtions. 1. Tim. 5.13. Luke 12.29. 1. Tim. 6.5. Matth. 24.36. Iohn 9.2. and 14.11. and 21.20, 21, 22. Acts 1.6, 7, 8. Acts 17.19, 21. Rom. 9.22. and 11.33. Coloſſ. 2.16.* 1. Theſſ. 5.1. 2. Tim. 2.14. and 1. Pet. 4.15. looke Diſputation.

We ought not to bee curious in Gods works, and why. Ecclus. 3.23. Deut. 29.29.

Curious artes are to be auoided. Col. 2.8. 18. Acts 19.19, 20.

Curſe. Rebekah refuſed not to take vpon her the curſe of Izhak. Gen. 27.13.

The curſe which Iotham asked to fall vpon the Shechemites came to paſſe. Iudges 9.19, 20, 57.

The Iſraelites deſired Gods curſe, if they gaue of their daughters to the Beniamites to wife. Iudges 21.1, 18.

Of the curſes of God on the tranſgreſſors of his commandements. Leuit. 26.14, to 42. Deut. 28.15.* and 11.28. Iob 27.13.*

Of the maner of curſing. Deuter. 27.13. 14, 15.*

Dauid deſireth Gods curſes to fall on Ioab for ſlaying Abner. 2. Sam. 3.9.

God turneth the curſe of Balaam, into a bleſſing. Num. 23.5, 11. Ioſhua 24.9, 10.

God curſed the earth, when he ſent the deluge. Gene. 8.21.

The earth was curſed for mans ſinne. Ge. 3.17. the ſerpent for enticing Heuah. Gen. 3.14. Cain for killing his brother. Geneſis 4.8, 11.

God promiſeth Abram to curſe thoſe that curſe him. Gene. 12.3.

Curſed be he that curſeth Iaakob. Gene. 27.29.

Balak ſendeth for Balaam to curſe Gods people. Num. 22.5, 6.

Goliath curſed Dauid. 1. Sam. 17.43.

Ioſhua curſed yͤ Gibeonites. Ioſ. 9.23, 24.

The Shechemites curſed Abimelech. Iudges 9.20, 27.

Dauid curſed thoſe that ſtirred vp Saul againſt him. 1. Sam. 26.11.

Curſed is he that fulfilleth not all the commandements of the law. Galat. 3.10. Deut. 27.26.

Curſed is he that hangeth on a tree. Deu. 21.23.

Chriſt was curſed for vs, and why. Galat. 3.13, 14.

We ought not to curſe. Leu. 19.14. Rom. 12.14. but bleſſe, euen thoſe, that curſe vs. Matth. 5.44. Luke 6.28.

Dauid curſed not Shimei, who curſed him. 2. Sam. 16.5, to 14.

Thoſe that ſhall ſtande on Chriſtes left hand, ſhall be accurſed. Matth. 25.41.

The Phariſes called thoſe curſed that beleeued in Chriſt. Iohn 7.49.

Whoſoeuer curſed the name of the Lord, was ſtoned to death. Exod. 21.17. Leuit. 20.9. Matt. 15.4.

Curſed be the man that truſteth in man, &c. Iere. 17.5, 6.

Curſed be hee that doeth the worke of the Lord negligently. Iere. 48.10.

Of curſing, looke more. Gen. 9.25. Num. 5.18.* Ioſh 8.34. Pro. 26.2. Ierem. 29.17, 18. and 49.13. Zech. 8.13.

The godly haue curſed, and how. Iere. 21.14, 15. Iob 3.1.*

Curtaines of the Tabernacle. Exod. 26.1, to 15. and 36.8, to 20.

Cuſtomes of the Hebrewes. Geneſ. 32.32. and 43.24, 25. Iudg. 11.34, 37, 39, 40. Ruth. 4.7. and 2. Chro 35.24.

Cuſtome is a lawe to the wicked. Wiſd. 14.15. looke Accuſtomed.

Cuſtome is an ill preſident. Iohn 18.39. Matth. 27.15.

Againſt cuſtome contrary to the trueth, looke Exod. 23.2. Leuit. 18.30. Deut. 12.32. 2. kings 17.39, 40. Matth. 15.9. Mar. 7.8, 9. 1. Cor. 11.16. Iere. 10.3.

A good cuſtome. Acts 25.16.

Cutting our ſelues, looke Balde.

Baals Prieſtes cut themſelues. 1. kings 18.28.

D

Daintie. looke Wanton, Diet, and Apparel.

Damnation, looke Condemne, and Hell.

The Damned are called Goates. Matth. 25.33.

Danger. He that loueth danger ſhal periſh therein. Ecclus. 3.27.

No man ought raſhly to put his life in danger. Eccles. 8.8.

God deliuereth the Iſraelites out of great danger. Exod. 14.2, 3, 4, 16.*

Darkeneſſe

Darkeneſſe vpon the deepe. Gen. 1.2.

The ix. plague of Egypt was palpable darkeneſſe. Exod.10.21,22. and why. Wiſd. 18.4.

Darkeneſſe ouer all the land of Iurie when Chriſt died. Mat.27.45. Mar.15.33. Luke 23.44.

In God is no darkeneſſe. 1.Iohn 1.5.

We Gentiles were darkeneſſe. Eph.5.8. but now are light. 1.Theſ.5.5.

The light ſhineth in darkeneſſe, and the darkeneſſe comprehended it not. 1.Iohn 1.5.

The workes of darkeneſſe. Rom.13.12,13.

God will lighten things that are hidde in darkeneſſe. 1.Cor 4.5.

If we walke in darkeneſſe, we haue no fellowſhip with Chriſt. 1.Iohn 1.6.

Whoſoeuer hateth his brother, is ſtill in darkeneſſe. 1.Iohn 2.9.

There is no communion betweene light and darkeneſſe. 2 Cor.6.14.

The Lorde will lighten the darkeneſſe. 2. Sam.22.29.

The dayes of darkeneſſe. Eccles.11.8.

Darkeneſſe put for ignorance of God. Ioh. 3.19. Matt.4.16. for the whole corruption of mans nature. Epheſ.5.8. for ſinne. Rom.13. 12. Epheſ. 5.11. 1.Ioh 5.6 for blindneſſe of minde. Mat.4.16. Luke 1.79. Ioh.8.12. and 12.46. Acts 26.18. Col.1.13. 1.Theſſ.5.4. 1.Pet.2.9. 1.Iohn 2.8.

Vtter darkeneſſe. Matt.8.12. and 25.30.

Of darke ſpeeches, looke Parables, and Riddles.

Dare. Who dare ſtand againſt God. Wiſdome 12.13.

Daughter. What care an honeſt man ought to haue of his daughter. Ecclus.42.9, 10,11. and 26.10.

Like mother, like daughter. Ezek.16.44.

Daughter of Zion, for all the number of the faithfull. Cant.3.11. reade Iſa 3.16.

Daughters for cities. Ezek.16.46. Matth. 21.5. for citizens. Luke 23.28.

A wiſe daughter is an heritage to her huſband. Ecclus.22.4.

The daughters of Princes, ware a garment of diuers colours. 2.Sam.13.18.

Of the daughter ſold to be a ſeruant, reade Exod.21.7, to 12.

No man ought to perſwade his daughter to whoredome. Leuit.19.29.

Iphtah offered his onely daughter in ſacrifice. Iudg 11.31, 39. looke Children and Women.

Daunced. The Iſraelites daunced before the golden calfe. Exod.32.18,19.

The Beniamites tooke of the daughters of Shiloh, when they kept their ſolemne feaſts of dauncing. Iudges 21.21,22,23.

Dauid daunced before the Arke. 2.Sam. 6.14,16 1.Chro.15.29.

To ſhun the woman that is a dauncer & a ſinger: & why. Ecclus.9.4. reade Exo 15.20. Iudg.11.34. 1.Sam.18 6. & 29.5. Eccles. 3 5. Matt.14.6. Marke 6.22. Luke 15.25. looke Piped.

Day. The day was created by the word of God. Gen.1.3,5.

Two great lights to diuide the Day and the night. Gen.1.16,17,18.

Day and night ſhall not ceaſe to the worlds ende. Gen.8.22.

God is the life and length of dayes to the faithfull. Deut. 30.20.

The longeſt day that euer was or ſhall be, in Ioſhuahs time. Ioſh.10 13,14.

God will prolong their dayes that obſerue his lawes. 1.Kings 3.11.

The Lord the Iudge be Iudge this day: a kinde of othe. Iudges 11.27.

How a man may ſee good and long dayes. 1.Pet.3.10. * Pſal.34.12.*

Redeeme the time, becauſe the dayes be euill. Epheſ.5.16.

Superſtitious obſeruation of Dayes reproued. Gal.4.10. Col.2.6,16,17.*

All dayes ought to be alike among Chriſtians. Rom.14.5,6. Mat.12.1, to 9. Mar.2. 27. Luke 13.15,16. Iohn 5.10,11.

One day with the Lorde is as a thouſand yeeres. 2.Pet.3.8.

A day for a yeere. Ezek.4.6.

The day of ſaluation. 2.Chro 6.2.

The day of the Lord is at hand. Rom.13. 12. it is vnknowen. Mat.24.36 43. & 25.13. 1.Theſſ.5.2. it will be fearefull. 2.Cor.5.10, 11. Mal.4.1,5. Amos 5.18. reade 1.Theſſ.2. 1,2,3. Zech.14.7. looke Iudgement.

The great day of Gods wrath is come. Reue.6.17.

Sunday called the Lordes day, and why. Reue.1.10.

The day of death vnknowen. Eccle.9.12.

Dayly bread, looke Foode.

Widowes neglected in the dayly miniſtring. Acts 6.1.

Wee ought to releeue our brethren deſtitute of dayly foode. Iames 2.15.

The dayly ſacrifice of Chriſtians. Malac. 1.11.

Chriſt taught dayly in the Temple. Mat. 26.55. Luke 19.47.

Scriptures ſearched dayly. Actes 17.11.

Paul died dayly. 1.Cor.15.31.

¶ *Deacons.* Of Deacons, and what men they ought to be. 1.Tim.3.8, to 14.

Deacons ordeined in the Church by the Apoſtles, and why. Act.6.2,3, to 7. of their office. Rom.12.8.

Dead. The dead raiſed vp by Eliiah. 1. Kin.17.22. by Eliſha. 2.Kin.4.35. by Chriſt. Mat.9.35. & 22.52,53. Mar.5.41. Luke 7. 12,15. by Peter. Act.9.36.* by Paul. Acts 20.9,10,11,12,40. and by touching the dead bones of Eliſha. 2.Kings 14.21.

The dead is not to be ſought vnto. Deut. 18.11. Iſai. 8.19,20. looke Praying for the dead.

The Iewes ought not cut or make themſelues balde for the dead, and why. Deut. 14.1,2.

The high Prieſt might not be preſent at the buriall of the dead. Leuit.21.1,2,3,4.

Faſting and prayer with teares, cannot profit the dead. 2.Sam.12.22,23.

The dead ſhal heare the voice of the ſonne of God, and liue. Ioh.5.25.

Dead mens bones burned. Amos 2.1.

To be dead to ſinne, how. Rom.6.2.

The faithfull ſeeme dead vnto the world, when they before God, doe liue in Chriſt Ieſus. Col.3.3,4.

Chriſt riſing from the dead, was made the firſt fruits. 1.Cor. 15.20. and firſt borne of the dead. Col.1.18.

We are buried by baptiſme as dead with Chriſt. Rom.6.4.

Being dead with Chriſt, from the ordinances of the worlde, we are not burdened with traditions, and why. Col 2.20.*

Widowes that liue at pleaſure are dead being aliue. 1.Tim.5.6.

Of the burial and bewayling of the dead, looke Mourning.

Deafe. God maketh dumme and deafe, Exod.4.11.

Curſe not the deafe. Leuit.19.14.

Chriſt healed a deafe man Mar.7.32.

Dealing plainely, looke Simple.

Deare. Luk.7.2. Act.20.24. looke Beloued and Precious.

Dearely beloued, looke Beloued.

Dearth, looke Famine.

Death. God foretold Adam, that whenſoeuer he did eate of the tree of knowledge, he ſhould die the death. Gen.2.16,17.

Death followeth the breach of Gods commaundements. Deut.30.17,18,19.

The death of Adam and all his poſteritie vnto Noah. Geneſis 5.5. * Of Noah. Gen. 9.29. Of Terah Abrahams father. Geneſis 11.32. Of Abraham. Gen.25.8 Of Sarah. Geneſis 23.2. Of Deborah Rebekahs nourſe. Gen.35.8. Of Izhak. Gene.35.29. Of Iaakob. Gen.49.33. Of Ioſeph and all his brethren. Exo.1.6. Of Aaron. Num.20. 28. and 33.38. Deut.10.6. & 32.50. Of Moſes. Deut.34.5. Of Ioſhua. Ioſh.24.29. Of Gideon. Iudg.8 32. Of Iphtah. Iudg.12.7. Of Samſon. Iudg.15.30. Of Saul and his children. 1.Samu.31.6. as was foreſhewed him by the Deuill. 1.Sam.28.19.

The death of Saul and Ionathan, is told vnto Dauid. 2.Sam.1.4.

The death of the ſonne of Dauid, begotten in adulterie. 2.Sam.12.18.

The death of Dauid. 1.Kings 2.10. Of Salomon. 1.Kings 11.43.

The death of beaſtes the firſt plague of Egypt. Exod.9.3,4,6. Death of the firſt borne, the tenth. Exod.11.5. and 12.29.

We muſt ſtriue for the trueth, and defend iuſtice to the death, Ecclus.4.28.

The remembrance of death is very bitter to ſome, and acceptable to other. Ecclu.41. 1,2.

Death is better then a bitter life. Ecclus. 30.17.

Iob deſireth death. Iob 6.8,9.

The day of death is vncertaine, and therefore we ought to watch. Luke 12.39,40,45, 46. Mar.13.33, to 37. Iam.4.13,14,15. Eccles.9.12.

Dauid deliuered from the ſentence of death, which he pronounced againſt himſelf, was yet puniſhed for his offence. 2.Sam.12. 11,13,14.* and 16.21,22.

Death is ſwallowed vp in victory. Hoſ.13. 14 and 1.Cor.15.54. by Ieſus Chriſt. 1.Cor. 15 57. Heb.2.14,15.

The woman of Zarephath imputed the cauſe of the death of her childe, to be her ſinnes,

ſinnes. 1.Kings 17.18.

Chriſt goeth to the Father by ſuffering death. John 14.2.*

God is glorified by the death of his ſaints. John 21.19 Phil.1.20.

Paul would gladly receiue death, to confirme the doctrine which he taught. Phil. 2. 17,18.

Paul foreſaw that his death was at hand. 2.Tim.4 6.

Paul willingly conformed himſelfe to Chriſts death, that hee might attaine to the glory of the reſurrection by him. Phil. 3.10, 11,20.

Pauls death brought fruite to the Corinthians. 2.Cor.4.12.

Chriſt foreſheweth his Diſciples of his death. Matth 16.21. and manner thereof. John 12. 32. 33. and how moe ſhould beleeue the Goſpel after his death, then if he had bene alwayes preſent. John 12.24.

Chriſt his ſoule heauie, euen to the death. Matt.26.38 Mat.14.34,35,36.

Chriſt condemned to death. Matth.27.22, 23 26. Mat.15.13,14,15. Luke 23. 23,24. deliuered to death for our ſinnes. Rom.4.25. Heb 9.15.

God hath reconciled vs to himſelfe by the death of his Sonne. Col.1.20,21,22.

Death is the wages of ſinne. Rom.6.16, 23. James 1.15.

The ſting of death. 1 Cor.15 56.

The death of Jeſus Chriſt hath ſaued vs from death. Rom.5.6,7,to 19.

Peter prooueth the death and reſurrection of Chriſt. Acts 2 23,24,40.

Second death. Reu.20.14.& 21.8. Joh.5. 24,25.

Chriſt compareth his death vnto baptiſme. Luke 12.50.

Death, and the time thereof is appointed for all men. Deuteronomie 31. 14. Joſhua 23.14. 1.Samuel 26,10. Job 14. 5. Pſal. 89 48. Eccleſiaſtes 3.2, and 8 8. Eccleſiaſticus 17.2. John 7 30. and 8,20. Rom 5.12. Heb.9.27.

Death of the faithfull called a ſleepe. Deu. 31.16. Mat 9.24.& 27 52. John 11 11,12, 13. Acts 7.60. & 13.36. 1.Cor.7.39. and 11. 30. 1.Theſſ.4.13.

Playing vpon inſtruments, vſed at the death or buriall of any. Matth.9.23.

Sudden death, or euerlaſting damnation, or both prepared for the wicked. Gen.7.21. and 14.15.& 19 24,25. Exod.15. 28. Num. 16.31,32 33,49.* Eſter 7.8,9. and 2.Kin. 1.10,12.&c Mat.9 55,56.

Wee ought rather to ſuffer death, then commit idolatrie. Dan.3.16,17,18.

Precious is the death of Saints. Pſal. 116.15.

After death commeth the iudgement. 2. Eſd 14.35 Heb.9.27.

Through enuie of the deuill came death into the world. Wiſd. 2. 24. by Gods ſufferance. Ecclus 11.14. None is to be iudged bleſſed before his death, and why. Ecclus. 11.28.

Of death and of thoſe that be the occaſion of their owne deaths, looke Die, and Kill.

Deaw fell with ẏ Manna. Exo.16.13,14.

The heauens dropped the deawe vnto Gods people. Deut.33.28.

Jzhak prayeth God to giue Jaakob the deaw of heauen. Gen.27.28.

God gaue neither deaw nor raine in three yeeres together. 1.King.17.1.

Moſes bleſſeth the tribe of Joſeph with the deaw of heauen. Deut.33.13. and prayeth, that his doctrine may drop as the raine, and his ſpeech as the deaw. Deut.33.2.

Debate betwene Abrahams & Lots heardmen. Gen.13.7,8. looke Contention.

Debtes. The Widowes debtes paid by the encreaſe of the oyle. 2.King 4.1,2,to 8. looke Lending.

Deceiue our brethren we may not. Leuit. 19.11. looke Defraude.

Michal deceiued her father with an image. 1.Sam.19.12.

A lying ſpirit in the mouth of all Ahabs prophets, to deceiue him 1.kin 22.20,22,23.

Jaakob deceiued Eſau. Gene.27 36. and Laban Jaakob. Gen.31.7.

Dauid deceiued Saul. 1.Sam.20.1,5.* and Achiſh King of the Philiſtims. 1.Sam. 27.8,to 12.

Let no man deceiue vs with vaine words. Epheſ.5.6.

How mans heart may deceiue him. Deut. 11.16,17. through pride Obad.3.

Men are deceiued, for want of the knowledge of the Scriptures. Matt.22.29. Mar. 12 24. looke Erre and Errour.

Euill men and deceiuers ſhall waxe worſe and worſe. 2. Tim 3.13.

Chriſt counted a deceiuer, and thoſe that beleeued in him, deceiued. Matth.27.63. John 7.47.

Gods preachers alſo are counted deceiuers. 2.Cor 6.8.

Who be indeede deceiuers, looke 2.John 7. 2. Tim. 3.1, to 10.

Decrees, looke Ordinances.

Dedication of the Temple by Salomon. 1 Kin.8.63.64.* confirmed by God. 1.Kin. 9.3.

Of the dedicating of a new houſe. Deut. 20.5.

Of the dedicating of the Temple in the time of Eſdras. Ezra 6.16,17.

Of the dedication of the wall at Jeruſalem. Nehe.12.27.

Of the dedication of the altar vnder Judas Maccabeus. 1.Mac.4.56.

Feaſt of dedication. John 10. 22. looke Sanctifie.

Deedes. Good deeds are tokens of amendment of life. Mat.3.8,9,10. Luke 3.8,9 Act. 26.20. looke Doe, and Workes.

Deepe The deepe. Gen 1.2, is a maſſe or lumpe of earth without forme, mingled confuſedly with the waters.

The deuils craue that they may goe out into the deepe. Luke 8.31.

Defend, looke Humble.

Deferre. To deferre turning to God, looke Repentance, and to Put off.

Defile. How the name of God is defiled. Leuit.18.20. and 19.12.

How the Prieſts of the Law were defiled. Leuit.21.1. Ezek.44.25. looke Pollute.

Defloure, looke Rauiſh.

Defraude not one another. 1. Theſſ.4.6. looke Deceiue.

Degree, looke Eſtate.

Deliuer. God deliuereth his out of aduerſitie. 2 Sam.4.9.& 22, 1,4.*

God ſent Gideon to deliuer the Iſraelites. Judges 6.14,16.

Joſeph foretold the deliuerance of the Iſraelites. Gen.50.24.

God ſheweth Moſes, how the deliuerance of Iſrael ſhould be brought to paſſe. Exo.3. 20 21,22.*

The Iſraelites are commanded to celebrate the day of their deliuerance. Exod.12, 2,14.

Moſes ſheweth Jethro how God had deliuered Iſrael from Pharaoh. Exod.18.8.

God deliuered Paul out of the mouth of the Lion. 2.Tim.4.17.

Chriſt hath deliuered vs from ſinne, the deuill, and the law Luke 9.56. 2.Tim.1.9. and being deliuered, we are become ſeruants to righteouſneſſe. Rom.6.16,17,18.

Samſon called his victorie, a great deliuerance. Judges 15.18.

God promiſed Ahab to deliuer the hoſte of Benhadad, into his hand 1.Kings 20.13.

Delight. God delighteth in Chriſt and his choſen. Mat.3.17. and 17.5.

Deluſion. God ſendeth ſtrong deluſions to vnbeleeuers. 2.Theſſ.2.11.

Denie. A ſtone pitched on end, for a witneſſe againſt the Iſraelites, that afterward ſhould denie their God. Joſh 24.26,27.

Peter ſtoutly promiſeth that he would neuer denie Chriſt, and yet did. Matth.26.35, 70,72,74.

If we denie Chriſt, hee will denie vs. 2.Tim.2,12 Luke 12.9.

He is an Antichriſt that denieth that Jeſus is Chriſt. 1.John 2.22.

Depart. All that call on Chriſt muſt depart from iniquitie. 2.Tim.2.19.

We ought not to depart from God, to ſerue idoles. Deut 11.16. 1.Sam.12.20,21.*

Samſon being departed from God, his ſtrength departed from him. Judg.16 19,20.

Paul and Barnabas departed aſunder. Actes 15.36,37,38,39.*

Depoſe. Aſa depoſed his mother, and why. 2.Chro.15.16.

Deſcend. God deſcended to ſee the affliction of his people. Exod. 3. 8. and to ſee the tower of Babel. Gen.11.7.

Of Chriſt his deſcending into hell, looke Chriſt.

Deſert, looke Merite.

Deſire, looke Concupiſcence.

Deſpaire. The children of Iſrael deſpaire. Exod.5.21.

Comfort for ſuch as deſpaire. Ezekiel.33. 11, to 20. Pſal. 103.8, to 19. Looke Comfort.

The 4. lepers deſpairing to be famiſhed, declare Gods prouidence to the Samaritanes. 2.Kings 7.3 4.8.*

The puniſhment of deſperate wicked men. Jere.16 12.* and 18 12.*

Deſpiſe. The wicked deſpiſe gouernment. Jude 3.

UMI

Who ſo deſpiſeth God and his worde ſhall be deſpiſed of him, and deſtroyed. 1.Sam.2.30.Prou.13.13.

God hath choſen the deſpiſed things of the worlde, to confound the mighty. 1.Corinth.1.27,28.

He that deſpiſeth the faithfull miniſter of the Goſpel, deſpiſeth God.1.Theſſ.4.8.looke Contemne.

Deſtroy. God deſtroyeth dumbe creatures for mans ſinne.Zeph.1.3.

God deſtroyeth Siſera and all his charets.Iudg.4.15.

Deſtruction threatned to the Iſraelites. Deut.28.48.51,53.

Pride goeth before deſtruction. Prou.16.18.

Couenant making with Idolaters, bringeth deſtruction. Iudg.2.2,3.

Deuils. God forbiddeth to offer to deuils. Leuit.17.7.

Deuil, ſignifieth a curſed ſpeaker or an accuſer.Iude 9.Reu.12.9,10.

The Iſraelites conſecrated their children vnto idoles and deuils. 2.Kings 17.16,17. Deu.32.17.

Deuils caſt out, looke Faſting, and Matth.17.20,21.

Deuill in the maine, looke Diuination.

Deuils know and confeſſe Chriſt.Matth.3.11.Luke 4.41.Acts 19.15.

The Iewes ſayd that Chriſt had the deuill.Mat.12 24.Mar.3.22.

Wee ought not to reioice that deuils are ſubdued vnto vs, but rather &c.Lu.10.20.

The Gentiles ſacrificed to deuils. 1.Cor.10.20.

Thoſe that ſacrifice to deuils are deuils felowes.1.Cor.10.20.

Doctrine of deuils, looke Doctrine.

Chriſt healed the poſſeſſed, and chaſed out the deuils.Mat.8.33.& 9.32,33.& 12.2.& 17.18. Mar.1.25.& 5.1,to 14. Luk.8.26,to 34. and 11.14.

The deuill poſſeſſing the ſerpent ſeduceth the woman.Gen.3.1,to 7. and is vanquiſhed by Chriſt. Gen.3.15.

The deuil cannot hurt when he wil, nor ſo much as he would. Mat.8.31,32,33.Mar.9.22.Luk.4.13.Reu.2 1,2,10.and 7.2,3.

The deuil called the prince of this world. Ioh.14.30.and 16.11. and of darknes.Eph.6.12.and that ruleth the aire.Eph.2.2.

The deuil is our aduerſarie. 1.Peter 5.8. Mat.13.39.

The deuill is a murtherer, liar, and father of lies and liars. Iohn 8 44. and the king of pride.Iob 41.25.

The children of the wicked are the ſeed of the deuil Mat. 13.25,38,39. and his deteined captiues.2.Tim.2.26.

Chriſt hath deſtroyed the deuils power ouer vs Heb.2.14. and therefore he appeared. 1.Ioh.3.8.

Wee may ouercome the deuil with faith, and the word of God.1.Iohn 2.14.

Wee ought not to giue place to the deuil. Eph.4.27.

Chriſt calleth the Iewes the children of the deuil.Ioh.8.44.

Iudas betrayed Chriſt by the prouocation of the deuil.Ioh.13.2.

Euerlaſting fire prepared for the deuill and his angels.Mat.25.41.

The deuill laboureth continually for the deſtruction of men. Zach.3.1,2. Matth.4.3,to 12.Luke 8.12.and 22.13. Reuel.2.10 his power is of God. 2.Chron.18.21. Iob 1,12. and 2.6,7.Matth.8.32.Mar.5.13.Col.1.16. 2.Tim.2.26.

Deuiliſh wiſedome, what. Iam.3.15,16.

Deuices. God confoundeth the deuices of the wicked. Iob 5.12,13. Dan.6.8,15,24.* and 13.62.and 14.31,42.

Deſert, looke Wilderneſſe.

¶ *Die.* Moſes died vpon mount Abarim. Deut.32.49,50.

Gideon feared to haue died, becauſe hee had ſeene an Angel. Iudg.6.22. ſo did Manoah.Iudg.13 22,23.

Aaron died on mount Hor. Numb.20.23,24,25,26,28.

How Samſon died Iudg.16.30.

The children of Iſrael wiſh to die. Exod.16.3.Num.14.2,3,4.ſo did Moſes.Num.11 14,15.and Eliiah.1.King.19.3,4.

Whether we liue or die, we are the Lords. Rom.14.8.Phil.1.21,22.

Thomas exhorteth his felowes to die with Chriſt.Ioh.11,16.

Chriſt earneſtly deſired to die for vs, that the Goſpel might the ſooner bee preached thorow the world.Luk.12.49,50,51.

Chriſt died for our ſinnes, and roſe againe for our iuſtification. 1.Corint.15.3,4. Rom.4.25.

To eate any thing that dieth alone, forbidden, and why.Deut. 14 21.

Chriſt died for all men, and why. 2.Cor.5.15.

Chriſt died for vs, declaring his loue. 1.Iohn 3.16. that we might enioy the grace of God.Heb.2.9.

We muſt be readie to die for our brethren by Chriſts example.1.Ioh.3.16.

Thoſe that beleeue not in Chriſt ſhal die. Ioh 3.36.as contrariwiſe.Ioh.6.40.

To die in the Lord, and die the death.Reuel.14.13 Mar.7.10.

Be good to thy friend before thou die. Ecclus.14.13,to 16.

The ſoule that ſinneth ſhall die.Eze.18.4

Herod died miſerably. Actes 12.23. ſo did Antiochus.2.Mac.6.5,6.*

To goe to the fathers, and enter into the way of all the world, is for to die. Gene.15.15.Ioſh.23.14.

Diet. Moderate diet commended. Prou.15.16,17. and 27.27.Dan 1.12,to 17. Ecclus.31.19,to 31.and 37.28.

Difference betweene man and beaſt, looke Condition.

Difference betweene a bodie and a ſpirit. Luke 24.39.

Difference of meates.Matth.15.11. Acts 10,13,14,15.Rom.14.14,17.

Digge. A law for him that diggeth, or openeth a well.Exod.21.33.

Who ſo diggeth a pitte, ſhall fall therein. Ecclus 27.26. Prou 26.27. Pſalm.57.6. Eccles.10.8.

How the proude digge pits for the godly, looke Pſal.119.85.

Dinner. Better is a dinner of greene herbs with loue, then a ſtalled oxe with hatred. Prou.15.17.

Direct. We ought to direct our hearts vnto the Lord.1 Sam.7.3.

The Lord directeth both our tongues and doings.Pr.16.1,9,33.& 19.21.looke Prepare.

Diſſenſions ought not to be among Chriſtians.1.Cor.1.10,11.& 3.10,11. looke Contention, Debate, and Strife.

Diſciple. The Phariſes in ſcorne willed him that was borne blinde and healed, to be Chriſts diſciple.Iohn 9.28.

The diſciples were afraid on the ſea.Mat.14.16,30.Mar.6.48,49,52.

The diſciples of Chriſt would haue diſſwaded him from going to Iudea, and why Iohn 11.8.

Chriſts diſciples being an hungred, plucked the eares of corne to eate on ẏ Sabbath day.Matt.12.1,2.

Chriſtes diſciples forbade one to caſt out deuils, and why.Mat 9.39.

The diſciple offended at the waſte of ointment. Matt.26.7,8,9. Mar.14.3,4,5. Iohn 12.3,4,5,6.

Chriſt foretold his diſciples that they would forſake him Mat.26.31.Mar.14.28. Ioh.16 32.and ſo they did.Mat.26.56.Mar.14.50.

Some of the diſciples doubted of Chriſtes reſurrection.Mat.28.17.

Chriſt came among his diſciples, the dores being ſhut Iohn 20.26.

Chriſts diſciples knowen by mutual loue. Ioh.13.35.

Who ſo loueth any thing more thē Chriſt, cannot be his diſciple.Mat.10.37.

Who ſo giueth a cuppe of drinke to a diſciple of Chriſt, ſhall not loſe his reward. Mat 10.42 looke Apoſtles.

Diſcipline. Of the commodity of diſcipline, and diſcommoditie of the contrary. Pro 13.13,14,18.Wiſd.6.17,18,19.*

Fooles deſpiſe diſcipline.Pro.15.5.

An order of diſcipline deſcribed in Ezra. chap 7.11,to 27.1.Eſd.8.25.

Diſcipline of the Church.Mat.18.17.

Diſcord, looke Contention.

Diſdaine. Wee may not diſdaine to bee taught, no not of our inferiour. Exod.18,24. Acts 18.24,26.

Diſeaſes. The diſeaſes of Egypt, with all other plagues, are puniſhments of ẏ breach of Gods commandements. Exodus 15.26. Deut.7.12,15.and 28.35,59.& 29.22,Mat.9.2.Iohn 5.14.1.Cor.11.30.

Intemperance breedeth diſeaſes. Ecclus.31 19,20.* and 37.29.

Chriſt healed a man that had bene diſeaſed.38.yeres.Ioh.5.5, to 10.looke Sickneſſe, and Infirmities.

Diſguiſing raiment forbidden both man and woman.Deut.22.5.

Diſobedient to God and his word, ſubiect to many curſes.Deut.28.15.* Iere.26.4,5,6.Deut.30.17,18.

Achan for diſobedience ſtoned to death. Ioſh.7.11,14,15,18,25.*

The Iſraelites for diſobedience, were caried captiue into Syria.2.King.17.6,to 24.

A prophet for his diſobedience was ſlaine by a lion. 1.King.13.24.

All men for ÿ diſobedience of Adam, were ſubiect vnto ſinne, death, & damnation. Rom. 5.12.

Diſobey. Whoſoeuer diſobeyed the prieſts or Iudges, was put to death. Deut.17.9,10, to 14.

Of diſobedience & the puniſhment thereof, looke more. Gene.3.2.* and 19.14* Leu.10.1.* and 26.15.* Num.14.10.* & 16.1,2.and 20.2.* Deut 11.28.& 27.15.* 1.Sam.12 9. and 13.9,to 15.& 15.23. & 28.7.* 2.Sam.6.6,7.1.King.11.1,to 14.and 13 1,to 25.& 14.7,8,to 19.& 20 31.* 2.Chr.7 19.* & 26.16.* Iſa.24 5,6.* Iere.11.3.* & 13.11.* and 17.23.* & 35.13,17.Ionah 1.3.* Matth.14.28,29,30 & 17.8,14. Act.7.39,to 43. Rom.2.1.to 10.Gal.3.10 looke Rebellion.

Diſpoſers. The Apoſtles and Miniſters of Chriſt are diſpoſers of Gods ſecrets. 1.Cor.4 1. and manifold graces. 1.Pet.4.10. and ought to be faithfull diſtributers of the ſame. 1.Cor.4.1,2. Looke Apoſtles, Biſhops, and Miniſters.

Diſputation Vaine diſputatiõs, fooliſh queſtions, and brawlings about the law, ought to bee auoided, and why. Tit.3.8,9,10,11, 1.Tim.6.3,4,5.20,21.

Diſſemble. Peter, Barnabas, & the Iewes diſſembled. Gal.2.11.*

Saul diſſembled as though hee heard not what the wicked ſpake againſt him, and why. 1.Sam.10.27.

Diſſemblers can thinke one thing & ſpeake another. 2.Sam 13.20,22,26,to 29.and 16.16,to 20.* and 17.15.*

Diſſembling prophets be meet for the wicked. Micah 2 11.

Diſſimulation ought not to bee vſed among Chriſtians. 1.Pet.2.1.

Ieremie diſſembled, and why. Ier.38.26, 27. looke Counterfeit.

Diſtruſt, looke Vnbeliefe.

Diuination or ſoothſaying ought to be puniſhed with death. Leuit.29.27. it ought not to be vſed. Iſa.8.19.

Paul diſpoſſeſſed a ſpirit of diuination. Acts 16 16,17,18. looke Soothſayers.

Diuine. Ioſeph counterfeited himſelfe to diuine and propheſie. Gen.44.15.

Diuiſion, looke Strife, and Contention.

Diuiſion of tongues, looke Tongues.

Diuorced. None ought to be diuorced. 1. Cor.7.27, except for fornication. Matth.19.9

Moſes ſuffered a bill of diuorce. Deu.24.1,to 5. Mala.2.16. Matt.19.7,8. Mar.10.4,5. contrary to the firſt inſtitution. Matt.4.5,6,9 Mar.10,6,7,8,9.11,12.

¶ *Doe.* God doe ſo to thee, and more alſo: a kinde of adiuration vſed of the Hebrewes. 1.Sam.3.17.

The obſeruers of Gods commandements, ſhall proſper in all their doings. Deu.29.9.

We muſt doe, as wee would bee done to. Mat.7 12. Lu.6.31. Tob.4 15.

Wee are commanded not onely to heare, but alſo to doe Gods cõmandements. Deut.4.1,5,10,13,40.and 5.1,27,31.and 6.1,2,3,24,25.and 7.11,12. & 8.1. & 10.12. Ioſh.22.5. Iere.7.3,4. for, Not euery one that ſayth, Lord, Lord, ſhall enter into the kingdome of heauen, but he that doth the Fathers will. Matth.7.21. For, not the hearers, but the doers of the Law ſhalbe iuſtified. Rom.2.13. Lu.6.46. Actes 26.19,20. and 1.Iohn 2.4. and 1.6. for thoſe that heare Gods word and doe it not, deceiue themſelues. Iames 1.22. and are fooliſh builders. Matth.7.26,27. Lu.6.49. but the doers are wiſe builders. Matth.7.24,25. Luke 6.48. and are bleſſed. Iohn 13.17.

Good doers commended. Matth.25.34.* called Chriſts friends. Ioh.15.14. S.Lukes Goſpel conteineth all that Ieſus did and taught. Acts 1.1.

We ought to doe all things to the glorie of God, and in Chriſts name. Matth.5.16. 1.Cor.10.31. Col.3.17.and 1.Pet.1.11.

Doe good to all, but chiefly to them of the houſhold of faith. Gal.6.20.

The glorie of well doing, pertaineth to God. 1.Sam.25.34. looke Workes and Wel-doing.

Dore. Chriſt is the Dore. Ioh.10.1,9. Act.14.27.

God ſtandeth at the Dore, and knocketh. Reu.3.20.

Dore of vtterance. Col 4.3.

Doctors. The holy Ghoſt is the Doctor of the Apoſtles, and all the faithfull. Ioh.14.26. Pſal 51.10,12,13.

Paul the doctor of the Gentiles, in faith and veritie. 1.Tim.2.7. 2.Tim.1.11.

Chriſt ordeined Doctors in his Church. 1.Cor.12.28. and why. Epheſ.4.11,to 17.

Doctors and ſuch as turne men to righteouſneſſe, ſhall ſhine as the ſtarres for euer. Dan.12.3.

Doctors ought to be guided by the rule of the ſame worde they preach. Rom 12.6. 1.Pet.4.10,11.

What Doctors ſhould come in the latter dayes. 1.Tim.4.1,2. 2.Pet,2.2. looke Diſputations.

Doctrine is the gift of God. Rom.12.7.

Wholeſome doctrine. Tit 2.1.*

Doctrine of deuils. 1,Tim.4.3. 2 Pet.2.1,3. Iude 4.

The Iewes call the Goſpel new doctrine. Mar.1.27.

Wee ought not to approue any that teacheth other doctrine then of Chriſt. 2 Iohn 10,11.

Wee ought not to bee caried about with ſtrange doctrines. Heb.13.9.

The Scriptures are written for our doctrine. Rom.15.4.

The forme of doctrine which God hath giuen is charitie. Rom.6.7.

They that folowed Chriſt, were aſtonied at his doctrine. Mar.11.18.

Paul exhorteth to attend to reading, exhortation, and doctrine. 1.Tim 4.13,15,16.

An idole or ſtocke, is a doctrine of vanitie. Ier.10.8.

True doctrine ought to be taken out of the Scriptures. Acts 28.23.

True doctrine chiefly maintained by humilitie. Phil.2.1,2,3.to 9.

No doctrine but Chriſts ought to bee receiued. Col.2.8,9.

We muſt hearken to the word of God, and not to the doctrine and precepts of men. Exodus 23.13,21,22. Deu.4.2.& 12.30,31,32. and 13.1,2,3,8 Ioſh.1.7,8. Pſal.12.4. Pro.5.1,2,to 15 & 30.5,6. Iſa 8.19,20. & 29.13, to 17. Iere.2.8,11,13,17,18.* & 23.16,17,18.* Eze.13.2,3 6,7. Mat.5.19. & 7.15,16, to 21.& 15.9.& 16.6,12.& 17.5. & 24.4,5,11,23,24. Mar.7 6,to 14. Luke 16.13,15. Ioh.13 16,20,35 Actes 15.5 to 30. Actes 20.32. Rom.16.17,18. 1.Cor.1.12,13. & 3.5.6,7,18,21.& 7.12,25,35. Gal.1.8,9,10. Ephe.4.14,15. Philip.3.2,16,to 19. Col 2.4 6, to 9. 1.Tim.1.3,to 7. & 4.1.* & 6.3. 2.Tim.1.13. and 2.14,15,16.* Heb.13.7,9. 1.Iohn 2.18,19.* and 3.7. and 4.1,2.3,6. 2.Ioh.7,to 11. Iam.2.1,to 4. & 2.Pet.3.16,17,18. Reuel.22.18,19.

Dogges. Iezebel was eaten with dogges. 2.Kin.9.36.

Dogges or whelpes put for the Gentiles. Mat.15.16. Mar.7.26.

Dogges alſo for ſtubborne enemies of the Goſpel. Matth.7.6. and for falſe prophets. Phil.2.3.

The dogge is returned to his own vomit. 2.Pet.2.22. Pro.26.11.

Hazael aſked Eliſha, if he were a dogge, and why. 2.Kings 8.13.

A dead dogge, for a deſpiſed perſon. 2.Sam.6.8.

Vnpreaching paſtours called dumbe and greedie dogges. Iſa 56.10,11.

Of dogges. 2.Sam.3.8. Iob 30.1. Pſal.22.16,20. Eccles.9.4. Tob.5.16. and 11.4. Luke 16.21. Reue.22.15. looke Hire.

Domage, looke Hurt.

Dumbe. God maketh eloquent, dumbe and deafe. Exod.4.11.

The dumbe healed. looke Deuill.

Zacharie becommeth dumbe, for his incredulitie. Luke 1 18,19,20.

Heliodorus ſuddenly ſtriken dumbe, is healed again at the praier of Onias. 2.Mac.3.29,33.

Dumbe creatures ſpoken vnto. Ezek.6.23. and 36.1. Mic.6.1,2.

Dumbe creatures puniſhed for mans ſake. Zeph 1.2,3.

Dominion. Chriſts dominion endureth euer. Pſa.145.13 is farre aboue all principalitie, power, &c. Ephe.1.21 looke Kingdome, Lordſhip, Power, and Rule.

Double tongued perſons ought to bee abhorred, and why. Eccluſ.28.14.*

Double hearted. Eccluſ.2.13. & 3.28.

Doue ſent out of the Arke. Gen 8.8.

Doues dung ſold for fuel. 2.Kin 6.25.

Dough. The Iſraelites caried vnleauened dough for haſte out of Egypt. Exo.12 39.

Dowrie Leahs dowrie. Gen.30.20.

Dowrie of virgins. Exo.22.16,17.

Shechem offereth Iaakobs daughter a large dowrie. Gen.34.11.12.

¶ *Dragon.* The Dragon Satan bound for 1000 yeeres Reue,20.2.

Of the Dragon that fought with Michael and his angels. Reue.12.3,7.

Daniel ſlayeth the Dragon without ſword or ſtaffe. Dan.14.26,27.

Dragons taken for great and monſtrous fiſhes

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fiſhes. Pſal.148.7.

Drawe. None can beleeue in Chriſt, except the Father draw him. Iohn 6.44.

Dread, looke Feare.

Dreame. Iaakob dreamed he ſawe a ladder. Gen.28.12.

Abimelech by a dreame kept from touching Sarah to defile her Gen.20.6.

Laban warned by a dreame, to ſpeake well to Iaakob. Gen.31.24.

God willeth Salomon by a dreame, to aſke what he would. 1.King.3 5.

God ſpake to the Prophets by dreames. Num.12.6. 1.Sam.28.6.

Ioſeph rehearſeth his two dreames to his brethren. Gen.37.5,9, to 12.

Of the dreames of Pharaoh, looke Gene. 41.1, to 8.

A ſouldier expoſided his fellowes dreame. Iudg.7.13,14.

God is the interpreter of dreames. Gene. 41.16. Dan.2.28,30.*

Of dreames, reade more Gen. 31.3, to 14. and 40.5.* and 46.2, to 5. 1.Sam. 3.4.* 2. Sam.7.4, to 18. Iob 7.14. and 33.15, to 18. 2.Macc.15.11, to 18. Mat. 1.20, to 24. & 2. 12.13,19,22.* Act.16.9.

Dreames that doe leade from God, ought not to be regarded. Deu.13.1,2,3,5 Ier.23. 16,25, to 28.* & 27 9,10. Ecclus 32.2, to 8.

Dreames make fooles to haue wings. Ecclus.34.1.

Pilates wife was troubled in her dreame, for Chriſt. Matth.27.19.

Dreames come by the multitude of buſineſſe. Eccles.5.2.

Yong men ſhall ſee viſions, and olde men ſhall dreame dreames. Acts.2.27.

Dreſſe. God put Adam in paradiſe to dreſſe it, and keepe it. Gen.2,15.

Drinke, Drunkenneſſe, & Drunkards. The Iſraelites murmured, and contended with Moſes for lacke of drinke. Exod. 15.24. and 17.1, to 8.

Eliiah being fed by rauens, dranke riuer water. 1.Kings 17.5,6.

God willeth Gideon to take none to warre with him, that kneeled downe to drinke water. Iudg.7.4, to 7.

Strong drinke was forbidden Aaron and his ſonnes. Leuit.10.8,9.

Strong drinke is raging. Pro.20.1.

A Prophet is commanded not to drinke nor eate in Beth-el. 1.King.13.9.

Dauid being very dry, would not drinke of the water, which his three worthies fetched. 2.Sam 23.15,16,17.

The Iſraelites dranke of the red licour of the grape in the lande of promiſe. Deut. 32.14.

What drinke was to bee accounted vncleane. Leuit. 11.32,33,34.

The Iewes did drinke the ſpiritual drinke that we drinke of. 1.Cor.10.3,4.

The Apoſtles filled with the holy Ghoſt, counted drunke. Acts 2.13.

Chriſt alſo called a drinker of wine. Mat. 11.19.

Eli iudged Hannah to bee drunke, when he ſaw her lips mooue, and heard no voyce. 1.Sam.1.12, to 19.

Noah being drunke, was mocked by his ſonne Ham. Gen.9.21,22.

Lot being drunke, committed inceſt. Gen. 19.33,35,36.

Dauid would haue made Vriah drunke. 2.Sam.11.13.

Amnon being drunke, was ſlaine by his brother Abſalom. 2.Sam.13.28.

Benhadad being drunke, was diſcomfited by Ahab. 1.King.20.16,20,34.

Elah being drunke, was ſlaine by Zimri. 1.King.16.8,9,10.

Nabal was drunke. 1.Sam.25.36.

Olofernes being drunke, was ſlaine by Iudeth. Iudeth 13.2,8.

Princes ought to abhorre drunkenneſſe, and why. Pro.31.4,5.

Chriſtians muſt abhorre drunkenneſſe. Luke 21.34, Eph.5.18. Rom 13.13. 1.Cor. 6.10. & 11.21. 1.Pet.4.3 Matt.24 49.

Drunkenneſſe condemned. Pro.30.1.

Wee ought not to keepe companie with drunkards, and gluttons, and why. Pro.23. 20,21. 1.Cor.5.11.

A woe againſt drunkards. Iſa.5.11,12, 22. & 28.1. Ioel.1 5. Hab.2.15.

A drunken woman is a great plague. Ecclus. 26.8.

A labouring man, giuen to drunkenneſſe ſhall not be rich. Ecclus.19.1.

Drunkenneſſe a worke of the fleſh. Galat. 5.21.

Gods arrowes drunke with his enemies blood. Deut.32.41,42.

Dropſie healed on the Sabboth day. Luk. 14.2,4.

¶ *Duſt.* Man is duſt, and to duſt he ſhall returne. Gen.3.19. & 18, 27. Eccles. 12.7. looke Man.

The Hebrewes in token of ſorow, vſed to caſt duſt or aſhes on their heads. 2. Sam.1, 2, looke Aſhes.

Paul and Barnabas ſhooke the duſt from their feete againſt the vnbeleeuing Iewes. Act.13.51. as Chriſt willed his Apoſtles to doe. Mat.10.14,15. looke Earth, and Tearing of Clothes.

Duetie. Wherein the whole ducty of man conſiſteth, looke Ecclus. 12.13.

¶ *Dwell.* Moſes foreſheweth that the Iſraelites ſhould dwell in ſafetie. Leuit. 26.5. Deut. 11.29,30,31.

God dwelt with the Iſraelites vpon mount Zion. Exod.15.17.

Paul dwelt in Rome by himſelfe two yeeres. Actes 28.16,30,31.

The dwelling of Iſrael in Egypt, was 430. yeeres. Exod.12.40,41.

What it is to dwell in Chriſt. 1. Iohn 2, 6. Iohn 6.56.

The Spirit of God aſſureth vs that hee dwelleth in vs. 1.Iohn 3.24.

We dwell in Chriſt Ieſus, if we confeſſe him to be the Sonne of God. 1.Iohn 4.11, 13,15,16.

Chriſt aſſureth vs, that in his Fathers houſe are many dwelling places. Ioh. 14.2.

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¶ *Eare.* The eare of ſeruants which would not be ſet at libertie, bored with an awle. Exod.21.6. Deut.15.17.

All eares hearing of Eli his puniſhment, ſhall tingle. 1.Sam.3.11.

He that hath eares to heare, let him heare. Mat.13.9. Mar.4.9. Luke 8.8.

God giueth to thoſe that loue him, eares that can and will hearken to his word.. Deu. 29.2,3 4.

Rebels haue neither eyes, nor eares to ſee or heare withall. Ezek.12.2.

Noſe and eares taken for Princes and Prieſts. Ezek.23.25.

It was lawfull to gleane eares of corne vpon neceſſitie. Deut.24.25. Mat.12.1.

Early. Elkanah and his wiues roſe early, and worſhipped. 1.Sam.11.19.

Of early riſing. Gen. 19.27. & 20.8. & 21. 14. & 22.3. & 28.18. Exo.8.20. & 9.13. 1.Sa. 17.20. Iſa. 37.36. and 50.4. 2.King.3.22. Ier.32.33. Mat.20.1. Mar.16.2.

The murtherer riſeth early to kill the poore, and needie. Iob 24.14.

Earneſt. Gods Spirit the Earneſt of our inheritance. 2.Cor.1.22. & 5.5. Epheſ. 1.13, 14. and 4.30. Rom.8.15,16,17. Gal.4.6,7.

Earth. God ſeparated the earth from the waters, which firſt were mingled together. Gen.1.2,9.

God gaue the earth vertue to bring forth hearbes and trees. Gen.11.12.

The earth curſed, looke Curſed.

Adam was driuen out of Paradiſe to till the earth. Gen.3.23.

The earth corrupt before God. Gen.6.11.

Noah got his liuing by tilling the earth. Gen.9.20.

By whom the earth was ouerſpread. Gen. 9.19. and 10,32.*

All the earth is the Lords. Exo.9.29, and all that is therein. Pſal.24.1.

The earth and fruits thereof curſed to the diſobedient. Deuteron.28.15,16,17,23,38, to 43.

Moſes calleth heauen and earth to witneſſe. Deut.32.1.

Naaman craueth that he might carrie of the earth of the land of promiſe, to ſacrifice thereon to the true God. 2 King.5.17.

The earth and all that is therein, ſhall burne at the day of iudgement, and afterward there ſhall be a newe earth, wherein righteouſneſſe ſhall dwell. 2.Peter 3.10,13. Reue.21.1. Iſa. 65.17. & 66.22.

Why art thou proud, O earth and aſhes? Ecclus. 10.9. looke Duſt.

Earthquake. The earth trembled at the deliuery of the Law. Exo.19.18. Pſa.68.8. Heb.12.26. and when God ſpake to Eliiah. 1.King.19.11,12.

Earthquakes foreſhew that God is angry, and will puniſh the vngodly. 2.Sam.22.8. Pſ.18.7. Iſa.13.13. & 24.18,19,20. & 29.6. As appeared by Korah, Dathan, & Abiram. Num.16.1, to 36. and Vzziah. 2.Chro.26. 16.* Amos 1,1. Zech.14.5.

The earth quaked at the death of Chriſt. Mat.27.51,54. when he roſe againe. Mat. 28.2. and after the Apoſtles prayers. Act. 4. 31. and 16.26.

Earthquakes preceede great alteration of Religion. Reu.6.12. & 8.5. & 16.18. and alſo are ſignes of Chriſt his ſpeedie comming

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vnto iudgement. Ioel 12. 10. Matth. 24.7. Mar. 13.8. Luke 21.11.

Earthly. The firſt man is of yͤ earth, earthly. 1.Cor.15.47,48.

Eaſter, looke Paſſeouer.

Eate. He that wil not worke, muſt not eate. 2.Theſ.3.10,11,12.

The Apoſtles had no leaſure to eate. Mar. 6.30,31.

The faithfull are forbidden to eate no meate, ſo they doe all to Gods glory. 1.Cor. 10.25,31.

To eate the fleſh of Chriſt, Looke Supper of the Lord.

The Iſraelites ſate downe to eate and drinke, and roſe vp to play. Exod 32.6.

The miniſter may eate and drinke, at his Churches charge. 1.Cor.9.4,7,to 16.

We ought not to eate any thing that dieth alone. Deut.14.21.

What the Iewes ſhould eate and offer, and where. Deut 12.11,12,13,14,15,16.

God ſendeth plentie of foode to eate, to thoſe that loue him. Deut.11.13,14,15.

Hannah ſo vpbrayded with barrenneſſe, that ſhe could not eate. 1.Sam.1.6,7.

Samuel bleſſed the ſacrifice before the people did eate. 1.Sam 9.13. looke Faſting, Fat, Foode, and Women.

¶ *Ebrewes* might not eate bread with the Egyptians. Gen.43.32.

Abram called an Ebrew, Gene. 14.13. and Ioſeph. Gen. 39.14.

Paul boaſteth of his being an Ebrew, and why 2.Cor.11.16,17,18,22.* Phil.3.5.

¶ *Edge*, looke Garment.

Edifie. Chriſtians ought to exhort & Edifie one another, 1.Theſſ.5.11. with that which is good to Edifie withall. Rom. 15.21. 1. Tim.1.3,4,5.

¶ *Effeminate*, looke Wantons.

¶ *Egle*. The Iewes forbidden to eate of an Egle. Deut.14.12.

The properties of an Egle. Deut. 32.11. 2.Sam.1.23. Ier.4.13 Lam.4.19. Hoſ.8.1. Pſal.133.5. Ier.49.16. Obad. 1.4. Prou. 30.19. Exod.19.4. Mica.1.16. Mat.24.28. Luke 17.37.

The parable of the two Egles, and the ſignification Ezek.17.2.3,7.

¶ *Elders* ordained by election thorow all Churches. Acts 14.23. Tit.1.5.

Pauls exhortation to the Elders of Epheſus. Acts 20.17.*

What maner of men Elders ought to be. Titus 1.6, to 10.

What Elders are worthie of double honour. 1.Tim 5.17.

Receiue no accuſation againſt an Elder vnder two or three witneſſes. 1.Tim.5.19. looke Biſhops.

Elect. The elect are few in number. Mat. 7.14. & 20.16. & 22.14.

Elected to ſaluation from the beginning of the world. Ephe. 1.4. 1.Pet.1.2. Reue. 17.14.

The Elect of God cannot be condemned. Rom.8.33.34.

Gods purpoſe is by his election Ro.9.11.

S.Paul knewe that the Theſſalonians were Elect, 1.Theſ.1.4.*

Thoſe that are Elect depart from iniquitie. 2.Tim.2.19.

The Elect onely beleeue. Actes 13.48.

The Elect feare God, and be mindfull of pleaſing him. Mal.3.16.

Election. Iſrael hath obteined by free Election, that which hee could not by workes. Rom.11.5,6,7.

Election proceedeth from grace, and not of workes Rom.9.11,12,13.

The Iewes being enemies to the Goſpel for our ſakes, touching the Election, are beloued for their fathers ſake. Rom.11.28.

Election lieth in God & not in vs. Rom.9. 11,16.

We muſt make our Election ſure by good workes. 2 Pet 1.10. looke Choſen, and Predeſtination.

Eloquence. Aaron appointed to aſſiſt Moſes in ſtead of eloquence. Exod.4.10,14,16.

Elements. The Elements ſhall melt with heate. 2.Pet.3.10.

The powers of the Elements were knowen to Salomon. Wiſd.7.17.

All the Elements ſerue the will of God. Wiſd.19.17. looke Rudiments.

¶ *Embrace*. Eſau Embraced his brother Iaakob. Gen.33.4. So did Ioſeph both his brother Beniamin, Gen.45.14. & his father Iaakob. Gen.46.29. and Iaakob embraced Ioſephs children. Gen 48 10.

There is a time to embrace, and a time to abſtaine. Eccles. 3.5.

Wiſedome will bring them to honour that Embrace her. Pro.4.8.

The right hand of Chriſt Embraceth his Church. Cant 2.6.

King Eupator Embraceth Iudas Maccabeus. 2.Mac.13.25.

¶ *Embawming*, looke Gene.50.2,26.

¶ *Enchanter*, looke Finger.

The puniſhments of Enchanters. Reuel. 22.15. Looke Sorcerers, Soothſayers, and Witches.

Enclined. God is more Enclined to mercy, then to wrath. Mich.7.18,&c.

God *Encourageth* Ioſhua and the Iſraelites. Ioſ.1.6,7,18 Deu.31.6,7,8. & S.Peter and Paul. Acts 10.16. & 8.9. & 23.11.

The godly haue neede of encouragement in their faith. Mat.9.22. Luke 1.36. Act.11. 23. and 14.22. and 15.36. and 16.5. & 18. 23.27. and 20.1,2,6,17.*

The *Encreaſe* of the doctrine of Chriſt ought to be attributed vnto God onely. 1. Cor.3.6,7.

End. When the Ende of all tranſitorie things ſhall come 1.Cor.15.24.

The ende of all things is at hand. 1.Pet. 4.7.

The wiſe wil conſider their end. Deu.32. 29 & ſo ſhal they not do amiſſe. Ecclus.7.36.

The ends of the world are come vpon vs. 1 Cor.10.11.

Ending. looke Beginning.

Endued. Chriſt willeth his Apoſtles to abide in Ieruſalem, till they were endued with the holy Ghoſt. Luke 24.49.

Endure, looke Continue and Perſeuere.

Enemies. God deliuereth the diſobedient into the hands of their enemies. Deu.28.25.

God threatneth to take vengeance of his enemies. Deut.32.42,43.

If we feare God, he will make our enemies to feare vs. Leuit.26.7,8. Deu.6.2,13, 14 & 11.13,22 25. and 28.1,7.

God made Iaakobs enemies afraide of him. Gen.35 5,6.

God deliuereth Lots enemies into Abrahams hands. Gen.14.20.

God deferreth to afflict, leſt the enemie ſhould ſwell. Deut.32.27.

If we loue God, he will lay his curſes on our enemies. Deut.30.6,7.

God ſold the Iſraelites into the hands of their enemies. Deut. 32.30 41. Iudg.2.14. and 3.7,8,12,14. and 4.2. & 6.1. and 10.7,8. looke Aduerſarie.

Saul became Dauids enemy, becauſe he ſaw that God was with him. 1. Sam.18. 11,12,15.

Dauid fled to his enemies, and there liued in more ſafetie then among the Iſraelites. 1.Sam.21.10.* & 1.2.*

We ought both to loue our enemies, & doe them good. Mat.5.44. Luk.6.27. 2.King.6. 22,23. (& not to reioice at their hinderance. Pro.24 17.) that we may winne them to amendment. Deut.23.4,5. Prou.25.21,22. Rom. 12. 20,21. Examples in Dauid toward Saul. 2 Sam 1.17. 1.Sam.24.5, to 8. & 26.8.* & toward Shimei. 2. Sam.16.5, 10,11, to 15. Example alſo in Chriſt. Luk 3. 24. and in Steuen. Act.7.34. And God hath reconciled vs to himſelfe, euen when wee were his enemies. Col.1.21.

Chriſt hath many and diuers enemies. Iohn 15.18. Acts 20.30.

Chriſtes enemies compared to woolues. Matt.10.16. Act.20.29. They are not to be feared. Matt.10.26. for they fall into great deſtruction. Mat.10.15 & 22 7,44. Luk.19. 27. 1.Cor.15.25. Heb.1.13.

Who be the enemies of Chriſt his croſſe. Phil.3.18.

Gods enemies conſtrained to ſpeake well of God & the godly, ſometimes againſt their conſcience. 1.Sam.24.17,18.* & 26.21,24, 25. Exod.9 27. & 10.16,17. 2.Mac.9.12.

Enpriſonment, looke Priſon.

Enſample, looke Example.

Entiſing, looke Flattering.

Enuie of the Philiſtims, looke Welles.

Rahel enuied Leah Gen.30.1.

The Egyptians enuied the increaſe of the Iſraelites. Exod.1.12.

Labans ſonnes enuied the proſperitie of Iaakob. Gen.31.1.

The brethren of Ioſeph enuied him. Gen. 37 4,8,11.

Dauid forced not of the enuie of his brother Eliab 1.Sam.17.28.

Saul enuied Dauid, becauſe the chiefe prayſe of the victorie was aſcribed to him. 1.Sam.18.8,9.

Enuious folkes ought to be ſhunned. Pro. 23 6.

Chriſt was deliuered vnto Pilate through the enuie of the hie Prieſts. Mat.27.18.

He that is endued with charitie, enuieth no man. 1.Cor 13.4.

Enuie is forbidden Chriſtians. Gal.5.21. 1.Pet.

1.Pet.2.1.Prou.14.13.Matt.7.1.Lu.5.30. Rom.1.29.and 13.13 Phile.15. 1.Timoth. 6.4.Tit.3.3.James 4.5.

Through enuie of the deuill came death into the world Wiſ.2.24.

Examples of enuie. Matth 20.24.Lu.15. 25.* Acts.7.9. and 17.5.

Where enuie and ſtrife is, there is ſedition and all maner of euill workes. Jam.3.14,16.

What ſhould an enuious man doe with money. Ecclus.14.3.

The wicked enuie the godly. Daniel 6.4. looke Hate.

¶ *Epicures* and Stoikes diſputed againſt S.Paul.Acts 17.17,18.

Epicures and Atheiſts are deſcribed. Wiſ. 2.1,to 23.2.Pet.3.3,4. Ephe.2.12. Rom.1. 21.* Of their puniſhment. Rom.2.8,9,12. Reu.20.15.and 22.15.

Epiſtle. The Corinthians are the Epiſtle of Jeſus Chriſt, and of Saint Paul. 2.Cor. 3.2,3.

Peter warneth vs to beware of the difficulteneſſe in Pauls Epiſtles.2.Pet.3.16.

Pauls Epiſtle to the Romanes, was written out by one Tertius. Rom.16.22.

¶ *Equall.* Jeſus Chriſt being in the forme of God, thought it no robberie to bee equall with God.Phil.2.6.

Equality among Chriſtians, how to bee vſed.2.Cor.8.14.

¶ *Erre.* Why the Iſraelites erred in their hearts. Pſal.95.10.

Couetouſneſſe cauſeth many to erre from the faith.1.Tim.1.6.and 6.10.

They erre that imagine miſchiefe and will not be reformed. Pro.14.22.Ecclus.17.1.

God cauſeth no man to erre. Ecclus.15. 12.

Who ſo conuerteth him that hath erred from the trueth, doth ſaue a ſoule from death. James 5.19.

The wicked thinke it not enough to erre themſelues, except they drawe others with them. Wiſd.14.21.* Iſa.30.10,28.

Errour and darkeneſſe are appointed for ſinners. Ecclus.11.16.Rom.1.27.

In the latter dayes men ſhall giue heed to ſpirits of errour.1.Tim.4.1.

The laſt errour ſhalbe worſe then the firſt. Mat 27.64.

How to diſcerne the ſpirit of errour from he ſpirit of trueth.1.John 4 6.

¶ *Eſtate.* No eſtate exempted from the reading and expounding of the ſcriptures. Nehem.8.8,13.

Eſchewe. We ought to eſchew euil, and do good. Ecclus.4.20.and 1.Pet.3.11.

Eſteeme. Paul eſteemed not to know any thing ſaue Jeſus Chriſt, and him crucified. 1.Cor.2.2.

¶ *Eternall* life. Mat.19.16,17.and 25.35, 36,46. Mat.10.17,to 32. Lu.18.18, to 31. John 4.36.and 5.39.& 6.68. and 10.28.and 12.25.1.Tim.1,16.and 6.12.Looke Life.

Eternall iudgement.Heb.6.2.

Eternall redemption.Heb.9.12.

Eternall inheritance.Heb.9.15.

Eternall glory.1.Pet.5.10.

Eternall fire.Jude 7.

¶ *Euer.* Taken for the continuance of this world. Eccles.2.4.for fiftie yeeres. Exod.21. 6. for the time till Chriſts firſt cumming. Exodus 12.14,17. 1.Chro.17.12. for ſo long as a promiſe is kept. Exod.32.13.and for many times or often. John 18.20. but ſimply for a time without ende, as 1.Theſ.4.17.

Of euerlaſting life, looke Life.

Euidence hidden in the ground, and why. Jere.32.14.

Euill. Al the imaginations of the thoughts of mans heart are euil continually. Gen.6.5. and 8.28.

How wee may take the euill foorth of the midſt of vs. Deut.13.5.

No euill can come to thoſe whom God fauoureth. Pſal.23.4.and 91.10.and 121.7.

Euill ſhall hunt the cruell man to deſtruction. Pſal.140.11.

He that followeth euill, ſeeketh his owne death. Prou.11.19.

The feare of the Lord cauſeth man to depart from euill. Pro.6.16.

Woe to them that ſpeake good of euil, and euill of good. Iſa.5.20.Mich.3.2.

Of the two euils which Gods people committed. Jere.2.13.

Euery man ought to turne from his euill way, &c. and why. Jere.25.5.

All prouocation to euill, is infectiue. Pro. 6.27,28,29. and to bee ſhunned. 1.Theſſal. 5.22.

Adam eating the forbidden fruite, knewe good and euill. Gen.3.5,7.

We ought not to render euil for euil. Pro. 20.22. and 24.29. 1.Pet.3 9. Rom.12.17. 1.Theſ.5.15.

Nabal rendred Dauid euill for good. 1. Sam.25.7, to 11.

The euill pretended againſt Joſeph, in ſelling of him, turned to good. Geneſ. 50.20. Rom.8.28.

We ought not to doe euill, that good may come thereof. Rom.6.1.

Jehoram acknowledgeth that the euill of Samaria came by Gods prouidence.2.Kin. 6.27,30,33.

We are euill by nature. Matth.7.11.Lu. 11.13,48.Gen.6.5.

We ought not to follow a multitude to doe euill. Exod.23.2.

The Jewes accuſe Chriſt for an euil doer. John 18.30.

The worſhipping of idoles is the beginning, the cauſe, and the end of all euill. Wiſ. 14.16.*

To put farre the euill day, for being careleſſe of Gods wrath, and liuing in all voluptuouſneſſe. Amos 6.3.

Worldlings are wiſe to doe euill, but not to doe well. Jere.4.22.

The wicked proceede from euill to worſe. Jere.9.3.

No euil in a citie, looke Citie.

We muſt not companie with euil men, nor enuie them. Pro.24.1.

Ceaſe from doing euill. Iſa.1.16. Looke Good.

Euill gotten gods purchaſe ſhame. Actes 1.18.

Eunuches or gelded men, might not enter into the congregation of the Lord. Deut.23. 1,2,3.Leuit.21,18.*

Eunuches were chiefe officers vnto Princes.1.Sam.8.15.Act.8.27.looke Chaſtie.

¶ *Exalt.* Who ſo exalteth himſelfe ſhalbe brought lowe.Lu.14.11.he ẏ humbleth himſelfe ſhalbe exalted.Phil.2.8,9.Lu.18.14.

God exalted the kingdome of Dauid. 2. Sam.5.12.

Examine. Wee muſt examine our ſelues, whether we be in the true faith, or no. 2.Cor. 13.5. and not to come to the Lords Supper before 1.Cor.11.28,29.* Looke Trie and Prooue.

Exemplar, looke Faſhion.

Example. God by his owne example, prouoketh vs to be holy. Leuit.11.44. and 19.2. and 20.7.and 21.8.

Chriſt gaue vs an example. John.13.15. Phil.2.5,to 9. 2.Pet 2.20.*

Biſhops example, looke Biſhops.

Paul willeth vs to followe his example. Phil.3.17. 1.Tim.1.16. 2.Theſſ.3.9.

The old Teſtament was a paterne or example to be accompliſhed in the new. Heb.8. 5.and 9.23.

The newe Teſtament is an example or paterne of things to bee performed in the euerlaſting kingdome of Chriſt. Heb.9.24.

An example of Gods compaſſion toward man. Jonah 4.10,11.

The euill example of men in authoritie, cauſeth inferiours to ſinne. Jere.50.6.

The afflictions of the Jewes are written for our example.1.Cor.10.6,11.

Exceſſe of wine breedeth drunkenneſſe. Epheſ.5.18.

Exceſſe was one of the ſinnes of Sodome. Ezek.16.49.

Incommodities growing by exceſſe. Ecclus.31.16.* and 37.29,30.

Againſt exceſſe of apparel and fare. Ecclus. 11.4. Actes 12.21,22,23.Lu. 16.19.* 1.Pet.4.3,4. looke Apparel, Drunkenneſſe, and Gluttonie.

Excommunicate. Thoſe that profeſſed Chriſt, excōmunicate out of the Synagogue. John 9.22,34.and 12.42.and 16.2.

The maner how Paul did excommunicate.1.Cor.5.3,5.

Paul excommunicated Hymeneus and Alexander.1.Tim.1.20.

The faithfull ought to excommunicate from their felowſhip all that liued diſorderly. Pro.22.10. Matth.18.8,9,17. Rom.16. 17,18.2.Theſſ.3.6.1.Tim 6.5. 2.Tim.2.19. and 3.5. Titus 3.10,11.2.Joh.10.

How a diſordered perſon Excommunicated, ſhould bee entreated of vs. 2.Theſſal.3. 14,15.

An excommunicate thing, what? Joſh. 7.1.

Excuſes of the vngodly. Ecclus.32.18.will not preuaile. Mat.8.21.& 25.44.& 27.24.

Exerciſe of wiſe men, and the commoditie thereof. Ecclus.39.1,to 12.

The dayly exerciſe of Chriſtians ought to be in meditating in Gods Law. Act.17.11. Pſal.1.2.

The exerciſe of an Elder or Biſhop. 1. Tim.4.7,to 17.

Execrable. An execrable thing, what? Joſh.

Ioſh.6.17.

Who ſo loueth not Ieſus Chriſt, let him be had in execration, that is, excommunicate to death. 1.Cor.16.22.

Exhort. God exhorteth Salomon and his people. 1.Kings 9.3, to 10.

Moſes exhorteth all men to obey God, for that he is bountifull vnto ſuch. Deut.4.1, to 14.*

Exhortation will followe doctrine. Col 3.16. 1.Tim.6.2. & is neceſſary in the Church. Act.2.40. and 11.23. and 13.15. Rom.12 8, 1.Tim.4.13. 2.Tim.4.2. Tit.1.9. and 2.15. Heb.13.22.

Before we can exhort and admoniſh one another effectually, wee muſt be repleniſhed with goodneſſe and knowledge. Rom.15.14.

How diligent Paul was to exhort to take heede of falſe prophets. Acts 20 31.

We ought to exhort or admoniſh one another. 1.Theſ.5.11, 14. Heb.3.13.

Exorciſts. Looke Witches.

Experience. He that hath good experience can talke of wiſedome. Ecclus.34.9. & 25.6.

Miſerable experience was mans deſtruction. Gen.3.7.

Patience bringeth experience: and experience hope. Rom.5.4.

Extortioners compared to the horſeleaches two daughters. Pro.31.15. looke Oppreſſion.

Eye. The eyes of God were alwayes vpon the land of promiſe, that is, he made it fruitfull. Deut.11.12.

The Philiſtims put out Samſons eyes. Iudg.16.21.

Nahaſh the Ammonite demanded ẏ right eyes of the men of Iabeſh. 1.Sam.11.2.

Zedekiah hath both his eyes put out. 2.kin.25 7.

The eyes of Adam and Heuah were opened Gen.3.7.

The woman ſeeing the tree pleaſant to the eyes, ate thereof contrary to Gods commandement. Gen.3.6.

God opened the eyes of Hagar to ſee the well of water. Gen.21.19.

God opened the eyes of Balaam to ſee the angel. Num.22.31.

Gods eyes are vpon the hautie to humble them. 2.Sam.22.28.

Such as diſobey God, ſhall looke in vaine for comfort, till their eyes fall out. Deut.28.65.

Eyes able to ſee Gods benefites, looke Eares.

Wee may not doe what ſeemeth good in our owne eyes. Num.15.39. Deut.12.8.

Saul being little in his owne eyes, was made King. 1.Sam.15.17.

Hee that hideth his eyes from the poore, ſhall haue many curſes. Prou.28.27.

All things are naked and open vnto Gods eyes Heb.4.1.

God promiſeth that his eyes and heart ſhould be perpetually in the Temple. 1.Kin.9.3.

Of the ſingle eye and wicked eye. Mat.6.22, 23. Lu.11.34.

Of the euill eye that is grieued to looke on his needie brother. Deut.15.9. Alſo the euill eye put for enuie. Matt.20.12.

The light of the body is the eye. Lu.11.34.

An eye for an eye. Matt.5 38. Exo.21.24. Lu.24.20.

The eye hath not ſeene, &c. 1.Cor 2 9.

Iob was the eyes of the blind Iob 29 12.

Rebels haue no eyes, looke Eares.

Whence are red eyes. Prou.23.29.

Euery eye ſhall ſee Chriſt at the day of iudgement Reu.1.7.

God ſhall wipe away the teares from the eyes of all the faithful. Iſa 25.8. Reuel.7.17. and 21.1.

Luſt of the eyes, looke Luſt.

Paul prayeth for the illumination of the eyes of the faithfull. Epheſ.1.16, 18.

Dauid prayeth God to turne away his eyes from vanitie. Pſal.116.37.

Iob made a couenant with his eyes, and why. Iob 31.1.

Of prohibition of eyes; looke more, Gen.6.2. and 24.1, 2. and 39.7. 2.Sam.11.2. and 13 1. Iſa.3 16. Pro.23.30, 31, 33. Ecclus.9 5, 7, to 10. and 20.28. and 25.23. and 42.11, 12, 13. and 26.11, 12. 2.Pet.2.14. Matt.5.29.

Eyes lift vp in prayer towards heauen. Iohn 11.41. and 17.1.

F.

Fables. Prophane and olde wiues Fables. 1.Timo.1.4, to 8. and 4.1, 2, 7. 2.Tim.4.4. looke Doctors.

The Apoſtles in their doctrine were not directed by deceiuable Fables. 2.Pet.1.16.*

Face. The Iſraelites appeared before the face of the Lord Deut.31.11.

The Face or preſence of God, went with the Iſraelites. Exod.33.14.

Moſes hid his face, for hee was afraide to looke on God. Exod.3.6.

Moſes could not ſee Gods face and liue. Exod.33.20.

Moſes ſpake to God face to face. Exo.33.11. Deut 5.4. and 34.10.

The Lord paſſed before Moſes face. Exo.34 5, 6.

We ſhall ſee God face to face, after this life. 1.Cor.13.9, 10, 12.

Gideon ſaw an Angel face to face. Iudg.6 22, 23.

God will hide his face from thoſe that forſake him Deut.31.16, to 19.

We muſt pray feruently, that Gods face may ſhine vpon vs. Numb.6 25.

Seeke the face of God. Pſal.27.8, 9.

God will ſet his face againſt, &c. Leu.17.10. and 20 2, to 7. and 26.17.

The face of God hidden. Iere.33.5.

Faileth. God neuer faileth thoſe that truſt in him. Deut.14.38.

Faining. Chriſtians ought to loue without faining. 1.Pet.1.22.

Dauid fained himſelfe mad, and why. 1.Sam.21.11, 12, 13.*

Faint-hearted, looke Cowardneſſe.

Faireneſſe. Saul was a goodly yong man and a faire. 1.Sam.9.2.

Dauid was faire and of a comely viſage. 1.Sam.16.12.

Abſalom excelled in faireneſſe, and comely proportion. 2.Sam.14.25.

The ſonnes of God ſawe the daughters of men, that they were faire. Gen.6.2.

Abraham and Izhak feared to bee ſlaine for their wiues ſakes, becauſe they were faire. Gen.12.11, 12, 13. and 20 2. and 26.7.

Rahel was a faire woman. Gen.29.17. ſo was Abigail. 1.Sam.25.3. and Bathſheba. 2.Sam.11.2. and Tamar Abſaloms ſiſter. 2.Samuel 13.1. and Tamar, his daughter. 2.Sam.14.27. and Abiſhag. 1.Kings 1.3, 4. looke Fauour.

Faith. The definition of Faith. Heb.11.

The faith of God put for his trueth in accompliſhing that which he hath ſpoken. Rom.3.3.

Faith put for the gift of working miracles. 1.Cor.12.9. and 13.2.

Such as haue faith of God ſhall proſper. 2.Chron.20.29 and 1.Sam 12.20.*

Except the worde of God bee mixed with faith, the hearing thereof doeth profite nothing. Heb.4.2.

Without faith, it is impoſſible to pleaſe God. Heb.11.6.

God doth vnto vs according to our faith. Mat.9.29.

Faith commeth by hearing of the worde of God. Rom.10 17. and it is the worke of God in vs. Epheſ.1.18, 19 of the which Chriſt is the authour and finiſher by the holy Ghoſt. 1.Corin.12.5, 9, 11. it is giuen vs for Chriſts ſake. Phil.1.29. 2.Pet.1.3, 4. and therefore cōmeth not of our ſelues. Matt.16.17. Mar.9.24 Epheſ.3.17.

Wee ought not in matters of faith, to bee led by mans wiſedome, but by Gods trueth. 1.Cor.2.3, 4, 5.

The efficacie of faith, which onely iuſtifieth. Iſai.5.3, 11, 12 Habac 2.4. Mar.5.36. and 16.16. Lu 1.45. and 7.50. and 8.48. Ioh.5.24 Act.10.43. and 13.39 and 16.31. Rom.3.23, 24, 28. and 4.5. and 5.5. Gal.2.16 21. and 3.11, 22. and 4.6. Ephe.2.8. Phil.3.9. 1.Pet.2.6, 7. Heb.4.2.

Faith was counted vnto Abraham for righteouſneſſe. Gen.15.6.

The readineſſe of Abraham to offer vp his ſonne, declared his faith. Gen.22.2, 11.

Eliſha endued with ſtrong faith, feared not thoſe that were ſet to apprehend him. 2.Kings 6.16, 17, 18.

The faith of Gideon ſtrengthened by the fleece of wooll. Iudges 6.36, to 41.

Ionathan with his armour bearer diſcomfited the Philiſtims through faith. 1.Sam.14.6, to 24.

Dauid by faith, feared not to fight with Goliath. 1.Sam.17.26, 32.*

The faith of Daniel and his companions. Dan.3.17.

Of the faith and conſtancie of ſeuen brethren and their mother. 2.Mac.7.1.*

Of the faith of Ieſus Chriſt, and his hope in tentation. Pſal.3.4, 5.6.*

God confirmeth the Iſraelites faith by recording to them his benefites. Deut 8.2, 3.*

God trieth our faith by ſignes and wonders, &c. Deut.13.1, 2.

Abrahams faith proued. Gen.22.1.

Of the faith of Eliiah. 1.Kings 17.1, 22. 2.Kings 4.1, 42.

Faith is neceſſary for him that will come to Chriſt Heb.11.6.

Faith purifieth the hearts. Acts 15.9.
Of Faith proceedeth the obſeruation of Gods commandements. Ecclus. 32.23,27.
We ought to pray in the holy Ghoſt, to be edified in faith and loue. Iude verſe 20,21.
True faith is that, that worketh by loue, and bringeth foorth good workes. Galat. 5.6 2. Pet. 1.5, to 16.
Againſt the faith of the Church, the gates of hell ſhall not preuaile. Mat. 16.16,18.
All the choſen are regenerated by faith, and freely iuſtified. Rom. 3.24,25, to 29.* 2. Cor. 5.17.
The ende of our faith is the ſaluation of our ſoules. 1. Pet. 1.9.
Thoſe that are iuſtified by faith, are at peace with God Rom 5.1,10.
Paul by faith waited for the hope of righteouſneſſe. Gal 5.5.
We are raiſed vp from ſinne by faith. Col. 1.12.
Wee are by grace ſaued through faith in Chriſt. Ephes. 2.8,9. 2. Tim. 3.15.
We know God by faith. 1. Iohn 2.3.
Wee haue boldneſſe, and free acceſſe to God by faith in Chriſt. Ephe 3.12.
By faith we reſiſt the deuil, and ouercome both the world and him. 1. Iohn 4.5. 1. Pet. 5.9.
We are bleſſed of God by faith. Gal. 3.14.
We are preſerued vnto ſaluation by faith. 1. Pet. 1.5.
Chriſtians ſee God by faith, not with their bodily eyes. 2 Cor. 5.7.
Faith maketh vs to reioice in tribulation. Rom. 5.2, to 5.
The holy Ghoſt is receiued by faith, looke Holy Ghoſt.
By our inclination to good workes, wee learne whether we haue true faith or no. Phil. 5. 1. Iohn 2.3,4,5.
The breſtplate and ſhield of faith & loue. Ephes. 6.6. 1. Theſſ 5.8.
The true knowledge of faith, the ſumme of Chriſtianitie. 1. Theſ. 3.5.*
Faith vnfained is knowen by loue. 1. Tim. 1.5.
Faith, hope and loue continue: other gifts ceaſe. 1. Cor. 13.8,13.
What things the fathers attempted and what they endured by faith. Heb. 11.4.*
Of Abrahams faith Rom. 4.17.*
Of the faith of Iohn Baptiſt. Iohn 1.31, 33,34. Of Andrewe verſe 37.40. Of Philip and Nathanael verſe 43.45.* and of Peter, Matth 16.16.
The faith of the Theſſalonians. 1. Theſſ. 1.8.
Let vs followe the faith of the Apoſtles, Looke Conuerſation.
Chriſt prayed that Peters faith ſhould not faile. Luke 22.32.
The thiefe ſaued by faith Luke 23.43.
The faith of the Centurion and thoſe that watched Chriſt. Mat. 27.54.
Peter and Iohn by faith healed a creeple borne. Acts 3.2.6,7.
A ſinfull woman for her faiths ſake, is forgiuen. Luke 7.47,50.
By faith we receiue forgiuenes of ſinnes. Actes 26.18.
Felix and Druſilla his wife, inſtructed in the faith. Actes 24.25,26.
The godly glorified God for Pauls conuerſion to the faith. Gal. 7.22,23.
The faith of the leper. Matt. 8.2. of blinde men. Mat. 9.27,28,29. and 20.30.* Marke 10.46.* Lu 18.35.* Of the ruler of the Synagogue. Matth. 9.18,19. Of the woman with the iſſue of blood. Mat. 9.21,22. Of the father of him that was poſſeſſed. Mat. 9.24. Of the Canaanitiſh woman. Matt 15.22, to 29 Mat. 7.24, to 31. Of the ruler in Capernaum. Iohn 4.50. Of the Panim Centurion. Mat. 8.6, to 14 Luk. 7.2, to 11. Of a man lame borne. Acts 14.8,9,10. Of the ſicke of the palſie. Mat. 9.2. Mar 2 5. Luk. 5.20 and 7.2, to 11.
Sickneſſes are healed by faith. Matt. 14.39. Marke 6.56.
Chriſt tried the Apoſtles faith by a tempeſt. Mat. 8.24,25,26.
Peter walketh vpon the water by faith. Mat 14.28,29.
Faith as much as a graine of Muſtard ſeede. Matth. 17.20, and 21.21. Luke 17.6. Iohn 15.7,8.
Chriſt reprooueth his Apoſtles for want of faith, Mar. 4.40.
The Apoſtles deſired Chriſt to increaſe their faith, Luke 17.5.
Whatſoeuer we aſke in faith ſhalbe granted. Mat. 21.22. Mar. 11.24.
The doore of faith opened vnto the Gentiles. Acts 14 27.
The Phariſes neglecting faith, iudgement, &c. tithe mint, rue, &c. Matth. 23.23, Luke 11.42.
We ought to draw neere to Chriſt with a true heart in aſſurance of faith. Hebr. 10.22,23.
Moſes exhorteth the people to haue faith, in the victorie promiſed them. Deut. 20.3.
Paul exhorteth to bee ſtedfaſt in faith. 1. Cor. 15.1,2. Acts 14.1,3,22.
An exhortation vnto faith and good works. Pſal. 37.3,4,5.
All men haue not faith. 2. Theſ. 3.2.
When the ſonne of man commeth, ſhall he finde faith on the earth? Luke 18.8.
Of trying and examining our faith, looke Examine.
Wee muſt fight the good fight of faith. 1. Tim. 6.12. and perſeuere therein. Col. 1.23. Iohn 15.4. and growe from faith to faith, Rom. 1.17.
Whatſoeuer is not of faith, is ſinne. Rom. 14.23. Matth. 12.33,34. Rom. 10.14. Heb. 11.6
Faith taken for the doctrine of the Goſpel. Acts 6.7. 1. Tim. 3.9. and 4.6. and for a full perſwaſion of Chriſtian libertie in things indifferent. Rom. 14.22.
Reuolters from the faith. Hebr. 6.4, to 9. and 2. Pet. 2 20,21,22.
Good inſtructors in the faith. 1. Tim 4.6.
God will performe in vs his worke of faith. Pſal. 138 8.
Of faith, hope and loue. 1. Cor. 13.13.
We muſt doe good to all, but ſpecially to thoſe of the houſhold of faith. Gal 6.10.
By no worldly thing can man aſſure himſelfe of Gods fauour but onely by faith. Ecclus. 9.1,2,3.
Fruits of faith, Looke Fruits.
Faith obtaineth that which the ſacrifices prefigured. Gal. 3.23.
The lawe of faith giuen vpon condition. Rom. 3.27. and 8.1. Looke Beleeue, Workes, and Iuſtifie.
Faithfull. Samuel was a faithfull Prophet. 1. Sam. 3.19,20.
God foretolde that hee would ſtirre vp a faithfull Prieſt. 1. Sam. 2.35.
Moſes was a faithful ſeruant of the Lord. Num. 12 7. Heb. 3 5.
God is faithfull. 1. Cor. 1.9. 2. Theſſ. 3.3. 1. Iohn 1.9.
All the faithfull are one bodie in Chriſt. Rom. 12.4,5.
The faithfull are called the houſe of God. 1. Peter 4.17. a choſen generation borne of God, a royall and holy Prieſthood, an holy nation, a peculiar people, and a ſpirituall houſe, and why, 1. Pet. 2.2,5,9. The Temple of the liuing God. 1. Cor. 6.16. beloued of God. Iude 3,21. children of God. Iohn 3.1,10. made free by Chriſt. Iohn 8.36. Ephe. 1.1. and coheires with Chriſt of his euerlaſting kingdome. Tit. 3.7. Rom 8.17.
The faithfull in afflictions humble themſelues to God. Iob 1.20,21.
God promiſeth to be a father to the faithfull. 2 Cor. 6.18.
God is carefull for the faithfull. Pſal. 101. 6,7,8.
The Prophet exhorteth the faithfull to godlineſſe and patience. Pſal. 37.28.*
God exhorteth the faithfull vnto faith and patience by the example of Abraham. Iſai. 51.2.*
The confeſſion of the faithfull. Iſai. 15.9.
The faithfull put their truſt in God onely. Pſal. 146.3,4,5,6.*
The faithfull acknowledge their perſecutions to come by Gods prouidence. Pſalme 38.1.*
The ioyes of the faithfull, and torments of the vnfaithfull Iſa. 65.13,14.*
Prayers of the faithfull againſt perſecuters, Looke Perſecution.
God ſpareth the faithfull for their great profit. Mal. 3.17,18.
The faithfull praiſe God, by whoſe grace they ſerue not Idoles. Wiſd. 15.1,2.*
A compariſon betweene the faithfull and the infidels. Pſal. 37.1,24.*
The faithfull and vnfaithfull mingled together in the Church. 2. Tim. 2.20.
The faithfull ought not to haue felowſhip with an infidel. 2. Cor. 6.14,15,16.
Vnto the faithfull all things are pure. Titus 1.15.
The faithfull ought to bee ſtedfaſt in the doctrine which hath beene taught them. 1. Iohn 2.27.
The faithfull deſire to bee remoued from the bodie, & to dwell with God. 2. Cor. 5.4,8.
The faithfull be ſtrangers in this world. Heb. 11.13 16.
The faithfull ought to bee ready alwayes to render a reaſon of their hope. 1. Peter 3.15,16.

The congregation of the faithful, to be gathered by the preaching of the Goſpell, is propheſied of. Iſa.11.12.

The faithfull ought to bee vnited in Spirit. Acts 2.44.* and 4.32.

Among the faithful of yͤ primitiue Church, there was none that lacked any thing neceſſarie Acts 4.34,35.

The Lorde knoweth how to deliuer the faithfull out of affliction. 2.Pet.2.5,6,7,9.

Life promiſed to the faithful. Prouerbes 10.16.

The faithfull hope onely in the mercie of God. Pſal.52.9.

The faithful are the children of Abraham by promiſe. Rom.9.8.

The faithful ſhall not come into condemnation. Iohn 5.24. looke Beleeuers, Children of God, Church, Saints, and Conuerſation.

Faithfulneſſe is required in the diſpoſers of the ſecrets of God. 1.Cor.1.2. Matth.28,19,20.

God will reward euery man according to his faithfulneſſe. 1.Sam.26.23.

Of the faithleſſe, looke Infidelitie.

Falſe. We are forewarned of falſe prophets, who are knowen by their fruits. Matt.7.15,16 & 24.4,5,11,24. Acts 20.31. Phil.3.18. Deut.13.1,to 6. Iere.23.9,16,25,to 35.*

Falſe witneſſe, Exod.20.16. and the puniſhment. Deut.19.16,21.

We ought not to be falſe witneſſes, or credite a falſe tale. Exod.23.1.

Falſe prophets termed woolues. Act.20.29 and deceitful workers. 2.Cor.11.13. who vnder the colour of the Goſpel, ſerue their owne bellies Rom.16.18.

How a falſe prophet may be knowen. Deu.18,22.

Foure hundred falſe prophets aſſembled before Ahab. 1.Kings 22.6. 2.Chro.18,5.

Of the doctrine and couetouſneſſe af falſe prophets. Ezek.22,25. Ierem.23.9,25, to 35.*

Falſe prophets flatter Gods people. Iere.6.14. and 14.13,14.

Of falſe friends. Ecclus.37.1,to 7.

No degree but dealeth falſly. Ierem.6.13. and 8.10.

Fall. We ought not to reioice at our neighbours fall, and why. Prou.24.17,18.

The righteous ſhall ſee the fall of the wicked. Pro.29.16. and 11.5.

Chriſt the fall and riſing againe of many in Iſrael. Luke 2.34.

We muſt take heede we fall not from the grace of God. Heb.12.15.

It is better to fall into the hands of God then man. 2.Sam.24.14.

It is better to fall into the handes of the wicked, then to ſinne before God. Dan.13.23.

It is a fearefull thing to fal into the hands of God. Heb.10.31.

Saul fell downe with the Prophets and praiſed God. 1.Sam.19.24.

Abraham did fall on his face and laughed. Gen.17.17.

Ruth fell on her face before Boaz. Ruth.2.10.

Moſes and Aaron fel on their faces before the Lord. Nu.20.6. ſo did Ioſhua. Ioſh.7.6.

Moſes fell downe before the Lord, praying for the Iſraelites. Deut.9.18.

We ought to help vp an oxe or an aſſe that is fallen. Deut.22.4.

To fall taken for to die. 2.Sam.3.34. to be deceiued. Ecclus.23.1. Luke 6,39. and to be diſhonoured. Eſter 6,13.

The iuſt man falleth ſeuen times, and riſeth again, but the wicked fall into miſchiefe. Prou.24.16.

He that thinketh hee ſtandeth, muſt take heede leſt he fall. 1.Cor.10.12.

A man may fall with his tongue, and not with his will. Ecclus.19.16.

Where the tree falleth, there it lieth. Eccles.11.3.

To fall on the necke. Gen.45.14.

Familie, looke Flocke.

Familiar. Saul ſought vnto a witch that had a familiar ſpirit, 1.Sam.28.7.

Famine threatned to the diſobedient. Leu.26.26. Deut.28,23.& 32,24. looke Amendement,

Famine ſent by reaſon of our ſinnes, 1.kin.8.35.

Abraham to auoide famine in Canaan, went into Egypt. Gen.12.10. Izhak for the ſame cauſe, ſoiourneth among the Philiſtims. Gen.26,1,6.*

Seuen yeeres famine in Egypt and all lands thereto adioyning. Gen.41.30,54.

How Ioſeph dealt in the time of famine. Gen.47.11,to 27.

Three yeres famine in the time of Dauid. 2.Sam.21.1. Another great famine in the time of Ahab. 1.Kings 18.2. Another in the time of Iehoram. 2.Kings 6.25,to 29.

Famine propheſied. Iere.14.1,to 7. Ezek.9.10,11.* and 12.16,18,19. Hoſ.9.2.*

In the famine God enriched Izhak with plentie. Gen.26.1,13,14,15,16.

The widow of Sareptah relieued in the famine. 1.Kings 17.12,14,15,16.

Eliſha foretolde the Shunammite of the famine of ſeuen yeeres. 2.Kings 8.1,2.

Elimelech fleeing the famine ſoiourned in the land of Moab. Ruth 1.1,2.3.

Eliiah foretolde the famine vnto Ahab. 1.Kings 17.1.

In the famine Eliſha maketh the bitter pottage ſweete. 2.Kings 4.41.

A famine in Ieruſalem in the time of Zedekiah. 2 Kings 25.3.

Agabus foretolde of an vniuerſall famine. Acts 11.28.

A famine of the word of God. Amos 8.11.

The arrowes of famine. Ezek.5.16. looke Hunger.

Fanne. The fanne of Chriſt is the Goſpel. Matth.3.12. Luke 3.17.

Faſhion. God commanded Moſes to make the tabernacle according to the faſhion ſhewed him in the mount. Exod.25.9,40.

The faſhion of this worlde goeth away. 1.Cor.7.31.

Faſting. How we ſhould faſt. Matth.6.16,17.18.

What faſting the Lord requireth. Iſai.1.16,17. and 58.6,7.

Faſting and ſacrifices do not profit the obſtinate. Iere.14.12.*

Faſting without true workes of mercie, vnprofitable. Zech.7.9,10,11.*

A queſtion concerning faſting. Zech.7.3,5,6,7.

Lunatike deuils are not caſt foorth but with prayer and faſting. Matt.17.15,18,20,21. Mar.9.29.

Daniel prayed vnto the Lord with faſting. Dan.9.3.

After faſting and prayers, hands were laid on Paul and Barnabas. Acts 13.2,3.

Prayer and faſting at the ordaining of Elders. Acts 14.23.

Pauls often faſtings. 1.Corint.11.27. and 6.6.

Anna faſted and prayed fourеſcore and foure yeeres continually. Luke 2.37.

Sarra Raguels daughter faſted & prayed to God with teares. Tob.3.10.

The childrē of Iſrael faſted before yͤ Lord. Iudg.20.26. Againe they faſted, confeſſing their ſinnes. 1.Sam.7.6. looke Confeſſion.

Iehoſhaphat proclaimed a generall faſt throughout all his dominion. 2.Chro.20.3.

Eſdras proclaimed a faſt. Ezra 8.21.

Turne to the Lord with faſting and mourning. Ioel 1.12,to 18.

The Nineuites proclaimed a generall faſting. Ionah 3.5,6,7.

Moſes faſted fortie dayes & fortie nights. Exod.34.28. ſo did Eliiah. 1.King.19.8. and Chriſt likewiſe. Matt.4.2. Of whoſe faſting reade Pſal 35.13. and 69.10. and 109.24.

Dauid and his men wept, and faſted vntill euen. 2.Sam.1.12.

The Inhabitants of Iabeſh Gilead faſted ſeuen dayes. 1.Sam.31.13.

Dauid faſted, and prayed vnto God, for the childes life. 1.Sam.12.16.

Ahab faſted, and lay in ſackecloth, and God pitied him. 1.Kings 21.27,29.

Iudeth (ſauing a few dayes) faſted all her widowhood. Iudeth 8.6.

Eſter faſted and prayed three dayes and three nights. Eſter 4.16.

A generall faſt proclaimed. Ierem.36.9.

Chriſts diſciples reprooued, becauſe they faſted not, and excuſed. Mat.9.14,15.

Faſting a ceremonie appertaining to burials. 1.Sam.31.13.

The wicked Elders obey Iezebel in proclaiming a faſt. 1.Kings 21.9,11,12.

The hypocrites caſt God in the teeth with their faſting. Iſa.58.3.

An example of true and falſe faſting. Luk.18.11,to 14.

Of faſting more for feare then for deuotion. Iere.36.6.

Faſtings, nor prayers of the wicked regarded. Ecclus.34.18,27.*

Of meaſurable abſtinence, the dayly faſt of Chriſtians. Ecclus.31.12.* and 37.28,29,30 Matt.15.11,18,19,20. Luke 21.34. Rom.13.13,14. 1.Corinth.7.5. Gal.4.16,to 20.* Phil.3.18,19. 1.Theſ.5.5,to 9. 1.Tim.4.8. Col.3.5,8,12,13. 1.Pet.1.13,to 17. and 5.5,6,8. 2.Pet.1.5,to 9. 1.Iohn 2.16,17. Epheſ.5.3,4,5,18. looke Abſtinence.

Fathers ought not to prouoke their childrē to wrath. Ephe.6.4. Col.3.21.

Fathers are charged to teach their children the law of God. Deut.11.19.

God commandeth the childe to honour his Father and mother. Matth.15.4. Mar.7.10. looke Children.

Curſed is hee that honoureth not his Father and mother. Deut.27.16.

He that ſmiteth his Father or mother ſhall die the death. Exod.21.15.

Of them that curſe Father or mother. Leuit.20.9. Pro.20.20. and 30.11.

Fathers and mothers muſt not bee loued more then Chriſt. Matth.10.37. Luke 14.26. Neither muſt they be followed in euill. Matth.15.2, to 12. Actes 7.51. and 1.Pet.1.18.

The childe ought not to die for his Father, nor the Father for his childes ſinne. Deu.24.16. Iere.31.29,30.

The childe ought to aſke his Father what God had done for him. Deut.32.7.

Ieſus Chriſt onely knoweth the Father and reuealeth him to whom it pleaſeth him. Matth.11.27.

The ſpirit of God imboldeneth vs to call God our Father. Gal.4.6.

Chriſt willeth vs to call no man Father in earth, and why. Matth.23.9.

Ioſeph was the ſuppoſed Father of Chriſt. Matth.13,35. Luke 3.23.

God is our Father. Deut.32.6. Iſa.63.16. 2.Eſdras 12.29. 1.Cor.6.18. and him muſt we honour and feare. 1.Peter 1.17,18.* Mala.1.6.

He that knoweth Chriſt knoweth the Father. Iohn 14.7.

Iob was called the Father of the poore, and why. Iob.29.16.

Father taken for a chiefe gouernour, or prince. 1.Chron.2.24. For Preachers and Prophets. 2.king.2.12. and 13.14. 1.Cor.4.14,15. Gal.4.6,19. Phil.10. For aged men. Leuit.19.32, 1.Timoth.1.2,3,&c for magiſtrates. Exod.22.28. Deu.16.18. Rom.13.4. and for predeceſſors. Matth.23.30,32. Acts 15.10. Heb.1.1.

Fatherleſſe. God doth right vnto yͤ Fatherleſſe. Deut.10.18.

We ought to be a father of the Fatherleſſe Ecclu.4.10. after the example of God. Pſal.61.5. and 146.9.

The Iewes are ledde captiue for vexing the Fatherleſſe and widow. Eze.22.7.

Of oppreſſing or relieuing of the Fatherleſſe, looke Widow.

Fat. Iſrael being waxed Fat with ſtore, forſooke God. Deut.6.10,11,12. and 8.7,8,9,10.* and 31.20,21. and 32.15.

God commaunded the Iſraelites, not to eate the Fat of the beaſts offered. Leu.7.23,24,25. and 3.17.

The Fat of Lambes, Rammes, Goates, wheate, &c. were Gods bleſſings on the land of promiſe. Deut.32.14.

Fat for plentifull. Ecclus.38.11. for wealthie. Pſal.22.29. Pro.28.25.

The Fatte of the land, what. looke Gene.45.18.

Fatneſſe, for the ſpirit of wiſedome, knowledge, and zeale. Iere.31.14.

Izhak bleſſed Iaakob with the Fatneſſe of the earth. Gen.27.28.

Fauour. Who ſo is mindfull of mercie and trueth, ſhall finde Fauour in the ſight of God and man. Pro.3.34.

Louing Fauour is better then ſiluer or gold. Prou.22.1.

Grace & Fauour of men commeth of God. Gen.39.4. Exod.11.2,3. and 12.35,36.

Ruth found Fauour in the ſight of Boaz. Ruth.2,2,9,10,13. reade 2.Kings 25.27.* Pſal.105.19,20, to 23. Iere.40.2,3,4. Dan.1.9. Nehe.1.11. and 2.5, to 9.

Gideon craueth a ſigne of God, to knowe whether he were in his Fauour or no. Iudg.6.17.

Such as Fauour the wicked, are worthie death as well as they. Rom.1.31.

Fauoured. Ioſeph was a well Fauoured perſon. Gen.39.6. looke Faire.

¶ *Feare* in affliction is expelled by calling to minde Gods benefites, power, and promiſes. Deut.7.18,19.

We muſt make an ende of our ſaluation, with Feare and trembling. Philip.2.12. 1.Pet.1.17.*

We ought to Feare God, Deut.4.10. and 14.23. Reue.14.7. Exod.20.18,20.

Whom we ought to Feare, and whom not. Matth.10.28. Luke 12.5. and 1.Pet.2.17.

Whoſoeuer Feareth God, and worketh righteouſneſſe, is accepted with him. Actes 10.35.

The mercie of God is alwayes on them that Feare him. Luke 1.50.

Princes, and Iudges muſt Feare God. Deut.17.19. Exod.18.21.

God delighteth to haue his people to feare him. Deut.5.29.

Ioſhua exhorteth the Iewes to Feare the Lord. Ioſh.24.14.

The Iſraelites hauing ſeene the mightie power of God, Feared the Lord. Exo.14.31. and 19.16. Deut.5.5,23, to 28.

Moſes Fearing the wrath of God, prayed vnto him for the Iſraelites. Deut.9.18,19.

The praiſe and commodities of the Feare of God. Pſal.103.13. & 128.1.* Pro.10.27. and 14.27. and 19.23. and 22.4. and 28.14. Ecclus.1.11, to 34. and 2.* and 34.13, to 18.

Of the Feare of God. Mal.1.16.

He that Feareth God, will neither ſpeake nor doe euill. Leuit.19.14.

Adam after he had ſinned, was afraid of God. Gen.3.7,10.

Ioſeph feared God. Gen.42.18. ſo did the midwiues in Egypt. Exod.1.17,20,21.

The ſeruāts of Pharaoh that feareth God were preſerued from the haile. Exod.9.10.

Obadiah feared God. 1.King.18.3,12.

Euery man ought to feare his father and mother. Leuit.19.4.

Let vs feare, leſt by forſaking Gods promiſes, we periſh through infidelitie. Heb.4.1,3.

Thoſe that obſerue not Gods commandements, ſhall feare their life day and night. Deut.28.66.

The brethren of Ioſeph feared him. Gen.45.3. and 50.15, to 22.

Saul was afraid of Dauid, becauſe God was with him. 1.Sam.18.28,29.

The people feared Salomon for his wiſedome. 1.Kin.3.28.

Dauid ſeeing Vzzah ſtricken, feared. 2.Sam.6.6,7,8,9,10. Looke Good intent.

Iaakob, Fearing Eſau, falleth to prayer. Gen.32.7,9, to 13.

The Iſraelites afraid at the challenge of Goliah. 1.Sam.17.11,24.

Samuel was afraide to anoint Dauid king. 1.Sam.16.2.

Saul was afraide of the hoſte of the Philiſtims. 1.Sam.28.5.

Eliah fled for Feare of being ſlaine by Iezebel. 1.king.19.23.

Wee ought to Feare them to whom Feare belongeth. Rom.13.7.

The people being afraide of Gods wrath, followed Saul & Samuel with one conſent. 1.Sam.11.7. Iſrael dwelt without feare all the dayes of Salomon. 1.King.4.25.

A comendation of the feare of God which was in Abraham. Gen.22.12,16,17,18.

Eliſha Feared not the king of Syria his armie. 2.Kings 6.14,15.

Perfect loue expelleth feare. 1.Ioh.4.18.

God threatneth, that they ſhall be afraid in their chambers, who prouoke him by idolatrie. Deut.32.21,25.

The meanes to feare God, is to heare his word. Deut.4.10. and 6.2.

The king of feare. Iob.18:14.

Feare for imbracing. Pſal.72.5. for zeale. Pſal.119.53. for reuerence. Ioſh.4.14. for obedience towards men. Rom.13.4,7. 2.Cor.17.5. Ephe.5.6. 1.Pet.3.14.

A godly feare. Pſal.119.120.

The feare of the Lord. Pro.8.13. Pſalm.34.11,12.

What feare is. Wiſd.17.11.

The honourable ſeede are they that feare the Lord. Ecclus.10.20.

Who ſo feareth God, departeth not from him, Iere.32.40.

Foure things to be feared. Ecclus.26.5.

The elect feare God. Mal.3.16.

Thoſe that feare God, ſhall haue no euill report. Iudeth 8.8.

Bleſſed is the man that feareth alway, Pſal.112.1. Pro.28:14.

God giueth wiſedome to ſuch as feare him. Ecclus.43.33.

The beginning of wiſedome is the Feare of the Lord. Pſal.111.10.

None forſaken that feareth the Lord. Ecclus.2.11. Neither ſhall any euill happen to them. Ecclus.31.1.

We ought to eate in the Feare of the Lord. Ecclus.9.18.

Pouertie is the Feare of the needie. Pro.10.15.

Feare the Lord, and honour his miniſters. Ecclus.7.29.

The praiſe of the Feare of God, aboue riches, ſtrength, and beautie. Ecclus.40.26,27.

He that Feareth God, conuerteth in heart. Ecclus.21.6. and is vpright without hypocriſie. Pro.14.2.

Iob feared God, and eſchewed euill. Iob 1.1,8. Prou.14:16.

Of worldly and carnall Feare. Iohn.9.22.

and 12.42.and 19.8.
Cornelius feared God with all his houſehold. Actes 10.2.
Simeon feared God. Luke 2.25.
Iudgement and righteouſneſſe follow the feare of God. Iſa. 5.7.
Miniſters muſt not feare, looke Miniſters.
Of childly feare, Iere. 36. 16. Mat.5.33. Act.9.31.& 10.2. 2.Cor.7.1.Eph.5.21.Col. 3.22. 1.Pet.2.17.
Of naturall feare.Mat.14.26.Iſa.24.13.
Of ſeruile feare, 2.Kin.17.32,33.Ioſh.1. 16.Iere.36.16.Rom.1:15.Luk.1,17.and 1. Iohn 4.18.Reue.21.8.
We ought not to feare the reproch of men, and why.Iſa.51.7,8.
He that feareth inconueniencies, ſhall neuer doe his duetie.Eccles..11.4.
That which the wicked feareth,ſhall come vpon him. Prou.10.24.
Eſther was trained vp in the feare and knowledge of God. Eſt.14.5.
Of the perſecution of thoſe that feare the Lord. 2.Eſd.16.62,to 66.and how God wil deliuer them.verſ.66.and puniſh the wicked. verſe 68.
It is a fearefull thing to fall into the hands of the liuing God. Hebr. 10,31.looke Timorous.
Feaſt. The Iewes feaſts were many,looke Sabboth and Paſſeouer: and looke Pentecoſt in the firſt Table.
The feaſt of blowing of hornes or trumpets. Leuit.23.24.Numb.29,1,to 7. and 2. Chro.5.3,12,13,
The feaſt of humbling , reconciling, and cleanſing ſinnes.Leuit.16.29,30,and 23.7. Numb.29.7,to 12.
The feaſtes of boughes or boothes, or Tabernacles, called alſo the feaſt of gathering fruites. Exod 23.16.Leuit. 23. 24,to 37. Num.29.12.* Deut.16.13, to 16. and 31. 10,to 14.Ezra.3.4.Nehe.8.1,2,14,15.* 1. Eſd.5.51,52. 2.Mac.1.9,18.* & 19.5,to 9. Iohn 7.2.
The feaſt of the newe Moone.Numb.28. 11,to 16. and 1.Sam.20.5,24. Eze 45.18, 19.& 46.7.with other feaſts: as Eſt. 9.21.* 2.Mac.15.36,37.
The dedication of the Temple was alſo counted a ſolemne feaſt among the Iewes. 1.King.8.65.Iohn 10,22.
What ye Iewes ſhould offer at euery feaſt. Exo.23.14,to 20.Leuit.23 2.*Num.20.3.*
God hateth the Iewes feaſts, for that they were prophaned.Iſ.1. 11, to 15. and 66. 17. Amos 5.21,22.and 8,5,10. Mal.2.8,13.
Why Chriſt was not apprehended on the feaſt day.Matt.26.5.
Ieſus on the feaſt day , droue buyers and ſellers out of the Temple.Ioh.2.14.15,16.
Abraham made a feaſt when Izhak was wained.Gen.21.8.
Whom wee ought to bid to our feaſtes: and how wee ſhould behaue our ſelues in Feaſting. Ecclus.9.17,18. Exod.18.12.Lu. 14.12,13,14. Tobit. 2.1,2. and 4.16,17. 1. Cor.5.8.
The poore ought to be remembred at our feaſtings.Nehe.8.10.
Iob feared diſorder and abuſe in his childrens feaſting. Iob 1.5.
Izhak made a feaſt to Abimelech. Gene. 26.30,31.and Ioſeph to his brethren. Gen. 43.31,32.and Salomon to all his ſeruants. 1.King.3.15.
Of Feaſtes vſed at ſhepeſhearing..Gene. 38.12. 1.Samu.25.4, 11, 36. 2.Sam.13. 24,28.
Pharaoh made a Feaſt on his birth day. Gene.40.20. ſo did Herode. Matth. 14. 6. Mar.7.21.
Wedding feaſts. Gene. 29.22. Iudg.14. 10.Iohn 2.2,to 11.
Dauid made a Feaſt vnto Abner. 2.Sam. 3.20.
Adoniiah made a Feaſt vnto his brethren. 1.Kin. 1.5.9,25.41,49.
The loweſt roomes at Feaſtes. Luk.14.8, to 12.
Matthewe made a great Feaſt for Chriſt, his diſciples, and others. Luke 5.29.Mark. 2.15. Matth.9.9,10.
The chiefe places at Feaſts.Mat.23.6,7.
The office of a Feaſt-maker.Ecclus.32.1,2. looke Solemne.
Feaſting, for faſting. Iſa. 22.12,13.
¶ *Feeble*. We ought to comfort the Feeble minded. 1.Theſſ.5.14.
Hannah barren, and feeble, had children. 1.Sam.2.5.
Feede. Iaakob was fed of God all his life long. Gen.48.15.
How Dauid did feede Iſrael, 2.Sam.5.2. Pſal.78.72.
Iudges and gouernors ought to ſee Gods people fed. 2.Sam.7.7.
Chriſt commaunded Peter to feede his ſheepe. Iohn 21.15,16, 17.
Peter willeth the Elders of the Church,to Feede the flocke of Chriſt. 1.Pet.5.1,to 5.
Thoſe that Feede a flocke are worthy to eate of the milke. 1.Cor.9.7.
The greene paſtures & waters for Chriſtians to Feede on , are to bee found in the Scriptures. Pſalme 23. 23. Iohn 6, 27, 55,56.
Feete. It was a curteſie in olde time, firſt to waſh the Feete of ſuch as a man harbored. Gen.18.4,5.& 19.1,2. and 24.32,33.Iudg. 19.21. Gen.43.24.
Abigail humbleth her ſelfe to waſh Dauids ſeruants Feete. 1.Sam.25.41.
The Feete of the Iſraelites did not ſwell in the wilderneſſe. Deut.8.4.
God maketh the Feete of his choſen , to be like Hindes Feete to doe his will. 2.Samu. 22.34.
Ioſhua cauſeth his chiefe men of warre to ſet their Feete on the neckes of Kings. Ioſh.10.24,25.
Ruth ſlept at the Feete of Boaz-Ruth 3. 4,8,14.
Aſa had a diſeaſe in his feete. 1.King.15. 23. 2.Chro.16.12.
A ſinfull woman waſhed Chriſtes Feete. Luke 7.37,38.
Chriſt waſhed his diſciples feete. Ioh.13. 5,14,15.
Iob was feete to the lame. Iob. 29.15.
Fellow-helpers. looke Coadiutors.
Fellow ſeruant, Tychicus a fellow ſeruant in the Lord.Col.4.7.
Fellowſhip. The faithfull continued in the Apoſtles doctrine and Fellowſhip. Actes 2,42.
To haue Fellowſhip with God and his ſonne , is to beleeue in Chriſt , and to walke in the light. 1.Iohn 1,3,5,6,7.
The ioyfull Fellowſhip of Chriſts members. Pſal.14.7.and 15.1.*
Righteouſneſſe hath no Fellowſhip with vnrighteouſneſſe, nor light with darkeneſſe, nor the godly with infidels. 2.Cor. 6.14.* Epheſ 5.7,8. and 1.Theſ.5.5,6.
Feuer. God will ſmite ſuch as diſobey him with feuers. Deut.28.22.
Chriſt healed Peters mother in law of a feuer. Matth.8.14,15.Mark.1.30,31.
¶ *Fielde*. The Iſraelites might not ſowe their field with mingled ſeede. Leuit.19.19.
Of him that hurteth his neighbours field or vineyard. Exod.22.5.
Wee ought not to remooue the markes or bounds of the field. Deut. 19.14.
Abſalom cauſeth Ioabs field to be ſet on fire. 2.Sam.14.30.
The field of blood. Act.1.19.
The field which Ieremie bought of Hanameel. Iere.32.7,to 16.
Fight. looke Warre.
Figge. The parable of the Figge tree.Mat. 24.32,33.
The curſing of the figge tree. Mat.21.19, to 23.Mar.11.13,14.
The parable of the vnfruitfull figge tree, Luke 13.6,to 10.
The Figge would not be king ouer other trees.Iudg.9.10,11.
Fill. God will Fill vs with all good things if we loue him. Deut.11.13,14,15.
We ought not to forget God , when wee are filled with his benefits. Deut. 8.10,19. and 6.10,11,12. as did the Iſraelites. Deu. 32.15.
Finde. To ſeeke God and to find him,and to loſe him,how. 2.Chro.15.2,4,15.
Gods iudgements cannot be found out by man.2.Eſd.5.40.
Finger. A giant ſlaine that had 24.fingers and toes. 2.Sam.21.20,21.
Tables written with the finger of God. Exod.31.18.
Pharaohs inchanters confeſſe that Moſes miracles were brought to paſſe by the finger of God , and not by ſorcerie. Exod.8. 18,19.
The finger of God,what. Luke 11,20.
Firmament. Gen. 1.6,7,8. Pſal.150.1.
Firſt. The firſt borne of man or beaſt, dedicated to God.Exo.13.2,12,14. and giuen for a parcell of the Leuites inheritance. Num.3. 12,13.
The firſt borne of man might bee redeemed, and how. Exod.13.13.
The firſt foale of an aſſe was redeemed with a lambe. Exod.13.13.
Chriſt was the firſt borne of euery creature. Rom.8.29. Col.1.15.
How the firſt fruites ought to be offered. Deut.26.2,3,to 12.
The firſt fruites pertained to the high Prieſts. Num.5.9. See Tithes.

Chriſt

Chriſt the firſt fruits, firſt borne, and firſt begotten of the dead.1.Corint.15.20,21,22. Col.1.18.Reu.1.5.

All the firſt borne of Egypt are ſlaine. Exod.12.29.

The firſt borne are the Lordes. Exod.22.29,30.and 34 19,20.Leuit 27.26. Num.8.14,16,to20. Deut.15.19. 1.Sam.1,11,20,22,28. Eze.44.30.Lu.2.23.

Of the firſtlings or firſt fruits. Exo.23.16. and 34.26.Leu.23.10.Numb 18.13.Deut.18.4. 2.Chron.31.12. Nehe.10.35,37.Pro.3.9,10.Eze.44.36.

The prerogatiue of the firſt borne ouer his brethren.Gen.4 7.and 25.31,32,33.Geneſ.49.3 Deut.21.15,16,17.2.Chro.21.3.

We that haue the firſt fruits of the ſpirit, doe grone for deliuerance.Rom.8.21,22,23.

The firſt borne were otherwhiles reiected, and how,and why. Gen.9.22,25.and 48.14,18,19.and 49.4.

If the firſt fruits be holy,the whole lumpe is holy.Rom.11.16.

Fiſhes created by the word of God. Gene.1.21,22.

Preachers called Fiſhers. Ezek.47.10. Mat.4.19.Mar.1.17.Lu.2.10.

¶ *Flame*,looke Angel.

Flattering. How hurtfull flatterie is. Pro.27.6.and 28.23.Eccles.7.7.Hab.2.15.

Againſt flatterers.Prou.24.24.and 18.8. and 26.22,28.* Mat.11.7.and 14.4.and 18.15 Rom.16.18.1.Cor.11.17.1.Theſ 2.5.

Flatterie of falſe prophets,looke Falſe.

Worldlings flatter both God and themſelues. Pſal.78.36. and 36 2. looke Worldlings and conceit.

The nature of flatterers. Pro.29.5.Rom.16.17,18.Pſal.41.5,to 9. examples of flatterie.Mat.22.16. Iohn 18.22.Actes 3.4. and 12.22.and 24.2,3.

Harlots haue flattering lips.Iudg.14.15,16,17.and 16.5,6,10,13,15, to 19. Prou.2.16,to 20 and 5.3,to 7 and 6.24.* & 7.5,12.*

Abſalom, by flatterie, ſought to aſpire to his fathers kingdome.2.Sam.15,2,3.4,5,6.

Flea. Dauid tearmeth himſelfe a Flea, 1. Sam 26,20.

Flee. Chriſt willeth vs if wee be perſecuted in one citie, to flee into another. Mat.10.23.ſo did Paul and Barnabas. Act.14.5,6.

Eliſha willed one of the ſonnes of the Prophets to flee, as ſoone as he had anointed Iehu. 2.Kin.9.3.

God willed Eliiah to flee from the preſence of Ahab.1.Kin.17.3.

Dauid fled. 1.Sam.15.14. and 19.10,12. and 22.3,4,5.

Eliiah fled from Iezebel.1.Kin.19.3.

Moſes fled from Pharaoh. Exod.2.15. Num.16.42. and Iaakob from Eſau. Gen.27 43,44.

The diſciples fled.Mat.26.56.

Ioſhua ſeemed to flee before the people of Ai.Ioſh.8 9,14,to 30.

The Syrians flee frō Ahab.1.Kin.20.20

Siſera fled.Iudg.4.17,21.

Abſalom fled.2.Sam.13.29,34.

The Philiſtims fleeing were ſlaine. 1. Sam.17.51,52.

The Iſraelites fled before the Philiſtims. 1.Sam.31.7.

Fleece. Of the experience of the Fleece of Wooll. Iudg.6.37,to 41.

Fleſh taken for man ſimply. Matth.24.22. Act.2.17.Rom 3.20.and 7.18. 1.Cor.1.29. Gal.2.16. for the naturall affection of man. Matth.26.41. for the outward ſhew of man. Iohn 8.15. for outward pompe and oſtentation, or for weake ſtate and condition 2. Corinth.10.2,3.for the common courſe of nature.Galat.4.29.for this preſent life. 1.Pet.4.2.for the ceremonies of the lawe.Galat.3.3.for the mortall bodie.Phil.1.22.for the generation after the fleſh. Phil.3.3,4. 2.Cor.5.16.

Fleſh and blood taken for man or any thing in mans nature corrupted. Matth.16.17. Iohn 3.6.Roman.7.18.and 8.5,6.Gal.1.16. Epheſ.6.12. and for men corrupt through ſinne.1.Cor.15.50.

The Iewes might not eate any fleſh torne of beaſts.Exod.22.31. nor that touched any vncleane thing. Leuit.7.19. neither might they cut their fleſh for the dead. Leuiticus 19.28.

Man and wife are but one Fleſh. Gene.2.24.Matth.19.5. Mar.10.8. Epheſ.5.31. 1. Cor.6.16.

The people fell a luſting for fleſh, & God gaue it them. Num.11.4,13,18,19. and puniſhed them for their luſt verſe 33,34.

Hophni and Phinehas tooke from the people perforce,the fleſh of the ſacrifice.1.Sam.2.13,to 16.

Eliiah is nouriſhed with bread and fleſh by rauens.1.Kin.17 6.

Fleſh attributed to fiſhes.1.Cor.15.33.

Man being deſtitute of Gods Spirit is but fleſh,working fleſhly whatſoeuer he doth. Gen.6.3,12.

All fleſh is graſſe.1.Pet.1.24.

Ieſus Chriſt being made man, became partaker of our fleſh and blood,& why. Hebr.2.24 1.Ioh.4.2.

The true knowledge of Chriſt is not reuealed by fleſh and blood.Mat.16.17.

By the ſinne of the fleſh,is vnderſtood fornication, and all ſuch ſinne as our nature is inclined to.Gal.5 16,17,19,20,21.

The fleſh naturally deſireth fleſhly things. Iohn 3.6 Rom.7.14.and 8.3,5.

The wiſedome of the fleſh is death. Rom.8.6.

They that are in the fleſh cannot pleaſe God Rom.8.8.

No goodneſſe dwelleth in the fleſh. Rom.7.18.

Thoſe that liue after the fleſh ſhall die. Rom.8.13.

The faithfull muſt baniſh from them all fleſhly luſts.Rom.13.12,13,14. Gala.5.13. Eph.2.2,3.1.Pet.2.11.Gal.5.24.

The deedes of the fleſh are mortified by Gods ſpirit.Rom.8.3.

No truſt in fleſhly helpes.Obad.1.7.Nahum 3.9,19.

Of the frailtie of the fleſh. Eccles.14.17,18.

The fleſh approueth his owne counſels. Prou.15.21.

The fleſh is deceiued by his owne wiſedome.Pro.14.8.

The peruerſe opinion of the fleſh, thinketh that God hath no regard vnto it. Iob 35.13.

The fleſh is contrarie to the ſpirit.Galat.5.17.

Fleſh of Chriſt,looke Supper.

For a ſtony heart,God wil giue a heart of fleſh.Eze.11.19.

Flies in Egypt.Exo,8.21,24.

Flocke,looke Feede, and Foode.

The flockes of cattell are curſed to thoſe that diſobey God.Deut 28.18.

We ought to know the ſtate of our flocke, or familie.Pro.27.23. and to feed them with true doctrine, and good examples. 1.Pet.5.2,3,4. Actes 10 2.* Rom.16.5. Epheſ.6.4. 1.Tim.5.8.2.Tim.4.19.looke Houſhold.

Chriſts flocke little.Luk.12.32.

Flood. Noahs flood. Geneſ.6.17.* and 7.10.

Floore. Chriſts floore. Matth.3.12.Lu.3.17.

Flowre.Man is but a flowre of the graſſe. Iam.1.10,11.looke Graſſe.

An offering of flower.Leuit.2.1.

¶ *Folde*,looke Sheepfold.

Follow.We ought to follow goodnes.Gal.5.4,18.1.Theſſ.5.15.

We ought to follow Gods worde. Deut.13.1,to 12 and obey it.Deut.13.4. 1.Sam.12.14.

Ioſhua and Caleb conſtantly followed the Lord.Num.32.12.

To follow Chriſts ſteps,is to ſuffer affliction patiently,as he did.1.Pet.2.21.

Great multitudes followed Chriſt, and he healed them all.Mat.12.15.

Chriſt ſhewed by miracles, how they ſhall want nothing that followe him.Mat.14.13,to 22.Mar.6.34,37, to 45. Luk.9.11,to 18.

Who ſo will follow Chriſt, muſt haue no lets to ſtop him.Mat.8.22.

To followe ſtrange gods, looke Whoring.

Wee ought not to followe a multitude to doe euill.Exod.23.2.

We ought to be followers of God as deere children.Eph.5.1.

We ought not to follow that which is euill,and why.3.Iohn 11.

Paul willeth vs to be followers of him 1.Cor.4.16. 2.Theſſ.3.7,8.

The Theſſalonians became followers of Chriſt and his Apoſtles, and howe. 1.Theſſ.1.6.*

We ought to bee followers of them which through faith and patience inherite the promiſes.Heb.6.12.

Foode of Gods word preſerueth them that be godly.Wiſ.16 26.

God ordeined foode for man and beaſt. Gen.1.29,30.

Iaakob deſireth of God foode and apparell.Gen.28.20.

The Midianites deſtroy all the foode of the Iſraelites both in field and houſe.Iudg.6.1,to 7.

God giueth foode and raiment to the fatherleſſe.&c.Deut.10.18.

Chriſt willeth vs to aſke our dayly foode.

Matt.6.11.and not to be carefull for things of this life. Matth.6.25,* 31,33. looke Raiment.

The Succothites and Penuelites ſlaine for that they would not giue foode to Gideon and his men. Iudg 8.5,9,16,17.

Fooles ought to bee ſcourged with roddes. Pro.26.3.

Fooles are the authors of contentions, Prou.18.6.

Fooles delight to talke what they liſt, vncontrolled. Prou.18.2.

Fooles are not to be taught. Pro.23.9.

Doctrine is very cumberſome for fooles. Ecclus.21.19 and 22.7.

A fooles counſell is not to bee regarded. Ecclus.8.17.

Riches profit not a foole. Pro.17.16.

The heart of fooles is in their mouth. Ecclus.21.26.

Honour is vnſeemely for a foole. Prouer. 26.1.

A foole thinketh his owne wit beſt. Prou. 12.15.

A foole is incorrigible. Pro.17.20.

Of the nature and qualitie of a foole, and how he ſhould be regarded. Prou.12.16.and 26.4,to 15. Ecclus.21.20.

Fooliſh Iewes regarded not God for all his benefites. Deut.32.5,6.

Chriſtians may not vſe fooliſh talking or ieſting. Ephe.4.5,6.

The preaching of the Croſſe is counted fooliſhneſſe. 1.Cor.1.18.

To be truely wiſe, is to be accounted a foole in the world. 1.Cor.3.18,19.

God hath choſen the fooliſh things of this world, to confound the wiſe. 1.Cor.1.27.

Paul was counted a foole for Chriſt his ſake. 1.Cor.4.10.

God hath made the wiſedome of this world fooliſhneſſe, by the fooliſhneſſe of preaching. 1.Cor.1.21.

Dauid did very fooliſhly in numbring his people. 2.Sam.24 10.

The naturall man iudgeth the doctrine of the Goſpel fooliſhneſſe. 1.Cor.2.14.

Fooliſh queſtions, See Queſtions.

Foote of pride Pſal.36.11.

Forbid. Chriſt would not that his Apoſtles ſhould forbid any to doe a miracle in his name. Mat.9.39.

Forerunner. Chriſt our forerunner & high Prieſt. Heb.6.20.

Foreskinnes. Saul deſired of Dauid a hundred foreſkinnes. 1.Sam.18.25,

Forget God, looke Fill.

The Iſraelites hauing forgotten God, were plagued. Deu.32.17,18,to 27. & deliuered into their enemies hands. 1.Sam.12.9.

The chiefe butler of Pharaoh forgate Ioſeph his friend. Gen.40.21,23.

Forgiue. We ought to forgiue. Ecclus.28. 1,2,to 9. Mat.5.23,24,25. and 6.12,14,16. and 18.15,16,17.* Eph 4.26,32.and 5.21. Coloſſ.3.12,13. Lu.17.3,4.

Ioſeph forgaue his brethren. Gen.50.17, to 21.

God onely forgiueth ſinne, and keepeth from ſinning. Gen.20.6. Num.34.18. Exod. 34.7. Pſalm 19.12. and 103.2,12. Iſai.45. 25.and 44.22.and 51,12. Ier.31,34.& 33.8. Pſal.3.8.& 17.7. and 32.1,2,5. and 49.7,8. and 51.14. and 79 9. Dan.9.9. Hoſe.13.4. Micah 7.18,19. Mat.2.7 Lu.5.21 through Chriſt Ieſus. Iſa.45.25.and 53.5,6.* Dan. 9.24 Matt.1.21. and 9.2,6. Mar 2.5,9,10. Mat.26.28. Lu.1.77. & 2.30,31. Luk.5.20, 24.and 24.47. Iohn 1.29. Acts.4.12.and 10 43 and 13.23,38,39. 1.Cor.6.11. and 15.2, 3. 1.Cor.5.18,19,21. Gal.1.4. Col.1.14 and 2.11,13. 1.Tim.1.15. Tit.2.14. Heb.1.3.& 9.13,14,22,26,28. 1.Pet.1.9,10,11,18.* and 2.24.& 3.18.and 4.1,13.1. Ioh.7.9. and 2.12.& 3.5.and 4.10. looke Sinne & Pardon.

Free forgiuenes of ſinnes. Rom.4 7. is annexed to the Goſpel. Mat.16.19. Ioh.20.23.

Foreknowledge. looke Counſell and Prouidence.

Fornace. Egypt is called the yron fornace. Deut.4 20.

Fornication. The bodie is not for fornication. 1.Cor.6.13.

We ought to abſtaine from fornication. 1.Cor.10.8. 1.Theſ.4.3. Acts 15.20,29. Hebr. 12.16.

To auoide Fornication, euery man may haue a wife. 1.Cor.7.2.

Fornicators ſhal not inherit the kingdome of heauen. 1.Cor.6.9.

Chriſtians ought not to eate with fornicatours. 1.Cor 5.11.

Fornication ought not once to bee named among Chriſtians. Ephes.5.3.

S. Paul excommunicated the fornicator. 1.Cor.5.1,to 6. whom vpon amendement he receiued againe and comforted. 2.Cor.2.1, 7,to 12.

Of fornication that deſerueth death. Leuit. 18 6,29.* looke Inceſt, and Whoredome.

Forſake. The Iſraelites forſooke God, and honoured the golden calfe. Exod 32.8.& ſerued Baalim and Aſhtaroth, 1.Sam.12.10.

God will not forſake his people, for his name and promiſe ſake. 1.Sam.12.20,21, 22. Deut.4.31.

God will not forſake them that walke in his wayes. 1.Kings 6.12,13.

God promiſed Ioſhua that hee would not forſake him. Deut.31.8.

Iſrael forſooke God, looke Fill.

Thoſe that forſake God, God will forſake them. 1.Kings 9.9.

Thoſe that forſake God, ſhalbe conſumed. Ioſh 24.20.

The Iſraelites forſaking God, were deliuered into the Philiſtims hands. Iudg.6.1, 13.and 10.7.

None forſaken that feare God. Ecclus. 2.11.

Thoſe that forſake any commoditie for the loue of Chriſt ſhalbe wel recompenſed. Mat. 19.29.

We ought to forſake all that wee haue, to followe Chriſt, and why. Matt.16.24,25,26. Lu.9.23,to 27. and 14.33. Examples in Abraham. Gen.12.1,4,5.& 17.23.& 21.12,14. and 22.2,to 20. In Dauid. 1.Sam.17.45. 2.Sam.15.25,26,30,31. In Eliſha. 1.Kin. 19.20,21 In Eleaſar 2.Macca.6.18.* In the Apoſtles. Matt.4.19, to 23. & 8.1,23,* Mar,10.28. and in Paul. Phil.3.7,8.

We forſake God, when we ſweare by any other thing. Ier.5.7. and 4.2.

Forſwearing, looke Othe.

Forte. The forte of Zion, was the citie of Dauid. 2.Sam.5.1,7. which was beſieged. 1.Mac.6.18,19,50,51. and Simon the brother of Iudas enioyed it. 1.Mac.13.47,49.

Fortie. It rained fortie dayes and fortie nights. Gen.7.12.

Fortie perſons and mo conſpired the death of Paul. Acts.23.12,13,14.

The puniſhment of fortie ſtripes. Deut. 25.2,3.

In Sodome, fortie righteous could not be found. Gen 18.29.

Moſes was in the mountaine fortie dayes and fortie nights Exod.25.18.

Eli iudged Iſrael fortie yeeres. 1.Sam. 4.18.

Dauid reigned ouer Iſrael fortie yeeres. 1.Kings 2.11.

Salomon had fortie thouſand ſtalles of horſes. 1.Kings 4.26.

Iſrael was in the deſert of Sin fortie yeeres. Num.14.33,34.

Chriſt was in the deſert forty daies. Mar. 1.13.

The Temple was in building fortie and ſixe yeeres. Ioh.2.20.

Ieſus appeareth vnto his diſciples fortie dayes after his reſurrection. Acts 1.3.

Signes ſeene in the aire fortie dayes long. 2.Mac.5.2. ſee Faſting.

Fortune, looke Prouidence.

Foules, looke Birds.

Fountaines. Leuit.11.36. Gen.21.19. and 16.7. and 21.25. and 24.11,13.16. and 29.2, 10,11. Exod.2.15. Iohn 4.6. looke Welles.

God willeth the Iſraelites to ſtoppe the fountaines of water of the children of Moab. 2.Kings 3.19.

Chriſt the fountaine of grace and veritie. Zech 13.1. Ioh.1.17.

Foure. A riuer ſprang out of Eden, & was diuided into foure heads. Gen.2.10.

Abimelech layd waite againſt Shechem with foure bands of men. Iudg 9.34.

Foure thouſand Iſraelites ſlaine by the Philiſtims. 1.Sam.4.2.

Foure thouſand fed, ſee Loaues.

The elect ſhall be gathered from the foure windes. Mar.13.27.

Lazarus dead foure dayes. Iohn 11.39.

A viſion of a ſheete knit at the foure corners. Acts 10.11,12.

Foure beaſtes full of eyes. Reue.4.6.

Foure Angels ſtand on the foure corners of the earth, holding the foure windes. Reue. 7.1.

Dauids ſentence of foure fold reſtitution. and death alſo againſt himſelfe. 2.Sam.12. 5,to 15.

Zacheus reſtored wrongfull gotten goods foure fold. Luke 19.8.

Foure things inſatiable. Pro.30.15.

Foure hidden. verſe 18.

Foure troubleſome. verſe 21.

Foure full of wiſedome. verſe 24.

Foure comely in going. verſe 29.

Foure things to be feared, Ecclus 26.5.

Fouretеene thouſand 700 Iſraelites died

of

of the plague, beſides them that died in the conſpiracie of Korah. Numb.16.49.

Thriſe fourteene generations in the genealogie from Abraham to Chriſt. Matt.1.17.

Found. Moſes found fauor in Gods ſight. Exod.33.13,14.

God found Iaakob his inheritance in a waſte land, and roaring wilderneſſe. Deut. 32.9, 10.

Foundation. Chriſt is the foundation of his Church. 1.Cor.3.11.

Preachers muſt builde vpon Chriſt the foundation. 1.Cor.3.10, to 16.

The foundations of the mountaines ſhall be ſet on fire in Gods wrath. Deut.32 22.& the foundations of the world were diſcouered at his rebuke. 2.Sam.22.16.

Paul would not build on any mans foundation. Rom.15.20.

Foxe. Chriſt called Herode a Foxe. Luke 13.32.

Foxes haue holes, but Chriſt had no reſting place. Mat.8.20.

Samſon tyed firebrandes to 300. Foxes tayles. Iudges 15.4.5.

Foxes for heretiques. Cant.2.15.

Falſe prophets like Foxes, and why. Eze. 13.4.

¶ *Frailtie* of man, looke Man.

Free. God requireth of the Iſraelites free offerings. Exod 25.2.

Free cities, looke Refuge.

Wee ought to ſtande faſt in the libertie whereunto Chriſt hath made vs free. Galat. 5.1. that is, from ſinne. Roman.5.7,18,22. and how. 1.Pet.2.16.

Freedome proclaimed to the Iſraelites in the yeere of Iubile. Leuit.25.10,11.

Eliſha hauing freely receiued Gods gifts, beſtowed them freely to helpe Naaman. 2. Kings 5.15,16.

Freewill Of mans freewill before his fall. Geneſ.1.26,31. and 2.15. Ecclus.15.14,to 18. and 17.1,to 7,12. Wiſ.2.23. Col.3.9,10. Epheſ.4.23.24.

Of mans freewill after his fall, and how that without Gods ſpirit he can doe nothing but ſinne. Gen.6.5.& 8.21. and 20.6. De.29. 2,3,4. Pſal.14.3. and 49.20. and 116.11. Pro.16.1,9. and 19.21. & 20.9,24. and 21. 1. Iſa.63.17. Iere.10.23. and 24.7. and 31, 14,18. Ezek.36.26,27. Hoſe.13.9,14. Mat. 10.20. and 15.18,19 and 16.17,23. Marke 2.11,12. Iohn 1.12,13. and 3.5,6,27. and 6, 44,45. and 15.2,4,5,6. Acts 16.14 & 26.18. Rom.8 6,7. and 9 16 1.Cor 3.7. and 4.7. & 12.3. and 15.10. 1.Cor 3 5. Ephe.2.1,2,3,5, 12. Phil 1.6. and 2.13,21, and 4 13. Tit.3. 3,to 9. Hebr.13.20,21. Iam.1.14,17. and 4.8 Ecclus.17.14. Rom.5.6. Gal 5.17.

Friends and neighbours ought to be loued. Leuit.19.18.

The heartie counſell of a friend is moſt ſweete. Pro 27.9.

Our friendes ought to bee entertained. Pro.27.9. Ecclus.9.12. and cheriſhed, Ecclus.14.13,to 17.

The ſecrets of our friend, we may not diſcouer. Ecclus.14 13,to 22.

Beware of deceitfull friends, and why. Obad.7. Mat.7.2,4,5.

The propertie of a friend, and howe wee ſhould chuſe him, and behaue our ſelues toward him. Ecclus.6.6,to 18.

Sweete talke multiplieth friends, Ecclu. 6.5.

Riches ingender friendſhip. Prou.19.4, 6,7.

What things breake friendſhip, and what conſtancie and charitie ought to bee among friends. Ecclus.22.20,to 26.

How to behaue our ſelues with a friende that is our ſuperiour. Pro.23 1,6,7,8.

Friends ought to be friendly one to another, and why. Pro.8.24.

The property of a true friend. Pro.17.17. Ecclus.27.6. and of a fained friend. Eccls. 27.1,to 6.

How a man may knowe a friend. Ecclus. 12.8,9.

We ought not to giue our friend power ouer vs. Ecclus.33.18.

Friendſhip of this worlde, enimitie with God. Iames 4.4.

Wee ought to make vs friends, by diſtributing our temporall goods to the poore, and why. Luke 16.9.

Chriſt called his Apoſtles friends. Iohn 15.14. & calleth Iudas friend. Matt.26.50.

Of deceitfull and wicked friends. Deut. 13.6,8,to 12. 2.Sam.3.27. and 15.7,13. and 20.9,10. Pſalm.55.12,13,14 Iere.9. 3,to 7. and 12.6,14. and 41.2,6,7. Dan.11, 26.27.32.

Huſhai a faithfull friend to Dauid, 2.Samuel 15.37. and 16.16,17.

Froward, looke Generation.

Fruites. The tree is knowen by his fruit. Mat 7 16,to 21 Luke 6.43.

Fruites of righteouſnes and of ſinne. Rom. 6.1. * and fruites of the ſpirit. Gal.5.22.*

God placed the Iſraelites in the lande of Canaan, to eate the fruites of the fieldes. Deut.32.13.

The ſpies ſent to Canaan, brought of the fruit. Num.13.21,24.

Fruit of bodie, and fruit of ground, &c. bleſſed to thoſe that loue God. Deut.28.1,3. and curſed to thoſe that doe not. Deut.28.18.

Fruite of the body eaten. Deu.28.53. looke Women.

We are deliuered frō the curſe of the law, that we ſhould bring foorth fruit. Rom.7.4,6.

Our motions to ſinne, bring foorth fruite vnto death. Rom.7.5.

God made Leah fruitfull Gen.29 31. and Rahel: chap.30.22. Ruth.4 11.

Of vncircumciſed fruite. Leuit.19.23.

What be the fruits of faith after regeneration. Zech.8.16,17. 1.Ioh.3.14. 2.Pet.1. 6, to 10. Nehe.9.1,2,3.

Fruites of righteouſneſſe. Phil 1.11. and fruites of mans inuentions. Micah.7.13. Looke Confeſſion, and Faith.

¶ *Fulfilling.* Wherein the fulfilling of the Law conſiſteth. Hoſe.22.5. Deut.10.12,13. Rom.13.8. Gal 5.14. and 6.2.

Chriſt hath fulfilled the law for vs Matt. 3.15. Rom.8.4. Mat.5.7. looke Chriſt, Obedience and Faith.

Fulfill the meaſure put for making perfect and finiſhing all wickedneſſe. Math 23.32. Gen.15.16.

Fulneſſe. The fulneſſe of Chriſt, is the Church. Ephe.1.23.

Chriſt came at the fulneſſe of time, and why. Gal.4.4,5. Ephe.1.10.

Of Chriſt his fulneſſe we haue all receiued. Iohn 1.16.

Full. Chriſt full of grace & truth. Ioh.1.14.

Woe be to them that be full, for they ſhall hunger. Luke 6.25.

The wicked full of vnrighteouſnes. Rom. 1.29. * and 3.10,14,to 19.

The wiſedome of God is full of mercie and good fruites. Iam.3.17.

The full age of Chriſt. Ephe.4.13.

Funerals, looke Mourning.

Furious men abound in tranſgreſſion. Prou.29.22. looke Wilfull.

Furniture neceſſarie for a Preacher. 2. kings 4.10. looke Armour.

¶ *Fire* breaking out. Exod.22.6.

Fire was not kindled on the Sabbath day. Exod.35.3.

Of Fire that ſhould neuer be put out. Leuit.6.12,13.

Fire was in the tabernacle by night. Exo. 40.38.

God conſumed Gideons ſacrifice by fire, and why. Iudg.6.21.

Fire from heauen conſumed Eliiahs ſacrifice. 1.Kings 18.24,38,39.

Fire mingled with haile, the ſeuenth plague of Egypt. Exod.9.24,25.

Sodom and Gomorah deſtroied with fire and brimſtone from heauen. Gen.19.24,25.

The murmurers againſt God, conſumed with fire. Num.11.1.

Nadab and Abihu deſtroyed with fire, and why. Leu.10.1,2.

The two captaines ouer fiftie, were with their fifties conſumed with fire from heauen. 2.Kin.1.10,12.

Of purifying by fire. Num.31.20,23.

Ahaz conſecrated his ſonne in fire vnto idoles. 2.King.16.3.

The fire wherewith the wicked ſhall bee tormented. Marke 9.44.

Euerlaſting fire prepared for the deuill and his angels. Mat.15.25.

The faithleſſe ſhall be caſt into hell fire. Iohn 15.6.

The fire ſhall conſume reuolters and blaſphemers. Heb.10.27.

God is a conſuming fire to the wicked. Deu 4.9 10,24. Heb.12.29. & a comfortable fire to the godly. Exod.13.21,22. Nu 9.15.

God came downe in the fire, when he deliuered the law. Ex.19.18.

The glory of God appeared in mount Sinai, as a conſuming fire. Exod.24.17.

Conſuming fire went out of Gods mouth. 1.Sam.22.9.

Fire was kindled in Gods wrath againſt Iſrael. Deut.32.22.

Chriſt deſired that the fire of his Goſpel were kindled. Luke 12.49.

Euery mans worke ſhall be tried by fire. 1.Cor.3.13,15.

Eliiah was taken vp into heauen by a chariot and horſes of fire in a whirlewinde. 2.King.2.11.

The Angel appeared to Moſes in a flame of fire. Exod.3.2.

The lake that burneth with fire and brimſtone. Reue.21.8.

Of the fire hid in the pit, and miraculouſly both preſerued and found. 2.Macc. 1.18, 19,22,24.*

Of the vnquenchable fire of hell. Matth. 3.12.and 5.22. Mar.9.43.

Fire taken for warre. Num.21,28.for the effect of Gods ſpirit. Matth.3.11.

Fierie triall,put for affliction. 1.Pet.1.7. and 4.12.

Fierie law: ſo called becauſe it doth terrifie,and fray the conſcience. Deut.33.2.

G

Gage,looke Earneſt,and Pledge.

Gariſh attire,looke Apparell.

Garments of linſie woolſie forbidden. Deut.22.11.

The ſouldiers caſt lots for Chriſt his garments.Matth.27.35.

Sickneſſes healed by touching the hemme of Chriſts garment. Mat.14.32. Mar.6.56.

Saul diſcerned not Samuel by his garments. 1.Sam.9.18

White garments. Eccles.9.8.

What a mans garment, &c. betokeneth, looke Countenance.

We ought to hate the garment ſpotted by the fleſh. Iude 23. looke Veſtures & Coates.

Gaſing. Saint Paul was made a gaſing ſtocke to the world. 1.Cor.4.9,10.

Gate. Iudges were wont to ſit in the gate to heare controuerſies,and giue iudgement. Deut.21,19 and 22.15. Gene.34.20.Ruth 4.1,11.

Gates put for greateſt ſtrength, and power, becauſe the munitions of townes and cities were principally at the gates. Gene.24. 60.Matth.16.16,18.

The ſtraite gate leadeth to heauen. Mat. 7.13,14.

Gathering. The tribe of Dan called a gathering hoſte. Ioſh 6.13.

The feaſt of tabernacles after the gathering in of corne. Deut.16.13.

Manna gathered euery day, ſaue the Sabbath. Exod.16.4,5,15.*

S. Paul exhorteth to charitable gatherings for the poore ſaints. Ro.12.13.and 15. 25,26.1.Cor 16.1,2.Act.11.29.and 12.25.

Againſt thoſe that gather riches and hope therein.Luk.12.16,to 35.Ecclus.11.18,19.

Gaine. Againſt ſuch as teach for gaine. 1. Tim.6.4,5 Tit.1.11.

Godlineſſe is great gaine. 1.Tim.6.6.

Of thoſe that are greedie of gaine.Pro.1. 19. looke Couetouſneſſe.

¶ *Gelded* folkes, looke Eunuches.

Genealogie of Simeon. 1.Chro.4.24.Geneſ.46 10.Exod 6.15.

The Genealogie of Beniamin. Gene.46. 21. and 1.Chro.7.6.and 8.1.

The Genealogie of Iudah.Gen.38.3 and 46.12.and 1.Chro.2.3. and 4.1, to 24.

The Genealogie of Iſſachar. Gen.46.13. 1.Chro.7.1.

A briefe genealogie from Adam to Eſau and Iaakob. 1.Chro.1.1,to 35.

Fables and Genealogies ought not to be heeded. 1.Tim.1.4.

Generation, taken for anceſters. Matt.1. 11. for condition or eſtate. Luke 16.8. for an age,or the people liuing in that age, or for a certaine time. Matth. 24. 34. Luke 1. 48. Heb.3.10.

The generation of Iſhmael. Gene.25.12, to 19.of Izhak.Gen.25.19.of Iaakob.Gen. 46.8.to 28.of Ieſus Chriſt. Matt.1.1.Luke 3.23.*

Chriſtians a choſen generatiō.1.Pet.2.9.

The Iſraelites a froward and crooked generation. Deut.32.5.

The Phariſes and Sadduces, a generation of vipers. Mat.3. 7.and 12.34.Lu.3.7.

Of foure wicked generations, looke Pro. 30 11,to 15.

Our generation and creation is of God. Deut.32.18.

To all creatures on earth, God gaue vertue of continuall generation. Gen.1.11,12, to 29.

Gentiles maners and abominations to be auoyded. Ephe.4.17,18,19.Roman. 1,21.* Deut. 14.1. Leuit.18,26.*

Gentiles called ſinners. Galat. 2.15 and whelpes, looke Dogges.

The conuerſation of the Gentiles before they knew Chriſt. Epheſ.2.11,12. 1.Cor.8. 1.* and 12.2.

The Croſſe fooliſhneſſe to the Gentiles, looke Croſſe.

God ſuffered the Gentiles to walke as they liſted vntil the preaching of the Goſpel. Act.14.16.

Ieſus foretold that he ſhould be deliuered into the hands of the Gentiles. Luke 18.32.

Ieſus Chriſt the expectation of the Gentiles. Gen.49.10.Iſa.60.9.

The election of the Gentiles. Pſal.18.49. and 80.9.

The conuerſion of the Gentiles. Pſa.113. 4,8.Iſa.2.2.Acts 11.18.

The vocation of the Gentiles. 2.Sam.22. 44,50. Iſa.60 10. Zeph.3.8.

The Gentiles pertaine to the kingdome of Chriſt. Pſal 2.8. Rom.15,12.

The Gentiles of themſelues farre from Chriſt. Ephe.2.12.and righteouſnes.Rom. 9.30.

The doore of faith opened to the Gentiles, Actes 14.27. Chriſt foretelleth their entrie. Mat.8.11,& 12.18,20,21.conuerſion.Matt. 24.14. Mark.13.10, 13, 14. ſpirituall worſhip. Iohn 4 20, to 24. as vnto whom hee was ſent.Luke 2.30,31, 32. Actes 2.39.and therefore calleth them his ſheepe. Iohn 10. 14,16. becauſe the Iewes would not enter. Luke 14.18,19,to 25.

The calling of the Gentiles, by the preaching of the Goſpel, after the Iewes refuſed it. Mat.10.5,6. Mar.7.27.Actes 13.45, 46,47.Galat.3 8,9.

The election of the Gentiles is free.Rom. 10 20.

Gentiles deſire Philip that they might ſee Ieſus. Iohn 12.20,21.

God purified the hearts of the Gentiles, and therefore they are cleane. Act.15.9. and 10.11,to 17.

God reuealeth the glorious myſterie of his grace to the Gentiles.Col.1.26,27.Matth.2. 1,2,9,10,11.

Chriſt ſent his Apoſtles to inſtruct the Gentiles. Matt.28,19,20.

As many of the Gentiles as were ordained to life beleeued. Acts 13.48.

The Iewes forbad the Apoſtles to preach to the Gentiles. 1.Theſſ.2.16.* Acts 11,1, 2, 3.

Paul a miniſter of the Gentiles. Rom.15. 16. their Apoſtle. Rom. 11,13. 1.Tim.2 7. their teacher. 2.Tim.1.11.ſent to them.Act. 9.15.Gal 2.7. Ephe.3.2,to 13.

The holy Ghoſt giuen to the Gentiles.Act. 10 45.

The Apoſtles Epiſtle to the Gentiles Act. 15.23,to 30.

The offering vp of the Gentiles faith, called an acceptable ſacrifice vnto God. Rom. 15.16. The glory whereof is due to God, verſe 17,18.

Saluation refuſed of the Iewes, came to the Gentiles to prouoke the Iewes to follow them. Rom.11.11.

The Gentiles are citizens with the ſaints, and of the houſhold of faith.Epheſ.2.19.and light in the Lord Ephe.5.8.

Saint Paul calleth the Gentiles a wilde oliue tree. Rom.11.17.

Iewes and Gentiles conioyned in one. Ephe.2.13,to 18.

The Gentiles are become the children of God.Rom.9.26.

The Gentiles ought not to boaſt of their election, and of the Iewes reiection. Rom. 11. 18, to 26. but to remember what they were before they knew Chriſt. Ephe. 2.11.*

There ſhould moe Gentiles then Iewes, beleeue in Chriſt. Iſa.54.1.*

The Gentile Achiſh had a care of Dauid. 1.Sam.29 9,10. and 27.2,12. and 28.2.and Hiram the Gentile (who furniſhed Salomon with ſtuffe and workemen) bare him like good will. 1.kings 5.1,5,6,7.*

Naaman the Gentile confeſſed that there was no God,but in Iſrael. 2.Kings 5.15.

The Queene of Sheba being a Gentile, acknowledgeth the name of the Lord.1.kin. 10.1,to 11.

*Gentlewomen,*looke Apparel.

Gentleneſſe commended Mat.5.5,25.and 11.29. and 28.1,2,to 17. 1.Cor.13.5.Gal. 5.22,23.Ephe.4.2.Col.3.12.Titus 3.2.as a fruit of the ſpirit. Gal.5.22.

¶ *Ghoſt.* Chriſt yeelded vp the ghoſt vpon the croſſe. Matt.27.50.

¶ *Giftes.* The ſeruant of Abraham gaue giftes to Rebekah & her parents. Ge.24.53.

Voluntarie giftes required towards the making of the Tabernacle. Exo.25.2,to 10.

What giftes God gaue Salomon.1.king. 3.5,12,13,14. and 4 29.*

Aſahel preſumed of Gods giftes. 2.Sam. 2.18,19,to 24.

Saluation is the gift of God. Epheſ.2.8.

Ieſus Chriſt giuen for vs, is the gift of God, Iohn 3.16.and 4.16. Rom.5.15,16.

To giue the holy Ghoſt,is the gift of God. Actes 8.17,18, 20. So is it to vnderſtande and interprete the Scriptures. Luke 24. 45. and is to be obtained by prayer. 1.Cor.

14.12,13.

It is yͤ gift of God with patience to beare affliction. Phil.1.29.

All things that we enioy, are Gods good gifts. Matt.25 15,to 31. Luke 19.12,to 28. 1.Cor.4.7. Iam.1.17. 2.Pet.1.3.

Chriſt aſcending into heauen, gaue diuers gifts to the edification of his Church. Ephe.4.8,11,12.

The gifts of God are without repentance. Rom.11,29.

Euery man hath his proper gift of God. 1.Cor.7.7.

Gods giftes are diuers, according to his grace giuen vs. Rom.12 6.

Of the gift of tongues. Actes 2.4 1.Cor.12.28,30 and 14.1,to 12. and of healing. 1.Cor.12.28,30.

To ſit on the right or left hand of Chriſt, is the gift of God. Matth.20.21,23. Marke 10.37,40.

The gifts of God muſt be applyed to his glory. 1.Pet.4.10,11. leſt we be depriued of them, and caſt into hell fire. Mat 25.27,28,30. Luke 19.23,24,26.

Giftes blind the eyes of the wiſe. Ecclus.20.28. Therefore Iudges ought not to receiue them. Deut.16.18,19. Exod,23.8.

Giftes for tribute. 2.Sam.8.2.

God meaſureth the gift by the heart. Mar.12.42,43,44.

Of gifts & preſents, looke more. Ge.32.13. & 33.8, to 12. & 43.11,25,26. 1.Sa.8.3. De.27.25. 2.Sa.8.10. 2.kin.5.15,16,22,23,27.

Giue, and it ſhalbe giuen vnto you. Luke 6,38.

Great and precious promiſes are giuen vs by Chriſt. 2.Pet.1.4.

The holy Ghoſt teacheth vs that al things that we haue, are giuen vs of God. 1.Cor.2.10,11,12.*

To whom much is giuen, of him ſhall be much required. Luke 12.48.

It is a bleſſed thing to giue rather then to receiue. Actes 20.35.

God giueth all things. Gene.33.11.

God gaue the citie Iericho into the hand of Ioſhua. Ioſh.6.3,4,5.

God loueth a cheerefull giuer. 2.Cor.9.7.

God gaue Samuel to ſucceede Eli in the Prieſthood. 1.Sam.1.27,28.

Girded. God girded Dauid with power to conquere his enemies. 2.Sam.22.40.

Saint Paul willeth vs to ſtand girded with veritie. Ephe.6.14.

¶ *Gladneſſe*, looke Ioy, and Reioycing.

Glaſſe. He that heareth & doeth not, is as he that beholdeth his face in a glaſſe. Iames 1.23,24.

We ſee now through a glaſſe darkely, but then ſhall we ſee face to face. 1.Cor.13.12.

Gleaning. Ruth gleaned corne after Boaz reapers. Ruth 2.3.

The gleaning of grapes of Ephraim, better then the vintage of Abiezer. Iudges 8.2. Looke Widowes.

Glory. The glory of God appeared in the cloud. Exod.16.10.

The ſight of the glory of the Lorde, like conſuming fire. Exod.24.17.

The glory of the Lord appeared, when Ioſhua and Caleb ſhould haue bene ſtoned. Numb.14.10.

The glory of the Lord filled the tabernacle. Exo.46.34.35. & the Temple. 1.kin.8.11.

The glorie of God appeared to Moſes and Aaron. Num.16.42,44.

Moſes beſought the Lord the ſhew him his glorie. Exod.33.18.

The Arke of God, called the glorie of Iſrael. 1.Sam.4.21.

Iſaiah ſaw the glorie of God after a ſort. Iſa.6.1,to 6.

God diſcomfiting Pharaoh & al his hoſte, got glory to himſelfe. Exo.15.11. Rom.9.19.

God filleth all the earth with his glory, by puniſhing the infidelitie of his people. Num.14.21.

God was the ſword of the Iſraelites glorie. Deut.33.29.

God choſe the children of Iſrael vnto his glory. Deut.26.18,19.

Dauid did all that he did, to the glorie of God. 1.Sam.17.45,46,47.

The counſels of the wicked turne to Gods glory. Pſal.66 10,11,12.

All people created to the glory of God. Deut.26.19.

The Philiſtims being plagued with Emerodes and Mice, their prieſtes exhorted them to giue glorie to the God of Iſrael. 1.Sam.6.2,to 6.

The glorie of Chriſt, as the glory of the onely begotten Sonne. Iohn 1.14.

Glory put for mercie. Rom.9.23.

The glory of God is reuealed to vs by the Goſpel. 2.Cor.4.6.

The ſickeneſſe and raiſing of Lazarus, was the glory of God. Iohn 11.4,40.

Glory to God in the high heauens. Luke 2.14.

Abraham gaue glory to God, when he conſtantly depended on his promiſes. Ro.4.20.

God did ſhew the riches of his glory vpon the elect, by his mercie. Rom.9.23.

All glory is due vnto God onely for whoſe pleaſure al things were created. Reue.4.11. Phil.4.19,20.

Glorie to the Lambe who was ſlaine for vs. Reue.5.12.

No man ought to glorie in any thing but in God. Ier.9.23,24. & 1.Cor.1.31. 2.Cor.10.17.

Chriſtians ought to doe all things to the glory of God. 1.Cor.10.31.

The good workes of man, ſet foorth Gods glory. Phil.1.9,10,11. 1.Pet.2.12.

The holy Ghoſt foreſheweth Chriſt his ſufferings and glory. 1.Pet.1.11.

Our light afflictions are not worthie the eternall weight of glorie, which they bring. Rom 8.18. 2.Cor.4.17.

Man is the image of Gods glory, and the woman is the glory of the man. 1.Cor.11.17

The glory of the Epheſians was Pauls ſuffering. Epheſ.3.13.

The Theſſalonians were Pauls glorie and crowne. 1.Theſſ.2.19,20.

Paul preacheth the Goſpel not for glory of men, but to pleaſe God. 1.Theſſal.2.3,to 14.*

Chriſtians ſhould not be deſirous of vaine glory. Gal.5.26. looke Vaineglory, Confeſſe and Die.

The glory of the wicked is to their ſhame. Phil.3 19.

Glorified. God wil be glorified. Leu.10.3. and therefore he defended his people wonderfully. Exod.14.25.

How God is glorified. Exod.14.31.

We muſt glorifie God for deliuering vs from the Deuill and ſinne, as the Iſraelites did, for their deliuerance from Pharaoh. Exod.15.1,2,to 20.

God is to be glorified in all things. Deut.28.58 through Ieſus Chriſt. 1.Pet.4.11.

We ought to pray that the worde of God may haue free paſſage, and be glorified. 2.Theſſ.3.1.

Chriſt was glorified, when Iudas went to betray him. Iohn.3.31.

Chriſt deſired his Father to glorifie him among men. Iohn 17.1.

Benhadad glorified himſelfe in yͤ ſtrength of his armie, and was diſcomfited. 1.kin.20.3,18,25,30.

He ought to glorifie God, that ſuffereth as a Chriſtiā. 1 Pet.4.14,16. Mat.5.10,11,12

God is to be glorified by the puritie of our bodies. 1.Cor.6.20.

Ieſus Chriſt ſhall bee glorified by his ſaints. 2.Theſſ.1.18.

If we will be glorified, wee muſt ſuffer with Chriſt. Rom.8.17.

Of the glorifying of our bodies, Looke Phil.3.21. and Body, and Reſurrection.

Gluttonie is a worke of darkeneſſe. Rom.13.13. and of the fleſh. Gal.5.19,21. to be auoyded. 1.Pet.4.3. by the example of Eſau, who was prophaned thereby. Heb.12.16.

We may not keepe companie with gluttons or belly gods. Pro.23.20.

A prayer againſt Gluttonie. Ecclus.23.1,6.

Of the rich Glutton. Luke 16.19.* Looke Drunkenneſſe, and Surfetting.

¶ *Gnaſhed.* The Iewes gnaſhed at Steuen with their teeth. Acts 7.54.

Of gnaſhing of teeth, looke more Matt.8.12. and 13.50 and 24.50.

Gnat. The Phariſes ſtrained out a gnat, and ſwallowed vp a Camel. Mat.23.14.

¶ *Goe.* God did goe before the Iſraelites to guide them. Deut.31.3.

How the Iſraelites did goe out of Egypt. Exod.12.37,38,39.

To goe vnto his Fathers, put for to die. Gen.15.15.

To goe into the number, put for being inrolled. Exod.30.13.

God. God is a ſpirit. Iohn 4.24.

God is one. Mar.12.29. Ioh.17.3. 1.Cor.8.6. 1.Tim.2.5. Alpha and Omega, beginning, and ending, firſt, and laſt. Reuel.1.8,11,17.

God the Father tooke great delight in his Sonne. Matt.3.17.

Chriſt prooueth that he was God, and that the Father wrought by him. Ioh.5.17. and 10.31.

No man hath ſeene God, can ſee him, or know him as he is, but Chriſt. Iohn 1.18. and 4.22. 1.Tim.6.16.

One God, and Father of all, aboue all, through all, & in all. 1.Cor.8.6. Ephe.4.6.

God dwelleth not in Temples made with hands. Acts 17.24.and 7.48.

The name of God. Exod.3.14.

God filleth heauen and earth, and ſeeth al things. Iere.23.24.

Nothing hidden or vnknowen to God. Ecclus.16.17,18.

We liue, mooue, and haue our being in God. Actes 17.28.

The wicked thinke there is no God, or that God hath no regard to worldly things. Iob 22.13.14.& 24.1,2.* & 34.12 Pſal.10.4,13. and 14.1.and 53 1.and 73.11.

Nothing is certaine without God. Wiſd. 11.22.

All things are poſſible with God. Gene, 18.14.Mat.19.26. Luk.18.27.Mat.10.27.

God needeth no mās help.Iob 26.2,3.4.*

Becauſe God hath made all creatures, they ought to humble themſelues vnto his ordinances.Iſa.45.9,10.11,12.

All things are Gods. Pſal.24.1. of God, through God, and for God. Rom.11.36.

God doeth all things vnſearchably. Pro. 25.2,3.

Philip deſired to ſee God the Father. Ioh. 14.8.

All workes of God are exceeding good. Ecclus.39.16. Gene.1.31.

The God and Father of Chriſt, is our God and Father. Iohn 20.17.

God was the Iſraelites God, and dwelt amongſt them. Exod.29.45.

There is no God, but the God of Iſrael. Deut.4 35,39.and 32.39. 1.Sam 2.2.

The Lord ſayde that he was the God of Iſrael. and bade them not to feare the gods of the Amorites. Iudges 6.10.

God choſe the Iſraelites, to the ende he would be their God.Exod.6.7.Deut.4 20.

God would be knowen to be the Lord, by ſignes and miracles. Exo.7.17.

Our God is God of gods, and Lorde of Lords. Deut.10.17,21. Iſa 45.1,5,12.

God was declared to be the onely and true God of Iſrael, by ſending fire to conſume Eliiahs ſacrifice. 1.Kings 18.36,37,38.

Naaman the Syrian confeſſed, that the God of Iſrael was the onely true God. 2. King 5.15. So did Iethro.Exo.18.11.And Rahab Ioſh.2.11.

None other but God alone, that afflicteth and healeth, that killeth and giueth life. Deut.32.39.

God was the onely conducter of the Iſraelites. Deut.32.10,12.

God is he that doeth all things in vs. 2. Sam.22.30.

Dauid did all things that God might be gloriſied. 1.Sam 17 45,46,47.

God giueth all things.Gen.33.11.

God careth for vs. 1.Pet.5.7.

Of the familiaritie and bountifulneſſe of God toward Abraham. Gene.18.10,17,18,19,24.* and 19 29.

God was with Izhak for his fathers ſake, and therefore willeth him not to feare. Gen. 26.24.

God was with Iaakob in his way, and on him onely be depended. Gene.28.13,15,20. and 46.4.

God was with Ioſeph. Gen.39.2,3.with Caleb. Ioſh.14.12. and with Ioſhua in whatſoeuer he did. Ioſh.1.9.and with Ionathan. 1.Sam.14.10,15,45.

God promiſed Gideon that hee would be with him. Iudges 6.12,16.

God would be knowen to be our deliuerer out of bondage Exod.16.6. Deut.5 6.

God refuſed to conduct his people, for their idolatries ſake. Exod.33.3.

God fought for Iſrael. Ioſh.10.42.

God deliuered into the handes of the Iſraelites, their enemies. Deut.2.21.and 3.2.

God will haue all victorie to be aſcribed vnto him.Ioſh.24.11,12.for he deliuered the Philiſtims into the hands of Dauid. 2.Sa. 6.23,25 and Og into the handes of the Iſraelites. Deut.3.3. Therefore hee ſent but three hundred men with Gideon.Iudges 7. 2,4,6,7.

God was he that chaſed the Amorites, and other. Exod.34.11.

God gaue Hezekiah victorie for his owne names ſake, and for Dauid his ſeruants ſake. 2.Kings 19.34.

God will not beſtowe his grace alwayes in vaine. Iudg.10.10,to 14.

How Moſes, Aaron, Nadab, Abihu, and the 70.Elders of Iſrael,&c. ſaw God.Exod. 24.9,10,11.

God appeared to Ioſhua like a man with a drawen ſworde in his hand. Ioſh.5.13, 14,15.

Manoah and his wife thought they had ſeene God, when they ſawe but his Angel. Iudges 13.3,22.

God ought to be followed. Ephe.5.1. and bleſſed, and why. 2.Cor.1.3,4.

The children of Iſrael not able to heare God ſpeake. Exod.20.18,19.

The people ſeeing the ſicke of the palſie healed, glorified God. Mat.9.8.

How to offer to God our ſelues, and all that we haue. Rom.6.13.

We ought to feare, worſhip, and offer to God onely. 2.Kings 17.36.

All knees ſhal bow vnto God. Iſa.45.23.

We muſt loue and ſerue God with all our heart and ſoule Deut.6.3,5,13.& 11.13.and ſubmit our ſelues vnto him.Ecclu.14.8. and by prayer ſeeke vnto him onely, and we ſhall finde him. Deu.4.29,30,31. Ecclus.38.2,9.

Unto God onely belongeth all honour and glory. Iſa.42.8.

We cannot ſerue God and riches Mat.6. 24. Luke 16.13.

We ought not to tempt God. Deut.6.16.

He that is of God, heareth Gods worde. Iohn 8.47.

Hee that is of God, ought to walke as Chriſt walked. 1.Iohn 2.6.

All things are of God, by Ieſus Chriſt. 2. Theſſ.1.11,12.

God, the giuer of all grace beginneth the good worke in vs, and performeth it. 1.Cor. 4.7. Phil.1.6. Heb.13.21.

God is to be acknowledged the authour of all goodneſſe. 1.Cor.8 6,7.

God is he that iuſtifieth vs for the loue of Chriſt. Rom.8.32,33.

We are elected of God to be ſanctified by his ſpirit. 1.Pet.1.2.

God hath raiſed vs vp to life with Chriſt, and why. Ephe.2.5,6,7.

God hath called vs vnto glory & vertue, 1.Pet.1.3.

The Phariſes deſpiſed the counſell of God. Luke 7.30.

We are in God, and dwell in him, if we loue God and our neighbour. 1. Iohn 2.5. and 3.24. and 4.12.

Our God is the God of mercie, patience and comfort. Rom.15.5. 2.Cor 1.3.

God cannot lie. Titus 1.2.

God will giue eternall life to thoſe that he hath promiſed the ſame. Heb. 10.23,36.

Gods giftes, and calling are without repentance. Rom.11.29.

Thoſe that cleaue to God ſhal liue, whereas thoſe that follow idoles ſhall periſh.Deut. 4.3,4.

God chaſtiſeth him whom he loueth. Heb. 12.6.

The firſt fruites ought to be offered vnto God. Exod.23.16,19.

Iaakob going into Egypt, offred ſacrifice vnto God. Gen.46.1.

Ioſeph attributeth vnto God both his ſelling into Egypt, and the honour that he receiued there. Gen.45.8.

God ſuffereth the ſpirit of errour to poſſeſſe the mouth of falſe prophets. 1.King.22. 21,22.

God ſent an euill ſpirit betweene the inhabitants of Shechem and Abimelech, that they might deſtroy one another. Iud.9.23,24

Of the prouidence of God toward the Samaritanes afflicted. 2.Kings 7.16.*

The mercie of God toward all men. Wiſ. 11.20,26.and 12.1,2,8,10.*

None good but God onely Matt. 19.17. Marke 10.18. Luke 18.19.

God is loue. 1. Iohn 4.16.

Preachers are Gods laborers. 1.Cor.3.9.

God onely conuerteth the heart. 1.Kings 18.37.

God touching our hearts, we ſhall follow. 1.Sam.10.26.

God ruleth the ſteps and wayes of men. Prou.20.24 Iere.10.23.

Paul prayeth God to guide his iourney. 1.Theſſ.3.11.

God beholdeth the heart, not outward appearance. 1.Sam.16.7.

God foreſheweth things to come, and not idoles. Iſa.42.8,9.

God is the authour of peace, and not of confuſion. 1.Cor.14.33.

God onely is holy. Reue.15.4.

The deſcription of God. Exod.34 5,6,7. his power and benignitie. Iſai.40.10.*

The name of God is our protection. Pro. 18.10.

How God is to be ſought for, and who finde him. Wiſd.1.1,2.

God onely forgiueth ſinnes Marke 2.7.

God ſaueth without ſword. 1.Sam.17.45.

God is onely wiſe. Rom.16.27.

God ſeeth and ſearcheth the heart, and reines. Actes 15.8. 1.Theſſal.2.4. Reuel. 2.23.

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2.23. Pſal.7.9. Iere.11.20. & 7.11. & 17.10.

God onely was the finder of wiſedome. Baruch 3.32,36.

In puniſhing the wicked, God is eſteemed ſanctified. Iſa.5 16.

It was the will of God, that Rebekah ſhould be the wife of Izhak. Gen.24 50,51.

Moſes the man of God. Deut. 33.1.

Of thoſe that worſhip both God and Idoles. 2.Kings 17.33.

The Iſraelites did chooſe to ſerue God, and reiected idoles. Ioſh.24.16,21,22,23, 24,31.

Satan called the god of this worlde. 2. Cor 4.4.

God made Moſes a god of Pharaoh Exodus 7 1,2.

To ſanctifie God, what. Deut.32.51.

God ſpeaketh by his preachers. Ierem.7. 23,26. and 11.7,10.

How God is pacified Dan.4.24.

God is able to abate the pride of princes. Dan.4 34.

God neuer faileth thoſe that truſt in him. Dan.14.38, 2.Mac.15.26,27.

What God requireth of vs. Micah.6.8.

God only gouerneth all things. 2.Eſd 6.6

God is the preſeruer and giuer of kingdomes. 2.Chro. 36.23. Eſt 16.16.

How God is tempted. Pſal.78.18.

God is our father. Deut. 32.6. Mala.1.6. 2.Eſd.1.29.

Godhead. The fulneſſe of the godhead dwelleth in Chriſt. Col.2.9.

Godly. How we are partakers of the godly nature 2.Pet 1.3.

All that liue godly ſhall ſuffer perſecution. 2.Tim.3.12.

Godlineſſe cauſeth a king to bee bleſſed. Prou.25,2,4.

Godlineſſe, or vngodlineſſe doth neither profit or hurt God, but man Iob 35.6,7,8.

Godlineſſe hopeth for eternall life. Tit.1. 1,2.

Wee ought to exerciſe faith, true Godlineſſe, and holy conuerſation. 1.Tim.4.7,8. 2.Pet.3.11.

Gods. If we honour ſtrange gods, we ſhall periſh. Deut.5.7, to 10.

The gods that are made with hands, are no gods. Act.19.26.

Rahel ſtole away the gods or idoles of her father. Gen.31.19,30.

Iaakob commanded his houſhold to put away the ſtrange gods. Gen.35.2.

Samuel exhorteth the people to put away the ſtrange gods, to ſerue the true God. 1. Sam.7.3.

Gods vſed for Iudges and Princes. Exo. 22.8. Pſal.82.1,6. for Angels. Pſal.95.3.

Gods the worke of mens hands. Deu.4.28

Of the diuerſitie of the gods of the Gentiles. 2.Kin.17.29,30,31.

Many be called gods, yet vnto vs there is but one. 1.Cor.8.5,6.

The gods of the Gentiles are not to bee feared. Baruch 6.3,4,22,26.*

The true God blaſphemouſly compared to the gods of the Gentiles. 2.King.18.32, 34.35. and 19.10,12,31.

He that wil ſerue the Lord, muſt put away ſtrange gods. Ioſh 24.23.

No mention may bee made of any other gods but the Lord Exod 23.13.

Who ſo offereth to other gods, ought to be ſlaine. Exod.22.20. looke Idolatrie and Superſtition.

Thoſe to whom Gods worde is giuen, are called gods. Iohn 10.34,35.

Golde or ſiluer that appertained to idoles, may not be put to priuate vſe, and why. Deu. 7.25,26.

The weight of golde that came yeerely to Salomon. 1.King.10.14. The Queene of Shebas gift vnto him and of diuers things made of golde. 1.Kin.10.10,16,17,18,21.

Golde or ſiluer as plentie as ſtones. 2. Chron.1.15.

Golde or ſiluer cannot deliuer any from Gods wrath. Ezek.7.19.

Ioſhua receiued the golde, ſiluer, &c. at the ſacking of Iericho, and put it into the treaſure of the houſe of the Lord. Ioſh 6.19,24.

If any man build gold on the foundation of Chriſt, his building will endure. 1.Corin. 3.12.

Chriſt ſent his Apoſtles to preach without golde, ſiluer, &c. Matth.20.9. Mar.6.8. Luk.9.3.

Good. None good Pſa.14.3. & 53.1,3. Ro. 3.10. nor pure Iob 35.4. but God only. Mat. 19.16,17. Mar.10.18. Lu.18.19.

God ſaw all that he hed made, and loe it was very good. Gen.1.13.

God made all his good to goe before Moſes. Exod. 33.19.

Cleaue to that is good, and abhorre that is euill. Rom.12.9 Gal.4.18. 1.Theſſalon. 5.15.

We ought to be wiſe to good, and ſimple to euill Rom.16.19.

Do good to all, but eſpecially to the faithfull. Gal.6.10.

Wee ought to doe good euen to our enemies. Lu.6.35.

It is lawfull to doe good on the Sabbath day. Lu.6.9,10.

God will conſume idolaters after he hath done them good. Ioſh.24.20.

Dauid did good for euill. 1.Sam.24.5,7, 8. and 26.9.

We ought to doe that is good in the ſight of the Lord. Deut 6.18.

Good and euill. Deut.30.15.

Our corrupt nature can not do that good we would. Rom.7.18,19.

Good intent contrary to Gods worde, is ſinne. 1.Sa.13.11, to 15. & 15.11,13,19,20.

Uzziah for his good intent, contrary to Gods commandement, was ſlaine by God. 2.Sam.6.6,7. looke Thoughts.

Goods of him that is taught, are to be imparted to the teacher. Gal.6.6.

Shame is the rewarde of euill gotten goods. Act.1.18. looke Riches and Bleſſings,

Goodneſſe. Ouercome euil with goodneſſe Rom.12.21.

Mans heart vnreformed by God, is vnapt to goodneſſe. Hag.1.14.

Goſhauke. It was not lawfull for the Iewes to eate of a Goſhauke. Deut.14.12.

Goſpel is the glad tidings to ſaluation. Lu.2.10. Rom 10.17.

The Goſpel declareth howe Chriſt died for our ſinnes, was buried, &c. 1.Corinth.15. 1, to 5.

The Goſpel giueth eternall life by Chriſt vnto Gods choſen, according to his purpoſe and grace. Epheſ.1.7,9. 2.Timo.1.9. Tit. 2.11.

The Goſpel called the wiſedome of God. Matt.11.19. 1.Cor.2.7. the myſterie hidden from the beginning of the worlde. Epheſ.3. 9. Col.2.26. the adminiſtration of the ſpirit and righteouſneſſe. 2.Cor.3.8,9. a myſterie, or ſecret. 1.Cor.4.1. Col.4.3. and the reuelation of the myſterie. Rom.16.25.

Wee are ſaued by the Goſpel. 1.Corinth. 15.2.

The Goſpel is the new couenant. Ierem. 31.31.

The Goſpel preached by Chriſt firſt in Galile. Iſa.9.2. Mat.4.16.

It was foretold that the Goſpel ſhould be reuealed to the Gentiles. Iſa.29.18. and preached. Iſai.27.12,13. and howe ſinners ſhould receiue the ſame. Iſa.29.24.

Whither the Goſpel traineth vs. Heb.12. 22,23,24.

The Angel declared the Goſpel vnto the ſhepheards. Lu.2.10.

The promiſe of eternall life reuealed by the Goſpel. Eph.1,5. Tit.2.11.

The Goſpel which the Apoſtles heard in ſecrete, ſhould bee preached openly. Matth. 10.27.

Chriſt ſent his Diſciples to preach the Goſpel. Mat.28.19,20. Mar.16.15,16.

The Goſpel to be preached throughout all the world. Matth.24.14. Mar.10,13. and to euery creature. Mar 16.15. and ſo it was. Col.1.23.

Paul preached the Goſpel from Ieruſalem to Illyricum. Rom.15.19.

The maieſtie of Chriſt is declared by the Goſpel. 2 Cor.4.4.

None ought to bee forbidden to preach the Goſpel, albeit he be vnworthy, and why. Luke 9.49,50

Who ſo loueth father or mother more then Chriſt, is not worthy to be a miniſter of the Goſpel. Matt.10.37,39. and 16.25. Marke 8.35.

The deceitfulneſſe of riches, &c. maketh the Goſpel to bee vnfruitfull in many. Mar. 4.15,17,19.

The Goſpel compared to ſeede ſowen. Matth.13.3, to 10. 18, to 24.

All thoſe to whom the Apoſtles preached the Goſpel, beleeued not. Rom.10.16. Iſai. 53.1.

The Goſpel is hid to ſome through their incredulitie. 2.Cor.4.3,4.

The Goſpel from the time of Iohn Baptiſt, ſuffereth violence. Matth.11.12. Luke 16.16.

Thoſe that haue not beene faithfull in riches of iniquitie, are not to bee truſted with the Goſpel. Luke 16.11.

The Goſpel vnknowen to the wiſe Iewes, and yet knowen to the ſilly Apoſtles. Matth. 11.25.

The Goſpel compared to a treaſure hidden,

den, and a precious ſtone found. Matth.13. 44,45.

The Phariſes beleeue not the Goſpel, neither will ſuffer other to beleeue. Matth. 23.13.Lu.11.52.

The Goſpel bringeth diſſention and death to the profeſſors thereof. Mat.10.34,35.Act. 14.1,2,to 7.

What they ſhall receiue, who for the Goſpels ſake haue forſaken all things. Matt.19. 28,29.

None but ſuch as are called and choſen, receiue the Goſpel, and bring forth fruits. Mat.20.1,8,to 17.

Our conuerſation muſt bee ſuch, as becommeth the Goſpel.Phil.1.27.

The terrible iudgement of God againſt ſuch as contemne the Goſpel. 2.Theſſ.2.10, 11,12.

The Goſpel is the more aduanced by good workes.Col.1.6.

The Goſpel propheſied of,to be preached in diuers languages.Iſa.28.11.

The Church is gathered by preaching of the Goſpel.Iſa.60.3.

The conſcience is gladded with the word of the Goſpel.Pro.12.25.

The Goſpel of Iohn why it is written. Iohn 20 30,31.

Gouernour. Ioſeph Gouernour ouer the land of Egypt.Gen.42.6.

Againſt wicked gouernours of cities. Zep. 3.3 looke Princes and Magiſtrates.

¶ *Grace*. Noah found grace in the eyes of the Lord. Gen.6.8,9. ſo did Moſes. Exod. 33.17.

Hanah deſired to finde grace in Elies ſight.1.Sam.1.8.

By the rich grace of God wee are redeemed.Epheſ.1.7.Tit.3.7.

The Prophets foretold of grace to come to vs by Chriſt.1.Pet.1.10.

God determined before the beginning of the world to beſtow his grace on vs. 2.Tim. 1.9. that hee might bee glorified for ſo great grace beſtowed Ephe.1.4,5,6.

The grace of God appeared that we ſhould liue holily, waiting for the bleſſed hope of eternall life.Tit.2.11,to 15.

Wee are ſaued not by workes, but by grace in Ieſus Chriſt. Epheſ.2.8,9. Iohn 1.17. or els were grace no more grace. Rom. 11.6.

The remnant of the Iewes ſhall be ſaued by grace.Rom.11 4,5.

They make fruſtrate the grace of Chriſt, who ſeeke to be iuſtified by workes.Gal.5.4.

We ought to truſt in the grace offered by the Goſpel. 1.Pet.1.13. and not to receiue the ſame in vaine.2.Cor.6.1.

Who ſo reiecteth the grace of God offred, can looke for no mercie.Heb.10.26,27.

The Apoſtles wiſh grace & peace to thoſe Churches they write vnto Rom.1.7. 1.Cor. 1.3.1.Pet.1.2.

We ought to grow in grace and the knowledge of Chriſt.2.Pet 3.18.

As we profit in the knowledge of God and Chriſt,ſo ſhall the grace of God be multiplied vnto vs.2.Pet.1.2.

Grace put for the doctrine of the Goſpel. Titus 2.11.Heb.13.9.1.Pet.5.12 for faith and the fruits thereof. 1.Pet.5.5. For free gifts.1.Cor.1.4.For ſpirituall gifts. 2.Pet. 3.18. For the miniſterie and preaching of grace. Galat.2.9. For free forgiueneſſe of ſinnes.1.Iohn 1.17.For the whole calling of the faithfull. Heb.12.15. For the efficacie and power of the ſpirit.Acts 14.26.

Of Grace, before and after meales, looke Thankeſgiuing and Prayſes.

Of the grace of God, looke Fauour, Gifts, and Mercie.

Gracious. God is gracious and mercifull, &c.Exod.36.6,7.

Grafted. To what ende wee are grafted with Chriſt into his death.Rom 6 3,4,5.

The Iewes were broken off,that the Gentiles might be grafted in.Rom.11.17,19.

Grapes,looke Cluſter.

It was permitted the Iewe to eate of his neighbours grapes, but not to carie any away.Deut.23.24.

Graſſe. God will ſende graſſe to feede the cattel of thoſe which loue him. Deuter.11. 13.15.

All fleſh is graſſe,and all the grace thereof is as the flower of the field. Iſa.40.6.1.Pet. 1.24.

Graſhopper,looke Blaſting.

Graues. The graues did open at the death of Chriſt.Matth.27.52.

Iaakob ſet a pillar vpon Rahels graue, Gen.35.20.1.Sam.10.2.

No man knoweth where Moſes graue is. Deut.34.6.

Ioſiah commanded,that none ſhould touch the graue of ẏ man of God.2.Kin.23.17,18.

The graues of luſt.Num.11.34.

The graue deſcribed.Iob 10.19,21,22.

The Lorde bringeth downe to the graue, and raiſeth vp.1.Sam.2.6.

Grauen. Michahs grauen and molten image.Iudg.17.3,4.

Great. God is great.Deut.10.17.

Who ſhall be greateſt in the kingdome of heauen.Mat.18.4.Mar.9.34 Lu 9.46,48.

God hath done great things for his people 1.Sam.12.24.

Saul foretold Dauid that hee ſhould doe great things.1.Sam.26.25.

Moſes deſired God that his power might be great.Num.14.17.

The *Greekes* ſeeke after worldly wiſdome 1.Cor.1.22.

A propheſie of the kingdome of the Greeks. Dan.11.2,3.

Greeting. Of the greeting betweene Moſes and Iethro.Exod.18.7.

Paul willeth the faithfull to greete one another with an holy kiſſe. Phil.4.21. 1. Theſſ.5.26.

The Scribes and Phariſes loued greetings in the markets,&c. Matth.23.7. looke Salutation.

Grieue not the holy Spirit of God. Ephe. 4.30.

It grieueth Gods enemies that his children proſper.Nehe.2.10.

Grone. Euery creature groneth with vs, for the reuealing of the ſonnes of God,Rom. 8.22.

God heard the groning of the Iſraelites Exod.6.5,6. and had compaſſion on their gronings,for their Iudges ſakes.Iudg.2.18.

Grewe. Samuel grewe and the Lord was with him.1.Sam.3.19.

Grudging.looke Murmuring.

Grudgingly. Wee muſt not giue almes grudgingly.2.Cor.9.7.

¶ *Guided*. Wee muſt be guided by Gods word,and not by good intent. Eccles.4.17.

Guile. No guile found in the mouth of Ieſus.1.Pet.2.22.

All guile ought to be layd aſide of Chriſtians.1.Pet.2.1.looke Wrong.

¶ *Gyants*. Emims, Zamzummims, and Anak Deut.2.10,20,to 24.Num.13.23,24.

Gyants were mighty men, and contemners of God.Gen.6.4.

Dauid diſcomfited foure Gyants, the ſons of Haraphah.2.Sam.21.2,*16.2.

H

¶ *Habitation*. The land of Canaan Gods holy Habitation.Exod.15 13.

Wee growe to bee an Habitation of God, by the building of the ſpirit. Epheſ.2.21.

Haileſtones. God deſtroyeth his enemies with Haileſtones.Ioſh.10.11.

Hallowed bread,looke Bread.

Halte. Iaakob Halted on his thigh. Gen 32.31.

To halte betweene two opinions, what. 1.King.18.21.

Hand taken for ſtrength. 1.Kings 18.46. Lu.1.66.Act.11.21.for miniſtery or ſeruice. Leuit.26.46.

Tamar deflowred of Amnon, layd her handes on her head.2.Sam.13.19.

The leprous hand of Moſes became ſound. Exod.4.6,7. ſo did the dried hand of Ieroboam.1.King.13.4,6.

The Apoſtles reproued for eating with vnwaſhen hands.Mat.15.2.Mar.7.2,3,4,5.

The Phariſes marueile that Chriſt ſate at dinner with vnwaſhen handes. Luke 11 37.38.

Pilate waſhed his handes in token of Chriſts innocencie.Mat.27.24.

Paul willeth vs to worke with our owne handes. 1.Theſſ.4.11. as himſelfe did. Actes 18.3.day and night. 1.Theſ.2.9. 2.Theſſ.3. 8,to relieue himſelfe and others. Act.20.34.

Paul willeth him that hath ſtollen, henceforth to labour with his hands.Eph.4.28.

God will proſper our handie worke, if wee loue him. Deut.30.9. for he is the directour of the ſame.Pſal.90.17.

Chriſt lifting vp his handes, bleſſed his Apoſtles.Luke 24.50,51.

If our hand offend vs, we ought to cut it off.Mat.5.29,30.

Chriſt healed the dried hand on the Sabbath day.Mat 10 12,13.

The Apoſtles healed the ſicke by laying on their handes. Marke 16.18. ſo did Chriſt. Lu.4.40.

Children brought to Chriſt that he might lay his handes on them. Matt.19.13.Marke 10.13,to 16.

Ioſhua repleniſhed with wiſdome, by the laying on of Moſes hands.Deut.34.9.

Paul recouered ſight, by laying on of Ananias

nanias hands. Acts 9.17,18.

Stretching forth the hands to God, taken for acknowledging the offence. 1.Kin. 8.38.

Salomon praying, ſtretched out his hands toward heauen. 1.King.8.22.

Moſes praying, ſpread his hands vnto the Lord. Exod.9.29,33.

So long as Moſes held vp his handes to God, the Iſraelites preuailed, &c. Exod.17.11,12.

Lifting vp the hands to heauen, a maner of ſwearing. Deut.32.40. Gene.14.22. Reuelat.10 5.

To lift vp the hand againſt any, is to rebel. 1.King.11.26.

None can deliuer any out of Gods hands. Deut. 32. 49. nor auoyde his handes. Amos 9.2.

The Lords hand is not ſhortened. Num. 11.23.

Gods hand was ſore againſt the Iewes, when he deliuered them into their enemies hands. Iudg.2.15.

The hand of the Lorde was againſt the Philiſtims all the dayes of Samuel. 1. Samuel 7.13.

The hand of God is vpon any when hee afflicteth them with any kinde of plague. 1. Sam 5.7.

The faithfull are in Gods hands. Deut. 33 3.

The hand of God for a cloud. Exo. 33.23. Looke Laying.

What Gods right hand ſignifieth. Luke 22 69. Acts 7.55.

Handwriting. Chriſt hath put out the handwriting of ordinances that was againſt vs. Col.2.14.

Hanged. The Philiſtims hanged vp Sauls bodie on the wall of Bethſhan. 1. Sam 31.10.

The ſeuen kinſemen of Saul were hanged before the Lord. 2.Sam 21.1,2,6,9.

Rechab and Baanah were hanged for murthering Iſhboſheth. 2.Sam.4.5,6,12.*

Whoſoeuer was hanged on a tree, ought to be buried the ſame day. Deut. 21,22,23. becauſe he is curſed. Gal.3.13.

Happe, looke Prouidence.

Happie. Ten things happy. Ecclus. 25.7, to 14. looke Bleſſed.

Hard. The things hard and perilous. Ecclus. 26. 30.

Nothing too hard for God. Ierem. 32.27. Gen.18.14.*

Harden. Whom God will, he hardeneth. Rom.9.18. and 11.7.

To harden our hearts, is to be obſtinate. 1.Sam.6.6. Iohn 12.40.

God hardened the hearts of the Hiuites, and why. Ioſh.11.10.

God hardened Pharaohs heart. Exod.7.3,13,14. and 8.15,32. & 9.7,12,34,35. and 10.1,20,27. and 11.10. and 14.4,8.

God hardened the ſpirit of Sihon, and why. Deut.2.30.

Heart hardened, taken for forgetful. Mar. 6.52.

The hardneſſe of heart is the fountaine of ignorance. Ephe.4.18. looke Heart.

Hare forbidden the Iewes to eate. Leuit. 6,6. Deut.14.7.

Harlots. Two harlots pleaded before Salomon. 1.Kings 3.16.

He that coupleth himſelfe with an harlot, is one body with her. 1.Cor.6.16.

Harlots ſhall ſooner enter into the kingdome of God then proud Phariſes. Matth. 21.31,32.

Of the behauiour of harlots. Prou.9.13, to 18. looke Whores.

Harneſſe, looke Armour.

Harte. The Iewes might eate of a Harte, &c. Deut.14.5.

Harueſt. The law of Harueſt. Leuit.19.9, 10. and 23.22.

Our harueſt ſhalbe plentifull, if we pleaſe God. Leuit.26.3,4,5.

Whitſuntide was the feaſt of the firſt fruites of harueſt. Leuit.23.16.

Samuel called vpon God in the time of harueſt. 1.Sam.12.17.

Pray the Lord to ſend labourers into his harueſt. Matt.9.38.

The Apoſtles reaped the harueſt which the Prophets had ſowen. Iohn 4.38.

The Lords harueſt. Reue.14.18.*

Hate. God puniſheth thoſe that hate him. Deut.5.9.

We ought not to hate our brother in our heart. Leuit.19.17.

Chriſt was hated of the world, and why. Iohn 7.7.

Chriſtians are hated of all men for Chriſts names ſake. Mat.10.22.

We ought to doe good to them that hate vs. Matt.5 44.

Dauid loued thoſe that hated him. 2.Sam. 19.6.

He that hateth his brother is a manſlayer. 1.Iohn 3.15. and 2.9,11.

Izhak is hated of Abimelech and Phicol. Gen.26. 27. and Iaakob of Eſau. Gen.27. 41. & Ioſeph of his brethren. Gen.37.4,5,8.

The Egyptians hated the Iſraelites. Exod.1.12. Pſal.105.25.

Amnon hated his ſiſter, after hee had deflowred her. 2.Sam. 13. 15. and therefore Abſalom hated him. 2.Sam.13.22.

He that calleth vpon God, ſhall be deliuered from them that hate him. 2. Sam. 22. 18.

Wee ought to hate all for Chriſtes ſake. Luke 14.26. Iohn 12.25.

Three ſortes of men hated. Ecclus 25.2. Looke Enuie and Malice.

Hautineſſe. looke Pride or Nobilitie.

Haile mingled with fire, deſtroyeth cattel and other things in Egypt. Exodus 9.18, 24,25.

Haire. Not one haire of their heads periſheth, that ſuffer for Chriſt his ſake. Luke 21.8.

All the haires of our heads are numbred. Matth.10.30. Luke 12.7.

Abſaloms haire polled yerely, weied 200. ſhekels. 2.Sam.14.25.

Long haire comely for a woman, not for man. 1.Cor.11.14,15.

Broyded haire forbidden. 1.Tim.2.9. and 1.Pet.3.3.

Head. The people that feare God, ſhalbe made the head, and not the taile to any nation. Deut.28.13.

Chriſt is the head of whom the body of the Church dependeth, and is nouriſhed. Ephe. 1.22. & 4.15,15. Col.1.18. & 2.10,19. 2.Samuel 22.44.

Chriſt brake the Serpents head. Gene. 3.15.

The mans head muſt be bare when hee prayeth, and the womans couered. 1. Cor. 11.4,10.

The head for ý honorable man, or prince. Iſa. 1.6. and 9.15. Amos 9.1. Num.1.4.

Heale. God onely healeth, and deliuereth from afflictions. Deut.32.39.

God healeth all our infirmities. Exod.15. 26. Iere.17.14.

We are healed of our ſinnes by Chriſt his ſtripes. 1.Pet.2.24.

Health. The health of Iſrael is the Lord. Iere.3.23.

To whom health is promiſed. Prouerbes 4.22.

Health is the moſt excellent thing in the world. Ecclus.30.15,16.

Heape. The wicked heape ſinne vpō ſinne. Ecclus. 3.29.

Heape coales, looke Coales.

Heard of ſwine, looke Swine.

Heardmen. Strife betweene the Heardmen of Gerar and Izhak. Gen. 26.20. looke Shepheards.

Heare. Samuel heareth God ſpeake vnto him. 1.Sam.3.10,11.

The Iſraelites would not hearken to Moſes, and why. Exod.6.9,12.

The Lord would not heare the Iſraelites, preſuming to fight contrary to his commandement. Deut.1.42,45.

All ought to heare and obey Gods voice. Ioſh.8.35. 1.Sam.12.14.

Such as heare Gods voyce, are his chiefe treaſure, &c. Exod.19.5,6.

God commaundeth vs to heare the Prophet Chriſt. Deu.18.18,19. Mat.17.5. Luk. 9.35. 2.Pet.1.17.

None can heare without a preacher. Rom. 10.14.

Faith commeth by hearing the worde of God preached. Rom.10.17.

Chriſt exhorteth all that haue eares to heare. Matt.13.9. Marke 4.3,9. Luke 8.8.

Preachers muſt ſpeake whether the people will heare or not. Iere.7.27.

To heare put for to beleeue. Matth.7.24. Iohn 10.8,16. 1.Tim 4.16. 1.Ioh.4.6. and for to vnderſtand. 1.Cor.14.2.

Hearing onely is not ſufficient. Mat. 7.21. Luk.11.28. Rom.2.13. Iames 1.22.* looke Doe.

Diuers kindes of hearers. Matth.13.19, 20.* Iohn 7.40,41.

They that heare Gods preachers, heare God himſelfe. Luke 10.16. and are of God. Ioh.8.47. and contrariwiſe. 1.Ioh.4.6. looke Pariſhioners.

Famine of hearing, ſee Famine.

We ought to be ſwift to heare, and ſlowe to ſpeake. Iames 1.19.

God will not heare contemners of his word and preachers. Iere.11.11.

Dauids

Dauids enemies crying for ayde, were not heard. 2.Sam.22.42.

God heard Eliiah 1.King 18.37.38.

God will heare the cry of the afflicted and oppreſſed calling on him. Exo.22.23. 2.Samuel 22.7.

Whom God doeth heare, and whom not. Iohn 9.13.

God heard the voyce of Iſhmael. Gen.21.17. of Leah and Rahel. Gene.30.6,17. and of Iakob in his tribulation. Gen.35.3.

Moſes was heard of the Lord. Exod 32.14 Num. 14.20. Deut.9.16,19.& Samuel 1.Sam.7.9. and Manoah. Iudges 23.8,9.

Heart comforted with bread. Iudg.19.5.

The heart of man is deceitfull and wicked aboue all things. Iere.17.9. Gene.6.5. and 8.21.

To bleſſe a mans ſelfe in his heart, is to flatter himſelfe in his wickedneſſe. Deuter. 29.19

God knoweth the ſecrets of all hearts, and trieth them. 1.Sam.16.7. 1.Kin. 8.18. Act. 15.8. 1.Theſ. 2.4. 1.Iohn 3.20. Reue.2.23. 1.Chro.28 9. Pſal.7.9. Ier.11.20. and 17.10. and 20.12.

God ſhall make manifeſt the counſaile of the heart. 1.Cor.4.5.

Of the abundance of the heart the mouth ſpeaketh. Luke 6.45. Matt.12.34.36.

What defileth the heart, and what not. Mat.15.11,19. Mar.7.15,18,19,to 24.

The hearts are purified by faith. Act.15.9.

God turneth and reneweth the hearts of men, and why. Ezek.11.19. and 36.26,27. Ier. 32.39,40. 1.King.18.37.

Salomon prayeth God to conuert the hearts of his people vnto him. 1.Kings 8.58.

God gaue Saul another heart to bee a new man. 1.Sam.10.6,9.

With the heart man beleeueth vnto righteouſneſſe. Rom.10.9,10.

God muſt open the heart, if any heare attentiuely. Acts 16.14. and reforme it, before it be apt to goodneſſe. Hag.1.14.

Where our treaſure is, there wil the heart be alſo. Mat.6.21.

Our heart will not condemne vs before God, if &c. 1.Iohn 3.18,19,20.

We ought to ſpeake vnto our ſelues and make melodie vnto the Lorde in our hearts. Epheſ. 5.19. The word of God ought to bee laid vp in our hearts. Deut. 6.6. and 11.18.

Hannah prayeth in her heart to the Lord, to become fruitfull. 1.Sam.1.10,to 14. and hauing obteined, her heart reioyced. 1.Sam. 2.1.

To beleeue in heart. 2.Eſd.1.37.

God meaſureth our almes according to the heart. Marke 12.41, to 44. Luke 21.1, to 5.

We ought to draw neere to Chriſt with a pure heart. Hebr.10.22. and follow them that call vpon God with pure hearts 2.Tim. 2.22.

It is God that ſtabliſheth our hearts in holineſſe. 1.Theſ.3.13. 2.Theſ.2 16,17.

The Phariſes courted rather to haue their cuppes then their hearts cleane. Matt. 23.25.

Chriſt mourned for the hardneſſe of the Phariſes hearts. Marke 3 5.

We ought to forgiue our brother from our hearts. Mat.18.34.35.

We ought to loue and ſerue God with all our heart. Deu.6.5,13. and 10.12. and 11.1. Luke 10.27.

Aſa his heart was vpright with the Lord. 1.Kings 15.14. And ſo muſt ours be, Chap. 8,61.

Ioſhua exhorteth to ſerue God with al the heart and ſoule. Ioſh.24.14,23 and 22.5.

We may not attribute to our vprightneſſe of heart, eternall life which God giueth freely. Deut.9.4,5.

Wee ought to turne to God in heart, if we looke to obtaine mercie. 1.Kings 8.47, 48.

Dauid followed God with all his heart. 1.Kings 14;8.

Hezekiah walked before the Lord with a perfect heart. 2.Kings 20 3.

Our heart is turned from God, when we ſerue ſtrange gods, or truſt in any thing beſide God. Deut.29.18.

The idolatrous wiues of Salomon turned away his heart from God. 1.Kings 11. 3,4.

Thoſe that turne their heart from God, ſhall haue their liues ſhortened. Deuter. 30. 17,18.

The crie of a contrite heart vnto God. Pſal.130.*

If wee returne vnto God with all our heart, he will turne vnto vs. Deut.30.9,10.

Samuel exhorteth to turne to God, with all the heart, and to ſerue him onely. 1.Sam. 7.3.

Ioſiah turned to the Lord, with all his heart. 2.King.23.25.

God promiſeth mercie to thoſe that conuert in heart. Deut 30.1,2,3.

Salomon craueth of God an vnderſtanding heart. 1.Kings 3.9.

The king is commaunded to reade the Law, leſt his heart ſhould be lift vp. Deut. 17.14.*

Our hearts ought not to be lift vp to forget God, and why. Deut.8.5,14.

Pharaohs heart hardened. Exod 9.34.

God giueth to thoſe that feare him an vnderſtanding heart. Deu.29.3,4. and to thoſe that diſobey him, a faint heart. Leuit.26.36.

The Shechemites mooued the hearts of the Iſraelites to receiue Abimelech. Iudg. 9.2,3,6.

The hearts of the Amorites and Canaanites fainted at the Iſraelites comming. Ioſh.5.1.

The Iſraelites hearts melted, when they were diſcomfited at Ai. Ioſh.7.5.

Boaz comforted the heart of Ruth, by ſpeaking kindly. Ruth 2.13.

Heart hardened againſt the poore, Looke Harden,

God giueth the diſobedient a trembling heart. Deut.28.65.

Sauls heart ſore aſtonied, when he ſawe the Philiſtims aſſembled againſt him. 1. Sam.28.5.

Dauid touched in heart, after he had cut off the lap of Sauls garment. 1.Sam.24.6.

Moſes willeth the Iſraelites to ſet their hearts to Gods word. Deut 32.46.

Wee ought not to ſeeke after our owne heart. Num.15 39,40.

The hearts of the ſimple deceiued by Abſalom. 2.Sam.15.2,to 7,11.

We ought to loue one another with a pure heart. 1.Tim.1.5. 1.Pet.1.22.

Saint Paul walked in the ſimplicitie of his heart. 2.Cor.1.12.

Dauid fed the Iſraelites in ſimplicitie of heart. Pſal.78.72.

The thankeſgiuing of a true and faithfull heart. Pſal.103.*

God led Iſrael 40. yeeres in the wilderneſſe to proue their hearts. Deut.8 2.

Ioſiahs heart did melt, when he heard the Law read. 2.Kin.22.10,11, 18.* 2.Chro. 34.27.

They whoſe heart God had touched, followed Saul. 1.Sam.10.26.

The ſorow of the heart hath ſlaine many Ecclus.30.23.

How a mans heart may deceiue him. Deu. 11.16.

The pride of the heart deceiueth man. Obad. 3.

The heart of God for the purpoſe of his will, &c. 1.Chr. 17.19.

Eyes and heart of God, looke Eyes.

The heart ought to hold faſt the worde of God. Pro.4.4.

Gods lawes written in the hearts of the faithfull. Heb.8.10.

One heart and one way expounded. Iere. 32.39. Act.4.32. Ezek.11.19. & 36.26,27.

Woe to the double hearted. Ecclus.2 13. and 3.28.

Hee that feareth the Lord, conuerteth in heart. Ecclus.21.6.

The reward of them that ſet vp idoles in their hearts. Ezek.14.1,3,to 11.

Of the keeping of the heart. Pro. 4.23.

Dauid was a man after Gods own heart. 1.Sam.13.14.

God ſory in his heart. Gen.6.6.

The heart is made holy and pure through Chriſt. Pſal.51.10.

Heart of the earth, for the inward part of the earth Mat.12.40.

Heart for the deſire of the heart. Mat 6 21. For the ſoule. 1.Pet.3.4. For the conſcience. 1.Theſ.1.3,13. 1.Iohn 3.20,21. and for the will. Acts 4.32.

Heathen. Such as refuſe admonition, ought to be vnto vs as Heathen men. Matt. 18 17.

Heauen, and the Heauen of Heauens, is the Lords. Deut.10.14. and is called his throne and dwelling place, though it be not able to conteine him. 1.Kings 8.27,30,39,43,49. Mat.5.34. Acts 7.49.

The Heauen called the firmament, made by the word of God. Gen.1.8.

The Heauens, created and preſerued by Gods worde, ſhall be diſſolued with fire. 2. Pet.3.5,7,12.

Paul taken vp into the third Heauen. 2. Cor 12.2.

Heauen open. Matth.3.16. Acts 7.56.

Heauen and earth are called to witneſſe. Deut.32.1.*

God openeth the heauens, in giuing raine in due ſeaſon. Deut.28.12.

Whoſoeuer worſhippeth the hoſte of heauen, ought to be ſtoned to death. Deut.17.2,3,5.

Heauen and earth ſhall paſſe. Matt.24.35. Mar.13.31. Heb.1.11. Reuel.21.1.

The heauenly kingdome prepared for the holy Angels and Gods elect. Matth.25.34. and 5.3,to 13.

Heauie. The hand of the Lorde heauie againſt them of Aſhdod.1.Sam.5.6.

The rich yong man loath to ſell all, went from Chriſt heauie. Luke 18.22,23.

The Phariſes did binde heauie burdens for other. Mat.23.4.

Chriſts ſoule heauie, euen to the death. Matth.26.38. his diſciples eyes heauie alſo, verſe 43.

Of heauineſſe, and harme comming thereof. Pſalm.31.10. Ecclus.25.14. and 30.21. and 38.18,to 24. looke Sorow and Weeping.

Heeles. The Iſraelites being waxen fat, ſpurned with their heeles againſt God. Deu.32.15.

Iudas lifted vp his heele againſt Chriſt. Iohn 13.18. Pſal.41.9.

Satan may bruiſe the heele of the godly, but not ouercome them. Gen.3.15.

Iniquitie compaſſeth vs euen at the heels, when we are in miſerie. Pſal.49.5.

Hell. In hell there is no meate. Ecclus.14.16.

The deſcription of hell. Iſa.30.33.

How hell is prepared from the beginning for the deuill, and his Angels, and all wicked perſons. Matth.25.30,41,46. Iob 10.21,22. Iſai.66.15,16,24. Dan.7.11. Wiſd.5.1,to 15. Matt.3.10,12. and 5.20,to 27. and 6.16. and 8.12,29. and 13.30,42. and 18.8,9. and 22.13. and 23.33. Mar.9.43, to 49. Luke 3.9,to 17. and 10.15. and 16.23.* Phil.2.10. Hebr.10.27. 2.Pet.2.4. Iude 6. Reue.6.8. and 19.20. and 20.10,14,15.

The gates of hell, looke Gates.

Hell taken for the graue. Gen.37.35.

Helpe. God did helpe Iſrael againſt the Philiſtims.1.Sam.7.10.

Our helpe in time of need, is Chriſt. Hebrewes 4.16.

The helpe of Iſrael is the Lorde God. Deut.33.26.

The Iſraelites crie to the Lord for helpe. Iudges 6.7,8,14.

God helpeth the faithfull oft times miraculouſly. Hoſe.5.13.* 2.King.6.17. and 19.35.2. Macca.10.29,30. and 11.8. looke Appearing.

Henne. Chriſt would haue gathered the Iſraelites, as a henne her chickins. Matth.23.37.

Herbes. The weake may eate herbes: ſo that hee iudge not thoſe that eate them not. Rom.14.2,3.

Herbes with their ſeedes, created by the word of God. Gen.1.11,12.

Hereſie. There muſt be hereſies, and why. 1.Cor.11,19. 2.Pet.2.1.

Hereſies are the workes of ꝥ fleſh. Gal.5.20

Chriſt his religion counted hereſie. Actes 24.14.

Heretikes, after twiſe admonition, ought we to reiect. Tit.3.10,11.

Heritage, looke Inheritance.

Heires. Chriſt hath regenerated vs by the holy Ghoſt, that wee ſhould be heires of eternall life. Titus 3.5,6,7.

Ieſus Chriſt is the heire of al good things. Luke 10.14. Hebr.1.2.

Abraham the heire of the worlde by faith. Rom.4.12.

Chriſtians heires of God, through Chriſt. Gal.4.7. Rom.8,17.

Heire of wormes, looke Proude.

Of heires, looke more Frſt borne.

Hide. God will hide his face from thoſe that forſake him. Deut.31.17,18.

Eliiah bidden to hide himſelfe from the rage of Ahab.1.Kings 17.3.

The Iſraelites did hide themſelues for feare of the Philiſtims.1.Sam.13.5,6.

He that hideth his ſinnes ſhal not proſper. Prou.28.13.

High. The people ſacrificed in high places before the building of the temple.1.Kin.3.2.

Ieroboam made an houſe of high places. 1.King.12.13,23,33.

Amaziah and Iehoſaphat tooke not away the high places, which Ieroboam had erected.2.Kings 14.4. 1.King.22.43. but Hezekiah did.2.Kings 18.4,to 9.

Salomon offred incenſe in the high places before hee built the Temple. 1.Kings 3.3. and after alſo by the prouocatiō of his wiues. 1.Kings 11.4,to 10.

Mountaines and high trees, for proude and loftie people. Iſa.2.14.

We ought not to be high minded. Rom.12.16, and why. Prou.16.18. and 18,12. looke Abomination, Preſumption.

Samuel willed Saul to goe vp into the high place.1.Sam.9.19.

The heauens are not ſo high to finde as Gods perfection. Iob 11.7,8.

Holy. God onely is holy. Reu.15.1. Pſal.99.5,9.

God is holy, and he onely will be honoured. Ioſh.24.19,20.

The Beth ſhemites did confeſſe that the God of Iſrael was the holy Lorde God. 1.Sam.6.20.

God commanded his people to bee holie vnto him. Exod.22.31. Num.15.40.

The wicked count themſelues as holy as the godly, and all degrees alike holy. Numb.16.3.

The Iſraelites an holy people of God. Deu.14.2,21. & 26.19. by hearing his word, and keeping his couenant. Exod.19.5,6.

Thoſe whom God hath predeſtinate, are holy, in that they are iuſtified by Chriſt. Rom.8,30.

We ought to be holy in conuerſation, as he is holy that called vs.1.Pet.1.15,16. and why 2.Pet.3.10,11.

The place is holy where Gods worde is declared. Ioſh.5.15. Exod.3.5. Actes 7.33. Pſal.74.7,8.

The holy places whereinto Chriſt is entred for vs. Heb.9.24.

Giue not that which is holy vnto dogges. Matth.7.6.

Timothie knewe the holy Scriptures of a childe.2.Tim.3.15.

Holy dayes, looke Feaſt.

Holy Ghoſt. No man can ſay that Ieſus is the Lord, but by the Holy Ghoſt. 1.Corinth.12.3,4.

The Holy Ghoſt promiſed to the Apoſtles. Luke 24.49. Iohn 14.16,26. Actes 1.8. and ſent to them. Acts 2.4.

God giueth the Holy Ghoſt to them that feruently deſire him. Luke 11.13.

Our loue proceedeth from the Holy Ghoſt, and by him is ſhedde abroad in our hearts. Rom.5.5. 1.Iohn 4.13.

Ieſus Chriſt was conceiued by the Holy Ghoſt. Luke 1.31,35.

Chriſt diſpoſſeſſed deuils by ꝥ Holy Ghoſt. Matth.12.28. Luke 11.20.

The Holy Ghoſt is giuen the faithfull, to anſwere the aduerſaries in the trueth. Mat.10.19,20.

The Holy Ghoſt declared to the Prophets, the ſufferings and glory of Chriſt. 1.Pet.1.11.

The Prophets ſpake as the Holy Ghoſt moued them.2.Pet.1.21.

We are elect that we might bee ſanctified by the Holy Ghoſt.1.Pet.1.2.

The ſending of the Holy Ghoſt was propheſied of. Ioel 2.28,29.

Chriſt promiſed to ſend the Holy Ghoſt. Luke 24.49. who was not ſent till Chriſt was glorified. Iohn 7.39.

The Holy Ghoſt called the comforter and ſpirit of trueth. Ioh.14.16,17,26. Acts 1.8.

Chriſt Baptizeth with the Holy Ghoſt. Matth.3.11.

The Holy Ghoſt is called the water of life. Iohn 4.10. and 7.38.

Chriſt gaue his diſciples the Holy Ghoſt. Iohn 20.22,23.

The Holy Ghoſt was giuen to the Apoſtles according to Chriſtes promiſe. Actes 2.4.

The Samaritanes receiued the Holy Ghoſt. Actes 8.17.

To whom the Holy Ghoſt is giuen. Gal.3.2.

The faithfull are ſealed with the Holy Ghoſt. Ephe.1.13. and 4.30. who is the earneſt of the inheritance promiſed to confirme vs in the aſſured hope thereof. 2.Cor.1,22. Epheſ.1.14.

The grace of the Holy Ghoſt powred vpon the Gentiles. Acts 10.44,45.

Our bodies are temples of the Holy Ghoſt. 1.Cor.6.19.

Zacharias was filled with the Holy Ghoſt, and propheſied. Luk.1.67.* ſo did Simeon. Luke 2.25,to 36.

Iohn Baptiſt filled with the Holy Ghoſt from his birth. Luke 1.15.

The Holy Ghoſt was not giuen vnto Ieſus Chriſt by meaſure. Iohn 1.16. and 3.34. Heb.1.9.

The Holy Ghoſt reprooueth the world of ſinne, of righteouſneſſe, and of iudgement. Iohn 16.8.

The Holy Ghoſt beareth witneſſe in our

com-conſciences, that we are the ſonnes of God. Rom.8.15,16. and that God dwelleth in vs, 1.John 3.24.

By the vertue of the Holy Ghoſt, we are made ſtrong againſt death, ſinne, and the deuill 2.Tim.1.7.

How the Holy Ghoſt was the teacher of the Apoſtles. John 14 26. and 16.13.

The Holy Ghoſt witneſſeth in our hearts, that repentance & remiſſion of ſinnes come by Chriſt. Acts 5.31,32.

The Holy Ghoſt forbade Paul to preach in Aſia. Acts 16.6.

The gifts of the Holy Ghoſt diuers, yet one ſelfe ſame ſpirit.1.Cor.12.4,11.

Both Iew and Gentile, inſpired with the Holy Ghoſt, hath acceſſe to the Father, by Chriſt his Sonne. Ephes.2.18. and 3.6.

Sinne againſt tha Holy Ghoſt neuer forgiuen Mat.12.31,32. Mar.3.29.

Holineſſe to the Lord, was a ſuperſcription in the high Prieſts mitre. Exod.39.30.

True holineſſe required in Chriſtians continually. Luke 1.75. Eph.4.24. 1.Theſſ. 3.13 and 4.3,4.2.Cor.7.1.

Honeſtie is not to be learned of vnhoneſt men. Ecclus.3.7,11.

We ought to behaue our ſelues honeſtly, &c.1.Theſ.4.12.

Honie. The Iſraelites ſucked honie out of the ſtone, and oyle out of the harde rocke. Deut.32.13.

Honie in the carkaſſe of a lion. Iudg.14. 8,9.

Jonathan taſting honie, contrary to his fathers edict, hardly eſcaped death. 1.Sam. 14.26,27.

Honie eaten temperately is very good. Prou.24.13. and 25.26,27.

Honour. We ought to honour the perſon of the olde man. Leu.19.32. Alſo maſters 1. Tim.6.1.

We ought to giue honour to whome wee owe honour. Rom.13.7.

Wee ought to honour all men, namely, kings.1.Peter 2.17.

Elders worthy double honour. 1.Timoth. 5.17.

In giuing honour wee ought to goe one before another. Rom.12.10.

Thoſe that honour God, God will honour them.1.Sam.2.30.

Thoſe that receiue honour one of another, and ſeeke not the honour that commeth of God alone, cannot beleeue in Chriſt. John 5.44.

God gaue Salomon riches and honour vnaſked.1.King.3.13.

Manoah and his wife purpoſed to honour the Angel. Judges 13.17.

Chriſt honoured his Father, and the Iewes diſhonoured him. John 8.49.

Whoſoeuer honoureth not the Sonne by beleeuing in him, diſhonoureth the Father that ſent him. John 5.23.

Eli honoured his children more then God. 1.Sam.2.22,to 26.

Saul hauing ſinned, coueted to be honored before the elders of his people, by Samuel.1.Sam.15 30.

The husband ought to giue honour to the wife, and why.1.Pet.3.7.

Honor is vnſeemely for a foole. Pro.26.1.

Humility goeth before honour. Pro.15.33.

Wee muſt honour God with our riches, and firſt fruites. Pro.3.9,10.

Hope is Gods gift.2.Theſſ.2.16.

Hope is no hope, when the thing we hope for is ſeene. Rom.8.24.

He that hopeth, abideth with patience for that he ſeeth not. Rom.8.25.

Hope ought to bee certaine. Philip.1.20. Col.2.13. Heb.3.6. and 10.23.

Hope is ſtrengthened by conſidering Gods benefits receiued. Matt.16.8,9. Rom.5.2,3, 4.2,Cor.1.10.

We muſt hope in God.1.Pet.1.21.

Hope is one. Eph.4.4.

Wee are regenerate to a liuely hope, by the reſurrection of Chriſt, 1.Pet.1.3. whereby we are made heires of eternall life. Tit. 3.7.

As we are called in one hope, ſo ought we to be one bodie and one ſpirit. Ephel.4.4.

Chriſt the hope of glory. Col.1.27.

We ought to reioice in hope. Rom.22.12. for thereby we are ſaued. Rom. 8.24.

Hope is the helmet of ſaluation. 1.Theſſ. 5.8 Ephe.6.11,17.

The Scriptures confirme Chriſtians in hope. Rom.15.4.

Wee muſt pray that wee may abound in hope, through the power of the holy Ghoſt. Rom.15.13.

Hope maketh not aſhamed, and why. Rom.5.5.

Paul reioiceth for the Theſſalonians hope in their great tribulations.1.Theſ.1.2,3,6.

How farre hope doeth extend it ſelfe. 1. Cor.13.13. and 15.19.

The hope of the creature for the deliuerance of the children of God. Rom.8.20.

Hope put for faith. 1.Pet.3.15. For promiſe. Heb.6.18. for things which are hoped for. Ephel.1.18. Col.1.5. Titus 2.13. Rom. 8.24.

Hope compared to an anker. Heb.6.19.

The hope of the hypocrites is vaine, & ſhal periſh. Job 8.13. Wiſd.3.10,11. Neither haue they any hope after this life. 2.Eſdr.8. 55,56.* and 9.9, to 14. Wiſd.3.18,19. and 4.19,20. and 5.14.*

Bleſſed is hee that is not fallen from his hope in God, Ecclus.14.2.

Hope deferred is a fainting to the heart. Pro.13.12.

The hope of the faithfull muſt onely depend on God and his eternall word. Geneſ. 26.2,to 11. Iudg.7.1,2, to 8.* 1.Sam.4.3. & 17.32 37.* & 22.3.1.Kin.20.28.* 1.Chron. 21.1,2,to 14. 2.Chro.16.7.* & 20.15, to 17. Pſalm.9.10.& 13.5. & 21.7. & 31.1.& 40.4. & 62.5.* & 65.5. & 67.1.* & 70.1,5,6. and 91.2. and 115.9.& 42.5 & 146.3,4,5. Pro.3.5. and 22.19. and 28.25,26. and 30.5. Iſa.26.3. and 30.2,3. and 31.1. and 36.4,to 11. and 40.31. Jer.23.37. and 7.4,8. and 9.4,23,24. and 17. 5,7. and 22.13,to 18. and 39.18. Lam.3.21, 24,26. Eze.29.16. Hoſe 12.6.

The hope of the vngodly is deceiueable.2. King.18.19.* and 19.35. Wiſd.5.4,6.* Ecclus 5.1,to 9.1.Macc.2.9,44.

Hoarding, Looke Gathering.

Hearehead, looke Honour.

Horne, taken for glory and eſtate. Job 16. 15. Pſal.75.5. and 89.24. & 112.9. and 148. 14. for ſtrength. Deut.33 17.

God is the horne of our ſaluation.2.Sam. 22.3.

God exalted the horne of his anointed, when hee ſent his Sonne into the world. 1. Sam.2.10. Luke 1.69.

Hannahs horne was exalted by becomming fruitfull.1.Sam.2 1.

Blowing of hornes, looke Feaſt.

Zidkiah made hornes of yron. 1.Kin.22.11

Hornets ſent before the Iſraelites, to deſtroy their enemies. Joſh.24 12. Exo.23.28. Deut.7.20. ſo as they were ready to fall before them. Deut.12.29. Joſh.2.9 and 5.1. or ſeeke their fauour. Joſh.9.10.* Or els reſiſt them to their deſtruction. Joſh.11.20.

Horſes of Salomon. 1.Kin.4.26. 2.Chro. 9.25.

A Horſe is but a vaine helpe to ſaue a man. Pſal.33.17. neither is God delighted with his ſtrength. Pſal.147.10. And therefore wo to them that truſt in horſes & worldly helpes. Iſa.30.1,2,16. For they ſhall not help them when God will puniſh Mic.5.10.

The wicked are like fedde horſes, and why. Jere.5.8.

A ſcornefull friend, is like a wilde horſe that neyeth. Ecclus.33.6.

Hoſpitalitie commended and commanded. Rom.12.13. Heb.13 2. Tit.1.8 Iſa 58.7.* Matth.25.35. Luke 10.38. and 14.12.to 14. 1.Tim.3.2. and 5.10. 1.Pet.4 9.3. John 5. Jam.1.27. Acts 9.43. and 16.25,34. and 17. 2. and 21.16. and 28.7.

Examples of Hoſpitalitie in Abraham. Gen.18.2,to 9. In Lot. Gen.19.1,2,3. In Bethuel. Gen.24.25,31. In Moſes father in lawe. Exod.2.20. In Manoah. Iudg.13. 15. In the Leuites father in lawe. Iudg.19. 3,4,to 8. In the citizens of Gibeah. Iudg. 19.16,to 22. In the widow of Zarephath.1. Kin.17.9.* In the woman of Shunem. 2. King.4.8,to 11. In Job. Job 31.16,to 22. In Tobias. Tob.2 2. In Martha. Luk 10. 38.* In Zacheus Luke 19.5,to 11. In Lydia. Actes 16.15.to 19. In Phebe. Rom.16. 1,2. In Priſcilla and Aquila. Actes 18.2,3. In Stephanas 1.Cor.16.15,16,19. and in Gaius. Rom.16.23.

Incommodities of not being [illegible] to keepe hoſpitalitie, Ecclus.29.24.*

Of ſuch as be able and will not. Deut.24. 19,to 33. Iudg 8.5, to 18. and 19.25.* and 20.4.* 1.Sam.25.9,to 39. Iſa.16.4.* Wiſd. 19.13,16.*

Hoſte. Euery hoſte of the Iſraelites, muſt campe vnder the enſigne of their fathers houſe. Numb.2.2,3.*

Who were thoſe that ſhould be put out of the hoſte. Num.5.2,3,4.

The hoſte of heauen and earth, what. Gen.2.1.

The hoſte of heauen taken for Gods Angels.1.King.22.19.

The hoſte of heauen honoured both of Gentiles and Jewes. 2.Kin.17.15,16. and 21.2,3. Acts 7.42.

The Lord of Hoſtes only to be honoured & feared. Iſa.1.24,29 Ier.11.17,20.Mal.1.6.

Houſe infected with the leprie, how it is to be clenſed. Leu.14.34.*

Of the ſale & redeeming of lands, houſes, &c. Leu.25.23,29,39.*

The houſes of Salomon, and his wife, builded. 1.King.7.1,2,8.

What we ought to do, when we build faire houſes. Deut.8.11,12,17,18. looke Dedicating.

As we ſit in our houſes we muſt meditate on Gods word Deut.11.19.and 6.7.

Of the gouernement of the houſe of Salomon. 1.King.4.7,22.* and 10.4,5,to 10.

The people wiſh that the houſe of Boaz might be like the houſe of Pharez. Ruth 4.12.

Beth-el the houſe of God.Gen.28.2. and 35.6,7,15.Iudg.18.31.

Dauid ſeeing that his ſonne was dead, went into ẏ houſe of the Lord.2.Sam.12,20

The houſe of him whoſe ſhooe is put off, vſed for a prouerbe.Deut.25.9,10.

Dauid might not build God an houſe. 2. Sam.7.5.and why.1 King.5.3.

God promiſeth Dauid to eſtabliſh his houſe for euer. 2.Sam 7.16.

God promiſed to build Ieroboam a ſure houſe. 1.King.11.38. and promiſeth to Zadok likewiſe.1.Sam.2.35.

Rahel and Leah builded the houſe of Iſrael.Ruth 4.11.

God called the people of Iſrael his houſe, Numb.12.7. and the houſe of Iſrael Gods vineyard.Iſa.5.7.

The houſe of God is, where his worde is declared.Gen.28.13,to 18.

The houſe of God, is the Church.2.Sam.7.13.

The faithfull are the ſpirituall houſe of God.Heb.3.6.and 1.Pet.2.5.

The Temple the houſe of praier. Iſa.56.7.Matt.21.13.looke Temple.

Houſe taken for mans bodie. 2.Corinth.5.1,2.

Paul preached publiquely, and thorowout euery houſe. Acts 20.20.

Better to goe into the houſe of mourning then feaſting. Eccles.7.4.

What we muſt doe, returning from Gods houſe, to our owne. 1.Chro.[illegible].43.

We ought to ſet our houſe in order before we die.[illegible]ng.20 1.

H[illegible]maintained by briberie ſhalbe deſtro[illegible] 15.34.

Hou[illegible]d. Abraham inſtructed his houſehold. Gen.18.19.

Houſhold of faith, looke Faith.

Humble. The humble excuſe of the Reubenites, &c. for erecting an altar. Ioſ.22.21, 22,to 32.

The prayer of the humble pearceth the cloudes, &c Ecclus.35.17.

God giueth grace to the Humble. Iam.4.6. 1.Pet.5.5.

Paul humbled himſelfe, that he might exalt the Corinthians.2.Cor.11.7.

Who ſo will be greateſt in the kingdome of God, muſt humble himſelfe as a little childe. Mat.18.2,4. Mar.9.35. Luke 9.48.

Paul was humbled, yet periſhed not. 2. Cor.4 8,9.

He that humbleth himſelfe ſhalbe exalted. Mat 23.12 Lu.14.11. Iames 4.10. Examples of the Publicane. Luk.18.13,14. And Chriſt himſelfe. Phil.2.8,9.

Ahab humbled himſelfe before the Lorde. 1.King.21.27,29.

We ought to humble our ſelues vnder the mightie hand of God. 1.Pet.5.6,7. 2.Eſdr.8.48,49.

God puniſheth man to humble him. Lam.3.20,22,31,32,33.

Where by God humbleth man. Eccles.3.10.and 1.13.

To bee humbled is to know a mans ſelfe. Deut 8.16.

God humbleth whom he pleaſe. Tobit 4.19.

To humble the ſoule, is to faſt. Leuit.23.27.

Humbled taken for ſubdued. Iudg.3.30. and for defloured, or defiled. Deut.21.14.and 22.24,29.

God humbleth the pride of them that truſt in themſelues. 2.Sam.22.28. Luke 1.51, 52.

The Iſraelites often humbled by the Midianites. Iudg.6.2,6.

The Midianites humbled before the Iſraelites. Iudg.8.28.

To humble our ſelues to hell, is by worldly meanes to ſeeke ſaluation. Iſa.57.9.&c.

Hannah was humbled or brought lowe by barrenneſſe.2.Sam.2.7.looke Lowly.

Humbleneſſe of minde to be embraced. Ephes 4 2 Col.3.12.looke Meekeneſſe.

Humilitie taught by the parable of gheſts bidden to a feaſt. Luk.14.7,to 12. by the example of Chriſt. Matth.11.29. Phil.2.1,to 8

The praiſe of humilitie. Prou.16.19. Ecclus.10.8.

The preferrement of humility. Pro.15.33 and reward thereof. Prou.22 4.

Humilitie purchaſeth Gods fauour. Dan.10.12.1.King 21.27,29.

God doeth alway reward true humilitie. Gen.18.27.& 29.31.* and 41.40 51.* Exod.3.5,10,11.* and 4.10.* Iudg.6.11,13,22.* 1.Sam.7.6,to 13. 2.Chron.12.6,7,12.& 32 26.& 33.12,13.& 34.27,28. Pſa.34.18. Pro.12.2.& 18.12.& 25.7.& 29.23. Iſai.37.1,to 8,14.* & 57.15.& 66.2,4. Ier.1.2,6,7. Iona.3.5,6.* Ecclus.3.19,21,22. & 7.5,17.& 11.1,12. Iudet.4.9,to 16. Iudet.9.9,11.* Mat.3.4,14,15.* & 5.3,5,11,to 13.and 8.2,to 14. & 15.22,to 29.& 20.26,27. and 21.5. Mar.9.35,36,37.& 10.43,44. Luke 9.23,48. & 10.16.& 15.17.* and 22.24,26. Iohn 13.4,12,to 18. Act.10.30,31,35. Rom.11.18,20. 1.Cor.4.6.* and 5.2.and 15.8,to 12. Hebr.11.24.* Reuel.4.10,11.and 19.4.

Hundred. An hundred fold more in this world, promiſed to thoſe that forſake all for Chriſt. Matth.19.29. Mar.10.29,30. Luke 18.29.

Hundreds, &c. Exod.18.21. Deut.1.13,15 and 31.28.looke Centurion.

Hunger. Chriſt was hungrie. Matth.4.2. and 21.18 Luke 4.2.

God filleth and giueth bread to the Hungrie. Luke 1.53. Pſal.146.7.

Paul had learned both to be full and hungrie. Phil.4.11,12.

Hunger and other afflictions. looke 1.Cor.4.11,12,13. 2.Cor.11.23,27.*

Thoſe that hunger and thirſt for righteouſneſſe, ſhalbe filled. Matt.5.6. if they come to Chriſt. Ioh.6.35.

If our enemie hunger, we muſt feed him. Rom.12.20. Prou.25.21. much more our brother. Iſa 58.7,10. Ezek.18.7. Tob.1.16. and 4.16. Ecclus 4.2.

The faithfull ſhal neither hunger nor thirſt after this life. Iſa.49.10 Reu.7.16.

To make emptie the hungrie ſoule. Iſai.32.6.

Chriſt hungrie in his members. Matt.25.35,40,42,45.

Hurt. If we hurt any, we muſt recompenſe it, or bee puniſhed. Exod.22.5,to 16. and 21.22. God would not ſuffer Laban to hurt Iaakob. Gen.31.7.

He that hurteth any of Gods people, hurteth himſelfe. Zech.2.8.

Husband. Sarah obeyed her huſband Abraham, and called him Lord. 1.Pet.3.5,6. Gen.18.12.

Elkanah a louing huſband. 1.Sam.1.5, 8,23. ſo was Izhak. Gen 24.67.and 26.8.

The huſband is the wiues head. 1.Corin.11.3.

Of the duetie and authoritie of huſbands toward their wiues. Gen.2.23,24.and 3.16. Num.5.12,13.* and 30.7,8,9. Deut.22.13, to 22.& 24.1,to 6. Eccl.7.19,26.& 9.1. Wiſd.2.23. Pro.5.15,to 21. Mal.2.14,15,16. Tob.10 12. Eccles.9.9. 1.Corin.7.3,4,5,11,12, 27,29,33. Ephes.5.25.* Col.3.19. Tit.2.4, 5. 1.Pet.3.7.looke Wife.

Husbandrie, looke Plough and Tillage.

Huſwiues, looke Buſibodies.

¶ *Hypocriſie* is a deceit in the heart. Pro.12.20.

Hypocriſie of the Iewes reproued. Iſa.29.13.* and 58.2,to 6.

Hypocriſie the leauen of the Phariſes. Luke 12.1.

Againſt Hypocriſie. Pſal.139.1.*

Hypocrites are a generation pure in their owne conceit. Pro.30.12.

Hypocrites murmure, for that God heareth them not. Iſa.58.2,3.

The iudgement of hypocrites is confuſion and deſpaire. Iob 36.13.

The blindneſſe of hypocrites will neuer ſuffer them to knowledge their ſinnes. Mal.3.7,13,14,15.

Againſt the Iewes which were hypocrites. Iſa 48.1,2.to 12,

Againſt hypocrites that ſanctifie themſelues by outward workes. Iſa.66.3,4.

The Lorde ſheweth euidently, that the Iewes were hypocrites. Ier.2.13.*

Of the hypocriſie and hypocriticall repentance of Saul. 1.Samu.15.13,20,30.* and 18.17,19.

Hypocrites pretend to ſet forth Gods glory, when they maintaine idolatrie. Ezra.4.2, to 17.

Hypocrites ſpeake faire, but ſlander a man behinde his backe, and ſeeke his deſtruction.

Nehe.6.19.Ecclu.19.25,26.
The hypocrites ſhal not come before God. Iob 13.16.
When hypocrites reigne, it is a ſigne of Gods diſpleaſure.Iob 34.30.
Hypocrites in heart,what they are,& what is their end.Iob 35.13,14.
The crie of hypocrites God will not heare. Pſal.18.41.
Hypocrites ſeeme to ſeeke to God in trouble, but not from the heart. Pſal.78.34,36, 37. yet God forgiueth ſuch otherwhiles.verſ. 38.and why.verſe 39.
Euery one is an Hypocrite and wicked. Iſa.9.17.
Hypocrites ſeeme godly, but their deedes bewray them.Iere.5.2.
Of hypocrites, and their reward.Eze.14. 1,3,4,7,to 11.
Hypocrites will cloke their ſinnes with the viſard of leaning vpon the Lord. Micah.3. 11.
An Hypocrite hurteth his neighbour with his mouth.Pro.11.9.
Vaineglorious hypocrites haue their reward.Mat.6.2.
What hypocrites diſcerne, and what they doe not.Luke 12.56,57.
Of hypocriſie, looke more. 2.Sam.15.2, 3,to 7.2.King.1.1.* Geneſ.3.10. and 15.21. and 20.5.* and 27.8. Ierem.2.20. and.9.3. Ezek.33.31.Wiſ.1.2,to 13.Ecclus.19.24, 25,26.& 32.16.2.Mac.6.21.* Matth.2.7,8. and 7.5,21,22.* & 15.7,8,9.& 16.3.& 22.18, and 23.13,14,15.* and 24.51. Mar.7.6,to 14.Lu.11.39,to 45.and 18.9,to 15.Actes 5. 3,to 12.and 8.18,23,24.and 13.10,11.Rom. 2.1,3,4.5,17.* Gal.2.11,12,13.1.Tim.4.1, 2,3.1.Pet.2.1,2,16.
Hyre.We may not keepe backe the labourers hyre,and why. Deut.24.14,15. and 25. 4.Leuit.19.13.
Chriſt giueth all men hyre alike. Matth. 20.8.Looke Wages and Whore.
The Hyreling will flee, when he ſeeth the wolfe.Iohn 10.12,13.
All Hyrelings for money, may bee called Michahs prieſts.Iudg.18.4.
Hyſope dipped in the blood of the Paſſeouer.Exo,12.22.reade Ioh.19.29.Heb.9.19.

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Iakes. Baals temple was made a Iakes. 2.King.10.27.
Iawbone,looke Aſſes.
Idle talke and ieſting condemned.Eph. 5.4.Mat.12.36.
Pharaoh calleth the people when they deſired to ſerue God,Idle.Exod.5.8.
Againſt idle huſwiues.1.Tim.5.13.
Againſt idle ſhepheards. Eze.34.2,to 17.
Idleneſſe one of the ſinnes of Sodome. Eze.16.49.
Dauid through his idleneſſe committed adulterie.1.Sam.11.1.*
Againſt idleneſſe.Pro.12.11.& 18.9. Ecclus.33.24,26.2.Theſſ.3.10,11,12.1.Tim. 5.13.
Idole. What an Idole is.1.Ioh.5.21.
Idolaters ſhall not inherite the kingdome of heauen.1.Cor.6.9.
Let vs not be Idolaters, leſt we periſh as did the Iſraelites.1 Cor.10.7.
Wee ought to flee from Idolatrie. 1.Cor. 10.14.
The deſtruction of the Iſraelites came for their Idolatrie.Iere.16.11.* Eze.6.4. 2. Kings 17.4.
Ieremiah reproueth the people for their Idolatrie.Iere.44.2.*
Idolatrie vſed eſpecially of the prieſts and head gouernours themſelues.Ezek.8.3,5.*
Idolatrie of the Iſraelites reprooued, and yet not forſaken.Hoſ.12.10,11,14.
The Idolatrie of Aholah and Aholibah.Ezek.23.2,3,4.*
The deſcription of the Iſraelites Idolatrie, and how it was puniſhed.2.King.17.7, 13,18.*
Of the Idolatrie of the line of Iudah. 1. King.14.22.*
Ieroboam prouoked Iſrael vnto Idolatrie. 1 Kin.14.7,16.*
God left the Idolatrous Canaanites among the Iſraelites. Iudg.2.2,3. Ioſh.23. 12,13.
God reputeth diſobedience for Idolatrie, 1.Sam.15.23.
The Iſraelits became Idolaters committing whoredome with the daughters of Moab.Num.25.1,2,18.
Idolatrie committed with the golden calfe. Exod.32.4,to 7.
Of the puniſhment of Idolaters. Exod.22. 20.and 23.32,33.Deut.17 2,5,to 8. and 29. 23,26.and 30.17,18 Reu.21.8.
We may not honour Idoles, nor company with Idolaters.Exo.23.24. 2.Chro.20.37. 1. Cor.5.11.
All places of Idolatrie ought to be deſtroyed. Deut.12.2,3.
We may make no compact with Idolaters Exod.23.24,32,33.and 34.12.*17.Deu.11. 16,17.Ioſh 23.7.
What euils proceed of Idolatrie. Wiſ.14. 26,27.*
Againſt Idolaters,looke Pſal.97.7.
Idolaters are curſed and miſerable.Deut. 27.15.Wiſ.13.10.*
Of the vanitie of Idoles. 1 Samu.12.21. 1.Kin.16.26. Iſa.46.1,2,5.* Iere.10.8.and how they tooke their beginning. Wiſd.14.1, 10,13,to 27.
Ioles are vnprofitable, & can doe nothing. Iſa.44.9,to 21.
Idoles are mocked.Iſa.41.23.* Wiſd.13. 10.*
Againſt Idoles and Idolatrie. Ier.10.3,4, 5,8. Eze 6.6.Baruc.6.3.* Pſal.115.4,to 7. and 135.15,to 19.Iſa.40.18,19,20. & 42.8.
We ought no make no Idoles or grauen image.Leu.26.1. for curſed is the Idole and Idole maker.Wiſd.14.8.
An Idole is nothing in the world. 1.Cor. 8.4.*
No agreement betweene the Temple of God and Idoles.2.Cor.6.16.
We ought not to turne to Idoles, or make molten gods.Leu.19.4.
Againſt worſhippers of Idoles.Hab.2.18, 19,20.Amos 4.2,3,4.* Iſa.42.8. Wiſd.15. 6.and 16.1,to 20.
We ought not to ſacrifice our children vnto Idoles Leuit.20.2,to 6.
Aſa deſtroyed Idolatrie. 1.Kin.15.12,13. and ſo did Ioſiah.2.Kings 23.4,5,20.
Of meate conſecrated vnto Idoles. 1.Cor. 8.4.
Who ſo eateth of meate ſacrificed vnto Idoles,ſeemeth to fauour Idolatrie. 1.Cor.10. 28.
The golde or ſiluer of images and Idoles, are not to be coueted,but abhorred,and why. Deut.7.25,27.
No kindred or friendſhip is to bee regarded, which allureth to Idolatrie.Deut.13.6.
Idolatrie called fornication. 2.Chr.21.11.
It is a worke of the fleſh.Gal.5.10.
Nothing is too deare for Idolaters. Iere. 10.9.
Idolaters haue plentie. See Plentie.
Idoles called by the name of blinde and lame.2.Sam 5.6.
Couetouſneſſe called Idolatrie.Col.3 5.
Idoles and all that belong to them called filthineſſe.2.Chro.29.5.Acts 15.20.
Idoles called new gods.Deut.32.17.
Idolatrous Leuites,looke Leuite.
Idolaters by prayer thinke to mooue their gods.Ionah.1.5,6.looke Image and Gods.
Ielous. God is Ielous and will haue vs truſt in him onely. Exod.34.14. Deut.5.9. Exod.20.5.Nahum 1.2.
Paul ielous with godly ielouſie. 2.Corin. 11.2.And not as others were.Gal.4.17.
Eliiah ielous for the Lorde of hoſtes, and why.1.King.19.14.
The lawe of ielouſie.Num.5.11.*
Gods ielouſie for Zion Zech.8 2.
A ielous and a drunken woman is a great plague.Ecclus 26.6,8.
Againſt ielouſie.Ecclus.9.1.
God is ielous againſt them that feare not his threatnings.Deut.29.20.
God moued to ielouſie with idolatrie. De. 32.21.
Ieſting,looke Idle.
Iewes baptized vnto Moſes.1.Cor 10.2.
The Iewes exerciſed in affliction, & why. Deut.8.2,3,5,15,16.
Of the Iewes obſtinacie. Iſa.48.4. Actes 28.27.
The reprobation of the Iewes, & their calling againe. Gene.49.10. Deut.4.26,to 32. Pſal.59.6,11,to 16.Iere.31.1.* Iſa.10.20, 21,22.Ezek.33.28,29. & 37.22.* Hoſe.3.4, 5.Lu.21.24.Rom.11.25,26.Ioh.10.16.
The vnion of the Iewes and Gentiles in Chriſt.Iſa.19.24.Eph.2.2,15,18.*
Iewes of two ſorts.Rom.2.28,29.
Paul deſireth to be deliuered from the diſobedient Iewes.Rom.15.31.looke Infidelitie.
Ignorance no excuſe.Luk.12.48.Deu.30. 11.Rom.10.6,7,8.
The heathen are ſtrangers from the life of God through ignorance. Ephe.4.18.
Sacrifices yeerely offered for the ignorances of the people.Heb.9.7.
The ignorance of the fooliſh, is put to ſilence by our well doing.1.Pet.2.15.
All men by nature are ignorant of God. Wiſd.13.1.2.Eſd.5.39.
None can pleade ignorance.Deut.30.11. Rom.10.6,7,8.*

A pray-

A prayer for the Ignorances. Haba. 3.2.*

Ignorance of the Scriptures, is the occaſion of Gods wrath & breedeth all ſinne, and ſorrow.2.kin.17.26.Pſal.95.10,11.Pro.28.29,30,31.Iſa.1.3,4.and 5.13.Wiſd.5.6,7.and 14.21.Ecclus.4 25. Mat.15.14.Mar.12.24. Ioh.3.19,20,21.and 12.35. Rom.1.28.* Rom.10.2,3. 1.Cor.14.38. and 15.34. 1.Cor.2 8. 1.Theſſ.4.13.Acts 3.17.

The Athenians worſhipped ignorantly. Acts 17.23.

Who ſo is ſimple and ignorant,muſt haue recourſe to the holy Scriptures. Pro.9.4,5. Iohn 6.55.58.

Image. Why no Image was ſeene, when God gaue the Law.Deut 4.15,to 20.

God forbad ẏ making of Images to ſerue, or bow downe vnto. Exo.20.4.5.Leu,26.1.

The danger that commeth by making Images. Deut.4.25,to 29.

God abhorreth the Images that are made to be honoured. Deu.9.12.And curſeth them that make them. Chap.27.15.

The Iewes did truſt in Images, & ſought to them for aide. Deut.32.37,38.

God commanded the Iſraelites to deſtroy all Images and their worſhippers. Deu.7.2, to 6.Num.33 52.

Micah had a grauen and a molten Image in his houſe. Iudg.17.4. Which certaine of the tribe of Dan tooke away, and ſet vp in the citie of Dan. Iudg.18.13.*

Thoſe that loue and worſhip Images,what they are worthy of. Wiſ.15.6.& 16.1, to 20.

The ſight of Images ſtirreth vp the deſire of the ignorant vnto Idolatrie.Wiſ.15.5.

Images ſet vp.1.kin.12.28,29.* 2.Chro.25.14.& 33.2,to 10.Dan.3.1,to 8. Hoſ.13.2. 1.Mac.1.57.looke Idoles.

Images pulled downe and defaced. Exod.32.20.Deu 9.21.Iudg.6.25,28.& 10.16.1.Sam.7.3,4.2.kin.10.26,27.& 11.18.2.king.18.4. 2.Chr.14.3.& 15.8.& 27.3.& 23.17.& 29.16 & 30.14.& 31.1.2.Chr.33.15.& 34.3, to 8.1.Mac.5.67.and 13.47,48.and 14.7.

Warnings exclamations, & threatnings againſt Images and idolaters. Deut.4.23,to 29.& 5.32.& 6.3,12,to 17. & 7.25,26.* & 8.11.* & 11 16,17,18.& 12.30,31.& 13.3,8.* & 29.20.* & 30.17,18. Ioſh 23.11.* & 24.14,20. 2.Chro.7.19.* Iſai.1.20,24,25.& 2.8,9,18.* Ie.5.6,7,19.* & 7.9.* 17.3.5.& 19.3.* Ezek.6.3.* & 23.22,23,24, to 36.* Hoſ.4.12,* Mich 1.5.* Hab.2.18,19 Zeph.1.2.*

Worſhipping of Images puniſhed. Exod.32.20 27,28. Leu 10.1,2.Num.25.4,to 10. Iudg.2.14,15 & 3.8,12.& 4.1,2. & 6.1, to 7. and 10.7,8.& 13.1. 1.Kin.11.14, 23.* 13.4.& 14.10,11,17. 2.kings 2.4,16.* & 21.12, to 17,23. and 24.18,20.and 25.16,27.* and 28.5,to 9.and 29.8,9.& 33.11. Lam.1.3.* and 2.* & 3.1,to 18,42.* and 4.1,9.* Ezek.5.12.Rom.1.24.* 1.Cor.10.5 7,8.

God created man in his owne Image incorruptible. Gen.1.27.Wiſ.2.23.and to the ſame Image he ſhall be renued. 1.Cor.15.49. Ephe.4 23,24 Col.3.10.

Ieſus Chriſt the Image of the inuiſible God. Col.1 15.

Man is the Image and glorie of God. 1.Cor.11.7.

The Image of a voyce.2.Eſd.5.37.

Imagination. He that ſeemeth to himſelfe to be ſomewhat, deceiueth himſelfe in his owne imagination. Gal 6.3.

The imaginations of mans heart are euill continually. Gen.6.5.and 8.21.

Wee may not follow the Imaginations of our owne heart. Num.15.39. looke Thinke.

Imitate looke Follow.

Immortalitie. God onely hath immortality. 2.Tim.6.16.

God hath giuen vs his ſpirit in earneſt of our immortalitie. 2 Cor 5.4,5.Epheſ.1.14.

This mortall muſt put on immortalitie. 1.Cor.15.53.

Adam had bene immortall, if he had not eaten the forbidden fruite. Gen.2.7. & 3.22.

The keeping of Gods Lawes is the aſſurance of Immortalitie. Wiſd.6.18. and Immortalitie maketh vs neere God. Wiſ.6.19. looke Soule.

Impatience. Iob is reprehended of Impatience. Iob 4.2,5,6.

The remedie for impatience. 1.Theſſal.5.18.

Of Impatience,and the puniſhment thereof. Exod.14.11.and 15.24. and 16.2,3.and 17.2,3. Num 11.4, to 16. and 14 1,2,3,4,10,22.* and 21.4,5,6.Iob 3.1.* Pro.12.8,13,18,19 Ecclus.2.15.

Impoſſible. For obſtinate blaſphemous Apoſtates to be renewed by repentance. Heb.6.4,to 9.

That ſeemeth impoſſible vnto man is poſſible and eaſie vnto God. Gen.18.14.Matt.19.25,26.Marke 10.24, to 28. Luke 1.37.and 18.25,26,27.Zech.8 6.

It is impoſſible for man to fulfil the Law of God abſolutely.Deut.6.1,2,5,6.& 27.26. Mat.5,17,21,22,27,28,27,38.* Actes 15.10.Rom.7.14,15,17,23,24.* and 8.3. 1.Cor.2.14. Iam.2.10,39. Gal.3.9,10,11.

Incarnation. The Incarnation of Ieſus Chriſt brought ioy vnto ẏ faithful Iſa.4.2.*

Incenſe. Of offering incenſe. Leuit.2.1.

Inceſt of Lot. Gen.19.34.

Inceſt forbidden. Leuit.18.6,22,23. and 20.15,16. Rom.1.27.

Inchanters, looke Soothſayers.

Incomprehenſible are all Gods workes. 2.Eſdr.4.11.

Incorruptible. Man created incorruptible. Wiſd.2.23.

Man ſhall riſe againe incorruptible. 1.Cor.15.52,53.

Incredulitie, looke Vnbeliefe.

Indifferent things lawfull, but ſome not expedient for ſome reſpects. 1.Cor.6.12,13. Ecclus.37.27.

Paul was conformable to all indifferent things, and why. 1.Cor.9.22.

Infamie, looke Report and Slander.

Infidels, How the Iewes became Infidels. Deut.32.18. 1.Sam.17.10.

Nothing pure to Infidels. Tit.1.15.

Satan blindeth the eyes of the Infidels.2.Cor.4.4.

Of Infidel beaſts which denie the reſurrection. 1.Cor.15.32,33.

The ende of Infidels. 1.Peter 4.17,18. Rom.2.8,9.

Horrible iudgements denounced againſt Infidels. 2.Theſſ.2.10,11,12.

We ought not to company with Infidels, and why. 2.Cor.6.14,15.

Infidelitie of the Iſraelites purſued by Pharaoh. Exod.14.10,11,12 of Moſes and Aaron, when the people chidde for water. Num.20.10,12.

Moſes reprooueth the Iſraelites for their Infidelitie. Deut.1.32.

Infirmity ſhall be taken away from them that obey God. Deut.7.15.

Chriſt felt our infirmities, and yet was without ſinne. Heb.4.15.

Chriſt crucified concerning his infirmitie, liued through the power of God.2.Cor.13.4

Paul reioyced in infirmities, and why. 2.Cor.12.9,10.

Mans Infirmitie and Gods grace. Ezek.3.14.

Ingratitude, looke Vnthankfulneſſe.

Inheritance. To whom the inheritance of the deceaſed without heire male ſhall diſcend. Num.27.8,to 12.

Naboth would not forgoe his inheritance. 1.Kings 21.3.

God was the inheritance of the Prieſtes and Leuites. Deuter.18.1, to 9. and 10,9. Num.18.8,20,26.*

The inheritance of heauen commeth not to vs by workes, but by Gods promiſe, through faith. Gal.3.18,22.

An inheritance immortall is reſerued for vs in heauen. 1.Pet.1.4.

Why Chriſt refuſed to diuide the inheritance betweene the two brethren. Luk.12.13,14.

No fornicators,idolaters,&c. ſhall inherite the kingdome of heauen. 1.Corinth.6.9,10. Epheſ.5.5.

Iniquitie. Becauſe iniquitie ſhalbe increaſed,the loue of many ſhalbe cold. Mat.24.12.

God viſiteth the iniquities of fathers vpon the children of ſuch as hate him. Exod.20.5. Deut.5.9.

God forgiueth iniquitie. Exod.34 7.

He that hath loue, reioyceth not in iniquitie, but in trueth. 1.Cor.13.6.

Thoſe that are elect,depart from iniquity. 2.Tim.2.19.

Iniuries to be reuenged,Chriſt forbiddeth. Mat.5.39,40.

We muſt rather ſuffer iniurie, then goe to law with our neighbour. 1.Cor.6.7.

We ought not to bee angry, nor doe any thing by iniurious practiſes. Ecclus.10.6.

We ought not to bee mindfull of iniuries, Leuit.19.18.

Ioſeph pardoned his brethren the iniurie they had done him. Gene.50.17,19,21.and Dauid ſuffered the iniurie of Shimei. 2.Sam.16,7,10.

Moſes reproued him that had iniured his fellowe. Exod.2.13. and defended Iethros daughters from iniurie. Exod.2.17.

Dauid reuenged the iniurie done to his ſeruants 2.Sam.10.5,12.*

Innocents are oppreſſed Eccles.4.1.

None innocent before God. Exod.34.7.

We ought not to ſlay the innocent. Exod.23.7. and curſed is hee that taketh reward

to that ende. Deut.27.25.
Innocent Uriah & other Innocents ſlaine by Dauids commandement. 2.Sam.11.17.
Samuel pleadeth his innocencie before the people. 1.Sam.12.2,to 6.
The innocencie of Tobias. Tob.2.13,14.
Iob recited his innocencie. Iob.31.1.*
Herod cauſeth the innocent children to be ſlaine. Mat.2.16.
Pilate ſaid he was innocent of the blood of Chriſt. Mat.27.24.
Abimelech tooke Abrahams wife with innocent hands. Gen.20.5.
Innocent as Doues, looke Simple.
Euery man ought to defend his innocencie. Ioſh.22.21,to 32.1.Samuel 1.15,16.1.King.18.18.* Iere. 37.13,14,18. Iohn 8.46,49.*Acts 2.13, to 37. and 6.11,13. and 7.2.* and 28.17.*
Inordinate affection ought to be mortified in vs. Col.3.5.
Euery brother walking inordinately,is to be ſhunned. 2.Theſſ.3.6.
Inquire. We ought to inquire or ſue to God for aide in ſickeneſſe, and not to idoles. 2.King.1.16.
Ioſhua made peace with the Gebeonites, and inquired, or counſelled not with God. Ioſh. 9.14,15.
Inſtructed. God inſtructed the Iſraelites 43.yeeres. Deut. 8.2,3.
Inſtruments of muſicke played vpon by Dauid & his people before the Arke.2.Sam. 6.3,5,12. which he afterward appointed to continue. 1.Chro.15.16.
The Inſtruments of a fooliſh ſheepheard. Zech.11.15.
Inſurrection, looke Rebell.
Intemperancie breedeth diſeaſes. Ecclus. 31.19,20.and 37.29.
Intent. Of good intent,looke Good.
Interceſſor. Abraham an interceſſor for the Sodomites.Gene.18.23.*
Chriſt is our onely interceſſor vnto God his father.Rom.8.34. 1.Iohn 2.1.looke Mediator.
Interpretation of dreames commeth of God.Gene.41.8,15,16.
He that ſpeaketh a ſtrange tongue,ought to pray that he may interpret it.1.Cor.14.13.
The interpretation of tongues is a gift of the holy Ghoſt. 1.Cor.12.10,11.
Intereſt, looke Vſurie.
Intiſe. We ought not to conſent vnto ſuch as intiſe vs vnto ſinne. Pro.1.10,to 20.
Inuention. Curſes againſt wicked workes and inuentions of men. Deut.28,20.*Wiſd. 15.4.
Vaine inuentions are not to be regarded. Pſal.119.113.
Inuocation, looke Call, and Prayer.
The *Inward* man delighteth in the Law of God. Rom.7. 22. and is renued daily. 2. Cor.4.16.
¶ *Iourney.* Paul iourneyed often. 2.Cor. 11.26.
Of the 42. iourneyes of the Iſraelites. Num.33.1,2.*
A Sabbath dayes iourney. Acts 1.12.
Ioy. The faithfull ſuffer with ioy the ſpoyling of their goods, and why. Heb.10.34.
What ioy is in heauen for one ſinner that conuerteth. Luke 15.7.
The ſorowes of the godly ſhall be turned into ioy. Iohn 16.20,21,22.
Al true ioy and peace proceedeth from the holy Ghoſt. Rom.14.17.Galat.5.22.by the preaching of the Goſpel. 1.Iohn 1.4
Chriſt would that his ioy ſhould be fulfilled in vs. Iohn 17.13,17,19.
The two Maries did ioy in Chriſts reſurrection. Matth.28.8.and ſo did his diſciples. Luke 24.41,52.
The birth of Chriſt was tidings of great ioy. Luke 2.10.
Of ioy and peace of conſcience, looke Act. 2.46. and 8.8.and 13.52.
The feare of the Lorde giueth ioy. Ecclus. 1.12. and prolongeth the life of man. Ecclus. 30.22.
Ioyfull giuer, looke Giuer.
Ioyes ordeined for the godly.Rom.2.7,10. 1.Cor.2.9. Iſai.35.10.and 51.3,11.
¶ *Iſraelites* of two ſorts. Rom.9.6.1.Cor. 10.18. Gal.6.16. looke Children.
¶ *Italie.* Paul ſaileth into Italy. Act.27. 1,6.* looke in the firſt Table.
Cornelius captaine of the Italian band. Acts 10.1.
¶ *Iudges,* & *Iudgement.* Iudges are exhorted to iuſtice and wiſedome. Wiſd.6.1,2,3.
Whoſo preſumptuouſly diſobeieth ẏ Iudge that iudgeth right,ought to die.Deut.17.12.
The Iudge ought not to haue any regard of perſons. Leuit.19.15.
Iudges ought to be mercifull to the widow and the fatherleſſe. Pro.3.3.
Iudges termed gods. Pſal.82.1.
Wee ought not to raile vpon Iudges, &c. Exod. 22.28. Acts 23.5.
An example of a true Iudge or Prince. 1. Sam.12.2,3.*
Of Moſes Iudges, ſee Centurion.
Othniel was Iudge ouer Iſrael. Iudg.3. 9,10. ſo was Deborah. Iudg.4.4.
God many times deliuered his people for their Iudges ſake. Iudg.2.18.
The Iſraelites hauing no Iudge, became idolaters. Iudg.17.6.*
Samuels children were bribing Iudges. 1.Sam.8.3.
Wicked Iudges condemned innocent Naboth. 1.king.21.11,13.
That God is Iudge of all the worlde, and how he iudgeth, reade Gen.18.25.Deut.10. 17,18.Iob.34.11,12. Pſal.7.8,11. and 94. 2. Pro.24.12. Iſai 11. 3,4. Ecclus.35.12. Matt.16.27. Rom.2.1, to 12. 1.Cor.4.3,4. Heb.12.23. 2.Tim.4.1. Mal.3.5.
Chriſt ſhall iudge both quicke and dead. Acts 10. 42.Rom.14.9,to 13. Ioh.5.27.
We may not be raſh Iudges of other. Mat. 7,1,2,to 6.
Iudges ruled in Iſrael 450. yeeres. Actes 13.20.
Like Iudge, like officers. Ecclus.10.2.
The meanes to iudge rightly is to regard Gods glory, and not priuate commoditie. Iohn 5.43.
Iudge none bleſſed, before his death, and why. Ecclus.11,28.
Iudges execute not mans iudgement, but Gods. 2.Chron.19.6.
The faces of Iudges are couered by God. Iob 9.24.
Iudges and Princes ſhall abide the ſoreſt iudgement, if they abuſe their authoritie. Wiſd.6.5,to 10.
God doeth iudgement to the fatherleſſe and widow.Deut.10.18.
God iudged Dauids cauſe againſt Nabal. 1.Sam.25.38,39.
Moſes iudged controuerſies betweene the Iſraelites from morning till euen.Exod.18, 13. ſo did the Elders. Exod.24.14.
Why Aaron bare the names of the twelue tribes in the breſtplate of iudgement. Exod. 28.29.
Samuel went his circuit to execute iudgment yere by yere,all his life.1.Sa.7.15,16.
In iudgement we may not follow the opinion of the multitude to ouerthrowe the trueth. Exod.23.2.
What equitie is required in iudgement. Exod.23.1,7,to 10.
Weightie matters in iudgement were decided by the high Prieſt.Deut.17.8,9.
We ought not in iudgement to peruert the right of ſtrangers, fatherleſſe, &c. and why. Deut. 27.17,18.
Abraham commanded his houſhold to doe righteouſneſſe, and iudgement. Gen.18.19.
Ieremiah exhorteth the king of Iudah to execute righteouſneſſe and Iudgement. Iere. 22.3.
Dauid executed iudgement to all his people. 2.Sam.8.15.
Al the waies of God are iudgement.Deu. 32.4.
We muſt haue Gods iudgements before our eyes. 2.Sam.22.23.
If Gods hand take hold on iudgement, he wil reuenge thoſe that hate him.Deu.32.41.
Gods iudgements are iuſt, & like a great deepe. 2.Eſd.5.40. Rom.11.33. Pſal.36.6.
Whatſoeuer we do, is ſubiect to the iudgment of God, and not of men. Rom.14.6,8, 10,13,14.*
The iudgement and vnſearchable wiſedome of God is manifeſted by his workes. Iob 47.1,2.*
The iudgements of God are wonderfull. Wiſd.16.17.
The wicked haue no conſideration of Gods iudgements. Pro.28.5.
God by his iudgement, ſometime ſuffereth the obſtinate to doe what they liſt.Pſal. 81.11,12.
Of the great iudgement of God againſt the wicked. Wiſd.17.1.*
Iudgement mercileſſe to them that ſhewe no mercie. Iames 2.13.
Gods iudgements againſt ſuch as beleeue not his Goſpel.2.Theſ.2.10,11,12.and ſuch as withdraw other frō the trueth. Gal.5.10.
God iudgeth the heart, not by outwarde appearance. 1.Sam.16.7. neither ought we to iudge by likelihoods. Ecclus. 11.2. Iohn 7.24.
If God ſhould iudge according to right, no man ſhould be innocent. Iob 9.28.
Gods iudgement beginneth at his owne houſe. 1.Peter 4.17.Prou.11,31. and why. 1.Cor.

1.Cor.11.32.

God iudgeth when he puniſheth. Gen.15.14.1.Sam.3.12,13.

To iudge his people, taken for to pitie them.Deut.32,36.

The iudgement of God againſt the ſonnes of Eli.1.Sam.2.25.

Of the iudgement of God againſt the carnal Iſraelites. Hoſe.4.2,3.* and againſt the enemies of his people.Ioel 3.1,4,12.*

God iudgeth the cauſe of his, when he auengeth their wrong.1 King.8.32,45,49.1.Sam.25.38,39.

Chriſt was not ſent to iudge the worlde, but to ſaue it.Iohn 3.17 and 12.47.

Chriſt iudgeth as he heareth,& his iudgement is iuſt.Iohn 5.30.

He that refuſeth Chriſt,ſhall be iudged by his word.Iohn 12.48.

The maner of Gods comming to iudgement.Pſal.50.3,to 7.Matt.25.31.* 2.Theſ.1.7,to 11.

The day of iudgement is knowen to the Father onely. Mar.13.32.*Matth.24.36. What ſignes ſhall preceed the ſame. Matth.24.29.Mar.13.24.* Then wil God reueale the counſels of all hearts. 1.Cor.4.5. Then ſhal one be taken and the other refuſed.Mat.24.40.Luke 17.36.Looke Comming.

Iohn Baptiſt threatned Gods iudgement to moue to repentance.Mat.3.7, to 13.

The Saints ſhall iudge the world. 1.Cor.6.2.Wiſd.5,1,2,15,16. Matth.19.28. Iude 14,15.

Gods miracles, called his great iudgements.Exod,7.3,4.

Iudgement put for law and right. Leuit.19 37.Pſal.9.16.

The lawe iudgeth no man before it heare him.Iohn 7.51.

Chriſt forbiddeth to iudge our brother or neighbour. Mat.7.1,to 6. Lu.6.6,37,41,42.

He that iudgeth his brother, iudgeth the Lawe,Iam.4.11,12.

We may not iudge the ſeruants of Chriſt concerning meates, and why. Rom.14.3,to 9.Col.2.21,22,23.

Iudge not before the time.1.Cor.4.5.

The ſpirituall man diſcerneth all things, and is not iudged of any.1.Cor.2.15.

Why Chriſt came vnto iudgement into this world.Iohn 9.39.

Chriſt ſhall bring foorth iudgement vnto victorie.Mat.12.20.

Chriſt affirmed that the iudgement of the world was by his vanquiſhing of the deuill. Iohn 12.31.

Paul paſſed litle to be iudged of any: nay he iudged not himſelfe.1.Cor.4.3,4.

We ſhall render account of all our doings at the laſt iudgement.Eccles.11.9,14.

To be corrected by iudgement,what. Ier.4.6,and 10.24.

Of Gods place of iudgement.Ioel 3.12.

Of the generall iudgement.Reade 2.Eſd.7.31,32,33.

After death ſhall the iudgement come.2.Eſd.14.35.Heb.9.27.

Wee muſt haue boldneſſe in the day of iudgement.1.Iohn 4.17.

Iudgement, for a ſetled ſtate of gouernement.Mat.12.18. For equitie. Matt.23.23. For puniſhment.Act 8.33.Rom.2.3.For authoritie and power.Ioh.5.22,27.and 16.11. For reſtoring things out of order.Iohn 9.39. For Gods ſecret counſel and workes. Rom.11.33.Reue.19.2.For affliction and correction 1.Cor.11.32.1.Pet.4.17.

Gods iudgements ought to bee declared vnto our children.Ioel 1.3.

Gods iudgements are ſhewed vpon perſecuters.Amos 7.17.

The wicked tremble at Gods iudgements, Acts 24.26.

The wicked vnderſtand not iudgement. Pro.28.5.

Of the office and authoritie of Iudges.Exodus 21.* and 22.* and 23.* Leui.24.14.* Deut.17.2.* and 25.* Ioſh.7.10.* 1.Sam.12.* Ecclus.4.9,10. and 10.1,2. and 42.2. Pſal.82.* Pro.18 5.Iſa.5.7,20.and 10.1,2.Iere.5.28.Luk.18.2,to 9.and 23.1,to 16. Iohn 8.18,15,27.Iames 2.4,6.

Againſt peruerſe iudgement. Ecclus.11.7,8,9.Acts 28.4,6.1.Tim.5.19,21.

Before iudgement muſt goe experience. Gen.3.8,14.* and 11.5.and 18.21.Exod.3.7,8.Deut.13.14,15.* and 17.4,5. & 19.18,19.Ioſh 7.19,20,21.* & 22,25,* 33. Iudg.26.3,4,13.*1.Mac.7.6,* 23,24.Ecclus.11.7,8.Dan.13.48,49,* 62.

Iudgement of doctrine appertaineth to the faithfull. Deut.13.4, to 12. Iob 34.1,to 5. Iudeth 8.28,29. Mat.7.6,29. 1.Cor.14.32. Col.2.8,16,19.1.Iohn 4.12,13.

The iudgement of the dead is immediatly to life or death. Mar.16 16. Luke 16.22.* and 23.43.Iohn 3.15,36.and 5.24,29.looke Purgatorie.

Iuſt men ſhall ſhine as the Sunne. Matt.13 43.looke Day.

The iuſt ſhall liue by faith. Hebr.10.38. Gal.3.11.Rom.1.17.Heb.2.4.

Thoſe are iuſt, whoſe ſinnes are couered. Pſal.32.1,2.Rom.4.7,8.

Of iuſt and vpright men. Gen.6.9. Iob 1.1.Luke 1.6.and 2.25.

God is iuſt.Deut.32.4.

Iohn Baptiſt was ſent to turne the diſobedient to the wiſedome of iuſt men.&c. Luk.1.17.looke Righteous.

Iuſtice. Abraham the paterne of Gods iuſtice.Iſa.41.2.

Iuſtification. Chriſt died for our ſinnes, and roſe for our iuſtificatiō. Rom.4.25. looke Righteouſneſſe.

Iuſtifie. None cán bee iuſtified in Gods ſight.Iob 9.2,15.Pſal.143.2.

The Gentiles iuſtified through faith.Galat,3.8.

We are iuſtified by faith in Chriſt. Rom.4.24. and 5.1. and by the ſpirit of God. 1.Cor.6.11. before wee can bring foorth good fruits.Luke 1.45,75.

God iuſtifieth,who can condemne? Rom.8.33.34.

No man is iuſtified by the lawe, but by faith in Chriſt.Gal.3.2,* 26.

If we be iuſtified by the lawe, Chriſt died in vaine.Gal.2.21.

Thoſe that will be iuſtified by the Lawe, haue no neede of Chriſt.Gal.5.4.

Wiſedome iuſtified of her children.Matt.11.19.

Thoſe that are iuſtified are no detters to the fleſh but to the ſpirit of God. Rom 8.12,13. and are at peace in their conſciences. Rom.5.1,3,9,10,11. and are heires of eternall life.Titus 3.7.

Howe God iuſtifieth vs. Actes 13.38,39. Titus 3.5.

By our words we ſhall be iuſtified or condemned.Matt.12.37.

Confeſſion of mouth, and faith of heart iuſtifieth. Rom.10.9,10.

To iuſtifie God, is to praiſe him as iuſt. Lu.7.29.

K

Keepe. How God kept Iſrael, looke Apple.

We muſt keepe Gods commandements. Exod.15.26. in keeping whereof is great reward.Pſal.19.11.

God did great actes for his people, that they ſhould keepe his commandements.Deu.11.7,8. And is mercifull to thoſe that keepe them.Exodus 20.6.

God promiſed to keepe Iaakob, whereſoeuer he went.Gen.28.15,20. And ſo he kept Dauid.1.Sam.25.39.2.Sam.8.6.

Wee ought to pray to God that hee will keepe vs.Num.6.24.

Ioſhua exhorteth the Reubenites,&c.to keepe Gods cōmandements.Ioſ.22.2,3,5.

How to keepe the feaſt of Chriſts paſſeouer.1.Cor.5.7,8.

Moſes kept the ſheepe of Iethro his father in law.Exod.3.11.

Dauid being anointed king kept his fathers ſheepe.1.Sam.17.15.

He that beleeueth in the Lord keepeth his commandements.Ecclus.32.24.

The keeper of the priſon of Philippi conuerted.Acts 16.27, to 35.

We muſt pray to be kept blameleſſe to the comming of Chriſt.1.Theſſ.5.23.

To keepe holy,Looke Sanctified.

Keyes of binding and looſing.Mat.16,19. and 18.16,17.* Iohn 20.23.

Wherein the Keyes and authoritie of the Church conſiſteth. Mar.16.15. Lu.22,24,25,26.Actes 2.38.* 1.Peter 5.2,3.

The keye of Dauid.Reue.3.7.

The key of the bottomleſſe pit.Reu.9.1.

Kill. God doth kill and make aliue.Deut.32.39.1.Sam.2.6.

God would haue killed Moſes in the inne. Exodus 4.24.

God willeth the Iſraelites to kill all the people that they found in the land of promiſe Deut.7.16.

We ought not to kill. Exod.20.13. Deut.5.17.Gen.9.6.

Whoſoeuer killeth muſt be killed. Gen.9.6.Exod.21.12,to 15. Leu.24 17.Saul commanded that Dauid ſhould be killed. 1.Sa.19.1.

Of thoſe yͤ haue killed themſelues. 1.Sa.31.4.2.Sam.17.23.1.kin.16.18.2.Mac.16.13.and 14.37,41.

For Chriſtes ſake we are killed all day long.Rom.8.36.

If the wicked refraine to kill, howe much more ought the godly.Ionah 1.14.

Kindneſſe. Chriſtians ought to put on kindeneſſe,&c.Col 3.12,13,14.

Kindred, looke Tribe.

King. The King is ordeined to doe equitie and iudgement.1.King.10.9.

A King by iudgement maintaineth his realme.Prou.29.4.

The King ought not to haue many wiues, and why.Deut.17.17.

Kings are forbidden to drinke wine exceſſiuely,and why,Prou.31.4,5.

The Kings heart is in the hande of the Lord.Prou.21.1.

The wrath of a King is as meſſengers of death.Prou.16.14.and 20.2.

Wo to the land when the King is a child. Eccles.10.16.

Ieremiah exhorteth the King to execute iudgement.Iere.22.3.

The Lord will ſet a wiſe King ouer his beloued.2.Chro.1.11.

What is the honour of a King, and howe his throne may be eſtabliſhed.Prou.25.4,5.

Kings changed,looke kingdome.

The King muſt reade Deuteronomie all his dayes.Deut.17.18 19,20.

The health and victorie of Kings commeth of God.Pſal.144.10.

We muſt honour the King,and ſubmit our ſelues to his ordinances. 1.Pet.2.13,17.and pray for all that are in authoritie.1.Tim.2.2.

An exhortation vnto Kings and Iudges. Pſal.2.10,11,12.

When the Iſraelites had no King or magiſtrate,euery man did what he liſted.Iudg. 17.6.

The Iſraelites deſire a King to iudge them.1.Sam.8 5,19,20.Wherfore Samuel repreueth them.1.Sam.10.19.and 12.12.

King and people doing well, ſhalbe preſerued: doing euil,ſhall periſh. 1.Sam.12.14, 15,25.

What maner of men earthly Kings naturally are. 1.Sam.8.9,10,to 19.

A lawe written for the Kings to obſerue. 1.Sam.10 25.

Saul is conſtituted King againſt his will. 1.Sam.10.22,23,24.

Iehoiada the high Prieſt taught Iehoaſh the King.2.Kinge 12 2.

Dauid,Ioſiah,& Hezekiah were Kings that feared the Lord Ecclus.49 4.and ſo was Aſa and Iehoſhaphat.1.Kin.15.11.2.Chr.17.3.

Prophets boldly reprooued Kings. 2.Kin. 5.8.2.Sam.12.7.

The people honoured King Salomon for his wiſedome. 1.Kings 3.28.

Fiue Kings hanged. Ioſh.10 16,22,to 38.

The King of Ai hanged.Ioſh.8 29.

Elah king of Iſrael, being drunken, was ſlaine by his ſeruant.1.King.16.9,10.

The Kings of Edom.1.Chro.1.43.*

To the King euerlaſting, immortal.&c.bee glorie for euer and euer 1.Tim.1 17.

Chriſt affirmed that hee was the king of the Iewes.Mat.27.11.Pilate confeſſeth it, the Iewes denie it.Iohn 19.15.

Chriſtians are Kings and Prieſts, &c. 1. Pet.2.9.Reu 5.10.

Kings haue committed fornication with the great whore.Reuel.17.2.

Of the King of feare.Iob 18.14

Kings haue dominion ouer their ſubiects bodies and cattel. Nehe 9.37.looke Princes.

Kingdomes are preſerued by God. Eſter 16 16.

The kingdome of Saul was renewed in Gilgal.1.Sam.11 14.

Adoniiah vſurpeth the kingdome of his father.1. Kings 1.5.

The change of kingdomes is a worke of God for ſinne.Iob 34.24.Ecclus.10.8.Pro. 28.2.

The ende of the kingdome of Iſrael is threatned.Amos 8.2. for their ſinnes. 2.Kin. 17.7,8.and of the kingdome of Iudah. 2. Kings 23.27.

The ſtate of a kingdome conſiſteth in the goodneſſe of the king.Ecclus.10.2,3.

Of the foure monarchies or kingdomes of the world.Dan.7.17.

The ſucceſſion of the foure kingdomes. Zech.6.5.

The kingdome of Chriſt deſcribed. Gen. 49.10.Iſa.32.1,2.* Pſal.72.1.*

Chriſts kingdome ſhall haue no end. Iſa. 9.7.Luke 1.33.

God confirmeth his promiſes touching the kingdome of Chriſt.Iſa.54 4.*

Chriſt teacheth that it is our fathers pleaſure to giue vs the kingdome of heauen. Lu. 12.32.

Chriſtes kingdome is not of this worlde. Iohn 18.36.appointed to the faithful by him ſelfe, as his father appointed it to him. Lu. 22.29,30.

The kingdome of God is prepared for the choſen.Mat.25.34.

Through many afflictions the godly are vouchſafed to enter into the kingdom of God. Acts 14.22.2.Theſ.1.5.

Who ſhall not inherite the kingdome of God. Galat.5.19,20,21. 1.Corinth 6.8,10, and 15.50.

The parable of the figtree ſhewing when the kingdome of God is neere. Matth.24. 32,33.

Kingdome of God, taken for the adminiſtration of the Goſpel.1.Corint.4 20.For the Goſpel it ſelfe.Matth.21.43. for all that belongeth to the glorie of God. Matt.6 33. for Gods ſpirituall gouernment of the faithfull in the perſon of Chriſt.Mat.1.15.for euerlaſting life. Iohn 3.3.and for the preaching of the Goſpel.Mar 4.30,31.and 9.1.

Kingdome of heauen for the new ſtate of the Church Matth.5.19. and 11.11.and 15. 43.for the doctrine and preaching of the Goſpel.Matt.11.12.& 13.24. For the kingdome of Meſſias Mat. 3.2 for eternall life.Mat.5. 20. and 7.21. and 19.21. and for the viſible Church.Mat 5.19.and 13.24.47.

Kingdome of the Sonne of man, for the glorie of Chriſts aſcenſion, or for the preaching of the Goſpel.Mat. 16.28.

The Apoſtles were commanded to preach that the kingdome of God was at hand. Matth.10.7.

To whome it is giuen to vnderſtand the myſteries of the Kingdome of heauen. Matt. 13.11.

Wherein the kingdome of God conſiſteth.Rom.14.17.

The kingdome of heauen ſuffereth violence.Mat.11.12.

The kingdome of God is not in word,but in power.1.Cor.4,20.

To whom the kingdome of heauen appertaineth.Matth.19.14.Mar.10.14,15.

None can enter into the kingdom of God except he be regenerate.Iohn 3.3,5.to 9.

Many are called vnto the kingdome of heauen, but fewe enter. Lu.14.15, to 25. Matth 22.2,to 15.

Rich men hardly enter into the kingdome of heauen. Matth.19.24,25,26. Marke 10. 23,to 28.

The kingdome of God is within vs. Lu. 17.21.looke Leauen.

Firſt ſeeke the kingdome of God. Matth. 6.33.

The Phariſes neither enter into the kingdome of heauen themſelues, nor ſuffer other. Matth.23.13.

Chriſts caſting out of deuils by vertue of the holy Ghoſt, ſhewed that the kingdome of heauen is come.Matth.12.28.

The Phariſes aſke Chriſt,when the kingdome of heauen ſhould come.Luk.17.20.

The Iewes dreamed of a reſtitution of the kingdome of Dauid. Mat.11.7, to 12. and the Apoſtles asked Chriſt,when he would reſtore the kingdome to Iſrael.Acts 1.6.

Of the ſpirituall kingdome of God. 1. Sam.2.9,10. and 29.9,11,to 26. Pſal.2.9, 10 and 9.* and 21 5.* and 72.* and 110.* and 45.* and 22.25.* and 144.18.* Iſa.11. 2.* and 41,to 18.and 42.3,4,7. Ierem.23.5 and 33.20.* Ezek.34.23.* and 37.16 Dan. 2.44,45,46.and 4.28,31.* and 7.27. and 9. 24,25.Hoſe.3.4,5.Mich.4.* and 5.* Zech.7. 9.* Luke 22.69.* and 23.2.Iohn 12.32,36. Heb.1.2.and 2.3.

Kiſſe. Izhak kiſſed his ſonne Iaakob. Geneſ.27.27.

Iaakob kiſſed Rahel Gen.29.11.and Ioſephs children.Gen.48.13.

Laban kiſſed his ſonnes and daughters. Gen.31.55.

Eſau kiſſed Iaakob Gen.33.4.

Ioſeph kiſſed his brethren. Gen.45.15. and his father being dead.Gen.50.1.

Aaron kiſſed Moſes.Exo.4.27. and Moſes father in law.Exod.18.7.

Naomi kiſſed her two daughters in lawe. Ruth.1.9.

Samuel kiſſed Saul.1.Sam.10.1.

Ionathan and Dauid kiſſed ech other. 1. Sam 20.41.

Dauid kiſſed Abſalom 2. Samu.14.33. and Abſalom the people.2.Sam.15.5.

Dauid kiſſed Barzillai.2.Sam.19.39.

Eliſha deſireth that he might goe kiſſe his father and mother.1.Kings 19.20.21.

A chaſte and holy kiſſe, a token of perfite charitie. Rom. 16.16. 1.Cor.16,20. 2.Cor. 13.12.2.Theſ 5.26.1.Pet.5.14.

The brethren kiſſed Paul at his departing.Actes 20 37,38.

The ſinfull woman kiſſed Chriſts feete. Luk.7.38.45.

Iudas betrayed Chriſt with a kiſſe. Luke 22.48.Mat.26.48,49.Mar.14.41,45.

Knees and *Kneeling*. Salomon prayed kneeling on both his knees. 1.Kings 8.54. ſo did Daniel Dan.6 10.

The 50 ſouldiers ſent to Eliiah, fell on their knees before him. 2.King.1.13,15.

God hath reſerued 7000. in Iſrael that had not bowed their knees to Baal. 1.King. 19 14,18.

Thoſe that kneeled downe to drinke water, were forbidden to goe with Gideon. Iud. 7.5,6.

Miſerable apoſtumes in the knees, ſhal afflict the diſobedient. Deut 28.35.

Know. God will be knowen to be Lorde. Exod.7.17.

We know God, if we keepe his commandements. 1.Iohn 2.3,4,5.

To know and be knowen of God, looke Gal.4.9.

The Lord knoweth who are his. 2.Tim. 2.19.

To knowe, for to haue to doe. Gen.4 1.1. king. 1.4. for to doe good. Ruth 2.10. and for to proue or allow. Reue.2 2.

God hath not caſt away his people whom he knew before. Rom.11.2.

Whom God knewe before, them he ordeined to be like faſhioned to the image of his Sonne. Rom.8.29.

We muſt meditate in Gods Lawe, to learne to know our duetie, and doe it. Ioſh.1. 8. 1.Kings 2.3.

Knowledge puffeth vp, but loue edifieth. 1.Cor.8.1.

Bezaleel and Aholiab were filled with knowledge, &c. Exod. 31.3.& 35.30. ſo was Hiram. 1.Kings 7 17.

Iohn Baptiſt brought knowledge of ſaluation. Luke 1.77.

Wee ought to increaſe in the knowledge of God. Col.1.10.

Some euer learning, & neuer able to come to the knowledge of the trueth. 2.Tim.3.7.

Wee ought to haue a zeale according to knowledge. Rom.10.2.

The tree of knowledge of good and euill. Gen.2.9. and 3.1.5,7.

The Lord is a God of knowledge. 1.Samuel 2.3.

The knowledge of God is better then burnt offerings. Hoſe.6.6.

The true knowledge is to reſt vpon God. Hoſe.14 9. looke Wiſedome.

The Prieſtes lips ſhould preſerue knowledge. Mal.2.7.

Kowe. Of the ſacrifice of the red Kowe. Num.19.2,9.

Two milch kine ſent away from Ekron, with the Arke of God. 1.Sam.6.7 10,12.

Unthankefull princes are called kine, and why. Amos. 4.1.

L

¶ *Labour*. Mans life is a continuall labour and trauaile. Iob 7.1.* Eccles. 1.8. Pſal 90 10. Ecclus.18.6.

We ought to liue of our labours. Prouer. 5 15.

The prayſe of labour. Prouer.12.11. Ecclus.7.15.

Labour bringeth abundance. Pro 14.23.

He that ſhunneth labour, ſhall come to pouertie. Pro.20.4. and 21.5,17.

The labours of the diſobedient ſhall be deuoured with graſhoppers. Deut.28 38.

God beheld the labour of Iaakobs hands. Gen.31.42.

Pharaoh commanded to oppreſſe the Iſraelites with labour. Exod.1.14. and 5.9.

Paul boaſted not of other mens labours. 2.Cor.10.15.

Paul approueth himſelfe the miniſter of God in labours. 2.Cor.6.5 and 11.23.*

Our labour ſhall not be in vaine, if it be wrought in the Lord. 1.Cor.15.58.

Thoſe that die in the Lord, reſt from their labours, &c. Reuel.14.13.

We ought to reuerence thoſe that labour in the Goſpel. 1.Cor.16.16.

The Apoſtles reaped the Prophets labour. Iohn 4.38.

The Labourer is worthie of his wages. Luke 10.7. 1.Tim 5.18.

The labourers are few. Matt.9.37.

God heareth the crie of Labourers and men in aduerſitie. Deut.26.7.

Labour and trauaile for ſinne is layde vpon all men. Gen. 2.19. and 3.19. Exod 20.9, 10,11. and 34.21. Deut.5.13,14,15. Teb.2. 11.* Pſal. 104.23. Prou. 10.3,4,9,16. and 14.4,23. Eccles.3.10. and 1.13. Iohn 21. 3,6. Acts 18.2,3. and 20.34. Epheſ.4 28. 1.Cor.4.12. 1.Theſſ.2.9. 2.Theſſ.3.10.

Labour maketh not rich, but the bleſſing of God. Gen.3.18.& 26 12. and 30 27,30.* Deut 8.3,4,16. Iob 42.10.* Pro.10.3,6. Eccles.11.2,3,4. Ecclus.11.11, to 18.

Lacke. He that giueth vnto the poore, ſhall not lacke. Pro.28.27.

Ladder. Iaakob ſawe a Ladder in his dreame. Gen.28.12.

Laden. Chriſt calleth vnto him all that are laden. Matth.18.28.

Lake burning with fire and brimſtone. Reue.21.8.

Lambe. The oblation made with a Lambe. Leuit.3 7.

The maner of eating the Paſchal Lambe. Exod.12.3, to 29.

Chriſt is the Lambe who hath taken away our ſinnes. Iohn 1.29. Reue 5.8,9.

How the Lambe Chriſt is honoured. Reu. 5 6,13. which ſtood vpon mount Sion. Reuel.14 1.

Chriſt willed Peter to feede his Lambes. Iohn 21.15.

Lame Mephiboſheth accuſed. 2.Sam.4 4. and 16.1, to 5.

Lamentation of Dauid ouer Saul and Ionathan. 2.Sam.1.17.*

Iſrael lamented for the Arke. 1.Sam.7.2.

Iphtahs daughter lamented her virginitie two moneths vpon the mountaines. Iudg.11.38.

The olde Prophet lamented the death of the other Prophet whom he had deceiued. 1. king 13.29.

Lampes for the Candleſtickes of the Tabernacle. Exod.25.37. and 27.20,21. Leuit. 24.2,3,4.

The Lampes of the 10. virgins. Mat.25. 1,10 14.

Lands, looke Famine in Egypt.

Language. One Language a good ſpace after the flood. Gen.11.1.

The Apoſtles ſpake all languages. Act.2. 8. looke Tongues.

Large. God gaue Salomon a Large heart. 1.King.4.29.

Laſt dayes prophecied of. 1.Tim.4.1. 2.Tim.3.1. and 2.Pet.3.3.

The Laſt ſhall be firſt, and the firſt Laſt. Matt.20.16. and 19.30.

Law. The terrible deliuery of the Law, & the cauſe thereof. Exo.19.16,18. Deut.33.2. and 5.21. to 28. Heb.12.18, to 22.

Moſes repeateth the Law. Deut.1.2,3.

Moſes commanded the Law for an inheritance of the congregation of Iaakob. Deut. 33.4.

Curſed bee he that confirmeth not all the words of the Law, to doe them. Deut. 27.26.

Their reward that keepe the Lawe, and their puniſhment that deſpiſe it. Deuter.23. 10.* Baruch 4.1.

God commandeth to reade the Law day and night, and why. Ioſh.1.8.

We ought alwayes to haue the Lawe before our eyes, and in our hearts. Deu.11.18, 19,20.

Moſes exhorteth the people to keepe the Law. Deut 4.1. So doth Ioſhua. Ioſh.22.5.

The Law of the burnt offrings. Leui.6.9.

The Law of him that toucheth, or is in the tent of the dead. Num.19.13,14.

The high Prieſts and Iudges ought to iudge according to yͤ Law. Deu 17.9,10,11.

The Iewes are compelled to forſake the Law of God. 2.Mac.6.1.

What the Lawe of God is, and the fruite thereof. Pſal.19.7, to 12.

The Lawe taken for the doctrine of the Law. Mat.7.12. for other bookes beſides the bookes of Moſes. Ioh.10.34. and 12.24. and 15.25. Rom.3.15 For the whole doctrine of God. Iam.1.25. and for outward profeſſion. Phil.3.5. for the whole doctrine of ſaluation. Iſa.2.3.

The Law diuided into two Tables. Mat. 22.37,38.

The Law was ordained by Angels in the hand of a mediatour. Gal 3.19.

The Lawe was giuen by Moſes. Iohn 1. 17. and 7.19.

The conſtitution of the Law appertaineth to the Iewes. Rom.9.4.

The knowledge of ſinne commeth by the Law. Rom.3.20.

The Law was added becauſe of tranſgreſſions, and was ordained by Angels in the hand of a mediatour. Gal.3.19.

Why the Law entred. Rom.5.20.

The Law is a ſchooolemaſter to lead vs to Chriſt. Gal.3.24.

The Law is holy, iuſt & good. Rom.7.12.

The Law is good, if it be vſed lawfully. 1. Tim.1.18.

If a man doe that which he would not, he conſenteth to the Law, that it is good. Rom. 7.16.

The Law of Moſes an importable yoke. Acts 15.10.

The Lawe called the ſtrength of ſinne. 1. Cor.15.56. becauſe it is an occaſion of ſinne.

conſciences, that we are the ſonnes of God. Rom.8.15,16. and that God dwelleth in vs, 1.Iohn 3.24.

By the vertue of the Holy Ghoſt, we are made ſtrong againſt death, ſinne, and the deuill 2.Tim.1.7.

How the Holy Ghoſt was the teacher of the Apoſtles. Iohn 14 26.and 16.13.

The Holy Ghoſt witneſſeth in our hearts, that repentance & remiſſion of ſinnes come by Chriſt. Acts 5.31,32.

The Holy Ghoſt forbade Paul to preach in Aſia. Acts 16.6.

The gifts of the Holy Ghoſt diuers, yet one ſelfe ſame ſpirit.1.Cor.12.4,11.

Both Iew and Gentile, inſpired with the Holy Ghoſt, hath acceſſe to the Father, by Chriſt his Sonne. Epheſ.2.18.and 3.6.

Sinne againſt tha Holy Ghoſt neuer forgiuen Mat.12.31,32.Mar.3.29.

Holineſſe to the Lord, was a ſuperſcription in the high Prieſts mitre. Exod.39.30.

True holineſſe required in Chriſtians continually. Luke 1.75. Eph.4.24. 1.Theſſ. 3.13 and 4.3,4.2.Cor.7.1.

Honeſtie is not to be learned of vnhoneſt men. Ecclus.3.7,11.

We ought to behaue our ſelues honeſtly, &c.1.Theſ.4.12.

Honie. The Iſraelites ſucked honie out of the ſtone, and oyle out of the harde rocke. Deut.32.13.

Honie in the carkaſſe of a lion. Iudg.14. 8,9.

Ionathan taſting honie, contrary to his fathers edict, hardly eſcaped death. 1.Sam. 14.26,27.

Honie eaten temperately is very good. Prou.24.13.and 25.26,27.

Honour. We ought to honour the perſon of the olde man. Leu.19.32. Alſo maſters 1. Tim.6.1.

We ought to giue honour to whome wee owe honour. Rom.13.7.

Wee ought to honour all men, namely, kings.1.Peter 2.17.

Elders worthy double honour. 1.Timoth. 5.17.

In giuing honour wee ought to goe one before another. Rom.12.10.

Thoſe that honour God, God will honour them.1.Sam.2.30.

Thoſe that receiue honour one of another, and ſeeke not the honour that commeth of God alone, cannot beleeue in Chriſt. Iohn 5.44.

God gaue Salomon riches and honour vnaſked.1.King.3.13.

Manoah and his wife purpoſed to honour the Angel. Iudges 13.17.

Chriſt honoured his Father, and the Iewes diſhonoured him. Iohn 8.49.

Whoſoeuer honoureth not the Sonne by beleeuing in him, diſhonoureth the Father that ſent him. Iohn 5.23.

Eli honoured his children more then God. 1.Sam.2.22,to 26.

Saul hauing ſinned, coueted to be honored before the elders of his people, by Samuel.1.Sam.15 30.

The huſband ought to giue honour to the wife, and why.1.Pet.3.7.

Honor is vnſeemely for a foole. Pro.26.1.

Humility goeth before honour. Pro.15.33.

Wee muſt honour God with our riches, and firſt fruits. Pro.3.9.10.

Hope is Gods gift.2.Theſſ.2.16.

Hope is no hope, when the thing we hope for is ſeene. Rom.8.24.

He that hopeth, abideth with patience for that he ſeeth not. Rom.8.25.

Hope ought to bee certaine. Philip.1.20. Col.2.13. Heb.3.6.and 10.23.

Hope is ſtrengthened by conſidering Gods benefits receiued. Matt.16.8,9. Rom.5.2,3, 4.2,Cor.1.10.

We muſt hope in God.1.Pet.1.21.

Hope is one. Eph.4.4.

Wee are regenerate to a liuely hope, by the reſurrection of Chriſt, 1.Pet.1.3.whereby we are made heires of eternall life. Tit. 3.7.

As we are called in one hope, ſo ought we to be one bodie and one ſpirit. Ephe.4.4.

Chriſt the hope of glory. Col.1.27.

We ought to reioice in hope. Rom.22.12. for thereby we are ſaued. Rom. 8.24.

Hope is the helmet of ſaluation. 1.Theſſ. 5.8 Ephe.6.11,17.

The Scriptures confirme Chriſtians in hope. Rom.15.4.

Wee muſt pray that wee may abound in hope, through the power of the holy Ghoſt. Rom.15.13.

Hope maketh not aſhamed, and why. Rom.5.5.

Paul reioiceth for the Theſſalonians hope in their great tribulations.1.Theſ.1.2,3,6.

How farre hope doeth extend it ſelfe. 1. Cor.13.13.and 15.19.

The hope of the creature for the deliuerance of the children of God. Rom.8.20.

Hope put for faith. 1.Pet.3.15. For promiſe. Heb.6.18. for things which are hoped for. Epheſ.1.18. Col.1.5. Titus 2.13. Rom. 8.24.

Hope compared to an anker. Heb.6.19.

The hope of the hypocrites is vaine, & ſhal periſh. Iob 8.13. Wiſd.3.10,11. Neither haue they any hope after this life. 2.Eſdr.8. 55,56.* and 9.9, to 14. Wiſd.3.18,19. and 4.19,20.and 5.14.*

Bleſſed is hee that is not fallen from his hope in God, Ecclus.14.2.

Hope deferred is a fainting to the heart. Pro.13.12.

The hope of the faithfull muſt onely depend on God and his eternall word. Geneſ. 26.2,to 11. Iudg.7.1,2, to 8.* 1.Sam.4.3. & 17.32 37.* & 22.3.1.Kin.20.28.* 1.Chron. 21.1,2,to 14. 2.Chro.16.7.* & 20.15, to 17. Pſalm.9.10.& 13.5. & 21.7. & 31.1.& 40.4. & 62.5.* & 65.5. & 67.1.* & 70.1,5,6.and 91.2. and 115.9.& 42.5 & 146.3,4,5. Pro.3.5.and 22.19.and 28.25,26.and 30.5. Iſa.26.3.and 30.2,3.and 31.1.and 36.4,to 11. and 40.31. Ier.23.37.and 7.4,8.and 9.4,23,24.and 17. 5,7.and 22.13,to 18. and 39.18. Lam.3.21, 24,26. Eze.29.16. Hoſe 12.6.

The hope of the vngodly is deceiueable.2. King.18.19.* and 19.35. Wiſd.5.4,6.* Ecclus.5.1,to 9. 1.Macc.2.9,44.

Hoarding, Looke Gathering.

Hearehead, looke Honour.

Horne, taken for glory and eſtate. Iob 16. 15. Pſal.75.5.and 89.24. & 112.9. and 148. 14. for ſtrength. Deut.33.17.

God is the horne of our ſaluation.2.Sam. 22.3.

God exalted the horne of his anointed, when hee ſent his Sonne into the world. 1. Sam.2.10. Luke 1.69.

Hannahs horne was exalted by becomming fruitfull.1.Sam.2 1.

Blowing of hornes, looke Feaſt.

Zidkiah made hornes of yron.1.Kin.22.11

Hornets ſent before the Iſraelites, to deſtroy their enemies. Ioſh.24 12. Exo.23.28. Deut.7.20. ſo as they were ready to fall before them. Deut.12.29. Ioſh.2.9. and 5.1. or ſeeke their fauour. Ioſh.9.10.* Or els reſiſt them to their deſtruction. Ioſh.11.20.

Horſes of Salomon. 1.Kin.4.26. 2.Chro. 9.25.

A Horſe is but a vaine helpe to ſaue a man. Pſal.33.17. neither is God delighted with his ſtrength. Pſal.147.10. And therefore wo to them that truſt in horſes & worldly helpes. Iſa.30.1,2,16. For they ſhall not help them when God will puniſh Mic.5.10.

The wicked are like fedde horſes, and why. Iere.5.8.

A ſcornefull friend, is like a wilde horſe that neyeth. Ecclus.33.6.

Hoſpitalitie commended and commanded. Rom.12.13. Heb.13 2. Tit.1.8 Iſa 58.7.* Matth.25.35. Luke 10.38.and 14.12.to 14. 1.Tim.3.2.and 5.10. 1.Pet.4 9.3. Iohn 5. Iam.1.27. Acts 9.43.and 16.25,34. and 17. 2.and 21.16.and 28.7.

Examples of Hoſpitalitie in Abraham. Gen.18.2,to 9. In Lot. Gen.19.1,2,3. In Bethuel. Gen.24.25,31. In Moſes father in lawe. Exod.2.20. In Manoah. Iudg.13. 15. In the Leuites father in lawe. Iudg.19. 3,4,to 8. In the citizens of Gibeah. Iudg. 19.16,to 22. In the widow of Zarephath.1. Kin.17.9.* In the woman of Shunem. 2. King.4.8,to 11. In Iob. Iob 31.16,to 22. In Tobias. Tob.2 2. In Martha. Luk 10. 38.* In Zacheus Luke 19.5,to 11. In Lydia. Actes 16.15.to 19. In Phebe. Rom.16. 1,2. In Priſcilla and Aquila. Actes 18.2,3. In Stephanas 1.Cor.16.15,16,19. and in Gaius. Rom.16.23.

Incommodities of not being [illegible] to keepe hoſpitalitie. Ecclus.29.24.*

Of ſuch as be able and will not. Deut.24. 19,to 33. Iudg 8.5, to 18. and 19.25.* and 20.4.* 1.Sam.25.9,to 39. Iſa.16.4.* Wiſd. 19.13,16.*

Hoſte. Euery hoſte of the Iſraelites, muſt campe vnder the enſigne of their fathers houſe. Numb.2.2,3.*

Who were thoſe that ſhould be put out of the hoſte. Num.5.2,3,4.

The hoſte of heauen and earth, what. Gen.2.1.

The hoſte of heauen taken for Gods Angels.1.King.22.19.

The hoſte of heauen honoured both of Gentiles and Iewes. 2.Kin.17.15,16. and 21.2,3. Acts 7.42.

The

The Lord of Hoſtes only to be honoured & feared. Iſa.1.24,29 Ier.11.17,20.Mal.1.6.

Houſe infected with the leprie, how it is to be clenſed. Leu.14.34.*

Of the ſale & redeeming of lands, houſes, &c. Leu.25.23,29,39.*

The houſes of Salomon, and his wife, builded.1.King.7.1,2,8.

What we ought to do, when we build faire houſes. Deut.8.11,12,17,18. looke Dedicating.

As we ſit in our houſes we muſt meditate on Gods word Deut.11.19.and 6.7.

Of the gouernement of the houſe of Salomon.1.King.4.7,22.* and 10.4,5,to 10.

The people wiſh that the houſe of Boaz might be like the houſe of Pharez. Ruth 4.12.

Beth-el the houſe of God.Gen.28.2. and 35.6,7,15.Iudg.18.31.

Dauid ſeeing that his ſonne was dead, went into yͤ houſe of the Lord.2.Sam.12,20

The houſe of him whoſe ſhooe is put off, vſed for a prouerbe.Deut.25.9,10.

Dauid might not build God an houſe. 2.Sam.7.5.and why.1 King.5.3.

God promiſeth Dauid to eſtabliſh his houſe for euer. 2.Sam 7.16.

God promiſed to build Ieroboam a ſure houſe. 1.King.11.38. and promiſeth to Zadok likewiſe.1.Sam.2.35.

Rahel and Leah builded the houſe of Iſrael.Ruth 4.11.

God called the people of Iſrael his houſe, Numb.12.7. and the houſe of Iſrael Gods vineyard.Iſa.5.7.

The houſe of God is, where his worde is declared.Gen.28.13,to 18.

The houſe of God, is the Church.2.Sam.7.13.

The faithfull are the ſpirituall houſe of God.Heb.3.6.and 1.Pet.2.5.

The Temple the houſe of praier. Iſa.56.7.Matt.21.13.looke Temple.

Houſe taken for mans bodie. 2.Corinth.5.1,2.

Paul preached publiquely, and thorowout euery houſe. Acts 20.20.

Better to goe into the houſe of mourning then feaſting. Eccles.7.4.

What we muſt doe, returning from Gods houſe, to our owne. 1.Chro.[illegible]2.43.

We ought to ſet our houſe in order before we die, [illegible]ing.20 1.

Ho[illegible]maintained by briberie ſhalbe deſtro[illegible]15.34.

Hou[illegible]ld. Abraham inſtructed his houſehold.Gen.18.19.

Houſhold of faith, looke Faith.

Humble. The humble excuſe of the Reubenites, &c. for erecting an altar. Ioſ.22.21,22,to 32.

The prayer of the humble pearceth the cloudes, &c Ecclus.35.17.

God giueth grace to the Humble. Iam.4.6. 1.Pet.5.5.

Paul humbled himſelfe, that he might exalt the Corinthians.2.Cor.11.7.

Who ſo will be greateſt in the kingdome of God, muſt humble himſelfe as a little childe. Mat.18.2,4. Mar.9.35. Luke 9.48.

Paul was humbled, yet periſhed not. 2.Cor.4 8.9.

He that humbleth himſelfe ſhalbe exalted. Mat 23.12 Lu.14.11.Iames 4.10.Examples of the Publicane.Luk.18.13,14. And Chriſt himſelfe.Phil.2.8,9.

Ahab humbled himſelfe before the Lorde. 1.King.21.27,29.

We ought to humble our ſelues vnder the mightie hand of God. 1.Pet.5.6,7. 2.Eſdr.8.48,49.

God puniſheth man to humble him.Lam.3.20,22,31,32,33.

Where by God humbleth man. Eccles.3.10.and 1.13.

To bee humbled is to know a mans ſelfe. Deut 8.16.

God humbleth whom he pleaſe. Tobit 4.19.

To humble the ſoule, is to faſt.Leuit.23.27.

Humbled taken for ſubdued. Iudg.3.30. and for defloured, or defiled.Deut.21.14.and 22.24,29.

God humbleth the pride of them that truſt in themſelues. 2.Sam.22.28. Luke 1.51,52.

The Iſraelites often humbled by the Midianites.Iudg.6.2,6.

Tse Midianites humbled before the Iſraelites.Iudg.8.28.

To humble our ſelues to hell, is by worldly meanes to ſeeke ſaluation. Iſa.57.9.&c.

Hannah was humbled or brought lowe by barrenneſſe.2.Sam.2.7.looke Lowly.

Humbleneſſe of minde to be embraced.Ephes 4 2 Col.3.12.looke Meekeneſſe.

Humilitie taught by the parable of gheſts bidden to a feaſt. Luk 14.7,to 12. by the example of Chriſt.Matth.11.29.Phil 2.1,to 8

The praiſe of humilitie, Prou.16.19.Ecclus.10.8.

The preferrement of humility.Pro.15.33 and reward thereof. Prou.22 4.

Humilitie purchaſeth Gods fauour. Dan.10.12.1.Kiug 21.27,29.

God doeth alway reward true humilitie, Gen.18.27.& 29.31.* and 41.40 51.* Exod.3.5,10,11.* and 4.10.* Iudg.6.11,13,22.* 1.Sam.7.6,to 13. 2.Chron.12.6,7,12.& 32 26.& 33.12,13.& 34.27,28.Pſa.34.18.Pro.12.2.& 18.12.& 25.7.& 29.23. Iſai.37.1,to 8,14.* & 57.15.& 66.2,4.Ier.1.2,6,7.Iona.3.5,6.* Ecclus.3.19,21,22. & 7.5,17.& 11.1,12.Iudet.4.9,to 16.Iudet.9.9,11.* Mat.3.4,14,15.* & 5.3,5,11,to 13.and 8.2,to 14.& 15.22,to 29.& 20.26,27. and 21.5.Mar.9.35,36,37.& 10.43,44. Luke 9.23,48. & 10.16.& 15.17.*and 22.24,26.Iohn 13.4,12,to 18.Act.10.30,31,35. Rom.11.18,20.1.Cor.4.6.* and 5.2 and 15.8,to 12. Hebr.11.24.* Reuel.4.10,11.and 19.4.

Hundred. An hundred fold more in this world, promiſed to thoſe that forſake all for Chriſt. Matth.19.29. Mar.10.29,30. Luke 18.29.

Hundreds, &c. Exod.18.21.Deut.1.13,15 and 31.28.looke Centurion.

Hunger. Chriſt was hungrie. Matth.4.2. and 21.18 Luke 4.2.

God filleth and giueth bread to the Hungrie.Luke 1.53.Pſal.146.7.

Paul had learned both to be full and hungrie.Phil.4.11,12.

Hunger and other afflictions.looke 1.Cor.4.11,12,13. 2.Cor.11.23,27.*

Thoſe that hunger and thirſt for righteouſneſſe, ſhalbe filled. Matt.5.6.if they come to Chriſt.Ioh.6.35.

If our enemie hunger, we muſt feed him. Rom.12.20. Prou.25.21. much more our brother. Iſa 58.7,10. Ezek.18.7.Tob.1.16. and 4.16.Ecclus 4.2.

The faithfull ſhal neither hunger nor thirſt after this life.Iſa.49.10 Reu.7.16.

To make emptie the hungrie ſoule. Iſai.32.6.

Chriſt hungrie in his members. Matt.25.35,40,42,45.

Hurt. If we hurt any, we muſt recompenſe it, or bee puniſhed. Exod.22.5,to 16. and 21.22.God would not ſuffer Laban to hurt Iaakob.Gen.31.7.

He that hurteth any of Gods people, hurteth himſelfe.Zech.2.8.

Husband. Sarah obeyed her huſband Abraham, and called him Lord. 1.Pet.3.5,6. Gen.18.12.

Elkanah a louing huſband. 1.Sam.1.5,8,23.ſo was Izhak.Gen 24.67.and 26.8.

The huſband is the wiues head. 1.Corin.11.3.

Of the duetie and authoritie of huſbands toward their wiues.Gen.2.23,24.and 3.16. Num.5.12,13.* and 30.7,8,9.Deut.22.13,to 22.& 24.1,to 6.Eccl.7.19,26.& 9.1.Wiſd.2.23.Pro.5.15,to 21.Mal.2.14,15,16.Tob.10 12. Eccles.9.9. 1.Corin.7.3,4,5.11,12,27,29,33. Epheſ.5.25.* Col.3.19. Tit.2.4,5. 1.Pet.3.7.looke Wife.

Husbandrie, looke Plough and Tillage.

Huſwiues, looke Buſibodies.

¶ *Hypocriſie* is a deceit in the heart. Pro.12.20.

Hypocriſie of the Iewes reproued. Iſa.29.13.* and 58.2,to 6.

Hypocriſie the leauen of the Phariſes. Luke 12.1.

Againſt Hypocriſie. Pſal.139.1.*

Hypocrites are a generation pure in their owne conceit. Pro.30.12.

Hypocrites murmure, for that God heareth them not. Iſa.58.2,3.

The iudgement of hypocrites is confuſion and deſpaire. Iob 36.13.

The blindneſſe of hypocrites will neuer ſuffer them to knowledge their ſinnes. Mal.3.7,13,14,15.

Againſt the Iewes which were hypocrites. Iſa 48.1,2.to 12,

Againſt hypocrites that ſanctifie themſelues by outward workes. Iſa.66.3,4.

The Lorde ſheweth euidently, that the Iewes were hypocrites.Ier.2.13.*

Of the hypocriſie and hypocriticall repentance of Saul. 1.Samu.15,13,20,30.* and 18.17,19.

Hypocrites pretend to ſet forth Gods glory, when they maintaine idolatrie.Ezra.4.2,to 17.

Hypocrites ſpeake faire, but ſlander a man behinde his backe, and ſeeke his deſtruction.

Nehe.6.19.Ecclu.19,25,26.
The hypocrites ſhal not come before God. Iob 13.16.
When hypocrites reigne, it is a ſigne of Gods diſpleaſure.Iob 34.30.
Hypocrites in heart,what they are,& what is their end.Iob 35.13,14.
The crie of hypocrites God will not heare. Pſal.18.41.
Hypocrites ſeeme to ſeeke to God in trouble, but not from the heart. Pſal.78.34,36, 37. yet God forgiueth ſuch otherwhiles.verſ. 38.and why.verſe 39.
Euery one is an Hypocrite and wicked. Iſa.9.17.
Hypocrites ſeeme godly, but their deedes bewray them.Iere.5.2.
Of hypocrites, and their reward.Eze.14. 1,3,4,7,to 11.
Hypocrites will cloke their ſinnes with the viſard of leaning vpon the Lord. Micah.3. 11.
An Hypocrite hurteth his neighbour with his mouth.Pro.11.9.
Vaineglorious hypocrites haue their reward.Mat.6.2.
What hypocrites diſcerne, and what they doe not.Luke 12.56,57.
Of hypocriſie, looke more. 2.Sam.15.2, 3,to 7.2.King.1.1.* Geneſ.3.10. and 15.21. and 20.5.* and 27.8. Ierem.2.20. and.9.3. Ezek.33.31.Wiſ.1.2,to 13.Ecclus.19.24, 25,26.& 32.16.2.Mac.6.21.* Matth.2.7,8. and 7.5,21,22.* & 15.7,8,9.& 16.3. &22.18, and 23.13,14,15.* and 24.51. Mar.7.6,to 14.Lu.11.39,to 45.and 18.9,to 15.Actes 5. 3,to 12.and 8.18,23,24.and 13.10,11.Rom. 2.1,3,4,5,17.* Gal.2.11,12,13.1.Tim.4.1, 2,3.1.Pet.2.1,2,16.
Hyre. We may not keepe backe the labourers hyre,and why. Deut.24.14,15. and 25. 4.Leuit.19.13.
Chriſt giueth all men hyre alike. Matth. 20.8.Looke Wages and Whore.
The Hyreling will flee, when he ſeeth the wolfe.Iohn 10.12,13.
All Hyrelings for money, may bee called Michahs prieſts.Iudg.18.4.
Hyſope dipped in the blood of the Paſſeouer.Exo,12.22.reade Ioh.19.29.Heb.9.19.

I

Iakes. Baals temple was made a Iakes. 2.King.10.27.
Iawbone,looke Aſſes.
Idle talke and ieſting condemned.Eph. 5.4.Mat.12.36.
Pharaoh calleth the people when they deſired to ſerue God,Idle.Exod.5.8.
Againſt idle huſwiues.1.Tim.5.13.
Againſt idle ſhepheards. Eze.34.2,to 17.
Idleneſſe one of the ſinnes of Sodome. Eze.16.49.
Dauid through his idleneſſe committed adulterie.1.Sam.11.1.*
Againſt idleneſſe.Pro.12.11.& 18.9. Ecclus.33.24,26.2.Theſſ.3.10,11,12.1.Tim. 5.13.
Idole. What an Idole is.1.Ioh.5.21.
Idolaters ſhall not inherite the kingdome of heauen.1.Cor.6.9.
Let vs not be Idolaters, leſt we periſh as did the Iſraelites.1 Cor.10.7.
Wee ought to flee from Idolatrie. 1.Cor. 10.14.
The deſtruction of the Iſraelites came for their Idolatrie.Iere.16.11.* Eze.6.4. 2. Kings 17.4.
Ieremiah reproueth the people for their Idolatrie.Iere.44.2.*
Idolatrie vſed eſpecially of the prieſts and head gouernours themſelues.Ezek.8.3,5.*
Idolatrie of the Iſraelites reproued, and yet not forſaken.Hoſ.12.10,11,14.
The Idolatrie of Aholah and Aholibah.Ezek.23.2,3,4.*
The deſcription of the Iſraelites Idolatrie, and how it was puniſhed.2.King.17.7, 13,18.*
Of the Idolatrie of the line of Iudah. 1. King.14.22.*
Ieroboam prouoked Iſrael vnto Idolatrie. 1 Kin.14.7,16.*
God left the Idolatrous Canaanites among the Iſraelites. Iudg.2.2,3. Ioſh.23. 12,13.
God reputeth diſobedience for Idolatrie. 1.Sam.15.23.
The Iſraelits became Idolaters committing whoredome with the daughters of Moab.Num.25.1,2,18.
Idolatrie committed with the golden calfe. Exod.32.4,to 7.
Of the puniſhment of Idolaters. Exod.22. 20.and 23.32,33.Deut.17 2,5,to 8. and 29. 23,26.and 30.17,18 Reu.21.8.
We may not honour Idoles, nor company with Idolaters.Exo.23.24. 2.Chro.20.37. 1. Cor.5.11.
All places of Idolatrie ought to be deſtroyed. Deut.12.2,3.
We may make no compact with Idolaters Exod.23.24,32,33.and 34.12.*17.Deu.11. 16,17.Ioſh 23.7.
What euils proceed of Idolatrie. Wiſ.14. 26,27.*
Againſt Idolaters,looke Pſal.97.7.
Idolaters are curſed and miſerable.Deut. 27.15.Wiſ.13.10.*
Of the vanitie of Idoles. 1 Samu.12.21. 1.Kin.16.26. Iſa.46.1,2,5.* Iere.10.8.and how they tooke their beginning. Wiſd.14.1, 10,13,to 27.
Ioles are vnprofitable, & can doe nothing. Iſa.44.9,to 21.
Idoles are mocked.Iſa.41.23.* Wiſd.13. 10.*
Againſt Idoles and Idolatrie. Ier.10.3,4, 5,8. Eze 6.6.Baruc.6.3.* Pſal.115.4,to 7. and 135.15,to 19.Iſa.40.18,19,20. & 42.8.
We ought no make no Idoles or grauen image.Leu.26.1. for curſed is the Idole and Idole maker.Wiſd.14.8.
An Idole is nothing in the world. 1.Cor. 8.4.*
No agreement betweene the Temple of God and Idoles.2.Cor.6.16.
We ought not to turne to Idoles, or make molten gods.Leu.19.4.
Againſt worſhippers of Idoles.Hab.2.18, 19,20.Amos 4.2,3,4.* Iſa.42.8. Wiſd.15. 6.and 16.1,to 20.
We ought not to ſacrifice our children vnto Idoles Leuit.20.2, to 6.
Aſa deſtroyed Idolatrie. 1.Kin.15.12,13. and ſo did Ioſiah.2.Kings 23.4,5,20.
Of meate conſecrated vnto Idoles. 1.Cor. 8.4.
Who ſo eateth of meate ſacrificed vnto Idoles,ſeemeth to fauour Idolatrie. 1.Cor.10. 28.
The golde or ſiluer of images and Idoles, are not to be coueted,but abhorred,and why. Deut.7.25,27.
No kindred or friendſhip is to bee regarded, which allureth to Idolatrie.Deut.13.6.
Idolatrie called fornication. 2.Chr.21.11.
It is a worke of the fleſh.Gal.5.10.
Nothing is too deare for Idolaters. Iere. 10.9.
Idolaters haue plentie. See Plentie.
Idoles called by the name of blinde and lame.2.Sam 5.6.
Couetouſneſſe called Idolatrie.Col.3 5.
Idoles and all that belong to them called filthineſſe.2.Chro.29.5.Acts 15.20.
Idoles called new gods.Deut.32.17.
Idolatrous Leuites,looke Leuite.
Idolaters by prayer thinke to mooue their gods.Ionah.1.5,6.looke Image and Gods.
Ielous. God is Ielous and will haue vs truſt in him onely. Exod.34.14. Deut.5.9. Exod.20.5.Nahum 1.2.
Paul ielous with godly ielouſie. 2.Corin. 11.2.And not as others were.Gal.4.17.
Eliiah ielous for the Lorde of hoſtes, and why.1.King.19.14.
The lawe of ielouſie.Num.5.11.*
Gods ielouſie for Zion Zech.8 2.
A ielous and a drunken woman is a great plague.Ecclus 26.6,8.
Againſt ielouſie.Ecclus.9.1.
God is ielous againſt them that feare not his threatnings.Deut.29.20.
God moued to ielouſie with idolatrie. De. 32.21.
Ieſting,looke Idle.
Iewes baptized vnto Moſes.1.Cor 10.2.
The Iewes exerciſed in affliction, & why. Deut.8.2,3,5,15,16.
Of the Iewes obſtinacie. Iſa.48.4. Actes 28.27.
The reprobation of the Iewes, & their calling againe. Gene.49.10. Deut.4.26,to 32. Pſal.59.6,11,to 16.Iere.31.1.* Iſa.10.20, 21,22.Ezek.33.28,29. & 37.22.* Hoſe.3.4, 5.Lu.21.24.Rom.11.25,26.Ioh.10.16.
The vnion of the Iewes and Gentiles in Chriſt.Iſa.19.24.Eph.2.2,15,18.*
Iewes of two ſorts.Rom.2.28,29.
Paul deſireth to be deliuered from the diſobedient Iewes.Rom.15.31.looke Infidelitie.
Ignorance no excuſe.Luk.12.48.Deu.30. 11.Rom.10.6,7,8.
The heathen are ſtrangers from the life of God through ignorance. Ephe.4.18.
Sacrifices yeerely offered for the ignorances of the people.Heb.9.7.
The ignorance of the fooliſh, is put to ſilence by our well doing.1.Pet.2.15.
All men by nature are ignorant of God. Wiſd.13.1.2.Eſd.5.39.
None can pleade ignorance.Deut.30.11, Rom.10.6,7,8.*

A pray-

A prayer for the Ignorances. Habac. 3.2.*

Ignorance of the Scriptures, is the occaſion of Gods wrath & breedeth all ſinne, and ſorrow. 2.kin.17.26. Pſal.95.10,11. Pro.28.29,30,31. Iſa.1.3,4. and 5.13. Wiſd.5.6,7. and 14.21. Ecclus.4 25. Mat.15.14. Mar.12.24. Ioh.3.19,20,21. and 12.35. Rom.1.28.* Rom.10.2,3. 1.Cor.14.38. and 15.34. 1.Cor.2 8. 1.Theſſ.4.13. Acts 3.17.

The Athenians worſhipped ignorantly. Acts 17.23.

Who ſo is ſimple and ignorant, muſt haue recourſe to the holy Scriptures. Pro.9.4,5. Iohn 6.55.58.

Image. Why no Image was ſeene, when God gaue the Law. Deut 4.15, to 20.

God forbad ye making of Images to ſerue, or bow downe vnto. Exo.20.4,5. Leu,26.1.

The danger that commeth by making Images. Deut.4.25, to 29.

God abhorreth the Images that are made to be honoured. Deu.9.12. And curſeth them that make them. Chap.27.15.

The Iewes did truſt in Images, & ſought to them for aide. Deut.32.37,38.

God commanded the Iſraelites to deſtroy all Images and their worſhippers. Deu.7.2, to 6. Num.33 52.

Micah had a grauen and a molten Image in his houſe. Iudg.17. 4. Which certaine of the tribe of Dan tooke away, and ſet vp in the citie of Dan. Iudg.18.13.*

Thoſe that loue and worſhip Images, what they are worthy of. Wiſ.15.6. & 16. 1, to 20.

The ſight of Images ſtirreth vp the deſire of the ignorant vnto Idolatrie. Wiſ.15.5.

Images ſet vp. 1.kin.12 28,29.* 2.Chro.25.14. & 33.2, to 10. Dan.3.1, to 8. Hoſ.13.2. 1.Mac.1.57. looke Idoles.

Images pulled downe and defaced. Exod.32.20. Deu 9.21. Iudg.6.25,28. & 10.16. 1.Sam.7.3,4. 2.kin.10.26,27. & 11.18. 2.king.18.4. 2.Chr.14.3. & 15.8 & 27.3. & 23. 17. & 29.16 & 30.14. & 31.1. 2 Chr.33.15. & 34.3, to 8. 1.Mac.5.67. and 13.47,48. and 14.7.

Warnings exclamations, & threatnings againſt Images and idolaters. Deut.4.23, to 29. & 5.32. & 6.3,12, to 17. & 7.25,26.* & 8.11.* & 11 16,17,18. & 12.30,31. & 13. 3,8.* & 29.20.* & 30.17,18. Ioſh 23.11.* & 24.14,20. 2.Chro.7.19.* Iſai.1.20,24,25. & 2.8,9,18.* Ie. 5.6,7,19.* & 7.9.* 17.3,5. & 19.3.* Ezek. 6.3.* & 23.22,23,24, to 36.* Hoſ. 4.12,* Mich 1.5.* Hab.2.18,19 Zeph.1.2.*

Worſhipping of Images puniſhed. Exod.32.20 27,28. Leu 10.1,2. Num.25.4, to 10. Iudg.2.14,15 & 3.8,12. & 4.1,2. & 6.1, to 7. and 10.7,8. & 13.1. 1.Kin.11.14, 23.* 13.4. & 14.10,11,17. 2.kings 2.4,16.* & 21.12, to 17,23. and 24. 18,20. and 25.16,27.* and 28.5, to 9. and 29.8, 9. & 33. 11. Lam. 1. 3.* and 2.* & 3.1, to 18,42.* and 4.1,9.* Ezek.5.12. Rom.1.24.* 1.Cor.10.5 7,8.

God created man in his owne Image incorruptible. Gen.1.27. Wiſ.2.23. and to the ſame Image he ſhall be renued. 1.Cor.15.49. Ephe.4 23,24 Col.3.10.

Ieſus Chriſt the Image of the inuiſible God. Col.1 15.

Man is the Image and glorie of God. 1.Cor.11.7.

The Image of a horſe. 2. Eſd.5.37.

Imagination. He that ſeemeth to himſelfe to be ſomewhat, deceiueth himſelfe in his owne imagination. Gal 6.3.

The imaginations of mans heart are euill continually. Gen.6.5. and 8.21.

Wee may not follow the Imaginations of our owne heart. Num.15.39. looke Thinke.

Imitate looke Follow.

Immortalitie. God onely hath immortality. 2.Tim.6.16.

God hath giuen vs his ſpirit in earneſt of our immortalitie. 2 Cor 5.4,5. Epheſ. 1.14.

This mortall muſt put on immortalitie. 1.Cor.15.53.

Adam had bene immortall, if he had not eaten the forbidden fruite. Gen.2.7. & 3. 22.

The keeping of Gods Lawes is the aſſurance of Immortalitie. Wiſd.6. 18. and Immortalitie maketh vs neere God. Wiſ.6.19. looke Soule.

Impatience. Iob is reprehended of Impatience. Iob 4.2,5,6.

The remedie for impatience. 1. Theſſal.5.18.

Of Impatience, and the puniſhment thereof. Exod.14.11. and 15.24. and 16.2,3. and 17.2,3. Num 11.4, to 16. and 14 1, 2, 3,4, 10,22.* and 21.4,5,6. Iob 3.1.* Pro.12.8, 13,18,19 Ecclus.2 15.

Impoſſible. For obſtinate blaſphemous Apoſtates to be renewed by repentance. Heb.6.4, to 9.

That ſeemeth impoſſible vnto man is poſſible and eaſie vnto God. Gen.18.14. Matt.19.25,26. Marke 10.24, to 28. Luke 1.37. and 18.25,26,27. Zech.8 6.

It is impoſſible for man to fulfil the Law of God abſolutely. Deut.6.1,2,5,6. & 27.26. Mat.5,17,21,22,27,28,27,38.* Actes 15.10. Rom.7.14,15, 17, 23, 24.* and 8.3. 1.Cor.2.14. Iam.2.10,39. Gal.3.9,10,11.

Incarnation. The Incarnation of Ieſus Chriſt brought ioy vnto ye faithful Iſa.4.2.*

Incenſe. Of offering incenſe. Leuit.2.1.

Inceſt of Lot. Gen.19.34.

Inceſt forbidden. Leuit. 18.6,22, 23. and 20.15,16. Rom.1.27.

Inchanters, looke Soothſayers.

Incomprehenſible are all Gods workes. 2.Eſdr.4.11.

Incorruptible. Man created incorruptible. Wiſd.2.23.

Man ſhall riſe againe incorruptible. 1.Cor.15.52,53.

Incredulitie, looke Vnbeliefe.

Indifferent things lawfull, but ſome not expedient for ſome reſpects. 1.Cor.6.12,13. Ecclus.37.27.

Paul was conformable to all indifferent things, and why. 1.Cor.9.22.

Infamie, looke Report and Slander.

Infidels, How the Iewes became Infidels. Deut.32.18. 1.Sam.17.10.

Nothing pure to Infidels. Tit.1.15.

Satan blindeth the eyes of the Infidels. 2.Cor.4.4.

Of Infidel beaſts which denie the reſurrection. 1.Cor.15.32,33.

The ende of Infidels. 1.Peter 4.17,18. Rom.2.8,9.

Horrible iudgements denounced againſt Infidels. 2.Theſſ.2.10,11,12.

We ought not to company with Infidels, and why. 2.Cor.6.14,15.

Infidelitie of the Iſraelites purſued by Pharaoh. Exod.14.10,11,12 of Moſes and Aaron, when the people chidde for water. Num.20.10,12.

Moſes reprooueth the Iſraelites for their Infidelitie. Deut.1.32.

Infirmity ſhall be taken away from them that obey God. Deut.7.15.

Chriſt felt our infirmities, and yet was without ſinne. Heb.4.15.

Chriſt crucified concerning his infirmitie, liued through the power of God. 2.Cor.13.4

Paul reioyced in infirmities, and why. 2.Cor.12.9,10.

Mans Infirmitie and Gods grace. Ezek.3.14.

Ingratitude, looke Vnthankfulneſſe.

Inheritance. To whom the inheritance of the deceaſed without heire male ſhall diſcend. Num.27.8, to 12.

Naboth would not forgoe his inheritance. 1.Kings 21.3.

God was the inheritance of the Prieſtes and Leuites. Deuter.18.1, to 9. and 10.9. Num.18.8,20,26.*

The inheritance of heauen commeth not to vs by workes, but by Gods promiſe, through faith. Gal.3.18,22.

An inheritance immortall is reſerued for vs in heauen. 1.Pet.1.4.

Why Chriſt refuſed to diuide the inheritance betweene the two brethren. Luk.12.13,14.

No fornicators, idolaters, &c. ſhall inherite the kingdome of heauen. 1. Corinth.6. 9,10. Epheſ. 5.5.

Iniquitie. Becauſe iniquitie ſhalbe increaſed, the loue of many ſhalbe cold. Mat.24.12.

God viſiteth the iniquities of fathers vpon the children of ſuch as hate him. Exod.20.5. Deut.5.9.

God forgiueth iniquitie. Exod.34 7.

He that hath loue, reioyceth not in iniquitie, but in trueth. 1.Cor.13,6.

Thoſe that are elect, depart from iniquity. 2.Tim.2.19.

Iniuries to be reuenged, Chriſt forbiddeth. Mat.5.39,40.

We muſt rather ſuffer iniurie, then goe to law with our neighbour. 1.Cor.6.7.

We ought not to bee angry, nor doe any thing by iniurious practiſes. Ecclus.10.6.

We ought not to bee mindfull of iniuries. Leuit.19.18.

Ioſeph pardoned his brethren the iniurie they had done him. Gene. 50.17, 19,21. and Dauid ſuffered the iniurie of Shimei. 2.Sam.16,7,10.

Moſes reproued him that had iniured his fellowe. Exod. 2. 13. and defended Iethros daughters from iniurie. Exod.2.17.

Dauid reuenged the iniurie done to his ſeruants 2.Sam.10.5,12.*

Innocents are oppreſſed Eccles.4.1.

None innocent before God. Exod.34.7.

We ought not to ſlay the innocent. Exod.23.7. and curſed is hee that taketh reward to that ende. Deut.27.25.

Innocent Uriah & other Innocents ſlaine by Dauids commandement. 2.Sam.11.17.

Samuel pleadeth his innocencie before the people. 1.Sam.12 2,to 6.

The innocencie of Tobias. Tob.2.13,14.

Iob recited his innocencie. Iob.31.1.*

Herod cauſeth the innocent children to be ſlaine. Mat.2.16.

Pilate ſaid he was innocent of the blood of Chriſt. Mat.27.24.

Abimelech tooke Abrahams wife with innocent hands. Gen.20.5.

Innocent as Doues, looke Simple.

Euery man ought to defend his innocencie. Ioſh.22.21,to 32. 1.Samuel 1.15,16.1. King.18.18.* Iere. 37.13,14,18. Iohn 8. 46,49.*Acts 2.13, to 37. and 6.11,13. and 7.2.* and 28.17.*

Inordinate affection ought to be mortified in vs. Col.3.5.

Euery brother walking inordinately,is to be ſhunned. 2.Theſſ.3.6.

Inquire. We ought to inquire or ſue to God for aide in ſickeneſſe, and not to idoles. 2.King.1,16.

Ioſhua made peace with the Gebeonites, and inquired, or counſelled not with God. Ioſh.9.14,15.

Inſtructed. God inſtructed the Iſraelites 43.yeeres. Deut. 8.2,3.

Inſtruments of muſicke played vpon by Dauid & his people before the Arke.2.Sam. 6.3,5,12. which he afterward appointed to continue. 1.Chro.15.16.

The Inſtruments of a fooliſh ſheepheard. Zech.11.15.

Inſurrection, looke Rebell.

Intemperancie breedeth diſeaſes. Ecclus. 31.19,20.and 37.29.

Intent. Of good intent,looke Good.

Interceſſor. Abraham an interceſſor for the Sodomites.Gene.18.23.*

Chriſt is our onely interceſſor vnto God his father.Rom.8.34. 1.Iohn 2.1.looke Mediator.

Interpretation of dreames commeth of God.Gene.41.8,15,16.

He that ſpeaketh a ſtrange tongue,ought to pray that he may interpret it.1.Cor.14.13.

The interpretation of tongues is a gift of the holy Ghoſt. 1.Cor.12.10,11.

Intereſt, looke Vſurie.

Intiſe. We ought not to conſent vnto ſuch as intiſe vs vnto ſinne. Pro.1.10,to 20.

Inuention. Curſes againſt wicked workes and inuentions of men. Deut.28,20.*Wiſd. 15.4.

Uaine inuentions are not to be regarded. Pſal.119.113.

Inuocation, looke Call, and Prayer.

The *Inward* man delighteth in the Law of God. Rom.7. 22. and is renued daily. 2. Cor.4.16.

¶ *Iourney.* Paul iourneyed often. 2.Cor. 11.26.

Of the 42. iourneyes of the Iſraelites. Num.33.1,2.*

A Sabbath dayes iourney. Acts 1.12.

Ioy. The faithfull ſuffer with ioy the ſpoyling of their goods, and why. Heb.10.34.

What ioy is in heauen for one ſinner that conuerteth. Luke 15.7.

The ſorowes of the godly ſhall be turned into ioy. Iohn 16.20,21,22.

Al true ioy and peace proceedeth from the holy Ghoſt. Rom.14.17.Galat.5.22.by the preaching of the Goſpel. 1.Iohn 1.4

Chriſt would that his ioy ſhould be fulfilled in vs. Iohn 17.13,17,19.

The two Maries did ioy in Chriſts reſurrection.Matth.28.8.and ſo did his diſciples. Luke 24.41,52.

The birth of Chriſt was tidings of great ioy. Luke 2.10.

Of ioy and peace of conſcience, looke Act. 2.46. and 8.8.and 13.52.

The feare of the Lorde giueth ioy. Ecclus. 1.12. and prolongeth the life of man. Ecclus. 30.22.

Ioyfull giuer, looke Giuer.

Ioyes ordeined for the godly.Rom.2.7,10. 1.Cor.2.9. Iſai.35.10.and 51.3,11.

¶ *Iſraelites* of two ſorts. Rom 9.6.1.Cor. 10.18. Gal.6.16. looke Children.

¶ *Italie.* Paul ſaileth into Italy. Act.27. 1,6.* looke in the firſt Table.

Cornelius captaine of the Italian band. Acts 10.1.

¶ *Iudges, & Iudgement.* Iudges are exhorted to iuſtice and wiſedome. Wiſd.6 1,2,3.

Whoſo preſumptuouſly diſobeieth yͤ Iudge that iudgeth right,ought to die.Deut.17.12.

The Iudge ought not to haue any regard of perſons. Leuit.19.15.

Iudges ought to be mercifull to the widow and the fatherleſſe. Pro.3.3.

Iudges termed gods. Pſal.82.1.

Wee ought not to raile vpon Iudges, &c. Exod.22.28. Acts 23.5.

An example of a true Iudge or Prince. 1. Sam.12.2,3.*

Of Moſes Iudges, ſee Centurion.

Othniel was Iudge ouer Iſrael. Iudg.3. 9,10. ſo was Deborah. Iudg.4.4.

God many times deliuered his people for their Iudges ſake. Iudg.2.18.

The Iſraelites hauing no Iudge, became idolaters. Iudg.17.6.*

Samuels children were bribing Iudges. 1.Sam.8.3.

Wicked Iudges condemned innocent Naboth. 1.king.21.11,13.

That God is Iudge of all the worlde, and how he iudgeth, reade Gen.18.25.Deut.10. 17,18.Iob.34.11,12. Pſal.7.8,11. and 94. 2. Pro.24.12. Iſai 11. 3,4. Ecclus.35.12. Matt.16.27. Rom.2.1, to 12. 1.Cor.4.3,4. Heb.12.23. 2.Tim.4.1. Mal.3.5.

Chriſt ſhall iudge both quicke and dead. Acts 10. 42.Rom.14.9,to 13. Ioh.5.27.

We may not be raſh Iudges of other.Mat. 7,1,2,to 6.

Iudges ruled in Iſrael 450. yeeres. Actes 13.20.

Like Iudge, like officers. Ecclus 10.2.

The meanes to iudge rightly is to regard Gods glory, and not priuate commoditie. Iohn 5.43.

Iudge none bleſſed, before his death, and why. Ecclus.11,28.

Iudges execute not mans iudgement, but Gods. 2.Chron.19.6.

The faces of Iudges are couered by God. Iob 9.24.

Iudges and Princes ſhall abide the ſoreſt iudgement, if they abuſe their authoritie. Wiſd.6.5,to 10.

God doeth iudgement to the fatherleſſe and widow.Deut.10.18.

God iudged Dauids cauſe againſt Nabal. 1.Sam.25.38,39.

Moſes iudged controuerſies betweene the Iſraelites from morning till euen.Exod.18, 13. ſo did the Elders. Exod.24.14.

Why Aaron bare the names of the twelue tribes in the breſtplate of iudgement. Exod. 28. 29.

Samuel went his circuit to execute iudgement yere by yere,all his life.1.Sa.7.15,16.

In iudgement we may not follow the opinion of the multitude to ouerthrowe the trueth. Exod.23.2.

What equitie is required in iudgement, Exod.23.1,7,to 10.

Weightie matters in iudgement were decided by the high Prieſt.Deut.17.8,9.

We ought not in iudgement to peruert the right of ſtrangers, fatherleſſe, &c. and why. Deut. 27.17,18.

Abraham commanded his houſhold to doe righteouſneſſe, and iudgement. Gen.18.19.

Ieremiah exhorteth the king of Iudah to execute righteouſneſſe and Iudgement.Iere. 22.3.

Dauid executed iudgement to all his people. 2.Sam.8.15.

Al the waies of God are iudgement.Deu. 32.4.

We muſt haue Gods iudgements before our eyes. 2.Sam.22.23.

If Gods hand take hold on iudgement, he wil reuenge thoſe that hate him.Deu.32.41.

Gods iudgements are iuſt, & like a great deepe. 2.Eſd.5.40. Rom.11.33. Pſal.36.6.

Whatſoeuer we do, is ſubiect to the iudgement of God, and not of men. Rom.14.6,8, 10,13,14.*

The iudgement and vnſearchable wiſedome of God is manifeſted by his workes. Iob 47.1,2.*

The iudgements of God are wonderfull. Wiſd.16.17.

The wicked haue no conſideration of Gods iudgements. Pro.28.5.

God by his iudgement, ſometime ſuffereth the obſtinate to doe what they liſt.Pſal. 81.11,12.

Of the great iudgement of God againſt the wicked. Wiſd.17.1.*

Iudgement mercileſſe to them that ſhewe no mercie. Iames 2.13.

Gods iudgements againſt ſuch as beleeue not his Goſpel.2.Theſ.2.10,11,12.and ſuch as withdraw other frõ the trueth. Gal.5.10. God iudgeth the heart, not by outwarde appearance. 1.Sam.16.7. neither ought we to iudge by likelihoods. Ecclus. 11.2. Iohn 7.24.

If God ſhould iudge according to right, no man ſhould be innocent. Iob 9.28.

Gods iudgement beginneth at his owne houſe. 1.Peter 4.17.Prou.11,31. and why.

1.Cor.11.32.

God iudgeth when he puniſheth. Gen.15.14.1.Sam.3.12,13.

To iudge his people, taken for to pitie them.Deut.32,36.

The iudgement of God againſt the ſonnes of Eli.1.Sam.2.25.

Of the iudgement of God againſt the carnal Iſraelites. Hoſe.4.2,3.* and againſt the enemies of his people.Ioel 3.1,4,12.*

God iudgeth the cauſe of his, when he auengeth their wrong.1 King.8.32,45,49. 1.Sam.25.38,39.

Chriſt was not ſent to iudge the worlde, but to ſaue it. Iohn 3.17 and 12.47.

Chriſt iudgeth as he heareth, & his iudgement is iuſt. Iohn 5.30.

He that refuſeth Chriſt, ſhall be iudged by his word. Iohn 12.48.

The maner of Gods comming to iudgement. Pſal.50.3,to 7.Matt.25.31.* 2.Theſ.1.7.to 11.

The day of iudgement is knowen to the Father onely. Mar.13.32.*Matth.24.36. What ſignes ſhall preceed the ſame. Matth.24.29.Mar.13.24.* Then wil God reueale the counſels of all hearts. 1.Cor.4.5. Then ſhal one be taken and the other refuſed.Mat.24.40.Luke 17.36. Looke Comming.

Iohn Baptiſt threatned Gods iudgement to moue to repentance.Mat.3.7, to 13.

The Saints ſhall iudge the world. 1.Cor.6.2.Wiſd.5,1,2,15,16. Matth.19.28. Iude 14,15.

Gods miracles, called his great iudgements.Exod,7.3,4.

Iudgement put for law and right. Leuit.19 37.Pſal.9.16.

The lawe iudgeth no man before it heare him. Iohn 7.51.

Chriſt forbiddeth to iudge our brother or neighbour. Mat.7.1,to 6. Lu.6.6,37,41,42.

He that iudgeth his brother, iudgeth the Lawe, Iam.4.11,12.

We may not iudge the ſeruants of Chriſt concerning meates, and why. Rom.14.3,to 9.Col.2.21,22,23.

Iudge not before the time. 1.Cor.4.5.

The ſpirituall man diſcerneth all things, and is not iudged of any.1.Cor.2.15.

Why Chriſt came vnto iudgement into this world. Iohn 9.39.

Chriſt ſhall bring foorth iudgement vnto victorie.Mat.12.20.

Chriſt affirmed that the iudgement of the world was by his vanquiſhing of the deuill. Iohn 12.31.

Paul paſſed litle to be iudged of any: nay he iudged not himſelfe. 1.Cor.4.3,4.

We ſhall render account of all our doings at the laſt iudgement. Eccles.11.9,14.

To be corrected by iudgement, what. Ier.4.6,and 10.24.

Of Gods place of iudgement. Ioel 3.12.

Of the generall iudgement. Reade 2.Eſd.7.31,32,33.

After death ſhall the iudgement come. 2.Eſd.14.35.Heb.9.27.

Wee muſt haue boldneſſe in the day of iudgement.1.Iohn 4 17.

Iudgement, for a ſetled ſtate of gouernement.Mat.12.18. For equitie. Matt.23.23. For puniſhment. Act 8.33.Rom.2.3. For authoritie and power. Ioh.5.22,27.and 16.11. For reſtoring things out of order. Iohn 9.39. For Gods ſecret counſel and workes. Rom.11.33.Reue.19.2. For affliction and correction 1.Cor.11.32.1.Pet.4.17.

Gods iudgements ought to bee declared vnto our children. Ioel 1.3.

Gods iudgements are ſhewed vpon perſecuters. Amos 7.17.

The wicked tremble at Gods iudgements, Acts 24.26.

The wicked vnderſtand not iudgement. Pro.28.5.

Of the office and authoritie of Iudges. Exodus 21.* and 22.* and 23.* Leui.24.14.* Deut.17.2.* and 25.* Ioſh.7.10.* 1.Sam.12.* Ecclus.4.9,10. and 10.1,2. and 42.2. Pſal.82.* Pro.18 5.Iſa.5.7,20.and 10.1,2.Iere.5.28.Luk.18.2,to 9.and 23.1,to 16. Iohn 8.18,15,27.Iames 2.4,6.

Againſt peruerſe iudgement. Ecclus.11.7,8,9.Acts 28.4,6.1.Tim.5.19,21.

Before iudgement muſt goe experience. Gen.3.8,14.* and 11.5.and 18.21.Exod.3.7,8.Deut.13.14,15.* and 17.4,5. & 19.18,19.Ioſh 7.19,20,21.* & 22.25,* 33. Iudg.26.3,4,13.*1.Mac.7.6,*23,24.Ecclus.11.7,8.Dan.13.48,49,* 62.

Iudgement of doctrine appertaineth to the faithfull. Deut.13.4, to 12. Iob 34.1, to 5. Iudeth 8.28,29. Mat.7.6,29. 1.Cor.14.32. Col.2.8,16,19.1.Iohn 4.12,13.

The iudgement of the dead is immediatly to life or death. Mar.16 16. Luke 16.22.* and 23.43.Iohn 3.15,36,and 5.24,29.looke Purgatorie.

Iuſt men ſhall ſhine as the Sunne. Matt.13 43.looke Day.

The iuſt ſhall liue by faith. Hebr.10.38. Gal.3.11.Rom.1.17.Heb.2.4.

Thoſe are iuſt, whoſe ſinnes are couered. Pſal.32.1,2.Rom.4.7,8.

Of iuſt and vpright men. Gen.6.9. Iob 1.1.Luke 1.6.and 2.25.

God is iuſt.Deut.32.4.

Iohn Baptiſt was ſent to turne the diſobedient to the wiſedome of iuſt men.&c. Luk.1.17.looke Righteous.

Iuſtice. Abraham the paterne of Gods iuſtice.Iſa.41.2.

Iuſtification. Chriſt died for our ſinnes, and roſe for our iuſtificatiõ. Rom.4.25. looke Righteouſneſſe.

Iuſtifie. None can bee iuſtified in Gods ſight. Iob 9.2,15.Pſal.143.2.

The Gentiles iuſtified through faith.Galat,3 8.

We are iuſtified by faith in Chriſt. Rom.4.24. and 5.1. and by the ſpirit of God. 1.Cor.6 11. before wee can bring foorth good fruits.Luke 1.45,75.

God iuſtifieth, who can condemne? Rom.8.33,34.

No man is iuſtified by the lawe, but by faith in Chriſt.Gal.3.2,* 26.

If we be iuſtified by the lawe, Chriſt died in vaine.Gal.2.21.

Thoſe that will be iuſtified by the Lawe, haue no neede of Chriſt.Gal.5.4.

Wiſedome iuſtified of her children.Matt.11.19.

Thoſe that are iuſtified are no detters to the fleſh but to the ſpirit of God. Rom 8.12,13. and are at peace in their conſciences. Rom.5.1,3,9,10,11. and are heires of eternall life. Titus 3.7.

Howe God iuſtifieth vs. Actes 13.38,39. Titus 3.5.

By our words we ſhall be iuſtified or condemned.Matt.12.37.

Confeſſion of mouth, and faith of heart iuſtifieth. Rom.10.9,10.

To iuſtifie God, is to praiſe him as iuſt. Lu.7.29.

K

Keepe. How God kept Iſrael, looke Apple.

We muſt keepe Gods commandements. Exod.15.26. in keeping whereof is great reward. Pſal.19.11.

God did great actes for his people, that they ſhould keepe his commandements.Deu.11.7,8. And is mercifull to thoſe that keepe them.Exodus 20.6.

God promiſed to keepe Iaakob, whereſoeuer he went.Gen.28.15,20. And ſo he kept Dauid.1.Sam.25.39.2.Sam 8.6.

Wee ought to pray to God that hee will keepe vs.Num 6.24.

Ioſhua exhorteth the Reubenites, &c. to keepe Gods cõmandements.Ioſ.22.2,3,5.

How to keepe the feaſt of Chriſts paſſeouer.1.Cor.5.7,8.

Moſes kept the ſheepe of Iethro his father in law.Exod.3.11.

Dauid being anointed king kept his fathers ſheepe.1.Sam.17.15.

He that beleeueth in the Lord keepeth his commandements.Ecclus.32.24.

The keeper of the priſon of Philippi conuerted.Acts 16.27, to 35.

We muſt pray to be kept blameleſſe to the comming of Chriſt.1.Theſſ.5.23.

To keepe holy, Looke Sanctified.

Keyes of binding and looſing.Mat.16.19. and 18.16,17.* Iohn 20.23.

Wherein the Keyes and authoritie of the Church conſiſteth. Mar.16.15. Lu.22.24,25,26.Actes 2.38.* 1.Peter 5.2,3.

The keye of Dauid.Reue.3.7.

The key of the bottomleſſe pit. Reu.9.1.

Kill. God doth kill and make aliue.Deut.32.39.1.Sam.2.6.

God would haue killed Moſes in the inne. Exodus 4.24.

God willeth the Iſraelites to kill all the people that they found in the land of promiſe Deut.7.16.

We ought not to kill. Exod.20.13. Deut.5.17.Gen.9.6.

Whoſoeuer killeth muſt be killed. Gen.9.6.Exod.21.12,to 15. Leu.24 17.Saul commanded that Dauid ſhould be killed. 1.Sa.19.1.

Of thoſe ẏ haue killed themſelues. 1.Sa.31.4.2.Sam.17.23.1.kin.16.18.2.Mac.16.13.and 14.37,41.

For Chriſtes ſake we are killed all day long.Rom.8.36.

If the wicked refraine to kill, howe much more ought the godly. Ionah 1.14.

Kindneſſe. Chriſtians ought to put on kindeneſſe,&c.Col 3.12,13,14.

Kindred, looke Tribe.

King. The King is ordeined to doe equitie and iudgement.1.King.10.9.

A King by iudgement maintaineth his realme.Prou.29.4.

The King ought not to haue many wiues, and why.Deut.17.17.

Kings are forbidden to drinke wine exceſſiuely,and why,Prou.31.4,5.

The Kings heart is in the hande of the Lord.Prou.21.1.

The wrath of a King is as meſſengers of death.Prou.16.14.and 20.2.

Wo to the land when the King is a child. Eccles.10.16.

Ieremiah exhorteth the King to execute iudgement.Iere.22.3.

The Lord will ſet a wiſe King ouer his beloued.2.Chro.1.11.

What is the honour of a King, and howe his throne may be eſtabliſhed.Prou.25.4,5.

Kings changed,looke kingdome.

The King muſt reade Deuteronomie all his dayes.Deut.17.18 19,20.

The health and victorie of Kings commeth of God.Pſal.144.10.

We muſt honour the King,and ſubmit our ſelues to his ordinances. 1.Pet.2.13,17.and pray for all that are in authoritie.1.Tim.2.2.

An exhortation vnto Kings and Iudges, Pſal.2.10,11,12.

When the Iſraelites had no King or magiſtrate,euery man did what he liſted.Iudg. 17.6.

The Iſraelites deſire a King to iudge them.1.Sam.8 5,19,20.Wherfore Samuel reproueth them.1.Sam.10.19.and 12.12.

King and people doing well, ſhalbe preſerued: doing euil,ſhall periſh. 1.Sam.12.14, 15,25.

What maner of men earthly Kings naturally are. 1.Sam.8.9,10,to 19.

A lawe written for the Kings to obſerue. 1.Sam.10 25.

Saul is conſtituted King againſt his will. 1.Sam.10.22,23,24.

Iehoiada the high Prieſt taught Iehoaſh the King.2.Kings 12 2.

Dauid,Ioſiah,& Hezekiah were Kings that feared the Lord Ecclus.49 4.and ſo was Aſa and Iehoſhaphat.1.Kin.15.11.2.Chr.17.3.

Prophets boldly reprooued Kings.2.Kin. 5.8.2.Sam.12.7.

The people honoured King Salomon for his wiſedome. 1.Kings 3.28.

Fiue Kings hanged. Ioſh.10 16,22,to 38.

The King of Ai hanged.Ioſh.8 29.

Elah king of Iſrael, being drunken, was ſlaine by his ſeruant.1.King.16.9,10.

The Kings of Edom.1.Chro.1.43.*

To the King euerlaſting, immortal,&c.bee glorie for euer and euer 1.Tim.1.17.

Chriſt affirmed that hee was the king of the Iewes.Mat.27.11.Pilate confeſſeth it, the Iewes denie it.Iohn 19.15.

Chriſtians are Kings and Prieſts, &c. 1. Pet.2.9.Reu 5.10.

Kings haue committed fornication with the great whore.Reuel.17.2.

Of the King of feare.Iob 18.14

Kings haue dominion ouer their ſubiects bodies and cattel. Nehe 9.37.looke Princes.

Kingdomes are preſerued by God. Eſter 16 16.

The kingdome of Saul was renewed in Gilgal.1.Sam.11 14.

Adoniiah vſurpeth the kingdome of his father.1. Kings 1.5.

The change of kingdomes is a worke of God for ſinne. Iob 34.24.Ecclus.10.8.Pro. 28.2.

The ende of the kingdome of Iſrael is threatned.Amos 8.2. for their ſinnes. 2.Kin. 17.7,8.and of the kingdome of Iudah, 2. Kings 23.27.

The ſtate of a kingdome conſiſteth in the goodneſſe of the king.Ecclus.10.2,3.

Of the foure monarchies or kingdomes of the world.Dan.7.17.

The ſucceſſion of the foure kingdomes. Zech.6.5.

The kingdome of Chriſt deſcribed. Gen. 49.10.Iſa.32.1,2.* Pſal.72.1.*

Chriſts kingdome ſhall haue no end. Iſa. 9.7.Luke 1.33.

God confirmeth his promiſes touching the kingdome of Chriſt.Iſa.54 4.*

Chriſt teacheth that it is our fathers pleaſure to giue vs the kingdome of heauen. Lu. 12.32.

Chriſtes kingdome is not of this worlde. Iohn 18.36.appointed to the faithful by him ſelfe, as his father appointed it to him. Lu. 22.29,30.

The kingdome of God is prepared for the choſen.Mat.25.34.

Through many afflictions the godly are vouchſafed to enter into the kingdom of God. Acts 14.22.2.Theſ.1.5.

Who ſhall not inherite the kingdome of God. Galat.5.19,20,21. 1.Corinth 6.8,10. and 15.50.

The parable of the figtree ſhewing when the kingdome of God is neere. Matth.24. 32,33.

Kingdome of God, taken for the adminiſtration of the Goſpel.1.Corint.4 20.For the Goſpel it ſelfe.Matth.21.43. for all that belongeth to the glorie of God. Matt.6 33. for Gods ſpirituall gouernment of the faithfull in the perſon of Chriſt.Mar.1.15.for euerlaſting life. Iohn 3.3.and for the preaching of the Goſpel.Mar 4.30,31.and 9.1.

Kingdome of heauen for the new ſtate of the Church Matth.5.19.and 11.11.and 15. 43.for the doctrine and preaching of the Goſpel.Matt.11.12.& 13.24. For the kingdome of Meſſias Mat.3.2 for eternall life.Mat.5. 20.and 7.21. and 19.21. and for the viſible Church.Mat 5.19.and 13.24,47.

Kingdome of the Sonne of man, for the glorie of Chriſts aſcenſion, or for the preaching of the Goſpel.Mat.16.28.

The Apoſtles were commanded to preach that the kingdome of God was at hand. Matth.10.7.

To whome it is giuen to vnderſtand the myſteries of the Kingdome of heauen. Matt. 13.11.

Wherein the kingdome of God conſiſteth.Rom.14.17.

The kingdome of heauen ſuffereth violence.Mat.11.12.

The kingdome of God is not in word,but in power.1.Cor.4,20.

To whom the kingdome of heauen appertaineth.Matth.19.14.Mar.10.14,15.

None can enter into the kingdom of God except he be regenerate.Iohn 3.3,5.to 9.

Many are called vnto the kingdome of heauen, but fewe enter. Lu.14.15, to 25. Matth 22.2,to 15.

Rich men hardly enter into the kingdome of heauen. Matth.19.24,25,26. Marke 10. 23,to 28.

The kingdome of God is within vs. Lu. 17.21.looke Leauen.

Firſt ſeeke the kingdome of God. Matth. 6.33.

The Phariſes neither enter into the kingdome of heauen themſelues, nor ſuffer other. Matth.23.13.

Chriſts caſting out of deuils by vertue of the holy Ghoſt, ſhewed that the kingdome of heauen is come.Matth.12.28.

The Phariſes aſke Chriſt,when the kingdome of heauen ſhould come.Luk.17.20.

The Iewes dreamed of a reſtitution of the kingdome of Dauid. Mat.11.7,to 12.and the Apoſtles aſked Chriſt,when he would reſtore the kingdome to Iſrael.Acts 1.6.

Of the ſpirituall kingdome of God. 1. Sam.2.9,10.and 29.9,11,to 26.Pſal.2.9, 10 and 9.* and 21 5.* and 72.* and 110.* and 45.* and 22.25.* and 144.18.* Iſa.11. 2.* and 41,to 18.and 42.3,4,7. Ierem.23.5 and 33.20.* Ezek.34.23.* and 37.16 Dan. 2.44,45,46.and 4.28,31.* and 7.27. and 9. 24,25 Hoſe.3.4,5.Mich.4.* and 5.* Zech.7. 9.* Luke 22.69.* and 23.2.Iohn 12.32,36, Heb.1.2.and 2.3.

Kiſſe. Izhak kiſſed his ſonne Iaakob, Geneſ.27.27.

Iaakob kiſſed Rahel Gen.29.11.and Ioſephs children.Gen.48.13.

Laban kiſſed his ſonnes and daughters. Gen.31.55.

Eſau kiſſed Iaakob Gen.33.4.

Ioſeph kiſſed his brethren. Gen.45.15. and his father being dead.Gen.50.1.

Aaron kiſſed Moſes.Exo.4.27. and Moſes father in law.Exod.18.7.

Naomi kiſſed her two daughters in lawe. Ruth.1.9.

Samuel kiſſed Saul.1.Sam.10.1.

Ionathan and Dauid kiſſed ech other. 1. Sam 20.41.

Dauid kiſſed Abſalom 2. Samu.14.33. and Abſalom the people.2.Sam.15,5.

Dauid kiſſed Barzillai.2.Sam.19.39.

Eliſha deſireth that he might goe kiſſe his father and mother.1.Kings 19.20.21.

A chaſte and holy kiſſe, a token of perfite charitie. Rom. 16.16. 1.Cor.16,20. 2.Cor. 13.12.2.Theſ 5.26.1.Pet.5.14.

The brethren kiſſed Paul at his departing.Actes 20 37,38.

The ſinfull woman kiſſed Chriſts feete. Luk.7.38,45.

Iudas betrayed Chriſt with a kiſſe. Luke 22.48.Mat.26.48,49.Mar.14.41,45.

Knees and *Kneeling*. Salomon prayed kneeling on both his knees. 1. Kings 8.54. ſo did Daniel Dan.6 10.

The 50 ſouldiers ſent to Eliiah, fell on their knees before him. 2. King.1.13,15.

God hath reſerued 7000. in Iſrael that had not bowed their knees to Baal. 1. King. 19 14,18.

Thoſe that kneeled downe to drinke water, were forbidden to goe with Gideon. Iud. 7.5,6.

Miſerable apoſtumes in the knees, ſhal afflict the diſobedient. Deut 28.35.

Know. God will be knowen to be Lorde. Exod.7.17.

We know God, if we keepe his commandements. 1. Iohn 2.3,4,5.

To know and be knowen of God, looke Gal.4.9.

The Lord knoweth who are his. 2.Tim. 2.19.

To knowe, for to haue to doe. Gen.4 1.1. king. 1.4. for to doe good. Ruth 2,10. and for to proue or allow. Reue.2 2.

God hath not caſt away his people whom he knew before. Rom.11.2.

Whom God knewe before, them he ordeined to be like faſhioned to the image of his Sonne. Rom.8.29.

We muſt meditate in Gods Lawe, to learne to know our duetie, and doe it. Ioſh.1. 8. 1.Kings 2.3.

Knowledge puffeth vp, but loue edifieth. 1.Cor.8.1.

Bezaleel and Aholiab were filled with knowledge, &c. Exod. 31.3.& 35.30. ſo was Hiram. 1.Kings 7 17.

Iohn Baptiſt brought knowledge of ſaluation. Luke 1.77.

Wee ought to increaſe in the knowledge of God. Col.1.10.

Some euer learning, & neuer able to come to the knowledge of the trueth. 2.Tim.3.7.

Wee ought to haue a zeale according to knowledge. Rom.10.2.

The tree of knowledge of good and euill. Gen.2.9. and 3.1.5,7.

The Lord is a God of knowledge. 1.Samuel 2.3.

The knowledge of God is better then burnt offerings. Hoſe.6.6.

The true knowledge is to reſt vpon God. Hoſe.14 9. looke Wiſedome.

The Prieſtes lips ſhould preſerue knowledge. Mal.2.7.

Kowe. Of the ſacrifice of the red Kowe. Num.19.2,9.

Two milch kine ſent away from Ekron, with the Arke of God. 1.Sam.6.7,10,12.

Unthankefull princes are called kine, and why. Amos. 4.1.

L

Labour. Mans life is a continuall labour and trauaile. Iob 7.1.* Eccles. 1.8. Pſal.90 10. Ecclus.18.6.

We ought to liue of our labours. Prouer. 5.15.

The prayſe of labour, Prouer.12.11, Ecclus.7.15.

Labour bringeth abundance. Pro.14.23.

He that ſhunneth labour, ſhall come to pouertie. Pro.20.4. and 21.5,17.

The labours of the diſobedient ſhall be deuoured with graſhoppers. Deut.28 38.

God beheld the labour of Iaakobs hands. Gen.31.42.

Pharaoh commanded to oppreſſe the Iſraelites with labour. Exod.1.14. and 5.9.

Paul boaſted not of other mens labours. 2.Cor.10.15.

Paul approueth himſelfe the miniſter of God in labours. 2.Cor.6.5 and 11.23.*

Our labour ſhall not be in vaine, if it be wrought in the Lord. 1.Cor.15.58.

Thoſe that die in the Lord, reſt from their labours, &c. Reuel.14.13.

We ought to reuerence thoſe that labour in the Goſpel. 1.Cor.16.16.

The Apoſtles reaped the Prophets labour. Iohn 4.38.

The Labourer is worthie of his wages. Luke 10.7. 1.Tim 5.18.

The labourers are few. Matt.9.37.

God heareth the crie of Labourers and men in aduerſitie Deut.26.7.

Labour and trauaile for ſinne is layde vpon all men. Gen. 2,19. and 3.19. Exod 20.9, 10,11. and 34.21. Deut.5.13,14,15. Teb.2. 11.* Pſal,104.23. Prou.10.3,4,9,16. and 14.4,23. Eccles.3.10. and 1.13. Iohn 21. 3,6. Acts 18.2,3. and 20.34. Epheſ.4 28. 1.Cor.4.12. 1.Theſſ.2.9. 2.Theſſ.3.10.

Labour maketh not rich, but the bleſſing of God. Gen.3.18.& 26 12. and 30 27,30.* Deut 8.3,4,16. Iob 42.10.* Pro.10.3,6. Eccles.11.2,3,4. Ecclus.11.11,to 18.

Lacke. He that giueth vnto the poore, ſhall not lacke. Pro.28.27.

Ladder. Iaakob ſawe a Ladder in his dreame. Gen.28.12.

Laden. Chriſt calleth vnto him all that are laden. Matth.18 28.

Lake burning with fire and brimſtone. Reue.21 8.

Lambe. The oblation made with a Lambe. Leuit.3 7.

The maner of eating the Paſchal Lambe. Exod.12.3,to 29.

Chriſt is the Lambe who hath taken away our ſinnes. Iohn 1.29. Reue 5,8,9.

How the Lambe Chriſt is honoured. Reu. 5 6,13. which ſtood vpon mount Sion, Reuel.14 1.

Chriſt willed Peter to feede his Lambes. Iohn 21.15.

Lame Mephiboſheth accuſed. 2.Sam.4 4. and 16.1,to 5.

Lamentation of Dauid ouer Saul and Ionathan. 2.Sam.1.17.*

Iſrael lamented for the Arke. 1.Sam.7.2.

Iphtahs daughter lamented her virginitie two moneths vpon the mountaines. Iudg.11.38.

The olde Prophet lamented the death of the other Prophet whom he had deceiued. 1. king 13.29.

Lampes for the Candleſtickes of the Tabernacle. Exod.25.37. and 27.20,21. Leuit. 24.2,3,4.

The Lampes of the 10. virgins. Mat.25. 1,to 14.

Lands. looke Famine in Egypt.

Language. One Language a good ſpace after the flood. Gen.11.1.

The Apoſtles ſpake all languages. Act.2. 8. looke Tongues.

Large. God gaue Salomon a Large heart. 1.King.4.29.

Laſt dayes prophecied of. 1.Tim.4.1. 2. Tim.3.1. and 2.Pet.3.3.

The Laſt ſhall be firſt, and the firſt Laſt. Matt.20.16. and 19.30.

Law. The terrible deliuery of the Law, & the cauſe therof. Exo.19.16,18. Deut.33.2. and 5.21. to 28. Heb.12.18,to 22.

Moſes repeateth the Law. Deut.1.2,3.

Moſes commanded the Law for an inheritance of the congregation of Iaakob. Deut. 33.4.

Curſed bee he that confirmeth not all the words of the Law, to doe them. Deut. 27.26.

Their reward that keepe the Lawe, and their puniſhment that deſpiſe it. Deuter.23. 10.* Baruch 4.1.

God commandeth to reade the Law day and night, and why. Ioſh.1.8.

We ought alwayes to haue the Lawe before our eyes, and in our hearts. Deu.11.18, 19,20.

Moſes exhorteth the people to keepe the Law. Deut 4.1. So doth Ioſhua. Ioſh.22.5.

The Law of the burnt offrings. Leui.6.9.

The Law of him that toucheth, or is in the tent of the dead. Num.19.13,14.

The high Prieſts and Iudges ought to iudge according to yͤ Law. Deu 17.9,10,11.

The Iewes are compelled to forſake the Law of God. 2.Mac.6.1.

What the Lawe of God is, and the fruite thereof. Pſal.19.7,to 12.

The Lawe taken for the doctrine of the Law. Mat.7.12. for other bookes beſides the bookes of Moſes. Ioh.10.34. and 12.24. and 15.25. Rom.3.15 For the whole doctrine of God. Iam.1.25. and for outward profeſſion. Phil.3.5. for the whole doctrine of ſaluation. Iſa.2.3.

The Law diuided into two Tables. Mat. 22.37,38.

The Law was ordained by Angels in the hand of a mediatour. Gal 3.19.

The Lawe was giuen by Moſes. Iohn 1. 17. and 7.19.

The conſtitution of the Law appertaineth to the Iewes. Rom.9.4.

The knowledge of ſinne commeth by the Law. Rom.3.20.

The Law was added becauſe of tranſgreſſions, and was ordained by Angels in the hand of a mediatour. Gal.3.19.

Why the Law entred. Rom.5.20.

The Law is a ſchoolemaſter to lead vs to Chriſt. Gal.3.24.

The Law is holy, iuſt & good. Rom.7.12.

The Law is good, if it be vſed lawfully. 1. Tim.1.18.

If a man doe that which he would not, he conſenteth to the Law, that it is good. Rom. 7.16.

The Law of Moſes an importable yoke. Acts 15.10.

The Lawe called the ſtrength of ſinne. 1. Cor.15.56. becauſe it is an occaſion of ſinne.

Rom.7.5,8. called alſo the Law of ſinne and death. Rom.8.2.& of wrath. Rom.4.15.& the miniſtration of death and damnation.2.Cor.3.7,9.& the oldneſſe of the letter.Rom.7.6.

None of the Iewes kept the Lawe. Iohn 7.19.

The Law giueth not life. Gal.3.21.

No man is iuſtified by the Lawe in the ſight of God. Gal.2 16. and 3.11.

As many as are of the workes of the Law, are curſed. Gal.3.10.

The ende of the Lawe is loue. Matth.5.43,44. and 7.12. and 22.37,to 41. Iohn 13.34,35.Rom.13.8,9. Gal.5.14,22.and 6.2,10. 1.Tim.1.5.

Chriſt hath abrogated the Law. Ephe.2.15.2.Cor.3.7,11. Matt.11.13. Acts 13.38,39.& 15.10,11,Rom.7.6. Gal.4.24,25.and 4.3 to 8.Col.2.17.Heb.8 9.*

The Law was a ſhadowe of good things to come. Heb.10.1,10.

The Law was read in the Synagogues euery Sabbath. Actes 13 27.

The Iewes alledge the Law to put Chriſt to death. Iohn 19.7.

Chriſt came to redeeme thoſe that were vnder the Law. Gal.4.5.

Chriſt is the end of the Law. Rom.10.4.

That which the Law could not doe, Chriſt hath accompliſhed.Rom.8.3,4.

The Law made nothing perfect.Heb.7.19.

The ſimilitude of the heire, and the allegorie of the children of Sarah, and Agar, proue that the Law is ceaſed. Gal.4.1,22.

Chriſt came to fulfill the Lawe and the Prophets. Matth.5.17.

The Lawe is not giuen to the righteous, but to the Lawleſſe,diſobedient,&c.1.Tim.1.9,10. Gal.5.18.

God hath written his Lawes in the hearts of the faithfull. Heb.8.10.

The Law of God delighteth the ſpirits of the faithfull. Rom 7.22.

The wiſedome of the fleſh is not, nor can not be ſubiect to the Lawe of God.Rom.8.7.

The law of our members rebelleth againſt the law of our mind. Rom.7.23.

The Law of Chriſt is a Lawe of libertie. Iam.2.12.

The royall Law is the loue of our neighbour. Iam 2.8.

If the Law were glorious,how much more the Goſpel? 2.Cor.3.7,8,9.

Who ſo ſhall faile in one point of the Law, is guiltie in all.Iam.2.10.

Againſt wicked Law makers, looke Iſa.10.1.

Wicked Lawes ought to be broken. Dan.6.15.

Cuſtome is a Lawe to the wicked. Wiſd.14.15.

There is one Law giuer which is able to ſaue and to deſtroy.Iam.4.12.

The firſt Law. Gene.2.16,17.tranſgreſſed,and puniſhed. Gen.3.6.*

The Law of the ten commandements was giuen by voyce. Exod.20 1,to 18. written in Tables.Exod.31.18.Deut.5.22. which are broken.Exo.32.19. Deut.9.17. and renued. Deut.10.1,to 6.Exod.34.1,28.

The Law is read. Deut.31,9,to 14.Ioſh.8.35.Acts 15 21. 2.King.23.1,2,3. 2.Chr.34.18. Nehem.8.1,to 9. 1.Eſdr.9.40,to 48. 2.Mac.8.23.

Before the Lawe, ſinne was not counted ſinne. Rom.5.13.

Of tranſgreſſing the Law of God, or the king, looke Tranſgreſſe.

The Lawe of God cannot be fulfilled without the Spirit of God. Deut.5.29,33. and 13.14. Pſal.119.1,2.* Luk.18.14,16,27. Acts 15 9,10,11. Rom.8.1,to 18.Gal.5.16,18,22.*

The Law was giuen to bring forth fruite in vs. 2.Eſd.9.31.

Proſperity followeth them that loue Gods Law. Pſal.119.16.

The Law of faith giuen vpon condition, and how. Rom.3.27. and 8.1.

We may not goe to lawe vnder vnbeleeuers. 1.Cor.6.1,to 9.

Laugh. Abraham and Sarah laughed,and why. Gen.17.17.and 18.12.

Woe vnto them that laugh now, for they ſhall weepe. Luke 6.25.

Though ſome laugh Gods meſſengers to ſcorne,yet ſome profite thereby. 2.Chron.30.10,11.

Laughter, ſee Countenance.

We ought to laugh no man to ſcorne.Ecclus.7.11. looke Paſtime.

Lay, looke Whoredome.

Laying on of hands. Gen.48.13.*Exo.29.10. Leuit.1.4. and 3.2,13. Num.27.18.* Mar.10.16.Acts 6.6.& 8.17,to 25.& 13.3 & 19.6. 1.Tim.4.14.and 5.22. 2 Tim.1.6.

Leadeth. Gods long ſuffering leadeth to repentance Rom.2 4.

Leaſe The ſound of a leaſe ſhaken, ſhall chaſe the wicked.Leuit.26.36.

Learne. The Elders of Iſrael did learne Gods Law. Nehem.8.13.

Leaſt. Gideon confeſſeth himſelfe leaſt of his fathers houſe. Iudges 6.15.

Paul leaſt among the Apoſtles.1.Cor.15.9.and of all Saints. Ephe.3.18.

Who ſo ſhall breake one of the leaſt commandements,and teach men ſo,ſhalbe called leaſt in the kingdome of heauen. Mat.5.19.

The leaſt in the kingdome of heauen, is greater then Iohn Baptiſt. Matth.11.11. Luke 7.7,28.

Leaue. looke Forſake.

Leauen. The meate offerings were made without leauen. Leuit.2.11.

Leauened bread might not be eaten at the celebration of the Paſſeouer. Exod.12.15.

The kingdome of God compared to Leauen. Matth.13.33.

Leauen taken for pernicious doctrine. Mat.16 6,12 Gal.5.9.& for hypocriſie. Luk 12.1.

The Leauen of malice ought to be purged in vs.1.Cor.5.7,8.

Leeſe. To ſeeke God, and to find or leeſe him. 2.Chro.15.2,15.

Of leeſing or finding Oxe, Sheepe, Aſſe, or garment. Deut.22.1,2,3.

Legions of Angels and deuils. Matth.26.53. Mar.5.9. Luke 8.30.

Lending. The Law of lending,borowing, and receiuing to cuſtodie. Exod 22.7,9,14,15. Leuit.6.4 Deut.24 10.

Of lending to the poore. Exod.22.25,26,27.Deut.15.2,7,to 12. Ecclus.29.1,to 10. Matt 5.42. Luke 6.30,35.

Leprous, looke Hand.

Leproſie. How it was to be knowen. Leu.13.2.* and how to be cleanſed Leuit.14.2.* and how greatly to be taken heede of. Deut.24.8.

Naaman the Syrian healed of a Leproſie. 2.Kings 5.15.

The Lepers declared to the Samaritanes the prouidence of God.2.King.7.10.

Miriam became leprous for grudging againſt Moſes. Num.12.10. and was ſecluded the hoſte ſeuen dayes. Num.12.15. according to the law. Leuit 13.46.Num.5.2, 2,king.15.5.

Chriſt healed one of the Leprie. Matth.8.2,3.

Of the 10. Lepers which were cleanſed by Chriſt. Luke 17.12,to 20.

King Vzziah ſtricken with Leprie, for vſurping the Prieſts office. 2. Kings 15.5. 2.Chro.26.19,to 22.

Leſſer, looke Men.

Letter taken for the Law. 2.Cor.3.6. Or for the ſigne of the ſacrament,when the truth is not conioyned. Rom.2.27,29.

Vriah caried a letter of his owne death. 2.Sam.11.14.

Of Iezebels counterfeit letters.1 ki.21 8

Paul calleth the Law the oldneſſe of the Letter. Rom.7.6.

Leuites that ſerued idoles, no more admitted to the Prieſthoode, and why. Ezek.44.10,to 15.looke in the firſt Table.

Lewde. God giueth the wicked ouer vnto a lewde minde. Iſa 57.20,21.Rom.1 28.

¶ *Liberall.* We ought to be liberall to the poore. Ecclus 11.1.

Libertie. The creature ſhall be deliuered from corruption into the glorious Libertie of the ſonnes of God. Rom.8.21.

Chriſts ſeruant is at Libertie in the Lord. 1.Cor.7.22.

The libertie of the Goſpel ought not to be an occaſion of falling to the weake, nor colour of wickedneſſe to the fleſh.1.Corin.8.9. Gal.5.13.1.Pet 2.16.

Of the Libertie which we haue by Ieſus Chriſt. Iſa.43.15.*

Paul vſed not his libertie. 1.Cor.9.4,15.

Falſe preachers promiſe falſe libertie. 2.Pet.2.19.

Libertie proclaimed in the 50.yeere. Leu.25.10 Deut.15.2,3.

Lice ſent vpon man and beaſt in Egypt. Exod.1.16,17.

Life breathed into mans face. Gene.2.7.

The Life of man is a vapour. Iam 4.14. is a winde. Iob 7.7. is ſhort. 1.Cor.7.29. is vanitie. Pſal.39.5,6. through ſinne. Pſal.90.3,to 11.

Iob is wearie of his life. Iob 10.1.

God prolongeth and ſhortneth the life. 2.King.20 5,6. Deut.30.16,18.Exod.23.26.

Long life promiſed to thoſe that obey God. Exod.23.26. and that honour father and mother. Exod.20.12.Deut.5.16. Ephel.6.2,3.

The life of the wicked ſhall hang doubtfull before them. Deut.28.66.

The ſaints loued not their liues, in reſpect of the promiſes of Gods word. Reue.12.11.

Jeſus Chriſt is the life. Iohn 14.6. Col. 3.3. 1. Iohn 1.2. And hath ſwallowed vp death, that wee might be heires of euerlaſting life. 1.Pet.3.9,10,12.

Chriſt is the bread of life, which giueth eternall life. Iohn 6.48,54.

Chriſt hath life in himſelfe, as the Father hath. Iohn 5.26.

In the word was life, and the life was the light of men. Iohn 1.4.

To know the only God and Chriſt whom he hath ſent, is life eternall. Iohn 17.3.

Life eternall is the promiſe of God. Titus 1.2. 1.Iohn 2.25. through Chriſt. Iohn 10.28. and 17.1. Rom.6.22,23.

Being iuſtified by grace, wee are made heires of eternall life. Titus 3.7.

God hath giuen vs eternall life, and that life is in his Sonne. 1.Iohn 5.11. who layd downe his life for his ſheepe. Iohn 10.15.

The Apoſtles preached eternal life. 1.Ioh. 1.2.

Thoſe that heare Gods word, and beleeue the ſame, haue life eternall. Iohn 5.24. 1. Iohn 5.13.

If we will enter into life, we muſt keepe the commandements. Matth.19.17.

Life eternall, is the end of righteouſneſſe. Rom.6.22.

The life of Chriſtians is hid with Chriſt in God. Col.3.3. Looke Saluation, and Eternall life.

The tree of life is in the midſt of Paradiſe terreſtriall. Gen.2.9.

Adam driuen out of Paradiſe, leſt hee ſhould eat of the tree of life. Gen.2.22,23,24.

Of the miſerie and vnſtableneſſe of mans life, looke more Gene. 3.17,18,19. 2.Sam. 14.14. 1.Chron.29.15. Iob.3.3.* and 8.9. and 9.25,26. and 13.12. Pſal. 103.15,16. and 102.3,9,11. & 143.4. Eccles.2.1.* and 3.8.* 7.1,2. Iſa. 40.6,7,8. Wiſ. 2.1, to 6. and 5.8, to 14. Ecclus.14.13,18. & 18.7,8,9. and 40.1, to 12. Luk.12.20. Eph.5.16. Heb. 13.14. 1.Pet.1.14. James 1.11.

The life of the faithful muſt be conformable to the life and doctrine of Chriſt. Gene. 17.1,9.* Exo.20.1, to 18. Leuit. 11.44,45. and 19.2,3,4. and 20.2.* Mat.5.3.* & 9.1.* and 7.1.* Luk.6.20.* Ioh.13.14, to 18. & 15.2, to 21. & 21.19,22. Rom.6.3.* & 8.1, to 18. & 13.8.* & 15.4,5. Ephe.2.10. & 4.8,13,15,17.* & 5.1,2. Phil.1.27. & 2.2, to 17. Col. 2.6. & 3.1.* 1.Theſſ.4.1, to 13. Tit. 2.12.* & 3.8,14. 1.Pet.1.14,15. & 2.1,2,11.* & 3.2.* & 4.1,2. 1.Ioh.1.7. & 2.6. Heb.12.1,2,3.

During thy life giue not away thy ſubſtance. Ecclus.33.18,19,20.

He that will ſaue his life, ſhall loſe it: and contrariwiſe. Matth.10.39.

Life and death, pouertie and riches, commeth of the Lord. Ecclus.11.14.

Falſe witneſſe to be puniſhed life for life. Deut.19.18, to 22. looke Soule.

Lifting vp the heart. Deut.8.14.

Lifting vp the hand. Looke Hand.

Light. God is the Light of the faithfull. 2.Sam 22.29.

Dauid was called the Light of Iſrael. 2.Sam.21.17.

Chriſt the true Light, which Lighteneth euery man. Iohn 1.4,9. and 8.12. and 9.5. at his comming will Lighten things that be hid in darkeneſſe. 1.Cor.4.5.

Awake thou that ſleepeſt, and Chriſt ſhal giue thee Light. Ephe.5.14.

The light of the wicked ſhall be quenched. Iob 18.5.

No wickedneſſe ſo cloſe, but it ſhall come to light. Eccles.10.20.

The Goſpel is a Light. Acts 26.23.

The Light is created. Gene.1.3.

God is Light. 1.Iohn 1.5. and dwelleth in light. 1.Tim.6.16.

Light, for all happineſſe. Acts 20.23.

Why Chriſt which is the Light, was not receiued of the Iewes. Iohn 3.19.

The faithfull miniſters are the light of the world. Matt.5.14.

While we haue the Light, let vs beleeue in the Light, that we may be the children of the Light. Iohn 12.36.

If we walke in the light, as Chriſt is the Light, we haue fellowſhip one with another. 1.Iohn 1.7.

He that hateth his brother, is not in light. 1.Iohn 2.9.

It is light, which maketh all things manifeſt. Ephe.5.13.

The Gentiles were darkeneſſe, but now are light in the Lord. Ephe.5.8.

Chriſtians ought to ſhine as lights in the world. Phil.2.15,16.

Two great lights created, and why. Gen. 1.14,16, to 19.

The armour of light, what. Rom.13.12.

Linage, looke Tribe.

Like mother, like daughter. Ezek. 16.44.

Like maſter, like man. 2.Sam. 13.28,29. Gen.17.23.

Like people, like Prieſt. Iſai.24.2. Hoſ.4.9. and 6.9.

Thoſe that are crucified with Chriſt, are made like to his image. Rom.1.29.

Likeneſſe, looke Image and Similitude.

Likelihoodes. We ought not to iudge by Likelihoodes. Iohn 7.24.

Line, looke Weights.

Lions ſent to deſtroy the Samaritanes. 2. Kings 17.25.

Samſon ſlew a Lion. Iudges 14.6. ſo did Dauid. 1.Sam.17.34.

A man ſlaine of a Lion, for diſobeying Gods commandement. 1.Kings 20.35,36. and likewiſe a prophet. 1.King.13.18, to 25.

Chriſt the Lion of the tribe of Iudah. Reuel.5.5.

Liplabour. Eccles.5.1. Looke Prayer.

Lippes, looke Calfe.

Little children muſt heare the Law read. Deut.31.10, to 14. Ioſh.8.34,35.

Little babes in faith, muſt haue the milke of the Goſpel. 1.Cor.3.1,2.

Little children appointed to enter into the land of Canaan. Deut.1.39.

Saul being little in his owne ſight, was made king. 1.Sam.15.17.

Little ones, put for vile perſons in ỹ ſight of the world. Matth.10.42.

Little number, Looke Plagues.

Liue. The iuſt ſhall liue by faith. Hab.2.4.

The man that fulfilleth the Law, ſhal liue thereby. Leuit.18.5,36.

Wee ſhall liue, becauſe Chriſt doeth liue in vs. Iohn 14.19. Gal.2.20.

Man can not ſee the face of God, and liue. Exod.33.20.

We liue, and die to the glory of GOD. Rom.14.8. & not to our ſelues. 2.Cor.5.15.

None may liue idlely. 2.Theſſ.3.10.

We ought to die vnto ſinne, and liue vnto God. Rom.6.10,11.

All liue vnto God. Luke 20.38.

To liue in pleaſure, is death. 1.Tim.5.6.

The liuing God. Ioſh.3.10.

I liue for euer, an oth of God. Deu.32.40.

As thy ſoule liueth: as ỹ Lord liueth othes of men. 1.Sam.1.26. Iudg 8.19. Rut.3.13.

Liuing in ioy in this world. Eccles. 8.15. and 9.7.

Man liueth by the word of God. Deut.8.3. Matth.4.4.

Let the King liue, for, God ſaue the king. 1.Sam.10.24.

The creation of all liuing and mouing things. Gen.1.21,24.

Adam gaue names to all liuing creatures. Gen.2.19.

God prouideth nouriture for euery liuing thing. Gen.1.30.

Loaues. 4000. fed with 7. Loaues and a few fiſhes. Mat.15.33,34. & about 5000 with 5. loaues & two fiſhes. Matt.14.17, to 22. Mat. 6.38, to 45. Iohn 6.9, to 19. Looke Bread.

Log. A meaſure. Leuit.14.10.

Looke, ſee Countenance.

To deſire God to looke downe vpon vs. Deut.25.15.

The Lord looked vpon the Iſraelites tribulations. Exod.2.25. and 4.31. and cauſed Saul to be anointed their king. 1.Sa.9.16.

Hannah prayed that God would looke on her trouble. 1.Sam.1.11.

Moſes prayed God not to looke vpon the ſtubberneſſe of his people. Deut.9.27.

Loopes or ſtrings, ſee Strings.

Long ſuffering of the Lord, let vs ſuppoſe to be ſaluation. 2.Pet.3.15. looke Patience.

Looſing of ſinnes, looke Keyes.

Lord. Our God is the onely Lord. Deut. 6.4. Ephe.4.5.

The Lord is at hand. Phil 4.5.

All things be the Lords, and therefore nothing created for our vſe, maketh vs vncleane. Rom.14.14.

The Lord hath done great ſignes in Egypt, and why. Exod.7.5.

Pharaoh knew not the Lord. Exod.5.2.

It is the ſpirit of the Lord that altereth man. 1.Sam.10.6.

The Lord bleſſe thee, looke Salute.

The duetie and authoritie of Lordes and maſters. Exod.21.2.* 12,26,27. Leuit.19.13. and 25.39.* & 15.12, to 19. & 25.1,2,3. Iob 31.13. Pro 29.12,19,21. Ier.34.8,9.* Ecclus.7.20,21. and 33.23.* and 42.5. Epheſ 6.9. Coloſ. 4.1.

Syr, or Lord, a courteous and reuerent name. Gen.24.18. and 23.6. Actes 25.26.

The husband is called the wiues Lord. Iudges 19.26.

Iaakob

Iaakob calleth his brother Lord. Gen.33.3.14.

Chriſt the Lord of glorie. 1. Cor.2.8.

Sunday the Lords day. Reuel.1.10.

Lordſhip. How thoſe that haue Lordſhip, or rule, ought to vſe the ſame. 2. Sam.23.3.

Loſt, looke Leeſe, and Deut.22.1.

Lots. Of caſting of Lottes. Leuit.16.8,9,10. & 33.54. Joſh.7.13, to 19. & 18.8. 1. Sam. 10.20,21. & 14.10,40,41,42. Prou.16.33. & 18.18. Nehe.11.1. Ezek.20.19. Jonah.1.7. Actes 1.23.*

The wicked caſt Lottes to doe miſchiefe. Eſter 3.7.

Loue commeth of God, and he that loueth, is borne of God. 1. John 4.7.

We are called the ſonnes of God, through the loue which God hath ſhewed vnto vs. 1. John 3.1,2.

Wherein the loue of God appeared. Rom. 5.8. 1. John 4.9,10.

The loue of God is ſhed in our hearts by the holy Ghoſt. Rom.5.5.

God hath choſen vs, that we ſhould be holy before him in loue. Epheſ.1.4.

Loue is the end and fulfilling of the law. Rom.13.9,10. 1. Tim.1.5.

Loue ought to be without diſſimulation. Rom.12.9.

The loue of God is not in him, who being able, doeth not helpe, ſeeing his brothers neede. 1. John 3.17,18.

God loueth his with an euerlaſting loue. Jere.31.3.

Whoſoeuer hath loue, will doe his neighbour no harme. Rom.13.10.

Loue couereth the multitude of ſinnes. 1. Pet.4.8. Pro.10.12.

Loue edifieth. 1. Cor.8.1.

Loue is the bond of perfectnes. Col.3.14. therefore wee muſt loue without faining. Rom.12.9,10. Epheſ.5.2. 1. Theſſ.4.9. 1. John 3.11. 1. Pet.1.22.

All things ought to bee done in loue. 1. Cor.16.14.

Joſeph exhorted his brethren to loue one another. Gen.45.24.

Chriſtian debt is loue. Rom.13.8.

Who ſo is perfect in loue, ſhall haue boldnes in the day of iudgement. 1. Joh.4.17,18.

S. Paul wiſheth to the faithfull increaſe of loue, and why. Epheſ.3.17. Phil.1.9,10,11. 1. Theſſ.3.12,13.

Chriſt foreſheweth that loue ſhould waxe cold, and why. Matth.24.12.

The wounds of a louer are faithfull. Pro. 27.6.

Commandements of loue. Exod.20.12, to 18. Pro.3.27,28.

Loue of neighbours acceptable to God and man. Ecclus.25.1.

The great loue of Iaakob toward Rahel. Gen.29.18,20,30.

Amnons wicked loue. 2. Sam.13.1,2.

Salomon affected in the loue of his idolatrous wiues. 1. Kings 11.1, to 9.

The Prophet that goeth about to turne vs from the loue of God, ought to be ſtoned to death. Deut 13.1, to 12.

God loued vs, before we loued him. 1. Joh. 4.19. and choſe vs, becauſe he loued vs. Deu. 7.7,8. and 10 15.

God loueth the people. Deut.33.3.

The ineſtimable loue of God toward his children. Hoſe.2.1.* Deut.4 36,37,38. and 10 15. and 23.5.

God loued Salomon. 2. Sam.12,24,25.

God ſo loued the world, that he gaue his onely begotten ſonne, and why. John 3.16. Ephe.2.4. 1. John 4.10,11.

Chriſt ſo dearely loued vs, that he gaue his life for vs. Joh.15.13. Gal.2.20. Ephe.5.2.

The Father loued the Sonne, and why. John 10.11,17.

Chriſt hath taught vs the Goſpel, that we might be loued of God. John 17.23,26.

Who loueth God perfectly in deede. 1. John 2.3,5.

If we loue the world, the loue of God is not in vs. 1. John 2.15.

Whereby we know that we loue God. 1. John 5.1,2.

All things worke for the beſt to them that loue God. Rom.8.28. The crowne of life is promiſed to them. Jam.1.12. and God will acknowledge them for his. 1. Cor 8.3.

Saul loued Dauid. 1. Sam.16.21. ſo did Jonathan as his owne ſoule. 1. Sa.18.1,3. & 20.17. aboue the loue of women. 2. Sa.1.26.

We ought to ſupport one another, & folow the trueth in loue. Ephe.4.2,15.

He that loueth not his brother, abideth in death. 1. John.3.14.

Good miniſters muſt bee had in ſingular loue for their workes ſake. 1. Theſ.5.13.

We ought to edifie our ſelues in the loue of God. Jude 20,21.

All goodneſſe proceedeth from loue and brotherly kindneſſe. Heb.6.10.

We muſt loue Chriſt before we can keepe his word. John 14.15.

Thoſe that be the children of God, loue Chriſt. John 8.42.

Thoſe that loue Chriſt, reioyce that hee went to the Father. John 14.28.

Who ſo loueth the Sonne, ſhalbe loued of the Father, and the Sonne. John.14.21.

Becauſe many ſinnes are forgiuen the ſinfull, they loue much. Luke 7.37,47.*

Wee are knowen to be Chriſts diſciples, by mutuall loue. John 13.35.

Chriſt loued Marie, Martha, & Lazarus. John 11.5. & the yong man. Marke 10.20. and John the Euangeliſt. John 21.20.

Chriſt aſked Peter three times if he loued him. John 21.15, 16, 17.

We ought to loue our enemies. Matth 5. 44 Pro.25.21. Rom.12.20. as Dauid loued Saul. 1. Sam.24.7.* and 26.9.*

Thou ſhalt loue the Lord thy God, and thy neighbour as thy ſelfe. Mat.22.37, to 41.

To loue God aright, is more then al burnt offrings. Mar.12.29,* 33. Deut.6.3,4.

Wee are exhorted to loue God, and our neighbour. 1. John 4.7.* & 3.27. Joſh.23.11.

Joſhua exhorteth the Reubenites to loue God. Joſh 22.5.

God requireth of vs to loue him. De 10.12.

God circumciſeth our hearts, that wee ſhould loue him. Deut.30.6.

Salomon loued God. 1. King.3.3.

God is mercifull to thoſe that loue him, Exod.20.6. Deut.5.10. and 7.12,13.

To loue God, and obey his worde, is life and felicitie. Deut.30.16,20.

The commendation of loue, and the properties thereof. 1. Cor.13.*

God is the God of peace and loue. 2. Cor. 13.11.

God chaſtiſeth whom he loueth. Hebr.12. 6. Pro.3.10. Reue.3.19.

The care of diſcipline is loue: and loue is the keeping of Gods Law. Wiſd.6.17,18.

Of the great loue of God towarde thoſe that beleeue in him. Exo.20.2,6. Deu 6.10, 11. & 7.6,8,13. Joſh.24.17,18. Pro.8.17. Jer.31.3. Ecclus 4.10,12,14. John 10.10, to 19. and 11.5. and 13.1.* & 15.9, to 14 and 16.23,26. Rom.5.8. Gal.2.20. Eph.2.4. and 5.2. 1. John 4.9,10,11. Ecclus 17.29.

True faith worketh by loue. Gal.5 6.

We know that we are the ſonnes of God by true loue. 1. Joh.3.17.* which is the new and old commaundement. 1. John 2.8. and 3.23. 2. John 5.

What they are worthy of that loue images. Wiſd.15.6. and 16.1, to 20.

Proſperity foloweth them that loue Gods Law. Pſal.119.165.

Lowe. Let the brother of lowe degree, reioyce when he is exalted. James 1.9,12.

He that is lowe in his owne ſight, to ſet foorth Gods glory, is of great account with God and good men. 2. Samuel 6.22. Looke Meeke and Humble.

Loynes. Eliiah girded vp his Loynes, and ranne. 1. King.18 46. ſo did Gehazi. 2. Kin. 4.29.

We muſt gird vp the loynes of our mind, and how. 1. Pet.1.13.

Chriſt willeth vs to gird our loynes about. Luke 12.35.

Loyterers, Looke Idleneſſe.

¶ *Lucre*, looke Gaine.

Luke-warme, looke Colde.

Lunatike. Chriſt healed one that was lunatike. Matt.17.15,18. Marke 9.17, to 30. Luke 9.38.

Luſt. Graues of luſt. Num.11.34.

We muſt ſhunne the former luſts of ignorance. 1. Pet.1.14. and youth. 2. Tim.2.22. and of concupiſcence. 1. Theſ.4 4.

The people luſteth after fleſh, and is puniſhed. Num.11.33.

Luſtes choke in vs the word of the Goſpel. Marke 4.19.

Looking on a woman to luſt after her, is adulterie in the heart. Mat.5.28. Pro.6.25, 29,32. Ecclus.25.23.

The luſt of the two wicked Judges puniſhed. Dan 13.8,11,20,62.

The luſtes of the fleſh, and luſtes of the eyes, are not of the Father. 1. John 2.16.

We may not obey the luſts of ſinne. Rom. 6.12. looke Concupiſcence.

¶ *Lying*. A lying ſpirit in the mouth of all Ahabs prophets. 1. Kings 22.23.

The olde prophet made a lye vpon a good intent to the man of God. 1. King.13.18.

Lying ought to be auoyded. Epheſ.4.25. Col.3.8,9. Reue.21.27. and 22.15.

Lying is of the deuil, and he is the father thereof. John 8.44.

The

The Iudge ought not to receiue a lie by falſe tale, Exo.23.1.

All men are liars. Iſa.9.17.

An Amalekite to pleaſe Dauid, forged a lie. 2.Sam.1.10.

The Lord hateth a rich man that is a lyar. Ecclus.25.2.

The Cretians were lyars. Titus.1.12.

The Iewes lyars. Iohn 8.55.

Ananias and Saphira lyed to the holy Ghoſt. Acts 5.2,3.

God can not lye. Tit.1.2. Heb.6.18.

Iaakob by his mothers counſell, made a lye to obteine the bleſſing. Gen.27.19.*

Of lying looke more. Gen.3.3 and 37.32. & 39.14,15. Leu.19.12,16. 1.Sam.15.3,7,8. 2 Kin.5.22,25. Wiſ.1.5,6,8,11. Ecclu.7.12 & 20.23,24,25 & 26.5. Pro.6.17. & 12.17,18, 19. Hoſ.4.2. Rom.3.4. 1.Ioh.2.5,22. & 4.20.

Curſed be hee that lyeth with his fathers wife, &c. Deut.27.20,22.

M

Mad. He that anointed Iehu King ouer Iſrael, was termed a mad fellowe. 2.Kings 9.11.

Feſtus tolde Paul, that much learning made him mad, Acts 26.24.

God will ſmite the wicked with madneſſe. Deut.28.28,34.

What madneſſe is. Eccles.1.17.

Magiſtrates. How we ought to obey Magiſtrates. Rom.13.1, to 8.

Chriſt payed tribute to the Magiſtrate. Mat.17.24.*

How the Magiſtrates throne is ſtabliſhed. Pro.25.5.

Wicked Magiſtrates regard not the cauſes of the poore. Prou.29.2.

Magiſtrates ought to be no drunkards, and why. Pro.31.4.5.

A good Magiſtrate is the gift of God. Ecclus.10.4.

Three chiefe points neceſſarie for a Magiſtrate. Eſt.10.3. looke Princes, Iudges, Rulers, Elders, and Powers.

Magicians, looke Soothſayers, Sorcerers, Witches, and Wiſemen.

To *Make*. God did make. Deuter.32.15. therefore wee ought not to aſke him why hee did ſo. Rom.9.10.

Men praiſe them that make much of them ſelues. Pſal 49.18.

Male. God created the male and female. Gen.5.2.

Malice. God deſtroyeth the wicked in their owne malice. Pſal.94.23.

Malice of women. Ecclus.25.14.*

Who ſo ceaſeth not from malice, ſhall periſh. 1.Sam.12.25.

Maliciouſneſſe vtterly to be baniſhed from Chriſtians. 1.Cor.5.8. Epheſ.4.31. Col.3.8. 1.Peter 2.1. Iames 1.21.

We ought to be children concerning maliciouſneſſe. 1.Cor.14.20. looke Enuie.

Mammon, looke Riches, or Luke 16.13.

Man. In what eſtate man was created. Gen.1.16,27. & 9.6. Wiſ.2.23. Eccles.7.31. to what ende. Iſai.43.7. of what mould. Gen.2.7. & 3.19. & 18.27. Iob 4.19. and 10.9, to 13. Pſal.146.4. Ecclus.10.9. Man is a winde that paſſeth & returneth not. Pſal.78.39. graſſe. Iſa.40.6,7,8. dung & wormes. 1.Mac.2.62.

God gaue man power to multiplie, and made all things for his ſake, and ſubiect to him. Gen.1.26,29. 2.Eſdras 6.55.

God forbade man the eating of the tree of knowledge. Gen.2.17. and gaue him foode. Gen.1.29.

Man placed in paradiſe, to dreſſe it. Gen.2.15. where hee gaue names to all things. Gen.2.19,20.*

The name of man giuen to both ſexes indifferently. Gen 5.2.*

God gaue man an helper like vnto himſelfe. Gen.2.18,21.*

Mans dignitie. Pſal.8.4.*

The heart of man is naturally wicked. Gen.6.5.

Vncleane by birth is man. Iob 25.4.

Man is full of miſerie. Iob 14.1. borne to trauell. Iob 5.7. & why. Eccles.1.13. & 3.10.

All men are lyars. Pſal.116.11. Iſa.9.17. by nature the children of wrath. Epheſ.2.3. and beaſts by their owne knowledge. Iere.10.14. and 51.17. they are in Gods handes, as clay is in the potters. Ecclus.33.12. their dayes are numbred. Iob 7.1. their helpe is vaine, they are vanitie. Pſalm.60.11. and 62.9.

What mans righteouſneſſe is. Iſa.64.6.

Man looketh on the outward appearance. 1.Sam.16.7.

Ieſus Chriſt knoweth what man is, and what is in him. Iohn 2.25.

By one man came death vnto all mankinde. 1.Cor.15.21,22.

God reformeth mans heart, before it bee apt to goodneſſe. Hag.1.14.

The firſt man Adam was made a liuing ſoule. 1.Cor 15.45.

The firſt man was of the earth earthly: the ſecond, the Lord from heauen 1.Cor.15.47.

Ieſus Chriſt is man. Iohn 8.40.

Paul diuideth man into three parts. 1.Theſſ.5.23.

Paul went not about to pleaſe men, but God. Gal.1.10.

It is lawfull for euery man to haue his wife, 1 Cor.7.1.

The Phariſes teaching mens precepts, worſhipped God in vaine. Matt.15.2, to 10. Marke 7.2, to 14.

Fables of men that turne from the trueth, are to be auoided. Titus 1.14.

Moſes called the man of God. Deu.34.1. ſo was Eliiah. 1.Kings 17.24. and an Angel. Iudg 13.6.

The Prophet is called the man of God. 1.Sam.9.6. 1.Kings 12.22.

Fiue comely men from heauen ayded Iudas Maccabeus. 2.Mac.10.29.

Seuen women faine to take holde on one man. Iſa.4.1.

The woman ought not to weare a mans nor a man a womans raiment. Deut.22.5.

Man is the womans head: and Chriſt the mans 1.Cor.11.3.

Of mans infirmitie, and Gods grace and power. Eze.3.14. Iob 40.2.*

Of thoſe that haue recourſe to mans helpe, and forſake God, Iſa.31.1.* Ierem.17.5,6.

Of the regeneration of man. Matth.18.3. Iohn 1.13. and 4.13,14,23,24. and 7.37, 38,39. 1.Cor.4.15. Gal.4.5,6, 19.* Ephe.4.13.* & 16.22,23,24. Col.3.9,10. 1.Pet.2.1,2

A wauering minded man, is vnſtable in all his wayes. Iames 1.8.

We ought not to feare the reproch of men, and why. Iſa.51.7,8.

The ſpirite or breath of man aſcendeth. Eccles.3.21. and.12.7.

Wherewith a man ſinneth, by the ſame ſhal he be puniſhed. Wiſd.11.13.

God deſtroyeth dumme creatures for mans ſinne. Zech 1.3.

Why God puniſheth man by litle & litle, and deſtroyeth him not at once. Wiſd.12.2, 10.20. Amos 4.6.*

Mans anger is according to his power, Ecclus.28.10.

Man with man wrought filthineſſe among the heathen. Rom.1.27.

Mans merites, looke Merites.

Man and wife one fleſh. Gen.2.24. Matt.19.5. 1.Cor.6.16. Ephe.5.31. Marke 10.8.

Saul was turned into another man, and how. 1.Sam.10.6,9.

The man of ſin, 2.Theſ.2.3, 8. looke Men.

Maners. Euil ſpeakings corrupt good maners. 1.Cor.15.33. Looke Cuſtome.

Manſions, looke Iourneyes.

Manſlaughter reuenged. Gene.4.8,* 19. 23,24. and 9.5.

When the manſlayer ſhalbe iudged innocent. Deut.19.4, to 11.

Whoſoeuer hateth his brother, is a Manſlayer, and hath not eternall life abiding in him. 1.Iohn 3.15.

Of Manſlaughter forbidden, tranſgreſſed, & puniſhed. Gen.37.18.* & 42.21. Exod.1.22. & 2.11,14,15. and.22.13. & 22.2,3. Leui.24.21. Num.24.20. and 25.7. *Deut.5.17. and 19.11,12,13. and 21.1, to 10. & 27.25. Ioſh.20.2.* Iudg.9.5.* 1.Sam.18.11.* 2.Sam 4.5.* 1.kin.2.5,6,28, to 36. & 21.13.* 2.King.14.5,6. and.21.16,23,24. Prouerb.6.17. and.28.17. Lam.4.13. Ezek.11.6, to 14. and 22.3, to 17. & 24.6. *Hoſ.4.2. *Hab.2.7,8. Ecclus.34.21, 22, 23. Matth.5.21, to 27. and 15.19. and 19.18. and 23.29.* and 26.4,14,15,16. and 27.3,4,5,21. Mar.15.7,11. Luke.23.25. Iohn.8.44. Acts.3.14. Rom.1.29 and 13.9. Gal.5.21. 1.Tim.1.9. 1.Peter.4.15. Iames 5.6. 1.Iohn 3.12. Reuelat.13.10. and 21.8. and 22.15. looke Murther.

Mantell. Eliiah caſt his Mantell on Eliſha. 1.Kings 19.19.

Eliiah diuided the waters with his Mantel. 2.Kings.2.8 ſo did Eliſha, verſe 14.

Many there bee that goe into the broade gate of deſtruction. Matt 7.13.

The godly Preacher turneth many from their iniquitie. Mal.2.6.

Many Prophets and righteous men deſired to ſee Chriſt in the fleſh. Matth.13.17. Luke 10.24.

Many ſhall come in the Name of Chriſt, and deceiue many. Matth.24.5. Mar.13.6. Luke.21.8.

Many ſhal come from the Eaſt and Weſt, and ſhall ſitte downe in the kingdome of heauen

heauen. Matth.8.11.

Chriſt hauing done many good works, aſketh ẏ Iewes for which of them they would ſtone him. Iohn 10.32.

Many of the Iewes beleeued. Iohn 4.42. and 11.45 and 12.42. Acts 4.4.

Chriſt ſpake many things in parables. Matth.13.3.

We may not walke as many doe, who are enemies of Chriſt his Croſſe, and why. Phil. 3.17.*

In many things we ſinne all. Iames 3.2.

Marchants of Babylon were the great men of the earth. Reu.18.23.

The marchants of the earth are waxed rich by Babylon, but they ſhall weepe for her deſtruction. Reu.19.3,11.

A marchant cannot lightly keepe him from wrong. Ecclu.26.30. looke Buying.

Markes to knowe falſe prophets by. Rom. 16.18.

Thoſe that ſhall be ſaued are marked. Ezek.9.4,6. Reue.7.3. Exo.12.22,23. Looke Bonds.

Mariage inſtituted. Gene.2.22.* Matth. 19.5.

The praiſe of mariage. Prou.18.22.

Againſt ſuch as breake their faith in mariage. Mal.2.11, to 17.

Raphael inſtructed Tobias how he ſhould marrie. Tob.6.15.

Confirmation of marriage. Gen.9.1,7.

Pauls counſell to married folkes and to widowes. 1.Cor.7.8,9.

New married men exempted from al publique buſineſſe the firſt yere. Deut.24.5.

Yong widowes are willed to marrie, and why 1.Tim.5.14.

An old manner to marrie the elder before the yonger. Gen.29.26.

Mariage feaſtes, looke Feaſts.

With what feare of God the mariages of Izhak and Tobiah were celebrated. Gene. 24.1.* Tob.7.12,13. and 8.1.*

Hee that had not on a marriage garment, was caſt into vtter darkeneſſe. Matth.22. 11,12,13.

Againſt mariage with infidels for worldly reſpects. Gen.6.1,2. and 19.14,15. Deuter. 7.2,3,4. and 20.18. and 21.12. 1.King.11.* 2.Kings 8.18,29. 2.Cor.6.14.* Looke Couenant.

Mariage forbidden by deceiuers, 1.Tim. 4.3.

Mariage compared to the coupling of Chriſt and his Church. Epheſ.5.29.

Second mariage. Rom.7.2. 1.Cor.7.8,9, 39. 1.Tim.5.14. Looke Diuorce.

Mariages of miniſters lawfull. Acts.21.9. 1.Cor.7.2,9. & 9.9. Phil.4.3. 1.Tim.3.2,4, 5. and 4.1,3. Tit.1.6. Heb.13.4.

Of Marriage, looke more Gene.3.16. and 8.16. Exod.14.12,15,16. & 23.32,33. Num. 31.16. and 25.1.* and 21.1,2. and 28.1. and 29.15.* and 24.1, to 9. Ioſh.23.7. Iudg.3. 6 and 14.2.* Ezra.9.2.* Nehe.13.23. Eſt. 2.17 Prou.18.22. Ecclus.25.1,8.* and 40. 15,19. Matth 8.14. and 19.3, to 13. and 22. 24 to 34. Luke 14.8, to 12. 1.Tim 3.2, to 4. Titus 1.6.

Of Spirituall mariage betweene God and the faithfull. Cant. throughout. Iſai.40. 1.* 54.1.* and 62.5. Iere.31.32. Eze.16.8. Hoſe.2.2.* Matth.9.15. and 22.2. and 25.1. Marke 2.19. Lu.5.34. Ioh.3.5. 2.Cor.11.2. Reu.19.7. and 21.2.

Martyrs. The felicitie of Martyrs. Wiſd.3. 1, to 10. their comfort. Matth.10.28,29. and 16.25. Lu.21.16,18. Rom.8.36,37. 2.Tim. 3.12.

Martyrdome of ſeuen brethren and their mother. 2.Mac.7.1.* & of Eleazar. 2.Macc. 6.10.

Maſter. Our onely Maſter is Chriſt. Mat. 23.8.

The diſciple is not aboue his Maſter. Mat. 10.24.

Wee ought not to couet to be Maſters, and why. Matth.23.8. Iam.3.1.

Of Maſters duetie. looke Lords.

Matter. Gods ſpirit miniſtreth Matter to ſpeake in the trueth. Iob.32.18.

Maide. The high Prieſt might not marry but a maide. Leuit.2.13.

A law for a Maide that is corrupted. Exo. 22.16,17 Deut.22.28,29.

Of a maiden forced in the fields. Deut.33 23,25.

The maide that played the whore in her fathers houſe, was ſtoned to death. Deuter. 22.21.

The 400. maids giuen to the Beniamites to wife. Iudg.21.12,14. looke Steale.

Maidens taken in warre, were reſerued aliue, and why. Numb 31.18.

Of the Iewes bond maides. Exod.22.7. Leui.19.20. and 25.44. Deut.15.12. looke Virgins and Seruants.

¶ *Meaſure.* With what meaſure a man doth mete, it ſhall be meaſured to him. Mat. 4.24.

To meaſure themſelues with themſelues, what. 2.Cor.10.12.

Fulfill the meaſure. looke Fulfill.

Falſe meaſures, looke Weights.

Meate. What Salomons Meate was for one dae. 1.King.4.22,23.

All meates lawfull for the faithfull. Actes 10.15. Rom.14.2,3,14.

Being receiued with thankeſgiuing and prayer. 1.Tim.4.3,4,5.

Spirituall meate, which laſteth for euer, Chriſt giueth vs. Ioh.6.27,51. 1.Cor.10.3.

Wee ought not to iudge our brother for meates ſake. Rom.14.14,15.

Forbidding meates is the doctrine of deuils. 1.Tim.4.1.

Chriſts meate, what. Iohn 4 34.

Dauid had meate brought him by Gods prouidence. 2.Sam.17.28,29.

Medicines, looke Phiſitians.

Mediatour betweene God and the Iſraelites, was Moſes. Deut.5.5.

One Mediatour betweene God and man, Chriſt. 1.Tim 2.5. Heb.12.24. Mat.11.28. Luke 3.22. Iohn 10.1,2,7. Rom.8.31,32, 34. and 10.13. 1.Cor.1.30. Hebr.7.24,25. 1.Iohn 2.1,2.

Chriſt our mediatour, God and man in one perſon. Mat.1.23. and 12.28. and 16.16. Mar.1.11. Ioh.1.14. and 3.13. and 6.65. and 14.1. and 5.17,18. & 11.25,26. & 14.6. & 16. 23. and 20.28,31. Act.20.28. Rom.3.25,30. and 4.3. and 5.10. and 8.2. and 9.5. 2.Cor. 5.19 Phil.2.5,7. Col.1.14,15,19,20. and 2. 9. 1.Tim.2.5. Heb.1.3. and 4.14. and 5.8,9.

Meditate, Children taught by their parents, ought to meditate in Gods law continually. Deut 11.18,19. Pſal.1.2.

Ioſhua bidden to meditate in the law day and night. Ioſh.1.8.

Meeke. Wee muſt learne of Chriſt to bee meeke, and lowly in heart. Mat.11.29.

The meeke ſhall inherite the earth. Matt. 5.5.

Moſes was a meeke man aboue all others. Num.12.3.

The Meekeneſſe of Paul in rebuking faults, 1.Cor.4.21. and of Dauid towards Shimei. 2.Sam.16.11.

Of meekeneſſe, looke more Ioſh.7.19. 2.Sam.25.5.* 1.King.12.7 Pro.15.1. Ecclu. 1.22. Matth.5.5. Galat.6.1. Epheſ.4.2. 2.Tim.2.25. Looke Humbleneſſe, Lowlineſſe and Gentleneſſe.

Meete, looke Salutation.

Melting of the heart, looke Heart.

Members we are one of another in Chriſt, and therefore muſt haue mutuall loue. Rom. 12.5. 1.Cor.10.16,17. and 12.12.* Epheſ. 4.25.

Wee ought not to giue our members vnto ſinne. Rom.6.13.

Our bodies are the members of Chriſt. 1. Cor.6.15,19.

The members of the body of ſinne, muſt be mortified. Col.3.5.

Members, for all the parts and powers of man. Rom.6.19. and for the part not regenerated. Rom.7.23.

Men, put for perſecuting men. Mat.10.17

Men ought to loue their wiues. Eph.5.28. Prou.5.18.

The counſell of men will come to nought. Acts 5.38,39.

What men ſhall be in the latter dayes. 2. Tim.3.2, to 10.

When men be not vnder the yoke of a law, there is nothing to bee looked for, but the wrath of God. Iudges 21.25. and 20.1.*

Wee ought not to feare the reproches of men. Iſa.51.7.

Why men be leſſe and leſſe. 2.Eſdr.5.53, 54,55. looke Man.

Mercie. God is rich in mercie, and the father of mercie. Epheſ.2.4. 2.Sam.14.15. Pſal.32.10. Ioel 2.13.

The Lorde is mercifull to thoſe that loue him. Exod.20.6. and 34.6,7. Deut.4.31.

God will not forſake his people, becauſe he is mercifull. Exod.4.31.

God wil heare the crie of the afflicted, becauſe he is mercifull. Exod.22.27.

Gods mercie is euerlaſting. Luke 1.50.

Of the praiſe of Gods mercie. Ecclus.17. 28. Pſal.30.* and 2.Sam.7.23.

Samuel alleageth vnto the people the mercies of God. 1.Sam.12.7.*

Of the mercie of God toward his, and his iudgements toward the wicked. Pſa 62.12, and 101.1.*

Lot confeſſed that it came of Gods mercie, that hee periſhed not among the Sodomites,

mites. Gene.19.19.

Salomon acknowledgeth the mercie of God to Dauid, in placing him king in his ſteade.1.Kings 3.6.

God in mercie redeemed his children out of captiuitie.Exod.15.13.All things in this life to be attributed to Gods mercie. Deut. 8.18.

The mercie of God extendeth it ſelfe euen to beaſtes.Pſal.36.5,6,7.

Mercie is promiſed to thoſe that repent. Deut.30.2,to 11.

The mercie and trueth of God promiſed. Pſal.89.1,2.*

The onely mercie of God hath deliuered vs from ſinne by the blood of Jeſus Chriſt. Iſa.52.3.

God will not withdraw his mercie from his choſen.2.Sam.7 15.

Wee are regenerated by the mercie of God.1.Peter 1.3.

Through the tender mercie of God, Chriſt became man.Luke 1.78.

Chriſt tooke on him our fleſh, that he might bee a mercifull and a faithfull high Prieſt. Hebr.2.17.

It is not in him that willeth, or in him that runneth but in God that ſheweth mercie. Rom 9 16,18.

God hath mercie on whom hee wil.Exod. 33.19.Rom.9.15,18.

Paul propoundeth to the Jewes Gods mercie.Rom 11.6,7.

The Gentiles haue obteined mercie, that the Jewes might follow them.Rō.11.31,32.

Paul obteined the office of preaching by Gods mercie.2.Cor.4.1.

Let vs looke for the mercie of the Lorde Jeſus Chriſt.Jude 21.

Moſes confeſſeth the mercie of God.Nū. 14.18,19.

Naomi wiſheth her daughters in lawe Gods mercie.Ruth 1.8.

Paul wiſheth mercie to the houſe of Oneſiphorus.2.Tim 1.16.

God ſheweth mercie on his enemies, that they may ſhewe mercie on his friendes. 1. Kings 8.50.

God will haue mercie and not ſacrifice. Matth.9.13.

Bee mercifull as your father is mercifull. Luke 6.3,6.

How greatly Chriſt eſteemeth the workes of mercie. Mat.25.35.*

Mercie promiſed the mercifull.Mat.5.7.

God bleſſeth the mercifull and liberall. Prou.11.25,26.*

Judgement mercileſſe, to him that ſheweth no mercie.James 2.13.

Dauid ſhewed mercie vnto his enemie Saul.1.Sam.24.7,8. which mercie Saul is compelled to acknowledge.1.Sam.26.21.

Jonathan required Dauid to vſe like mercie to his poſteritie, as he vſed to him. 1.Samuel 20.15.

Saul ſpared the Kenites becauſe they ſhewed mercie to Iſrael. 1.Sam.15.16.

To deale mercifully and truely is to doe that a man deſireth.Gene.47.29.

God hardened the Hiuites hearts, that no mercie might bee ſhewed to them. Joſhu. 11.26.

To ſhew mercie, put for to ſaue life.Judg. 1.24.Joſh.2.12.

The praiſe of mercie.Pro.14.21.& 19.17.

Jaakob confeſſeth himſelfe vnworthie the leaſt of Gods mercies.Gen.32.10.

We ought to pray God to be merciful vnto vs.Num.6.25.

Gods mercie to Joſeph.Gen.39.21.

God was mercifull to his people, for their enemies crueltie.Judges 2,18.

God be mercifull to thee, my ſonne, was Joſephs bleſſing to his brother. Gen.43.29.

We ought to ſhew mercie with cheerefulneſſe.Rom.12.8.

God more enclineth to mercie then to wrath.Mich.7.18,19.

God is he that ſheweth mercie.Jere.9.24.

Gods mercie is as great as himſelfe, and his puniſhment as his mercie, Ecclus.2.21. and 16,12.

To ſhew mercie to the fatherleſſe, is acceptable to God.2 Sam.9.3.

God is mercifull to ſuch as conuert vnto him.2.Chro.30.9.

An example of Gods mercie toward man. Jonah 4.11.

Of the mercifulneſſe of God toward the faithfull.Gene.18.15.* Exod.6.1.and 9.26. and 11.3,7. and 23.6. and 34.6,7. Numb. 20.8.Deuteronomie 4.30, 31.and 5.10. and 7.9. and 10.17,18. and 28.1, to 15.and 30. 1,11. and 32.4,10,36. and 2. Samu 7.8,9, 15.and 12.13.and 24.10,12,14.*1.Kings 8 23.2.King.20.1,5,to 12.Nehe.9.17.*Pſal. 21.7.& 35.5,7.& 85.1,10.& 86.5. & 103.10.* and 111.4.& 126.*& 145 8,9.Iſa.30.18.and 54.7,8,10.& 55.3,7. Jere.12.15,16.& 18,8. Ezek.18.32.* and 33.14,15,16.Hoſe.2.14, 23.* Joel 2.13. Jon.4.2. 2.Eſd.2.10.* and 7.62.* Wiſd.11.20.* Ecclus.2.12.& 3.19, 21.& 17.19.and 18.4.Mat.11.28.& 18.11.* Luke 1.50,58,72. & 6.36.& 15.4.* and 23. 34,43. Rom.11.4,30,31,32. 2.Corinth.1.3. Epheſ.2.4. 1.Tim.1.13.to 18.

Mercifulneſſe of the faithfull toward their neighbours, and the reward thereof. Prou. 3.3,4.& 14.22,31.& 16 6.& 19.17. & 21.21. and 25.21,22.Iſa.58 6.* Hoſ.6.6. Mic.6,8. Zech.7.9,13. Ecclus 3.33,34. and 28.2,4. and 35.19. Mat.5.7.& 9.13.and 13.24.and 18.15.* & 25.35.to 41. Mar.9.41. Luke 6. 27.35,36. and 10.30,to 38. Rom.12.8. Galat.6.10,16. Col.3.12. 1.Tim.5.10. Looke Almes, Pitie and Compaſſion.

Of vnmercifulneſſe and the puniſhment thereof Exod.1.10.* Judg.8.4,to 18.1.Sam. 25.10.* Job 10.5.* Prou.21.13. Iſa.57.1. Amos 1.3.* Ecclus.35.18. Matth.18.21.* and 25.41.* Luke 16.19.* James 20.13.

Be not Mercifull to thoſe that offende of malice. Pſal.59.5.

Merciſeate. Exod.25.17.and 26.34.& 35. 12,13.and 37.6.

Merineſſe, and *Mirth*, looke Paſtime.

Merites. Againſt mans merites. Deut.9. 4,5,6.Job 9.3,20. Pſalm.143.2. Iſa.64.6. Matt.10.8.and 13.11.& 18.27.& 24.22.and 25.34. Lu.1.30.48.and 12.32.& 17.7,9,10. and 18.14. Joh. 1.6.& 3.15,16.& 6.40,65.& 10.28.& 15.16. Acts 13.48.& 15.16,& 26.8. Rom.3.10.11,12,19,20,27.& 4.2.and 6.23. and 9.32.and 10.3.and 11.2,5,6,32,35,36. 1.Cor.1.27.& 3.5,and 4.4,7.& 15.57.Galat. 1.15. and 2.16.and 3.18.& 5.4.Ephe.1.4,5. and 2.4,8,9,13. Phil.1.29. Col 1.12.and 2. 13.2.Theſ.1.11.and 2.16. 2.Tim 1.9.& 4. 8. Tit.3.5,7.Heb.2.10. Jam.2,5. 1.Pet.1, 2,3,9,18. and 5.10. 2.Pet.1.3. 1.Joh.1.10. and 2.12, and 3.1,& 4.10,19. Jude 21.Reu. 3.18.and 4.10,11.and 21.6.and 22.17.

Meſſengers. The Kings wrath is as Meſſengers of death. Pro.16.14.looke Preachers, Miniſters, Angels, and Prophets.

J Midwiues in Egypt feared God.Exod. 1.15,17.*

Mightie. God is mightie and terrible. Deut.10.17.

Chriſtians weapons are mightie. 2.Cor. 10.4.

Company not with one that is mightier then thy ſelfe.Ecclus.13.2.

Apollos mightie in the Scriptures. Acts 18.24.1.Cor.1.12.

Of Dauids mightie men and worthies. 2.Sam.23.8.*

Mildeaw, looke Blaſting.

Milke. The land of Canaan flowed with milke and hony.Exod.3.8.Deut.32.12,14.

Abraham ſet butter and milke before his gheſts. Gen.14.8.

Jael gaue Siſera milke to drinke. Judg. 4.19.

To whom the milke of the worde appertaineth. Heb.5.12,13,14. 1.Corinth. 3.1,2. 2.Pet.2.2.

Milſtone ought not to be taken to pledge, and why. Deut.24.6.

Mind. The wicked are deliuered vp vnto a reprobate minde, and why. Rom.1.18.Iſa. 57.20.

Chriſt hath giuen vs a minde to know the true God. 1.John 5.20.

We ought to bee like minded one to another. Rom.15 5,6.

Trauaile of minde, ſee Labour.

We ought to be of that minde that Chriſt was of. 1.Pet.4.1.

The mind of man is vaine.Eph.4.17,18.

Mindfull. We ought not to be mindfull of wrong. Leuit.19.18.looke Remember.

Miniſters. What maner of men the miniſters of the Temple ſhould be. Leuit.21.10.

Who ſo murmureth againſt Gods miniſters, murmureth againſt God himſelfe.Exo. 16.2,3,8.

God choſe the houſe of Aaron to miniſter before him. 1.Sam.2.28. Eliſha was the miniſter of Eliiah.1.Kin.19.21.and Joſhua of Moſes. Joſh.1.1.

Jeſus Chriſt came to miniſter and to giue his life for our redemption. Matth.20.28. Marke 10.45.

Chriſt is the miniſter of Saints, and Biſhop of Chriſtians.Heb.8.1,2.

Paul was a miniſter of the Goſpel. Col. 1.25. ſo was Apollos. 1.Cor.3.5.and 4.1.

Paul a miniſter of the new Teſtament of Jeſus Chriſt among the Gentiles. Rom.15. 16. 2.Cor.3.6.and 11.23. Col.1.25.

Chriſt gaue inſtructions to the miniſters of his word. Matth 10.1.*

The Miniſters of the worde ought to feede the flocke. John 21.15.

What loue true Miniſters beare to the Church. Phil 1.1.*

How the miniſter ſhould declare the words of God. 1. Pet.4.11. and ſuffer perſecutions. Mat.10.24,25. John 12.26.

We ought to loue yͤ miniſters of the word. 1.Theſſ.5.12,13. and honour them. 1.Tim. 5.17. and pray for them. Ephe.6.19. Col.4. 3. 2.Theſſ.3.2.

Miniſters ought not to ſeeke their owne, but the honour of the Lorde Jeſus. Phil.2. 21. Neither ought they to be couetous. 1. Tim.6.5. Titus 7.

Miniſters of the worde ought to haue all things neceſſary. Matth.10.10. Luke 10.7. Rom. 15.23. and 9.10,11,14. Gal.6.6. and 1.Tim.5. 18. As Paul being in priſon had. Phil 4.10,14,16,18.

Wee ought to pray for the increaſe of labouring miniſters. Matt.9.38.

He that will be chiefe among Gods miniſters, ought to be made their ſeruant. Matth. 20.26,27 Luke 22.26.

Miniſters ſhall receiue according to their labour. 1.Cor.3.8,14.

Phebe a Miniſter of the Church of Cenchrea. Rom.16.1.

Againſt falſe Miniſters, ſee Falſe.

Miniſters that tickle the eares with fables. 2.Tim.3.6. and 4.3. Titus 1.10.

The Miniſters diſorder cauſeth religion to be contemned. 1.Sam.2.27.

God giueth his Miniſters ſuch vertues as are anſwerable to their vocations. 1.Sam. 10.9.

The holy Ghoſt ſpeaketh by his Miniſters. Matth.18.20.

Death ought not to fray Gods Miniſters from declaring the trueth. Jere.26.12, to 16. Acts 18.9,10.

The office of Miniſters. Ezek.33.2. looke Prieſts and Preaching.

Miniſtring to the poore. Roma.15.15,26. 1.Cor.8.4. looke Almes.

The Miniſterie of the worde is the preaching of the Goſpel of the grace of Chriſt. Ephe.4.12. Acts 20.24.

Miracles. God ſhewed Miracles, that hee might be acknowledged the onely God. Exo. 7.3,4,5.

God wrought miracles by his Prophets. 2.kin.4.1, to 8.* and by Moſes. Exod.4.3,5. and 14. 21. and declared by miracles that he was with Joſhua. Joſh.3.7.

The Father is glorified by the miracles of his Sonne. Matth.15.31. Mar.7.37.

Power of working miracles is the gift of Gods ſpirit. 1. Cor. 12. 10. for to confirme his worde. Marke 16.17,18.

No man could doe ſuch miracles as Chriſt did, except God were with him. John 3.2.

Miracles are wrought onely by the power of Chriſt. Actes 3.12,16. and 9. 34. Marke 16.17.

The Apoſtles prayed that they might worke miracles. Acts 4.30.

Chriſt was approoued the ſonne of God by miracles. Acts 2.22.

The Galileans ſeeing Chriſtes miracles beleeued in him. Joh.4.53. ſo did other. Joh. 2.23. Matth.12.15,22,23.

All glorified God for the miracles. Acts 4. 22,24. and turned to the Lord. Acts 9 35.

The firſt miracle that Jeſus wrought. John 2.11.

The Apoſtles wrought many miracles. Acts 2.42. and 3.15.

God wrought no ſmall miracles by the hands of S.Paul. Acts 19.11.

By the miracles at Chriſts death, the Centurion confeſſed him to be the ſonne of God. Matt.27.54.

The diſciples ſhould not reioyce, that they had wrought miracles, but that their names are written in heauen. Luke 10.20.

All the miracles of Chriſt are not written. John 20.30 and 21.25.

It was foretolde that ſeducers ſhould worke miracles. Matth.24.23, 24. 2.Theſſ. 2.9,10. Reuel.13.14 & 16.14.

Miſerie of man, looke Man.

Mitigate. True repentance mitigateth Gods wrath. Jonah.3.5.*

¶ *Moate* in thy brothers eye. Mat.7.3.

Mocked. Chriſt was mocked. Mat.27.29. John 19.3. Marke 15. 20. ſo was Eliſha. 2.Kin.2.23. and Dauid of Michal. 1.Sam. 19.27.

Eliiah mocked Baal and his Prophets. 1.King.18.27.

What men mocked Job. Job 30.1, to 15.

Men of high degree feare to be mocked. Jere.38.19.

Of *Moderate* fare, looke Diet.

Modeſtie required in a Biſhop. 1.Tim.3. 2. and in young men. Ecclus.32.8,9.

Money deliuered, looke Lending.

Unto Money all things are obedient. Eccles 10.19.

Moneth Abib, wherein the Iſraelites departed out of Egypt. Exod.13.4.

The oblation for the firſt moneth. Ezek. 45.18.* and of the ſeuen firſt dayes of the ſeuenth moneth, &c. Num.29.2.*

Monuments. Why Monuments were and may be erected. Joſhua 4.6.* Looke ſtones and Graue.

Mortall. The wiſe man counted himſelfe mortall. Wiſd.7.1.

Morter vntempered. Ezek. 13.15. and 22.28.

Mortification. 2.Cor.4.10,11,12. Col.3. 5 Rom.8.13.

Mother. Hee that honoureth not his mother is accurſed. Deut.27.16.

Chriſt ſhewed who are his mother and brethren. Mat.12.47.* Mar.3.34,35. Luke 8.20,21.

Chriſt commendeth his mother to Saint John. Joh.19.26,27.

Rizpah ſhewed a mothers affection on Sauls ſeuen ſonnes hanged. 2.Sam.21.10.

Of the grieuous puniſhment of the ſeuen brethren, and their mother. 2.Maccabees 7.1.*

The mother gaue her childe ſucke three yeeres. 2.Maccabees 7.27. looke Father, and Martyrdome.

Mother tongue moſt commodious to edifie withall. 1.Cor.14.3,4.

Motions of ſinne, while we are in the fleſh, haue force to bring foorth in vs fruite vnto death. Rom.7.5.

Moulten, looke Grauen.

Mount. Neither man nor beaſt might approch neere the mount of Sinai. Exod.19. 12,13. and 34.3.

Eliiah ſate vpon the toppe of the mountaine. 2.Kings 1.9.

Of the woman which ſate vpon 7. Mountaines. Reuel.17.9.

The Syrians blaſpemed God, calling him the god of the Mountaines, and therefore were deſtroyed. 1.King.20.23,28,29.

The Mountaines ſhall drop ſweete wine. Amos 9.13. Joel 3.18.

Chriſt taught vpon the Mountaine. Mat. 5.1,2.

Mourning. Chriſt mourned for the Jewes hard hearts. Mar.3.5.

Samuel mourned for that God had reiected Saul. 1.Sam.15.35.

Of feigned mourning of women. 2.Sam. 14.2, to 21. Jere.9.17.

Of mourning and Burial of the dead. Gen. 5.5.* 23.2.* & 25.8,9. & 35.29. and 37.34, 35. & 47.29,30. & 49.29.* and 50.1.* Leuit. 13.5,6. and 19.28. Numbers 19.11,14. and 20.28,29. Deut. 14.1. and 28.26. and 34.8. 1.Sam.18.37. & 16.1. & 25.1. & 31.12,13. 2.Sam.1.11,12. & 2.4,5. & 3.31.* & 10.2,4. & 12.20, to 24. & 14.2 5. & 11.1,2,4. & 21.12. 1.King.13.29,30 31. 2.Kin.11.19,20 Job 1.20, 21. Jere.34.4,5. 2.Eſd.2.23. Tob.1. 20. & 4.3.5 Ecclus 22.10,11,12. and 34.30. 1.Mac.12.52. and 13.25,26,27. 2.Mac.12. 39.* Matt.9.23. Luke 7.12. Act.8.2. & 9.37. looke Lamentation, Sorow, and Weeping.

Mouth. God giueth man a mouth, and power to ſpeake. Exod.4.11.

The worde is neere thee, euen in thy mouth, and heart. Deut.30.14.

God ſpake vnto Moſes Mouth to Mouth. Numb.12.8.

God put his words in the mouth of Chriſt, to declare vnto vs. Deut.18.18.

Joſhua not hauing counſelled with the mouth of the Lord made peace with the Gibeonites. Joſh.9.14.

To open the mouth to the Lorde, is to vowe, which may not be done raſhly. Eccles. 5.1. Judges 11.36.

Of opening the mouth. Mat.5.2. Acts 8. 35. and 10.18.

A froward mouth muſt Chriſtians baniſh. Pro 4.24. looke Heart.

¶ *Mule.* Salomon rode on a Mule. 1.kin. 1.33,34. So did Abſalom. 2.Samuel 18, 9,14.

Be not like horſe and Mule, which want vnderſtanding. Pſal.32.9.

Engendring of Mules firſt found by Anah. Gene.36.24.

Multitudes ought not in all things to bee followed. Exod.23.2. Mat.7.13. and 16.15. and 24.5. Luke 6.26. and 13.22,23,24. Joh. 6.60,65,67. Act.1.15. and 9.27. and 28.22.

Great multitudes followed Chriſt. Matt. 15.30. and he fed them. Marke 8.1,2, to 10. taught them. Marke 10.1. John 6.1,2.* and healed them all. Matthew 4.23,24,25.

and 12.15. Mat.3.10, Luke 5.15, and 6.17, 18,19.

Murmuring to be auoided in all things. Phil.2.14. 1.Cor.10.10. Wiſd.1.11.

Murmurers were conſumed with fire from the Lord. Num.11.1.

The murmuring Iſraelites are conſumed by the hand of God. Num.16.41.*

The Iſraelites murmured for fleſh Num. 11.1,4. becauſe the water was bitter. Exod. 15.24. for want of water. Exod.17.1,2,3. Num.20.2,3. for bellie cheare. Exod.16.2,3. and for the way. Num.21.4,5.

Moſes murmured againſt God. Num.11. 10, to 16. Aaron and Miriam againſt Moſes. Num.12.1. and the people againſt Moſes, after they heard there were Gyants in the land of Canaan. Numb.13.34. and 14. 2,4.

Who ſo murmureth againſt Gods miniſters, murmureth againſt God himſelfe. Exo. 16.8.

Moſes putteth them in remembrance of their murmurings. Num.32.8.

God threatneth the Iſraelites murmurings. Num.14.29, to 39.

Of murmurers, looke more. Mat.9.11. Lu. 5.30. and 15.2. and 19.7. Ioh.6.41,61. Rom. 1.21,29. Iude 16. looke Rebellion.

Murther abhorred of infidels. Acts 28.4.

Law for murther. Num.35.16.*

Puniſhment for murtherers. Reuel.21.8. looke Kill and Manſlaughter.

Muſicke ought to be giuen eare vnto. Ecclus.32 5,6,7.

Muſtard. The encreaſe of the Church taught by the parable of the graine of Muſtardſeede. Lu.13.19.

A Myſt went vp from the earth, and watered it at the beginning. Gen.2.6.

Myſterie. The myſterie of our ſaluation is the Goſpel reuealed in the ſcripture. Rom. 16.25,26.

The myſterie of the Gentiles receiuing, reuealed to Paul. Epheſ.3.4,6. Coloſſians 1.26.

The great myſterie, God manifeſted in the fleſh, and iuſtified in the ſpirit. 1.Tim.3. 1,16.

Cleanneſſe required before and after the communicating of Gods myſteries. 1.Sam. 21.5,6.

The myſterie of the great whore. Reuelat. 17 5.

The myſtery of iniquitie. 2.Theſ.2.7. looke Secret.

Mytre. Of Aarons mytre, looke Exod.39. 28. and 28.39.

N

Naked. Man before the tranſgreſſiō, was Naked, & yet not aſhamed. Gen.2.25. but after, he knew he was naked. Gen.3.7,11.

Saul being naked, propheſied with the Prophets. 1.Sam.19.24.

The Iſraelites naked among their enemies, when they forſooke God, to honour the golden calfe. Exod.32.25.

Nakedneſſe threatned to the diſobedient. Deut.21.24. Hoſe.2.3.

Names giuen to all beaſtes and foules by Adam. Gen.2.20.

Mothers were wont to giue Names to their children. Gen.29.32.* & 30.24. Iudg. 13.24.

The neighbors gaue name to Booz child Ruth 4.17.

The high Prieſts daughter that playeth the whore polluteth the name of her father. Leuit.21.9.

Ioſhuahs name famous throughout all the worlde, why. Ioſh 6.27.

A man ought to haue a regard of his good name. Ecclus.41.12,13.

God made Dauid to haue a great name vpon earth. 2.Sam.7.9.

The builders of the Tower of Babel, ſought to get them a name vpon earth. Gen. 11.4.

To ſtirre vp the name of the dead. Ruth 4.10,11.

Names written in heauen. Luke 10.20.

God will put out their name from vnder heauen, that flatter themſelues in wickedneſſe. Deut.29.20.

The Iewes are commaunded to deſtroy the name of Amalek from vnder heauen. Deut.25.19.

To deſtroy idoles, and aboliſh their names. Deut.12.3.

The name of God. Exod 3.14.

God reuealed not his great Name, Iehouah, to Abraham, Izhak, and Iaakob Exod. 6.3.

The name of God is a ſtrong tower. Pro. 18.10.

Dauid ouercame Goliath in the Name of the Lord of hoſtes. 1.Sam.17.45,49.

Gods Name is holy. Lu.1.49,51,52.

God exalteth the name of ſuch as keepe his lawes. Deut.26.19.

The place that God chuſeth to put his Name there, is to be ſought vnto. Deuteron. 12.5.

God will not forſake his people for his great Names ſake. 1.Sam.12.22.

The great Name of God heard ouer all. 1.King.8.41,42.

Dauid bleſſed the people in the Name of the Lord. 2.Sam.6.17,18.

Eliſha curſed the children in the Name of the Lord. Gen.4.26.

When men began to call on the Name of the Lord. Gen.4.26.

Abraham called on the name of the Lord. Gen.12.8. and 13.4. ſo did Hagar. Gen.16. 13. and Izhak Gen.26.25. looke Calling.

Moſes did publiſh the Name of the Lord. Deut.32.3.

The Leuites bleſſed Iſrael in the Name of God. Deut.10.8.

Eliiah in the Name of the Lord, reedified the Altar. 1.Kin.18.30,32.

Who ſo blaſphemed Gods Name, was ſtoned to death. Leuit.24.11,14,16.

Take not the Name of God in vaine. Exo. 20.7. Deut.5.11.

Sweare by the Name of God, and not of idoles. Deut.6.13.

Gods Name was in the Angel that guided Iſrael. Exod.23.21.

To put the Name of God vpon any, is to pray for him. Num.6.27.

Ioſhua feared Gods name ſhould be blaſphemed, if Iſrael were ouercome. Ioſhua 7 9.

The falſe Prophet ſpeaking in the Name of the Lorde, ſhould die. Deut.18.20,22. looke Pollute.

Name vſed for power. Matth.7.22. Iohn 1.12, and 22.23. Actes 3.6. For dignitie, Phil.2.9.

Name put for men. Reue.3.4. Actes 1.15.

A good name better then great riches. Prou.22.1. then a good ointment. Eccles.7. 3. and maketh the bones fat. Pro.15.30. and endureth for euer. Ecclus.41.13.

Narrow is the way that leadeth vnto life. Matth.7.14.

Nations. God diuided to the nations their inheritance. Deut.32 8. Ecclus.17.15.

The Iewes aboue all nations, created to Gods glory. Deut.26.19.

Why God did roote out the nations by litle and litle. Deut.7.22. Iudges 3.1.

Moſes foreſhewed that all nations that reſiſted Ioſhua, ſhould be deſtroyed. Deuter. 3.21.

The Nations are with God as a droppe of a bucket. Iſa.40.15.

Chriſtians are an holy nation. 1.Pet.2.9. Exod.19.6. looke Gentiles.

Natiuitie, looke Birth.

Naturall branches God ſpared not. Rom. 11.21,24.

The naturall man perceiueth not yͤ things of the Spirite of God, and why. 1.Corinth. 2.14.

Wee muſt firſt beare the naturall body before wee can enioy the ſpirituall. 1.Corinth. 15.46.

Timothie, Pauls naturall ſonne, how. 1. Tim.1.2.

Nature taken both in ill and good parte. Ephe.2.3. 1.Cor.11.14.

All men py nature are vaine and ignorant. Wiſ.13.1.

Two natures in Chriſt. Matth.1.23. Iohn 1.14. and 3.13. and 6.62. Acts 20.28. Rom. 1.3,4. Phil.2.6,7.

Nayle. Iael driueth a nayle into Siſera his temples as he ſlept. Iudges.4.21,22.

As a nayle in the wall ſticketh faſt, &c. ſo doeth ſinne betweene ſelling and buying. Ecclus.27.2.

Thomas would not beleeue till hee ſawe the print of the nayles of Chriſtes woundes. Iohn 20 25,27,28.

Neceſſarie, looke Scripture.

Neede of all thinges threatned to the diſobedient. Deut.28,48. looke Poore & Beggers.

Negligently, looke Curſed.

Neeſe, looke Seuen.

Neighbours. We ought to bring home our neighbours Oxe or ſheepe. &c. that goeth aſtray, if we know thereof. Deut.22.1.

Euery man hath a commandement giuen him concerning his Neighbour. Ecclus.27. 12.

Wee ought to lende to our Neighbours. Ecclus.29.1,2.

Neighbour vſed for another man. Matth. 22.39.

Those that contemne their Neighbours,

reproued. Mala.2.10.

We ought not to defame our neighbour, Ecclus.19.8,10.

How to reproue our Neighbour, Ecclus. 19.17. Leu 19.17

Hee is our neighbour that needeth our helpe. Lu.10.30 to 38.

Euery man muſt pleaſe his Neighbour in that that is good to edification. Roma.15.2. 1.Cor.10.24.

Loue of our Neighbour fulfilleth the law. Rom.13.8,9,10.

God threatneth deſtruction vnto ẏ Iewes euill Neighbours, that trouble them. Ierem. 12.14.

A neighbour neere is better then a brother farre off Prou 27.10.

Neaſt. The lawe for him that findeth a birds neaſt. Deut.22.6,7.

To ſet mans neaſt on high. Haba.2.9.

Net. The parable of the drawnet. Matth. 13.47, to 51.

The net of God, what. Ezek.12,13. and 17.20. and 32.3. Hoſe 7.12. and net of man, what. Hab 1,16. Hoſ 3.1.

New. The Iſraelites erected new gods. Deut.32.17.

Chriſtians muſt be new creatures. Gal.6. 15. 2.Cor.5.17.

Newe heauens, and newe earth. 2.Peter 3.13.

Newneſſe of life is the Spirit, Ioh.3.6.

Wee ought to walke in newneſſe of life. Rom.6.4. Acts 3.26. and 20.21. Gal 5.16.* Epheſ 4.1.* and 5.1, to 21. Colo.3.1.* 8.16, 20.* 1.Theſ.4.3, to 13. 1.Pet.1.23. and 2.9, to 13. 1.Iohn 2.3, to 7.

To ſerue God in Newneſſe of ſpirit. Rom. 7.6.

We muſt put on the newe man. Epheſ.4. 24.

The New Teſtament. Heb.8.8,10.* and 10 16,17. Gen.3.15. Mat.26.28.

Paul an able miniſter of the Newe Teſtament. 2.Cor.3.6.

The Newe commandement. 1.Iohn 2.8, and 3.23.

Next of kinne, looke Cuſtome.

Neyeth. Euery man neyeth after his neighbours wife. Iere.5.8.

¶ *Niggardneſſe*, looke Couetouſneſſe.

Night. The parable of him that came to borrow bread of his friend at Midnight. Lu. 11.5, to 11.

The night was created by the worde of God. Gen.1.5.

Ioſeph by night fledde into Egypt with Chriſt and Marie. Mat.2.24.

The ſhepheards watched their flockes by night. Lu.2.8.

Anna ſerued God night and day. Luke 2. 36.37.

Peter trauailed all night, and could get nothing. Lu. 5.5.

Nicodemus came to Chriſt by night. Ioh. 3.1,2.

The night commeth when no man can worke. Iohn 9.4.

If any man walke in the night, hee ſtumbleth, and why. Iohn 11.10.

The Angel by night opened the priſon doores, and brought the Apoſtles foorth. Act. 5.19. and 12,6, to 11.

The night is paſt, and the day is at hand. Rom 13.12.

We are children of the day, and not of the night 1.Theſſ.5.5.

Night diuided into watches. Matt.14.25. and 24.43. Lu 12.38.

Night otherwiſe diuided. Mat.13.35. and 14.30 looke Day.

¶ *Nobilitie* defiled by pride and fooliſhnes Ecclus 22.9.

Numbred The Iſraelites meete for warre numbred. Num.1.3.*

None, put for verie fewe. 1.Cor.2 8.

Nouriſhment, looke Foode and Meate.

Noſe, looke Eares.

Nourſe. Naomi noureced Ruths childe. Ruth 4.16.

Mothers ought to nource their owne children. 2.Eſd.8.10. 2.Mac.7.27. looke Sucke.

¶ *Nurture*, ſee Correction and Diſcipline.

O

Obedience God more eſteemeth, then all ſacrifices, & why. 1.Sam.15 22,23. Eccles. 4.17. Hoſe.6 6 Iere.7.22,23.

We ought to obey the voice of God. Exo. 15.26. Deut.30.20.

The people promiſed to obey Gods voice. Exod.24.3,7.

Bleſſing promiſed to thoſe that obey God Deut.11.27.

Saul is reiected of God, becauſe he obeyed not. 1.Sam.28.18.

Wee ought to bee obedient to thoſe that helpe to aduance the Goſpel. 1.Cor.16.16.

Chriſt obeyed his Fathers will vnto the death. Heb.5.7,8. Phil.2.8. by whoſe obedience we are made righteous. Rom.5.19.*

We ought to be obedient children. 1.Pet. 1.14.

We ought rather to obey God then men, Acts 5.29 and 4.19.

Paul proueth the Corinthians obedience. 2.Cor.2 9. and reioiced thereat. 2.Corinth.7 13,14,15.

Obedience due to parents. Exod.20.12. Leuit.19.3. Deut.5.16. Tob.3.4.

Chriſt obeyed his mother and ſuppoſed father alſo. Lu.2.51.

We ought to obey thoſe that haue the ouerſight of vs. Heb.13.17. vpon paine of excommunication. 2.Theſſ.3.14.

We ought to obey Magiſtrates. Exo.22. 28. Rom.13.1, to 7. Deut.17.8, to 14.

The children of Iſrael were obedient to Ioſhua. Deut.34.9. Ioſh.1.16,17.

Abrahams obedience praiſed of God. Geneſ.22.3,16.*

The Gentiles obeyed the Goſpel as ſoone as they heard it preached. 2.Samuel 22.45.

Obedience of the Rechabites praiſed and rewarded. Iere.35.6.*

How God and his worde muſt be obeyed before all things, and what profit we reape thereby. Gen.12.4.* and 17.1.* and 26.2.* Exod.1.15.* & 19 5.* & 22.22.* Leui.20.22 & 26.3,4.* Deut.4.1.* & 7.1. & 11.27. & 13. 4.* & 18.9.* & 24.8,9.* & 27.10.* and 28.1, to 15. Ioſh.22.2.* 1.Sam.12.8,9.* 2.King.10. 6.* 2.Cor.7.12.* Prou.1 8,9.* and 15.31.* Iſa.48.17.* and 53.3,7. Ierem.11.3.* and 17 5,7,13,22.* Dan.3.17.* Hoſ.13.1, to 8. Ecclus 35.1.* 2.Macc.7.1,6.* Matth.4.19, to 23. and 7.21.* and 8.27. and 9.9. and 15. 35.* and 17 24.* and 23.3.* Luk.5.4, to 12, and 10.3, to 21. Iohn 2.7, to 11. Rom.16.19 1.Theſſ.4 3.* and 5.10.*

Oblations, looke Offerings.

Obligation, looke Handwriting.

Obſtinate. Deſtruction of the Obſtinate is propheſied. Ezek.6.11.* Ierem 7.15,16. and 17.27. and 19,2, to 10, looke Harden and Stiffenecked.

¶ *Occaſion.* It came of the Lorde, that Samſon ſought an occaſion againſt ẏ Philiſtims. Iudg.14.2,4.

Sinne tooke occaſion by the commandement, and wrought, &c. Rom.5.8.

¶ *Odour.* God will not ſmell the ſauour of their ſweete odours, that diſobey him. Leuit. 26.31.

¶ *Offend.* Wee ought not to offende our weake brother for meates ſake. Rom.14.20, 21. or giue him occaſion of falling. 1.Cor.8. 9.* and 10.32.

Chriſt foretolde his diſciples that they ſhould bee offended by him. Matth.26.31. Mar.14.27.

Peter was an offence to Chriſt. Matth. 16.23.

Chriſt willeth vs to beware of offence. Matth.18.6, to 10.

Paul is tormented in ſpirit for the Offences of other 2.Cor.11.19.

Not to be offended for perſecution. Iohn 16.1, to 4.

Some of Chriſts diſciples offended at his preaching. Iohn 6.61,65,66.

The Phariſes were offended in hearing Chriſt. Mat.5.12.

Happie are they that are not offended at Chriſt Mat.11.6.

The Nazarites offended with Chriſt, and why Mat.13.57. Mar.6 4. Lu.4.22,24.

The godly are an offence to the wicked. Exod.10.7.

Whatſoeuer doth offend vs, we ought to auoide. Exod.34.12. to 18. Deut.7.2,3,4,5, 16,25,26. and 13.6.* Matth.5.29,30. and 16.22, to 27. Mar.9 42, to 48. Rom.16,17, 18.

Offering done without leauen. Leui.6.15, 16,17.

The offering for ſinne done by ignorance. Num.15.24, to 30. Leu.4.2.*

All meate offrings muſt bee ſeaſoned with ſalt. Leuit.2.13.

Offering of beaſtes. Leu.3.1.*

The offerings of the princes at the dedication of the Tabernacle. Num.7.2.*

Offrings of euery ſolemne feaſt day. Num. 28.2.* and of the 8. firſt dayes of the 7. moneth Num.29.1.*

God eſteemeth not the offerings of the obſtinate. Iere.14.12. Ecclus.34.18.

Chriſt was offered once for vs. Heb.7.17. and 9.26. and 10.12.

The pure offering of the Gentiles. Mala. 1.11.

We ought to offer vnto God onely. Exod. 20.23.

22.10.Leuit.17.3,to 10.

We ought not to offer vnto God any vile thing.Mat.18.13,14 looke Sacrifices.

Office of any man maketh not his prayer or ſacrifice acceptable to God.Mal.1.9.

¶ *Oynting Oyle.* Exod.30.23, to 34.looke Anoint.

¶ *Older* Teſtament aboliſhed with Chriſts Prieſthood.Heb.8.3.13.looke Teſtament.

Of Eli his houſe ſhould neuer be old man. 1.Sam.2.32.

Olde adulterie,looke Adulterer.

The olde man his perſon is to be honoured.Leuit.19.32.

The olde in vnderſtanding ſhal flouriſh in the Church.Iſa.65.20.

The olde way the beſt way.Iere.6.16.

Olde commandement,ſee Loue.

Old man with his workes we ought to put off. Coloſſ.3.9. and crucifie, and why. Rom. 6 6.

Oliue. The Oliue refuſed to reigne ouer other trees.Iudg.9.9.

Wild Oliues ingraffed, ought not to boaſt againſt the naturall branches. Rom.11,14, 17,18.

One heart, and one way expounded. Iere. 32.39 Ezek.11.19.and 36.26,27.

Be we Iew or Grecian, man or woman, all are one in Chriſt.Gal.3.28.

Chriſt prayeth his Father, that all the faithfull ſhould be one.Iohn 17.21.

All that beleeued were of one heart and one ſoule.Acts 4.32.

Onely. God is our God onely.Deu.32.39.

The Lord only or alone led the Iſraelites. Deut.32,12.

God onely delliuereth out of tribulation.1. Sam.10.19. gouerneth all things. 2.Eſd.6, 6.is onely good. Lu.18.19.onely wiſe. Rom. 16.27.is only to be ſerued and feared.Deut. 10.20.and 6.13.Mat.4.10.

Chriſt the onely begotten ſonne of the father.Iohn 1.14.and 3.16.and 1.Ioh.4.9.

Onely beleeue.Lu.8.50.

The elect onely beleeue.Acts 13.48.

¶ *Open.* Eliſha prayed God to open the eyes of his enemies.2.Kin.6.20.

Wee ought to open our hand to our poore brother.Deut.15.8.

God opened the wombe of Leah. Geneſ. 29.31.

Pauls mouth was open to the Corinthians.2.Cor.6.11. Looke Mouth.

Operations of the holy Ghoſt are diuers, and diuerſly beſtowed.1.Cor.12.6,to 12.

Opportunitie, looke Time.

Oppreſſe. Thou ſhalt not oppreſſe thy brother.Leu.19.13.

Samuel an vpright Iudge, and neuer oppreſſed any.1.Sam.12.3,4,5.

None comfort the oppreſſed. Eccles.4.1.

Againſt oppreſſion.Iohn 5.8 9.and Mal. 3 5.looke Wrong,Defraud,and Vſurie.

Opprobrious. Hee that is accuſtomed to opprobrious ſpeech, will neuer be reformed.Ecclus.23.15.

¶ *Ordeined* vnto eternal life.Acts.13.48.

Order. All things ought to be done honeſtly and by order.1.Cor.14 40.

Hezekiah before he died was willed to put his houſe in an order. 2.Kings 20.1. which was denied to Alcimus.1.Mac.9.55.

Abithophel put his houſe in order, & hanged himſelfe.2.Sam 17.23.

Of the land where is none order, looke Iob 10.22.

Other things will I ſet in order when I come. 1.Cor.11.34.

Ordinance, looke Aboliſh.

Of publike ordinances.Prou 16.11.

Againſt wicked decrees and ordinances. Iſai.10.1,to 5.

Organes inuented.Gen.4.21.

Originall ſinne,looke Sinne.

Orphanes, looke Fatherleſſe.

¶ *Oſtrich,* & of his nature.Iob 39.17,to 22

¶ *Othe.* God hath kept his Othe with the poſteritie of Abraham, Izhak, and Iaakob. Deut.7 1,8.Ioſh.21.43. Lu.1.72,to 76. as he promiſed.Gen.15.18.and 26.3.

Izhak and Abimelech tooke an othe each of other. Geneſ.26.28,29,31. ſo did Iaakob and Laban.Gen.31.50.*

Howe Abraham tooke an othe of his ſeruant. Gen.24.2,to 9.

Saul bound the Iſraelites with an othe. 1.Sam.14 24.

Saul falſified the othe made to the Gibeonites.2.Sam.21.2.

Othes are to bee perfourmed. Numbers 30.3.

When the Iudge ſhall take an othe.Exo. 22.10,11.

An othe is the ende of all ſtrife. Hebr.6. 16.

God bound himſelfe with an othe. Heb.6. 17,18.Iſa.54.9,10.

Othe abuſed. Matth.23.16.* and 26.63, 72.Mar.6.26.Acts 23.12.

Peter with an othe and curſing, denyed he knew Chriſt.Mat.26.72,74. Mar.14.66, to 71.

Herods raſh othe.Mat.14.7,9.

Shimei put to death for breaking his othe.1.King.2.36,37,42.*

The chiefe of Iſrael in the name of the reſt,receiued an othe to walke in Gods law. Nehe.10.29.*

Diuers formes of othes. Gen.22.16. and 42.25.and 47.31.1.Kin.19.2. Iudeth 1,12. Looke in Periurie and Sweare.

¶ *Owe,* looke Loue.

Outward, looke Appearance.

Outward man. 2.Cor.4.16.

¶ *Oxe* that goreth, what ſhalbe done therewith.Exod.21.28,35,36.

The offering of Oxe or bullocke. Leu.3.1.

Saul hewed a yoke of oxen in pieces, and why.1.Sam.11.7.

The oxe ought not to bee mooſeled, that treadeth out the corne. Deut.25.4.1.Cor.9. 9,to 15.

The Iewes might eate the fleſh of oxen. Deut.14.5,26.

Oxen in the Temple, vnder the molten Sea.1.Kings 7.23,24,25. 2.Chronicles 4. 3,4.

¶ *Oyle,* looke Debts.

The holy oyle.Exod.30.23,to 26.

The mouth of a ſtrange woman more ſoft then oyle.Prou.5.3.

P

¶ *Pacified.* Howe God may be pacified. Dan.4.24.

Painted. Iezebel painted her face.2.Kin. 9.30.

Palſie healed by Chriſt. Matth.9.2,6,7. and by Peter.Acts 9.33,34.

Alcimus being ſtriken with the palſie that he could not ſpeake, died miſerably. 1.Mac. 9.55,56.

Parable of Nathan to Dauid.2.Sam.12. 1,to 5.of the Thiſtle and Cedar 2.Chro.25. 18. of Gods vineyard the Iewes. Iſai.5.7. of the two Egles.Ezek.17.3,7.* of the ſeething pot, and Ezekiels wife being dead. Ezek.24.3,16.

Ieſus ſpake nothing to the multitude without Parables, and why. Matth.13.13. which hee expounded to his Diſciples. verſe 18.36.

The Parable of childrẽ piping in the market place. Mat.11.16,to 20. Of the vncleane ſpirit that returneth worſe then he went out. Matth.12.43,44,45. Of the ſower. Matth. 13.3. Of the tares. verſe 24,25. Of the graine of muſtard ſeede. verſe 31. Of the leauen. verſ.33. Of the treaſure hid.verſ.44 Of the precious pearle. verſe 45,46. Of the draw net verſe 47,to 51. Of the Publicane and Phariſe. Luke 18.9. to 15. Of the two ſonnes. Matth.21.28. Of the figge tree. Matth.24.32. Of the theefe. Matth.24.43 Of the talents.Matth.25.15. Of the tenne virgins.Matth.24.1,to 14. Of the Samaritane. Luke 10.30,to 38. Of the rich man. Lu 12.16,to 22. Of the fruitleſſe figgetree. Lu.13.6,to 10. Of the prodigall ſonne. Lu. 15.11.* Of the ſteward. Lu.16.1,to 9. Of the wicked iudge and the widowe. Lu.18.1, to 9. Of the candle light. Matth.5.15.Lu. 11.33. Of the houſe built vpon the ſande. Matth.7.26. Of the loſt ſheepe. Matth.18.2. Of the vnmercifull ſeruant. Matth.18.28. Of the labourers in the vineyard. Matth. 20.2. Of the vineyard hired foorth. Matth. 21.33. Of the King that made the mariage. Matth.22.2. Of the faithfull and naughtie ſeruant. Matth.24.45.48. Of the ſeede that groweth and increaſeth. Mar.4.27. Of the importunate friend. Luke 11.5. Of the ſtrong man armed. Luke 11,21. and of the piece of ſiluer loſt.Lu.15.8.

Of the ſignification of a parable. Lu.8.10.

Parables are darke ſpeaches. Pſalm.49.4. and 78.2.

Parable for propheſie.Num.23.7.for a ieſt. Habac.2 6.looke Prouerbe.

Paradiſe vnknowen. 2.Eſd.4.7.Looke Eden in the firſt Table.

Pardon, looke Forgiue.

Many ſometimes pardoned for a few godly.Geneſ.18.24,32. and 19.21. yea for one. Iere.5.1.

Againſt Pardons and Purgatorie.Iſai.1. 18.and 57.1,2.and 43.25. Ezek.18.26,27, 28. Hoſe.13.14. Pſal.51.7. and 103.11,12. Eccles.9.5,6 and 11.3. Wiſd.3.1,2,3. Ecclus.14.14,16. Tobit 3.6. Matth.7.13,14. and 25.46. Mar.3.29. Luke 16.23,26. and 23.42,43,46. Iohn 3.18,36. and 5.24,29. and 17.24.Actes 7.59. Rom.8.1. Gal.6.10.

Phil.1.21,23. 1.Theſſ.4.13. 2.Tim.4.7.8. Heb,9.14,27. 1.Iohn 1.7. Reu.14.13 looke Purging.

Parentage. How in old time was executed the right of Parentage.Ruth 4.1,7.

Parents muſt bee honoured, obeyed and helped.Exo.20.12.Deut.5.16.Epheſ.6.1,2. Mat.15.4.

We ought not to curſe or ſmite our parents. Exod.21.15,17.

Thoſe that deſpiſed their parents, are led captiues.Ezek.22.7,10,15.

Parents are commanded to ſhew their children how they were deliuered from Pharaohs tyrannie.Exod.13 8,14,15.

Parents and childrens duetie wherein it conſiſteth.Pſal.78.5,6,7,8. looke Father and Children.

Pariſhioners muſt render double honour to their ſpirituall fathers. 1. Timothie 5.17, 18. 1.Corint.4.1,15. and be carefull leſt the ſeede of Gods word bee vnfruitfull in them. Mat.13.3,* 10,18,24.* looke Children and Hearers.

Partakers of Chriſts ſufferings.1.Pet.4.13.

We are made partakers of Chriſt, if wee perſiſt in faith.Heb.3.14.

Partridge. Saul hunted Dauid, as one hunteth a Partridge.1.Sam.26.20.

The couetous reſembled to Partridges.Ierem.17.11.

Paſſion of Chriſt. Zech.13.7. Matth.26.31.*

Paſſeouer celebrated and kept vnder Ezra. Ezra 6.19,20.

When, with what order, and what oblations the Paſſeouer was celebrated. Exod.12.2,to 29. and 13.3,to 11. and 23.15. and 34.18.Deut.16 1. Eze.45.18,21. how Chriſtians muſt keepe the feaſt of Paſſeouer. 1.Cor.5.8.

Ioſeph and Marie went yeerely to Ieruſalem at the Paſſeouer.Lu.2.41.

Chriſt kept his Paſſeouer with his diſciples.Mat.26.17,18,19.

Our Paſſeouer Ieſus Chriſt was ſacrificed for vs.1.Cor.5.7.

Wee muſt alwayes continue the memoriall of the Paſſeouer.Exod.12.14.

Who ought to eate the Paſſeouer, how and where.Exod.12.43,44,45.

The ſolemnitie of the Paſſeouer is commanded.Leu.23.2,5.

The Paſſeouer commanded to be celebrated againe, and the puniſhment of the neglecters thereof.Num.9.2,5.13.

The Paſſeouer kept by Ioſhua. Ioſh.5.9, 10.by Hezekiah.2.Chron 30.1.* by Ioſiah. 2.King.23.21,22,23. and no Paſſeouer from Samuels dayes kept like his. 2.Chron.35.18,19.

Paſtime. He that loueth paſtime, ſhall bee a poore man.Prou.21.17. looke Play.

Paſtor. Chriſt the chiefe Paſtor promiſed. Eze 36.25,26.Ier.23.5.*

Againſt falſe paſtors which ſeduce ye people.Ier.12.10. and ſcatter and deſtroy the ſheepe of Gods paſture.Iere.23.1, to 5.looke Watchmen, Biſhops, and Shepherds.

Patience. God is the God of patience and conſolation.Rom.15.5.

God, by his patience and long ſuffering, leadeth vs to repentance.Rom.2.4.

After Gods long patience commeth his wrath.Rom.9.22.2.Pet.3.9,15.

The Prophets are ſet before vs for examples of long patience. Iam.5.10.

The patience of Iob, and Tobit. Iob 2.10.Tob.2.10. and 3.2.

The praiſe of patience. Prou.16.32.

We ought to bee patient, not ſeeking reuenge.1.Theſſ.5.14,15.Col.1.11.

Loue is patient.1.Cor.13.4.7.

Chriſtians haue neede of patience, and why.Heb.10.36.

Faith being exerciſed with afflictions, engendreth patience. Rom.5.3. Iam.1.3. and patience experience.Rom.5.4.

Paul reioiceth of the Theſſalonians patience. 2.Theſſ.1.4.and ſuffered perſecution himſelfe patiently.1.Cor.4.11,12,13.

Our patience muſt bee made perfect through good workes.Iames 1.3,4.

Who bring forth good fruit with patience. Lu.8.15.

Aduerſitie in youth traineth vs vnto patience.Lam.3 27.

By your patience poſſeſſe your owne ſoules. Luke 21.19.

Our patient minds ought to be knowen to all men. Phil.4.5.

Patriarke expounded.Heb.7.4.

The Patriarkes came of the Iewes. Rom. 9.5.

Iaakob begate the twelue Patriarkes.Act. 7.8.9.

Of the Patriarke Dauid.Acts 2.29.

Peace be with you, or vnto you, a kinde of ſalutation. 1.Sam.25.6. Geneſ.43.23. Iudg.19.20.Lu.24.36.Iohn 20.19.

Goe in peace, a kinde of leaue giuing. 1.Sam.1.17.Lu.7 50.and 8.48.

God is the author of peace. 1.Theſſ.5.23. 1.Corinth.14.33. Rom.15.33. and Chriſt is our peace, and preacher thereof. Epheſ.2. 14,17.

Peace, for reconciliation betweene God and man. Act.10.36.for quietneſſe of conſcience. Lu.2,14. for ſafe and ſound 1.Corin.16.11. for true ioy and felicitie. Matt.10.13. Lu.1 79.and 19 42.and 24 36.Ioh.14.27.Rom.1. 7.and 8.6.

Paul exhorteth the Corinthians vnto peace.2.Cor.13.11.

We ought to haue peace with all men, as much as lieth in vs.Rom.12.18. Ephe.4.2. Heb.12.14.1.Pet.3.11. 2.Tim.2.22.

Moſes would haue ſet peace betweene two Hebrewes.Exod.2.13.

Paul wiſheth to all Chriſtians peace.Roman.15.13.Ephe.1.2.2.Theſ.3.16.

Wee ought to pray vnto God for peace. Num.6.26.

Hezekiah reioiced that hee ſhould enioy peace in his dayes.2.King.20 19.

Peace betweene Salomon and Hiram. 1. Kin.5.12.

Peace in Iſrael all Salomons dayes. 1. Chro.22.9.1.King.4 24.

The Lord gaue peace to the Iſraelites in Ioſhua his dayes. Ioſh.22.4.

Peace in the Church. Actes.9.31.Iſai.66. 12.

When men ſhal ſay peace, ſudden deſtruction ſhall come.1.Theſſ.5.3.

If peace bee offered a citie, and accepted, it muſt be ſpared.Deu.20.10,11.

Iſrael forbidden to make peace with Moab and Ammon. Deut.23 6.

Gideon called his Altar, The peace of the Lord.Iudg.6.24.

The Lord promiſed peace to his people. Hoſ.14.4.*

Peace of heart by Ieſus Chriſt. Pſal.46. 8,9.

Peace in the Church.Iſa.66.12.

Peace in heauen, and glory in the higheſt places.Lu 19.38.

Glory to God, and peace in earth, ſee Glorie.

The faith of Chriſt bringeth peace of conſcience.Rom.5.1,2.

The peace of Chriſt paſſeth al vnderſtanding Phil.4.7.

Ieruſalem knew not what belonged to her peace. Lu.19.42.

The peace of God ought to rule in our hearts.Col.3.15.

Peace on the houſe of thoſe that receiue Gods miniſters.Matt.10.13.

The doctrine of Chriſt bringeth peace to thoſe that ſuffer afflictions.Iohn 16.33.

Chriſt left peace among his diſciples.Ioh. 12,27.

Samuel was aſked if he came peaceably. 1.Sam.16.4.

Abraham to buy peace, reſigned his right to his nephew.Gen.13.8.

Iosephs brethren could not ſpeake peaceably to him, and why.Gen.37.4.

Be peaceable.1.Theſſ.4.11.

Peacemakers the children of God.Matth. 5.9.

The inward peace betweene God and the beleeuing by Chriſt. Iſa.2.2,to 6.& 9.2,to 8. and 11.1.* Hoſe.2.18.and Mich.4.1.* Zech. 9 9.* Lu.24.25,to 50.Ioh.14.27. and 16.33 and 22.19 Acts 10.36.

Peculiar. Chriſtians a peculiar people, and holy nation. 1.Pet.2.9. Tit.2.14. looke Precious.

Pelicane vnlawfull for the Iewes to eate of. Deut 14.17.

Penance. looke Amendment.

Pence. One being forgiuen 10000. talents, would not forgiue an hundred pence. Mat.18.24.*

Two pence giuen to the hoſte, to relieue the wounded man.Lu.10.35.

Penie. A meaſure of wheate for a penie. Reue.6.6.

Of the loſt penie.Luk.15.8.

People. God hath not caſt away his people which he knew before Rom.11,2.

Two manner of people in the wombe of Rebekah.Gen.25.23.

God tooke the children of Iſrael, to be his people.Exod 6.7.Deut.4.7.1.King.8.51.

God appointed a place for his people Iſrael.2.Sam.7.10.

Iſrael promiſeth that they will bee Gods people. 2.Kings 11.17.

The people remained at the foot of mount Sinai. Exod. 19.21.

The people murmured in deſpaire of entring into the land of promiſe. Num. 14.1,2. and 13.32.*

The people of Canaan not all deſtroyed, but made tributaries. Iudg. 1.27,30,33.*

The wickedneſſe of the people. Ezek. 22. 29 who neither regarded God nor his word. Iere. 6.19.

The people of the lande what tyrannie they vſe. Ezek. 22.29.

Gods people are alwayes charged with breach of lawes, and diminiſhing princes profits. Eſt. 3.8.

Two maner of people God abhorreth. Ecclus. 50.25,26.

Of Gods people, looke Church.

Perfect is the worke of the mightie God. Deut. 32.4.

If thou wilt be perfect, ſell that thou haſt, &c. Matth. 19.20,21.

Whoſoeuer ſinneth not in word, is a perfect man. Iam. 3.2.

Perfect in Chriſt Ieſus. Col. 1.28.

We ought to be perfect as our heauenly father is perfect. Mat. 5.48.

Paul exhorteth vs to perfection. Heb. 6.1. 1. Cor. 1.10.

The Lawe could bring nothing to perfection. Heb. 7.19.

Perfume. The confection or making of the perfume. Exod. 30.34,35.*

Perill, looke Danger.

Periurie Forbidden. Leuit. 19.12.

Againſt Periurie, vntrueth, light and falſe othes. Exod. 8.8,15,25,28,32. & 9.27,28,34, 35. & 20.7. Leu. 5.1,4. & 24.11, to 17. 1. Sa. 6. to 18. 1. Kin. 8 31,32. 2. Chr. 36.13. Hoſe. 4.2. Zech. 5.4. & 8,17. Mal. 3.5. and 4.1. Ecclus. 23.9, 10, 11. and 27.14. 1. Mac. 6.61, 62. and 7.15,16. and 11.9, to 19. & 13.43, to 49. 2. Mac. 4.7.* and 12.3,4. Matt. 5.34, to 38 & 26.69.* Mark. 6.23, to 30. looke Oath and Swearing.

Pearle, looke Parable and Swine.

Perſecution commeth by Gods appointment. Pſal. 39.9.* and therefore we are armed againſt the ſame. Mat. 10.17.* and 24. 9,13 Iohn 5.18,20.* and 16.1,32.*

Who ſo will liue godly in Chriſt, ſhal ſuffer perſecution. 2. Tim. 3.12.

Whom perſecution withdraweth from the true profeſſion of Gods word. Mar. 4.17.

Being perſecuted in one citie, wee may flee to another. Matth. 10.23.

The miniſters of Gods word ought not to feare perſecution, and why. Matth. 10.28.

The Lord deliuered S. Paul from many perſecutions 2. Tim. 3.11.

Paul ſuffred perſecution patiently. 1 Cor. 4.12. & the Lord deliuered him 2. Tim. 3.11.

Bleſſed are they that ſuffer perſecution for righteouſneſſe. Matth 5.10.

Great perſecution againſt the Church. Actes 8.1. 1. Pet. 1.1.

We ought to pray for thoſe that perſecute vs. Matt. 5.44. Rom. 12.14 1. Cor. 4.12,13.

Gods iudgements vpon perſecutors. Amos 7.17.

The Prophets complaine againſt wicked perſecuters of the iuſt. Habak. 1.1.* 2 Eſdr. 16.62.*

A prayer againſt thoſe that perſecute the Church. Ecclus. 36.1, to 18. looke Affliction and Tribulation.

Perſeuere in the faith. Iohn 15.4.

God will confirme the faithfull in perſeuering vnto the ende. 1. Cor. 1.8. looke Continue and Endure.

Perſons. We ought not to haue reſpect of perſons in iudgement. Leuit. 19.15. Deut. 1. 17. and 16.19. Pro 24.23.

God receiueth all ſuch as obey his word, without regard of perſon. Iſa. 56.3, to 9.

God accepteth no mans perſon. 1. Sam. 16.7. Actes 10. 34. Epheſ. 6.9. Iob 34.19. Wiſd. 6.7. Ecclus. 35.12,13. Ro. 2.11. Gal. 2.6. Col. 3.25. 1. Pet. 1.17. Deut. 10.17. 2. Chro. 19.7.

No reſpect of perſons among Chriſtians. Iam. 2.1, to 12. looke more. Pro. 18.5. and 28.21. Matt. 22.9,10,39. Rom. 10.12,13.

Peſtilence threatned to thoſe that diſobey Gods Law. Leuit. 26.25. Deut. 28.21. 1. King. 1.37. looke Blaſting.

Dauid of three plagues, choſe the peſtilence, and why. 2. Sam. 24.13,14,15. which ceaſed, when he had ſacrificed, verſe 25. looke Plague.

Perſwaded. A man throughly perſwaded in trueth, ought to bee ſtedfaſt therein. 2. Tim. 3.14.

¶ *Phariſe.* Paul was a Phariſe. Act. 23.6.

What the Phariſes and Sadduces differ in. Acts 23.8.

The Phariſes were blinde. Ioh. 9.39,40.

The Phariſes would haue none to beleeue in Chriſt. Iohn. 7.48.

The Phariſes and Scribes taught the people without authoritie. Mat. 7.29. Luke 4.32. Mar. 1.22.

The Phariſes reproue Chriſt and his Apoſtles, and why? Matth 9.11,14. and 12.1,2. Luke 5.33.

The Phariſes conſult how they might deſtroy Chriſt. Matth. 12.14 and giue charge, that if any man knew where he was, hee ſhould bewray him. Iohn 11.57.

The Scribes and Phariſes ſit in Moſes chaire. Matt 23.2,3.

The Phariſes ſent officers to apprehend Chriſt. Iohn 7.32.

A Phariſe bade Chriſt to dinner. Luke 7. 36.

The Phariſes aſked the man that was borne blinde, how he had receiued his ſight. Ioh. 9.15.17.

The Phariſe and Publicane pray in the Temple. Luke 18.10, to 15.

The Phariſes & Sadduces are called generations of vipers. Matth. 3.7. hypocrites and ſerpents. Matt. 7.5. & 23.13,33. theeues and robbers. Iohn 10.8.

The Phariſes are rebuked of Chriſt. Iohn 8.7. by Steuen. Acts 7.51,52. by Paul. Acts 23.3.6. Phil. 3.2.

The Phariſes mocke Chriſt. Luke 16.14.

Phials or pots for the Temple. 2. Chron. 4.11.

Philoſophie ought to bee taken heede of. Col. 2,8.

Phyſician ought to be honoured, and why. Ecclus. 38.1, to 9.

Phyſicians could not heale the womans bloodie flixe. Mar. 5.25,26.

Aſa ſought not to God, but to Phyſicians in his ſickneſſe. 1. Chro. 16.12.

¶ *Pietie,* looke Godlineſſe.

Pillar. A cloudy Pillar by day, & a fiery by night, directed the Iſraelites. Exod. 13.21. Num. 14.14. Deu. 1.33 Pſal. 78.14. 1. Chr. 10 1.

God appeared to Moſes in the Pillar of a cloud. Deut. 31.15.

The pillars of the Tabernacle. Exod. 27. 10,11.

The two pillars of braſſe for the Temple, and forme of them. 1. King. 7.15,41.

Iames, Cephas, and Iohn were counted pillars in the Church. Gal. 2.9.

Piped. looke Parable.

Pitch. He that toucheth pitch, ſhall be defiled therewith. Ecclus. 13.1.

Pitchers, of the 300. men that were with Gideon. Iudg. 7.16.*

Pit, looke Digge.

Korah, &c. went downe quicke into the pit. Num. 16.30, to 34.

Pitie. Peter willed Chriſt to pity himſelfe. Matth. 16.22. looke Mercy and Compaſſion.

¶ *Place.* Not lawfull for the Iewes to offer in euery place. Deut. 12.5, to 15.

Plagues. ſee Amendement.

Plagues are ſent for contemning Gods word and preachers. Iere. 29.18,19.

God plagued the Egyptians, that they might learne that he was the only true God. Exod. 7.1.* and 8.1.* & 9.1* & 10.1.* & 12.1.*

Plagues ſent vpon the diſobedient. Deut. 28.15.* looke Curſes and Blaſting.

No end of Plagues to the euill man. Pro. 24.20.

In all plagues God reſerueth a remnant, to declare the cauſe of his puniſhment. Eze. 12.16.

It is a plague for a rich man not to haue a liberall heart. Eccles. 6.2.

To know the plague in our owne heart, is to confeſſe our ſelues ſinners. 1. Kin. 8.38.

Played. The Iſraelites played before the golden calfe. Exod. 32.6,19.

Samſon played before the Philiſtims. Iudges 16.25,26,27.

Dauid and others played on inſtruments before the Arke. 2. Sam. 6.5.

Dauid was a cunning plaier on an harpe. 1. Sam. 16.16,17,18,23 and a ſweet ſinger. 2. Sam. 23.1.

Manſlaughter counted a play with ſouldiers. 2. Sam. 2.14,15,16.

Planted. God planted the garden of Eden. Gen. 2.8.

God planted Iſrael in the mountaine of his inheritance. Exod. 15.17.

God promiſeth to plant his people, that they ſhall moone no more. 2. Sam. 7.10.

He that planteth a vineyard, may eate of the fruit. 1. Cor. 9.7, to 15.

Paul planted, & Apollos watered. 1. Cor. 3.6.

Euery plant which ẏ heauenly father hath not planted, ſhalbe rooted vp. Mat. 15.13.

Baſtard plants ſhall take no deepe roote, and why. Wiſd.4.3,4,5.

Plate. The plate for the holy crowne was of pure golde. Exod.39.30. and ſet vpon the forefront of the Miter. Exod.28.36,37.

Pleaſe. Samuel pleaſed, and was in fauor both with God and men. 1.Sam.2.26.

Euery man ought to pleaſe his neighbour in that that is good to edification. Rom.15.2.

Theſe that goe about to pleaſe men, ſerue not Chriſt. Gal.1.10.

Without faith it is vnpoſſible to pleaſe God. Heb.11.6.

God is well pleaſed in his Sonne. Matt. 3.17. and 17.5. 2.Pet.1.17.

Three things pleaſe God. Ecclus.25.1.

Pleaſure. All things created for Gods pleaſure. Reue.4.11. ſee Reſiſt.

Pledge. Iudah gaue Tamar a Pledge. Gene.38.17,18.

When Pledges ſhalbe reſtored. Exod.22. 26,27.

What ought not to bee taken to pledge. Deut.24.6,17.

We may not take any pledge by violence, nor ſleepe with it. Deut.24.10, to 14. looke Earneſt.

Plentie is an argument of Idolaters, for their religion. Jer.44.17,18,19.

Plentifulneſſe. Want of Plentifulneſſe, is to be imputed to our ſinnes. Hagge.2.17, 18,20.

Plow not with an Oxe and an Aſſe together. Deut.22.10.

Plough. Of him that putteth his hand to the Plough, and looketh backe. Luke 9.62. looke Tillage.

Pollute. Thoſe that offer their children to Molech, pollute the name of God. Le.18.21. and 20.2,3. ſo doe the periured. Leu 19.12.

Pollution comming by night, how it was purged. Deut.23.10,11.

The *Poole* Betheſda. Iohn 5.2.

Poore among vs, and why. Deut.15.4,5, 11. Matt.26.11. Iohn 12.8.

Wee ought not to turne our eye from the poore. Ecclus 4.1 5, to 9. but be carefull of them. Deut.15.7, to 11. 2.Cor.8 7,9.* and 9.1.*

Lending to the poore, ſee Lending.

He that ſtoppeth his eares at the crie of the poore, ſhal cry himſelf, and not be heard. Pro.21.13.

Paul laboured to relieue his owne neceſſitie, and other poore brethren. Acts 20 34.

The reward of relieuing the poore. Matt. 25.40 Luke 16.9.

We ought to bid the poore to our feaſts, and why. Luke 14.13,14.

God hath choſen the poore of the worlde which are rich in faith. Iam.2.5.

We ought to giue to the poore cheerefully, and why. Rom.12.8. 2.Cor.9.7.

Paul was willed in his preaching to the Gentiles, to be mindfull of the poore at Ieruſalem. Gal.2.9,10.

Pauls care for the poore Saints. 1.Cor. 16.1,2,3.

The liberalitie of thoſe of Macedonia and Achaia toward the poore Saints. Roman. 15.26.

Poore mans pledge, ſee Pledge.

Iudges ought not to reſpect the rich, more then the poore. Exod.23.3 Leuit.19.15. nor ouerthrow the right of the poore. Ex.23.6,7.

The poore muſt be relieued, not oppreſſed. Pro 22.2,7,9,16,22.

Againſt oppreſſors of the poore. Amos 5. 11.* Ecclus.5.7.

Wicked magiſtrates regarde not Poore mens ſuites: but he that doeth, his throne ſhall be eſtabliſhed. Pro.29.2,4 7,14.

The poore labourers hire muſt not be detained. Deut.24.14,15.

God rayſed the poore out of the duſt. 1. Sam.2.8. and exalting the poore, puniſheth the hautie. 2.Sam.22.28. Luk.1.48,51,52.

The children of the Prophets were poore. 2.kin.6.1,2. ſo was the widow of Zarephath. 1.king.17.9, to 17.

We may not oppreſſe or mocke, but haue mercie on the poore, and why. Prou.14.31. and 17.5.

The godly poore, better then the wicked rich. Pro.28.6. Pſal.37.16,17, to 23.

What a poore man that oppreſſeth the poore, is like. Pro.28.3.

God hateth the poore man that is proud. Ecclus 25.2.

Bleſſed are the poore in ſpirit. Matt.5.3. Luke 6.20.

The poore receiue the Goſpel of Chriſt. Matth.11.5.

Eliſha helped the poore. 1.Kin.4.1, to 8.

He that hath mercie on the poore, lendeth vnto the Lord. Pro.19.17. and ſhal not lack. Pro.28.27.

God regardeth the poore. Iudg.6.15,16. and is their ſtrength. Iſa.25.4.

Poore and rich, by nature both alike. Nehem.5.5. Eccles.9.3.

Wee are willed to be liberall vnto the poore, and why. Eccles.11.1.

Wee muſt be content with our ſtate, be it poore or rich. Phil.4.11.

What poore men God regardeth. Iſa 66. 2. looke Widowe.

The comfort of poore men. Marke 10.28, 29,30. Luke 9.23, to 27.

Better is a poore wiſe childe, then an old fooliſh king. Eccles 4.13.

Pouertie and ſhame to him that refuſeth inſtruction. Pro.13.18.

Pouertie with the feare of God is commendable. Pro.15.16,17.

He that is fallen into pouertie, ought to be relieued. Leuit.25,35,36,37.

The Philippians relieued Pauls pouertie. Phil.4.10,14,16.*

In proſperitie thinke vpon pouertie. Ecclus 18.24. looke Competent.

Pouertie and riches are of the Lord. Pro. 14.31. Ecclus.11.14.

Chriſt his pouertie. Mat.8.20. Luke 2.7, 12,16. and 9.58.

Porch of Salomon. Acts 3.11. called the great court. 2.Chr.4.9. & taken for the Temple where Chriſt preached. Mat.21.23.

Porters ordained. 1.Chro.26.1.*

Portion. The Lords portion is his people. Deut.39.9.

Elkanah gaue portions to his wiues, and children. 1.Sam.1.4,5.

Poſſible. If it be poſſible, haue peace with all men. Rom.12.18.

Chriſt prayed that if it were poſſible, that houre might paſſe from him. Matt.14.35.

If it were poſſible, the very elect ſhould be deceiued. Mat.24.24. Marke 13.22.

If it had bene poſſible, ye would haue giuen me your eyes. Gal.4.15.

All things are poſſible to God. Gene.18. 14. Matth.19.26. and him that beleeueth. Marke 9.23.

Poſteritie. looke Seede.

Pot. Ezekiel prepared a pot. Ezek.24.3. looke Phials.

Potter. We are in the Lords hand, as clay in the potters. Iere.18.6. Rom.9.21.

Power of God vanquiſheth the enemie, not worldly helpes. Iſa.31.8,9.*

God is of power and might. Deut.10.17. His power is not diminiſhed. Iſa.50.2. Hee would haue it knowen to all. Iſa.53.13.

Pharaoh reſiſted, that Gods power might be knowen. Exod 9 16.

Al power ſhalbe taken from thoſe that diſobey God. Deut.28.32,33.

Mans ſtrength is onely in the power of God, as may appeare by Peninnah & Hannah. 1.Sam.2.9. and Samſon: Iudg.16.20.

Wee may not attribute our riches to the power of our handes, but to the mercie of God. Deut 8.17,18.

The Goſpel is the power of God vnto ſaluation. Rom 1.16.

The preaching of the croſſe is the power of God. 1.Cor.1.18.

Paul approueth himſelfe a miniſter of God, by ẏ power of God. 2.Cor.6.4,7. which was annexed to his preaching. 1.Cor.2.4,5.

Paul had power to edification, not to deſtruction. 2.Cor.13.10. which wrought in him mightily. Col.1.29.

We are preſerued by the power of God, vnto ſaluation. 1.Pet.1.5.

Gods power is made perfect through weakeneſſe. 2.Cor.12 9.

God miniſtreth to vs the power of his ſpirit by faith. Gal.3.5.

To be endued with power from an high. Luke 24.49.

Nicanor truſteth to his power, and Iudas in God. 2.Mac.15.25,26.

Mans anger is according to his power. Ecclus.28.10.

We ought not to burthen our ſelues aboue our power, in keeping companie, and why. Ecclus 13 2, to 15.

Powers. All Powers are ordeined of God. Rom.1.1. Wiſd.6.3.

We muſt obey them for conſcience ſake, &c. Rom.13.5. 1.Pet.2.13,14,17. Titus 3.1. Looke Kings, Princes, Iudges and Magiſtrates.

Prayer. Chriſt prayeth for vs, and obtaineth whatſoeuer we aſke in his name. Iohn 16.22,24,26.

Chriſt prayeth for the Apoſtles, & all that ſhould beleeue through their preaching. Ioh. 17.9,20.* and for Peter, that his faith ſhould not faile. Luke 22.32.

Before we pray wee muſt forgiue, elſe

God will not forgiue vs. Mat.11,25,26.

By the examples of the ſonne and the importunate friend, Chriſt exhorteth vs to pray in hope. Mat.7.7,to 13. Luke 11.5,to 14.

We ought to pray with the ſpirit and vnderſtanding, 1.Cor.14.15.

We know not what to pray as we ought, but the ſpirit maketh requeſt for vs. Rom.8. 26,27.

Iohn Baptiſt taught his diſciples to pray, and ſo did Chriſt. Matth.6.5,9,to 16. Luke 11.1,to 5.

The Canaanite woman prayed to Chriſt. Mat.15.22,to 29. Mar 7.25,to 31.

Izhak prayed to the Lord to make his wife fruitfull. Gen.25.21.

Iaakob prayed God to deliuer him from Eſau. Gen.32 9,10,to 13.

God heard the prayers of Leah and Rahel. Gen.29.31 and 30.6,22.

Dauid prayed God to pardon his ſinne. 2. Sam. 24.20. and to bleſſe his houſe. Chap. 7.25.

Moſes in prayer beſeeched God to ſhew him his glory. Exo.33.18.& that he might go ouer into the land of promiſe. Deu 3.25,26.

Eliiahs prayer for raine. 1.Kings 18.42.

Dauid prayed that the counſell of Abithophel might be turned into fooliſhnes. 1.Samuel 15.31.

We ought to pray in the holy Ghoſt. Iude 20,21.

We muſt pray continually, & why. Luke 21.36. Rom.12.11,12. Ephe.6.18,19. Col. 4.2,3.

Paul prayeth for the increaſe of loue. 1. Theſſal.3.12. Phil.1.9. and knowledge of Gods will. Col.1.9.

Moſes and Aaron pray God to puniſh only the rebels. Num.16.22.

Samſon prayeth God to reſtore his former ſtrength. Iudges 16.28.

Naomi prayed God that his fauour & reſt might be on her two daughters in law. Rut. 1.8,9.

God commaunded the Iewes to pray for the life of Nabuchodnoſor, and the proſperitie of Babylon. Iere.29.7. Baruch 1.11.

Hezekiah prayed God to ſend him aide againſt the king of Aſhur. 2.Kings.19.15, to 20.

Samuel prayed for the Iſraelites againſt the Philiſtims. 1.Sam.7.8,9.

Ioſhua prayed and mourned before the Lord, becauſe the Iſraelites were diſcomfited. Ioſh.7.6,to 10.

Moſes prayed God to be with him in gouerning and leading the people. Exo.33.13.

Eliſha prayed that his enemies, ſent to apprehend him, might be ſmitten with blindneſſe. 2.King.6.18.

Hannah prayed for a childe, 1.Sam.1.10, to 19.

Iehoahaz prayed, and was deliuered from the king of Aram. 2.King.13.4

Salomon prayed the Lord, that whoſoeuer did pray in the Temple, might be heard. 1.Kings 8.30.

Paul prayed for Timothy night and day. 2.Tim 1,3.

Pray one for another: the prayer of the righteous auailleth much. Iames 5.16.

We ought to pray for kings, & for all men. 1.Tim.2.1,2.

We ought to pray for them that ſinne not vnto death. 1.Iohn 5.16.

Abraham prayed for the Sodomites. Gen. 18.23.* and for Abimelech. Gen.20 17,18.

Moſes prayed for the Iſraelites 40 dayes and 40 nights. Exo.32.11,to 14. Deu.9.25, 26.* that God would pardon their incredulitie. Numb.14.13,to 20. or raſe him out of the booke of life. Exod.32.31,32.

Pharaoh praieth Moſes to pray vnto God for him. Exod.8.8,28 and 9.28. and 10.17.

The Iſraelites pray Samuel to pray for them. 1.Sam.12.19.

Moſes prayed God to forgiue Aarons idolatry. Deut.9.20,21.

Aaron prayed Moſes, that he would pray vnto God to helpe their ſiſter Miriam of the lepry. Num.12.10.*

Aaron prayed for the people, & the plague ceaſed. Num.16.47,48.

Manoah prayed, and why. Iudges 13.8.

Hezekiah prayed Iſaiah to pray to God for the Iſraelites againſt Saneherib. 1.kin. 19.2,3,4.

If any be afflicted, let him pray. Iames 5.13.

At the Prophets prayer, Ieroboams hand was reſtored. 1.Kings 13.6.

Samuel being diſpleaſed with the people for crauing a king, gaue himſelfe to prayer. 1.Sam.8.6.

Moſes prayed for ỹ idolatrous Iſraelites, albeit God forbad him. Exod.32.10,11.

The prayer of two or three gathered together in Chriſts name, ſhall obtaine. Mat. 18. 19,20.

Prayer is a lifting vp of the heart to God, with aſſured truſt to be heard. Pſal.25.1,2. and 86.4. and 143.8.

The houſe of prayer ought not to be profaned. Mat.21.12,13.

God is neere to all that call on him by faithfull prayer. Deut.4.7.

We may not vſe vaine repetitions in our prayers. Mat.6.7.

The prayer which Chriſt taught his Apoſtles. Mat.6 9,to 14. Luke 11.2,to 5.

Ieſus Chriſt ſpent all the night in prayer vnto God. Luke 6 12.

The Apoſtles, with other faithfull, continued with one accord in prayer. Acts 1.13, 14. and 2.42.

Widowes in deed, doe truſt in God, and continue in prayers day and night. 1.Tim. 5.5.

The Church made earneſt prayer vnto God for Peter. Acts 12.5.

God being ouercome by dayly prayer, deliuered the Iſraelites from their enemies. Iudges 10.1,13,to 17.

Of the place where the faithfull were wont to pray. Acts 16 13.

S. Paul and his company were going to prayer. Acts 16.16.

The prayer of the Apoſtles. Act.4. 29,30.

The prayer of the faithfull ſeruant of Abraham. Gen.24.12,13,14.

Eliſha by prayer raiſed his hoſteſſe ſonne to life. 1.King.5.7,20,22.* The like did Eliſha. 2.Kings 4.33,to 37.

The prayer of the people for mercie at Gods hand. Iere.14.7,to 10.

The prayers of faithleſſe people God regardeth not. Iere.14.10,11.

The prayer of the Apoſtles at the election of Matthias. Acts 1.24,25.

We ought to ſhew our requeſts vnto God by prayer. Phil.4.6.

Watch and pray, leſt ye enter into tentation. Mat.26.41.

Thoſe that be humbled with afflictions, are conſtrained to haue recourſe to God by prayer. Leuit.26.40,41.

Iehoſhaphat fearing his enemies, had recourſe to God by prayer. 2.Chr.20.3,6,to 13.

Eliiahs prayer vnto God to ſend fire from heauen to deſtroy Ahaziahs meſſengers. 2. Kings 1.10,12.

To pray, for giuing of thanks. 1.Sa.2.1.

God heareth the prayer of the poore and oppreſſed. Gen.16.11.& 21.17. Exo.2.23.* & 3.7.& 6.5.& 22.23,27. Deu.4.29,30.& 15.9. 1.Sam.9.16.& 12.8,to 12.& 22.7. 1.Kin.17 1. 2.King.20.2,to 8. 2.Chro.32.20,22.& 33. 12,13. 2.Eſd.15.8,9. Iudeth 4.9,to 14. Ecclu.4 6.& 21.5.& 35.17,18. and 48.20,21. Pſal.3.4.& 4.3.& 9.9,10,18.& 17 6.& 18.6.& 20.2,4.& 21.24.& 50.15.& 55.16,19.& 86. 5,7.* & 116.1,2.& 145.8,18,19. Iſai 30.18. and 55.1,2,3,6. Ier.29.12.

God will not heare the prayer of ſome. 1. Sam.8.18. Pſal.18.41. Pro.1.28,29.& 15. 29. and 21.13 and 18.9. Iſa.1,15. Iere.7.16 and 11,11,14. and 14.11,12. Ezek 8.18.& 14.14,16,18,20. Mich.3.4. Zec.7.13. Ecclu. 34.20,27. Heb.12.16,17.

Of the maner of the ſaints prayers. 1.Kin. 8.22,to 60 2.Chr.6.12.* & 14.11. Eze.9.5.* Nehe.1.4.* and 2.4. Iſa.33.2.& 37.16,to 21 & 64.1.* Ier.32.17,to 26. Lam.5.1.* Dan. 9.3,to 20. Iona.2.1.* Tob.3.1,* 7.11,to 16. Iudet.9.1.* & 16.13,to 18. Eſt.14.2.* Wiſ. 9.1.* and to the end of the booke. Ecclu.51. 1,to 13 and 23.1,7. and 36.1,to 18. 1.Macc. 4.10,to 34. 2.Mac.1,24,to 33.

Of perſeuerance in praier. Mat.15.23,27 and 20.31. and 26.44. Luk.18.1. and 21.36. 1.Theſſ.5 17. Col.4.2. Act.1.14. and 2.42. and 16.2. Rom.12.12. Ephe.6.18. 1.Tim.5. 5. 2.Tim.1.3. 1 Pet.4.7.

Praiſe. God is our praiſe, and ought to be praiſed of vs. Exod.15.1.

The praiſe of the Creator, how farre it exceedeth. Ecclus.43.23,30.

God choſe the Iſraelites to excel all others in praiſe, name and glory. Deut.26.18,19.

God is worthy to be praiſed, and why. Deut.32.41.

The Iſraelites praiſed God, and why. Ioſh.22.33.

Hannah praiſed God, for making her fruitfull. 1.Sam.2.1,to 11.

Salomon praiſed the Lord, becauſe he had finiſhed a Temple vnto his name. 1.King.8. 15.18,19,20.

Dauid praiſed God, for promiſing that the Meſſias ſhould deſcend of him. 2.Sam.18.* and for the victories which he had ſent him. 2.Sam.22,1,3.*

The Apoſtles continued in the Temple praiſing and lauding God. Luk.24 52,53.

The people ſeeing Chriſt his miracles, praiſed God. Luke 18.43.

God hath predeſtinate vs to the praiſe of his glory. Ephe.1.4,5,6.

They which beleeued, praiſed God. Act.2.46,47.

Wee muſt offer to God the ſacrifice of praiſe. Heb.13.15.

Euery man ſhall haue praiſe of God, when the counſels of the hearts ſhall be made manifeſt. 1.Cor.4.5.

Another man ought to praiſe vs, and not our ſelues. Pro.27.2.

Praiſes vnto God ought to bee ſung with vnderſtanding, and why. Pſalm.47.7. looke Bleſſe, Giue thanks, and Song.

Pratler, looke Babler.

Pray, looke Spoile.

Preaching, Chriſt preached in a ſhip. Mat.13.2. Mar.4.1.

God promiſed that he would ſend Preachers of his word. Iſa.30.21.

Of Preachers ſent to ſhew the glad tidings of the Goſpel. Iſa.2.5.

Before Iſaiah beganne to preach, he was purified by the Lord. Iſa.6.5, to 11.

Ieſus commanded the Goſpel to be preached to euery creature. Mar.16.15.

None ought to preach except hee be ſent. Rom.10.15.

Preachers ought to ſpeake nothing, but as the word of God doeth teach them. 1 Peter 4.11.

The Apoſtles preached in the Temple, and from houſe to houſe. Act.5.20,21,42.

Chriſt willeth him that was healed by him, to preache what God had done vnto him. Mar.5.19,20.

Preachers ought to put their brethren in remembrance of their duetie. 2.Pet.1.12.

Whoſo preacheth any thing beſide the Goſpel of Chriſt, is not to be entertained. 2. Iohn 10.

We ought to receiue and relieue Preachers. 3.Iohn 8.

The Apoſtles preached what they had heard and ſeene. 1.Iohn 1.3.

Falſe Preachers and their puniſhment. 2. Pet.2.1,2,3.*

Paul ioyed that the Goſpel of Chriſt was preached, howſoeuer. Phil.1.18.

Chriſt preached alwayes openly. Iohn 18.20.

Preachers ought to beware of vſurped authority. 1.Pet.5 3.

What a Preacher and his office is. Eccle.1.1.

God ſpeaketh by his Preachers. Ieremi.7.26.

The wicked ſeeke to ſlander the godly Preacher. Iere.18.18.

Whether the people will heare or no, the Preachers muſt ſpeake. Ier.7.27. Ezek.2.5, to 11. and 3.9,11,17. and 32.2,* 18,19.*

Contempt of Gods word and Preachers plagued. Ierem.29.18,19. The contrary recompenſed. Iere.39.18.

Preachers muſt rebuke, not flatter ſinne. Lam.2.14.

What a Preacher ought to pray for. Col 4.3,4.

They that heare not Gods Preachers, are not of God. 1.Iohn 4.6.

True Preachers teach out of the Scriptures. Acts 28,23.

Preachers are called fiſhers. Ezek.47.10. and watchmen, and why. Ezek.3.17. and 33 2.

Preaching is a gift of the holy Ghoſt. 1. Cor.12.10.

At Peters firſt preaching were added to the Church 3000.ſoules. Act.2.41. at his ſecond preaching the Church was numbred 5000. Acts 4.3.

Of the preaching of Paul. Act.13.14.* & what was the effect thereof. 1.Cor.2.1,2.

The preaching of S. Paul was trueth, & no wauering doctrine. 2.Cor.1.18,19,20.

God by the fooliſhneſſe of preaching, ſaueth beleeuers. 1.Cor.1.21.

Againſt vnpreaching Paſtours. Pſal.50.16,17. Pro.27.23. and 29.18. Iſ.42.19. and 56.10,11. and 58.1. Ier.1.7,8. & 23.1,2. & 48.10. Eze.3.18,20. & 13.3,4,5. & 33.7,8. & 34.2,3,10,18.* Hoſe.4.6,8,9. & 6.9. Amos 8.11. Mal.2.7. Zech.11.17. Matt.5.13, to 17. and 10.27. & 28.19,20. & 25.14, to 31. Luk.10.2. and 12.42,43. to 49. & 14.28.* and 16.2. Act.20.28. Iohn 10.13. & 21.15, to 18. Rom.10.14,15. 1.Cor.9.14,16. Phil.2.21. 2.Cor.12.14. 1.Tim.4.16. Tit.1.9. Hebr.13.7. looke Prophets, Biſhops, Miniſters, Paſtors, Interpreting, and Prophecying.

Predeſtination admitteth no pleading with God. Rom.9.20.

Whom God hath predeſtinate, he calleth, iuſtifieth, and glorifieth. Rom.8.30.

God hath predeſtinated vs according to his will and purpoſe. Ephes.1.5,11. and therefore vnto vs all things worke for the beſt. Rom.8 28.

The predeſtinate cannot be damned. Ioh.10.28,29. Rom.8.31.*

Of predeſtination and reprobation, looke more Exod 7.3. and 33.19. Pſal.33.12. and 65 4. & 147.19,20. Pro.16.4. Iſa.41.9. Ier.1.5.2. Eſd.5.23, to 28. and 6.1, to 11. Matt.7.13,14,23. and 20.16. and 24 22. & 25.34,41. Luk.10.20. Ioh.10.26,27. and 12.39,40. and 13.18. and 15.16. & 17.10,12. Act.13.48 and 22.14 Rom.8.29,30. and 9.11,* 14,20, to 24,27. and 11.5,7, to 10. 1.Cor.2.7. Eph.1.4,5,11. & 2.10. 1.Theſ.1.4. 2.Theſ.2.13. 2.Tim.1.9 and 2.19,20. 1.Pet.1.2. and 2.8. 2.Pet.1.10. 1.Iohn 2.19. Reue.13.8. looke Elect, Choſen, and Reprobate.

Prepare thy ſelfe before thou pray. Ecclu.18.22.

Iohn Baptiſt was ſent to make readie a people prepared for the Lord. Luke 1.17.

Preſent. looke Gift.

Preſumption. He that preſumptuouſly reſiſteth iudgement giuen according to Gods law, ought to die. Deut.17.11,12.

The preſumption of the Corinthians. 1. Cor.4.6.

Preſumption, how it hath bene forbidden, tranſgreſſed and puniſhed. Gen.3.6,16. and 11.4, to 10. Exod.5,2. and 14,8.* Num.15,30. Deut.1.43,44. 1.Sam.9.18. and 17.8,9.* 2.Kin.18.19.* & 19.10.* 14,35,36,37. Iob 22.13,14. Prou.6.16, to 20. and 13.10. and 15.25. and 16.5,18. and 18.12. and 29.23. Iſa.3.16.* and 9.13.* and 10.13.* and 14.11, to 17. Ier.48.26.* and 49.4,16. Eze.28.2. & 31.10. Dan.4.22.* Obad.3. Mal.2.17. Tob.4.13. Iudet.2.2,4,5, to 14. and 6.1, to 12. and 13.8.* Ecclu.10.7. and 2.Mac.9.4, to 19. Luk.1.18,19,20. & 10.15. and 14.11,16, to 25. and 18.10, to 15. and 22.3. to 7. Acts 12.21.* Rom.11.20,21. 2.Tim.3.1, to 10. 1.Pet.5.5. Looke Pride.

Precious was the word of God in the latter dayes of Eli. 1.Sam.3.1.

The ſoule of Saul was precious in the eyes of Dauid. 1.Sam.26.21.

Precious in the ſight of the Lorde is the death of his Saints. Pſal.116.15.

Preuent. Salomon would haue preuented Gods determination, but could not. 1.Kings 11.40. and 12.2,3.

Price. Chriſtians are bought with a price, and therefore ought to be Gods ſeruants only. 1.Cor.6.20. and 7.23.

Abraham would not take the field without paying the price thereof. Gen.23.9,13.

Pricke. Saint Paul was diſquieted with a pricke in the fleſh. 2.Cor.12.7.

Pride. Paul reproueth the pride of the Corinthians. 1.Cor 4.19.

God breaketh the pride of men, which diſobey him. Leui.26.19. and ſcattereth them in the imaginations of their hearts. Luke 1.51.

Dauids zeale counted of his brother Eliab, pride. 1.Sam.17.28.

God deferred to puniſh the Iſraelites, leſt their enemies ſhould waxe proude thereby. Deut.32.26.

Chriſt reproueth the pride of the Scribes and Phariſes. Mat.23.2,4, to 8. and of thoſe that couet to ſit in chiefeſt places at feaſts. Luke 14.8.

A prayer againſt pride. Ecclus.23.4, to 7. Prou.30.7,8.

Pride is the originall of ſinne. Ecclus.10.12, to 20.

The proude man ſhall be conſumed. Iſai.29.20. Hab.2.5.

Pride engendreth ſtrife. Prou.13.10.

It is perillous to bee familiar with the proude. Ecclus.13.1.

God deſtroyeth the houſe of the proude. Prou.15.25.

Hee is proude, that doteth about ſtrife of wordes not being content with the doctrine of the Goſpel. 1.Tim.6.3,4.

God reſiſteth the proude, and giueth grace to the lowlie. Iames 4.6.

Wee ought not by pride to eſteeme better of our ſelues then of other, but contrariwiſe. Phil.2.3.

The deuill is the king ouer the children of pride. Iob 41.25.

Pride goeth before deſtruction. Prou.16.18. and 18.12.

The proſperitie of ye wicked maketh them proude. Iob 21.7, to 17.

The pride of the heart of the vngodly will deceiue them, Obad.3.

Pardo-

Mardocheus refuſed not to honour Haman of pride, but for conſcience ſake. Eſt. 13.13,14.

God is able to abate the pride of princes. Dan.4.34.

The pride of theſe latter dayes prophecied of. 2.Eſd.8.50. 2.Tim.3.1,2,4. Looke Preſumption and Ambition.

Prieſtes were either ſuch as did ſacrifice in the firſt tabernacle, or entred once a yeere into the holieſt place. Heb.9.6,to 9.

What the high prieſt ought to obſerue before he entred into the Sanctuary. Leuit. 16.2.*

The Prieſts did eate the reſidue of the oblations. Leuit. 10.12.

When the Prieſts might not drinke wine. Leuit.10.9.

The manner of conſecrating the Prieſtes. Exod.29.1, to 33.

Who were meete to receiue Prieſthoode, and who not. Leuit.21.17.*

The hie Prieſt might marrie a maide, or els none. Leuit.21.13,14.

Of Prieſts and Leuites, & of their offices. 1.Chro.9.2.* 2.Chron.19.8,9,10. their portions in the land of promiſe. Ezek 48.9,10.

God was the prieſts inheritance, & therefore they liued of the ſacrifices. Deu.18 1,2.

Cauſes of great importance, were brought before the Prieſt Deut. 17.8,9.

Gods couenant with the Prieſtes was of life and peace, and that their lips ſhould preſerue knowledge. Mal.2.4,to 8.

The Prieſtes bare the arke, going before the people. Joſh 3.6.

The king ought to receiue the lawe at the Prieſts hands. Deut.17.18,19,20. and therefore Jehoaſh was taught by Jehoiada the Prieſt. 2.King.12.2.

Joſhua gouerned by the counſell of the hie Prieſt. Num.27.21,22.

The Prieſts daughter playing the whore, muſt be burnt. Leuit.21.9.

Jeroboam made Prieſts for money. 1.Kin. 12.31.

Solomon ſpared Abiathar, becauſe hee was the Lords Prieſt. 1.King.2.26,27.

No more Prieſtes of Eli his ſtocke, looke Eli in the firſt Table.

Iſrael long without Prieſt to teach, and without law. 2.Chron.15.3.

The Philiſtims Prieſts doubted whether their plague was of God, or by fortune. 1. Sam.6.2,9.

Dagons Prieſts tread not on the threſhold of his temple. 1.Sam.5.4,5.

Eliiah ſlaieth Baals Prieſts. 1.Ki.18.40. ſo did Jehu. 2.King.10.25.

The craft of Bels Prieſts detected. Dan. 14.10 to 23.

Pharaoh prouided for his Prieſtes in the famine. Gen. 47.22.

The Prieſts kitchin. Ezek 46.20.

Againſt Prieſts. Hoſ. 5. 1. that contemne God and his name Jere.2.8. and of their couetouſneſſe. Mal.1 6,8. and 2.1,2. Iſa.3.14.

Of the vnmercifulneſſe of the Prieſt and Leuite. Luke 10.31,32.

The Prieſtes conſult how to put Chriſt to death. Matth 26.3,4.

Chriſt was deliuered to Pilate by the enuie of the hie Prieſts. Matth 27.18.

Chriſt commanded the leper to ſhew himſelfe to the Prieſt. Matth.8.3,4.

Prieſts obedient to the faith. Acts 6.7.

Mattan, Baals Prieſt ſlaine. 2.Ki.11.18.

Of the Prieſts of the ſecond order. 2.King. 23.4.

Wherein the Prieſts offended. Eze.22.26.

The hie Prieſt, wherefore hee was ordayned. Heb.5.1. and 8.3.

Like people like Prieſts. Iſa. 24.2. Hoſ.4. 9. and 6. 9. And ſuch Princes ſuch Prieſts. 2. Chro.13.9.

Chriſt the euerlaſting hie Prieſt after the order of Melchiſedech. Heb.5.6. and 7.8,24, 25. and 6.20 Whereof reade 1.Sam. 2.35. Pſal.110.4. Jere.33.18. Zech 6.11.* Heb. 2.17. and 3.1. and 7.15,16,17, and 8.6, and 9.11. and 10.10,to 15.

The faithfull are Prieſts. Exod. 19.6. Iſai. 61.6. and 66.21. Jer. 33.21. Pſal 131.9.16. offering ſpirituall ſacrifices. Rom.12.1. 1. Pet.2.5. Reue.1,6.

The Prieſt of Midian had ſeuen daughters. Exod.2.16.

Sith the Prieſthood is changed by Chriſt, there muſt be a change of the law. Heb.7.12.

Jaſon obtayneth the hie Prieſthoode by Simonie. 2.Mac.4.7,to 11. looke Elder, and Sacrifice.

Princes are Gods Miniſters, and why. Rom.13.1, 3,4.

The eſtates of Princes are changed, and why. Job 12.17, to 22.

An exhortation to the Princes and gouernours of Iſrael. Eze 45.9.

Againſt Princes that oppreſſe the poore. Amos 4.1.* & liue in pleaſures. Amos 6.1.*

The Lord reprooueth the Princes of Jeruſalem, and why. Zeph 3.3.

Againſt the tyranny of Princes. Ezek. 22. 27. Mich. 3 1,9.*

Wicked Prince, wicked ſeruants. Pro.29. 12. Ecclus 10.2.

The Princes of this worlde crucified the Lord of glorie. Act.3. 17,18. and 1.Cor.2.8.

The portion of the Prince in the lande of promiſe. Ezek. 45. 7. and 48. 21. and of his and the peoples offerings. Ezek 43. 16,17. and 46.4, to 19.

Paul preached not the wiſedome of Princes. 1 Cor.2.6,7.

The Prince of this world is caſt out. John 12.31.

The deuill is the Prince that ruleth in the aire. Ephe.2.2.

The Princes of Salomons officers, were fiue hundred and fiftie. 1.King.9.23.

Princes ought to eate in time, for ſtrength, and not for drunkenneſſe. Eccles 10.17.

Princes may & ought to deale in matters of religion, as well as in ciuill cauſes. Deu.13. 13.* & 17.18,19. Joſh.3.6. & 9.6. 2.Sam.5. 6,21. 1.Chro.13.1,2,3. & 15.1,11,16 * & 16. 4. 2.Chr 8.14,15. & 17.6,to 10. & 19.8. & 20. 3. 1.Kin.2.35. & 5.5. 2.King.18 4. & 23 4,5, 14.21,to 25. 2.Chro 29.3,5 15,18.* & 30.1, 2.* Pſal.2.10. Iſa.49.23. Mat.22.21. John 10.34 Rom. 13. 1, to 8. 1.Tim. 2. 1,2,3. 1. Pet.2.13,14,17.

The example of a Prince procureth the ſubiect to imitate. 2.Sam.3.35,36.

The euill of the ſubiects, the Prince muſt account his owne. Eſt.8.6.

Chriſt a Prince. Actes 5 9.

Princes ought not to gather much treaſure. Deut.17.16,17.

God ſtirreth vp the ſpirit of Princes to doe his will. 2.Chro.39.22.

Princes the authors of wickedneſſe. Ezra. 9. 2.

Princes companions of theeues. Iſa.1.23.

Princes wherein they offend. Ezek.22.27.

Princes otherwhiles abuſed by thoſe that are about them. Eſt.16.6.

God is the preſeruer of Princes and kingdomes. Eſt.16.16.

He that is fauoured of the Prince, is ſoone in fauour with the ſubiect. Eſter. 9.3. looke King, Iudges, Magiſtrates, and Powers.

Principalities ſpoyled by Chriſt. Col.2.15. who is the head of all principality & power. Col.2.10.

Principles of Gods word. Looke Word.

Priſon. Michaiah the prophet of God put in priſon. 1. Kin.22.27. ſo was Paul. 2. Cor. 11.23. Act.16.23. and Peter. Act. 12,4. and others. Acts 5.18.

The Jaylour of the priſon beleeued, and was baptized. Actes 16.23,33.*

Paul perſecuted chriſtians, and put them in priſon. Actes 8.3.

Chriſt preached to the ſpirits in priſon, 1. Peter 3.19.

Priſoners, how they ought to be comforted. Gen. 14.14,to 17. 1.Sam.30.3,to 9. Jere. 31.7, to 31. Tob.1.16,18. Matth.25.36,43. Acts 12.12. 2.Tim.1.16, 17, 18. Hebr. 13. 3.

Proceſſion of Bacchus. 2.Macc.6.7.

Prodigalitie forbidden. Pro.5.9,10. looke Exceſſe.

Profit. The gifts of the ſpirit are giuen to profit withall. 1.Cor.12.7.

What God requireth at our hands, is for our profit. Deut.10.12,13.

Profitable, looke Indifferent.

Prolong. By keeping Gods commandements, a mans life is prolonged. Deut. 11. 8,9. Exod.20.12.

Promiſes. We ought to credite Gods promiſes. 2.Chro.20.20. as did Abraham. Gene. 24.7.

God perfourmed vnto the Jewes all his promiſes. Joſh.21.43.

God is true in his promiſe. 1.Sam.3.11, 12,19.

God will not breake his promiſe. Leu.26. 44,45. Pſal.105.8.*

God perfourmeth all his promiſes to thoſe that walke in the trueth. 1. Kin.1.4. & 8.15.

Gods promiſes are giuen to the faithfull onely. 1.Sam.2.30,35.

God pitied the Jewes, becauſe of his promiſe vnto Abraham. Exod.2.24. Deut.7.8. 2. King.13.23.

God becauſe of his promiſe to Dauid, diſpoſſeſſed not Rehoboam of all the kingdome. 1.King.11.32,36. and 12.20.

God is charged with his promiſes. Exod. 32.11,13. Deut.9.26.* Pſal.89.19.*

Iaakob calling to minde Gods promiſes, committeth himſelfe to his tuition. Gen.32. 9, to 13.

Izhak prayeth that the promiſes made to Abraham, might be accōpliſhed in Iaakob. Gen.28. 3,4.

Dauid deſireth the accompliſhment of Gods promiſes. 2.Sam.7.25.

The promiſe of eternall ſaluation. 1.Iob. 2.25.made before all worlds, was reuealed by the Goſpel. Epheſ.1.4,9. 2.Tim.1.9,10. Titus 1,2,3. 1.Pet.1.26.Gal.3.23.

The promiſes of God are firme & ſtable. 2.Cor.1.18,20.

The inheritance of the kingdome of God, is by promiſe, not by workes. Gal.3.14.*

Thoſe are the children of promiſe, that beleeue in Chriſt promiſed. Rom 9.7, to 11.

The fathers receiued not the promiſe, and why. Heb.11.39,40.

Moſt great and precious promiſes are giuen vnto vs, and why. 2.Pet.1.3,4.

God ſent our ſauiour according to his promiſe. Luk,1.54,55. *Acts 3.12.*

Thoſe receiue the promiſe, who with patience doe the will of God. Heb.10.36.

The promiſe of the Father was the holy Ghoſt. Acts 1.4.

The Church is confirmed by the promiſes made vnto our fathers. Mica.7.20.

God promiſed hee would be our God and father. 2.Cor.6.16,18.

We ought to render vnto God that wee promiſe, being godly. Deut.23.21,22,23.

The people promiſed to keepe Gods law. Exod.24.3,7.and 19.8.

God promiſed Gideon to be with him. Iudg.6.14,16.and the Iſraelites to caſt out their enemies. Exod.34.10,11. Looke Couenant and Vowes.

The land of Promiſe a very good lande, Exod.3.8.Deut.8.7,8,9.

Prophecie is no priuate motion of mans wit, but the gift of God through the holy Ghoſt. 2. Pet.1.20,21. Rom. 12. 6. and 1. Cor.12.10.

The gift of Propheſie. 1.Cor. 14 1.

We ought to couet to propheſie. 1.Corin. 14.1,3.* and not to deſpiſe propheſying. 1. Theſſ.5.20.

The ſpirite of propheſying, ſometime giuen vnto the wicked. Mat.7.22. As appeared by Caiaphas. Iohn 11.51. and Saul. 1.Sam.10.10,11,12.

The teſtimonie of Ieſus is the ſpirite of prophecie. Reue.19.10.

The ancient men choſen to gouerne with Moſes, not onely did propheſie, but alſo Eldad and Medad. Num.11.25,26,27.

Eliſha propheſied ſo long as the minſtrel played. 2.Kin.3.15,17,18.

S. Paul propheſied of the reſurrection. 1. Theſſ.4.15.

Moſes wiſhed that all the people might propheſie. Num.11. 29.

The wicked imagine when Propheſies take no ſpeedie effect, that they are falſe. Ezek 12.22.

Pride propheſied, ſee Pride.

Prophecie, for doctrine. Pro.31.1.

To Prophecy, for to ſpeake as a mad man. 1.Sam. 18.10,

Women ought not to propheſie publiquely, or bareheaded. 1.Cor.14. 24,25.& 11.5.

A Prophet in the olde time was called a Seer. 1.Sam.9.9. And alſo a man of God. 1.King.13.1.

The Lord would not anſwere Saul by his Prophets 1.Sam.28.6.

The Lord exhorteth the Iſraelites by his Prophets to turne from idolatrie. 2. Kings 17.12.*

God ſpake vnto the Prophets by dreames and viſions. Num.12.6.

There aroſe not a Prophet like Moſes ſithence his death. Deut.34 10.

God called Eliſha from the plough to be a Prophet. 1.King. 19.16,19.*

Eliſha willeth Naaman to be ſent him, to the ende he might knowe that there was a Prophet in Iſrael.2.King.5 8,15.

The Prophet of God cannot ſpeake but that which God doeth put in his mouth. 1. King.22.14,17.

The authoritie of the Prophets of God. Micah. 3. 8. and 2.King.5.8.

Their praiſe. Ecclus.49.10.and 48.1.*

A certaine Prophet reprouing Ierobeams idolatrie, is after ſlaine for diſobeying God, by the perſwaſion of the old Prophet. 1.Kin. 13.1,3.*

A Prophet was ſent by God to Ahab, to promiſe him victorie. 1.King.20.13,14.

Obadiah hid a hundred prophets in caues, and fed them. 1.King.18.3,4.

Eliiah complaineth that all the Prophets were ſlaine beſides himſelfe. 1 Kin.19.10.

How a falſe prophet may be knowen, and of his puniſhment. Deut. 18,20,21,22. and 13.1, to 12.

Zidkiiah the falſe prophet confirmeth the opinion of the 400 other falſe prophets againſt Micaiah the onely true Prophet. 1. King.22 6,11,17.

Ieremy complaineth of the lying doctrine and couetouſnes of falſe prophets, & prieſtes, and threatneth their deſtruction. Ier.14.10, 15,17.and 8.8.*

How Eliiah cauſeth all Baals prophets to be ſlaine. 1.King.18.22, to 41.and Iehu deſtroyeth them.2 King.10.19,25.

When Gods Prophets are not heard, there followeth Gods wrath 2.Chr.24.19,23,24.

When Gods Prophets are miſuſed, he wil ſurely puniſh with deſolatiō.2.Ch.36.15.to 22

The Prophets enioyed Gods ſpirit. Nehe. 9.30.

The worde of the Prophets is as a light that ſhineth in a darke place. 2.Pet.1.19.

The Prophets propheſied of the grace that ſhould come vnto vs by Chriſt.1.Pet.1.10.

The ſpirits of Prophets are in their power. 1.Cor.14.32.

The Prophets an example to vs of patience. Iam.5.10.*

The Prophets did deſire to ſee Chriſt. Matth.13.17. Luke 10.24.

The ſonnes of the Prophets were poore. 2 King.6.2. and were refreſhed by Eliſha. 2.King.4.38,43.

The reward of him that receiueth a Prophet or righteous man, in ẏ name of a Prophet or righteous man. Matt.10.41,42.

Falſe prophets like foxes, and why. Ezek. 13.4.

Diſſembling prophets meete for the wicked. Micah.2.11. Iſa.30.10.

Againſt wicked prophets. Zeph.3.4.

A dumbe beaſt reprooued the Prophet. 2. Pet.2.16.

God will do nothing, but he reuealeth the ſame by his prophets to the people. Amos 3. 7, 8.

Abraham and Aaron Prophets. Gen. 20. 7.Exod.7.1.

The great Prophet is promiſed. Deu.18. 15.giuen and teſtified. Matth. 3.16,17. and 17.57. Luke 7.16. Iohn 5.25, 26. and 6.14, 69. looke preachers.

Propheteſſe. Miriam the ſiſter of Aaron a propheteſſe. Exod 15.20.

Deborah the Propheteſſe iudged Iſrael. Iudg.4 4.

Ioſiah asked counſell of the Lord, by Huldah the Propheteſſe.2.Kin.22.13,14,15.*

Lying propheteſſes. Eze.13.17.*

Anna the daughter of Phanuel, a Propheteſſe. Luke 2.36.

Proſelite. Acts 2.10.Mat.23.15.

Proſper, and of Proſperitie. Who that ſeeketh God with all his heart, ſhall proſper. 2. Chro.13.21.

It grieueth Gods enemies that his children proſper. Nehe.2.10.

We ought to deſire God to proſper our handy worke. Pſal.90.17.

God proſpereth our labours, and increaſeth our ſubſtance. Deut.8.18.

Propheritie and wiſedome onely commeth of the Lord. 1.Chro.22.11,12.

Proſperitie maketh men to forget God. Nehe.9.28.

Proſperitie followeth them that loue Gods Law. Pſal.119.165.

He that is in proſperitie ought to remember aduerſitie. Iob.3.25,26. Ecclus 11.25.

Proſperitie maketh not the godly proude. Iob 31.26.

Proſperitie and aduerſity come of the Lord. Ecclus.11.14.

Of the Proſperitie of the wicked, and of their deſtruction. Iob. 21.7.* Pſal.37.1.* and 10.1.* and 25.1.* and 73.3.* Iere.12. 1,2,3.2.Eſdr.3.33.

Protectour. God is the Protectour, deliuerer, and ſaluation of the faithfull. Pſal.18.1. 2.* and 27.1.* and 31.1.* and 31.18,19,20. and 72.2.* and 115.9.* and 144.1,2.* looke Buckler and Shield.

Proue. God proued the Iſraelites Ex.15. 25.and 16.4.and Abraham. Ge.22.1, to 19. Heb.11.17.and led the Iewes by the deſert, to proue what was in their heart. Deut.8.2. and prooued the Iſraelites, to cauſe them to feare him. Exod. 20.20. and proued whether the Iewes would loue him or no. Deut.13.3. Iudg.2.21,22,23.and 3.1,4.

We ought to proue what the good will of God is. Rom.12.2. Ephe.5.10, 17. expreſſed.1.Theſſ.4.3,4,5.

Chriſt proued Philip. Iohn 6.5,6.

God proueth his elect ẏ he may preſerue them.2.Chr.32.31. Iob 1,11,12.* Wiſ.3.5.

Looke Trie, Tempt, and Examine.

Prouerbe, or common ſayings among the Iewes. Gene.10.9.1.Sam.12.10. and 19.24. and 24.14.

God foretold that Iſrael ſhould be a prouerbe among all people. 1 King.9.7,8. Deut.28.37. Iere.24.9 and 25.9. and why. Deut.29.24.* Ier.22.8,9.

Chriſt became a prouerbe vnto the Iewes. Pſal.69.11.

Salomon ſpake three thouſand prouerbs, 1.Kings.4.32.

Prouide honeſt things before God & man. 2.Cor.8.21. Rom.12.27.

Prouidence of God toward his ſeruants, Pſal.145.7, to 19. and 104.35.* and 132.1, to 18. prooued by his prouidence ouer ſmall ſparrowes Matth.10.29.

The Prophet reprooueth thoſe that denie the prouidence of God. Iſa.40.27.

The prouidence of God euen vnto the vnworthy. 1.Kings 18.1.*

The Samaritanes beleeued not the prouidence of God in their extreme famine. 2.Kings 7 2,10,12,19.

It happened by Gods prouidence that Abimelech abuſed not the wife of Abraham. Gen.20.6.

By the prouidence of God the woman Shunammite was nouriſhed ſeuen yeeres. 2.Kings 8.1,2.

Nothing commeth to paſſe, without Gods prouidence. Gen.45.7,8. & 50.19,20 Exod.21.13. Deut.32.39. 2.Sam.24.1. and 16.9,10. & 12 11,12. & 1.kin.22.23. Iob 1.12. and 14.5. Iſa.45.7. & 63.17. Pro.16.33. Lam.3.37,38. Ezek.14.9. Amos 3.6. & 2. Eſdr.4.37. Wiſd.14.3,4. Ecclus.11.14. Matth.4.1. and 6.26. & 8.31,32. and 10.29,30,31. Luk.21.16,17,18. Iohn 19.10,11. Actes 2.23. and 4.27,28. & 17.28. and 1.Pet.1.2. & 5.7.

Prouoke. The Iſraelites prouoked God to anger. Deut.32.21.

Preaching of the Goſpel to the Gentiles prouoked the Iewes to follow them. Rom.11.14.

Proude, looke Pride and Earth.

Of *Prudence*, looke Wiſedome.

Pſalmes, looke Sing.

¶ *Publicanes*. Iohn Baptiſt inſtructed Publicanes. Luke 3.12,13.

Publicanes & harlots beleeued in Chriſt. Mat.21.32. and iuſtified God. Luk.7.29.

The parable of the Phariſee and Publicane. Luke 18.9,10.

In *Publiſhing* Gods name he is to be glorified. Deut.32 3.

Pulpet of wood. 1.Eſdras 9.42,46. and Nehem.8.3,4.

Puniſhment of murther. Gene.9.6. Exod.21.12,20,21. Of theft, hurt, and idolatrie. Exod.22.2,3,4,5,20.

Puniſhment of offendors. Deut.25.1,2,3. of ẏ ſuſpect wife. Nu.5.24.* of Eli. ſee Bare.

Sharpe puniſhment purgeth away the euill. Prou.20.30.

Contemners of good orders and religion, God will puniſh Hoſe 5.10.

Tranſgreſſors of the lawes of God or the king ought to be puniſhed as the fault deſerueth. 1.Eſdras 8.25. and Ezra 7.6.

Wherewith a man ſinneth, by the ſame ſhall he be puniſhed. Wiſd.11.13.

As Gods mercie is, ſo is his puniſhment, Ecclus.16.12.

Why God puniſheth gently. Ioel 2.32. Wiſd.12.2,10,20. Lam.3.20,22,31,32,33. Amos 4.6.* looke Chaſtiſe, Correction, and Diſobedience.

Purchaſe. God purchaſed the Iſraelites out of Egypt. Exod.15.16.

Pure. Chriſtians ought to bee blameleſſe and pure. Phil.2.15.

Saint Paul willeth Timothie to keepe himſelfe pure. 1.Tim.5.22.

Gods mercie maketh ſinners pure. Iere.50.20.

Bleſſed are the pure in heart. Mat.5.8.

There is a generation that is pure in their owne conceite. Pro.30.12.

Pureneſſe. God recompenſed Dauid according to the pureneſſe of his hands. 2.Samuel 22.21. Pſal.18.20,24.

Purgatorie, looke Pardon.

Purging of ſinnes through the abundant mercie of God, onely by Chriſt. Matth.1.21. and by the ſhedding of his blood for vs, may be proued by theſe places following. Matth.26.28. Mar.14.24. Luke 22.20. Acts 13.38. Eph.1.7. Heb.9.12,13,14. 1.Pet.3.18 and 2.24. 1.Iohn 1.7. & 2.12. and 3.3,5,8. Rom.4.25. Gal.1.4. & 1.Tim.1.15. looke Sacrifice.

He then that will purge his ſinnes by any other meanes, ſhal bee grieuouſly puniſhed, becauſe hee hath deſpiſed ſo great a grace. Heb.10.29.

If any man purge himſelfe from all infidelitie, he ſhall be a veſſel ſanctified vnto euery good worke. 2.Tim.2,18.21.

The purging of an oth, of ſinne committed at vnawares & by ignorance. Leu.5.2,3,6.*

The day of purging. Leuit.23.27.

The purging of ſinne. Numb.5.6,7, to 11. Leuit.10.17.* and 6.2, to 8,25.*

Of the purging of the Sanctuary, the Tabernacle and Altar. Leuit 16.15, to 21.

Purifying of Leuites Num.8.6,7. of women. Leuit.12.1,2.*

Faith purifieth the heart. Acts 15.9.

Our ſoules are purified in obeying the trueth. 1.Pet.2.22.

Purpoſe, looke Predeſtination.

Putting away a wife, ſee Diuorce.

To *Put farre* the euil day. Amos 6.3.

To *Put on*. How we that are baptized into Chriſt, put on Chriſt. Gal.3.26,27. Rom.13.14.

Put not off from day to day, to turne vnto the Lord, and why. Ecclus 5.7. and 18.21. Looke Reformed and Repentance.

Q

¶ *Quarelling*. The wicked ſeeke occaſion of quarelling with the godly. Dan.6.4,5.

Chriſtians ought not to be Quarellers. Coloſ.3.13. Phil.2.14,15. and 1.Theſſ.2.10. Tit.3.2. looke Contention and Strife.

Quailes and Manna from heauen. Exod.16.13, to 16. Numb.11.7,31. Pſal.78.24. Pſal.105.40.

Quench not the ſpirit. 1.Theſſ.5.19.

Queene. The Queene of Sheba, comming to heare Salomons wiſedome. 1.King.10.1. 2.Chro.9.1. ſhall condemne the vnbeleeuing Iewes. Matth.12.42. Luke 11.31.

The Iſraelites offered to the Queene of heauen. Ierem.7.18. and 44.17,18,19.

Queſtions vnlearned, curious, and vnprofitable. Ecclus.3.22,23, to 27. Matth.24.3. Iohn 2.11. Rom.12.3. & 14.1. looke Curious diſputations, Fables, Striue, and Quarelling.

A Synode gathered for the reſolution of a Queſtion. Acts 15.2.

Of what Queſtions the ciuill Magiſtrate would giue no iudgment. Acts 11.14,15,16.

Quicke and dead Chriſt ſhall iudge. 2.Timothie 4.1. Acts 10.42. 1.Pet.4.5.

Quickely. Agree with thine aduerſary quickely, and why. Matth.5.25.

Sit downe quickely, and write fiftie. Luk.16.6.

Chriſt willed Iudas to doe that hee would doe quickly. Iohn 13.27.

Quicken. Our mortal bodies ſhalbe quickned by God. Rom.8.11. which quickeneth al things 1.Timoth.6.13. in Chriſt through the holy Ghoſt. Iohn 6.63. and 4.21.

Our body cannot be quickened, except it die. 1.Cor.15.36.

The laſt Adam Chriſt was made a quickning ſpirit. 1.Cor.15.45. and quickened vs from ſinnes, to good workes. Ephe.2.1,5,6,8,10. Col.2.13.

How God quickeneth. Pſalme 85.6. and 119.37,40,50,93,149.

Quiet. Chriſtians ought to ſtudie to bee quiet. 1.Theſſ.4.11.

Quitting of dettes. Deut.15.2, to 12.

R

¶ *Ranſome*, looke Redemption.

Raſhly. No man ought raſhly to put his life in danger. Eccles.8.8.

Raſure. No Raſure came vpon the head of the Nazarites. Numb.6.5. Iudges 13.5. 1.Sam.1.11.

Rauen ſent out of the Arke. Gen.8.7.

The Iewes were forbidden the eating of Rauens. Deut.14.14.

Eliiah fed by Rauens. 1.Kings 17.4,6.

God feedeth Rauens, much more man. Pſal.147.9. Luke 12.24.

Rauiſh. The wiues of the diſobedient ſhal be rauiſhed. Deut.28.30.

Dinah rauiſhed. Gen.34.1,2.

The Lawe of rauiſhing maide or wife. Deut.22 22, to 28. See Steale.

Raiment. The Iſraelites Raiment and ſhooes waxed not olde while they were in the deſert. Deut.8.4. and 29.5.

We ought not to take a widowes raiment to pledge. Deut 24.17.

God giueth food and raiment to them that want. Deut.10.18.

Paul ſhooke his raiment againſt ẏ Iewes, and why. Acts 18.6.

Wee ought to bee content with foode and raiment. 1.Tim.6.8. ſee Foode.

Of Spiritual raiment, looke Matt.22.11. Luke 24.49. Rom.13.12. & 2.Cor.5.2. Gal.3.27. Epheſ.4,24. Coloſſ.3.10. Looke Loue, Coate, Clothes, Apparel, and Diſguiſing.

Raine. Before God cauſed it to raine vpon the earth, it was watered with a miſt. Gen.2.5,6.

It rained fortie dayes and fortie nights vpon the earth, when God deſtroyed it by water. Gen 7.12,17.

God rained ſtones, and coales. Ioſhua 10. 11. Pſal 18.12,13. and Manna, ſee Quailes.

The land of promiſe dranke the raine of heauen. Deut.11.11.

God will ſende raine in due ſeaſon vnto them that keepe his commandements, & to other turne raine into duſt. Leui.26.4. Deu. 28.12,24. and 11.14. or ſendeth no raine. 1. Kings 8.35. and 17.1. and by ſending raine declareth that he was pacified, 2. Sam.21. 1,10,14.

Water without raine, ſee Water.

Moſes deſired that his doctrine might drop as raine. Deut.32.2.

Eliah prayeth for raine promiſed, and obtaineth it. 1. Kin.18.1,41,42. Iames 5.18.

Rainebowe, looke Couenant.

Raine of righteouſneſſe. Ioel 2.23.

To *Raiſe vp*, and of *Riſing againe*.

The law of Raiſing vp ſeede to brother or kinſeman. Deut.25.5, to 11.

God hath raiſed vp his ſonne, and ſo will vs by his power 1. Cor.6,14.

Many dead bodies did Riſe againe at Chriſt his death. Mat.27.52.

Chriſt is raiſed to life. Pſalm.16.10. and 49.15. Matt.28.6. The firſt fruits of them that awaite the reſurrection. 1. Cor.15.20. for our iuſtification. Rom.4.25.

Wee are baptized vnto Chriſts death, that we might be raiſed vp by him. Rom.6.4. Iohn 6,39.

All the faithfull ſhall be raiſed vp by God aſwell as Chriſt. 2 Cor.4.17.

Chriſt raiſed from death deliuereth vs from the wrath to come. 1. Theſſ.1.10. looke Reſurrection.

The ſouldiers being corrupted, teſtified that Chriſt was not riſen, but ſtollen away. Matth.28.12, to 16.

The Apoſtles beleeued not the womens report from the Angel, and from Chriſt himſelfe, whom they had ſeene and worſhipped, that he was riſen. Matth.28.6, to 11. Luke 24 6, to 12. wherefore Chriſt appearing miraculouſly, reprooueth them, ſhewing his hands and feete. Iohn 20.19, to 30. Luke 24. 36, to 40. Marke 16.14.

Hee manifeſted vnto the Diſciples that went to Emmaus, that hee was riſen, and they to others. Luke 24.25,26,33. & againe vnto his Apoſtles as they were a fiſhing. Iohn 21.1, to 14. and they declared the ſame by miracles Actes 4.33. Saint Paul prooueth it. 1. Cor.15.4, to 9.

Chriſt the fall and riſing againe of many in Iſrael. Luke 3.34.

If wee be riſen with Chriſt, wee ought to ſeeke things aboue. Col.3 1,2.

I Reade. God commaunded princes to reade and meditate in his Lawe day and night, and why. Deut.17.19,20. Ioſh.1.8. Pſal.1.2. and the law to be read vnto men, women & children, & why. Deu 31.11,12,13.

Gods word ought to be read, and expounded plainly. Nehem.8.8.

Eſdras read, ſee Pulpit.

Reading, ſee Commodities.

Realme, looke Kingdome.

Reaping. Leuit.19.9,10. and 25.5,6,7. Ruth.2.3. to 18. Iob 4.8. Pſal.126.5. Prou. 22.8. Eccle.11.4. Iere.12.13 Hoſ.8.7. & 10. 12,13. Mic.6.15 Mat.6 26. & 25.24, to 31. Ioh.4.36,37,38. & 1. Cor.9.11. & 2. Cor.9.6. Galat.6.7,8,9. Iames 5.4. Reuelat.14.15. Eccles 7.2. ſee Gleanings.

Reaſon. Mans reaſon, in ſpirituall matters is blinde & not to bee followed. Mat 13. 56. & 15.33.* and 16.14,22. and 22.29 Luk. 24.45 Iohn 4.3,9,12. and 8.57. and 9.2,16.

Rebell. The Iſraelites were alwayes Rebellious. Deut.9.23,24. and 17.22. and 31. 27. Iſa.1.23.

Againſt rebels. Iſa.1.20. and 30.1, to 18. Marke 14.21.

Moſes called the Iſraelites Rebels, and why. Numb.20 10. Deut.9.7.*

Rebellion is as the ſinne of witchcraft. 1. Sam.15.23.

Rebellion added to ſinne. Iob 34.37.

To Rebel againſt God, what. Ioſh.22.19. Looke Prayer, Treaſon, Sedition, Murmuring, and Grudging.

Rebuke Open rebuke is better then ſecret loue. Prou.27.5.

We ought to rebuke in loue. Leuit.19.17. and 2. Tim.4.2.

Wee ought to liue without rebuke, in a crooked nation. Phil.2.15.

God rebuked Laban for purſuing Iaakob. Gen.31.42.

Receiue. We may not reioice in gifts receiued, 1. Cor.4.7.

To receiue Ieſus Chriſt, is to beleeue in him. Iohn 1.12.

Receiue, put for to comprehend or allowe. Matt.19.1.

One ſhall be receiued, another left. Matt. 24 40,41. Luke 17.36.

Recompence not euill for euill. Pro.24.29.

Recompence promiſed them that worke. Mat.6.4,6,18. & 16.27. Acts 10.4. & 2. Cor. 5.10. & 1. Tim.6.19. Hebr.6.10. and 10.35. and 11.26. not of deſart, but of Gods free goodnes. Matt.20.9,10.* Luk.14.14. Col. 3.24. Looke Merite, Reward, and Vengeance.

Reconciliation. Howe wee are reconciled vnto God. 2. Cor.5.18,19. Rom.5.10.

Chriſt preferred Reconciliation before ſacrifice. Matt.5.24,25.

The feaſt of reconciliation. Leuit.23.27.

Record, looke Witneſſe.

Redeeme the time, and why. Epheſ.5.16. Coloſ 4 5.

Chriſt is made vnto vs Redemption, &c. 1. Cor.1.30. Epheſ.1.7. for he gaue his life for all men, but chiefly for the elect. Matth. 20.28 Luke 10.45. & 1 Tim.2.6. Heb.9.12, 15. as was ordained before the foundation of the world, and is declared in theſe laſt times. 1. Pet.1.18,19,20.

Signes to know that our Redemption is nigh. Luke 21.28,30, to 37.

The Redemption of Iſrael out of Egypt, and the maner thereof foretolde. Gene.50. 24,25. Exod 3.17,20,21,22.

Redeeming of lands. Leuit.25.23, to 35.

Red ſea. Exod.10,19.

Reede. Ieſus Chriſt came not to breake a bruiſed Reede. Matth.12.20.

Reformation begunne and repented. Iere. 34.15,16.

Reformed. He that hateth to be reformed, his life ſhall bee ſhortened. Ecclus.19.5. ſee Put off, and Opprobrious.

Refuge. Of the cities of refuge. Exod.21. 13. Num.35.11, to 16. Deut.4.41,42. & 19. 2,3. to 11. Ioſh.20.2,* 21.13,21.*

God is our refuge. 2. Sam.22.3. Pſalm. 18.2. Iere.16.19.

God is the refuge of the poore. Pſal.9.9.

Regeneration. How Chriſtians are regenerate. Iſa.6.7. Iohn 3.3, to 9.

Regeneration taken for that day and time, wherein the choſen begin to leade a new life. Mat.19.28. Of the which reade 1. Cor.6.11. and 2.5,17. Iames 1.18. and 1. Peter 1.3. Looke Newneſſe.

Reigne. The Lord ſhall reigne for euer and euer. Exod.15.18.

The Lord reigned ouer the Iſraelites before they had any King. 1. Sam.12.12.

Salomon reigned in ſtead of Dauid, according to Gods promiſe. 1. Kings.3.7. and 2. Sam.7.12.

Paul wiſhed yͤ the Corinthians did reigne, that he might reigne with them. 1. Cor.4.8.

Reioicing. The Lord will reioice ouer his people that obey him. Deut.30.9.

The Apoſtles reioiced, that they were counted worthy to ſuffer for the Name of Chriſt. Acts 5.41.

S. Paul reioiced, and exhorted other to reioice that he was ready to ſuffer for the Goſpel. Col.1.24. Phil.2.17,18. 1. Cor.15.31.

We ought to reioice alwaies in the Lord, through hope, with them that reioice. Rom. 12.12,15. Phil.3.1,3. and 4.4. and 1. Theſ. 5.16. and 1. Pet.6.8. and 2. Cor.6.10.

S. Paul reioiced for the loue and faith of others. Philem.7.2. Tim.1.4,5. & 1. Theſ.1. 2,3,4. and 2.19 Phil.1.4 5, 2. Cor.7.4.

The world reioiceth, when Chriſt his diſciples weepe. 1. Iohn 16.20.

S. Paul was willing to liue, that the Philippians might reioice. Phil.1.25,26.

Ieſus reioiced in ſpirit, and willed his diſciples to reioice, and why. Luk.10.20,21.

God willed the Iſraelites to reioice onely in the place which he would chuſe. Deut.12. 11, to 15.

Iethro reioiced, and why. Exod.18.9.

Saul and all the men of Iſrael reioiced, and why. 1. Sam.11.14,15.

The people reioiced when Salomon was anointed king ouer Iſrael. 1. Kings 1.39, 40. and at the crowning of Iehoaſh king ouer Iudah 2. 2. Kings 11.20.

Wee ought not to reioice at our enemies fall, and why. Prou.24.17,18.

S. Paul reioiced not in vaine, and why. 1. Cor.9.15,16,18.

Thoſe that are iuſtified, reioice in tribulations, and why. Rom.5.1, to 6.

Some reioiced in the face, and not in the heart. 2. Cor.5.12.

He that reioiceth, let him reioice in yͤ Lord 1. Cor.1.31. not in any gift. See Receiue, Partaker, Solemne feaſt, Tribulation, & Song.

Religion. What is the pure and vndefiled

Religion before God. Iames 1.27.

He that ſeemeth religious, and refraineth not his tongue, his religion is in vaine. Iam. 1.26.

Chriſt his religion counted hereſie. Actes 24.14.

Remember the old benefits of God. Deut. 8.1,2,11,18,19. and 32.7, to 15.

We ought to remember our former life, & why. Iohn 4.29. Rom.6.21. Col.1.21. and 3.7,8. & 1.Tim.1.13,14.* & 5.9,10. & 2.Tim. 3.10,11. Tit.3.3,4. He.10.32.* & 1.Pet.4.3.

Why God made not the remembrance of the Iewes that ſinned, to ceaſe. Deu.32.26.

God remembred Noah. Gen.8.1. and remembring his promiſes, wil pardō thoſe that confeſſe their ſinnes. Leu.26.40,42,45.

God remembring his couenant, deliuered the children of Iſrael out of bondage. Exod. 2.24,25. & 14.30. and remembring Abraham deliuered Lot. Gen.19.29. and remembring Rahel made her fruitfull. Gen. 30.22. And ſo did he Hannah, remembring her requeſt. 1.Sam.1.11,20.

Remiſſion, Looke Forgiueneſſe and Sinne.

Remnant. The ſaluation and increaſe of the remnant of the Iewes. Iſa. 65.8. Ezek. 5.3. and 14.22. Mich.4.7. Rom.9.27. & 11.5. Iere.22.3, to 9. Looke Iewes.

Render accounts, Looke Account.

Rending. Looke Tearing and Clothes.

Renewed. How Chriſt renewed vs, & why. Tit.3.5,6,7,8. Luke 1.75.

Renowne, Looke Name.

Renounce. Looke Forſake.

Repent. God repented that he made man. Gen. 6.6. and that he had made Saul king. 1.Sam.15.11. and of the euill hee ſent the Iſraelites. 2.Sam.24.16.

God repenteth not. 1.Sam.15.29. Hoſe. 13.14. Amos 7.3. though he ſeeme to repent. Iere. 18.8.

The Lord gaue men 120. yeeres ſpace to repent in. Gen.6.3.

Who that repenteth truely, ſhal liue. Eze. 18.4.* and 33.5,11.

The people repent and promiſe reformation. Ezra. 10.1,19.

The Iſraelites repent their idolatrie, and obteine deliuerance. Iudg.10.15,16. and repent that they deſtroyed the tribe of Beniamin. Iudg.21.3,6.

Iob craueth time to repent. Iob.10.20.

If our brother repent, wee muſt forgiue. Mat.18.15. Luke 17.3,4.

Repentance of Iudas. Mat.27.3,4.

Eſau. Heb.12.17.

God graunted the Gentiles repentance vnto life. Actes 11.18.

God would haue all men come to repentance. 2.Pet. 3.9. and calleth and exhorteth thereunto. Hoſe.14.1.* Iere.13.1,14,22.* & 18.11. and 25.5. and 35.25. and 26.3. and 2. Kings 17.13. Zeph.2.1. Iſa.55.7.

Repentance is the gift and worke of God. Lam.5.21. Iohn.12.40. Act.5.31. 2.Tim.2. 25,26.

Of true repentance. Ierem. 4.1. as was Iobs. Iob.42.6. and Dauids. 2.Sam.12. 13. and 24.17.

The repentance of Pharaoh was fained. Exod. 9.27. and ſo was Sauls. 1.Sam.15. 24,25,30.

Gods long ſuffering mooueth to repentance. Iſa. 48.9. Wiſd.12.19,20. Rom.2.4.

Samuel mooued the people vnto Repentance. 1.Sam. 12.20,21.

Ezekiel commaunded to reduce the children of Iſrael to repentance. Eze.43.9,10.

Ahab by his voluntarie repentance, procured the prolonging of plagues threatned. 1. King.21.27,29.

Repentance ought to be preached, and ioyned with faith. Matt.3.2,6,8. & 4.17. Luke 3.3. & 24.47. Act.2.38. & 3.19,26. and 17.30. and 19.4. and 20.21. and 16.20. Mark.1.15.

No time of repentance auaileable after this life. Eccles. 9.10. and 11.3.

True repentance mitigateth Gods wrath. Ionah.3.5.*

The fruites of repentance. Matt.3.8. called by the Prophet, the trees of righteouſneſſe. Iſai.61.3.

Grace promiſed to true repentance. Gen. 50.17,18. Deut.4.29,31. & 30.1,2,3,4. & 31. 21. 1.Kin.8.33, to 37. & 2.Chro.7.14,15. & 30. 10. Iob.11.14,15. and 22.21,23. Pro.28.15. Iſa. 1.16, to 20.* & 30.18. Ier.29.12,13,14. & 31.18.* Ezek.3.18. & 16.60.* & 22.23,27, 28,31,32. Ioel 2.12.* Zech.1.3,4,5,6.

Examples of true repentance. 2.Chro.12. 12. & 33.12,13. Iudet 4.9,10.* Mat.26.75. Lu.7.29. & 15.18,19,20,21. & 17.4,16. & 19. 8. & 22.62. & 23.40,41,42,43. Act.2.37,41.*

Examples of falſe repentance. Gen.4.13, 14. & 27.41. & 28.8,9. Exod. 8.8,15. & 10.16, 20. Ioſ.7.20,21. Iudg.1.7. & 1.Sam.24.17.* and 1.Kin.3.4,6. Wiſd.5.2, to 15. & 1.Mac. 6.12,13. and 2.Mac.9.13, to 19. Matt.27.3, 4,5. Act.8.24. ſee Amendment.

Report. S.Paul was approued the miniſter of God by good report, and euill report, 2.Cor.6.4,8.

Ill reports of Eli his two ſonnes. 1.Sam. 2.22,23,24.

Reprobates are curſed. Matth.25.4. and 2. Pet.2.14. and are veſſels of wrath, and diſhonour, appointed to perdition. Rom. 1.28. and 9.22. and 2.Theſ. 2.12. & 2. Tim. 2.29. 2.Pet.1.12. Iude 4. Iſai.57.20,21.

The nature of Reprobates, is to be made blinder and blinder. Matth.13.15. Mark.4. 12. Luke 8.10.

God is angry with the reprobate for euer. Nahum.1.2,3.

Reprobation knowen not by the iudgement of the world. 2.Cor.13.5,6,7. looke Predeſtination, and Pſal.64.4. in the margent.

Reproue. Vice muſt be reprooued. Ioh.16. 8. Ephe.5.3. and 2.Tim.4.2.

How we ſhould reproue our brethren. Galat.6.1. 2.Tim.2.25,26.

S.Paul had care leſt hee ſhould bee reprooued. 1.Cor.9.27.

Sarah was reproued by Abimelech. Gen. 20.16.

Scorners will not be reprooued, but the wiſe will. Prou.9.7,8,9. and 15.12. and 19. 25. looke Rebuke.

Require. ſee Mercifulneſſe.

Reſiſt. He that reſiſteth pleaſure, crowneth his owne ſoule. Ecclus.19.5.

Reſpect of perſons, looke Perſons.

Reſt to yͤ Iſraelites. Ioſ.22.4. Deut.12.10.

God will ſend no reſt vnto the diſobedient. Deut.26.65.

Reſt promiſed Moſes. Exod.33.14.

God promiſed to giue his people a place of reſt. 2.Sam.7.10,12.

Naomi wiſheth reſt vnto her two daughters in law. Ruth 1.9.

Reſt of thoſe that beare Chriſts yoke. Mat. 11.29. 2.Theſſ.1.7.

If we beleeue, we ſhall enter into the reſt of God. Heb.4.3,9.

Thoſe which die in the Lord, reſt from their labours. Reue.14.13.

God reſted, looke Sabbath.

Reſtitution of goods wrongfully gotten or withholden. Leu.6.1, to 8.

Reſtrained. How ſinnes ſhould bee reſtrained of vs. Rom.6.12.

Reſurrection of Chriſt foretold by Dauid. Act.2.31. and by Chriſt himſelfe. Mat.17.9.

Of Chriſts reſurrection, and the earthquake at the ſame. Hoſe.6.2. Matth.28.2. and his appearing to Marie Magdalene after his reſurrection. Marke 16.9.

Thoſe that beleeue the reſurrection of Chriſt, ſhall be ſaued. Rom.10.9.

We hope to poſſeſſe life by the reſurrection of Chriſt. 1.Pet.1.3.

After the reſurrection, the Apoſtles vnderſtood this ſaying, Deſtroy this Temple, &c. Iohn 2.19.

Chriſt is the reſurrection. Iohn 11.25.

We ſhall be partakers of the reſurrection, if being graffed in Chriſt, wee bring forth fruit. Rom.6.4,5.* and 2.Cor.5.17.

S.Paul deſireth to knowe the vertue of the reſurrection. Phil.3.10,11.

A propheſie of the reſurrection of the dead. Iob 14.7,12,14. and 19.26,27. The time and maner thereof. 1.Cor.15.21,22.* Phil. 3.21. and 1.Theſſ.4.14,15.*

The firſt reſurrection. Reue.20.5,6.

The Sadduces denie the reſurrection, but the Phariſes confeſſe it. Matt.22.23. Mark. 12.18. Luke 20.27. Acts 23.8.

By the reſurrection immortalitie is giuen. 2.Cor.5.1, to 5.

The Apoſtles caſt in priſon for preaching the reſurrection. Acts 4.2,3.

Paul preaching the reſurrectiō was mocked. Acts 17.32.

The reſurrection of life and condemnation. Iohn 5.29.

After the reſurrection there ſhall no more mariage be vſed. Matt.22.30.

Some affirmed that the reſurrection was paſt. 2.Tim.2.17,18.

Thoſe that relieue the poore ſhall bee recompenſed at the reſurrection of the Iuſt. Luke 14.14.

Of the generall reſurrection of the dead, and glorifying of the fleſh. Exod.3.6,15. and 5.14. and 2.Kin.2.11. Iob.31.14. Iſa.26.19, 20,21. and 66.14.* Ezek.37.3, to 15. Dan.3. 25,26,27. & 12.2,3. Iona.2.2.* Zeph.3.11.* & 2.Eſd.2.16,45,47. & 14.35. Wiſ.3.7. & 5.5. and 2.Mac.7.2.* Ioh.6.54. & 11.24,25,26. Act.24.15,22. 2.Cor.4.14. looke Raiſe vp.

Of *Retaining* and *Remitting* of ſinnes, looke

looke. Iohn 19.23, and Keyes.

Returne. The Lord will returne vnto vs, if we returne vnto him. Deu. 30.8,9,10. with all our heart, and be obedient to his voice. Deut. 4.29,30.

Reuile. Bleſſed are they that are reuiled for Chriſts ſake. Mat. 5.11.

Reuileſt thou Gods high Prieſt? Actes 23.4.

Reward of them that are perſecuted for Chriſts ſake. Mat. 5.11,12.

Of righteouſneſſe, ſee Righteouſneſſe.

Reward for receiuing godly men, ſee Prophets.

God taketh no reward. Deut. 10.17.

God was the exceeding great reward of Abraham. Gen. 15.1.

Iehu receiued a temporall reward, for that which hee did againſt the houſe of Ahab. 2. Kings 10.30.

Boaz wiſheth Ruth a reward of God for her well doings. Ruth 2.12.

Saul promiſeth reward to him that would kill Goliath. 1. Sam. 17.25.

Daniel both refuſeth and taketh rewards. Dan. 5.17.28.

Reward of humilitie. Pro. 22.4. looke Recompenſe and Gifts.

Rib. Woman was made of mans rib. Gen. 2.21,22.

Rich and *Riches.* God is rich to all that call on him. Rom. 10.12.

A rich man compared to the flower of the graſſe. Iames 1.10,11.

Againſt reſpecting perſons for riches or pouerties ſake. Iames 2.1,2,3,5,6.

The diſcommodities of coueting to bee rich, and the duetie of rich men. 1. Tim. 6.9,10,17,18.

The yoong rich man whom Chriſt willed to ſell all. Luke 18.22,23. Matth. 19.20,21,22. Mar. 10.21,22.

Rich Zacheus. Luke 19.2, to 11.

God filleth the hungrie, and ſendeth the rich emptie away. Luke 1.53.

Parables of the rich man & his ſteward, and the rich glutton and Lazarus, and the couetous rich man. Luke 16.1,19,20.* and 12.15,16,18 22.

Chriſt commendeth the poore widowe aboue all the rich men, and why. Luke 21.1,2,3,4. Mar. 12.41, to 45.

Rich men are not blameleſſe. Ecclus. 11.10.

How ſome men become rich. Ecclus. 18.18. Iob. 24.2.*

What rich man is bleſſed, and what hated of God. Ecclus. 31.8. and 25.2.

Of the agreement and qualities of poore and rich men. Ecclus. 13.2.*

Abraham and Lot, Iaakob and Eſau were very rich. Gen. 13.2,5,6. and 36.7.

Izhak was rich, ſo was Boaz, and how. Gen. 26.3,13,28. Ruth 2.1.

A rich woman relieued Eliſha as he paſſed by. 2. Kings 4.8.

Nathans parable of a rich and of a poore man. 2. Sam. 12.1, to 15.

Riches euill gotten. Pro. 28.8.

Riches gather friends. Pro. 19.4.

Riches are as a ſtrong citie to the owner of them. Pro. 10.15. and 18.11.

God giueth power to get riches. Deuter. 8.18.

Abraham would not take riches of a king, and why. Gen. 14.23.

God is the authour of riches and pouerty. Pro. 22.2. and 1. Sam. 2.7. Ecclus. 11.14.

When God hath bleſſed vs with riches, wee ought to take heed wee forget him not. Deut. 8.10, to 15.

The deceitfulneſſe of riches doeth choake Gods word in vs. Mar. 4.19.

Make friends with the riches of iniquitie. Luke 16.9.

God gaue Salomon riches and honor vnasked. 1. Kings 3.12,13.

Wee cannot ſerue God and riches. Luke 16.13. Matth. 6.24.

Of the miſerable eſtate of the couetous rich man. Eccles. 6.2.

Of riches reſerued to the owners harme. Eccles. 5.12.

None ought to truſt in riches, and why. Iob. 31.24,25. Ecclus. 5.1. Matth. 19.23, to 27. Mar. 10.23,24,25,26. Luk. 18.24, to 28.

If riches increaſe, we ought not to ſet our hearts thereon. Pſal. 62.10.

Neither riches nor any other thing comparable to the feare of God. Pro. 15.16. Ecclus. 40.26,27.

We ought not to grudge at our ſtate, be it poore or rich. 1. Cor. 7.20. Phil. 4.11.

Howe the rich ought to behaue themſelues towardes the poore. Leuit. 25.14,35,36.* Deut. 15.7, to 12. Pro. 14.31. and 17.5. and 21.13. Eccle. 11.1,2. Iſa. 23.4,18. Matt. 6.1,2,3,4,19,20,21. Luke 14.12,13,14. Acts 2.45. and 4.34.*

Of the vanitie, deceitfulneſſe & contempt of riches. Pſal. 39.6. and 49.6.* and 52.1, to 8. Pro. 11.4. and 23.4,5. and 28.22. and 30.8,9. Eccles. 5.9,10,11. and 6.2.* Iſa. 2.7.* Ier. 22.13, to 18. Ezek. 7.19. Zeph. 1.8,9,11,18. Mat. 13.22. Luke 8.14.

Againſt wicked rich men. 1. Samu. 25.2, to 39. Iob. 25.* and 21.7. and 27.8.* and Iſa. 5.8,9,10.* and 32.5,6,7. Ier. 15.13. Am. 6.1.* and 8.4, to 9. Habak. 2.6.* Luke 6.24. Zach. 5.1,3,4. looke Couetouſnes and Poore.

Riddle of Samſon, ſee wife.

Right hand of God. Luke 22.69. and Act. 7.55. Matth. 26.64. looke Vpright.

Righteous. The righteous ſhall iudge the wicked, and are bolde. Pro. 14.19. and 28.1.

The end of the righteous is ioy and peace. Iſa. 57.2.

The ſong of the righteous. Iſai. 25.1.* Pſal. 31.1.*

The Lord heareth the prayer of the righteous, and bleſſings are promiſed them. Pro. 15.29. and 10.6,7.

The conſtantneſſe and happineſſe of the righteous. Wiſd. 5.1,15,16.

Of the righteous, if hee turne from doing vprightly. Ezek. 18.24.

If the righteous ſcarſely be ſaued, what ſhall the ſinner? 1. Pet. 4.18.

What the feruent prayer of a righteous man auaileth. Iames 5.16.

The Lawe is not giuen to the righteous man. 1. Tim. 1.9.

Who are righteous and bleſſed. Pſal. 32.1,2,5,11. Gen. 15.6.

Pharaoh confeſſed God righteous, and himſelfe wicked. Exod. 9.27.

The righteous ſhal flouriſh when the wicked ſhal want. Pro. 13.25. and 14.11.

A complaint for the want of the righteous. Micah. 7.1.

No man righteous before God. Gen. 6.5. and 8.21. and 1. King. 8.40. and 2. Chron. 6.36. Iob. 4.17,18,19. and 9.2,15,20,21. and 25.4,5,6. Pſal. 14.1,3. and 51.5. and 53.1,3. and 143.2. Pro. 20.9. Eccles. 7.22. Iſai. 64.5,6,7. Ierem. 2.29,35. and 30.14,15. Micah. 7.2. and 2. Eſd. 4.30. & 8.35. Wiſd. 12.10. Ecclus. 7.5. Matth. 6.12. Luke 17.10. Gal. 3.11,22. Ephes. 2.1,3,8. and 1. Ioh. 1.8. Rom. 3.10, to 20. looke Iuſt, Saints, and Vpright.

He that doth righteouſly, is borne of God. 1. Iohn 2.29.

Righteouſneſſe of God proued. Iob. 5.8.*

God rewardeth euery man according to his righteouſneſſe. 1. Sam. 26.23. as hee did Dauid. 2. Sam. 22.21. and yet not for his righteouſneſſe. Deut. 9.3,4,5,6.

Chriſt is our righteouſneſſe. Iſai. 42.6. Iere. 33.16. and 1. Corinth. 1.30. which we muſt hope and wait for through faith. Gala. 5.5.

Being freed from ſinne, we are made the ſeruants of righteouſneſſe. Rom. 6.18.

Righteouſneſſe ſhall dwell in the new heauens and earth. 2. Pet. 2.13.

Chriſtians righteouſneſſe ought to exceede the righteouſneſſe of Scribes and Phariſes. Matth. 5.20.

Bleſſed are they that ſuffer for righteouſneſſe. 1. Pet. 3.14. Mat. 5.10.

The fruit of righteouſneſſe is ſowen in peace. Iames 3.18.

Mans wrath accompliſheth not Gods righteouſneſſe. Iames 1.20.

Of true righteouſneſſe, & the fruit thereof. Phil. 1.11. and 3.9.

Righteouſneſſe put for keeping the Law. Mat. 3.15. for that which is vpright and holy. Act. 13.10. for vprightneſſe of conſcience. 2. Cor. 6.7.

Raine of righteouſneſſe. Ioel 2.23.

The breſtplate of righteouſneſſe. Ephes. 6.14.

Chriſt our righteouſneſſe before God, through grace and faith. Gen. 15.6. Iſai. 45.24. and 53.11,12. Ierem. 23.6. and 33.15,16. Dan. 9.24. Habak. 2.4. Zech. 9.9. Actes 10.15,35,43. and 13.38,39. Rom. 1.17. and 3.21,22.* and 5.1,9,17.* and 1. Cor. 1.30. Gala. 2.16.* and 3.6,8.* and 5.4,5. Tit. 2.5,7.

Againſt the righteouſneſſe of the Lawe. Mat. 5.20.* Rom. 2.13.* and 10.3,4, to 13. Tit. 3.5. Heb. 9.8. Reu. 3.15,16.*

Righteouſneſſe of the wicked, what. Iſai. 57.12. ſee Innocents.

Riſe. looke Sleepe.

Moſes deſireth the Lord to riſe vp againſt his enemies. Num. 10.35.

Riſing againe. Looke Raiſe and Reſurrection.

Riuer. The viſion of the pure Riuer of water

ter of life. Reue.22.1.

Out of Eden went a Riuer to water the garden. Gen.2.10.

Robbing, ſee Theft, and Stealing.

Rocke. Moſes put in the cleft of the rock, while Gods glory paſſed by. Exodus 33.21, 22,23.

Water out of the rocke in Horeb. Exod. 17 6. Num.20 8, to 12.

God cauſed the Iſraelites to ſucke honie out of the ſtone, and Oyle out of the hard rocke. Deut.32 13.

Chriſt the rocke of offence to ſome. 1. Pet. 2.8. Rom.9. 33 the ſpirituall Rocke which the Iewes dranke of by faith. 1.Cor.10.4

The Rocke whereupon Chriſt builded his Church, himſelfe being the head ſtone. Mat.16.18. and 21.42.

Rodde of Moſes and of Aaron which deuoured the ſorcerers Roddes, conuerted into ſerpents, and why. Exod.4.3. and 7.10,12.

Aarons Rodde budded, and bare ripe almonds, and why. Num.17.8.

The Rocke ſmitten with Moſes Rodde, yeelded water. Exod.17.5,6.

Saint Paul was thriſe beaten with rods. 2.Cor.11.25.

Rod, for ſeueritie. 1.Cor.4.21.

The Rodde and ſtaffe of God doeth comfort the godly. Pſal.23 4.

He that ſpareth the Rod, hateth the child. Pro.13.24.

Roofes to bee builded with battlements, and why Deut.22.8.

Rome and *Romanes*. Saint Paul arriued at Rome. Acts 28.16.

The Romanes ſent letters vnto kings for the protection of the Iewes. 1.Mac.15.15.

The league with the Romans & the Spartians, is renewed vnto Simon, Iudas Maccabeus brother. 1.Mac.14 18,20.

Balaams prophecie of the Romane Empire. Num.24 24.

Saint Paul affirmed that he was a Romane. Acts 16.37. and 22.25.

The Romanes manner was, not to condemne any, before the accuſed had place to anſwere his accuſers. Acts 25.16.

It was foretolde Paul that hee ſhould preach at Rome. Actes 23. 11. and hee was permitted ſo to doe, in an houſe, for two yeres ſpace. Acts 28. 30,31.

How the Romanes ſhall deſtroy Ieruſalem & the Temple Num.24.24. Iſa.5.25.* Dan.9.26,27. and 11.30.* Matth.24.2,54. Luke 19.6,20, to 25. Iohn 11.48 49,50.

Paul much commendeth the faith of the Romanes. Rom 1.7,8.

Roote, which bringeth forth gall & wormewood. Deut.29.18.

Ieſus Chriſt came of the Roote of Ieſſe. Rom.15.12. Reue.22.16.

If the Roote be holy, ſo are the branches. Rom.11 16.

We that are made partakers of the roote, may not boaſt againſt the branches that were broken off for vs Rom.11.17,18.

Antiochus Epiphanes the wicked roote. 1.Mac.1.11. ſee Baſtards.

Ropes about the heads, &c. a ſigne of ſubmiſſion. 1.King.20 31.

¶ *Rudiments*. The beggerly Rudiments of the world, what. Galat.4 3,9,10. Col. 2,8. looke Principles.

Rule. The peace of God on him that walketh according to ẏ rule of Chriſt. Gal.6.16.

Chriſtians ought to proceede by one rule, to the ende they may minde one thing. Phil. 3.16.

Ruler & *Ruling*. God promiſed Dauid that hee ſhould beare Rule ouer men being iuſt, and ruling in the feare of God. 2.Sam.23.3.

What maner of men Rulers ought to be. Exod.18.21. Deut.1. 13. and of their duetíes. Deut.1.16,17.

He that ruleth, let him rule with diligence. Rom.12.8.

Like Ruler, like ſubiects. Ecclus. 10.2. looke Iudge, Prince, Gouernour, & Centurion.

Runne, looke Loynes.

Saluation lyeth not in mans Running. looke Mercie.

How we ought to Runne in the ſpirituall race. 1.Cor.9.24,25.* Gal.2.2. Phil.2,16. Heb.12,1,2.

Ruine, looke Fall and Deſtruction.

S

¶ *Sabbath*. God bleſſed and ſanctified the Sabbath day, and why. Gen.2.2,3. Looke in the firſt Table.

A commandement to ſanctifie the Sabbath, and why. Iere.17.22. Exodus 20, 8, to 12. Deut.5.12,13,15.

The Sabbath ordained for ſeruants, ſtrangers, and cattell to reſt in. Exod. 23.12. as well as their maſters Deut.5.14.

The Sabbath was a ſigne betweene God and his people, that it is he that ſanctifieth them Exod.31.13, to 18. Ezek.20.12.

Nehemiah reprooueth the breakers of the Sabbath. Nehe.13.15, to 23. the ſacrifices of the Sabbath. Ezek.46.4.

God reprooued the violating of the Sabbath. Exod.16.26. Ezek.20.13.

Hee that gathered ſtickes vpon the Sabbath day, was ſtoned to death. Num.15.32, 35,36.

The Iewes refuſed to reſiſt their enemies on the Sabbath. 1.Mac.2.34 but were afterward aduiſed to doe the contrary, verſe 41.

Nicanor determined to aſſaile Iudas on the Sabbath day. 2.Mac.15.1, to 6.

The Sabbath of reſt to the land, euery ſeuenth yeere. Exod.23.11.

The Sabbath made for man, not man for the Sabbath. Marke 2.27.

The diſciples of Chriſt plucked the eares of corne on the Sabbath day Matth. 12. 1. Mar 2.33. Luke 6.1,2.

Chriſt is Lord of the Sabbath. Mat.12.8. Marke 2. 28. Luke 6 5. and healed many vpon the Sabbath day. Luke 13 10,13. and 14.1,4. Iohn 5.5, to 10. and 9.16.

Sabbath of Chriſtians muſt be euerlaſting. Iſa.66.23. ſee Reſt.

The true vſe of the Sabbath. Iſai. 56.2. and 58.13.

The exerciſe of Chriſt and his Apoſtles on the Sabbath day. Marke 6.2. Luk 4.16.* Iohn 7.22,23. Actes 13. 14, 15. and 15.1. and 16.13. and 18.4. and 20.7.

A Sabbath dayes iourney. Actes 1.12.

Sackcloth. Ahab put on Sackcloth, when he heard the words of Eliiah. 1. Kings 21. 19,27. looke Ropes.

We are not ſaued by the outward ſignes of the Sacraments, but by the inuiſible graces offered therein. Hag.2.12,13. Matth.3. 11. Iohn 3.5. Rom.4.9,10,11. 1.Cor.10.1, to 6. Epheſ.5.25,26. 1. Peter 3.21. Looke Baptiſme, Supper, and Signes.

Sacrifices ought to be without blemiſh. Leuit.1.10. and 3,1. and 22.19. Num. 28. 31. Deut.15.21 and 17.1. Ezek.43.22.

The morning Sacrifice. 2.Kin.3 20.

Acceptable Sacrifices were kindled with fire from heauen. Gen.4.4. & 8. 20,21. & 15. 9,17. Leuiticus 9.24. Iudg.6.21. & 13.19, 20. 1.Kings 18.38. 2.Chron 7.1. 1.Chron. 21. 26.

Of the daily Sacrifice. Exo.29. 38. Num. 28.3.

The feaſtes of Sacrifice were kept with ioy. Gene.31 54. Exo.18.12, & 32.6. Num. 25 2. Deut. 12. 6,7, 11, to 15. and 27. 6,7. 1.Sam.1,3, 4. and 9.13.* and 16.5. 2.Sa. 15.7,11,12. 1 Kin.1.9,25. and 3.4, 15. 1. Chron.29.9,21,22.

Of Sacrificing of children. Leuit.18.21.& 20.2. Deu.12.31. Iudg.11.30.* 2.kin.3,27.& 16 3.& 17.17. 2.chro.28.3. pſal.106.37. Iſa. 57 5. Iere.7.31.& 19.4. Eze.16.20 & 20.31.

Of the Sacrifice of the vngodly. Gene. 4. 3, 5. 1.Sam.15.21,22. Pſal.40.6. and 50.16, 17. and 51.16. Iſai 1.11, to 16. and 44,15, to 21.& 66. 3. Iere.6.29. and 7.11,18,& 14.12. Hoſe.5.6. and 6.6, and 8.13. and 9. 4. Amos 5.21.* Mich 6.7. Ecclus.34.18. Matth.9. 13. Mar.12.33. Heb.10.6,8.

Of ſpirituall Sacrifices. Pſal.5.7.& 26.6.* 27.6 & 40.6.& 50.14,15. & 51.17,19.& 116, 13.* Prou.21.3. Iſa.56.1,2. Iere.7 3, to 7. Hoſe.6.6. Mic.6.8. Ecclu.39.1.* Mat.5.23, 24.& 9. 13. and 12.7. Marke 12,13,34,44. Rom.12.1. Phil.4.18. Heb.13.15,16.

Chriſt is the perfect Sacrifice for the faithful. Iſa.53.10. Iohn 17.3. 2.Corinth. 5,18.* Epheſ.5.2. 1. Ioh. 2.1,2, and 4.2,9,10,14. Heb.1.3. and 5. 1. whereof Izhak was a figure. Gen.22.2,8,9, 13, 18. and all the Sacrifices of the old law a ſhadow. Heb.10.1, to 10. Looke Prieſt and Offrings, and Aaron in the firſt Table.

Sacrifices, looke Prieſt.

Sadduces, looke Reſurrection.

Sadneſſe, looke Heauineſſe.

Safetie. Thoſe that are vnder the protection of God, ſhall dwell in Safetie. Deut.33. 12,28. Prou 3.23. Iſa 14.30. Iere.32.37. Hoſe.2.18. As did the Iſraelites, ſo long as they honoured God. 1.Sam.12.11.

Saints. We ought to diſtribute to the neceſſitie of ẏ Saints. Rom.12.13. 1.cor.16.1,2.

Paul would haue the Saints to decide all controuerſies. 1.Cor.6. 1.

Of thoſe that gaue themſelues to miniſter to the Saints. 1.Cor.16.15,17.

Continuall praiers to be made in the ſpirit, for the Saints Epheſ 6.18.

Chriſtians called Saints, and why. Rom. 16.2. Epheſ.1.1. Phil 1.1. and 4.21. Philemon 5. Heb.13.21. 1.Cor. 1,2. 2.Cor.1.1. Coloſſ.1.2. 1.Theſſ.5.27, &c.

It was giuen vnto the beaſt to make warre with the Saints, and ouercome them. Reue.13.7.

The Saints loued not their liues to the death for the word of their teſtimonie. Reue. 12.11. See Precious.

The Saints ſhall ſhine as the Sunne. Mat.13.43. Their felicitie. Reue.7.16,17.

The prayers of Saintes offered vp to God by the Angel. Reue.8 3,4.

Righteouſneſſe of Saints expreſſed by fine linnen. Reue.19.8.

The Saints are in the handes of God. Deut.33.3.

God wil keepe the feete of his Saints from ſlipping away in temptations. 1.Sam 2.9.

God puniſheth his Saints in mercie. Pſal. 99.6,8.

The myſterie of ſaluation in Chriſt is manifeſted to his elect Saints. Col.1.26.

Againſt worſhipping of Saints. Iudg. 13. 15,16. Pſal.29.1.& 115.1.* & 81.9. Iſa.42. 8. Eſt.13.13,14. Mat.4.10. Luke 4.8. Acts 10.25,26. and 14.11, to 19. 1.Cor.1. 12,13. and 3.5,6. Reu.22.8,9. & praying or putting our truſt in them. Pſal.36.6. & 115.17. and 60.1. & 145.18. & 146.3. Iſa.63.16. Ier.15. 1. and 17.5,6. Ezek. 14.14, 20. Hoſe. 13.4. Eſter 14.3. Matth.11.28. Iohn 14 6. Acts 4.12. Rom.10.14. Iam.1.5,17.

Sale, looke Buy.

Salt. Lots wife transformed into a pillar of Salt. Gene.19.26.

Abimelech ſowed Salt in the citie of Shechem Iudges 9.45.

God threatneth to burne the Iewes land with brimſtone and Salt, if they diſobeyed his Lawes. Deut.29.23.

Eliſha caſt Salt into the infectious ſpring of waters, and healed them. 2.Kin 2 21,22.

Euery man ſhall be Salted with fire, and euery ſacrifice ſhalbe Salted with Salt. Mar. 9.49.

The Apoſtles are called the Salt of the earth. Matth.5 13.

Our ſpeech muſt be powdred with Salt. Col. 4.6.

The couenant of Salt. Num.18,19.

The citie of Salt. Ioſh.15.62.

Saluation belongeth vnto the Lord. Pſal. 3.8.

The Lord is our Saluation. Exod.15.2. Pſal.65.5. 2.Sam 23.3.

Saluation is obteined by Ieſus Chriſt. 1. Theſſ.5 9. and by none other. Act.4.12.

The Prophets haue diligently enquired of the Saluation that ſhould come by Chriſt. 1.Pet.1.9,10,11.

Saluation put for the doctrine of the Goſpel. Heb.2.3.

We ought to craue health and Saluation of God. Iere.17.14.

God hath wrought our ſaluatiō by ſending his ſonne to be our redeemer. Iſa.59.20,21.

Saluation is of the Iewes, of whom Chriſt deſcended as touching the fleſh. Iohn 4 22.

Eternall Saluation giuen to all that obey the Lord Ieſus. Heb.5.9.

Our Saluation yet hid, at the laſt day ſhall be reueiled 1.Pet 1 5

Saluation came into the houſe of Zaccheus, becauſe he beleeued in Ieſus Chriſt. Luke 19.9.

The knowledge of Saluation came vnto vs through Gods tender mercie, by Ieſus Chriſt, without our deſert. Luke 1. 77,78, 79. Rom.6. 23. Epheſians 2.1,5,8. Titus 3 4, to 8.

Hannah reioyced in Gods Saluation. 1. Sam.2.1.

Chriſt the Saluation of the Gentiles is promiſed. Gene.49.10. exhibited and ſeene. Luke 2.30,31,32.

All things neceſſarie to Saluation, are reueiled to vs by Chriſt. Ioh.15.15. Act.20.27.

Of the certaintie of our Saluation. Iob 13.15,16. & 19.25,26,27. Pſal.71.1. Iohn 10.18,29. Rom.8.1,16,17,38,39. Gal.4.6. Heb.10.22,23. & 11.1. Iames 1.6,7,8.

How Saluation is obteined through faith by Gods gracious election, looke more Iſa. 25.9. Mat.20.15,16. & 25.34. Marke 10.31, 40. Ioh.3.15,16. & 5.24. & 20.29,31. Acts 2. 47. and 15.11. & 16.31. Rom.1.16. & 10.4,9. Eph.1.11,13 and 2.8. 1.Theſ.5.9. 2.Theſ. 2.12,14. 2.Tim.1.9,10. and 2.10. Tit.1.1, 2. and 3.4, to 8. 1.Pet.1.2, to 6.

Salute no man by the way. Luke 10.4. 2.King 4.29. looke Bleſſe.

The Salutation of the Angel to Gideon. Iudg 6.12. and to the virgine Marie. Luke 1.28,29.

Pauls maner of ſubſcribing his Epiſtles. The ſalutation of mee Paul with mine owne hand. 2.Theſſ.3.17.

Sanctifie, for to keepe holy. Deut.5.12. to dedicate to God. Exod.13.2. Numb.7.1. to prayſe. 1.Pet 3.15. and to make a thing to be taken for holy. Matth.23.17.

The Tabernacle, the Arke with the inſtruments, and Aarons ſonnes Sanctified. Exo.29.43. and 30.26, to 31. Leu.8.10,11.

The faithfull are Sanctified in the Name of Chriſt by the ſpirit of God. 1.Cor.6.11.

To Sanctifie God, what. Deut.32.51.

The vnbeleeuing huſband is Sanctified by the wife, &c. 1.Cor.7.14. looke Celebrate, and Conſecrate.

Of Sanctification. 1.Corin. 1.30,32. 1. Theſſ.4.3.

Sanctuarie. The high Prieſt entred into the Sanctuarie but once a yeere. Leuit.16.2. Heb.9.7.

The purging of the Sanctuarie. Leuit.16. 14,15,16.

God commanded to reuerence his Sanctuarie. Leuit.19.30.

The forme and ſituation of the Sanctuary with all the furniture, is made. Exod.36.1.* and 37.1.* and 38 1.* and 39.32.* as was commanded Exo.25.1.* and 26.1.* and 27. 1.* and is reared vp. Exod.40.2.*

The land of Canaan, called Gods Sanctuarie. Exod.15.16,17.

Satan obtaining leaue of God, deſtroyed all Iobs goods. Iob 1. 12.* and afflicted him. Iob 2.6,7.

Satan deſired to winnowe the Apoſtles as wheate. Luke 22.31,32.

The fornicator to be deliuered vnto Satan, and why. 1.Cor 5.4,5. Hymeneus and Alexander likewiſe. 1.Tim.1.20.

Satan hindred Pauls iourney to Theſſalonica. 1.Theſſ.2.18.

Satan bound and caſt into the bottomleſſe pit, and looſed againe. Reuel.20.2,3.

Chriſt called Peter, Satan. Matth.16.23. Marke 8.23.

They were inſtruments of Satan, ỳ tempted Dauid to ſlay Shimei. 2.Sam 19.22.

Satan blindeth the mindes of infidels, that Gods glorious Goſpel ſhould not ſhine vnto them. 2.Corin. 4.4. and indeuoured to withdraw the faithful from the ſame. 1.Theſ.3.5.

Of the Synagogue of Satan. Reuel. 2.9. and 3.9. and of his throne Reue.2.13. looke Deuil.

Antichriſtes comming is by the working of Satan. 2.Theſſalon.2 9. Looke in the firſt Table.

Satisfaction, looke Chriſt and Reſtitution.

Satisfied, looke Foure.

Saue. Iſrael a people ſaued by the Lord. Deut.33.29.

God onely ſaueth out of all aduerſities. 1.Sam.10.19.

No man ſaued by his owne power or policie. Pſal.33.16.

He that will ſaue his life. See Life.

Chriſt came to Saue that which was loſt. Matth.18.11. Luke 19.10. euen ſinners. 1. Tim.1.15.

The Lorde addeth dayly to the Church, ſuch as ſhall be Saued, by the Goſpel preached. Acts 2.47.

God hath Saued vs from ſinne, and how. Epheſ.2.7,8. Titus 3.5,6,7.

One aſked Chriſt if but fewe ſhould be ſaued. Luke 13.23.

Chriſt would haue all men ſaued, & come to the knowledge of the trueth. 1.Tim.2.4.

Who ſhalbe ſaued. Iſa.33.15.16.

Of the ioyfull eſtate of them that ſhall be ſaued. Iſai.25.6.* & 30.19,20. & 49.6.* and 60.1.* & 65.23,24,25. Ier.32.23.* Dan.12. 3. 2. Eſd. 2 27, to 33.* Wiſd.3.1,7,8. and 5. 1,5. Matth.13.43. & 19.28,29. & 25. 10, 29, 34, to 41. Marke 12.25 Luke 9.29. and 16. 22,25. and 22 30. Ioh.16.22. & 17.24. Rom. 8.17,30. 1.Cor.2.9. and 15.42. 2.Tim.4.8. Hebr.10.36. and 13. 14. Iam.1.2. 1.Peter 1.4,5. & 5.1,4. Reue.2.7,10,17,26.* and 3. 5,12,20.* and 21.4,7,10.* & 22.1, 2,3,4,5. Looke Heauen, and Life.

Who ſo taketh vpon him to be able to ſaue himſelfe, maketh himſelfe God. Iob 40.9.

Sauiour. God is our Sauiour out of al troubles. 2.Sam.22.3,7.

God is the Sauiour of all men, ſpecially of thoſe that beleeue. 1.Tim.4.10.

Chriſt is a prince and Sauiour. Acts.5.31. in whom lyeth our ſaluation. Matth.1.21.

Many called Sauiours. Iudges 3.9,15.

Sauour. The Lord ſmelled a ſauour of reſt at Noahs ſacrifice. Gen.8.21.

To whom Chriſt his croſſe is a Sauour of death vnto death, and life vnto life. 2.Cor.2, 14,15,16.

Sawe. The Sawe may not exalt it ſelfe againſt him that mooueth it. Iſa.10.15.

¶ *Scab*. A bliſtering Scab vpon man and beaſt, in all Egypt. Exod.9.9,10,11.

Scape goate, what. Leuit.16,8.

Scarcitie, looke Plentie.

Schiſme, looke Hereſies and Sects.

Schoolemaſter, looke Lawe.

Scholler. A good Maſter maketh a good Scholler. Example. 2. King. 12.2.

Scourged. Chriſt was ſcourged. Mat. 27.26

Paul ſhould haue bene ſcourged, but was not. Acts 22.24, to 30.

Chriſt foretolde his Apoſtles howe they ſhould be ſcourged. Mat. 23 34. looke Beaten.

Scourge, looke Plagues.

Scribe, what it ſignifieth. Ezek. 7.6. looke Phariſe.

Scriptures, why they were written. John 20.31.

The Scripture hath concluded all vnder ſinne, and why. Gal. 3.22,23,24.

The Scriptures teſtifie of Chriſt. Lu. 24.27,46. John 5.39. and 20.9. Act. 18.28.

Chriſt confounded the deuill by the Scripture. Mat. 4.4,8,10. Luke 4.4,8,12.

Chriſt proued by the Scriptures, that hee was ſent of the Father. John 5.36,39.

Chriſt came to fulfill the Scriptures, and therefore interpreteth them to his Apoſtles. Luke 24 27,44 45,46.

Searching of Scriptures daily, and why. Acts 17.11.

What profit wee reape of the Scriptures. Rom. 15.4. 2. Tim. 3 16,17.

Scriptures put for the old Teſtament. Joh. 5.39. Rom. 15.4. 1. Cor. 15.3.

Hee that beleeueth not the Scriptures, will not giue credit vnto any perſon. Lu. 16 31.

Timothie inſtructed in the Scriptures from a childe. 2. Tim. 3.15.

Peter exhorteth vs to take heed vnto the Scriptures, and why. 2. Pet. 1.19.* and 3 1,2.

To beware of wreſters of the Scriptures, & why. 2. Pet. 3.16,17. All things that Chriſt did are not in Scriptures. John 20.30,31. and 21.25.

The vnderſtanding of the Scriptures is the gift of God. Lu. 24.45.

The Scriptures are wholeſome waters. Ezek. 47.9.

All ſorts of people ought to know yͤ Scriptures. Deut. 6.7,8,9. Num. 11.29. Joſh. 1.8. Pſal. 1.2. and 2.10. & 19.7, to 11. & 119.9,16, 105. Pro. 20.5 Lu. 11.52. Joh. 5.39. Act. 17.11. & 18.24. Rom 15.4 Col. 3.16. & 1. Tim. 4 13. and 2. Tim. 3.15,16. Reu. 22.10.

The Scriptures are eaſie to the ſimple, if the ſpirit of God be not abſent. Exo 4 15. Deut. 30.11,12,13,14. Pſa. 19.7. & 119.130. Pro. 14 6. Iſa 54.13. Jere. 31.34. Haba. 2.2,14. Mat. 11.25. & 13.11. Joh. 16.13. Acts 2.17,18. & 1. Cor 2 9,10. Tit. 1.3. & 2. Pet. 1.20.

Ignorance of the Scriptures, very daungerous for Chriſtians. 2. Kin. 17.26,27,28,29. Pſal. 95.10,11. Pro. 1.28,29. Iſa. 1.3,4. and 5.13,14. Wiſ 5.6,7. and 14.21. Ecclu. 4.25. Mat. 15.14. Mar. 12.24. Joh 3.19,20. & 12.35. Rom. 1.28.* and 10.2,3. and 1. Cor. 2.8. and 14.38. and 15.34 and 1. Theſ. 4.13.

The Canonicall Scripture comprehendeth all things needful to ſaluation. Joh 4.25. and 5.39. and 15.15. and 16.13. and 20.30,31. Act. 1.1,2 & 2.27. and 26.22. Rom 1.16. and 15.4. and 2. Tim. 3.15,16,17. and 1. Cor. 1.8 and 1. Pet. 1.23,25. & 2. Pet. 1.21. Heb. 4.12 and to decide all controuerſies needfull for Chriſtians to be reſolued in. Pſal. 119.105. and 147.19,20 Wiſ. 1.6. Ecclus. 1.5. Matt. 4 3,4,7,10. & 9.13. & 12.3,4,5,40. and 15.7, 8. and 16.4. and 22.31,32, to 39. Mat. 10.2, 3, to 13. Lu. 16.29. and 19.46. and 24.26, 27. Joh. 10.34. Act. 2.16, to 22. and 3.22. and 10.43. and 18.28. Rom. 3 10, to 20. and 4.3. and 9.12.* and 2. Cor. 10.4,5. and 1. Cor. 11.23.* and 2. Tim. 3.16. Heb. 4.12.

Seale. To ſeale, is taken for to approue, as Joſh. 3.33. and 6.27.

Sea, made and named of the waters gathered together. Gen. 1.1,9,10.

Iſrael paſſed through the middeſt of the Sea, being diuided with Moſes rodde. Exod. 14.21,22.

The Sea of the wilderneſſe is called alſo the ſalt Sea. Joſh. 3.16.

The vttermoſt Sea. Deut. 11.24.

The glaſſie Sea. Reue. 15.2.

The forme of the molten Sea which Salomon placed in the Temple. 1. Kings 7.23, to 27.

The Sea for a lake. Mat. 4 13. Mar. 1.16. Lu. 5.2.

Search. There is no ſearching of Gods vnderſtanding. Iſa. 40.28.

God ſearcheth all hearts. 1. Chron. 28.9. looke Heart, and Curious.

Seaſons, looke Signes.

Seate. What we ſhould attribute to thoſe which ſit in Moſes ſeate. Matt. 23.2,3.

Second death. Reue. 2.11. and 21.8.

Secret. S. Paul ſhewed the Corinthians a ſecret. 1. Cor. 15.51.*

Some thinke God ſeeth not their ſecret abominations. Ezek. 8.12.

God ſhall iudge the ſecrets of men by Jeſus Chriſt. Rom. 2.16.

Sect. S. Paul was of the ſect of the Phariſes. Acts 26.5.

How the Sects of Sadduces and Phariſes differ. Acts 23.8.

Securitie of Belſhazzar. Dan. 5.1, to 6.* looke Careleſſe.

Sedition, and the puniſhment thereof. Nu. 16.1,2.* 20.2, to 7. Judg. 9 2.* & 12.1, to 7. 2. Sam. 20.1,2,21,22 & 1. Kin. 1.5.* & 2.15, to 26. Eſt. 2 21,22. Acts 5.36,37. and 23.7, 9,10.* looke Rebel, and Enuie.

Seditious perſons are to be ſhunned. Pro. 24.21.

Seduce, looke Deceiue.

See. How Moſes and diuers others ſawe God, whom no man can ſee and liue. Exod. 24.9,10,11. and 33.20,23. Num. 12.8.

Jaakob ſaw God face to face. Gen. 32.30.

S. Paul deſireth to ſee the Theſſalonians bodily. 1. Theſſ. 2.17.

God will giue his children eyes to ſee withall. Deut. 29.4.

See put for to knowe. Matth. 9.4. Joh. 6.40 for enter into. John 3 3. and for feele. John 8.51.

Seede is ſowen, and God giueth it a bodie at his pleaſure. 1. Cor. 15.38.

Seede ſhal be multiplied to them that giue liberall almes. 2. Cor. 9.10.

Of Seede that is made vncleane. Leuit. 11.38.

Of raiſing Seede, ſee Raiſe.

Seed of Abraham from Izhak by promiſe, not from Iſhmael. Geneſ. 21.12. Rom. 9.8. Heb. 11.18.

Seede for poſteritie. Mat 12.19.

Jeſus Chriſt was of the Seede of Dauid. 2. Sam. 7 12,13.

God hath left the Seede of the Jewes. Rom. 9.29.

The word of God is compared to Seede. Matth. 13.3, to 44. Mar. 4.3,14,26,31. Lu. 8.5, to 16.

The honourable Seede are they that feare the Lord. Ecclus. 10.20.

Seeke. He that doeth Seeke the Lord with all his heart, ſhall finde him. Deut. 4.29,30, 31. Jere. 29.13.

To ſeeke God, looke Leeſe.

The godly labour for all that ſeeke knowledge. Ecclus 33.16. and 24.39.

Seeme, looke Hypocrites and Eyes.

Seer, put for a Prophet. 1. Sam. 9.9,11.

Seethe. The ceremoniall Law forbiddeth to ſeethe meate vpon the Sabbath day. Exo. 16.23.

The Seething pot. Ezek 24.3, to 15.

Seething children, ſee Women.

Sell that yee haue, and giue to the poore. Matth. 19.21 Lu. 12.33,34. and 18.22.

Joſeph was ſolde by Gods prouidence. Gen. 45.5.

The faithfull ſolde their poſſeſſions, and why. Acts 2.45. looke Buy.

Sende. God declared that hee did Sende Moſes to gouerne his people. Num. 16.28.

Chriſt ſent by God. John 8.18.

God ſent Rezin, and Pekah againſt Ahaz. 2. King. 15.37, and 16.1,5.

Chriſt ſent his Apoſtles as hee was ſent. John 20.21.

None can preach except they be ſent, Roman. 10. verſe 15.

Separate. God ſeparated the Iſraelites frõ other people, that they might ſeparate themſelues from filthineſſe. Leuit. 20.24,25,26.

Of the Separate field. Leu. 27.21.

Of the ſeparating of the goates from the ſheepe. Matth. 25.31,32,33.

Sepulchre. Chriſts Sepulchre watched with ſouldiers. Matth. 27.60,63.*

The Phariſes are termed whited tombes, or Sepulchres. Mat. 23.27,28. looke Graues.

Serpent. The Serpent through ſubtilty beguiled the woman, and was curſed. Gene 3.1,13,14,15 and 2. Cor. 11.3.

The fierie Serpent of braſſe ſet vp to heale them that were bitten of the fierie Serpents. Numb 21.6, to 10. which after being honoured, Hezekiah cauſed to bee broken in pieces. 2. Kings 18.4. what it did ſignifie. Joh. 3.14,15.

Jeſus Chriſt calleth the Phariſees Serpents. Matt. 23.33. and willeth his Apoſtles to be wiſe as Serpents. Matt. 10.16.

The deuill called the old Serpent. Reuel. 12.9. and 20.2. ſee Rod.

Seruants, and their eſtate. Leu. 25.44.45.

Of him that lay with a maide Seruant affianced, and not redeemed. Leuit. 19.20.

Of a Jewes ſonne ſolde to bee a Seruant. Deut. 15.12, to 19. Exod. 21.2, to 7.

Of

Of a mans daughter ſold to be a ſeruant. Exod.21.7, to 12.

Ruth ſayd ſhee was Boaz ſeruant, and maide. Ruth.2.13.

A ſeruant that ran away from his maſter being an heathen. Deut.23.15,16.

Of freeing of ſeruants. Ier.34 9.*

Of the diſcipline of ſeruants. Ecclus.33.23.*

Howe to entreate a ſeruant from his childhoode. Pro.29 19,20,21.

The duetie of ſeruants toward their maſter. Ephe.6.5, to 9. Col.3.22.* 1.Tim.6.1. Tit.2.9.* 1.Pet.2.18.* Mat.8.9.

Of ſeruants called to the knowledge of the Goſpel 1.Cor.7.21,22.

Moſes willed the Iewes to remember that they were ſeruants themſelues. Deut. 16.12.

Examples of good ſeruants and faithfull. Gen 24.1,*31,38 39,40. and 39.1.*

God called the Iſraelites his ſeruants. Leuit.25.55.

God hath compaſſion of his ſeruants. Deu. 32.36.

Chriſt calleth his not ſeruants, but friends, and why. Iohn 15.14,15.

We are the ſeruants of God deliuered frō ſinne. Iohn 8.32, to 37. Rom.6.16,17,18.* 1.Pet.2.16.

Bleſſed is that ſeruant, whome his maſter when he commeth ſhall finde waking. Luke 12.36, to 49.

We are all vnprofitable ſeruants. Luk.17.10.

The ſeruant is not greater then his maſter. Iohn 15.20.

God will auenge the blood of his ſeruants. Deut.32.43.

Who ſo will bee greateſt, ought to bee ſeruant to all. Mat.20.26,27,28.

A Biſhop is the Lords ſeruant. 2.Timot. 2.24.

The ſeruants of Chriſt ought not to be men pleaſers. Gal.1.10.

Paul being free from all men, became ſeruant to all, to winne the more. 1.Corint. 9.19.

Wee are ſeruants of ſinne, if wee be ouercome by it. Iohn 8.34. 2.Pet.2.19. and being ſeruants of ſinne, we are freed from righteouſneſſe. Rom.6.20.

We ought to inſtruct our children, that of bond of the deuill. Deut.21.* wee are made ſonnes of God. Gal.3.26.

The ſeruant that knoweth his maſters will, and doeth it not. Luk.12.47,48.

Dauid ſuffred not his ſeruants to do Saul harme, and why. 1.Sam.24.5, to 11.

God prouided for his ſeruants contrary to their expectations. 2.Sam.17.28,29.

The wicked are Gods ſeruants, and how. Iere 25.9. and 27 6.

Seruant of the Church. Rom.16.1.

Serue. Howe we muſt ſerue God. Ioſh.22. 5,27,28,29. and 24.14, to 25. Exod.23.25. Deuter.6.13. and 10.12,17,20. and 28.47. 1.Sam.12.20. Matth.4.10. Luke 4.8. Hebr. 12.28.

The Iewes ſerued Baalim, and Aſhtaroth, and forſooke the Lord. Iudg.2.11,13. and 3.7.

Of thoſe that ſerued both God and idoles. 2.Kings 17.28,33.*

The ende of our vocation and redemption, is to ſerue the liuing God. 1.Theſ.1.9. Heb. 2.15. Lu 1.74,75.

Seruice diſpleaſing, or pleaſing God. Iſai. 1.11, to 18. and 43.22,23,24.

Seruile worke, what. Leuit.23.7.

Seruitude. God foretold Abraham the ſeruitude of the children of Iſrael, and their deliuerance out of Egypt. Geneſ.15.13,14. looke Bondage.

Seuen. Iethro had ſeuen daughters. Exod. 2 16. and Iob ſeuen ſonnes. Iob 1.2. and 42. 13. looke Martyrdome.

Seuentie, put for an infinite number Mat. 18.22.

Seuentie and two diſciples ſent to preach, and how. Lu.10.1, to 13,16 Mar.10.1, to 16.

¶ *Shame* vpon thoſe that diſobey God. Deut. 28.20 looke Aſhamed.

Sheepe were wont to bee watered toward night. Gen.29.2,3,7,8. Exod.2.17,18.

Sheepe were permitted the Iewes to eate. Deut.14.4.

Michaiahs parable of the ſheepe without a ſhepheard. 1.King.22.17,35,36,37.

Whoſe flockes of ſheepe are curſed, and whoſe bleſſed. Deut.28.4,31. as appeareth Iudges 6.4.

An oblation of a Sheepe or Lambe. Leui. 3.6,7.

We were as ſtray Sheepe before our conuerſion. 1.Pet.2.25.

Chriſt calleth the Iewes loſt Sheep. Mat. 10 6. to whom he was ſent. Matth.15.24.

The qualities and ſafetie of Chriſtes ſheepe. Iohn 3.15,16. and 10.27,28.

Thoſe that were not of his ſheepe, beleeued not. Iohn 10.26.

Chriſt calleth his Sheepe, the bleſſed of his father. Matth.25.33,34.

Chriſt willeth Peter to feede his lambes and Sheepe. Iohn 21.15,16,17.

Iewes and Gentiles are one Sheepefold acknowledging Chriſt their onely Shepherd. Iohn 10.16. 1.Pet.2.25.

Shepheards. Iaakobs children were Shepherds, which were an abomination to the Egyptians. Gen.46.32.*

Chriſt the Shepheard and expectation of the Gentiles. 2.Eſd.2.34.* The good Shepheard. Ioh.10.11,14. The chiefe Shepheard. 1.Pet.5.4. and 2.25. of the faithfull. Ezek. 34.23,24. Zech.13.7. whoſe birth was declared vnto Shepheards. Luke 2.8, to 21.

Againſt couetous Shepheards, Ezek.34. 2, to 23.

Of the fooliſh and idle Shepheard, and his inſtruments. Zech.11.15,16,17.

Of Shepheards, looke more in Paſtours, and Heardmen.

A *Shekel* of the Sanctuary, what. Exod. 30.13. Ezek.45.12. Num.3 47.

A common Shekel, what. Gen.23.15. Exodus 21.32.

Twenty Shekels made one pound. Ezek. 4.10.

Shewbread, looke Bread.

Shields of golde. 1.King.10.17. put in the houſe called the Foreſt of Lebanon. Cha.7.2. caried away by Shiſhak king of Egypt, and braſen Shields put in their ſtead by Rehoboam Chap 14.26,27.

God is a Shield to the faithfull. Deutero. 33.29. 2.Sam.22.3. Pſal.119.114. Looke Protectour.

Shooes of the Iſraelites waxed not old for fortie yeeres ſpace. Deut.29.5.

Thoſe that did eate the Paſchal Lambe had their ſhooes on their feet, &c. Exo.12.11.

God commanded Moſes to put his ſhooes off his feete. Exod.3.5. The like commandement had Ioſhua. Ioſhua 5.15. The ceremonie of putting off the ſhooe, in redeeming and changing. Ruth 4.7.

Moſes propheſied vnto the tribe of Aſher, that their Shooes ſhould be yron and braſſe. Deut.33.25.

Shut. God will ſhut vp the heauens to infidels. Deut.11.17.

Sickneſſe ſent of God, to thoſe that will not heare his worde. Exod.15.26. or doe diſobey his commandements. Deut 28.33.59.

How Ieroboam behaued himſelfe, when his ſonne was ſicke. 1.King.14.1, to 21.

Dauids behauiour while his ſonne by Bathſheba was ſicke. 2.Sam. 12. 15,16, to 24.

Amnon fained himſelfe ſicke, and why. 2. Sam.13.5,6.

The ſicke ſhould call for the Elders of the Church. Iames 5.14,15.

In our ſickeneſſe wee ought to haue recourſe to God. Ecclus.38.9. Iſai.38.2,3. (and ſet our houſe in order. 2.Kin.20.1.) and not to idoles or witches. 2.Kin.1.16.

If we ſerue God, he will remoue all ſickeneſſe from among vs. Exod.23.25. and ſend them on all that hate vs. Deut.7.12,15.

God ſendeth ſickeneſſe, ſometime for our ſinnes. Mat.9.2. ſometime for his owne glorie. Iohn 5.5,14. and 9.3. and 11.4.

Many weake and ſicke for communicating vnworthily. 1.Cor 11.30.

Chriſt healeth the ſickeneſſe both of bodie and ſoule. Matt.8.16.

We ought to humble our ſelues before we be ſicke. Ecclus.18.20.

Sickeneſſe the puniſhment of ſinne. Leuit. 26.16,18. Numb.12.10.* 2.Sam.24.10, to 18. 2.King.5.1,27. 2.Chro 21.12, to 16.

How the ſicke haue behaued themſelues in their ſickeneſſe, and death. Geneſ.48.3.* and 49.28.* and 50.24,25,26. Deut.31.1, to 14.* Ioſhua 23.2.* and 24.1, to 30.* 1. King.2.4, to 11. 2.Chron.32.24. 2.King.20. 1,2,3. Tob.4.2.* 1.Macca.2.49.*

The ſicke muſt be viſited and comforted. Gen.48 1. 2.Kin.8.29. Iob 2.11. Pſal.41.3. Ecclus.7.34,35. and 38.9,12. 2.Eſd.2.21. Mat.25.36,39,40. 2.Cor.1.4. Looke Diſeaſes and Infirmities.

Side of Chriſt pearced with a ſpeare. Ioh. 19.34.

Sigh. The Iſraelites ſighed for their bondage, & were heard. Exo.1.34. and 2.23,24.

Paul ſighed, and why. 2.Cor.5.2,3.

Sights, looke Appearings.

Signes oft times taken for miracles, whereby God doth make his power knowen. Exo. 4,8,9. and 34.10. and 7.3,21.* and 16.4.*

Ioſh.3.5. 1.Kin.13.3. and 17.1,14. and 18. 24.* and 20.13,22,28,36 42. 2.Kin.5.10,to 15. and 28.8,to 12. Matt.8.3.* & 9.2.* & 14. 19,to 22,36 ſuch the Scribes and Phariſes required. Mat.12.31,to 43 and 16.1,to 6. Lu.11.29,to 33. 1.Cor.1,22.

Signes ſometimes alſo are tokens of aſſurance. Gen.9 12. & 15.8. Exo.31.13. Ioſh. 2.18,to 22. Iudg.6.14.* 1.Sam.2.34 & 10. 1,to 10 2.Sam.2 1,2. & 2.Kin.19 29. Iſai. 37.30. & 38.7. Tob.5.2. Num 16.28,29. Lu. 1.35,36,37. & 2.12. ſometime for tokens of remembrance. Exo.12.13. Num.15.39. and 16.38. and 17.10. Ioſhua 4.6. looke Sacraments.

Sunne, Moone and Starres, ordeined for Signes, ſeaſons, dayes, and yeeres. Geneſ.1. 14,to 19.

Signes ſhall followe them that beleeue, for a confirmation of their doctrine. Mar.16.17.

Signes preceeding the day of iudgement. Mat.24 29,to 31. Mar.13 24.* Lu.21.25.* Iſa.13.10. Eze.32.7. Ioel 3.15.

We ought not to feare the Signes of heauen. Iere.10.2.

Silence muſt bee kept, as time and place requireth. Pro.10.19. and 25 11 Ecclus.20. 1,5,to 9.

Siluer, looke Golde.

Similitude. God ſending his owne ſonne in the ſimilitude of ſinfull fleſh, condemned ſinne in the fleſh. Rom 8.3 and 6.5.

Simple, concerning euill Mat.10.16. Roman.16.19.

Hee that diſtributeth, let him doe it with ſimplicitie. Rom.12.8.

Paul reioiceth that his conuerſation was in ſimplicitie. 2.Cor.1.12.

Singing. Deborah and Barak ſung praiſe to God. Iudg 5.1.* and Moſes and the Iſraelites with Miriam. Exo.15.1.* and Dauid alſo. 2.Sam.22.1.*

We ought to ſing Pſalmes and ſpirituall ſongs to the Lord in our hearts. Ephe.5.19. Coloſſ 3.16,17.

A ſong for yͤ Iſraelites to learne by heart, and ſing. Deut.31.19. and 32.1 to 44.

Singers ordeined, and their office and courſes. 1.Chro.25.1.*

Dauid the ſweete ſinger of Iſrael. 2.Samuel 23.1. looke Song.

Sinne and *Sinner*. Sinne taken for the roote of peruerſitie. Rom.6. and 7. Chapters, and for a ſacrifice for the ſatiſfaction for ſinne, Rom.8.3. 2.Cor.5.21. and ſinners, for thoſe that are altogether addicted to wickedneſſe. Matth.9.11. Iohn 9.31.

Adam layd his ſinne to his wife, and ſhee to the Serpent. Gen.3.12,13.

Through whom ſinne entred into yͤ world, and death by ſinne. Rom.5.12.

The deuill prouoked the woman to ſinne. Gen.3.1,to 6.

Hee that committeth ſinne is of the deuill. 1.Iohn 3.8.

Sinne is the ſting of death 1.Cor.15.56.

He is a ſinner that beleeueth not the Goſpel 1.Pet.4.17,18.

Ieroboam ſinned, & made Iſrael to ſinne. 1.King.18.28,29,30. which ſinne pulled deſtruction vpon the citie. 1.Kings 14.16

The like is to be ſeene in Baaſha. 1.Kings 16.2,3.

Samuel counted it a ſinne againſt the Lord to ceaſe praying for the Iſraelites. 1.Sam.12.23.

The children of Eli ſinned, and made the people to treſpaſſe. 1.Sam.2.12,17,24,25.

Idolaters companie muſt be ſhunned, leſt wee ſinne againſt the Lorde. Exod.23.24, 32,33.

Who ſo is ouercome of ſinne, is the ſeruant of ſinne. Iohn 8.34 Rom.6.12.

Seruants of ſinne, are freed from righteouſneſſe: and contrarie Rom.6.18,20.

Adam hauing ſinned, fled from Gods preſence. Gen.3.8.

None exempt from ſinne, and therefore all haue neede of the ſauiour. Pro.20.9. Iſa.41. 29 and 53.12. 1.Ioh.1.7.*

Sinne was not knowen to bee ſinne, but lay as dead, before the Lawe declared and reuiued it. Rom.5.13. and 7.7,8,9.

As puniſhment for ſinne, death is come vpon all men. Rom 5.12.

Sinne abounding could not ſurmount Gods grace. Rom.5.15,20,21.

The fruit of ſinne is ſhame, and the ende death. Rom.6.21.

Euery man ſhall die for his owne ſinne, Iere 31.30.

The blood of Bulles and Goates could not take away ſinne. Heb.10.1,to 5.

God forgiueth ſinnes. Num.14.18. Exod. 34 7.

Wee ought not to continue in ſinne. Ecclus.21.1.

To be conuerted from ſinne, is the gift of God. Iere.31.18,19.

God called Adam to ſhewe him his ſinne. Gen.3.9.

God ſhewed Kain his ſinne, before hee curſed him. Gen 4.10.

God puniſhed the people, becauſe their ſinne increaſed. Iere.30.15.

Saluation promiſed to them that confeſſe their ſinnes. Leuit.26.40,42,45. Iob 13.16. Ezek.33.11.

God imputeth not ſinne vnto his faithfull. Pſal.32.2.

Dauid acknowledging his ſinne, was pardoned. 2.Sam.12.13.

The Iſraelites confeſſed the grieuouſnes of their ſinnes. Iudg.10.10. 1.Sam.12.10.

Pharaoh confeſſed his ſinnes. Exod.9.27. and 10.16.

Of the ſinnes of the Gentiles before their calling. Tit.3.3. 1.Cor.6.9,10,11. Rom.1. 20.* Ephe.2.12. 1.Pet 4.3.

Raine is denied, & famine ſent for ſinne. 1. Kin.8.35,37.

The Iewes attributed their affliction to their ſinnes. Baruch 2.5,6,7.

The ſinnes for the which Ieruſalem was afflicted. Iere.6.6,7.

God wil not pardõ their ſinnes, who turne from him to others, Ioſh.24.19,20.

For the ſinne of Achan, all the people were puniſhed. Ioſh.7.1. and 22.20.

The men of Gibeah, for their ſinne. Iudg. 19.14,25 were ſlaine, not onely committers, but winkers at the ſame. Iudg.20.13,14, 44,46. according to Pauls doctrine. Roma 1.31. the like happened to the Sodomites. Gen.19.5,25.

God is mercifull to the ſinnes of his Saints albeit he puniſh them. Pſal 89.31, 32,33. and 106.44,45.

Moſes prayeth God to pardon the peoples ſinne, or els to raſe him out of the booke of life. Exod.32.31,32.

Moſes beſeecheth God for the peoples ſinne. Num.14.19. and Dauid for his owne. 2.Sam.24 10.

God promiſeth to viſite the ſinne of idolatrie. Exod.32.34.

Abundance of ſpirituall bleſſings are promiſed, after forgiueneſſe of ſinnes. Iſa.44 3, 22.*

Chriſt ſinned not. 1.Pet.2.22. 1.Ioh.3.5. Iſa.53.9.

If we ſay we haue no ſinne, we make him a lyar, who calleth all men wicked. 1.Iohn 1 10. Iſa.9.17.

Remiſſion of ſinnes is through the mercie of God. Luke 1.78. Mark 2.5,10. Rom.15. 17,20. by his ſonne. Mat.1.16,21. & by the ſhedding of his blood. Matt.26.28. Mar.14. 24. Lu.22.20.

Chriſt is the reconciliation for all our ſins. 1 Ioh.2.2. who appeared to beare them vpon his bodie to the ſame ende. 1.Iohn 3.5. Rom. 4.25. 1.Pet.2 24. Gala.1.4. 1.Tim.1.15. by beleeuing in him. Acts 10.43. who is the innocent lambe offered by the Father. Iohn 1. 29. the onely ſacrifice once offered onely for all Hebr.9.26,28. and 10.12,14,18. that we ſhould be zealous of good workes. Tit.2.14.

Chriſt came to call ſinners only to repentance. Matth.9.13.

Chriſt had authoritie to forgiue ſinnes. Matth.9.6. and remiſſion of ſinnes muſt be preached in his name to all nations. Luke 24.47.

Chriſt did eate with Publicanes and ſinners. Mat.9.10,11.

Sinne againſt the holy Ghoſt, is irremiſſible. Mat.12.31,32. Mar.3.29. Luke 12.10. Heb.6.4,5,6. and 10.26,27. not to be prayed for. 1.Iohn 5.16.

When we were dead by ſinne, God quickned vs in Chriſt. Ephe.2.5,6.

Victorie ouer ſinne, is giuen by Chriſt. 1. Cor.15.54,57.

Chriſt died for vs being ſinners. Roman. 5.8.

Chriſt Ieſus came into this world to ſaue ſinners, 1.Tim.1.15.

Chriſt hath ſatiſfied for our ſinnes, that we dying to ſinne, might bee quickened by the ſpirite of righteouſneſſe. 1.Pet.2.24. and 3. 18. Rom.6.6,11.

Gods new Teſtament is, that he wil write his lawes in our hearts, and remember our ſinnes no more. Heb.8.10.* & 10.16,17,26.

We being vnder grace may not therefore ſinne: but rather bee ſo much more readie to doe good Rom.6.13,15.

If our faith were not approued by good workes, we haue forgotten how wee were purged from ſinne. 2.Pet.1.9.

If any man ſinne, we haue an aduocate euen Ieſus Chriſt the iuſt. 1.Iohn 2.1.

God is able to keepe vs from ſinne, and to preſerue vs faultleſſe with ioy. Iude 24,25.

Whoſoeuer is borne of God ſinneth not. 1.Iohn 5.18.

Our duetie toward our brother that ſinneth againſt vs. Matth.18.15.* Lu.17.3,4. Gal.6 1 2 Tim.2.24,25,26.

Hee that conuerteth a ſinner, ſhall hide a multitude of ſinnes. Iames 5.20.

Hee that ſinneth, & being warned, amendeth not. Mat.18.17. looke Heathen.

Publike ſinne, publikely to be rebuked. 2.Tim 5.20.

Moſes put the Iſraelites in mind of their ſinnes, and why. Deut.9.4.

Moſes ſheweth the Iſraelites their ſinne, and prayeth God to pardon them. Exod.32.30,31.*

We ought to pray for our brethren which ſinne not vnto death, and life ſhall bee giuen them. 1.Iohn 5.16.

How great Gods mercie is to the ſinner that truely repenteth. Lu.15.11,12.*

Sinner that conuerteth, ſee Ioy.

Greater puniſhment argueth not alwayes greater ſinners. Lu.13.4,5. Mat.7.1,2.

Who ſo beleeueth not in Chriſt, ſhall die in their ſinnes. Iohn 8.24.

The wicked heape ſinne vpon ſinne. Ecclus.3.29. to fulfill the meaſure of their fathers ſinnes. Mat.23.32. and 1.Theſſ.2.16.

Some mens ſinnes are open, going before vnto iudgement, ſome followe after. 1.Tim.5.24.

Iudas confeſſed that he had ſinned, and how. Mat.27 4.

Prayſe is not ſeemely in the mouth of a ſinner. Ecclus.15.9.

We may not conſent to the inticement of ſinners. Pro.1.10, to 20. Gen.39.9.

Moſes calleth the molten calfe the Iſraelites ſinne. Deut.9 21.

The wicked thought of a foole is ſinne. Pro 24.9.

Samuel comforteth the Iſraelites confeſſing their ſinne. 1.Sam.12,19,20.

Sinne commeth of our ſelues. Ecclus.15.11,12.*

God ſeeketh not the death of a ſinner, but his conuerſion. 2.Chro.12.12. Ezek 18.32. and 33.11.

Howe ſinne ſhould bee reſtrained of vs. Rom.6.12.

Dead to ſinne, how. Rom.6.2.

Gods mercie maketh ſinners pure Ierem.50.20.

God ſearcheth out our ſinnes. Iob 10.6.

What were the ſinnes of Sodome and her ſiſters. Ezek.16.49.

The ſoule that ſinneth, ſhall die, except hee repent. Ezek.18.4,5.*

Our ſinnes cauſe barrenneſſe and ſcarcitie. Hag.2.17,18,20.

Of the offpring and originall of ſinne, the puniſhment thereof, and how all men are Sinners. Gene.2.17. and 3.1.* and 6.5,6,7. and 8.21, 2 Chron.6.36. Iob 14.4. and 15.14. Pſalm.14.3. and 51.5. and 115.11. Pro.22.9. and 24.16. Eccles.7.22. Iſa.1.6. and 13.9. and 45.25,26,27. and 53.6. and 64.6. Ierem.17.9. 2.Eſd.7.48. and 8.35. Wiſd.2.24. Ecclus.17.14. and 21.10,15,19,20. Iob 3.6. Rom.3.10, to 24. and 5.12,14. and 7.14,15,19,20. and 6.23 and 14.23. Epheſ.2.3. Phil 3.12. Iam.1.15. 1.Corinth.25.21,22. 1.Iohn 1.10. looke Forgiueneſſe and Confeſſe.

Singleneſſe of heart among Chriſtians in the primitiue Church. Acts 2.46.

Siſter, for a citie. Ezek.15.46. and ſiſters for kinſwomen. Mat.13 56 Mar.6.3.

Sixe things God hateth, and his ſoule abhorreth the ſeuenth. Pro.6.16, to 20.

¶ *Scorne*. Some laugh Gods meſſengers to ſcorne, ſome profite by them. 2.Chron.30.10,11.

Skie red, morning or euening, what it ſignifieth. Mat 16.2,3. Lu.12.54,55,56.

¶ *Slanderers* muſt not be heard. Prou.20.19. and 25.23.

The wicked ſeeke to ſlaunder the godly Preacher. Iere.18.18.

The wicked cauſeth ſlander and ſhame. Prou.13.5 Looke Double, Backbiting, and Speaking.

Slaying. Why God would ſlay the children of Eli. 1.Sam.3.25.

Amaziah ſlew them that ſlew his father. 2.King.14.5.

Saneherib ſlaine by his owne children. 2.Kings 19.37. Ioſiah by Pharaoh Necho. 2.King 23.29.

The Leuites ſlewe their idolatrous brethren. Exo.32.27. looke Kill, and Refuge.

Sleepe. As Samſon ſlept his haire was ſhauen off. Iudges 19.19.

Dauid finding his enemie Saul ſleeping, did him no harme. 1.Samu.26.7,12. looke Abiſhag.

Eliiah ſlept when the Angel came to giue him ſuſtenance. 1.King,19.5,6.

Lying downe to ſleepe, we muſt meditate in Gods word. Deut.11.19.

Death a ſleepe, in reſpect of the reſurrection. Geneſ 4.30. Matth.9.24. Mar.5 39. Lu 8.52. 1.Cor.7.39.

Sleepe, put for ignorance and wicked life. Rom.13 11.

Let vs not ſleepe as others doe, but watch and be ſober. 1.Theſ.5 6,7,10.

Slowe. Swift to heare, and ſlow to ſpeake, &c. Iames 1.19.

The *Slouthfull* will not plough becauſe of winter, and therefore ſhall begge in ſummer. Prou.20.4.

Whereto a ſlouthful man is like. Pro.15.19. and 18.19. Ecclus.22.1,2.

The deſire of the ſlouthfull ſlayeth him, and why. Pro.21.25.

The ſlouthfull ſeruant had his talent taken from him. Mat.25.26, to 31.

Wee ought not to be ſlouthfull to doe ſeruice Rom.12.11.

Of the ſlouthfull, and ſlouthfulneſſe. Pro.6.6, to 12. and 10.26. & 13.4. and 18 9. and 19.15. and 20.13. and 22.13. and 24 30.* and 26.13, to 17. Eccles.10.18. Ecclus.37.11. looke Idle.

¶ *Small*, looke Foure.

Smell, looke Sauour.

Smite. God ſmiteth the diſobedient with all maner of plagues. Deut.28.22.*

God ſmote the Beniamites before the Iſraelites. Iudg.20.35.

God ſmote Nabal to death. 1.Sam.25.38.

Who ſo ſmiteth any man, muſt die for it. Exod.21.12. Leuit.24.17,21. Num 35.16, to 22.

Curſed is hee that ſmiteth his neighbour ſecretly. Deut.27.24.

Of the puniſhment of him that ſmiteth his ſeruant or maide. Exodus 21.20,21,26,27.

Zidkiah ſmote Michaiah, and why. 1.Kin.22.24.

Paul ſmitten on the mouth. Act.23.2. and Chriſt. Matth.26.67. Mar.14.65. Iohn 18.22,23.

Smith. Tubal-kain the firſt Smith or braſier. Gen.4.22.

No Smith in Iſrael in the time of Saul. 1.Sam.13.19.

¶ *Snares* of death ouertooke Dauid. 2.Sam.22.6. Pſal.18 5.

Snowe in Summer, and raine in harueſt not meete. Pro.26.1.

The blood of Chriſt waſheth vs whiter then Snowe. Pſal.51.7. if by faith we turne to him. Iſa.1.18.

¶ *Sobrietie* commended vnto vs. 1.Theſſ.5.8. 1.Tim 3.2,11. Tit.2.2. 1.Pet.4.7. Ecclus.32.12.*

We muſt vnderſtand according to ſobrietie. Rom.12.3.

Paul ſpake the wordes of ſoberneſſe and trueth. Acts 26.25.

Societie, ſee Fellowſhip.

Solde, looke Sell.

Souldiers duetie. Lu.3.14.

Solemne. The Iewes at their Solemne feaſtes were wont to reioice. Iſai.30.29. with all their houſholdes, with poore and ſtrangers, offering ſacrifices of thankefulneſſe. Deut.6 11,12. Which feaſtes being prophaned, God abhorred. Iſai.1.11, to 16. Hoſe 9.4 5.

A Solemne feaſt, at the erecting of the molten calfe. Exod.32.5,6. and at the ſetting vp of Ieroboams two golden calues. 1.Kin.12.32,33.

At euery ſolemne feaſt, was a priſoner let looſe to the Iewes. Iohn 18.39 looke Feaſt.

Solitarie. Chriſt prayed in a ſolitarie place. Mar.1.35.

Songs. The Song of Hannah. 1.Sam.2.1, to 11. of Elizabet. Luke 1.42, to 46. of the virgine Marie. verſe 46, to 56. of Zacharias. verſe 68, to 80. of the Angels. Luk.2.14. and of Simeon verſe 29, to 33.

Salomons Songs were a thouſand and fiue. 1.King.4.32.

The ſong of Salomon, of yͤ loue betweene Chriſt and his Church, or the ſoule of man. Cant. all the 8 chapters, looke Sing, Pſalmes, and Prayers.

Sonne. An euill nurtured ſonne is the diſhonour of his father. Ecclus.22.5. and maketh his mother aſhamed. Prou.29.15.

Dauid at the firſt, through humilitie, refuſed to be Sauls ſonne in lawe. 1.Samu.18.18,23.

Eliſha by praier obteined, that his hoſteſſe ſhould

ſhould haue a Sonne. 2.King.4.14,16,17.ſee Children.

Sonnes, looke Sacrifice.

God ſpared not his onely Sonne, but gaue him for vs all.Rom.8.32.

Sonnes,vſed for inhabitants. Ezr.2.1,21, and for poſteritie. Ezr.2.35. Matth 22.42.

Chriſt called the Sonne of man. Matth 8. 20.and 12 8 and 24 30. and 25.13,31.and 26.2,24.Mat.2.10.and 9.9,31.& 13.26.and 14.21.Luke 5.24.and 6 5.and 9.21,26,44, 56,58.and 12 8,&c. Ioh.3.13,14 and 13.31.

The faithfull are the Sonnes of God.Lu. 20.35. Iohn 1.12. Rom. 8.14. 2 Cor.6.18. Galat. 3. 26. 1. Iohn 3. 1. Looke Correction.

Sorcerers puniſhment. Reuel.21. 8. looke Soothſayers.

Sorow. Paul reioyced not that the Corinthians were made ſorie by his Epiſtle: but that they ſorowed to repentance. 2.Corinth.7.8,9.

No man is ſorie for the affliction of Ioſeph Amos 6.6.

God giueth to the diſobedient a Sorowful minde.Deut 28.65.

A Sorowfull mind dryeth the bones. Pro. 17.22.

The Apoſtles Sorowfull, hearing that Chriſt ſhould die.Matth.17.22,23.And that they ſhould forgoe his bodily preſence. Iohn 16.6,to 23.

The brethren were ſorie that they ſhould ſee Pauls face no more. Acts 20.37,38.

The people ſorowed that God would not goe with them to Canaan. Exod.33.4.

Paul was ſorowfull for Epaphroditus ſickneſſe. Phil.2 27,28.

Godly ſorowe cauſeth repentance: but worldly ſorow cauſeth death.2.Cor 7.10,11. Ecclus.30 23,24.

The godly are as ſorowing, and yet alwayes reioycing. 2 Cor.6.4,to 10.

Wee may not ſorowe aboue meaſure for the dead, and why. 1.Theſſ.4 13.* Looke Mourning.

The ſorowe of the heart is a ielous woman. Ecclus.26.6.looke Heauie.

Soothſayers not to be regarded, nor ſuffered. Leuit.19.31. Deut.18.10,11,12.

Whoſo hath a ſpirit of diuination or ſoothſaying, ſhalbe ſtoned to death.Leuit 20.27.

Ioſiah baniſhed all ſoothſayers, and ſuch as had familiar ſpirits, 2.King.23.24 ſo did Saul 1.Sam 28 3.

Soothſaying,witchcraft,&c. is but vanity. Ecclus.34.5.

God will iudge ſoothſayers. Mal.3.5.and ſend a ſword vpon them.Ierem 50 36. looke Diuination,and Witch.

Sower. The parable of the Sower. Matt. 13.3.*10,18,* 43.Mar.4.3, to 21. Luk.8. 5,to 16.

Soweth. As euery man ſoweth, ſo ſhall he reape. Gal.6.7,8,9.ſee Salt.

Soule, taken for the naturall affection. Matth 26.38.Mar.14.34.Iohn 12.27.Lu. 1.46. and 2.35.for the ſpirit,wherewith man liueth.Matt.10.28. 2.Cor.1,23.for the will ioyned to the vnderſtanding. 1.Theſſ.5 23. 1.Pet.1 9,22.for the whole man. Gene.46. 26,27. Exod.1.5. Deut. 10,22. Rom.13.1. Act.2.43.for the life.Mat.2.20.& 6.25.Luk. 12.22. Ioh.10.11.& 13.37.& 15,13. Act.20. 24. and for the breath. Act. 20.10.

Man became a liuing Soule. Gen 2.7.

Chriſt healed the diſeaſes of Soule and bodie. Luke 9.56.Iohn 7. 23.

We ought to ſeeke, ſerue and loue God with all our heart and Soule.Deut.4.29.and 10.12.and 11,13.

Paul content to giue his ſoule for the confirmation of the Goſpel. 1.Theſ.2 8.

The Soules of them that were killed for the word of God. Reuel 6.9.

The Paſtours ſhall giue accounts for their peoples ſoules. Heb.13.17.

How our ſoules are purified. 1.Pet.1,22.

Thoſe that ſuffer for Ieſus Chriſt,receiue the ſaluation of their Soules. 1.Pet.1.4 9.

A man to put his Soule in his hands,what it ſignifieth. 1.Sam.19.5.and 28.21.

To powre out our Soules before the Lord. 1.Sam.1.15.Pſal.42.1,2.*

The Soule that ſinneth ſhall die.Ez.18.4.

The Soule, after death goeth either to ioy or paine. Eccles 12.7. Luke 16.22,23.

The faithfull in the Primitiue Church were of one heart and one Soule. Act.4 32.

Soules appeare no more after they be once departed from the body. 2.Sam.12.23.Iob 7.9,10. and 10.20,21.and 14 12.and 17.16. Pſal 103.15,16. Iſa 8.19,20 and 65. 3,4. Wiſ.2.1.and 3.1.Ecclu 38 20,21,23.Mar. 5.2,3. Luke 12.20. and 16. 30,31. Actes 7. 59.2.Cor 11.14 1.Theſſ 4.13.

Of the immortalitie of the Soule. Matth. 10.28 and 16.26.

¶ *Span*. Untimely births of a Span long eaten.Lam.2.20 and 4.10.

Spare. If God ſpared not the citie where his Name was called vpon, ſhall other goe free? Ierem.25.29.

Howe prone a man is alwayes to ſpare himſelfe. 2 Sam 12.5,6.Gen.38.24,25,26.

Sparkle. The ſubtill woman of Tekoah, termeth Abſalom her ſparkle. 2.Sam.14.7.

Sparrow,looke Prouidence.

Speake. What God ſpeaketh,ſhall come to paſſe. Ezek.12.25.

Who is moued by Gods Spirite to ſpeake, is directed in trueth, boldneſſe and eloquence.Iob 32.18.*Exod 4.12,15.

To ſpeake, put for to promiſe. Luke 1.70.

If any man ſpeake, let him talke as the words of God.1.Pet.4.11.

Wee ought not to ſpeake euill one of another.Iam 4.11.1.Pet.2.1.Wiſ.1.11.nor regard euery mans ſpeach, & why Eccle 7.23.

Railers or euill ſpeakers, ſhall not inherite the kingdome of heauen. 1.Cor 6.10. Looke Slander,backbiting and Tongue.

Of ſobrietie in ſpeaking. Pro. 17.27,28. Eccles.5.1.

Speculations. Againſt vaine Speculations. Col.2,18.

Speedily. Preſume not of Gods mercie, but conuert ſpeedily by true repentance.Ecclus.5.5,6,7.

Spies ſent to view Ai. Ioſh 7.2. and Iericho. Ioſh.2.1. and the land of Canaan. Nu. 13.3,17.* who, for their euill report, are all ſlaine ſaue Ioſhua and Caleb. Numb. 14. 37,38.

Spirit taken for the minde of man. Luke 10.21.2.Corinth.7.1.1.Theſſa 5.23.for the life of man.Iob 34.14 for a Spirituall eſſence ſimply, Iohn 4. 24. For the holy Spirite of God.Epheſ.5.18.for the graces of the ſame Spirite Actes 8.15.and 19 2.Galat.3.2. For the man regenerated.Matth.26.41.Roma. 7.6.and 8.4 Galat. 5.16. For a fantaſie, or vaine immagination of mans mind Matth. 14.26.For will and minde. 1.Cor.5.3.Phil. 1.27. For teachers or Prophets. 1.Iohn 4. 1.and for earneſt zeale toward God 1.Tim. 4.12.

The Spirite of God mooueth vpon the waters. Geneſis 1.2.

The Spirite of grace to bee powred vpon the Iewes.Zech 12,10.

The holy Ghoſt called the Spirite of truth, and why. Ioh.14 17.

One Spirite diſtributeth ſundrie giftes 1. Cor.12.7,to 12.

The Spirit of God dwelleth in Chriſtians 1.Cor.3.16.

Whoſoeuer hath not the Spirit of God, is not his.Rom.8.9.

Without the Spirit of God, wee are eaſily trained to idolatrie.1.Cor.12.2,3.*

The great repugnancie betweene the Spirit and the fleſh.Gal.5 16.*

Ye knowe not of what Spirit ye are. Luke 9.55.

The Spirite of God deſcending vpon Chriſt.Iohn.1.31.Matth.3 17. Luke 3 22.

That that is borne of the Spirit,is Spirite, Iohn 3.5,6.

Saint Paul reioyced that he had the Spirit of God.1.Cor.2 12.and 7.40.2.Cor 4.13.

No man that hath the Spirit of God, calleth Ieſus execrable. 1.Cor.12.3.Mat 9.39.

Ioſhua was repleniſhed with the Spirit of wiſedome by the laying on of Moſes hands. Deut.34.9.

The Spirite wherewith Moſes was endued,God put vpon the 70. Elders. Numb. 11.16,25.

The Spirit of the Lord came vpon Othniel Iudg.3.10, vpon Iphtha. Iudg 11.29,32. vpon Samſon.Iudg.13.25.& 14.19 and 15. 14,15. vpon Saul 1.Sam.11.6. and vpon Dauid.1.Sam.16.13.looke Clothed.

The Spirite of God departed from Saul, and an euill Spirite ſent of the Lord, vexed him.1.Sam.16.14.

God reuealed to Samuel by his Spirite, Sauls comming a day before.1 Sa.9.15,16.

Obadiah feareth ẏ the Spirit of God would haue carried away Eliiah.1.King.18.9,12.

God wil not haue his ſpirit alway to ſtriue with man,becauſe he is but fleſh Gene.6.3.

Only Gods ſpirit ſearcheth and knoweth all things.1.Cor 2.10,11.looke Knowledge.

Gods Spirit beareth witneſſe in vs, that Chriſt is the true Sauiour. 1.Iohn 5.1,6,8, 13.Which Spirit is the oyntment that teacheth vs.1.Iohn 2.20.27.

Theſe that haue Gods Spirit,ſhal by God be rayſed to life as Chriſt was. Rom 8.11.

Thoſe that are led by the ſpirit, are not vnder the law.Gal.5.14,18.The Spirit of God

reneweth mans heart.1,Sam.10 6.

The Spirite of God ſpake by Dauid. 2.Sam.23.2.

By the Spirite the deedes of the body are mortified. Rom.8.13.

If we liue in the Spirit, let vs alſo walke in the Spirit.Gal.5.25.

The Spirit maketh requeſt for vs, with ſighes vnexpreſſable. Rom.8.26.

By the Spirit we are made an habitation of God. Epheſ.2.22.

Where the Spirit of Chriſt is, there is libertie. 2.Cor.3.17.

The Spirit led Chriſt into the wilderneſſe to be tempted of the deuill. Mat.4 1. Marke 1.12. Luke 4.1.

Chriſt offered himſelfe by the eternal Spirit to God. Heb.9 14.

Steuens aduerſaries could not reſiſt the Spirit by the which he ſpake. Acts 6.10.

What the Law of the Spirit of life, which was in Chriſt Ieſus, hath done for vs. Rom.8.2,3,4.

The Goſpel called the adminiſtration of the Spirit. 2.Cor.3.8.

Moſes craueth that the Lord would put his Spirit vpon all the people. Num.11.29.

God muſt bee worſhipped in Spirit and trueth. Iohn 4.23,24. Ephe.4 3,4.

We ought to be feruent in Spirit. Rom.12.11.

The Angels are called Spirits. Heb.1.7.

Wee ought to trie the Spirits, and how. 1.Iohn 4,1,2,3.

Who knoweth if the Spirit of man aſcendeth, and the Spirit of beaſtes deſcendeth? Eccles.3.21. and 12.7.

Lying Spirits, looke Deceiue.

God ſent an euill Spirit betweene Abimelech and the men of Shechem. Iudg.9.23.

Spirits of errour ſent of God to deceiue the Egyptians. Iſa. 19.14 looke 1.Tim.4.1,2.

Of euill and good Spirits. Rom.8.38,39. looke Angels, and Soules.

Our naturall bodies ſhalbe raiſed Spirituall bodies. 1.Cor.15.44,46.

It is a ſmall thing that they ſhould reape corporal things, which ſow Spirituall things. 1.Cor.9.11.

Spirituall doctrine ought to bee compared with Spirituall doctrine. 1.Cor.2.13,14.

The Spirituall man diſcerneth all things, and yet hee himſelfe is iudged of no man. 1.Cor.2.15.

We ought to be filled with the Spirit ſpeaking vnto our ſelues in Spirituall ſongs, &c. Ephe.5.18,19,20,21. Col.3.16,17.

Both Spirituall and temporal things committed to the Hebronites. 1.Chro.26.32.

Spit. The Iewes did ſpit in Chriſts face. Mat.27.67. Mar.14.65. Luke 22.64,65.

Spoiles of the wicked are not to be coueted of thoſe that reuenge Gods quarel, Eſter 9.10,15 16.

Spoiles diuided equally by the ordinance of Dauid. 1.Sam.30.24. 25. according to the olde cuſtome. Ioſh.22 8. Num.31.27.

Dauid ſendeth preſents of his Spoyles. 1.Sam.30.26.*

Spouſe of Chriſt is the Church. Pſal 45.2.* Reue.21.2,9,10.

Spue, looke Colde.

Spurne, looke Heele.

¶ *Staffe*. Iaakob had but a Staffe when he came to Laban. Gen.32.10.

Eliſha ſent Gehazi with a ſtaffe to reuiue his hoſteſſe child, but he could not. 2.King.4.29,31.

The Paſchall Lambe eaten with ſtaues in their hands.Exod.12.11. looke Bread.

Standing ſtedfaſt in the faith. Rom.5.2. and 11.20. and 14.4. 1.Cor.10.12. and 16.13. 2.Cor.1.24. Galat.6.1. Epheſ.6,11,14. Col.4.12. 1.Theſſ.3.8.

Starres created by Gods word. Gen.1.16.

The Starres are not pure in Gods ſight. Iob 25.5.

Starres fell from heauen. Reu.8.10.& 9.1.

The Starre of Iaakob for Chriſt. Numb.24.17.

The Starre that guided the wiſe men. Matt.2.2,9,10.

Statutes of princes are no excuſe to tranſgreſſe Gods Law.Mich.6 16.

Steale. Hee that ſtealeth one of his brethren ought to die. Deut. 24.7.

The Beniamites ſtole away the maides of Shiloh. Iudg.21.21.

Let him that ſtole, ſteale no more. Epheſ.4.28. looke Theefe.

Stedfaſtneſſe of the faithfull. 1.Sam.17.26.* 2.Sam.12.26. * 1.Kin.18.18.*2.Kin.3.14,24,25. Dan.3.12. Iude.13.3. *Wiſd.5.1. Dan.13.45.* and 14.*1.Mac.1.65,66. and 2.27,28.*2.Mac.6.18.*and 7.1.*Mat.14.4. Acts 4.8.* 1.Theſſ.2 2.

Stickes, looke Sabbath.

Stifnecked people the Iſraelites. Exod.32.9.Deut.9.6. looke Obſtinate.

Stirre vp, looke Iudge, and Faithfull.

Stocke, looke Tribe.

Stoikes, looke Epicures.

Stumble, ſee Chriſt, and Rom.9.32.

No man ought to put a ſtumbling blocke before his brother. Rom.14.13.Leu.19.14.

Stones claue aſunder at Chriſtes death. Matth.27 51.

God caſt great ſtones from heauen vpon the Amorites. Ioſh.10.11.

The two Onix ſtones of the Ephod. Exo.28 9,to 13.

Iaakob ſet vp a pillar of ſtone, and why. Gen.28.18,22. and made a heape of ſtones for a witneſſe of the couenant betweene them. Gen.31.44,to 55.

Ioſhua pitched a ſtone vnder an Oke, and why. Ioſh.24.21,24,26,27.

Samuel pitched a ſtone for a memoriall of Gods aid. 1.Sam.7 12.

Shimei threw ſtones againſt Dauid. 2.Sam.16,13.

God commanded that after the Iſraelites had conquered the Moabites, they ſhould marre euery good field with ſtones. 2.kings 3.19,25.

Sooner ſhould the ſtones cry, then Chriſts glory ſhould be hid. Mat.21.9,16. Mar.11.9,10. Luke 16.37,38,40.

Chriſt the refuſed head corner ſtone, conioining Iewes & Gentiles. Mat.21.40.1.Pet.2.7. Eph.2.20.* ſee Chriſt and Monument.

Stoned. Moſes feared to bee ſtoned to death by the people. Exod.17.4.

The people would haue ſtoned Caleb and Ioſhua. Num.14.10.

Naboth ſtoned, ſee Witneſſe.

Paul was once ſtoned, Act.14.19. 1.Cor.11.25.

The Iewes would haue ſtoned Chriſt, and why. Iohn 10.30,31,33.

The inhabitants of Ziklag would haue ſtoned Dauid. 1.Sam.30.6.

Adoram was ſtoned by the people of Iſrael. 1.kings 12.18.

Achan ſtoned for taking the excommunicate thing. Ioſh 7.1,25,26.

Witches and Soothſayers, &c. ought to be ſtoned to death. Leu.20.27. Deut.18.10, to 15. Exod. 22.8.

No inticer to idolatrie ſo deare vnto vs, but muſt be ſtoned to death. Deu.13.6,to 10.

Who ſo offereth his child to Molech, muſt be ſtoned. Leuit.20 2.

Steuen ſtoned. Acts 7.58 and 22.20.

God will giue vnto the faithfull a heart of fleſh, for a ſtony heart. Ie.32 39. Eze.36.27.

Storke forbidden to the Iewes to eate of. Deut.14.8.

Store and *Sterehouſes* of thoſe that keepe Gods Lawes, ſhalbe bleſſed. Deut.28.8. and of other curſed. verſes 15,17.

Hauing ſtore, wee muſt not forget God, looke Fill.

Strangled forbidden. Geneſ.9.4. Leu.17.14. Acts 15.20,29.

Strange. Iaakob cauſed his houſhold to put away ſtrange gods. Gen.35.2.

The Iſraelites prouoked God with ſtrange gods. Deut.32.16.

Strange fleſh for horrible pollutiōs. Iude 7.

Strange children diſſemble. Pſa.18.44,45.

A ſtrange womā for an harlot. Iudg 11.2.

The ſtrange worke, & ſtrange act of God. Iſa.28.21.

Againſt praier in a ſtrange tongue. 1.Corinth,14.14 *

Strangers ſeparated from the people of Iſrael. Nehe.13.1,2,3.

The ſtranger that prayeth in Gods Temple, ſhalbe heard. 1.Kings 8.41,42,43.

God loueth ſtrangers. Deu.10.18.

The Iſraelites were ſtrangers in Egypt. Deut.10.19.

We ought not to peruert the right of the ſtranger and fatherleſſe, and why. Deut.24.17, 18.

We ought to loue ſtrangers. Leuit.19.33,34. and not to iniurie or oppreſſe them, and why. Exod.22.21. and 23.9 Deut.24.14

Strangers are commanded to heare and reade the Law. Deut.31.12.

Wee were ſometime ſtrangers from the promiſe. Epheſ.2.12.

Strangers pay tribute. Matt.17.25,26.

Howe wee ought to doe good to ſtrangers. Gen.18.1,to 9. and 19.1,to 4. Leuit.23.22. Num.15.14,15,16. Ezek.22.7 and 47.22. Zech.7.10. Pſal.147 9. looke Widowes.

We are ſtrangers, and ſoiourners in this world. Gene.15.13,14.& 47.4,9. 1.Chro.29.15. Pſa.39.12.& 105.12,13,23.& 119.19. 2.Cor.5.1,to 7. Phil.3.12,13. He.11.8,9,10,13,to 17. and 13.14. 1.Pet.1,11.

Straite, looke Gate.

Strength. God is our ſtrength. Exod. 15.2. 2. Sam. 22.3. Iob 9.19.

The ſtrength which Samſon had by Gods ſpirit, went from him. Iudg. 16.19,20.

Strengthened. The Lord ſtrengthened Eglon againſt Iſrael, and why. Iudg 3.12.

God ſtrengthened Paul againſt Nero. 2. Tim 4.17 looke Encourage.

Strife, and enuying are workes of darkeneſſe. Rom. 13.12,13.

The waters of ſtrife, Num. 20.13. looke Striue.

Strings. Of Strings of the Tabercle. Exo. 26.4,5.

Stripes for any treſpaſſe might not be adiudged aboue 40. at once. Deut. 25.2,3. and of them, on a ſuperſtition there was one abated afterwards. 2. Cor. 11 24.

Who ſhall bee beaten with many ſtripes, and who with fewe. Lu. 12.47,48.

Strip. God threatned to ſtrip the Synagogue of the Iewes, if they repented not. Hoſ. 2.2,3.

Striue not about words, nor keepe companie with them that doe, and why. 1. Tim. 6.4, 5. 2. Tim. 2.14,23,24.*

Who dare ſtriue and ſtand againſt God, or accuſe him? Wiſd. 12.12. Iob 9.32.* and 16.21, and 39.35.

How ſtrifes may be ended. Geneſ 13.8,9. Matth. 5.25.

The law of them that ſtriue, and hurt one another Exod. 21,18,19,22.

Againſt ſtriuing, looke more Ecclus. 8.1, 2,3. and Contention.

Strong, looke Encourage.

Stubborne hearts ſhall fare euil at the laſt. Eccluſ. 3.27. ſee Children.

Moſes prayeth for the ſtubbornneſſe of the people, and why. Deut, 9.26.*

The Iewes walked after the ſtubbornneſſe of their wicked heart. Iere. 18.12.*

The Lorde addreſſeth his ſpeech to the ſtubborne hearted. Iſa. 46.12.

The wicked wil bleſſe himſelf in the ſtubbornneſſe of his owne heart. Deut. 29.19.

Stubble. The wicked are as ſtubble before the winde. Iob 21.18.

The Iſraelites forced to gather ſtubble for ſtraw. Exod. 5.12.

Stuffe. The Prophet is willed to prepare ſtuffe to goe into captiuitie. Ezek. 12.3.

¶ *Subiects* duetie. Exod. 10.18 and 22.28. Num. 16.2,9. & Ioſh. 1.16,17,18. Neh. 5.1.* Pro. 13.1. & 20.2,20. & 24.21. Eccles 8,2,3, 4. & 10.4,20. Ier. 27.7. Baruc. 1.11.* Mat. 17.24,33.* & 22.16, to 33. Luk. 20.20, to 27. Rom. 13.1, to 8. 1. Theſ. 5,12,12. 1. Tim. 2. 1,2,3. Tit. 3.1,2. Hebr. 13.17,18. 1. Pet. 2. 14, to 18. Iude 8.

True Subiects cannot bee counterpoiſed with treaſure. Eſt. 7.4.

Subornation 1. King. 21.10. Acts 6.11.

Submit your ſelues one to another in the feare of God. Epheſ 5.28. and to all maner ordinance of man for the Lords ſake, 1. Pet. 2.13.

Subtile. The ſerpent more ſubtile then any beaſt of the field. Gen. 3.1.

Ionadab a ſubtile man. 2. Sam. 13.3.

Abſalom reconciled to Dauids fauour by a ſubtile woman, 2. Sam 14.1, to 25.

Rebekah by her ſubtiltie, procured the bleſſing to Iaakob. Gen. 27.9 to 30,35.

Subtiltie fine, but vnrighteous. Ecclus. 19. 24,25,26.

Succour, looke Helpe.

Sucke. Hannah gaue her ſonne ſucke. 1. Sam 1.23. ſo did Sarah. Gen. 21,7. & Moſes mother. Exo. 2.8,9 and Samſons. Iudg. 13.4,24. and ſo did Elizabeth. Lu. 1.80. and the virgine Marie. Luk 2.7. and Salomons mother. Cant. 8.1. and Dauids. Pſal. 22.9. looke Nourſe,

Suffering. Chriſt ought to haue ſuffred, and ſo to enter into glory. Lu. 24.26,46. Heb. 2.9. 1 Pet. 1.11.

We ought to ſuffer with Chriſt, after his example, and why. 1. Pet. 2.21. & 4.1,13. 2. Tim. 2.12. & the example of the Prophets. Iames 5.10.

Let vs not ſuffer as euill doers, but as Chriſtians. 1. Pet. 4.15,16.

Bleſſed are they that ſuffer for righteouſneſ ſake, and why. 1. Pet. 3.14,17,18. Mat. 3.10.

The long ſuffering of God. Rom. 2.4. 2. Pet. 3.15. Pſal. 86.15. & 103.8. & 143.8. Ioel 2.13. Ionah 4 2. Nah. 1.3 Wiſ. 15.1.

The long ſuffering of Chriſtians. 2. Cor. 6.6. Col. 1.11. it is a fruite of the ſpirit. Gal. 5.22.

We ought to reioyce in ſuffring for Chriſts ſake, and why. 1. Pet. 3, to 9.

To ſuffer for the name of God, is his onely gift. Phil. 1.29. looke Tribulation.

Sufficient, looke Contented.

We are not ſufficient of our ſelues to think any thing, but our ſufficiencie is of God. 2. Cor. 3.5.

The ſcripture ſufficient to leade vs to perfection. 2. Tim. 3.16,17.

Sunday, looke Day.

Sunne. Of the horſes of the Sunne. 2. Kin. 23.5,20.

The Sunne ſtayed at the deſire of Ioſhua. Ioſh. 10.12.

The ſhadow of the Sunne went backe ten degrees in Hezechias dayes. 2. King. 20.9, 11. Iſa. 31.8.

The Sunne was darkned at Chriſts death. Luke 23.45. Mat. 27.45, looke Signes.

Superfluitie of maliciouſneſſe muſt be laid away. Iames 1.2.

Superſtitions of ỳ Athenians reprooued by Paul. Acts 17.21, to 32.*

Feſtus termeth the Iewes obiections againſt Paul, queſtions of their owne ſuperſtitions. Actes 25.19. looke Ceremonies and Traditions.

Supper of the Lord inſtituted. Matth. 26. 26,31. Mar. 14.18, to 27. Luke 22.14. to 24. which ought to be receiued in remembrance of Chriſtes death. 1. Corinth. 12.24. Luke 22.19.

The great Supper. Luke 14.16. to 25.

Bleſſed are they that are called to the Lambes Supper. Reue. 19.9,17.

Lazarus and Mary made Chriſt a Supper. Iohn 12,1,2.

Paul taught the maner of celebrating the Supper, as he had receiued of the Lorde. 1. Cor. 11.23, to 27. and rebuketh the vnreuerent comming thereunto, 1. Cor. 11.17, to 23. and ſheweth the danger of the vnworthy receiuing, and how to receiue it to our comfort. 1. Cor. 11.27.*

The godly eate and drinke Chriſts bodie and blood in the Supper, onely by faith. Iohn 6.50, to 59,63. & 11.26. & 15.5. 1. Cor. 10.1, 3.4. Ephe. 3.17.

The wicked eat not the body and blood of Chriſt in the Supper, ne haue any profite by his paſſion. Matth. 7.6. Iohn 19.1,2,6. Rom. 8.9. 1 Corinth 11.27,29. 2. Cor. 6.14,15,16. Heb. 6.6. Tit. 1.15,16.

Againſt the reſeruation of any part of the bread or wine, vſed in the Lords Supper. Exodus 12.9,10. & 16.19.

The wordes (This is my body) vſed in the Lords Supper, are ſpoken figuratiuely. Gen. 17.10,11. and 33.20. Exod. 12.11. Deut. 31. 11. Iohn 14.6. and 15.1. and 5.7. Acts 2.42. Rom. 4.11,17. 1. Cor 10.4,16. Tit. 3.5.

Chriſts naturall bodie can bee but in one place at once, and therefore is not in the bread and wine at the Lords Supper. Matth. 24.23,24. and 26.11. Mar. 16.19. Luke 24. 2,3,6,51. Iohn 16.28. Actes 1.9,10,11. and 3.20,21. and 7.54. 2. Corinthians 5.16. and Coloſſ. 3.1. Philipp. 3.20. Hebr. 8.1. and 10. 12,13. Looke Tranſubſtantiation and Sacraments.

Support. Wee ought to ſupport one another through loue. Epheſ. 4.2.

Surfet. The diſcommodities of ſurfeiting. Ecclus. 31.19,20,25. and 37.29,30. Looke Drunkenneſſe and Gluttonie.

Suretiſhip. Iudah became ſuretie to his father to bring Beniamin againe. Gen. 43.9. and 44.32. looke more Ecclus. 29.15, to 22. Pro. 6.1, to 6. and 17.18. and 20.16.

¶ *Swanne* forbidden. Deut. 14.17.

Swarmes of flies, a plague of Egypt. Exodus 8.24. Pſal. 105.31.

Ieruſalem ſwarmed full of idolatrie, which was the cauſe of her puniſhment. Ezechiel 8.3.*

Sweare. We may not ſweare by any thing beſide God, nor by him, but vpon good occaſions. Ierem. 5.7. and 4.2. Rom. 1.9. and 9. 1. & 2. Cor. 1.23 Heb 6.16,17. Exo. 20.7. and 23.13. Leuit. 19.12. Deut. 5.11. & 6.13. and 10.20. Ioſh. 23.7,8. Zech. 5.3.4. Matt. 5,34, to 38. Iames 5.12.

A man ought not to accuſtome himſelfe to ſwearing, and why. Ecclus. 23.9, to 24. and 27.14.

God ſware that the vnbeleeuing Iewes ſhould not enter into the lande of Canaan, Deut. 1.34,35. Num. 14.23. which he fulfilled. Deut. 2.13.14.

Ioſeph ſware. Geneſ. 47.30,31. ſo did Ioſhua and the princes of Iſrael. Ioſhua 9.15, 18,20. and the Iſraelites. Iudg. 21.1. and Saul. 1. Sam. 19,6. and Dauid 1. Sam. 24. 22,23. 2. Sam. 19.20. 1. Kings 1.27,29,30. and Ionathan 1. Sam. 20.16,17. and Solomon. 1. Kings 2.23.

S. Paul ſware to the profite of others. 2. Cor. 1.23.

God doe ſo to mee and more alſo: a maner of Swearing. 2.Sam 3.35.looke Othes, and Hand.

Sweate,looke Bread.

Sweetebread,looke Paſſeouer.

Swimming ſaued diuers that were in the ſhip with Paul.Acts 27.43,44.

Swine. The legion of deuils permitted to goe into the heard of Swine.Matt.8.31,32.* Mar 5.9,to 14.Luk.8.30,to 34.

Pearles ought not to be caſt before Swine and why.Mat.7.6.

Sword. All that take the ſword,ſhal periſh with the ſword.Mat,26.52.Reu.13.10.

The diſciples aſked if they ſhould ſmite with the ſword.Lu.22.49.

All Iſrael without ſword or ſpeare, ſaue Saul and Jonathan.1.Sam 13.19,22.

The Magiſtrate beareth not the ſword for nought. Rom.13 4. but priuate perſons are prohibited to uſe it.Mat 5.39.

The ſword is threatned to thoſe that break Gods couenant.Leu.26.25. and followe Idoles Deut.32.25.

The Lord cauſed the Midianites to kill one another with their ſwords.Judg.7.22.

God whetteth his ſword when hee taketh vengeance.Deut 32.41.

God was the ſword of the Iſraelites glorie.Deut.33.29.

It is not the ſword whereby Gods children ouercome,but his power.Joſh.24.8,11, 12,13. as he promiſed. Deuteron.7.21,23, 24.

The word of God is a ſharpe two edged ſword.Reue.19.15.

The ſword of the ſpirit to diſcomfite our mortall enemie.Ephe.6.13,17.

Chriſt came not to ſende peace, but the ſword.Mat.10.34,35.Luk 12.51.

Chriſt willed his diſciples to buy them ſwords.Luk 22.36.

The ſword ſhall not goe thorowe a godly land.Leuit.26.6.

Simeon foretold the virgine Mary, that the ſword ſhould pearce thorowe her ſoule. Luk.2.35.

A generation whoſe teeth are ſwords.Pro. 30.14.

¶ *Synagogue* of the wicked called to repentance.Hoſ 2.1,2.*

Synagogue, wherein were trained vp Libertines,&c.Actes 6.9.

T

¶ *Tabernacle* of the Congregation pitched farre from the hoſte.Exod.33.7.

Abraham dwelled in tents or Tabernacles Gen.12.8.

Of the forme of the Tabernacle, and the appertinances preſcribed Exod.26.1.* and 36.1.* finiſhed.Chap 39.32.*and reared vp. Chap 40.2,to 34.&c.

None were ſuffered to be in the Tabernacle,when the hie Prieſt went into the Sanctuarie.Leuit.16.17.

The laſt and great day of the feaſt of Tabernacles.Joh.7.37.

Our bodies called Tabernacles.2.Cor.5.1, 4 2.Pet.1.13,14.

What the two Tabernacles ſignifie.Hebr. 9.6,7,8.*

Jubal inuented Tabernacles or tents.Geneſ.4.20. which occupation Paul exerciſed to get his liuing.Acts 18.2,3.

Tables, or boardes for the Tabernacle to ſtand vpon.Exod.26.15.

Moſes receiued the two Tables at Gods hand.Exod.31.18. 32.15,16. and breaketh them.verſe 19.and is commanded to hewe other like the firſt,and ſo he did. Exod.34.1,4. Deut.10.1,to 6.

The forme and ſituation of the Table for the ſhew bread.Exod.25.23,to 31.& 26.35.

Tobias biddeth the godly to his Table, Tob.2.2.

Salomon placed two Tables in the Temple.2.Chron.4.8.

Table put for that wherein men chiefly delight.Rom.11.9.

Tables uſed for offices belonging to the poore.Acts 6.2.

Take. Him that taketh thy cloake, forbid not to take thy coate alſo.Lu.6.26.

Chriſt taken vp to heauen.Matth.16.19. Lu.24 51.Acts 1.9.looke Aſcend.

Talebearers and Tale tellers. Pro.16.28. and 18.8.and 26.20,22.Ecclus.5.15. looke Buſibodies, and Backbiting.

Talents.Salomon had 450. talents of gold brought from Ophir. 1.Kin.9.28. 2.Chr.8. 18.and 1.20.from Hiram.1 Kin.9.14.

The Talent of the Temple. Exod.25.39. was two of the common talents.Mat.18.24. 2.Sam.12.30.1.Chron.20.2.

Talke,looke Ieſting,Idle,and Speech.

Target. Salomon made 200. Targets of beaten golde.1.Kin.10.16.

Taxe,looke Tribute.

Taile. The Prophet that teacheth lies, is the taile.Iſa.9.14,15.

Teaching. We ought to teach the Scriptures, as occaſion is miniſtred. 1.Cor.2.13. and 3.1,2.

Chriſtians are taught of God, and howe. John 6.29,45. Heb.8.11. 1.John 5.20.Iſa. 54.13.

Chriſts miniſters muſt teach whatſoeuer he hath commanded.Mat.28.20 and whereof the holy Ghoſt ſhould put them in minde. John 14.16,26.Acts 1.4.Lu.24.49.Joh.15. 26.and 16.7.

He that teacheth ought to bee directed by Gods word 1.Pet.4.11.

Wee ought ſo to teach, as we may edifie one another. 1.Theſ.5.11.

The wiſe Scribe that is taught vnto the kingdome of heauen.Mat.13.52.

God taught his people by his word.Deut. 4.36.and 32.10.

God hath taught vs the good way to walke in.1.Kin.8.35,36.

God nurtured the Iſraelites fortie yeres, to teach them to know him, and themſelues. Deut.8.2,3,4,5.

God taught the hands of Dauid to fight. 2.Sam.22.35.

God commanded Moſes to teach the Iſraelites to feare and obey him, for their profite.Deu.5.29,31.* and 6.1,2,3,17,18,24.*

Moſes warneth the Jewes to doe whatſoeuer the Leuites ſhould teach them. Deut. 24.8,9.

We ought to teach our children the word of God.Deut.11.18,to 22.and 31.11,12,13. and what great things God hath done for vs.Exo.13.12,to 17.Deu.4.9,10.& 6.7,21.* Joſh.4 6,21.*Lu.1.74,75.as Abraham did. Gen.18.19.

Jehoiada the chiefe Prieſt taught Jehoaſh.2.King.12.2.

Samuel taught the Iſraelites the good way.1.Sam.12.23.

Apollos eloquent and mighty in the ſcriptures diſdained not to be taught of a craftes-man.Acts 18.24,26.

Who is the teacher of the faithfull. John 14.26. Pſal.51.10,11,12,13.

S.Paul the teacher of the Gentiles. 1. Tim.2 7.

Chriſt ordained teachers,&c.in the Church, and why.Acts 13.1.1.Cor.12.28.Eph 4.11, 12,to 17.

Thoſe that by teaching turne many to righteouſneſſe ſhould ſhine as the ſtarres for euer.Dan.12.3.

Teachers ſhould teach the word of God purely.1.Pet 4.10.

Teachers ought not to teach for lucre, nor dote about ſtrife of wordes, but be inſtant in the Goſpel, and why. 1.Tim 6 3,4,5,21. 2.Tim.3.1,to 10.and 4.2,3,4. Tit.1.10,11, to 17.and 3.9,10.Col.2.8.

Such as teach lies, and their puniſhment.2.Pet.2,1,2,3.* and 3.17.and 2.Joh. 10.

Teaching is a gift of God. Rom.12.6,7, looke Doctours and Doctrine.

Teares, looke Feete, Weeping, Widowe, and Vnbeliefe.

Tearing of clothes. Geneſ.37.34 & 44.13. Joſh.7.6. Judg.11.35.1.Sam 4.12.2.Sam. 13.19.Eſt.4.1.Iſa.37.22.Joel.2.13. 1.Macab.2.14.and 3.47.and 4.39.Leu.13.45.

Tearing with a ſpirit.Mar.9.18,20.

Temperance.S.Paul diſputed of Temperance before Felix Acts 24.26.

Temple. The couering of the Temple of pure gold.1.King 6.20,21.

The building,forme,purification, and dedication of the Temple. 1.King.6.1,to 13. and 8 63.64. 1.Mac.4.41,42,43.

Who ſhould be receiued to the miniſtring in the Temple, and who reiected. Ezek.44. 9,15.

Jehoaſh king of Judah repaired the Temple.2.King.12.4,to 18. ſo did Joſiah. 2.Kin. 22.4,to 8.

Jehoaſh king of Iſrael ſpoiled the Temple. 2.King.14.13,14. and ſo did Shiſhak king of Egypt.2.Kin.14.26.

The Temple defaced.2.King.25.9,to 18. Jere.52.12,to 24.

Haggai reproueth the Jewes ſlackneſſe in reedifying the Temple.Hag.1.2,to 15.whervpon Zerubbabel and Jehoſhua beginning the worke are hindred.Ezra.4.4,5,23.

The diſpoſition and order of the reedifying of the Temple with his appertenances. Ezek.41.1.*

Gods promiſe to thoſe that ſhould reſtore the Temple.Hag 2.16,20.

The Temple reedified.Ezra 5.1,2.and 6. 15 in 46.yeeres.John 2.20.

The glorie of the ſecond Temple, exceeding ving the firſt. Hag 2.4,7,8.

The deſtruction of the Temple is foreſhewed. Amos 2.5. Zech.11.6. Matth.24.2.* Mar.13.2. Luke 19.43,44. and 21.6.

The Temple ſpoyled. 2.Macc.5.15,to 22. and defiled. 2.Macc.6.2.

By which gates the people went out, and by which they went into the Temple. Ezek. 46.8,9.*

Chriſt caſt out of the Temple thoſe that ſolde and bought, and why. Matt.21.12,13. Marke 11.15,16,17. Luke 19.45. Iohn 2.14,15,16.

The Apoſtles were continually in the Temple. Luke 24.53. Acts 2.46.

Peter and Iohn went into the Temple to pray. Act. 3.1.

In what temples God dwelleth or dwelleth not. Acts 7.48. and 17.24. Iſa. 66.1,2. 1.Kings 8.27.

Chriſtians are the holy and ſpirituall temple of God. 1.Cor.3.16.

They that deſtroy the Temple of God, ſhal be deſtroyed. 1.Cor.3.17.

The viſion of the Temple. Reue 15.5.

Our bodies are the Temples of the holy Ghoſt. 1.Cor.6.19.

The Temple of Chriſts bodie. Iohn 2.19.

The Temple of the Lord what it is. Iere. 7.4,5,6.

The Temple of the Gentiles imploied to gaine. 2.Mac.11.3.

Tempt not God. Deut. 6.16. Matth.4.7. 1.Cor.10.9.

The Iſraelites tempted God oft, and diuerſly. Exod.17.2,7. Num.14.22.

The Phariſes and Sadduces tempted Chriſt. Matt.16.1. & 19.3. and 22.28,35.* Mar.8.11. Luk.10.25. and 11.16. Ioh.8.6.

The Bethulians tempted God in preſcribing a time. Iudeth 8.12.*

Ananias and Saphira tempted the ſpirit of the Lord. Acts 5.9.

Iob tempted by his wife. Io[illegible].9. and Chriſt by the deuill in the wilderneſſe Mat. 4.1,3. Mar.1.12,13. Luke 4.1,2. and why. Heb 2.18.

How, and whereby euery man is tempted. Iames 1.13,14.

Satan is a tempter. 1.Theſ.3.5. & tempteth ſuch as neglect to reſtore the weake. Gal.6.1. or being married, withdraw themſelues without conſent. 1.Cor.7.5.

God will not ſuffer vs to be ouer tempted. 1.Cor.10.13.

How God may be tempted. Pſal. 78.18. Deut.6.16. Acts 15.10.

God will be found of them that tempt him not. Wiſd.[illegible].3 therefore wee muſt prepare our ſelues to pray vnto him. Eccleſiaſticus 18.22.

Saul tempted God vnder the colour of good intent. 1.Sam.13.9,to 15.

Temptation of the rich, ſee Rich.

A grieuous temptation it is vnto the faithfull, to ſee the proſperitie of the wicked. Pſal. 73.1,2.*

God onely deliuereth vs out of temptation, Matth.6.13. and 2.Peter 2.9. Reuel. 3.10.

Wee ought to ſtay vpon God in temptations. Pſal.27.3.*

Otherwhiles the faithfull are ouercome, and ſometime doe ouercome in temptations, as Iob.3.3.

Ieremie is deliuered, and againe aſſailed with temptation. Iere 20.11,14.*

Wee ought to lift vp our handes in the night watches of temptation. Pſal.63.4,6.* and 1.Tim 2.8.

Temptation taken for affliction, or trials, as Deut.7.12. and 29.3. Iames 1.2,12. and 1.Pet.1.6. Pro.17.3. Ecclus.27.5. and 2.1.

The life of man is a continuall temptation. Iob 7.1.*

We ought to watch & pray, that we be not ouercame in temptation. Mat.26.41. & 6.13. Luke 11.4. & 22.40. as ſome are. Luk.8.13.

Tenne commandements mentioned. Exo. 20.1,to 18. Deutero.5.6, to 23. containe the words of Gods couenant. Exo.34.28. Deut. 4.13. and 10.4.

Tenne tribes of Iſrael reiected. Ier.3.1,3,8.* and 2.12.*

The deſtruction of the tenne tribes, and cauſe thereof foretolde. Iſa.9.14.* and 17.3,4. Hoſea 1.4,5,6,9.

Tenne Caldrons, tenne candleſtickes, and tenne tables which Salomon made, 2.Chro. 4.6,7,8.

Ten things iudged & pronounced happie. Ecclus. 25.7,to 14.

Tenne for many. Gen.31.41. Reuel.13.1. Numb.14.22.

Tender hearts muſt be in Chriſtians. Epheſ.4.32. and tender mercie. Col 3.12.

Through Gods tender mercie our ſinnes are forgiuen. Luke 1.77,78.

Tent, looke Tabernacle.

Tenthes, looke Tithes.

Terrible is our God. Deut. 10.17.

Teſtament. Moſes conſecrated the old Teſtament with blood. Exo.24.8. Heb.9.18,20.

A briefe repetition of the olde Teſtament, and bountifulneſſe of God. Ioſhua 24.2, to 14. Heb.9.1.

The Teſtament apperteineth principally to the Iewes Rom.9.4.

God promiſed the people a newe Teſtament, Baruch 2.35. Ier.31.31, to 35.

The olde Teſtament was dedicated with the blood of Calues, &c. but the new with the blood of Chriſt. Matt.26.28. Marke 14.24. Luke 22.20. & 1.Cor.11.25. and 2.Cor.3.6. Heb.9.12.* and 10.1,to 5,11,to 15,19,to 23,29. & 13.9,12,14. and 12.24. & 13.20. which were in vaine, if righteouſneſſe were of the Law. Gal.3.15,21,22.

The new Teſtament conſiſteth not in the letter, but in the Spirit which writeth the Goſpel in our hearts. 2.Cor.3.2,3.6.*

The new Teſtament promiſed. Geneſis 3.15. Heb.8.8,10. and 10.16.

The two Teſtaments. Gal.4.24.*

Teſtifie. Moſes teſtified to the people their duetie. Deut 32.46.

Teſtimonie of Chriſt, ſee Prophecie.

Moſes put into the Arke of the Teſtimonie, the two Tables of Teſtimonie. Exodus 40.20,21.

Thankefulneſſe. Wee ought to giue thanks to God for his benefits. Deut.8.10.

Chriſt taking the bread and fiſhes, bleſſed and gaue thankes. Matt.14.19. Marke 6.4. Luke 9.16.

S. Paul before his refection gaue thanks vnto God. Acts 27.35.

Howe and for whom wee ought to giue thankes. Epheſ.5.4,20.

S. Paul gaue thankes to God, and why. Rom.6.2,27. 1.Theſſ.1.2,3. Phil.1.3,5.

Chriſt rendred thanks vnto God his father at the raiſing vp of Lazarus. Iohn 11.41.

The ſeruant of Abraham giueth God thankes that he had proſpered ſo well. Gen. 24.27.

Dauid giueth God thankes, and why. 1.Sam.25.31,39.

Melchi zedek gaue thanks for Abrahams victorie. Gen.14.19,20.

Moſes and the Iſraelites giue thankes, Exodus 15.1,2, to 22. ſo did Deborah and Barak, and why. Iudges 5,2.*

Of thankefulneſſe. Neh.8.6. Geneſis 4.1,4. and 8.20. & 18.2. & 23.7,12. & 26.25. & 33.3. & 42.6. & 1.kin.1.2,7,26. & 16.23. Leu.25.2. Num.15.3,4,19. and 31.50,54. Deu.4.2,6. and 6.2,to 10. & 1.Samuel 14.45. and 31.11,12,13. and 2.Samuel 10.2. and 19.8.* 1.Chro 29.2,to 26. 2.Chron.15.8. and 20.18, to 31. Eſter 6.2,to 13. Tob 9.6. and 12.5,22. Ecclus.7.29.* and 32.14. and 35.2,3. and 1.Macc.4.38.* and 5.53,67. and 2.Macc. 3.30,33,35. Matth.11.25. Marke 5.20,33. Luke 18.13,14,43. and 2.Cor.6.17. Phil.4. 6. Col.2.7. and 3.17. and 1.Theſ.5.18 and 2. Theſſ 1.3. & 1.Tim.4.4. looke Grace, Praiſe, Bleſſe, and Vnthankfulneſſe.

Theft forbidden. Exod.20.15. Leu.19.11. Deu.5.19. Rom.2.21. and 13.9. and 1.Tim. 1.10. and 1.Pet 4.15. Ephe.4.28.

It was lawfull to kill a theefe, if he were found breaking vp a houſe. Exod.22.2.

The curſe of theeues Zech.5.2,3.

Theeues ſhal not inherite the kingdome of heauen. 1 Cor.6.10.

Ioſeph accuſed his brethren of theft, and why. Gen 42.1,2,12.

The parable of the theefe Matth.24.43.*

The comming of Chriſt as a Theefe. 2. Pet.3.10. Reue.3.3.

Iudas Iſcariot a theefe. Iohn 12.6.

The two theeues crucified with Chriſt. Matth.27.38,44. Marke 15.27,32. Luke 23.32,33,39,to 44. Iohn 19.18.

Of theft, and the puniſhment thereof. Exo.21.1,3,4,16. Num.5.6,[illegible] Deu.24. 7. Ioſh.7.1,* Pro.6.30,31. Hoſea 4.2,3. Tob 13.14. and 2.Mac.12.40. Mat.[illegible] Mar. 10.19. and Luke 18.20 looke Phariſe, Steale, and Rob.

Thinke and *Thoughts*. Wee cannot thinke any thing as of our ſelues. 2.Cor.3.5.

Euery wicked thought touching our brethren forbidden, and why. Deut.15.7.

Thoughts of the godly. Phil.4.8.

No thought hid from God. Deut.31.16, to 22. Iob 42.2. Pſal.139.2.

God thought vpon Abraham, and deliuered Lot. Gen.19.29.

Againſt euil thoughts. Pro.12.2. & 21.27. Iſa.14.13,14,15. Wiſ.1.3,5,9. Act.8.22. looke Traditions, Remēber, Stubburn, Good intent.

and Imagination.

Thiſtle. Of the parable of the Thiſtle and the Cedar. 2.king.14.9.

Thornes the fruit of the earth by reaſon of Adams ſinne. Gen.3.18.

Thornes which choke the woꝛde pꝛeached. Matt.13.22 Marke 4.18. Luke 8.13.

Threatnings againſt wanton and daintie people, &c. Micah. 2.1.

The wicked vſe Threatnings againſt the godly. Acts 4.29.

Three things pleaſe God, and three he hateth. Ecclus 25.1,2.

Three things grieue the heart. Ecclus. 26.29. ſee Foure.

Three folde, looke Coard.

Threſhold of Dagon in Aſhded, not troden on, and why. 1.Sam.5.2,3,4,5.

Throne in heauen. Reue.4.5.*

A great white Throne. Reue.20.11.

Salomons Throne. 1.king.10.18,19,20. looke Satan.

Thunder ſent to deſtroy the beaſts, herbes, & trees of the Egyptians. Exo 9.23,24,25.

The Loꝛds aduerſaries ſhall be deſtroyed with thunder. 1.Sam.2.10.

The Loꝛde at the petition of Samuel thundred, and confounded the Philiſtims. 1.Sam.7.10.

¶ *Till*, and Vntill diuerſly vnderſtood. Mat 1.25.and 5.18,26. and 23.39. and 28.20. 1.Coꝛ.15.25. Gal.3.19. Reue.20.5.

Tillage and Tilmen. Gene.2.4. and 9.20. and 2.Chꝛon.26.10. Pꝛo.12.11.and 28.19. Ecclus.7.15. and 20. 27. Matth. 21. 33.* Mar.12.1,to 13. Luke 20 9,to 17. Iohn 15.1. 1.Coꝛ.3.9. looke Plough.

Timbrels. Women pꝛayſing God, playing vpon Timbrels. Exod.15.20,21.

Iphtah his daughter met him with Timbrels at his comming from the victoꝛy. Iudg. 11.34.

Timorous men ought not to goe to warre. Iudg.7.3. Deut 20.2,5,to 9. 1.Macc.3.56.

Timorouſneſſe of Eliiah. 1. King. 19.3. 2.king.1.15. looke Feare.

Tithe, and the vſe thereof. Leu.37.30,32,33. Deut.14.22,23,to 30.and 12.17,18.and 26.12,to 16. Num.18.20,21,24. Nehe.10.37,38.

Tithe, mint, looke Faith.

Abꝛaham gaue Tithes befoꝛe the law. Geneſ.14.20. Heb.7.4,8.

Iaakob voweth to God, tithe of all his encreaſe. Gene.28.12.

Tyꝛannicall pꝛinces will giue their ſeruants the tithes due to miniſters. 1.Sam.8.15,17.

Why tithes are payed. 2.Chꝛo.31.4.

God puniſheth the defrauding of miniſters of their due tithes and offerings, and bleſſeth thoſe that pay them truely. Mal.3.8,9,10,11. Amos 4.4.*

Demetrius offered Ionathan to releaſe the Iewes from all tithes, to be friends with him. 1.Mac.10.31,46,47. looke Taxe.

Title written ouer Chꝛiſts head in Greek, Latine & Hebꝛew. Mat.27.37. Mar.15.26.

¶ *Tokens*, looke Signes.

Tombe, looke Sepulchre, and Graue.

Tongue. We ought to refraine our tongues from euill. 1.Pet.3.10.

The vice and vertue of the tongue. Iam. 3.2,to 13.and 13.2,3.

The gift of Tongues commeth of the holy Ghoſt. 1.Coꝛ.12.10,11,28. Acts 2.4,to 9.

Againſt pꝛayer and ſeruice in a ſtrange tongue. 1 Coꝛ.14.1,2.*

Confuſion of tongues. Gene.11.9.

The pꝛopertie and puniſhment of an euill tongue. Pſa.10.7.and 52.1,2,to 7.

The pꝛopertie of a ſinner is to bee euill tongued. Ecclus. 6.1. but the heart of the wiſe guideth his mouth wiſely. Pꝛo. 16.23. and a foole when he holdeth his peace, is counted wiſe. Pꝛo.17.28.

A falſe tongue hateth the afflicted. Pꝛou. 26. 28.

The duetie of the tongue. Phil. 2.11.

Againſt raſh, ſlanderous and euil tongues, and how we ought to beware of them. Leuit. 19.4,16. Deut.22.14, to 20. Iob 5. 15, 16. Pſal.140.3,9,11.and 141.3.and 144 8,11. Pꝛou.4.24.and 10.11,18,31,32. and 11.9,13.and 17.4,7. Eccles.5.1,to 7. Wiſd. 1. 8,11,16. Ecclus 5.4,5,15.and 7.9,12,13.and 9.20. and 11.8,23,24,31. and 32.4,8,9,10. 1.Coꝛ.15.33. 1.Pet.2.1. Iam.1.[illegible],26.and 4.11,13.* Mat.12.36. looke Cōmunication.

Gideon tooke none to battel, but thoſe that lapped water with their tongues. Iudges 7.5,6,7.

Tooth foꝛ tooth, &c. Exod.21.24 Leui.24.19,20. Deut.19.19,21. Mat.5.38.

The cheeke tooth of the iaw bone of an aſſe, yeelded water to quench Sāſons thirſt withall. Iudges 15.15,18,19.

To *Touch.* So many followed Saul, as God had touched the hearts of. 1.Sam. 10.26. ſee Vertue.

Tower of the flocke. Mich. 4. 8. wherein the ſhepheards kept watch by night. Lu.2 8

¶ *Traditions*, and the teachers of them ought to bee auoyded, and why. Rom.16.17,18 Col.2.8,18.*

We muſt not be guided by tradition. Ecclus.4.17.

Traditions, ceremonies, good intents, and inuentions of men, are not to be vſed. Deut. 5.32,33.and 12 8. 1.Sam.15.9,to 23. Iſa. 66.3. Ierem 5.31.and 2.13. Pſal.31.6.and 119.113. Pꝛo.16.25. Hoſ.9.15. 1.Eſd.8.22. Matth.15.3,9,13. and 23.4. Marke 7.8,9. Actes 15.10. Tit.1.13,14.and 1.Pet.4.11. and 2.Iohn 10.11. Looke Ceremonies and Good intent.

Traitors, looke Treaſon.

Transfiguration of Chꝛiſt vpō mount Thaboꝛ. Mat.17. 2,to 9. Mar.9.2,to 9. Luke 9.28,to 37.

Transforme. Sith Satan is transformed into an Angel of light: no marueile if his miniſters transforme themſelues. 2.Coꝛ.11.14,15.

Tranſgreſſion of Gods commandement, made all men ſinners. Gen.3.6. Rom.5.12.

Where no law is, there is no tranſgreſſion, foꝛ ſinne is hid without the law. Rom.4.15. and 5.13.and 7.7. looke Purge and Puniſh.

Tranſubſtantiation ouerthꝛowen by theſe places rightly vnderſtoode. Matth.26.26,to 30. Mar.14 22,to 26. Luk,22,17.* 22. Iohn 6.63. 1.Coꝛ.10.16,17,and 11.24,to 30. looke Supper of the Lord.

Trauaile, ſee Labour, Rich, and Oxe.

The wife of Phinehas hearing the Arke of God to be taken, trauailed and died. 1.Sam. 4.19.*

Treaſon. Dauid rewarded Baanah & Rechab with death, becauſe to pleaſe him they ſlew their maſter traitorouſly. 2.Sa 4.6,12.

Of treaſon, and the puniſhment thereof. Gen.37.18.* Iudg.1.6,7. 1.Sam.23.9. Iſa. 22.15.* & 2.Mac.3.6,38.* and 4.34,35.and 10.13.and 13.3,4, to 9. Matt.26.14,to 26. and 27.3,4,5. Luke 6.16. Actes 7.52.and 2.Tim.3.4. looke Rebels.

Treaſurie. What account was made of the two mites caſt into the Treaſurie. Mark.12.41,to 45. Luke 21.1,to 5.

Treaſures in the houſe of the Loꝛd. 1.king. 5.51. 2.Chꝛon.5.1. ouerſeers thereof. 1.Chꝛo. 9 26. and 26.20,22,26.

Where we ought to lay vp Treaſures, and why. Matt.6.19,20,21. Luke 12.33,34. 1.Tim.6.19.

The parable of the treaſure hidden in the ground. Matth.13.34.

The treaſure of the Goſpel in earthen veſſels, why. 2.Coꝛ.4.7.

Treaſures of wiſedome hidden in Chꝛiſt. Col.2.3.

How the Loꝛde openeth good Treaſure. Deut.28.12.

The deedes of the wicked are ſealed vp among Gods treaſure. Deut.32.34.

The feare of the Loꝛd was the treaſure of Hezekiah. Iſa.33.6.

God gaue Cyꝛus the treaſures of darkeneſſe. Iſa.45.3.

Almes giuing, is better then treaſure. Tob 12.8. Mat.19.21. Mar.10.21. Luke 18.22. of the wicked. Iames 5.3.

Wiſedome is an infinite Treaſure. Wiſe. 7.14. Ecclus. 40. 18, 20. and a good name will continue aboue 1000. treaſures. Ecclus. 41.12,13.

Treaſure of the heart, ſee Heart.

Trees with their fruite and ſeede, created of God. Gene.1.11,12. euery tree pleaſant to ſight, the tree of life, and the tree of knowledge. 2.9.

The fruite of all trees ſaue one, oꝛdained foꝛ mans food. Gene.2.16,17.

Planting any groue of trees neere vnto the altar of God foꝛbidden. Deut.16.21.

Trees foꝛ foode to be reſerued in the ſiege of a citie. Deut.20.19,20.

At the ſacking of the cities of the Moabites, God commanded the Iewes to fell euery faire tree. 2. King.3.19,25.

To whom trees ſhall be fruitful oꝛ vnfruitfull. Leuit.26.4,20. Deut.28.30.

The good tree will bꝛing foꝛth good fruit, and a coꝛrupt tree, which bꝛingeth euil fruit, ſhalbe burnt. Matt.12.33.and 7.17,18,19.

Adam was dꝛiuen out of Paradiſe, leaſt he ſhould eate of the tree of life, and liue. Gen.3.22,23,24.

The tree that made the waters ſweete. Exod.15.25. Ecclus.38.5.

If the greene tree were ſo dealt withall, what ſhall become of the dꝛie. Luke 23.31.

As

As the tree falleth, ſo ſhall it lie. Eccleſ. 11.3.

High trees for proude people. Iſai. 1.13, 14.

Trembling. Paul willeth vs to make an ende of our ſaluation with trembling. Phil. 2.12.

God will giue a trembling heart to them that diſobey him. Deuteron. 28.65. Leuit. 26.36.

The wicked tremble at Gods iudgements. Actes 24.26. Looke Feare.

Treſpaſſe offring. Leuit. 7.2, to 11.

Abigail taketh on her, her huſbands treſpaſſe. 1. Sam. 25.24, 28. ſee Purging.

Trie all things, and keepe that which is good. 1. Theſſ. 5.21.

How God trieth his elect, and why. 2. Chron. 32.31. Iob 1.11,12.* Eccleſ. 3.10. Iſa. 30.10 Zech. 3.9. Wiſd. 3.5. Ecclus. 2.5. and 27 5. Tob 2.10. Rom. 5.1. 1. Pet. 1.7. 2. Pet. 2.9. Iames 1.2,3. ſee Tempt.

Tribe. The children of Iſrael ought to marie euery one in their owne tribes. Num. 36. 6,7,8,9.

The tribe of Dan ſought to dwell among the other tribes. Iudg. 18.1,2.

The halfe tribe of Manaſſeh, dwelt from Baſhan to Baal Hermon, &c. 1. Chro. 5.23.

The portion of the twelue tribes. Ezek. 48.1,2, to 8,23.*

The tenne tribes caried captiue. 2. Eſdr. 13.40, to 48.

Tribulation ſent to the faithfull, why. 1. Pet. 4.12. 2. Theſſ. 1.4, to 8. Rom. 5.3.

An exhortation to endure tribulation with patience. Heb. 12.1. 1. Pet. 2.21.

We ought not to feare tribulation, and why. Phil. 1.28,29.

Men by tribulation are giuen to God. Iſa. 26.16,17,18.

God onely deliuereth out of tribulations. 1. Sam. 10.18,19.

God reſpected the children of Iſrael in tribulation. Exod. 2.25.

In our tribulation we ought to ſeeke the Lord. Deut. 4.29,30,31.

God heard Iaakob in the time of his tribulation. Gene. 35.3.

The faithfull in tribulation, ought to put full truſt in Gods mercie. Pſal. 44 9.*

How to ſuffer tribulation, according to the will of God. 1. Pet. 4.19.

Neither tribulation nor bondes could feare Paul from preaching the Goſpel. Act. 20.24.

Tribulation to bee receiued thankfully without diſtruſt. Pſal. 42.8. & 43.5.* & 56. 1,3.* after the example of Iob. Iob 1.21. and of Dauid. 2. Sam. 22.1.*

Paul & Silas prayed, ſung & reioyced in tribulation, for Chriſt his ſake. Actes 16.25. Gal. 6.14. & 2. Cor. 6.4, to 11. & ſo did Peter and other Apoſtles. Act. 5.41. and ſo ſhould we. Rom. 12.12. and 5.1,3.

The tribulations of S. Paul, were the Epheſians glory. Ephe. 3.13.

God comforted S. Paul in all his tribulations, and why. 2. Cor. 1.4.*

Paul commended the Macedonians for that they ioyed in tribulations. 2. Corin. 8.2,

The day of tribulation, &c. 2. Kings 19.3. looke Affliction, Aduerſitie, Perſecutions, Sufferings, and Scourges.

Tribute muſt be payed for conſcience ſake. Matt. 22.21. Rom. 13.5,6,7.

Why Chriſt payed tribute and needed not. Matt. 17.25,26,27.

They that receiued peace offered by the Iſraelites, became tributaries vnto them. Deut. 20.10,11.

All that belong to the houſe of God, freed from tribute, by the Edict of an Heathen Emperour. Ezra. 7.24.

Trinitie. Teſtimonies of the trinitie. Gen. 1.1,26. & 11.7. & 18.2. Matth. 3.16,17. and 28.19. Lu. 3.21,22. 1. Ioh. 5.7. 2. Cor. 13.13.

Of *Triumph*, looke Victorie.

Trumpets of ſiluer, looke Numb. 10.2, to 11. and Feaſt.

The trumpet ſounded at the giuing of the Law. Exod. 19.16,19.

Gideon blew a trumpet, & ſouldiers came to him. Iudges 6.34.

Trouble. Married folkes haue trouble in the fleſh. 1. Cor. 7.28.

Eliiah affirmed vnto Ahab, that he troubled Iſrael, in prouoking God to ſtay raine three yeeres and ſixe moneths. 1. kin. 18.17, 18. Iames 5.17. looke Tribulation.

True. He that beleeueth, hath ſealed that God is true. Iohn 3.33.

Balaam was enforced to confeſſe God to be true. Num. 23 19.

Trueth of God, ſee Promiſe.

Abrahams ſeruant prayſed God for his trueth and mercie ſhewed vnto his maſter. Gene. 24.27.

The ſpies promiſed Rahab to deale truely with her. Ioſh. 2.14.

Hezekiah deſired that trueth might be in his dayes. 2. Kings 20.19.

Dauid wiſheth mercie and trueth to Ittai, and why 2. Sam. 15.19,20.

To walke in trueth. 1. Kings 2.4.

We ought to ſerue God in trueth. Ioſh. 24 14. 1. Sam. 12.20,21,24.*

We ought not to holde againſt the trueth. Mich. 7.5. Exod. 23.2.

Trueth in Iudges. Exod. 18.21,22.

We ought to gird our loynes about with trueth. Epheſ. 6.14.

We ought to ſpeake the trueth one to another, and why. Epheſ. 4.25.

Chriſt is the trueth. Iohn 14.6. and his Goſpel the trueth. 2. Pet. 1.12.

Doe nothing againſt the trueth, but for the trueth. 2. Cor. 13.8.

Trueth put for vpright dealing. Epheſ. 4.25. & 6.14. Phil. 4.8. for ſincere knowledge of God. Tit. 1.1. and for all light left in man after his fall. Rom. 1.18. and 2.8.

We ought to inſtruct with meeknes thoſe that reſiſt & erre from ẏ trueth. 2. Tim. 2.25, 26. and to craue at Gods hand the doctrin of trueth, which the raine ſignifieth. Zech. 10.1.

We ought to be ſtedfaſt in the trueth well learned. 2. Tim. 3.14.

How trueth from errour is diſcerned. 1. Iohn 4.6.

No trueth in any, and therefore none to be truſted. Iere. 9.4,5.

Trueth is ſtrongeſt, and ouercommeth all things. 1. Eſdr. 3.12. and 4.33,40,42. Mat. 16.18. Luke 21.15 Act. 6.10.

Grace and trueth came by Ieſus Chriſt. Iohn 1.17.

The ſpirit of God is the leader of vs into all trueth. Iohn 16.13.

Againſt ſuch as withſtand the trueth, or withhold themſelues & others from it. Rom. 1.18. & 2.8. Gal. 3.1. & 5.7. & 2. Tim. 2.18. & 3.8,9. & 4.4. Tit. 1.4. He. 10.26. & 2. Pet. 2.2

Paul ſpake the trueth. Acts 26.25.

Pilate aſked Chriſt what trueth was. Iohn 18.38.

Truſt. Moſes putteth the children of Iſrael in minde of Gods benefites, that they might truſt in him onely. Deut. 8.1.*

No man ought to truſt to his own ſtrēgth. 1. Cor. 10.12,13.

Thoſe that truſt in the Lord, bleſſed, and thoſe that truſt in men, curſed. Ierem. 17. 5,7.

The children of Iſrael truſting in their owne ſtrength, were diſcomfited. Iudg. 20. 20,21. Numb. 14.40,44,45. Deut. 1.41,43, 44. 1. Sam. 4.3,4,5,10,11.

We ought to ſettle our whole truſt in God, and in Chriſt, and why. 2. Sam. 22.3,31. Matt. 12.21.

Hezekiah truſted in the Lord God of Iſrael. 2. Kings 18.5.

Abiiah truſting vpon the Lorde, obtained victorie. 2. Chro. 13.18.

Eternall life promiſed to thoſe that truſt in God. Iſa. 57.13.

God is their helpe and ſhield that truſt in him. Pſal. 115 8,9,10,11.

We ought to truſt in the grace offered by the Goſpel. 1. Pet. 1.13.

They that truſt in God, ſhall vnderſtand the Trueth. Wiſd. 3.9.

In the middes of tribulations wee muſt truſt in God. Iohn 16.33.

The faithfull truſt to bee ſaued through the blood of Chriſt, and therefore goe boldly to the throne of grace. Heb. 10.19,20,22,23. and 4.14,16.

The Iewes vpbraided to haue put their truſt in falſe gods. Deut. 32.37,38.

God wil bereaue the wicked of all things wherin they put their truſt. Deut. 28 52,63.

Of the aſſured truſt which Aſa had in the Lord. 2. Chron. 14.11. and Iudas Maccabeus. 1. Mac 3.18,23. and Micah. 7.7, to 14.

We ought to put our truſt in the worde of God, and why. Wiſd. 16.26.

Thoſe that truſt in God, ſhall neuer be remooued. Pſal. 125.1. & 115.9.* and 22.5. or take hurt. Ecclus. 32.24.

An exhortation and encouragement to truſt in God, after aduerſitie and in danger. Iſa. 41.8, to 17. Amos 9.12.*

The yong rauens doe teach vs to put our truſt in God. Iob 39.3.

A man of God counſelled Amaziah not to put his truſt in worldly ſtrength. 2. Chro. 25. 7,8,9.

God will cut off occaſions which hinder his people from putting their truſt in him. Micah. 5.10,11,12.*

Wee may not truſt in outwarde ceremonies,

nies. Iere.7.2,4.*

God neuer faileth them that put their truſt in him. Dan.14.38.

¶ *Turne*. We ought not to turne aſide to ſerue other gods, as the Iſraelites did. Exo. 32.8. Deut 11.16. 1.Sam.12.10,20,21.

The Theſſalonians turned from their idoles vnto God. 1.Theſſ.1 9.

To turne iudgement to wormewood. Amos 6 12. and 5.7.

God is mercifull vnto thoſe that turne vnto him. Deut.30.1,2,to 8.

None can turne to God truely, till God turne to him. Zech.8.15,16. Looke Returne, Conuerſion, and Man.

¶ *Twelue* Apoſtles Matt.10.2,to 5. Mar. 3.14.16,to 20 Luke 9.1.

The names of the twelue Patriarkes. Gen. 35.22,to 27.

Twinckling. Thoſe that be found aliue at the laſt day, ſhalbe changed in the twinckling of an eye. 1.Cor.15 51,52. 1.Theſſ.4 1.

Two maſters no man can ſerue, and why. Matt.6.24. Luke 16.13.

Two, that is, man and wife ſhall be one fleſh. Gene.2.24. Marke 10.8. 1.Cor.6.16. Epheſ.5.31. Matt.19 5.

Two mites, looke Treaſurie.

Two pence, looke Pence.

Two coates forbidden. Luke 9.3.

Of the two detters. Luke 7.4.

Two maner of people diuided out of Rebekahs bowels Gen.25.23.

Of two things that Agur required of God. Pro.30 7,8,9.

Two things grieuous. Ecclus.26.29.

Chriſt his two natures. Col.2.9.

¶ *Time* hath his courſe. Gen.8.22.

To all things there is an appointed time. Eccles.3.1,to 12.*

We ought to aſke of Gods workes, our elders of old time. Deut.31 7. It is not for vs to know the times and ſeaſons, and why. Actes 1.7.

The time of Chriſt, the accepted time. 2.Cor.6.2. Gal.4.3. Rom.5 6.

The time of this preſent life, is but ſhort. 1.Cor.7.29.

We ought to redeeme the time, and why. Col.4.5. Epheſ.5.15,16.

Time certaine put for vncertaine. Lu.13. 33. and time preſent for time to come. Matt. 3.10. Luke 19.8. and 24.44. Iohn 4.21. and 20 17 Col.3.6. 1.Theſſ.4 15.

Of the laſt times. 1. Cor.10.11. 2.Tim. 3.1. Heb.1.1. 1.Pet.1.20. and 4 7. 1.Iohn 2.18. Iude 18.

Wee ought not to ſhew wiſedome out of time. Ecclus.32.4.

God is angry with the godly for a time. Nahum 1.2.

Tyranny of princes and falſe prophets. Micah. 3.1.* Zeph 3.1,3.

Of tyrannie. Matth 2.16. Marke 14.10. Acts 7.59. & 12.2,3.* Looke Crueltie.

A Tyrants nature. Pro.28.15.

V

¶ *Vaile* of the Tabernacle. Exod.26.31. and 36.35. 2.Chro.3.14.

The vaile rent. Matth.27.51.

The vaile ouer the face of Moſes, and ouer the Iewes, and why. Exod.34.33,34.* 2.Cor.3.13,to 17.

The vaile ouer the hearts 2. Corinth. 3. 15,16.

What the vaile prefigured. Heb.10.20.

Vaine are all men. Wiſ.13.1. & all things vanitie. Eccles.1.2.

Idoles are vaine vanities. 1.Sam.12.21. and prouoke Gods wrath. 1.Kings 16.26. Deut.32.21.

The creature ſubiect to vanitie. Rom.8.20

Vaineglory, ſee Glory.

Valiant. The Angel called Gideon a valiant man. Iudges 6.12.

Variance, looke Contention.

Vant, looke Boaſt.

Vengeance. God taketh vengeance of all that oppreſſe or defraude their brethren. 1.Theſſ.4.6.

God will take vengeance of thoſe that deſpiſe his grace. Heb.10.29,30.

Vengeance belongeth to rebels and perſecuters of Gods elect. Luke 18.7. 2.Theſſ. 1.8. Reue.6.10. and 19.2.

We ought not to auenge our ſelues. Rom. 12.17,19. Pro.20.22. Leuit.19.18.

Vengeance is the Lordes, and he will auenge the blood of his ſeruants vpon his enemies. Deuteron.32.35,41,42,43. Rom. 12.19.

Dauid committeth vengeance to God. 1. Sam.24.6,13,16

Saul would not bee auenged of his enemies, and why. 1.Sam.11.13.

Gods miniſters haue readie the vengeãce of God againſt all high things being diſobedient, and why. 2.Cor.10.5,6.

Iames and Iohn aſking vengeance, are rebuked Luke 9.53,54,55.

Vengeance the name of a heathen goddeſſe. Acts 28.4.

Vengeance reſerued onely to the Lord and his miniſters the higher powers. Gene. 15. 16 Ecclus.28.1. Iudeth 8 35. Pſal.7.11. & 9 7,8,16. & 33.5. and 94. 1. Pro.17.21. and 24.12 and 48.9. and 54.8 and 29.16. Eze. 25.12.* Nah.1.2. Matth.5.38,39. Luke 9. 54,55,56. and 18.7 8. Galat.5.15. Epheſ 4. 26,32. 1.Theſſ 5 15. 2.Tim.4.14. 1.Pet. 2.14. and 3.9,12.

Veritie, looke Trueth.

Vertue of God, looke Power.

Vertue from Chriſt healed diſeaſed folkes touching his garments. Marke 6.56. Matthewe 9.20,21,22,35,36 Luke 8.44,46, 47,48.

Vertue put for good and godly maners. 2.Pet.1.5.

Vertuous. Ruth was a vertuous woman. Ruth 3.11.

Veſſels ordained for the vſe of the Tabernacle. Exod.25.29.

The parable of veſſels, prepared for captiuitie. Ezek.12.3,to 17.

Veſſels in the houſe of Salomon of pure golde. 1.King.10.21.

Of veſſels of honour and diſhonour. Rom. 9.21. and 2.Tim.2.20,21.

Veſſell, for mans body. 1.Sam.21.5. and 2.Cor.4.7. and 1.Theſſ.4.3.4.

Veſtures. The Iewes commaunded to make fringes vpon the quarters of their veſtures. Deut.22.12. and why. Num 15.38, 39.* and the Scribes and Phariſes vſed it. Matth.23.5. Looke Clothes, Garments, and Apparell.

Vexe. Howe Peninnah vexed Hannah. 1.Sam.1.6,7.

¶ *Victorie* commeth of God, & not by the multitude of men. 2.Sam.23.10,12. Gene. 1.4.* Exod.17.8.* Deut 7.18,19 Ioſh. 11. 1,6.* Iudg.7.2.* 1.Sam 14.6, to 23. and 17.45.* 2.Chro.13.13,to 19. & 14.11.* & 16. 7,8,9. and 24.24. and 25.7.* Pſal. 117.3.* Pro.21.22,30,31. Iudeth 9.7,11. 2.Eſdr. 1.26,27,28,30. 1.Mac.3.18.

Ioab committeth the ſucceſſe of victorie vnto God. 2.Sam.10.12.

The victorie of Dauid againſt Abſalom. 2.Sam.18.7.

Dauid obteined victorie through ẏ might of God. 2.Sam.5.28.*

God gaue victorie vnto Deborah. Iudges 4.14,15,23.

The victorie attributed to God, and Gideon by whom he wrought. Iudg.7.20.

Samſon attributed not the victorie to his ſtrength. Iudges 15 18.

Victorie promiſed Hezekiah againſt Saneherib. 2.King.19.6.*

Triumph after victorie obteined. Numb. 21.18,27. Iudges 11.34. 1.Sam. 18.6,7. 2.Mac.3.30.

Victorie is of God. 1.Eſd.4 58,59,60.

Iudas truſting in God, wonne the victorie. 2.Mac.15.26,to 36.

Victorie loſt, ſee Truſt.

Victuals. Ioſhua commanded to make prouiſion for Victuals, and why. Ioſh 1.11. looke Meate, and Food.

Villanie, Looke Rauiſh.

God hath choſen the vile things of this worlde, to bring to nought things of eſtimation. 1 Cor.1.28.

We ought not to offer vnto God any thing vile. Mal 1 8,13,14.

Villages, Looke Cities.

Vine, for the Church. Pſal.80.8.

The complaint which the Lorde maketh for his vine. Iſa.5 4

The vine of the Iewes is of the vine of Sodome, and of the vines of Gomorah, &c. Deut.32.32.

Chriſt is the vine, and his Father is the huſbandman. Iohn 15.1.

¶ *Vinger*. Boaz willed Ruth to dippe her bread in the vineger. Ruth 2.14.

A ſponge filled with vineger was offered Chriſt. Matth.27.28.

Vineyard of Noah and his drunkenneſſe. Gen.9.20,21.

The Iewes were commanded not to ſowe their vineyards with diuers ſeedes, and why. Deut.22.9.

A law for him that hurteth his neighbors vineyard. Exod.22.5.

It was lawfull for a man to eate, but not to carie fruit out of his neighbors vineyard. Deut.23.24.

Hee that had planted a newe vineyard, freed from warre, till he had eaten of the fruite. 1.Cor.9.7.

Thoſe

Thoſe that diſobey God, ſhall plant vineyards, and others ſhall eate the fruit. Deut. 28.30.

Vintage till ſowing time, and threſhing til vintage. Leuit.26.5.

The law of vintage. Leuit.19.10.

Violence, looke Kingdome.

Viper, ſee Generation.

S. Paul ſhooke a Viper off his hand, and felt no harme. Acts 28.3,5.

Virgins, ſee Maide, and Lamps.

Virginitie bewailed. Iudg.11.37.*

Signes of virginitie to be brought before the Elders of the Iewes, &c. Deut.22.15, to 20.

Of Virginitie and maried ſtate. 1.Cor.7.25,26.*

Viſion. God ſpake vnto Abraham in a viſion. Gen.15.1. and comforted Iſrael in a viſion. Gene.46.2,3,4. and tolde Samuel in a viſion, how he would puniſh the houſe of Eli. 1.Sam.3.11, to 16. and ſpake to Nathan by viſion. 2.Sam.7.17.

The viſion of the two baſkets of figges. Ierem.24.1.* of the foure beaſtes, and the wheeles vnder the throne, and of the xxv. men and two princes. Ezek.1.5,15.* and 11.1, to 13.

Viſions ſhewed to Iudas Maccabeus. 2. Mac.15.12, to 17. to Cornelius, Peter and Ananias. Act.10.3,11. & 9.12. and to Paul. 2.Cor.12.2, to 10. Acts 16.9. & 18.9. & 22.17. and 27.23.

Viſite. How God doth viſite ſinne. Exod. 22.34. and 20.5. Leuit.26.15.*

The Iſraelites ſeeing the miracles that Moſes wrought, thanked God that he viſited them. Exod.4.31. and 14.31.

To viſit put for to correct, or take care of. Hoſe.4.24. to make fruitfull. 1.Samuel 2. 21. Geneſ.21.1. And to remember. Luke 1. 68.

Whom wee ought to viſit. Matth. 25.36. Iames 1.27.

Viſitation, or manifeſtation of Gods mercie. Luke 19.41. 1.Pet.1.12.

Victualler. A victualer is not without ſinne. Ecclus.26.30.

¶ *Vnbeliefe*. The Iewes through vnbeliefe forgate God, and ſerued Idoles and would not enter into the lande of Canaan. Deut. 32.15, to 19. and 1.22,26. and were afraid of Goliath. 1.Sam.17.10,11.

A certaine prince puniſhed for vnbeliefe. 2.King.7.2,17.

The Iewes for their vnbeliefe, were reiected, and the Gentiles receiued by faith. and why God hath ſhut all in vnbeliefe. Roman.11.20,25,30,32.

Chriſt reproued the vnbeliefe of his diſciples. Matth.17.17, to 22. Mar.9.19, to 30. and 19.14. Luke 9.41. & 24.36.* Iohn 20. 19,25, to 30.

The Apoſtles could not heale the man that was Lunatike for their vnbeliefes ſake. Mat.17.20.

The father of the poſſeſſed with the deuill prayed Ieſus with teares, to helpe his vnbeliefe. Mar.9.24.

Chriſt marueiled at the vnbeliefe of the Nazarens, which cauſed him to worke no great miracles among them. Matth.13.58. Mar.6.5,6.

Of vnbeliefe and the puniſhment thereof. Gen.19.14,24,25. Num.11.1,4.* & 14.2.* and 20.3,4,5,6,24. Deut.9.4,5.* 2.King.7. 1,2,17,19,20. Eccles.2.26. Pſalm.78.8.* Baruch.1.20.* Mat.8.25,26. and 14.26, to 32. Mar.16.16. Luke 1.12,18,19,20. and 24.11,25. Iohn 3.3,18. and 6.60.* and 8.24. and 10.25, and 12.37.* ſee Infidelitie.

Vnbeleeuers ſhal not enter into euerlaſting reſt. Heb.3.17,18,19.

Vnblameable. Chriſtians ought to be vnblameable. Phil.2.15.

Vnblameable was S. Paul in his conuerſation. 1.Theſ.2.10.

Vncircumciſed fruite, ſee Fruite.

The vncircumciſed might not eate of the Paſſeouer. Exod.12.48.

Vncircumciſed lips. Exod.6.12.

Vncircumciſion vſed for the Gentiles. Gal.2.7. ſee Circumciſion.

Vncleane things not to be touched. Num. 19.13,14. looke Beaſtes.

Manoahs wife commanded to eate no vncleane thing till Samſons birth, and why. Iudg.13.4,5.

Vncleanneſſe, &c. ought not to be once named among Chriſtians. Epheſ.5.3,4. Col. 3.5.

Luſts of vncleanneneſſe. 2.Pet.2.10. looke Pollution, Purge, and Stewes.

Uncorrupt is Gods way. 2.Sam.22.31.

Vnction, looke Anointing.

Vnderſtanding. The Iſraelites were without vnderſtanding. Deut.32.28.

We ought to be men in vnderſtanding. 1. Cor.14.20.

Wee ought to ſing with the Spirit and with vnderſtanding alſo. 1.Cor.14.15. Pſal. 47.7.

Vnderſtanding is the gift of God. Deut. 29.4. Iob 32.8. and 38.36. looke Knowledge, and Wiſedome.

Unfaithfulnes, ſee Vnbeliefe.

Vngodly. Of the thoughts, wordes, and workes of the vngodly againſt the righteous. Wiſ.2.11.* Pſa.10.1.* and 11.2. and 12.1.* and 13.4. Pro.4.14, to 20.

The proſperitie of the vngodly cauſeth the faithful to maruel. Iob 21.6, to 17. Pſal. 73.2.* Eccles.7.9,12. Ierem.12.1. Habak. 1.2.*

The vngodly fall into the deſtruction which they prepare for the righteous. 1.Sa. 17.19,22. and 31.4. Heſt.7.6.* Pſal.7.15. and 9.16. and 34.21. and 35.8. Pro.26.27. Eccles.10.8. Iſa.33.1. Ier.48.43. Dan.13. 62. and 14.42. and 6.24. Iudeth 13.8. Ecclus.27.26. Reue.18.6, and are afraid of it. Pro.1.27. and 10.24.

Of the ſudden puniſhment which ſhall fall vpon the vngodly, Gen.7.17.* & 14.14,15. and 19.24,25. and 34.25.* Exodus 14.23.* Leuit.10.2. Numb.11.1,33. and 16.31,32, 33. Ioſhua 10.8.* and 11.6.* Iudg.4.15.* and 7.21.* and 8.11.* and 16.30. 1.Sam. 30.16, to 21. 2.Sam.13.28,29. 1.Kin.16.9, 10.* and 20.15, to 23. Iob 4.10,11. and 5.3, 12,13. and 8.13,14. and 15.16,21.* and 18. 10.* and 20.5.* and 27.13.* and 36.12,13, 14. Pro.1.27. and 6.15. and 12.7. Iſai.5. 24.* and 47.9. Ierem.15.1.* Daniel 5.30. 1.Macca.2.14. and 4.14.* Matth.24.38, 39. Luke 12.20. and 16.22,23. and 17.24.* 1.Theſſ.5.2,3.

Wee may not company with the vngodly. 1.Cor.5.11. Looke Wicked.

Vnion of the Iewes & Gentiles in Chriſt. Iſai.19.23,24,25.

Vnitie of the Spirit in the bond of peace. Epheſ.4.3,4.

Vnitie is commended. Actes 4.32. Rom. 15.6. 1.Cor.1.10. Phil.3.16. 1.Pet.3.8. ſee Concord.

Vnitie of God and Chriſt. Iohn 17.21.

Vniuſtly. The iudge ought not to doe vniuſtly. Leuit.19.15. Looke Wicked, Vngodly and Vnrighteous.

Vnkindneſſe, Looke Vnthankfulneſſe.

Vnknowen to men, but knowen vnto God 2.Cor.6.9.

Vnleauened bread. The feaſt of vnleauened bread, for the Paſſeouer. Lu.22.1. looke Paſſeouer.

Vnmarried. Thoſe that cannot liue vnmarried, may marry. 1.Cor.7.9.

Vnmercifulneſſe, looke Mercifulneſſe.

Vnpoſſible, Looke Impoſſible.

Vnrighteous perſons ſhall not inherite the kingdome of God. 1.Cor.6.8,9.10. Looke Vniuſt.

Hee that doeth vnrighteouſly, is an abomination vnto the Lord. Deuter.25.16. ſee World.

Vnthankefulneſſe. Gods prouidence, euen vnto the vnthankfull. 1.Kings 18.1.*

Of the Vnthankefulneſſe of Laban towardes Iaakob. Geneſ.31.2.* and Pharaohs butler towards Ioſeph. Geneſ.40.23. of the Ammonites and Saul towardes Dauid. 2.Sam.10.2, to 6. 1.Sam.19.10. Of the Iewes. Ezek.2.3.* and of the Iſraelites. Micah.6.2. to 5. Iſai.1.2,3. and of the inhabitants of Keilah towardes Dauid. 1.Sam. 23.2,12.

Vnthankefulneſſe towardes God and man condemned, and of the puniſhment thereof. Exod.1.8.* Deuter.32.1. Iudg.2.11.* and 6.1,8,9.10. and 8.5,6,7,14,16. and 12.1,2, 7. 1.Sam.10.17.* and 12.7, to 20. & 25.10, 11,37,38. 2.Sam.14.30. 2.Chron.24.21, 22. Pro.17.13. Iſa.1.2,3. & 5.1.* Ier.2.12.* Ezek.16.3.* Hoſe.2.2.* & 10.13,14. and 13. 2.* Mica.6.1.* Wiſ.16.16,29. 1.Macc.16. 15,16,17. Matth.5.17. & 11.15., to 25. Luke 14.18. and 17.11,12,17,18. Iohn 1.5. & 11. 46.* Rom.1.21.* Gal.1.6. and 6.6. 1.Cor. 16.18. Col.2.7. 1.Tim.5.4.17,18. 2.Tim. 3.2. Hebr.2.3. and 13.17. Reu.2.5. Actes 7.18,26,27.* and 27.42.

Vntill, Looke Till.

¶ *Vocation*, ſee Calling and Church.

Voluntarie giftes towardes the making of the Tabernacle. Exod.25.2.

Voluptuous liuing, one of the thornes that choke the worde. Luke 8.14.

Wee ought not to take pleaſure in voluptuouſneſſe. Ecclus.18.32.

Vomit of Bel. Iere.51.44.

Vowes muſt bee performed to God. Numbers 30.3. Deuterono.23.21,22,23. being

godly

godly. Eccles.5.3. Pſal.116.14,18. Act.18.18.and 21.23,to 27.

Vowes and the redemption of them. Leuit.27.2.Num.6.1.*

Who ought to accompliſh their vowes, and who not. Num.30.4.*

Iaakob vowed to God the tenth of his increaſe. Gen 28.22.

Hannah vowed to giue her ſonne to God. 1.Sam.1.11,28.

Elkanah and all his familie went yeerely to offer vowes. 1.Sam.1.21.

The Iſraelites vowed to deſtroy all the cities belonging to Arad, if they ouercame. Num.21 2,3.

Of a raſh vowe. Leu.5.4.

Saul cauſeth the people to vow abſtinencie, whereupon they brake the commaundement of God 1.Sam.14.24,32.

Abſalom vnder colour of a vow, practiſed to vſurpe his fathers kingdome. 2.Sam.15.7,8.

Vowes vſed for gifts and ceremonies. Act.21.23.

Of vngodly vowes, looke more Iudges 1.30.* 1.Sam.25.13,21,22. Matth.14.7,to 12. Acts 25.12.

Voice. We ought to obey the voice of the Lord, and why. Exod.15.26. Deut.13.4.and 30.16,20.and 27.10.

God cauſed the Iewes to heare his voice, but they could not abide it. Deut 4.36. and 18.16.

When Hannah prayed, her voice was not heard. 1.Sam.1.13.

¶ *Vpbraide.* Hee that vpbraideth his friend, breaketh friendſhip. Ecclus.22.20,22.

Peninnah vpbraideth Hannah with her barenneſſe. 1.Sam.1.6.

God vpbraideth the Iſraelites confeſſing their ſinnes. Iudg.10.11.*

Chriſt vpbraideth the Iewes with their infidelitie. Iohn 15.22,23,24.

Vpright before God Deut.18.13.

The heart of Aſa was vpright with the Lord. 1.King.15.11,14.

We ought to feare and ſerue the Lorde in vprightneſſe. Ioſh.24.41.

Hee that walketh vprightly, ſhalbe ſaued. Pro.28.18. looke Right, Righteous, Iuſt, and Perfect.

¶ *Vſages,* looke Cuſtomes.

Vſurie forbidden. Deut.23.19,20.

Againſt vſurie and vſurers. Exod.20 17. and 22.25. Leuit.25.35,36,37. Deut.5 21. Nehe 5.1,to 14. Pſal.15.1,5. Pro.22.7,16,22.52. and 28.8. Ierem.15 10. Ezek.18.13. and 22.12. Matt.5.42. and 7.12. Luk.6.30,34.35

¶ *Vtterance* the gift of God. Exod.4.11,12,15. Pro.16.1. and 1.Cor.12.10.

S.Paul deſireth the faithful to pray God that hee might haue vtterance. Ephes.6.19,20. Col 4.3,4.

W

¶ *Wages.* Iaakob aſked of Laban, Rahel for his wages. Gen.29.15,18. and al ſpotted ſheepe and lambes. Gen.30.32.

Laban changed Iaakobs wages tenne times. Gen.31.7.

Euery man ſhall receiue wages according to his labour. 1.Cor.3.8.

The labourer is worthy of his wages. 1.Tim.5.18.

The wages of ſinne is death. Rom.6.23. looke Hire.

Wake, looke Watch.

Wall. The wall of Ieruſalem was dedicated. Nehe.12.27.

Chriſt hath broken the partition Wall which was betweene the Iewes and vs. Ephes.2.14,15.

Walke. We ought to be occupied in Gods worde, as wee walke and iourney, &c. Deut.11.19.

To walke with God. Gene.5.24. and 6.9.

Abraham commaunded to walke before God. Gen.17.1.

Hezekiah walked before God with a perfect heart. 2.Kin.20.3.

What it is to walke in the wayes of God. 1.Kin.3.14. as he requireth and taught the Iſraelites to doe. Deu.10 12.& 11.22.& 8.6.

Salomon walked in the ordinances of God, as Dauid commanded him. 1.King.3.3. and 2.3.

The Reubenites are exhorted to walke in the wayes of God. Ioſh.22.5.

Chriſt willeth vs to walke while we haue light. Iohn 12.35,36.

To walke in trueth. 1.Kin.2,4.

Samuels children walked not in his wayes. 1.Sam 8.3.

Howe God walketh ſtubbornely againſt vs. Leuit.26.24,28.

Moſes prayed God to walke with them. Exod.33.15,16. and 34.9.

Walke in the ſpirit. Gal.5.16.

He that walketh vprightly, walketh boldly. Pro.10.9.

He that walketh with the wiſe, ſhalbe wiſe. Pro.13.20.

To walke in veritie. 3.Ioh.4.

We ought to walke wiſely towards them that are without. Col.4.5.

To walke for to liue. Mat.7.5.

To walke after the maner of men. 1.Cor.3 3,4. ſee Stubbornneſſe.

Want, looke Neede.

Wantons threatned. Mich.2.1.*

Wanton lookes forbidden. Iob 31.1. Pſal.119.37. Matth.5.28.

Wantons ſhall not inherite the kingdome of God. 1.Cor.6.9.

Warning, looke Correction.

Warre and contentions, from whence they come. Iam.4.1.

God ſendeth warre for the ſinne of the people. 1.King.8.35,37. Leuit.26.24,25. Deut.28.25. Iudg.2.14,15. and 3.8,12. and 4 2. and 6.1. and 10.7. and 13.1. Iſa.5.25. Iere.5.10. Iob 38.23.

Newe married men went not a warfare, and why. Deut.24.5.

The law of warre. Deut.20.10.*

Moſes his exhortation vnto ſuch as went to warre. Deut.20.3,4.

Iehoſhaphat aſſaulted in warre, cried to God for helpe. 1.Kin.22.32.

God commanded the Iewes when they went to warre, to abſtaine from all wickedneſſe. Deut.23.9.

Dauid aſked counſell of the Lord, whether he ſhould warre with the Philiſtims. 2.Sam.5.19.

The Iſraelites fearing warre, deſired Samuel to cry vnto God for them. 1.Sam.7.8.

God aſſiſted Ioſhua in warre, and inſtructed him. Ioſh.8.18. and Dauid. 2.Sam.23.24,25.

God deſtroyeth the Iſraelites enemies, before they warred with them. Deuter.7.23. and 2.24.*

The Iewes intending to warre, prayed God to ſend them victorie, and were heard. 1.Chron.5.19,20. 1.King.8.44,45. 2.Chro.6.34,35. Othniels warre, ſee Spirit.

The Iſraelites warred with the Beniamites, and by Gods power ouercame them. Iudg.20.35. and ſent to know whether the Reubenites had reuolted from God before they would warre with them. Ioſh.22.11.*

The warre of the Amorites againſt the Gibeonites. Ioſh.10.4,5. and of the Hiuites and others againſt Ioſhua, and the ſucceſſe. Ioſh.11.5,to 9.

God commanded ỹ Iſraelites not to warre againſt the Moabites. Deut.2.9, 19. they warred againſt the Amalekites, contrary to Gods commandement, and were diſcomfited. Num.14.41.* Deut.1.42.*

God hath a regard vnto the warres of Infidels, for hee gaue the victorie vnto Naaman, & deliuered the Samaritanes. 2.Kin.5.1. and 7.9.*

The warre wherein the Philiſtims ouercome the Iſraelites. 1.Sam.4.10.

Howe the faithfull haue behaued themſelues in the time of warre. Exod.17.9,to 14. 1.Sam.17.2,3,26.* and 2.Chron.12.2, to 9. and 14.9.* and 18 1.* and 20.1,to 31. and 32.1.* Iudeth 8.9.* 1.Mac.3.2.* & 4.1,2.* and 7.1.* 2.Mac 8.1,2.*

For what cauſes the faithfull haue begun warres. Gene.14.13,14. Iudg.19.22.* and 20.1 to 15. 1.Sam.30.3,to 21.

How God fighteth alwayes for his, and teacheth them alſo in warres to fight & ouercome. Exo.14.13. Deut.1 30. and 3.2,3,21,22. 1.Sam.17 37,45,46,47. 2.Sam.22.35 2.Chron.20.17. Pſal 18.2.* and 143.1,2.* Iſa.30.15,30,31. looke Victorie.

Albeit the wicked raiſe warre againſt vs, yet ought we not to faint. Matt.24.6. Mar.13.7. Luke 21.9. Reu.12.7 17.

What circumſpection Princes ought to haue in warre. Lu.14.31,32.

Vngodly warre. Pro 1.11. ſee Murther.

No man goeth to warfare, at his owne coſt. 1.Cor.9.7.

S. Paul being in the fleſh, did not warre after the fleſh. 2.Cor.10.3.

Mans life is a warre. Iob 7.1.*

Warres of ignorance. Wiſd.14.21.

Waſh. Naomi willed Ruth to waſh and anoint her ſelfe, and why. Ruth 3.3.

Dauid waſhed and anointed himſelfe after hee vnderſtood of the death of the childe. 2.Sam.12.20.

To waſh their feete, ſee Feete.

Dauid commanded Vriah to goe home, and waſh his feete. 2.Sam.11.8.

The

The Iewes vſed to waſh their dead. Acts 10.37.

The Phariſes being filthie within, vſed to waſh the vtterſide. Matt.23.25.

We are waſhed. 1.Cor.6.11.in baptiſme. Acts 22.16.

Waſting, looke Prodigalitie.

Watch, becauſe the houre is vncertaine. Matt.24.42. * Luk.12.36,to 47. Mar.13. 33,35,36,37.

Watch and pray. Matt.26.38,41. Marke 14.34,38. Luke 21. 36.and 22.40,46.

We ought to watch. 1.Corinth.15.34. 1. Theſſ.5.6. 1.Pet.4.7.

Watch, taken for liuing this corporal life. 1.Theſſ.5.10.

How we ought alwayes to Watch for the comming of the Lord. Rom.13.11.* Epheſ. 6.18. Col 1.2.& 4.2. 1 Pet.5.8. Reue.3.2.3. & 16.1. Act.20.31. 1.Cor.16.13.& 2.Cor.6.6.

Watch, for Watchmen. Matt.27.65.

Watchmen, for falſe teachers. Cant.5.7.

Why Gods preachers are called Watchmē, & of their duty. Eze.3.17.& 18.19,20,21.

Watchman, for Angel. Dan.4.10.

Waters beneath ſeparated from the waters aboue. Gen.1.6,7.

Vertue giuen to the waters to bring forth fiſh. Gen.1.20,21,22.

The waters of the flood ſurmounting the higheſt mountaines 15.cubites. Gene.7.19, 20. ceaſed from increaſing. Gen.8.3,to 15.

The Iſraelites willed to buy water of the Edomites. Deu.2.6.& the Gibeonites bound to draw water for the Iſraelites. Ioſh.9.21.

Drawers of water. Deut.29.11.

Maydes were wont to draw water. 1.Samuel 9.11. for their cattell. Gene.24.23.and 29.2,9,10. Exod.2.16.

The water of Nilus conuerted into blood. Exod.4.9. and 7.15,17, 20. and deadly waters into wholſome. 2.King.2.21.

The children of Iſrael murmuring, haue water out of the rocke. Exod.17.3,6. Numb. 20.10,11. Wiſ.11.4. Pſal.78.15,16.& 105. 41. 1.Cor 10 41.

Water failing, was promiſed and ſent without winde or raine to the king of Iſrael, Iudah and Edom, marching toward the Moabites. 2.Kings 3.17.

Eliiah was fed with bread and water. 1. Kings 19.6.

The Ammonites and Moabites reiected, becauſe they mette not the Iſraelites with bread and water. Deut.23.3,4.

Bread and water giuen to them that came to apprehend Eliſha. 2.King.6 22.

The Iſraelites weeping, powred water before the Lord. 1.Sam 7.6.

The waters of Iordan ſtayed, while yͤ children of Iſrael went through. Ioſh.3.16,17.

Eliiah diuided the waters. 2 Kin.2.8,14.

Eliſha powred water vpō Eliiahs hands. 2.King.3.11.

Of purifying by water, ſee Fire.

God deliuereth his out of waters of tribulations. 2.Sam.22.1,4,5,6,7,17.

Waters for nations. Reue 17.15. and for the tumult of the wicked. Pſal.144.7.

The holy Ghoſt is called water of life. Iohn 4.10,14. and 7.38.

The Scriptures are called wholeſome waters. Ezek.47.8,9.

Cleane water for Gods ſpirit. Ezek. 36. 25. Iſa.44.3.

Pure water vſed for the grace of Gods ſpirit. Hebr. 10.23.

How Chriſt cleanſeth his Church by the waſhing of water. Epheſ.5.26.

Liuing water for ſpringing water. Gene. 26.19.

Apollo watered, but God gaue yͤ increaſe. 1.Cor.3.6.

Vncleane water. Leuit. 11. 38. looke Sea, Drinke, Wine, Tooth, Tongue, Bitter, Strife, and Faſting.

Wauer. He that wauereth, ſhal not obteine his deſire of God. Iames 1.6,7.

Wayes. All the wayes of God are iudgement. Deut.32.4.

The wayes of the Lord are vncorrupt paſt finding out, and muſt be kept Rom.11.33. 2.Sam.22.22,31.

To turne from the way which God commandeth. Deut.31.27,29. and 11.28.

Dauid going the way of all the earth, exhorteth Salomon to walke in the wayes of the Lord. 1.Kings 2.2,3.

God doeth teach the good way. 1.King.8. 35,36. and Samuel taught the right way. 1.Sam.12.23,24.

The Iewes forſaking the right way were grieuouſly puniſhed. Iudges 2.12, 14, 19, 20.22.

The Kings hie way. Num 21.22.

Chriſt is the way. Iohn 14.6.

Better neuer to know the way, then reuolt. 2.Pet.2.21.

Moſes prayeth God to ſhew him his way, and why. Exod.33.13.

God was the guide of Iaakob in his way. Gen.28.15.

Paul deſired God to guide his way. 1. Theſſ.2.11.

God maketh our way vpright. 2.Sam. 22.33.

God giueth euery man according to all his wayes. 1.King.8.39.

By whom the way of trueth ſhall be euill ſpoken of. 2.Pet.2.1,2.

¶ *Weake* in faith are to be borne withall, and not to be offended, & why. Rom.14.1.* & 15.1. 1.Cor. 8.9,10,11,12. 1.Theſſ.5.14.

Paul became weake to the weake, to win the weake. 1.Cor.9.22.

God hath choſen weake things to confound mighty, and why. 1.Corin. 1.25,27. 2.Cor.12.9.

Weakeneſſe, ſee Vnrighteouſneſſe.

Weapons wherewith Dauid did encounter with Goliath. 1.Sam.17.40.

The weapons of the faithfull. 2.Cor.10.4. ſee Armour.

Wearie. Ziba brought victuals to Dauids wearie ſouldiers. 2.Sam.16.1,2.

We ought not to be wearie of well doing. 2.Theſſ.3.13. Gal.6.9.

How the wicked wearie themſelues in wickedneſſe. Wiſd.5.7.to 15.

Reſt giuen him that is wearie. Iſa.28.12. looke Laden, and Foode.

Wedding, looke Marriage.

Weepe. The people wept and knowledged their ſinne. Deut.1.41,45.

Phaltiel wept for his wife. 2.Sam 3.15, 16.

Why we muſt weepe. Iames 4.9.

Hagar wept and was comforted. Gen.21. 16,17,18.

Iaakob wept for his ſonne Ioſeph. Gene. 37.34,35. and Ioſeph diuers times, meeting and talking with his brethren. Gene.42.24. and 43.30. and 45.1,2. and 50 17.

The Iſraelites wept before the Lord, and why. Iudges 20.21.23,26. and 21.2.

Dauid wept for Abner, and when he fled from Abſalom, and for his death, and for the death of Amnon. 2.Sam 3. 31,32.& 13.31, 36. and 15.30, and 18 33. and 19.1,2,3,4.

Hezekiah wept when he heard hee ſhould die. 2.Kings 20.1,2,3.

Eliſha wept, and why. 2 King.8.11,12.

Chriſt wept. Iohn 11.35. Luke 19.41.

Bleſſed are they that weepe, for they ſhal laugh. Luke 6.21. Matt.5.4.

Peter wept bitterly for that he had denied Chriſt. Matth.26.75.

Saint Paul weeping, exhorted to beware of falſe prophets. Philip. 3. 18. Actes 20. 30,31.

Weepe with them that weepe. Romanes 12.15.

Let them that weepe, be as though they wept not. 1.Cor.7.30.

Ioſiah wept, and why. 2.Kin.22.11,*19.

Samſon ouercome with his wiues weeping. Iudges 14.16,17.

Weeping may abide at euening, but ioy commeth in the morning. Pſal.30.5. Looke Kiſſe, Teares, Lamentation, Mourning, and Heauineſſe.

Weights & *Meaſures* muſt be true. Leuit. 19.35,36. Deut.25.13,14,15. Ezek 45.10. Prou.11.1. and 16.11. and 20.10.

Falſe balances and weights condemned. Hoſ.12.7,8. Micah.6.10,11.

Weined, looke Sucke.

Well. Abraham digged a well in Beerſheba. Gen.21.30,31.

Izhak cauſed his fathers welles, ſtopped by the Philiſtims, to be digged againe with others. Gen.26.14,to 23.

Of digging a well, ſee Digge.

Welles without water. 2.Pet.2.17.

Of Iaakobs well. Iohn 4.6,to 27.

Weldoing. He that doeth well, is of God. 3.Iohn 11.

It is Gods will by doing well, we ſhould put to ſilence the ignorance of fooliſh men. 1.Pet.2.15.

Weldoing will fall out to the profit of the authour. Ruth 2.11.

Weldoing commeth of the Lord. Phil.1. 6. Pro.16.1. and 20 24.

How to doe well. Iſa.1.17. ſee Wearie.

Welpleaſed. God was welpleaſed with his ſonne Ieſus Chriſt. Matth. 3.17. and 17.5. 2.Pet.1.17.

Wealth is ſudden deſtruction to the wicked. Iob 21 7,16.

Iſrael in Wealth ſee Fat.

In wealth and woe we ought to remember God. Ecclus. 11.25.

Wealthie mens children enclined to banqueting. Job 1.4,18,19,and 8.4.

¶*Wheate* threſhed by the wineprеſſe, and why. Judges 6.11.

Izhak wiſheth Jaakob plentie of wheate and wine. Gen.27.28.

God will ſend them plentie of wheate and al things,that loue his commandements,&c. Deut.11.13,14.& 28.2,to 13.Le.26.3,to 11.

The ſimilitude of the wheate corne. John 12.24. 1.Cor.15.37.

Wheate taken for the faithfull.Mat.3.12. Luke 3.17.and 13.30.

Satan deſireth to winnowe the godly as wheate. Luke 22 31.

What is chaffe to wheate? Jere.23.28.

Tares among wheate. Mat.13.25,38.

Wheeles, looke Viſion.

Whelpes, looke Dogges.

Whileſt, ſee Conuerſion.

Whiſperers condemned. Rom.1.29.

White. The elect ſhalbe clothed in white. Reue.3.4.and 4 4.and 6.11.and 7.9.

Whitſuntide, looke in Feaſts.

Whoredome a more grieuous ſinne then theft. Pro.6.30.*

God deteſteth both a whore and a whores hire,&c. Deut.23.17,18.

A whore deſcribed, and called by diuers names. Pro 7.6,to 24. and 6.24,to 30. and 7.5.and 2.16,to 20.

Wee muſt not giue our ſtrength vnto whores. Ecclus.26.20.

A whore enuieth an honeſt woman. 1.Eſdras 16.42.

Samſon loued the whore or harlot Delilah.Judges 16.1,4.

The viſion of the great whore vpon many waters. Reue.17.1,3.*

Whoredome is forbidden.Deut.5.18,21. Exod.20.14,17.

The Iſraelites committed whoredome with the daughters of Moab. Num.25.1.*

Who ſo committed whoredome, was burned. Gen.38.24.

The mayde that played the whore in her fathers houſe,was ſtoned to death.Deut.22.20,21.

The whoredome of a woman how it may be knowen. Ecclus 26.9.

Whoremongers God will iudge. Heb 13.4. and puniſh. Reue.21.8.

Whoredome and other vncleanneſſe forbidden, committed and puniſhed. Gene.6.2, 5,12. and 19.5,24,25,31.*Exod.22.16,17, 19. Leu.18.6.* & 19.20,21,22,29.& 20.10, to 22.and 21 9.Deu.27.20,to 24. Judg.19. 25. 1.Sam.2.22.* Pro 5.2.* & 22.14 and 23.26.* and 29.3. Ezek. 22.10,11.Tob 4.12 Ecclu.23.16.* and 25.2. Acts 15.20,29. Rom.1.21,26.* 1.Cor.5.1.* & 6.9.15.*and 10.8.Ephe.5 3,5.Col.3.5. 1.Theſſ 4.3,4,5. 1.Tim.1 9.10. Looke Adulterie.

God forbiddeth to goe a whoring after Idoles. Exod.34.14,to 18.

The Iſraelites went a whoring after Baalim. Judges 8.33.

God willed the Iſraelites to make fringes vpon their garments that they ſhould not goe a whoring after idoles. Num.15.38,39.

Of ſpirituall whoredome which is idolatrie,looke more. Exod.32.8.* Deu.4.3.& 31.16,17,18. Judg.2.11,17,19.and 8.27. Iſa.1.21 and 57.3.Jer.3.1.*Ezek.16.15.*Hoſ.1.2.and 2.2.* and 4.12.* Reue.18.3,9.

God calleth the murmurings of the Iſraelites their whoredomes.Num.14 27,33.

Wholeſome doctrine,what.Tit.2.1,to 11.

¶*Wicked*.Dauids complaint for the wickedneſſe of the faithleſſe. Pſal.36.1.*

A prayer againſt the wicked enemies of Gods Church. Pſal 35.1.

Of the reprobation of the wicked. Pſalm.16.4.

The wordes of the wicked touching the knowledge of God. Job 22.13.

We ought not to enuie the proſperitie of the wicked. Pſal 37.1,7.*

The wicked are the ſeede of the Deuill. Matth.13.38,39.

Wee ought to auoide the company of the wicked. 1.Cor.5.13.

Wicked hypocrites alwayes in yͤ Church militant. Mat.13.40,41,48,49.

Who are wicked, 1.Pet.4 17,18. 2.Pet.2.10.*

The deſcription of wicked men, and of their puniſhment. Pſal.1.1,4,5,6.& 52.1,to 8. and 53.1,to 6.and 94.23.

God abhorreth the wicked. Exod.23.7.

The wicked conſider not the iudgements of God. Pro 28.5. and therefore their houſe ſhalbe deſtroyed. Pro 11.10,11 and 14.11.

Of the treaſures of wickedneſſe, and of the diſpraiſe and puniſhment of the wicked. Pro 10.2.*

The wicked are reſembled to obſtinate fooles. Prou.27.22.

The wicked ſlander Gods word, and regard it not.Pro.29.7,16.

The wicked ſhal be caſt away for his malice. Pro 14.32.

The wicked thinke themſelues more happie in ſeruing the deuill,then God. Jere.44.17,18,19.

The wicked giue heede vnto falſe lippes. Prou. 17.4. and conſult againſt the godly. Pſal.16.4.and 83.5.

The power and enterpriſes of the wicked ſhall turne to the glory of God. Pſal.75.10. and 75.10.

Micah complaineth of the multitude of the wicked,and ſmall number of the faithful. Micah.7 2.

We ought to ſhun the way of the wicked, Pro.4.14.

The ſacrifices of the wicked are abominable vnto God. Prou.15 8.and 21.27.Ecclus.34 21.

Of the curſe and deſtruction of the wicked. Job 24.18.

The condemnation of the wicked, & death of the iuſt.Wiſd.4 16.

The ſighing of the wicked at the day of iudgement.Wiſd.5.3,to 14.

The wicked ſhall waxe worſe and worſe. 2.Theſ.2 9,to 13. 2.Tim 3.13.

The nature & end of the wicked. Pſal 73. 18,19,20. and 10.2.* Their reward. Wiſ 3.10. Their blindneſſe. Iſa.27.11. Pſa 36.1.*

The righteous cannot deliuer the wicked. Ezek.14.17,18.

The wicked to whom Sodome and Gomorah are an example, are reſerued to the day of iudgement to be puniſhed. 2.Pet.2.9.Jude 4,6,15.

God ſuffereth the wicked to keepe companie with the wicked oft times to their deſtruction. 2.Chro.22.7.

The wicked haue their felicitie in worldly things. Eſter 5.10,11.

God preuenteth the attempts of the wicked. Eſter 6.4.

The wicked enioy the earth. Job.9.24.

The poorer ſort and wicked alway turne the croſſe of the godly to ſlander. Job 30 1,to 15.

The wicked proceede from euill to worſe. Jere.9.3.

The wicked thinke that God ſeeth not their ſinne Ezek 8.12.

The wicked loue the praiſe of men, more then of God. John 12.43.

What the wicked are like vnto. Iſai.57.20.

The wicked ſeeke after ſignes. Luke 23.8. John 2.18 and 6.30. and feare men more then God.Matt.21.26,46 & 26.5. & 27.64. Marke 11.32. Luke 19 46.Acts 5.26.

The wicked agree in perſecuting yͤ trueth, and the profeſſours thereof. Mat.16.1. and 22.23. Mar.3.6. Luke 23.12. Actes 4.26, and 23.6.

Wicked mens practiſes often fruſtrate. Matth.2.13.and 21.46. and 22.22.& 27.66. John 6.44,45,46 and 10.39. Acts 5.19,22. and 9.23,24.* and 12.11.*

The wicked pronounce ſentence againſt themſelues. Mat 21.31,41. Luke 7.43.Acts 4.16. and 26.31.

The wickedneſſe of man was great at the time of the flood.Gen.6.5.

Whoſoeuer perſeuereth in his wickednes, ſhall periſh. 1.Sam.12.25. looke Vngodly, and Vniuſt.

Widow. We ought not to oppreſſe,or vexe the widowe, and why. Exod.22.22,23,24. Zech.7.10 but releeue them,and how.Deut.14.29.& 16.11.& 26.2,12,13. Job 24.3 and 21.16. Iſa 1.17. Jere.22.3 Ecclus 4.3.

Gleaning left for the widow, fatherleſſe, &c. Leuit.9.9,10.and 23.22 Deut.24.19.*

God doeth right vnto the fatherleſſe and widow. Deut.10.18.and iudgeth the oppreſſours.Mal 3.5.

Curſed be he that hindreth the right of the widow.Deu.27.19. or taketh her raiment to pledge.Deu.24.17.ſee Debt and Famine.

Who were widowes in deede, and worthy honour and reliefe,and who not. 1.Tim.5,3,to 7.

An order concerning widowes, both olde and yong. 1.Tim.5 9,to 17.

Of the continencie of widowes. 1.Cor.7.8. 1.Tim 5.11,16.

The teares of the widowes cheekes aſcend vp to heauen. Ecclus. 35.15.

Of widow deuourers. Mat.23.14. Mar.12.40. Luke 20 47.

Wife. The deſire of the wife ought to bee ſubiect to her huſband. Gen.3.16.

The people prayed that Boaz his wife might be fruitfull.Ruth 4.11.

To auoide fornication let euery man haue his wife, and euery wife her huſband,&c. 1. Cor.7.1,2.*

The duetie of a wife. Titus 2.5. 1.Tim. 2.12.Eſter 1.12,19.* 1.Cor 14 34.

Wel is the man that hath a wife of vnderſtanding, and vertuous. Ecclus.25.8 & 26. 1,to 5. For ſhe is the gift of God.Pro.21.9. and the crowne of her huſband.Pro.12.4.

Wiues are heires together with their huſbands,of the grace of life.1.Pet.3.7.

God maketh Abimelechs wife barren,and why Gen.20 17,18.

The huſband ought to loue his wife. Ephe.5.25.Col.3.19 Pro.5 15.and to reioice with her.Eccles 9.9.looke Huſband.

Man muſt forſake all, ſauing God, and cleaue to his wife,Gen.2.24.

An inſeparable knot betweene man and wife. Matth 19.5,6.

It ſeemed hard to the diſciples,that a man might not put away his wife, but for whoredome.Mat.19.8,9,10 & 5.52.Mar.10.6,11.

Who ſo hateth not his wife,&c. in reſpect of Chriſt, can not be Chriſts diſciple. Luke 14.26.Matth 10.37.

Againſt marrying with ſtrange wiues, or of another religion. Exod.34.12,to 18. & 23. 32.Deut.7.3,4.Nehe 13.23,35. Mal.2.11. Gen.24.3. & 26.34,35. & 27.56.and 28.1,2.

Not lawfull to marrie the fathers wife. 1. Cor.5.1.Leui.18.6.*

What maner women the Prieſtes wiues were. Leuit.21.7,13,14,15.

The Iſraelites were commanded not to touch their wiues.Exod.19.15.

Of the wife not found a virgin,&c.or ſlandered.Deut.23.13,to 22.

Salomon had 700. wiues. 1.King 11.3. Dauid had many.2.Sam.3.2,to 6.and 5 13. 1.Sam.18.27. 1.Chro.3.1, to 10.ſo had Gideon.Iudg.8.30.

Samſon was ouercome with the importunitie of his wife, and declared to her his riddle.Iudg.14.17,17.

Putiphar crediting his wife, put Ioſeph in priſon.Gen 39.19,20.

The wife that mooueth her huſband vnto idolatry ought to die.Deut.13.6, to 12.

Pilates wife counſelled him not to meddle with Chriſt.Matth.27.19.

Ahab prouoked to euil by his wicked wife. 8,King.21.15,16,25.

Vriah would not lie with his wife, & why. 2,Sam.11.11.

Iaakobs wiues counſelled him to doe as God commanded.Gen.31.16.

Moſes wife being ſent backe to her father. Exod.4.26. returneth with his two ſonnes. Exod.18.2.

Elkanah of his two wiues, loued Hannah beſt.1.Sam.1 2.5.

The Philiſtims burned Samſons wife, with fire.Iudg.15.6.

Dauids two wiues taken priſoners.2.Samuel 30.5.

The Leuites wife or concubine abuſed at Gibeah.Iudg.19.1,2,* 25.and 20.5.

Abigail the patterne of a good wife.1.Samuel 25.18,to 38.

The praiſe and properties of a good wife. Prou. 18.22. and 31.10.* Tob.10.12. Ecclus.26.16,23. 1.Tim.3.11. and 5.14. Tit. 2.5.looke Women.

Wilderneſſe of Sin.Exodus 19.1. Looke Tempt.

Will. God hath created all things for his wils ſake. Reu.4.11. and worketh all things after the counſell of his owne wil.Eph.1.11.

Dauid attributeth vnto the wil of God all the benefits which he had receiued. 2.Sam. 7.19,21.*

The wil and counſell of the Lorde is immutable.Pro.19 21.

Rehoboams kingdome diuided by the will of God.2.Chro.11.4.

Ahaziah viſited Iehoram by the will of God, that hee might bee ſlaine of Iehu. 2. Chron.22.6,7,to 10.

Amaſiah deliuered into his enemies hands by the will of God 2.Chro.25 20,27.

Balaam could doe nothing againſt Gods will. Num.22 12,13,18.* and 23.8,12,20, 36 and 24.13.

Wee ought to prooue and vnderſtand the good will of God, & doe it.Rom.12.2.Ephe. 5.17.1.Theſſ.4.3.

No man is able to reſiſt Gods will, nor may pleade againſt him.Rom.9.19,20.

The will of God the Father is, that who ſo beleeueth in his ſonne,ſhall haue life euerlaſting.Ioh.6.39.40.

It was the will of God, that Chriſt ſhould giue himſelfe for our ſinnes.Gal.1.4.

God ſent his ſonne to reueale the myſterie of his will vnto vs. Epheſ.1.9.and to doe his will. Ioh.6.38. for his meate was to doe his Fathers will. Ioh.4.34.

Chriſt yeelded himſelf to his Fathers wil, although contrary to humane nature. Matt. 26.39,42.

The will of God is, that wee ſhould bee ſanctified through the blood of Chriſt. Hebr. 10.9,10. that we ſhould be holy and cleane. 2.Theſſ.4.3.

He that fulfilleth the will of God, abideth euer.1.Iohn 2.17.

God heareth them that doe his will and worſhip him. Iohn 9.31.

Whoſoeuer doth the will of God,is a true Chriſtian. Matth.7.24. and Chriſts kinſman.looke Mother.

To wil is preſent with vs,but to performe lyeth in God onely. Rom.7.18,19.Phil.1.6. and 2,13.

We muſt labour to increaſe in the knowledge of Gods will,&c.Col.1.9.

The Iewes were blinded by the will of God,and why.Mat.11.25,26.

Paul called to th'office of an Apoſtle, by the will of God.1.Cor.1.1. 2.Cor.1.1. Ephe.1.1.

Paul attributed vnto the will of God the liberalitie of the Macedonians.2.Cor.8.5.

Wee ought to reſigne our will vnto the Lords will.Iames 4.15.

In our affliction we ought to conſider the good will and pleaſure of God. Iob 1.21.

The Iſraelites preſuming to warre contrary to the will of God, were ſlaine. Deut. 1.42,43,44.

Wee ought not to bee ſubiect to our owne willes and appetites, and why. Ecclus.18. 30,31.

Wee ought to referre our willes to Gods will. 1.Sam.3.18.2.Sam.10.12.and 15.26. 1.Mac.3.60. Matth.6.10.Mat.14.36.Luke 22.42.Act.18.21 & 21,14. Heb.6.3. Rom.1. 10.and 15.32. 1.Cor 4 19 and 16.7.

Some preach Chriſt of enuie, and ſome of good will.Phil.1.15.

The will of any man is counted by God for the deede it ſelfe. Gen.20.2,to 18. & 22. 16,18. 2.Sam 11.15. and 12.9. 1.Kin.21. 10,19.ſee Freewill.

Of willingneſſe to heare Gods word,looke Confeſſion.

Wilfull and furious perſons muſt be ſhunned.Gen.27.42.* Ioſh.2.16. 1.Sam.1.10. Nehe.6.3.Pro.22.24.and 29.9,22.Ecclus. 8.15,16 Mat.2.12,13.*

Winke, looke Amendement.

Windes and ſea obey Chriſt. Matth.8.26, 27.and 14.32. Mar.4.39,41. & 6 51.Luke 8.24,25.Pſal 107.25.Ecclus.43.23.

God draweth the windes out of his treaſures Pſal.135.7.

We may not be as children wauering and caried about with euery winde of doctrine. Ephe.4 14.

Our iniquities like the winde,haue taken vs away.Iſa.64 6.

Winde, for the holy Ghoſt.Acts.2.2.

Wine comforteth the liuing. Eccle.10.19. and maketh glad the heart of man. Iudg.9. 13.Pſa.104.15.but who ſo loueth it,ſhal not be rich.Pro.21.17.

Wherefore wine was created. Ecclus. 31.28.

God giueth wine vnto thoſe that loue him. Deut.11.13,14. and they that doe not, ſhall not drinke the wine of their owne vineyards. Deut.28.39.

Iaakob gaue his father wine with his veniſon 27.25.

Zibah brought wine to Dauid, fleeing frō Abſalom.2.Sam.16.1,2.

Manoahs wife forbidden to drinke wine, and why.Iudg.13.4,5.

Iohn Baptiſt dranke neither wine nor ſtrong drinke.Lu.1.15.

The Iſraelites dranke no wine nor ſtrong drinke in 40 yeres, and why.Deu.29.6.

Wine called the liquor of the grape.Deu. 32 14.

Water turned into Wine.Iohn 2.9.

Biſhops,Deacons,and elder women may not be giuen to much Wine. 1.Tim.3.3,8. Tit.2 3,7.

Timothie is counſelled to drinke with water Wine.1.Tim.5 23.

Of the ſtrength of wine.1.Eſd.3.17.*

Againſt wine bibbers. Iſa.5.11,22. Ioel 1.5.Amos 5.11. and 6.6. Micah.6.15. Hab. 2.15 and [illegible],to 11.

Wine and women leade wiſe men out of the way.Ecclus 19.2.

The incommodities of exceſſe of Wine. Pro.22.1. and 21.17. and 23.39.* Iſai.28. 1,7,8. Iere.29.19 Dan.5.1,to 6. Hoſe.3.1. and 4 11. Haba.2.5 Iudeth 12.20. and 13. 1,to 11. Ecclus.31.25,26,29.

We ought not to rebuke our neighbour at the Wine.Ecclus 31.31.

The wine of the Iewes is the poiſon of Dragons.Deut.32.33

What is meant by dropping downe newe wine.Ioel 3.18.

Wine mixt with water.Iſa.1.22.

Wings. Ruth put her truſt vnder the wings of God.Ruth 2.12.

The godly reioice vnder the ſhadowe of Gods wings,Pſal.63.7.

The Arke placed vnder the wings of the Cherubims. 1.Kin 8.6,7. as was commanded.Exod.25.20,21.looke Caried.

To *Winne*. Hee that winneth ſoules is wiſe.Pro 11.30.

Wiſemen came from the Eaſt to worſhip Chriſt Mat.2.1,to 13.

The wiſemen could not interprete Pharaohs dreames.Gen.41.8.

Skilfull men in diuers ſciences are called wiſe hearted.Exod.35.10,30.* and 28.3.

Who ſo ſeemeth wiſe in this world,let him be a foole, that he may be wiſe. For the wiſedome of this world is fooliſhneſſe with God. Iob 37.24.1 Cor.1.20.and 3.18,20,25.

A citie preſerued through the wiſedome of a woman.2.Sam.20.15,16,to 23.

A wiſe king is the ſtay of the people. Wiſ. 6 24.

Magiſtrates exhorted to ſearch wiſedome. Wiſ.6 9.

Wiſedome ought to be preferred aboue all things.Wiſ.7 1.*

The effects of wiſedome.Wiſ.8 1.*

A wiſe man will bee ruled by the lawe of God.Ecclus.21 11. and ſhew it by his conuerſation. Iames 3.13.

The difference betweene the wiſe and vnwiſe. Ecclus.21.12.* fooliſhneſſe and wiſedome.Eccles.10.1,to 11.

A wiſe man taketh pleaſure in being iuſtly reproued. Pro.25.12. & will worke thereafter. Pro.9.9. and 13.16. and 19.25. and 21.11.

He that walketh with the wiſe,ſhalbe wiſe. Pro 13.20.

The mouth of the wiſe is in their heart. Ecclus.21.26.

How to know a wiſe man.Eccles.8.1.*

The behauiour and exerciſe of a wiſe man and of his commendation, Ecclus.39.1,to 12.

Wee ought not to bee too humble in our wiſedome Ecclus.13 9.

God catcheth the wiſe in their owne craftineſſe.1.Cor.3.19.

God deſtroyeth the wiſedome of the fleſh. Obad.8.Iſa.30.1,to 6.

Abigail was of ſingular wiſedome.1.Samuel 25.3.ſo was Iudeth.Iudeth 8.29,31.

Dauid behaued himſelfe wiſely in all things.1.Sam.18.5.

The beginning of wiſedome is the feare of God.Pſal.111.16. Pro.9.10. and that is true wiſedome.Iob 28.28.

Wiſedome commeth onely of the Lord. 1. Chro.2.11,12.Iob 38.38.Ecclus.1.1.*

All wiſedome is of God, and to him to be aſcribed.1.Eſ.4 58,59,60.

God giueth wiſdome to ſuch as feare him. Ecclus.43.33.

God was the inuenter of wiſedome. Baruch 3.36 and his wiſedome is infinite.Pſa. 147.5.

Chriſt is our wiſedome. 1.Cor.1.24. and the true wiſedome of God. Bar.3.37. Matt. 23.34.Luke 11.49 and in him are hidden al the treaſures of wiſedome and knowledge. Col.2.3.

The Goſpel is the hidden wiſedome of God.1 Cor.2.7.

Our wiſedome conſiſteth in obſeruing Gods lawes.Deut.4.2,6.

True wiſedome is wholly to depend vpon God.Hoſ.14.9.

What is the wiſedome from aboue. Iam. 3 17.and what is deuiliſh wiſedome, Iames 3.15.

The word of wiſedome is giuen by Gods Spirit.1.Cor.12.8.

Chriſt promiſed to giue the faithfull ſuch wiſedome, as all their aduerſaries ſhould not be able to reſiſt. Luke 21.15.as he gaue Steuen.Actes 6.10.

Wiſedome declareth her excellencie, and how ſhe is to be found. Prou.8.1,2. Ecclus. 1.31.*

Wiſedome calleth all to her feaſt.Prou.9. 1,to 7.

Scorners ſeeke wiſedome, and finde it not: but knowledge is eaſie to him that will vnderſtand. Pro.14.6. For wiſedome preſenteth her ſelfe to thoſe that ſeeke for her. Wiſ.6.28.*

Wiſedome complaineth that ſhee is contemned.Pro.1.20.*

Of the power and profitable vſe of wiſedome.Pro.1.2,to 10.and 4.5,to 14.Ecclus. 4.11, to 20.

God commendeth wiſedome vnto his people.Baruch 3.14.

Wiſedome is hidden from the eyes of all men liuing.Iob 28.21.

All wiſedome and ſpiritual vnderſtanding commended vnto vs.Col 1.9.

Who ſo lacketh wiſedome, let him aſke it of God Iam.1.5.

Salomon craued wiſedome of God, and obtained it 1.King.3.9,12.

A prayer to obtaine wiſedome.Wiſ.9.1.*

Howe famous and excellent Salomons wiſedome was.1.King.4.29.*

He that is wiſe ought to ſhew by good conuerſation his workes, in meekeneſſe of wiſdome.Iam.3.13.

The wiſedome of the fleſh cannot be ſubiect to the Law of God.Rom.8.7.

Shew not forth wiſedome out of time. Ecclus.32.4.

Wiſedom is iuſtified of her children.Mat. 11.19.

Paul willeth vs to walke wiſely. Ephe.5. 15.Col.4.5.

Wiſe to doe euill. Iere.4.22. looke Knowledge, and Spirit.

Witchcraft forbidden. Deut.8.10,11,12.

A Witch may not be ſuffered aliue. Exo. 22.18.

God commandeth his people not to ſeeke vnto witches or ſorcerers. Leu.19.31.which commandement Saul tranſgreſſed.1.Sam. 28.7.* and was therefore deſtroyed. 1.Chro. 10.13.

Of Witches and Witchcraft, looke more Exod.7 22.& 8.7,18.Leu.20.6.Num.23.23. 2.Kin.17.17.& 21 6.& 23 24.Iſa 44.25.& 47 9.Ier.10.2.Ezek.13.18.* Dan 2.2.Mic.5. 12.Mal.3.5. Ecclus.34 5. Actes 8.9. & 13. 6.and 16.16. and 19.13. Gal.5.20.Reu 18. 23.and 21.8 and Soothſayers.

Witneſſes. Moſes called heauen and earth to witneſſe.Deut.30.19.

Falſe witneſſes againſt Chriſt Matth.26. 59,60 againſt Steuen. Actes 6.11,13. and againſt Naboth.1.King.21.10,13.

The puniſhment of the falſe witneſſe.Deu. 19.16.*

For one witneſſe none ought to die. Num. 35 30. Deut.17.6.and 19.15.

The witneſſe which God teſtified of his ſonne.1.Iohn 5 6,9,11.

The booke of Deuteronomium was layd vp for a witneſſe againſt the Iſraelites.Deu. 31.26.

We ought not to beare falſe witneſſe.Exo. 20.16.and 23.1.Deut 5.20.

Of true and falſe witneſſe.Pſa 27.12.and 35.11.Pro.6.19.& 14.5.& 19.5,9.& 21.28. and 24.28.& 25.18.Dan.13.21.*Rom.13.9 Mat.15.19. and 18.16. and 19.18. and 28. 12,to 16.Mar.10.19. 2 Cor.13.1. 1.Tim 5. 19.Heb.10.15,28.looke Teſtimonie.

¶ *Woe* diuerſly pronounced. Iob 10.15. Pro.23.29 Eccles.4.10. & 10.16. Iſai.3.9, 11.& 5.8.* & 10 1.& 28.1.& 45.9,10.Ier.22. 13.and 23.1 Eze.13.3,8.Amos 5.18. & 6.1. Mic.2.1.Hab.2.12,15,19 Ecclus.2.13,14, 15.& 41.8.Mat.18.7 & 23.13.* & 24.19.and 26.24 Mar.13.17.Lu.6.24,25,26. and 10. 13.& 11.42.* Iude 11.Reue.8.13.and 9.12. and 11.14.and 12.12.looke Curſe.

Woman created, howe, and to what ende. Gen.2.18.*

The woman was ſeduced by the ſerpent, and puniſhed.Gen.3.6,16.

Of the woman came the beginning of ſin, and through her we all die. Ecclus.25.26.

The wickedneſſe of man is better then the good intreatie of a woman that is in ſhame and reproch Ecclus.42.14.

Women ought to keepe ſilence in the congregation,and be ſubiect to their huſbands, and learne of them at home, and why.1.Cor. 11.3.and 14.34,35. 1.Tim.2.11,12. Titus 2.5.Epheſ.5.22,23.1.Tim.2.13,14. Col 3. 18.1.Pet.3.1.

The woman is the glory of the man, and was created of man and for man, and not contrariwiſe.1.Cor.11.7,8,9.

Wicked women ought not to haue any ſoueraigntie giuen them, and why. Ecclus. 25.27,28.

Woman ſaued by bearing children, if &c. 1.Tim.2.15.

Women in old time were maried in their owne linage.Numb.36.6.

Of a woman hauing her monethly courſe. Leuit.15.19.*

How a captiue woman ought to be married.Deut.21.11,to 15.

The condition and praiſe of a good woman.Ecclus.36.22,23,24.and 26.13,to 20. Prou.14.1.and 31.10.*

The malice of a wicked woman. Ecclus. 25.24.

25.14,to 27.and 26,24.25.

A faire woman without diſcreete maners, Prou.11.22.

Whereunto a contentious woman is likened. Pro.27.15.from whom we ought to flee. Pro.21.9.and 25.24.

Thoſe whom God is angrie withall, ſhall fall into the hands of ſtrange women. Prou.22.14.

Why a womans hand ought to be cut off. Deut.25.11,12.

How to know the whoredome of a woman. Ecclus.26.9,11,12.

Ioſhua read the booke of Deuteronomium to men, women, and children. Ioſhua 8.34,35.

Women ſang and praiſed God, playing vpon Timbrels. Exo.15.20,21. 1.Samuel 18.6,7.

A woman caſt a piece of a milſtone vpon Abimelechs head. Iudg.9.53,54.

In beſieging of cities women were reſerued. Deut.20.14.

A woman hid Ionathan and Ahimaaz in a well, and why. 2.Sam.17.17,to 22.

A barren rich woman releiuing Eliſha, obteined (by his prayer) to be fruitful. 2.kin.4.8,to 18.

Ruth was knowen to be a vertuous woman. Ruth.3.11.

The diſciples marueiled that Chriſt talked with a woman. Iohn 4.27.

A woman, being deliuered of childe, forgetteth the anguiſh, and why. Iohn 16.20,21,22.

Of the woman that had the bloodie fluxe. Mat.9.20,21,22.

A certaine woman a ſeller of purple. looke Baptized.

Women following Chriſt, miniſtred vnto him. Luke 8.2,3.& were preſent at his death. Mat.27.55.

Women, to whom Chriſt appeared, declared to the diſciples his reſurrection. Mat.28.1,8,9,10.

Noble Women of Theſſalonica beleeued in Ieſus whom Paul preached. Actes 17.2,3,4.

Women enforced through famine, to eate their owne children. 2.kin.6.24,28,29. Lam.2.20.and 4.10. as it was prophecied. Ezek.5.10. Baruch.2.3. Deut.28.53,to 58. Leui.26.22.

The pride of women is threatned to bee puniſhed. Iſa.3.16,to 25.

The viſion of the Woman clothed with the Sunne Reu.12.1,2.* and of the woman ſitting on a ſcarlet coloured beaſt. Reuelat.17.3.

Salomon aſſotted with the loue of outlandiſh Idolatrous women. 1.Kings 11.1,2.*

What behauiour yong and elder women muſt vſe. Titus 2.3,4,5.

An edict that women ſhould obey their huſbands. Eſter 1.20,22.

Sarra was inſtructed in the [illegible] Tob.10.12.

[illegible] beautie of a woman [illegible]

A wicked woman more bitter then death. Eccles.7.28.

Few women conſtant. Ecclus.[illegible]

The gazing vpon the beautie of maides and women is dangerous. Ecclus.9.5,6,7,8,9,10,11,12.and ſo is their companie. Ecclus.42.12,13. and 19.2,3.

Of the ſtrength of women, 1.Eſdr.3.12, and 4.14,to 33.

Obſeruation towards women with childe. looke Childe, and 2.king.8.12. Amos 1.13.

Women for cities. Ezek.23.48.

The Iewes maried ſtrange women, and put them away againe. Ezr.9.2.* & 10.1,2.* looke Wife and Men.

Wombe ſhut vp or barren. Geneſ.20.18. 1.Sam.1.5.

The fruite of the wombe ſhall be bleſſed to the godly. Deut.28.4.

The fruit of the virgin Maries wombe was bleſſed. Luke 1.42.

It was commanded the Iewes to holde their wombe without the hoſt. Deuter.23.12,13.

Wonders, looke Miracles and Signes.

Word. The word of the Lord came to Abraham in a viſion. Gen.15.1.

The word of the Lord was precious in the time of Eli. 1.Sam.3.1.

The word of the Lord muſt not be caſt away but obeyed. 1.Sam.15.22,26.

The word of God ſharper then a two edged ſword. Heb.4.12.

Our wordes ought to be gracious alway, and why. Col.4.6.

Why God withdraweth his worde from the Iewes. Ezek.14.3.

The Iewes will not heare the worde of God. Iſa.30.9.

God will puniſh thoſe that refuſe to heare his word. Deut.18.19.

Dauid deſpiſing Gods word, committeth murther and adulterie. 2.Sam.12.9.

All things were created by the worde of God. Iohn 1.3. Gen.1.1.

The words of God are true. 2.Sam.7.25,28. Pſal 33.4.

The benefits of God ought to be attributed vnto his word and promiſe. 2.Samuel 7.21.

The word of God is our wiſedome. Deu.4.2,6. and a lanterne vnto our feete. Pſalm.119.105.

The word of God inſtructeth vs what to doe. Deuter.29.9. and thereof onely ought we to take counſell howe to liue. Iſai.8.16,19,20.

[illegible]

[illegible] woman, beleeuing Gods word, was nouriſhed in the land of [illegible] yeeres. 2.King.8.1,2.

[illegible] booke and ſtaied their iourney [illegible] of Gods word. Num. [illegible]

[illegible] Gods word ſhould bee vſed. Deut.6.6,to 10.

Gods worde muſt bee declared without feare. Iere.1.17.

Moſes charged the people with all the words that God had ſaide vnto him in the mountaine. Exod.34.27,32. and they conſented to obey the ſame. Exod.19.7,8.

Bleſſings to thoſe that obey Gods worde and curſes to thoſe that doe not. Deuter.11.27,28.

The Iſraelites, preſuming to fight contrary to Gods worde, were ſlaine. Numb.14.41.*

Of the contemning of Gods word, and puniſhment due to the ſame. 1.kin.13.3.* 2.kin.17.12.* 2.Chro.18.15.* & 12,36.* Prou.1.24,to 32. Iſa.28.1,2,& 30.1,9,to 18.& 65.1,to 16,& 66.4. Iere.2.13,18,19,30,& 5.2.* & 7.13.* & 16.10,11.& 19.3.* 25.3.* and 29.18,19. Eze.33.4.* & Matt.11.20,to 25.& 21.33.* Luk.10.10,to 16. Act.13.8,9,10,11,41. and 18 5,6. Roman.1.18.* 2.Theſſa.2.10,11,12.

God forbiddeth vs to keepe company with thoſe that allure vs from obeying his word. Iſa.8.11.

Curſed are they who obey not the wordes of Gods Couenant. Iere.11.3.

The wicked can not vſe rightly the worde of God. Pro.26.7.

We ought to heare the worde with all reuerence. Ecclus.5.11.

A wiſe man regardeth Gods worde. Ecclus.21.15,17. and 33.2,3.

Ieremie is put in priſon for the worde of God, and yet it forced him to preach. Ierem.20.2,8,9.

The praiſe of the worde of God. Prou.30.5.

An exhortation to heare the worde of God Iſa.55.1.

We ought not onely to heare the worde of God, but alſo beleeue and doe that which it teacheth. Deut.12.32.and 5.1,27,29.and 6.1,2,3,5,17,24,and 31.11,12,13. Ezek.33.14,15,30,31,32. Matt.5.16.* and 7.21,to 28. and 15.8,9. and 28.20. Marke 16.15,16. Luke 6.43.* and 11.28.& 12.8,9,47,48. Iohn 13.17. Iam.1.21,22.* Heb.4.2,3. [illegible] Vnbeleefe.

Gods worde muſt remaine in our hearts. Deut.6.6. and 11.18.

We muſt obey Gods worde, and allwayes haue it before our eyes. Deut.32.46,47. and 4.9. and 6.7.* and 11.18.* Numb.15.38. Pſal.1.2. Prou.3.1,2,3. and 4.21. and 6.21. and 7.[illegible] and not ſhrinke from it. Deut.[illegible]

[illegible]

The word was made fleſh. Iohn 1.14.

The worde of God continueth for euer. 1.Peter 1.25. reade Numb.23.19,20. Pſal.33.4,11. and 116.2 & 119.89. Iſa.40.8 and 41.4. and 51.4,6. and 54 8,10. Tob.14.5,6. Matth.5.18. and 24.35. Mark.13.13. Luke 16.17. and 21.33.

The Goſpel is the Worde of trueth. Ephes.1.13. The wordes of this life. Actes 5.20. The worde of reconciliation, 2.Corint.5.19.

If wee giue no credite vnto Gods worde, what profiteth it vs to heare the ſame? Heb.4.2.

We are new borne by the immortall word of God. 1.Pet.1.23.

We ouercome the wicked by the worde of God 1.Iohn 2.14.

Chriſt ſeeing the people deſtitute of the word of life, was mooued with compaſſion. Math.9.36.*

Gods word muſt not be giuen to dogs, or ſwine Math.7.6.

The heauie iudgement of thoſe that contemne Gods word. Matt.10.14,15. Hebr.2.2,3,4

The worde cannot bee preached without perſecutions. Matth.10.16.*

Peace ſhall continue with thoſe that receiue the word. Matth.10.13.

Gods word abideth not in them that beleeue not in Chriſt. Iohn.5.38.

The word of Chriſt ought to dwel with vs plenteouſly. Col.3.16.

The worde muſt bee preached after all ſorts, that ſome may profit thereby. 2.Tim.4.2.

We ought to pray that the worde may bee glorified. 2.Theſ.3.1.

Paul handled not the word deceitfully as others did. 2.Cor.4.2,5.

The faithfull loued not their liues for the teſtimonie of the worde of Gods promiſes. Reue.12.11.

The word is a ſnare and ſtumbling blocke to ſome. Rom.11.9.

The liuely word of God ſhall gather all nations to Chriſt. Zech.14.2.*

The preaching of the word, ſhall proceede out of Zion. Ioel.3.16.

God promiſed to ſende preachers of his word. Iſa.30.21.

Of the miniſters of Gods word, and their ioy when the people profit. Iſai.61.6,9.

A Biſhop ought purely to deliuer the word. 2 Tim.2.15.

Of thoſe that preach the word of God for gaine. Micah.3.5.*

The word of God is free. 2.Tim.2.9.

Not foode, but Gods worde preſerueth them that be godly. Wiſd.16.26. looke Bread.

Who ſo ſtudieth the worde of God, ſhall finde wiſedome. Prou.8.12,17.

The principles of Gods worde. Heb.5.12 and 6.1,2. 1.Cor.3.2.

Gods words ſpoken by man, are to bee regarded. Zech.7.12,13.

The word of God in two ſenſes. Pſalm.147.11,19. ſee Scripture, Famine, Church and Zealous.

None of Samuels words were vnaccompliſhed. 1.Sam.3.19.

The modeſtie of Rebekah in her words Gen.24.18.

Rewardes peruert the wordes of the iuſt. Deut.16.19.

Dauid ouercame his ſeruants with faire wordes 1.Sam.24.7,8.

Secrete words ought not to bee reueiled. Ecclus.42.1.

A word ſpoken in his place is commendable. Prou.25.11.

When Paul wrought in deede, that that he preached by word. 1.Cor.9.23.*

By our words we ſhall be iuſtified or condemned. Mat.12.37.

He that ſinneth not in worde is a perfect man. Iames 3.2.

Workes of God are perfect. Deuter.32.4. euerlaſting. Eccleſ.3.14. marueilous. Ecclus.18.1,to 7. exceeding good. Ecclus.39.16. and vnreproueable. Wiſd.12.12.

Man ought not to be curious in ſearching out Gods workes. Iob cap 37.to cap.42. Ecclus.3.22,23. for they are paſt finding out. Ecclus.11.5,6. Eccleſ.8.17. and 3.11. 2.Eſd.4.11.

The ſumme and creation of the workes of God. Ecclus.43.1.*

God declareth his iuſtice by his workes. Iob 8.3.* and 9.2.*

Moſes rehearſeth the workes of God to the Iſraelites Deut.11.2,to 8.

Wee ought to call to minde the workes of God, and why. Deut.4.10,30,35,to 41. and 7.11,16.

Of whom the workes of God are diſcerned. 1.Sam 10.26.

The worke of God, is to beleeue in his Sonne. Iohn 6.29.

The worke of God is our faith in vs. 1.Theſ.2.13.

God knoweth his works from euerlaſting. Acts 15.18.

The blinde man was ſo borne, that Gods workes ſhould be ſhewed on him. Iohn 9.3.

Chriſt by his Spirit worketh in the faithfull. Gal.3.5.

Our good works are of God. 2.Pet.1.3,5.

Paul prayeth that God would encreaſe the workes of faith, and confirme vs in the ſame. Phil.1.9.

Workes are the fruits of faith, and the aſſurance of our hope, Hebr.6.11,12. and doe make our election ſure. 2.Pet.1.10.

Workes followe faith. Luke 19.8,9. and what workes they be, Luke deſcribeth Acts 2.44.*

The workes of light, what. Ephe.5.8,9.*

The workes of the faithfull. 1.Pet.3.8,9,to 18.

They that repent vnfainedly, muſt doe workes worthy amendement of life. Actes 26.20.

Faith is dead in it ſelfe, if it haue no workes. Iames 2.17,20,22.

Our conuerſation ought to be honeſt, and our works good, and why. 1.Pet.2.12. Matt.5.16.

Paul exhorteth vs to abound in the worke of the Lord. 1.Cor.15.58.

We ought to prouoke one another to good workes. Heb.10.24.

Let euery man prooue his owne worke. Gal.6.3,4.

He that is voide of good workes, ſhall bee caſt into the fire. Iohn 15.6. Matt.7.19.

Wee muſt not truſt in our workes, but waite for Gods mercie, Iſai.30.18. who ſaueth vs, not by our workes, but according to his grace. Ephe.2.8,9. Rom.11.6. 2.Tim.1.9. Tit.3.5. And the holy Ghoſt is giuen, not by workes, but by faith. Gal.3.2.

The workes of the faithfull follow them. Reue.14.13.

Chriſt iudgeth according to euery mans worke. 1.Pet.1.17. Matth.16.27. Rom.2.6, to 11. 2.Theſ.1.5,7.

The Iewes did the workes of their father the deuill. Iohn 8.40,41.

The workes of the world are euill. Iohn 7.7.

The workes of the fleſh, what. Galath.5.19.to 21.

Haue no fellowſhip with the workes of darkeneſſe, but rather reprooue them. Ephe.5.11. Tit.2.12.

We may not walke in the wicked workes of the Gentiles. Epheſ.4.17,18,19. 1.Pet.4.3.

The workes of the Iewes were polluted. Hag.2.14,15.

We may not truſt to the workes of our predeceſſours, but ſhew our ſelues the children of faith Matth.3.8,9.

God bleſſeth the worke of their handes that relieue the needie. Deuter.14.29. and 23.20. and that obey his commandements. Deut.28.3.to 15. and ſendeth them plentie of all things. Deut.30.9,10.

God worketh all in all. 1.Cor.12.6.

The workes of mercie. Matth.25.35,36. Iſai.58.7. looke Welldoing, and Seruice.

Workers with ſpirits, ſee Coniurers.

World made made by Chriſt. Iohn.1.10.

The whole world is bent to wickedneſſe. 1.Iohn 4.19. and is full of vnrighteouſneſſe, and wickedneſſe. 2.Eſd.4.27.

We brought nothing into the world, neither ſhall we cary any thing out. 1.Tim.6.7. Iob 1.21.

The faſhion of this world goeth away. 1.Cor.7.31. and therefore we ought not to loue any thing therein. 1.Iohn 2.15,16.

The amitie of this world is the enimitie of God. Iames 4.4. Chriſt prayed not for the world. Iohn 17.9.

The world knewe not God, nor the true light. Iohn 1.9,10,11. and 17.25.

Thoſe that are borne of God ouercome the world through the victorie of faith. 1.Iohn 5.4.5.

Wee ought not to marueile though the world hate vs, and why. 1.Iohn 3.13,14. and 7.7. and 15.18.

The ends of the world are come vpon vs. 1.Cor.10.11.

God ſpared not the olde world, but by the flood deſtroyed the vngodly. 2 Peter 2.5.

The Saints ſhall iudge the world. 1.Cor.6.2.

A curſe is propheſied vnto the worlde for ſinne. Iſai.24.1,to 18.

The world created for mans ſake. 2.Eſd.6.55.

Fewe ſhall inherite the world to come. 2.Eſdras 8.1,2,3.

The world haſteth to paſſe away. 2.Eſd.4.26. 1.Cor.7.31. 1.Iohn 2.17. and yet the ende is vncertaine. [illegible]

The faithfull are not of the world. Iohn 15.19

[illegible] and 17.14.

[illegible] whole world, for all men generally. [illegible]n 5.19. and for the elect onely. chap. 2.2.

All the world, for the countries ſubiect to the Romanes. Luke 2.1.

The world, for the Elect. Iohn 15.19. and 13.1. and 3.16. and 6.33. 1. Iohn 4.14. for the reprobate. Iohn 17.9,14. 1. Corinth. 11.32. for the whole earth. Iob. 17.18. Mar. 16.15 for infidels. Iohn 17.21. and for euill men. Rom. 12.2. for worldly pompe. Galat. 6.14. for heauen and earth and all things therein. Iohn 17.24. and 1.1. & for the time ſince it was created vnto Chriſt, deuided into twelue parts. 2. Eſdr. 14.10.

This world, for worldly defence. Ioh. 18.36. and for outward things pertaining to this life. Mar. 4.19. and 1. Cor. 7.31.

Worldlings thinke there is no God: or that he forceth not what man doth. Iob. 24.1,2.* and 34.9.

Worldlings loue to bee flattered. Iſa. 30.10. looke Atheiſts in the firſt Table.

Worme of conſcience dieth not. Mar. 9.44,48. Iſa. 66.24.

The ſonne of man is but a worme. Iob 25.6. Looke Serpent.

Herode was eaten to death of wormes. Actes 12.23. So was Antiochus. 2. Macca. 9.8,9.

Wormewood. To turne iudgement and righteouſnes into wormewood, what. Amos 5.7. and 6.12.

God will feede Idolaters with wormewood, and giue them gall to drinke. Iere. 9.15. and 8.14. and 23.15.

Of the Starre which was called Wormewood. Reuel. 8.10,11.

Worſhip and ſerue God onely. Mat. 4.10. Luke 4.8. Exod. 34.14. Deut. 6.13. & 10.20. 1. King. 9.6, to 10.

The Iſraelites, euery man in his tent doore, worſhipped God talking with Moſes. Exod. 33.9,10.

The Elders of Iſrael together with Aaron, &c. worſhipped the Lord afarre off. Exo. 24.1,2.

Elkanah went yeerely to Shiloh, to worſhip God. 1. Sam. 1.3,4,9,19,21.

Dauid worſhipped God on the top of the mountaine, when he fled from Abſalom. 2. Sam. 15.32.

Saul worſhipped God more for manners ſake, then for any deuotion. 1. Sam. 15.31.

The people worſhipped the golden calues which Ieroboam had erected. 1. Kings. 12.28.*

The Iſraelites worſhip idols, & are ſpoyled. Iudg 2.10,11.*

The Apoſtles worſhipped Chriſt, as hee was taken vp from them into heauen. Luke 24.52.

The Angel would not ſuffer Iohn to worſhip him. Reuel. 22.8.9.

Of whom the beaſt ſhall be worſhipped. Reuel. 13.4,8.*

Worſhippers of ſtrange gods, &c. ought to be deſtroyed and ſtoned to death. Deu. 6.14,15. and 17.3, to 8.

Ioſhua worſhipped the Angel. Ioſh. 5.14.

Worthies. The names and factes of Dauids worthies. 2. Sam. 20.8.*

Wrath, taken for puniſhment. Ephe. 5.6. 1. Theſſalonians 5.9. and for vengeance. Rom. 4.15.

Gods wrath ſometime falleth vpon many, for the ſinne of one. Ioſhua 22.20. and 7.1,12.*

The wrath of God conſumed Pharaoh and all his hoſte. Exod. 15.7.

Moſes fearing the wrath of God, fell to prayer. Deut. 9.18,19.

Becauſe Saul executed not Gods fierce wrath on the wicked, he was reiected. 1. Samuel 28.17,18.

The wrath of God was hote againſt idolaters. Iudges 2.14,20.* & 38.12. Againſt murmurers. Numb. 11.1. yea and againſt Moſes. Exod. 4.14. Deut. 1.34,37.

Gods wrath againſt the Iſraelites, pacified by Moſes. Numb. 14.11, to 21.

The wrath of the Lord mooued Dauid to number the people. 2. Sam. 24.1.*

The cauſe of Gods wrath againſt his people. Deut. 29.24,25.*

God threatneth that idolaters ſhall feele his wrath. Deut. 31.16,17,18. as it came to paſſe. 2. Chron. 34.21.

The wrath of God commeth vppon the children of diſobedience. Coloſſ. 3.5,6. Deut. 29.20.

The riches of this worlde kindle Gods wrath againſt the abuſers thereof. Iames 5.2, to 7.

We are by nature the children of wrath. Epheſ. 2.3.

God will not contende, nor be wrath for euer. Iſa. 57.16.

Chriſt deliuereth from the wrath to come. 1. Theſſ. 1.10.

The Iewes oft times prouoked God to wrath, yet he became mercifull to them. pſal. 78.17,21.* pſal. 106.23,29.*

No Moſes found to turne away Gods wrath from the vnmercifull. Eze. 22.30,31.

We ought to giue place vnto wrath. Romanes 12.19.

The wrath of man doeth not accompliſh the righteouſneſſe of God. Iames 1.20.

Euery man ought to be ſlowe to wrath. Iam. 1.19. For it is wiſedome. Pro. 14.29.

Of wrath, looke more in Anger, and Gen. 4.5,8. Iob 5.2. Prouerbes 12.18. and 14.17,29,30. and 15.1,18. and 16.14,32. and 19.12,19. and 27.4. and 29.22. Eccleſiaſtes 7.5,11. Ecclus. 25.17. and 28.8. and 30.24. Matth. 5.22,44. Luke 4.28,29. Galathi. 5.20. Epheſ. 4.26,27,31. Titus 1.7. 1. Timothie 2.8.

Wretched man that I am, who ſhall deliuer me from the bodie of this death. Roman. 7.24.

Write. God commaunded Moſes to write the deſtruction of the Amalekites, and why. Exod. 17.14.

Moſes wrote all that the Lord ſpake vnto him in a booke, and read it to the people. Exo. 24.4,7.

God commanded Moſes to write the couenant which he had made with the people. Exod. 34.27,28.

God wrote the lawe and deliuered it to Moſes the firſt time. Exodus 34.1,2. Deuteronomie 13.4.

Moſes receiued the ſeconde time, at Gods hand the two Tables of Teſtimonie written with the finger of God. Exodus. 31.18.

Moſes wrote Deuteronomium, and deliuered it to the Leuites and Elders. Deut. 31.9.

The occaſion of the ſong which God commaunded Moſes to write. Deuteronomium 31.19.*

God commanded that his worde ſhould be written on poſtes and gates, and why. Deut. 6.9. and 11.20.

The ſalutation of Paul written with his owne hand. 2. Theſſ. 3.17.

What he that writeth ought to haue regarde vnto. 2. Macca. 2.24.* looke Scripture, Euidence and Booke.

Wrong. looke Law, Deceiue, Defraud, Oppreſſe, Harme, Guile and Iniurie.

Y

Ydleneſſe. and ydle folke reproued. Prou. 12.11,24. & 20.13. and 21.25. and 22.13. and 26.13. and 28.19. looke Idle.

¶ *Yea.* Pauls preaching was not yea and nay: but onely yea in Ieſus Chriſt. 2. Corin. 1.17, to 21.

Our communication muſt be yea yea, and nay nay. Mat. 5.37. Iam 5.12.

Yeeres and dayes, &c. diſtinguiſhed by the Sunne, Moone, & ſtarres. Gen. 1.14, to 19.

The ſeuenth yeere debtes were releaſed. Deut. 15.1,2. Looke Day and Iubile, in the firſt Table.

¶ *Yoke.* Moſes threatneth the diſobedient Iewes, that God will put a yoke of yron vpon their neckes. Deut. 28.15,48.

Wee are willed patiently to endure the yoke of tyrants. Iere. 27.11.

Chriſt exhorteth vs to take his yoke vpon vs, and why. Mat. 11.29,30.

Yong. The yonger ought to ſubmit themſelues to the Elders. 1. Pet. 5.5.

Of the yong man that fled away naked. Matt. 14.51,52.

Yong men muſt be ſober minded. Titus 2.6. and modeſt in ſpeech. Ecclus. 32.8,9,10. See Counſell.

Youth. ſee Luſt.

Children ought to bee trained vp from their youth in the feare of God. Tob. 1.10. and 2.13. as was Eſter Chap. 14.5. & why. Prou. 22.6.

Obadiah feared God greatly from his youth vp. 1. Kings 18.3,12.

We ought to remember God in youth. Eccles. 12.1.

We muſt pray God to forget the ſinnes of our youth. Pſal. 25.7.

¶ *Yron* cauſed to ſwim for yͤ glory of God. 2. Kings 6.5,6.

The earth ſhall be yron vnto the diſobedient. Deut. 28.23.

Aſhers ſhoes of yron and braſſe. Deut. 33.25. looke Gold.

¶ *Ytching.* ſee Fables,

Z.

Zeale of Moſes againſt the Iſraelites idolatry. Exo.32.19,20,26,to 30. of Phinehas, againſt the two fornicatours. Numb.25.7, to 16. Ecclus.45.23. Pſal.106. 30. of Eliiah, for the Iſraelites falling from God, to ſerue idoles, &c. 1.King.8.21,22.* & 19.4,to 14.of Iehu for the glory of God. 2.Kin.9.30.*and 10.11,16,to 29.of Mattathias for the law of God. 1.Mac.2.24,26. of Ioſiah at ſixteene yeere of age, 2.Chron.34.3,to 8.

The great Zeale which Epaphras had for others. Col. 4.13.

The Iewes had a Zeale, not according to knowledge. Roma.10.2. ſo had Paul before his conuerſion. Act.22.3.

Of blinde, falſe, and diſordered Zeale, Matth. 10.21. & 26.51. Marke 9.38. Luke 9.54,55. Iohn 8.59.& 16.2. Actes 7.57. and 21.27.* and 26.11.

The Zeale of thine houſe hath conſumed mee. Pſalme 69.9. and 119, 139. Iohn 2.17.

Chriſtians ought to be Zealous [illegible] workes. Tit. 2.14. and by Gods corre[illegible] amend. Reue.3,19.

Zealous people thinke not long when they teach or heare Gods wor[illegible] Nehem. 8.3,4,5,to 9.

It is good to bee Zealous in a good thing. Galat. 4.18.

Godly ſorow worketh Zeale in vs. 2. Cor. 7.11.

FINIS.

Ecclvs. 24.39.& 33.16.

Behold how that I haue not laboured for my ſelfe onely, but for all them that ſeeke wiſedome and knowledge.

* * *

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UMI

c 9

LEVI.
SIMEON.
RUBEN.
PETER.
ANDREWE.
IAMES.
MATHEW.
MARC.
IUDAH.
IOHN.
DAN.
PHILIP.
NEPHTHALI.
BARTHOLO.
GAD.
MATHEWE.
verbum Dei
Manet in Æternum
LUKE.
IOHN.
ASHER.
THOMAS.
ISACAR.
IAMES.
IOSEPH.
BENIAMIN.
MATTHIAS.
IUDE.
ZABULON.
SIMON.
E R
Cum Priuilegio.

THE BIBLE:

Tranſlated according to the Ebrew and Greeke, and conferred with the beſt tranſlations in diuers languages. With moſt profitable annotations vpon all the hard places, and other things of great importance, as may appeare in the Epiſtle to the Reader. And alſo a moſt profitable Concordance, for the ready finding out of any thing in the ſame conteined.

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1602

12 And Mordecai came againe to the kings gate, but Haman haſted home mourning, and his head couered.

13 And Haman told Zereſh his wife, and all his friendes all that had befallen him. Then ſaid his wiſe men, and Zereſh his wife vnto him, If Mordecai be of the ſeed of the Iewes, before whom thou haſt begun to fal, thou ſhalt not preuaile againſt him, [d] but ſhalt ſurely fall before him.

[d] Thus God ſometime putteth in the mouth of the very wicked, to ſpeake that thing which he hath decreed ſhal come to paſſe.

14 And while they were yet talking with him, came the Kings eunuches and haſted to bring Haman vnto the banket that Eſter had prepared.

CHAP. VII.

3 The Queene biddeth the king and Haman againe, and prayeth for her ſelfe and her people. 6 She accuſeth Haman, and he is hanged on the gallowes which he had prepared for Mordecai.

SO the king and Haman came to banket with the Queene Eſter.

2 And the king ſayd againe vnto Eſter on the ſecond day at the banket of [a] wine, What is thy petition, Queene Eſter, that it may be giuen thee? and what is thy requeſt? It ſhall be euen performed vnto the halfe of the kingdome.

[a] Reade Chap. 5.6.

3 And Eſter the Queene anſwered, and ſayd, If I haue found fauour in thy ſight, O king, and if it pleaſe the king, let my life be giuen mee at my petition, and my people at my requeſt.

5 For we are ſolde, I, and my people, to be deſtroyed, to be ſlaine and to periſh: but if wee were ſold for ſeruants, and for handmaydes, I would haue helde my tongue: although the aduerſarie could not [b] recompence the kings loſſe.

[b] Haman could not ſo much profite the king by this his malice, as he ſhould hinder him by the loſſe of the Iewes, and the tribute which he hath of them.

5 Then King Ahaſhueroſh anſwered, and ſayde vnto the Queene Eſter, Who is hee? and where is hee that ‡ preſumeth to doe this?

‡ *Ebr. filleth his heart.*

6 And Eſter ſayde, The aduerſary and enemie is this wicked Haman. Then Haman was afraide before the king and the Queene.

7 And the king aroſe from the banket of wine in his wrath, and went into the palace garden: but Haman ſtood vp, to make requeſt for his life to the Queene Eſter: for he ſaw that there was a [c] miſchiefe prepared for him of the king.

[c] His conſcience did accuſe him that as he had conſpired the death of innocents, ſo the vengeance of God might fall vpon him for the ſame.

8 And when the king came againe out of the palace garden, into the houſe where they dranke wine, Haman was [d] fallen vpon the bed whereon Eſter ſate: therefore the king ſayd, Will he force the Queene alſo before me in the houſe? As the word went out of the kings mouth, they [e] couered Hamans face.

[d] He fell downe at the beds feete or couch whereupon ſhe ſate, and made requeſt for his life.

[e] This was the maner of the Perſians, when one was out of the kings fauour.

9 And Harbonah one of the eunuches ſayde in the preſence of the king, Beholde, there ſtandeth yet the tree in Hamans houſe fiftie cubites hie, which Haman had prepared for Mordecai, that ſpake [f] good for the king. Then the king ſaid, Hang him thereon.

[f] Which diſcouered the conſpiracie againſt the King, Chap. 2. 21, 22.

10 So they hanged Haman on the tree, that he had prepared for Mordecai: then was the kings wrath pacified.

CHAP. VIII.

1 After the death of Haman was Mordecai exalted. 14 Comfortable letters are ſent vnto the Iews.

THe ſame day did king Ahaſhueroſh giue the houſe of Haman the aduerſarie of the Iewes vnto the Queene Eſter. And Mordecai [a] came before the king: for Eſter told what he was [b] vnto her.

[a] That is, was receiued into the kings fauour and preſence.

[b] That he was her vncle, and had brought her vp.

2 And the king tooke off his ring, which he had taken from Haman, and gaue it vnto Mordecai: and Eſter ſet Mordecai ouer the houſe of Haman.

3 And Eſter ſpake yet more before the king, and fell downe at his feete weeping, and beſought him that hee would put away the [c] wickedneſſe of Haman the Agagite, and his deuiſe that he had imagined againſt the Iewes.

[c] Meaning, that he ſhould aboliſh the wicked decrees, which hee had made for the deſtruction of the Iewes.

4 And the king helde out the golden [d] ſcepter toward Eſter. Then aroſe Eſter, and ſtoode before the king,

[d] Reade Chap 4.2.

5 And ſaid, If it pleaſe the king, and if I haue found fauour in his ſight, and the thing be acceptable before the king, and I pleaſe him, let it be written, that the letters of the deuiſe of Haman the ſonne of Ammedatha the Agagite, may be called againe, which he wrote to deſtroy the Iewes, that are in all the kings prouinces.

6 For how can I ſuffer and ſee the euill, that ſhall come vnto my people? Or howe can I ſuffer and ſee the deſtruction of my kinred?

7 And the king Ahaſhueroſh ſaid vnto the Queene Eſter, and to Mordecai the Iewe, Beholde, I haue giuen Eſter the houſe of Haman, whom they haue hanged vpon the tree becauſe he ‖ laid hand vpon the Iewes.

‖ *Or, went about to ſlay the Iewes.*

8 Write ye alſo for the Iewes, as it liketh you in the kings name, and ſeale it with the kings ring (for the writings written in the kings name, and ſealed with the kings ring, may no [e] man reuoke.)

[e] This was the law of the Medes and Perſians, as Dan 6.15. notwithſtanding the king reuoked the former decree granted to Haman, for Eſters ſake.

9 Then were the kings ſcribes called at the ſame time, euen in the third moneth, that is the moneth [f] Siuan, on the three and twentieth day thereof: and it was written, according to all as Mordecai commanded vnto the Iewes, and to the princes, and captaines, and rulers of the prouinces, which were from India euen vnto Ethiopia, an hundreth and ſeuen and twentie prouinces, vnto euery prouince, according to the [g] writing thereof, and to euery people after their ſpeech, and to the Iewes, according to their writing, and according to their language.

[f] Which containeth part of May and part of Iune.

[g] That is, in ſuch letters and language, as was vſuall in euery prouince.

10 And he wrote in the king Ahaſhueroſh name, and ſealed it with the kings ring: and hee ſent letters by poſtes on horſebacke, and that rode on beaſts of price, as Dromedaries, and ‖ colts of mares.

‖ *Or, mules.*

11 Wherein the king granted the Iewes (in what cities ſoeuer they were) to gather themſelues together, and to ſtand for [h] their life, and to roote out, to ſlay and to deſtroy all the power of the people and of the prouinces that vexed them, both children and women, and to ſpoyle their goods:

[h] That is, to defend themſelues againſt all that would aſſaile them.

12 Vpon one day in all the prouinces of king Ahaſhueroſh, euen in the thirteenth

day of the twelue moneth, which is the moneth [i] Adar.

13 The copy of the writing was, how there ſhould be a commandement giuen to all and euery prouince, publiſhed among all the people, and that the Iewes ſhould bee ready againſt that day to [k] auenge themſelues on their enemies.

14 So the poſtes rode vpon beaſts of price, and dromedaries, and went forth with ſpeed, to execute the kings commaundement, and the decree was giuen at Shuſhan the palace.

15 And Mordecai went out from the King in royall apparell of blue and white, and with a great crowne of gold, and with a garment of fine linen and purple, and the city of Shuſhan reioyced and was glad.

16 And vnto the Iewes was come [l] light and ioy and gladneſſe, and honour.

17 And in all and euery prouince, and in all and euery citie & place, where the kings commaundement and his decree came, there was ioy and gladneſſe to the Iewes, a feaſt and good day, and many of the people of the land [m] became Iewes: for the feare of the Iewes fell vpon them.

CHAP. IX.

1 *At the commandement of the king the Iewes put their aduerſaries to death.* 14 *The ten ſonnes of Haman are hanged.* 17 *The Iewes keepe a feaſt in remembrance of their deliuerance.*

SO in the twelfth moneth, which is the moneth Adar, vpon the thirteenth day of the ſame, when the kings commandement and his decree drewe neere to be put in execution, in the day that the enemies of the Iewes hoped to haue power ouer them (but it [a] turned contrary: for the Iewes had rule ouer them that hated them)

2 The Iewes gathered themſelues together into their cities, throwout all the prouinces of the king Ahaſhueroſh, to lay hand on ſuch as ſought their hurt, & no man could withſtand them: for the feare of them fell vpon all people.

3 And all the rulers of the prouinces, and the princes and the captaines, and the officers of the king [b] exalted the Iewes: for the feare of Mordecai fell vpon them.

4 For Mordecai was great in the kings houſe, and the report of him went through all the prouinces: for this man Mordecai waxed greater and greater.

5 Thus the Iewes ſmote all their [c] enemies with ſtrokes of the ſword and ſlaughter, and deſtruction, & did what they would vnto thoſe that hated them.

6 And at Shuſhan the palace ſlewe the Iewes and deſtroyed [d] fiue hundred men,

7 And Parſhandatha, and Dalphon, and Aſpatha,

8 And Poratha, and Adalia, and Aridatha,

9 And Parmaſhta, and Ariſai, and Aridai, and Vaiezatha,

10 The ten ſonnes of Haman, the ſonne of Ammedatha, the aduerſary of the Iewes ſlew they: but they laid not their hands [e] on the ſpoile.

11 On the ſame day came the number of thoſe that were ſlaine, vnto the palace of Shuſhan before the king.

12 And the King ſayd vnto the Queene Eſter, The Iewes haue ſlaine in Shuſhan the palace and deſtroyed fiue hundreth men, and the ten ſonnes of Haman: what haue they to doe in the reſt of the Kings prouinces? and what is thy petition, that it may bee giuen thee? or what is thy requeſt moreouer, that it may bee performed?

13 Then ſayd Eſter, If it pleaſe the king, let it be granted alſo to morrow to the Iewes that are in Shuſhan, to doe according [f] vnto this dayes decree, that they may hang vpon the tree Hamans tenne ſonnes.

14 And the King charged to doe ſo, and the decree was giuen at Shuſhan, and they hanged Hamans ten ſonnes.

15 ¶ So the Iewes that were in Shuſhan aſſembled themſelues vpon the foureteenth day of the moneth Adar, & ſlew three hundreth men in Shuſhan, but on the ſpoyle they layd not their hand.

16 And the reſt of the Iewes that were in the kings prouinces aſſembled themſelues and ſtood for [g] their liues, and had reſt from their enemies, and ſlew of them that [h] hated them, ſeuentie and fiue thouſand: but they layd not their hand on the ſpoyle.

17 This they did on the [i] thirteenth day of the Moneth Adar, and reſted the fourteenth day thereof, and kept it a day of feaſting and ioy.

18 But the Iewes that were in Shuſhan aſſembled themſelues on the thirteenth day, and on the fourteenth thereof, and they reſted on the fifteenth of the ſame, and kept it a day of feaſting and ioy.

19 Therefore the Iewes of the villages that dwelt in the vnwalled townes, [k] kept the foureteenth day of the moneth Adar with ioy and feaſting, euen a ioyfull day, and euery one ſent preſents vnto his neighbour.

20 ¶ And Mordecai wrote [l] theſe words, and ſent letters vnto all the Iewes that were through all the prouinces of the king Ahaſhueroſh, both neere and farre,

21 Inioyning them that they ſhoulde keepe the fourteenth day of the moneth Adar, and the fifteenth day of the ſame, euery yeere.

22 According to the dayes wherein the Iewes reſted from their enemies, and the moneth, which was turned vnto them from ſorrow to ioy, and from mourning into a ioyfull day, to keepe them the dayes of feaſting and ioy, and [m] to ſend preſents euery man to his neighbour, and gifts to the poore.

23 And the Iewes promiſed to do as they had begun, and as Mordecai had written vnto them,

24 Becauſe Haman the ſonne of Hammedatha the Agagite all the Iewes aduerſarie, had imagined againſt the Iewes, to deſtroy them, and had [n] caſt Pur (that is a lot) to conſume and deſtroy them.

25 And

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[i] Which hath part of Februarie, and part of March.

[k] The king gaue them libertie to kill all that did oppreſſe them.

[l] He ſheweth by theſe words that folow, what this light was.

[m] Conformed themſelues to the Iewes religion.

[a] This was by Gods great prouidence, who turneth the ioy of the wicked into ſorow, and the teares of the godly into gladneſſe.

[b] Did them honour and ſhewed them friendſhip.

[c] Which had conſpired their death by the permiſſion of the wicked Haman.

[d] Beſides thoſe three hundreth, that they ſlewe the ſecond day, as verſe 15.

[e] Whereby they declared that this was Gods iuſt iudgement vpon the enemies of his Church, foraſmuch as they ſought not their owne gaine, but to execute his vengeance.

[f] This ſhe requireth, not for deſire of vẽgeance, but with zeale to ſee Gods iudgements executed againſt his enemies.

[g] Reade Chap. 8.11.

[h] Meaning, that they layd hands on none, that were not the enemies of God.

[i] Meaning, in all places ſauing in Shuſhan.

[k] As the Iewes doe euen to this day, calling it in the perſians language Purim, that is, the day of lots.

[l] The Iewes gather hereof that Mordecai wrote this ſtory, but it ſeemeth that he wrote but onely theſe letters, and decrees that follow.

[m] He ſetteth before our eyes the vſe of this feaſt, which was for the remembrance of Gods deliuerãce, the maintenace of mutual friendſhip, and reliefe of the poore.

[n] Reade Chap. 3.7.

[o] That is,Eſter.

25 And when [o] ſhe came before the king, hee commanded by letters, Let his wicked [p] deuiſe (which hee imagined againſt the Iewes) turne vpon his owne head, and let them hang him and his ſonnes on the tree.

[p] Theſe are the words of the kings commandement to diſanul Hamans wicked enterpriſe.

26 Therfore they called theſe dayes Purim,by the name of Pur, and becauſe of all the wordes of this letter, and of that which they had ſeene beſides this,and of that which had come vnto them.

27 The Iewes alſo ordeined and promiſed for them and for their ſeede, and for all that ioyned vnto them, that they would not ‖ faile to obſerue thoſe [q] two dayes euery yeere,according to their writing, and according to their ſeaſon,

‖*Or,tranſgreſſe.*

[q] Meaning,the fourteenth and the fifteenth day of the moneth Adar.

28 And that theſe dayes ſhould bee remembred and kept throughout euery generation and euery family,and euery prouince, and euery citie: euen theſe dayes of Purim ſhould not faile among the Iewes, and the memoriall of them ſhould not periſh from their ſeede.

29 And the Queene Eſter the daughter of Abihail & Mordecai the Iew wrote with all ‖ authority(to confirme this letter of Purim the ſecond time)

‖*Or,ſtrength,or efficacie.*

30 And he ſent letters vnto al the Iewes to the hundreth and ſeuen and twenty prouinces of the kingdom of Ahaſhueroſh, with [r] words of peace and trueth,

[r] Which were letters declaring vnto them quietnes,& aſſurance, and putting them out of doubt and feare.

31 To confirme the dayes of Purim, according to their ſeaſons,as Mordecai yͤ Iew and Eſter the Queene had appointed them, and as they had promiſed for ‡ themſelues, and for their ſeed with [ſ] faſting and prayer.

‡*Ebr.ſoules.*

[ſ] That they would obſerue this feaſt with faſting and earneſt prayer, which in Ebrew is ſignified by this word (their crie.)

32 And the decree of Eſter confirmed theſe wordes of Purim,and was written in the booke.

CHAP. X.

The eſtimation and authoritie of Mordecai.

AND the king Ahaſhueroſh layd a tribute vpon the land, and vpon the yles of the ſea.

2 And all the actes of his power, and of his might, and the declaration of the dignitie of Mordecai, wherewith the king magnified him,are they not written in the booke of the Chronicles of the kings of Media and Perſia?

3 For Mordecai the Iewe was the ſecond vnto King Ahaſhueroſh, and great among the Iewes, and [a] accepted among the multitude of his brethren, who procured the wealth of his people, and ſpake peaceably to all his ſeede.

[a] Theſe three points are here ſet foorth as commendable, and neceſſary for him that is in authority: to haue the fauour of the people,to procure their wealth, and to be gentle and louing toward them.

Iob.

THE ARGVMENT.

IN this hiſtorie is ſet before our eyes the example of a ſingular patience. For this holy man Iob was not only extremely afflicted in outward things and in his body,but alſo in his mind and conſcience, by the ſharpe tentations of his wife, and chiefe friends; which by their vehement wordes, and ſubtill diſputations brought him almoſt to deſpaire: for they ſet foorth God as a ſeuere Iudge, and mortall enemie vnto him which had caſt him off, therefore in vaine hee ſhould ſeeke vnto him for ſuccour. Theſe friends came vnto him vnder pretence of conſolation, and yet they tormented him more then did all his affliction. Notwithſtanding he did conſtantly reſiſt them,and at length had good ſucceſſe. In this ſtory wee haue to marke that Iob maintaineth a good cauſe, but handleth it euill: againe, his aduerſaries haue an euill matter,but they defend it craftily. For Iob held that God did not alway puniſh men according to their ſinnes, but that hee had ſecret iudgements, whereof man knewe not the cauſe, and therefore man could not reaſon againſt God therein,but hee ſhould be conuicted. Moreouer,hee was aſſured that God had not reiected him, yet through his great torments and affliction,hee braſteth foorth into many inconueniences both of wordes and ſentences, and ſheweth himſelfe as a deſperate man in many things,and as one that would reſiſt God: and this is his good cauſe which hee doeth not handle well. Againe, the aduerſaries maintaine with many goodly arguments,that God puniſheth continually according to the treſpaſſe,grounding vpon Gods prouidence,his iuſtice, and mans ſinnes,yet their intention is euill: for they labour to bring Iob into deſpaire, and ſo they maintaine an euill cauſe. Ezekiel commendeth Iob as a iuſt man, Ezek. 14.14. and Iames ſetteth out his patience for an example,Iames 5.11.

CHAP. I.

1 The holineſſe,riches, and care of Iob for his children. 10 Satan hath permiſſion to tempt him. 13 He tempteth him by taking away his ſubſtance and his children. 20 His faith and patience.

THere was a man in the lande of [a] Vz called Iob, & this man [b] was an vpright and iuſt man,[c] one that feared God,and eſchewed euill.

[a] That is,of the countrey of Idumea,as Lament.4 21. or bordering thereupon: for the land was called by the name of Vz the ſonne of Diſhan the ſonne of Seir, Gen.36.28. [b] Foraſmuch as hee was a Gentile and not a Iew,and yet is pronounced vpright, and without hypocriſie,it declareth yͤ among the heathen God hath his. [c] Hereby is declared,what is meant by an vpright and iuſt man.

2 And hee had ſeuen ſonnes, and three daughters.

3 His [d] ſubſtance alſo was ſeuen thouſand ſheepe,and three thouſand camels, and fiue hundreth yoke of oxen,and fiue hundreth ſhe aſſes, and his family was very great, ſo that this man was the greateſt of all the ‡ men of [e] the Eaſt.

[d] His children & riches are declared to commend his vertue in his proſperity,& his patience & conſtancie,when God had taken them from him.

‡*Ebr.children.*

[e] Meaning,the Arabians,Chaldeans,Idumeans,&c.

4 And his ſonnes went and banqueted in their houſes,euery one his day, and ſent, and called their three ſiſters to eate and to drinke with them.

5 And whē the dayes of their banqueting

were gone about, Iob ſent, and [f] ſanctified them, and roſe vp earely in the morning, and [g] offered burnt offeringes according to the number of them all. For Iob thought, It may bee that my ſonnes haue ſinned, and [h] blaſphemed God in their hearts: thus did Iob [i] euery day.

6 ¶ Nowe on a day when the [k] children of God came and ſtoode [l] before the Lorde, Satan [m] came alſo among them.

7 Then the Lorde ſayde vnto Satan, Whence [n] commeſt thou? And Satan anſwered the Lord, ſaying, [o] From compaſſing the earth to and fro, and from walking in it.

8 And the Lord ſayd vnto Satan, Haſt thou not conſidered my ſeruant Iob, howe none is like him in the earth, an vpright and iuſt man, one that feareth God, and eſcheweth euill?

9 Then Satan anſwered the Lord, and ſayd, Doth Iob feare God for [p] nought?

10 Haſt thou not made an [q] hedge about him and about his houſe, and about all that hee hath on euery ſide? thou haſt bleſſed the worke of his hands, and his ſubſtance is increaſed in the land.

11 But ſtretch out nowe thine hand, and [r] touch all that he hath, to ſee if hee will not blaſpheme thee to thy [ſ] face.

12 Then the Lord ſayd vnto Satan, Lo, all that hee hath is in [t] thine hand: onely vpon himſelfe ſhalt thou not ſtretch out thine hand. So Satan departed from the [u] preſence of the Lord.

13 ¶ And on a day, when his ſonnes and his daughters were eating, and drinking wine in their eldeſt brothers houſe,

14 There came a meſſenger vnto Iob, and ſayd, The oxen were plowing, and the aſſes feeding in their places,

15 And the [x] Sabeans came violently, and tooke them: yea, they haue ſlaine the ſeruants with the edge of the ſword: but I onely am eſcaped alone to tell thee.

16 And whiles he was yet ſpeaking, another came, & ſaid, The [y] fire of God is fallen from the heauen, & hath burnt vp the ſheepe and the ſeruants, and deuoured them: but I onely am eſcaped alone to tell thee.

[f] That is, commanded them to be ſanctified: meaning, that they ſhould conſider the faults, that they had committed, and reconcile themſelues for the ſame.

[g] That is, he offered for euery one of his children an offering of reconciliation, which declared his religion toward God, and the care that he had toward his children.

[h] In Ebrew it is, and bleſſed God, which is ſometime taken for blaſpheming and curſing, as here, and 1.King.21.10.and 13 &c.

[i] While the feaſt laſted.

[k] Meaning, the Angels which are called the ſonnes of God, becauſe they are willing to execute his will.

[l] Becauſe our infirmitie cannot cōprehend God in his maieſtie, he is ſet forth vnto vs as a King, that our capacitie may bee able to vnderſtand that which is ſpoken of him.

[m] This declareth that although Satan be aduerſarie to God, yet he is compelled to obey him, and to doe him all homage, without whoſe permiſſion and appointment hee can doe nothing.

[n] This queſtion is asked for our infirmitie: for God knewe whence hee came.

[o] Heerein is deſcribed the nature of Satan, which is euer raging for his pray, 1.Pet.5.8.

[p] Hee feareth thee not for thine owne ſake, but for the commodity that hee receiueth by thee.

[q] Meaning, the grace of God, which ſerued Iob, as a rampart, againſt all temptations.

[r] This ſignifieth that Satan is not able to touch vs, but it is God that muſt do it.

[ſ] Satan noteth the vice, whereunto men are commonly ſubiect: that is, to hide their rebellion, and to be content with God in the time of proſperity, which vice is diſcloſed in the time of their aduerſity.

[t] God giueth not Satan power ouer man to gratifie him, but to declare that hee hath no power ouer man, but that which God giueth him.

[u] That is, went to execute that which God had permitted him to doe: for els he can neuer goe out of Gods preſence.

[x] That is, the Arabians.

[y] Which thing was alſo done by the craft of Satan, to tempt Iob the more grieuouſly, forasmuch as he might ſee, that not onely men were his enemies, but that God made warre againſt him.

17 And whiles hee was yet ſpeaking, another came, and ſayde, The Caldeans ſet out three bandes, and fell vpon the camels, and haue taken them, and haue ſlaine the ſeruants with the edge of the ſword: but I onely am eſcaped alone to tell thee.

18 And whiles he was yet ſpeaking, came another, and ſayde, Thy [z] ſonnes, and thy daughters were eating, and drinking wine in their eldeſt brothers houſe,

19 And behold, there came a great winde from beyond the wilderneſſe, and ſmote the foure corners of the houſe, which fell vpon the children, and they are dead, and I onely am eſcaped alone to tell thee.

20 Then Iob aroſe, and [a] rent his garment, and ſhaued his head, and fell downe vpon the ground, and worſhipped,

21 And ſayd, * Naked came I out of my mothers wombe, and naked ſhall I returne [b] thither: the Lord hath giuen, and the Lord hath taken it: [c] bleſſed bee the Name of the Lord.

22 In all this did not Iob ſinne, nor charge God [d] fooliſhly.

[z] This laſt plague declareth, that when one plague is paſt, which ſeemeth hard to be borne, God can ſend vs another farre more grieuous, to trie his, and teach them obedience.

[a] Which came not of impatiencie, but declareth that the children of God are not inſenſible like blocks, but that in their patience they feele affliction and griefe of mind: yet they keepe a meane herein, and rebell not againſt God, as the wicked do. *Eccle.*5.14 1.*tim.*6.7.

[b] That is, into the belly of the earth, which is the mother of all.

[c] Hereby he confeſſeth that God is iuſt and good, although his hand be ſore vpon him.

[d] But declared that God did all things according to iuſtice and equitie.

CHAP. II.

6 Satan hath permiſſion to afflict Iob. 9 His wife tempteth him to forſake God. 11 His three friends viſit him.

AND on a day the [a] children of God came and ſtood before the Lord, and [b] Satan came alſo among them, and ſtood before the Lord.

2 Then the Lorde ſayde vnto Satan, Whence commeſt thou? And Satan anſwered the Lord, and ſaid, From compaſſing the earth to and fro, and from walking in it.

3 And the Lord ſayd vnto Satan, Haſt thou not conſidered my ſeruant Iob, howe none is like him in the earth, * an vpright and iuſt man, one that feareth God, and eſcheweth euill? for yet hee continueth in his vprightneſſe, [c] although thou mouedſt me againſt him, to deſtroy him [d] without cauſe.

4 And Satan anſwered the Lord, and ſayd, [e] Skinne for ſkinne, and all that euer a man hath, will he giue for his life.

5 But ſtretch now out thine hand, and touch his [f] bones, and his fleſh, to ſee if he will not blaſpheme thee to thy face.

6 Then the Lord ſayd vnto Satan, Lo, he is in thine hand, but [g] ſaue his life.

7 ¶ So Satan departed frō the preſence of the Lord, & ſmote Iob with ſore [h] boiles,

*Eccle.*5.14 1.*tim.*6.7.

*Ezek.*14.14. *chap.*1.1.

[a] That is, the Angels, as Chap.1.6.

[b] Reade Chap.1.6.

[c] He prooueth Iobs integritie by this, that he ceaſed not to feare God when his plagues were grieuouſly vpon him.

[d] That is, when thou haddeſt nought againſt him, or when thou waſt not able to bring thy purpoſe to paſſe.

[e] Hereby he meant that a mans owne skin is dearer vnto him then another mans.

[f] Meaning his owne perſon.

[g] Thus Satan can goe no further in puniſhing, then God hath limited him.

[h] This ſore was moſt vehement, wherewith alſo God plagued the Egyptians, Exod.9.9. and threatneth to puniſh the rebellious people, Deut.28.27. So that this tentation was moſt grieuous: for if Iob had meaſured Gods fauour by the vehemency of his diſeaſe, hee might haue thought that God had caſt him off.

from the ſole of his foote vnto the crowne.

8 And hee tooke a [i] potſheard to ſcrape him, and he ſate downe among the aſhes.

9 Then ſaid his [k] wife vnto him, Doeſt thou [l] continue yet in thine vprightneſſe? [m] Blaſpheme God, and die.

10 But he ſayd vnto her, Thou ſpeakeſt like a fooliſh woman: what? ſhall wee receiue good at the hand of God, and not [n] receiue euil? In all this did not Iob ſinne with his [o] lips.

11 Nowe when Iobs three [p] friendes heard of all this euill that was come vpon him, they came euery one from his owne place, to wit, Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they were agreed together to come to lament with him, and to comfort him.

12 So when they lift vp their eyes a farre off, they knew him not: therefore they lift vp their voyces and wept, and euery one of them rent his garment, and ſprinkled [q] duſt vpon their heades towarde the heauen.

13 So they ſate by him vpon the ground ſeuen dayes, and ſeuen nightes, and none ſpake a worde vnto him: for they ſawe that the griefe was very [r] great.

i As deſtitute of all other helpe and meanes, and wonderfully afflicted with the ſorrow of his diſeaſe.

k Satan vſeth the ſame inſtrument againſt Iob, as he did againſt Adam.

l Meaning, what gaineſt thou to ſerue God, ſeeing he thus plagueth thee as though hee were thine enemie? This is the moſt grieuous tentation of the faithfull, when their faith is aſſailed, and when Satan goeth about to perſwade them, that they truſt in God in vaine.

m For death was appointed to the blaſphemer, and ſo ſhe meant that hee ſhould be ſoone rid out of his paine. n That is, to be patient in aduerſitie, as wee reioyce when hee ſendeth proſperitie, and ſo to acknowledge him to be both mercifull and iuſt. o Hee ſo bridleth his affections, that his tongue, through impatiencie, did not murmure againſt God. p Which were men of authoritie, wiſe and learned, and as the Septuagint write, Kings, and came to comfort him, but when they ſaw how he was viſited, they conceiued an euill opinion of him, as though he had bene an hypocrite, and ſo iuſtly plagued of God for his ſinnes. q This was alſo a ceremonie, which they vſed in thoſe countreyes, as the renting of their clothes in ſigne of ſorrow, &c. r And therefore thought that hee would not haue hearkened to their counſell.

CHAP. III.

1 Job complaineth and curſeth the day of his birth. 11 Hee deſireth to die, as though death were the ende of all mans miſerie.

Afterward [a] Iob opened his mouth, and [b] curſed his day.

2 And Iob cried out, and ſayd,

3 Let the day [c] periſh wherein I was borne, and the night when it was ſayde, There is a man childe conceiued.

4 Let that day be darkeneſſe, let not God [d] regard it from aboue, neither let the light ſhine vpon it,

5 But let darkeneſſe, and the [e] ſhadow of death ſtaine it: let the cloud remaine vpō it, and let them make it feareful as a bitter day

6 Let darkeneſſe poſſeſſe that night, let it not be ioyned vnto the dayes of the yere, nor let it come vnto the count of the moneths.

7 Yea, deſolate be that night, and let no ioy be in it.

a The ſeuen daies ended, chap. 2.13

b Here Iob beginneth to feele his great imperfection in this battell betweene the ſpirit and the fleſh, Rom. 7.18. and after a maner yeeldeth, yet in the end hee getteth victorie, though he was in the meane time greatly wounded.

c Men ought not to be weary of their life, and curſe it becauſe of the infirmities that it is ſubiect vnto, but becauſe they are giuen to ſinne and rebellion againſt God. d Let it bee put out of the number of dayes, and let it not haue the light of the ſunne to ſeparate it from the night. e That is, moſt obſcure darkeneſſe, which maketh them afrayd of death that are in it.

8 Let them that curſe the day, (being [f] ready to renue their mourning) curſe it.

9 Let the ſtarres of that twilight bee dimme through darkeneſſe of it: let it looke for light, but haue none: neither let it [g] ſee ‡ the dawning of the day,

10 Becauſe it ſhut not vp the doores of my mothers wombe: nor hidde ſorrow from mine eyes.

11 [h] Why died not I in the birth? or why died not I when I came out of the wombe?

12 Why did the knees preuent mee? and why did I ſucke the breaſts?

13 For ſo ſhould I nowe haue [i] lien and beene quiet, I ſhoud haue ſlept then, and bene at reſt,

14 With the kings and counſellers of the earth, which haue builded themſelues [k] deſolate places:

15 Or with the princes that had gold, and haue filled their houſes with ſiluer.

16 Or why was I not hid, as an vntimely birth, either as infants, which haue not ſeene the light?

17 The wicked [l] haue there ceaſed from their tyrannie, and there they that laboured valiantly, are at reſt.

18 The [m] priſoners reſt together, and heare not the voice of the oppreſſour.

19 There are ſmal and great, and the ſeruant is free from his maſter.

20 Wherefore is the light giuen to him that is in miſery? and [n] life vnto them that haue heauie hearts?

21 Which long for death, and if it come not, they woulde euen ſearch it more then treaſures:

22 Which ioy for gladneſſe, and reioyce when they can finde the graue.

23 Why is the light giuen to the man whoſe way is [o] hidde, and whom God hath hedged in?

24 For my ſighing commeth before I eate, and my roarings are powred out like the water.

25 For the thing I [p] feared, is come vpon me, and the thing that I was afrayd of, is come vnto me.

26 I had no peace, neither had I quietnes, neither had I reſt, [q] yet trouble is come.

f Which curſe the day of their birth, let them lay that curſe vpon this night.

g Let it be alwayes night, and neuer ſee day.

‡ *Ebr. the eye lids of the morning.*

h This and that which followeth, declareth that when man giueth place to his paſſions, he is not able to ſtay nor keepe meaſure, but runneth headlong into all euill, except God call him backe.

i The vehemencie of his afflictions made him to vtter theſe words, as though death were the end of all miſeries, & as if there were no life after this, which he ſpeaketh not as though it were ſo, but the infirmities of his fleſh cauſed him to braſt out into this errour of the wicked.

k Hee noteth the ambition of them, which for their pleaſure, as it were change the order of nature, and build in moſt barren places, becauſe they would hereby make their names immortall. l That is, by death the cruelty of the tyrants hath ceaſed. m All they that ſuſteine any kinde of calamitie and miſerie in this world: which he ſpeaketh after the iudgement of the fleſh. n He ſheweth that the benefits of God are not comfortable, except the heart be ioyfull, and the conſcience quieted. o That ſeeth not how to come out of his miſeries, becauſe he dependeth not on Gods prouidence. p In my proſperitie I looked euer for a fall, as is come now to paſſe. q The feare of troubles that ſhould enſue, cauſed my proſperity to ſeeme to me as nothing, and yet I am not exempted from trouble.

CHAP. IIII.

5 Iob is reprehended of impatiencie, 7 and vniuſtice, 17 and of the preſumption of his owne righteouſneſſe.

Then Eliphaz the Temanite anſwered, and ſayd,

2 If wee aſſay to commune with thee, wilt thou be grieued? but [a] who can withholde himſelfe from ſpeaking?

3 Beholde, thou haſt taught many, and

a Seeing thine impaciencie.

[b] haſt ſtrengthened the wearie hands.

4 Thy wordes haue confirmed him that was falling, and thou haſt ſtrengthened the weake knees.

5 But nowe it is come vpon thee, & thou art grieued: it toucheth thee, and thou art troubled.

6 Is not this thy [c] feare, thy confidence, thy patience, and the vprightneſſe of thy wayes?

7 Remember, I pray thee: who euer periſhed being an [d] innocent? or where were the vpright deſtroyed?

8 As I haue ſeene, they that [e] plough iniquitie, and ſow wickednes reape the ſame.

9 With the [f] blaſt of God they periſh, and with the breath of his noſtrels are they conſumed.

10 The roaring of the [g] Lion, and the voice of the Lioneſſe, and the teeth of the Lions whelps are broken.

11 The Lion periſheth for lacke of pray, and the Lions whelps are ſcattered abroad.

12 But a thing was brought to mee [h] ſecretly, and mine eare hath receiued a little thereof.

13 In the thoughts of the viſions of the night, when ſleepe falleth on men,

14 Feare came vpon mee, & dread which made all my bones to [i] tremble.

15 And the winde paſſed before mee, and made the haires of my fleſh to ſtand vp.

16 Then ſtood one, and I knewe not his face: an image was before mine eyes, and in [k] ſilence heard I a voice, ſaying,

17 Shall man bee more [l] iuſt then God? or ſhall a man be more pure then his maker?

18 Behold, he found no ſtedfaſtnes in his ſeruants, and layd folly vpon his [m] Angels.

19 How much more in them that dwell in houſes of [n] clay, whoſe foundation is in the duſt, which ſhall be deſtroyed before the moth?

20 They bee deſtroyed from the [o] morning vnto the euening: they periſh for euer [p] without regard.

21 Doth not their dignitie go away with them? doe they not die, and that without [q] wiſedome?

b Thou haſt comforted others in their afflictions, and canſt not now comfort thy ſelfe.

c Thus he concludeth that Iob was but an hypocrite, and had no true feare, nor truſt in God.

d He concludeth that Iob was reprooued, ſeeing that God handled him ſo extremely, which is the argument that the carnall men make againſt the children of God.

e They that doe euil, cannot but receiue euill.

f He ſheweth that God needeth no great preparation to deſtroy his enemies: for he can doe it with the blaſt of his mouth.

g Though men according to their office doe not puniſh tyrants (whom for their cruelty he compareth to lions, and their children to their whelpes) yet God both is able, and his iuſtice will puniſh them.

h A thing that I knew not before, was declared vnto me by viſion: that is, that whoſoeuer thinketh himſelfe iuſt, ſhall be found a ſinner, when hee commeth before God. i In theſe viſions which God ſheweth to his creatures, there is euer a certaine feare ioyned, that the authoritie thereof might be had in greater reuerence. k When all things were quiet, or when the feare was ſomewhat aſſwaged, as God appeared to Elijah, 1.King 19.12. l Hee prooueth that if God did puniſh the innocent, the creature ſhould be more iuſt then the Creator, which were a blaſphemie. m If God find imperfection in his Angels, when they are not maintained by his power, how much more ſhall he lay folly to mans charge, when he would iuſtifie himſelfe againſt God? n That is, in this mortall body ſubiect to corruption, 2.Cor.5.1. o They ſee death continually before their eyes, and dayly approching towarde them. p No man for all this doth conſider it. q That is, before that any of them were ſo wiſe as to thinke on death.

CAHP. V.

1. 2 Eliphaz ſheweth the difference betweene the children of God and the wicked. 3 The fall of the wicked. 9 Gods power, who deſtroieth the wicked, and deliuereth his.

CAll now, if any will [a] anſwere thee, and to which of the ſaints wilt thou turne?

2 Doubtles [b] anger killeth the fooliſh, and enuie ſlayeth the idiot.

3 I haue ſeene the [c] fooliſh well rooted, & ſuddenly I [d] curſed his habitation, ſaying,

4 His [e] children ſhall bee farre from ſaluation, & they ſhalbe deſtroyed in the [f] gate, and none ſhall deliuer them.

5 The hungry ſhall eate vp his harueſt: yea, they ſhal take it from among yͤ [g] thorns, and the thirſtie ſhall drinke vp their ſubſtance.

6 For miſerie commeth not foorth of the duſt, [h] neither doth affliction ſpring out of the earth.

7 But man is borne vnto [i] trauaile, as the ſparkes flie vpward.

8 But I would enquire [k] at God, and turne my talke vnto God:

9 Which [l] doeth great things and vnſearchable, and marueilous things without number.

10 He [m] giueth raine vpon the earth, and powreth water vpon the ſtreetes.

11 And ſetteth vp on high them that bee lowe, that the ſorowfull may bee exalted to ſaluation.

12 He ſcattereth the deuiſes of the craftie: ſo that their handes cannot accompliſh that which they doe enterpriſe.

13 *He taketh the wiſe in their craftines, & the counſell of the wicked is made fooliſh.

14 They meete with [n] darkeneſſe in the day time, and [o] grope at noone day, as in the night.

15 But hee ſaueth the [p] poore from the ſword, from their [q] mouth, & from the hand of the violent man,

16 So that the poore hath his hope, but iniquitie ſhall [r] ſtop her mouth.

17 Behold, bleſſed is the man whom God correcteth: therefore refuſe not thou the chaſtiſing of the Almighty.

18 For hee maketh the wound, and bindeth it vp: hee ſmiteth, and his handes make whole.

19 He ſhall deliuer thee [ſ] in ſixe troubles, and in the ſeuenth the euill ſhall not touch thee.

20 In famine hee ſhall deliuer thee from death: and in battell from the power of the ſword.

21 Thou ſhalt be hid from the ſcourge of

a Hee willeth Iob to conſider the example of all them that haue liued or doe liue godly, whether any of them be like vnto him in raging againſt God as hee doeth.

b Murmuring againſt God in afflictions, increaſeth the paine and vttereth mans folly.

c That is, the ſinner that hath not the feare of God.

d I was not moued with his proſperity, but knew that God had curſed him and his.

e Though God ſometime ſuffer the fathers to paſſe in this world, yet his iudgements will light vpon their wicked children.

f By publique iudgement they ſhall bee condemned and none ſhall pitie them.

g Though there be but two or three eares left in the hedges, yet theſe ſhalbe taken from him.

h That is, the earth is not the cauſe of barrenneſſe, and mans miſery, but his owne ſinne.

i Which declareth that ſinne is euer in our corrupt nature: for before ſinne it was not ſubiect to paine and affliction. k If I ſuffered as thou doeſt, I would ſeeke vnto God. l He counſelleth Iob to humble himſelfe vnto God, to whom all creatures are ſubiect, and whoſe workes declare that man is inexcuſable, except hee glorifie God in all his workes. m He ſheweth by particular examples what the workes of God are. 1.*Cor.*3.19. n In things plaine and euident that ſhew themſelues fooles in ſtead of wiſe men. o This declareth that God puniſheth the worldly wiſe, as he threatned, Deu.28.29. p That is, he that humbleth himſelfe before God. q He compareth the ſlander of the wicked to ſharpe ſwords. r If the wicked be compelled at Gods works to ſtop their mouthes, much more they that profeſſe God. ſ He will ſend trouble after trouble, that his children may not for one time, but continually truſt in him: but they ſhall haue a comfortable iſſue, euen in the greateſt and the laſt, which is here called the ſeuenth.

the tongue, and thou ſhalt not bee afrayd of deſtruction when it commeth.

22 But thou ſhalt [t] laugh at deſtruction and dearth, and ſhalt not bee afrayd of the beaſt of the earth.

23 For the ſtones of the field [u] ſhall be in league with thee, and the beaſtes of the field ſhall be at peace with thee.

24 And thou ſhalt know that peace ſhall be in thy tabernacle, & thou ſhalt viſite thine habitation, and ſhalt not [x] ſinne.

25 Thou ſhalt perceiue alſo, that thy ſeed ſhall be great, and thy poſteritie as the graſſe of the earth.

26 Thou ſhalt goe to thy graue in [y] a ful age, as a ricke of corne commeth in due ſeaſon into the barne.

27 Lo, [z] thus haue we enquired of it, and ſo it is: heare this, and know it for thy ſelfe.

[t] Whereas the wicked lament in their troubles, thou ſhalt haue occaſion to reioyce.

[u] When we are in Gods fauour, all creatures ſhall ſerue vs.

[x] God ſhall ſo bleſſe thee, that thou ſhalt haue occaſion to reioyce in all things, and not to be offended.

[y] Though the children of God haue not alwayes this promiſe performed, yet God doeth recompenſe it otherwiſe to their aduantage.

[z] Wee haue learned theſe points by experience, that God puniſheth not the innocent, that man cannot compare in iuſtice with him, that the hypocrites ſhall not long proſper, and that the affliction which man ſuſteineth, commeth for his owne ſinne.

CHAP. VI.

1 Iob anſwereth, that his paine is more grieuous then his fault. 8 He wiſheth death. 14 He complaineth of his friends.

But Iob anſwered, and ſayd,

2 Oh that my griefe were well weighed, and my miſeries were layd together in the [a] balance!

3 For it would be now heauier then the ſand of the ſea: therefore my words are [b] ſwallowed vp.

4 For the arrowes of the Almightie are in mee, the venime whereof doth drinke vp my ſpirit, and the terrors of God [c] fight againſt me.

5 Doeth the [d] wilde aſſe bray when hee hath graſſe? or loweth the oxe when he hath fodder?

6 That which is [e] vnſauorie, ſhall it be eaten without ſalt? or is there any taſte in the white of an egge?

7 Such things as my ſoule refuſed to touch, as were ſorowes, are my meate.

8 Oh that I might haue my [f] deſire, and that God would graunt me the thing that I long for!

9 That is, that God would deſtroy me: that he would let his hand goe, and cut me off.

10 Then ſhould I yet haue comfort, (though I burne with ſorow, let him not ſpare) [g] becauſe I haue not denied the words of the Holy one.

11 What power haue I that I ſhould endure? or what is mine [h] end, if I ſhould prolong my life?

12 Is my ſtrength the ſtrength of ſtones? or is my fleſh of braſſe?

[a] To know whether I complaine without iuſt cauſe.

[b] My griefe is ſo great, that I lacke words to expreſſe it.

[c] Which declareth that he was not onely afflicted in body, but wounded in conſcience, which is the greateſt battell that the faithfull can haue.

[d] Thinke you that I crie without cauſe, ſeeing the bruit beaſts doe not complaine when they haue what they would?

[e] Can a mans taſte delite in that that hath no ſauour? meaning that none take pleaſure in affliction, ſeeing they cannot away with things that are vnſauorie to the mouth.

[f] Herein he ſinneth double, both in wiſhing through impatiencie to die, & alſo in deſiring of God a thing which was not agreeable to his will.

[g] That is, let me die at once, before I come to diſtruſt in Gods promiſe through mine impaciency.

He feareth leſt he ſhould be brought to inconueniences, if his ſorowes ſhould continue.

13 Is it not ſo, that there is in mee no [i] helpe? & that ‖ ſtrength is taken from me?

14 He that is in miſerie ought to be comforted of his neighbour: but men haue forſaken the feare of the Almighty.

15 My brethren haue deceiued mee as a [k] brooke, and as the riſing of the riuers they paſſe away.

16 Which are blackiſh with ice, & wherein the ſnow is hid.

17 But in time they are dryed vp with heat, and are conſumed: and when it is hote, they faile out of their places,

18 Or they depart from their way & courſe, yea, they vaniſh and periſh.

19 They that goe to Tema, [l] conſidered them, and they that go to Sheba, waited for them.

20 But they were confounded: when they hoped, they came thither and were aſhamed.

21 Surely now are yee like [m] vnto it: yee haue ſeene my fearefull plague, and are afrayd.

22 Was it becauſe I ſayd, Bring vnto mee? or giue a reward to mee of your [n] ſubſtance?

23 And deliuer me frō the enemies hand, or ranſome me out of the hand of tyrants?

24 Teach me, & I will [o] hold my tongue: and cauſe me to vnderſtand wherein I haue erred.

25 How [p] ſtedfaſt are the words of righteouſneſſe? and what can any of you iuſtly reproue?

26 Doe ye imagine to reproue [q] words, that the talke of the afflicted ſhould be as the wind?

27 Ye make your wrath to fall vpon the fatherleſſe, and dig a pit for your friend.

28 Nowe therefore bee content to [r] looke vpon me: for I will not lie before your face.

29 Turne, I pray you, let there bee none iniquitie: returne, I ſay, and yee ſhall ſee yet my righteouſneſſe in that behalfe. Is there iniquitie in my tongue? doth not my mouth feele ſorowes?

[i] Haue I not ſought to helpe my ſelfe as much as was poſſible?

‖*Or, wiſedome, or law.*

[k] He compareth thoſe friends which comfort vs in our miſery, to a brooke which in ſummer when we neede waters, is drie, in winter is hard froſen, & in the time of raine, when we haue no need, ouerfloweth with water.

[l] They that paſſe thereby to goe into the hote countreys of Arabia, thinke to find water there, to quench their thirſt, but they are deceiued.

[m] That is, like to this brooke, which deceiueth them that thinke to haue water there in their need, as I looked for conſolation at your hands.

[n] He toucheth the worldlings, which for no neceſſitie will giue part of their goods, and much more theſe men, which would not giue him comfortable words.

[o] Shew me wherein I haue erred, and I will confeſſe my fault.

[p] He that hath a good conſcience, doeth not ſhrinke at the ſharpe words or reaſonings of others, except they be able to perſwade him by reaſon.

[q] Do you cauill at my words, becauſe I ſhould bee thought to ſpeake fooliſhly which am now in miſery?

[r] Conſider whether I ſpeake as one that is driuen to this impatiencie through very ſorow, or as an hypocrite as you condemne me.

CHAP. VII.

1 Iob ſheweth the ſhortnes & miſery of mans life.

Is there not an appointed time to man vpon earth? and are not his dayes as ỹ dayes of an [a] hireling?

2 As a ſeruant longeth for the ſhadowe, and as an hireling looketh for the end of his worke,

3 So haue I had as an inheritance the [b] moneths of vanitie, and painefull nights haue bene appointed vnto me.

4 If I layd mee downe, I ſayd, When

[a] Hath not an hired ſeruant ſome reſt & eaſe? then in this my continuall torment I am worſe then an hireling.

[b] My ſorowe hath continued from moneth to moneth, and I looked for hope in vaine.

ſhall I ariſe? and meaſuring the euening, I am euen full with toſſing to and fro vnto the dawning of the day.

5 My fleſh is [c] clothed with wormes and filthineſſe of the duſt, my ſkinne is rent, and become horrible.

6 My dayes are ſwifter then a [d] weauers ſhittle, and they are ſpent without hope.

7 Remember that my life is but a winde, and that mine eye ſhall not returne to ſee pleaſure.

8 The eye that hath ſeene me ſhal ſee me no more: thine eyes are vpon me, and I ſhall be no longer.

9 [e] As the cloud vaniſheth and goeth away, ſo hee that goeth downe to the graue ſhall [f] come vp no more.

10 He ſhall returne no more to his houſe, neither ſhall his place know him any more.

11 Therefore I wil not [g] ſpare my mouth, but will ſpeake in the trouble of my ſpirit, and muſe in the bitterneſſe of my minde.

12 Am I a ſea [h] or a whale fiſh, that thou keepeſt me in ward?

13 When I ſay, My couch ſhall relieue me, and my bed ſhall bring comfort in my meditation,

14 Then feareſt thou me [i] with dreames, and aſtoniſhed me with viſions.

15 Therefore my ſoule [k] chuſeth rather to be ſtrangled and to die, then to bee in my bones.

16 I abhorre it, I ſhall not liue alway: [l] ſpare me then, for my dayes are but vanitie.

17 What is man, that thou [m] doeſt magnifie him, and that thou ſetteſt thine heart vpon him?

18 And doeſt viſit him euery morning, and trieſt him euery moment?

19 Howe long will it be yer thou depart from me? thou wilt not let me alone whiles I may ſwallow my ſpittle.

20 I haue [n] ſinned, what ſhall I do vnto thee? O thou preſeruer of men, why haſt thou ſet me as a marke againſt thee, ſo that I am a burden vnto my ſelfe?

21 And why doeſt thou not pardon my treſpaſſe? and take away mine iniquity? for now ſhal I ſleepe in the duſt, and if thou ſeekeſt me in the morning, I ſhal [o] not be found.

[c] This ſignifieth that his diſeaſe was rare & moſt horrible. [d] Thus he ſpeaketh in reſpect of the breuitie of mans life, which paſſeth without hope of returning: in conſideration whereof, he deſireth God to haue compaſſion on him. [e] If thou behold mee in thine anger, I ſhall not be able to ſtand in thy preſence. [f] Shall no more enioy this mortall life. [g] Seeing I can by none other meanes comfort my ſelfe, I will declare my griefe by words: and thus he ſpeaketh as one ouercome with griefe of minde. [h] Am not I a poore wretch? what needeſt thou then to lay ſo much paine on me? [i] So that I can haue no reſt night nor day. [k] Hee ſpeaketh as one ouercome with ſorow, and not of iudgement, or of the examination of his faith. [l] Seeing my terme of life is ſo ſhort, let me haue ſome reſt and eaſe. [m] Seeing that man of himſelfe is ſo vile, why doeſt thou giue him that honour to contend againſt him? Iob vſeth all kinds of perſuaſion with God, that he might ſtay his hand [n] After all temptations faith burſteth forth, and leadeth Iob to repentance: yet it was not in ſuch perfection, that he could bridle himſelfe from reaſoning with God, because he ſtill tried his faith. [o] That is, I ſhalbe dead.

CHAP. VIII.

1 *Bildad ſheweth that Iob is a ſinner, becauſe God puniſheth the wicked, & preſerueth the good.*

Then anſwered Bildad the Shuhite, and ſayd,

2 Howe long wilt thou talke of theſe things? and how long ſhall the words of thy mouth [a] be as a mightie winde?

3 Doth God peruert iudgement? or doth the Almightie ſubuert iuſtice?

4 If thy ſonnes haue ſinned againſt him, and he hath ſent them into the place of their [b] iniquitie,

5 Yet if thou [c] wilt early ſeeke vnto God, and pray to the Almighty,

6 If thou be pure and vpright, then ſurely he will awake vp vnto thee, and hee will make the habitation of thy righteouſneſſe proſperous.

7 And though thy beginning [d] be ſmall, yet thy latter end ſhall greatly increaſe.

8 [e] Inquire therefore, I pray thee, of the former age, and prepare thy ſelfe to ſearch of their fathers.

9 (For we are but [f] of yeſterday, and are ignorant: for our dayes vpon earth are but a ſhadow)

10 Shal not they teach thee and tell thee, and vtter the words of their heart?

11 Can a [g] ruſh growe without mire? or can the graſſe grow without water?

12 Though it were in greene and not cut downe, yet ſhall it wither before any other herbe.

13 So are the paths of al that forget God, and the hypocrites hope ſhall periſh.

14 His confidence alſo ſhalbe cut off, and his truſt ſhalbe as the houſe of a [h] ſpider.

15 Hee ſhall leane vpon his houſe; but it ſhall not ſtand: hee ſhall hold him faſt by it, yet ſhall it not endure.

16 The [i] tree is greene before the ſunne, and the branches ſpread ouer the garden thereof.

17 The roots thereof are wrapped about the fountaine, and are folden about the houſe of ſtones.

18 If any plucke it from his place, and it [k] denie, ſaying, I haue not ſeene thee,

19 Behold, it wil reioice [l] by this meanes, that it may grow in another mold.

20 Beholde, God will not caſt away an vpright man, neither wil he take the wicked by the hand,

21 Till hee haue filled thy mouth with [m] laughter, and thy lips with ioy.

22 They that hate thee ſhall bee clothed with ſhame, and the dwelling of the wicked ſhall not remaine.

[a] He declareth that their words which would diminiſh any thing from the iuſtice of God, is but as a puffe of wind ẏ vaniſheth away. [b] That is, hath rewarded them according to their iniquitie: meaning, that Iob ought to be warned by the example of his children, that he offend not God. [c] That is, if thou turne betime, whiles God calleth thee to repentance. [d] Though the beginnings bee not ſo pleaſant, as thou ſhouldeſt deſire, yet in the end thou ſhalt haue ſufficient occaſion to content thy ſelfe. [e] He willeth Iob to examine all antiquity, & he ſhal find it true which he here ſayth. [f] Meaning, that it is not enough to haue the experience of our ſelues, but to be confirmed by the examples of the that went before vs. [g] As a ruſh cannot grow without moiſtneſſe, ſo cannot the hypocrite, becauſe he hath not faith, which is moiſtened with Gods Spirit. [h] Which is to day, and to morow ſwept away. [i] He compareth the iuſt to a tree, which although it bee remooued out of one place to another, yet flouriſheth: ſo the affliction of the godly turneth to their profite. [k] That is, ſo that there remaine nothing there to proue whether the tree had growen there or no. [l] To be planted in another place, where it may grow at pleaſure. [m] If thou be godly, hee will giue thee occaſion to reioyce, and if not, thine affliction ſhall increaſe.

CHAP. IX.

1 *Iob declareth the mighty power of God, and that mans righteouſneſſe is nothing.*

Then Iob anſwered, and ſayd,

2 I know verely that it is ſo: for how ſhould man compared vnto God be [a] iuſtified?

3 If he would diſpute with him, he could not anſwere one thing of a [b] thouſand.

[a] Iob heere anſwereth to that point of Eliphaz and Bildads oration touching the iuſtice of God and his innocency, confeſſing God to be infinite in iuſtice, and man to bee nothing in reſpect. [b] Of a thouſand things, which God could lay to his charge, man cannot anſwere him one.

4 He

4 Hee is wiſe in heart, and mightie in ſtrength: who hath bene fierce againſt him, and hath proſpered?

5 Hee remooueth the mountaines, and they feele not when hee ouerthroweth them in his wrath.

6 Hee [c] remooueth the earth out of her place, that the pillars thereof doe ſhake.

7 Hee commandeth the ſunne, and it riſeth not: hee cloſeth vp the ſtarres as vnder a ſignet.

8 Hee himſelfe alone ſpreadeth out the heauens, and walketh vpon the height of the ſea.

9 He maketh the ſtarres [d] Arcturus, Orion, and Pleiades, and the climates of the South.

10 He doeth great things, and vnſearchable: yea, marueilous things without number.

11 Loe, when he goeth [e] by me, I ſee him not: and when hee paſſeth by, I perceiue him not.

12 Behold, when he taketh a praye, [f] who can make him to reſtore it? who ſhall ſay vnto him, What doeſt thou?

13 God [g] will not withdraw his anger, and the moſt mighty helpes [h] doe ſtoope vnder him.

14 How much leſſe ſhall I anſwere him? or how ſhould I finde out [i] my wordes with him?

15 For though I were iuſt, yet could I [k] not anſwere, but I would make ſupplication to my iudge.

16 If I [l] cry, and hee anſwere mee, yet would I not beleeue that he heard my voice.

17 For he deſtroyeth me with a tempeſt, and woundeth me [m] without cauſe.

18 Hee will not ſuffer mee to take my breath, but filleth me with bitterneſſe.

19 If wee ſpeake of ſtrength, behold, he is [n] ſtrong: if we ſpeake of iudgement, who ſhall bring me in to pleade?

20 If I would iuſtifie my ſelfe, mine owne mouth ſhall condemne mee: [o] if I would be perfit, he ſhall iudge me wicked.

21 Though I were perfect, yet I know not my ſoule: therefore abhorre I my life.

22 This is one poynt: therefore I ſayd, He deſtroyeth the [p] perfect and the wicked.

23 If the ſcourge ſhould ſuddenly [q] ſlay, ſhould God [r] laugh at the puniſhment of the innocent?

24 The earth is giuen into the hand of the wicked: he [s] couereth the faces of the Iudges thereof: if not, where [t] is hee? or who is he?

25 My dayes haue beene more ſwift then a poſte: they haue fled, and haue ſeene no good thing.

26 They are paſſed as with the moſt ſwift ſhippes, and as the eagle that flieth to the pray.

27 If [u] I ſay, I will forget my complaint, I will ceaſe from my wrath, and comfort me,

28 Then I am afrayd of all my ſorrowes, knowing that thou wilt not iudge me innocent.

29 If I be wicked, why [x] labour I thus in vaine?

30 If I [y] waſh my ſelfe with ſnowe water, and purge mine hands moſt cleane,

31 Yet ſhalt thou plunge mee in the pit, and mine owne [z] clothes ſhall make mee filthy.

32 For hee is not a man as I am, that I ſhould anſwere him, if we come together to iudgement.

33 Neither is there any vmpire [a] that might lay his hand vpon vs both.

34 Let him take his rod away from me, and let not his feare aſtoniſh me:

35 Then will I ſpeake, and feare him not: [b] but becauſe I am not ſo, I hold me ſtill.

[c] He declareth what is the infirmitie of man by the mightie and incomprehenſible power that is in God, ſhewing what he could doe, if he would ſet foorth his power.

[d] Theſe are the names of certaine ſtarres, whereby he meaneth, that all ſtarres both knowen and vnknowen, are at his appointment.

[e] I am not able to comprehend his works, which are common, and daily before mine eyes, much leſſe in thoſe things which are hid and ſecret.

[f] He ſheweth that when God doeth execute his power, hee doeth it iuſtly, foraſmuch as none can controle him.

[g] God will not be appeaſed for ought that man can ſay for himſelfe for his iuſtification.

[h] That is, all the reaſons that men cã lay to approue their cauſe.

[i] How ſhould I be able to anſwere him by eloquence? whereby he noteth his friends, that albeit they were eloquent in talke, yet they felt not in heart that which they ſpake.

[k] Meaning, in his own opinion: ſignifying that man will ſometime flatter himſelfe to be righteous, which before God is abomination.

[l] Whiles I am in my pangs, I cannot but burſt foorth into many inconueniences, although I know ſtill that God is iuſt.

[m] I am not able to feele my ſinnes ſo great, as I feele the weight of his plagues: and this hee ſpeaketh to condemne his dulneſſe, and to iuſtifie God.

[n] After he hath accuſed his owne weakneſſe, he continueth to iuſtifie God & his power.

[o] If I would ſtande in mine owne defences, yet God hath iuſt cauſe to condemne me, if he examine mine heart and conſcience.

[p] If God puniſh according to his iuſtice, he will deſtroy aſwell them that are counted perfect, as them that are wicked.

[q] To wit, the wicked.

[r] This is ſpoken according to our apprehenſion, as though hee would ſay, If God deſtroy but the wicked, as Chap. 5. 3. why ſhould he ſuffer the innocents to be ſo long tormented by them?

[s] That they can not ſee to doe iuſtice.

[t] That can ſhewe the contrary?

[u] I thinke not to fall into theſe affections, but my ſorrowes bring mee to theſe manifolde infirmities, and my conſcience condemneth me.

[x] Why doth not God deſtroy me at once? thus he ſpeaketh according to the infirmity of the fleſh.

[y] Though I ſeeme neuer ſo pure in mine owne eyes, yet is all but corruption before God.

[z] Whatſoeuer I would vſe to couer my filthineſſe with, ſhal diſcloſe mee ſo much more.

[a] Which might make an accord betweene God and mee, ſpeaking of impatiencie, and yet confeſſing God to be iuſt in puniſhing him.

[b] Signifying that Gods iudgements keepe him in awe.

CHAP. X.

1 Iob is weary of his life, and ſetteth out his fragilitie before God. 20 Hee deſireth him to ſtay his hand. 22 A deſcription of death.

My ſoule is cut off [a] though I liue: I wil leaue my [b] complaint vpon my ſelfe, and will ſpeake in the bitterneſſe of my ſoule.

2 I will ſay vnto God, [c] Condemne me not: ſhewe mee wherefore thou contendeſt with me.

3 Thinkeſt thou it [d] good to oppreſſe me, and to caſt off the [e] labour of thine hands, and to fauour the [f] counſell of the wicked?

4 Haſt thou [g] carnall eyes? or doeſt thou ſee as man ſeeth?

5 Are thy dayes as mans [h] dayes? or thy yeeres as the time of man,

6 That thou inquireſt of mine iniquity, and ſearcheſt out my ſinne?

7 Thou knoweſt that I cannot do [i] wickedly: for none can deliuer mee out of thine hand.

8 Thine [k] hands haue made me, and faſhioned mee wholy round about, and wilt

[a] I am more like to a dead man, then to one that liueth.

[b] I will make an ample declaration of my torments, accuſing my ſelfe, and not God.

[c] He would not that God ſhoul proceed again him by his ſecret iuſtice, but by the ordinarie meanes that he puniſheth othe..

[d] Is it agreeable to thy iuſtice to do me wrong?

[e] Wilt thou be without compaſſion?

[f] Wilt thou gratifie the wicked, and condemne me?

[g] Doeſt thou this of ignorance?

[h] Art thou inconſtant and changeable, as the times, to day a friend, to morrow an enemie?

[i] By affliction thou keepeſt me as in a priſon, and reſtraineſt mee from doing euill, neither can any ſet mee at libertie.

[k] In theſe eight verſes following he deſcribeth the mercy of God in the wonderfull creation of man: and thereon groundeth that God ſhould not ſhew himſelfe rigorous againſt him.

thou deſtroy me?

9 Remember, I pray thee, that thou haſt made me as [l] the clay, and wilt thou bring me into duſt againe?

10 Haſt thou not powred mee out as milke? and turned me to cruds like cheeſe?

11 Thou haſt clothed me with ſkinne and fleſh, and ioyned mee together with bones and ſinewes.

12 Thou haſt giuen me life, and [m] grace: and thy [n] viſitation hath preſerued my ſpirit.

13 Though thou haſt hidde theſe things in thine heart, yet I know [o] that it is ſo with thee.

14 If I haue ſinned, then thou wilt ſtraitly looke vnto mee, and wilt not holde me guiltleſſe of mine iniquitie.

15 If I haue done wickedly, woe vnto mee: if I haue done righteouſly, I will not [p] lift vp mine head, being full of confuſion, becauſe I ſee mine affliction.

16 But let it increaſe: hunt thou me as a lion: returne and ſhew thy ſelfe [q] marueilous vpon me.

17 Thou renueſt thy plagues againſt me, and thou increaſeſt thy wrath againſt mee: [r] changes and armies of ſorowes are againſt mee.

18 Wherefore then haſt thou brought me out of the wombe? Oh that I had periſhed, and that none eye had ſeene me,

19 And that I were as I had not bene, but brought from the wombe to the graue!

20 Are not my dayes few? let him [ſ] ceaſe, and leaue off from me, that I may take a litle comfort,

21 Before I goe and ſhall not [t] returne, euen to the land of darkeneſſe, and ſhadow of death:

22 Into a land, I ſay, darke as darkneſſe it ſelfe, and into the ſhadow of death, where is none [u] order, but the light is there as darknes.

[l] As brittle as a pot of clay.

[m] That is, reaſon and vnderſtanding, and many other gifts whereby man excelleth all earthly creatures.

[n] That is, thy fatherly care and prouidence, whereby thou preſerueſt me, and without ẏ which I ſhould periſh ſtraightway.

[o] Though I be not fully able to comprehend theſe things, yet I muſt needes confeſſe that it is ſo.

[p] I will alway walke in feare & humilitie, knowing that none is iuſt before thee.

[q] Iob being ſore aſſaulted in this battell betweene the fleſh and the ſpirit, braſteth out into theſe affections, wiſhing rather ſhort dayes then long paine.

[r] That is, diuerſitie of diſeaſes, & in great abundance, ſhewing that God hath infinite meanes to puniſh man.

[ſ] Hee wiſheth that God would leaue off his affliction, conſidering his great miſerie and the breuitie of his life.

[t] Hee ſpeaketh thus in the perſon of a ſinner, that is ouercome with paſſions and with the feeling of Gods iudgements, and therefore cannot apprehend in that ſtate the mercies of God and comfort of the reſurrection.

[u] No diſtinction betweene light and darkeneſſe, but where all is very darkneſſe it ſelfe.

CHAP. XI.

1 Iob is vniuſtly reprehended of Zophar. 7 God is incomprehenſible. 14 He is mercifull to the repentant. 18 Their aſſurance that liue godly.

Then anſwered Zophar the Naamathite, and ſaid,

2 Should not the multitude of wordes be anſwered? or ſhould a great [a] talker bee iuſtified?

3 Should men holde their peace at thy lies? and when thou mockeſt others, ſhall none make thee aſhamed?

4 For thou haſt ſayd, [b] My doctrine is pure, and I am cleane in thine eyes.

5 But oh, that God would ſpeake and open his lips againſt thee!

6 That he might ſhew thee the [c] ſecrets of wiſedome, how thou haſt deſerued double, according to right: know therefore that God hath forgotten thee for thine iniquitie.

7 Canſt thou by ſearching find out God? canſt thou finde out the Almighty to his perfection?

8 The heauens are hie, what canſt thou doe? [d] it is deeper then the hell, how canſt thou know it?

9 The meaſure thereof is longer then the earth, and it is broader then the ſea.

10 If he cut off, and [e] ſhut vp, or gather together, who can turne him backe?

11 For he knoweth vaine men, and ſeeth iniquitie, and him that vnderſtandeth nothing.

12 Yet vaine man would be wiſe, though man new borne is like a wild aſſe [f] colt.

13 If thou [g] prepare thine heart, and ſtretch out thine hands toward him:

14 If iniquitie be in thine [h] hand, put it farre away, and let no wickedneſſe dwell in thy tabernacle.

15 Then truely ſhalt thou lift vp thy [i] face without ſpot, and ſhalt bee ſtable, and ſhalt not feare,

16 But thou ſhalt forget thy miſery, and remember it as waters that are paſt.

17 Thine age alſo ſhall appeare more cleare then the noone day: thou ſhalt ſhine and be as the morning.

18 And thou ſhalt be bolde, becauſe there is hope: and thou ſhalt dig pits, and ſhalt lie downe ſafely.

19 * For when thou takeſt thy reſt, none ſhall make thee afraid: yea, many ſhall make ſute vnto thee.

20 But the eies of the [k] wicked ſhal faile, and their refuge ſhall periſh, and their hope ſhalbe ſorow of minde.

[a] Should he perſwade by his great talke, that he is iuſt?

[b] He chargeth Iob with this, that he ſhould ſay, that the thing which he ſpake, was true, and that he was without ſinne in the ſight of God.

[c] Which is, not to ſtand in iuſtifying of thy ſelfe: he ſignifieth that man will neuer be ouercome, whiles he reaſoneth with another, and therefore God muſt breake off the controuerſie, and ſtop mans mouth.

[d] That is, this perfection of God: and if man bee not able to comprehend ẏ height of the heauen, the depth of hell, the length of ẏ earth, the bredth of the ſea, which are but creatures: how can he attaine to the perfection of the Creator?

[e] If God ſhould turne the ſtate of things, and eſtabliſh a new order in nature, who could controll him?

[f] That is, without vnderſtanding: ſo that whatſoeuer gifts he hath afterward, come of God, & not of nature.

[g] If thou repent, pray vnto him.

[h] Renounce thine owne euill workes, and ſee that they offend not God, ouer whom thou haſt charge.

[i] He declareth what quietneſſe of conſcience and ſucceſſe in all things ſuch ſhall haue, which turne to God by true repentance. *Leuit.26.5,6.*

[k] He ſheweth that contrary things ſhall come vnto them that doe not repent.

CHAP. XII.

2 Iob accuſeth his friends of ignorance. 7 He declareth the might and power of God, 17 and how he changeth the courſe of things.

Then Iob anſwered and ſayd,

2 In deede becauſe that yee are the people onely, [a] wiſedome muſt die with you.

3 But I haue vnderſtanding as well as you, and am not inferior vnto you: yea, who knoweth not ſuch things?

4 *I am [b] as one mocked of his neighbour, who calleth vpon God, and he [c] heareth him: the iuſt and the vpright is laughed to ſcorne.

5 [d] Hee that is ready to fall, is as a lampe deſpiſed in the opinion of the rich.

[a] Becauſe you feele not that which you ſpeak, you thinke the whole ſtandeth in words, and ſo flatter your ſelues as though none knew any thing, or could know but you.

Pro.14.2.

[b] He reproueth theſe his friends of two faults: the one, that they thought they had better knowledge then indeede they had, and the other, that in ſtead of true conſolation, they did deride and deſpiſe their friend in his aduerſitie.

[c] The which neighbour being a mocker, and a wicked man, thinketh that no man is in Gods fauour but he, becauſe hee hath all things that he deſireth.

[d] As the rich eſteeme not a light or torch, that goeth out, ſo is hee deſpiſed that falleth from proſperitie to aduerſitie.